

THE HARMONIST AS IT IS

VOL. 4

(VOL. XXVIII, June 1930 - May 1931)

The Harmonist



**His Divine Grace
Bhaktisiddhanta Sarasvati Thakura Prabhupada**

VBT - THE VAISHNAVA BOOK TRUST

Published in India by

**VBT - THE VAISHNAVA BOOK TRUST
Ananda Krishna Van, Radha Nivas
Sunrakh Road, Madhuvan Colony, Sri Vrindavan Dham
281121 U.P. - INDIA**

**Reprint of The Harmonist Magazine
March 2006 - 500 collectios.**

**Printed by Radha Press
Kailash Nagar, New Delhi 110031**

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 tvise 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.

Radharamana Sadhu
(Ricardo Antonio Palleres)
Ananda Krishna Van, Radha Nivas
Sunrakh Road, Madhuvan Colony.
Sri Vrindavan Dham, U.P. 291121, India

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, Kedaranath 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 renowned 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 taught by Sri Chaitanya. His posture, specially opposed to that of the Shankara and Advaita 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 passed 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 an interesting narrative about the life and precepts of Sri Chaitanya, published by His devotee 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 whole world."

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



Sri Srimad Sachidananda Thakur Bhaktivinode

SRILA BHAKTISIDDHANTA SARASVATI GOSWAMI PRABHUPADA

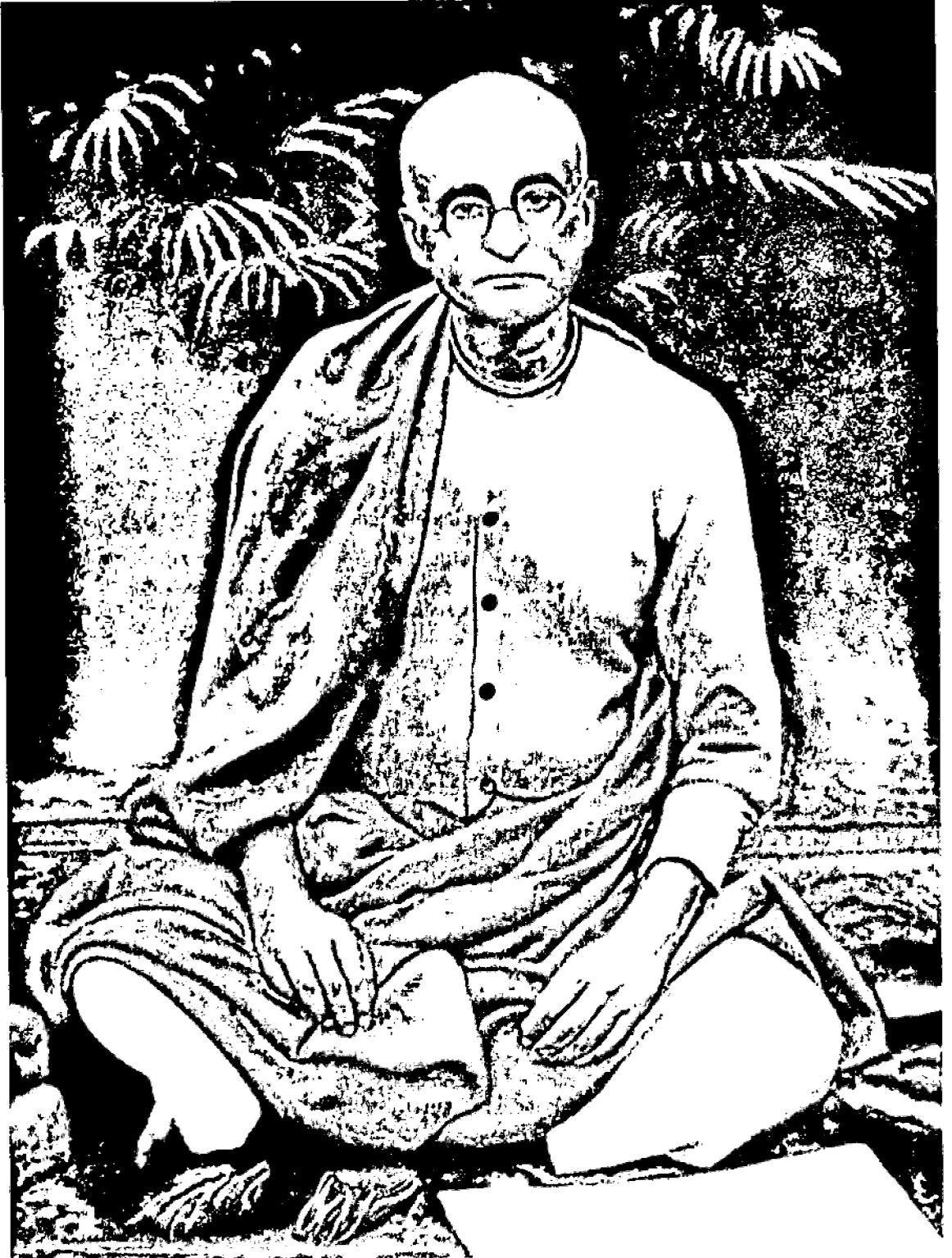
Srila Bhaktisiddhanta Sarasvati was born in the holy pilgrimage place of Jagannatha Puri to Srila Bhaktivinoda Thakura, the great Vaishnava acharya in the line of succession coming from Sri Chaitanya Mahaprabhu. Although employed as a government magistrate, Srila Bhaktivinoda worked tirelessly to establish 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 Vaishnava 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, *Suryasiddhanta*, 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.



Sri Srimad Bhakti Siddhanta Saraswati

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*.



Sri Srimad A.C. Bhaktivedanta Swami

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. 4 (VOL. XXVIII, June 1930 – May 1931)

SUBJECT

The Identity and Manifestation of the Spiritual Soul (*Jiva-Tattva*)

The Illusory Energy of God-Head, <i>by Srijut Kishori Mohan</i>	136
Who Am I? <i>by Sripad Jagaduddhanan Dasadhikari</i>	180; 209

The Spiritual Preceptors (*Guru-Tattva*)

Presidential Address, <i>by Srila Bhaktisiddhanta Saraswati</i>	238; 358
Lord Nityananda	290
Sri Sri Vyas-Puja	297
Sri Vyas-Puja Homage, <i>by Jai Gopal Das Adhikari</i>	300
Sri Vyas-Puja Homage, <i>by Narayandas Adhikari</i>	304
Sri Vyas-Puja Response, <i>by Srila Bhaktisiddhanta Saraswati</i>	311; 327

The Supreme Goal of Life (*Krishna-Tattva – Rasa-Tattva*)

Presidential Address, <i>by Srila Bhaktisiddhanta Saraswati</i>	169
Presidential Address at the Spiritual Conference <i>by Srila Bhaktisiddhanta Saraswati</i>	204; 265

Vedic and Gaudiya-Vaishnava History

Kapila: Teacher of Theistic Sankha Philosophy	7
Sree Raghunath Das Goswami	17; 268
Sridhan Mayapur – The Birthplace of the Supreme Lord Sri Krishna Chaitanya, <i>by Prof. Nishi kanta Sanyal</i>	228
Bharata and Rantideva, <i>by Sj. Kishori Mohan Paul</i>	250
Travels of the Supreme Lord Shree Krishna Chaitanya in South India	257
Instalation of the Foot-Prints of the Supreme Lord	
Sri Krishna Chaitanya in the temple of Varahadeva at Jajpur, Orissa	293
The Festival of Circumambulation of Sridham Mayapur	342
Sree Gopal Bhatta Goswami, <i>by Sj. Kishori Mohan Paul</i>	344
Sreepad Sundarananda	336
Sree Nrisinghadeva	367

Vaishnava Literature

<i>Sri Chaitanya Bhagabat – Part I</i>	281
<i>Sri Chaitanya Bhagabat – Part I, FOREWORD, by Srila Bhaktisiddhanta Saraswati</i>	282
<i>Sri Chaitanya Bhagabat –Part I, CONTENTS</i>	284

The Harmonist As It Is

SUBJECT

<i>Sri Chaitanya Bhagabat</i> – Middle Part, Chapter I	23; 53; 90; 157; 221; 317
<i>Sri Chaitanya Bhagabat</i> – Middle Part, Chapter II	347; 378

Articles on Social, Economical and Political Issues

New Year	
The Study of the English Language, <i>by Bishweswar Das</i>	11
Universal Brotherhood, <i>by Prof. Nimananda Sevathirtha</i>	15
Brahmanya-Deva and Brahmanas, <i>by Prof. Yadubar Dasadhukary</i>	69
Who is a Brahmana? <i>by Prof. Nishi Kanta Sanyal</i>	82; 122, 142; 244
Proselytism	97
Matters of Moment: Religion and State	154; 248
Morality	332
Empiricism versus Religion	353

Comparative Religion

The All-Vaishnava Conference	36
Who is a Brahmana? <i>by Prof. Nishi Kanta Sanyal</i>	82; 122, 142; 244
Hinduism in Harmony with Buddhism, <i>by Dr. H.W.B. Moreno</i>	149
Doctrines of Sri Chaitanya IV, <i>by Prof. Nishi Kanta Sanyal</i>	271
Matters of Moment – Proselytism in Sanatan Dharma	157

Transcendental Discussion

The Eternal Gift of Jagatbandhu, <i>by Srijut Kishori Mohan Paul</i>	3
The Car Festival of Sri Sri Jagannath Deva	33
Presidential Address, <i>by Srila Bhaktisiddhanta Saraswati</i>	39; 261
Presidential Address at the Spiritual Conference <i>by Srila Bhaktisiddhanta Saraswati</i>	202; 358
Enlighteners Regarding Aspersions, That the Vaishnavas are Idolaters	47; 77; 111
The festival of Sree Radha-Madanamohan	66
Advent of Sri Baladeva	117
The Gaudiya Math	130; 163; 216
The Festival of the Peak of Food	175
The Philosophy of Life in a Nutshell, <i>by Dr. H.W.B. Moreno</i>	185
The Foot-Prints of the Supreme Lord	225
The Advent of the Supreme Lord, <i>by Srila Bhaktisiddhanta Saraswati</i>	321

Vaishnava Behavior and Etiquette

The Octave Containing the Teachings of Sri Chaitanya, <i>by Prof. Nimananda Das Adhikari</i>	43
The Spiritual Community	86

Index

SUBJECT

Proselytism	103
To Our Subscribers and Readers	385

Historical Events

Ourselves	30; 61; 94; 127; 159; 187; 223; 256; 280; 320; 350; 382
Shree Viswa Vaishnava Raj Sabha	57
Programme of the Annual Celebrations of the Gaudiya Math, 1930	59
Agenda of All-Theistic Conference, Questionnaire	104; 105; 108
Srestharyya Sripad Jagabandhu Das Adhikari Bhaktiranjan	193
The Spiritual Exhibition at the Gaudiya Math	198
The Thirty-seventh Annual Session of Shree Nabadwipa Dham Pracharini Sabha	371

Divine Poetry

Taking refuge in God - <i>Sharanagati – Longing for Service IX,</i> <i>by Thakur Bhaktivinode</i>	21
Taking refuge in God - <i>Sharanagati – Longing for Service X, XI</i> <i>by Thakur Bhaktivinode</i>	22
Taking refuge in God - <i>Sharanagati – Longing for Service XII, XIII</i> <i>by Thakur Bhaktivinode</i>	152
Taking refuge in God - <i>Sharanagati – Longing for Realization,</i> <i>by Thakur Bhaktivinode</i>	153
At the Lotus Feet of the Divine Master	147
Time, <i>by H.W.B. Moreno</i>	208
In Memorium	236
Lord Gauranga	260
Sri Vyasa-Puja Homage, <i>by Jai Gopal Das Adhikari</i>	300
New Earth – New Heaven, <i>by H.W.B. Moreno</i>	336

THE HARMONIST AS IT IS

Vol. 4

(Vol.XXVIII)

Vol. XXVIII, No 1.

श्रीशुद्धोत्तोरङ्गो जयतः

JUNE 1930,

१३

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. New year	1
2. The Eternal Gift of Jagatbandhu	3
3. Kopila	6
4. The Study of the English Language	11
5. An Appreciative Letter	15
6. Universal Brotherhood	15
7. Sree Raghunath Das Goswami	17
8. Taking Refuge in God	21
9. Sree Sree Chaitanya Bhagabat	23
10. Ourselves	30
11. Programme of the Annual Celebrations of the Gaudiya Math, 1930	32

Laying of foundation for the Gaudiya Math buildings being the gift of
MR. JAGAT BANDHU DUTT.

INDEX

TO

THE HARMONIST

Vol. XXVIII

June 1930 to June 1931.

<i>Subject</i>	<i>No. Page</i>
	(A)
Address, Presidential	2-39 6-169 ; 7-202 ; 8-238 ; 9-261 ; 12-353.
Annual Celebrations of the Gaudiya Math 1930, Programme of the	1-32 ; 2-59.
	(B)
Baladeva, Advent of Sree Sree, Bharata and Rantideva Brahmanya-Deva ani Brahmanas	4 117, 8 250. 3-69.
	(C)
Car Festival of Sree Sree Jagannath Deva, The Chaitanya Bhagabat, Sree Sree	2-33. I-23 ; 2-53 ; 3-90 ; 5-157 ; 7-221 ; 9-281 ; 10-317 ; II-347. 12-378
Conference, Agenda of all Theistic Conference, The Theistic Conference, The All-Vaishnava	4-104. 6-161 ; 7-214. 2-36.
	(D)
Divine Master, At the Lotus-Feet of the (Poem) Doctrines of Sree Chaitanya (V) Dhampracharini Sabha, The Thirty-Seventh Annual Session of the	5-147. 9-271 12-371
	(E)
Empiricism versus Religion English Language, Study of the Enlighten rs regarding Aspersions Eternal Gift of Jagabandhu, The Exhibition, The Spiritual, At the Gaudiya Math	12-353 I-II. 2-47 ; 3-77 ; 4-III. I-3, 7-198.
	(F)
Festival of Circumambulation, The Festival of Sree Radha-Madanamohan, The Festival of the Peak of Food, The	11-342. 3-65. 6-175.
	(G)
Gaudiya Math, The Gopal Bhatta Goswami, Sree	5-129 ; 6-183 ; 7-216. 11-341.
	(H)
Harmony (Poem) Hinduism in Harmony with Buddhism	11-325. 5-149.
	(I)
Illusory Energy of God-head, The In Memoriam (Poem) Invitation	5-136. 8-236. 2-57 ; 5-160 ; 6-192

	(J)	
Jagabandhu Das Adhikari, Srestharyya Sreepad, Bhaktiranjan		7-193.
	(K)	
Kapila		1-6.
	(L)	
Letter, An Appreciative Lord Gauranga (Poem) Lord Nityananda		1-15. 9-260. 10-289
	(M)	
Matters of Moment Mayapur, Sreedham Morality		5-154.; 8-248. 8-228. 11-322.
	(N)	
New Earth-New Heaven (Poem) New Year Nirsinghadeva, Sree		11-336. 1-1 12-367
	(O)	
Ourselves		1-30 ; 2-61 ; 3-94 ; 4-127 ; 5-159 ; 6-187 ; 7-223 ; 8-256 ; 9-280 ; 10-320 ; 11-350. 12-382.
	(P)	
Philosophy of life in a Nutshell, The Proselytism		6-185. 4-97.
	(Q)	
Questionnaire regarding object Questionnaire regarding the process Questionnaire regarding reference		4-110. 4-108. 4-105.
	(R)	
Raghunath Das Goswami, Sree.		1-17 ; 9-268 ;
	(S)	
Spiritual Community, The, Subscribers and readers. To our Sundarananda, Sreepad Supreme Lord, Foot-Prints of The Supreme Lord, The Advent of the Supreme Lord, Installation of the Foot-Prints of the, at Jajpur		3-86 11-352. 12-356 8-225. 11-321. 10-293
	(T)	
Taking Refuge in God Talk with a Maulvi, A, Teachings of Sree Chaitanya, The Octave Containing. Time (Poem) Travels of the Supreme Lord Sree Krishna Chaitanya		1-21 ; 5-152. 9-275. 11-337 ; 12-374 2-43. 7-208 9-257
	(U)	
Universal brotherhood		1-15.
	(V)	
Vyasa Puja, Sree Sree Vyasa-Puja Homage, Sree (Poem) Vyasa-Puja Homage, Sree Vyasa-Puja Response		10-297. 10-300. 10-304. 10-311 ; 11-327.
	(W)	
Who am I ? Who is a Brahmana ?		6-150 ; 7-209 3-82 4-122. 5-142 ; 8-244.

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

THE HARMONIST

OR

SREE SAJJANATOSHANI

VOL. XXVIII }
}

JUNE 1930, Chaitanya-Era 444

NO. 1

New Year

THE Harmonist is to-day entering on the fourth year of her service of all pure souls whose only function is to serve the Supreme Lord Sri Krishna by every faculty, in conformity with the teaching of the Lord Himself embodied in all the Scriptures. The service of the Divinity in its unalloyed form of exclusive spiritual love is the hidden treasure of the Scriptures. Few, indeed, of this mundane world ever attain to it. Love for God, contaminated and distorted more or less by the reservations of mundane considerations of selfish gratification, is to be ordinarily found in this world. But the present Age is too critical to be prepared to admit the validity of the alloyed form of the love of God. The alternative is, therefore, either to strive for the pure form of devotion or to reject the very principle of the spiritual function. The Iron Age is least disposed to abate its contentions against love, from instinctive deference to the principle of causeless love.

In former Ages men were less critical and less willing to be critical in matters of devotion to Krishna. This change of temperament has necessitated attempts to explain the fundamental principle of love itself to meet the objections of loveless critics. But the critics are confident that they have the advantage of the controversy. This is proved by the prevailing tendency in all countries in favour of mundane knowledge and mundane felicity as against causeless devotion to Krishna.

The controversialists cannot be expected to cease to be controversial without being beaten in controversy. But the wonderful progress of the physical sciences both in theory and application has served to strengthen the belief of people desirous of material advantage in the possibility of mundane knowledge leading to unlimited mundane felicity. Mere defeat in logical controversy, even if it be really decisive and clear to the parties themselves, is not likely to destroy the faith in the physical science

of a person who is strictly addicted to sensuous pleasure. The applied sciences have been able to capture the hearts of worldly people by their actual visible achievement in the form of pleasure-giving values capable of apparent tangible demonstration.

The Locomotive Engine, the Airship and the wireless Telegraphy are offered as the most convincing arguments to reconcile humanity to any defeat that it may actually sustain in metaphysical controversy.

It would not, therefore, be wholly accurate to describe the present Age by such terms as 'controversial' and 'critical'. Those terms were more applicable to the mediaeval period. The present Age has been more aptly designated as materialistic. No theory is acceptable to a modern, which is not productive of some form of ascertainable utility; that is to say, material, limited, definable, and desirable result. That theory is spontaneously voted to be worthy of attention which holds out the prospect of being able to improve to any appreciable extent the present worldly prospects of any person in such a way that his happiness, depending on transitory conditions of this world, may be appreciably increased thereby.

There is very little confident or independent thinking about conditions of prospects beyond this worldly life. The speculations about the other world are now-a-days intended to vindicate the findings of the physical sciences and are really based on the assumption of so-called truths established by such enquiry. The next world is tacitly assumed to be a continuation of the present and also as inferable from the conditions of the phenomenal existence, by methods that have proved successful in acquainting us tentatively with the apparent secrets of the present life.

But whenever any new 'discovery' about the other world is advertised by such auxiliary science calling itself metaphysics it is received with ill-

concealed scepticism by most persons. The Age is apparently content with physical science. It does not expect nor desire the solution of its problems from the so-called metaphysical quarter. It is confidently looking forward to the progressive solution of all difficulty by the natural and inevitable development of the physical sciences, and in due course. It has ceased to be impatient for the truth. It does not expect a miracle. It is not prepared at all to acknowledge anything except limited human contrivance and limited human experience. Neither does it believe in special Divine dispensations. It admits only one royal road, viz., that of progressive empiric knowledge, along which we are assumed to be predestined to travel perpetually towards the progressive goal of ever-widening mundane knowledge and ever-widening consequent mundane felicity.

The Harmonist does not fully agree with this prevailing outlook of the age. She is trying her best to supplement the current view by offering a great and startling fact for the consideration of the Age in the shape of actual conduct based on the knowledge of the Absolute. She is systematically offering to the world a narrative of the conduct of Sri Chaitanya Deva and His followers as embodying the condition of living relationship with the Absolute.

The soul does not require, or really desire, the multiplication or elaboration of mundane felicity that is promised and apparently yielded by the physical sciences. All worldly felicity is realisable, however dimly, as lying off the plane of the soul. Such felicity is not only essentially trivial and disappointing but also providentially ephemeral. It would be foolish to desire any modification of their nature. They are as they should be. Empiric science is therefore rightly content to watch and submit to what is essentially unmodifiable. It tries to regulate the conduct of individuals by the mere extension

of their experience of the operation of Nature. The physical sciences never promise anything but the sense of felicity resulting from fulfilment of the conditions of slavery. They know of no method nor end except the trivial and the transitory which are declared by the Scriptures to be the cause of all the apparent misery of the soul.

The Harmonist is not a pessimist nor an optimist. She admits the reality and necessity of spiritual conduct. She is confident of her ability to remove the prevailing misunderstandings regarding spiritual conduct by the grace of her spiritual teacher who is the eternal associated counter-part of the Supreme Teacher Sri Chaitanya or the Absolute Enlightenment Himself. The Absolute alone may reveal Himself to us as the only Lord of our souls by Whose exclusive service alone the soul may find her real and lasting satisfaction.

Sri Chaitanya or the Supreme Teacher is identical with Sri Krishna the Supreme Attractor, Lover, Recipient of the soul's eternal homage of reciprocal love. Sri Chaitanya leads us by the hand towards the knowledge and love of Himself as teacher. As soon as we love Sree Chaitanya as Teacher we attain to love of Sri Krishna as the Sole Recipient of the soul's eternal, willing, loving homage taught by

Himself. Sri Chaitanya confers on us the service of Himself as the eternal Supreme Teacher, which is identical with love of Sri Krishna, the eternal and only Lover of our souls. The spiritual teacher is the eternal associated counterpart of Sri Chaitanya and, on the realisation of the nature of our real self as the eternal servants of Krishna by following His teachings, we are enabled to recognise the spiritual teacher as being identical with the best beloved of Sri Krishna, whose eternal function is to devise constant and fresh employment for our souls in the loving service of the Supreme Lord.

The Harmonist defines the scope and nature of empiric knowledge represented by the sciences treating of phenomena. The Harmonist is indirectly and secondarily concerned with such knowledge which is the deluding unwholesome reflection of the true knowledge. She insists on her right to be heard by all pure souls as the loyal exponent of the Absolute Truth. She maintains that the knowledge of the Absolute Truth revealed by the spiritual teacher automatically solves all difficulties in the only way that is really acceptable to our souls and implores a patient hearing for the message of the natural function of our souls recorded in the Scriptures and taught by Sri chaitanya.

The Eternal Gift of Jagatbandhu

(BY SRIJUT KISHORI MOHAN PAL, B. L.)

Jagatbandhu Dutt, or J. B. D., is building in Calcutta the loftiest and the most beautifully designed Temple in Bengal, with residential quarters, for the Gaudiya Math, at a cost of over a quarter of a million of rupees, as eternal gift to the feet of the spiritual preceptor, His

Divine Grace Paramhansa Paribrajacharyya Srita Bhakti Siddhanta Saraswati Goswami Thakur.

The Scriptures have declared that the gift is the form of the eternal function. Diverse people have understood the word gift in diverse ways.

According to different standards of judgment of the ignorant, the pedants and the really erudite scholars, the natural meaning of gift is liable to be understood in quite different senses. In the seventeenth chapter of the Geeta Lord Krishna has declared three possible interpretations of this word corresponding to the nature of the platform on which the giver happens to stand. The first is the enlightened gift which is gift for gift's sake without any desire for reward or compensation, due regard being had to the proper nature of time, place and person,—when, where and to whom—the gift is made. The second kind is the charitable gift painfully made with an expectation of rewards either here or in the next world. The third variety is the indiscriminate gift contemptuously made without any regard for time, place or person receiving the same.

The above three kinds of gifts express the three mundane qualities of Sattwa, Rajas and Tamas. The ignorant as well as the pedant are equally in favour of these three kinds of gifts. Gift properly made signifies relinquishment of, or aversion to, worldly, transitory enjoyments. The time and the place, the giver and the receiver of these three kinds of gifts being themselves comprised within the three corresponding attributes of mundane Nature, these charities are, themselves also necessarily transitory, insignificant and misplaced.

But the exceptionally fortunate man who receives his Divine eyes from the gracious associated companions of that Jewel of benefactors, Sri Chaitanya Deva, does not fall within the category of these three classes. Enlightened with the Divine knowledge he becomes superlearned. The Kurma Purana has declared three kinds of gifts, *viz.*, 'Nitya' (eternal), 'Naimittika' (causal), and 'Kamyā' (born of selfish desire). The fourth (turiya) which is the pure form of gift lies beyond the pale of these three attributes.

That which is given to the enlightened Brahmans without a view of any return of reward or the enjoyment of the fruits thereof, is the eternal gift. That which is given to the learned for purification from sin is called causal gift and that which is given for the sake of getting sons and grandsons, victory, fortune, heaven and the fruits of religious observances, is the covetous gift. The fourth or pure gift is that which is given with the spiritual object of service to those who are conversant with the knowledge of the service of the Brahman, solely with a view to the enjoyment of Godhead. This form is the most propitious of all. In India, the land of the eternal religion, the glories of the eternal gift have been proclaimed from time immemorial in the spiritual Scriptures and the distinction between eternal, causal and covetous gift has been fully explained.

But in this world the number of those that are prepared to practise the pure and auspicious form of the gift are very, very few indeed. Persons desirous of enjoying the fruits of their actions, liberationists, Yogis desirous of merging with the Divinity and similar other speculators are never tired of proclaiming the glory of the three mundane forms of charity. Only the most magnanimous associated counterparts of the Supreme Lord Sri Chaitanya practise and proclaim the pure and non-evil-producing form of the eternal gift.

In the Srimad Bhagabatam we find it stated that although the presiding deity of this Iron Age has many faults, still that which could not have been possible of attainment to individual souls in the Ages of 'Satya', 'Treta' and 'Dwapara', has been available to all by means of chanting the Name of Krishna. It is identical with Divine Love which was not given to any in the other three ages but which has been lavished on all by Sri Chaitanya Deva in this Iron Age irrespective

of caste, creed or colour, time or place. If anybody out of his own good luck due to his devotional activities of previous births can find his way to make a gift of his transitory fortune towards that truly charitable performance inaugurated by Sri Chaitanya Deva, *viz.*, the distribution of the spiritual love to all, the gift of such a person should be considered to be the purest (Suddha Sattwik) and best of all gifts. Such gift can purify in every way all generations, being completely immune from the triple mundane qualities of mixed Sattwa, Rajas and Tamas.

The Scriptures maintain that gifts should be made to the deserving and not to the undeserving. But who is really a deserving person in the eyes of the Scriptures? The Scriptures themselves say that he who can save himself and others from falling into the bondage of this world is the deserving person.' No atheist can be a fit recipient of the eternal gift, because he is being drifted hither and thither by his deliberate aversion to the Feet of God. How can such a person save his giver? They would be like one blind man leading another. For the same reason neither the elevationist nor the fruitive workers can be the proper recipients of the eternal gift, because they are ever liable to fall from even the highest position attainable by meritorious worldly activities. The liberationists cannot also claim to be the deserving recipients of the eternal gift, because according to Sreemad Bhagabat, 'alienated from the Feet of Sri Krishna they are liable to fall from their exalted position, attained through the knowledge of the Brahman as indistinguishable from themselves'. The greatest Yogis who desire to merge with the God-head, such as Viswamitra, Shaubhari and others have been found to have been liable to fall from their high positions in spite of their success in realising apparently unswerving connection with the Oversoul. They cannot also therefore be the fit recipients of the eternal

gift as they cannot save others from the fall to which they themselves are liable.

The elevationists think that the hereditary, professional priests are the proper recipients of the eternal offering. But according to Sreemad Bhagabat those who cannot save the soul from spiritual lapse, cannot be the fit recipients of the eternal gift. King Bali instead of bestowing his gift on his atheistical hereditary family Guru, considered Vishnu to be the only fit Recipient of the gift of his all. There are many who consider their-blood relations as the proper recipients of their charity. But how can they, who cannot save even themselves, claim to be able to save those from whom they accept any gift on the strength of their temporary relationship? It is for this reason that Mahatma Bivishan, instead of considering his own brother Ravan to have been the fit person, placed himself wholly at the disposal of Bhagaban Sri Ramchandra and dedicated his all for the worship of His Feet. We usually consider that our mother, father, wife or husband or the gods preside over the good things of this world as the proper recipients of our gifts. But in the eyes of the Scriptures they cannot claim to be so, if they cannot protect our souls. This consideration led Prahlad Maharaj to consider Nrisinha—Vishnu as the proper Recipient of his worship in lieu of his father Hiranyakashipu and he accordingly surrendered himself with body, mind and speech to the lotus Feet of the Supreme Lord, without desiring anything in return; because he knew that he who asks for anything of God in return of his service, is no servant at all but a trader. In this way Bharat, instead of taking his mother Kaikeyi to be the deserving person, considered the Feet of Bhagaban Sri Ramchandra as the only Recipient of his gifts and surrendered his all to Him. The consorts of those Brahman priests who were helpers of the sacrifice of their husbands, in place

of their virtuous husbands, considered Sri Krishna to be the sole Enjoyer of all sacrifices, deceived their husbands and behind their back, made a gift of their all to Krishna and Baladeva. Maharaj Khattanga, in the last moment of his life, in place of gods like Indra and others, elected Sri Vishnu, the God of all the gods to be the sole Recipient of his gift and offered everything he had to His Feet. Hence according to Srimad Bhagabat, the crest-jewel of all Scriptural evidence, those who do not serve, Krishna *viz.*, the elevationists, the liberationists, the Yogis, the hereditary professional priests and pseudo-preceptors, blood-relations, father, mother, husband and the lesser gods cannot claim to be the deserving recipients of our gift, as none of them can save our souls from falling into this worldly bondage.

According to the same high authority the devotees of Vasudeva alone who are firmly and lovingly attached to His Feet and hence are not liable to fall from the spiritual condition, are the only persons who can save our souls from this worldly bondage. For this reason they are the only deserving recipients (patra) of

all gifts. Of the devotees of Vasudeva, Sri Guru-deva, the transcendental preceptor, being the Divinely authorized Saviour of the fallen, is the most deserving recipient of our gifts. The transcendental Preceptor, unlike the sacerdotal pseudo-gurus, is not a preacher of the performance of worldly deeds. Neither like the elevationists, renunciationists or Yogis who desire the idle bliss of union with the Over-soul, is he prepared to renounce the worship of the lotus Feet of the Supreme Lord, Sri Krishna, for the purpose of his selfish enjoyments by intercepting for his own use the gift of his disciples intended for the sole Recipient of all gifts. The transcendental Preceptor is in the habit of appropriating all that our souls ignorantly suppose they possess in this world by enabling them to offer the same at the Feet of Sri Krishna Who is the sole Enjoyer of everything. Or, in other words, by taking away from us every transitory thing to which we may be unnaturally attached he purges our hearts of all mundane desires and makes us susceptible to the perennial advent of the Absolute Truth.

Kapila :

(TEACHER OF THEISTIC SANKHA PHILOSOPHY)

BRAHMA asked Kardama to live and multiply. He accordingly went to the secluded bank of the Saraswati, worshipped the Supreme Lord for a long

time and was able to see Narayana and Lakshmi, the Transcendental Couple, riding on Garuda. Kardama said with reverence, 'Lord, I have now all

my desires fulfilled. I am ordered by my father to procreate the human species and take this opportunity to meditate on Thee. It is true that it is not commendable to worship Thee for the fulfilment of our desires ; still I take recourse to this means only. I know it for certain that Thou conferest Thy best favours on him who lifts his hands in prayer, no matter whether he desires some boon for himself or is without any selfish motive."

Narayana replied, "It is not necessary to ask for anything. I love the devotees dearly and fulfil all their wants. I have already arranged everything. Manu and his wife Shatarupa will come to you shortly and bestow their beautiful daughter Devahuti on you. A part of Myself shall be born as your Son and hallow this world. Dedicate your all to Me and you will be free from sin and attain unto Me." With this Narayana left him.

In due time several daughters and a Son were born to him. At the time of the Son's birth auspicious signs became perceptible and Brahma said to his son Kardama, "You have discharged your duty and have got as your Son One Who will teach the Truth. He shall be called Kapila."

He then congratulated Devahuti on having the Supreme Lord as her Son and went away.

Kardama thought that it was high time that he should retire to the forest and give himself up to the contemplation of God. Devahuti became aware of it and asked him what would be her duty and informed him that she would be in a helpless state if he left her. Kardama consoled her saying that she need not be anxious as the Lord had owned her as His mother and advised her to receive instructions from Him and she would be free from all bondage. Kardama then approached Kapila and prayed that he might not again be attracted by the lures of the world.

Kapila said, "The path of Truth has, in course of time, become blocked and obscured, I have appeared to clear it. Always meditate on Me. See the self-manifested Oversoul in your heart and you will be free from fears and miseries. I will confer transcendental knowledge on My mother and she will be free from the fears of death!"

Kardama started for the woods meditating on Him alone and Kapila and Devahuti remained in their hut on the Bindusarobara.

One day Devahuti went to her Son and said, "My Lord, I am weary of supplying objects of enjoyment to my mind ; still it has not been satiated. It is incessantly driving me towards the darkness of misery. It is Thou alone That can't help me. I am sure I shall

be freed now that Thou hast come. Thou art the Lord of all. Extricate me from the mire of worldliness and infatuation and favour me with the true knowledge of myself."

He was pleased at her sincerity and said, "Mother, the mind is the cause of both bondage and deliverance. Let the mind be steeped in mundane matters and you are bound hand and foot. Concentrate it in God and you are free. It is the company of self-realised souls and listening to their chantings and joining them in their devotional performances that bring the real good. Then only do the world's temptations fail. The greatness of the devotees knows no bounds. Attachment to the world binds, while attachment to the devotees frees. They direct all their efforts and exertions towards My pleasure and do not hesitate to sever their connection with those who are nearest and dearest to them if they go against their service to Me in any way. They meditate on Me incessantly and enjoy chanting My glory day and night. They are beyond the reach of misery. Touch with such devotees alone can impart devotion to Krishna. When you associate with devoted persons you hear nothing else than talk about Me. They sing My glory in endless ways and your mind is naturally diverted from the world and directs its course towards

Me. If you practise it without cessation your mind will be free from dross and all your functions will be directed towards the attainment of My holy Feet and as the consequence you will attain My holy Feet even in this life."

Devahuti said, "I am but a dull woman. Explain the devotional principles clearly and let me know my duty."

Kapila said, "Mother, the individual soul does, by nature, crave for touch with the Oversoul; but His illusory energy keeps him screened and entangled in the meshes of worldly attractions. It is association with self-realised souls alone that removes the screens and disentangles the unfortunate wretch, who is thus favoured with unalloyed devotion which is far superior to liberation. The real devotees never desire for salvation. They direct all their efforts to My service. They always long to look at My Form of transcendental Beauty and do not even turn towards salvation which offers itself at their feet. They serve Me eternally in Vaikuntha. The highest object of salvation is subject to decay but My devotees reside in a region where time has no influence and decay and destruction are unknown. So strong and unalloyed devotion to Me is the highest object of human achievement. Mother, betake yourself to the path of devotion."

“The Supreme Lord Sri Hari is the ultimate Cause. Some foolishly hold that Nature is the ultimate cause. They are wrong. The personal God Who is different from Prakriti (Nature) is the ultimate Cause. It is He Who impregnates her with material energy. First comes forth *Mahattattva*, the first sprout, as it were, of this world. Thenceforth come the different material objects. Earth, water, fire, air and ether are the five elements (*mohabhoota*); smell, liquidity, form, touch and sound are the five connectives (*tanmatras*); eye, ear, nose, tongue and skin are the five organs of sense. The mouth, the hand, the feet, the anus and the generative organs with the five organs of physical activity, the mind, the intellect, the perverted ego and nature added to them, form what is called the 24 Tattwas or categories. The Purusha or personal God is the 25th. The three attributes Sattva, Rajas and Tamas, or purity, activity and stupor, make the number twenty eight.”

“The Purusha may be either God or the individual soul. Prakriti or Nature has attributes whereas the Supreme being or Purusha is not burdened with them. By dint of His inconceivable powers He resides in the body of the Jiva and is known as Paramatma. He remains unaffected by the qualities of physical Nature as the sun that casts its reflections on

water. An infinitesimal portion of His pure essence is called Jiva who is liable to be affected by the qualities of Nature. This Jiva, devoid of all mundane attributes as he is by nature, imagines himself to be endowed with the triple material qualities of Sattva, Rajas and Tamas and becomes thereby subject to mundane joys and sufferings.”

“When by touch with self-realised souls he becomes re-instated in his original position he comes to know that he is independent of all mundane affinities. Assiduous devotion to Me alone can maintain him in My eternal service.”

“Mother, let me delineate the process of serving Me by one who is free from the domination of Illusory Energy. The pure devotees contemplate on the Paramatma’s dark beautiful Form with the conch, the disc, the club and the lotus and see His own Form. Unalloyed devotion enables the devotees to see the form of Godhead as he is, viz., the beautiful adolescent Sri Krishna. Shiva deserves the Name of Benefaction because he holds on his head the Ganges who flows from the holy Feet of the Supreme Lord.”

“Devotion is either mixed with quality (*saguna*) or unadulterated by such quality (*nirguna*). Those who hanker after something else than Krishna may have mixed devotion while the spontaneous play of the unobscured conscious

principle of the single-hearted devotees constitutes unalloyed devotion. These latter shun the desire for liberation from suffering as they shun the devil and want nothing but exclusive and eternal service of the Divinity. This sincere devotion is called unalloyed or pure devotion. The pure devotees sing My glory, serve the self-realised souls, behave sincerely, worship My divine Form, overcome their natural longing for creature comforts, listen to discourses on Hari, respect their superiors, imbibe friendship with the pure devotees and by means of other devotional practices attain Me without much ado.

“Those who indulge in malice and at the same time make a show of worshipping Me, practise the external forms of these devotional activities in vain. One should worship My divine form till one has attained the capacity for realising My presence in all beings as well as in one’s own heart.

“This material world teems with millions of individual souls of whom man is the greatest. Those men who dwell in the land of Bharata and hold in high esteem the system of communal organisation for spiritual amelioration based on distinctions of aptitude and circumstances and are disposed to serve God are the highest class of men. The Brahmans who possess the knowledge of the Great

Unknowable and are their teachers of religion form the highest class. Among the Brahmans those who are thoroughly well versed in the spiritual Scriptures are the greatest. Those Brahmans who possessing the knowledge of the Vedas follow constantly the principles of religion are the highest. Those who have dedicated their all to Godhead are superior to all others. There is none superior to one who is devoted to Godhead. He stands above all and knows no fall.

“One devoid of devotion is the creature of sorrow, want and anxiety. He may enjoy temporary pleasures, but is bound to be miserable in the long run. In the womb of the mother the soul averse to Godhead suffers excruciating pain and cries in agony sincerely imploring God to relieve him of his sufferings by re-installing him in His eternal service. But just after his birth he consigns all these to oblivion and as the result he has to appear again and again in this world. It is the devotee alone who can have true felicity.”

With this *Kapila* took leave of His mother, went northwards and became invisible to the mortal eye.

Sri Vishnu imposed Himself on *Kapila*, instructor of unalloyed devotion. We must distinguish Him from the *Kapila* who is the propounder of atheistic Sankhya philosophy. Divine

superimposition on individual Souls is of two kinds :—

(1) Imposition of the Lord Himself, *e. g.*, Kapila, Rishabha,

(1) Imposition of the Divine Power, *e. g.*, Narada, Vyas, Prithu, Brahma and Sanaka.

He in whom a particular energy or power of the Divinity manifests itself is called "imbued with the Divine Power". In this manner devotion manifested itself in Narada, in

Prithu the governing power, in the four Sanas Knowledge, in Brahma the creative power. These regard themselves as so many servants of the Lord.

In superimposition of the Lord Himself the Divine energy manifests itself more perfectly and the individual soul regards himself as identical with Godhead.

Kapila and Rishabhadeva regarded themselves under Divine superimposition as the Supreme Lord Himself.

The Study of the English Language

(BY BISHWESWAR DAS B.A., HEADMASTER, H E. SCHOOL, SANTIPUR.)

AS English is a language with which we are all unavoidably concerned it is of the utmost importance to know the proper use of that language and what part it should play in the scheme of our useful activities. A tendency of abusing or praising the study of the English language in connection with diverse questions, is often noticeable in this country. We shall try to show in the present article how all may be benefited by means of the English language and what an abundant harvest of good the English as well as ourselves might reap from the proper use of the same. Let my countrymen consider with a calm and collected mind the views expressed here and

approach the question of the study of the English language with the proper attitude.

The study of English was at one time generally considered to be among our bread-studies. It is, as matters stand at present, a convenient passport for entry into the political and commercial life of the world. But this is not the only claim it has upon our attention. The language has its own peculiar merits. For strong masculine vigour, a pronounced tone of practicality, elasticity and preciseness of expression the language occupies a high place in the world. Nursed by the hand-maid of empiric science and maintained by the fatherly care of its most assiduous application to all

departments of life, the language, like the people to whom it belongs, is possessed of a wide wordly out-look which is worthy of being turned to account by being consecrated to the service of the higher life.

Any one making an acquaintance with this language cannot fail to appreciate its influence. Come within its influence in the proper way and your heart is sure to realise a new freshness. You cannot ignore its vivifying force, its masterful spirit, its ever-prying inventiveness. All languages rightly understood always point to the One. Most of the characteristics mentioned above no doubt belong to the best minds of the English nation, although they are apt to be abused by being directed to purely worldly purposes. But they are none the less true characteristics of the English language which portrays faithfully the thoughts, lives and manners of the English people.

So far as a seeker of the Truth is concerned the English language appears to have a very different mission to fulfil. The language seems to him suited to serve as a means of rousing the inert millions of the world, to carry life into the cold frames of its peoples. There is, therefore, a kind of special providence in the advent of the English people into India. They came to us with their language to regulate our learning, our habits of life and modes of thought, our traditional hopes and aspirations. This has led us to a strict self-examination and to the necessity of taking stock of our actual possessions. Our indebtedness, therefore, to both the English people and their language is great. Do not admire the English nation as a successful money-making, materialistic people. They should be to us as Heaven-sent agents to enable us to learn how to safe-guard the spiritual interests of all. They are, indeed, very different from the scriptural ideal of our warrior kings as guardians

of spiritual welfare by direction of truly enlightened sages and saints devoted wholly to matters relating to the higher concerns of the soul. But we need not, therefore, unduly deprecate the English more than ordinary worldly people. If they fail in their higher duty towards us, if they make themselves unnecessarily exacting, they will surely be accountable to God, Who holds in His Hands the destinies of all nations and Who permits both individuals and nations even to abuse their freedom, affording them a chance of redemption from their failings by their own bitter experience. Let us study their character as well as their language to be also duly warned against such failings. The language would then be pregnant with invaluable lessons for us. Let us accept from the English people their close association with humanity, for the higher purpose. Let us acquire from their language that practical tone of thought which lies at the root of a nation's material prosperity, and turn it to higher account. Let us acquire from the English language the love of adventure, the zeal for action, the spirit of self-reliance, the indefatigable courage and perseverance, for the same purpose. Let us learn from their language scrupulous adherence to strict principles, regularity of life, steadfast devotion to duty and exemplary method of work. Let us adopt zeal for knowledge, patient and sustained efforts for large undertakings, love of researches and exertion for the discovery of the unknown. Let us learn these qualifications of a student and a really good citizen, and the proper virtues of a self-respecting gentleman. Let us use the English language for the purpose of the spread of self-culture.

We Indians have by an inscrutable Providence been made to come into contact with the language of the most powerful and prosperous nations on earth in order that we may become animated and invigorated by finding

the proper use of the qualities that characterise that interesting nation. If by the study of English we learn merely to abuse or flatter the English people our learning will be harmful for both. If by the study of English we learn merely to imitate the vices of the English character, the free thinking of sensuous godless literature, our learning will do us no good. Providence has brought the English people into India not that we should learn English ways of living, not that we should imitate English modes of eating, drinking and dressing, but that we should find extended scope for our beneficial activities. If English education cannot do this for us then the opportunity will be abused. Indians are by nature and circumstances well fitted for this great task. The possession of this aptitude shows itself in our traditional anxiety to utilize every opportunity for spiritual use. We should continue to love to keep severely aloof from low ideals, we should love to detach ourselves from worldly-minded men and women, in order to be able to help all persons by our conduct. This aloofness is necessary under all circumstances and is a duty towards all. It is not opposed either to the interests of human society or to the laws that govern the moral world. A man should cut himself off from the company of his low-minded fellows in order to follow a better and clearer perception of his duties to them, and the right mode of discharging those duties. On this ground isolation is necessary and justifiable. In fact a man can work out his salvation only by thus living for others. To be able so to live for others is the greatest glory and highest virtue of man. If this view is correct there is nothing wrong in the idea of such isolation. It should by all means be encouraged. Men should be repeatedly warned against drifting into the vice of real isolation from the spiritual life by association with worldly people,

no matter by whatever honourable or glorious names such vice be designated. The current method of study of English is, we believe, no antidote against this vice. The tendency of the English literature itself is only to make men active, enterprising, practical and useful in this life. We should be thoroughly imbued with this spirit of the English literature but not for the purpose of worldly living. The study of the works of a few select English authors under proper safeguards may serve the useful end. English books bring us into touch with the outside world. They carry us to the uttermost parts of the Earth, familiarise us, even when we do not move a yard from our homes, with the busy scenes of commercial life, the repulsive horrors of the battle-field, the roaring billows of the tropical seas, the frozen waters of the icy poles. English authors inform us about the customs of the most strange and savage nations as also of the mighty kings and potentates of the Earth. English books suggest to our minds the truth that the soul of man, in spite of the differences of caste, creed and colour which pertain only to the flesh, is the same in essence, that all are children of the same common Father variously called Jehova, Zeus, Jove, Allah, God, Brahma,—purporting Sree Krishna, and that one touch of the spiritual nature may make the whole world kin. We are taught by the scriptures to consider all persons as kith and kin, but by the preventing manners and customs of the world we are excluded from the real society of one another. This wilful spiritual isolation, as the world goes, does not seem to be productive of any good. On the contrary it is the cause of all the evils so far as our real interests are concerned. Unless we are disposed to apply our Shastras to the conditions and requirements of life, ours will be a miserable lot, a lot which will involve all,

the rich and the poor, the learned and the illiterate, the caste Brahmins and the caste Shudras, in a sad and pitiable plight. The study of English or any worldly language is sure to lead to this catastrophe unless directed to the 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 sceptical of religion. Let us counteract this materialistic tendency on us of all languages by a careful study of the scriptures and theistic philosophy. Let the study of the western sciences be rendered fruitful by the wise study of those vast lores of spiritual learning the Vedas, Upanisads and Purans

bequeathed to us by the transcendental servants of God. If this is studiously and conscientiously done and if the happy wedding of the oriental and occidental spiritual lores be consummated, the brightest issue of that glorious union we doubt not, will no longer be a number of greedy nations, but one heroic community of mankind conscious of its real mission by spiritual awakening. England will benefit no less than ourselves by this happy and glorious consummation. Let us in the Name of the Most High reverentially acknowledge this. Let us recognise the English people as not essentially different from us and the language of that high and mighty but equally unhappy nation as not unfit to be the gospel of salvation.

Our article is rather long but we have not certainly written in vain when we think of the unrest that happily prevails in many quarters of this vast world, which is likely to rouse us to an attitude of enquiry regarding its real cause. May the Great Disposer Who wields the destinies of all nations and Who has in His inscrutable providence brought together Easterners and Westerners also graciously inspire all peoples with the true ideas and sentiments that tend to the real good, happiness and prosperity of one and all.

(Revised by permission of the writer.—E. H.)

An Appreciative Letter.

2, Wellesley Square.

"Telephone" Cal. 2787

Calcutta, the 25th May, 1930

To
SRI SRIMAD BHAKTI SIDDHANTA SARASWATI
GOSWAMI MAHARAJ

Your Holiness :

Among the many others may I be one to offer you my sincere congratulations on the Sridham Mayapur Exhibition recently held? It is proof that spiritual things have not yet died out of India and that people are still willing and anxious to go to such Exhibitions. We need such occasions to stir up our dying faith, by having practical demonstrations before our eyes. May I request you to continue such Exhibitions periodically, say once in 2 years,

and later on, if possible once every year? They will grow in popularity as year passes year.

Being one of your humble admirers I wish you every success in your selfless undertakings, specially in your good work at the Gaudiya Math of Calcutta, with its thirty living branches all over India to spread the Truth, as it were, from end to end.

With my sincere respects and craving always your blessings on me and my humble undertakings for the good of India, your land and mine.

Yours very cordially,
H. W. B. MORENO

Universal Brotherhood

(NIMANANDA SEVATIRTHA B. Ag., B. T.)

UNIVERSAL brotherhood is a heavenly commodity. Love builds and hatred destroys it. The natural relation between one soul and another is that of fellowship in unadulterated love of Sri Krishna. This relation is realised through the endeavour to love the Lord. Love of the Lord is the guiding principle to unite us as brothers or fellow servants, all of us being the exclusive servants of the

same Lord. This relation is alone natural and is automatically established as soon as we become really attentive to God, our only Lord, the sole Object of our exclusive service.

Love of the Lord being the natural function of our soul we must be always on our guard against the unnatural and obstructing intruder, lust, that is the bastard born of our unnatural alliance with flesh and blood. The teachers of

Divine love preached their gospel of love by loving the Lord with all their faculties. Being killed in the physical body they had no reason to retaliate and being hated by reason of the flesh they were not anxious to be dragged into a similar predicament themselves. Christ, while appearing to be crucified, cried aloud, "Father, forgive them for they know not what they are doing." Did not Nityananda, while seeming to bleed under the blows of his assailants, request Lord Chaitanya to show mercy to Madhai saying that he himself contrived to get the wound ?

Love of Krishna suffers no ill and consequently does not know revenge. That fleshy disposition is entirely foreign to the soul. It cannot be accommodated in the all-loving nature of the soul in intimate relation with God. For where is the possibility of a wire's losing the electric charge while effectively connected with the battery ? The soul that realises her subjection to the Divine Soul Who is All-love, is necessarily herself all-loving to the extent of her reciprocal nature and cannot be otherwise.

Difference of interest is visible only when the relationship of the physical and mental bodies is considered without reference to the soul. The twin bodies that enwrap the soul cause all the apparent difference ; or rather, the more our attention is given to our

encasing of bodies the stronger and more inevitable and apparently unbridgeable is the difference. Our attention to flesh and blood tends to foster complete inattention to God. This tendency to entire inattention to God is the cause of the unnatural subjection of the soul to body and mind, of spirit to matter. In the annals of the tragic serfdom of soul to matter, race, colour, man-made creed, etc., are things that supply the motive-power and the consequent lust or hatred manifests itself in every form of gilded or naked hideousness.

Not wholly relishing to live in such an atmosphere even the misguided soul also always tries, however feebly, to assert himself. But the soul acting now under his misguided judgment utterly fails to devise the right means to find the condition of real harmony. The means that are adopted from time to time for this purpose only serve, under the circumstances, to make union still more impossible. The wrong treatment aggravates the malady. That is why our Peace-conferences, Leagues of Nations and all other conventions directed by lust fail to achieve their purpose.

We fail and fail again; but do not know or care to know, why we are thus almost predestined to fail. The reason of this should be also obvious. The cause of failure is betrayed by such as statements from authoritative quarters

as that, "There is no place for Saints in politics." The Reality need not be officially ousted from the considerations of practical politics despite the most unpromising appearances. This should be true of all institutions. Religion and life need not be treated as two different subjects even partially independent of one another. It need not be taken for granted that one must live only by distrust and dishonesty, and only profess with the lip abnegation of the interests of the flesh. One must learn to cling to religion to triumph in life. Life cannot claim to have triumphed if religion is banished from the domain of practical considerations. The talk of love of God now hardly commends itself to our constant and dominant consideration. The examples of the past teachers of love have been forgotten and those of present ones are ignored.

Now-a-days there exists many an official religious mission all over the world. Even they appear to find it impracticable to be purely religious

bodies. They are allowing themselves to be transformed more or less into agents for the promotion of lust (worldly interests). They are often called upon to help the cause of a narrow community to which they are assumed to belong by the flesh, even in the guise of a religious body. And we must not also forget that it was both easy and convenient for Ravana to cast his lustful eyes on Seeta, in the garb of a mendicant. The altars are liable to be easily desecrated by the worship of lust,—ungodly things,—money, name, fame. amelioration of the flesh, removal of the wholesome although seemingly distressing consequences of immoral life, etc. etc. These apparently benevolent deeds of the misguided worldling have no power to infuse the spirit of love into the hearts of the people who suppose themselves to be benefited in this fashion. For you cannot find any trace of electric charge in a wire which is not connected with the battery.

Sree Raghunath Das Goswami

(Continued from pp. 280 February, 1930)

BY this time the devotees from Gauda (Bengal) arrived at Puri. The Lord welcomed them all as in the

previous year. In their company the Lord swept the Gundicha, dined out in the open and danced in the Car

Festival. The mind of Raghunath Das was filled with great wonder on beholding these devotional performances. Then Raghunath Das cultivated the acquaintance of all the devotees. Adwaita Acharya bestowed on him his mercy in manifold measure. Shivananda Sen related to him how his father had sent ten persons to take him back and had written a letter to him on the subject. Those men had come up with his party at Jhakra from where they went back on not finding him with them.

The devotees returned to Gauda (Bengal) after a stay of four months at Puri. Informed of this the father of Raghunath sent a man to Shivananda to enquire about his son. The conversation between this person and Shivananda Sen has been preserved in the immortal work of Kaviraj Goswami. The man asked Shivananda Sen, 'Did you find any Vaishnava with the Supreme Lord, who is the son of Gobardhana, by name, Raghunath? Did you make the acquaintance of any such person at Neelachal?' Shivananda said, 'He is with the Lord. He is most famous. There is no one at Puri who does not know him. The Lord has made him over to Swarup. He is as dear to the devotees of the Lord as their own lives. He chants the Name night and day. He never quits the feet of the Lord even for a moment. He is most averse to the

world and has no thought for food or clothing. He keeps up life by eating something now and then. When it is near midnight he takes his stand at the Lion Gate after seeing the ceremony of flower-offering to Jagannath. If any-body chosés to give him anything, he eats something. He fasts or chews raw fruit or grain as the occasion serves.'

The man conveyed these tidings to Gobardhan. Raghunath's father and mother were filled with grief on receiving this detailed information. They sent men and money for their child. Two servants and one Brahman with four hundred coins accordingly came to Shivananda. Shivananda said that it would not be practicable for them to reach Puri by themselves and told them to accompany him when he went there next. He sent them back with the assurance that he would take them with him when he next set out for Puri with his party.

The very words spoken by Shivananda Sen to the messenger sent to him by Gobardhan Mazumdar were heard and carefully recorded in verse by his gifted son Karnapur, the famous Poet. The Poet's words are—Shivananda said 'Jadunandan Acharya of most deliciously sweet appearance is the object of affection of Sri Vasudeva Datta (of Kanchanpalli). Raghunath Das is the disciple of Jadunandan Acharyya. By his good qualities he is more than our

own life to all of us and by means of the excessive mercy of Sri Chaitanya he is always most gentle, the beloved of Swarup Goswami and a unique treasure of the realm of renunciation. Of those who live at Neelachal who does not know him ?.....'Who by delighting the minds of all became the soil of some rare fortune which ripened into maturity without culture,—in whom the incomparable tree of the Love of Chaitanya bore fruit at the time of planting its seed.' Karnapur has given in verse the exact words that Shivananda spoke to the messenger of Gobardhan Mazumdar.

Shivananda in due course set out for Neelachal next year. A servant and a Brahman from Gobardhan Mazumdar accompanied him to Puri. The Brahman and servant with four hundred coins made their way to Raghunath. Raghunath Das did not accept their help. Those two, however, remained at Puri with the money. Thereafter Raghunath with much ardour invited the Lord to accept alms of food twice a month. The two invitations cost eight Panas of Cowrie-shells. Raghunath took this sum from the Brahman and servant. Raghunath continued to invite the Lord for two years and then gave it up. When Raghunath did not invite Him to dinner for two months the Lord asked Swarup why Raghunath gave up inviting Him. Swarup replied that he had done so

on deliberation. Raghunath thought that he had been inviting the Lord by accepting money from a worldling. He realised that the mind of the Lord could not be pleased by such invitation. As the Lord could not accept the offering with unmixed pleasure the only gain by such invitations was his own 'reputation'. The Lord accepted his invitation by reason of his entreaty thinking that if He declined to accept it his foolishness would make him sorry.' These considerations made Raghunath give up the practice of inviting the Lord.

On hearing this the Lord said with a smile, 'By feeding on the cooked food of worldlings the mind is made impure. If the mind becomes impure, it is no longer possible to recollect Krishna. The cooked food supplied by a worldling proceeds ultimately from motives of meritorious activity (rajas) tending to a worldly result. It, therefore, pollutes the minds of both donor and enjoyer. By reason of hesitation on his account I have accepted it so long. It is well that he has given it up by his own conviction.'

After a while Raghunath also ceased to attend at the Lion Gate for his food. He began to obtain his food by begging at the chhatras. On hearing of this from Govinda the Lord asked Swarup, 'Why does not Raghu stand for food at the Lion Gate?' Swarup said, 'Feeling it troublesome to wait

at the Lion Gate he begs his food at noon from the Chhatras.' The Lord said, 'He has done well by giving up his attendance at the Lion Gate. To beg at the Lion Gate is the trade of a harlot.—'He is coming, he will surely give,—he has given ; another is coming, he will give ; this person who is gone did not give ; another will come and give.' At the Chhatras one may fill his belly by whatever is obtainable. There is thus no other matter but chanting of Krishna with joy.'

Saying so the Lord once more bestowed His favour on Raghunath. He gave him the stone of Gobardhana and the garland of Gunja twigs. Shankarananda Saraswati had brought the stone and garland when he came from Brindaban. The gunja garland was attached to the side of the Gobardhana stone. Shankarananda laid these two before the Lord for His acceptance.

The Lord was delighted on receiving the two things, the like of which was not to be found before. He put on the garland of gunja at the time of recollection. The Lord nursed the Gobardhana stone by holding it to His Eyes and Bo·om, receiving its odour and placing it on His Head. The stone was constantly bathed in His tears. The Lord called the stone, the Body of Krishna'. He bore on His Person the stone and garland in that manner

for the space of three years. Being pleased with Raghunath, He gave him the stone and garland.

The Lord said, 'This stone is the holy concentrated Form of Krishna. Worship Him with earnestness. Worship this Stone by the pure, rational method (sattvic) of service. You will obtain the treasure of the love of Krishna in no time. The sattvic worship is performed in the pure form by means of the spray of Tulasi and water procured in an earthen pitcher. Place one Tulasi spray inside two Tulasi leaves. Offer the Lord with faith eight sprays of Tulasi in this form. The Lord gave him this command as He made over to him the Stone with His own holy Hands.

Raghunath began to perform the worship with great joy. Swarup gave him two pieces of cloth half a cubit in size, one small board as a seat and one earthen Kunja to fetch the water. Raghunath worshipped the Lord in this fashion. At the time of worship he beheld the darling Son of the Chief of Braja in the Stone. Raghunath was overwhelmed with love as he thought of the Gobardhan Stone which the Lord had given him with His own Hands. The joy that is experienced by worship with Tulasi and water is not equalled by that of worship on a grand scale with the sixteen offerings. When Raghunath had continued to wor ship

the Lord in this manner for some time Swarup Goswami said to him, 'Offer eight couris worth of *Khaja* (a kind of sweetmeat). If it be given with faith it becomes the equal of nectar.' Then Raghunath began to offer eight couris worth of *Khaja* which was supplied by Govinda by command of Swarup.

When Raghunath received the Stone and garland he arrived at the following conclusion regarding the intention of the Lord, 'The Lord has surrendered me to Gobardhan (Sri Krishna) by giving me the Stone and to the Feet of Radhika by giving me the Garland of Gunja.'

(To be continued).

Taking Refuge in God

(Continued from P. 188, Nov. 1929)

LONGING FOR SERVICE

(IX)

1. Hari !

Sri Rupa Goswami

In the form of Sree Guru

Taught in my ear,—

Learn the meaning of my words, You who beg for the gift of the Name ;
You will then find attraction in chanting the Name.

2.

The Name, Form, Quality,

The excellent Deeds of Krishna,

With the utmost care,

Apply to thy tongue

And mind, in order

Following the Scriptural injunction.

3.

Dwelling in Braja,

Following the spontaneous bent of love

Practise chanting and recollection.

In this manner employ

Thy whole time,

Accept this as the essence of all teaching.

4.

Ah ! Rupa Gosain !

When wilt thou, out of mercy,

Grant this wretch to live in Braja !

Thy soul is love ;

To be the follower of thy feet

Is the hope of thy servant.

4. To judge of my fitness, I find I have none,
 Thy mercy is essential.
 If thou art not merciful, I will not cease weeping
 Till life itself is spent out.

(To be continued).

All Glory to Shree Gaur and Nityananda
 Thakur Brindaban's
Shree Chaitanya Bhagabat
 (Done into English)
 Middle Part.
 CHAPTER I

Summary :—In this Chapter are described the first manifestations of the Lord's loving perturbations, due to separation from Krishna, in the guise of his narration of the experience of His sojourn to Gaya after His return from there, the talks among the devotees regarding the novel mood of the Lord, the meeting of Shribas, Shriman, Gadadhar, Sadashiva and other devotees at the residence of Shuklambar Brahmachary and their wonder and lamentations at sight of the Lord's loving condition of separation from Krishna, the Lord's visit to Gangadas Pandit and Mukunda Sanjaya, the anxiety of mother Shachi for her Son and her prayer to Krishna for His sake, expositions of texts by the Lord to His pupils to the effect that Krishna is the sole Meaning of all sounds and all scriptures, the Lord's bath in the Ganges, His discourse to His mother while taking His meal that all Scriptures point to Krishna and of the terrible tortures suffered by souls averse to Krishna during their stay in the mother's womb, Krishna-manifestations and expositions of Krishna in teaching His pupils, the proud words of the Lord declaring in His conversation with Gangadas Pandit that His exposition of the Scriptures signifying Krishna are above the scope of mental speculations, the Supreme Lord's absorption in the devotional mood by listening to Ratna-Garbha Acharya's reading with devotion of a shloka regarding Krishna, the Lord's exposition of the verbal name as power of Krishna, lamentations of His pupils as the Lord finally declared severance of His connection with them giving them His blessings, the sorrowful words of the author at the recollection of these pastimes of Shri Gaur Sundar, the Lord's teaching of the mode of congregational chanting of Krishna to His disciples, and other matters.

- | | |
|---|--|
| <p>1 With Arms extending to the knee, of
 Colour yellow like that of gold,
 The only Two progenitors of congregational
 chant, with wide Eyes resembling the lotus,
 The Two protectors of the world, the Two
 Divine fosterers of the dispensation for
 the Age,
 To these Two benefactors of the world,
 these Two manifest Embodiments of
 Divine Pity I make my obeisance !</p> | <p>2 My obeisance to the eternally Existent
 through three-fold Time, Son of Jagannath !
 Obeisance to Thee, attended by Thy
 Servants, Sons and Consorts !</p> <p>3 All and manifold glory to the King of the
 twice-born, Viswambhar !
 Glory to the community of the Vaishnavas,
 loved of Viswambhar !</p> |
|---|--|

- 4 Glory to Gaurchandra, the Bridge to religion, most Patient !
Glory to His Beautiful Form replete with the harmonious chant !
- 5 Glory to the Friend, Treasure and Life of Nityananda !
Glory to the abode of the love of Gadadhar and Adwaita !
- 6 All glory to the Lord of His loved ones preceded by Shribas !
May thou bend Thy auspicious glance on jiva, O Lord !
- 7 Glory to the intensely Beloved of Shri Jagadananda
Glory to the heart's love of Bakreswar and Kashishwar !
8. The words of the Middle Part are as the pieces of nectar,
By listening to which the wickedness of the heart is cancelled.
- 9 Listen, brother, with one mind to this narrative of the Middle Part,
The manner in which the congregational chant had its beginning,
- 10 Sri Gaursonder returned Home after performing His pilgrimage to Gaya,
The City of Nadia rang with the tidings
- 11 All His friends and relations ran to meet Him.
Some turned up earliest, some came next, others were the last to arrive.
- 12 The Lord greeted them all as was befitting for each,
All were gladdened by seeing Viswambhar.
- 13 They went forward to meet Him and brought Him home.
Vishwambhar spoke to them about the holy place.
- 14 The Lord said, 'By the blessing of you all I return after visiting the holy land of Gaya without difficulty'.
- 15 The Lord spoke with the greatest humility ;
All were pleased to notice the lowliness of the Lord.
- 16 Some desired Him a long life by placing their hands on His head
Some recited the Mantra, gently passing their hands over all parts of His body ;
- 17 Some blessed by touching His bosom with their hands —
'May Govinda Whose bliss is most cooling vouchsafe His Grace.'
- 18 Fortunate Shachi was filled with happiness ;
By looking upon her Son she did not know for joy where she was.
- 19 There was rejoicing in the family of the father of Lakshmi.
The sorrow of Lakshmi was dispelled by the sight of the face of her Lord.
- 20 All the Vaishnavas were gladdened.
Some of them instantly set out to see Him.
- 21 The Lord having accosted all with respect and humility ,
Sent them away with kind words as they departed to their respective homes.
- 22 Taking aside three or four devotees of Vishnu,
The Lord held confidential talk.
- 23 The Lord said, 'Listen, all my friends, as I narrate
The wonders regarding Krishna, that I have seen at different places.
- 24 'No sooner did I enter into Gaya
The very first thing that I heard was a sound of great auspiciousness.
- 25 'Thousands of Brahmans were reading aloud the Veda,—
'Open your eyes behold Ye the Tirtha of the Feet-wash of Vishnu !'
- 26 'Formerly when Krishna came to Gaya,
The Lord washed His Feet as He stopped at this place,

- 27 'For being Whose Feet-wash the Ganges
is so great,
The truth regarding Whose Feet-wash is
known to Shiva by receiving the same
on his head—
- 28 'This spot, by the power of the self-same
Feet-wash of the Lord,
Bears the name of Padodaka 'Tirtha.'
- 29 As the Lord uttered the name of the
Tirtha of the Feet-wash
His twin lotus Eyes let loose an unrestrain-
ed stream of tears
- 30 Till at last the Lord growing extremely
uncontrollable,
Began to cry a good deal, calling upon the
Name of Krishna.
- 31 The wood-land of flowers was flooded with
the current of supreme Love !
'The Lord repeatedly cried 'Krishna' amid a
storm of sighs.
- 32 His whole Frame was covered with horri-
pilation,
The Lord could not be calmed but trembled
with shivering.
- 33 Sriman Pundit and the other devotees
Witnessed the wonderful weeping of love
for Krishna.
- 34 The stream of love flowed on all sides of
the Eyes :
As if Ganges herself manifested her presence.
- 35 In their minds all of them mused with
wonder.
"We have never seen Him in such guise before.
- 36 The grace of Sri Krishna has now been
His.
What Majesty of the Lord might He have
beheld on the way ?"
- 37 The Lord after a short while manifested
His external consciousness,
And at last thus addressed them all.
- 38 The Lord said, 'My friends, go back to your
homes to-day.
Do not fail to come tomorrow to the place
I mention.
- 39 'Meeting you together at the secluded
place
I will submit to you in privacy all My
sorrows.
- 40 'Tomorrow to the house of Suklambar
Brahmachari
Yourself and Sadashiva must come early.'
- 41 The Lord sent them away after greetings.
Lord Biswambhar occupied Himself with
His proper Activities.
- 42 There was incessant super-imposition of
Krishna in the Body of the Lord.
He behaved as one utterly averse to the
world.
- 43 The mother could not understand the con-
duct of her Sons
Yet she felt transported with delight on
beholding her Boy.
- 44 The Lord wept, crying aloud the Name of
Krishna.
The mother saw that the courtyard was
flooded with tears.
- 45 'Where is Krishna ? Where, indeed, is
Krishna ?' cried the Lord.
And as He went on speaking, excessive love
grew apace.
- 46 The mother could understand nothing,
nor the cause of it
She besought the protection of Govinda
with joined palms.
- 47 The Supreme Lord began to manifest
Himself.
There was rejoicing all over the infinity of
worlds !
- 48 'The Lord's auspicious beginning of
showering His love,'—
So ran the report ; on hearing this the
brotherhood of the devotees came thither.

- 49 Those Vaishnavas who came to have a sight
of the Lord,
The Lord greeted them all with kindness :
- 50 'Meet tomorrow at the house of
Suklambar ;
I will submit My sorrows talking to you in
seclusion.'
- 51 Sriman Pandit was filled with joy.
He was highly delighted on beholding
love that was most wonderful.
- 52 At early dawn after performing His
morning duties, taking his basket,
He set out with a glad heart for gathering
flowers.
- 53 In the home of Sribas there is a tree of
Kunda flower,
The Purpose-Tree itself, as it were,
manifest in the form of the flowering plant.
- 54 Whatever the number of flowers that the
Vaishnavas pluck, they can never deplete.
The inexhaustible, irreducible flowers
bloom there at all time !
- 55 Waking at early dawn all the devotees.
Met there for gathering the flowers.
- 56 All of them—Gadadhar, Gopinath, Ramai,
Sribash,
Plucked the flowers in the mellowness
of Krishna-talk.
- 57 Even at such moment Sriman Pandit,
making his way thither,
Appeared in their midst with a laughing face
- 58 They all asked, 'We find much laughter
to-day'.
Said Sriman, 'There is of course good
reason for it.'
- 59 The Bhagabatas said, 'Do speak out'.
'Hear my reason', said Sriman Pandit,—
- 60 'Most wonderful story, most impossible,—
'Nimai Pandit is become the greatest of
Vaishnavas !'
- 61 'He has returned from Gaya with all
felicity.
On hearing of this I went to greet Him
in the afternoon.
- 62 'All His conversation bespoke of the utmost
aversion of the world.
There was no manifestation of arrogance
even for a moment.
- 63 'He began to talk of Krishna in private,—
Of the wonders that He had witnessed at
the different places.
- 64 'No sooner did He utter the name of the
Tirtha of the Holy Lotus-Foot,
All the place was filled with His tears.
- 65 'His whole Frame trembled very much,
all the hair standing on end.
Ejaculating, 'Ah, Krishna,' He at once
fell down on the ground.
- 66 'There was no sign of animation in any
part of His Body as He swooned away.
After a while the external vision re-appear-
ed with a startled motion.
- 67 'Till at last, as He began to weep crying
'Krishna',
It seemed as if the Goddess Ganges herself
appeared in His eyes.
- 68 'By the devotion that I have witnessed in
Him
There is no longer the belief in my mind
that He is a mortal.
- 69 'On regaining external consciousness He
only said this,
'Meet together at the house of Suklambar
early tomorrow morning.
- 70 'To Yourself, Sadasiva and Murari Pandit
I will confess My sorrows'.
- 71 'Most auspicious are these tidings that I
have delivered to you;
There is certainly reason for believing
it in every way.'

- 72 Those devotees, on hearing the words of
Sriman,
Triumphantly shouted the Name of Hari
with a great voice.
- 73 The magnanimous Sribas was the first to
speak,
'May Krishna increase our kindred !'
- 74 *May our Gotra increase !*
- 75 They all discoursed about Krishna with
joy ;
And there arose the auspicious and most
entrancing sound.
- 76 The Bhagabatas repeated the benediction,
'May it be so',
'May all persons serve the Feet of Krishna-
Chandra'.
- 77 Having plucked the flowers in this manner
the Bhagabatas
Departed for the performance of their
worships.
- 78 Sriman Pandit proceeded to the bank of
the Ganges,
To the residence of Suklambar Brahma-
chari.
- 79 On hearing these tidings the revered
Gadhadhar
Hastened to the house of Suklambar :
- 80 'I will listen to the narrative of Krishna
that He will relate' :—
He remained in hiding in Suklambar's
house for this purpose.
- 81 Sadasiva, Murari, Sreeman, Suklambar,
All the loving followers, gathered together.
- 82 At this juncture presently the King of the
twice-born, Biswambhar,
Made His appearance and mingled in the
assembly of the Vaishnavas.
- 83 All of them greeted Him with the greatest
joy.
The Lord did not manifest any external
vision.
- 84 So soon as the Lord caught the sight of
the Bhagabatas
He began to recite texts descriptive of
devotion,
- 85 'I obtained My Lord ;—Oh, whither did He
go ?'
With these words the Lord fell down on
the ground with the pillar held in
embrace.
- 86 The column of the room broke under the
pressure of the Lord.
He fell prone with dishevelled hair crying,
'Where is Krishna ?'
- 87 No Sooner did the Lord fall down exclaim-
ing 'Oh, Krishna !'
Than all the devotees tottered and fell on
the ground.
- 88 Gadadhar swooned away inside the room ;
There was no knowing where one fell in
this indiscriminate tumble.
- 89 All of them became unconscious by the bliss
of the love of Krishna,
And the Goddess Jahnvi smiled in
amazement !
- 90 After a while Biswambhar manifesting
external consciousness
Began to cry long and piteously, uttering
the Name of Krishna :
- 91 'Oh, Krishna ! Oh, My Lord ! Oh, whither
hast Thou gone ?'
Saying this the Lord fell down on the
ground time and again.
- 92 The Lord, Darling Son of Sachi, cried for
love of Krishna ;
The Bhagabatas wept aloud surrounding
Him on all sides.
- 93 There was no end of falls of the holy Form.
The Lord knew nothing of this by the
pastime of love for Himself.
- 94 There arose the concerted sound of the
chant, weeping of love :
Suklambar's house was filled with loving
devotion

- 95 Biswambhar sat up becalmed after a while ;
Yet the stream of bliss flowed unceasingly.
- 96 The Lord said, 'Who is inside the room ?'
Brahmachari replied, 'It is Your own
Gadadhar.'
- 97 Gadadhar was weeping with his head bent
low.
Lord Biswambhar was pleased by the sight.
- 98 The Lord said, 'Gadadhar, you are truly
fortunate by your previous good deeds.
From your infancy you have fixed your
mind firmly on Krishna.
- 99 'This precious birth of Mine has passed
away tasting vanity.
I, indeed, obtained the priceless Treasure ;
It has left Me by defect of luck,'
- 100 Saying this Biswambhar fell down on the
bare earth.
The Form that is the Object of universal
adoration, rolled in the dust !
- 101 The external consciousness repeatedly
returned,—the Lord fell as often ;
He beat the ground with His Face and Nose ;
His Life was preserved by Providence.
- 102 He could not open His Eyes for tears of love.
His beautiful Mouth could articulate only
the Name of Krishna.
- 103 Biswambhar wept clasping the necks of all,
'Where is Krishna ?—Brothers, tell me
quickly.'
- 104 The devotees wept on beholding the earnest
longing of the lord.
No other sound could manifest itself in any
one's mouth.
- 105 The Lord said, 'Relieve My sorrows ;
Oh, bring Me the Darling Son of the Prince
of the Gopas' !
- 106 So saying, heaving great sighs, He cried
time and again.
He would not bind the tresses of His hair
that trailed on the ground,
- 107 The whole day passed away like a moment
in this bliss
The Lord then took leave of the devotees
for a brief interval.
- 108 Gadadhar, Sadasiva, Sriman Pandit,
Suklanbar and the others were all filled
with amazement.
- 109 All of them were made dumb by the love
they had witnessed.
By the sight of that which had never
before been seen their bodies had no
external activity.
- 110 All of them joyfully made their way to the
community of the Vaishnavas.
They narrated to them in every detail all
occurrences.
- 111 On hearing the good tidings all those
great Bhagabatas
Wept crying, 'Hari, Hari.'
- 112 On hearing of this unheard-of love, all
were filled with wonder.
Some said,—'May be that God is manifest
Himself.'
- 113 Some said, 'If Nimai Pandit turns out well,
We can tear off the heads of the atheists
with ease.'
- 114 Some said, 'This seems to be a mystery
regarding Krishna.
There is no doubt of it, know this as
certain.'
- 115 Some said, 'From associatian with
Iswar Puri
He must have beheld some manifestation
of Krishna at Gaya.'
- 116 In this manner with joy all the devotees
Spoke severally in diverse ways.
- 117 Jointly they all began to bless Him,
'May the mercy of Krishna prove true by
all means'.
- 118 All of them began to perform the chant
with delight.
Some sang, some danced, some wept
outright.

Ourselfes

Annual celebrations at Sri Purushottam Math, Puri.

The annual celebrations commenced on May 1st and are in full progress. The usual daily programme includes reading and exposition of the Srimad Bhagabat, lectures on the religion of the Bhagabat, congregational chant of Sri Hari and mutual discourse. The celebrations will continue till the 6th of July. The long duration of the celebration is justified by the declaration of the Scriptures that in the Iron Age the eternal religion will be propagated from Purushottam in Utkal. This statement has been fulfilled by the propaganda of Sri Chaitanya Deva in the guise of a Sannyasin carried on from Puri where the Supreme Lord as Teacher resided continuously for the period of eighteen years. It is in the fitness of things, therefore, that the position of Puri as the premier preaching centre of the eternal religion in the Iron Age is conceded by all who have any faith in our Scriptures. Rev. H. Collins and Prof. Rosen of Srirampur College were much pleased on hearing from the lips of His Holiness Srimad Ban Maharaj a learned discourse on the Vaishnava philosophy, during their visit to Sri Purushottam Math on the 28th of May.

'Sridham'

The Post Master General of Bengal and Assam has permitted the use of the address 'Sridham' in forwarding all telegraphic messages to the Daily Nadia Prakash with effect from the 5th of May. The messages will be received by Nabadwip Telegraph office and by it despatched to the office of the Nadia Prakash at Sridham Mayapur without delay. Telegraphic messages for the Nadia Prakash are pouring in from all sides and the readers of the journal will receive first-hand information of important events at the earliest moment after their occurrence.

Dr. Nepar at the Gaudiya Math.

Mr. E. H. Nepar M. P. S. had an interview with His Divine Grace at the Gaudiya Math at 4.30 P. M.

on May 4. The conversation turned on the nature of the transcendental sound as the source of spiritual knowledge. The spiritual preceptor is the bearer of the message of the eternal and delivers the same by bringing about the appearance of the transcendental sound on the lips of those who seek for enlightenment by submissive listening at the feet of the spiritual preceptor. This is the conclusion of all spiritual Scriptures. Mr. Nepar expressed his gratitude for being favoured with the communication of what he admitted to be a reasonable although to him wholly novel view regarding the easy and only method of attaining spiritual enlightenment.

Shrines of the Foot-prints of Sri Chaitanya Deva at Jajpur.

The work of construction of the Foot-prints shrine of Sri Chaitanya Deva was commenced here on the 28th May. Sri Chaitanya Bhagabat mentions the visit of Sri Chaitanya Deva to the temple of Sree Baraha Deva at Jajpur.

Proposed establishment of five shrines of the Foot-prints of Sri Chaitanya Deva.

As the result of his service of Sri Sri Garu-Gauranga Sripad Atulchandra Bandopadhyaya Goswami Bhaktisaranga Bhaktishastri, Secretary of the Viswa Vaishnava Raj Sabha, has received offers of pecuniary help for the establishment of five shrines of the Foot-prints of Sri Chaitanya Deva from the following devotees of District Howrah :—

1. Srijut Aswini Kumar Sardar of Village Raghunathpur.
2. Sj Upendra Nath Kayal of Palpara
3. Sj Vasudev Mandal of Nabanari
4. Sj Fakir Chandra Karar of Nabagram
5. Srijukta Rani Dei of Durgapur.

Place of appearance of Sri Lokanath Prabhu

On the 23rd of May the site of the advent of Sri Lokanath prabhu was restored to the homage and prominent view of the public by appropriate devotional activities performed there by the residents of

the locality at the earnest solicitations of Sripad Ramanath Bhattacharjya Goswami in pursuance of the wishes of His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj. It is proposed to establish a branch of Sri Chaitanya Math on the site which is located in the District of Jessore at the village of Talkhari in the Sub Division of Magura. Srila Lokanath Goswami Prabhu is the Diksha Guru of Srila Thakur Narottam. Our hearty thanks are offered to the Zemindar of Talkhari Srijukta Bharat Chandra Bhattacharya, Srijukta Shibdas Bhattacharya, Srijukta Dharendra Nath Bhattacharya and other sympathisers.

Great gathering at Chhatnai.

A vast gathering of the local residents, including a large number of respectable Mohammadan gentlemen and students, at the village of Chhatnai in the District of Rangpur, was addressed on the 12th of May on the subject of the duty of serving Hari during the period of childhood, by Pandit Sripad Radha Charan Goswami Bhaktiratna Bhaktishastri by way of narration of the activities of Sri Sri Gauranga Deva. The great assembly listened spell-bound to the lucid exposition of the learned speaker who is one of the well-known preachers of the Gaudiya Math, Calcutta.

Restoration of Sri Alalnath Temple.

A handsome donation of Rupees five hundred has been sanctioned by Srijukta Vishhupriya Chaudhurani proprietress of the Chaudhury Estates of Malighati, District Midnapur, towards restoration of the temple of Sri Alalnath.

Propaganda at Bulandsar, U. P.

His Holiness Tridandi Swami Srimad Bhakti Sarvaswa Giri Maharaj by command of His Divine Grace Srila Bhakti Siddhanta Saraswati Paramhansa Thakur is employed in preaching the teachings of Sri Chaitanya Deva at Bulandsar, in English and Hindi languages. His Holiness lectured in the Raj Rajeswar Temple and expounded Bhagabat at the residences of Babu Durga Charan, Chairman of the Municipality, and Babu Jogesh Narain, Government Pleader. Swamiji Maharaj also delivered on the 25th of May a lecture in

English, which was highly appreciated, at Prithvinath Dharmashala on universal love before a distinguished and representative gathering of the people.

Preaching in Barisal and Jessore

His Holiness Tridandi Swami Sripad Bhakti Pradip Tirtha Maharaj preached at the following villages from the 22nd to the 30th of May, Viz. Benodenagar, Kachubere, Kuralia, Auria, Hatbaria Bhadrabila. His Holiness lectured on Sanatan Dharma at the Town Hall of Narail on the 31st May and 1st June. Swamiji Maharaj in the course of his speech referred to the starting of the monthly journal Sri Sajjantoshani for propagation of the religion of unalloyed devotion by Thakur Bhaktivinode from Narail during his residence there as Officer-in-charge of the Sub-Division during the years 1878-1880. The Sub Divisional Officer and all the leading gentlemen of the place graced the meetings by their presence. Srijukta Bidhu Bhusan Bhowmik, the well-known pleader of Narail, rendered magnanimous hospitality to Swamiji Maharaj and party by receiving them into his residence as guests. The people of Narail have been deeply impressed by the learned discourses of His Holiness.

IN THE PRESS

Srimad Bhagabat. The work has been completed with indexes up to the end of the ninth Skandha in forty-seven parts. Seventyfour Chapters of the tenth Skandha have been printed. The printing of the eleventh Skandha has already been commenced separately.

Sri Chaitanya Bhagabat (2nd Edition). The publication of Madhya and Antya Khandas of Sri Chaitanya Bhagabat has been delayed owing to certain unavoidable causes. The Adi and portion of the Madhya have been separately published for meeting the anxious demands of the subscribers. Steps have been taken for the publication of the remaining parts without further delay. The forgiveness of subscribers is implored for delay that is due to unforeseen circumstances.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

(1) Shree Chaitanya Math, (2) Kazir Samadhi-Pat., (3) Sreebas Angana, (4) Shree Advaita Bhavana, (5) Shree Mayapur Yogapith, (6) Shree Jagannath Mandir, (7) Swananda Sukhada Kunja, (8) Kulia Samadhi Math, (9) Shree Gaur Gadadhar Math, (10) Modadruma Chhatra, (11) Shree Bhagabat Asana, (12) Shree Purushottama Math, (13) Shree Brahma Gaudiya Math, (14) Shree Sachidananda Math, (15) Shree Gaudiya Math : Calcutta Office, (16) Gaudiya Math : Delhi Office, (17) Saraswat Asana, (18) Shree Madhwa Gaudiya Math, (19) Shree Gopaljiu Math, (20) Shree Gadai Gauranga Math, (21) Shree Krishna Chaitanya Math, (22) Shree Sanatan Gaudiya Math, (23) Shree Bhagabat Math, (24) Amlajora Prapannasram Math (5) Shree Paramahansa Math, (26) Shree Vyas Gaudiya Math, (27) Shree Chaitanya Gaudiya Math, (28) Shree Ekayan Math, (29) Shree Rupa Gaudiya Math, (30) Brahmanpara Propannasram. (31) Shree Gaudiya Math, Midnapur Office. (32) Shree Prapannasram, Goalpara. (33) Shree Jagannath Gaudiya Math, Mymensingh.

SADHANA AUSADHALAYA DACCA (Bengal)

—ADHYAKSHA—

Joges Chandra Ghose, M. A. F. C. S. (London)

Formerly Professor of Chemistry, Bhagalpur College.

Guaranteed absolutely Pure & Genuine Medicines, prepared strictly according to the Ayurvedic Shastras
Catalogues are sent free on Application.

On describing the nature of diseases, prescriptions are given gratis with great care.

MAKARADHWAJ (SWARNA SINDUR) :—(*Pure & with Gold*) A wonderful, specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour and tones up the system. Rs. 4 per tola.

SARIBADI SARSA :—A wonderful, infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhœa, Urinary troubles and all sorts of blood impurities. Rs. 3 per seer.

SHUKRA SANJIBAN :—It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. Rs. 16 per seer.

ABALA BANDHAB JOG :—A great remedy for all female diseases as leucorrhœa, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility &c. 16 doses Rs. 2/-, 50 doses Rs. 5/-.

The HARMONIST

ANNUAL SUBSCRIPTION :

Payable in advance—**Indian**—Rs. 3/-,
foreign—5 s., including postage. Single or
Specimen copy—as 4 or 6d. only.

Complaints of non-receipt of any issue should reach the office before the 15th of the next month, quoting the subscriber's number.

Standing Advertisement Charges for each Insertion

Per Ordinary page	Rs 15/-
„ Half-page or 1 column	„ 10/-
„ Half-column	„ 6/-
„ Quarter-column	„ 4/-
„ One-eighth column	„ 2/-

N. B.—All communications are to be addressed to—

M. S. G. IYER,
Manager, the Harmonist.
Sree CHAITANYA MATH
P.O. Sree Mayapur, (Nadia)
BENGAL.

Publications of the Gaudiya Math

BOOKS IN ENGLISH.

1. Life and Precepts of Sri Chaitanya Mahaprabhu—By Thakur Bhaktivinode 3rd Ed. 0-4-0
2. Namabhajan : A translation— 0-4-0
3. Vaishnavism : Real & Apparent 0-4-0
4. What Gaudiya Math is doing ? 0-1-0
5. The Bhagabat : Its Philosophy, Ethics and Theology By Thakur Bhaktivinode 0-4-0
6. The Erotic Principle and Un-alloyed Devotion—By Prof. N. K. Sanyal 0-4-0

SANSKRIT WORKS IN BENGALI CHARACTER.

7. Sri Harinamamrita Vyakaran 2-0-0
8. Gaur Krishnodaya with trans. & com. 0-12-0
9. Bhagabad Geeta—Commentary by Baladev Vidyabhusan & translation 3rd Edition Rs 2-0-0
10. Bhagabad Geeta—Commentary by Visvanath Chakravartty & translation 3rd Ed. Rs. 2-0-0
11. Bhajan Rahasya—Thakur Bhaktivinode 0-8-0
12. Bhakti Sandarbha—By Jiva Goswami with translation & explanatory notes in parts. Published two parts only each part Re. 1-0-0
13. Gaudiya Kanthahar—Compiled by Ateendriya Bhaktigunakar. A hand-book of Shastric reference indispensable for every Gaudiya Vaishnav with Bengali translation. 2-0-0
14. Sadhana-Path, Siksha-astaka & Upadeshamrita etc with gloss & commentaries 0-6-0
15. Tattva Sutra—By Thakur Bhaktivinode with Sanskrit and Bengali explanation. 0-8-0
16. Sree Chaitanya Chandramrita 1-0-0
17. Sadachara Smriti—By Sri Madhvacharya with Bengali translation 0-1-0
18. Sreemad Bhagabat—with prose-order, Bengali-translation, explanatory notes and commentaries etc. up to 9 Skandas Rs. 21-6 0.

18(a) Do. Canto X. advance subscription Rs. 8-0-0

19. Yukti Mallika : Guna Saurabha—by Vadiraj Swami with translation 2-0-0
20. Mani Manjari 0-4-0
21. Vedanta Tatwasar 0-8-0
22. Siddhanta Darpan 0-2-0
23. Padma Puran 6-0-0
24. Tatwa Muktabali 0-4-0

BENGALI WORKS.

25. Navadwip Pramana Khanda 0-3-0
26. Nabadwip Dham Granthamala 0-12-0
27. Navadwipa-shataka—Translation. 0-1-0
28. Navadwipa Dhama Mahatmya 0-3-0
29. Navadwipa Parikrama & Bhakti Ratna-kar—By Narahari Chakrabarty 0-2-0

30. Navadwipa-Bhavataranga 0-4-0
31. Gauda Mandal Parikrama Darpan—0-4-0
32. Sharanagati—9th Ed. 0-1-0
33. Kalyan-Kalpataru—6th Ed. 0-1-6
34. Geetavali—3rd Ed. 0-1-0
35. Shree-Harinama-chintamani—By Thakur Bhaktivinode 5th Ed 0-12-0
36. Vaishnava Manjusha Samahriti—By Srimad Saraswati Thakur for 4 parts Rs. 3-0-0
37. Prema-Vibarta by Jagadananda 4th Ed. 0-10-0
38. Jaiva-Dharma 4th Ed. Rs 2-0-0
39. Sadhak Kanthamala—Compilation 0-6-0
40. Chaitanya Bhagabata—By Thakur Brindatan Das—Author's life, chapter-summary and exhaustive Gaudiya commentary & Index. In advance 6-0-0
41. Mahaprabhu's Shiksha 0-12-0
42. Chaitanya Charitamrita—By Kaviraj Goswami—With exhaustive notes, commentaries by Thakurs Bhaktivinode & B.S. Saraswati and analyses, Index etc. 4th Ed.—Reduced Price Rs 5-0-0
43. Sadhan Kan—Manahshiksha By Raghunath Das Goswami with translation 0-1-0

44. Prembhaktichandrika—by T. Narottom 0-1-0
45. Chaitanya Mangal 0-8-0
46. Prameya Ratnavali 0-6-0
47. Arthapanchaka—By Lokacharyya of the Ramanujiya school. 0-1-0
48. Sankalpa Kalpadruma 0-4-0
49. Archan Kan 0-0-6
50. Chaitanya-Shikshamrita 4th Ed. 2-0-0
51. Chittre Nabadwip 1-8-0
52. Goswami Srila Raghunathdas 0-8-0
53. Gaudiya Gaurab 0-3-0
54. Gaudiya Sahitya 0-3-0
55. Shankhyabani 0-2-0

Books in Uriya.

56. Harinam Chintamani 0-8-0
57. Sadan Path 0-4-0
58. Kalyan Kalpataru 0-2-0
59. Geetabali 0-1-6
60. Sharanagati 0-1-0

Sanskrit works in Devanagari Type.

61. Sri Sri Sikshashtakam 0-2-0
62. Satika Sikshadasakamulam 0-4-0
63. Sarangsha Varnanam 0-3-0
64. Sri Gaudiya Mathasya Parichayah 0-1-0
65. Sri Siddhanta Saraswati Digvijaya 0-8-0
66. Sri Tatwa Sutram 0-4-0

Vol. XXVIII, No 2.

श्रीशुक्रगौराङ्गो जयतः

July, 1930.

११

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. The Car Festival of Sri Sri Jagannath Deva	33
The All Vaishnava Conference	36
3. Presidential Address	39
4. Octave Containing the Teachings of Sri Chaitanya	43
5. Enlighteners regarding Aspiration :	45
6. Sree Sree Chaitanya Bhagabat	
7. Invitation	
8. Ourselves	60

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII }

JULY 1930, Chaitanya-Era 444

} NO. 2

The Car Festival of Sri Sri Jagannath Deva

THE Car Festival of Sri Sri Jagannath Deva was celebrated on the 28th of June. It proved to be a day of heavy rain. The devotees of Sri Purushottam Math in pursuance of the example and teaching of Sri Chaitanya Deva performed the due observance of the auspicious occasion by the chanting of Kirtan in front of the moving Car of Sri Sri Jagannath Deva. The Kirtan party was led by His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj whose towered head and shoulders above the vast assemblage of pilgrims and whose moving and sonorous voice reached every ear. His Holiness sang the

verses of the Chaitanya Charitamrita. These verses were made by Shri Swarup Damodar on the occasion when Shri Chaitanya Deva instituted the chant before the Car, to express the thoughts of the Lord Himself in regard to the function. The words of Swarup Goswami should be appreciated by our readers in the original in the pages of Shri Chaitanya Charitamrita. No translation can do them justice. It is my intention to submit for the sympathetic consideration of devotees certain thoughts suggested by those verses as to how Sri Chaitanya requires us to regard the Car Festival.

Sri Chaitanya is delighted to find Sri Jagannath Deva on the move in His Car from Neelachal to Sri Gundicha. Sri Chaitanya is not satisfied with the dress, the country or the occupation of the Lord at Neelachal. The worship of Sri Jagannath Deva at Neelachal does not satisfy Him. At Neelachal the Lord is surrounded by pomp and power. He is served by kings and warriors in the manner that is appropriate in such surrounding. But it leaves the heart bereft of the service of its Beloved.

Sri Chaitanya wants the Lord to appear in His heart and accept the worship of His heart which is obstructed by the display of the Majesty of the Lord of the Universe. Sri Chaitanya wants to worship the Lord, as the denizens of Braja worshipped Him, in perfect confidence in the ordinary relationships of life. That would be natural and far more congenial to the innermost disposition of the heart.

But the Lord is His own Master. He is also the Lord of the Universe. He can, indeed, be loved with the whole heart. He is so perfectly loveable that it is not possible not to love Him. But it is not similarly possible to have Him always sufficiently near for the purpose of serving Him in the intimate relationships of domestic life. But the heart is not satisfied by rendering only distant homage to the King of

Kings, Who can be properly approached only by the formalities of reverence. The King as King has no equals and no superiors. He can have only subjects. There can be for this reason no unreserved intimacy between the King and His subjects. The very atmosphere is unsuitable for the exercise of the personal relationships. The Office is the object of all homage rendered ostensibly to the Person Who holds it. The person in office can have no individual requirements or predilections. He has also to submit to be served by a uniform round of official formalities.

At Neelachal Sri Jagannath is hedged round by all the impassable barriers of an elaborate and formal worship from day to day. He is not permitted to be served according to the particular aptitudes of particular persons. It is of the nature of obedience extorted by force. The people of this world would not even serve their Lord unless they were forced. They are inclined to serve the Lord in expectation of rewards and through fear of punishment. Such persons have no occasion to be dissatisfied with such arrangement. The contented subjects of the Great King of Kings live in perfect peace and happiness under His most benign government. They are secure in the enjoyment of all felicity under the protecting care of the Lord. They have reason to be extremely

grateful to Him for this and to adore Him with sincere good will, loyalty and obedience. The power of the Lord is so great and so irresistible that even the most wicked find it convenient not to openly transgress His laws.

But these subjects have other and dearer relationships of their own. In fact they really serve the king only for the sake of those relationships. The King is loved as the protector of those interests. The King Himself is not those interests. No one of His subjects ever seriously wants the King to be a member of his family. He is not sufficiently known to them to inspire such longing for His inclusion into the domestic circle. Moreover the King would be uncomfortable in the home of a subject who cannot be expected to supply his royal needs with his limited resources. A loyal subject would not, therefore, properly enough like to see the King reduced to his own less dignified condition. So the very arrangement does not permit of any other healthy relationship than one of distant and reverential loyal homage. Neither can a perfectly loyal subject properly desire any other kind of relationship.

Sri Chaitanya is prepared also to render all this homage to the King. But He is not satisfied with this. He is willing to have the Lord in His

home in order to serve Him in the ordinary domestic relationships unobstructed by the etiquettes of the Court or the Harem. He finds it impossible to be on a footing of such real intimacy with the Lord when He is constantly waited upon by Kings and Warriors, Queens and Maids-in-waiting, and by all the pomp and circumstance of Royalty. These are no doubt His due and those people are most fortunate who have an opportunity of serving such a King. Neither do the denizens of Braja resent the assumption of the royal state by their Beloved Who has to ignore His relationships with them for the purpose.

But the denizens of Braja can never forget Him. They also cannot leave Braja and migrate to His Kingdom to live there as His contented subjects. They long very much to have Him in their midst in Braja to live with them in unreserved intimacy in that happy rural surrounding. They want to love Him as a private person in every form of intimate relationship and not merely to serve His Majesty. They can be content with nothing less than this, because He is truly the Life of their very lives.

Sri Chaitanya is, therefore, delighted when He finds the Lord moving towards Sri Gundicha which is no other than the heart of the devotee.

The All-Vaishnava Conference

THE conference of Vaishnavas that the Viswa-Vaishnava Raj-Sabha intend to invite to meet on the occasion of the Annual Celebrations of the Gaudiya Math was rendered into the English language as 'Theistic Conference' in a previous issue of this Journal. But there is really speaking no word in English or any other language that possesses the exact connotation of the term 'Vaishnava.' We, therefore, intend to retain the word 'Vaishnava' itself as being the most appropriate word to express the object of the conveners.

It is necessary to explain the reason for this preference to prevent any possible misunderstanding. The word 'Vaishnava' does not refer to anything of this world, either directly or indirectly. It means the servant of Vishnu and has not been coined by the linguists of this world. An etymological meaning has no doubt been ascribed by Grammar to the word Vishnu. Vishnu etymologically means the 'All-pervasive.' But the etymological meaning although apparently perfectly intelligible and acceptable to all people of this world and for that reason also convenient for adoption as implying a sufficiently distinguishing attribute of Godhead, is not, however,

the true meaning of the word itself.

The peculiarity of the word 'Vishnu' consists in this that it is transcendental, that is, part and parcel of the revelation. The Name Vishnu, in other words, is identical with Godhead Himself. This peculiarity inhering in the word is necessarily incomprehensible to the limited intellect of man. The word Vaishnava as the name of the servant of 'Vishnu' is similarly identical with the devotee of God. The word 'Theist' is not claimed to have been revealed and has been coined by man ; and, therefore, belongs to this world and is so regarded by all who use it. It has a worldly connotation and can have, for this reason, no reference to the spiritual except by way of analogy which process can never be of any spiritual benefit to those who are not in a position to realise its analogical nature.

Therefore, to translate the word Vaishnava into 'Theist' or 'Devotee' is opposed to the fundamental principle of real transcendentalism. There is nothing to be gained by this unnecessary concession to vague thinking on the subject of the Absolute. On the other hand the adoption of the real nomenclature at the outset will prevent all further difficulty in the future.

The holy Names of the Godhead are not fabrications of the human brain like other names current among the nations that refer to things of this world. There are no doubt also epithets of Godhead coined by man. Such epithets need not be classed with the real Names. The Names 'Vishnu', 'Krishna', etc., are the *eternal* Names of the Godhead. As such they are *identical* with the Form, Quality, Activity and Paraphernalia of the Absolute. The holy Name of Godhead possesses this additional power by the will of Godhead that he is the *first* to appear in this world to the Truth-seeking cognitive faculty of the soul who is not satisfied with worldliness. The spiritual nature of the holy Name and His descent into the purified consciousness of the sincere seeker of the Truth is the only means of spiritual enlightenment revealed by the Scriptures available to us. The holy Name in the Form of the Word or spoken Sound belongs to the realm of the Absolute. The holy Name is Godhead Himself and is the Source of all cognition. The cognition of the individual soul of man is a derivative, conditioned by the will of the Source. The limitation of human cognition is willed by the Source. Deliverance from limitation also proceeds from the same quarter.

So long as the ban of limitation is not lifted from the cognitive faculty of a person he is unable to realise the real

nature of the holy Name even when He chooses to appear in this world in the Form of the spoken Sound. It is open to the Sound or Name Himself to lift the ban. It is His will revealed in the Scriptures to lift the ban if the individual soul is sincerely inclined to seek for real enlightenment, which can only be by grace.

Atheism is nothing but refusal to recognise the supreme necessity of Divine Grace and, by implication, of the implied necessity of receiving enlightenment from the servant of God, in the form of the spoken Name. Any concession in the matter of nomenclature is thus a concession to the atheistical disposition. The atheist alone can insist on his own concocted terminology in pursuance of his principle not to recognise the necessity of Divine Grace and its implications. Such persons are not likely to be benefited by any discussion of the subject of the Absolute and are excluded from real participation in such discussion by deference to their own bad logic.

The term 'Theism' which is so current and is regarded as being properly applicable for designating the revealed creeds, is not free from very grave defect for the purpose of expressing the real Truth. Theology should not allow itself to degenerate into a mere speculative science on a line with the empiric sciences. There is a real

Subject of investigation for theology and One Who is categorically different from the subjects of investigation of the speculative intellect. This clear demarcation must be preserved with sufficient care which cannot well be expected from those who are themselves wholly ignorant of the Truth. No competent mechanic will agree to run his locomotive except by the proper method because he really means to run his machine. The speculators on the Absolute are not in the know and should be wise enough to have the modesty of their utter ignorance. They should not regard the conduct of the hypothetical mechanic as either narrow or orthodox for the reason that it happens not to be identical with their unproved speculations. The real theologian must possess the degree of orthodoxy of the competent mechanic and need not give up his function of guiding the machine properly by uncalled-for deference to the wishes of the passengers who never expect any such foolish concession to their irresponsible opinions.

If it be asked whether it will be possible for those who are not in the know to follow any discussion conducted in transcendental vocabulary, the answer is that the business is to understand the transcendental by means of the transcendental by the grace of the transcendental. It should, therefore, be possible for one who is not in the know

to join in the discussion as learner, but only as learner. If he wants to know, the discussion will be intelligible. If he wants to serve it will also appeal to his conviction. All this will be possible by the grace of the transcendental teacher, because, being in the know, he can properly manipulate the analogical vocabulary to explain the nature of the holy Name of Krishna as being the only Means as well as Goal of all spiritual endeavour.

There is a distinction without difference between Krishna and Vishnu. The vision of the individual soul is derived from Vishnu. It is Baladeva Vishnu, the Primary manifested Form of Krishna, Who is the direct Source of all individual souls. In this sense all individual souls are the fractional dissociated parts of Vishnu or in other words the dependent extensions of His spiritual essence. In this sense all individual souls are Vaishnavas, that is servants or dependants of Vishnu, by their constitution.

Krishna is the Master, Vishnu is the functionary, individual souls are the living instruments and the service of Krishna is the function. But the service of Krishna is the direct function of Vishnu. The service of Vishnu is the direct function of the individual souls. The one function is, however, identical with the other. There is distinction without difference. The

service of Krishna is realisable by the individual souls through and in the service of Vishnu. The spiritual Teacher or Acharya is the manifestation of the plenary power of Vishnu.

The atheist is also a Vaishnava by constitution, but not by disposition. His aversion to Vishnu is due to the abuse of freedom of will which is the natural condition of cognition forming the staff of the individual soul. The atheist is unwilling to serve Vishnu. He is, therefore, deluded to serve Vishnu and he can thus exist only through ignorance which overtakes the soul although he is by constitution perfectly self-conscious. This is the natural state. The atheist is a disobedient

servant of Vishnu whose existence is maintained by the mercy of Vishnu in the form of His deluding Energy which persuades the Atheist to accept willingly the ignorant service of Vishnu under the impression that the atheist is his own master in doing so.

Therefore, the Viswa-Vaishnava Raj-Sabha is truly catholic, without making any concession to the deluding energy, in inviting all persons without distinction of caste, creed, or colour to the Vaishnava conference to be held on the occasion of the Annual celebrations of the Gaudiya Math of Calcutta to participate in discourses for the purpose of being enlightened regarding the Absolute Truth by the grace of the Acharyya.

Presidential address

(at the thirty-sixth annual session of the Sridham Pracharini Sabha)

I am afraid, you have all got tired by now at this late hour of the evening and I should not like to take your time for long.

Thirty-six years ago this association met for the first time in the town of Krishnagar. From some time before this meeting discussions for spreading the knowledge of Sreedham

Mayapur had been going on, as the result of which and at the unanimous desire of sympathisers this Association came into existence, and the Sree-Bigrahas (the holy Forms of Godhead) were installed at the Yogapitha (the holy Site of the Lord's Appearance) at Sreedham-Mayapur.

I am extremely glad to see amongst us this night Rajarshi Nafar Chandra Pal Chowdhury Bhaktibhushan, one of the foremost of the first organisers who is Secretary of this Association. The enthusiasm of a youth in this grand old Octogenerian for taking part in the deliberations of this meeting with a view to encourage us in whatever little success we have achieved in this direction inspite of our difficult position, is highly commendable and deserves our best thanks. Up till now he has remained closely associated with us as our Secretary, and we highly value his co-operation. Words of encouragement and hope from such old friends always help us to keep up our ardour in the midst of hard struggle against odds. I am afraid I fail, for my poverty of expression, to adequately convey my joy and thanks to him.

We too have advanced in years and are shortly to be classed among the superannuated. We cherish greater hopes in our younger generations who have taken up the service of Sreedham and are devoting their valuable time and energy—even their whole life—to this cause. Let us hope, brighter prospects await us in every moment of the future.

The service of the holy Name, of the holy Dharm (the transcendental Abode) and of the supreme Desire of Godhead is available to all of us. Whoever takes

any part in them, deserves the grateful regard of the whole world. There is no other means of escape from the clutches of worldly inclinations for any creature than the service of the holy Name. The service of the Name enables humanity to free itself from the hold of all superstitions and wrong ideas, and to be footed in the service of the Desire of Krishna (Krishna-Kama). The service of Dham frees one from the jaws of Illusion (Ma'ya-vada),—the terribly wrong theory that a jiva or creature is himself God and Master, and that there is no existence, except in the human imagination, of the holy Name, Form, Attributes, Pastimes (Lila) and Paraphernalia of Godhead. The service of Krishna's Desire saves one from the hand of the great foe of hankering for one's own sensuous gratification. One is thereby freed from serving the earthly passions and may be installed in the service of the Desire of the transcendental Despot, in the singing of the saving hymn of transcendental love (कामगायत्री)

As the consequence of putting on this gross physical body, base desires for the gratification of physical senses have cropped up. In consequence of the coil of the subtle material or mental body indifference to the service of Godhead has grown, and mental speculations are ever driving us in the opposite direction. But this wrong

direction is turned towards right if the inclination and taste for the service of Krishna's Desire dawns forth. The service of Krishna's desire is gained if and when we take to the service of Sreedham.

The Sanskrit word 'Dham' has different lexiconic meanings. But in the sense in which it is understood by the wise or seers it means 'that region or place where there is no scope of any desire for injury, of envy and of mortality, and which is ever self-effulgent, spiritual and blissful.' Our Lord Chaitanya was pleased to appear in this Sree Dham in order to awaken the world to the consciousness of its real nature.

But unfortunately we were not aware of the glory and majesty of the Dham. Hence we so long busied ourselves with other activities. We had no taste for the service of the Dham. We had no faith in the worship of the Forms of God. We engaged ourselves in studies and laboured under the idea of dominating over the people of the world by our empirical reasoning, scholarship, genius and force of moral character. But a great soul directed us for the first time to the service of Dham with the advice that all good would be gained by such service. The preaching of Sree Dham in the present time is the outcome of the efforts of that great soul who engaged us in the simultaneous

service of the holy Name, the Abode, and the Desire of Krishna. We wish and pray that his teachings and ideal may encourage all of us to the service of Sree Dham. Because the service of Sree Dham will lead us, as a matter of course, to the service of the holy Name and the holy Desire of Krishna. Relation with the worldly abode, and hankering after the ordinary worldly life soon cease for one who realises his relation with Sreedham. *Relation* with Sree Dham being established, the *Means* of the service of the holy Name soon brings one to the *Goal* of the service of Krishna's Desire, and this is the only Object of life.

Every created thing is a prey to Time, and we can hardly have our hopes for any length of time. Why then is this attraction for things so transitory? Why are these frantic efforts for one's own sensuous gratification? Why is there no attraction for Krishna? —no desire for serving Krishna? Why is there such strong aversion to God? We are quite indifferent and blind to the transcendental. Diverse systems of secular education have completely enveloped us. The cultivation of secular and spurious so-called spiritual literature may make us at most only mental speculationists. But that will bring us no real good. Can we not then rid ourselves from the errors of judgment of the human race? Cer-

tainly we can. If only we seek the refuge of the spiritual we can surely get out of all the miseries of this detestable materialism or worldliness.

The only spiritual Entity or Reality Who has mercifully descended to this world is the holy Name of Krishna, Who ever dwells in His transcendental realm. That transcendental locality where He manifests Himself and displays His Activities is Sreedham. By the service of Sreedham the service of the holy Name and the all-holy Desire of Krishna is attained. Mere pretence to serve the Name apart from the service of Sreedham, and living aloof from all relations therewith, does never lead to the goal of the service of the holy Desire of Krishna (Krishna-ka'ma).

No good can ever accrue to any jiva or creature except by complete surrender to the lotus Feet of Sri Chaitanya. If it ever comes to our knowledge,—even as a flash of lightening, through the causeless mercy of Chaitanya's own servants,—as to what the function of the pure cognition, viz., the individual soul, is, then and then only we can be saved from the counsels of our fellow-mortals in this realm of the darkness of ignorance.

For the last thirty six years information about Sreedham has been propagated to a great extent in various ways. But Ah! The curse of our fate! Many

are still found to be wholly averse to the investigation of Truth. They are awfully busy with many other activities! But such non-essential activities are but an index of ignorance and of aversion to accept the unmixed blessing.

One of the principal objects of the Association was to make an effort for the spread of the culture of transcendental learning. Unfortunately for us, the place which was once famous as a great seat of spiritual learning is at present wholly lacking in that culture. We know from the past history of Nabadwip that students from distant countries used to flock to this place for education in transcendental learning. Even to this day students, though few in number, come for secular education to the town of Nabadwip—Kulia. Nabadwip,—dominated by the (Vaishya) economic mentality. When Lord Chaitanya introduced and taught the superphenomenal connotation of literature in Sreedham Mayapur Nabadwip, seekers of Truth began to pour in from distant countries, in great numbers. When, as Professor of the science of Vyakarana, the great Lord interpreted every aphorism, every primary Grammatical function, word, base, and inflexion as pointing in its real connotation to Krishna only, also when He pointed out that the efforts of all literatures and sciences,—whether in Brahma

Kharosti, Sankey, or Pushkarasadi,— pointed only to non-Krishna in their delusive phenomenal connotation, when He pointed out that Krishna is the only Word and also Its only Meaning (the only object of connotation) as well, in all languages, of all scripts, there was a great consternation among His pupils of secular learning. But lovers and seekers of the Truth began to flock round His lotus Feet for education in the transcendental literature. But the service of the holy Name, Who is the Life and Soul of this transcen-

dental learning, is not possible unless and until one takes up his abode here in Sree Dham. And the service of the holy Desire of Krishna (Krishna-Ka'ma) is not possible without the method of the successful service of Krishna's Name.

This Association now claims its members from among the educated of all communities in India. But what can we offer to its first organisers except our sincere regards and thanks? We pray that their holy memory may continue to inspire us to the service of the Association.

The Octave containing the Teaching of Sri Chaitanya

(PROF. NIMANANDA DAS ADHIKARI B. AG. B. T. SEVATIBHA,

BHAKTISHASTRI).

चेतो दर्पणमार्जनं भवमहादावाग्निनिर्वापनं श्रेयःकैवल्यचन्द्रिका-वितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिबर्द्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्मस्वपनं परं विजयते श्रीकृष्णसङ्कोर्त्तनम् ॥

The universal Teacher Sri Gaur Sundar did not Himself write any book but He was pleased to impart to His eternal associates the inclination that manifested itself in their penning many a volume that, on one hand, stemmed the tide of the illusionist philosophy of Shankara (Mayavad) which was then at the zenith of its false glory and, on the other hand, shed, like so many torches,

a refulgent light on the path which He, out of overwhelming mercy, thus chalked out for all benighted travellers like ourselves. Sri Chaitanya Deva Himself, however, condensed His teachings into eight shlokas composed by Himself which He has left to us as the eternal legacy which, while testifying to His historical appearance, give in a nutshell the universal religion of all

souls that He preached and practised for our sake. These eight shlokas go by the name of 'Sikshashtakam.'

The shloka quoted above is the first of these eight shlokas. We make an attempt to discuss here its meaning, and shall, if it pleases Him, discuss the meanings of the other shlokas later on. But, while so doing, we confess that our thinking principle is so much crippled by the shackles of *Maya*, that it can hardly hope to peep into the uncompassable scope of their significance which can be grasped aright and expressed in an infinitesimally small measure only by those whom He is pleased to raise to that level of thinking that water-marks the flood-tide of *Maya*. The only consolation that motivates our endeavour is that it may be blessed by the glance of approval of one honest seeker of the Truth and by the power of his good-will may engender in us a fervent desire to dive deeper down into the innermost recess of the heart of the Vaishnavas who being the only custodians of the Divine light can impart the enlightenment that will reveal to us the real meaning of the shloka embodying the actual words of the Supreme Lord Himself.

Seekers of the Truth may be put into two broad groups, viz. (1) the believers and (2) the non-believers. The former, adopting mainly the process of deduction, try to realise the Truth through the advocacy of the

Divine guide (Sri Gurudeva), whereas the latter, preferring the method of induction, try to realise it by means of their own ascending efforts. Thus with the difference in the method of efforts originates difference of the schools, in logical conformity with the different view points that they hold of the Absolute Truth.

Karmins, Yogins and Jnanins are the non-believers and the Bhaktas are the believers. Karmins maintain that their good actions, by their own efficacy, without the grace of God, can work out their liberation from the evils of the present existence. The nature of this liberation is not defined. Yogins realise the supreme Soul (Paramatma) as the ultimate Reality. It is supposed to be very subtle, and to pervade this universe through and through. Jiva or the individual soul is conceived as a part of It encased in this physical body. By salvation or liberation they mean the reunion of the individual soul (or the Atma) with the Supreme Soul (Paramatma), and they try to bring about this supreme desideratum by regulating the work of the respiratory system. Jnanins on the other hand mean by salvation extinction of the distinctive self into a state where there is no observer, no observed and no observation; and they try to work it out by means of self-denial.

The devotees (Bhaktas) believe in the Personality of God; and by salva-

tion they mean the eternal service of the Supreme Lord. This salvation, they say, is in the Hands of God. He knows whom to take back into the kingdom of heaven as His servant and whom to refuse. They say to the Karmins, "Your actions cannot be binding upon God Who is free." To the Yogins they say, 'Your supreme Soul (Paramatma) being hinged on the existence of this universe which is not eternal cannot be the ultimate Reality and your union with this Paramatma cannot, therefore, be also eternal'. To the Jnanins they say, 'You may deny God, you may deny yourself, but your denial cannot bring about any change in the subjective nature of God Who is ever unchangeable and unchallengeable. He is what He is and not what you want to make Him to be.'

Bhaktas in loyal conformity with the Scriptures and the Prophets accept Lord Krishna as the ultimate Reality. He is the only Object of all love in the transcendental realm called Vaikuntha. They completely surrender themselves to His mercy and try to gain His favour by the methods revealed by Krishna's will in the Scriptures. In Srimad Bhagabata mention is made of nine modes of this function called devotion. Adoption of one or all of these modes is willed by Krishna to lead the devotee to his goal. These modes are as follows :—

- (1) Hearing Vishnu
- (2) Preaching Vishnu
- (3) Thinking Vishnu
- (4) Worshipping the Feet of Vishnu
- (5) Adoring Vishnu's Form
- (6) Praising Vishnu
- (7) Attending on Vishnu as servant
- (8) Serving Vishnu as friend
- (9) Surrendering the distinctive self to Vishnu

Of these the second method according to Sri Gaur Sundar is the best mode of worship, which alone the people of this Iron Age (Kaliyuga) should adopt. The supreme Being and His Name are one and the same thing. His only manifestation in this world is His Name as Word. Undergoing initiation at the hands of a Guru who knows what the Name is, a worshipper is sure to achieve the highest good within a very short time. Hence in the above shloka Sri Gaur Sundar says,—Glory to the chanting of the Name of Krishna that achieves for the worshipper sevenfold results which are :—

1. Purification of the heart. Primarily there are three impurities that make the heart unfit to receive God's light. These are (a) lust or desire for anything other than the service of God-head, (b) actual worldly enjoyment and (c) the renunciation of worldly enjoyments. Worldly enjoyment is as bad as its renunciation. They are like

the two ends of a stick representing two aspects of the same thing. In both cases a man follows his own predilection, without any reference to God. A complete check of these adverse currents of thought is most necessary to enable the heart to regain its fundamental function that ever points towards God.

2. Freedom from worldly cares and anxieties. The human mind is always haunted by them. Sri Krishna Samkirtan impregnates the mind with Divine power that enables it to resist any deflection threatened by the worst kinds of temptations.

3. Attainment of the highest good. Sri-Krishna-Samkirtan is both the Means and the End and hence the good that attends it is higher than what attends the quest of a hypothetical goal by material means, *viz.*, the pious deeds of a Karmin or the renunciation of worldly enjoyment of a Jnanin.

4. Attainment of knowledge. It is again of two kinds—one is material related to this phenomenal world, and the other is spiritual, that is related to the spiritual world. The former addicts

the mind of its possessor more firmly to this world; whereas the latter obtains emancipation for the soul by establishing him in Krishna-Samkirtan which is his natural eternal function.

5. Increment of heavenly bliss. Krishna-Samkirtan is the End unto Itself; whereas the other methods namely Karma, Yoga and Jnana are the imperfect means to relative end. Hence the bliss that attends Krishna-Samkirtan is complete and perfect unlike the seeming bliss that is imagined to follow from the other methods.

6. Realisation of perfect bliss at every step. Krishna-Samkirtan is a thing of the spiritual Realm. Imperfection never enters into the constitution of a thing of Vaikuntha. Hence the taste of the bliss that it enables us to realise at every step, cannot but be perfect.

7. The complete and supreme satisfaction of the soul. The Jiva under the bondage of *Maya* is thwarted by many limitations that prevent his complete satisfaction. Sri Krishna-Samkirtan provides the scope for the complete highest simultaneous activity of all the faculties of the soul.

Enlighteners regarding Aspersions

No. 4

THAT THE VAISHNAVAS ARE IDOLATERS

An idol is a seeming representation of an actual sentient being.

An idol is a seeming representation of an actual sentient being. So it is made up of foreign materials and is different from the animated being himself. Idols cannot take the initiative whereas animation proves otherwise.

It is not possible for us to form any idea of the actual sentient being whom we call man except by the process of idolising. In case of the physical body we may be induced to concede that it is not itself the sentient being because the physical body is found to be capable of losing its consciousness and to be under the control of the mind for taking any initiative. If a mosquito bites any part of the body there can be no reaction which is attributable to the possessor of the body unless the reaction is initiated from the mental and super-mental regions, which are located beyond the limb affected, not merely quantitatively but, in the case of conscious reaction, also qualitatively. It is not possible to offer any spatial or temporal location to the principle of consciousness. This would be opposed to our actual experience. The qualit-

ive difference between animation and the inanimate, between consciousness and non-consciousness, is a *fact* of realisation of all persons which cannot be ignored or explained away by any speculation based on experience.

Distinction between the model and the sentient.

If animation is categorically different from the condition of the inanimate and if it be found to be conscious of both categories, we obtain the principle within ourselves by which to distinguish between the actual sentient being and his hypothetical representation belonging to a different category.

The physical body of a man is, however, something different from a hypothetical representation of the sentient being inhabiting the body. We have no access to the sentient being himself through any of our senses. It is not also possible for the mind which is dependent on the senses for the materials of its hypotheses to give us any assurance that the sentient being, who is styled by mind as 'man', has even a symbolic semblance to the physical human body. But we habitually in all our dealings and speculations

allow the physical body to represent its sentient possessor. This is idolatry.

The mind inhabiting the physical body is capable of being described in terms of its physical activities. Thoughts and every form of conscious function are ordinarily taken to represent the mind. But the thoughts and aptitudes are recognisable by the mind as different in their nature from the sentient being who is their possessor.

The thoughts and aptitudes are no more capable of taking the initiative than the physical body and inanimate objects which form their material bases and to which they are limited. The thoughts and aptitudes of the mind connect the sentient principle with the phenomenal world. The thoughts and all aptitudes towards material objects are expressible by the vocabulary at our disposal and are thus capable of 'symbolic' representation. This is possible because they are partly of the phenomenal world. They all partake of the nature of entities, possessing no initiative of their own, that are perceivable and conceivable by the mind through the senses. Between this aspect and the language which represents them there is no difference of category. Both are entities limited by the conditions of space and time, which are by their nature devoid of the power of initiative.

Sorrow and joy can in this manner be partially represented by appropriate

expressions of the countenance. Here the symbolisation is not wholly imaginary. No one will object to the reality of such representation on the ground of its being altogether fictitious and misleading. Every one spontaneously recognizes the close analogy that exists between the thought and feeling and their natural expressions clothed in the forms of sound and colour, as manifest to the ear, the tongue and the eye. So the objection implied in idolatry does not apply to statues and pictures, facial and linguistic expressions when they represent the phenomenal, physico-mental adjuncts or possessions of a sentient being.

The soul of a man does not lend himself to such justifiable representation by any method known to the mind. No thoughtful person will admit any but wholly fictitious and misleading resemblance between a statue or a picture and the soul whom they purport to represent. This is so because the soul is located wholly beyond the phenomena. Our thought and the physical body being limited and ephemeral, despite their admitted connection with the soul as his possessions, are not acceptable to the mind, which evidently occupies a position of advantage that enables it to be the judge, as capable of representing the spiritual without committing the mischief of identifying him wholly with the limited and inanimate.

The objection to idolatry is based on these considerations. The sentient being is admitted to possess actual existence. But in his subjective nature he is unapproachable by our thoughts and senses. The thoughts and senses are impregnated with the quality of consciousness by their unintelligible but realisable connection with him. But the thoughts and senses always have an outward direction of reference. If they attempt to look inwards they are unable to find any standing ground. The entity who employs the mind; the senses and the organs of the physical body in their functions, himself remains securely hid beyond the ken of those gross material organs. Those who 'identify' an 'idol' with the original sentient being commit the unpardonable blunder of ignoring the unbridgeable distinction between the concocted material model and its spiritual prototype. It is no doubt the grand privilege of the mind to be able to imagine whatever it likes. It can deliberately commit the grossest blunders. It can obstinately stick to a cause which it knows well to be fallacious. It can in exercise of its birth-right of perversity deliberately suppose an 'idol' to symbolise the spiritual, without undertaking the task of disclosing its reasons for entertaining such a strange conviction. But as the same prerogative of freedom of choice

belongs in an equal measure to all minds it cannot guard itself against the rejection of its deliberate perversities by other minds.

Qualitative difference from absolute knowledge is different from quantitative differentia of the same quality.

Exoteric and esoteric phases.

Ignorance or blind perversity is no aspect of the absolute knowledge. They are not a variety of such knowledge, nor even any measure or degree of it. It is no doubt true that the absolute includes everything. But by the same test that which by its own admission leaves out anything cannot also be regarded as absolute. The Absolute also accommodates qualitative difference from Himself. But the qualitative non-absolute need not, therefore, be represented as the quantitative differentia of the Absolute Himself. The 'idol' represents qualitative difference from the Absolute and not His quantitative face which is wholly inadmissible in respect of the Absolute. We know nothing about the sentient being that can enable us to assert any real similarity, symbolic or otherwise, between the 'idol' and the spiritual entity. This is so because the soul belongs to the realm of the Absolute and is comprehensible only as part and parcel of the knowledge Absolute. Who is qualitatively different from all knowledge derived from our

experience of the temporary and limited. Our ignorance of the Absolute is no doubt characterised by quantitative differentia. It may be more and less obstructive. But all mental attitudes regarding the Absolute needs must be only different forms and degrees of ignorance and should be carefully distinguished from the Absolute Knowledge Himself. Idols are but preliminary index or indistinctive wrong identification of the unknown entity when his esoteric phase is ignored. In the case of the Vaishnavas they do not subscribe to the exoteric manifestation of the spirit or matter as his proper representation by distinguishing the one as belonging to the category of objects of worship and the other as belonging to that of objects of selfish sensuous enjoyment.

That which is approached by us as an object of gratification of the senses is not the spirit but his exoteric face with which our soul has nothing to do. The esoteric face of the spirit can be approached only by the pure soul for the purpose of worship. The spirit makes himself known to our pure souls when he is so approached. The soul's real cognitive faculty acts through spiritual senses that are concerned with the worship of the esoteric manifestations of the Absolute. It is only the esoteric manifestation that is fit to be so worshipped. The exoteric

manifestation cannot be worshipped at all as it does not possess the necessary reciprocal initiative required for the spiritual communion. That which submits to our physical senses ceases thereby to be a proper object of worship of our souls. It is then apprehended as the servant and we stand to it in the relation of masters. In the case of the Idol it is, therefore, entirely dependent on us for the relationship that we may choose to have towards it. This may flatter our vanity but is not worship. The concept as well as percept may be our Idol. There is an exoteric face of the concept as of the percept. The soul as worshipper is concerned with the esoteric face which reveals itself only to the serving faculty inherent in the soul in his natural state of perfect freedom from all ambitions of lording over exoteric manifestations.

If we choose to regard the exoteric manifestation as the object of our worship it is thereby converted into the Idol. The instinct of worship is inherent in the soul. When it is directed to the wrong object the process becomes unnatural and unsatisfactory. It is called Idolatry. The Vaishnavas distinguish carefully between the exoteric and esoteric manifestations, between physical and mental activities directed to exoteric manifestations in the way of attempts to extort a satisfaction for

the senses and the same activity directed towards esoteric manifestations in the form of endeavours to minister to the satisfaction of the senses of the One object of all worship of the soul.

The Vaishnavas neither offer worship to, nor accept it for themselves from, any creature. It is the constituent and only function of the pure soul of the creature to serve the Creator by the process of spiritual service. The relation of one creature to another is that between fellow-worshippers of one God. They have no function towards each other except the service of the Lord.

The spiritual devotee has no ambition of subordinating the Fountainhead to the inspection of senses.

Persons who have not examined their own selves are liable to misconceive the true existence of a spiritual devotee who is not sanguine to enjoy Godhead by subduing the Fountainhead Object of his inspection through senses. In the fallen state it is not possible to conceive or imagine any other function for ourselves than selfish enjoyment by means of the senses. It is not possible for any living person to abstain wholly from sensuous activities. The senses are always actively engaged in reacting to the stimuli of taste, touch, colour, smell, sound that present to them the tidings of the external world.

The mind who controls these activities of the senses by the process of attention has no other function than that of devising new methods of employment of the senses for the purpose of expanding and perfecting all forms of sensuous activities. This appears to be the God-given and only function available to us in this life. The senses are never tired of their function of exploring all the nooks and corners of the phenomenal universe that is ever open to their scrutiny. Their spontaneous activity is rewarded by the discovery of unknown spheres for its exercise that keeps alive, widens and intensifies the desire for further activity. There is no possibility of ever finishing the inspection of the world which holds an infinite store of so-called 'secrets' to stimulate and misguide all who are engaged in searching for them.

But there is one secret which can never be known by the activities of the senses. The senses can never find out the nature of the devotee of God who does not desire any sensuous enjoyment for himself. We can, of course, understand the sensuous activities of mortals. We can sympathise with those activities as we ourselves happen to possess and value similar experience. But we are not ordinarily aware how one can have anything at all to do with God Who is not open to the inspection of the senses. Until we actually ex-

perience the form of activity in which the devotee is engaged how can we either sympathise with or understand the function of the devotee of God ?

It is of course possible to discover an incipient tendency to the function if we look into ourselves. We can at once detect there a natural hankering for the living Truth with Whom it should be possible to hold direct communion, not for the idle purpose of satisfying our passing whims which are the products of our present state of ignorance and which can, therefore, only misdirect and distract us, but for the purpose of seriously acting up to the actual requirements of our supersensuous deeper nature. The sensuous life is recognisable as radically superficial and misleading in spite of the ever-widening scope for dissipation that is being opened up by the discoveries of the physical and mental sciences in the domain of sensuous experience. The belief in the possible existence of a life that is really or categorically different from and higher than the worldly life, is inherent in us. That life is ordinarily defined as the spiritual service of God. It is the life of the devotee.

That which separates the devotee from a non-devotee is the fact that the former happens to live in actual communion with God Who is not open to the inspection of the senses. But it is not possible for us to understand what

the devotee actually does. The devotee serves Godhead. A non-devotee can only desire to enjoy the exoteric energy of Godhead by subjecting it to the inspection of his senses and thereby seemingly reducing Godhead to a level with his own superficial nature.

He does not quarrel with the contending position of matter and spirit.

Looking at them from a particular angle of vision in our mundane reference we are apt to regard matter and spirit as occupying contending positions in respect of each other and as being at loggerheads towards each other. As soon as we arrive at such a conclusion we consider it our duty to try to remove their mutual incompatibility. But the spiritual devotee is not found to quarrel with the apparently contending position of matter and spirit.

As soon as a spiritual devotee is engaged in rendering spiritual service to Godhead by his perpetual organs of senses he is thereby naturally relieved of his unnatural supremacy. The effective inclination imparts to him the vision that is necessary for rendering such service. It is not possible to understand the process except through experience which is itself the product of such inclination. The devotee is then enabled to endure naturally the resistance offered by foreign agency.

He is not then forced to play the role of the master. He is then naturally found to be humiliative and neglecting his opposing temper. And he then naturally and willingly supplies all honours and other requisites that are demanded by his pseudo-‘friends’.

The great point is to realise the ‘natural’ position. Once this is realised spiritual functioning is spontaneously generated. This in its turn resolves all difficulties presented by material obstacles that surround the devotee on

all sides in this world. The obstacles are not overcome by the process of violence or successful opposition. They are overcome by deferring to them to the full measure of their demands. This is possible only for the devotee. In the case of one who is not himself properly established in his natural spiritual condition the phenomenal world presents its disruptive and opposing face to all his activities. To the devotee they are always a help and never a hindrance.

(To be continued)

Sree Sree Chaitanya Bhagabat

CHAPTER I

(Continued from P. 29, June, 1930)

- | | | | |
|-----|--|-----|---|
| 133 | No one could detect His old arrogance
of learning.
He appeared always like a great recluse. | 138 | He cried unceasingly, reciting texts of
the Scriptures,
And said constantly, ‘Where is Krishna ?
Oh, where is Krishna ?’ |
| 134 | Sachi did not at all understand the
behaviour of her Son.
She worshipped the Ganges and Vishnu
for the welfare of the Child. | 139 | At times He exclaimed with such a deep
voice
That Lakshmi fled in terror and Sachi
got affrighted |
| 135 | ‘Krishnachandra took away the husband,
took away the sons,
There now remains this only One. | 140 | The Lord did not sleep at night by the
taste of the mellow quality of Krishna.
He found no respite in the agony of
separation, but by turns constantly
stood up, fell down, sat up again. |
| 136 | ‘O Krishna, be pleased to grant me, who
am without a protector, this boon
That Biswambhar may stay in the house,
with a sound mind. | 141 | He controlled Himself at the sight of
strangers.
The Lord went to the Ganges for His
bath at break of day. |
| 137 | Bringing forth Lakshmi Sachi made her sit
by the side of her Son.
The Lord cast His eyes on her but as if
He did not see, | | |

- 142 No sooner did the Lord return from His
bath in the Ganges
Than the whole body of His students
made their appearance in due form.
- 143 Nothing except 'Krishna' ever comes to
the lips of the Lord.
The students knew nothing of this.
- 144 The Lord sat to teach by their request,
To manifest Himself to the assemblage of
His students.
- 145 The disciples opened their books by
uttering the Name of Hari.
The darling Son of Sachi was delighted on
hearing this.
- 146 On catching the sound 'Hari' the Lord
lost all external consciousness,
And the Jewel of the twice-born bent His
auspicious glance on them all.
- 147 The Lord began to explain in the
exclusive mood
The names of Hari in the *Sutra, Tika*
and *Britti*.
- 148 The Lord said, 'The Name Krishna is true
at all time,
All the Shastras declare nothing but
Krishna.
- 149 'Krishna is Godhead. He kills and
maintains all.
Aja, Bhaba and all others are the servants
of Krishna.
- 150 'He who explains that there can be any
meaning save the Feet of Krishna
Wastes his life in vain by utterance of
falsehoods.
- 151 The Agama Vedanta and all philo-
sophies,
All the Shastras,—speak of the treasure
of devotion to the Feet of Krishna.
- 152 'Teachers, bewitched by the deluding
Energy of Krishna,
Go astray by giving up the path of devotion
to Krishna,
- 153 'Krishna is Ocean of pity, Life of the world,
Lover of His servants, darling Son of
cowherd Nanda.
- 154 'One who has no affection nor inclination
for the Name of Krishna
Is in bad plight by his study of all the
Shastras.
- 155 'One who is poor and base, if he takes the
Name of Krishna,
Goes to the Abode of Krishna even if he
were laden with every offence.
- 156 'This is the intention of all the Shastras.
Whoever doubts this suffers sorrow.
- 157 'That wicked person who explains the
Shastras by leaving out the worship of
Krishna,
Never knowing the inner meaning of the
scriptures,
- 158 'Teaches the Shastras but does not
understand their meaning.
The ass vainly carrying the load of the
Shastras is doomed to perdition.
- 159 'People earn only death and destruction by
such study.
By it they are deprived of the high festival
of Krishna.
- 160 'The Lord bestowed the gift of deliverance
to Putana.
Such is Krishna ! How may people
meditate on other things by giving
Him up
- 161 'The Lord delivered even such a great
sinner as Aghasur,
For what other pleasure may people give
up His chant ?
'All the world is sanctified by the Name of
Krishna.
Yet wretched *jivas* abstain from chanting
His Deeds,
- 163 'Even Brahma and his peers are convulsed
with joy by the festival of the Lord.
Leaving out the same people earn only
damnation by dance and song.

- 164 'The Name Krishna delivered Ajami).
No one knows Him, blinded by the vanities
of wealth, rank and learning !
- 165 'Listen, brothers all, to My true words,
Worship the priceless treasure of the lotus
Feet of Krishna.—
- 166 'Those Feet that Lakshmi desires to serve!
The Feet by whose worship Shankara is
the true servant of the Lord !
'Those Feet from where Jahnvi is sprung !
Brothers, may all of you cherish the hope
of those lotus Feet ! I would like to see
the person in this Nabadwip
- 168 'Who has power to refute My explanation
in My presence !'
- 169 Biswambhar than Whom there is none
greater is Embodiment of all sound-forms.
Whatsoever He chooses to explain, by
whichever word, must needs be true.
The students bereft of all thought listened
with undivided attention.
The Lord also expounded the truth
forgetting all restraint.
Every word by its nature spontaneously
declares that Krishna is the Truth.
There is no wonder that the Lord Himself
should thus explain.
In a short while Biswambhar manifested
His external vision,
Feeling somewhat ashamed He began to
enquire.
- 173 'How did I explain the Sutra today ?'
All the students said, 'We understood
nothing.
- 174 'You explain that Krishna is the only
Meaning of every word.
Who is able to understand Your
exposition ?'
- 175 Biswambhar said laughingly, 'Hear', all
My brothers.
Bind up your books for this day and let us
go to the Ganges for bath'.
- 176 All of them up their books at these words
of the Lord,
Then set out in the company of
Biswambhar for bathing in the Ganges.
- 177 Lord Biswambhar sported in the water of
the Ganges,
Like the full Moon in the depths of mid-
Ocean.
Lord Biswambhar played in the holy
stream of the Ganges
In view of the denizens of Nadia of most
auspicious deeds.
- 179 Brahma and his peers cherish the desire
of beholding the beautiful Form of the
Lord
Who played in the water in the guise of
a Brahmana,
- 180 All those persons who thronged the
bathing steps for immersion in the Ganges
Gazed on the face of Gaurchandra !
- 181 All spoke to one another to this effect,—
'Blessed are the father and mother who
have such Son.'
- 182 The joy of the Ganges waxed strong at
the touch of the Lord,
The goddess manifested the agitation of
waves in her delight.
- 183 Jahnvi danced in the guise of her waves
In worship of the Lord Whose Feet are
served by the infinity of worlds !
- 184 The daughter of Jahnu encircling the
Lord on all sides
Showered her water on Him, without
being visible.
- 185 The Veda alone knows the inner meaning
of all these Pastimes, :
A little of them will be revealed by all
the Puranas in the long run.
- 186 Biswambhar returned Home after bath.
The company of students departed to their
respective homes.

- 187 Changing His cloth the Lord washed His Feet.
He then sprinkled the holy Tulasi with water.
- 188 After duly worshipping the holy Form of Govinda
The Lord came away from the shrine and sat for His meal.
- 189 Cooked rice with the spray of Tulasi
Was brought to Him by His mother.
- 190 Making the offering to Viswaksena
The Lord of the infinity of worlds then ate His food.
- 191 Sachi, mother of the world, sat in front of the Lord ;
The loyal consort Lakshmi watched from within.
- 192 The mother said, 'What books did you read today, my Dear ?
Did you engage in quarrel with any person ?'
- 193 The Lord replied, 'I read the Name Krishna today.
The lotus Feet of Krishna, the Abode of all good qualities, are true ;
- 194 'The hearing and chanting of the Name and quality of Krishna are true ;
Who so-ever serve Krishnachandra are true.
- 195 'That Shastra alone is true which tells of devotion to Krishna ;
The Shastra that says otherwise, commits sin.
- 196 '*The shastra in which devotion to Hari is not found—
It is one's duty not to listen to it even if Brahma himself be the speaker.*
- 197 'The Chandala is no Chandala if he serves Krishna ;
The Bipra is no Bipra if he walks in the path of sin.'
- 198 What the Lord as Kapila had once said to His mother,
In the same mood He now spoke again.
- 199 'Listen with attention, mother, to the power of devotion to Krishna,
Practise love for Krishna, My mother, in every way.
- 200 'Mother, there is no death for the servant of Krishna.
The destructive wheel of time is filled with dread at sight of Krishna's servitor.
- 201 'All the sorrow of confinement in the mother's womb, of birth and death,—
One who serves Krishna knows nothing of all this.
- 202 'Krishna is the Father of the world,
Whoever does not serve Him, My dear,
That unnatural sinner, in revolt against his Father, is tormented by misery in every birth.

SHREE

VISWA VAISHNAVA RAJ SABHA

Telephone : B. B. 2452

Telegram : 'GAUDIYA' Calcutta.

Shree Gaudiya Math

Calcutta (India)

1st July. 1930,

DEAR SIR,

We presume you may agree with us that India is the unique cradle of a truly international civilisation and spiritual culture of the highest order extending far back into the pre-historic days and has ever been the cynosure of all eyes and is now actually passing through a period of travail for a rejuvenated spiritual birth.

Empirical attempts and intellectual pursuits for centuries of an ever-changing civilisation have been driven to despair in their vain quest for the real desideratum. Science has so long failed to yield the real solution of the ever-complicating world-problems threatening the whole humanity with impending dire confusion. Out of despair many a popular creed and convention are being thrown into the melting pot almost every day, but these desperate experiments formulated by imperfect science only multiply labyrinthine theories and barren speculations that are crushing down the world.

May we make bold to ask as to what is that solid rock of ages standing firmly on which India with her hoariest of civilisations still claims to become the mother of the coming inevitable light? We venture to think that the savants and right thinkers of the day will probably subscribe to our view that the objective of the great Leagues and Conferences lies only in the spiritual regeneration of the world, the inspiration of which is to come from the inexhaustible reserves of the Absolute.

The real message of peace and harmony in sweet concordance with the pristine note of the Divine Texts of the Vedas was proclaimed on the sweet soil of Bengal over four centuries ago by Lord Sri Krishna Chaitanya who propagated for one and all the religion of Transcendental Love. His revelation of the only source of all real peace and harmony is not a soothing balm for temporary relief but the eternal panacea and the ultimate consummation to be attained.

Sri Chaitanya's life of perfect devotion and burning love for the Absolute embodied the most sublime philosophy for the really pragmatic and synthetic solution of the discordant elements of life in its limitless aspects. His message naturally took a cosmopolitan character for its wide catholicity and it was much elaborated and far-extended by the illustrious six apostles known as 'Goswamis' who associated themselves with the most ancient institution in the form of an organised mission known as 'The Viswa Vaishnava Raj Sabha'.

This Mission received fresh impetus at a later age through the life and preachings of great Vaishnavas (perfectly self-realised saints) like Srinibas Acharyya, Thakur Narottam, Prabhu Shyamananda, Viswanath Chakravarty and Baladev Vidyabhusan the great commentator of the Vedanta. Soon after them intervened the dark age of ignorance and perversion which prevailed till the seventies of the last century when a great saint named Thakur Bhaktivinode took a bold stand in

re-establishing and rejuvenating the pure and eternal religion of loving service of the Divinity and practising and preaching it in its true presentment.

This very line is being pushed on very successfully in all quarters by His Divine Grace Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the greatest and most learned of saints, who is the Acharyya (Messiah) of the present age and who is now the president of the said historic Viswa Vaishnava Raj Sabha. During the decade of His Grace's public activity thousands of highly educated persons of respectable families of India have devoted their whole life and energy for this Mission, numerous devotional literature in different languages is being published and distributed, three purely religious newspapers and periodicals have been carrying on the propaganda from door to door and as many as thirty preaching centres have already been established all over India where arrangements are being made for imparting theistic education to all students free of expenses and many other such activities have been taken up for the spiritual uplift of the age.

As you are a brilliant star in the firmament of liberal culture we appeal to your feelings of love and compassion for the world to help this universal cause by your hearty participation in wise advice and sympathetic collaboration with the Mission for the greatest and lasting good of humanity. We shall feel highly obliged if you can kindly extend our invitation to all your friends, members and constituents whose active sympathy will promote the universally desired success of the propaganda.

Recently a temple and requisite buildings have been constructed in the northern part of the city of Calcutta for the accommodation of the Gaudiya Math, the general preaching centre of the Mission, at an expense of over three hundred thousand rupees. In connection with the inauguration ceremony of this new temple of the Gaudiya Math to be held on the 5th of October next a series of religious performances, physical demonstrations of the Esoteric principles and congregational discourses are being organised there by the Viswa Vaishnava Raj Sabha to continue for over a month from the date as per programme enclosed.

We, on behalf of the members of the Viswa Vaishnava Raj Sabha, most humbly solicit the favour of your fraternal company at the ensuing celebrations. We beg to invite your special attention to the item of the All-Theistic Conference where all the savants and saints of the east and of the west and all persons interested in spiritual culture are invited to assemble for participation in various important functions in connection with the spiritual cause represented by the Mission. It is our firm faith that your kind presence and collaboration will be a real asset to the proceedings and will substantially promote its success.

Specific arrangements for your companions attendance, conveyances and accommodation may be made on previous intimation to the Secretary, Gaudiya Math, Calcutta (India).

We remain, ever in service,

Your most humble brothers,

Atul Chandra Goswami.

Nishi Kanta Sanyal.

Kunja Vehary Vidyabhusan.

Secretaries,

Shree Viswa Vaishnava Raj Sabha.

Programme of the Annual Celebrations of the Gaudiya Math, 1930.

[Oct. 5—Nov. 16]

5th Oct, Sunday **SRI SRI RADHA-MADANMOHAN FESTIVAL**

1. Inauguration ceremonies. *From early morning.*
2. **Big Procession** following Sri Bigraha to the new Temple with congregational chant and various kinds of shows and music through principal streets of Calcutta. *2p.m. to 6p.m.*
3. **Formal Entry** into the New Temple followed by various opening ceremonies. *6 p.m.*

22nd .. Wednesday **SRI SRI RADHA-GOVINDA FESTIVAL**

1. Worship of Sri **Gobardhan**.
2. **Annakut** Ceremonies,
3. Distribution of **Mahaprasad** to all.

5th Nov, Wednesday **SRI SRI RADHA-GOPINATH FESTIVAL**

Sri Ras-Purnima—special decoration and whole-day
celebration

24th Oct.—1st Novem. **SESSION OF THE ALL-THEISTIC CONFERENCE**

The Conference will sit every day in the evening from 7 p.m. to 9p.m. A set of **questionnaire** are being circulated. Their answers in writing are invited to reach the Secretary before 17th Oct. for being dealt in the Conference. No extempore lectures are solicited.

1st Nov.—16th Nov. **RELIGIOUS EXHIBITION**

Unique and most novel attempt, never conceived before, for **illustrating intricate religious problems**, to educate the public.

Demonstrative exposition (by figures, shows harts, etc.) of religious principles and different stages and conditions of them in practical life.

Open for all *everyday from 7 a.m. to 9 p.m.*

DISAPPEARANCE FESTIVALS

7th Oct. Sri Murari Gupta Thakur

12th „ Sri Narottam Thakur

19th „ Sri Narahari Sarkar Thakur

20th „ Sri Vasudeva Ghosh Thakur

29th „ Sri Sribas Acharyya and Sri Gadadhar
Das Prabhu

2nd Nov. Sri Gaurkishore Das (Paramahansa Goswami)

5th „ Sri Bhugarbha Goswami and Sri
Kashishwar Pandit

6th „ Sri Sundarananda Thakur

ALL ARE CORDIALLY INVITED.

At the New Gaudiya Math Temple 16, Kali Prasad Chakravarty Street, Bagbazar.

Ourselves

Sixteenth Anniversary of the Disappearance of Thakur Bhaktivinode.

The sixteenth anniversary of the disappearance of Srila Thakur Bhaktivinode, entered into the eternal *Lila*, was duly celebrated at Sri Chaitanya Math, Sridham Mayapur, on the 26th of July and simultaneously at all the branch Maths.

A detailed account of the celebrations at Sri Purushottam Math, Puri, is separately inserted

Entry into the new Temple and Buildings of Sri Gaudiya Math at Bagbazar, Calcutta.

The Gaudiya Vaishnavas in a vast Samkirtan procession under His Divine Grace Srila Bhakti Siddhanta Saraswati Thakur with Sri Sri Gaurinodanandaji will enter the newly-built Temple and residential quarters of the Gaudiya Math at Bagbazar in the afternoon of Oct. 5, (1930).

The Nabadwip Almanac.

The Nabadwip Almanac of the year 444 Gaur Era has just been published by the Gaudiya Math. A copy of the book should be secured by all persons endeavouring to lead the spiritual life. The Vaishnava Almanac is essentially different from the Smarta Almanac. The latter lays down the daily observances of those persons who seek either elevation or liberation i. e. enjoyment or freedom from misery. The Vaishnavas do not seek any amelioration of their own condition which is due to the will of God, but guidance for serving the pleasure of Krishna. The point of view of cause-less devotion to the Holy Feet of Krishna ought to be adopted all over the world to the supersession of any other view. This is the object of the Nabadwip Almanac. A copy of this booklet may be had for annas two only.

SRIDHAM MAYAPUR

District Board Road from Hular Ghat (Ghat on the Ganges) to Sridham Mayapur.

This road is being used by an immense and increasing number of pilgrims and an attempt was made to induce the District Board for improving it up to the requirements of the heavy pilgrim traffic on the occasion of Sridham Mayapur Exhibition. We learn that the Government has authorised acquisition

of land for the purpose of constructing the road in question. The public may hope that the authorities of the District Board will take up the work of construction which is overdue without further delay.

Postal and Telegraph communication.

A branch post office was opened from the 1st of June, 1929 at Sridham mayapur, which was converted into a temporary Sub Post-Office from the 1st of following November. Orders have since been received from the Department providing a permanent Sub Post Office at the Holy Birth-place of Sri Chaitanya Deva with effect from the first of July (1930) The arrangement, it is hoped, will be completed by the conversion of the Sub Office into a combined Post & Telegraph Office in the near future to meet the urgent and increasing requirements of the public interested in the holy Birth-site of the Lord.

Para-Vidya-Peeth.

The following students of the Para-Vidya-Peeth came out successful at the Govt. Sanskrit Examinations :—

(1) Pandit Sripad Gaurdas Brahmachari Vyakaranatirtha, Upadeshaka, Bhaktishastri, in the Madhya Examination in the Kavya and Adya Examination in Sankhya ; (2) Sri Gopinath Pati in Madhya Examination in Kavya ; (3) Srijukta Tarak Nath Devasarma (4) Srijukta Nikunja Behari Das and (5) Srijukta Birendra Chandra Bhattacharyya in the Adya Examination in Sri Harinama mrita Vyakarana.

PROPAGANDA.

Srimad Bhakti Pradip Tirtha Maharaj.

At the earnest solicitations of Srijukta Kiran Chandra Ghose, Zemindar of Kurigram, His Holiness explained the Bhagabat at the local Sevagram on the evenings of the 3rd and 4th of June. A large number of Brahman Pandits and other gentlemen of the locality including Mr. Dharendra Nath Roy Bar-at-law, well-known Zemindar of Narail, and the manager of the Narail Estate attended in spite of heavy rainy weather. They were all most highly delighted by listening to the proper exposition of the Bhagabat from the lips of a true devotee who

is himself actually employed in the whole time service of the Supreme Lord. They were also convinced of the necessity of relying on the expositions of the preachers of the Gaudiya Math and avoiding those of hired readers of the Bhagabat. His Holiness has since made his way to Purl to assume the direction of the annual celebrations of Sri Purushottam Math, Purl, by command of His Divine Grace Srila Bhakti Siddhanta Saraswati Thakur.

SrImad Bhakti Hridaya Bon Maharaj and SrImad Bhakti ranjan Bhaktisar Maharaj

Crowded meetings on two successive evenings were held in the Central Hall, Berhampur, Ganjam (Madras) at which lectures and discourses on 'pure spiritual service of the Supreme Lord' were delivered in English by His Holiness Tridandi Swami SrImad Bhakti Hridaya Ban Maharaj, and Sri pad Pandit Ramananda Das Goswami Vidyarnab B.A., Bhakti-shastri, of the Gaudiya Math of Calcutta. In course of his lectures SrImad Ban Maharaj dealt with the implications of the term *Daridranarayan* and *Byabharic Dharma* in order to clear up widely prevalent misconceptions. A requisite sum was subscribed on the spot for the erection of a temple at Sinha-chalam to enshrine the holy Foot-prints of Sri Chaitanyadeva. The cultured audience expressed their unanimous sense of having received true enlightenment from the utterances of their Holinesses. The function was presided over by His Holiness Tridandi Swami SrImad Bhakti ranjan Bhaktisar Maharaj of the Gaudiya Math, Calcutta.

SrImad Bhakti vivek Bharati Maharaj.

His Holiness expounded SrImad Bhagabatam at the market-place of Baduria to large gathering of the local people both Hindus and Mahomedans.

SrImad Bhakti Sarvaswa Giri Maharaj.

His Holiness delivered a lecture in English on 'The great message of the Gita' at a large gathering at Kohitur, Mussouri on June 1. On June 4, His Holiness lectured in English on 'Universal Love' in the Municipal Hall of Mussouri at a meeting presided over by Rai Shaheb Dr. Ram Narayan Lall. The speech produced a great impression on all present.

SrImad Bhakti ranjan Bhaktisar Maharaj

His Holiness preached the message of unalloyed devotion taught and practised by Sri Chaitanyadeva at Delang, Udayapur, Shasevak, Sepatna and other localities in the district of Puri. His Holiness

explained the Chaitanya Bhagabat to an admiring audience at the residence of Srijukta Phanibhusan Chandra on the bank of the Vindu Sarovar at Bhuvaneswar.

BRANCH MATHS.

Sri Brahma-Gaudiya Math (Alalnath)

Portions of the residential quarters of Sree Brahma-Gaudiya Math have been constructed; the work of the roof of this section is in progress. Sree Sree Gaur Sundar (Bijaya Vighraha) was carried under the personal direction of Paramahansa Srila Bhakti Siddhanta Saraswati Thakur by a grand procession of the Kirtan parties of the neighbouring villages of Alalnath on the 23rd of June from Sree Purushottam Math, Purl, to Sree Brahma-Gaudiya Math, Alalnath, in commemoration of the retirement of the Supreme Lord from Purl to Alalnath during the period of *Anubasara*. The occasion was celebrated by the people of Alalnath and the surrounding villages by the exhibition of dances of masked figures, a lantern lecture in Oriya on the life of Sri Chaitanyadeva by Sri pad Paramanada Brahmachari Vidyaratna and by the honouring of Mahaprasad at Sree Brahma-Gaudiya Math by all the people of the neighbourhood.

Alalnath.

The auspicious wish of His Divine Grace in regard to the repair of the road from Purl to Alalnath has resulted in the work being taken up in earnest this year. The repairs of the exterior of the main temple of Sri Alalnath have been finished. The compound wall is being built. The construction of the wall on the north side of the compound has been completed. The northern half of the eastern wall adjoining the Lion Gate is being built with pecuniary help received from the Reverend widow of Param Bhagabat Kaviraj Tarini Charan Samaddar who attained the dust of Sri Kshetra. The repairs of the interior of the main temple will be taken up very soon.

Sree Paramahansa Math (Naimisharanya)

Information has been received from Sri pad Nrsinghananda Brahmachari in charge of Sree Paramahansa Math, Naimisharanya, of the commencement of the work of construction of a new block of residential quarters of Sree Paramahansa Math. Arrangements are also in progress for the construction of a lofty temple in conformity with the wish of Srila Paramahansa Bhakti Siddhanta.

Saraswati Thakur who desires, in conformity with the heart's desires of Sri Chaitanyadeva, the restoration of the scriptural status of Naimisharanya, the centre of Bhagabat learning.

Sree Purushottam Math, Puri

The annual celebrations of the Math are progressing most successfully. The gracious arrival of Paramahansa Srila Bhakti Siddhanta Saraswati Thakur with a great company of pure devotees on the 22nd of June infused special divine vigour into the proceedings. His Divine Grace and party were received with great reverence at the Puri Railway Station by a number of distinguished persons including Rai Bahadur Janaki Nath Bose, Advocate of Cuttack, Rajarshi Rao Saheb Kumar, Srijukta Saradindu Narayan Rai M. A., Prajna of Dinajpur, Srijukta Purna Chandra Ghosh Superintendent of Puri Jail, Srijukta Gangesh Chandra Chakravarty, B. L. pleader and others. The Mahanta Maharaj of Uttarparsha Math and Mr K. D. Paul Civil Surgeon of Puri had sent their cars and the Dewan Bahadur of the Raja Shahel of Puri deputed two decorated elephants to the Railway Station to join in the function of reception. His Divine Grace followed Sri Gaur Sundar to Alalnath the next day in commemoration of the display of the pang of separation by the Supreme Lord during the period of Anubasara.

The festival of the disappearance of Srila Bhakti vinode Thakur was celebrated on June 26 at Sri Purushottam Math by Paramhansa Srila Bhakti Siddhanta Saraswati Thakur in person. In the afternoon His Divine Grace himself carrying the flag led a procession of congregational chanters along the sea-shore to Sri Bhakti Kuti where Thakur Bhaktivinode practised his devotions and to the shrine of the Samadhi of Thakur Haridas adjoining Sri Bhakti Kuti for offering the complete homage of his heart. His Divine Grace talked to the assembled people regarding the supreme sanctity of the holy site of Srila Bhaktivinode Thakur's loving service of Sri Sri Radha-Govinda. He pointed out to Rajarshi Prajna the spot where Thakur Bhaktivinode used to perform his devotions and also the adjoining site of the devotion of Sri Raghunath Das Goswami and the Sri Vighraha of Sri Giridharaji worshipped by Sri Das Goswami that is still there. The procession of chanters then followed His Divine Grace to Sri Siddha Bakul, the site of the devotional per-

formances of Thakur Haridas and from there to Sri Gambhira where Sri Chaitanyadeva resided. Then His grace with the Samkirtan party went into the Temple of Sri Jagannathdeva and beheld Godhead on the occasion of the Festival of His New Juvenation. The procession then returned to Sri Purushottam Math.

In the evening there was a large gathering in the spacious halls of Sri Purushottam Math for the due observance of the anniversary of Thakur Bhaktivinode's disappearance. The function consisted of the chanting of the octave hymn in honour of Sri Gurudeva followed by the reading of a poem by Pandit Sripad Radhacharan Goswami Bhaktiratna Bhaktishastra composed by himself for the occasion. Thereafter Paramhansa Srila Bhakti Siddhanta Saraswati Goswami Thakur spoke about the unique character of the religion of the Gaudiya Vaishnavas and about the gift of Thakur Bhaktivinode. Sripad Sundaranda Vidyavinode, Editor of the Gaudiya, at the desire of His Divine Grace, delivered a brief speech on the mercy of Thakur Bhaktivinode. Pandit Sripad Brahmachari Ananta Vasudeva Vidyabhusan then sang a hymn composed by Thakur Bhaktivinode. The proceedings were concluded by the Vaishnavas of the four Sampradayas and all assembled people duly honouring the Mahaprasad at the Math.

On the 27th June the devotees, who had arrived at Sri Purushottam Math from all parts of the country forming themselves into a huge Samkirtan procession in pursuance of the wish of Srila Paramhansa Thakur, proceeded to Sri Gandicha Temple for the purpose of cleansing the same. On their arrival in front of the Temple His Holiness Tridandi Swami SrImad Bhakti Vivek Bharati Maharaj read and expounded to all the *Lila* of the cleansing of Sri Gundicha by Sri Chaitanyadeva from Sri Chaitanya Charitamrita. Entering the shrine the procession then circumambulated the Temple by the performance of organised chant and cleansing the shrine. The devotees then made their way to the Indradyumna Tank and sported in its water in pursuance of the *Lila* of the Supreme Lord.

The Car Festival, June 28.

In conformity with the wish of Srila Paramhansa Bhakti Siddhanta Saraswati Goswami Maharaj the devotees of Sri Purushottam Math forming a vast Samkirtan procession performed the chanting of the text of Sri Chaitanya Charitamrita in front

of the moving Car of Sri Jagannathdeva from the Lion Gate to Sri Gandicha. The charting of the Samkirtan was led in pouring rain by His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj and became the centre of attraction of all the assembled pilgrims.

Publications of devotional literature by the Gaudiya Printing works.

1. **Sri Prem-Vivarta** by the associate of Sri Gaurasundar, Srila Jagadananda Goswamipad, 4th Edition.

2. **Geetaball** by Srila Bhaktivinode Thakur, 5th Edition.

Rajarshi Rao Shaheb Kumar Saradindu Narayan Rai M. A., Prajna has promised to bear all expenses for the reprint of 'Achar and Acharya', being impressed by the impartial truth of the conclusions embodied in the said publication of the Gaudiya Math.

Visitors at the Gaudiya Math.

June 4, at 9 A. M.—Srijut Nanigopal Joardar M. A. (Oxon.), B. D., and Srijut Durgapada Basu, cashier Balarampur Estate. His Divine Grace spoke regarding the speciality of Gaudiya philosophy by comparing the same with other philosophical systems both of the East and West.

June 12, afternoon,—Dr. Bibhatibhusan Dutt D. Sc., P. R. S., Professor of Mathematics, Calcutta Science College; Srijut Kshetralal Saba M. A., professor of English literature Nalanda College, Bihar Sarif; Srijukta Kaviraj Birendra Nath Sen Gupta of Uluberia.

His Divine Grace had a short talk with Dr. Dutt on the position of Mathematics in the east and west. His Divine Grace then proceeded to explain in Mathematical language the nature of the service of the Godhead and the various stages of the same.

Srijukta Prakash Chandra Dutt Principal Jorhat Technical Institute paid a visit to the new Temple and buildings of the Gaudiya Math at Bagbazar under construction and after careful inspection expressed his unbounded admiration of the truth, originality and

high quality of the art, design and execution of details of the buildings.

Babu Dakshinaranjan Ghose B. A., at the Gaudiya Math.

In the fore-noon of Tuesday, June 1, Srijukta Dakshinaranjan Ghose B.A., Retired Deputy Magistrate and a well-known writer and compiler of Vaishnava Hymns had a long interview with Srila Paramhansa Bhakti Siddhanta Saraswati Thakur at the Gaudiya Math. His Divine Grace spoke on the superiority of the worship of Sri Radha-Govinda to that of Sri Ram-Sita and exposed the unsoundness of the view that has been circulated by speculative thinkers like Raja Ram Mohan Roy, Bhandarkar, Macnicol and other writers on the subject. Dakshina Babu admitted the Truth expressed by His Grace and the necessity of the employment of the teacher's rod and the physician's lancet by the Gaudiya for the cure of gangrenous formations in the Gaudiya Society that are being sedulously fostered by disguised and open enemies of the truth. We intend to present the reader with the substance of His Divine Grace's important discourse in a succeeding issue of the journal.

Dr. Moreno's letter of Appreciation.

In the last issue is published the text of Dr. Moreno's letter to His Divine Grace. Dr. Moreno has claimed to be recognised as the compatriot of His Divine Grace. But the Doctor will certainly pardon us if we remind him that His Divine Grace is preaching that we are all of us by own proper nature the denizens of the same country viz., the kingdom of God. The Gaudiya Math does not stand for geographical, political or social India. It is the exponent of spiritual India which is categorically different from any country of this world. Dr. Moreno should have, therefore, no hesitation to invite the people of the whole world to be his compatriots of spiritual India. The letter itself is couched in the most cordial terms that should go a great way to establish unreserved and complete fellowship among all pure souls who are not attached by partisanship to the temporary and disruptive concerns of this world.

THE HARMONIST

OR

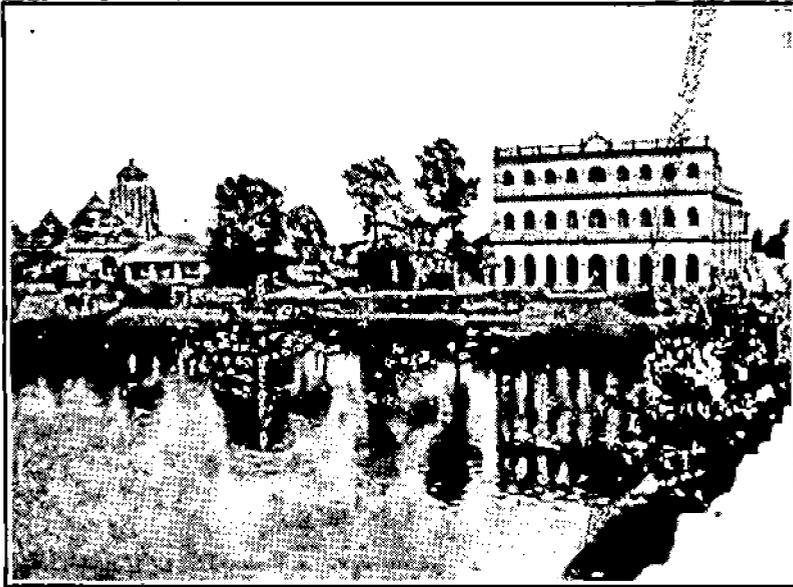
SREE SAJJANATOSHANI

(THAKUR SRILA BHAKTIVINODE.)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA
Sri Srimad **BHAKTI SIDDHANTA SARASWATI Goswami Maharaj**

CONTENTS

<i>Subject</i>		<i>Page</i>
1. The festival of Sree Radha-Madanamohana	...	65
2. Brahmanya-Deva and Brahmanas		69
3. Enlighteners Regarding Aspersions		77
4. Who is a Brahmana ?		82
5. The Spiritual Community		86
6. Sree Sree Chaitanya Bhagabat		90
7. Ourselves	...	94



The Temple of Ananta Vasudebji and newly built Dharmasala on the Eastern Bank of the Bindu Sarobar,

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII

AUGUST 1930, Chaitanya-Era 444

NO. 3

The festival of Sree Radha-Madanamohana

(ENTRY INTO THE NEW TEMPLE AND BUILDINGS OF THE
GAUDIYA MATH OCT. 5, 1930.)

The question has been asked why it is necessary to have a shrine made of brick and mortar for the worship of God. The shrine has been supposed to be at best only a kind of temporary aid for a primitive form of worship to a person of undeveloped mentality. As such a person is supposed to understand nothing as true but gross matter he is considered to be naturally inclined to the worship of enshrined idols. To most people with 'ordinary' culture such 'foreign' help has often seemed to be not only not necessary but positively and rightly repugnant. The

formal entry into a shrine containing the holy Forms of the Divine Pair would appear to such thinkers to be an unjustifiable concession to people with a particularly dense judgment who should be an extinct race in the quondum Metropolis of British India in this twentieth century after Christ. The function may thus be opined to be lacking even in the excuse of being a foolish, unavoidable surrender to the thoughtless demos.

It is the contention of the organisers, that the ceremony of entry into the spiritual Abode of the Divine Pair

worshipped by the Gaudiyas is absolutely necessary for the reason that it alone can remove the spiritual ignorance of all the people of this world by imparting to them the knowledge of their relationship with the Divinity.

It is not possible to have any duty towards Godhead without any knowledge of the nature of one's relationship to Him. It is possible for every one of us to have this knowledge which a mortal does not ordinarily possess. The knowledge of man is confined to this phenomenal world. If a human being wants to define Godhead by means of his present knowledge such definition will necessarily make God a commodity of this phenomenal world in his estimation. Such a person is bound to suppose further that God is both impersonal and inanimate. Because if God really exists like any other object of this world and also possesses animation and rationality it should be possible to find Him out and to hold communion with Him on our own terms, which has not yet been possible for at least the vast majority of the cultured people.

There is of course a small number of persons who suppose that it is possible to find God as an animate person and to have actual dealings with Him. These persons also declare that it is possible for all to know and have such dealings with Godhead. Various elaborate methods have been put for-

ward by these 'sects' for helping one to attain the vision and relationship of Godhead. But in spite of these definite 'assurance' and 'realisations' no particular 'Prophet' or 'Doctrine' has yet received unanimous or even general recognition either of the masses or of the intelligentsia of the world.

But it has been possible to arrive at a consensus of opinions in other departments of knowledge. In the sphere of 'religion' alone extreme differences of 'opinion' have hitherto proved to be ineradicable. In other words knowledge of spiritual matters has not progressed to the stage that has been actually attained in the case of knowledge regarding all other subjects. How are we to account for this ?

The very first thing that has to be done if the real truth is to be discovered and propagated, is to try first of all to understand the nature of the issue itself. This should be the only starting point in the journey towards the Truth.

What is Godhead ? Why should we concern ourselves about Godhead ? These are the questions that naturally confront one on the threshold of the theistic life. We should not enter the shrine unless and until we are convinced of the necessity of worshipping the God within.

The ordinary answer that you will see the idol and be enabled to worship it *after* you enter the temple should be

rejected at once as unsatisfactory. One is clamorously pressed to enter a variety of temples with different idols and worships. How is he to select from among them the *one* object of his worship without the requisite preliminary knowledge ?

The contention that knowledge follows practice is not also any solution of the difficulty. The questions disturbing a person who seeks entry into the temple are, 'What is Godhead? Why am I to worship Him at all? Why should it be impossible for any person who knows these matters to convey a correct idea of them to an honest enquirer? The idea of a thing is not, of course, identical with the thing itself. But the idea should be of help in inducing a person to decide about the necessity of worshipping at a particular shrine.'

Knowledge of some sort regarding the nature of Godhead, the nature of His worship, and the nature of His worshipper, viz. the enquirer himself, must precede the rational acceptance of any form of worship. The worship of a rational being can only be an intelligible attempt to 'realise' some kind of antecedent symbolic or ideal knowledge. This preliminary knowledge of practicable relationship with God is the proper motive behind all actual rational attempt to realise such relationship. But

the preliminary knowledge is not the relationship itself. There must also be an 'object' for cultivating such relationship. This 'object' again is different from both the symbolic knowledge as well as the process of relationship.

Therefore this precedent 'knowledge' of the nature of Godhead need not be supposed to be identical with the 'object' attainable by 'worship'. On the contrary the 'object' of 'worship' can only be realisable by means of 'worship' based upon a correct symbolical knowledge of the nature of the Worshipped as possessing the power and inclination to bestow on His worshipper the grace of His service which should be naturally desirable to the latter for its own sake.

The worship of the Divine Pair Sri Sri Radha-Madanamohana is the worship of the followers of Sri Chaitanyadeva or the Gaudiya Vaishnavas belonging to the Madhwa community. The worship of Sri Sri Radha-Govinda by the other communities is a derivative of the worship of the Gaudiyas and also essentially different from the latter in spite of much superficial resemblance.

In order to worship Sri Sri Radha Madanamohana it is first of all necessary to obtain the preliminary knowledge of the nature of such worship. This is the 'knowledge of relationship'. The acquisition of this knowledge is the

first step in spiritual endeavour (sadhana). Sri Sanatan Goswami Prabhu was authorised by Sri Chaitanya-deva to impart this preliminary 'knowledge of relationship' to His followers. Sri Sanatan Goswami Prabhu is the sole Acharyya of this process which is called initiation into the knowledge of the Divinity. By the attainment of this knowledge of relationship one is enabled to enter into the spiritual Abode of the Divine Pair or the Gaudiya Math.

The servitors, their service, the holy Forms of the Divine Pair installed in their spiritual Abode collectively form the category of 'the Worshipped.' There is an 'inner' and an 'outer' body of worshippers of Godhead. The 'inner' servitors are a part and parcel of the Divinity Himself. The 'inner' servitors 'call' the 'outer' servitors to participate in their eternal service of the Divine Pair in the transcendental Realm of Goloka. The Gaudiya Math is the holy Abode of Godhead and of His eternal servants made manifest to the vision of the people of this world by the grace of the Acharyya of the Gaudiya Vaishnavas who is the spiritual successor of Sri Rupa and Sanatan Goswami Prabhus, the eternal Divinely appointed teachers, by their conduct and precept, of the loving service of the Divine Pair Sri Sri Radha-Govinda in the eternal trans-

cendental realm of Goloka. Sri Rupa Goswami is the original practising teacher (Acharyya) of the function of spiritual service constituting the 'worship' of the Divine Pair. The 'object' of spiritual service is the attainment of love to the Feet of Sri Sri Radha-Govinda for the sake of such love.

The Name of the Divine Couple worshipped by Sri Sanatan Goswami Prabhu is Sri Sri Radha-Madanamohana. Sri Radhika is the Divine Counter-whole of Sri Madanamohana. Sri Radhika reciprocates the love of Sri Madanamohana. She is the Mistress and Sweetheart of Her amorous and sole Divine Lover. The Name Madanamohana indicates that the Lover of Sri Radhika is different from, and yet symbolically similar to, the God of mundane amour. Sri Sri Madanamohana is far more lovely than the supposed lovely God of mundane amour in as much as the latter is liable to be subdued and bewitched by the real and eternally enduring superior charm of the Divine Lover of Sri Radhika. There is only analogical resemblance, differing even in analogy both in degree and quality, between the highest conceivable mundane amour and the transcendental amour of Sri Sri Radha-Govinda. But there is also a categorical difference between the two. The preliminary knowledge of this cannot be available to the dissociable indivi-

dual soul except by the grace of Sri Sanatan Goswami Prabhu manifested through the eternal chain of spiritual teachers represented to us at this moment by the present Acharyya of the Gaudiya Vaishnavas—His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj.

His Divine Grace has named the function of the entry into the new Temple and residential quarters of the Gaudiya Math, which is to take place on the 5th of October, as the Festival of Sri Sri Radha-Madanamohanaji.

The members of the Viswa-Vaishnava Raj Sabha have been commanded by His Divine Grace to invite all persons to receive the preliminary knowledge of spiritual service by joining the All-Vaishnava Conference which is to assemble in the Hall of the Gaudiya Math on the day of the Festival of Sri Sri Radha-Govindaji,

in order to learn from the holy lips of His Divine Grace and other speakers enlightened by Him, in a symbolically intelligible form, the nature of the worship of the Divine Pair. Those fortunate persons who really seek the Absolute Truth should be enabled thereby to receive the preliminary knowledge of the Truth by the grace of the Acharyya. The members of the Viswa-Vaishnava-Raj-Sabha accordingly invite one and all to avail of this opportunity for obtaining the working knowledge of the Truth by the grace of the Acharyya and Sri Chaitanyadeva. It is only by Means of such knowledge that the Truth figured to our limited vision by the present, by us undecipherable, symbols of the Shrine of the Gaudiya Math, the holy Forms and their Worship by the pure Devotees of the Math, may be truly realised.

Brahmanya-Deva and Brahmanas.

(PROF. YADUBAR DASADHIKARY M, A. B. L. BHAKTISHASTRI).

THE word 'Brahmanya' (ब्रह्मण्यः) means (ब्रह्मणे हितः) a friend or benefactor to Brahman (ब्रह्मण्) or Brahmana (ब्राह्मण). It also means the object of worship to a Brahmana. And both these senses in fact point to one and the same thing,

for the real Friend and the best Benefactor is certainly the truest and highest Object of worship or love. Who is then this Brahmanya-deva ?

He is no other than Vishnu Himself, the all-pervading Supreme soul. So

we find in the Santi Parvan of the Mahabharata 'Brahmanya' and 'dear to Brahmana' as two of a thousand epithets of Vishnu, the Supreme Lord. (1)

Anhika-Chandrika also points to the same fact. (2)

Here the Brahmanya-deva is Vishnu, the All-pervading. He is Achyuta—the ever Unchangeable, and is Krishna—the Son of Devaki. Hence we make obeisance to Him in the words of Vishnu-Puranam. (3)

'Salutation to Brahmanya-deva, the Friend (Protector) of the vedic lore and Brahmanas, the Protector of the Universe, Who is Krishna (the most pleasing Attractor) and Cowherd (of Brindaban); salutation to Him again and again.'

The word 'Namas' in the verse means the negation of egoism or pride. So by salutation we mean absolute surrender at the Feet of our object of worship or love. For true and perfect love is not possible so long as one retains an iota of selfishness or egoism.

A certain degree of self-surrender and selflessness seems to be present also in lust. Any display of palpable excess of selfishness would scare away the victim of lust and make the process difficult of realisation. But in so-called

earthly love genuine self-surrender and selflessness is out of the question. Love here on earth,—nay in the domain of Maya, can not but be wholly selfish. Here all existence being phenomenal and selfcentred, love also directly and necessarily pertains to the deluded mind and body, and cannot divest itself of self-seeking and self-gratification. And self-gratification of the Jiva is sensuousness or lust. Love here on this earth and of one creature towards another is essentially sensuous and can therefore, be never lasting or true. Yet selflessness is the only admitted mark of its purity which of course may vary in the degree of perfection.

But the case is quite different with transcendental love which is a function of the pure soul and which is therefore necessarily pure. Any reservation in favour of physical or mental gratification will deprive love of the quality of its natural absolute purity. Transcendental love connects the individual Soul with the Oversoul and regulates the dealings of individual souls towards one another in the state of grace. It is perfectly free from any touch of mundane impurity. The serving individual soul seeks no pleasure of his own. His only object is to seek the pleasures of the senses of the

(1) "ब्रह्मण्यो ब्रह्मरुद् ब्रह्मा, ब्रह्म ब्रह्मविवर्द्धनः । ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥"

(2) ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः । ब्रह्मण्यः पुण्डरीकाक्षो, ब्रह्मण्यो विष्णुरच्युतः ।

(3) नमो ब्रह्मण्यदेवाय गोब्राह्मण-हिताय च । जगद्धिताय कृष्णाय गोविन्दाय नमोनमः ॥

Godhead,—the only Object of his love. As this also happens to be the function and lookout of all pure souls, they are all united by these common impulse in truly unselfish friendly emulation for serving the Lord by the method of unity in diversity. Love has been set forth by Sree Chaitanyadeva in the last Sloka of the octave of His own composition. (4)

‘He (Krishna) may hold me lying at His feet in close embrace, trample upon me with scorn, or wound me to the quick by keeping out of my sight. Attached to the gratification of His senses whatever may be the course of that Libertine, nevertheless, He alone — and none else is, indeed, the beloved Lord of my life.’

Real love is possible only when directed to the holy Feet of Krishna alone. This is the highest goal of human life as taught by the Supreme Lord Chaitanya.

It has been said above that Lord Vishnu, Brahmanyadeva, Krishna is dear to, and is the Worshipped of, Brahmans. Is he then the exclusive Lord of any particularly favoured caste or class? Have not people other than Brahmanas any right to worship and love Him? And have not creatures other than human being the same right and fitness? In other words, is Brahmahood the monopoly of a particular

species of created beings? And is it again the monopoly of a particular class of a species of creatures called man?

It will surely be preposterous to answer it in the affirmative. It is arrogance and ignorance on the part of a particular class or species to deny this right to any other creature. And it does not stand to reason to maintain that it should be necessary to regard it as their special and exclusive privilege in any limited sense. God is the creator, Friend and Protector of all creatures and every creature is endowed with an inherent right to claim Him as his own, or in other words, to worship and love Him. Godhead retains the prerogative of being partial to those who are partial to Him. Else God would be no God, becoming only a subservient creature of the fancy of erring tiny individuals.

Hence the word ‘Brahmana’ in the epithet ‘dear to Brahmanas’ is not to be taken in any narrow sense defined by the circumstances of this world. Here ‘Brahmana’ has the true universal sense, meaning any creature recognising his relationship of absolute association with the great One.’ ‘All creatures created by Brahma or Brahmanyadeva are Brahmanas. (5)

(4) आश्लिष्य वा पादरतां पिनष्टु मामदर्शनामस्महतां करोतु वा ।

यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥

(5) “सर्वे ब्रह्मजा ब्राह्मणाश्च”

Every individual soul is a Brahmana by his essential nature ; he is Brahmana as a creature of Brahmanyadeva, as a worshipper or servant of the one Lord. The worshipper of Brahmanyadeva, is, therefore, a Brahmana. So that Brahmanhood is the inherent quality or virtue of every pure serving soul. The worship of Vishnu or Brahmanyadeva is everyone's birthright and only natural duty.

Although the condition of a Brahmana is the essential nature of all creatures, yet obviously enough, it is the special privilege of human beings to be able to attain easily to this most desirable state, and to know and love God ; because the possibility of rational and true knowledge is found only in human beings. Among men again the perfection of rationality and true knowledge is to be met with, not universally, but only in very rare cases. These rare cases of human beings are the only true Brahmanas.

For this possibility of the attainment of true rationality and knowledge by a human being, human life, though in itself imperfect and transitory, has been declared by the Scriptures as the most precious of all and most difficult of attainment. By humanity alone the truest and highest good open to all creatures can be achieved. Hence it is enjoined in the Scriptures that human life should be utilised to the full for

the above purpose. This should be done without delay and continued till the moment of death. For this peculiar advantage human beings are regarded by the Scriptures as the highest of all creatures in this world.

It is also quite obvious, that even among men it may not be the lot of one and all to turn this great possibility into reality. The condition of a Brahmana has not been achieved by one and all in any Age in the history of creation. Diversity of taste and capacity is noticeable in different persons, and according to this diversity there is found to exist a broad Divine classification of human beings under fourheads, viz. Brahmana, Kshattriya, Vaishya and Shudra. As humanity is the highest of all worldly conditions, so Brahmanhood again is the highest level of humanity. But this does never mean that Brahmanas are an exclusive hereditary caste, or that the so-called caste-Brahmanas are perfect human beings. Brahmanhood is not the exclusive possession of any human being by right of birth. What is meant by the Varna or class of Brahmanas is that the aptitudes of Brahmanhood are found to prevail in the members and that they are for this reason naturally and individually better qualified than any other class of individuals by their possession of true knowledge to serve Krishna which is the highest goal and

good of the human life. They form a spiritual class of individuals devoted to the service of Vishnu and are accordingly regarded by the Scriptures as the natural leaders of society for guiding it to the same perfection.

It has been observed above that Brahamanas are so called to indicate that they are individual souls wholly devoted to the worship of Brahmanya-deva or Vishnu. In this sense the term Brahmana is wide enough to be able to accommodate any and every created being, as also in its restricted and higher sense. Owing to the disinclination of the creatures of this world to serve Vishnu, it means a particular class of select individuals. Any individual member of the Brahmana class is liable to forfeit his status of a Brahmana by neglect of the service of Brahmanyadeva, Krishna—his eternal Lord,—enjoined by the Scriptures for the purposes of developing our love for Krishna, which is the supreme goal of all individual existence. A Brahmana who neglects his duty will automatically lose his pre-eminence and will have no more claim to be a Brahmana than any member of any other class. He has failed to utilise the opportunities available to him and has abused the privileges, and, therefore, should rightly forfeit his right to the distinction and honour of a Brahmana. For the same reason, any individual of

any other class, manifesting the aptitudes of a real Brahmana, should be regarded and classed as a Brahmana. Caste-conventions can and should never be any bar to the recognition of Brahmanhood. The classification of society into four Varnas noted above is a convention based on accurate observation of actual conditions. But shorn of their true meaning and purpose they are liable to become selfish iron-shackles and obstacles to retard the spiritual progress of society. The Scriptures fully recognise the fact that a Brahman may degenerate into a worldling and a Sudra by birth may display the qualities of a Brahmana.

We have noticed above that true knowledge and love of Godhead constitute Brahmanhood. Hence this is the fundamental qualification of a true Brahmana; and motiveless uninterrupted unalloyed and all-round service of Brahmanyadeva is the proper and only function of a Brahmana or a pure soul. A Jiva or individual soul in his pure state is, therefore, a Brahmana. When he chooses to forget the true nature of his ownself by deliberately attaching himself to non-Brahmanyadeva or Maya, he becomes subject to misery by his election of ignorance. In this apparently forgetful and miserable state he degenerates into a Sudra or a creature of sorrow and ignorance. Sudrahood is the self-acquired

second nature of a worldling; it is the perverted reflection of the real self which is mistaken as his true nature by a deliberately irrational use of his judgment. Non-remembrance once deliberately and wilfully adopted, quickly grows so strong and complete that a Jiva in the Sudra state regards it as self-annihilating to believe in his inherent, indestructible Brahmanhood, and would not care, nor have any liking for his proper function of the service of Brahmanyadeva, and consequent unalloyed and ever-increasing joy flowing from the service of the Divinity. Yet the Brahmanhood of *Jivatma* or a pure soul in his free state can never become altogether extinct, just as the activities of our consciousness do not wholly cease even during sound sleep. Brahmanhood thus enshrouded by Maya has to be regained. This is true self-realisation. And when from a sincere desire to know and consciously serve Brahmanyadeva a Jiva approaches, with proper submission, the Acharya, true Preceptor who knows and serves the Absolute Truth, and by the grace of Brahmanyadeva, is accepted and admitted into pupilage by the merciful Acharya, he is then truly initiated into the process of self-realisation and gets the appellation of a Brahmana.

In Sudra or miserable deluded state a Jiva has a fourfold pride or conceit which is the characteristic and expres-

sion of his Sudra nature so long as a Jiva prefers to be blinded by these conceits he necessarily fails to perceive and accept the favour and light that is always vouchsafed by Brahmanyadeva. That is, on account of his challenging spirit due to these ignorant conceits and consequent utter want of submission, the Truth Who reveals Himself mercifully to all who do not shut their eyes is not welcome and knowable.

The first of these conceits is the conceit of birth. When a Jiva forgets his true self, he chooses to believe his physical encasement *i.e.* the body, to be his own self. He identifies himself in practice with the mortal material body, and does not effectively believe in his spiritual existence which is quite apart from and beyond the body. He is then proud or humble, elated or depressed, according to the social rank in which he *i. e.*, his body appears to be born. To such a human being occupying a high or low social position, the Vedas give the name of Sudra and the Srimad Bhagabatam calls him *Gokhara* or one of the most foolish of foolish animals.

The other three forms of conceits are inseparably related to and dependent on the first one which is, indeed, the main root and stay of the rest. The second conceit is that of wealth. All the wealth of the phenomenal universe is really no property of the

soul. Nobody carries it away with him as he departs from the world. It is at least only an apparent right of temporary possession and enjoyment. But this right of seeming temporary possession and enjoyment is declared by the Scripture as imaginary and as the source of all misery. Brahmanyadeva is the real and only proprietor of everything. The phenomenal world is, however, His disowned property located outside His proper realm. Jivas or creatures forgetful of the nature of their true selves and their true function *viz.*, the eternal service of Brahmanyadeva in the Absolute Realm, pose as tin-gods and pseudo-masters, and usurp the right of material enjoyment in this house of correction. Such wrong conceit of being proprietor and enjoyer of the objects of the material universe arises, when the true knowledge of the relation eternally subsisting between Brahmanyadeva, the individual souls, and the material and spiritual worlds, is overshadowed by self-willed ignorance of the individual soul. At the dawning of true knowledge the Jiva sees that he is the eternal servant of Brahmanyadeva in the realm of Vaikuntha and no self-elected pseudo-proprietor of the realm of Illusion and that his duty is not to pursue selfish enjoyment but to serve the Lord not with the material things of this world which although belonging to Him are

never acceptable to Him, but by the faculties of his pure soul restored to their natural function by the Grace of the Saviour or Sri Gurudeva.

The third is the conceit of learning or scholarship. This is also born of sheer ignorance. True knowledge of the proper relation between Brahmanyadeva, Brahmana and the worlds spoken of above is the real and useful knowledge, and it keeps the pure soul really humbler than a blade of grass. By the cognitive faculty of the pure soul a Jiva realises his own spiritual nature as an infinitesimally small fractional part of the Serving Potency of Brahmanyadeva, and the futility of his deluded ignorance, thus called knowledge, generated by his irrational dealings with this world. He realises that the knowledge of physical Nature is the ignorance that screens from his view the realm of Vaikuntha and perpetuates his ignorance and holds him fast in the fell grip of the deadening Energy. He realises that Brahmanyadeva is the Absolute Truth, the Supreme Godhead, that every particle of the Absolute realm which alone is real is of His essence and that Krishna with His spiritual realm makes one indivisible conscious personality, Who is related to this world as light to darkness.

The fourth is the conceit of physical beauty. It is quite obvious how fragile and vile this apparently charm-

ing commodity of this world is. This is one of the brood of the wilful identification of the soul with his physical temporal prison and is the sauce that stimulates the inclination for selfish enjoyment. It enchants and betrays its victims viz., the so-called enjoyer and the enjoyed, by holding out the prospect of a false satisfaction, that is never satiated, of enjoying and being enjoyed. This physical beauty deludes the vision and keeps concealed from it the eternal and true Beauty of Brahmanyadeva that is visible only to the serving soul.

All these four forms of false pride constitute the motive behind the functions of the perverse soul or Sudra, the creature of sorrow. If any of these conceits is unsatisfied, partially satisfied, or obstructed, the Jiva feels very miserable and unhappy and considers his life a failure. Whereas the function of a Brahmana, or a loyal soul is the perpetual service of Brahmanyadeva only, which is Bhakti or Devotion. A Brahmana categorically discards all these conceits and is perfectly submissive to Brahmanyadeva.

If these four are the false prides that are liable to overtake a Jiva due to his wilful ignorance, what constitutes the truth corresponding to them ?

* नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो नाहं वर्णो न च गृहपतिर्नो वनस्थो यतिर्वा ।

किन्तु प्रोद्यन्नखिलपरमानन्दपूर्णांमृताब्धेर्गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥

The Absolute Godhead, Lord Gaurasundar, has pointed out the true nature of the Jiva and his natural relation with the Godhead :— I am no member of any of the four orders (Varna), nor am I in any of the four stages (Asrama). But I am a humble servant of the servants of the servants of the lotus-feet of the sweetheart of the spiritual milkmaids, Who is the ocean of all ever-increasing Supreme Joy. *

A Jiva by his spiritual nature is an eternal servant of Krishna. He is a pure devotee. He is not a member of any social order of this world, nor belongs to any stage of the worldly life. One whose soul is awakened is spontaneously inclined to and engaged in the service of Godhead by all his faculties and for all time. He is a Brahmana who is altogether free from the sway of Maya. The true devotee is the only perfect and true Brahmana. It is only a malicious atheist who can fail to recognise the Brahmanhood of the true devotee. True devotion is to be found only in the Brahmanas and never in Sudras. A Brahmana is such because he is always a true devotee of Brahmanyadeva, whereas a Sudra, so long as he persists in his worldly conceits, can never be regarded as fit to be

servant of Brahmanyadeva. Semblance of devotion that is to be met with in him is nothing but his love for objects of his own sensuous enjoyment, and not any love for Brahmanyadeva. Want of pure devotion manifests itself in a Jiva who is averse to serve God by free choice and is the

only criterion of the condition of a Sudra. So says Sruti :

‘O Gargi ! One who passes away from this world without knowing the immortal Reality is an object of pity,— a Sudra ; whereas one who leaves this world after having known Him is truly a Brahmana.’

Enlighteners Regarding Aspersions

No. 4.

(*Continued from pp. 53*)

A Spiritual Devotee offers his Divine Services like a loved to her lover by ignoring the barriers of Foreign Things.

The Case of Vilwamangal.

THE reference to an idol and its condemnable attribution has no lien to perpetual unalloyed souls, viz, the Vaishnavas. The Vaishnavas look through and beyond the material properties as they want to serve and not to enjoy. They find nothing worthy of condemnation in the Image as they are not anxious to set any stores by their subjective vision. An idolater approaches his idol with the intention of fulfilling his desires, whereas a spiritual devotee is found to offer his ‘services’ ignoring the insurmountable barriers of foreign things, like a loved to her lover. This is fully illustrated in the

appreciated life of Vilwamangal with whom heavy cyclonic gales, highly established pedigree, a dead corpse and a venomous serpent were no barriers but positive helps to reach his goal.

Idolatry is certainly an intercepting barrier to a Devotee if he is guided by the ideas of mundane Spectators.

The attitude is the whole thing. If I want to serve Godhead with all my faculties, the Image Himself at once and for this very reason becomes the true symbol of the Object of my worship. All material obstacles will then cease and animate objects operate as excitants of devotion to the Transcendental. They suggest and symbolise in the most powerful manner

the most characteristic qualities of the most devoted service of the Absolute. This certainly is not idolatry in the sense of worship of a creature of our desires for extorting from it sensuous satisfaction for ourselves. The devotee sees her beloved in every object. The object itself is not of course transformed into something different from itself. But it does not suggest any gross corporal material relationship as to a mundane spectator. It acts like a small barrier interposed on the path of descent of a mighty mountain torrent, that serves only to augment the force of the rushing mass of water. The pure soul intent on serving the beloved Lord remembers Him most tenderly in moments of the greatest isolation. She will be in love with such isolation and prefer its solitude to even the society of so called sympathising 'friends' of this selfish world.

In fact the Image has His real existence in the attitude of the worshipper towards the object of his worship. To the idolater Godhead would still be the Image even if He chose to appear bodily to his view. The Idolater would never think, of the pleasure of the Lord but only of his sensuous self even when he finds himself in actual presence of the Divinity. It is only the lover who is privileged to understand the nature of his relationship with the object of his love. A loveless nature can be

but a worshipper of himself in all circumstances. This makes all the difference between idolatry and spiritual devotion.

The devotee alone can realise his true relationship to his Beloved. The devotee has no other function except loving the Lord. The selfish worldling has no other function than to seek for his own enjoyment. Love in the latter takes the perverted form of lust or the desire of selfish enjoyment. He loves only those objects that minister to his own selfish pleasure. He only pretends to love even God but for the same purpose. This is Idolatry. He can have no real relationship with Godhead, because the Supreme Lord can never in His proper Nature serve the pleasure of His creatures. When, therefore, a lustful person professes to worship God, he worships only the embodiment of his own lust. It is also such persons who are most fastidiously particular about the letter of scriptural statements in regarding ceremonials and symbols of worship. But the Pharisee is always the Pharisee with all his scrupulosity and pedantry.

Idolatry is certainly an intercepting barrier to a devotee if he is guided by the ideas of a mundane spectator. Love directed to the spurious concocted idea of Godhead is intercepted by the concoction. If Godhead is supposed to be any other than what He really is,

devotion to such a hypothesis is bound to be doubly harmful. There is no lack of examples of soft-hearted sensuous sentimentalists who parade their sentimental vagaries on behalf of the concoctions of their own sinful nature, as devotion to God. It is the unbalanced state of these misguided persons copying the externals of devotion that is responsible for much of the suspicion with which the ceremonials of the religion of devotion is regarded by the uninitiated. This display of hysterical emotion for any object of this world must be carefully distinguished from true devotion. The practice of exaggerated sentimentalism for mundane conceptions or objects may afford a fund of pleasure to persons who are constitutionally disposed to be unnatural, but it has a very demoralising effect both on the person who allows himself to fall under its power and on the spectators who may mistake it for devotion.

**Krishna is Located Above and Beyond
Empiric Knowledge. The Holy
Form श्रीविग्रह. The Devotees
do not Subscribe to the
artificial elimination
of the Externalities.**

Vaishnavas do not run the risk of falling into the blunder of mundane sentimentalism, because they know Krishna to be *adhokshaja* that is located

above the scope of all knowledge born of the senses; whereas idol-worshippers are found to be busy in recognising the object of worship as one of the manifested articles of Nature. It is not sufficient to borrow a correct phrase and apply it to a form of worship conforming externally to the prescriptions of the Scriptures to be able to avoid the sin of idol-worship. It is necessary to be on our guard against both physical and mental idols. The idea born of the senses must be fully recognised as utterly inapplicable to the transcendental. It is very difficult, nay impossible, for a mortal to be free from *all* predilection for cherished ideas and not to mistake them as transcendental. It is, for instance, possible for a person to admire the Sri Bigraha (the Holy Form) as an embodiment of certain mental conceptions derived from sensuous experience and suppose that he is thereby protected against the sin of idolatry. As a matter of fact, he has only transferred his homage to the to the mental idol and to the transcendental Form of Godhead. Those, who deny all necessity for a visible Form in worshipping God, may be, and as a matter of fact, are bound to be worshippers of mental idols, in as much as their opposition to visible idols is based on the mistaken notion that the transcendental is identical with the mental and the invisible. It is incumbent on us to avoid

both physical and mental idols in rendering worship to the transcendental. The object of worship must not be identified with anything physical or mental both of which are articles 'made of clay'. The devotees know full well that Godhead cannot come, either directly or indirectly, under the jurisdiction of the senses. That which we see, hear or know by means of senses *cannot* be God. He has strictly reserved the right of not being exposed to the senses of man treading on the plane of three dimensions. The idol-worshipper regards the object of his worship as belonging to this plane of three dimensions. All speculation on the Godhead based on sensuous experience belongs to this category. The attitude itself is responsible for the blunder. It is not the attitude of worship at all. It is not possible to have the attitude of worship towards objects of three dimensions, because they are contained and exceeded by the senses. The senses cannot really bow to them for the reason that all objects of three dimensions can be approached and inspected by the senses on their own initiative. The material objects of this world lie passively exposed to the senses for the gratification of the same. They are by their very nature

incapable of accepting our service but are made to apparently minister to our wants. As soon as we accept the sensuous gratification offered by them, we become by such act not worshippers of those objects but the slaves of our own sensuous appetites. It is impossible for the brain of man to devise a way out of this difficulty that stands in the way of the attainment of the genuine act of worship. That which is done in order to satisfy our hankering for sense-gratification is not worship or service of the Godhead.

The appearance of Godhead as the holy form.

Godhead mercifully takes the initiative of appearing to us for enabling us to serve at all. It is possible to eternally worship Him, because He is *incapable* of ever submitting to the jurisdiction of the senses. The mystery of the Godhead's 'appearance' in this world is explained by the famous shloka (1) of the Bhagabatain.

Godhead may appear in this world in the apparent likeness of a mundane person, but His parentage has no reference to mundane personages. The un-alloyed spirit is the cause (parent) of the Godhead's 'appearing' on the un-alloyed plane of the pure individual soul. He does not 'appear' to the senses at all. He always appears only

- (1) सत्त्वं विशुद्धं वासुदेवशब्दितं यदाघते तत्र पुमानपावृतः ।
सत्त्वस्य तस्मिन् भगवान् वासुदेवो ह्यघोक्षजो मे नमसा विधीयते ॥

to the pure soul and necessarily on the spiritual plane. The soul and his plane are categorically different from the mind and mental plane ; both of which are a part and parcel of the phenomenal life. The mind has no access to the spiritual except on the initiative of the latter. The Lord is prone to take the initiative and appears to the mind and senses in total disregard of all constituent limitations of the latter. This is inconceivable to our limited judgment, but nothing is for that reason impossible for the Lord.

But the fact that the Lord on His own initiative 'appears' to our senses, does not prevent the mundane critic from retaining his wrong ideas regarding the objective and subjective existence of the Fountain-head. He is at liberty to rely on those wrong ideas in dealing with spiritual manifestations and to suppose his object of investigation to belong to the category of objects which are a part and parcel of Nature. The inconceivable fact of the 'appearance' of the Absolute on the plane of the Limited is likely to overwhelm and confound his judgment, the resources of which are utterly inadequate for the purpose of enabling him to grasp the relationship of the worshipper to the Object of worship. Empiric judgment deceives itself by

attempting to conceive and realise the inconceivable by argumentative speculations and imaginations. But the devotees do not subscribe to such artificial eliminations of the externalities, as such an attempt would defeat its purpose by the exclusion of all perceptual as well as conceptual products of the mind belonging equally and inseparably to the mundane plane. They accordingly abstain from ascribing any potential features to the Personality of Godhead when the Object of worship (अर्चा) manifests Himself on the transcendental plane in a Form that is visible to mundane spectators also.

Worship of the Holy Form is not Idolatry.

The Bhagabatamsafeguards against idolatrous attitude by shlokas (2) which refute the idolatry of a non-Vaishnava. The Vaishnava is very careful not to designate himself as an idol-worshipper. But neither is he found to sever his connection with the positive Reality of the Self-existent. He does not turn his face away from the concentration of the Divine Personality in the Divine Form (श्रीविग्रह). As he beholds the Sri Bigraha, the holy Embodiment of the full Divinity, he considers that Krishna has unveiled Himself to him suspending all deformities of the

(2) यस्यात्मबुद्धिः कुणापे त्रिधातुके स्वधीः कलत्रादिषु भोम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हि चिज्जनेष्वभिज्ञेषु स एव गोखरः ॥

world and his own perverted sensuous activities. So he need not accept the theory of Illusory Energy acting on him any longer. The gross idols and

the broken idols do not puzzle him in his clear perpetual sight ever existing on the transcendental plane.

Who is a Brahmana?

[PROF. NISHI KANTA SANYAL M. A.]

AT present all those persons who are born of Brahmana father and mother claim the exclusive right of being invested with the holy thread of sacrifice at their option and thereby acquiring the status of the twice-born as a matter of course. This is given out by these hereditary caste-Brahmanas as being in accordance with some Grihya Sutras and Dharma Shastras. These caste-Brahmanas affect to regard themselves as the authorised protectors and regulators of society by scriptural authorisation. They also contend that this arrangement has been eternal and has come down in tact from the time of the Rig-Veda, our available oldest record. It is necessary to consider the genesis of these claims in the light of actual religious history and scriptural evidence.

These caste Brahmanas profess to take their stand ultimately on Vedic texts. They affect to attach the highest sanctity to the Vedic Samhitas; but, as a matter of fact, they rely

specially on the most recent compilations from the later Dharma Shastras. In Bengal the favourite authority for the claims of the seminal Brahmanas is Raghunandan Bhattacharya who was two generations younger than Sri Chaitanya deva. The caste-Brahmanas profess almost exclusive allegiance to the Smritis. But their practices cannot be reconciled with the provisions of the Smritis.

The hereditary position of the Brahmanas is recognised by the Dharma Shastras which were promulgated for the regulation of the worldly affairs of the masses of the people. But the provision of heredity itself is hedged round, even in the Dharma Shastras, by the most elaborate and apparently impossible conditions. The absolute purity of seminal descent is laid down as essential. The ancestors are required to be of the purest Brahmana descent. They must have lived and continue to live the life recommended by the scriptures for a Brahmana. The least devia-

tion from such a course deprives them and their progeny of all privileges of Brahmana birth. These conditions are made light of by the commentators and have been shamelessly discarded by the cynical Smarta Pandits of our day who are shielded by spurious, conflicting interpretations of every text that presents any difficulty in the way of conduct unchecked by salutary principle. I put these facts at the very outset of this discourse for the reason that they alone are likely to be intelligible to the caste-Brahmanas who profess to rely on the letter of the texts and are given to hair-splitting arguments for defending the literal method that is so dear to all lovers of wilful ignorance for safeguarding their corrupt vested interests.

The scriptures recognise the hereditary principle for the purpose of the regulation of secular society but make ample provision for the prevention of its abuse. The hereditary principle is nowhere allowed any place in the higher, properly spiritual, concerns. The hereditary social arrangements are placed definitely under the absolute guidance of the spiritual group. Every care is taken to clearly distinguish between the two divisions. These safeguards are embodied in the regulations themselves. But the spiritual Dharma Shastras impose these rules on the community by the arguments of custom, antiquity and prospect of rewards, the

argument of covetable material result being alone to the taste of the unthinking masses. The hereditary principle has to the limited mind an ostensible value in the promotion of material prosperity. It holds out the prospect of orderly progress. But it also provides an excellent preliminary training for the higher spiritual life. It does so in a negative way. It is not itself the spiritual life. It can, however, be successfully worked only if the leaders are prepared to eschew all motives of selfish worldly aggrandisement for themselves and their followers. Its leaders are not, therefore, the products of the system. It derives all its value from the higher life of its regulators, who must themselves be above the apparent worldliness that they impose upon their charge. The system escapes the defects of mechanical, lifeless contrivance by the exercise of constant and autocratic interference from above by the leaders who are endowed with the spiritual vision.

It is easy for most persons to be satisfied by an arrangement that is so well calculated to secure the real well-being of society better than any other system. Even the most ambitious and turbulent have to submit to a curtailment of their freedom to be mischievous by pressure of convinced and alert general opinion. But if the general opinion itself declares against

higher guidance and tries to set up for itself, then chaos is let loose, as it is never possible to maintain salutary order for long by those who do not possess the higher life.

The Indian mind early grasped the all-important and categorical difference between material and spiritual living. This was due to the fact that speculative philosophy in India could be compelled from the earliest times to admit its inability to attain the knowledge of the Absolute by its own resources. Empiric knowledge in India wisely applied itself to the subordinate task of trying to ameliorate the material conditions of life within the scope allowed by the Scriptures without aspiring to dictate to religion. It had a due sense of its limitations and of the trivial nature of its achievements in comparison with the problems tackled by the spiritual Scriptures. It did not refuse to accept a subordinate position and to try to employ itself in the loyal service of the Truth.

The knowledge of the Scriptures acquired by mere study was declared to be empiric. The sons of Brahmanas on the attainment of the age of eight years were admitted to the study of the Vedas. But they were made above all to lead a life of submission to their teachers. They were admitted to the submissive life of students of the Truth by being imparted the *Gayatri* mantram

which tends to relieve from all aptitude for unguided mental speculation. This is the second birth.

These 'twice-born' students received the knowledge of the scriptures from their teachers with minds committed to be free from all empiric prepossession and activities that might stand in the way of receiving the Absolute. As a matter of fact only a very small proportion of these pupils ever actually realised the process of perfect submission.

This is as it should be. No manner of aspiring effort from below can suffice for the attainment of the spiritual life. The attainment of the summum bonum is not pre-ordained. Even the social institution of Varnasrama under the proper lead of pure devotees, ordained by Godhead Himself for the spiritual welfare of all concerned, can assure only worldly results. This assurance is in keeping with the limiting cosmic principle that joins and separates the jarring elements of the material universe. But no measure of stagnant material harmony can satisfy the needs of the soul. Material well-being is, indeed, a terrible misnomer and its fatal lure is most difficult to detect and to properly value. It is not possible to realise its utter uselessness for the soul till the mind is actually lifted to the higher plane. The Varnasrama system owes its value to the possibility of real disillusionment

from worldly temptations following from absolute spiritual guidance. This successful result can also befall only the most fortunate individuals and can be by its nature only a very rare event. There is much greater chance of an aspiring soul being led astray from the protecting care of such guidance.

If the student continues to cherish the illusion that his purity of birth entitles him to the spiritual lead and to ultimate success, then this very attitude is sure to lead him away from the right track. It is specially difficult for born candidates to get rid of such prepossessions of the seminal claim. Purity of seminal birth can, at the most, only tend to produce a blinding material result. This is in keeping with the so-called cosmic purpose. But for the same reason it is likely to add to the difficulties of the spiritual quest instead of lessening the same. The small number of those, who can really see through this need not be considered as the product of the system itself.

The second birth that is available by purity of seminal birth merely admits a person provisionally to the privilege of studying the Scriptures by the method of promised submission to the spiritual teacher. The explicit provision of recruitment of students from persons of any lineage by the teachers themselves was found to be imperative as the result of the experi-

ence of the actual working of the hereditary system. That system had tended to produce an unduly high estimate of the value of seminal birth and the consequent multiplication of unfit teachers. This led to the clear and definite enunciation of the spiritual principle underlying the whole system. The student was declared to possess only a probationary status to which he could qualify only by his disposition. If the safeguards for ensuring purity of seminal birth did not produce the requisite disposition in an individual the spiritual teacher is to disallow the claim of such individuals. The spiritual teacher is to adopt the test of disposition as the only test and should recruit individuals from all classes by this test alone.

The value of purity of lineage has not been denied by the above provision, neither has it been overestimated. But purity of lineage is not allowed to obscure the fact that the selection by the truly spiritual teacher is the one thing needful and that it alone confers the probationary eligibility for spiritual pupilage. This had always been so. Seminal birth alone was never the admitting test. The Upanayana of persons born of Brahmana parentage was a survival from the pre-varnasrama Age when there was socially only one Varna. The Varnasrama arrangement was intended to produce social well-being by

embodying in an institution the necessity of submission to spiritual guidance in all matters. It did not by any means weaken the authority of the spiritual guide.

But society failed to remember this in the days of its delusive material prosperity. It learnt to pin its hope on such prosperity. It was confirmed in this disloyal dispositions by the teachings of the schismatic renegade Brahmanas. The inevitable result was seen in the deterioration of material civilization itself. The decline of

society was maliciously attributed by the pseudo teachers to undue emphasis that had been formerly laid on the spiritual principle. Society once loosened from its stable moorings, was thus rapidly pushed on the path of increasing worldliness. The external frame of the Varnasrama system proved an excellent contrivance ready to hand for defeating its saving purpose. The pseudo-Brahmanas have had their unenviable triumph at last but at the cost of everything that really matters.

(to be continued.)

The Spiritual Community

SAMKIRTAN, the Divine Dispensation ordained for this speculative and critical Age as the only method of spiritual endeavour, means literally 'chanting in company by many.' The holy, transcendental Name, Form, Quality, Activity and Paraphernalia of the Divinity are to be chanted by congregation of the devotees. The holy Name is the first to be chanted. In order to realise the transcendental nature of the holy Name it will be necessary to receive the knowledge of Him from the pure devotee. The knowledge is not receiveable or impart-

able by argumentative communication. Logic cannot lead one to the transcendental plane. There is no logical reason why it should. The Transcendental Himself can alone admit one to His plane. The pure devotee is the agent of the Lord for admitting to the transcendental plane. He performs this function by the method of imparting the holy Name.

The devotee does not impart the Name to one who is not really willing to serve Him on the plane of the Absolute. The inclination is tested by means of the quality and degree of sub-

missiveness to himself as the agent of the Absolute. The submission to the devotee is identical with submission to the holy Name. Submission to the holy Name is the necessary condition for receiving the knowledge of the Absolute. The devotee imparts the holy Name to the person who really wants to function on the transcendental plane.

But all this is individual. A person may receive the Name from Sri Gurudeva and chant the Same in the company of devotees and thereby realise in due order the nature of the Form, Quality, Activity and Paraphernalia including his own specific service and thus be enabled to functionfully on the plane of the Absolute. This is declared to be impossible in this rationalistic Age.

There is a very good reason for such declaration. One who has heard the Name from the lips of Sri Gurudeva is no doubt entitled to chant the Same. But this chanting is not possible in an Age which is devoid of spontaneous faith in the statements of the Scriptures. The Iron Age is not permitted by the Creator to have any real instinctive faith in Godhead. Those who simulate such faith are either hypocrites or excessively credulous people in the worldly sense. Real faith is directed to the Reality and not to any fancy derived from the experience of this phenomenal world. Neither

the idiot nor the scoundrel is specially entitled to the living and real faith in Godhead.

But it is sometimes supposed thoughtlessly that as faith in God is not attainable by logical discussion it can be only attainable by idiocy or want of conviction calling itself conviction by the method of hypocrisy. A little honest reflection should show that the transcendental has nothing to do with idiots and hypocrites any more than with the pedants and the virtuous of this world.

In a rationalistic Age one who tries to avoid to exercise his judgment will be punished by ignorance of a grosser type. When this ignorance is practised as service of God it is called superstition or hypocrisy. True faith must be distinguished from both of these. There are unfortunately large sections of the people in every country who belong to the classes of the superstitious and hypocrites by reason of their want of rationality and the foolish credulity and natural wickedness of these people are exploited by a corresponding class of knaves and fools who pose themselves as teachers of religion. In a rationalistic Age the most foolish people necessarily know more logic than is compatible with the instinctive faith of the right type. So it will not do for any person in this twentieth century to chant the holy Name on the strength of

intuitive faith which he does not and cannot ordinarily possess. In other words if anyone begins to chant the holy Name on the strength of his possessing intuitive faith he should not only find that the process is another Name for idleness, and get quickly tired of it, or, if he is dishonest, he will try to exploit this really idle habit for securing honour and advantages for himself from the dunces, the hypocrites and the idlers. But no honest person in this rationalistic Age will long stick to the chant of the holy Name if this is to be the only form of activity that he is allowed as is the clear injunction of the Scriptures in regard to the chanter of the holy Name.

The chant of the holy name, therefore, is not possible for individuals in an Age that is naturally and necessarily devoid of intuitive faith in Godhead. It is not necessary to suppose that all Ages have been like the present one. The nature of the Age is not something made by man or anybody else except its Creator. If real faith is made spontaneously available to any Age by the will of the Creator, it need not be regarded as impossible by any one for the reason that he himself, belonging to a rationalistic Age, can form no idea of its possible existence in the circumstances with which he happens to be familiar. To ask him to believe in the possibility of a golden Age is not such

a great demand on his credulity as he may be inclined to suppose if he takes into consideration the fact that faith itself is super-rational. The rationalist cherishes a secret pseudo-faith in the back of his mind that faith in God is identical with the worldly rational instinct.

But faith in God is not identical with the so-called rational instinct of this world. It is a gift from Above. We can have it only by grace. The rational instinct that is found in this world is a gross perversion of real faith. This is realisable by grace. The attitude that it is so realisable is implied in the rational instinct itself. The rational instinct, unless it deliberately stints itself, knows very well that it cannot really believe in anything because it does not know and cannot know the real nature of anything. I have purposely used the word 'believe' to express the position, because the condition of faith is not attainable by our present rational instinct.

Faith is not, therefore, identical with the rational instinct that prompts the various worldly activities. The rationalist cannot chant the holy Name because he is devoid of faith. Nor can the idiot and the hypocrite chant the Name, because of their ignorance and hypocrisy which also are all quite different from any function on the transcendental plain.

How may, therefore, the chanting of the holy Name be properly performed after He has been heard from the lips of a true devotee? The Scriptures, says Sri Chaitanya-deva, have provided the right method, viz. congregational chanting as meeting the proper requirements of this rationalistic Age. The method of spiritual endeavour need not be supposed to be divisible by the human reason. It can be laid down and made available to us only by the grace of Godhead. It will no doubt satisfy all our instincts when we really attain to it. But the nature of such satisfaction is bound to remain necessarily and utterly unrealisable to us before we are actually enabled to attain the same by the grace of God-head.

The holy Name must be chanted without offence. The offence in this case means all conduct derived from the present rational or irrational instincts. The offence can be avoided only by discarding the society alike of so-called rational as well as so-called irrational persons and cultivating association with the really enlightened by the method of submitting to them to be taught the method of spiritual living that is at present utterly unknown to myself.

In order to be able to chant the Name without offence one must, therefore, live without offence. He must learn to live without offence by submit-

ting to live under the complete direction of the devotees. This is very difficult, but not impossible for married persons. It should be easy and unobjectionable in the case of children and unmarried young persons. It should be most likely to succeed in the case of children. But as the success of the process is not really pre-ordained by reason of perfect freedom of will that is the eternal concomitant of the spiritual nature, allowed to all souls by the will of the Divinity, one is not entitled to speculate on the possibilities of redemption of particular souls. The whole process is left purposely open by God Himself. But no one in this world can be a loser by the effort to add to his or her spiritual experience. Everyone is likely to be mortally injured by keeping away from the society of pure souls.

But as there is no knowing as to whether a person will ever elect to accept the spiritual life, it becomes necessary to have an organisation that should enable all persons to have the benefit of the society of persons endeavouring to live the spiritual life under the direction of perfectly pure souls. This arrangement also exists in this world by the will of the Divinity and has existed as long as the necessity for it have been found to exist. The arrangement is laid down in the Scriptures. It bears the designation of 'the system of orders and stages' or 'the sys-

tem of *Varna* and *Asrama*' in the Sanskrit language. The value of the spiritual organisation is thus explained in the Vishnu Purana— 'Vishnu, the Supreme Transcendental Lord pervading the world, is worshipped by a person who practises

the mode of living enjoined by the system of *Varna* and *Asrama*. There is no other way by which the people of this world may please Him'.

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।

वक्ष्ये राराध्यते पुंसां नान्यस्ततोषकारणम् ॥

Sree Sree Chaitanya Bhagabat

CHAPTER I

(Continued from P. 56, August, 1930)

- | | | | |
|-----|--|-----|---|
| 203 | 'Mother hear with an attentive mind the course of the individual soul,
The volume of sorrow that he suffers by not serving Krishna. | 207 | 'Inside the hot ribs he cannot move about,
Yet his life is maintained for the ends of Providence |
| 204 | 'Dying repeatedly he suffers again and again the misery of confinement in the womb,
His sin all the time manifesting itself in every limb. | 208 | 'Certain extreme sinners do not come out of the womb,
But, on the contrary, sojourn from womb to womb,
suffer the pangs of repeated conception and dissolution. |
| 205 | 'Bitter, sour, salt, everything tasted by the mother,
Affect his body and produce a complete stupor. | 209 | Hear attentively, mother, the dispensation regarding the <i>jeeva</i>
In seven months the <i>jeeva</i> attains to self-consciousness in the womb. |
| 206 | 'The brood of seething worms sticking to all sides feed upon his tender fleshy limbs ;
Not having power to put them away he all the time burns with pain. | 210 | 'Thereupon he recollects his sins and repents ;
And prays to Krishna with constant sighs,— |

- 211 "Save me, Krishna, beloved Lord, the Life
of all the *jeevas* of the world !
To whom else except to Thee the *jeeva*
may tell his sorrow ?
- 212 "The Same Who binds, O Lord, may alone
set free.
Why, O Lord, dost deceive one who is
dead by his nature ?
- 213 "I wasted my life in the vain pleasure of
wealth and sons.
I never worshipped these priceless twin
Feet of Thine !
- 214 "I tended my sons by endless unnatural
ways.
Where are they all gone by these deeds of
mine ?
- 215 "Who is now to help me across this great
sorrow ?
Thou art now the Friend to deliver me !
- 216 "Wherefore now I do know that Thy Feet
are true.
Save me, Lord Krishna, I now throw
myself on Thy protection !
- 217 "Discarding Thee, O Lord, Who art kind
as the purpose tree,
I forgot thee by the intoxication of the
path of untruth.
- 218 "This punishment is rightly the due of
such conduct.
Thou hast punished, O Lord ! Now have
mercy on me !
- 219 "Vouchsafe this mercy that I may not
forget Thee;
It does not matter where I may be born
or die.
- 220 "Where there is no preaching of Thy
glory,
Where there is no appearance of the
Vaishnavas.'
- 221 "Where there is no high Festival of Thy
worship,
I do not covet such place even if it be the
celestial realm of Indra.
- 222 "Where there is no nectarine stream of the
discourse of the Limitless,
And where no devotees of the Supreme Lord
are nourished by the same,
Where there are no high festivals of
sacrifices to the Lord of all sacrifice,
Should not be served even if it be the realm
of the celestials.
- 223 "Even his misery of living in the womb,
O Lord, I prefer,
If my recollection of Thee remains at all
time !
- 224 "Where there is no recollection of Thy
lotus Feet,
Do me the favour, O Lord, of never
casting me into such a place !
- 225 "This great sorrow, O Lord, through
crores of births
Must have I suffered. It is all my doing,
O Lord !
- 226 "May all this sorrow and danger be mine,
O Lord, time and again,
If only I remember Thee, Essence of all
the Vedas !
- 227 "May Thou, O Krishna, so ordain, by
giving me the relationship of
Thy service !
May Thou keep me at Thy Feet, making
me be born of Thy hand maid !
- 228 "If Thou take me only once across this
sorrow,
Then, O Lord, I will not again ask for
anything else save Thee !'
- 229 'In this manner he burns constantly by
his travails in the womb,
But he loves even this by reason of his
recollection of Krishna.
- 230 'He suffers no misery in the womb by
virtue of his prayer,
He comes out of the womb into this world
in due time against his own choice,

- 231 'Hear attentively, mother, of the complete
position of the *Jeeva*,
He loses his self consciousness only on
touching the soil of this world.
- 232 'He now faints at times, sighs and cries.
He cannot express himself in language,
but drifts helplessly on the sea of misery.
- 233 '*Jiva*, the servant of Krishna, by His
deluding power,
Suffers all this misery, if he does not
serve Krishna.
- 234 'In due course by the agency of time he
obtains the faculties of knowledge and
intelligence.
He alone is, indeed, fortunate who there-
upon worships Krishna.
- 235 'On the other hand if one does not serve
Krishna, associates with evil done,
One reaps death by sinking again into the
depths of the sin of delusion.
- 236 '*If on the path of this world the jeeva again
takes his pleasure with evil-doers,
Addicted to the activities of the belly and
anus, he enters the realm of darkness as
before.*
- 237 '*Death with ease, life without distressing
wants,
How can these be obtained by one who does
not worship the Feet of Govinda ?*
- 238 'Death without agony, life free from
misery,
Are only obtained by worshipping Krishna.
by the recollection of Krishna.
- 239 'Wherefore do thou worship Krishna by
associating with His devotees ;
Think on Krishna with the mind, mother,
and with thy mouth say 'Hari'.
- 240 'No good comes of activity void of
devotion to Krishna.
That work is without devotion which
contemplates the injury of others.'
- 241 The Lord taught His mother after the
manner of Kapila.
Sachi dissolved in joy as she listened to
His words
- 242 Whether at meal, in bed or awake
The Lord discoursed nothing but Krishna.
- 243 The devotees on hearing this from the lips
of friends
Discussed together and pondered over it
in their minds.
- 244 'Perhaps Krishna is manifest in His body
By association with His devotee or by the
effect of His own previous activity ?'
- 245 All of them pondered over it in their
minds in this manner.
They all experienced a gladdening mood
in their hearts.
- 246 The griefs of the devotees were cancelled,
pashandis met their doom,
The Supreme Lord Biswambhar became
manifest !
- 247 Lord Biswambhar impelled by Vaishnava
mood
Constantly saw the world as full of
Krishna.
- 248 In His Ears night and day He heard the
Name Krishna,
With His Mouth unceasingly He said
'Krishna-chandra.'
- 249 The self-same Lord whilom forgetful of
everything by the high taste of learning
Now liked naught, with the sole exception
of Krishna.
- 250 At earliest dawn the whole body of
students
Gathered together for study.
- 251 The Lord of the three worlds then
bestirred Himself to teach them.
Nothing except 'Krishna' came to His Lips.
- 252 'The graded sequence of the alphabets',
said the students, 'is well established.'
The Lord replied, 'Narayana is established
by every letter of the alphabet.'

- 253 The students asked, 'How are the letters
proved to be true ?'
The Lord said, 'By reason of Krishna's
kind glance falling on them.'
- 254 The disciple urged, 'Pandit, be pleased to
explain properly.'
The Lord said, 'At all time recollect
Krishna.'
- 255 'I am telling you the service of Krishna
The entire body of the scriptures
Explain the service of Krishna, at the
beginning, in the middle and at the end.'
- 256 The pupils laughed on hearing the
exposition of the Lord.
Some remarked, 'It is so possibly by the
argument of insanity.'
- 257 The students said, 'Whence do you derive
your present explanation ?'
The Lord replied, 'In exact accordance
with the evidence of the Shastras.'
- 258 The Lord said, 'If you fail to understand
this at present
I will gladly explain it to all of you in the
afternoon.'
- 259 I will also retire to some secluded place
and look up the books undisturbed.
Let us all meet together in the afternoon.'
- 260 Hearing the words of the Lord all His
students
Tying up their books disposed with a
feeling of amusement.
- 261 All the students making their way to
Gangadas Pandit
Related to him everything as the Lord had
said.
- 262 'In all that Nimai Pandit now explains,
In the very words themselves, He explains
Krishna as their complete Meaning.'
- 263 'Ever since He returned home from Gaya
There has appeared to Him no explanation
of anything, except Krishna,
- 264 'He says Krishna at all time ; the hairs of
His Body standing on end.
At times He laughs, speaks with a
thundering voice and plays many a
merry prank.'
- 265 'In every word, taking its verbal root with
the grammatical rule,
He applies Himself daily to explain
Krishna.'
- 266 'We are unable to understand His ways.
Pandit, be pleased to direct what we are
to do.'
- 267 The Brahman Gangadas was the crest-
jewel of Professors,
He burst into laughter on hearing these
words of all the students.
- 268 The Ojha said, 'Go home all of you ; come
again in the morning.
I will explain it to Him this afternoon.
That He may teach the texts well.
You may all come with Him in the
afternoon.'
- 270 They set out for their lodgings with the
greatest delight
And returned with Biswambhar in the
afternoon.
- 271 The Lord took the feet-dust of His Guru
on His head,
The teacher blessed, 'May you gain
learning.'
- 272 The guru said, 'Dear Biswambhar, listen
to my words,
To study is not a mean fortune for a
Brahman.'
- 273 'Your maternal grandfather is Nilambar
Chakravarti.
Your father is Jagannath Misra Purandar.'
- 274 'If by giving up study one becomes a
devotee,
Were not your father and grandfather
bhaktas;

- 275 'There is no foot in either line of your
parentage
You yourself is most fit in the exposition
of the *tika* ;
- 276 'Remembering all this, practise your
studies with good care,
One may be a Vaishnava-Brahman only
by dint of study.
- 277 'How will an ignorant 'twice-born' know
what is proper or not ?
Knowing this, say 'Krishna' and mind
your studies.
- 278 'Teach well the shastras to your students
Swear by me that you will explain every-
thing aright.'
- 279 The Lord said, 'By the mercy of your
twin feet
No one in Nabadwip may withstand Me
in controversy.
- 280 'Where is there in Nabadwip the person
Who can establish his view by refuting
My exposition of the *sutra* ?
- 281 'I will teach publicly in the heart of the
city,
I should like to see who has power to
criticize.'
- 282 The Guru was delighted on hearing these
words,
The Lord departed after greeting the feet
of His teacher
- 283 Obeisance to the feet of Gangadas Pandit
Whose Disciple is Lord of the Vedas and
Master of the goddess of learning.
- 284 What other object of attainment is there
for Gangadas Pandit,
Whose pupil is the worshipped of the
fourteen worlds ?
(To be Continued).

Ourselves

His Divine Grace—His Divine Grace paid a visit to Uttarparsha Math of Pari at the invitation of Srila Gobinda Ramanuj Das Mohanta Moharaj of the Uttarparsha Math on June 27.

Bhaktishastri and Sampradaya-baibhabacharya Examinations—Examinations for conferring the titles of Bhaktishastri and Sampradaya-baibhabacharya by the Vishwa Vaishnava Raj Sabha will be held at the Natyamandir of the New Buildings of the Gaudiya Math on the 7th and 8th of October 1930 respectively. The rules, regulations, Syllabus and text-books for the Bhakti-shastri and Sampradaya-baibhabacharya examinations are given below.

RULES FOR THE SAMPRADAYA-BAIBHABACHARYA EXAMINATION

Object.—Extension of the scope of enquiry regarding the subject-matter of transcendental learning

by removal of the veil of empiric erudition and grant of recognition to those teachers of the Shastras dealing with Spiritual service who are found really versed in the same.

Time and place—Natyamandir of newly-built Sri Gaudiya Math, 16, Kaliprasad Chakravarty's Street, Baghbazar, Wednesday October 8, 1930.

Qualifications of candidates—All well-informed persons professing to be servants of Sri Chaitanya, irrespective of the consideration of birth, age, class or linguistic proficiency. Applications for permission to appear at the examination together with a certificate signed by at least three inner members of Sri Shree Vishwa-Vaishnava-Raj-Sabha testifying to the sincerity of the candidates' profession of the service of Sri Chaitanya, must reach the Head of the Gaudiya Math within the 24th of September 1930.

Method of examination—Two question-papers will be set on selected works. The answer to the first

of these will have to be given in writing in the Examination Hall within a limited period without taking any kind of extraneous help. Unless the use of any particular language is specifically mentioned the candidate is permitted to answer in any current language. The candidate is expected to be specially versed in the main group of the recommended text-book and to possess a general knowledge of the contents of the secondary group. The answer to the second Question-paper is to be submitted in writing before the 23rd of December, 1930. The candidate is permitted free consultation of any books for this purpose.

The result—Examiners will indicate the measure of the candidate's knowledge regarding the truth by reading through his answers and assigning appropriate marks. The answer-book will not be returned to the candidate. Candidates will be divided into three groups in order of fitness. Those, who obtain 75 p.c. of the full marks, and above, will be put in the highest group, those who secure between 50 and 75 p.c. of the total marks will be placed in the intermediate division and those who get 25 to 50 p.c. of the full marks will be put in the general group. Those who fail to obtain 25 p.c. of the total marks will have to be considered as wanting in fitness.

Publication of result—The fitness of every successful candidate will be announced in the journals within three months after the examination under three divisions viz. the highest, intermediate and general, according to the position of the candidate. If any candidate is judged to be unfit, his name will not be given out. Names of fit candidates will be published in the weekly "Gaudiya", "Daily Nadia Prokash" and the Monthly Sajjana-Toshani Or Harmonist.

Awards—Successful candidates will be awarded the diploma of Sampradaya-baibhabacharya. Acharyas who have been awarded the diploma will be entitled to medals, certificates of honor, Scholarships according to fitness.

Diploma of Sarbabhouma—Acharyas in nine subjects on obtaining the diploma of acharya in the tenth subject after being duly examined will be awarded the see and diploma of Sarbabhouma in recognition of his eligibility both as regards conduct and teaching in all the Shastras.

For further particulars an intending candidate is requested to communicate with the undersigned.

Acharyatrika Sri Kunja Behari Vidyabhusan,
Sri Chaitanya Math,
P.O. Sri Mayapur, Dist. Nadia, Bengal.

TEXT BOOKS

Bhakti Shastri (Matriculation) Examination

1. Sri Chaitanya Charitamrita. } Biographies of Sri
2. Sri Chaitanya Bhagabat. } Chaitanya.
3. Bhaktiratnakar—Chronicle
4. Jaibadhama } Dealing with ele-
5. Chaitanya Shikshamrita } mentary principles
6. Satkriyasardeepika—Smriti
7. Gaudiya kanthahar

Sampradaya-baibhabacharya examination

- (Main group)
1. Sri Chaitanya Charitamrita with Amritaprobaha and Anu-Bhasyas
 2. Sri Chaitanya Bhagbat with Gaudiya Bhasya
 3. Sri Bhakti ratnakar
 4. Sri Haribhaktibilas
 5. Sri Sajjana Toshani, Gaudiya and Nadia Prokash (Portions dealing with the history of four Vaisnava Sampradayas and their significance)

- (Subsidiary group)
1. Prapannamrita by Ananta-charya
 2. Maddhabijoy by Tribikramacharya
 3. Bhaktamal in Hindi by Nabha Das
 4. Vaishnava Manjusa Samahriti
 5. Gaudiya aKant ahar
 6. Brahman-vaishnaber Taratamyavisa-yaka Siddhanta
 7. Achar and Acharyya
 8. Gaurmandal-Parikrama Darpan
 9. Chitre Navadwip
 10. Vaishnavism, Shaivism and minor religions by Sir R. G Bhandarkar

BRANCH MATHS

Sri Brahma-Gaudiya Math, Alalnath (Orissa)

The work of construction of the block of servitors and sloves of the Math is nearing completion. The building of the Temple of the Math will be begun shortly. The Sri Bigrahas of Sri Swarup, Sri Ramananda and Sri Gaur Sundar will be installed in the new shrine in accordance with the desire of His Divine Grace.

Handsome donations towards the restoration of the Alalnath Temple have been received from Mahanta Maharajas of Dakshinparshwa Math and Sri Raghadas Math and also from Srijut Jogesh Chandra Ghose of Jalpaiguri. The active interest that is being taken by the Mahanta Maharajas of the Maths of Sri Kshetra will undoubtedly be backed up by suitable response from the Chiefs, Rajas and Maharajas of the country.

Sri Sachchidananda Math, Cuttack (Orissa)

The annual celebrations of Sri Sachchidananda Math, Cuttack took place from the 2nd to the 6th of July. The occasion was signalled by the auspicious visit of His Divine Grace and His most illustrious associates and followers to the town of Cuttack. His Divine Grace addressed gatherings of the public at the Sachchidananda Math (July 2) and the local Town Hall (July 3). Sripad Bhaktisaranga Goswami Bhaktisastri prabhu discoursed on the teachings and lila of Sri Goursundar with the help of magic-lantern slides at the Durga-mandap of Buxibazar on July 4 before a gathering of over two thousand persons. Magic lantern lectures were delivered in the Sachchidananda Math on the two following evenings by His Holiness Tridandi Swami Srimad Bhakti Pradeep Teertha Maharaj to large gatherings of the people. On the 6th all assembled people honoured the mahaprasad at the Math.

PROPAGANDA

In the Madras Presidency

Their Holinesses Tridandi Swamis Srimad Bhakti Hriday Ban Maharaj and Bhaktiranjan Bhakti Sar Maharaj, Sripad Ramananda Das Brajabasi B.A., Vidyarnab, Sripad Hayagriva Brahmachari and party are continuing their propaganda in the Presidency of Madras. From Berhampore (Gaujam) their Holinesses visited successively Dharkot, Mandasa and Parilakimed where they had most cordial receptions from the Chiefs who expressed their desire that the movement might be

carried on in a really effective and pure form in their states. The party then made their way to Simhachalam near Waltair. Arrangements were made for the erection of a Shrine of the foot-prints of Sri Chaitanyadeva within the Temple of Jior (Varaha) Nrishirgha Deva to commemorate the visit of Sri Chaitanya to the Shrine. Necessary permission was most gladly given by the Maharaja of Vizianagram, trustee of the Temple. The Swamijis proceeded next to Cocanada. In this cultured town His Holiness Srimad Ban Maharaj delivered a series of learned lectures at the Theosophical Hall (June 30) Town Hall, (July, 2) Brahma Mandir (July 3) Veda Vidyalaya (July 5) and the Swamijis held learned discourses with various leading persons of different denominations interested in the movement of pure religion including Mr. J. B. Brown (Dt. Collector) Mr. C. D. T. Shores, Dewan Bahadur D. Seshagiri Rao Pantulu Garu, Principal Rao Shaheb Dr. V. Rama Krishna Rao M.A., L.T., F.M.U. Ph. D., Dewan Bahadur K. Surya Narayan Moorti Naidu and Sir Dr. R. Venkata Ratnam Naidu Garn Kt. M.A., L.T., D. Litt Ex-Vice Chancellor. Meir U. The Holinesses and party then proceeded to Rajmundry (8 July) and there addressed large public gatherings at the Hindu Samaj Hall (9 July) and Town Hall (11 July) presided over by Dewan Bahadur N. Subba Rao and Rai Shaheb C. V. Krishna Swami District and Session Judge, respectively. The party then crossed over to Kovvur on the opposite bank of the Godavari. Here Sri Chaitanya Deva had had His memorable meeting with Rai Ramananda, Governor of Maharaja Prataprudra Deva. The Swamiji spoke about the teachings of Sri Chaitanya to a scholarly gathering at the local Sanskrit College. The sympathy of the local public led their Holinesses to propose to His Divine Grace, the establishment of permanent preaching-centre at Kovvur under the designation of Ramananda Gaudiya Math.

A Temple of the Foot-prints of Sri Chaitanyadev was built at Kavvur M. R. Ray Ramchandra Rao Garu of Rajmundry made a gift of a site for the Temple.

Vol. XXVIII, No. 4.

श्रीश्रीगुरुगोराङ्गो जयतः

September, 1930.

THE HARMONIST

OR

SREE SAJJANATOSHANI

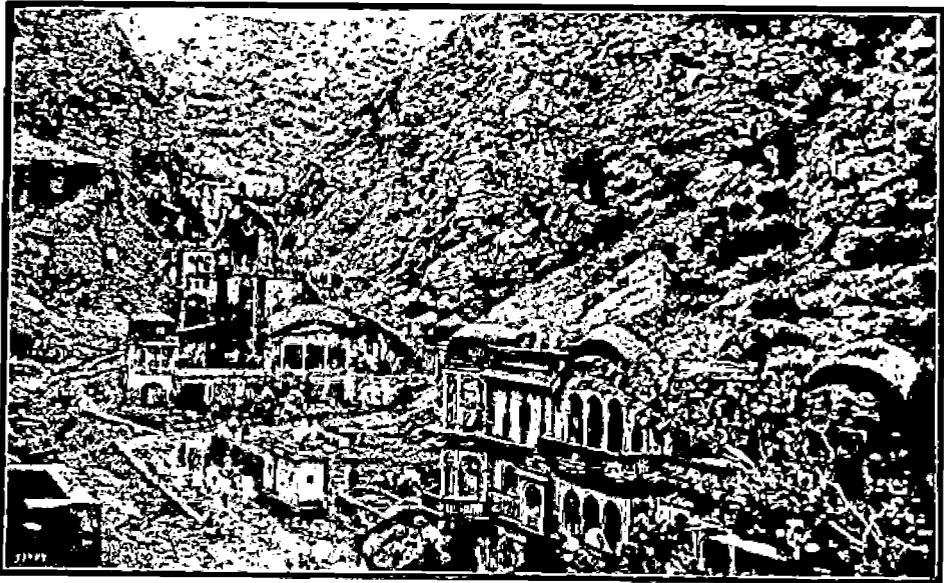
The Temple of Lord Dwarakesh at Dwaraka on the Gumti

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS

<i>Subject</i>	<i>Page</i>
1. Proselytism	97
2. Agenda of all-theistic conference	104
3. Questionnaire regarding reference	105
4. Questionnaire regarding the process	108
5. Questionnaire regarding object	110
6. Enlighteners Regarding Aspersions	111
7. Advent of Sree Sree Baladeva	117
8. Who is a Brahamana	122
9. Ourselves	127



The view of Gulta.

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII

SEPTEMBER 1930, Chaitanya-Era 444

NO. 4.

Proselytism

THE ceremonies of *Samskara* by the *Gayatri* and *Diksha* are described as the second and third *births* of a person. They are turning points registering stages of progress in the *gradual conversion* of an individual to the fully spiritual condition.

The seminal birth plunges the soul into this mundane world and its relationships. The word 'society' ordinarily means the aggregate of the natural relationships of an individual by reason of his physical body and mind which are the gifts of seminal birth. The society naturally includes the parents and their kindred by birth.

It further includes the whole circle of persons and objects whose services are availed by the individual for satisfying the wants of his body and mind. To an ambitious disposition the world regarded from the point of view of the wants of the body and mind tends to appear as the mother from whose breast the individual sucks his life and nourishment and on whose supporting lap he finds his long rest. Nourished by the world children grow up into parents and are enabled by the universal Mother in their turn to propagate the species. The circle of relationships that arise in this way from the

moment of seminal birth and by the sole reason of such birth forms the sphere of all social relationships in its most comprehensive sense.

But in practice an individual is seldom liberal enough to regard the whole world as forming the sphere of his social relationships. He ordinarily attaches himself exclusively to a particular locality and a more or less narrow organised group for the cultivation of intimate social relationships. But all such 'interests' and 'relationships' are none the less the result of the seminal birth.

These 'interests' and 'relationships' are the cause of all our misery. To the superficial observer they may not appear to be so or may even appear to be a source of unalloyed happiness. The seminal birth exposes us to the sorrows and so-called joys of this mundane life without our having to seek for either. They follow the seminal birth as a matter of course. Those who suppose this arrangement to be full of happiness overlook the hard fact that there can be even from their point of view no unmixed happiness in this world. By looking deeper into the cause of the mixed nature of their happiness they should be enabled to arrive at the conclusion that the constitution of the physical body and mind poisons the cup of their pleasures instead of being the cause of the pleasure itself. The plea-

sure of the body and mind itself is only a kind of pain. If we had a real choice in the matter we should not agree to be satisfied with this kind of happiness.

Our Shastras, therefore, call a person *Sudra*, that is subject to sorrow, by seminal birth. This is declared to be the natural and inevitable status of all persons born from the mother's womb, and by reason of such birth. The admission of this gives rise to the issue of the necessity of a second birth by a process of purification in order to get rid of the sorrowful state caused by the first birth. It is not till the seminal birth itself is eliminated that there is any prospect of the real cure of sorrow of which it is the cause.

The *Samskara by the Gayatri* is intended to endow the individual with a *new* body and mind, which are free from the taints that pollute the body and mind generated by seminal birth. Those who receive this second birth by *Gayatri* are relieved of their miseries, or in other words cease to be *Sudras*. The twice-born has, therefore, nothing to do with the seminal birth. The second birth is not also derivable from the first birth just as the first is not derived from the second. The two are completely independent of one another. It is, however, possible for a twice-born to lapse into the condition of a *Sudra* by the neglect of the duties of a twice-born. The status of the

twice-born is, therefore, a temporary, conditional or probationary one. The *Samskara* by the *Gayatri* is also known as the process of *Upanayana* which literally means being taken to the proximity (of the Guru). Whenever the Guru accepts a person as a pupil for the study of the Veda his acceptance frees such a person from the sinful propensity arising from seminal birth. That propensity is nothing but an exclusive longing for the objects of this world for mental and physical gratification of oneself. As soon as a person is accepted as his disciple by the devotee he is thereby endowed with a new outlook in a new environment and is required to learn the conditions of the new life in order to be able to live the spiritual life on his own account.

The twice-born is, therefore, in the condition of *tutelege*, an unsure state. The study of the Vedas need not be understood as implying the study of any particular book or number of books in the ordinary manner. Neither need the Veda be supposed to be identical with any book in the literary sense. But the novice cannot have any real sense of the difference between the two. It is the function of the Guru to impart to him this sense during the period of the novitiate by making him lead the spiritual life in the measure that is possible for him at any moment. This

makes it necessary for the pupil to be willing to obey the Guru unconditionally. The pupil has no standing ground of his own in the realm of the Absolute and can, therefore, never understand either the method or object of the Guru except to the extent that the Guru considers him fit to understand. This makes all the difference between the twice-born pupil taught by the devotee and *Sudra* students studying for a worldly purpose under a *Sudra* teacher.

The twice-born pupil has no 'social' or 'worldly' ambitions. It is, therefore, a very strange misreading of the purpose of the Shastras to contend that the 'ceremony' of 'upanayana' is the exclusive 'hereditary' (by seminal birth?) right of an exclusive 'social' group for a 'social' or 'worldly' purpose. There is really nothing 'social' or 'hereditary' about the *Samskara* by the *Gayatri*. The onus of proving that the *Samskara* has any social or caste implication lies on those who are disposed to put forward such an unphilosophical and anti-scriptural claim. The claim is the outcome of the unauthorised study of the Shastras by sectarians for a sectarian purpose and from ignorant teachers. It is for this reason that the choice of a non-sectarian Guru is the very first thing necessary if a person really wants to be admitted to the 'study' of the Vedas. The devotee of

God is the only fit teacher of the Veda. The 'twice-born' who wants to lord it over the Sudras degrades himself to the condition of the latter by such unspiritual claim. He is sure to commit this blunder if he sits up as a teacher of the Vedas by his own authority. There is a second process by which the 'twice-born' is recognised as having passed the stage of probation successfully. This is known as the *Diksha* or enlightening and freeing process.

The novitiate which is identical with the status of the twice-born is thus only a preparation for *Diksha* or the attainment of enlightenment and free initiative. The novitiate aims at perfecting the pupils' submission to the devotee or Sri Gurudeva. Without real complete submission to the holy feet of Sri Gurudeva the eligibility for receiving enlightenment and free service at his hands does not arise. The twice-born who is regarded by the Guru as prepared to accept spiritual enlightenment at his hands with the object of serving Godhead with a singleness of purpose is elected by the teacher for receiving such enlightenment. This process is known as *Diksha* and the twice-born who receives it undergoes a fresh new birth by reason of this process and becomes a 'thrice-born'.

The spiritual teacher confers spiritual enlightenment on such of his pu-

pils as are found willing to serve God for the sake of serving Him under the absolute direction of the Guru. The willing pupil should be able to find out that there is no difference between the service of the Guru and that of Godhead. The two are really identical, as the Guru does or commands nothing that is not cent per cent service of Godhead. The vision of this also is conferred by the teacher himself on such of his pupils whom it is the will of God to favour.

But spiritual enlightenment is not at all like anything that it is possible for a Sudra or a twice-born to imagine. It is to be understood by and in the process itself. God reveals himself to the fortunate soul in an ever-progressive revelation that is actually free from all trace of imperfection and ignorance. This makes the process categorically different from the evolution of empiric knowledge. The latter is not its own complete fulfilment at any stage. It may tentatively appear to be so to the learner but is not really free from all defect at all stages. This is appreciable remotely by the logical faculty but not realisable in practice either in the *Sudra* or in the *Dwija* condition. This is also the *raison d'être* of the unconditional nature of the service of the Guru.

There is nothing like finality, stagnation or imperfection in spiritual

enlightenment. It does not stand in the way of anything nor is capable of being obstructed by anything. It is the perennial inundating rush of the fullest limitless tide of eternal bliss. The person who experiences it is forthwith divested of all worldly vanities. Such a person finds the whole world really his kin but in a wholly new sense.

It is no doubt both easy and, from the worldly point of view, also seemingly profitable, to speak the language of an imaginary fellowship with all creatures. This may be poetry but need not be, therefore, true or, indeed, any other thing than a piece of sheer hypocritical self-laudation, that 'last infirmity' from which worldly poets are by no means specially free. Such effusions of hyperbolic good will 'bake no bread' and help nobody. They are by no means a rarity in this world. Even the best of physical philanthropy is powerless to regard the objects of its so-called charity without a feeling of compassion wholly unmixed with contempt. And all Physico-mental philanthropists must realise the utter impossibility of helping those who do not help themselves and also the pernicious superfluity of offering any 'charitable' help to those who possess the will to help themselves. As a matter of fact the physico-mental philanthropist himself is the real bankrupt. His

charity is not really the valuable commodity that he is pleased to imagine it to be.

There is really speaking no charity except the gift of the knowledge of the self. If you can help a person to find himself you set him free from all wants. If you keep him ignorant of himself you withhold the only gift that is needful. A bankrupt may be led by an ignorant vanity to proclaim his readiness of removing the wants of all needy persons. But such a procedure will only prove that a bankrupt need not necessarily be above the most shameless and malicious hypocrisy. No eloquence, no *casuistry* or emotional display should be allowed to hide the utter worthlessness and extremely harmful character of such professions that have ever stood in the way of the real quest of the Truth by misdirecting the unwary on to the wrong track by a profusion of flowery language.

But there is a more mischievous group of pseudo-philanthropists than even the Poets, Philosophers, Scientists and so-called charitable persons of this world. The pseudo-religionists are the worst of all mischief-mongers in as much as they employ the symbols of religion to misguide those who imagine themselves to be above the seductions of irreligion. Those who try to avoid the road recommended by the professed worldly-wise are liable to fall into the

pits dug for them on the wayside by the wily knaves who are ever ready to exploit the distress of those who seek the aid of religion for the purpose of obtaining for themselves the same kind of relief that is promised by others. It is only the sincere seeker of the Truth who is not likely to come to the ground between these two stools. But how many of us really care at all for the Truth? Where, indeed, is the person who does not really desire the things of this world? Although no one knows why, he nevertheless seeks for them for the purpose of gratifying his petty vanities.

Malice masquerades in this world in an infinite variety of forms to work mischief among those who seek the gratification of their vanities. Unless we are really prepared to give up malice we cannot expect to do good either to ourselves or to others. Malice to others is malice to oneself. Compassion for oneself is compassion for others.

Those who are hoping to improve the condition of so-called 'Hindus' by a process of wholesale 're-conversion' should do well to take these facts into account. They hope no doubt to gain a worldly purpose by the process, but should it really appeal to anyone to use the spiritual weapon for a worldly purpose? Will it not be productive of the greatest possible mischief by the spread of a false theory of spiritual

conversion? Should a person be 're-converted' to 'Hinduism' in order to swell the 'number' of Hindus? Conversion can only mean reversion to the non-sectarian condition of absolute unworldliness. The word 'Hindu' is a misnomer as a designation of pure souls to whom all the world must be equally sacred as being a means of serving Sri Sri Radha-Govinda on the perfect plane of the soul in his natural state of absolute freedom from all worldly hankerings.

Let us open our hearts fully to the Truth and be prepared to admit that there can be only one community of really pure souls. Let our sole ambition be to find out our own proper selves and by the light of the self-luminous soul find our proper relationships with the whole world. If we are inclined to contract any relationship with any thing of this world under the urge of selfish, sensuous hankering we will, thereby, be deprived of our vision of the Truth by reason of our adoption of the policy of deliberate malice towards ourselves and others. The Biblical canon viz., 'Do unto others as you would that they should do unto you' has been said only of the pure soul. But if the maxim be applied to the soul who is under the spell of the deluding energy such application can only result in the dissemination of conduct inspired by malice. One

should never think of converting another to any position that is less than universal. But no position will be universal unless it is really so. Deluded persons may advertise the necessity of conversion to a sect or creed but the seeker of real enlightenment should carefully avoid being caught by phrases coined by hoary iniquity for entrapping only such souls as are spontaneously inclined to wicked counsel.

Hindus may be disposed to quarrel with Mohamedans but the Vaishnavas have no quarrel with anybody. They are opposed to all quarrel and propose to eliminate every form of discord to which an individual is liable, by his conversion to spiritual life. The pure soul cannot do any harm to anybody. The pure soul bears no malice against anybody. The pure soul possesses such perfect judgment that he is enabled in every act of his to serve nothing but the Absolute Truth. The pure soul finds an infinite number of purer souls eternally engaged in the service of Truth and naturally disposed to serve their fellows by helping them to serve the Truth in every possible manner. This is the ideal of the Vaishnava. The Vaishnava is the exclusive servant of the All-pervasive Truth. To him there are no groups or compartments, no favoured beings or sects, no narrowness of any kind, simply because he is content to receive his enlightenment

from the source that sees everything with an equal eye. But he is anxious that the language of the Vaishnavas should not be merely accorded a hypocritical assent but should be carried out in actual practice by the loyal acceptance of all its implication. This insistence for absolute sincerity in the service of Truth appears to the pseudo-liberals as dogmatic and illiberal. But no one should be prepared to be liberal at the expense of Truth. Such liberalism is one of usual forms in which inveterate aversion for the Truth masquerades among us for promoting discord and malice. Let us beware of the wolf in sheep's skin. Neither Jesus, nor Muhammad, nor Sankara, nor Buddha are to blame. The Truth is neither good nor bad. It is our own deluded 'thinking' that makes 'Him' seem to be either. Unless we are prepared to give up our admittedly perverse way of thinking that idolises the things of this world under the delusion that it is the duty of man to gratify his impure worldly hankerings by their means, we should not advertise our intention of converting others to the spiritual life which is utterly unknown to ourselves. Let us be wise and try to know ourselves and then, and only then, we cannot be false i. e. malicious, to any one.

The mere external ceremonials of *Upanayana* and *Diksha* cannot confer the

inclination for spiritual life. They are of help as real 'symbols' having been devised by truly enlightened souls for our benefit from their own spiritual experience. These 'symbols' should be cherished by all but their nature and use should not be *wilfully* misunderstood, or misrepresented. They should not be *abused* for maliciously exploiting the credulity of thoughtless persons for leading them into any theory of malice towards themselves and their fellows.

AGENDA OF ALL-THEISTIC CONFERENCE

The All-Theistic Conference for the consideration of matters connected with the highest universal good will be in session at the Gaudiya Math from Friday Oct. 24 to Nov. 1, 1930. The Assembly will sit everyday in the evening from 7 to 9 P. M. The agenda of the topics is given below. The views of all sincere souls on them are earnestly solicited as they will be of great help for the purpose the conference have in view. With this object a list of questions bearing on various relevant topics is attached herewith for eliciting needful information. The undersigned will thankfully receive all communications from any person embodying the views of himself or of the particular religious community to which he belongs on the subjects to be considered by the conference, in the form of connected written statements which should reach them before the 17th Oct, 1930. The presence and participation of all persons at the Conference are also most cordially invited.

Sri Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami,
Bhaktishastrī,

Sri Nishi Kanta Sanyal (M.A., Bhaktisudhakar,
Bhaktishastrī).

Sri Kunja Behari Vidyabhusan Acharyyatrika, Bhagabat-
ratna, Bhaktishastrī.

THE SUBJECTS OF THESES ON EACH SUCCESSIVE DAY.

- Oct. 24 **Regarding Reference**—To consider the following by the analysis of the principles of cognition and non-cognition, viz.—the source, instruments, conclusion, corroboration and retention of knowledge (Epistemology).
- Oct. 25 **Regarding Reference**—Enquiry regarding Self, Reality and Environment; *differentia* of non-self; regarding potency or non-potency of the absolute; specification of the *subjective* nature.
- Oct. 26 **Regarding Reference**—The categories of object of worship and worshipper; the knowledge of real and nonreal entities.

- Oct. 27 **Regarding Process**—Different methods of quest generated by the sensuous impulse and the determination of their respective positions (general consideration of the following, viz.—conduct not regulated by any principle, fruitive action, knowledge, communion with the Oversoul, austerity and devotion.)
- Oct. 28 **Regarding Process**—Different forms of intimate spiritual service.
- Oct. 29 **Regarding Process**—The subjective nature of devotion.
- Oct. 30 **Regarding Object**—The principle of spiritual need or determination of the highest object of endeavour.
- Oct. 31 The solution of the issues of Reference, Process and Need by the analytical method.
- Nov. 1 The solution of the issues of Reference, Process and Need by the synthetic method.

QUESTIONNAIRE.

REGARDING REFERENCE.

- 1 What is the subjective nature of the Knowledge of the Reality ?
- 2 What is the subjective nature of the Object of Knowledge ?
- 3 What is the measure of the duration of the maintenance of the existence of the object of knowledge ?
- 4 Who is knower ? What are the analytical components of the knower ?
- 5 What is the nature of the relationship of the individual soul with perfect knowledge ?
- 6 Is full knowledge possible in the case of individual soul ? If not who is the possessor of full knowledge ?
- 7 Is it possible for the possessor of full knowledge to be subject to ignorance ?
- 8 What are the respective spans of life of the gross inhering entities of knowledge, object of knowledge knower, and their corresponding subtle form ?
- 9 What are the quantity and degree of the difference between pure knowledge unadulterated with ignorance and consciousness subject to ignorance ?
- 10 What are the proper conceptions of God as Controller of the Universe, the individual soul, phenomenal Nature, Time and action ?
- 11 What is the duration of the relationship of the observer of the phenomenal world with the object of observation ?
- 12 What condition ensues, whether the state of absence or presence of knowledge, on the destruction of the triple texture ; the cessation of observer, observed and observation : the unification of the nose, smell and odorous object, the elimination of the distinction between the tongue, taste and mellow-ness ?
- 13 Is there any difference between the principles of matter and spirit ? Or are they identical ?
- 14 Is there any distinction between the individual soul and Brahman (the Great) ?

- 15 Do both states viz. those of bondage and freedom exist in the case of the individual soul ?
- 16 What is the mutual distinction between the Brahman (the Great), Paramatma (the Oversoul) and Bhagawan (Possessor of all excellence) ?
- 17 Is there any constitutional difference between the Supreme Lord and His dependents and Super-dependents ?
- 18 What different kinds of miseries are suffered by the individual soul ? Who undergoes the suffering ? Is there any possibility of redemption from suffering ?
- 19 What is the location of the redeemed soul ?
- 20 In what states there exists harmonious and discordant relationship respectively between the real and perverted natures ?
- 21 Does the phenomenal world really exist ?
- 22 Is there any distinction between the phenomenal world and the realm of the absolute ? If there be any, what is the nature of such distinction ?
- 23 What is your conception regarding the triple mundane quality and the absence of all mundane quality ?
- 24 What is the nature of the world located beyond the triple quality ?
- 25 Is the abode of the Brahman (Brahmapur) spoken of by the Upanishads eternal or transitory ? Is it formless or distinguishable ?
- 26 What is your conception regarding the limiting energy ? Is it eternal or temporary ?—independent or dependent ?—an entity or non-entity ?—shadow or substance ?—If it be shadow, whose shadow is it ?
- 27 What is the final evidence of the Reality ?
- 28 What is the real significance of the Vedanta ? Which of the mutually conflicting commentaries of the Vedanta appear to you to be safe to accept as consistent with the principles that are sought to be established ?
- 29 Are the Vedas, the Srutis, the Puranas, the Pancha-ratras different or identical in their significance ? Is Purana different from the Veda ?
- 30 How are the conflicting views of the Tamasa, Rajasa Nirguna Sattwika, Puranas to be reconciled ?
- 31 If there is conflict between Srutis and Smritis the view of Sruti has to be accepted ; if there is conflict in the determination of the significance of the Srutis the true meaning is to be sought in the Vedanta ; If again there arise differences of opinion in regard to the meaning of the Vedanta which view is to be accepted as infallible ?
- 32 What is your opinion regarding appearance of the Divinity on the lower plane of physical phenomena (*Avatara*) ? Is such appearance phenomenal and temporary ? What is the difference between such appearance and its source ? What is the nature of the source of Divine appearance ?
- 33 What is the significance of the expression 'constituted of the principles of existence, cognition and bliss' ? Is the entity so constituted featureless or distinguishable ?
- 34 Is Godhead one or many ? If He be one, can devatas be styled as 'Supreme Lord of all Lords' ?
- 35 Do the infinite Name of Godhead and the various names of the devatas express one and the same meaning ? Is there any such distinguishing consideration in regard to the Name of Godhead as 'Primary' and 'Secondary' ? Will the supreme object of the service of Godhead be realised by regarding the name of any devata as one of the Names of Godhead ?

- 36 Is Godhead possessed of universal supremacy ? Is the possessor of universal supremacy All-powerful ? Can there be the absence of any power in the All-powerful ? Can there be any power opposing in the All-powerful ?
- 37 Is there any difference of body and possessor of body, function and possessor of function, in the Absolute ?
- 38 What is meant by Vedic mantra 'He is verily *Rasa*' ? What is the specific nature of the entity *Rasa* ? How can the person designated by the Sruti mantra 'He is verily *Rasa*' be non-specifiable ?
- 39 Can the highest truth be settled by reasoning alone ? What difficulty is experienced if the method of reasoning alone is adopted without admitting the evidence of transcendental sound ?
- 40 Is Godhead an Autocrat above all regulative principles and possessed of a perfectly independent will ? Or, is He an improvised instrument of a particular brand for the realisation of temporarily stopping the mental function or the attainment of any object of desire ? If He is proved to be fully self-willed is any evil to be ascribed to Him or is there any chance in Him of disorder ?
- 41 Are the Name, Form, Quality, specific Personality of His servitors and Pastimes of Godhead eternal or temporary ? Are they different from one another or identical ?
- 42 Are the Name, Form, Quality, Pastimes of Godhead concocted by Jeeva, or are they spontaneous in Godhead ? What is the difference between Leela (Divine Pastimes) and Karma (fruitive actions) ? Is the birth of conditioned souls similar to the Advent of Godhead ?
- 43 What is the subjective nature of the object of worship ? What also is the subjective nature of the worshipper ? Are both of them eternal ?
- 44 Does the eternal nature of the worshipper suffer any abrogation by admission of difference between conditioned and liberated states ?
- 45 Can the seeker of the non-differentiated Brahman be regarded as eligible for the position of Teacher (Guru) in conformity with the dogma of illusion ?
- 46 What defects arise by admission of difference between Jeeva and the Brahman ?
- 47 How is it ascertainable that there is escape from the clutches of illusion by knowledge of the identity of Jeeva with the Brahman ?
- 48 Is there any difference between material space and the corresponding spiritual manifestation ? If there be any, what is the nature of the difference ?
- 49 Has the process of determining the Reality been evolved from the hypotheses of Anthropomorphism and Apotheosis as its source ? If not, what is then the source ?
- 50 Is it condemnable to attribute motherhood, daughterhood, wifehood and sisterhood to the Divinity ?
- 51 Are the status of a male Lover, a Son, a Friend, a Master and absence of relativity respectively possible or impossible in the Divinity ? If they are possible, how can it be so ?
- 52 In determining the Absolute, which of the following categories appears to you to be the nature of the real entity viz. Subject to doubt, unknowable, void, possessed of quality, devoid of attribute, Neuter, Male, Twin, Married couple and bonafide loving Consort ?
- 53 Are the Pastimes of Krishna a concoction of the mind ? Or, are they a product of the natural blind faith of ignorant people ?
- 54 Is 'Form' attributable to the non-differentiated Brahman by mental concoction ? Does Godhead come down into this phenomenal world by being adulterated with the limiting principle ? Can His Divinity be maintained in doing so ? Are the Pastimes of the Divinity allegories ?

QUESTIONNAIRE

REGARDING THE PROCESS.

- 1 How is knowledge obtained ?
- 2 What are the respective subjective natures of fruitive action, knowledge, communion with the Oversoul (yoga), austerity (Tapashya) and devotion or service ?
- 3 What is meant by inaction i. e. state where there is no aim at any fruition ?
- 4 Is there any appreciable difference between loving devotion and study of the Vedas, communion with the Personal Godhead, austerity and renunciation ?
- 5 Is there eternal difference between enjoyment (bhukti), liberation (mukti), and loving devotion (bhakti) ? Where lies the origin or source of the propensities of lust, anger, etc ? What is the difference between them and loving devotion ? How can liberation be attained ?
- 7 Is the term "devotion" applicable to any other entity than the ultimate principle of complete *Rasa* specified by the Sruti in the mantra 'He is verily *Rasa*' ? Does the process of devotion manifest its nature as it is if the term is applied to the other devatas or to the material limiting Energy etc. ?
- 8 Is there any difference between the service of the unlimited entity and limited entity ? And is the result of the service of these different entities different or the same ?
- 9 Describe the different planes where the knowledge of the undifferentiated Brahman, communion with the Oversoul and devotional service of Godhead as Possessor of all supremacy, retain their respective distinction and their adaptability.
- 10 In what manner and to what extent can the method of argument based on sense-perception of mental speculationists be of use on the supersensuous plane ?
- 11 Can the eternally conditioned souls become ever free from their nature and liberate themselves for ever ?
- 12 How can the quest of the ultimate desideratum be possible in this life ?
- 13 Is apathy to this world necessary ? Can there be the gain of any eternal good by the abuse of either renunciation of the world or worldly attachment ?
- 14 Which of the following is admissible and on what grounds, viz. the theory of (1) one universal guru (spiritual guide), (2) saints as universal gurus, (3) so-called family-gurus or customary gurus or gurus who desire any other object than the service of Godhead e. g. fruitive-worker guru, empirically wise guru, guru who is joined to the Oversoul, guru who practises mental control, guru who practises magic, guru who is a mortal ?
- 15 Is the theory of aversion to or denial of spiritual guide (guru) either avoidable or acceptable ? On what grounds is it avoidable or acceptable, respectively ?
- 16 Is the theory of saints as spiritual guides liable to be swallowed up into that of a hereditary class ?
- 17 What arguments can be adduced respectively in favour of or in opposition to the theories of arriving at the Truth by the process of working up from the known to the unknown or by the descent of the targeted Absolute to the plane of the knowable ?
- 18 In what portions and how does the system of exclusive monism differ from those of pure non-dualism (*Suddhadwaitabad*), distinctive monism (*Vishistadwaitavad*), dualism cum non-dualism (*Dvaitadvaita-*

- vad) and pure dualism (Suddha Dvaitavad) ? By what principle can their mutual conflict be satisfactorily reconciled ?
- 19 Is the principle of inconceivable simultaneous distinction and non-distinction only one of rival and opposing theories like the above ? Is the term 'inconceivable simultaneous distinction and non-distinction' as applied to this system, deluding ?
- 20 Why and how do differences of opinion arise ?
- 21 What is the significance of the term 'harmony' ? Is it another name of assenting to all contending opinions of all persons ? Is the Truth many or one ?
- 22 What harm is there in admitting the theory of metempsychosis ? What good and harm in regard to the subject-matter of the summum-bonum accrue from ideas based on sensuous enjoyment and sensuous abnegation ?
- 23 If a concocted image is worshipped: how does or can such worship reach the object of worship ?
- 24 What is your opinion or conclusion regarding Divine Descent in the form of symbolical image (archa) ?
- 25 Why does misery of the Jeeva arise ? By what method may liberation from misery or appearance of the state of happiness be rendered possible ?
- 26 What should be the process of spiritual quest ?
- 27 In what manner is the social life of the religious to be led so as to be conducive to the highest good ?
- 28 Is the eternal good of society, world or individual secured by every kind of religious opinion current in the world ? And, further, whether the measure of the good attained by every such opinion is the same ? Which of the different bodies of religious opinion have been made by man and which of them has been made by Godhead ?
- 29 What is the meaning of sect and sectarianism ? Are good and bad sectarianism identical ? Is liberalism the habit of doing whatever one likes to do ?
- 30 What is your corroborative opinion regarding throwing oneself on the protection of the Holy Name ? What is your judgment regarding admission or denial of the proposition that the necessity of all other forms of spiritual endeavour has been completely repudiated by the word 'Kevalam' in the text 'Harer-namaiba Kevalam' ?
- 31 What is the subjective nature of egotism and humility respectively ?
- 32 What is your judgment regarding 'following' and 'imitating' the conduct of a sadhu ? What is the respective gain by either process ?
- 33 Is fame acceptable ? What fame is the most acceptable of all ? What are the advantages and disadvantages connected with fame ?
- 34 In what manner is either of sport (vilas) and renunciation (virag), acceptable ?
- 35 In what manner should the solution of the problem of human life be effected ?
- 36 Is the superiority of religion measured by the majority of votes of the people ?
- 37 Is there any necessity of association with the devotees (Sadhus) ? The elevationists, empiric sages, those who profess to be joined to the Over-soul (Yogis), performers of vows, those who practise control of the mind, who desire anything else than the service of Godhead,—are all of these sadhus ? Whether the highest result of association with sadhus may be gained by associating with these persons ?
- 38 By which of the two viz. one's own effort or mercy of Godhead may our desideratum be gained ?

- 39 What is your opinion regarding function in accordance with one's varna (quality) and asrama (stage) and that of a paramahansa (one who has realised the vision of the unity of Divine Dispensation) ?
- 40 Who is called 'paramahansa' ? Is the state of 'paramahansa' attainable on the path of non-devotion ?
- 41 Which of the two, viz. function in accordance with varna and asrama and that of paramahansa, more eligible for the intimate service of Hari ?
- 42 Are varna and asrama the object of attainment of spiritual endeavour ? Whether paramahansa is subject to varna and asrama ? What is the satisfactory solution of the opposition between worldly life and asceticism ?
- 43 Under what kind of regulation may social conduct and relationship produce the maximum good of the world ?
- 44 What is your corroborative opinion about regulations regarding the funeral of the departed ? What is the satisfactory solution of the conflict of opinion regarding funeral regulations represented respectively by the Brahman Charvaka and Jaimini ?
- 45 Who is to perform the funeral rite and of whom ? By means of what materials is it to be performed ?
- 46 Should degrees of eligibility be considered ? What is the final object of the consideration of difference of fitness ?

QUESTIONNAIRE

REGARDING OBJECT

- What is your impression regarding object of the ultimate end ? Are attainment of svarga (heaven) gain of greater power, extinction, liberation and love,—all of these, the same ?
- 2 Which of the following viz. religious observance (*dharma*), utility (*artha*), satisfaction of sensuous desire (*kāma*) or enjoyment of material entities which are non-God, or quest of the Brahman conceived as identical with oneself, is the eternal need of the jeeva ?
- 3 What is your idea regarding liberation (*mukti*) ?
- 4 Is there any distinction between love of Godhead and the four worldly goals (*chaturvarga*) ?
- 5 Are the attachment of animals and love of Godhead the same thing ? Is the former the cause of the latter ?
- 6 Is love of Godhead inferior to its preliminary viz the bliss of merging in the Brahman ? What argument or scriptural evidence may be adduced on this point ?
- 7 Is there separate existence of enjoyer and object of enjoyment in Brahma-bliss ? Is the joy of Brahma-bliss eternal or temporary ?
- 8 Is there any difference of degree in the object of spiritual endeavour due to differences of circumstances and fitness ?

- 9 What is the measure of the bliss of those whose minds are set on the unmanifested cause of the phenomenal world ?
- 10 Is there only difference of degree of misery, or does there also exist difference in the quality and nature of the objective, as between the methods of spiritual endeavour of those whose minds are set on unmanifested cause of phenomena, on manifested phenomena and on the active play of the pure cognitive principle, respectively ?
- 11 Is it possible to be in enjoyment of the bliss which is uninterrupted and attended with eternal and perfect knowledge by either of the alternative methods viz. the exercise of the worldly senses or allowing the mind to do whatever it likes ?
- 12 Is blissful activity of the principle of pure cognition admissible ? What is the difference between spiritual and material blissful activity ? Should one desist from the service of the blissful activity of the principle of pure cognition by the realisation of the unwholesome nature of material pleasurable activities ? What is the relation of the phenomenal world to the various blissful transcendental activities ?
- 13 What are the necessity and object of human life ?
- 14 If love of Godhead be the object of life, why do not the majority of people eagerly seek for the same ?
- 15 Are realisation of oneness with the Brahman and love of Godhead the same thing ?
- 16 Is the highest love (*mahabhava*) a kind of physical or mental disease ?
- 17 Are the results of both the real indications of love and similar indications acquired by mechanical practice of same, the identical ?

Enlighteners Regarding Aspersions

No. 4

(Continued from p. p 82.)

The true devotee is not persuaded to dismiss the Personal Existence of Godhead neither to accept the idols of the breakers and makers of physical articles.

The manufacturer and breaker of physical articles and the designer of mental activity can no longer impress upon a true devotee to dismiss the personal existence of Godhead. He is convinc-

ed that the designers and manufacturers cannot build their castles on temporary regions and cannot idolize the personality of Godhead in their particular prejudices ; that Godhead can take the initiative and He was found to appear as NrisinghaDeva before the demon Hiranyakashipu who was firmly impressed of the non-existence of

Godhead and that He has the power of removing the delusions of the limited human brains.

The 'Object' of worship (अर्चा) is necessary for worship. Those who want to worship without admitting the objective existence of their Object of worship, contradict themselves. In their anxiety to avoid idolatry they, indeed, worship nothing. This does not materially improve their case. Such attitude is positively mischievous as it represents a fundamental misconception of the nature of the Object of worship. Godhead has His own separate and independent existence much more so than any of His creatures. By the current theory of idolatry, for which the empiricists are wholly responsible, God is confidently supposed to be a product of the human brain. This is the inevitable element of self-contradiction in the empiric (current) theory of idolatry. This theory has to be smashed on the head in order to clear the issue from long-cherished prejudices. If idolatry is to cease, the brain of man must give up the attempt of manufacturing the Divinity. Whatever emerges from the workshop of the human brain should be unreservedly admitted to be an idol which cannot be the object of worship for the brain that produces it.

The next point which it will be necessary to bear in mind is that the

Personality and Form of Godhead are capable, on His own initiative alone, of appearing on the mundane plane without becoming an idol or a commodity of this world. The Holy Form worshipped by the pure devotees is a manifestation of the Divinity to make possible His worship in this world by fallen souls, although this is necessarily inconceivable to our minds if we want to understand the 'Archaavatar' अर्चावतार with the resources of our limited intellects. We can realise the truth of this, if we submit to the guidance of the pure devotees who understand perfectly the misconceptions that prevent us from understanding the nature of our relationship with Godhead.

This holds true even if we fail to understand it or even if it may seem to be opposed to the testimony of our senses. We see the *Archa* made of clay or stone or wood and by the hand of man. We see that the Sri Bigraha is made in the likeness of the mundane body of a mortal being. We see that the holy Form is devoid of life. We see that the *Archa* does not accept anything offered to Him and that it is only to be imagined He accepts. All this stands in the way of our believing in the reality of Archa-manifestation and of all worship, because the two are inter-involved.

The *Archa* does not possess the Divine potentiality in the form that is

intelligible to our limited judgment. The *Archa* seems to be a bit of clay that can be fashioned and broken at our sweet will. This is the cause of our disbelief. We look for a miracle. But Godhead never stoops to remove our doubts by any comprehensible abnormality. Those who are sincere obtain the spiritual vision which alone enables one to see and hear Godhead Who is the Fulfilment and not the Anti-theism. To the devotee this world exists as much as it does to us, but to his clear vision it appears in its true perspective. This is the only miracle. That which shakes our faith in the reality of this world is magic or deception, not miracle. Those who look for magic to be convinced of the reality of spiritual events are not unfrequently found to be the most vociferous opponents of all magic. It is necessary to guard ourselves against the blunders of deceptive verbiage of the most apparently innocent kind.

The devotee alone is not an idolator. All the rest cannot but be worshippers of idols. The devotee does not assert himself against the Divinity. All the the rest go by their erring judgment. Those who have been long habituated to grope in error fall into love with this function and acquire a trick of unconsciously reverting to the familiar function, even under cover of protest against such trick. The devotees are

not liable to such blunder. They are always prepared to help those who are sincerely desirous of getting rid of their unnatural state of tricky ignorance. But pedantry or stiff ignorance under the guise of wisdom is the evil that is most difficult to cure and most ready to take offence when its cure is really attempted. The devotees, however, luckily for us, possess perfect tact and patience and are in a position to deal with us in an effective manner. But it takes time to imbibe the new habit, even after we suppose ourselves to be convinced of its truth and natural necessity.

The old habit ever tries to recover its hold on us by the most insidious approaches. It is only the pure devotee who, because he happens to be himself thoroughly established in the new function, can detect and give us timely warning against the approaches of the old evil. But it is for us to accept his advice which is opposed to those very things that we are accustomed to hold most dear. No one bereft of the accepted support of Divine Strength can hope to attain the spiritual life. 'नायमात्मा बलहीनेन लभ्यः। The strength that suffices for the attainment of the spiritual life is not any form of the forces with which we are so familiar in this world. It is the spiritual power of the Divinity that helps us to acquire and retain the spiritual life against

the otherwise insuperable opposition offered by the forces of Ignorance, that is assigned to the deluding function by the All-wise Providence for facilitating the redemption of fallen souls. Godhead supplies the strength that can alone enable us to withstand the process of chastening by the destruction of all self-created idols. The most effective form in which the help is offered is that of the worship of the holy Form of the Divinity.

The Holy Form that is worshiped by the devotee is not a concoction of his brain. The Holy Form (Sri Bigraha) is not an Idol. He is Godhead Himself in Whom the Form is identical with the Possessor of the Form. The Possessor of the Holy Form manifests Himself for accepting the worship of the devotee, because Godhead ever allows Himself to be ruled by unalloyed love. The devotee can make the Divine Form visible to mortal eyes for the redemption of fallen souls.

Spiritual Nature of the Worshipper.

If we want to believe in the Holy Form, we can do so only by believing in the spiritual personality of the pure devotee of Godhead. Godhead can be worshipped only by the soul who is in the full state of grace and on the plane of the Divinity Himself. This function is located beyond the range of the faculties of human mind. It is the inconceivable case of the trans-

endent manifesting himself in the likeness of the mundane, while remaining necessarily and absolutely free from any mundane taint, for the benefit of individual souls whose power of spiritual vision is obscured. It is the devotee alone who can worship the Holy Form in the proper manner even when He makes His appearance in this world in response to his prayers for the deliverance of fallen souls. To the fallen soul the Holy Form appears as a symbol or Image made of mundane elements. So he is naturally indisposed to believe in the Divinity of the Form. But Godhead never removes the doubts of a person who is not prepared to take the trouble of correcting himself by availing of the advice and example of His devotees.

As a matter of fact we need not know Godhead at all, unless we are really prepared to serve Him. If we wish to serve Him, we accept His dispensation. It is no doubt our duty to accept nothing as a dispensation, unless and until we are perfectly satisfied of its Divine nature. But no one who is sincerely anxious to serve Godhead, can object to the unconditional acceptance of the Divine dispensation. The Divinity is the Supreme Person, the Lord and Master, the One Object of our loving devotion. The individual souls are His servants whose service is of the likeness of

natural exclusive, overpowering, causeless loving submission to the pleasure of an autocratic Master, Husband and Lover.

Those who do not sufficiently realise the nature of the Divine Personality and the perfect purity and fullness of the love that binds the individual soul to his Lord and *vice versa*, can alone object to the lead of His devotee. To believe the devotee is the natural and only method of entering the realm of spiritual Love. The cognitive principle untouched by Divine love leads to sterility and sheer self-annihilation.

It is, therefore, necessary on the threshold of spiritual life to try to understand the nature of the devotee of Godhead as the person by following whom alone we can ever obtain the spiritual service of the Lord, which is located beyond the reach of the faculties of the limited mind of man but which is real, truly rational and full of perfect bliss. The worship of the Holy Form under the lead of His devotees can alone enable our souls to regain the personal connection with Godhead. Those who object to the holy Form deny thereby the personality of Godhead, the spiritual nature of His devotees and the personal nature of their service. All this is no doubt inconceivable to our limited understanding, but is in perfect correspondence with the

principle of rationality. It does not offend the sense of rational consistency, if the worship of the Holy Form on the spiritual plane under the unconditional lead of the true devotee be admitted as the fulfilment of all rational aspiration possible to man in this world.

The designers and manufacturers of idols cannot escape the necessity of paying worship to the non-Godhead in the form of their particular prejudices. This has produced all the pseudo-forms of the religious worship. By the pseudo-religionists the transcendental Form is misconceived as the sub-normal, abnormal or phenomenal which are the grossest forms of idolatry.

Godhead has the power of initiative to deal with unbelief in ways that are inconceivable to the avowed atheists.

**Sri NrisinghaDeva and
Hiranyakashipu.**

The empiric rationalists, in their vain endeavour to steer clear of idolatry in the grosser forms fall, back upon refined idolatry in the form of the worship of their mental prejudices. The thorough-going pseudo-rationalist becomes the avowed atheist. But all these speculations cannot prevent Godhead from taking the initiative and baffling all their calculations by bursting upon their vision in His absolutely novel Form as NrisinghaDeva appeared before the demon Hiranyakashipu who

was firmly impressed of the non-existence of Godhead.

But Godhead ever presents His terrible Aspect to the view of non-believers. He appears to them as the Destroyer of everything on which they pin their love and reliance. This terrible disillusionment is the form in which the causeless mercy of Godhead ever 'descends' into this world to serve and vindicate His persecuted and maligned devotees. If the devotee is set at naught we thereby cut away the plank from under our feet and fall into the bottomless pit.

It is not possible to remain neutral in this matter. The greatest disillusionment no doubt awaits the greatest of athiests; but the disillusionment can only destroy his cherished illusions. It is a great but negative mercy. The 'descent' of the destructive mercy is brought about by the sufferings of the devotees.

The positive mercy, in the shape of the worship of Godhead, cannot be obtained by the method of opposing the devotees. Sri Gaurasundar has established this by His teachings and conduct. He has proved the superiority of the worship of the devotees of God to the worship of Godhead Himself.

The worship of the Holy Form accordingly loses all its meaning, nay becomes a means of destruction, if it does not take the form of the worship of the pure devotees. The only worship that is acceptable to the pure devotee is that of the Holy Form in the manner laid down by Godhead Himself. The pure devotee alone can teach and impart this worship to the fallen soul. Those who stand in the way of this mission of positive mercy are dealt with by Godhead Himself in His terrible Form as Destroyer of the opponents of His devotees.

But Sri NrisinghaDeva is ever persuaded by His devotees after the pastime of destruction to shower His positive mercy on the vanquished. The worship of the Holy Form of Sri Gaurasundar is the worship of Godhead in the Form of His Devotee. This is the only expiation by which the general redemption of fallen humanity can be obtained. Let its import be not misunderstood and misrepresented by this most corrupt of all the Ages and thereby invite the terrible mercy of Divine wrath for the negative cure of the most wicked perversity, by the method of mere destruction.

Advent of Sri Sri Baladeva

Thakur Brindaban, the first poet of spiritual Gauda has sung the praise of Baladeva Who is the source of all power in the beginning of his masterly treatise. There was necessity for the poet and biographer to sing the praise of Baladeva Who gives the power of uttering the Truth (*kirtan*). Baladeva can make the dumb speak and enable the cripple to cross mountains. Sri Gurudev wields the power of Baladeva.

In these days, 'power' or 'force' (*bala*) is the absorbing topic throughout the world. Those who have studied the history of the western countries are aware that a system bearing the name of Bolshevism came into existence in Russia in the year 1917 A. D. and it has been a subject of much heated discussion to this day. The principle of Bolshevism has existed since the creation of the world,—the designation was different but the fundamental principle is the same. The power of the masses, which the system represents is tending to dominate the society in all civilised nations who are all in favour of the ultra democratic principle. If one talks against it, he is likely to find no audience. What the Mahatmas

of Sri Gaudiya Math have been speaking to the world for the last twelve years is taken in certain quarters to be their sectarian views as it does not claim to be the views of the masses. It is accordingly confidently maintained that it will not benefit us or the society in the least because we are of opinion that the voice of masses alone possesses lasting and effective power. Therefore, we say to the social person that if he wants to do any good to his society he must have patience for the opinions of the masses. It does not, however, lie in one's losing oneself in the stream of temporary emotional excitements to which the mass is very liable. But if with patience and perseverance, we surrender ourselves to the feet of Sri Baladeva Who can make us strong and powerful that real power to do good will be given us. Thakur Brindaban has said that if you are really anxious for power to serve God then you should endeavour to obtain the power of uttering the Truth (*kirtan*), otherwise you fail to secure the real thing. In India, the land of the Upanishad, where there should be no dearth of real power, it is very strange, indeed, that we do not understand how

to obtain the same. Is it sectarianism to say that no one but a Brahman has a right to the study of the Upanishads? No, it expresses a great truth if it is properly understood.

Two persons—Birochan on the side of the Asuras (demons) and Indra on the side of the 'devas' (Gods)—went to Brahmna to know about the truth of the Upanishads. When with offerings in hand, they came to Brahmna the latter said to them, 'You have got some initial work to do. You will have to live in the house of your Guru (preceptor) and serve him for a period of thirty-two years.' Acting on this advice both of them accordingly began to learn the knowledge of the Brahman. After thirty-two years of study with the Guru, Brahmna said, 'The Brahman is the gross body. To this Birochan said, 'Well, I have known that and finished my study.' Thinking that the soul is identical with the gross body according to the Upanishads, Birochan began to preach it to the atheists, (*asuras*). Indra, however, enquired if there is any other underlying meaning. After another thirty-two years of service of Gurudev, Brhmna told him in reply that the 'mind' is identical with the Brahman. Finding Indra to be devoted to the service of Gurudeva, after another thirty-two years Brahmna informed him that the Jiva after being liberated from

the physical (gross) and mental (suble) bodies attain to his effulgent spiritual body. It is this excellent person who participates in the enjoyments, pastimes and pleasures of the spiritual world. According to the Vedas this is the best of all forms of salvation.

On perusal of the first chapter of the Gita we may think that we have been advised to engage in war. When we have read the second chapter, we understand that the knowledge of the soul is the object to be aimed at; but we do not enquire how to know him. On a reference to the third chapter, we think, that 'to do religious works' is the ultimate conclusion of the Gita; but we do not enquire of the Gita as to what kind of work is meant. We have not the patience to learn what the Shastras are repeatedly indicating by their introduction, conclusion, repeated recitals and unprecedented effect. If we patiently read the Gita and try to ascertain the final object of its concluding Shloka, we understand that we have been advised to give up all forms of religion and surrender ourselves to the Feet of Sri Krishna alone. In order to fully grasp the purport and the true intention of the Shastras, we must have to hear with patience, understand with patience and act with patience. If, in course of serving our Gurudev with patience, we pray at his feet for strength, then

only we can expect to obtain it by the grace of Sri Baladeva.

Where does the power lie ? Sriman Mahaprabhu has said that all the powers of Godhead are concentrated in His Name. But we do not admit this to be so because we do not find its support in the voice of the masses, as we consider power to be identical with general concurrence.

What was the nature of the power that Hiranyakashipu got ? He obtained the power of Baladeva in a perverted form. In the Puranas there was an 'Asura' of the name of Baladeva who was killed by Indra and from whose bones came out jewels and pearls. This 'Asura' Baladeva co-exists in competitive opposition to that Baladeva in whose lotus feet the entire principle of Divine transcendence and immanence and that of serving souls are centred. We are worshipping that perversion viz. the Asura Baladeva at present. It is our Sri Gurudev who can take us to the real power giving-God. Now-a-days attempts are being made by woman to be treated on a footing of equality with man. But we can only hope to be able to protect both with that spiritual power for which we should rightly aspire. You are aware that Dhatri Panna, Durgabati and Karmadevi possessed more than masculine courage and strength of purpose ; but how long could it protect

even them ? If this power can-not save any of us for good is it worth our while to strive for such an uncertain protection ?

He alone is powerful who attains realisation of self and becomes established in the self. We can-not gain strength unless and until we get rid of inconclusive mental speculations. What apparently enormous strength Napoleon gained ! But he had to yield feebly to a weak female. Does it prove the excellence of the power of Science that it decapitated millions the other day ? The intellectual giants of the West declared the other day that the time is not distant when we shall see the great conflagration of a suicidal war between capital and labour. Is this the real fulfilment of our aspiration for power and is such power by the exercise of which men can destroy everything that which we are seeking ? Or, is that the real 'power' of which the Sadhu Mohatmas speak and which can make a man fully wise and free ? But we are evilly disposed to prefer the acquisition of the gross material force. The Upanishad has said that the soul can not be realised by one which is devoid of true power. The soul cannot be realised by brute or physical force. Party-factions will bring us no good. Then and then only we shall be in a position to acquire real strength when we shall be in the

attitude of service towards the real power-giving-God Sri Baladeva and his alter ego Sri Gurudeva. But we shall fail in that if we keep aloof from Him by the abuse of our 'free-will' as amply testified to by history and science. Therefore if we want to acquire actual strength, we must take shelter in Him who is the Repository of all power.

By sucking the self-same water of the river, a neem-tree and a mango-tree on the bank of the Ganges produce fruits of different tastes. Ignorant people take the word 'power' in the sense of something gross and material. Guided by the ordinary conventional meaning they take it in the sense of physical or mental strength, while those guided by the truly rational meaning understand it in the sense of soul-force. He who desires to obtain the soul-force can attain to it by the grace of Sri Baladeva. But the present world will ask, 'What good will come of the worship of Baladeva? The Sruti has said, 'The soul can not be realised by one who is powerless'. We shall have to know the Thing through service, and if we agree to surrender ourselves to the guidance of Sri Gurudeva then only we shall know the purport of real power.

By means of the external garb some have tried to identify the state of surrender to Sri Guru Deva with Sannyas (renunciation of the world).

No good will accrue to us unless we brand ourselves with the mark of the whole time service of Sri Gurudev. By 'sannyas' is not meant the wearing of a saffron robe. It will not do unless we take leave of the attitude of reliance on the vox populi. The learned and intelligent person who, being thus branded, will make the attempt through atonement, penance and service of Sri Gurudeva, will be in a position to enter that spiritual realm of Baladeva, the abode of His eternal pastimes where there is nothing unwholesome. Sri Baladeva, the power-giving-God, appeared in this world to infuse strength into all of us to give away the Divinity in the form of transcendental sound or the holy Name the Fountain-head of all strength, to conditioned souls from door to door. Baladeva is the same as Nityananda and is no other than the alter ego of Sri Krishna, the Supreme Godhead, and exercises the plenary power of Krishna. It is not that He can-not pose as the husband of many wives or as a thief of apparently the worst type. He possesses the nature of the Spiritual Despot who can perform 'Basalila' and He is on a footing with Krishnachandra Himself and can drink the wine without offence. The power of the Absolute rests with Baladeva and nothing can defile Him who is the repository of all power. He who is reluctant to ac-

knowledge the absolute freedom of will of Godhead has no faith in Him. People may wonder why after taking to Sannyas (renunciation of the world), Nityananda again married twice without committing the deadly offence of lapse into worldliness thereby. He performed the 'pastime' of an abadhuta (super-ascetic) but He is nevertheless the receptacle of all power. He can indulge in amorous dalliance with millions of spiritual milkmaids. Nityananda Pravu came into this world to give freedom to all sentient beings, a power that transcends all power of this world and is the power of Nityananda, the power of 'Sabda Brahman', the power of Kir-tan. But the pity is that we may have no faith in this. He gave away the free gift of spiritual love to high and low and even to beasts and birds, a thing which was not given before to the Gods, Brahma and his peers. But why is not even a drop of the ocean of love showered upon us? Because we do not surrender to Him with open hearts free from all hypocrisies. It is for that reason that Sri Gurudeva, the inseparable associated counterpart of Nityananda, come to us at times and admonish us to endeavour to obtain the real strength. Nrisingha, Vamana and the other Appearances of the Divinity are but the partial although Divine manifestations of the Fountain head Himself. When the greatness of

Lord Nityananda will be proclaimed at the door of every conditioned soul, only then will the real good of the world come, not only in Bengal but all over the universe. The first Gaudiya poet has sung, 'One who intends to dive deep into the ocean of devotion by crossing this mundane world, let him serve and worship Nityananda. Even we, the people of Bengal, care very little for this advice. We are striving after brute force but do not care to obtain the real power. What could Prabhak not do by the grace of Nrisinghadeva, a partial Divine manifestation of Sri Baladeva! He was not in the least agitated by the frowns and ferocities of Hiranya Kashipu, the mighty king of the 'asuras'. By the grace of Nrisinghadeva all the obstacles to his devotion were completely eradicated.

If we desire to become the real conquerors of the world and be saved from the hands of impious atheists, the real demons, then we must engage in the worship of Nityananda Pravu who is no other than Sri Baladeva Himself. When the people of this world will so engage themselves, it will be then and then only that real peace and happiness will reign all over the world, that real swaraj will be established and real freedom will come. Therefore, we should take care as to how we can secure the grace of Sri Baladeva and his other self Sri Gurudeva.

Who is a Brahmana ?

(Continued from P. P. 86 August, 1930)

The regulations embodied in the Varnashrama system provide for the literary education of the people under proper safeguards. The scriptures were also taught as literature. Such study of the scriptures under a competent teacher enabled the most successful student to appreciate the Truth up to the level of the teachings of the four Vaishnava Acharyas who preceded Sri Chaitanyadeva. The empiric method by proper handling may impart a symbolic idea of the nature of reverential service of Godhead in terms of the conditions of this world. But the empiric method can never lead to the actual plane of the Absolute which is situated beyond mundane reference.

But it was only the most successful of the twice-born pupil who could be made to reach this lofty altitude of imperfect but genuine reverence for transcendental Godhead. The natural tendency of the empiric study of the Scriptures is to sink the aspiring learner into the depths of intellectual nihilism. This tragedy is set forth in the writings of Sri Sankaracharya.

The aspiring candidate for the empiric knowledge of the Scriptures cannot avoid the fatal fascination of the subtle appeal to the pervert instinct

that is inherent in us. But the theory of merging in the undifferentiated One cognition has done a great negative service to the cause of true religion. The theory of the undifferentiated Absolute cognition does not really deny wholly the *rationable* of theism. It has effected most useful destructive work under the constructive guise. The theory itself was, indeed, called forth by abnormal needs. Under the garb of extending a general, rational and scriptural support to all forms of worships and speculations the system dealt the mortal blow to the fundamentals of all materialistic speculation by the agency of itself. The principle that it tried to establish was that it is not possible for the limited understanding of man to cross the line of the temporal world and that mental speculation can, indeed, usefully destroy its own constructions but cannot build any permanent structure.

Those who suppose that the theory established complete merging with 'the undifferentiated Great' as the only inactive cognitive existence as the desideratum of all spiritual endeavour, miss the essentially negative quality of such conclusion which the theory itself declares to be inconceivable that is, from

its point of view, unsatisfactory. It shows successfully that the empiric method may be used to establish a different conclusion from the finality of matter viz. the finality of one undifferentiated cognitive existence instead of the resolution of the cognitive principle itself into the featureless causal material existence devoid of cognition. This is fighting fire with fire. The empiric rationalistic process involves this eternal self-contradiction within itself, representing the antagonism between featureless gross and subtle (mental) material existence respectively into which it is inconclusively assumed to be desirable to merge. These are the two apparently contrary poles to which the path of empiric wisdom tends equally to lead. The two poles are represented by the materialistic systems of the finality of the material and mental state respectively. Of these two the former is the properly atheistic and the earlier system. The application of the method for proving the other co-alternative is later and was really suggested by it. This is always possible, nay inevitable, in empiricism and, therefore, need cause no real surprise.

The average student of the Scriptures, unless his study leads him to discover the impossibility of attaining the Absolute by means of the relative, is bound to be landed by such study in the quagmire of gross or subtle

material nihilism. The Scriptures themselves contain numerous warnings against the study of the Shastras by the aspiring method. The empiric study of the Scriptures is termed the path of (pseudo-) knowledge (jnana marga) leading to self-destruction or merging with the one undifferentiated material or cognitive principle. The Scriptural knowledge acquired by such study is classed as secular knowledge (aparavidya) by the Upanishad. The twice-born, who included the three intellectual classes of the Brahmanas, Kshatriyas and Vaishyas, were taught all subjects including the Scriptures in the academies of the Brahmanas but under a promise that they were not to confound such empiric knowledge with spiritual enlightenment.

The theories of the finality of the undifferentiated material and mental state agree in denying the existence of any such line of demarcation between empiric knowledge and spiritual enlightenment. Both regard the empiric process as the sole and sufficient method for attaining the Truth. Both regard the Truth as undifferentiated existence. Both regard the individual cognitive process as a passing phase which is bound to merge into one undifferentiated existence. The earlier system holds that this ultimate state is identical with the primary and final causal state in cosmic evolution. The contrary system

maintains that the cognitive principle survives the material and is the real undifferentiated finality but is then devoid of all activity. This theory does not attach any positive value to any form of activity. Its attitude is one of utter indifference towards all activity. It holds that activity itself is the delusion and must cease to be pursued to avoid its perpetuation. It, however, sanctions all activities as they happen to be unavoidable on condition that the attitude of internal indifference is simultaneously cultivated as the real desideratum. The older theory is less cynical, more ethical and more grossly materialistic. It does not hold the material world to be a mere figment of the imagination as the other does. It, therefore, insists on the necessity and value of positive and specific conduct. But the indifference to form inculcated by the other system appealed to the people and enabled indifferent persons of rival creeds to fraternise with one another to retain amicably the externals of their contrary forms of worship. All variety of form of worship has thus been preserved and even elaborated under the negative sanction of the philosophy of the undifferentiated cognitive finality. It succeeded in patching up a sort of religious and social peace by tentatively conserving in an internally demolished form all existing popular practices. An ap-

pearance of social peace was produced by a policy of worldly expediency backed by an elastic philosophy. There is necessity for such a policy in exceptionally abnormal circumstances. But no positive good can be expected to follow from the pursuit of such a course.

I have thought it necessary to dwell at some length on the effect of the polemical and social activities of the materialistic schools because even the debased Varnasrama system under the tutelage of the pseudo-Brahmanas thought it convenient to fall into line with the system of cognitive inactivity to strengthen itself for its social victory over Buddhism. The system of inactive cognition extended the scriptural support even to the system of caste which came to be identified with the varnasrama institution after the latter had been hopelessly disorganised by Buddhism. This fact will enable the reader to form an idea of the nature of the practical consequences of the theory of unification with the undifferentiated inactive cognitive finality. It would not be exaggeration to say that India of today is under the grip of this deadening philosophy more completely than it ever was in any other period of its history.

There had been formidable antagonists of the materialistic systems in the middle Ages especially in the south. Sri Ramanuja and Sri Madhwa are historical personages who vigorously opp-

osed the influence of the materialistic schools by their literary and social activities. They employed the method of polemics which those systems had employed in their attempt to re-establish the theistic interpretation of the Scriptures. Both were giant intellects and their influence continues to this day in the form of a healthy prejudice against materialism in either form especially in the south of India. But even in the South, for want of systematic culture, the systems of Ramanuja and Madhwa have lost much of their original vitality and have even made unconscious approaches in the hands of pseudo-exponents to the heterodox idealism of Sankara, a process which has been distinctively expedited by the influence of Western culture which in the form in which it has spread in this country has proved to be of the negative idealistic brand.

Sri Chaitanya did not preach the amelioration or reform of secular society. He treats of the eternal spiritual issue which lies wholly beyond the range of mundane interests. Sri Chaitanya restored the spiritual life to such individuals as were disposed to receive it by the method of unconditional submission to the teacher of the Absolute Truth. The associates of Sri Chaitanya accomplished a stupendous quantity of literary work that constitutes the latest and the most significant addition to the

revealed literature of the world, mirroring the actual life on the highest transcendental plane. It is not for us to say whether that fortunate day will ever dawn for the world when the living service of the Absolute made available by the causeless mercy of Sri Chaitanya Deva will be accepted by all persons by the method of unconditional submission to the transcendental Acharya.

Sri Chaitanya and His associates abstained from trying to change or reform the practices of society. This sensuous life cannot be reformed into the higher life. One has to enter the higher life by wholly discarding the mundane. Sri Chaitanya enjoins the method of persuasive propaganda by word and conduct to wean the people of this world to the higher life. The literary work of His associates and followers embodying His teachings have come down to us. But the movement has been exploited from an early phase by ambitious worldly persons for anti-social purposes. This departure from the teaching and practice of Sri Chaitanya proved necessarily unfortunate in its results and is even now a great stumbling block in the way of a right understanding of their real nature.

True to the spiritual purpose of the Varnashrama institution Sri Chaitanya authorized the process of initiatory admission into the spiritual life. This

was rendered practicable by the simultaneous appearance of a very large number of transcendental teachers in the company of the supreme Lord. They taught the Truth to all those who were attracted by their supermundane personality to receive Him at their hand by the method of unconditional submission. Those who were so inclined were admitted by them into the spiritual life by the *sanskaras* (purificatory ceremonies) of *Diksha* and *Upanayan* prescribed by the *Pancharatra* (the section of the Vedic literature containing the rational treatment of the five-fold spiritual knowledge). Sri Chaitanya did not follow the hereditary method of the Dharma Shastras which they themselves declare to be unsuitable for the present highly polemical Age which is given to hair-splitting arguments for defending rank materialism. Sri Chaitanya and His associates did not try to supplant the hereditary Brahmanas as leaders of secular society. The Lord vanquished their leaders in controversy and in the immortal literary works of His associates and followers transmitted to all succeeding generation a complete and systematic presentation of the life of pure service of the Lord.

Sri Chaitanya recruited His followers from all ranks of the people irrespective of caste, creed or colour. They were initiated into the spiritual life by the ceremonies of *Diksha* and *Upanay-*

ana, by the rationalistic method of the *Pancharatra*. The test of disposition alone was accepted by Him in determining eligibility for *Upanayana*. The claim of heredity was ignored as being unsuitable and forbidden by the Scriptures for the Iron Age. Thus was formed a vast association of individuals, recruited from all classes of the people, who were admitted into the spiritual life by submitting to receive the same by the method of unconditional submission to the bonafide transcendental Acharya. All this is in strict accordance with the special scriptural dispensation for the Iron Age. All recruits were hereby automatically lifted to the status of a Brahmana in the real sense of the term as possessing the proved spiritual disposition by the testimony of the bonafide transcendental teacher. This is the spiritual varnashrama institution (*Daiva Varnashrama Dharma*) which can contain, as in the Satya Yuga only one Spiritual Varna viz. that of the Brahmanas, all the rest being Shudras. It is also an association of individuals and is wholly outside and independent of the hereditary social or domestic arrangements which are the products of history. It is the actual realisation in the life of the individual of the pregnant principle of the Geeta which may be rendered by the beautiful words of the Christian Gospel, "Leave all and follow Me." (*to be continued*)

Ourselves.

His Divine Grace—His Divine Grace with party arrived at Allahabad on the 22nd of August and stopped at the residence of Babu Monmohan Saannyal, retired District and Session Judge at No. 5 Fort Road, George Town. His Divine Grace paid a visit to the village of Arail on the opposite bank of the Jamuna on the 25th of August. Allahabad has special sanctity for the Gaudiya Vaishnavas on account of its intimate associations with Sri Chaitanya Deva. It was here that Sri Chaitanya instructed Rupa Goswami in the principles of pure devotion and authorised him to put them in writing. Srila Paramahansa Thakur has established Sri Rup Gaudiya Math in commemoration of this great event. It is the desire of His Divine Grace to make Allahabad a centre of propagation of the teachings of Sri Chaitanya. During his short stay of about a week His Divine Grace passed his time in discoursing on the highest form of loving devotion taught by Sri Rupa Goswami. Ballabhacharya who was a contemporary of Sri Chaitanya visited the supreme Lord during His stay at Allahabad and persuaded Him to visit his native village of Arail. Sri Chaitanya accepted the invitation of Ballabhacharya and was his honoured guest at his house at Arail for a day. Ballabhacharya had an opportunity of listening to the discourses on the nature of Amorous love of the milkmaids of Braja from the lips of the Supreme Lord Himself. There is a great difference between the ideas and practices of the present day followers of Sri Ballabhacharya and those of Sri Rupa Goswami, notwithstanding their apparent superficial resemblance. The question whether the current principles and practices of the followers of Sri Ballabhacharya can be treated to Sri Nimbarkacharya, presents very grave difficulties. It is our purpose to treat the subject fully in future issue of this journal. It will suffice for the present to state our conclusion that the system of Bheda-bheda philosophy in the practical form in which it is presented in the works of the followers of Sri Ballabhacharya is of comparatively modern origin and younger than the system of Sri Chaitanya. There exists very strong evidence to prove that the

current creed—claimed to have been taught by Sri Ballabhacharya, is a later offshoot of the system of Sri Chaitanya although it has even been represented as the original source of the latter in order to explain its resemblances to the teachings of Sri Chaitanya. A thorough study of both systems should help to remove all doubts on this point. There may come a day when the followers of Sri Ballabhacharya will realize the real relationship of their Acharya to Sri Chaitanya Deva and by unreserved acceptance of the teachings of Sri Rupa Goswami will merge in the Church Universal as the humble followers of the Supreme Lord, Who is the original propounder of the religion of pure love. The schismatic differences engendered by time should be capable of being hated by the same agency. The present degeneracy of the church of Sri Chaitanya is mainly due to utter neglect of the study of the works of Sri Rupa Goswami both in U. P. and Bengal. His Divine Grace has been trying actively to break once for all the stupor of a couple of century by his vigorous propaganda embracing all India. Real and eternal Swaraj can be based only on the Truth Absolute. This has been the Teaching of all Scriptures. The writing of Sri Rupa Goswami have made the Truth available to those of the present Age, who want to know the Absolute by the only method that is laid down by the Scriptures themselves. His divine Grace is the one perfectly loyal and convincing exponent of the teachings of Sri Rupa at this moment by his words and his activities. The salvation of the whole world lies in being enabled by Divine Grace to recognise and accept his exposition of the Truth. The way to Truth is only one being identical with the goal.

His Divine Grace is accessible at all hours to persons of all conditions. He talked almost continuously during his stay at Allahabad to those who came to him. Many of the best minds of Allahabad felt the attraction of his personality and paid the homage of their respects to his feet. Among those who were fortunate in being present at these discourses, we noticed the following well-known gentlemen :—Srijuata Harimohan Rai, Advocate Allaha-

bad High Court ; Srijukta Nilmadhab Rai Vakil ; Srijukta Umanath Mukherjee, Excise Commissioner Allahabad ; Srijukta Ganesh Chandra Deva of the U. P. Agricultural Department ; Justice Dr. Surendranath Sen of the Allahabad High Court ; Srijukta Mahendranath Sen ; Srijukta Umesh Chandra Ghose, M. A. retired Professor of Mathematics of Allahabad M.Sc. College ; Babu Chintamani Mukhopadhyaya famous educationist and founder of the Kasi Anglo-Bengali School ; Srijukta Jatindra Nath Sen M. A. the well-known author ; Dr. P. K. Acharya M.A. Ph. D (Leyden) ; Head of the Sanskrit Department of the Allahabad University ; etc. etc.

PROPAGANDA

In Chhotto Nagpur.—His holiness Tridandi Swami Srimad Bhaktibilash Gabhastinemi Maharaj delivered a series of erudite lectures at Ranchi during the month of August in course of which His Holiness addressed public meetings at the local Hari Sabha and Durgamela and also in Hinu and Doranda quarters of the town. Among numerous topics of everyday importance His Holiness dealt with the difference between pure and adulterated devotion, between the mahamantra which is the priceless gift of the supreme Lord and doggerel concocted by erring mortals, the difference between the religion of pure love and the cult of Sakhi-bhek between lust and prema, between the holy Name, the dim reflection of the name and offence against the Name, and other cognate matters. These discourses have set the cultured classes at Ranchi to begin to think seriously about the urgent need of getting rid of these fatal errors that are passing under the name of religion.

His Holiness had during the previous month showed the benefit of his enlightening discourses on the fortunate town of Jamshedpur. The public conscience at these two headquarters of the Division has been aroused from the altitude of indifference by the revelations of His Holiness.

In the United Provinces. His Holiness Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj addressed a large public gathering at the great temple of Bijnor U. P. on the subject of the Bhagabat religion. Swamiji spoke eloquently in English and was most highly appreciated by the audience. His Holiness was pleased during His stay at Bijor to accept the hospitality of Param Bhagabat

Thakur Shahib Srijukta Tikam Singji. His Holiness also expounded the Bhagabat at the residences of Rai Bahadur Srijukta Karam Singji, Superintendent of Police ; Srijukta Kaliprasadji District Judge ; Srijukta Dwarakaprasadji, Zeminder and at the Panchamukha Temple. Srijukta Dwarakaprasadji has been so much impressed with the necessity of the propaganda that he is actively trying for the establishment of a permanent preaching centre at Hardwar.

In the District of Midnapur.—His Holiness Tridandi Swami Srimad Bhaktipradip Tirtha Maharaj in collaboration with pandit Sripad Aprakrita Bhaktiaranga Goswami Prabhu descended from Sri Nityanananda, carried out during August a tour of lantern lectures in the interior of the District of Midnapur. At the special request of the Regent of the Malighat Estate, His Holiness was pleased to address a vast public gathering called by the Regent on the 9th of August on the subject, 'the teaching of Sri Chaitanya,' which was illustrated by lantern slides. The assembled people expressed their highest admiration and gratitude for the instructive lecture of His Holiness. His Holiness visited the following places in courses of his lecturing tour,—Kolaghat, Ranichawk, Midnapur town, Malighati, Narajole, Bhabanipur, Dubrajpur, Piljong, Purusottampur Bilashpur Satsukia, Chandipur and Sangdona.

In the Madras Presidency.

Their Holinesses Tridandi Swami Srimad Bhakti Hriday Ban Maharaj, Srimad Bhaktiranjan Bhaktisar maharaj, Pandit Sripad Ramananda Brojobasi Vidyarnab B. A. and party continued their vigorous propaganda in Vizianagram and its neighbouring villages for a fortnight and returned to Kovvur where the building of the shrine of the foot-prints of Sri Chaitanya deva was now completed. Kovvur is hallowed by the memory of Rai Ramananda, and is conveniently situated for being the main centre of propaganda in the southern Presidency. The interest of the local public has been strongly aroused in favour of the establishment of a suitable memorial of the famous meeting between Sri Chaitanya and Rai Ramananda on the bank of the Godavari, in the form of a permanent preaching centre of the religion of unalloyed devotion taught and practised by Sri Chaitanya deva for the lasting benefit of all animated beings.

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. The Gaudiya Math	129
2. The illusory Energy of God-head	136
3. Who is a Brahmana ?	142
4. At the lotus feet of the Divine Master	147
5. Hinduism in Harmony with Buddhism	149
6. Taking Refuge in God	152
7. Matters of Moment	151
8. Shree Shree Chaitanya Bhagabat ...	157
9. Ourselves	159
10. Invitation	160



Bhaktiranjan Jagabandhu Datta (J. B. D.), the Donor of the Gaudiya Math Temple,
Baghazor, Calcutta.

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

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII

OCTOBER 1930, Chaitanya-Era 444

NO 5.

The Gaudiya Math

THE Gaudiya Math is the embodiment of the highest service of Sri Sri Radha-Govinda made manifest in the modern urban environment by the Grace of the Acharyya. But the Gaudiya Math is not, therefore, any product of the multifarious mundane interests that engage the energies of the modern anthropomorphic City. It has not been brought into existence in the democratic or urban way by the consensus of opinions of any body of individuals of this world. It is the embodiment of the ideal of service of a single individual who does not belong

to this or any Age, nor to this world. By the self-sufficing wish of this single individual the ideal of his service of Sri Sri Radha-Govinda has been manifested in the busiest City of this country in the form of an institution for the practice and propagation of the most perfect service of the supreme Lord.

This institution which owes its existence both as regards initiative and growth to His Divine Grace Paramhansa Srila Bhaktishidhanta Sarswati Goswami Maharaj is steadily winning recognition as the visible manifestation of the

congregational service by the method of distinctive, causeless, spontaneous, unconventional, loving devotion of individuals for the Supreme Lord, the eternal and only function of all individual souls revealed by all scriptures which were practised and taught in the country about 400 years ago by Sri Chaitanyadeva and His eternal associates. It is being steadily recognised that the spontaneous loving devotion to the lotus Feet of Sri Sri Radha-Govinda is the summum bonum on the highest plane revealed in a progressive and more or less explicit form by all the different Scriptures. The summum bonum is capable of being actually realised by sincere Souls by the grace of the Gaudiya Math as the unconditional active spiritual existence on the transcendental plane.

The materialistic activities of this world are not leading the nations towards the universal desideratum but are actually taking them away from it in spite of their seemingly promising appearance. The Gaudiya Math has undertaken the task of demonstrating the practicability of deflecting the course of all activities of individuals and communities towards the Truth by subordinating them properly to the spiritual service of the Supreme Lord. All worldly activities are capable of being brought into time with causeless spiritual service on the transcendental

plane manifested in the activities of the Gaudiya Math.

The Gaudiya Math is the principle branch of Sri Chaitanya Math of Sri-dham Mayapur. The distinction between the Gaudiya Math and Sri Chaitanya Math is all analogous to that between one lamp lighted by another. The Gaudiya Math is the expansion of the Chaitanya Math in a visible form into the heart of this world. Sri Chaitanya Math is eternally located as the original source even when it is manifested to the view of the people of this world, in the transcendental environment of the eternal Abode of the Divinity. The activities of the Gaudiya Math and of the other sister branch Maths are, however, essentially identical with those of Sri Chaitanya Math and are categorically different from the ordinary activities of this world. They are also different from worldly activities that are conducive under the sanction of the scriptures to the attainment of spiritual service. The activities of the Gaudiya Math are the transcendental function itself to which the worldly functions have to be subordinated for the gradual attainment of the summum bonum. The Gaudiya Math is, therefore, a truly unique institution. It is different from all secular institutions and also from all religious institutions that practise worldly activities under spiritual sanction.

The Gaudiya Math is also identical with its founder Acharyya. The associates, followers and abode of His Divine grace are limbs of himself. None of them claim to be anything but a fully subordinate limb of this single individual. This unconditional, causeless, spontaneous submission to the Head, is found to be not only compatible with, but absolutely necessary for the fullest freedom of initiative of the subordinate limbs. This makes the Gaudiya Math as regards its constitution and function different from all other institutions.

Any service that is rendered to the Gaudiya Math has a peculiar power of assimilating the person who renders such service into the spiritual body of the congregation. The congregation of the Gaudiya Math and its sister Maths consists of an inner and outer body. The Maths and their inmates form the inner body. The sincere followers of the Maths form the outer body. The Maths form the regulating body. Those followers of the Maths who are engaged in various worldly activities under their sanction form the regulated body. There is an infinite series of gradations as regards aptitude and sincerity of devotion of individual members. The distinction between the regulating and regulated bodies is merely one of form of function. The degree and quality of voluntary and sincere submission to the Head is the measure of devotion

of an individual occupying any position in either group. The want of sincere submission to the Acharya is the measure of one's aversion to the service of the Supreme Lord.

It is not possible for one who is not completely free from all taint of worldliness to understand the nature of spiritual service or to practise the same by mechanical submission to the Acharyya. The reason is simple. Such a person is cut off from the source of all enlightenment. Plenary spiritual service is performed by the supreme Lord Himself. It is because the supreme Lord happens to be His own Servant that it is possible for such service to exist at all and to be available to the conditioned soul by His grace. The Acharyya is not, however, to be regarded as a conditioned soul. He is the Predominated moiety of the Absolute Integer. Or, in other words, the Acharya is the inseparable associated counter-whole of the Lord though he may class himself as a fragmentary part.

The nature of the Acharyya is Divine. As Acharyya the Lord is the source of the aptitude of the service of all conditioned souls. The conditioned souls are enabled to serve the Lord by the grace of the Acharyya. The Lord is pleased without cause to use conditioned souls in His service of Himself. Those conditioned souls that refuse to

serve the Lord by the direction of the Acharya and prefer to follow their own unguided inclination, miss the service of the Lord and find themselves engaged in the various activities of this world for a selfish purpose.

But the Acharyya has power to reclaim conditioned souls to the free service of the Lord. As servant of the Supreme Lord the Acharyya exercises this function of his causeless mercy in perfect accordance with the Divine Dispensation revealed in the spiritual Scriptures.

There is an eternal chain of Acharyyas. The Divine preceptorial succession is a spiritual process. The real nature of the activities of the Acharyya is not comprehensible to a conditioned soul except by the grace of the Acharyya. Those who are mercifully enlightened are relieved from all doubts and apprehensions which are the offspring of ignorance born of aversion to the service of the Lord under His own direction as Acharyya. It is not possible to make the nature of Divine service' comprehensible to those who are not actually in the state of grace just as it is not possible to convey the idea of light to one who is blind from his birth. By his very constitution the conditioned soul is but conditioned. He is wholly dependent on the Absolute Lord for his existence and function. He is constitutionally incapable of

servng the Lord by his own right. But he is also constitutionally capable of being made to serve the Lord by the power of Divine Grace. He is also so made that he may or may not avail of Divine Grace when it is actually offered to him.

There are thus two uncertain factors on which the redemption of the conditioned soul depends viz. (1) the causeless grace of the Acharyya which is identical with Divine Grace and (2) the voluntary acceptance of Divine Grace by the conditioned soul. There is distinction between the grace of Godhead as Master and Acharyya. Godhead as His own servant or Acharyya can enable the conditioned soul to accept the Grace of Godhead as Master. The Acharyya is eternally engaged in imparting to all conditioned souls the inclination to accept willingly the Grace of Godhead as Master.

The Acharyya does not compel such acceptance. But it is nevertheless in his power to grant the inclination to the most undeserving and disinclined souls. The present activities of the Gaudiya Math and its sister Maths are a manifestation of this special grace of the Acharyya. This phenomenal world and its activities are also Divinely ordained to enable conditioned souls to realise the necessity of the acceptance of causeless Divine Grace for being freed from the conditioned state. But in the

arrangement of the phenomenal world the conditioned soul is left to the method of residual discovery by being allowed to follow the bent of his unguided inclination by his own voluntary choice, which necessarily takes a long time to succeed and whose success is not pre-ordained. The activities, inmates and the Math itself are thus identical with the unambiguous form of the spiritual service notwithstanding their liability to being mis-understood by the misguided judgment of worldly-minded people.

They may be spontaneously intelligible by actual participation in them by complete submission to the Acharyya. This is what is being done in the Maths of pure devotion for their inmates. Everyone is being asked to become an inmate of the Maths for good by free choice. Everyone is being taught in practice the real meaning of the life led by sincere servants of Sri Sri Radha-Govinda by the manifested activities of the inmates of the Maths.

The Service of Sri Sri Radha-Govinda is the highest form of spiritual service. It is the desire of Sri Gour-sundar to make available to all of us nothing less than this highest form of the Divine service. The Supreme Lord Himself taught this only function of every perfectly pure soul in all its gradations by precept and example. The esoteric meaning of devotion is

expounded by Sri Rupa Goswami Prabhu. The words of Sri Rupa are further explained by Sri Jiva and the succeeding Acharyyas. Thakur Bhakti-vinode in our Age has been most consistent and lucid exponent of the principle of unalloyed devotion manifested to this world by the writings of Sri Rupa and the Acharyas. Sri Chaitanya Math and its branch establishments have made available to all the opportunity of the complete realisation of the state of pure devotion to the lotus feet of Sri Sri Radha-Govinda in our present life.

No other institutions profess to teach the unalloyed service of Sri Sri Radha-Govinda. Every other institution teaches something else than such service. This need not be so. It is practicable and desirable to bring about a change in the spirit of every institution so as to make it into a practising centre of the service of Sri Sri Radha-Govinda.

The life led by the inmates of the Gaudiya Math is a matter of Supreme interest to every one of us. It is not possible to convey the adequate idea of it by description. It is necessary to live under the roof of the Math with a perfectly open mind to realise the spirit of its atmosphere of pure service. The Gaudiya Math is not the place for those who are disposed to be merely critical. They will not find anything

that is flattering to their passion of destructive criticism. Those who are sincerely desirous of learning to live a life of service and are prepared to put forth their serious endeavour in all real humility for this purpose are sure to be benefited. It is easy to be disappointed. Only the superficial aspect of life is open to the inspection of our material senses. Our own superficial view may be hastily mistaken for the thing itself. Patience and sincerity for the purpose of knowing the Truth when He chooses to appear to us are necessary if one is really desirous of serving Him.

Sri Sri Radha Govinda is the centre of all activities of the Gaudiya Math. The inmates have no other duty excepting the service of Sri Sri Radha-Govinda. The service of Sri Sri Radha-Govinda consists of two distinct functions viz., (1) *kirtan* and (2) *Archan*. The *Archan* is the ordinary form of worship. It appeals directly to all the senses. The Holy forms of Sri Sri Radha-Govinda stand manifest to our view ready to accept our service. This is effected in a very simple way. The worshipper regards himself as the servant of Sri Sri Radha-Govinda. The house belongs to the Lord. The food is prepared for the Lord. Money is employed for the maintenance of the household of the Lord. The servant may accept only after the Lord has

been served whatever the Lord is pleased to allot for his maintenance. The servant must have no relationships except for the service of the Lord. He must own no master except the Lord. He has to procure the necessaries for the service of the Lord by begging from door to door as it is the only duty of every person to give voluntarily their all for the service of the Lord with no expectation of any return. They are to offer to the Lord, whatever is obtained in this way and reserve nothing for their own personal use. They are to accept whatever may be given to them from day to day by the Lord for their maintenance. But they must not have any thoughts for their own maintenance. This is realised in practice by unconditional submission to the Acharyya. Every institution should try to approach this model set by the Gaudiya Math. But the ideal cannot be fully realised so long as every worldly relationship is not actually subordinated to the worship of Sri Sri Radha-Govinda.

For example there need be no arrangement for the teaching of the physical science for the amelioration of the worldly condition of those who do not serve the Lord to prevent their consequent physical discomfort. The service of Sri Sri Radha-Govinda is capable of relieving every form of distress. The study of the sciences must not be

allowed to be abused by intending the same for offering a semblance of relief to those who refuse the offer of real relief. The Science should serve Sri Sri Radha-Govinda by placing themselves at the disposal of the Acharyya. By the grace of the Acharyya it should be feasible to employ them in the service of Sri Sri Radha-Govinda, if we are really convinced of its supreme necessity. But even if say a medical College is placed at the disposal of the Acharyya as Medical College it will not, thereby, become a Math. It will no doubt be prevented from going against the purpose of the Math. But whether any of the physicians or patients of such Medical College will ever choose to give up all connection with the feeder-institution by entering one of the Maths for the wholetime service of Sri Sri Radha-Govinda will still depend on the grace of the Supreme Lord.

The institutions of this world go astray as soon as they ignore their constant and complete dependence on the

source of them in the realm of Truth. It is this latter that is made manifest in this world by the grace of the Acharyya to serve as controlling centres of all world-activities. The Gaudiya Math is such controlling centre. There is no chance of all the institutions of the world being ever converted into so many Gaudiya Maths. They are capable only of placing themselves under the spiritual guidance of the Acharyya and being thereby made to serve his secondary purpose viz. of supplying need of a real objective in the workings of those institutions. These institutions will exist in their present forms as long as there is such a function to be performed by them in the complete scheme of Providence. Their existence would also be justifiable from this point of view. But they cannot be converted into so many Gaudiya Maths because their function is superfluous on the higher plane which is free from all defect and want.

(To be continued.)

The Illusory Energy of God-Head.

(By SRIJUT KISHORI MOHAN PAUL B. L.)

IN the Gita, addressing His bosom friend Arjuna, Bhagaban Sri Krishna has said, 'My dear friend, this Illusory Energy consisting of the three-fold mundane quality is supernatural and may hardly be overcome. Even the gods and the sages (Rishis), not to talk of men and other lower beings, can hardly get rid of her infatuating influence. Only those who make absolute surrender to me may overcome her. Hence it is that Srila Narrottam Thakur has said, that the Illusory Energy though vanquished can not be got rid of, except by the grace of *Shadhus*. Barring the devotees who have completely surrendered themselves to the feet of Sri Krishna, no one has the power to get rid of this Illusory Energy of Godhead consisting of the threefold mundane qualities of 'Sattwa' 'Rajas' and 'Tama'.

In the Srimad Bhagabatam we find that when by the churning of the ocean ambrosia was obtained, a violent quarrel arose between the gods and the demons as to the distribution of the same. Anxious to have the first taste of ambrosia, when the parties came to blows, thereby igniting, as it were,

the all destroying universal conflagration, Lord Vishnu, in order to deceive the demons and preserve His creation, appeared in the form of a fascinating woman by His Illusory Energy. This wonderfully beautiful woman captured every heart by her fascinating side-glance and sweet smile and infatuated the whole world. With a most melodious accent and winning smile; this lady whose beauty surpassed that of the god of love, addressed the gods and the demons thus : 'O ye gods and demons, why have you lit this deadly fire of war? Let me mediate between you and settle your disputes'.

Not to talk of other insignificant creatures, the whole universe and even the great-great-grand father Brahma was fascinated by the Illusory Energy of Godhead. The Devas (Gods) and the Asuras (demons) charmed with her sweet words agreed to her proposal. Most wonderful is the influence of Vishnu's Illusory Energy. Not only the Gods and the demons but all animate and inanimate beings of the whole world being fascinated by her influence mistake their gross bodies of flesh and blood to be their real selves, forget God-

head, consider their fragile wife, son, daughter, friend, wealth to be their life-long companions and thereby burn within themselves with the threefold misery attending upon birth and death, fear and disease etc.

In the Gita Lord Sri Krishna has said that residing in the hearts of all Jivas and overpowering them with the influence of His Illusory energy He is grinding them like machines. It is only those that have surrendered themselves to the feet of the spiritual guide who can extricate themselves from the influence of the deluding power. The spiritual guide is not like one blind man leading another blind man and ultimately both of them falling into the ditch. He who has obtained full realisation of the Vedas and completely surrendered himself to the God-head is alone the proper guide.

In this world of delusion no pleasures are real, because they are all transient, and like the water bubbles or the mirage in the desert disappear in the twinkling of an eye. No sooner is one desire satiated than another takes its place to burn the hankering heart with fresh tortures like the throwing of clarified butter into the sacrificial fire.

A man may be blessed (?) with every worldly fortune but he is not free from the pangs of sensuous desires which are sure to pinch him every now and then.

Hence he who wants to get rid of this ~~hardly-to-be-overcome~~ Maya, must surrender himself to the feet of a Sat-Guru. Otherwise under her deluding influence, he will sometimes by doing virtuous deeds, ascend Swarga, and at other times by doing sinful deeds, come down into hell, and thus revolving in the wheel of births and deaths, burn with the pangs of sensuous desires. The characteristics of a 'Sat-Guru' being understood it becomes necessary to grasp the right meaning of self-surrender at his feet.

In the Gita we find that we should make humble obeisance to the 'Guru', serve him wholeheartedly and submit reasonable spiritual questions to him in order to get at the Truth Who will enable me to know 'who I am,' 'what my real nature is', 'where I was,' 'why I have come into this world and where I shall go.—I am very, very mean. I beseech the Guru to kindly enlighten me with a right understanding of these spiritual issues so that I may cross this ocean of the world in safety. When the sincere disciple in the spirit of full submission drinks with his ears the nectar of spiritual instructions from his Gurudev and renders him whole-hearted service, all his gloom of ignorance, due to Maya disappears and he becomes immune from the influence of the Illusory Energy.

The sight of this charming lady created a strong carnal desire in the

hearts of the demons, on the other hand, it excited a sense of devotion in the hearts of the Gods who looked upon her as the mother-goddess of the whole universe. A child when placed on his mother's breast, sucks out the most sweet milk therefrom, but a leech, if placed thereon, extracts blood in place of milk, according to its inherent nature. Infatuated with Vishnu-Maya, the demons like the leeches, instead of finding anything Godly in that charming lady, took her to be an object of their sensuous enjoyments, passed side glances to her and in a laughing mood, addressed her thus, "Beautiful lady, come to us. We are your servants and we will submissively carry out what you will be pleased to dictate to us".

But, on the other side, the Devas (gods) looked at this enchanting lady with the eyes of a baby looking at its affectionate mother. The result was that in the long run, these wicked demons, like the leeches being carnally enamoured of her, were deprived of that rare heavenly nectar which they were fighting for. While the Devas like the children were allowed to taste the same, gained strength thereby and began to roam about merrily.

The whole mundane universe is in the clutches of Vishnu Maya. This world is a prison and the Jivas are the prisoners. Under the infatuation of 'Maya' some are posing as kings others

as subjects, some as masters others as servants etc. Just as on the stage the sweeper Rama Bagdi sitting on the throne plays the part of Maharaj Haris Chandra, and Shama Dom of the same class, playing the part of the queen Saibya may shed tears for the sake of her snake-bitten child and thereby simultaneously excite both pleasure and pain in the hearts of the audience ; but again in another moment both appear in their true characters as sweepers behind the scene, so on this worldly stage under the influence of 'Maya' some jivas are acting as 'Devas', some as demons, men, animals, birds, insects, serpents etc. When the gods Nala-Kuber were busy with their ribald sports in the water with the celestial nymphs (Apsaras) they attracted the notice of that great Vaishnava, Narada Muni who cursing their beastly conduct in atonement for the offence committed in his presence, changed them into the likeness of two Arjuna trees, (Jamalarjun) of Brindaban. Ahalya Devi was changed into stone by the curses of the great Rishi (sage) Goutama. Jivas due to their aversion to God-head, beguiled by the influence of Maya, pass through eighty-four lacs of different births as the result of their atheistical worldly activities (Karma). They sometimes ascend to heaven and there after fall down into hell. When wondering from birth to birth, if on any occasion by good luck,

any of them happen to come in contact with the 'shadhus' (saints), they receive spiritual lessons from them which dispose them to render services to Krishna and His associated counterpart, the Guru (spiritual preceptor). It is then and then only that such fortunate individuals are enabled to escape from the clutches of this Illusory Energy of God-head.

The power of Vishnu possesses two distinct aspects viz. 'Para' and 'Apara'. The former is the esoteric eternal or real aspect and the latter, the external or illusory aspect (Maya). This Apara energy fascinates the Jivas and bind them fast in worldly chains. While the internal energy or 'Para' sakti cuts away these worldly chains and imparts devotion to God.

Empiric knowledge can earn for us only a transitory sensuous living which vanishes into nothingness like a nocturnal dream in no time. Educated in the knowledge of money-making in empiric philosophy, sciences, arts, astronomy, medicine &c. we may vaunt as erudite scholars or as successful persons. But all our glee quickly vanishes into the womb of time. In a short time every success becomes lamentable and unsatiating confusion. The knowledge that inheres in attachment to Krishna is the only real knowledge and is called 'Para-bidya' or Brahma-bidya (सा विद्या कर्मतिर्यया). In the Gita, Lord

Krishna has said to Arjuna that earth, water, fire, air, ether, mind, empiric understanding and the perverted ego are the eight varieties of my external energy (Apara Prakriti) besides which I have got another superior internal energy (Para Prakriti) which, like the thread of a garland of pearls, supports the universe. This is the spiritual energy of which the Jivas are the manifestations.

Jivas under the shell of Maya act in diverse ways on this world-stage. Like a puppet in the hands of a skilful juggler being made to dance within different gestures and postures according to his will for the satisfaction of the spectators unsuspected by them, Jivas enamoured of the threefold attributes (Sattwa, Raja and Tama) of the deluding Energy of Vishnu, laugh, dance, weep, and shout like men possessed without being able to see the hand of the Enchantress pulling the wire from behind by the will of God-head.

Therefore he is the most wise and intellectual person who instead of playing the part of a mere acting doll on the world-stage is able to catch the purpose of this life which is to know and serve Sri Hari. Otherwise our performances are like the frantic attempts of delirious patients struggling to get at the tub of poisoned water to allay this unappeasable thirst of worldly desires. At these derelious activities of the conditioned

souls, the spiritual doctor, Sri Guru deva sheds tears of pity and by the chant of the Name of Sri Hari, invites them to the protection of the Same.

As soon as a child is born the relations and neighbours rejoice as if it will remove all the sorrows and afflictions of every body. But alas ! no one of them think of the inevitable end as they join the merry-making with light heart. But before perhaps a few months have passed, the child is carried away by the cruel hand of disease and in place of joy, the gloom of sorrow darkens the home and neighbourhood. The neighbours come to sympathise with the parents, curse the god of death, as being unaccountably jealous of their happiness. It appears to them to be a great pity that the god of death is no good dispenser of justice because he does not look to the equity, *i. e.*, convenience and inconvenience of men, in disposing of cases under his care, but strikes the mortal blow in and out of season, according to his cruel whim. They are forced to content themselves with the poor consolation that these are all the dispensations of Providence which happen to the lot of all, hence we need not be sorry for the inevitable.

Therefore the Scriptures say that in this world of illusion, barring the eternal service of Godhead, everthing is transitory and no permanent relationship can be established between any

two mundane entities. Forgetting His service and falling under the clutches of 'Maya' in consequence thereof, the 'Jivas' are found to be suffering the three-fold miseries in this world. Forgetting Godhead and their own real nature and mistaking as their proper selves the mask supplied by 'Maya' in the shape of the physical and subtle body, the 'Jivas' pose as kings, queens ministers, judges, butlers, methars, rich, poor, high and low, etc. Devotion to Godhead being eliminated, evrything is illusion under her influence, the Jivas are made to look to their cloaks of flesh and blood as objects of their permanent concerns, thereby bringing all the miseries of this world upon their heads. There is no other royal road to get rid of this 'Maya' save and except the grace of Him who is her Lord. On coming into this world of 'Maya', the Jivas, instead of considering Sri Kristina to be the sole Enjoyer of all things and of their own selves, themselves pose as sole enjoyers and in attempting to do so, incur the punishment of misery. When by the grace of the spiritual preceptor, the influence of Maya is dispelled, the Jivas are enabled to see with their souls' eyes that they are the servants or objects of enjoyment of the one Omipotent Godhead. Like a match-maker establishing relationship of husband and wife between the bridegroom and the bride, the spiritual Preceptor

establishes their relationship of eternal service between Jivas and their master, Sri Krishna. Sri Krishna is the only object of our worship (सम्बन्ध). Devotion to Him is the only means of attaining Him (अभिधेय). The attainment of Prema or spiritual Love to His feet is the final goal to be arrived at (प्रयोजन). The spiritual Preceptor is instrumental in making the 'Jivas' realise this whole-hearted devotion to their Lord Sri Krishna. As in the case of a poor man seeking the favour of a millionaire, it behoves him to have recourse to his agent who is conversant with the ways and means by which he (the millionaire) can be satisfied, so in order to be admitted to the grace of the Lord of the universe, one must take recourse to the spiritual Preceptor who, as Agent or associated counterpart of the Lord is fully authorised to bestow His service and who is himself completely immersed in His constant service, and seek for initiation from him.

In this world of ours, the relationship that subsists between objects is of a transitory character. There can be no permanent pleasure here. All our joys are ephemeral and all our attractions towards one another, that of the father towards the son, of son towards the father etc., are actuated by selfish transitory motives, as the result of which sometimes we see a husband showing an utter disregard for his once loved wife and even considering her to be merely

an object of his sensuous enjoyment, or the wife in her turn simulating a false devotion for her husband in order to secure ornaments etc. We even find a son imprisoning his dear father to secure the throne and the faithful servant running away with his master's hoarded wealth after applying the knife to the latter's throat. One friend sometimes poisons the other to misappropriate his all. In this world of 'Maya', all the sentiments and relationships are of the unwholesome and transitory order and being based on unwholesome material interest cannot afford real or lasting pleasure.

Therefore, when by the grace of the true spiritual Preceptor we are enabled to get rid of the enthrallment of 'Maya' and have an insight into the nature of God head and His absolute realm, it is only then that we have the taste of that eternal bliss which is Divine and free from the circumscribed functions of the physical senses and where there is no unwholesomeness of this mundane plane. There the five varieties of mutual relationship viz. 'Santa', 'Dashya', 'Sakhya' 'Batsalya' and 'Madhoora' are altogether wholesome and eternal. The threefold miseries of this mundane world due to birth, death, disease etc., have no place there. The realm of Vaikuntha is not lighted by the earthly sun, moon, stars, fire or lightning but is self-effulgent with the light of billions of original suns. There

all are extremely happy in the service of that Divine Personality of all embracing knowledge and bliss, Sri Krishna and all are there His eternal exclusive servants. Mundane sorrow has no place in the land of the eternal and those whose devotional eyes have been opened by the grace of Sri Gurudev can see with their help the eternal pastimes of Sri Krishna in Vaikuntha. There Sanaka, Sanandan and all the Holy sages worship Sri Krishna as 'Para Brahma'. Raktaka, Patraka and other servants serve Him as Master. Sridama, Sudama, Vasudama and other

cowherds tend Him as friend. Nanda and Jasomati serve Him as their Son. Sri mati Radhika, Lalita, Bishakha and other spiritual maids of Braja wholeheartedly serve Him as His eternal consorts.

It is devotion to the spiritual preceptor and no other method that can alone extricate us from the bondage of Vishnu-Maya and secure for us the eternal service of Sri Krishna in the eternal realm of Goloka, where Sri Krishna abides with His servitors and all His Divine Paraphernalia and eternal bliss which flows from the service of the Divinity.

Who is a Brahmana ?

(Continued from P. 126 Sept., 1930)

The spiritual community of individuals possessing the higher life can have no organisation nor objective that are definable in terms of limited, mundane relationship. Complete freedom of the individual is the distinguishing characteristic of such a society. In the spiritual community one individual is related to another exclusively by the bond of service. No one seeks to dominate over another. The humblest of servants possesses the highest natural

authority which does not require to be defined and declared by any code of so-called written 'laws'. The pure heart instinctively recognises the need and accepts the helping guidance of another pure heart in rendering unconditional, exclusive service to the common Master. The *daiva varnasrama* 'institution' thus consists of one varna or class *viz.*, that of the spiritually disposed (Brahmanas).

It is irrelevant to oppose the arrangement on the ground that it possesses

no apparent worldly utility nor even any tangible formulation of its own constitution. Its advocates never claim such demerits for the system. It is only the fleeting institutions promising deluding worldly advantages that strive mischievously to go against their inevitable mortal nature by the construction of shady dams and dykes which strangle them to assured death at the moment of the greatest transgression.

The great point that has to be borne in mind and which is to be honestly and consistently applied in practice in order to be able to enter into and continue the higher life is that the present worldly life with all its million tempting concerns has no positive value for our souls. In this world we can but be only usufructuaries of seeming possessions and we can never be real proprietors. If we choose to forget this fundamental condition of our usufructuarial position that it is not destined to become possessory we are punished for such wilful transgression by having to suffer all the evils of an unnatural position. The camp life of this world cannot be converted into the natural eternal life by any kind of modifications. Any plan that is directed to this wrong end is bound only to multiply the difficulties of a radically irrational existence. The worldly life is a probationary period to test our fitness for

being relieved of its necessity by the substantive tenure.

Every 'stable', 'organised' institution of this world tends to obscure the essentially unstable and dissolving nature of the concerns of this world and thus perpetuate our ignorance of the really stable and natural life whose very existence is perfection and which requires no artificial props and helps for its continuance or improvement. But if the experiment to live the eternal life delineated in the Scriptures be made by worldlings it is bound to end in Chaos. The impure mind cannot be made pure by merely disowning its salutary conventions. So long as the corrupt mind is not fully prepared to behave rationally in every way it is bound to find itself surrounded on every side by impassable barriers to all its activities.

The ideal is, therefore, not to be sought in the direction of a perpetuation of the slavery of untruth which is the real nature of the physical and mental expectation, but to recognise and try to learn and by learning remove the cause of the present miserable state. This is not pessimism although a section of the materialistic philosophers are never tired of dining into our ears that it is so. The truly pessimistic attitude is one of despair regarding attainment of the higher life. The incurably pessimistic attitude

is that which is not even prepared to admit the possible existence of any higher life that is categorically different from that of the average worldling.

The terribly silly cant that holds in eternal bondage the intellect of aspiring humanity is the familiar sibboleth of the conquest of Nature by man. The barren implications of this shallow mis-conception require to be fully laid bare before the world can agree to see things as they are. The pursuit of the wild goose must cease. It is not pessimistic to believe in this consummation. Dishonest speculation can never provide the remedy for the fell disease of worldliness and is for this very reason deliberately resolved not to recognise the disease itself. From this attitude it is only one step to begin to hug the disease.

Let us once for all get rid of the irrational perversity that prefers the bondage of untruth to the service of truth. The service of truth, indeed, always appears in its plain garb of service. The bondage of untruth presents itself as in the garb of mastery over Nature. The vain tiny intellect of man is impelled by its innate littleness to over-estimate its own magnitude. This constitutes the offence of its rebellion against the Truth. The same impulse that leads it to go against the Truth induces it to accept the bondage of untruth by reason of its impotent and irrational desire for domi-

nation which is held out by the latter. Thus the hypocritical and truly ignorant life is born and nursed to its destruction.

This tragedy must be properly realised we are really disposed to seek the Truth for the purpose of serving Him. Then and then only shall we be able to avoid the pitfalls that have been provided by the false prophets of worldliness to encompass our ruin. The Truth does not offer Himself to us for our passive acceptance. He offers us only His willing service. He has to be wooed and won. If we choose to be indifferent to Him He fights shy of us. We must not suppose that it is the business of the Truth to appear to us of His own accord and also make us recognize and welcome Him. This cannot be the attitude of service. It is the attitude of the master. Slavery is not the denial of mastery but of service. There can be but one Master because no one can serve more than one. The show of service that is rendered to many masters, as in this world is no service at all but slavery.

The seekers of 'freedom' also would go astray and end in slavery if they choose to prefer untruth to the Truth. It is worth every body's while to try to find out, that is to say to seek the service of the real Truth. He who will not do so, will not earn 'freedom' but 'slavery' by his aversion to the Truth.

The only freedom is the service of the Truth, the service of godhead. It is necessary to realise this and to try seriously to find Him. It will not do to say that it is not possible to find the Truth. Any person who will deny the possibility of our being able to know the Absolute should be set down as the real enemy of the Truth and the only pessimist. No good can come out of the advice of such a person which is a counsel of despair. If we ever take notice of his warning it will be for the negative purpose of being on our guard against his specious fallacies.

One who is disposed to seek the Truth is led by the Truth Himself to His servant who alone can instruct him regarding the search. The truth cannot be found by any person who is not prepared to search for Him. So the novitiate under the spiritual guide who is no other than the servant of Godhead is the only method of finding the truth. One who repairs to the spiritual Guru for finding the Truth with the object of serving Him is admitted by the latter to the study of the Scriptures by the method of serving submission. In proportion as the disposition to serve the Truth manifests itself in the learner the meaning of the scriptures is realised. In other words it is not the information contained in the scriptures that is of value, but only the disposition that all the body of informa-

tion inculcates. If and when the disposition is actively established the necessity for acquiring knowledge by any indirect method is eliminated. In the self-realised state there is no trace of ignorance which requires to be removed by the process of study.

When the disposition to serve the Truth fully manifests itself then and then only the Spiritual teacher is in a position to impart the Spiritual vision to the disciple. The Spiritual vision is thus closely associated with the disposition to serve. The Spiritual vision cannot, indeed, be had except by grace. The disposition to serve implies this. Hence the necessity of *Diksha* or initiation by the Spiritual preceptor. But the *Diksha* should not be supposed to be a limited worldly process. It stands for the eternal and continuous necessity of grace by which alone our spiritual vision can be obtained and kept up. *Diksha*, therefore, belongs to the category of eternal entities and the substantive process is not really intelligible except to the initiated.

Diksha, therefore, marks the high-water level of spiritual pupilage to which the ceremony of *upanayan* seeks to introduce. *Diksha* is the higher process and implies *upanayan* as its preliminary. The disposition is the only thing that matters. The *upanayan* of a person after *Diksha* by the *Pancharatra* method brings out clearly this true

meaning of the ceremony of investiture with the Holy thread. It demolishes the theory of seminal *i.e.* hereditary spiritual community. It puts the whole system into relationship with the spiritual guide by vindicating the supreme necessity of grace as the only sanction underlying all arrangements.

The student prior to his attainment of the grace of the spiritual preceptor in the form of *Diksha* has only a probationary status. The student who is admitted to the study of the scriptures after *Diksha* occupies the higher plane to which the probationer has no access. This makes the *Daiksha Savitra* ceremony categorically different from the *Shoukra savitra*. The second birth ceremony of one who has already attained his third birth is merely doing over again what has already been done before. The *Daiksha* Brahmana is alone entitled to perform direct spiritual service. The twice-born student who has received only the *Savitra Sanskara* by reason of his seminal birth is not entitled to the worship of Vishnu which is the only function of all Brahmanas. Finally the *Savitra Sanskara* on the strength of seminal birth permitted by some of the *Grihya sutras* and *Dharmashastras*, is forbidden in the Kali Age due to the degeneracy of the hereditary Brahmanas. The *Diksha* provided by the *Pancharatra* confers the tentative

vision of spiritual service which is perfected by a course of training under the spiritual preceptor represented by the process to which the candidate for spiritual living is introduced by the *savitra sanskara*. This is the only dispensation authorised by the scripture for the present controversial Age.

It is now possible to deal with the popular fallacy that one can be a Vaishnava without being a Brahmana. This castial view of Vaishnavism and Brahmanism requires to be discarded once for all if one is sincerely inclined to understand the true spirit of those institutions. The Brahmana is not a person of this world. The true Brahmana must be a constant and exclusive worshipper of Vishnu *i. e.*, Vaishnava. The mere twice-born is not a Brahmana. The Brahmana is the Vaishnava in embryo. The Brahman is the disciple of the Vaishnava. But he is not entirely above all activities of this world as the latter is. The Brahmana has still got to discharge a duty to the secular society. This duty consists in instructing all classes of society in the principles of the Truth. This is the practical side of his discipleship under the Vaishnava preceptor. But all this also applies only to the spiritual or *Daiksha* Brahmana and not to the hereditary Brahmana who is not recognised by the scriptures as possessing the spiritual nature especially in the Kali Yuga. (To be continued)

Hinduism in Harmony with Buddhism

[By Dr. H. W. B. Moreno]

The writer follows Sankaras philosophy in his interpretation of Hinduism. There is a great resemblance between the methods of Buddha and Sankara, Neither the Buddhistic view nor that of Sankara attempts to describe the function of enlightened soul or the transcendental Personality and Activities of Godhead. In this sense both points of view may be regarded as essentially speculative. Their special excellence consists in their masterly analysis of the deluding nature of mundane existence. Their analysis follows the direction of Vaishnava philosophy in a remarkable degree without, however, coinciding with it fully. The conclusions drawn by them from the analysis of relative existence are not accepted by the Vaishnavas in so far as they are incompatible with the eternal relationship of spiritual service that unites the pure soul to his Master and Beloved in the realm of the Absolute.

—Ed.]

In all Religions there is essentially harmony; for they go to make up the different chords that vibrate to the Music of the Divine. In Hinduism and Buddhism there is harmony more pronounced, more striking, than can at first be realised. After all, these two religions have arisen from a common source, the Vedas, or the Sacred Scriptures of the East. Buddha was a great Philosopher as was Sankara, the Teacher, who may have come centuries after. They both drank deep of the same Fountain of Wisdom; and each in his turn, gave a rich stream of knowledge to mankind.

To understand more fully the Philosophy of these Faiths we must probe the foundations of the two Religions. The essentials of Hinduism are: The Universe and all that is contained in it is illusion, falsity; that to understand this falsity (*Maya*) one must look for the Real that transcends the Unreal.

This is achieved by meditation or concentration. The Reality is one, besides it there exists nothing, in the Universe (*Sangshar*). The state of bliss is achieved by the light of Wisdom, which is eternal rest and peace (*Ananda*). The three pathways to supernal bliss is by Good Works, in not looking for reward, either here or hereafter, by Devotion or Love, by True knowledge or Wisdom, which includes Meditation or Concentration.

In Buddhism these great principles are similarly outlined. In this world there is suffering. The Cause of Suffering is Desire. There is an Ending of Suffering and the way out of suffering. The way out or the Eight-fold Path consists of Right views, Right Intentions, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Concentration, Right Rapture or Bliss. In seeking to explain these Truths, the

greatest difficulty lies in the interpretation of the words used in Buddhism. Most of the Religions of the East suffer from a mistranslation of the words commonly used in them to embody certain principles ; hence it is very difficult to translate the Mahomedan salutation at meeting or parting "Salaam Alaikum" which is interpreted : "Peace be with you", "God's blessing rest on you", "May peace and safety be with you" and so on and as forth ; yet these translations convey only a fraction of the meaning found in the salutation. Again take the word "Maya". It is translated as illusion, Delusion, the falsity of the Universe around, yet not a single translation conveys the full significance of the term.

In Buddhism as well the word "suffering" (*Dukkha*) has more in it than is conveyed by the English translation. The knowledge of Suffering should mean, that the whole Universe is topsy-turvy, upside-down. We do not see things aright in this Universe. Like the rails on a track, which have been contorted, owing to some train having been wrecked on it, the rails are all awry and unlike the level parallels they were before. We see things all twisted and turned about ; this is what the Buddhist means when he speaks of Suffering. We suffer because things are all wrong around us. Why do we suffer and go away ? Because

Desire or Passion makes us so ; attachment to the world and its surroundings enmesh us in this falsity and makes things appear to us real which are false. How similar is this to the theory of *maya* or illusion in Hinduism. Does not Desire for this *Sanshar* or Universe tie us to this falsity ?

The Hindu in the outlining of his Philosophy states that the great Truth is to know the Real, who is one for all else is nought. So says the Buddhist, but in more elaborate language, enunciating his theory of definite principles. He holds that we must have right views of the things around us, which are false and unreal. We must then have right intentions to release ourselves from this bondage. We do this by right speech, by a right form of conduct and by a right manner of living. To attain to the One, we again need right effort and right concentration ; when we have so meditated we have right Rapture or *Nirvana*, which is a state of complete negation of all that is in the Universe ; it is the blowing out of all the flames of false desire and false knowledge. We then become the Buddha or enlightened. We are in Wisdom and in Bliss with the infinite. This is what the Hindu means when he says that by Good works, by Devotion or Love, by Divine wisdom we are in union with One Whom to know is to be.

There is one elaboration that has to

be understood in Buddhism in relation to the true understanding of the One. Sankara, the Teacher, held that to arrive at definite proposition, one had to deny that it belonged to anything that was within the bounds of human knowledge. "It is not, it is not, it is not," he says, (*Neti, Neti, Neti,*) to all you imagine that it is ; and when you have exhausted the list of attributes you advance and have received a denial for each one, you arrive at a glimpse of the Knowledge of the Infinite.

Buddha says, It is neither a fixed Reality nor an unalterable Entity ; but is always in flux. If It were fixed It would yet be conceivable as an Entity and comprehensible to human understanding. "It is not even a Reality", says Buddha, and leaves the bewildered mind, stupefied in amazement. It changes as all things change ; not for a moment can it be understood ; nor can the mind reach It in comprehen-

sion. Such a conception of the Infinite leaves again the mind staggered in amazement. Sankara, the Teacher's definition is elaborated to the summit of human intelligence. Buddha lifts us to the broad expanse beyond, where the intelligence can only dimly look on what is below and gaze in wonder at the endless heights above. Both have their own methods of elaboration of the underlying principles ; Buddha, however, transcends what the human mind can scarcely reach or realise.

Is there not then harmony, deeper than we imagine in these two great Religions ? Indeed there is ; and the discord we find between the holders of each Faith is man-made and is, therefore, puny and pusillanimous. What is Divine lies in both Faiths and shows a unity that comes from above, beyond what narrow minds cling to in blind prejudice and error.

Matters of Moment

Religion and State :—The democratic ideal of the state is based on the so-called *common* will of a *people*. As soon as the worldly advantages of cooperation are realised, number of individuals may tend to combine and form themselves into a *community* for securing such advantages. The State is one such association. The most distinguishing characteristic of the state is that it is closely connected with a particular country. This Geographical basis of the State renders practicable the provision of military and naval regulation and defence which cause general insecurity and warfares on a big scale. Any principle that is opposed to belligerent territorial patriotism and thereby tends to reduce the danger and evils of war is regarded by 'Statesmen' as opposed to the 'interests' of peace and progress, and, on that account, worthy of being hampered, discouraged and even altogether suppressed by the sheer brutal force of the community placed at the disposal of the State for promoting general well-being.

The services to humanity that are ordinarily claimed to have been rendered by the despotic territorial State ruling by brute force are as difficult to prove as any claim of utility on behalf of any

other worldly institution. 'Statesmen' and 'anarchists' differ hopelessly on almost every point and it is impossible for the reason of man to decide on the issues.

Therefore, the argument that in consideration of the undoubtedly great services that are, and have been, rendered to man by the despotic territorial State its imperfections which are neither serious nor irremediable should not weaken the general loyalty of the people to the institution, need not produce a final and satisfactory conviction.

The object of religion is wider than that of the secular State. 'Statesmen' are so enamoured of the latter that they sometimes go even so far as to declare the very existence of religion as a menace to the safety of the State and accordingly to advocate the suppression of religion *in the interests* of the State. These Statesmen, who are never tired of advertising their own *toleration, liberalism* and every other good quality would not like if any one in pursuance of the same logic have the hardihood of fighting them with their own weapons by advocating the wholesale suppression of the State on the ground of its being incompatible with the higher object of religion.

The subordination of the Church to the State is regarded by modern statecraft as sacrosanct *in the interests of both*. If A is subordinate to B there can of course be no want of *unity* in a world inhabited only by A and B. But can this *unity* be also in the interests of A in the same way as of B ?

The ideal of *non interference* with religion once regarded by statesmen as the best theoretical policy is now considered as not always *admissible* even in theory. If religion do not *interfere* with the State *in any way* it is only then that the State may try to be indifferent to religion. But if State and Religion both claim our undivided allegiance, as they really do, the theory of a policy of indifference at once breaks down. Those who favour the subordination of the Church to the State cannot indeed consistently oppose the virtual suppression of religious institutions. The alleged policy of the Bolshevick State is indeed, the logical outcome of the despotic State that seeks to regulate everything by its brutal force.

Jesus's attitude, 'Give unto Ceasar the things that belong to Ceasar and to God the things that belong to God' is somewhat similar to that of Sri Chaitanya Who desired to keep religion outside politics and did not relish the request of one of His followers, who had incurred the royal

displeasure by squandering public money, to intercede with the king for his protection, remarking that as the culprit had actually misspent the royal treasure He should not interfere to prevent what He regarded as his just punishment. But in this case the king on being apprised of the intention of Sri Chaitanya to leave Puri where He was exposed to such requests from worldly people, in order to propitiate the Lord, set the culprit free not only without any punishment but rewarding him richly in order to make amends for the anxieties that a protege of the Lord had suffered at his hands. Sri Chaitanya apparently took the conduct of the king in a favourable light by agreeing to continue to reside at Puri.

We know that Christ was crucified by the State for teaching religious doctrines that were not to the liking of the popular teachers of current creeds. The State in this case asserted its authority in a matter that was purely religious being guided by the political motive of propitiating local opinion in employing its brute force against Jesus. King Pratapa Rudra was a devoted follower of Sri Chaitanya and was actuated in the instance mentioned above, by his reverence for the Lord Whom he believed to be God-head Himself. King Prataparudra's conduct shows a causeless deference to religion in a matter that was not apparently regarded as

falling within the sphere of religion by Sri Chaitanya Himself. It was certainly logical conduct on the part of the king who believed the pleasure of the Lord as the supreme standard of all right conduct.

The authority of religion would appear to be certainly superior to that of politics on a consideration of the purely logical issue. The Absolute Truth is all-inclusive and as such is the only standard of perfectly rational conduct. The Absolute Truth cannot also for the same reason stand in the way of the real well-being of any person or institution. The Voice of Truth must always prevail over every other consideration including reasons of state. This is the theoretical position; and its reasonableness should be potent to all unprejudiced minds.

The real difficulty arises in connection with the practical application of the principle. In this world we are hampered by the co-existence of a vast number of conflicting departments of knowledge. The knowledge is also of a highly specialized kind but admittedly imperfect and unsure. But it is allowed to serve at present as the rule of practical conduct at any rate in theory, in all spheres of worldly activity. Should all this knowledge be prevented from influencing our practical conduct? Would not empiric knowledge run the risk of virtual suppression in practice if

it be really subordinated to religion as representing the Absolute Truth?

Is there any satisfactory way in which these apparently incompatible claims of theoretical necessity and practical difficulty may be reconciled?

The political method that prevailed, till quite recently, in all Oriental countries, subordinated everything to religion by requiring the sanction of religion to the whole range of secular knowledge. But this domination of religion over the empiric sciences proved a fruitful source of difficulties in practice. For one thing religion seems to have set itself decisively to block the path of progressive scientific enquiry. Empiric science became a part of dogmatic religion and ceased to be alterable except by the method of stretching and twisting interpretations of the already existing texts. The difficulty was not cured by authoritative relaxations of the principle of rigidity in particular instances. Such attempt to solve the problem by the practical adoption of the principle of superiority of religion has bequeathed an after-crop of a multitude of well-known difficulties in our own country.

The Western Countries now almost unanimously seem to favour subordination of the Church to the State at least in regard to subjects of real controversy between the two. This is no doubt in flat opposition to theoretical consistency.

This method also has its practical drawbacks, especially in its application in the Orient where the people are traditionally sensitive in favour of religion and disposed to support the cause of religion against the State. The impending consequence of the adoption of the

principle of subordination of Church to State in Western countries is anticipated by the alleged attempt to suppress religion by Bolshevistic Russia and the growing anti-religious tendency among the masses of the people of Western Countries.

Shree Shree Chaitanya Bhagabat

(Continued from p.p. 94, August, 1930.)

285. Lord Biswambhar went on his way in
the company of His students ;
He looked like the full Moon surrounded
by the stars.
286. He came to the home of a townsman and
seated Himself at his door
There sat the Lord Whose Feet are im-
planted on the bosom of Lakshmi.
287. Tying up His cloth in the manner of a
yogi
The Lord engaged in refuting and de-
fending the Shastras.
288. The Lord said, 'He who lacks knowledge
to conjoin alphabets
Is styled a Bhattacharya in this Iron
Age I
289. 'Who has no knowledge of etymology
approves the method of argument
There is indeed no one who may enlighten
Me.
290. 'That which I refute, what I establish,
Is there one who may really alter the
same for the better ?'
291. Biswambhar, Lord of the Universe, Spoke
in this manner.
Who has power to answer His challenge ?
292. All the Professors used to repair to the
Ganges for a light of
the holy stream.
The pride of all was pounded to dust on
hearing the challenge.
293. Who in Nabadwip had power To confront
Biswambhar with any
positive arguments ?
294. Under such Divine imposition Biswambhar
expounded the Shastras,
And did not cease even when the evening
had progressed by the hour.
295. The Lord happened to pass the door of
another townsman
Where dwelt a worthy Brahman of great
good fortune.
296. His name was Ratnagarbha Acharya of
high renown,
The companion of the Lord's father and
born in the same village.
297. His three sons who were even as bees
clinging to Feet of Krishnachandra,
Were named Krishnananda, Jiva,
Jadunath Kavichandra

298. The good Brahman held the Bhagabat
in the highest esteem
And read the Shlokas of the Bhagbat
with great affection—
299. *'Of a dark colour in yellow, in dancing
costume
Decked with garland of wild flowers, the
peacock's feather, precious metal and pearl
With one of His hands resting on the
shoulder of His chum and other plying
with the lotus
His ears adorned with the lotus, His tresses
clustering down either side of His face,
His lotus mouth lighted up with a smile.*
300. He was reading this Shloka with devotion
and feeling the highest satis-
faction,
As the Sound of it reached the ears of the
Lord,
301. He halted and by the power of listening
to the utterance of Devotion.
The Lord bereft of all external conscio-
ness and fell down in a swoon on
the spot.
302. All the students were filled with amaze-
ment.
The Lord manifested His external con-
sciousness after a short while,
303. After recovery Biswambhar still said,
'Speak on'
The Lord continued to roll on the ground.
304. The Lord told him to speak on and the
good Brahman did the same.
There was manifested the ocean of
Krishna-bhiss that steals the heart.
305. The earth was drenched with the tears
of His eyes
Tears, shivering, horipilation, all these
were well perceived.
306. The good Brahman observed His supreme
joy.
And read shlokas treating of devotion
with devotion seasoned with fun.
307. On finding him practise reading with
devotion
The Lord was much pleased and bestowed
on him His embrace.
308. Having received the embrace of the Hero
of Vaikuntha
Ratnagarbha was filled with loving devo-
tion.
309. Ratnagarbha wept aloud clasping the
Feet of the Lord
The Brahman was caught in the meshes
of the love of Chaitanya.
310. He read the Shloka time and again in
the ecstasy of love,
The Lord thundering His entreaty to him
to go on.
311. A sense of wonder grew in all persons on
beholding this.
At sight of the Lord all the citizens made
obeisance.
312. 'Read no further' said Gadadhar.
All of them sat in a circle round Lord
Biswambhar.
313. Lord Gour presently manifested His
external conscionsness
The Lord constantly said, 'Tell Me, what
it is ?'
314. 'What waywardness', said the Lord, 'did I
commit ?'
The students replied, 'Thou art of per-
fect deeds.'
315. 'What may we say ? What power have
we ?'
Friends prevented them,—'Do not indulge
in praise.'

(To be continued)

Ourselves.

His Divine Grace Paramhansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj—His Divine Grace who had been preaching the religion at Prayag for over a week left for Naimisharanya on the 30th of August. The party was accompanied by Srijukta Manomohan Sanyal, retired district and Sessions Judge. From Nimsar His Divine Grace and party proceeded to Bijnor on the 2nd of September. His Divine Grace left Bijnor on the 4th and after a short stay at Hardwar reached Dehradun on the 5th afternoon. His Divine Grace and party started from Dehradun on the 6th and arrived at Mussourie on the 7th in the morning. His Divine Grace returned to Calcutta on the 12th of September after a three weeks' tour in the United Provinces. Srijukta Manomohan Sanyal M. A., L. L. B., on being initiated into the Vaishnava life by the Grace of Srila Paramhansa Thakur accompanied His Divine Grace to the Gaudiya Math of Calcutta. His Divine Grace was received with great ovations by the leading gentlemen at all the places that have been sanctified by his auspicious visit.

Propaganda

In the Madras Presidency.—Tridandi Swami Srimad Bhaktiranjan Bhaktisar Maharaj accompanied by Pandit Sripad Ramananda Das D-vasarma Vidyarnab and Sripad Haridhan Brahmachari visited the town of Tanku at the invitation of the local people. Sripad Vidyarnab Prabhu addressed a large meeting convened at the town-hall by the President of the local Hindu Sabha and other leading gentlemen. Panditji spoke in English for over two hours on the life and teachings of Sri Chaitanya. His Holiness Srimad Sar Moharaj Presided.

The advent of Thakur Bhaktivinode—The anniversary of the Advent of Thakur Bhaktivinode was celebrated at all the Maths on the 5th of September.

Visitors at the Gaudiya Math, Calcutta.—The following gentlemen paid their respects to His Divine Grace at the Gaudiya Math during the month of September. Srijukta Dharendra Nath Sen, Shyamapada Bhattacharya M. A., Makhnall Bandyopadhyaya M. A. B. L., Debendra Nath Mukhopadhyaya M. A. B. L., Rajarshi Srijukta Nafar Chandra Pal Choudhuri Bhaktibhusan, Srijukta Manoranjan Ghosh B. L., Pandit Sri Kshitish Chandra

Sarkar M. A., Panchatirtha, Rai Bahadur Jaladhar Sen, Dakshinaranjan Ghose B. A., Venkat Rao Garu, Mrinal Kanti Ghose, Sitenath Tattwabhusan.

Srijut Mrinal Kanti Ghose informed His Divine Grace that it had been the heart's desire of Sisir Babu to build in Calcutta a suitable temple for the worship of Sri Chaitanyadeva. He said that 'Mahaprabhu had now brought about the fulfilment of His purpose through the agency of His Divine Grace. It will be, he said, a great solace to him and to all who desire to practise devotion to Sri Chaitanya to have this opportunity of serving the devotees of the Gaudiya Math as the Math-Buildings have been built close to their doors.

Principal Heramba Chandra Maitra—Principal Heramba Chandra Maitra on learning about the activities of the Gaudiya Math from the lips of Sripad sundarananda Vidyabenode, Editor of the Gaudiya, observed that Gaethe had extolled Christianity above all regions because he did not know that no religion in the world except that taught by Sri Chaitanya assures the complete well-being of the fallen. Christianity is divided on the question of the salvation of the sinner. Sri Chaitanya teaches us that the worst of sinners may attain the highest service of the Divinity by the causeless grace of Godhead. Chaitanya declares that Godhead does not pre-ordain eternal perdition as the lot of any sinner. But there have been very few persons who have paid proper attention to the teachings of Sri Chaitanya. Sri Chaitanya Himself confessed to Sri Advaita Prabhu that there was no customer in the market for His commodity. What rank immorality, Principal Maitra observed, is nowadays being passed off as the 'religion' of Sri Chaitanya. The Gaudiya Math is doing immense good by its attempt to revive the religion of the loving service of the Divinity taught by Sri Chaitanya in its really pure form.

Acceptance of Tridanda Sannyas.—Pandit Srijukta Ramendra Chandra Bhattacharya Vidyarnab, Bhaktishastri, B. A., received the favour of Tridanda sannyas at the feet of His Divine Grace Paramhansa Paribrajacharya Sri Srimad Bhakti-siddhanta Saraswati Goswami Maharaj on the 24th of September. His Holiness has been awarded the scriptural designation of Srimad Bhakti Rakshaka Sridhar Maharaj in the Madhwa Gaudiya Sampradaya.

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. The Theistic Conference	161
2. The Gaudiya Math	163
3. Presidential Address	169
4. The Festival of the Peak of Food	175
5. Who am I ?	180
6. The Philosophy of life in a Nutshell	185
7. Ourselves	187
8. Invitation	192

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII

1930, NOVEMBER Chaitanya-Era 444

NO 6.

The Theistic Conference

THE Theistic conference was in session at the new Buildings of the Gaudiya Math at No. 16. Kaliprasad Chakravarty Street, Baghbazar, Calcutta, from October 24 to November 1. The date originally fixed for the conference had to be changed several times on account of unforeseen circumstances due to the present abnormal state of the country. This uncertainty stood in the way of many intending visitors from joining the conference in time. It will therefore, be necessary to have a supplementary session as soon as there is the needed improvement in the out-look of affairs of the country.

The address of the conveners referred to the above circumstance in suitable terms. It was, nevertheless, felt necessary to proceed with the conference for the purpose of trying to indicate in outline for guidance of supplementary sessions the positive nature of the business that is necessary to be handled by it and to test the suitability of the procedure that had been devised for the purpose.

The presidential address contains a brief reference to the procedure that had been finally adopted after the most careful consideration. In view of the immense scope of the business to be

transacted and the necessarily limited amount of time that it was at all possible to allot for the purpose it had been decided to disallow all extempore speeches. In lieu of such speaking an attempt was made to elicit the considered opinions of persons of all denominations in the form of written statements by the circulation of a number of questions on the likely topics of discussion. These have been published in the previous issue of this journal. The answers received were next analysed for finding out the valuable suggestions for being dealt with in the conference. The Presidential address made it clear that it cannot be the intention of any bonafide preacher of the Absolute Truth to look for enlightenment from any quarter save the unbroken chain of of the spiritual teachers. Those who are on the track of the Absolute are self-surrendered souls who have no ambition of propounding any original suggestions of their own. Neither do they expect to obtain any accession to their knowledge of the Absolute from the speculative discussions of those who have not been enlightened by complete submission to the Absolute. The scriptures themselves, however, provide various methods for the benefit of those who are given to abstract speculation or desirous of improving the prospects of worldly living. In pursuance of this method of the

scriptures acted upon by the former Acharyas it was decided to collect and analyse the independent individual opinions of speculative thinkers with a view to use them negatively in the exposition of the Absolute at the conference.

The preliminary address deals with the reason why the vision of the Absolute is not open to empirical speculation. It was stated that most of the answers received showed that the questions that had been circulated were not properly understood and that this was not unexpected. There was however, quite a large number of persons who had given their serious attention to the matter and had sent their real opinions which would be dealt with in their proper place in course of the discussions.

The difficulty of expressing the Absolute with the vocabulary at our disposal was also touched. The audience was assured that that difficulty is capable of being automatically solved in the measure in which any discourse could be really directed towards the Absolute. The vocabulary thereby acquires the proper significance and becomes a help and not a hindrance.

After this brief preliminary the business before the conference was formally commenced in the order laid down in the programme. This was done day by day from 7 to 9 P. M. for the nine successive evenings. All relevant

points that had been raised in written answers to the questionnaire previously circulated from different quarters were referred to and dealt with as the treatment of the whole subject progressed in a systematic manner. This method of exposition of the subject left no question wholly untouched although the time that was available to the speaker was

no more than a couple of hours for nine evenings.

The English translation of the preliminary address appears on a separate page. It is our intention to publish the English translation of the whole series of the discourses in due course in the pages of this journal.

The Gaudiya Math

(Continued from p.p. 135, October, 1930.)

THE *Archan* is the means by which all institutions of this world are enabled to participate in the service of Sri Sri Radha-Govinda by means of their worldly activities. But the *Archan* is not maintainable in its purity except by means of the *Kirtan*. Spiritual service is capable of being expressed in language. On the spiritual plane there is no qualitative or quantitative difference between one function and another like those that prevail on the phenomenal plane. There is distinctiveness without disruptive difference on the higher plane. There is simultaneous distinctiveness and non-distinction in all spiritual relationship. Spiritual language is therefore identi-

cal with the object expressed by it. In this world the language is symbolically expressive of an object, but never identical with the object. But this phenomenal world is a symbol of the spiritual world. Everything here symbolically means the absolute. The world is one immense volume which if read aright reveals the Absolute through its every letter. The *Archan* is symbolical of spiritual worship available in this world for those who have no proper access to the spiritual plane. But the *Archan* is not therefore wholly symbolical. It is the reality itself appearing as symbol for our benefit. The *Archan* is different from ordinary activities of this world, because it is directed to

Godhead and is performed under the direction of the devotees and the scriptures.

But in *Archan* the holy Forms of Sri Sri Radha-Govinda do not in this Iron Age always hold actual communion with Their worshippers. It is the symbolic view that is available to the novice when he is graciously permitted by the devotees to perform the *Archan*. It is possible to hold actual communion with the devotees of Sri Sri Radha-Govinda. These latter are capable of communicating to us the tidings of of the spiritual world in an intelligible although symbolical form. They can tell us whether Sri Sri Radha-Govinda is actually pleased with us and also the right method of worship. They are in a position to inform us of this because they themselves are privileged to have the actual sight of the Absolute Reality.

The *Kirtan* is the manifestation of spiritual service by the devotees by means of spoken language. The Truth is pleased to appear in this world in the form of words spoken by his devotees. It is, therefore, necessary to listen attentively to the words of the devotees. In *Archan* also the worshipper communes with Godhead, by means of Scriptural language. In *Archan* the worshipper says in effect to the Lord, 'I am offering to you flowers etc. with humility for Your gracious acceptance of the same. I venture to make the

offering by direction of your beloved devotee who knows Your wish to have it from me. But if one goes on saying so for eternity is it likely for the Lord to make any real response of His acceptance? There is no reason why the Lord will respond to such offering; or, rather, why the worshipper will be enabled by his symbolical activity to rise into the sphere of responsive service.

The Lord makes actual response to His true devotees. If the words of His devotees are listened to with the faith that they are identical with the words of the Lord Himself, one is thereby enabled to receive *mediate* communication from the Lord. If in his turn he can communicate what he hears from the devotees in words that are approved by them, he can thus be gradually enabled to hold conversation with the Lord symbolically and mediately. A person can thus be enabled in a way that is somewhat intelligible to communicate with the Lord. This symbolically responsive state is the highest level of service that is available by the grace of the devotees to the conditioned soul during his sojourn into this world. The fully responsive spiritual service of God-head is not attainable in the flesh.

The discourses and chants of the devotees, therefore, provide the only opportunity for conditioned souls for

holding indirect communion with the Lord. The *Archan* is properly performed only if it be constantly kept alive by means of the *Kirtan*. The Gaudiya Math provides for the constant *Kirtan* of the Name, Form, Quality, Activity and the specific service of the devotees of Godhead. They are simultaneously distinct and identical and also inconceivable except by grace. The *Kirtan* thus constitutes the fundamental activity of the Gaudiya Math.

All activity of the Gaudiya Math emanates from His Divine Grace Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj, the spiritual successor of Sri Rupa Goswami who was originally authorised by Sri Chaitanyadeva to explain the process of loving spiritual devotion for the benefit of all souls. The reality of the whole activity of the Gaudiya Math depends on the initiative of the Acharya. Sri Chaitanya Math of Sridham Mayapur reveals the source of the Gaudiya Math. The Acharya dwells eternally with the Supreme Lord Sri Krishna Chaitanya in His transcendental Abode in Sridham Mayapur, White Island of the Scriptures. From there the Acharya manifests his appearance on the mundane plane for the redemption of souls from the grip of the deluding energy and conferring on them loving devotion to the Feet of Sri Sri Radha-Govinda.

The off-shoots of Sri Chaitanya Math are an extension of the centre of the bestowal of grace for the benefit of souls in all parts of the world. The recognition of the connection with Sridham Mayapur is vital for realising the true nature of the Gaudiya Math and the grace of the Acharya.

It is only the votaries (?) of indistinct and undifferentiated, concocted ideals of Godhead who are on principle unprepared to admit the reality of specific Divine realm and personality. The deluded worshipers of unknown and unrealisable Magnitude as Godhead (Brahma) suspect the reality of the worship of the holy Forms of the Divine Pair Sri Sri Radha-Govinda. They are not permitted to realise that the worship of the Divine Pair is identical with that of Sri Gaurasundar under the guidance of Sri Nityananda in Sridham Mayapur. In Sri Chaitanya Math Sri Gaurasundar manifests Himself as the Source of all His Energies who serve Him as Sri Sri Radha-Govinda by means of their reciprocal animation of the principle of free loving devotion analogous to the spontaneous amour of love-lorn females for their only sweet heart.

Loving devotion to the Feet of Sri Sri Radha-Govinda is the fulfilment of the process of the true service of the Divinity. This is not comprehensible to our present understanding on account of our irrational affinity with temporary

objects and interests. From our present standpoint we find it unprofitable and harmful to admit any form of actual specific subordination to Godhead. To avoid really and definitely obeying Godhead we become the votaries (?) of the un-known unknowable (?). Such a theory possesses the advantage, which we desire above every other thing, of leaving us free to do what we like. This freedom to follow our own liking is extolled by those who practise it as the highest form of service of the Divinity. It is contended that such freedom is the sole, self-sufficing, self progressive guarantee of its own truth.

But a very little reflection should show all sincere souls the utter deceptiveness and hypocrisy of the whole position. Can it be described as a theistic attitude at all? Where is the admission in it of the superiority, or even existence, of Godhead apart from our ever-changing (not provably *progressive*) apparent self? The position commits us wholly to the mercy of our apparent self. The worship (?) of the un-known unknowable (Brahma) is for these reasons more repugnant to a theist than any form of avowed atheism.

There are diverse forms of atheism. The most easily comprehensible is that of refusal to admit anything as true except our present perception of the phenomenal world. This leads to the worship of the phenomenal world or

select aspects or objects of it as Divinity. Atheism, idolatry, polytheism, pan-theism belong to one and the same category and are very closely interconnected. There is the sceptic who professes to doubt everything but does not find it convenient to act up to his profession and is, indeed, very fond of the things of this world under protest.

All these attitudes lie entirely off the spiritual plane. The bonafide spiritual sense always seeks a definite function that should be able to satisfy the real requirements of the higher self. It rejects as trivial and irrelevant all pursuit of ephemeral and irrational whims that spring from the fundamental defect of total absence of any hankering for the real Truth. But to every loyal nature the Truth unfolds Himself by spontaneous progressive revelation.

The realisations of the sincere seekers of the Truth are embodied in the spiritual literatures of the world. It is not possible for the conditioned soul to recognise the Truth even when He actually reveals Himself in the Scriptures. The reason of this is that the conditioned soul is necessarily insincere being constitutionally indisposed to receive the knowledge of the Truth from any extraneous source as sole authority. But one who is sincerely desirous of finding the Truth should not be anxious either to discard or accept any real help from any quarter. He

should remain fully open to all possible, or even apparently impossible sources of enlightenment. The difficulty is in regard to those persons who are under the delusion that they are partially cognisant of the Truth. But fortunately the most distant glimmering of the Absolute happens to possess the nature of the Absolute. The whole experience of the Absolute from its first beginning is characterised by fullness of knowledge without shutting out the process of progressive revelation. The Truth carries with Him His own light by which He reveals Himself to our vision. He is self luminous. He cannot be seen except by means of His own light. He cannot be seen by any of the faculties of our dwarf consciousness. These faculties are made by grace to see what they are constitutionally incapable of seeing independently. The Truth is both the seen and seeing. It is as if one person could communicate his own vision to another without losing the same himself, retaining the option of recalling the gift at his will. The conditioned soul is anxious to see with his own eyes. He is satisfied with whatever he sees by their means. He has no hankering for seeing the truth unless it is possible to do so through his own eyes by his own desire. He may be willing at times to be helped but not to be perfectly helped. He wants to retain his own vision and

desires only an extension of the same process along lines that are liked by himself. This he regards as his individuality and he values this above every thing else. The loss or modification of this supposed individuality appears to him to be identical with self-destruction.

In other words the consistent mentalist is constitutionally opposed to acceptance of the Truth by the only method viz. by the unreserved recognition of his own utter ineligibility for understanding the same. Such humility can arise only in the heart that has a spontaneous irresistible hankering for the Truth. This humility cannot be produced by any amount of mental cogitation. It may be present in the dullest mind and be absent in one who may possess the most agile mind. It is not all mentality but the superficial disposition that is in love with itself which refuses to be put down by the Truth. The mentalist, one who sets all store by the achievements of the mind, cannot comprehend the tragic condition in which he is placed by his sole dependence on the mind in his quest of the Truth.

It is necessary to stop this superciliousness of the mind before we are in a position to lend our soul's ear to the voice of the Truth, content to receive the enlightenment *ab initio* from the Source Himself. If the mind is disposed, by

the controlling power of the soul awakened to the consciousness of his own real nature by the grace of the Acharya to admit the initiative of the Truth and to follow closely the progress of the process of enlightenment with his receptive faculties he finds himself insensibly and without his own synthetic effort, raised to the transcendental level of the spiritual function, by the gradual amelioration of his grosser proclivities. But although the mind undergoes this elevation it is at a loss to communicate its new experience to other minds that have not been similarly raised to the higher level. The new vision cannot be communicated properly by the old vocabulary and there is as yet no other suitable medium that is available to it for the purpose. As a matter of fact the enlightened mind itself can have only a symbolic view of the Truth Whom it can accordingly describe in symbolical language to others who are not too dense or too perverse to receive the tidings with all necessary reservation of such communication.

The present treatment of the subject is symbolical in the above sense. It is the symbolical description of a symbolical realisation. The writer

does not claim to understand more than has been made available to him by the grace of the Acharya. He can really express nothing regarding the Truth even symbolically except by grace. But he can also communicate his imperfect experience, without being misunderstood, only to those who are prepared faithfully to accept the reservations of the position in trying to formulate any judgement regarding the same.

The first view of the Truth as He reveals Himself slowly to the awakened soul is that of a person, a male Figure, attended by other male figures. This is the first positive spiritual experience. The supreme Person is symbolically seen in the actual figure of a person resembling any persons of this world who are in the physical body. The servitors of the Divine person are found to be of a different colour and clad in a different garb. The vision itself is, however, different from any vision up till then available through the physical organ of sight. The difference consists in this that the vision automatically dispels all ignorance and worldly desire.

(*To be continued*)

Presidential Address.

BY HIS DIVINE GRACE PARAMAHANSA PARIBRAJAKACHARYA SRI SRIMAD
BHAKTI SIDHANTA SARASWATI GOSWAMI MAHARAJ.

Time—7 9 P.M. Oct. 24, 1930.

Place—Natyamandir of Sri Gaudiya Math.

Lord Chaitanya is the combined Personality of the Predominating and Predominated Moities of the Absolute. We, individual souls, are endowed with a mixed aptitude. Our consciousness possesses a two-fold potentiality. It takes cognisance of the material categories. It is open to the influence of the spiritual, as distinguished from the mundane. Lord Chaitanya is our only support and the source of our animation. He is the only Object of our worship. As a matter of fact every activity of ours owes its possibility and existence to His initiative and as the corollaries of his Activities. Lord Chaitanya displays the pastime of seeking Himself. All through His Manifestation He is found most anxiously devoted to the exclusive quest of the Absolute Godhead, His Predominating Moiety, viz Krishna. We, His eternal proteges, are conditioned to follow His lead in this matter. If we do so we shall be doing the right thing. By doing so we would obtain the knowledge of the realm of the Absolute. We would no longer

have to remain penned within the narrow material scope of three dimensions.

But we are hampered by our mixed aptitude. We have the option of meddling with the material as well as the spiritual. As soon as we indulge this mixed aptitude by mistaking it to be our real function we are obstructed by the process. We find ourselves forthwith subjected more or less to the handicaps of insurmountable disqualifications. These disqualifications have been analysed and classified into four groups. They are liabilities to (1) blunder, (2) inadvertance, (3) deception, and (4) grossness of the senses. These are very serious defects. They make it impossible for us to obtain even a glimpse of the transcendental. Hence there arises the imperative necessity of seeking the help of those who are free from those defects.

Our present sense-function does not give us any knowledge of the whole Truth. On the contrary it always keeps us away from the Full, the Eternal, the Blissful. We are prevented

from all access to uninterrupted existence, uninterrupted knowledge and uninterrupted bliss. These constitute the Reality. But we can find no method of approaching this Reality by the exercise of our present faculties. We obtain instead the so-called knowledge of the things of this world. We perceive only matter. We can imagine the condition of material negation. But neither of these is the Reality proper. We cannot avoid the consideration of distinctions. But it is not possible to entertain any proposition regarding distinctive entities except on the plane of the four fold defects mentioned above. It is, however, incumbent on us to try to be perfectly free from those defects. The method based on sense-experience is useless for this end. It can never free us from those defects.

Those who live on the resources of the mind express themselves in language. The vocabulary used by them is more or less defective and mutually conflicting. The experience of the moment is different from true experience. We try to gain admission in the realm of true experience. We desire to make progress in such experience. It is our purpose thereby to gain the love of the Real Entity. This is the supreme desideratum.

We are now interested in the acquisition of all kinds of worldly

facilities. We find it useful to study those sciences that deal with objects that we require. But we need not remain confined to such investigations. We are fit to be attracted also by the science of supermundane reality. We are attracted by One who is existence, knowledge and bliss. He attracts us in different degrees. He has given us the fitness to be attracted in different measures. We are subject to His attraction. We can endeavour to attain to the realisation of the science of reality to the extent of His attraction. There are many persons who are not exclusively engrossed in the acquisition of worldly facilities. Many wish to progress in the direction of the supreme function, the supreme facility, the supreme object of desire, the supreme position which frees from all illusion. Different persons try to do so in different degrees. The language of a person is affected by the progress that he makes. It progresses towards the spiritual realm in the proportion of his advance. Such a person can respond to question regarding the supreme desideratum in the proper spirit. We formulated a number of questions on the subject. We approached those persons who are spiritually inclined with those questions. We hoped for reasonable response from them.

Persons who are possessed of mixed aptitude are always subject to the

fourfold defect. Such is the condition of all those persons who set a store by worldly facility. The quest after Krishna is free from the fourfold defect. Persons with the mixed aptitude can know nothing of such quest. We also know this. But we nevertheless cherish the inclination to approach them. We want to be enlightened in our quest of the truth by the positive as well as negative method. We had sought this contact with the spiritually inclined as we know that we shall be gainers by such contact. Such contact helps in our quest of Krishna which is based on the analytic and synthetic methods. It is our greatest desire to succeed in the quest.

We know that such procedure has also its difficulties. The mixed aptitude is really opposed to the quest of the truth. It is opposed to absolute emancipation, to the supreme function, the supreme need and the supreme desideratum. Its nature as well as its languages are equally opposed to the quest of the truth. They are bound to try to baffle our purpose. We know this. We also knew that all this notwithstanding, there is no objection to contact with an entity that is so hostile to our purpose. We intended to accept that portion from it which is our due.

There are non-spiritual Puranas, non-spiritual Pancharatras and non-

spiritual philosophical systems and non-spiritual Dharma-shastras. All these are full of varieties of injunctions in the midst of narratives of useful and harmful activities. But they also contain much instruction for the propagation of real good and suppression of evil. The great sages of old times also studied those works. They were not thereby prevented from attaining the object of their desire. We have felt assured by the knowledge of this fact.

Our purpose is to search for Krishna. We have to consider in this connection two subjects, viz (1) 'Krishna' and (2) 'His Search!'

The word 'Krishna' has an ordinary meaning which is intelligible to all of us. This meaning is supported by History and the conditioned intellect of man. This meaning leaves us ignorant of the truth. We shall not accept this meaning. On the contrary we shall know the real, indivisible Truth Himself. There is a meaning of the word which can enlighten us regarding the Truth. The ordinary-meaning of the word 'Krishna' is an entity which is different from Krishna. It is something that is enveloped by the deluding energy of Krishna. It is an object which is comprehensible to the other gross senses besides the ear. It is a product of our sensuous perception. We shall not defile the word Krishna by accepting this meaning.

All the different languages derived from Brahmi, Kharosti, Shānki and Puskāśadi, etc., which are their sources, possess a variety of words. Mankind assert their knowledge gained through the senses by means of these words. They are guided by the secondary meaning. They are more or less indifferent to the primary meaning of those words. Such desire to target any visible object of this world by means of such words we know to be opposed to the supreme desideratum. There are different words in the different languages to signify the real Truth. These words are the products of intellectual speculation. They point to the Truth. But all those terms are subject to knowledge gained through the senses. Therefore they are entities limited by three dimensions. None of those terms can attain to the level of the transcendental entity.

The word 'Krishna' points to the real Truth. The real Truth is not identical with the secondary meaning of Himself. The word 'Krishna' is not used to convey any allegorical sense. The word 'Krishna' uttered by the soul desirous of the supreme desideratum, cannot accommodate the meaning that is productive of ignorance. The meaning of words is narrowed by the eye, the nose, the tongue, the skin and the mind. This narrow meaning expresses objects other than Brahma (the great,

undefined, nourishing Principle), Paramatma (the Supreme Soul), or Bhagaban (the Supreme Person possessed of all power). The word 'Krishna' points to no such narrow meaning. Such words as 'adhokshaja' (transcendental), 'aprakrita' (non-mundane) and 'atindriya' (supersensuous) etc., are the products of negative speculation. By their means it is possible to draw a picture that exists only in the imagination of man. Such performances are different from the real Truth. They retain the power of producing ignorance, which makes them different from the Truth. The adulterated quality of physical space affects such words. They are hereby separated from the real Entity. They contribute to the elaboration of that Entity by the conceptions of the relative and the numerical. The Brihadaranyaka speaks of addition, subtraction, multiplication and division of the complete whole. But those processes do not destroy the unity of the Whole.

All diversity exists by the divisions of object and subject. Mental speculation is based on preference for absence of all distinction. Mental speculation fulfils itself by this distinctive achievement. There is no possibility of the elimination of the triple limiting envelope by its means. The Truth of the Divinity has His existence in the indivisible cognitive principle. Therefore

He does not obstruct the enlightening process of words. The modes of investigation represented by the schools that worship Rudra and Brahma respectively, express a gross kind of difference from the mode of the Vaisnavas. Such procedure is obstructive of indivisible knowledge. It is necessary to consider these speculations with thoroughness and with a dispassionate mind. If we do not do so there will arise a variety of obstacles in regard to object of meditation, the meditator and the process of meditation. It is necessary to try to remove these obstacles. It is necessary to get rid of them permanently. It is not reasonable to depend on eclipsed knowledge for the purpose of temporary relief. The Sun moves in its course in space in due order of time. If the Sun is worshipped the object of our worship is a obstacle to our indivisible knowledge. It is not possible to acquaint a person with the nature of the word 'Krishna' by means of language that is conditioned by the triple quality of the phenomenal world. The Name 'Krishna' is identical with the Possessor of the Name. The word 'Krisna' is identical with the Object expressed by the same. Yet the two are also inconceivably distinct from One Another. It is necessary to be able to realise the true nature of this inconceivable simultaneous difference and non-difference. Till

we are in a position to realise it, our weak speculation can never enable us to understand the distinctiveness of the inconceivable.

The word 'quest' requires to merge in the significance of progressive realisation. Till then the object of quest is allowed to drift away on the tide of unchecked imagination. It does not become available for the practice of the process of real quest. It is necessary to attain apprehension of the real object of quest. On the attainment of such apprehension the seeker of the Truth feels himself under His protection. When; this is so the process of quest no longer goes astray from indivisible Knowledge Who is Vasudeva. Then also the process of quest loses its difference from the activity of realisation. The process of quest involves the clear apprehension of relationship with the object of search. It is this which in the subsequent stage becomes known as *Bhakti* of the stage of endeavour. It is *Bhakti* which supplies us with the clue to the love of Hari. Love of Hari is the complete, constant and exclusive activity of realisation. Love of Hari is realised as the one thing needful.

There are many obstacles in the way of the search of the Truth. Those obstacles serve to eclipse the real nature of the seeker of the Truth, of the search and of the object of search. It is the

enlightening potency of words which alone is able to destroy all those obstacles. Therefore it is only when the ephemeral manifestation of the deluding potency of words is resolved into their enlightening function that it does not allow the individual soul to become severed from the indivisible knowledge, the supremely true Entity. It also does not promote the perversion of the oneness of the cognitive principle. On the contrary it tears up by the root the blunder of the speculative theory of undifferentiated cognition. Sri Chaitanyadeba is this oneness of the subject and object of the indivisible knowledge. Nityananda is the manifestation of this oneness. He is the manifesting aspect of the indivisible knowledge Himself. These Two are like the Sun and the Moon. They reveal the cognitive potency of the spiritual eye of the individual soul. Bhakti bestows the quality of oneness and love of Krishna. These two potencies of bestowing oneness and producing the pleasure of the indivisible knowledge are located in Sri Chaitanya.

In this world we construct various structures by means of our cognitive and active sense-organs. Among these sense-organs the organ of speech is the parent of the hearing of sound. The organ of speech may not be wholly established in the line of the heard transcendental sound. In such a case

there will appear conflict with the heard Divine Sound, which leads astray the other four senses. This is to be distinguished from words free from all limitation realisable by considerations of the true nature of sound-manifestation. The word that is free from all limitation removes the obstructive filth that blocks the path of the auricular cavity. It dissipates the limited perceptual word. By such operation the path of transcendental hearing is not prejudicially affected. There is a ten-fold process of rectifying the defects of the physical body produced by semen in the mother's womb. This satisfies the speculative function of the mind. By such purificatory process our sensuous knowledge is enriched. It may produce indifference to indivisible transcendental knowledge. In such case it mistakes entities possessing relationship with Godhead for things of this phenomenal world. Under such misapprehension it may renounce such entities by the deluding power of the real entity leading them away from the truth and making them place more reliance upon the nonspiritual reflection of the realm of true cognition.

There is need for me to say all this at the outset of the discussions that are to follow. I have, however, no intention of disturbing the method of mundane speculation. On the contrary I have made this submission with the good

intention of enriching that method. I have ventured to make this statement knowing that the stream of the influence of your mercy is ever showered upon my slender serving propensity. I ask for your blessing that I may be unsolicitous of honours for myself, may offer due respect to all, may be humbler by far than even a blade of grass and

more forbearing than even the tree; and being so, and remaining eternally and firmly established in the service of Sri Chaintanya, may I perform the *Kirtan* with the knowledge that the Name of Godhead is identical with Godhead Himself. I do not pray for any other blessing from any one.

The Festival of the Peak of Food

The festival of the Peak of Food was celebrated in the new Buildings of the Gaudiya Math on the 22nd of October. An immense variety of the choicest kinds of food in vast quantity was offered to the supreme Lord on the occasion. The remains of the Lord's meal were then distributed among all the people. The most well-to-do persons competed for a particle of the *Ma'aprosil* (the great favour) on this most auspicious occasion.

The offering of the Peak of Food is essentially different both as regards its object and procedure from poor-feeding. Feeding of the poor has for its object the appeasement of hunger of those who are in want of food. This is a meritorious form of activity and has its advantages if it be considered

from the point of view of the material and moral well-being of society. It is not our purpose here to go into that subject. It will suffice to observe that the object as well as the method of "feeding the poor" refer exclusively to the temporary amelioration of the physical and mental state of the persons who are fed. The relief sought and offered is limited and questionable.

The offering of the Peak of Food to the Supreme Lord is not inspired by any considerations of mental or physical well-being. It is a performance on the plane of the soul who is free from all physical and mental wants and defects. Those who do not believe in the soul and spiritual activity will not therefore, be able to understand or sympathise with the principles

of the devotional function. If they try to abbreviate it from the utilitarian point of view they will commit blunders for which they should thank only themselves.

The institution is the revival of a practice established by Sri Madhabendra Puri when he organised the worship of Gopala (Boy-Krishna) at the Mount of Gobardhan. Mathabendra Puripad was a Tridandi Sannyasin of the order of Sri Madhvacharya. He was directed by the Divine Child in a dream to establish His worship. The Holy Form was according to this direction recovered from a grove in the midst of the dense forest and the inhabitants of the surrounding villages were invited to undertake to arrange the regular daily service of the Lord.

Gopal had told Madhab that He was indeed very hungry and had been looking forward to the day when Mathab would make his appearance for relieving His hunger. Acting on this suggestion Madhab told the villagers to make the offering of a Peak of Food to Gopala on the occasion of the installation of the holy form in the Temple which was hastily made by putting a few blocks of stone. The response to the Madhab's invitation was marvellous. All the people of the surrounding country came with their offerings. Every variety of food was quickly prepared on an immense scale and offered to the

Lord. The supreme Lord was so hungry that he ate up all the food with the greatest satisfaction. But this was seen only by Madhab. Others could not see this because the touch of the Lord's hand, as He ate the food, restored the piles as soon as they were eaten up.

The remains of the meal were distributed among the people. The villagers thereupon undertook to continue the forms of worship thus initiated by Madhab. The inhabitants of each separate village taking upon themselves to provide the offering of food for each day in succession, the offering of the Peak of Food continued daily.

In the code of devotion there is no place for appeasement of the hunger of the worshipping. Bodily needs are completely ignored for the reason that the soul who alone can worship Gopala, is wholly free from all bodily cravings and infirmities. The acceptance of the remains of the Lord's meal by the devotee is not an act of eating for the appeasement of hunger but the reverential acceptance by the soul of the favour of the Lord. The soul has no want of his own. It is his nature to desire perpetually to please the Supreme Lord by means of all his faculties. The Lord is pleased to accept the homage of the soul. There is no question of want in the unwholesome mundane sense in such affair. It would

be sacriligious to seek to find the idea of bodily hunger in devotional activity.

In this spirit the remains of the Lord's meal are honoured by his devotees. There is no question of rich and poor, hunger or thirst. The quality of the food as food does not interest the devotee. The Lord's favour is his great favour. It is not food that can be eaten. It is no longer any earthly eatable. It is a spiritual entity. It is an object of worship. It is served with the tongue. It is not eaten for the appeasement of hunger or for the gratification of the palate. If it is served in this manner it rewards its votary by relieving him from the clutches of all sensuous appetites.

If the question is nevertheless asked why the remains of the Lord's meal should be regarded as a spiritual entity? The answer is that it is so laid down in the scriptures. It is not possible for conditioned souls like ourselves to worship the Lord on the plane of the soul. The Lord is merciful. He accepts our offerings which are things of this world when they are offered to Him. But His acceptance of them makes them acquire the spiritual quality. He accepts the offering of food for the purpose of favouring His devotee. The devotee also in his turn accepts the favour of the Lord with submission and respect and distributes this favour among all the servants of the Lord.

This affords a chance for the conditioned soul to avoid the function of eating and drinking. The act of eating and drinking is the root-cause of all sensuousness. It is necessary to control this function if one is anxious for the regulation of his sensuous appetites. The clamorous demands of the senses make it impossible for the conditioned soul to attend to the needs of himself. The act of eating and drinking cannot, however, be got rid of altogether. So the Shastras counsel the practice of moderation. They tell us to avoid indulging the palate. It is only the simplest kinds of food that do not unduly excite the palate that are recommended for those who desire to acquire proper control over the senses.

But no arrangement can undo the consequences of eating and drinking which is a sensuous act and is bound to re-act on the senses by way of stimulation. This stimulation will be mild if one practises plain living. But certain reliance can really be placed on the method. It is found that no form of eating can wean us from the state of sensuousness in the long run. The person who lives on the simplest of food may in a moment of temptation launch on a career of the modest dissipation. Such re-action is by no means rare and is a part and parcel of the law of Nature. The sensuous appetite grows by indulgence as also

by the practice of enforced self denial. The senses may be artificially brought under one's seeming control for the time being. But no manipulation of food and drink can produce a lashing and natural disinclination to sensuousness. It is beyond the power of any object of this world to do any thing but augment the tendency to sensuousness. The abstemious method involves the sure risk of a violent reaction in no distant future. Such artificial treatment only serves to aggravate the malady. The method of regulated living is nevertheless of value as it serves to keep the appetite within bounds and postulates a desire for salutary control of the senses.

The method of eating plain and bland food is recommended by the scriptures for producing a habitual disposition in favour of total abstinence. But the goal of total abstinence cannot really be reacted by the method itself. There is a process by which the object of regulated eating is properly realised. This process is no other than that of honouring the remains of the Lord's meal.

The food must not be taken for any earthly purpose. For example it must not be eaten for the purpose of nourishing the body or the mind. It must not be taken even for the purpose of maintaining life. It is not the act of eating in itself which is really

the cause of bodily or mental health or preservation of life. Had it been so there would have been no loss of health or life. No manner of regulation of the process of eating can prolong either health or life to eternity. These processes operate successfully only so long as it is the desire of Krishna that they should. This underlying and real cause of all well-being is stubbornly overlooked by most people in practice, although all of us admit the operation of the Divine Will in theory.

The attitude that chooses to regard the act of eating as a necessity which is mechanically productive of good result by means of a little intelligent regulation, misses the real object of the activity. Such attitude tends to confirm us in the atheistic outlook which may at first be adopted through sheer thoughtlessness. The connection with Krishna must not be overlooked. Nay, the process of eating must be actually regulated in such a way that it may help us to be confirmed in the theistic attitude.

This can be attempted with or without the consciously received help of Krishna. But it is necessary to realise His constant and conscious connection. It is also possible to do so. As soon as this connection is properly realised the act of eating automatically ceases to be a sensuous operation involving

sensuous consequences. The recollection of our relationship with Krishna in every act however trivial is the only method of getting rid of its mundane consequences. This is not contrary to our present experience. If no result can be produced except by the will of the Divinity the eternity and self-sufficiency of the causal principle need not be admitted.

At this point the value and necessity of scriptural testimony becomes of positive help. Is it really the desire of Krishna that we should adopt a particular method and should attempt thereby to realise the ideal of our conditional existence. The scriptures claim to be the Word of godhead. It is, of course, open to us to accept or reject this claim of the scriptures.

It is the function of the devotees who are privileged to realise the truth of the scriptural claim to try to produce the same conviction in us. As soon as we pay our serious attention to the teaching of real *Sadhus* we find that it has power to solve all our doubts and difficulties by making the knowledge of the real Truth available to us. It is by the grace of the servants of the Supreme Lord that we learn to realise the connection with Krishna in every act of our ordinary worldly life. As soon as this connection is consciously realised we are relieved for good from the evil consequences of sensuous living.

The ceremony of the offering of the Peak of Food to the Supreme Lord emphasises the necessity of the universal adoption of the spiritual process to be enabled in our individual as well as communal intercourse to carry out in a conscious way the Will of Krishna. There cannot be a greater Divine Mercy than this. The remains of the Lord's meal are, therefore, appropriately named *Mahaprasad* or the great favour.

But this great favour itself is made available to us only by the even greater mercy of the servants of the Lord. The Lord does not accept any offering that is made by one who does not possess the perfectly pure heart which is free from the least taint of self-seeking. In other words the Supreme Lord only accepts the offering made by His devotees.

The Acharya is the best of devotees. By the acceptance of the Acharya any offering is rendered fit for the Lord's acceptance. By accepting from the people their offering of the Peak of Food to the Supreme Lord the Acharya affords all persons a chance of learning to make the offering to the Lord with a pure heart by associating them in his service of the Lord. By the distribution of the remains of the Lord's meal among all persons the Acharya enables all associated worshippers to attain to the level of doing real good to all animate beings. This is the real

significance of the ceremony of the Supreme Lord originally instituted by offering of the Peak of Food to the the grace of Srila Madhabendra Puri.

Who Am I ?

(SRIPAD JAGADUDDHARAN DASADHIKARI B.A.)

Figure of the
speaker

The Word 'I' refers to the Speaker before us or the first person in our cognisance. The 'I' is generally identified with bodily figure of the speaker. In our attempts for identification virtually we cannot and, as a matter of fact, do not ordinarily go beyond the bodily form and make, the stature, the colour together with any distinguishing mark or marks the body of the speaker might have got, his sex, locality nationality, mentality, parentage, learning and other acquisitions, profession and also any relationship in which the speaker stands to us.

Nature of the
speaker

If we stretch the definition to its furthest scope generally conceivable to us we might also point to the idiosyncrasies of the speaker and the impression he has created in us, in so far as he might have come in actual contact with us. All these ideas that we form of the speaker are applied to the external mind and body of the speaker, the modalities or manners and circumstances in which he came under our purview for the time being we took cognisance. Making allowances as far as desired of the speaker for the changes he underwent in the past or may undergo in future or for innumerable other actions he can follow up and natures he can display in thousand other circumstances in all the times he is destined to live in his present bodily form, he can not ordinarily carry our ideas of him wholly beyond the bodily form and co-ordinated mind he has got and their relation to the phenomenal world he lives in.

Proprietor
and
Properties

But this identification of the 'I', that the speaker represents is too narrow and too shifting and his quest for the real "I" is likely to be baffled if he is seriously inclined to cling to such hasty and erroneous presumption. All these we mean or presume

are but the present temporary adjuncts of the speaker, while his "I" is their proprietor. In common language we refer to properties by a possessive inflexion of the nominative, the proprietor. The properties are never supposed to be identical with the proprietor and the proprietor is certainly different from his properties. The properties should be absolutely under the proprietor's disposal and he should be able, at his free choice at any time, to relinquish some or all of those properties and assume or acquire others. The will of the proprietor in so doing should not be liable to be affected or regulated in any way by an independent or contrary wish of the properties. Thus from our considered idea of "I" all those or such other properties should be altogether eliminated.

The property is in this case mortal and temporary. It can exist in relationship with or in possession of the proprietor only for a specified period—say, a hundred years. But the proprietor is also supposed to survive the dispossession of his present properties. At the time of death the connection of the proprietor with these properties ceases. Then the body cannot move, the bodily organs of senses cannot work any more and they are soon decayed. But the proprietor perchance takes possession of other properties that he may find in his altered circumstances. This inevitable fact of the periodical dispossession of the proprietor is described in the Geeta in the following Shloka :—

वासांसि धीर्नानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Just as a man may leave off his old or tattered pieces of cloth and put on new and fresh ones, so the proprietor (देही) of bodily properties (शरीराणि) giving up his worn-out coverings takes up new bodies in their stead.

The fact of death is no more than analogous to a change of apparel. Thus an analysis directed exclusively to the bodily form and external properties and co-ordinated mind cannot lead to the proper identification of the "I" who is realisable as their proprietor.

Now, the speaker appears before me in Calcutta and says to me with every assurance, "I am here" and I also see his form

Nature and value
of the pro-
perties.

before my very eyes whose testimony I, of course, believe, most naturally. But the next moment he falls asleep in my presence and on awakening tells me, "I had just been to London and was taking a walk on the bank of the Thames with several of my friends I made during my stay there." The next moment the speaker seems to be a little absent-minded and does not respond to my call and presently stirs up and says with a deep sigh, "I was just thinking of my son who is at Bombay engaged in some business ; hence I was not aware of your calling me."

Who speaks ?

Is mind the proprietor ?

The "I" of the speaker is not evidently confined to the bodily coil, his gross material possession but may appear to refer perhaps to the mind of the speaker which lies beyond the gross material and which cannot be directly perceived by our eyes or other senses. The physical body can only work in concert or in co-operation with mind without which the body is not able to take any initiative.

In this twentieth century we are accustomed to ordinarily accept the mind as the possessor of the body. But a question may at the same time, crop up as to what respectively the material body and mind really are.

(1) What is body?
(2) What is mind?

We get a tiny bodily form at our birth. We grow up to certain dimensions. Then the growth stops. Finally we have to leave this mortal coil at the time of death. Before birth we were evidently not where we are at present and where we apparently cease to exist after death. Thus we possess the physical body and mind only in the intervening position and time but neither before, nor after this limited interval. We shall consider later on the nature of our position in this universe.

Do we survive the physical form?

Death is only transformation

In our present realisation of our existence we are no doubt aware of our physical body, and so also with regard to the existence of everything around us. It is also true that the physical forms and shapes in their present state do change, decay and transform. The knowledge of science backed by experiments demonstrate to our sensuous apprehension that this physical element is never destroyed. Every material object, however, changes its shape and is transformed into diverse forms. Just as the candle in our room after it has burnt out resolves itself into gaseous products and the full

existence of it is found to exist in the room in that form in the atmosphere when weighed. We similarly find the forms of insects, birds, animals and trees undergoing death and decay and resolving into the elements of physical Nature. The hills and oceans, though relatively seeming permanent are revealing to the scientists the process of their birth, growth and decay. We have often heard the geologists and antiquarians in upholding the theory of previous existence of a big continent in the bosom of the present Indian Ocean, now the deepest in its kind and also of the archæon occurrence of a vast ocean in place of the Himalayas, the highest mountains now on earth. The astronomers are trying to trace the conglomeration and growth of the different planets of the universe. Birth is always found to be followed by a sure end or demise however far away it may be. Thus all physical objects whether in the solid, liquid or gaseous state and however long the duration of their particular forms of temporary existences may last, change their shape and tend to be resolved into their component elements of solid, liquid, heat, motion and space. These five forms of physical elements are the final ingredients of which all material forms are composed. So also are our own bodily forms.

Forms resolve
into elements
of nature.

Bodily prop-
erties are the
products of
nature

To the stubborn materialist the question may occur whether life itself inhabiting the bodily forms is a product of the physical elements or the resultant of any other processes. This is no doubt a question that has appeared to the imagination of all the physical and mental scientists and their hypothetical surmises have been shared by their admirers both in the East and the West. Some have gone so far as to presume life to be a sure effect of a mechanical process like sparks of fire and aberration of electrical energy or a phenomenon like the effervescence produced by the chemical combination of soda and acid or, in other words, to be a product of evolution by the natural combinations of matter. Thus they confidently hope for the manufacture of life in their Laboratory by investigating the cause of automatic action (of squeezing and expanding) of the cardiac muscles. Though their attempts have failed up till now yet they are still dogging the theory with undiminished confidence and pertinacity, and they are so very dogmatic that

Is life a pro-
duct of
nature ?

reasonable arguments of the Theists produce little effect on them.

Obduracy of
the Epicurians

Likewise the Epicurians of the school of Charbak (चारवाक) identify the living person with the physical body and take the body to be the end in itself. We find a considerable section of people holding the same view though not committing themselves in so many terms. But the firmness and amount of complacency with which most people pursue a course of bodily enjoyment and bodily aggrandisement make their position quite clear. These dogmatists spare no pains to guard themselves against any ray of real knowledge peeping into their dark cells lest they are disillusioned to take a same view of life ; and in their vain attempts to patch up the many loopholes in their frail garments, they most impudently make use of the resources of their material experiences to stifle the voice of reason and to stunt the activities of our real benefactors. But though the world at present may count a majority at their back in its materialistic disposition making the putrid body the summum bonum of life, we sincerely hope that reason and good sense are bound to prevail and the voice of true wisdom will receive a real hearing in the near future.

(to be continued).

The Philosophy of life in a Nutshell.

[BY DR. H. W. B. MORENO]

The writer has exercised a degree of desirable caution that is not ordinarily found in most persons in formulating theories of the three-fold spiritual method so as to avoid actually splitting them up. They are really aspects of the one method viz. the service of Godhead. They are also not separable from one another. In their specialised dissociated forms they fail to yield the right result. The writer's conclusion is however that of Buddha and Sankara who conceive the highest state of the individual soul as one of merging with the Absolute resulting in the elimination of the distinction of observer, observation and observed. To this Vaishnava philosophy does not assent. As a matter of fact the scriptures go beyond the 'naught' of Buddha into the realm of the positive. Absolute describes in detail the Activities of the transcendental realm. These are the highest secrets and the really needful things. No philosophy that ignores the specific aspects of the absolute function can be said to be positively useful and is seldom harmless.

Philosophy to be true, must be universal. It must appeal to all men; each according to his own thoughts and aspirations. Every man differs from his neighbour and every one has his own ideal of the Divine. There are two outstanding features in all human aspirations, the first is to be free intellectually, spiritually and physically; the second is to attain to a full and perfect realisation of the Absolute or Truth in Itself. Beyond these two aspirations there is nothing; all others are auxiliary and subservient. By the attainment of the knowledge of the Absolute we are free; or if we are free morally, intellectually and physically we have attained to a realisation of the Absolute.

The Absolute is ever free. It is perfect and free in existence, perfect and free in wisdom, perfect and free in bliss; it is not tied to any conditions nor bound by any limitations. Ignorance is that which for a time hides from us

the Absolute or Truth like clouds do the sun's rays. To clear ignorance and reveal this Truth there are four main pathways. They help in liberating us from the trammels of worldly surroundings and give us that which severs bondage, or attachment to life and its consequence, death.

They are: The Philosophy of Good Works. It purifies the mind by means of good deeds. Every act accomplished is in itself good or bad; if the cause is present the result must follow; no power can stay or stem the consequence. Good actions bring liberation, bad actions bondage. Good actions strengthen us in our moral powers and create non-attachment to worldly surroundings; bad actions produce the opposite effect. If good acts be done with the intention of enjoyment either here or hereafter, they have earned their reward and are negated. All work should be done without any desire to enjoy the fruits, whether here or here-

after. Such actions without desire of any return go to destroy the bondage of Self, which is the root of all Selfishness and attachment to worldly surroundings. There should be no desire in good works accomplished, either for name or fame or even to gain a Heaven, or a World Beyond. The watch-word of such a doer is not I but Thou ; he loves all sacrifice simply for the good of others, without any motive beyond. The bondage of wealth or lust or greed is great but such a doer of good works breaks through all this crystallisation around.

The next is the Philosophy of Devotion. Love or Devotion is the pleasantest and most natural way of man. The natural state of the whole Universe is attraction, just as the natural state of the human heart is love which cannot be without a subject and an object. Hence in the Philosophy, God is represented as a God of Love. Whether such a God exists in the Absolute is a truth that has to be comprehended afterwards. None the less to those who have love in their hearts the Absolute takes the form of a God of Love. In the lower forms of worship God is embodied as a Ruler, a Judge, a Punisher or a Rewarder, that has to be feared ; or he is regarded as a Father that has to be obeyed. Such forms expand into the higher realisation of God as the Author and Finisher

of Love ; for Perfect Love casteth out fear. So long as there is fear, there is no love. This is the highest abstraction of the knowledge of the Absolute.

The next is the Philosophy of Concentration. Concentration or Meditation on a symbolical figure, or name, or verse, or even a clause, is helpful to this end. "Om" is the sacred name of God even as "Jehovah" is hallowed by a certain sect. It conveys the greatest and highest meaning of the Absolute. In the process of Meditation a Teacher is helpful to instruct the guide.

The last is the Philosophy of Wisdom. Once Reality is realised as the Absolute, the relativity of all things becomes apparent. This is true Wisdom. Reasoning from this Philosophy the meaning of the Universe and all that it contains, the falsity and unreality of all around are mere deductions.

Giving up, therefore, all arguments we realise the Truth and to realise the Truth fully is to become co-existent with it. The Truth alone is real, all else is unreal. We cease to enjoy, we cease to desire for what is naught and are made free, indeed. It is the highest, though most difficult Philosophy to pursue ; and many may have an intellectual grasp of it but few attain Realisation for Realisation is the comprehension and assimilation of the Truth till it permeates our very

being, as it permeates all Nature and transcends all things.

Once the Truth is realised the Riddle is solved and we find rest in wisdom and in bliss, for to realise is to be and if we be It we are already beyond all earthly confines, in supernal bliss and peace.

In all this Philosophy the conception of the Absolute is an expanding Realisation. God is worshipped by some as an idol, as a stone, or as block of wood, or as the Spirit of one ancestor ; or by other as a Judge or King ; or even as a Father or Mother ; by still others God is realised as a Lover or Consort, others yet still regard the

Divinity as One, for none else is ; higher in conception is the thought that there is no abiding, One nor fixed Reality but what is fashioning is fashioned as we are, what to realise means complete union, which eludes the grasp of comprehension, being in dimensions that are beyond the relativity of time and space, where the observer and the observed are merged, a conception that baffles all reason, because it is higher than thought can conceive or mind grasp ; for as things are, the limited cannot comprehend the unlimited, nor the fractional part contain the whole Container.

Ourselves.

Bijaya Utsab (Oct. 1).

The Bijaya is the anniversary of the victory of Shree Ramchandra over the forces of the demon Ravana. It is a day of the greatest rejoicing for the Vaishnavas. It is doubly dear to the Gaudiyas by being the anniversary of the appearance of Shree Madhavacharya. The Madhya-Gaudiya Math was installed by His Divine Grace at the town of Dacca on the Bijaya day in 1929 in commemoration of this great event. The holy Tithi was observed on Oct. 1, by appropriate rejoicings at all the Maths of the community. A special edition of the Nadia Prakash came out in recognition of the unique importance of the occasion.

Acceptance of Tridanda Sannyas (Oct. 4).

Sripad Ram Gopal Chattopadhya was an inhabitant of the District of Bankura. He formerly held

an appointment at Jamshedpur. While he was so employed his attention was attracted to the publications of the Gaudiya Math and he began seriously to study those works especially the weekly journal Gaudiya. Three years ago he formally renounced his connection with the world and applied himself to the whole-time service of His Divine Grace. He was then placed in charge of seeing the Gaudiya Edition of the Bhagabatam through the Press and other publication work. As a resident of the Gaudiya Math in this capacity he was known as 'Sri Ramgovinda Das Adhikary. He was subsequently awarded the title of 'Vedanta Bhudeva' by Sri Viswa Vaishnava Raj Sabha in recognition of his wholehearted service of Srimad Bhagabatam. Vedanta Bhudev Prabhu, occupied with the close scrutiny of the eleventh Skandha of Srimad Bhagabatam now in course of publication, made up his mind to accept

the condition of Tridanda Sannyas which is laid down in the eleventh Skandha of the Bhagabat as the method for obtaining the mercy of Krishna in the shape of the condition of the Paramahansa. Acting on this decision Vedanta Bhudeva accepted from His Divine Grace the triple staff on the 4th of October, the day preceding that of the entry into the New Buildings of the Gaudiya Math. He is now known in the community of the pure servants of Krishna by the designation of Srimad **Bhaktibhudeb Srauti Maharaj** His conduct should serve as a living commentary on the mischief that has resulted from adoption of the life of worldliness by the study of the Bhagabatam from self-conceited worldlings. The Pastimes of the Tenth Skandham of the Bhagabatam are unintelligible to those who have not attained the condition of Paramahansa. The study and exposition of the Tenth Skandha by worldly people have produced the most disastrous consequences and it is high time to think seriously about the subject.

OPENING OF THE NEW BUILDINGS OF THE GAUDIYA MATH (Oct. 5).

The New Buildings.

The New Buildings of the Gaudiya Math are the pious gift of a successful business-man of Calcutta, an inhabitant of Barisal, who is popularly known by initials of his name as J. B. D Srijut Jagabandhu Datta personally supervised every detail of constitution and gave all his time, attention and a large part of his fortune to the building and beautifying of the House of Godhead and his devotees. The Temple is 85 feet high and built in the genuine Indian style. The Natyamandir is a noble Hall fronting the Temple excelling in certain respects the best ones in Calcutta. The best and most costly materials have been used in the construction of every part of the Buildings which will remain an enduring memorial of the beneficent piety of their donor and builder.

The construction of the Buildings could not be completed by the date of their opening. That date had been changed more than once. At last it was decided to occupy the Buildings in their unfinished condition.

The Procession.

A historic procession of congregational chanters over two miles long conveyed, on a richly decorated

Car of special design, the Holy Forms of Sri Sri Gaurasundar and Radha-Govinda along the principal Streets of North Calcutta from the old Math to the New Buildings in the afternoon of the 5th of October (2—6 P.M.)

The Festival of Sri Sri Radha-Madan-Mohan

The Sri Bigrahas were installed in the New Temple amid the holy chant of congregational *Kirtan*, by His Divine Grace in view of an immense assemblage of the people from all parts of the country. Every detail of the Divine Service was watched with breathless attention by the assembled people as His Divine Grace at the head of the Sannyasi Maharajas and Brahmacharies of the Math performed those mysterious rites that have been handed down by the eternal chain of the spiritual teachers in accordance with the revealed records of the Scriptures. The Gaudiya Math stands for the perfectly pure service of the Lord which is possible only if the heart of the worshipper is free from all taint of worldliness by the Grace of the Lord Himself. It is on the plane of the Absolute that the Spiritual Service of the Lord is rendered and it is only the perfectly pure heart that is privileged to understand its true significance. The assembled people knew that the devotees of the Gaudiya Math stand for the absolutely pure form of genuine worship and were therefore, extremely anxious to observe every detail of the holy function. They must have felt a new inspiration by the sight. This is proved by the fact that the worship of the Lord at the Gaudiya Math continues to draw daily a vast number of devotees at all hours and far into the evening. All those who come to the Math in any mood only once confess that they feel it impossible thereafter to overcome its attraction even for a single day. This has been a matter for surprise even to those who continue to suppose that they themselves are above such weakness. The devotees of the Gaudiya Math stand for pure devotion to Godhead in every activity of their life. Such example is bound to react on the most stubbornly Sceptical natures. This is no exaggerated praise but falls very short of this real wonder. This is easily realisable by every body on his own account. The writer does not profess to be an exception to this universal rule.

The worship of Sri Sri Radha-Govinda if properly conducted, is declared by the Scriptures to be the only proper cure of the ailment of all worldly hankering.

Such hankering is called Karma or lust of the flesh. Even the god of carnality (Cupid) who bears the name of Madana in the Sanskrit language, is constrained to admit the superior but perfectly pure amorous charm of Sri Krishna, the eternal Consort of Sri Radhika. The realisation of the nature of this real love is practicable by initiation into the principle of the pure worship of Sri Sri Radha-Madanmohana. It is no matter for surprise that the living worship of Sri Sri Radha-Madanmohana by pure devotees, who can truly realise and practise the same, should possess an overwhelming power to wean even the most graceless of scoundrels to a permanent and real liking for the function.

Distribution of Mahaprosad.

This was provided on the most extensive scale by the genuine philanthropy of J. B. D. on this most auspicious occasion. The crowd who assembled to witness the Divine service was so immense that it was impossible and was also found to be unnecessary to try to control its movements. They were possessed with an intense longing for honouring Mahaprosad. This is quite a new thing for Calcutta where the most elaborate and fastidious arrangements fail to draw a sufficient number of guests to a public dinner at any season. In this case every one in that vast gathering stayed patiently in his place in the crowd for the Mahaprosad. Every one sat down where he stood when the great favour was served out. There was no note of complaint; although probably no one in that gathering would have cared to wait for the least particle of food at the gate of another person for the greater part of the night in a close crowd. The devotee does not believe in eating and drinking for the gratification of his palate or the appeasement of his hunger. He knows that the remains of the Lord's meal are no earthly objects for the attainment of any earthly purpose. He accepts a particle of the Mahaprosad as a mark of favour of the Divinity with due honour and thanks-giving. By eating and drinking food unoffered to God-head one only reaps death. By honouring the remains of the Lord's meal one is enabled to please Krishna Himself. This faith influenced the conduct of the assembled people, high and low alike.

Bhakti-Sastri Examination. (Oct. 7-8).

Thirty-one selected candidates sat for the Bhakti-sastri Examination which is the Entrance Exami-

nation enabling the successful candidate to appear subsequently in the examination for the diploma in the practice and knowledge of pure devotion to God-head. The examination took place in the New Buildings of the Math.

Examination for the diploma of Sampraday.

Baibhabacharya. (Oct. 21).

The Examination for the diploma of Acharya in the subject of the expansion of the community of pure devotees had been fixed for the 8th October. It had to be postponed till the 21st on which date it was held in the New Math.

First Address of His Divine Grace delivered in the Natyamandir of the New Buildings

(Oct. 8.)

The Natyamandir or Hall of Sankirtan-dance was sanctified and consecrated to the cause of pure service by His Divine Grace on the 8th of October when he was pleased to address the assembled devotees in the Spacious Hall for the first time on the subject of the eternal and only function of all souls.

His Divine Grace spoke of the great mercy of Sri Gaurisundar. All mankind deserve the supreme bliss of the peace of the soul by discoursing the exquisite charm of His Activities. He has given to mankind the supreme gift of the love of God-head. This is the greatest need for this quality of love for Godhead. Its absence is the cause of all evil. There are many obstacles in the way of the pure service of the Lord. Even the *devotas* who are given power over forces of Nature, are always ready to oppose the devotee of God-head.

Sri Madhabendra Puri has left us the keynote of the teaching of Sri Chaitanya. His last words to us were expressive of agony for not being able to see Krishna.

The son of Nanda is also *adhakshaja* that is to say He is located beyond the range of knowledge born of the senses. Is He, therefore, destined to remain always inaccessible to us in this world? If this must be so how are we to seek for the solace of our minds rent by the grief of this great agony?

Sri Gaurisundar has supplied this need. He bids us chant the Sankirtan of Krishna. He has described the effect of the congregational chant of Krishna in the first of the octade of Shlokas penned by Himself. It is necessary to ponder constantly the meaning of that Shloka with the utmost care and reverence.

The perfect chant of Krishna serves an eightfold-purpose. It cleanses the mirror of the heart. It quenches the wild forest-fire that is reducing the world to cinders. It brings about real good and real knowledge and ever-increasing expansion of the ocean of bliss. It promotes the realisation of the fullest happiness at every step. It provides a cooling and complete immersion for all the faculties of the soul in the Absolute.

Sri Krishna Whose chant is enjoined by Sri Gaurasundar is not the Sri Krishna of the historian, nor of the allegorist, not even of the metaphysicist. He is not an entity manufactured or imagined by any human brain. He is not Sri Krishna of the philanthropist, of the sensualist of the painter of worldly beauty. He is not the assertion of dogmatists, the tool of passing whims, the god of a muddy understanding, the supplier of requisite for the gratification of anybody's sensuous appetites. Nor is the Sri Krishna of Samkirtan diluted with Maya.

'Sri' means 'One who is supremely beautiful.' Krishna is the Attractor of the Most Beautiful, Person possessing the highest capacity of feeling the attraction of superior beauty. He fascinates the Most Beautiful by His incomparable Beauty. Such is Sri Krishna of the Samkirtan.

Sri Krishna does not attract merely the mind which is but a faint reflection of the soul. He attracts the pure unclipped soul. He attracts all who are most beautiful and exercises an irresistible fascination over those males and females who are most beautiful.

When we cannot offer our unreserved worship we do not find Sri Krishna but one of His infinite Manifestations instead.

By the pervert chant of Sri Krishna we gain only the most trivial and questionable results. It is for this reason that those who possess good judgment desire the triumphant prevalence of the pure Sankritan of Sri Krishna.

THE FESTIVAL OF SRI SRI RADHA- GOVINDA OFFERING OF THE PEAK OF FOOD. (Oct. 22)

The Festival of Sri Sri Radha-Govinda was celebrated on the 22nd October by the offering of the Peak of Food to the supreme lord in commemoration of the festival instituted by Sri

Madhabendra Puri at Mount Gobardhan. This subject is discussed at some length in a separate article of this journal.

The Theistic Conference (Oct. 24—Nov. 1)

The Theistic Conference assembled on Oct. 24 after many unavoidable postponements and held its sessions every evening according to the printed programme till the 1st November.

The number of delegates from outside who could attend was not very large owing to the uncertainty of the meeting of the conference till almost the very last moment. In view of this circumstance it was deemed necessary to adopt a proposal for calling a further session of the conference at the earliest convenient date in the near future. But the business was nevertheless gone through in the order of the programme. The attendance which had to be confined to the selected persons in accordance with the object of conveners was fairly large.

A most important and definite gain that resulted from the holding of the Conference was that it enabled the conveners to give effect to the procedure that is considered by them as the only suitable one for such purpose. The procedure consisted in circulating beforehand quite a large number of questions covering many important aspects of the subject, among those interested in the movement of loving service of the Absolute Truth soliciting their written answers thereto. These answers were thereupon classified under the respective heads of the order of business before the conference. No extempore speeches were allowed at the conference itself. His Divine grace referred to the answers that had been received in their proper place in course of his speeches. These speeches constituted the regular business of the daily sessions. One speech was delivered each day in the evening, lasting ordinarily from 7 P. M. to 9 P. M.; They were delivered in Bengali. A translation of them will be published serially in the coming numbers of this journal. They covered the whole subject in a systematic manner.

Visitors at the Gaudiya Math during October 1930.

The visitors at the Math during the month of October were very numerous. The following names may be mentioned—

3rd Oct—	Srijukta Jamini Kanta Sen M. A. B. L., author of 'Art O' Ahitagni'.	17th ,,	,,	Narendra Nath Ghose. etc.
	Mr. Vincenta Avilino, Consul General of Brazil,	21st ,,	Srijukta Niode Krishna Roy. Dakshinaranjan Ghose. Abanikanta Kabyatirtha. etc.	
5th Oct.	Srijukta Subhas Chandra Bose, Mayor of Calcutta.			
7th ,,	Srijukta Kshitish Chandra Chakravarty, Advocate.	22nd ,,	Dr. H. B. Moreno Ph. D.	
8th	Srijukta Jatindra Nath Bosu, Attorney-at-law.	24th ,,	Srijukta Ananda Giri Sastri, Mantrin of the All-India Sadhu Mahasabha.	
9th	Srijukta Nalini Kanta Brahma M. A., P. R. S. Professor of Philosophy, Presidency College, Calcutta. Srijukta Makhan Lal Bandopadhaya, Controller of Stores, Calcutta Corporation.	26th ,,	Rajarshi Rao Saheb Srijukta Saradindu Narayan Roy. M. A. Prajna. Srijukta Mrinal Kanti Ghose of the A. B. Patrika. Srijukta Dinadayal Bandayapadhyaya M. A. Professor of Philosophy, Krishnagar College.	
16th ,,	Srijukta Anangamohan Lahiri, retired District and Sessions Judge.			
17th ,,	Srijukta Kiran Chandra Dutt. Sailendra Nath Dutt. Sailendra Nath Mitra.		Lama Prajnananda (formerly Major Fletcher) a Buddhist Monk, an English- man.	

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. Srestharyya Sripad Jagabandhu Das Adhikari, Bhaktiranjan	193
2. The Spiritual Exhibition at the Gaudiya Math	198
3. Presidential Address	202
4. Time	208
5. Who am I ?	209
6. The Theistic Conference	214
7. The Gaudiya Math	216
8. Shree Shree Chaitanya Bhagabat	221
9. Ourselves	223



Bhaktiranjan Jagabandhu surrounded by the Devotees of Gaudiya Math
at the gate after his disappearance.

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII }
}

1930, DECEMBER Chaitanya-Era 444

NO 7.

Srestharyya Sripad Jagabandhu Das Adhikari,
Bhaktiranjan (J. B. D.)

Departure of J. B. D.

THE day before the close of the spiritual Exhibition that had been organised in the spacious compound of the Gaudiya-Math, which functioned the concluding activity of the long series of the festivities of the auspicious Inauguration of the New Buildings of the Math, Srestharyya Sripad Jagabandhu Das Adhikari Bhaktiranjan, the donor and architect of those superb Buildings, took his departure from the scene of his unique devotional labours with the supreme satisfaction that his soul had

at last found and successfully performed his duty to Godhead and humanity. Bhaktiranjan prabhu's disappearance took place on the 19th of November.

Real significance of the disappearance of the pure devotee of Godhead

There are numerous scriptural texts to the effect that the appearance and disappearance of the devotees of Godhead in this world are part and parcel of their pure, blissful service of the Divinity. They require to be specifically distinguished from apparently similar events, viz., the birth and death of those conditioned souls that fall into

the clutches of the Deluding Energy by their wilful neglect of the service of Godhead. Those who regard this world as a place intended by Godhead for the activities of the pure soul are not satisfied by any scheme of life that has no reference to the living principles of eternal existence, absolute knowledge and un-interruptible perfect bliss that alone may properly appertain to the soul in his natural condition. A person with a real hankering for the spiritual life, does not think that the whole of his duty consists in trying to minister to the ephemeral and unwholesome pleasures of the perishable body and ignorant mind. He should be desirous of looking beyond these temporary utilities to find the function that will last. It is to such persons that the words of the scriptures testifying to the immortal nature of the soul, carry spontaneous conviction by a receptive impulse of the soul himself from within. But these momentary impulses do not come to stay. That is the reason why we are unable to incorporate them in every activity. It is not improper to try to prolong the worldly life with the aid of science. It is also necessary to live in order to serve. It is meaningless to try to live for the sake of trying to live. There is a function the Realisation of which is prevented by the dread of death which is responsible for all activities for the prolongation of life.

Death will come at the moment appointed by God. It will come naturally and as the proper culmination of our activities, as a help for further activities, without the accompaniments of dread and stupefaction, if the true function of life is not neglected. This happy consummation is not promised by Medical men or biologists. It is not in their power to promise the life eternal because it is not their business to know why any person should live at all even for a single day. Bhaktiranjan prabhu earned the reward of being called to the Presence of Krishna by the proper performance of the function that was allotted to him by Godhead in this world. His disappearance is a startling corroboration of the scriptural tradition that a builder of the shrine of the Divinity obtains the reward of his service by being withdrawn from this vale of suffering on the completion of his task. Such disappearance is coveted by the purest souls. We intend in this short discourse to present our readers with a few personal reminiscences of the departed soul which may enable us to obtain some idea of the nature of Jagabandhu's realisation of the real function of life.

Cost of the New Buildings

Jagabandhu never regarded the cost of the Buildings as involving any sacrifice to himself. He said that all that was

his, was the wish to build the Temple of Godhead and the home of His devotees. The money that was required for the purpose, had been supplied by Sri Gurudeva. He said that this could not be understood by any one except himself. He was particularly anxious to disclaim all credit for spending any money of his own on the Buildings. This was the argument which he also mainly employed in convincing the heirs of his properties. He told them that he had not touched either his capital or the profits of his business to the extent of a single pice in building the Gaudiya Math. He also urged every one to wish to serve the Lord if he wanted to have a proper idea of his case. In no other way any one else could understand or believe what he said. But it is certain that he did not grudge in the least the enormous cost of the Buildings. On the contrary he was always full of new plans of expenditure. He was extremely fond of the most costly decorations. He felt very sad if any one asked him to reduce his lavish expenditure on decoration. When he was told to give up some of his plans of decoration in view of the fact that they could not be completed within the time at his disposal, he appeared to be very much distressed taking it to be a great punishment inflicted on him by the lord for his

past misdeeds. He was very particular to pay in cash both for material and labour, saying that if he tried to build on loan he would be in the power of his creditors and might be compelled to use inferior material. The original plan that he had conceived of the Buildings underwent rapid expansion as the work progressed. He always assured his best friend, Sripad Kunjabehari Vidyabhusan prabhu, that he was prepared to spend whatever was necessary for making the Temple as beautiful as possible. As the costs mounted up to an ever increasing figure the delight and enthusiasm of Bhaktiranjan prabhu proportionately increased. His gladness knew no bounds as the day of Inauguration of the Buildings drew nigh. He confessed to all his friends that he had no sleep at night for his anxiety to complete the Buildings in time for the Inauguration Ceremony. The only way to please him was by praising the Buildings. If any defect was pointed out he would not rest till the defect had been completely rectified. He demolished costly constructions many times over without the least hesitation to avoid every defect that was detected. It is not possible to make an actual estimate of the cost of the Buildings. Jagabandhu himself never set any limits to his expenditure. In these circumstances the cost is likely to

have been very high, probably higher than any guess of a businessman. Jagabandhu built the Temple of Godhead in the spirit and with the purpose of the true devotee. No one will probably ever know what the Buildings actually cost. He made an unconditional gift of the Buildings and land to Sri Gurudeva. This proves the perfection of his faith and must be wholly unintelligible to persons who are less devoted to the service of the servants of Krishna. It is the pure, selfless soul of J. B. D. that has been translated into the living Abode of Godhead and His devotees.

Personal labour in the construction of the Buildings

It is necessary to mention a few details regarding the personal exertions of J.B.D. in connection with the buildings of the Math. He was present on the premises from the day when the foundations were laid. He was in the worst state of bodily health at that time and onwards. He, however, chose to accept personal hardship of the most intensive type. He did not care for wind, rain or the sun and attended personally to the laying of one brick upon another. The whole of his time from early morning to a very late hour into the night, was wholly consecrated to the service of the Buildings. His secular business prospered most

wonderfully all the while that he was engaged in this manner. His attachment to the work of actual construction need not, therefore, be supposed to be allied to any form of barren asceticism or stoicism. He was able to make the most efficient arrangement for the conduct of his secular affairs by giving practically all his time to the service of the Math. This is also not intelligible to those who have no experience of the real nature of the genuine devotion to the servants of Krishna. The service of Godhead is the only complete and true way of fulfilling our duties to humanity. There are, indeed, hypocrites who teach to neglect worldly affairs as the necessity of spiritual life. J. B. D. knew better. He devoted all his attention, time and money to building the Abode of the servants of Krishna without having to neglect his ordinary worldly affairs in any way. No one ever heard him brag of his 'spirit of sacrifice.' He knew that the service of Krishna is always a fulfilment of everything and never a sacrifice of anything. But the worldly mind can never understand this. He also asked all his dependants and relations to devote *all* their time to the worship of Godhead under the guidance of the really pure devotees of the Gaudiya Math. This exhortation and his own living example had their effect on their hearts. This is the way in which J. B.D.

was making the real 'provision' for his numerous adopted household. He had no children of his own. He did not believe in the sufficiency or beneficence of any earthly provision. He almost made none for his widows. He entrusted to his heirs, by way of their 'provision', the task of the due completion of the Gaudiya Math Buildings. Those rich men who may be disposed to think that personal labour is unnecessary in the service of Godhead, cherish a fatal blunder from which they can be rescued only by following the example set by J. B. D. There is no indignity in doing manual service for the lord. Those who do such service are fully the equal of those who are fit to worship Sree Sree Radha-Govinda in their minds without the manifestation of this apparently external form of activity. As a matter of fact neither the mind nor the body can serve Krishna. Krishna may, however, enable both to be employed in his service. As soon as one obtains this mercy of Krishna his bodily and mental activities acquire the spiritual character and become super-mundane and altogether wholesome in their aptitudes. Those who may be disposed to regard J. B. D. as unfit for mental worship and accordingly to undervalue his personal manual labour in connection with the building of the Gaudiya Math, are themselves unfit to understand the

principle of pure devotion to Krishna. The sweeper who worships Krishna is infinitely higher than the conceited pseudo-Brahman who scorns any form of the worship or any of the worshippers of the supreme Lord. This is not sentimentalism. The realisation of this great truth is the only cure both of sentimentalism and nihilism, which are the cousin-germans of rank atheism. For kings and savants no less than for the poor and ignorant, the conduct of this simple faithful servant of the Lord, should serve as a great eye-opener. The same remark is equally applicable to those malicious hypocrites who may choose to regard the Temple of Godhead and the Abode of His pure devotees as having any similarity to their own showy habitations dedicated to the sedulous cultivation of undiluted sensuousness. It is necessary to build for Godhead and His devotees the most sumptuous edifices. It is unnecessary to build even a hovel for the gratification of one's own sensuous appetites. J. B. D. toiled bare-headed under the burning sun to build the House of Godhead with the accumulations of a life of exemplary industry. His conduct should be the living refutation of the sophistry and casuistry of the whole race of self-seeking atheists of every denomination.

It is never possible to exhaust the infinite goodness of every single act

of the pure devotee of Godhead by describing the same in the poor language of this world. The only hope in penning these lines is that the high topic will mercifully impart a particle of its quality to this attempt of most inadequate praise of the activities of Godhead and His pure devotees.

The Spiritual Exhibition at the Gaudiya Math

THE spiritual Exhibition which was held during Feb.-March at Sreedham Mayapur the place of Nativity of Sri Gaur Sundar, has been described in the issues of this Journal for those months. The great success of that first attempt led its organisers the Viswa Vaishnava Rajsabha to hold a similar Exhibition in the City of Palaces in connection with the Festivities of the Opening of the New Gaudiya Math Buildings. The Exhibition was held in the grounds of the New Gaudiya Math from 5 to 20 Nov. The public response in appreciation has been far beyond all expectations. The visitors literally overflowed the area from morn till twelve o'clock at night, all through the eventful fortnight. The rush was so great that it was necessary for the visitors to be satisfied with the merest glimpse of the exhibits. There was, however, no untoward event of any kind, due to the excellent arrangement and the untiring personal supervision of the organisers.

All the stalls fitted up for the occasion were devoted to purely spiritual subjects. The economic and social sections that had formed a part of Sridham Mayapur Exhibition, were discontinued. This afforded greater scope for putting before the public many of the pressing problems of religion and their true scriptural solutions.

The point of view illustrated by the Exhibition was that of Sri Chaitanya. Incidents from the career of the Lord, were exhibited by means of groups of dolls with appropriate scenic background. Thus there was up to a certain extent a repetition of the show exhibited at Sridham Mayapur with improvements and additions. To these were added a considerable number of stalls which contained demonstrations to elucidate some of the fundamental principles of pure devotion.

The Exhibition was comprehensively designed to represent the different stages in the progressive manifestation of the Truth in this world against obstructions of every kind. The chain of ideas may be thus indicated. The career of Sri Krishna Chaitanya was explained by a scene depicting the Descent of Godhead to the mundane plane, in His different plenary forms and also in His own Form, the source of all Divine Manifestation, Sri Krishna Chaitanya is identified by the scriptures with Sri Krishna or Godhead Himself. The difference between the career of Sri Krishna and Sri Chaitanya is explained by the doctrine that Sri Krishna Chaitanya is Krishna Himself wearing externally the disposition of Sri Radhika, the eternal consort or counterwhole or Power of

Sri Krishna. The Appearance of the Divinity Himself and of His plenary Forms in this world make possible the redemption of bound souls.

The Activities of the Divinity even when He chooses to appear in this world, are always super-natural. Their nature is not capable of being understood by the material mind of the conditioned Soul. So it is necessary for the conditioned Soul to be endowed with the faculty of spiritual perception before he can avail of the opportunity of redemption through service of the Divinity, the opportunity being provided by the descent of Godhead into this world. The function of imparting the spiritual vision to the conditioned soul, is performed by the Divinity in the role of the Acharyya. The Iron Age has been blessed by the appearance of four great Theistic Acharyyas, viz., Vishnuswami, Nimbarka, Ramanuja and Madhwa. These Acharyyas are Divine personages. They must not be supposed to be subject to the laws of physical Nature. The Acharyyas are the authorised Saviours of all conditioned souls. They are capable of transmitting this power to their chosen disciples. The relationship of preceptor and disciple gives rise to the sampradayas or communities of pure devotees.

Sri Krishna Chaitanya is Krishna Himself appearing in the role of His own devotee. Sri Krishna Chaitanya entered the order of Sriman Madhwacharyya in accordance with the dictum of the scriptures that the Truth cannot be found except by unconditional submission to the Acharyya. The teaching of Sri Krishna Chaitanya was misunderstood by most of His contemporaries. A few stalls were designed to demonstrate the nature of ordinary forms of misunderstanding which also prevail now-a-days. All misunderstanding on the subject of religion is due to mistaking the spiritual for the mundane and vice versa.

The spiritual is eternally and categorically distinct from the mundane. The spiritual is, however, the Key to the puzzles of the mundane

existence. They are as incompatible with one another as light and darkness. The spiritual is not the mere absence of the mundane. The opposite of this also is not true. The mundane is the perverted reflection of the spiritual. There is correspondence between the two, but, the correspondence is hidden by being reversed in an inconcievably unwholesome fashion. This makes it impossible for the faculty of reason that is to be found in this world to grasp the nature of the spiritual existence, even when it is most fully explained by the authorized teachers themselves in symbolical language rendered possible by actual correspondence between the conditions of mundane and spiritual existence. It is necessary to be lifted to the spiritual plane in order to be able to realise the true meaning of the symbols. This is the great obstacle in the way of all those who are given to hair splitting speculations regarding the Absolute. These very sages, however, admit readily enough the necessity of submission to the laws of physical Nature of which they have actual experience. They would similarly agree to submit unconditionally to the laws of the Absolute if only they could have the actual experience of spiritual existence. This, however, they can have only by the causeless mercy of the Acharyya. The fact that one is prepared to make his willing unconditional submission to the feet of the Acharyya is the only proof of his realisation of the Divine Nature of the latter. The submission that is made to the laws of physical Nature is due to necessity or for avoidance of unpleasantness.

One of the stalls was designed to set forth the relationship between the mundane and the spiritual. The arrangement was quite simple so that every one might understand it at the very first sight. The realm of the Absolute is not full of an infinity of distinctive features and wholly devoid of all features as the impersonalists would have us believe. The conception of neutralised cognitive or nonconscious existence

is derived from the experience of mundane existence. The spiritual is neither the negation nor the abstraction of the mundane. The spiritual is the reality corresponding to its perverted reflection, viz., the mundane. Both are real but the one is nevertheless categorically different from the other. This difference is expressible, as far as physical analogy may go, by the phenomenon of reflection. But mere reversion of parts which is found in the case of the reflected image, is not a proper analogy as it does not embody the principle of perversion. This defect in the representation of the relationship between the spiritual and mundane by the analogy of reflection should be carefully borne in mind.

The device adopted for exhibiting the relationship of the mundane with the spiritual was as follows. The different grades of relationships were recorded in the order of excellence in an ascending order. At the bottom of the scale was put the tranquilised condition (santarasa). On the attainment of this state all mundane hankerings cease to disturb the mind. This is the negative aspect. The mere negative state however is also a mundane phenomenon and has no place in the realm of the Absolute. There the tranquil condition is a positive disposition. The tranquil devotee completely identifies his wish with that of Krishna and has no separate positive desire of his own. The negative tranquil state appeals to the acceptance of many persons for holding out the seeming prospect of affording relief from all worldly distractions and thereby producing one's own personal satisfaction. The positive tranquil state, however, has in view solely the satisfaction of Krishna.

The positive tranquil state occupies the lowest position in the scale of relationships in the spiritual realm. Immediately above the tranquil state was put the disposition of loyal and willing obedience as of a servant. This may be distant and reverential or of a confidential nature. Immediately above

the condition of the servant was put that of the friend. Above the friend's state was shown the attitude of affection of His parents towards Godhead as Son. At the top of all was put the condition of the consorts of Krishna.

This order of relationships appeared in the reversed gradation in the reflected image in a mirror which was placed in such a position that only the reflected image in the mirror was visible to the spectators. In the reversed order the tranquil state appeared at the top while the relationship of husband and wife occupied the lowest position.

The highest spiritual function, viz., that of the consorts of Krishna, was exhibited by three stalls. One of them represented the nature of all worldly activities on the mundane plane, by the figure of a dance round the desires of the flesh culminating in carnal lust of male and female. The second stall represented the dance of the congregational chant instituted by Sri Chaitanya in the court yard of Sribash. The third stall presented the circle of amorous dance at Brindaban round the coupled Form of Sri Sri Radha Krishna.

The Appearance of Krishna on the mundane plane was the subject of demonstration of one of the stalls. The scenes of the Nativity were most beautifully set forth. Krishna's Birth is one of the eternal Pastimes of the Supreme Lord that is the first spiritual event to be experienced by the soul engaged in the endeavour for the attainment of spiritual service. This Divine Event was manifested to the view of all conditioned souls at the close of the Dwapara Age. The Birth of the Eternal is inconceivable to the limited mind of man. But this is no reason for disbelieving its existence. Neither is this a reason for wilfully supposing that the Birth of the Supreme Lord must necessarily be a mundane affair. It is necessary to be on our guard against both these irrational attitudes to be able to understand the holy mystery of the Nativity.

Sri Krishna was shown as born in the lying-in-cell of the prison of King Kansa. His Advent failed to be noticed by all except His parents. On His Appearance the strongly barred prison gates opened of their own accord to make way for His father Vasudeva who carried his Divine Baby across the flooded Jamuna to the chamber of His foster-mother Yasoda in the pastoral village of Braja. Vasudeva deposited Krishna on the couch of Yasoda who had just given birth to a daughter and taking up her new-born girl, made his way unobserved by any one to the cell of Devaki. After depositing the girl on the bed of Devaki Vasudeva put on the iron chains of captivity and peacefully waited for the dawn.

The morning of the Nativity witnessed the spectacle of rejoicings in the home of Nanda and Yasoda in Braja at the birth of Krishna, while in the cell of Kansa's prison was enacted the last futile attempt of the Atheist Kansa for ensuring his own safety by the murder, in her infancy, of the eighth issue of Vasudeva and Devaki, at whose hands, as a prophecy had declared, he was to meet his death.

The subject of the triple staff (tridanda) sannyas (renunciation) was explained by one of the stalls. The tridandi sannyasin is the chanter of the kirtan of Krishna. This chant is however a really living chant. It makes its appearance on his lips by the joint exertions of the Divinity and the serving souls. In the stall the tridandi sannyasin was represented in the form of the *mridanga*. The *mridanga* is a drum whose body is made of burnt clay. Struck by the hands of the player at both ends the *mridanga* with its body of clay is rendered capable of uttering the *Kirtan* of Krishna. Such is the function of the tridandi. Sri Gurudeva drums into him at one end the Word of Sri Krishna. The loyal listeners of the Word of God drum at the other end by their receiving response. The tridandi, thus operated at both ends, is enabled to give out the sweet chant of Krishna.

The function of the Brahmana, the head of the Varnasrama institution, was explained by another stall. As the subject is being treated in some detail in a series of papers in this journal under the heading 'Who is a Brahmana?' the reader is referred to those articles for information.

Presidential Address at the Spiritual Conference

(DELIVERED BY HIS DIVINE GRACE PARAMHANSA PARIBRAJAKACHARYYA
SRI SRIMAT BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ)

The Source of knowledge :—The truth can never be served by the faculty that diverges from Him. The service of the truth is the function of the soul. It is incapable of being diverted from the Truth. It is cause-less and uninterrupted. The Truth is identical with the Teacher of the Truth. There can be no knowledge of the conclusions of the Vedas without undeviating service of the lotus-feet of Sri Guru-deva. No one can be the Teacher of the Truth except the devotee of God. This is not the dogma of irrational orthodoxy. It is the real Truth. One cannot be the Guru although he be descended from the highest lineage, be initiated in all sacrifices, have studied the thousand and one branches of the Veda, if he be not a Vaishnava.

In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous Professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other Professor in the whole of that part of the country who was his equal in learning. Lakshmandesika went to him for the purpose of study. He resided

with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha following the interpretation of Sankaracharya was explaining the well-known text of the Chhandyogya that the two eyes of Godhead are red like the back of a monkey. This caused intense pain to the heart of Ramanuja. Ramanuja was at the time engaged in tending the person of his teacher. He felt very much pained on hearing the blasphemy against the Holy Form of Godhead. The warm tears from his eyes fell in drops on the back of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha who asked Ramanuja about the cause of his grief. Ramanuja then said that there was no necessity of explaining the word 'kapyasam' in such filthy and blasphemous manner, especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God Himself, Who is the most Revered Lord and Master of us all, with the worst part of the body of a monkey ?

Yadavaprakasha was very angry on hearing these words of Ramanuja. He reprimanded Ramanuja in most severe terms. 'How highly impertinent for a mere lad to find fault with the interpretation of Acharyya Sankara! Was it possible that there could be any other explanation of the text than that of the Acharyya?' Ramanuja replied in words that were expressive of modesty. 'Yes,' said Ramanuja, 'there is another meaning of the text which augments the happiness of the spiritually enlightened. Acharyya's explanation is intended for deluding those persons who are endowed with unspiritual aptitude. I am telling you the same. Deign to listen to my words.'

There-upon Ramanuja offered this famous explanation of the 'kapyasam' text. 'Kang' means water. That which drinks water is 'kapi'. 'Kapi' is thus no other than the stem of the lotus. That which is placed on the stem is 'kapyasam'. In other words the two Eyes of that Supreme person are tinged with red like the undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

Yadavaprakasha was filled with the greatest astonishment on hearing this explanation of the Scriptural text. He felt most keenly the disgrace of his defeat at the hands of his own disciple. Maddened with anger he plotted to do away with Ramanuja in secret.

No teacher of undifferentiated Cognition, or of utilitarian works, or of any worldly state of union with the Supreme Soul (yoga), or of the performance of activities resolved upon by one-self (brata), or of asceticism, or of magic, or of hypocrisy can really be designated as the 'superior' or Guru. They are all of them only triflers and being really very light, indeed, are capable of being easily manipulated. They are never the benefactors of the conditioned soul. They are on the contrary the enemies of themselves as well as of all others.

But the Maha-Bhagabata, the best of devotees, the Vaishnava Guru, alone is causelessly merciful to all souls, is alone grieved by their misery. It is for this reason that our former Guru Srila Raghunathdas Goswami prabhu has instructed us to place ourselves under the guidance of Sri Sanatan prabhu who alone is really grieved for all of us and can alone impart the knowledge of our relationship with God-head. The actual words of Srila Das Goswami prabhu require to be quoted in full. 'I place myself under the protection of my Master Sri Sanatan prabhu. Sri Sanatan Prabhu is the ocean of mercy. He is always grieved for the misery of others. He makes me drink, with the greatest care, of the liquid sweet of the service of God-head. The attachment for that service weans one completely

from any hankering for any other thing. I was quite ignorant of this and was wholly unwilling to serve Godhead. But he, nevertheless, took infinite pains with me and prevailed over my stubborn opposition to his good counsel. Such is Prabhu Sanatan'.

What is really the source from which we derive the knowledge of the Truth? Is it pure or mixed cognition? Is it also the only thing needful, or otherwise? It is necessary first of all to decide whether the above propositions have proceeded from the theory of undifferentiated cognition, of undifferentiated non-cognition, or from activities of pure cognition which are full of eternal bliss. To become one with non-animation is the goal of the theory of undifferentiated non-cognition. To merge completely in the featureless existence of undifferentiated cognition is the goal of the theory of undifferentiated knowledge. The realisation of the blissful eternal service of God-head in the realm which is free from all ignorance establishes one in the unconditional safe function of pure cognition.

The emancipation that is spoken of in the Bhagabatam is not destruction of the triple envelope of the bound soul. It is nothing less than the actual establishment in one's own natural condition. 'Mukti' is establishment in one's own proper condition by discard-

ing the contrary'. When one is established in one's own proper condition one gets beyond the reach of ignorance. Then the true function of the cognitive faculty, which is no other than the service of Godhead, manifests itself fully. The distinctive service that is natural for every individual soul is then uninterruptedly and fully manifested. 'There are different ways in which different persons choose to obey Me. I also serve them in correspondingly different ways. Men, O Partha, by every method follow the path that is Mine'. God-head Himself here says in effect that He worships His worshipper in exactly the same way in which the latter worships Him. In the mood of consort the devotee serves God-head with all his faculties, and accordingly Krishna gives up all His Limbs to him. Krishna regards Himself as under obligation to His devotee even after giving Himself completely to him.

In the shloka of the Geeta referred to above the word 'Mang' 'Me' should be specially observed. The word refers directly to Krishna. It is Krishna Who is the speaker. He says, 'He who worships Me does so in one of five different ways, each one of which is characterised by the quality of utmost submission. But the mood of the consort displays the highest measure of submission. If the submission be not

to Myself it would be rendered to My shadow or to My external deluding power (maya), it is then no submission to Me'. It will not do if curd is called milk. Curd is no doubt derived from milk as its source. But the spoilt milk is never curd. It is possible for a person to be able to see the perverted, imaginary form of Vishnu. If such a person submits to his perverted vision it will be no submission to the real Vishnu. Vishnu is not perverted. It is possible for a person to see, to experience a vision of Him which may be the product of his own wrong way of looking at Him. If this happens to be the case it is to be understood that the person fails to have any real sight of Vishnu. The Geeta has this Shloka, 'Those who worship with reverence other *devatas*, O son of Kunti, also worship Me, indeed, but by the method that is improper'.

To see any object other than Krishna, is the improper process of seeing. This improper method of seeing is identical with all our evils and disruptive differences. It is possible to get rid of the condition of this improper seeing. Thereafter it is really possible to see Krishna. Krishna is the ocean of infinite undying sweetness. There are twelve *rasas* (leavening qualities) in Krishna. Five of these *rasas* are primary. There are seven secondary *rasas* which help to increase the sweet-

ness of the primary *rasas*. All these *rasas* are completely harmonised in Krishna alone.

Sri Sukadeva Goswami said to Maharaja Parikshit, 'Listen O King I am going to give you an account of some of the *rasas* of Sri Krishna. Sri Krishna is in Himself the shining sphere of infinite *rasas*. When Sri Krishna made His appearance in the company of Baladeva in the amphitheatre for the exhibition of feats of strength set up by king Kansa each one of the spectators saw Krishna according to his own individual disposition. Wrestlers, fond of the martial quality, saw that Krishna was terrible like the thunder. Females, fond of the quality of love, saw that Sri Krishna was the God of love Himself. The masses of the people saw that Krishna was the only king of all men. The cow-herds, with friendly and paternal love, saw Him as their kinsman. All the frightened wicked kings saw Krishna as the Punisher of evil-doers. Every father and mother beheld Him as a most beautiful Child. The king of the Bhojas, Kansa, saw Him as Death Himself. Persons, who are saddled with a materialised understanding, viewed Krishna as the vast cosmos. The great yogis with a tranquil disposition beheld that Krishna was the Ultimate Entity. All the males of the Brishni race saw

Him as the Supreme Object of their worship.'

Every one will obtain the service of Krishna; even those will obtain it who are wandering in pursuit of other and diverse speculations. There will be in the long run an end of the wanderings of those who have gone astray. Because Krishna is the only Attractor and we are all of us attractable by Him. But there may appear temporarily a barrier between the Attractor and the attractable. As soon as the barrier is removed we shall experience directly the relationship of the attraction of our Attractor.

There may be companionship with the non-animate. This is called 'bad company. This bad companionship is practised by means of the physical body and the ignorant mind. It is necessary to give up this bad company. If we do so our real self, whose nature it is to be attracted by Krishna, experiences the direct attraction of Krishna. Krishna attracts the pure cognition. Exclusive devotion is a characteristic of pure cognition. One has no access to the spiritual realm till this quality of exclusive devotion makes its appearance.

The external world is also a source of one kind of knowledge. This knowledge is nothing but the entities of the external world in a refined form. The attraction exercised by these entities

is accordingly also exerted towards the material cases. There is quite a variety of such knowledge, none of which is knowledge of Krishna. The knowledge of the undifferentiated Brahman, or that of the Supreme Soul, or that of the phenomenal world, which are gathered by the cognitive principle independently of the knowledge of Krishna, are all of them only different layers of the same class of knowledge. The Brahman which is a concoction of of the mind of the professors of the creed of the so called undifferentiated Brahman, can afford no glimpse of the real Brahman. The sight of the Supreme soul or undifferentiated union with Ishwara fancied by the pseudo-yogis is even a greater blasphemy than the dogma of undifferentiated union with the concocted Brahman. The professors of undifferentiated union with their concocted Brahman do not admit the existence of the individual soul. The professors of undifferentiated union with Ishwara admit the existence of the individual soul. They want to enable the individual soul to usurp the seat of God-head. This surely is an instance of a far more rebellious attitude towards God-head than even that of the votaries of the concocted Brahman. It is for this reason that Mahaprabhu has said that union with Ishwara is even more condemnable than merging with the concocted Brahman.

In order to discuss these subjects it is first of all necessary for us to have the true source of knowledge. Are these discussions derived from adulterated cognition? Or is pure cognition their source? Are they derived from any source made by man? Or is their source made by Godhead? If the source happen to be made by man there must exist the defects of mistaken judgement, inadvertance, etc.

What is the entity known as 'I'? Am I the body that I have obtained from my parents? Or am I the mind-intelligence-ego by means of which I am busy in making and breaking my resolves? This topic contains a great many issues. We have had the opportunity of listening to these discussions from a very early beginning in our life. We have been discussing these subjects all through these fifty years. We had got much time for a good deal of discussion all through the twenty-four hours of the day. We have discussed these topics throughout the whole of the twenty-four hours of every day. We have discussed them while we slept as well as when we lay awake. This body also will fall away in course of discussing them for its further allotted period.

It is very difficult to get into the inner apartment of the discussion regarding 'I'. There stand ready at the two consecutive entrances two gate-

keepers who are preventing all access to the vicinity of the 'I'. Why can't we get the sweet scent of the Body of Krishna? Why does not the fifth scale note of Krishna's flute enter my ears? Why do the tumult of the streets, the noises of the busy world pour incessantly into my ears? At present the soul is asleep. His agent the mind, as manager of its sleeping master's concerns, is cheating me as intermediary. I am addicted to go by the function of the mind. The mind whose business it is to cheat the soul, by its evil counsel is keeping me occupied on the path of selfish enjoyment. The soul is the master of the mind and the body. Speech functions as the foreman of a jury. The speech of pure cognition is of one kind, that of non-cognition is of a different kind. The mind is non-soul. This is borne out by the Geeta. 'The earth, water, fire, air, sky, mind, intelligence and ego are My eightfold material Nature. Besides these there is another entity of a quite different kind who is non-material. This last is no other than My manifestation as the individual soul. By means of the individual soul the material universe is maintained'.

The individual soul (jeeva) is then super-material. But he is, nevertheless, possessed of the marginal function. He has relationship with the process of birth-life-death. But the individual

soul has also his place in the super-material sphere. The activities of the individual soul in this latter condition are called also transcendental. All that is perishable are included under *Apara-Vidya* (empiric knowledge). All that is imperishable comes under *Para-Vidya* (transcendental knowledge). Transcendental knowledge stands on

'sumati' or the good disposition. The term 'sumati' occurs in the Veda. 'O Vishnu, we shall serve 'sumati' by simply uttering Thy living Name even with very little knowledge of His real meaning' (Rig. 1-156.3). May all of us gain this good disposition. May we gain that good disposition which prompts us to serve 'sumati'.

Time

(By H. W. B. MORENO.)

Set upon the finger
Of woman, man and child
Gleams a golden circlet
Pure and undefiled.
'Tis the precious, passing hour,
Sixty diamond minutes crowned ;
Yet how oft the circlet falls,
Heedless, on the stony ground,
Passed, unnoticed, by the way—
Lost, but never found.
Resting on the high brow
Of woman, man and child,
Glistens bright the jewel,
Hand hath not defiled.
There three lustrous gems outshine :
Pearl of youth, with peerless sheen ;
Manhood's sparkling sapphire ray,
Diamond of old age, serene ;
Yet how soon these priceless gems,
Listless fall unto the ground,
Mingling with the sordid dust—
Lost, but never found.

Who Am I ?

(Continued from P. 184 Nov. 1930.)

We must call these attempts of those scientists of misdirected intellects and the stubbornness of these undeveloped brains—as the outcome of a grossly atheistic turn of mind in challenging the Omnipotency and supreme authority of Godhead and denying the existence of the very source and cause of all existence. Godhead is called “Vishnu” because He pervades the whole universe making all existence possible and upholding the universe with its manifested phenomena. Only the saints have the eyes to see it. So it is mentioned in the Vedas that only the saints do perceive the all-pervading, highest essence of Vishnu being the only Reality unlimited by space and time. It is not an hallucination but the sternest actuality more true and real than the limited senses can ever expect to perceive or comprehend.

Value of challenge.

The positive and negative sparks of electrones alleged to be contained in the atom are always being created and united in the work of universal integration by Him ; but He entirely pervades each and every spark of electrone giving it its destined life and existence and guiding it to pursue the work ordained by Him. There are self-realised saints who may be cited as eye-witnesses to attest to the truth of the statement that the mahabhagabat or the saint on attaining the highest stage never sees the material forms or the elements of physical Nature and the cosmic motions of this universe—by means of which curtains Vishnu hides Himself to fulfil His great game. He (the saint) sees, wherever he casts his eyes, only the Form of Sri Sri Radha-Gobinda, the Divine Couple Who are the dearest and perpetual objects of worship of the real saint.

Each atom is
recharged by
Vishnu.

Even the average man of the world having a spark of sense of the Reality in him, may easily infer the existence of Godhead as source of Power and Beauty from the organising principle working in the world. All cosmic changes perceived in creation, though seemingly sporadic, are realisable as regulated by a grand

Hand of God is
perceived in the
World.

purpose in a definite order and never the result of the working of blind chance like the casting of dice. The underlying reason governing the changes points to a Personality behind the idea or plan that is always realising itself with a purposeful future working in the seemingly inscrutable present across the restrictions of temporal and spacial limits ; and the purposeful Agency behind the chain of manifestations must be the Great Final and Intelligent Cause Whom we call Godhead or Sri Bhagaban.

Gross form contains a subtle form within.

Challenging materialists fail to discern that the life is not a mere form of gross matter. Gross matter contains within it another subtle principle which again is supernaturally surcharged with a supermaterial energy and a wonderful consciousness with unlimited potentialities which are not the products of physical Nature but the physical Nature itself is regulated and held by them within their sway to help them to fulfil themselves according to the perfect conscious will of the personal, Supreme Godhead.

What is the subtle form ?

The next question is 'what is the subtle form inside gross matter ?' The subtle is the inner mental principle pervading the gross external form which we fail to perceive by the gross senses. Yet, however, it is the mind that gives life and power to the senses to perceive. The bodily sense-organs are mere dead machinery which are inspired to life and activity by the pervading energy of the mind.

Mind the conductor.

The mind is the conductor of the bodily structure and sets the senses and body to motion and work. Whatever the body does, it always does under the direction of the mind. Every part or limb of the body and even every cell appears to be completely and helplessly under the sway of the mind even although the limbs or bodily cells are not really subservient to the corresponding sensations of the mind to which they are conjoined. But the sense-perceptions of the mind are so inseparably correlated to the sense-organs of the body that their different scopes of actions and the existence of an ultra source of energy controlling both can hardly be suspected. The mind acts so nicely and subtly in association with the activities of the brain centre that the mind itself has been seriously supposed to be identical with the brain-cells. It has been the greatest wonder to the physiologists how all their

Mind and brain cells.

attempts have till now failed in discovering the subtle and deluding form of the mind which in such apparently perfect unification and identification with the brain-centres, moves and regulates the whole of the nervous system, the sense organs, the circulatory system and every part of the body both peripheral and internal. The body is a perfect organised whole which is prompted to every kind of actions of all of its parts and constituents corresponding to the sense-perceptions in the sense-organs instantaneously carried to all the channels and avenues under the strict control of the mind from its throne which is supposed to be somewhere in the brain-centres. It is very gratifying to the admirers of the mental function and even a little surprising to all to find the perfect methods of organisation and the unflinching physical loyalty of each and every individual part of the organism to their apparently unavoidable organic dictator and lord, I mean, the mind. The communicated mental impulse of the sense-organs seems in its turn to set the gross parts of the body to work by means of an infinite number of channels, in perfect co-ordination to the mental function. Just as the cardiac movement is the immediate material cause of bodily activity and cerebral motion is the cause of the activity of the nervous system, so the mind or mental function is the material cause of the activity of the sense organs.

Mind the Dictator

But the mind itself with all its subtle sense-energies, is but the tenant-in-chief or the sole executive authority under the sway of the over-lord, the Self, who is the proprietor of the the mind and the body. The mind has nothing to do except to guide the senses in response to the stimuli of the material world. The mind reacts on the world and enjoys it through the different sense-organs and gathers the materials of its activities, the experimental knowledge by this means.

Mind and phenomena.

Enjoyment associated with sense activity and knowledge derived from such experience are the only assets the mind brings to its proprietor as fee or commission from its sub-tenants or agents. The working, enjoyment and experience of the senses and of the mind are simultaneous and inter-dependent, so much so that there

Sensuo is enjoy-
ment and empiric
knowledge are the
assets of mind.

seems to be no separation or opposition between them (sense and mind) as regards either function or interest. Thus we fail to discern the separate identities of the senses and the mind. On a methodical study of the processes of the mind along with those of the brain-centres, the seat of the mind, we find in organised order the sense organs, nerves and muscles in which the mental energy including sensation or states and processes expresses and embodies itself and through which the mind itself, in its turn, is likewise affected by the processes of the external world. It is also by means of the reversed processes that the mind can react on the external world and produce desired changes in its environment. To us all the phenomena that manifest themselves as the external world of matter mean nothing more nor less than the mental counterparts of the operations of the sense organs under the control of the mind on the data supplied by their contact with the external world.

Sensations are
effects of
phenomena.

Thus the sensations are of the stuff of both the process of the mental function and the product of the same apprehended or occasioned in the mind in its relation with the external world. They are therefore the mental side of the phenomena in as much as the external world manifests to us its existence and attributes in and through these sensations and which also enable the mind to become aware of itself and the senses.

Mind is the
combination
of senses.

The senses being the instruments of knowledge and perception of the mind or rather the different phases of the mind, the proper identity of the mind can only be found in the combination of the senses and the senses being the correlatives of the phenomena, the mind is identifiable with the condition and phase of phenomena which come in contact with ourselves in the world of matter. Thus mind and material phenomena are correlative and co-existent entities being the supplementary conditions of our experience of them as enjoyer and enjoyed. Both of them assert their identity as supplementary aspects of the same thing joined together in the process of mental cognition.

The mind primarily consists of the five senses which are the exponents of its different faculties. The senses of hearing, of

vision, of smell, of taste and of touch on the other hand stand in the perfect relationship of reciprocity with the corresponding elements of physical nature which are classified as the sky (or space,) the wind (or motion), the heat, the water (or liquidity) and the earth (or solidity). These elements of Nature engross and represent the above qualities and are consequently the reciprocal parts of the senses. Thus the qualities or the potencies of our five senses are reciprocally identifiable with the five elements each with each because in and through these elements alone they have their existence. So the sensory potencies or sense perceptions, and the organs themselves, are not only dependent on but also identifiable with the corresponding elements of Nature from which they may be said to have been derived or originated.

Five senses are reciprocal parts of the elements of nature.

Hence the mind, though existing and working in a very subtle way is itself in regard to its function identifiable with the material principle in as much as in its external or active aspect it is the aggregate, or, rather the epitome, of the senses. Thus the mind is an epitome of the world or aggregate of the ideas of perceptions or experiences corresponding to the phenomena of the world and of the conditions of phenomena through which they have chanced to be apprehended. Such sensations and perceptions being derived from the material phenomena, the nature and condition of mind should justly be called material in its relation to the external world. These sense-experiences of the mind have generally been called **संस्कार वा अभ्यास** (unavoidable categories of the mind) which, though subconscious at present, represent the material substance of the mind, and which the mind can not naturally avoid or get rid of. Even though the western philosophers have, one and all, distinguished mind from matter and have professed to depict mind to be spiritual or super-material, we find mind, as analysed and proved above, essentially material from the point of view of the phenomenal experience.

Mind is material.

(to be continued)

The Theistic Conference

(Address on behalf of the conveners)

Gentlemen, I have great pleasure to accord you a hearty welcome on behalf of Sri-Viswa-Vaishnava-Raj-Sabha, and to lay before you in brief the object of this theistic conference.

I believe, it will not be exceptional on my part if I beg to remind, at the very outset, the learned delegates and audience that this proposed conference of ours has been clearly characterised as 'absolutely' theistic. So we have got to particularly remember, on all occasions and at every stage throughout the session of this conference the wide gulf that ever keeps apart the 'Theistic (or transcendental) Goal' from non-theistic (empirical) goals, evils and phenomena. 'Transcendental' or theistic always reigns far beyond and above all mundane essentials, non-essentials and phenomena, as suzerain lord on the throne of what is eternal, unlimited, absolute, and supreme. Mundane essentials etc. owe their origin and dissolution in this world to the challenging and ascending paths of empirical knowledge while the transcendental always reveals itself to the world in the purely descending path of sincere submission. As this conference

convened by us has been characterised as theistic it has to submit completely to the latter path of submission. And this special feature can never be departed from with any spirit of challenge open or covert. But that should never shut out any attempt to submit to the Transcendental in the path of submission with a sincere spirit of questioning and service.

We have informations from different people from different parts of India that it has not been possible for them to prepare their papers in response to our questionnaire within so short a period. For this shortness of time expected answers and papers from religious representatives outside India have not yet reached us. Under the circumstances it has been settled in an emergency meeting of the Viswa-Vaishnava-Raj-Sabha that there is a good case for holding another session of this conference which we hope to be better representative. We have already circulated this decision in the columns of public newspapers both English and vernacular.

But since theistic discussion is a paramount duty and necessity of the sincere seekers of Truth, we propose

at present to listen to the discourse which we may term preliminary. To approach the Truth in the way of listening to Him is the proper procedure of the truly theistic for the purpose of theistic discourse.

With regard to the procedure that has been decided to be followed in the session of this theistic conference, we here beg to remind the learned audience of our letters and notices published in both English and vernacular newspapers, and to inform that the President will take into consideration in the course of his discussion only those answers of the questionnaire issued by the Viswa-Vaishnava-Raj-Sabha which will be judged by him as worthy of such consideration; and which have been received before the 17th Oct. 1930 in the proper form of thesis with sufficient reasoning and authoritative support. It will not be possible to accept verbal answers on the spot at the moment from those who have failed to satisfy these conditions. They too, who have sent their answers in proper form satisfying all the conditions, will be required to follow the path of submission in obedience to the usual procedure of such theistic conference. If they will have further inquiries to put, they will then kindly note them down so that they may be discussed later on separately in periodicals or elsewhere

with the permission of the President. The answers sent in by those who have defied all canons of reasoning, authorities, and even rules of decorum, or have disclosed their nervousness in hiding their identities, will be considered as unworthy of being considered in the theistic conference and hence rejected as a matter of course by the theists. Yet such of them also may be discussed in periodicals if and when it may be thought necessary for the benefit of the public, in order to show their contrast with the Truth.

The address over, the conference then proceeded to elect its president. Sreejut Narendranath Ghosh a pious Truth loving Zeminder of Calcutta, then stood up to propose the Chairman in the following words:—'His Holiness Sree Sree Bhakti Siddhanta Saraswati Goswami Maharaj is the only fittest person to be the president of this theistic conference. I have not the least doubt that every one will be highly benefited to listen to the spiritual discourses from His lips. So let the presidential Chair of this conference be adorned by 'Om' Vishnupad Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhu-pad. I hope, there can be no difference of opinion in this matter.' He was seconded by Srijut Rajendra Nath Banerjee on behalf of the conference. Accordingly 'Om' Vishnupad Sri Srimad

Bhakti Siddhanta Saraswati Goswami Maharaj. took the chair and delivered His address with some preliminary

remarks and elucidation. A summary of the address of His Divine Grace appears on a separate page.

The Gaudiya Math

(*Continued from P. 168. Nov. 1930.*)

Godhead is at first realised as a single male Person attended by other persons, also males but with a different garb, as His worshippers. The Divine Person thus seen is Vasudeva. Unless Vasudeva actually manifests Himself to the spiritual eye of the pure essence of the receptive soul it is not possible to have any real knowledge of the Divine Personality by merely reading the scriptural descriptions of Him or in any other way. The scriptural descriptions of the Divine Personality become themselves intelligible only by the grace of Vasudeva, which supplies the key to their symbolical language.

It is necessary to state a little more clearly what is meant by the word 'symbolical' as applied to such descriptions. Let us take for instance the statement that Vasudeva is a 'male' Person. The word Vasudeva lends itself to be explained in a variety of ways and different etymological meanings are mentioned with approval by the commentators. The words 'male' and

'person' are also carefully explained by them to prevent their being understood in their ordinary worldly senses. So that whenever the really serious student tries to gather up all the suggestions of the different commentators for the purpose of having the right judgment, he finds the paltry resources of his faculties wholly insufficient for the purpose. Now take the case of another person to whom Vasudeva has actually manifested Himself. This fortunate soul is in a position to understand the interpretations as corroborative of the subject of his experience by reference to his actual experience. Nay he is in a far better position even than that of the scientific investigator of physical phenomena. Because the very sight of Vasudeva has already removed all ignorance. So that the person favoured by Vasudeva has not to work up to a synthetic position by the analysis of sensuous experience that is itself unintelligible. Hydrogen and Oxygen combine to form water. But the

process is not necessarily 'understood' by even actually witnessing the experiment. The 'discovery' of this 'relationship' on the other hand only serves to reveal unsuspected difficulties that stand between the act of perception and the subjective nature of the phenomenon perceived. But once Vasudeva really appears to our view the interval that separates us from the subjective Reality is spontaneously eliminated and we are not merely in a position to understand the interpretation but also to testify to its truth and to supply all its unsaid implications.

The name of any material object is not identical with the object itself but is of the nature of a symbol by means of which it is indicated in the futile empiric effort to obtain the real knowledge of the object. The symbolic nature of current language is also the reason why it is bound to fail to convey the real knowledge to the uninitiated. The symbolic is the equivalent of perverted, distorted and reflected expression. If a thing could be really known as it is, it should still be impossible to express or understand the fact by means of the current language. The practicability of obtaining perfect knowledge would also require categorical improvement in the methods of acquisition, retention, communication and reception of Truth. Does the scriptural method of communi-

cation, reception and retention of Truth satisfy these conditions ?

The Scriptures contend that all words yield their true meaning to the receptive faculty of the pure soul. The problem of a suitable medium is thus automatically removed. The interval between language and the thing expressed by language, is eliminated on the spiritual plane. This is what is meant by the scriptures when they declare that every letter of the alphabet means the Absolute Truth, Krishna.

With the worship of Vasudeva we enter the realm of the Absolute. Vasudeva spontaneously manifests Himself in the pure essence of the Soul. He is the first manifestation of predominating transcendence in the pure consciousness of the predominated individual soul. Purity of the receptive essence and manifestation of Vasudeva in the same, go hand in hand. For a pure soul there is no such thing as doubt or obscuratation of the Dominating transcendent. Vasudeva is the first manifestation of the Object of our worship to the sincere serving disposition. There can be no worship properly speaking except on the plane of the pure soul who is free from all ignorance and all hankering for selfish enjoyment. No sight of the Object of worship can be had on the mental, hypothetical or sensuous plane. On the mental plane the concocted object of worship is really

subordinate to the worshipper. The Object of worship does not manifest Himself on the mental plane in His proper Nature as the sole Receiver of all service.

The worshipper of Vasudeva is rewarded with an infinite and progressive revelation of the nature of the Object of worship. The worshipper of Vasudeva at the start finds himself located outside Vasudeva. But Vasudeva is found on closer acquaintance to contain also His correlative of the serving principle. The Male or Receiver of the extraneous service of males, is found to have a reciprocal subservient Personality constantly waiting upon His Person. Then there is found to be the golden link of love that binds this single female form to the side of her Lord in an indissoluble loving union. The female form continues to improve in respect of distinctiveness and magnitude till the male figure is realised as served by an infinity of the loveliest and chastest of consorts by the method of absorbing competing connubial love. Finally all conventional formalities are eliminated and the opposites of the chastest quality of self-less married love and the spontaneous amour of the purest maiden for the Lover Who is under no conventional obligation to any married spouse, are perfectly reconciled. The worshipper is now admitted into this

charming circle as a male or female attendant.

There is no satisfaction for the individual soul till the platform of loving service in its highest form is reached. One who has no appreciation of the highest form of service will drift steadily to the other extreme of indiscriminate animation. These are the only alternatives before all persons. The chance of obtaining this choice also belongs only to human life. The *Devatas* who possess far greater capacities and powers and opportunities than human beings, are provided with ample selfish enjoyment of a most exquisite quality, and are consequently far less disposed than man to turn away from such pleasures. The so-called civilised nations of to-day run a similar risk of forgetting altogether or perilously minimising the higher issue.

The Gaudiya Math following the teaching and practice of Sri Chaitanyadeva stands for the highest form of service and is not prepared to make any concession on this point, for the reason that the full Truth alone is also at once both perfectly safe and easiest to serve. The Math, therefore, worships Sri Sri Radha-Madanmohan, Sri Sri Radha-Gobinda, Sri Sri Radha-Gopinath Whose worships symbolise respectively the highest Reference, the highest Process and the Highest

Need of all individual souls. The Gaudiya Math admits the worships of Vasudeva, of Lakshmi Narayana, of Rama-Seeta, of Rukmini-Dwarakesha as being also pure forms of the service of Godhead on the spiritual plane at its incipient stages. The Gaudiya Math holds all forms of worship that fall short of the level of the worship of Vasudeva, as lying wholly off the spiritual plane, although it admits them to be natural forms undergoing evolution into different stages of spiritual ignorance. The Gaudiya Math holds that the difference between the spiritual and mundane planes is not one of degree but of category and that the one is not the mere sublimation of the other. The Gaudiya Math, therefore, is wholly opposed to the view that the practice of the so-called 'naturalistic' creeds is in any way necessary or helpful for the spiritual end. The different stage do not affect in any way either favourably or unfavourably, the possibility of spiritual enlightenment. The Gaudiya Math, therefore, keeps its portals open to receive all comers on its own terms and holds out the prospect of spiritual enlightenment to all on those terms. The Gaudiya Math is a truly scientific, catholic, practical seminary for ensuring the highest spiritual benefit of all persons without distinction of caste, creed, colour, sex or age.

There is one other point which may also be considered in this connection. The Gaudiya Math consists of worshippers and their only Object of worship. The Object of worship is worshipped by means of offerings or materials. The Temple and its appurtenances belong to the category of offerings. In pure service there can be no mundane reference. How then, it may be asked, can the Temple and the *Archa* (Image) Himself have any place in such function? The answer should be self-evident at this stage of our discourse. The Temple is in the same category as the language and the mind of the worshipper. If the latter may serve as 'symbols' for the purpose of worship why may not the former, and in exactly the same way? The Temple of Godhead is not a material entity any more than His Name or His Form. But the real nature of the Temple, Name and Form of Godhead is transcendental. They are also identical with one another. They are made manifest to us on the plane of physical phenomena by the grace of the *Sadhus*. The Gaudiya Math and Temple are such manifestations.

This makes the Gaudiya Math Building categorically different from mundane buildings devoted to a mundane purpose. By simply dedicating a building mechanically to the service of Godhead its nature is not spiritua-

lised even symbolically. Mental concoction has no place at all in the affair. A person will not be the bonafide Guru if I simply choose to think him to be so. Although it is true that the pure soul realises the fact that every thing, as it really is, is located on the spiritual plane. But this is not the same thing as the supposition that there is no difference between the material and the spiritual or that the material or phenomenal is transformable into the spiritual by merely thinking that they are identical. The Gaudiya Math is not a material object which has been transformed into a spiritual entity by being dedicated to the service of Godhead. The Gaudiya Math possesses eternal spiritual existence which manifests itself on the plane of phenomena by the grace of the servants of the supreme Lord. If I serve Godhead my corporeal frame itself is not transformed into the spiritual body; because the two are categorically and really different. If I serve Godhead my mundane body is charged with the spiritual essence

which is the stuff of my eternal self. It is thus no case of transformation or transubstantiation. It is more like the process of injection or suffusion. My house may also be so suffused with the spiritual essence by being really dedicated to the service of Godhead. But the Gaudiya Math is the actual spiritual entity itself, the source which has power to inject the spiritual quality into the mundane. The Gaudiya Math is not built of brick and mortar like our houses notwithstanding the testimony of ourselves to the contrary. Neither are its inmates mere clay surcharged with spiritual essence. The one is not identical with the other. The Gaudiya Math is not the symbol but the reality. The Gaudiya Math is the spiritual substance itself appearing as symbol by descending within the ken of our material vision. This is perfectly consistent with the highest empiric logic and the highest empiric experience, and so there need be no cause for consistent opposition to the Truth on the part even of mental speculationists.

333. 'To the mouth of the father in whose lap
the son is nourished
The very son applies the cremating
fire on the departure of vitality.
334. 'That which is termed 'verb' is the power
of Krishna, the Beloved of all.
Is there the person who can deny this ?
335. 'Towards Krishna, whose power is so
sacred and worthy of
all worship.
All ye my brothers, render unflinching
devotion.
336. 'Say Krishna, serve Krishna, hear the
Name Krishna.
Contemplate the feet of Krishna night
and day !
337. 'By offering at whose feet water with
blades of the durba grass,
A person is put beyond the power of
death for all time !
338. 'Who delivered Agha, Baka and Putana !
Worship constantly the feet of the same
Son of Nanda.
339. 'By mere recollection that the divine name
was not really that of his Son,
Ajamil hied to the realm of Vaikuntha.
Worship the feet of Krishna who is so
merciful
340. 'By serving whose feet Siva goes about
naked !
The service of whose feet is coveted by
Lakshmi !
341. 'The glory of the excellence of whose feet
is sung by Ananta !
I beseech ye with the blade of grass held
between my teeth to serve even
the feet of Krishna.
342. 'As long as there is life and strength in
the body
May ye render devotion to the lotus Feet
of Krishna.
343. 'Krishna is Mother, Krishna is father,
Krishna is life and treasure
I beseech ye clasping your feet to direct
your minds to Krishna.
344. The Lord in the mood of service spoke of
His Own Glory.
Two quarters of the day passed and yet
He did not cease.
345. The charmed pupils listened with wrapt
attention.
No one could persuade his mouth to utter
a single word in reply.
- 346 They were verily the servants of Krishna
know this as certain,
Can those whom Krishna Himself teaches
be any other ?
- 347 'After a while Biswambhar manifested His
external consciousness,
He felt ashamed in His heart by looking at
their faces.
- 348 'The Lord asked, 'How did I explain the
meaning of the verbal aphorism
The students said, 'It appears to be even as
the Truth, very self.
- 349 'The meaning of every word as Thou
explained,
There is no one who is so utterly arrogant
as not to admit,
- 350 'Whatever explanation thou offerst is
perfectly true.
But the end for which westudy is different.
- 351 'The Lord said, 'Tell me everything.
It may be that the nervous malady has
upset My mind,
- 352 'What import of the aphorism did I ex-
pound ?
The pupils said, 'In all of them the Name
'Hari'.
- 353 'Thou explained that Krishna alone is the
meaning of the aphorism, commentary
and gloss.
Who is fit to understand Thy exposition ?

- 354 'By listening to any utterance of devotion
 Thou art so changed
 That on beholding it one can never again
 regard Thee as a mortal man.
- 355 The Lord said 'In what form do ye
 behold Me !
 The students replied, 'As the Perfection of
 all excellence.
- 356 'The tremor' the tears or the horripilation
 that deck Thee
 We have never seen anything like of them
 anywhere else.
- 357 'Yesterday while Thou wert explaining
 the texts in the town
 A certain worthy Brahman was reading
 aloud a certain verse.
- 358 You swooned away on hearing the Sloka
 of the Bhagabat.
 To our utter amazement there was no life
 in any part of Thy Body.
 'Thou didst cry so on regaining Thy
 consciousness
 That the holy Ganges herself seemed to
 Join Thee company.
- 360 Till at last the trembling that manifested
 itself in Thee
 Was such as to baffle the strength of a
 hundred persons to hold Thee properly.
 From the feet up to the crown of Thy
 head the whole frame was heaved up
 with blissful horripilation
 And the golden Form was enveloped in
 sweat, froth and dust

Ourselves.

Press Notices

The 'Liberty' as well as 'Advance' published detailed appreciative notices of the Procession of congregational chant through the streets of Calcutta, the offering of the Peak of food and other events in connection with the opening ceremonies of the New Buildings of Gaudiya Math. A few of the sectarian papers published garbled accounts regarding alleged defects of management. These were promptly contradicted by distinguished eye-witnesses who testified to the most careful and courteous attention to all the spectators evinced by the organisers.

Departure of Sripad Bhaktiranjana Prabhu (J. B. D.)

The pious donor of the New Buildings of the Gaudiya Math took his departure from the scene of his wonderful devotional activities on the 19th. of November. He had been in precarious health for months. His

sacred remains were followed by an immense reverential crowd of admirers to the cremation ghat. His widows declared their intention of building a suitable memorial to the departed on the grounds adjoining the New Buildings of the Gaudiya Math. The way in which J. B. D. worked for building the Gaudiya Math and the spirit by which he was increasingly inspired, has been briefly noticed in the first article. It is not possible to understand the purpose of J. B. D. without some real knowledge of the activities of the Gaudiya Math. May the wish of J. B. D. be fulfilled by the spread of the knowledge of the saving Truth represented by the preaching and practice of the Gaudiya Math. The unadulterated service of God-head is the only need of all souls and the real cure of all ills. The Gaudiya Math stands consistently for this true ideal by word and deed against all un-Godly narrowness. It is no new doctrine, but only the proper presentation and practice of the eternal, function of all pure souls.

Sraddha ceremony of Bhaktiranjana Prabhu

This was performed at the Gaudiya Math by the relatives of the departed, on behalf of the devotees of the Math, on the 29th. of November. The ceremony was performed in accordance with the method enjoined by the Vaishnava canon. There was kirtan of Krishna in the Natyamandir of the Math in the afternoon. This was followed by the reading of Sri Chaitanya Charitamrita, a brief discourse on the life of Bhaktiranjana prabhu in the presence of the assembled Vaishnavas. A large number of Brahmanas and good souls were present, listened to Harikatha and honoured the mahāprasād.

The Spiritual Exhibition

It was held in the grounds of the New Buildings from the 5th. to the 20th. of November. It is described in a separate article. The Exhibition proved a phenomenal success. Practically the whole of Calcutta paid a visit to the grounds. There was no gate-fee. The Exhibition remained open to all comers from seven in the morning to twelve at night, although it was formally timed to close at ten. The arrangement was so perfect that no accident of any kind occurred. An attempt was however, made almost daily by a number of rowdies to disturb the people at the time of closing the Exhibition at night. They were put down by the goodwill of the neighbours who kept sharp look-out and volunteered their personal help in preventing rowdyism. The good name of Baghbazar was thus amply vindicated.

Visitors at the Gaudiya Math during the month of November

9 Nov. Dewan Bahadur Srikrishna Mahapatra

10 Nov.	Mr. J. C. Mukherji Bar-at-law	Chief Executive Officer, Calcutta Corporation.
13 "	Sj. Pramathanath Mukhopadhyaya	Sj. Gopal lall Sanyal Editor Bangabani
14 "	Sj. Tusharkanti Ghose. Editor A. B.	Patrika
	Sj. Motilall Sen Editor Ananda Bazar	Patrika
15 "	Sj. Surendranath Vidyaratna M. A., late	Professor of Sanskrit College.
16 "	Sir Dr. D. P. Sarbadhikari	
"	Lt. Col. D. P. Goil I. M. S., Principal	Medical College Calcutta.
17 "	Prof. Pandit Debananda Jha	
" "	" "	Krishnachandra Jha

Departure

Sripad Krishnakantidas Babaji gained his departure from this world at 4. 15 P. M. on Nov. 4. He had been the recipient of the mercy of Thakur Bhaktivinod. He had been residing at Shree Godrumdham as servitor of Shree Shree Svananda sukhada kunja. Babaji had been performing the service of the kunja in a most satisfactory manner ever since the disappearance of Thakur Bhaktivinod. The devotees of Sree Chaitanya Math of Sridham Mayapur performed the utsah of his disappearance at Svananda-sukhada-kunja on Nov. 14 with distribution of mahāprasād among those present, preceded by sankirtanam. Many Vaishnavas, Brahmanas and other good souls, resident at Sridham assembled to listen to Harikatha and sankirtanam from the lips of pure devotees and duly honoured the mahāprasād on this auspicious occasion. All present were most highly satisfied.

Vol. XXVIII, No 8

श्रीश्रीगुरुमाराङ्गो जयतः

January, 1931

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTISIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. The Foot-Prints of the Supreme Lord	225
2. Sridham Mayapur ...	228
3. In Memorium	236
4. Presidential Address	238
5. Who is a Brahmana	244
6. Matters of moment...	218
7. Bharata and Ratanadeva	250
8. Ourselves	256

Samadhi Mandir of Thakur Bhaktivinode,
Godrunandwip.

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

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII } JANUARY 1931, Chaitanya-Era 444 NO 8.

The Foot-Prints of the Supreme Lord

In the Temple of Jagannath at Puri there exist the Foot-Prints of Lord Sri Chaitanya on the stone floor of the room at the entrance of the Temple. The Foot-Prints of the Supreme Lord receive the hearts' worship of countless devotees every day. It is quite possible to pass this by as of no importance to any one in particular. It is also not impossible to find flaws. But are we sure that we really understand the psychology of devotion as it really is?

The fashionable philosophy of Immanence will say that Godhead is Present in every thing. But will it also admit that He is specially Present in any thing? Will it admit further that He has got a particular Form 'of His Own'? It will most possibly

suppose that the worship of the Foot-Prints of the Supreme Lord is only a kind of devout anthropomorphism.

It is not, therefore, possible for the fashionable professors of the current forms of the so-called doctrines of Immanence and Transcendence to admit the Divinity of an apparently well-known historical personage like Lord Sri Chaitanya. But neither are those professors in a very tenable position if they try seriously to justify their attitude of objection.

It is, of course, quite easy for any person to argue the case in favour of the personality of the Supreme Lord. We need not repeat all those arguments at this place.

We shall take it for granted, as an axiomatic Truth in the absolute sense, that the Supreme Lord certainly possesses the Perfection of Personality. Our next postulate is that the Divine Personality Proper 'corresponds' to that of a human being. Our argument is not that the Lord is bound to be human in order to be capable of being related to man in any intimate and complete manner. Our proposition is that the Divine Personality corresponds both specifically and absolutely to the human.

We also contend that this is no mere irrational dogma. It is capable of being established by the ordinary class of logical arguments to the complete satisfaction of the Logicians, if such satisfaction is really capable of touching the issue at all.

What after all is really the nature of what we are pleased to call, in and out of season, as the human personality? Is not such a phrase as human personality itself a gross contradiction in terms to a consistent Logician? Is it not also really begging the question at issue? What in this sense would be such an entity as the dog's personality? Does it mean anything connected with the external form of that useful animal? Does it refer to any peculiar mental states of the species? We should say that we do not really know. Because the personality is not

an external adjunct. What does the dog claim for himself as his personality? It is, of course, possible for the master of a dog to describe the disposition of his favourite in a manner which may appear to him to be more or less complete. Will such description be regarded as the personality of the dog? We should unhesitatingly say 'No'.

The personality is, if at all, a self-conscious principle. Has a dog got any such principle? He appears to have none. We have at present no means of knowing if he has. If the dog could communicate himself to me in any reciprocal way which would leave no doubt in my mind as regards the whole chain of his cogitations then also I could not be sure that I really know him as he really is. I must like to be further satisfied that he is not deceiving me or himself. I would ask, 'Does the dog also really know and express himself?' After all these conditions have been fully satisfied I would still remain prepared for changing my conviction if necessary in the light of further experience. Thus I would remain practically where I was at the very beginning of my enquiry.

Personality may, therefore, be defined as a perfectly self-conscious entity in reciprocal relations with other like entities as expressible in terms of any one of the latter. What, if any

such thing there be at all, is then the thing which we are pleased to call human personality ?

We have agreed to call him the soul. Is the soul that inhabits the human form in any permanent and recognisable way different from the corresponding entity, if any, inhabiting the form of the dog ? We are not in a position to answer the question, because we are not really acquainted with either of them.

The Scriptures say that there are differences in the souls that correspond to those of the external forms. It is for this reason that it has been possible to describe the happenings of the spiritual world in the language of this. As in this world man occupies a position of superiority to the so-called lower animals and there is no condition that can be conceived as more enviable than his, on the whole, so also in the corresponding realm of the spirit the human is the most enviable of all condition. God-head is the Highest Reciprocal Human Person of the spiritual realm.

The Lord is never human in the anthropomorphic sense. The Humanity of the Supreme Lord is capable of fully preserving His super-human status. The full man includes the conceptions of male and female. Both principles are combined in the Supreme Person as their real and ultimate Source.

But the Personality of the Lord also embraces every other entity. This is not in human nature. Man is only one distinct species. Even human soul, as in the spiritual realm, does not possess the Greatness and unlimitedness of the Divine soul. For one thing the two are always distinguishable as Source and His derivatives. The source is one and common to all the different species of individual souls. The individual soul is of the nature of power and not of the Nature of the Possessor and Source of power. The individual soul can, indeed, be absorbed in his Source by the Will of Divinity ; but he can never be Divinity. He can have his own distinctive existence as a strictly subsidiary entity by the Will of the Divinity.

It is possible for the individual soul to know Divinity in any form and measure according to the Will of Divinity. The individual soul cannot know Divinity otherwise than by His causeless grace. But this does not reduce him to any condition less than the fully spiritual. The Divine Nature and Divine Omniscience are communicable to the individual soul by the Will of Divinity, but he still remains in his own right what he really is.

Those who were so empowered by Sri Chaitanya, were made fully aware of all these implications of their relationship with the Supreme Lord.

They did not profess to be either anthropomorphists or Divinities in embryo. But they were aware of the Divinity of Sri Chaitanya by His own right.

Those who affect to disbelieve the doctrine of Appearance of the Divinity to the limited view of mortals in His Own Proper Form of the Divine-Human, must be judged to be given to perversely dogmatising on the most serious of all the concerns of life and one to which they know they have at present no access what-so-ever. It is perfectly open to the Lord to behave in any way. It is not possible for our present muddy understandings to think, without dogmatic assumptions, on any

subject. We may be disposed, in our hollow vanity, to question the competence even of the Supreme Lord to go against our dogmatism. But such an attitude will not help anybody to arrive at the Truth.

The Lord possesses everything, and, therefore, also possesses Hands and Feet of His Own. His Foot-Prints also reserve the power of appearing to the view of the people of this world and without forfeiting their Divine and superspiritual Nature. The worship of the Divine Foot-Prints of Sri Gaursundar by the highest of devotees, therefore, need cause no disbelief in any person by merely appearing to be anthropomorphic.

Sridham Mayapur

THE HOLY BIRTHPLACE OF THE SUPREME LORD SRI KRISHNA CHAITANYA

(Continued from P. 200, Vol. XXVII. December, 1929).

PROF. N. K. SANNYAL M. A.

For the purpose of the identification of the geographical site of the different villages that according to Bhaktiratna-kar constituted the tract of the country which bore the name of Nadia, the antiquarian can have no better help than the local traditions. The present names of the villages must in any case

deserve his chief attention. Next in order of importance should naturally be any actual topographical descriptions of the sites from the pen of any reliable writer. We know what help the student of the antiquities of India receives at almost every step from the topographical descriptions of Hiuen Tsang.

The description of the topographical must also be adopted as the starting point of the antiquarian enquiry. Bhaktiratnakar fortunately supplies us with such a starting point providing a connection with the times of Sri Chaitanya. It is not necessary at this place to discuss the date of composition of that work. It will suffice for our purpose to accept the current view that that account is at least two hundred years old. But it is the only available comprehensive source.

According to Bhaktiratnakar the town of Nabadwip is so called on account of the fact that it happens to consist of nine distinct groups of settlements formed by the intersections of the different branches of the Bhagirathy. These nine settlements are named (1) Antardwip (inner island), (2) Simantadwip, (3) Godrumdwip, (4) Madhyadwip, (5) Koladwip, (6) Ritudwip, (7) Jahnudwip, (8) Modadrumd-wip, (9) Rudradwip. Of these nine 'islands', according to the same authority, the first four, in the order of enumeration, are situated on the east bank of the Bhagirathy. The remaining five are on the western bank of the main channel of the same river. The house of God, viz. the residence of Sri Jagannath Misra, was situated in Mayapur in Antardwip.

This general account is supported wherever such evidence is available,

by the topographical notices in all the old writers, including the contemporary biographers of Sri Chaitanya.

The difficulty presented by the shiftings of the courses of the various branches of the Bhagirathy thus offers no insurmountable obstacle in the way of the enquirer. Many of the old names still exist in this locality. For example the town of Nabadwip bears the old name. It is now applied to the town which is situated on the west bank of the Bhagirathy. Thakur Bhaktivinode discovered the village of Mayapur on the east side of the present main course of the Bhagirathy, which is located almost opposite the present town of Nabadwip. The name is not Miapur. The Muhammedans of the place themselves also pronounce it as Meyapur not Miapur. So there is no difficulty about the identity of the name itself as Mayapur.

The name is locally pronounced by the illiterate masses as Meyapur or Mayapur. This is a dialectic peculiarity. The word 'takā' is pronounced as 'tekā'. 'Māyā' is similarly pronounced as 'Meyā'. It is not a case of the short 'i' being rendered by 'e', which was also a favourite practice of the transliterators of Vernacular words into English. Sectarian dishonesty must not be allowed to blunt the edge of Scientific caution in dealing with the proper nomenclature of the place. The

subject became recently one for official investigation in connection with the naming of Sree Mayapur Post office. All the resources of fanaticism, corruption and interested, unprincipled intrigue, backed by the literary efforts of mercenary writers, were shamelessly employed in misrepresenting the real fact. But the Postal Department and the district magistrate were nevertheless enabled to find out the untenable nature of the contentions of those who represented that Miapur, and not Mayapur, was the proper name of the village. I have since heard that the superintendent of the Archæological Department was also approached to declare against the identification. But naturally enough nothing came of the effort. I would, nevertheless, join that numerous band of antiquarians who have often expressed their desire in favour of the excavation of the sites of Ballal's Mound and Suvarna Bihar being taken up in earnest.

To the person with any antiquarian sense the difficulty is all but solved by the traditions that linger still in the village itself. We know from the villagers that the present Muhammedan inhabitants who are in occupation of part of Mayapur, are the descendants of recent immigrants. The village was in a depopulated condition before the coming of the Muhammedans. That it was at one time a place of residence

of Vaishnavas, is also known to these Muhammedans. They also know that it is the Birth-place of Sri Chaitanya. They have inherited some names of the different parts of the village such as Vairagidanga (Vairagi's mound), Khol bhangar danga (mound where the khol was broken), Barajpota (Brajapattan), Sivadoba (Siva's pool), etc. These names refer to famous incidents in the Career of Lord Chaitanya and the Vaishnava tradition. There are also current in the village highly significant superstitions. The Tulasi plant grew perennially all over one of these un-occupied homestead lands. Those who had attempted to occupy the land for purpose of habitation or even of cultivation, found that all crops are inevitably destroyed by the irrepressible Tulasi plants and some terrible harm befalls the occupant. Every one is also cautioned against following any portion of that particular mound in any way. Many had suffered terribly for trying to do so. That mound is sacred ground, because Nimai was born there. The Muhammedan inhabitants make offerings to the shrine that was subsequently erected on the spot. They firmly believe that the place possesses supernatural qualities. It would be worth while to collect all the current stories which are fast becoming mythology as the villagers are becoming irreverent and partisan by outside influence.

That these traditions were naturally taken to be genuine is proved by the fact that when the site was identified forty three years ago by Thakur Bhaktivinode as the village Majapur where Sri Chaitanya was born, no person belonging to the locality disbelieved him. As a matter of fact there was no opposition from any quarter at that time and for a long period afterwards. These facts are known very well to many of the old inhabitants both at town Nabadwip and Krishnagar.

If these traditions that are current in the locality had not existed there must naturally have been causes for the gravest doubts as regards the identity of an old site that had stood on the bank of a river which has constantly shifted its course within the memory of living men.

The genuineness of these traditions is fully borne out by the detailed descriptions that are found in the Bhaktiratnakar. Thakur Bhaktivinode has identified the present town of Nabadwip with Koladwip of Bhaktiratnakar. The town of Nabadwip has preserved traces of its old name of Kulia in the compound-names Kalia-daha, Keblar khal, Koler ganj, Gadkhalir Kol, Tegharir Kol; these names belonging to localities within the boundaries of the present town.

There is another landmark. The house of Chand Kazi still stands. The

house continues to be the place of dwelling of the descendants of Chand Kazi. Maulana Shirazuddin played a prominent part in the early Career of Sri Chaitanya. He happened to be the fouzdar in charge of Nabadwip at that time. Alauddin Husain Shah was then Sultan of Bengal. Chand Kazi tried to prevent the congregational chant, the method of worship which was wholly novel, that had been instituted a short time before by Sri Chaitanya. Maulana Shirazuddin was induced by a section of the Hindu residents of Nabadwip to try to put a stop to the new mode of worship. Those Hindus had represented to the Kazi that the worship was opposed to the religion of the Hindus. The rapid spread of the worship, especially among the masses, was stated to be a menace also to the security of the Muslim faith. Much capital was also made of the noisy character of the worship which disturbed the sleep of all peaceful inhabitants.

The house of Chand Kazi is a place of pilgrimage for both Hindus and Muhammedans. Over against the tomb of the Kazi there still stands one of the botanical wonders of the Age in the shape of a Champuka tree which is reputed to be no less than four hundred years old. The house of Chand Kazi was situated on the same side of the Bhagirathy as the residence of Jagannath Misra, the father of Sri Chaitanya.

This is definitely established by the description of the route of the first Nagar Sankirtan headed by Sri Chaitanya Himself, that was led by way of a public demonstration to the Kazi's house in defiance of his orders forbidding the congregational chant in Nabadwip.

The details of the route of this first Samkirtan along the streets of the city have been preserved in the Chaitanya Bhagabat, the earliest of the biographies of the Lord. The work was written by Thakur Brindabondas, nephew of Sribas Pandit, in whose court-yard the congregational chant was being performed by the Lord with closed doors at this time. Thakur Brindabandas writes that the Lord on this occasion took the procession of the citizens along the path, that existed in Nadia also at the time the book was being written, along the bank of the Ganges. The description is to this effect. 'The Lord went first of all to His Own bathing ghat. This of course could not be on the other side of the river. The Lord danced long at His own ghat. Thence He went to Madhai's ghat, Barakona-ghat, and the citizens' ghat; passed through Ganganagar to Simulia. The village of Ganganagar appears on the Settlement maps down to the year 1917. It is now in the bed of the Bhagirathy. It is quite close to Mayapur. From Simulia the procession went to the

Kazi's house via Sridhar's yard. The Bhagirathy was not crossed, and did not require to be crossed.

Nadia was then the collective name of the settlements on the east side of the Bhagirathy. We have the distinct statement in Chaitanya Bhagabat, which is quite close to the time of Sri Chaitanya, that 'there is only the Ganges between Nadia and Kulia'. The other place-names, that occur in the description of the route of the first Nagar Kirtan, are Gadigacha, Pardanga, Majida, besides the villages of the conch-dealers and weavers. We find in the Chaitanya Bhagabat that the Lord after His usual midday nap used to loiter about the different quarters of the town. The quarters that He thus visited included the same villages of the conch-dealers and of the weavers. His return home from His daily afternoon visit to these places, is also mentioned. He had not to cross the Bhagirathy to reach home. The village of Gadigachha still remains, close to Mayapur and on the east side of the river.

Such corroborative evidence from the most authentic records may be easily multiplied. The reader is referred to a most interesting publication of a very recent date on this subject viz. Chitre Nabadwip by Rao Sahab Saradindunarayan Ray who has collected many of the passages.

Bhaktiratnakar mentions that the village of Atopur, which, says the writer, is the same as Antardwip, had disappeared long ago. But Mayapur was then in tact. The book suggests definitely that Atopur adjoined Mayapur. It seems from these words that the river washed away a large portion of Antardwip, the inner island not very long after the Dis-appearance of the Lord. The voice of Sridhar could be heard, according to Chaitanya Bhagabat, from midway between the yard of Sribas Pandit and Sridhar's own house.

The existence of the more important quarters of the town at the time of Sri Chaitanya on the east side of the Bhagirathy, is testified to by the existing mound that goes by the name of Ballal Dhibi, supposed to be the site of the place of king Lakshman Sen, and also by the Ballal Dighi. It may be noticed in this connection that in Govinda Das's karcha Ballal Dighi is mentioned as adjacent to the yard of Sribas Pandit and the house of Ballal Raja as close to the Dighi. There is no tradition connecting any place on the other side of the present course of the Bhagirathy with the Sen kings of Bengal who had their capital at Nadia at the time of the Moslem conquest.

This leads us to the question of the position of the river at the time

of Sri Chaitanya. We receive no direct help from the maps in this matter. Our oldest maps are not much older than a century. It is, however, a testimony to the continuous existence of the Mayapur portion of the group of villages, which is designated by the name of Antardwip or the inner island in Bhaktiratnakar, that the learned compiler of the Statistical Account of Bengal has not failed to mention the place. The interesting passage deserves to be quoted in full. "To Baira belongs the little town of Mayapur (near the Burdwan boundary) where I am told the tomb exists of one Maulana Sirajuddin who is said to have been the teacher of Husain Shah, king of Bengal (1494-1522)." (Statistical Account Vol. 1. P, 367). It may be noticed that Hunter spelled the name correctly as Mayapur.

In Bhaktiratnakar we are told that Subarna Bihar, which appears to be a very old Buddhistic site as yet unexplored, could be seen from the home of Sri Chaitanya. This accords with the site of Mayapur. It also proves that the eastern side of the river was more famous in old times than the western and, that also, from a very remote antiquity. The name as well as the site of Subarna Bihar, are still intact. The place is not very far from Mayapur and is on the east side of the Bhagirathy. Lastly it may

be mentioned that the learned author of the *Viswa-kosa* informs us in his preface to *Chitre Nabadwip* that the name *Mayapur* is found in an old manuscript of an unpublished work which bears the name of *Bhabishya Brahmakhanda*. The manuscript was first noticed by H. H. Wilson in the *Indian Antiquary* of 1891. Wilson is of opinion that the work was written shortly after 1550 A. D. In that work *Mayapur* is stated to be a large village on the bank of the *Bhagirathy*. The writer of *Bhabishya Brahma-khanda* does not make any distinction between *Mayapur* and *Nabadwip* where, he says, *Gauradeva* will appear. The testimony also points to the existence of the name *Mayapur* from at least as early a date as the name *Nabadwip* itself, if not from an earlier period.

The information supplied by Major *Renell's* map is thus indicated in the body of a Judgment and Decree of the High court (of Calcutta), 12th August, 1896, quoted in *Chitre Nabadwip* :—According to Major *Renell's* map of 1780 there were three places in the river *Ganges* below *Belpukur*, where two streams met, one above the island of *Nuddia*, one below that island and the third below the island of *Mohisura*.....it would probably be the first confluence below *Belpukur*, which would be meant by the words '*Dogangnir Mura*' in the

huddabandis of 1199. In this proceedings Mr. *Dampier* on the authority of a decision of Mr. *Moore*, District Judge of *Nadia* dated 28th December, 1830 declared that the southern boundary of *Jalkar Kasimpur* was a point where two streams passing by both sides of old *Nabadwip* met.' It is easy to trace the first confluence of *Jalangy* and *Bhagirathy* at the point in *Renell's* map called therein *Jalkar Dumduma* which was situated to the north of old *Nabadwip*. The second confluence at the southern extremity of *Jalkar Kashimpur* is identifiable with the present confluence at *Hular ghat*.

There is thus a wonderful consensus of evidence from all quarters which points conclusively to the accuracy and truth of the identification of the ancient site of *Mayapur*, in the antiquarian sense by *Thakur Bhaktivinode*.

I have looked into the papers that have been circulated by a *Babaji* in favour of *Ramchandrapur* being accepted as the site of old *Nabadwip*. His contention is based on the fact of a temple having been erected by *Dewan Gangagovinda singh* for the worship of *Rama Seeta*, the ruins of which are supposed to be recoverable by proper digging. But I fail to understand how this can supply any connection between the site and that of *Mayapur*, the Birth-place of *Sri Chaitanya*. In spite of the frivolous nature of the contention and,

the openly sectarian purpose of the promulgator of the view, it is necessary in the interests of antiquarian truth, to taken notice of the fact that any cause is capable of being backed by a certain member of people by the persistent misrepresentation of the most ignorant type of paid quacks. It is necessary to be above all forms of prejudice, sectarian or otherwise, if the antiquarian issue is to be handled in a really scientific manner.

It is not necessary, however, to confound the antiquarian issue with the spiritual, nor to belittle the later in any way. Those who are curious about the antiquarian issue need not be necessarily curious to know anything about the subject that invests the place with the halo of spiritual interest of the most captivating nature. The Life and Teaching of Sri Chaitanya belong to the category of spiritual events that have much more than a merely earthly interest. Such interest is not in any way comparable with antiquarian or narrow mundane interest. It is this

larger issue that invests Sridham Mayapur with its eternal interest for every soul.

Thakur Bhaktivinode is our only guide in any endeavour to make the real acquaintance of Sridham Mayapur, the object of his most fervent longing devotion. He has left most detailed and luminous exposition of the spiritual subject. The circle of Nabadwip is the indivisible spiritual Entity. The circumambulation of spiritual Nabadwip has been instituted on the basis of the exposition of Thakur Bhaktivinode. The treatment of the antiquarian issue does not touch the fringe of the Absolute. May the pure devotees pardon my effort to treat the spiritual subject by the antiquarian method. May they pardon this performance in consideration of my imperfect desire to save the holy eternal Abode of Sri Gaurasundar by the dedication of a mundane capacity that happens to saddle me and prevents me from directing my attention exclusively to the spiritual issue.

In Memorium

J. B. D. has built the Temple of God,
Right in the heart of Calcutta.
He has built with care the holier abode
Of His servants, the Gaudiya Math.

J. B. D. is gone from among the people
Whom he had loved with all his heart.
May he be praised with right good will ;
For so we may understand th' devotee's part.

For such was truly th' immaculate soul,
Who had served the Vaishnavas in every act.
Un-alloyed devotion to the Lord was the goal
That made him choose the humbler part.

Who can recognise the soul that loves
His Lord with a singleness of heart ?
He may know who really strives
Fully, in his turn, to serve the Lord.

It is our duty to praise J. B. D.
In words untainted at their source,
By devotion's Language that is the Lord
Who teaches our souls to praise His grace.

Let us praise the servant to please the Lord,
Whom J. B. D. had, indeed, served so truly.
The Lord has a special love for the good ;
This they know who serve Him fully.

The Lord is the Beloved of all our souls ;
J. B. D. has built the Home of our Lord.
Here all who love Him, need assemble,
To win the special favour of God.

The Gaudiya Math is J. B. D.'s memorial ;
 Nay, the Math is his living soul.
 Brick and mortar make not the Temple ;
 They only delude the perverse soul.

J. B. D.'s soul is the Gaudiya Temple,
 The Divine Pair there sit enshrined.
 May the holy sight bless all the people !
 May J. B. D. be thus ever praised !

This holy Truth is borne upon my soul
 That the Lord e'er fulfills His servant's will ;
 For the pure in heart have no other goal,
 They minister to God's pleasure still.

J. B. D. wished that all the people
 May truly serve the Supreme Lord.
 The Lord has fulfilled His servant's will
 By making him build the Gaudiyas' Math

J. B. D. knew this as he toiled
 Night and day at the commissioned task.
 He knew that the Lord had accepted,
 When the call did come, his work.

'Twas this peace that made him leave
 This world with an easy mind ;
 He gained Sri Guru's blessing that gives
 Assured access to the Presence Divine.

Let all rejoice that our deliverance
 Is wrought by faith of each loyal soul ;
 May J. B. D.'s Memorial ever impress
 This saving truth on the hearts of all.

May we realise God does not scorn
 To abide in brick Temple reared by faith ;
 He ever dwells in His devotee's home ;
 He loves so to live in the Gaudiya Math.

The Truth is never conceivable
 To the paltry reason of worldly man.
 The Lord Himself appears to all
 In Forms repugnant to our brain.

But His actual sight does bless our reason,
 And imparts th' power to understand,
 How the Lord is served by every form,
 Although He never is of the world.

Presidential Address

(Delivered at the spiritual conference, second day, October 25, 1930.)

Regarding Reference.

I bow humbly to the lotus feet of Shree Guru. Yesterday there was an opportunity of saying a few words by way of a preliminary discourse. But there was really no discussion regarding the subject on the agenda. We have, therefore, fallen back by one day by the test of our programme.

The object of the present discussion is that by its means we shall be enabled to know something really useful. We had desired to hear something from those persons who have a love for or are well-versed in this particular subject. We ourselves are that species of animals who have sold themselves body and soul to the lotus feet of Shree Gurudeva. This being so there may be persons who might ask why we are

anxious to hear what other people have to say. I touched this point in my yesterday's discourse.

The theists study also the non-spiritual Scriptures. They do so for a negative purpose. They are also found to quote non-spiritual Scripture when it happens to be in their favour. They do so in order to establish more firmly what they say. In the same way we also may attain greater faith in the Real Truth obtained from Shree Gurudeva, by hearing many things from others.

We may not have heard many things that are familiar to the empiric scholars. This is our misfortune. It is possible to be more firmly convinced of the Truth of our words by listening to them. I do not nurse the ambition

of becoming a Pandit of empiricism by hearing anything from them. I do not engage in the vain endeavour of acquiring worldly knowledge. If it is necessary to know anything regarding the ways of the world it would not be amiss to place one's confidence in those learned persons for such a purpose.

We have heard from the lotus feet of Shree Guru the following text of the scriptures. 'O Muni (who art given to mental speculation), whatever act is performed, whether it be mundane or Scriptural, should be performed in the way that is conducive to the service of Shree Hari, if one is really anxious to attain the function of spiritual devotion.'

We happen to be servants of the devotees of Godhead. We are not servants of either elevationists or liberationists. We are the bearers of the shoes of Hari's own. Under the circumstance we do not join issue with the communities that desire any other thing beside the service of Godhead, viz., elevation or liberation. There is thus no question of victory or defeat for us.

But the supreme need is also our need. We accordingly circulated a few questions among the other communities, if they could give us any information regarding that supreme need by means of their ideas or language. But they have not been able to understand even the language of the questions. They have

failed to understand properly the object of our questions, in most cases. In many places that which has been deemed necessary for their purpose, has been of no use to us. Some persons being unable to answer the questions have manifested their weakness in many ways. We have gained the quality of being deaf to such remarks. A number of persons endeavoured to attain eminence as men of action. Some men tried to gain other objects of desire than the service of Godhead. A number of persons industriously engaged in the quest of the undifferentiated Brahman. Others again tried to realise the goal of monism. But we know that the worship of *Dharma, artha, kama* or *moksha* is merely deceitfulness. In other words they have a close connection with my addiction to the non-self. They are not the utterances of the liberated soul. They are the delirious talk of the conditioned soul.

There had been a time when Shree Gaursundar in course of his pilgrimage to different parts of India, instructed the people in these words, 'Whomsoever you meet, instruct him about Krishna. Deliver this country by becoming Guru by my command'. At that time the question arose in our mind as to how we were to discourse regarding the supreme object of desire if we were not ourselves self-realised souls. Thereupon Shree Gaursundar gave us His assur-

ance, 'In this matter you will not be obstructed by the current of worldliness. At this very place you will obtain My company once again'. Use every endeavour for the Divinity. Do so from the position in which you happen to be placed. In whatever country, in whatever Age in whatever ego you may happen to be, use all your endeavour for the Divinity. If we have to carry out the command of Shree Chaitanya there is no other alternative but to discuss all those words that we have heard from the Lotus-feet of Shree Gurudeva. The only duty of the servant of Godhead is to try to do that by which one's skill in performing the service of Godhead is continuously developed. The only thing that is worth praying for is this that our mind may be more and more attracted towards Krishna. We do not want riches or followers or to be saved from the misery of birth and death. In this world different persons desire other than the service of Krishna. They desire *dharmā*, *artha*, *kama* and *moksha*. They worship various gods for obtaining what they desire. But we when we are in the presence of Mahadeva, say, Glory to the ruler of the realm of Brindabana, whose forehead is adorned with the moon who is worshipped by Sanandan, Sanatana and Narada, chief of cowherds, may thou bestow on me unceasing, unconditional love to the twin

lotus feet of the amorous Hero of Braja. When we approach Katyayani we say 'I bow to thee, Katyayani, who have power to delude, who have power of causing all occurrences, who have power over us. May the devi make the Son of the cow-herd Nanda, my Husband.

We do not pray either for the cure of disease or for liberation by the simultaneous destruction of both disease and patient. We approach them and say, 'May you bless us that our minds may be directed to Krishna'. The people of this world pray for being the possessors of things that are other than Krishna. But the lotus feet of our Shree Gurudeva instruct that Krishna is the only Possession. We are in the grip of non-spiritual prepossessions. They obstruct our quest of Krishna. It is necessary to discuss how we may be rescued from the clutches of such prepossessions. It is for this reason that our questions were framed. We did not wish to pick other's pockets. We did not intend to inconvenience others. We are above such meanness. Those who are addicted to the service of lust and anger may judge differently. But we have heard from our former Guru Shрила Madhabendra Puri regarding our proper duty. 'I have carried out, in every way, every form of wicked directions of lust and other passions. But they have had no pity on my poor self.

They continue to trouble me shamelessly and remorselessly. Lord of the Jadus, for this reason, just now, giving them up, knowing the truth I have come to You to throw myself on Your protection which saves from all fear. May You employ me fully in Your service'.

We are indeed beggars. But for that reason we are no beggars of desires that pander to the gratification of our senses. It had been our prayer that all communities of *sadhus* might consider the mercy of Chaitanya Chandra. They would be filled with the greatest admiration, if they do so. Our prayer has been formulated by one of our Acharyyas in the following words, 'Holding the blade of the straw between my teeth, falling prostrate at your feet, making hundreds of humblest supplications, I say this, 'O, you *sadhus*, casting away everything from afar, practise loving devotion to the Feet of Chaitanya Chandra'.

What Sri Chaitanyadeva has told us in a special manner, the straight path by following which man can be delivered from all sensuous desires, is nothing else but to accept the protection of the service of Godhead. He said, 'For one who is free from all sensuous desires, who is anxious to serve Godhead, who is desirous of getting across the ocean of this world, the contemplation of, or association

with, worldly people and carnal women are, alas, worse even than the swallowing of poison'.

It is better to commit suicide by swallowing poison rather than associate with people who desire other things than Krishna, or practise the enjoyment of such things. Having once begun to serve Hari if such a person becomes attached to things other than Krishna, he is thereby utterly ruined. Bharata became King of Bharatavarsha. He had formerly practised a great variety of endeavours for spiritual progress, had practised asceticism, had made actual progress on the path of the service of Hari. But he had to be born as the cub of a deer. He had conceived a very slight desire for an object other than Krishna. He had wished to perform what is ordinarily known in the world as an act of kindness. It was nothing more serious than a slight desire to serve a helpless animal. For this reason Bharata had to be born as the cub of a deer. Therefore the lotus feet of our Sri Gurudeva command us to have no other duty except the service of Krishna. 'May you have your mind fixed towards Krishna' is the only proper benediction.

Advaitacharyya on one occasion enacted the pastime of preaching the doctrine of undifferentiated union with the Brahman. Shri Gaurasundar desired to put an end to his activities.

For this purpose He set out from Sree Mayapur in the company of Lord Nityananda. They proceeded towards Santipur by way of Lalitpur. At Lalitpur they met a sannyasin who kept the company of prostitutes. The two Lords, full of Divine Pastime, sought the hospitality of that profligate sannyasin. The sannyasin blessed Mahapravu Whom he considered to be an ordinary boy. 'May you have riches, descendants, a good wife and learning'. On hearing this benediction of the sannyasin Mahapravu said it was no blessing at all but a curse. The only real benediction is that one may obtain the favour of Krishna. The adulterous sannyasin, on hearing these words, said to Mahapravu, 'I have today direct experience of what I heard before. Now-a-days if anybody desires well of another and says so, that person returns the favour by belabouring his well-wisher with the cudgel. I find the behaviour of this Brahmana boy to be exactly like that. I most gladly blessed him that he may gain riches, followers and good fortune. I had no other object than his well-being. This boy thinks that it is no benefit but an attempt to do him harm. He is ready to blame me for this'. Thereupon Lord Nityananda looked wise and displaying the gravity of a guardian of the boy said to that profligate sannyasin, 'It is not up to you to argue with this boy.

I have understood how great you really are. Do not be offended with this boy, for my sake'.

The adulterous sannyasin was pleased with the words of Nityanandapravu. He offered to feed him. Nityananda sanctifies the fallen. Nityananda and Mahapravu having bathed in the Ganges ate the fruits given Them by the sannyasin at his house. Presently the profligate sannyasin threw out repeated hints to Nityanandaprabu for accepting '*anania*' meaning 'wine'. The wife of the sannyasin forbade him to annoy the guests in that manner while they were taking their meal. Mahapravu asked Nityanandapravu, 'What does the sannyasin mean by the word '*ananda*'? Nityanandapravu was acquainted with the behaviour of all kinds of persons. He informed Gaur Sundar that the adulterous sannyasin referred to wine by the word '*ananda*'. No sooner did Biswambhar catch his words than, muttering the Name of Vishnu, He at once gave up eating, performed the *achamana* and without delay ran to the Ganges with Nityanandapravu and plunged into the stream.

By means of this Act Mahapravu taught the duty of avoiding bad company. He taught more than this. In the words of Thakur Brindabandas, 'The Lord favours the adulterous and the drunkards. Yet He kills one who is

versed in the Vedanta if he maligns the *sadhus*. This person was a sannyasiu. Yet he did not hesitate to drink wine. He also kept company with carnal women. Yet the Lord went to his house. If he is not actually benefited in this birth it will do him good when he is born again. The only persons whom the Lord does not love in His heart, are those who speak ill of others maliciously. All the atheistical sannyasins missed the good fortune of obtaining a sight of the Lord. This is proved by the case of all the sannyasins who lived at Kasi.

Those who desire liberation and expect to merge in the undifferentiated Brahman, are greater hypocrites than even those who desire worldly enjoyment. Accordingly Shri Mahapravu has advised all persons, who really seek their own good, by all means to avoid their company.

Urbashi found that the period when she could gain her selfish purpose was over. She did not hesitate forth-with to desert Pururaba or Aila, King of Chandravansa. Thereupon Aila, feeling the cruelty of Urbashi, was cured of his hankering for worldly enjoyment. It was in this connection that Shri Bhagaban said to Uddhaba, "Therefore one who is wise should

attach himself to the companionship of the good, giving up completely all association with bad men. The very words spoken by the *sadhus* have certainly the power of destroying all evil tendencies of one's mind'.

The only duty of the *sadhus* is to cut away all the accumulated wicked propensities of every individual. This alone is the causeless natural desire of all the *sadhus*. Worldly people possess a double nature. They express one kind of sentiment but internally cherish edifferent purpose. Moreover they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words, to exercise unambiguously the function of the soul, such really sincere persons are called sectarian and orthodox by those who practise duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the horned species. We should observe the same caution in regard to all insincere persons.

(to be continued)

Who is a Brahmana ?

(Continued from P. 146. Oct. 1930.)

In the light of the spiritual principle which the *varnasrama* system was meant to serve, by scientific interpretation of the Scriptures that have a bearing on this issue, from what has already been said it would appear that the Brahmana, who is at the head of the institution, is himself in need of constant control from persons who are placed above the institution. The paramahansa is not subject to the guidance of the Brahman. On the contrary it is the Brahmanas who must always look up to the paramahansa for enabling them to perform their duty towards other sections of the organised community in the sense required by the Scriptures.

In any scheme of revival of the spiritual *varnasrama* organisation the initiative and absolute control of the paramahansa is the one essential condition. But how will it be possible to find out the real paramahansa? It will not do to try to elect him by the democratic method. The Scriptures declare that the paramahansa is delegated the requisite power of getting himself accepted as autocratic organiser of spiritual society when such is the will of Godhead.

At the time of Sri Chaitanya the attempt was made to establish the spiritual community. It was necessary to compile a code of regulations for the guidance of the members of such society. These regulations were collected mostly from the extant dharma-shastras. The system itself was necessarily of a highly elastic nature. The paramahansa was given complete freedom of interfering with every part of it. The word 'Vaishnava' was adopted as a general designation of all members. They were graded into four classes. The paramahansas formed the first class. Under them came the class of senior students, in training under the paramahansas. Below these came the junior Brahmacharins who had been admitted to the status of spiritual pupilage. The fourth class consisted of candidates who were waiting as probationers for admission as students. This was the spiritual community proper. It consisted entirely of celibates. We accordingly find no provision for marriage in this community.

The spiritual community was set up alongside the secular society which was hereditary. No attempt was made to

change the customary regulations of the hereditary society. But it was open for all members of the secular society, married or unmarried to become members of the spiritual community by eschewing the worldly life. A member of the secular society, desirous of entering the spiritual community, was not, however, compelled to cut off all external connection with secular society. But he was to live the spiritual life even when he was allowed to retain his external connection with the secular society. But the secular society already possessed a code of regulations, which was also supposed to be part of the Scriptures. As a matter of fact, as has been already stated, the code that was compiled for the regulation of the 'Vaishnava' community, was itself derived from this class of literature which bears the generic name of Dharmashastra. There had been a time when the spiritual regulation had not yet become adulterated. But the line of demarcation between the spiritual and the worldly was lost sight of in course of time. And, later still, the worldly was also supposed to be a spiritual concern.

For instance let us take perhaps the most characteristic of all the secular regulations, namely the compulsory marriage of girls at a very tender age. This is now regarded as one of the fundamental practices of orthodox

Hindus. According to the spiritual code of regulations compiled by direction of Sri Chaitanya the paramahansa is perfectly free to marry if he likes. But one who is not a paramahansa need not marry at all. It is also not obligatory for a paramahansa to marry. The provision that is found in all the secular codes, viz., that the obligatory marriage is for the strictly spiritual purpose, should be perfectly meaningless according to the code of Sri Chaitanya. Therefore, the spiritual professions of the secular codes need not be taken seriously, in even a single instance. Their whole spirit and outlook are necessarily purely secular. As such they may, or may not, possess any merit in terms of worldly value.

It is perfectly conceivable that there should be and, if it be the will of Godhead, can be, a society of paramahansas. But such a society would not require any code of regulations. Such codes can apply, if they are spiritual, only to those who are in the stage of pupilage. But as we have seen that those who are under spiritual training must be celibates, therefore, there can be no regulation regarding marriage in any spiritual code. This is perfectly consistent and philosophical. It is also in accordance with the rules actually laid down even in the secular codes for the guidance of pupils during their period of training.

The idea of *samabartan* or relapse into the worldly state, after completion of pupilage, is unknown to the spiritual code. It no doubt provides a clue to the attempt to preserve the appearance of connection between the secular and spiritual codes. But the regulations regarding marriage must have been obtained from elsewhere. The 'Vaishnava' householders of the code of Sri Chaitanya are paramahansas. They might belong externally to any class of the secular society. There is no distinction between a 'vaishnava' householder appearing in a hereditary Brahmana family and another descended from a Sudra lineage. They are, neither of them, either Brahmana or Sudra. They may submit externally to the customs of any class without any real possibility of ever getting identified with any worldly class.

There is, therefore, no real point of contact anywhere between the spiritual community and the hereditary secular society. The former is essentially individualistic. A 'vaishnava' is never born, nor can he die. Therefore, neither birth nor death are really of any importance to him. The institution of marriage also ceases to be necessary for him for the same reason. This cannot be comprehensible to those who are not vaishnavas. Worldly people also value the principle of social freedom. But they value such freedom for ensur-

ing increase of worldly enjoyment. This they are pleased to call by the high-sounding names of progress, prosperity, well-being, happiness. They are naturally very anxious to secure these. It is for this reason that they devise such institutions as those of marriage, divorce, etc. But how can these institutions find a place in the code of the 'Vaishnavas'?

All that is feasible is to set up a purely spiritual community with its own code of regulations to be administered by those to whom the authority may be delegated by the head of the community who can be no other than the paramahansa.

The existence of the spiritual community is, however, bound to react beneficially on the practices and ideas of the secular societies that may exist alongside the spiritual. There need be no opposition of interest between the two groups. Many of the regulations of the non-spiritual Dharmashastras are regarded as being of a salutary character by those who look at them from the worldly point of view. The spiritual code has nothing to do with such regulations. The 'Vaishnavas' have no ambition of regulating secular society from within. They know very well that the secular can by no means be improved into the spiritual. The two are categorically different from one another.

The *varnasrama* institution is, therefore, of the nature of a purely secular arrangement. But this arrangement itself may or may not be opposed to the spiritual outlook and guidance. If it is not opposed to the ideal of spiritual living it can only do so by frankly admitting its own inferiority and avoiding all rivalry. It should also allow any of its members to be freely enrolled in the spiritual community. It should, by all means in its power, encourage conversion to spiritual life. If the secular society is organised and administered in this spirit, it should be appropriately described by the designation of '*daiva*'. Any secular society which is deliberately opposed to spiritual living, is no less appropriately termed '*asura*'. The difference between the two is described in the Gita.

It is not possible for the secular society to be converted *en masse* into the spiritual. It is, however, possible to convert it into the *daiva varnasrama* society. It is also possible that *daiva varnasrama* classification itself is not based on heredity. The Gita says so. It will be necessary to study all the implications of the position. For this purpose also the autocratic guidance of the paramahansa is necessary, for avoiding conflict with the spiritual society. But as a *daiva varnasrama* society happens to be a carefully graded organisation it should not be possible to do without the leadership of Brahmanas within the society. The Brahmana, as leader of the *daiva varnasrama* society, is nearest in position to the society of the '*vaishnavas*'. He should, therefore, be fully alive to the unconditional superiority of the '*vaishnavas*' in all matters.

(to be continued)

Matters of moment

Religion and state

THE omnipotence of the state cannot be rationally admissible. The state must be held accountable for its behaviour. It should not for example be allowed to patronise a bad religion. It must be prevented from persecuting true religion. If possible, it should be enabled to serve true religion.

The spiritual interest is by no means incompatible with the real well-being of humanity. Unless a nation is sincerely prepared to make its politics serve the ends of true religion it is bound to reap only misfortune by such a policy. There can be no conflict between the true goal of one individual and those of all other individuals, collectively or severally. This is the preaching of all true religion. It is worth while for political science to take cognisance of this all-important fact.

Bonafide mistakes are no doubt possible ; but they are also avoidable, if there is a real will to avoid them, especially in this matter. I am stating the only true ideal which is alone really practicable. The political philosopher must not allow himself to be carried away by the mischievous notion that it is unnecessary and impossible for the state to pay its complete homage

to the Truth. He should make a real attempt to avoid the professedly suicidal course.

The true religion is infinitely more than co-extensive with all possible range of human activity. The Truth includes the state by assigning it its natural function. That function has admittedly never been fully discharged by any state up till now. At least this seems to be the verdict of history of most countries. But despite all this weight of authority in favour of the wrong side it will not be unreasonable to insist that the attempt of making the state a servant of the Truth deserves to be seriously made.

I am, therefore, in favour of a policy of enlightened discrimination in the dealings of the state with religion. It is unfortunately true that worldly people will naturally like to use the state for gaining their worldly objects. But this will be no excuse for the state to use its resources for misguiding the people. In this respect the state must be considered as an institution on its trial. It should deserve to exist only if it can prove to itself its genuine intention of serving the cause of the Truth.

The teacher of the true religion should, therefore, receive the best of attention from all responsible politically minded persons. This is not incompatible with the democratic or any other ideal of the stage. It is absolutely necessary to make the democratic stage a real success. How else than by the above method can all opinions of individual and minorities be really attended to? The democratic state need not on principle adopt the avoidable policy of gagging unfairly any activity or expression of opinion of any of its members.

As a matter of fact the current of history has been all along leading the state towards this inevitable consummation. It is destroying, in a sufficiently wholesale fashion, all narrow fetiches and prejudices. It is high time to think of avoiding the hideous tyranny of undiluted animalism which is being recommended, in no uncertain terms from many quarters. The needs of the soul are in danger of being altogether ignored. But the counsel of animalism

cannot fortunately satisfy its own demands. It is however, no less difficult to induce animalism to listen to the counsel of the spirit. Animalism above all prides itself on not being able to understand at all the existence of anything else than a mind under the thralldom of a material body. It does not understand, neither does it want to understand, how there can be a soul who is not also altogether dependant on the physical body. The delusive triumphs of the physical and mental sciences if they are interpreted in favour of animalism, stand in the way of the awakening of the soul.

Religion is not merely a concern of individuals. It is vital also for the community. The modern state is justified in refusing to subordinate itself to any dogma which is not intelligible to the community. By this attitude it is fitted to recognise and welcome the real Truth if and when He will be pleased to reveal Himself to the open-minded communities of the modern world.

Bharata and Rantideva

(By Sj. Kishori Mohan Paul, B. L.)

We are sure there are many amongst us who have heard about the anecdotes of the two kings, Bharata and Rantideva in the Srimad Bhagabatam. But it is doubtful, if from a comparative study of the characters of these two great personages the invaluable lessons and instructions to be derived therefrom, have attracted the careful attention of many of us. Our Acharyya (spiritual Teacher) Sri Jiva Goswami Pravu, one of the famous six Goswamins, has given us a most valuable lesson drawn from the lives of these two persons.

So much absorbed are we in the infatuations of 'Prakriti' (Maya) that we are apt to consider as supremely excellent only those things that are favourable for the satisfaction of our mental aptitudes or for the gratification of our senses. We lack the capacity to accept the lessons of the Acharyyas eternally established in the functions of the pure soul, in the light in which they are intended to be seen. This counts for nothing less than misfortune. Too fond of mundane talks, we fail to think over any matter seriously for being established in our natural state. No sooner a person puts forth any novel

idea that tickles our minds or our senses, we run after him as an 'Avatar' (a manifestation of Divinity); and like a flock of sheep blindly following one of themselves, we accept his idea as gospel truth. If anybody attempts to thwart the perversities of our ever-changing speculations by means of the scriptural doctrines, we do not hesitate to describe him as an orthodox, monotonous and conservative person, quite unacceptable to our circle.

The great man among us says, 'What is the good of specially searching after the Absolute when He is manifested in so many forms before us and that serving the Jeevas is tantamount to serving Godhead?' We think, 'How magnanimous and high-souled a personage he is!' But we never pause to consider how much magnanimity or liberality is really displayed. Too much attached to the fleshy concerns and the doctrine of our worldly hearths and homes, we recognise magnanimity only in a person who seems to extend his charity to a wider circle. Like virtuous talks to a sinner, moral talks to the libertine, lessons of attachment for a married wife to one addicted to a harlot, talks about heaven to one in

hell, remarks of the above nature readily captivate most worldly people. But if anybody, by the mercy of a teacher who is uninfluenced by mental speculations being well-established in the spiritual state, is enabled to take an impartial view of the same, he will find nothing but Godlessness in every word of those remarks. Duped and fascinated by the hypocritical favour of Maya (illusion), we are apt to consider all Godless talks as identical with magnanimity and we fail to understand that there can be no 'poverty' in Narayana (The Lord of the Gods of all good fortune) and that Narayana can never be in 'poverty'. Like light and darkness, like God and 'Maya', 'poverty' and Narayana can never keep company. It is a great misfortune if we think that Godhead is subject to the power of Maya and Narayana can come under the clutches of poverty. It is a great pity that loose thinking in this matter pervades the whole world and the hellish doctrine that affects to regard matter and spirit as coming under one common category, has been annihilating the natural function of the spiritual consciousness of the peoples of the twentieth century. A Jeeva is an infinitesimally small portion of the spiritual Essence of the Full Absolute consciousness and is, therefore, His eternal servant. All his wants and

inconveniences are the outcome of his wilful forgetfulness of his service of Godhead and their removal leading to the attainment of the highest good, are necessarily of the nature of the realisation of his eternal servitude of the Supreme Lord. Just as the attainment of wealth drives out poverty as a matter of course and makes one rich and happy, so the attainment of unalloyed devotion to Krishna brings unto him Krishna-Prema (Spiritual Love) which dispells all poverty and incidentally the threefold miseries of this world, though these latter are not the direct nor intended result.

In ancient times there lived a king of the name of Bharata. He was so firmly established in the natural function of the soul that he was called 'Rajarshi' (saintly king) by the people. The 'Varsha' (country) in which we live now was originally named 'Ajanabh', but after Maharaj Bharata became the king, it came to be called Bharat-Varsha after his name. After having reigned for a period that was proper Rajarshi Bharata renounced his householder's life and resorting to 'Pulahasrama' applied himself wholeheartedly to the worship of Godhead. His 'Asrama' was situated on the bank of the holy river Gandaki, the best of all resorts for pilgrimage where large numbers of Sree *Narayanashtilas* are to be found. Living all alone in this

sacred place and worshipping Godhead with various flowers, buds, tulasi, water, fruits and other appropriate offerings Bharata attained to the state of the highest bliss. With a heart free from all hankerings after things of this world, he passed his days peacefully in the worship of Godhead. Gradually the 'Sattwik' symptoms of his sincere devotion of Godhead, in the shape of tears, shiverings, signs of ecstasy manifested themselves on his person. One day after bathing in the river Gandaki as he was seated on the bank of the sacred stream chanting the 'Pranava' (Vedic Mahamantra), a thirsty deer in her full pregnancy came to the river side for drink, and, as she was about to drink the water, she heard the terrific roars of a lion near by. A deer is always timid and easily frightened. The terrific roar of the lion resounding in the lonely forest agitated her in a most violent manner. She had not yet quenched her thirst. But apprehending imminent peril and looking about with fearful eyes, she took a sudden big leap to cross a sheet of water, that lay in front of her. It led to abortion of the cub from the womb and an end of the mother's life. The new-born cub fell into the stream. Bharata, although engaged in worship of Godhead, could see all this from his position on the river bank. Is there anyone who can be so hard-hearted who would not be

moved by such a piteous sight? King Bharata was not an exception to this rule. To save the cub of the deer, saintly Bharata stopped in the midst of his worship. He thought that according to the scriptures the Sadhus (saints), being naturally the friends of the helpless, ignore even their own interests, for showing mercy to the distressed. Thinking in this way he hastened towards the spot and rescued the cub from the current. Bharata then applied himself with assiduity to the occupation of rearing the motherless cub. Rajarshi Bharata had betaken himself to the forest, by renouncing his kingdom, wealth, wife, children and all the pleasures of homelife for the purpose of worshipping Godhead. But alas! now, in place of the service of Godhead, the image of Narayana (Godhead) engrossed in the state of utter helplessness which is but a contrivance of 'Prakriti' (Maya), came upon his vision. The deluding energy of Godhead, finding the golden opportunity, spread her fatal influence upon him. As the result of his erroneous supposition that Godhead can ever be anything but transcendental he was thrown off from the devotional platform and attachment to desires other than those appertaining to the service of Godhead occupied his heart as a matter of course. Unable to realise the sweetness of that transcendental service of

Godhead and falling under the clutches of His deluding energy, he strayed further and further away from the path. 'What's the good of searching after Godhead,' he thought, 'when He is present before us in so many different manifestations?' Thus the favourite cub came to be looked upon by him as the Form of Godhead and he lost all sense of his real relation with Godhead. Taking 'Maya' to be Godhead, he degraded himself and owing to his constant meditations about the deer persisting on his death-bed, he had to be re-born as a deer.

Rajarshi Bharata was a righteous person who had been fully engaged in the service of Godhead; but, due to the effect of bad actions of previous births, he could not help cherishing this solitary evil desire. He was not a perpetual and deliberate offender like the Mayavadins (Pantheists) who ascribe 'poverty' to Narayana, impute the grossness of Maya to Godhead, consider the eternal spiritual pastimes of Godhead to be transitory, and imagine pseudo-'salvation' or annihilation of the soul to be the highest attainment of life. But, for the reasons mentioned above, Bharata had a temporary confusion of judgment. He was not so stony-hearted as to indulge in the Godlessness of the Mayavadins and pseudo-salvationists. Hence in course of time when the better consciousness

prevailed again and he could understand his error arising out of the effect of bad actions of previous births, he repented, saying, 'Oh, what a trouble! I have been thrown off from the path of true knowledge. What a fool am I to think that the mind which formerly actuated me to abandon all my worldly attachments in order whole-heartedly to concentrate on the service of Godhead and on many devotional activities in a lonely forest and after long and incessant devotional endeavours firmly to establish myself in His service, has in consequence of my association with the cub of the deer, ended in snatching me from the Feet of Godhead !'

From this character, sketch of Bharata, Acharyya Sri Jiva Goswami-pad has drawn the following lessons for our enlightenment. Each and every Jiva being the eternal servant of Krishna, it is the incumbent duty of every body to associate himself in their service of Godhead. If, instead of doing this, one busies himself in ministering to the comforts of others or considers the gratification of his senses to be superior to the service of the Godhead and makes false pretence of thereby serving others or society and is enamoured of such acts of so-called beneficence, he is sure to come under the bondage of this world. Any advice recommending such so-called beneficent activities as they are in no

way in conformity with the service of the Absolute Truth, can not but lead to most evil consequences, enhance one's Godlessness and deflect one from the direction of the true objective, viz., the pure devotion of Godhead. However much such misguided persons may boast of their theistic (?) disposition or pride themselves upon being the benefactors of their country and of humanity, and however much they may be looked upon by their fellows as the most liberal of religious preachers, association with such persons is a bar to the attainment of unalloyed devotion to Godhead. The real benefactors of humanity are those who are firmly established in the service of Godhead than which there is no other mercy available to the Jeeva. The Supreme Lord Sri Chaitanya has instructed all persons to show this true mercy to all Jeevas and Srila Vasudeb Thakur also acted up to the same ideal when he said 'O Lord! allow me to take upon myself the sins of all Jeevas and suffer all the tortures of hell, so may Thou let them be relieved of their triple misery without the least delay'

Let us now turn to the picture of another character on the other side of the canvass. In older times there lived a king of the name of Rantideva, reputed for his generosity and magnanimity. Unlike king Bharata

he was not a recluse but led the life of a Vaishnava householder and all his wealth was utilised for the best of causes, viz., the service of Sri Hari. Fasting himself he satisfied others with the offerings of Vishnu; and it often happened that, everything being exhausted after lavish distribution, he had to fast with his whole family. Sometimes he had to pass a whole month upon water only. He always tried his best to foster in all sentient beings, irrespective of their status, the eternal good of their souls by offering to them Sri Mahaprasad. His prayer to Godhead was not to attain to the state of the eightfold perfection of the Yogins, or the self-annihilation of the pseudo-salvationists, but it was to the effect that the afflictions of all souls due to their aversion to Godhead might be removed if for such a consummation he had to take upon his single shoulder all their sorrows and troubles.

Finding this spirit of benefaction in Rantideva, Vishnu-Māyā (the deluding Energy of Godhead), in order to test the stretch of his patience, brought and offered to him objects of temptation covetable even by Brahma and other high gods. But Maharaj Rantideva who was far above all those temptations, honouring them from a distance, quite unattached and free from all other desires, fixed his heart and soul in Vasudeva, the sole Lord of the pure heart.

In comparing the character of Rajarshi Bharata with that of Maharaja Rantideva Srila Jiva Goswami Prabhu has observed that although Bharata renounced his wife, sons, wealth and all, yet for the offence of trying to remove the physical miseries of Jeevas he had to fall from the service of Godhead; on the other hand Maharaja Rantideva, realising the true nature of Jeeva's eternal relation to Vasudeva, tried to secure for them the eternal good of their souls, and thereby the effective removal of their worldly miseries too, by offering them Mahaprasad in his capacity of a servant of Godhead and was thus enabled to overcome the influence of Maya. Even the most covetous position of Brahma, the much desired 'perfections' of the Yogins and the fictitious bliss of the pseudo salvationists could have no effect upon him. All his actions, being performed fully for the satisfaction of Vasudeva, had the effect of being transformed into various forms of devotion to Godhead. But the efforts of kindness of Rajarshi Bharata being limited within the scope of this mundane world turned out to be the thralldom of 'Maya' and felled him down from the service of Godhead.

The gist of the conclusions of the Acharyya has been summarised thus. That no one should invite Godlessness

by listening to the counsels of those addicted to things other than the service of Godhead; no one should ascribe 'poverty' to the Omnipotent Narayana; no one should indulge in the erroneous belief of supposing that mixing of Maya with Godhead is possible; that according to the scriptures these offending persons, though they may pass themselves off as 'Jibanmuktas' (persons who even in their present life are free from the bondage of this world) are liable to pass through the cycle of births and deaths. Hence everyone should engage himself in the service of Godhead, the fountain-head of everything, because watering the root of a tree, and not merely its leaves and branches, keeps the tree alive; and the offering of food to the stomach, and not to any other organs of the body, alone may also keep the body alive. Therefore we should look at all sentient beings as the eternal servants of Godhead, serve His devotees whole-heartedly and try to enhance in all who are averse to Godhead their good fortune by the offering of Mahaprasad and chanting of Krishna-Kirtan by which alone they can, in course of time, be enabled to acquire real health and find an end of all their miseries. This is the only true way of showing mercy to all Jeevas as well as to oneself.

Ourselves

Preaching in Jessore

His Holiness Tridandiswami Srimad Bhaktiviveka Bharati Maharaj gave an exposition from the Bhagavatam on the 3rd of December in the village Ramanandapur, District Jessore, before a large gathering of Hindus and Mahammedans. All were impressed by the true words from the lips of His Holiness. From Ramanandapur His Holiness proceeded to Gazirhat where by means of the exposition of the Bhagavat and the method of Samkirtan the religion of pure devotion was preached by His Holiness for four days.

Sri Madhya Gaudiya Math, Dacca

The annual anniversary celebration of the Madhya Gaudiya Math, Dacca Branch of Sri Chaitanya Math, commenced on the 17th of December 1930. Their Holinesses Tridandiswamins Srimad Bhaktiviveka Bharati Maharaj, Srimad Bhaktiswarup Parbat Maharaj, Srimad Bhaktiprakash Aranya Maharaj and Srimad Bhakti Srirup Puri Maharaj graced the occasion by their presence. The metropolis of East Bengal witnessed a most vigorous propaganda of the religion of pure devotion preached and practised by Sri Chaitanya Deva. All available space of the Math, which was most sumptuously decorated and brilliantly illuminated, was thronged by an eager crowd of sincere souls who joined in the daily devotional functions consisting of expositions of the Bhagavat, Samkirtan and mutual discussion. The streets of the City were paraded by great processions of Congregational Chanters. Lectures were delivered at different important public places. On the 22nd of December 1930 at the instance of the professors and students of Dacca Intermediate College Sripad Sundarananda Vidyavenode, editor of the Gaudiya, delivered an address on the catholicity of Vaishnavism at a gathering of the professors and students of the Intermediate College and of the local gentry.

Shrine over the bodily remains of Bhaktiranjan Prabhu (J. B. D.)

His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Prabhupad placed the remains of the body of Srila Jagabandhu Bhaktiranjan Prabhu, entered into Vaikuntha, in the grounds adjoining the newly built temple of the Gaudiya Math by the method of the congregational chant. The community of the devotees, former relatives of Srila Bhaktiranjan Prabhu and people from different parts joined in this devotional function. We understand that a most beautiful temple will shortly be constructed over the resting place of the bodily remains of Bhaktiranjan Prabhu. The foundations of the temple of Sri Gaudiya Math were laid by His Divine Grace on the anniversary day of the advent of Srila Jiva Goswami. The foundations of the memorial temple have been laid on the anniversary *tithi* of the disappearance of Srila Jiva Goswami Prabhu.

His Divine Grace in Orissa and the Madras Presidency

His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Prabhupad with a party of confidential disciples set out on the 23rd of December 1930 from Sri Gaudiya Math, Calcutta on a tour of South India, with the object of inaugurating shrines of the Holy Footprints of Sri Chaitanyadeva at some of the

principal *tirthas* of the South visited by the Supreme Lord and also for the purpose of visiting some of the *tirthas* in the Madras Presidency and Travancore that have been sanctified by the Holy Dust of the Divine Feet. His Divine Grace was accompanied by Sripad Bhaktisaranga Goswami Prabhu, Sripad Anantavasudev Vidyabhusan Sripad Atindriya Bhaktiganakar, Sripad Narayandas Bhaktisudhakar Bhaktishastri, Sripad Sakhicharan Bhaktivejoy, Sripad Gopalchandra Bhaktiratna, Acharyyatic Sripad Kunjavehari Vidyabhusana, Sripad Jadubardas Adhikary Bhaktishastri, Sripad Rashbehari Brahmachary and a number of other devotees.

His Divine Grace installed the Foot-Prints of the Supreme Lord within the temple of Sri Varahdeva at Jajpur on the 25th of December 30, in the temple of Sri Kurmadeva at Kurmachala on the 26th, in the temple of Jiyada Nrisinha at Sri Sinhachala on the 28th at Kovvur on the bank of the Godavari on the 29th and in the temple of Pana Nrisingha at Mangalgiri on the 31st of December. All these *tirthas* had been sanctified by the Visit of Sri Chaitanyadeva and the Foot-Prints Shrines have been erected in commemoration of that auspicious event in the History of the South. The Spiritual significance of these devotional function is treated in a separate article. We intend to present the reader with detailed account of the tour in the next issue.

Visitors at the Gaudiya Math

The following distinguished Pandits paid the homage of their visit to the temple of the Gaudiya Math on the 21st of December 30:—Mahamahopadhyaya Pandit Srijukta Ashutosh Shastri, formerly Principal of the Sanskrit College, Calcutta, Mahamahopadhyaya Pandit Srijut Anantakrishna Shastri, Mahamahopadhyaya Pandit Srijut Kamakhyanath Tarkabagish. Mahamahopadhyaya Pandit Shitikanta Vachaspati, Mahamahopadhyaya Pandit Srijut Durgacharan Sankhya Vedanta tirtha, Mahamahopadhyaya Pandit Srijut Parbaticharan Tarkatirtha, Pandit Srijut Sitaram Shastri, Mahamahopadhyaya Pandit Srijut Gurucharan Tarka Darshanatirtha, Pandit Chandicharan Smritibhusan, Pandit Srijut Surendranath Vidyaratna M. A., formerly Professor Sanskrit College, Pandit Srijut Jiva Nayatirth M. A., Professor Srijut Panchanan Kavyatirtha, Pandit Srijut Shyamcharan Siddhantabagish, Pandit Srijut Sitanath Siddhantabagish, Pandit Srijut Manmathanath Smritititha, Pandit Srijut Haranath Shastri, Pandit Srijut Shashigopal Bhattacharyya ; Professor Srijut Harihar Shastri M. A.; Srijut Akhoykumar Shastr ; Srijut Priyanath Tarkatirtha, Srijut Nriyagopal Panchatirtha. Professor Sanskrit College; Pandit Srijut Haripada Smritimimansatiritha, Professor Sanskrit College; Pandit Srijut Kunjabehari Tarkatirtha, Professor Sanskrit College ; Pandit Srijut Kalipada Bhattacharya of Sanskrit Sahity Parishad ; Professor Srijut Maheshchandra Vidyamidhi ; Pandit Srijut Ashutosh Siddhantara na ; Pandit Akshoykumar Vidyabagish, Prof. of Sanskrit College, Pandit Srijut Girish chandra Vidyaratna, Pandit Srijut Satishchandra Vidyabagish ; Pandit Umacharan Smritibhusan ; Pandit Srijut Narayanchandra Smritibhusan ; Pandit Srijut Bidhubhusan Bhattacharya ; Srijut Dakshinaranjan Smrititirtha, President of Calcutta Pandit Sabha, etc. etc.

THE HARMONIST

OR

SREE SAJJANATOSHANI

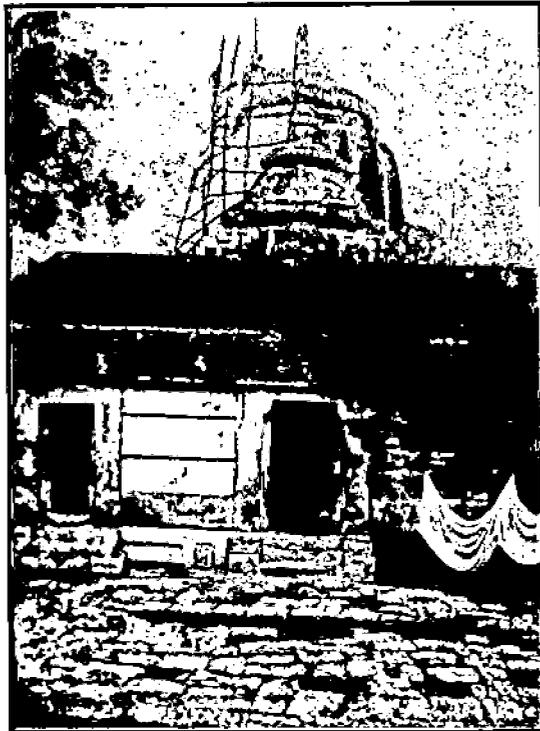
(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. Travels of the Supreme Lord Shree Krishna Chaitanya in south India	257
2. Lord Gauranga	260
3. Presidential Address	261
4. Shree Raghunath Das Goswami	268
5. Doctrines of Sri Chaitanya (V)	271
6. A talk with a Moulvi	275
7. Ourselves	280
8. Shree Chaitanya Bhagabat	281



The Temple of Sree Alalnath Near Puri.

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII }

FEBRUARY 1931, Chaitanya-Era 444

NO 9.

Travels of the Supreme Lord Shree Krishna Chaitanya in South India

LORD Chaitanya renounced the world and accep'ed *sannyas* in the bright fortnight of the month of Magh in 1510 A. D. at the age of twenty-four. The Supreme Lord arrived at Puri in the month of Falgoon. He witnessed the *Dola* festival at Puri. He delivered Sarbabhauma Bhattacharyya in the month of Chaitra. In the month of Baisakh He set out on His travels in South India.

The Lord proposed to take no one with Him on His journey. He was, however, persuaded by Nityanandapravu to have with Him a Brahmana

of the name of Krishnadas. Sarbabhauma Bhattacharyya supplied the Lord with four sets of lower and upper clothing worn by a *sannyasin* (*kaupin bahirbash*). Sarbabhauma also requested the Lord to meet Ramananda Rai who was then stationed on the bank of the Godavari as Governor of that part of the country which was part of the independent Hindu kingdom of Orissa. Lord Chaitanya was accompanied by Nityanandapravu and a number of devotees up to Alalnath.

The Supreme Lord took leave of Nityanandapravu and the other devotees

at Alalnath. From there He was accompanied only by Krishnadas as He moved on His way to the South loudly repeating the Name of Krishna. In every village where He passed the night the Lord, by infusing the Divine Power into those persons who surrendered themselves at His Feet, commanded them to make the people of the whole country Vaishnavas. These persons thereupon taught the religion of *bhakti* to the people of other villages. In this manner the number of *bhaktas* increased rapidly.

When the Lord arrived at Kurmasthan by journeying in this manner, He there bestowed His mercy on a Brahmana who also bore the name of Kurma. At this place the Lord delivered the Brahmana Basudeva after curing him of leprosy. The Lord subsequently bore the Name of Basudevāmritapada for delivering Basudeva in this manner.

After visiting Jior-Nirsingha the Supreme Lord met Ramananda at Vidyanagar on the bank of the Godavari. The meeting took place very close to the river as Ramananda came to perform his bath there at the time. At the request of Ramananda the Lord put up at the house of a *vaidic* Vaishnava Brahmana at that place.

Rai Ramananda in humble attire presented himself before the Lord at His residence in the evening and made

prostrated obeisances. Then followed the famous conversation between the two on the subject of Divine amṛt-Mahapravā put the questions and Ramananda Rai answered them. Several successive evenings were passed in mutual discourses regarding Krishna. As the result of these conversations Rai Ramananda obtained the favour of realising the true nature of the Supreme Lord and of his own self. After staying there for a few days longer the Lord resumed His journey to the south having previously commanded Ramananda to give up the service of the king and repair to Puri.

From Vidyanagar the Supreme Lord Chaitanya visited Gautomi-Ganga, Mallikarjun, atirtha Ahobala-Nrsingha, Siddhabata, Skanda-kshetra, Trimatha, Bridhyakasi, Baudhya-sthana, Tripati, Trimalla, Pana-Nrsingha, Siva kanchi, Vishnu-kanchi, Trikalahasti, Briddhā kola, Siali-Bhairabi, Kaveri tira, Kumbhākarna-kapala.

The Lord on arrival at Srirangakshetra made Sri Venkata Bhatta, with his whole family, devotees of Krishna. Proceeding thence to Risava Parbata the Lord there met Puri Goswami. Sri Puri Goswami after this meeting set out for Puri. The Supreme Lord went on towards Setubandha. On Shree Sailaparbata He had a conversation with Siva Durga who lived there as a Brahmana and Brahmani.

Passing by Kamakosthipuri the Lord arrived at south Mathura. At this place the Lord had a conversation with a Brahmana who was a devotee of Rama and who was wholly unattached to the world. Then the Lord having bathed in the Kritamala saw Parasuram on mount Mahendra. From there the Lord went to Setubandha. He bathed in the Dhanus-tirtha and visited Sree Rameswara. He procured here an old leaf of the Kurma Purana which contained the story of Maya Sita, carried it with Him and presented the same to the devotee of Rama, whose name was Ramadas, whom He had met before.

Then the Lord travelled in the Pandya country. He visited the Tamraparni, Naya-tripadi Cheoratola, Tilakanchi, Gajendra mokshana, Panagari, Chantapura, Shree Vaikuntha, Malaya parbata, Dhanus-tirtha, Kanyakumari. The Lord met the Bhattatharis in the Mallara country. He delivered the deaf Brahmana Krishnadas, His own attendant, who had fallen into their hands. He then picked up the Brahma-sanhita (sixth chapter) on the bank of the Payaswini. From there the Lord

proceeded by way of Payaswini, Sringabera-Puri math, Matsya-tirtha, to the village of Udupi where He visited Shree Gopala of Madhvacharyya.

Having defeated in controversy the tattva-vaadis at this place the Lord journeyed by way of Falgu tirtha, Trikupa, Panchasara, Surparaka, Kolahpur and arrived at Pandherapura. Here the Lord received the tidings of the attainment of *siddhi* by Sri Sankaracharyya from Sirangapuri.

The Lord procured the valuable work Krishnakarnamrita, composed by Sree Billamangal, from the community of Vaishnava Brahmanas resident on the bank of the Krishna-Vena. From there, travelling by Tapti, Mahishmatipur, the bank of the Narbada, Rishyamukha parbata, the Lord arrived at Dandakaranya where He delivered the Saptatala. From there He visited Pampa sarovara, Panchabati, Nasik, Brahmagiri, the source of the Godavari, Kushabarta and many other tirthas, returning finally to Vidyanagar. From Vidyanagar the Lord journeyed back to Puri by the same route by which He had come, visiting Alalnath on the way.

Lord Gauranga

A Divine Event burst once again upon the world.
The Iron Age fettered our soul
As we had forgot the goal ;
So the Lord Himself in pity came as Teacher of His Word.
Let this saving Message be not hastily disbelieved.
There is no other course
Possesses the force
To lift us to the plane that by the saints are trod.
The Divine Dispensation is the promise of the Word.
Therein alone doth lie
The sole guarantee
Of redemption for the indifferent, the bad and the good.
Let not the vanity of all our earthly endeavour
Hide the Truth Who is ;
Whom no soul need miss ;
Whom no graceless speculation may ever discover.
So let us leave off all doubting ignorance of the issue
May God Himself place
The Truth by His grace !
Only thus may we have the subject that has any value.
To bless the Age Lord Gauranga acted the part of the Seeker.
His Life is the Search,
And the progressive march,
On the plane where the goal is self-realised endeavour.
A spark of the Truth has power to dispel all mortal gloom.
Our soul's vessel is small
In comparison with the All ;
So may we learn to be humble and seek and cease to mourn.

Presidential Address

(Continued from P. 243, January 1931.)

THERE was a time when Thakur Narrottama was pleased to tell the plain truth to many worthy persons who came of the highest lineage. Thakurmahasaya, in the eye of worldly people, had manifested the pastime of appearing in a *Uttarradiya* kayastha family. For telling the truth he became the object of attack by bad people. Those who judge other people by the testimony of their senses, are, as a matter of course, maliciously disposed. These persons, devoid of sound judgment, began to find fault with Thakur Narrottama. Why he, being born in a kayastha family, was to set up as a religious teacher of persons born in Brahmana families and also make them his disciples ? When these accusations reached the ears of Thakurmahasaya he said that rather than provoke the opposition of any person he would completely desist from instructing anybody. Shri Ramkrishna Bhattacharyya and Shri Ganganarayan Chakravarti, who are disciples of Thakurmahasaya, thereupon said that if he gave up teaching the world will go to the dogs, there will be a greater increase of the number of atheistical

pashandas in the world. Saying this one of them put on the garb of a betel seller and the other attired himself as a potter. Meanwhile the whole body of proud Pandits of the hostile community arrived at Kheturi with the intention of defeating Thakurmahasaya in open controversy. After their arrival at Kheturi they went to the bazar and proceeded to the potters' shop for purchasing earthen pots in which to cook their food. The potter began to talk with them in the Sanskrit language. From there those Pandits went to the betel-shop for purchasing betel. The betel-seller also talked with the Pandits in pure Sanskrit. At this those proud Pandits thought within themselves that it was a most wonderful country where even potters and betel-sellers could talk in the purest Sanskrit. Thakur Narrottama was the greatest person of such a place. It was impossible to conceive how great a Pandit he could be. Therefore instead of losing their reputation by approaching him it was better to leave the place without delay. Thinking in this way those Pandits hurriedly left the village. Those who obtain the

protection of the Truth are always liable to be attacked in this manner.

What is ordinarily called unfair judgment or sound judgment, is neither of them, the same as Truth. Many persons suppose truth to be the same as common sense. That which cannot be harmonised with common sense is not admitted as Truth by such persons. But what is the nature of those persons whose common sense is supposed to be identical with the Truth? Is it the common sense of souls who are free from the defects of liability to error, inadvertence, defective senses, desire to deceive? Or is it the common sense that is born of the experience of changeable minds subject to all those defects? The common sense of the ordinary run of mankind, who are subject to all those defects, is at best only mental speculation. It may sometimes exhibit a certain impression of relative or temporary truth. But it is not really Truth. The intellectual faculty of persons who are led by the blind active forces of physical Nature cannot understand the topic of unadulterated, self-revealing function of pure spiritual existence. A certain person is tasting the deliciousness of an excellent preparation of good pudding. Another person arrives there and proposes that a quantity of lime and mortar, which happens to be in his possession, might be mixed with the

pudding to complete its deliciousness. If this advice is actually taken one is thereby prevented from getting the pleasure of eating good pudding. The taste of the pudding is bound to be spoiled by such policy. Bits of stone, lime, etc, scorch and choke the passage of the throat and cause the death of the person who swallows them. Bhakti or service of Godhead is supremely unconditional, self-sufficient, perfectly pure and absolutely devoid of all earthly quality. If any person advise the pure devotional impulse to be perfected by adulterating it with desires other than service of Godhead, fruitive activity, empiric knowledge, attempt to become one with Iswara by means of *yoga*, etc., all of which are the products of this material world, then the advice of such a person is exactly similar to that of mixing lime and mortar with good pudding. Lime and mortar are quite foreign to good pudding. The two things never suit one another. Fruitive activity, empiric knowledge, *yoga*, are activities of the individual soul in the state of bondage. They are the functions of the material body and mind. On the other hand Bhakti is the natural impulse of the pure soul. It is a spiritual function. It is the activity of the soul who is absolutely free from all worldly defects. It is for this reason that there cannot be any real mixture of the service of Godhead

(Bhakti) with fruitive work, empiric knowledge and similar worldly activities which are foreign to *bhakti* by their very nature, being the function of entities that are categorically different from the soul. But when fruitive work, empiric knowledge etc., recognise their subordination to *bhakti* and are practised in obedience to *bhakti* then such activity may be termed as *bhakti* although it may seem to be adulterated with fruitive work and empiric knowledge. Such adulterated *bhakti* may help a person to attain the path that leads to pure *bhakti* which is the transcendental function. When a person attains to the transcendental service of Godhead there is then no longer any adulteration. It is this which finds expression in an oft-quoted *shlōka* 'Celestial sage, (Narada) that activity which is prescribed by the Shastras in reference to Hari is certainly called *bhakti*. By its means the transcendental *bhakti* is gained.'

Consideration like the above led us to circulate a number of questions among persons who possess intelligence and sound judgment. We did not send those questions to any and everybody or to the man in the street. We also did not send those questions for the purpose of mixing rubbish with good pudding. True, we asked for answer to a number of questions from certain persons. Our object in doing so was

nothing worse than a desire that the un-adulterated Truth, the un-deceiving Truth, might make His appearance in the world. But by reason of excessive addiction to lust, anger and greed a number of persons have thought it proper to display a conduct that is so devoid of gentlemanly restraint but the conduct itself has exposed their real nature to the view of everybody.

We are not prepared to collaborate with those who are given to worldly activities. There are persons who are ambitious of climbing to the top of the Himalaya of progress by means of their mental speculation based on the experience of the external world. We are not prepared to cultivate association with empiricist of this type who professes to be able to walk his way to the Truth by the ascending process from experience to the unknown. 'We will not allow any hostile person among ourselves but will always keep him on the other side of our boundary'. This is the advice of our Gurudeva. We do not want the person who is given to good eating and sexuality. Such persons are not really genuine seekers of the Truth. How will our purpose be served with the help of persons who possess a double nature? There is no correspondence between what they say and do. We can hope to get the answers of our questions from those persons who have

realised the nature of the eternal soul, who form the community of the servants of Godhead, to whatever religion they may belong. The tidings that the lotus-feet of our Sri Guru have communicated to us will not be listened to by persons who have a double tongue. They will never lend their serving ear to the message. Lay men have not been able to understand our questions. Those whose lives have not become identical with that of the devotee as we find it in Srimad Bhagabatam, have not been able to understand our questions.

It is for this reason that the Bhagabata instructs us 'To turn over a new leaf. The person of good sense must entirely give up all association with bad company and cultivate close association with the *sadhus*. There is no doubt that the words of the *sadhu* certainly possess the power of destroying the evil propensities of one's mind. The *sadhus* in this way benefit everyone who associates with them.' There are many things which we do not disclose to the *sadhu*. The real *sadhu* makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word '*sadhu*' has no other meaning but this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desire of men are like the goats. The *sadhu* stands there to kill

those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the *sadhu* turn into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we accept the road that leads to enjoyment and do not want real well being.

It is not proper to hear the exposition of the Bhagabat by one who does not live the life enjoined by the Bhagabat. It is our duty to associate with a *sadhu* who is better than ourselves. 'Association with those who are better than oneself is association with *sadhus*'. But who really possesses the life of the Bhagabata (God's own)? 'He is called 'free' in this life whose only endeavour is for the service of Hari in every activity by mind and speech and in all circumstances'. "May the mind be directed to Krishna"—this is the only form of benediction that is uttered by the *sadhus*. The contrary form 'May the inclination towards Krishna be destroyed giving rise to the inclination to lord over things other than Krishna, is never the form of the benediction of the *sadhus*.

The word *bhakti* (service of Godhead) cannot be properly used except in connection with the word Krishna. Krishna alone is the only Object of *bhakti*. The Brahman is the object of knowledge. The *Paramatman* (Supreme

soul) is the object of the effort to approximate. But Krishna alone is the only Object of worship or service. We shall explain later on in course of our discourse how Krishna alone can be the only Object of worship.

The subject that has been fixed for our consideration on the first day of the conference—is to consider the following, by the analysis of the principles of cognition and non-cognition, namely (a) the source, (b) instruments, (c) conclusion, (d) corroboration, and (e) retention, of knowledge (epistemology).

The ordinary meaning of the word 'chit' is knowledge. Knowledge possesses the quality of mastership. From the words of Sri Chaitanyadeva we are enabled to know that the Son of the Chief of Braja in Braja is the real indivisible Knowledge. Krishna-chandra is specifically the Possessor, Source and Concentrated Embodiment of the Cognitive Power. The source from which all knowledge is gained is of three kinds viz., (a) pure cognition, (b) cognition adulterated with non-cognition and (c) non-cognition. Those who hold that direct perception by the senses is the only source of knowledge maintain that knowledge or consciousness is a product of non-cognition or matter. These persons believe that non-cognition is the final principle. The propensity that comes into play as the

result of such speculation is called *tarka* or hypothetical controversy. Those who want to make matter produce the principle of consciousness, find themselves, in the sequel, necessarily occupied with consideration as to how it is possible to gradually neutralise the cognitive principle, how to make it effervace altogether into the original state of non-cognition. These persons by their austerities try to reduce that temporary consciousness into the state of complete unconsciousness. If a person begins to perform worldly activities, if he continues to do so in a liberal measure, he is liable to become too much fatigued in course of such activity. It is at such stage of exhaustion that the desire for becoming unconscious matter, the desire of liberation in the form of annihilation of consciousness as described above, makes its psychological appearance. It is a good thing to practise open-handed liberality. It is a good thing to nurse the sick and to help the needy in different ways. Ideas like these make a tempting appeal to our judgment which seem to promise even a temporary relief to sufferers when man is terribly oppressed by the normal condition of existence in the realm of matter. We are then attracted towards processes that are dangled by the external world. It is in this manner that we become performers of

'useful' work, we practise 'virtue', we worship a relieving God, we become moral, or, sometimes, we do bad deeds, commit sinful acts, become irreligious or immoral. We are driven into all such predicaments by the hostile pressure of the external world.

There is no grossness in the subtle material principle. But the subtle owes its birth to gross matter. Subtleness manifests itself by abstracting its ingredients from the gross things of the external world. Gross matter is the parent of the subtle existence.

In this world the function of non-cognition has become more or less adulterated with that of cognition. The mind and intelligence are occupied in gathering knowledge from the realm of non-cognition. There is a world in which there is no such subject as non-cognition which is professed to be the final reality by the propounders of the theory of the finality of the atom or the material force. In that world everything is cognition. There are some who say that there must be the realisation of utter powerlessness in undiluted cognition. It is true that the possessor of empiric knowledge has bitter experience of material force in this world. It is only when one is anxious to fly from the bitterness of such experience that the opportunity of rendering cognition, of which we stand in need, devoid of all power, presents itself to us. The

Gaudiya Vaishnavas have a language of their own. They call the material force 'Bahiranga Shakti,' the power that manifests itself in the extraneous members of the Divine Person. The Professors of undifferentiated knowledge want to designate the Entity who is devoid of this extraneous power as the Brahman. They form their idea of the Brahman by repudiating the material force. They have got the experience of that power from the phenomena of radio-activity and molecular movement in this world in which the cognitive principle is found adulterated with the material principle. But the Brahman also means the Great, the Whole. Those who are privileged to have the sight of the Greatness, the Wholeness, know that the world Brahman means only Bhagaban, 'The Possessor of all Power'. In the words of Sri Chaitanya Deva the primary meaning of the word Brahman is 'Bhagaban':

The Sankarsan Sutra uses the word Brahman to denote Vishnu. In the concluding portion of the Bhagabatam we find the following Shloka, 'The essence of all Vedanta is Brahman Who is identical with the Supreme Soul. He is the only substantive Reality. He is One and without a second. The one thing needful is exclusive and eternal devotion to Him'.

Every Sound has a two-fold potency,, viz. (1) the enlightening

natural potency and (2) the natural potency productive of ignorance. That potency of the sound which, diverging from Krishna, Vishnu, Sri Chaitanya-deva, points to something else, is the potency that is productive of ignorance. By their enlightening natural potency all words express Krishna, point to Krishna. Those words that obey us as their master, help us in the function of enjoying the things of this world, being promotive of enjoyment, are thereby separated from the Divinity and, therefore, exhibit the natural potency that produces ignorance. The Sound 'Krishna' points to the substantive Reality. In this world made of material, limiting quality, the meaning that is offered of the Sound 'Krishna' what is understood by the common run of people by the Sound 'Krishna', none of these are the entity Who is the real Meaning of the Sound 'Krishna'. In other languages such sounds as 'God', 'Allah' etc., or, even in the Sanskrit language such sounds as 'Iswara' 'Paramatma', etc., express a certain conglomerate of distinctive power which is an adulterated entity separate from Krishna. Those sounds fail to accommodate the full commanding potency of the Sound 'Krishna.' The meaning of the Sound 'Krishna' is, -- 'Krishna is the Supreme Lord. He has

a specific Form, the concentrated Embodiment of the spiritual principle of existence, Cognition and Bliss. He has no beginning. He is the beginning. He nourishes the whole world. He is the Cause of all causes.'

The above Meaning of the Sound 'Krishna' was brought from the south of India by Sri Gaur Sundar and made known to all the people. No other country except Bharatvarsha knows the Meaning of the Sound 'Krishna'. In Bharatavarsha also there are divergent currents of thought in which the sounds Iswara, Paramatma, Brahman, etc., have manifested themselves. These currents of thought indicate the secondary potencies of the Sound 'Krishna' or even postulate powerlessness of the Divinity. They are also unable to convey the knowledge of the Fullness of Meaning of the Sound 'Krishna'. Anything that is seen, heard, smelt, tasted or touched by our senses giving rise to empiric knowledge, is an entity produced by physical Nature. The Sound 'Krishna' has not been used by reference to these products of physical Nature. The Entity Krishna is not comprehensible to knowledge dependent on material senses or absence of material senses. He is an Entity who transcends physical senses and physical Nature,

Shree Raghunath Das Goswami

(Continued from P. 21 June 1930.)

FROM this time onwards Raghunath continued to worship the Govardhan Shila and the garland of gunja. Having received this extraordinary Favour Raghunath forgot every thing else in his great joy. He attached himself with body, mind and speech to the service of the Feet of Shree Gauranga. 'Raghunath', says Kaviraj Goswami, possessed good qualities that knew no end. It is never possible for any one to describe them all. Raghunath acted up to the rules enjoined by the Shastras for the life of perfect renunciation with the most scrupulous fidelity. The course of Raghunath's life is comparable only to the line that is cut into the slab of hard stone in the quality of its enduring firmness'.

The life of Raghunath at Puri has been recorded by Krishnadas Kaviraj Goswami in a few telling words. Seven and a half *praharas* of his day were spent in *kirtan* and recollection. There was left scarce four dandas, during night and day, for meal and also, on certain days, for sleep. The story of his renunciation is a most wonderful narrative. During the whole of his life he never allowed his tongue to taste any enjoyable food. He never wore any other

clothing than patched and tattered old kantha and rags. He carried out with the utmost care the command of the Lord. He ate what was barely sufficient for maintaining life. He reproved himself for eating too much. 'A person whose *chitta* is cleansed by true knowledge is enabled to know the nature of the soul and thereby gains everything. Then why do sinners, neglecting such course for what purpose or for what reason, care for nourishing their bodies ?

Acting on the above maxim of the Bhagabat Raghunath was extremely careful not to indulge the taste of good eating. 'The remains of the cooked rice offered to Shree Jagannathdeva, which was left unsold on the hands of their vendors become rotten in course of two or three days. They cast the rotten rice to the Tailangi cows at the Lion Gate of the Temple. Those cows would not touch the rice by reason of the rotten smell. Raghunath brought the rice home during night. He washed it in a great quantity of water. He could thus find a quantity of rice which still had a solid core. Raghunath ate that portion of it mixing with salt.' On a certain day Swarup found him eating the rice. He was moved to a smile and begged

to have a small quantity of the same which he tasted with relish. Swarup, as he ate the rice, made the remark 'that Raghunath ate such nectarine food daily all by himself without giving any of them a share. He was, indeed, unpardonably selfish'. The Lord heard of this from Govinda. One day the Lord appeared before Raghunath. He found him at his meal and said, 'All of you eat excellent food. Why don't you give it to me?' Saying this the Lord ate a mouthful. As He was going to take more Swarup caught Him by the Hand. Swarup snatched the rice from the Hands of the Lord remarking that it was not fit for Him. The Lord said, 'I eat daily a great variety of *Prasad*. I do not find such taste in any other *Prasad*.' The Lord performed Pastimes like these in His Dealings with Raghunath. He was at heart pleased at the spirit of renunciation of Raghunath.

Raghunath passed sixteen years in the confidential service of the Person on the Supreme Lord. After the disappearance of Swarup Raghunath came to Brindaban. He made up his mind not to survive Swarup. But he wished to meet Sri Rupa and Sanatana at Brindaban. It was his purpose thereafter to effect his departure by throwing himself from the mount Govardhana. When Das Goswami greeted the feet of Sri Rupa and Sanatana at Brindaban the brothers became aware of

Das Goswami's resolve. They dissuaded him from his resolve to leave the world. They made him live with them as their third brother.

Sri Rupa and Sanatana listened constantly from the lips of Raghunath about all the Pastimes, His inner as well as outer Activities, of the Supreme Lord. Raghunath lived for a long period at Brindaban. He survived Sri Rupa Goswami for a short time. During his residence at Brindaban Das Goswami continued the same kind of life that he had been leading at Puri in the company of Sri Swarup Damodar.

Raghunath now gave up cooked rice and water on which he had been living. He gave up speaking about any other subject. He ate *matha* (sour milk) in measure of two to three *palas*. He performed daily a thousand prostrated obeisances, took the holy Name a lakh of times and made obeisances to two thousand Vaishnavas. He served Radha-Krishna night and day in his mind. He recited the Deeds of Mahaprabhu for the space of one *prahara* every day. Raghunath bathed in Radha-kunda, without omission, three times during the day, in the morning, at noon and at evening. He offered his embrace to all Vaishnavas living in Braja. He passed seven and a half *praharas* in the performance of devotional activities. He slept for four *dandas* but that also was omitted on

certain days. Anyone who is fortunate enough to have an opportunity of listening to an account of Raghunath's method of serving the Supreme Lord is bound to experience a feeling of the most exquisite astonishment.

Three famous works are attributed to Shree Raghunath Das Goswami. They are (1) Stavamala, (2) Sri Danacharita and (3) Muktacharita. They are mentioned in a very old shloka of an anonymous writer. They are also found in Bhakti-Ratnakar by Sri Ghanashyam Das. In Gaura—Ganoddesha Dwipika Sri Kavikarnapur has identified Shree Das Goswami Prabhu with Sri Rasamanjari of Braja-lila, with the remark 'that he is also held by certain devotees to be identical with Sremati Ratimanjari or Bhanumati.' Sri Krishnadas Kaviraj, author of Sri Chaitanya Charitamrita, was the recipient of the mercy of Shree Das Goswami from whose lips he heard about the Activities of Sri Chaitanya which he has recorded in his biography of Mahaprabhu.

The spirit of renunciation which is so prominent throughout the life of Das Goswami has a positive aspect which is likely to be missed by those who are votaries of a life of austerity as a result of so-called realisation of the miseries of the life of enjoyment.

Externally there is no doubt a great similarity between the life of Das Goswami and that of the practisers of renunciation of the type inculcated by Sri Sankaracharya in the Mohamudgara. Asceticism of this latter type is satisfied by the act of renunciation. If it is asked why it renounces the normal activities of the world in favour of an abnormal mode of life it can only meet the charge by the assertion that detachment from the world is the only efficient way of securing the fuller and more vigorous exercise of one's physical and mental powers and aptitudes. If asceticism do not take up some such position it becomes a form of cynicism. In either case it should be impossible for such an ascetic to understand the value or nature of the positive activity of Shree Das Goswami prabhu.

The ideal of the service of Shree Raghunath Das Goswami is that of the self-less hand-maids of Sri Radhika whose service of Sri Krishna is the only sufficient service of the Supreme Lord. Shree Das Goswami accordingly does not covet the direct service of the Lord. He wants to be serviceable to Sri Radhika. This is the real nature and the positive significance of the spirit of Shree Raghunath Das Goswami's renunciation of activities that are not acceptable to Sri Radhika.

Doctrines of Sri Chaitanya

V

(PROF. NISHIKANTA SANYAL. M. A.)

THE doctrines of Sri Chaitanya are identical with those of the revealed Scriptures. They are transcendental. They have come down to us through the eternal chain of the teachers of the Word. The Word is the Veda. It is not possible for us to approach the Word unless we are enlightened by the mercy of the teacher of the Word. The only way by which we may have access to the Word is by submissive listening to the exposition of the Word from the lips of his eternal teacher.

There are books from the pens of great devotees that contain the true exposition of the doctrines of Sri Chaitanya. Sri Chaitanya practised the doctrines that He taught. It should, therefore, be possible to understand His teaching by a careful study of His biography. Sri Chaitanya Charitamrita presents us in detail the Life of Sri Chaitanya as sannyasin that is to say as Teacher of the people. Everyone should read that book. But the book itself is really unintelligible to the convinced empiricist. It is open to everyone to admire the book without really understanding anything of its contents. It is in the same way also practicable to model one's life on those teachings

without really understanding them. Such conduct will not, however, take us one step forward in the direction of the Truth. In the light of what has already been said on the necessity of receiving the Truth in the form of the transcendental sound from the lips of the bonafide teacher we should not also be discouraged by our failure to approach the absolute by the empiric method of studying the biography of the Lord. We require to be introduced to the proper method of study by the mercy of the teacher. He holds the key that will admit us to the plane to which the Life of the Lord belongs.

It is necessary to know the nature of our real self. It is also necessary to preserve ourselves from the delusion, which has such a strong hold on us at present, that we are non-soul. We are now under the power of the physical body and the ignorant mind. We have forgot the nature of our real self. It is necessary for us to regain the knowledge of our own selves. We can do so by accepting the teaching of Sri Chaitanya. But in our present condition it is not really possible for us to accept His teaching. We cannot accept His teaching as long as we are ignorant of our

own selves. It is for this reason that it is necessary to accept the teaching of the Lord by the method of submissive listening to the words spoken by the bonafide teacher in pursuance of the Vedic method.

It is possible for our soul to understand the word of the teacher of the Truth. Our souls in the pure state possess consciousness which is fully open for receiving the Truth. Our souls are free from all hankering for ignorance. The soul is fully self-conscious. At present he is not so. He supposes that he is something else, that he is full of ignorance. This ignorance is of various kinds. They are either *sattvic rajasik*, or *tamasik*. The deluded soul regards himself as capable of knowing everything and thereby getting rid of all ignorance; or he may think that his proper function is to do all kinds of work; or he may prefer to remain passively inactive and ignorant. As a matter of fact the soul is the possessor neither of empiric knowledge, activity nor of inactivity. These ambitions are possible only in the deluded condition. All these different mistaken ideas regarding the nature of oneself give rise to differences of opinion in religion. It is in this way that the different religious sects have been formed.

Sects are the result of the attempts that are made by persons who are under

the power of the physical body and ignorant mind, to understand and teach the Scriptures by their own efforts. These persons follow such method under the impression that thereby they will become happy. It is the apparently pleasant prospect promised by the method that appeals to them. But what is pleasant for the time being may not also be always for our benefit. Empiric controversy does not help in solving this difficulty. If I choose to think that ignorance is knowledge and that such knowledge makes me happy and if I also desire to be happy in this way, how can I be persuaded to give up my ignorance? The teacher of the Truth, who alone can realise my plight, is always anxious to remove my delusion. But it will not be possible for me to understand what he says, if I do not give up my habitual preference for untruth on the ground that it is likely to make me happy. The teacher of the Truth desires to serve my soul who is perfectly self-conscious. He does not want to serve my ignorance. But as I like to think that I am ignorant by my nature I suppose him to be my enemy. The teacher of the Truth does not want me to give up anything but only to serve the Truth. Everything is to be gained, and nothing can be lost, by the service of the Truth. But the mind in its ignorance does not

understand the real nature of the spiritual function. It persists in confounding the function of the soul with a certain form of mental activity. But the function of the soul has nothing to do with the ignorant mind or the physical body, or with this phenomenal world. It is the function of the mind that now-a-days ordinarily passes, even with the most educated persons all over the world, for that of the soul or, at any rate, as being akin to that of the soul.

This is the root-cause of all trouble. The mind is not the soul. The mind cannot understand the nature or the function of the soul. It is apt to attribute its own nature and function to the soul. The mind can serve only what is non-conscious. This is so because it cannot understand nor approach the entity that is termed unclouded consciousness. The mind has no cause to be dissatisfied by such service, as such service is in accordance with its own nature.

The mind is thus enabled to dominate and dictate to the soul. This is, however, an abnormal state of things. The soul is higher than the mind. The mind is also always dimly aware of this. It, therefore, uses the method of persuasion in its dealing with the soul. Aversion to Truth leads the soul to agree with the mind and serve the latter. This service of mind is of two-fold nature.

It is either an attempt to gratify the senses by the method of enjoyment or an endeavour to recoup the power of enjoyment by the method of abstinence. The latter method is also called the path of renunciation. It is the path of the pseudo-salvationists and liberationists. The method of enjoyment is the path of the elevationists.

We can at once see how it is impossible for liberationists and elevationists to understand the function of the soul which is the subject-matter of the spiritual Scriptures. The difference between the mind and the soul is substantive and is not capable of being brought home to the mind by the method of controversy that is intelligible to the mind. Such controversy is apt to confound the mundane with the spiritual. Or it may take the form of an attempt to reconcile the two. As a matter of fact the mundane is wholly incompatible with the spiritual. Perfect ignorance is not in any sense compatible with perfect knowledge. It is this illogical trick of the mind that ordinarily passes for the quality of liberalism or toleration, with empiric thinkers. But this is really an uncompromising attitude of refusal to recognise the categorical nature of the difference between the Truth and non-truth and untruth. This is the chief obstacle in the way of empiric thinkers to accept the Scriptural method of search

They are apt to regard it as illiberal and dogmatic. This reservation prevents them from lending their whole attention to the representations of the other side in a really impartial manner.

Sri Chaitanya teaches the function of the soul. It is natural for the soul to serve Godhead exclusively and uninterruptedly. The service of Godhead is neither enjoyable, nor abstemious of enjoyment which alternatives alone are possible for the mind. The natural eternal function of the soul has been revealed in the Vedas. Its nature can be realised by the soul who happens to be under the power of the physical body and ignorant mind by his own choice effected by *Maya* by following the method that is laid down in the Vedas. That method is the *srauta-pantha* or the path of submissive listening to the transcendental sound appearing on the lips of the bonafide teacher of the Truth. There is no other method by which the fettered soul may be re-established in his natural condition of the willing service of Godhead.

The Brahma-Sutra contains the systematic exposition of the revealed Scriptures. The Srimad-Bhagabatam is the genuine exposition of the Brahma-

Sutra. It is not possible to understand the Brahma-Sutra without the help of the Srimad-Bhagabatam. Those who try to explain the Brahma-Sutra in any other way deviate from the method of exposition laid down in the Scriptures. Those who are enabled to understand the real meaning of Srimad-Bhagabatam by the mercy of the bonafide teacher of the Truth find the Bhagabatam to be the crest-jewel of all the Shastras. To such a person there is no longer any irrelevancy or inconsistency or obscurity in any part of the whole body of the revealed Scriptures.

Sri Chaitanya taught the meaning of the Srimad-Bhagabatam by practising the pure service of Godhead as revealed in the Bhagabatam. This is the highest gift of Mahaprabhu. His Life has been made available to all persons by the biographers of the Supreme Lord. But the biographies themselves are also unintelligible unless one hears their exposition from the lips of the pure devotees of Godhead. The Bhagabatam or its exposition can be understood by no other method. Sri Chaitanya does not replace but only fulfils the Shastras.

A talk with a Moulvi

(BY SRIPAD NIMANANDA SEVATIETHA, BHAKTISASTRI, B. Ag. B. T.)

Moulvi.—Many a time I heard you talking on religious subjects. You talk from our Holy Quran. I wonder you are still not a muhammadan.

I.—I am glad, you appreciate me in the light of the Quran. But I do not understand why you should insist on my becoming a muhammadan. What is it to become a muhammadan ?

M.—You have to accept Hazrat Muhammad as His Rasul.

I.—This I do.

M.—But mere recognition of Him as the Prophet will not do. You will have to accept the form of worship that He has been so kind to prescribe for us.

I.—Is there any harm if I recognise Him as a prophet, but follow another, say Christ, or still another say Sri Chaitanya ?

M.—There's no harm. All religions have divine revelation as the basis. But Islam is the final and perfect revelation of God made through Hazrat Muhammad. It is for this reason that He is called the 'Seal of the prophets.' Hence the spiritual uplift that Islam promises cannot be

found in any other of the existing religions of the world.

I.—Pardon me. Do you claim His superiority on the basis of Chronology ?

M.—No. Not alone on that. If merit be considered, we shall find God's wisdom made perfect in Him.

I.—Will you please show why Islam is superior to all other religions of the world ?

M.—Please do not mind if I happen to speak anything against your faith.

I.—Certainly not. I am an honest seeker of Truth. I am always ready to renounce my faith if I find a better one to attend to.

M.—In the beginning I must tell you what 'Islam' means. It means 'making of peace,' that is peace with God and peace with man. Peace with God means submission to His will and peace with man means doing good to one's fellow men. A true follower of Islam must not fail to do good even to the meanest of all creatures. The Holy Quran says :—
"There is no beast on earth nor bird which flies with its two wings, but they are a people like you, and to their Lord

shall they return" (chap vi—38). The Holy Prophet is reported to have said:—"Surely there are rewards for doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver."

Evidently Islam is the "Religion of Peace," miscalled muhammadanism. It is the religion of all. Adam, Noah, Abraham, Moses, Daood and Jesus all preached it. In fact the religion of every true prophet was, in its pristine purity, Islam.

God in Islam is the "Lord of the worlds." It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world.

There's an ayat in sura Ekhlās which runs thus—"Lum e lid o lum en Lad." This means God neither gives birth to nor is given birth to. In the Bible Christ proclaims himself as the Son of God. In the Bhagabat Krishna is born as the son of Nanda.

In another ayat of the same sura it is stated—"Kol hoo o allahoo ahad." This means that God is self-sufficient. He depends on none but every one depends on Him. There is God and none but God.

But Krishna of the Bhagabat depends on Brahma for the creation, on Vishnu for its maintenance and on Siva for its destruction. There is thus an ever-existent class of Devas

sharing with God in the Divine qualities. So there are many Gods instead of one.

Again Hindoos believe in the incarnation of God. But according to Quran such incarnation of God is impossible. Every religion aims at communion with God. But this communion is not attained by bringing Him down in the shape of man.

I.—Thank you. Now before I enter into the discussion of the merit of all that you have said, I want to ask you one thing. Please tell me in whose light you interpret the Quranic texts.

M.—Why, every one who knows Arabic can read the Quran and interpret It.

I.—Do you not then mistake empiricism for God's knowledge?

M.—How?

I.—There is, I believe, an ayat in the Quran like this—"Jelika fadalullahe entihe mai asahoo," which means this knowledge is the gift of God; He gives it him whom He chooses.

I remember to have read in sura fateha an ayat which runs thus—Chhira lal lajina an anata aleihim. This means "Lead us, O God in the path of those whom Thou hast favoured."

M.—Yes, there are.

I.—Hence so long as we are not chosen by Him as ones to know Him, we have no right to speak of Him.

There is always the danger when the blind lead the blind. We must always trust heaven's light for our guidance. Our knowledge that is based on our experience can never claim to be perfect. Hence such a knowledge, if employed in our spiritual investigation, will only give us the perverted view of the Divinity.

M.—Yes, but how can we say that this man or that man has not been favoured by Him ?

I.—We cannot equally say that this man or that man is favoured by Him, because he holds a great academic qualification. Hazrat Muhammad had none of it, yet He was chosen.

M.—He is a prophet, a God-sent one. The case is quite different with such ones.

I.—At least you must look for a Kamel Pir to lead you.

M.—You see I have lost all faith in so-called Pirs and Fakirs. They are all rogues.

I.—There may be real Pirs also.

M.—If there be any such, we are not sure to find them.

I.—Yes, but that is no reason why you should go without a guide. Hazrat Muhammad is reported to have said, "Ma'ula sekha lahu fala thuhu saitanun," which means those who have no guide, are guided by the Satan. Guide you must have. You cannot explain Divine things in your own way. One must

first reach that plane of spiritual consciousness where they become manifest and then go to preach them. Our mind, however trained or educated it may be, cannot be employed in handling Divine things or the latter will lose their Divine character.

M.—Where and how to get such a Kamel Pir who is 'momen' (faithful) and not 'monafek' (hypocrite) and who by his 'taojja' (initiation) can make the heart of the 'murid' (disciple) rebound with the Name of Allah and unfold unto him His hidden secrets ?

I.—It is not possible for us to know who is 'momen' and who is 'monafek'. But if we are sincere, God is sure to guide us. Through His grace we are to find out one such guide. I hear in the Quran there is a teaching like this—"mai ead dillahu fala mudillalahu o mai eudlillahu fala hadialahu", which means, none can lead him astray whom Allah guides aright, and none can guide him aright whom Allah guides astray.

M.—Do you mean to say that we have hitherto been not sincere ?

I.—That is for you to judge. The sincere never seek God for their own pleasure. They want to serve Him but expect no service from Him in return. In the Quran we find "And among men is he who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants

(Ch. II 207). Lust after flesh makes men self-seeking. In the Bible the qualification of one that receives love of God has been stated thus—'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.'

M.—Do you mean to say, a sincere seeker of truth must not have any worldly attachment ?

I.—Yes, he should not have any.

M.—Then why has God created this world ? Is it not for our enjoyment.

I.—It may be for our punishment as well. God is the sole enjoyer and we, as His servants, minister to His enjoyment. The servant is not the master. We are turned out as a thief as soon as we entertain a desire to enjoy. God does not want to live in heaven with a thief. We fall. Paradise is lost to us. If we want to regain it, we must do so through service. Service is the fundamental function of the Soul.

Love of worldly things is a sin. 'The lust of the flesh', that always allures us to commit it, is not of the Father. Christ says, "Whoever abideth in Him sinneth not ; whosoever sinneth hath not seen Him, neither known Him." Evidently then one who does not know Him cannot interpret Him. He cannot either certify to the correction of one such interpretation. You cannot definitely say whether the interpretation

of Quran of such and such man is correct. .

M.—You see the Bible has been several times recast. So we do not get the actual teachings of Christ.

I.—May be. But truth is there. If anything laid down in the Bible is corroborated by what is laid down in the Quran, I think, you cannot have any objection to accept it as truth.

At least the truth in the above sayings of Christ is self-evident. All religions teach it. Hazrat Mahammad, I believe, does not teach anything different. His whole life is a life of renunciation. Repeatedly He said, "Al phakru phakiri," which means poverty is my pride. At the time of His death He called His wife Ayesha to His bed and said, "Ayesha I cannot depart peacefully. And why ? I think, you retain some money in the house." She said 'Yes, my lord ! I have four gold mohars.' "Give them", said He, "to the poor. Ah ! what shall I answer to Allah ?"

M.—Then, I think, we should give up the job altogether as hopeless. The cent percent of the so-called religious people of the world are really not religious.

I.—It is so. And hence we find even those who talk of wisdom as a gift from God in the form of revelation fighting among themselves to-day for difference of their opinions,

But why should we give up this as a hopeless task ? It is true we have attachment for the things of the world. But should we try to strengthen it or lessen it ? The sincere are those who do not identify themselves with their bodies and are not much concerned with the things that interest these bodies. God is ever vigilant ; and the sincere endeavours of an honest devotee will not surely go unheeded by Him. He is sure to supply you a guide.

M.—Yes, but how can I say that the interpretation of such and such man is not correct ? Especially when all endorse it.

I.—Certainly we cannot say 'no' as well. It is however not safe to accord sanction to any merely on the numerical strength of his followers. Let us for the time being confine ourselves to the academical study of the problems and see, if we can approve them with reason.

There had gone many teachers before Muhammad. I hear their number is more than a lac. Now, do you think they preached the same gospel ?

M.—Evidently they taught different gospels ; when we see that the Quran is not the Bible. But the fundamental principles of their teachings were the same.

I.—Again you cannot say that all preached in the same place every time.

M.—There's no history.

I.—At least this does not stand to reason. The world is, indeed, very large, and is inhabited by many peoples. God cannot choose only one people and leave attending to the rest.

M.—No, He cannot. He is the Lord of all.

I.—Evidently then gospel preached to a people in one place may be different from what is preached to another in some other place ; as no two peoples are alike in their spiritual evolution. The revelation is made to suit the spiritual evolution of a people. We cannot receive what we do not want. Nay, even to a parctical people God may reveal Himself in different colours at its different stages of evolution. You cannot preach Quran to those who appreciate the Bible, nor to those who have the inclination to appreciate the Bhagabat. Each is a revelation considered best in reference to the people to whom it is revealed. The difference in their philosophies is discernible only as long as they are studied without such reference. This study is exclusively reserved only for those who are in communion with God. They and only they know that food given to an infant differs from what is given to an adult. But they are both conducive to the respective growth of their recipients. All are being educated for the same purpose, *i. e.* to love God and serve Him. All quarrels cease there.

(to be continued)

Ourselves

The tour of His Divine Grace in South India

His Divine Grace started from Sri Gaudiya Math, Calcutta, on December 23, and arrived at Madras on the 2nd of January, after installing the Holy Foot-Prints of Sri Gaurasundar in newly built shrines at Jajpur, Sri Kurmam, Sinhachalam, Kovvur and Mangalgiri. After a stay of two days at Madras His Divine Grace started for Trivandrum visiting on the way the temples of Shree Varadaraj at Vishnukanthi, of Shree Ranganathjee at Srirangam, of Sri Janardan Vishun at Varkala. His Divine Grace reached Trivandrum on January 7. He next visited Sri Anantapadmanava and then proceeded to Tiruvattar where he saw Sri Adi-Keshava. Sri Gaurasundar discovered the manuscript of the Brahmasanhitā at this place. His Divine Grace visited Sri Kanyakumari on the 9th. This is the southernmost point of India, otherwise known as Cape Comorin. His Divine Grace returned to Trivandrum the same day and presided at a public lecture delivered in the local Jubilee Hall by His Holiness Srimad Bhaktihridaya Bon Maharaj of the Gaudiya Mission. His Divine Grace returned to Calcutta on the 14th January by way of Madras where he presided at a second lecture of Swamiji Bon on the Life and Teachings of Sriman Mahāprabhu delivered at the local Madhya Association. His Divine Grace had been pleased to visit the residence of Srijit Ramchandra Rao at the town of Rajmahendri, at his earnest prayer. This gentleman had made a free gift of some valuable lands at Kovvur for the erection of the shrine of the Foot-Prints of the Supreme Lord, in commemoration of his meeting with Rai Ramananda at that place in 1510 A. D. His Divine Grace was hospitably received on behalf of the Travancore State and provided with a suitable residence, during his short stay at Trivandrum, at the Padmavillash Palace.

Further propaganda at Madras

Their Holinesses Srimad Bhaktihriday Bon Maharaj, Srimad Bhaktiranjan Bhaktisar Maharaj, Srimad Bhaktirakshak Sridhar Maharaj and the party have been continuing the propaganda for the spread of the knowledge and practice of un-alloyed devotion in the Madras Presidency from the town of Madras as their headquarters. The visit of His Divine Grace to the town of Madras has given a great impetus to the movement. It has led to the establishment of a branch Math in Madras town in north Gopalpuram as the permanent centre of propaganda in the Madras Presidency. In the town itself all through the month of January, a regular series of

public lectures have been delivered by Swamiji Bon and other preachers of the mission in the different quarters. These lectures have been always attended by large numbers of persons of all conditions, including a high percentage of the most cultured sections. The last lecture was delivered during the month by Srimad Bon Maharaj at Mylapur which was presided over by Sir Sivaswami Iyer C. I. E., K. C. I. E., formerly Advocate General.

Propaganda in Assam

The second session of the Assam Vaishnava Sammilan was held at Dhubri on the 6th of January. About 1500 persons attended from different parts. Sripad Nimananda Sevātirtha Bhaktishastri B. Ag. B. T. who is carrying on the movement of pure devotion in Assam under the guidance of His Divine Grace, presided. His scholarly and exhaustive address obtained the most cordial approval of the distinguished gathering.

Propaganda in Mymensingh District, East Bengal.

The anniversary celebrations of Sree Jagannath Gaudiya Math, in Mymensingh town were observed from January 21st to 25th. The programme included reading from the Bhagabatam, Kirtan and informal conversations at the Math every day. There was congregational chant in procession along the public streets every day, from January 23rd to 26th. A series of public lectures was delivered at the local Durga mandap from Jan. 23rd to 25th by His Holiness Srimad Bhaktiviveka Bharati Maharaj. Lectures were delivered in the Paradise Hostel of the Anandamohan College by Sripad Sundarananda Vidyavinode B. A. Editor of the Gaudiya, on Jan. 23 24 and 25. The devotees of the Jagannath Gaudiya Math, under the leadership of Sripad Jadubar Dasadhikary M. A. B. L. Bhaktishastri, Senior Professor of Sanskrit, A. M. College, spared no pains to make the occasion a most unqualified success. The Mymensingh public have nobly responded to the call on behalf of Sri Chaitanya Mahāprabhu.

Visitors at the Gaudiya Math, Calcutta

15th January—Srijukta Surendra Nath Bhattacharya M. A., Vidyaratna formerly Professor Sanskrit College, Calcutta.

Srijukta Narendra Nath Ghose Zemindar, etc., 17th Jan.—Srijukta Kishori Mohan Gupta M. A. Vyakarantirtha

20th Jan.—Srijukta Radhelal Goswami of Sridham Brindaban.

ALL GLORY TO SREE GAUR AND NITYANANDA

SREE CHAITANYA BHAGABAT

BY

SRILA BRINDABANDAS THAKUR

PART I

Translated into English by :—

Prof. N K. SANNYAL M. A.
OF
RAVENSHAW COLLEGE, CUTTACK.

EDITED BY

HIS DIVINE GRACE

Paramahansa Sree Sreemad BHAKTI SIDDHANTA SARASWATI GOSWAMI Maharaj

FOREWORD

The earliest Bengali book touching the life of our Supreme Lord and coming out of the masterly pen of Thakur Brindabandas, the last disciple of Lord Nityananda, is Sree Chaitanya Bhagabat. The literary activity of Bengal was targeting this book as the pioneer production of the makers of the Bengali language. Although modern researches have found out that there existed several songs and other metrical scribblings in Bengali before this book was written, such as the lyrical poems of Vidyapati and Chandidas, panchali of Gunarajkhan and Lochandas etc. Yet some are of opinion that this book can safely be called the earliest product in Bengali metrical literature of real importance. The diction is an exemplary production of the able writer and this fact can not but be admitted even by the too fastidious critics who deal with literary merits in linguistic attainments.

The book was followed by another famous Bengali metrical work, Sree Chaitanya Charitamrita, by the renowned master writer Kaviraj Krishnadasji who has identified Thakur Brindabandas with Maharsi Vyasadeva himself who has left the most authentic accounts of the different 'Avataras' of Vishnu in his series of Pauranic productions. We can hardly give a better introduction than the said one from our revered Kaviraj Goswami.

The style of the book is so simple that it is accessible to all having only primary education in Bengali language. Throughout the book the style is pithy, flowing and spontaneous. The work can easily be accepted as the very compendium of aphorisms of the true tenets preached by the Supreme Lord Sree Krishna Chaitanya and His associated comrades. The descriptions are all authentic and most pleasing to all true and staunch devotees.

While going through the book malicious critics may find scope for their observations (criticisms) which simply bespeak their utter ignorance in higher Transcendental subjects. They might have, however, been excused in this act to some extent had the book been meant for the literary men only who are apparently apathetic to Godly associations and evince their earnestness towards unethical and atheistic activities. Such improper attitude can be softened and wrong judgment modified if those critics ever happen to come in contact with ardent devotees and receive their unstinted grace which can easily remove the common ideas prevailing among people indifferent to higher aspects of religion. However, this part is left to the consideration and choice of individual readers in order to get at the actual touch of the spirit of this spiritual writer. The author is not merely a poet but also an out and out theist, and not only that, he as a kind saint prepared to do the highest good to his reader goes to the length of inculcating on him the necessity and indispensability of severing all connections with men who are captured by ambition and busy in mundane activities, in order to turn him into a true devotee of the Supreme Lord.

The book is a bulky one consisting of three divisions; each division again of several chapters. This is the first volume in which the author has dealt with prefatory considerations and the early life of the Supreme Lord. Every line will help the reader to chalk out the real track for making advance in his eternal transcendental life by following the true spirit of the Sree Chaitanya Lila.

In order to retain the true spirit of the book, the able translator has left no stone unturned to present to the readers the genuine understanding and the innermost exposition of the heart of a devotee. The reader will no doubt find that Prof. N. K. Sannyal has done much to put the bonafide interpretation before his English knowing friends. So all people interested in the Gaudiya Vaishnava literature will, I am sure, thank him for his arduous and steady exertions. This book may help the English knowing public to get into the true essence of Vaishnavism, as well as a genuine painting of an original hand.

It will not be out of place to give here a short account of the author so far as it is known. Thakur Brindabandas was the Son of the niece of Shreebas-Pandit who is regarded as the inalienable component in the propagatory activity of Shree Krishna Chaitanya in Nadia.

The line of the author's paternal ancestors is not delineated by the later writers as his forefathers did not belong to the Vaishnava community. His mother was then merely a girl of four when the Supreme Lord Sree Chaitanya blessed her by kindly giving her the refuse betel as she was then an infant child in the house of Sreebas at Sree mayapur. The author is said to have been born at Mamgachi within the district of Burdwan not very far from Sree Mayapur, on the other side of the river Ganges. Here his house still claims to maintain the memory of the author and his infancy. The author is considered as one of the strongest pillars of the Gaudiya Vaishnavism. He is better known to all Gaudiya Vaishnavas by his simple but impressive writings, and he will be adored with all veneration by one and all in all climes and times as one of the best teachers the Vaishnava Community can fortunately claim. He lived sometimes in the village Denurh, and we find, he had some important disciples who also took initiative after him to save the people from wrong understanding and misconceptions. More than this we know little of his later life.

Bhakti Siddhanta Saraswati

CONTENTS

Chapter I :—Mangalacharanam (auspicious observance); obeisance to *Pp. Vol. XXV*, Nityananda, the tutelary Divinity of the author as well as of 33, 40-43, 67-72 the devotees; His Tattwa (Who Nityananda is) and authorised (185 distichs) account of His Lila (actions); brief notice of the subject-matters of the first, the second and the third parts of the book.

Chapter II :—Knowledge of Godhead by His mercy alone; the *Pp. Vol. XXV*, cause of His incarnations; advent of Lord's associated 90-95, 115-120 counterparts in different countries; the condition of atheistic (234 distichs) Nabadwipa prior to Lord's advent; worship of the Supreme Lord Krishna by Adwaita Prabhu with Tulsi (holy plant) and Ganges-water; Lord Nityananda's appearance in the world; Lord Gaurechandra's appearance accompanied with Krishna-Kirtan.

Chapter III :—Introduction of Samkirtan immediately on the eve of *Pp. Vol. XXV*, the appearance of Mahaprabhu; examination of the 140-142 Zodiac at His birth-time and prediction of His future Lila; (55 distichs) rejoicings and glories of the birth-days of the Supreme Lord Chaitanya and Lord Nityananda and the Vaishnavas.

Chapter IV :—Various pastimes of the Supreme Lord in infancy; *Pp. Vol. XXV*, the ceremony of naming the baby; the names 165-168, 183-186 'Nimai' and 'Viswambhar'; preaching of the Name of Hari (143 distichs) under various pretexts; the boy Nimai stolen away and returned again by two thieves.

Chapter V :—Hearing of the sounds of Nupur (anklet) and noticing *Pp. Vol. XXV*, of strange footprints within the room by Sri Sachidevi 186-190 212-216 and Jagannath Misra; a Brahmin-pilgrim as guest in (173 distichs) Jagannath's house; the guest cooks food three times repeatedly, each time eaten up by Gaur Sundar; Gaur Sundar at last disclosing His own Self to the Brahmin in three eternal Forms simultaneously and the purpose of His descent.

Chapter VI :—Beginning of education of Nimai ; the Samskaras *Pp. Vol. XXV*, (ceremonies) of Karnabedha and Chudakarana ; eating of 238-240, 259-262 the fruit-dishes prepared for Vishnu at the house of Hiranya (139 distichs) and Jagadisha on the eleventh lunar day ; Lord's various wayward childish pranks.

Chapter VII :—Lord's elder brother Viswarupa ; Viswarupa *Pp. Vol. XXVI*, interprets Devotion to Krishna as import of all scriptures ; 281-285, 18-23 all devotees charmed to see the beauty of the boy Nimai ; (203 distichs) Viswarupa's Sannyasa (renunciation of the world) under the name of Sri-Sankararanya ; at this Nimai giving up all naughtiness shows much devotion to His studies ; Misra stopping Nimai's studies ; there is recrudescence of his waywardness ; Nimai seated on rejected cooking-pots on heap of refuse, teaching philosophy to His Mother in the mood of Dattatreya ; Nimai's studies permitted.

Chapter VIII :—Nimai's investiture with Sacred thread ; His studies under *Pp. Vol. XXVI*, Gangadas Pandit ; His precocity ; His quarrelling with 43-48, 67-72 students and challenging them in debate ; His leading (207 distichs) the ideal life of a Brahmacharin and father Misra's great delight ; Misra's dream of the future career of Nimai as saviour of the world ; Misra's departure from the world and Nimai's consolation to his mother ; the boy's waywardness patiently borne by the mother ; Nimai supplying His mother with gold whenever necessary ; His devotion to study ; the world devoid of devotion to Lord Krishna.

Chapter IX Account of Sri Nityananda ; His play with His comrades *Pp. Vol. XXVI*, imitating the pastimes of Sri Krishna, Rama, Bamana 95-100, 118-124 and other Appearances of Godhead in the world, till His (238 distichs) twelfth year ; His pilgrimages till His twentieth year ; His meeting with Sriman Madabendra Puri, Sri Iswar-Puri and Sri Brahmananda-Puri ; Nityananda's greatness.

Chapter X :—Viswambhar's pastimes in learning in the academy of *Pp. Vol. XXVI*, Gangadas Pandit ; His tauntings at Murari Gupta out of 141-146, 166-167 fun ; the Lord's marriage with Sri Lakshmidēvi, daughter (131 distichs)

of Vallabhacharyya ; Sri Sachidevi observes strange happenings in the house.

Chapter XI:—Display of learning of Nimai Pandit ; Mukunda's *Pp. Vol. XXVI*, singing of Krishna in the meetings at Adwaita's ; Nimai's 167-169, 191-195 fun with Mukunda ; atheism in the then Nadia ; Sri Iswar (127 distichs) Puri's visit to Nabadwip ; his meeting with Adwaita-Prabhu ; his accepting alms of food at Lord Gauranga's and his discourses on Krishna with the Lord ; Puri teaching Gadadhar 'Krishna Lilamrita', his own compositions ; Puri's request to Nimai for a review of his book but Nimai felt no necessity of any corrections ; Nimai's joyous talks about Krishna with Puri.

Chapter XII:—Gaurasundar's application to study ; His defying *Pp. Vol. XXVI*, and defeating all other scholars and professors ; His rambles 215-218, 239-244 through the city in the company of his pupils ; His Shastric 262-267 discussions with Mukunda and Gadadhar ; His manifesting (287 distichs) perturbations of Divine Love under the guise of nervous malady ; His chance-visits to the houses of weavers, milkmen, perfume-dealers, garland-makers, betel-dealers and conch-dealers and accepting various presents ; His visiting the home of the fortune-teller and on His enquiry about His previous births the astrologer's bewilderment on coming to know His by-gone Appearnces ; the Lord's visit to the dwelling of the poor Brahman Sreedhar who lived by selling plantain-bark, radishes etc. ; His picking quarrel with him and teasing him in every way ; Sachi Devi has a vision of various manifestations of the Divine powers of Nimai ; unique beauty of the scene of Nimai sitting with his pupils on the bank of the Ganges expounding the Scriptures.

Chapter XIII:—Nimai Pandit humbling the pride of the world- *Pp. Vol. XXVI*, victorious scholar, the recipient of the boon of invincibility 289-291, in learned controversy from the Goddess of learning, puffed *Vol. XXVII*, up with the pedant's vanity ; deliverance of the vanquished 27-32, 57-59 scholar. (209 distichs)

Chapter XIV.—Hospitality of Gaura-Narayan exhibiting the Lila *Pp. Vol. XXVII*, of a married householder; the Lord's visit to East Bengal; blasphemous conduct of vile atheistic pretenders, the episode of one specially wicked rogue, a demoniac Brahmin of West Bengal; who were contemporaries of the author; dis-appearance of Sri Lakshmi Devi; Tapan Misra's questioning regarding method and object of worship; the Lord's reply and advice that chanting of the Name of Hari is the only universal and eternal method and object of religion; His return to His mother from East Bengal with various presents and consoling her in her grief at the departure of Sri Lakshmi Devi.

Chapter XV.—The Lord holding His classes in the residence of *Pp. Vol. XXVII*, Mukunda Sanjaya; His impressing on His pupils the duty of putting Tilaka mark on the forehead; His indulgence in jokes and witticisms, abstaining from all talk about females; refutation of the view that Gauranga is amorous sportive Lover of Nadia; the Lord appearing in Nabawipa never exhibited the Lila of amorous enjoyments of a lover; Mother Sachi's ardent desire to get Sri Vishnupriya, daughter of Rajpandit Sanatan, as her daughter-in-law; celebration of the Lord's marriage with Sri Vishnupriya Devi; Buddhimanta Khan offering to bear all expenses of marriage on a princely scale.

Chapter XVI.—Rank atheism in Nabadwipa; greatness of Thakur *Pp. Vol. XXVII*, Haridas; his meeting with Adwaitacharyya; charge of the Kazi against Haridas; Thakur Haridas beaten severely at twenty-two market-places and subjected to other tortures; astonishment of the Moslem Governor at the exhibition of Haridas's supernatural power; his offer of unrestricted permission to Haridas for performance of Krishna Kirtan in any manner and place at his pleasure; Haridas's singing the Holy Name daily three lacs of times; attempt at caricature of the practice of Haridas by a hypocritical Brahmin put down by severe cudgelling; miserable sufferings of an unworthy Brahmin of the village of Harinadi for reviling Thakur Haridas.

Chapter XVII :—Gaursundar's pilgrimage to Gaya by way of Mandar Pp. Vol. XXVII, and Punpun ; manifesting suffering from an attack of fever on the way, and its remission by drinking the feet-wash of Brahmanas ; His interview with Sri Iswar Puri and favouring him under the pretext of receiving initiation from him ; the time for revealing Himself drew nigh ; Supreme Lord manifesting the mood of separation from Krishna set out for Mathura, but was stopped by a celestial voice entreating His return to Nabadwipa for the time-being.

385-393

(164 distichs)

Conclusion of the First Part.

Total number of Slokas (or distichs) in part I

Chap I	185
Chap II	234
Chap III	55
Chap IV	143
Chap V	173
Chap VI	139
Chap VII	203
Chap VIII	207
Chap IX	238
Chap X	131
Chap XI	127
Chap XII	287
Chap XIII	209
Chap XIV	191
Chap XV	225
Chap XVI	316
Chap XVII	164

 Total 3227

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. Lord Nityananda	289
2. Installation of the Foot-Prints of the Supreme Lord at Jajpur	293
3. Sri Sri Vyasa-Puja	297
4. Sri Vyasa-Puja Homage (Poem)	300
5. Do	301
6. Sri Vyasa-Puja Response	311
7. Shree Chaitanya Bhagabat	317
8. Ourselves	320



His Divine grace Paramahansaparibrajacharya
Srija Bhakti Siddhanta Saraswati Goswami Moharaj

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVIII

}

MARCH 1931, Chaitanya-Era 445

NO. 10.

Lord Nityananda

IT is all-important to understand the relationship of the individual soul to Lord Nityananda who is worshipped along with Sri Chaitanya by the community of the Madhva-Gaudiya Vaishnavas. The teachings of Lord Chaitanya have been recorded in the vernacular by some of the greatest of His followers. This has produced two kinds of delusion. The orthodox pandits, specially those who are not thoroughly versed in all branches of the Scriptures and are, therefore, disposed to favour a narrow interpretation of the texts, are sometimes inclined to take the view that the vernacular works do not rank as

revealed literature. On the other hand there are persons who have no knowledge of the Sanskrit language and who are not, therefore, in a position to study the Scriptures in that language, who have sometimes been led to suppose that the religion taught by Sri Chaitanya is different from the religion that is to be found in the Sanskrit works.

As a matter of fact there is no text which declares that the process of revelation can be closed. Neither is there any text which considers that the Sanskrit language is the only medium of all revelation. The linguistic view of the Scriptures is denounced in no uncertain

terms by the Scriptures themselves. Access to the real meaning of the Scriptures is not furnished by the language but by the spiritual preceptor, Sri Guru. It is the highest order of devotees who can make us understand the real meaning of the Scriptures. They can do so with or without the help of any language, or any other form of instrument, of this world. The process of enlightenment by the Sad-Guru is spiritual. Its nature or method cannot be understood except by his grace. This applies as much to the Sanskrit works as to the vernacular compositions. In neither case a person can do without the help and guidance of the Sad-Guru.

Sri Nityanandaprabhu is the source of the power of the Sad-Guru. He is the servant of Sri Chaitanya. He is the Divinity Himself in the form of His servant. It is through Him that the Supreme Lord manifests Himself to the souls of men. There cannot be any direct revelation of the Nature of the Supreme Lord to the spiritual consciousness of the individual soul. The individual soul is too small to be able to comprehend the Nature of the Divinity. He has to be helped by Godhead Himself in order to be enabled to understand the Divine Nature. This function of the Divinity is performed by Lord Nityananda and is known as the Power of the Sad-Guru.

Nityanandaprabhu serves Sri Gaur-sundar in the same way That Sri Balaram serves Sri Krishna. Both of Them are one and the same Person. Their functions are also identical. They are concerned with the task of reclaiming disloyal souls and preventing them from access to the Supreme Lord till they agree to give up their attitude of opposition to Krishna. The relation of Sri Nityanandaprabhu to the conditioned soul is that of the Saviour. But no person can be safe if he does not accept the chastening process laid down by the Scriptures as the method of reclamation for all offending souls. Sri Nityanandaprabhu makes this process available to all offending souls. He does not replace or alter the Scriptures by any contrary dispensation.

There is a widely prevalent error that the regulations of the Scriptures need not be followed by those who place themselves under the protection of the Sad-Guru. This error has its origin in the fact that it is not possible for the conditioned soul to understand either the ways of the Sad-Guru or the regulations of the Scriptures, which are identical. It is this incapacity that also leads superficial and incompetent observers to declare a difference where none exists. The regulations of the Scriptures are properly followed only by obeying the Sad-Guru unconditionally. But there is

this real difference between the two that whereas it is possible and practicable for the conditioned soul to obey the Sad.Guru, it is neither possible nor practicable for him to follow the Scriptures without the guiding help of the Sad-Guru.

There is something more. One cannot also neglect the voice of the reason that is within himself. If this voice is listened to with due care it will also be found to be identical with the advice of the Sad-Guru. But the voice of reason is powerless by itself to discover the real meaning of the Scriptures. Reason has no access to the substantive Truth. Its function is inferior and auxilliary to those of the Sad-Guru and the Scriptures. When by the grace of the Sad-Guru one is enabled to obtain access to the Truth he finds that the Sad-Guru, the Scriptures and pure reason point equally and exclusively to the Truth. The reason of the conditioned soul cannot be saved from the state of unavoidable ignorance by its own exertion. If it tries to do so it only makes its position worse by its blundering attempts. This is the plight of the consistent empiricist. There is a function for the reason in the quest after the Truth. But that function is of a secondary nature. It can confirm the propriety of the regulations of the Scriptures after their true meaning is

found out by the mercy of the Sad-Guru. If it does not observe these wholesome and rational limits to its operation it is bound to go astray. Such abuse of the faculty of reason need not be misnamed as freedom of individual judgment.

There is no loss of freedom in recognising the real existence of the Source of all enlightenment. There is both unity as well as harmony in the Source of all cognitive activity. It is, of course, perfectly inconceivable to the un-enlightened reason that it is at all possible for it to approach, by any reasonable method, the Source of all cognition. But it need not, therefore, postulate by any inconclusive assumption the impossibility or undesirability of approaching the Source by the method of natural and unconditional submission.

Sri Nityanandaprabhu made his appearance in this world as the precursor of the Supreme Lord Sri Krishna Chaitanya. Lord Nityananda was commissioned subsequently by Sri Chaitanyadeva to preach the Holy Name of Krishna at the doors of all persons without exception. This shows that the Power which is wielded by Lord Nityananda belongs really to the Supreme Lord Himself. There is thus no distinction between the Power of the Supreme Lord and that of Lord Nityananda or that of the Sad-Guru

whose power is identical with that of Lord Nityananda. But it also proves that there is such a thing as the real delegation of specific function of the Supreme Lord to appropriate agents. Sri Krishna Chaitanya is no doubt the Supreme Teacher of all persons. But Lord Nityananda exercises this function on behalf of the Supreme Lord. He exercised it even when the Supreme Lord Himself appeared in this world.

Sri Krishna Chaitanya is the Supreme Teacher of the world by His own example. This is also the specific nature of the function of the Sad-Guru. Sri Krishna is also the Supreme Teacher. But He does not teach by His own example. Sri Krishna Chaitanya is identical with Sri Krishna. He is, therefore, also the Master. But He chooses to conduct Himself as His Servant. Lord Nityananda performs the external part of this function of the Supreme Lord. He is the connecting link between the external world and Sri Chaitanya. There is also an inner world in which Lord Nityananda has a function which is different from His function concerning the external world. A conditioned soul has no access to the inner world but may have direct connection with Lord Nityananda or with the Sad-Guru who is identical with Nityananda.

The service of Sri Gaurasundar is identical with the service of Sri Krishna

because Sri Chaitanya is identical with Sri Krishna. But the Activity of Sri Chaitanya is different from that of Sri Krishna. There is for this reason a corresponding difference in the methods of their respective services. Sri Gaurasundar is to be served as the Supreme Teacher Who teaches by His own example. He is at the same time the Supreme Lord Himself. These two principles require to be combined in the service of Sri Gaurasundar. The service of Sri Gaurasundar alone can in this Iron Age enable the conditioned soul to attain to the service of Sri Krishna.

But Sri Gaurasundar can be truly served only by the method of serving Lord Nityananda. Lord Nityananda is also Divine Functionary. But He is more merciful than even Sri Gaurasundar Himself, because He is accessible to all conditioned souls even of this Iron Age. For this reason it is also much more difficult to understand the real nature of Lord Nityananda. He has been accordingly widely misunderstood by both contemporaries and succeeding generations. There is no other road to Vaikuntha, the Holy Abode of Lord Nityananda, than a sincere heart. It is possible to get rid of mistakes to which a sincere nature is liable. But when the muddled intellect is allowed to mislead the heart by its casuistries the plight of the offending soul is rendered very much worse. Such

is the condition of most persons, and especially of the Pandits, in this Iron Age. It was, therefore, necessary for Lord Nityananda Himself to come

down into this world for the deliverance of the sophists and pharisees of this quarrelsome Age by exploding their long-spun nostrums, for good.

Installation of the Foot-Prints of the Supreme Lord Sri Krishna Chaitanya in the temple of Varahadeva at Jajpur, Orissa.

The Scriptures speak of the Archavatara. The *Archa* is of eight kinds. The *Archa* appears in this world in order to make available to us, who are most unfortunate and possessed of the densest of judgment, the causeless mercy of the Supreme Lord. Krishna appeared in this world in the remote Age of Dwapara. We are so unfortunate that we have been born after such a long period from that time. This would have made it impossible for us to have a sight of Krishna if His Holy Form as *Archa* had not condescended to bless our sight by His appearance in this world at all times. Those who do not accept the testimony of the Scriptures on this point are most unfortunate, indeed. Neither are they any more fortunate

who persist in regarding the *Archa* as merely mundane symbol of the Divinity which can be set up mechanically by any ordinary workman in the same way as he makes dolls for children.

One must not regard the *Archa* of Vishnu as merely a piece of stone. One who thinks the *Archa* to be stone wholly misunderstands the Divine purpose. It is because Godhead is pleased to make His appearance among us in the Form of the *Archa* that it is at all possible for us, who are possessed of extremely dense judgment and power of vision, to approach Him by way of worship. The worship of dolls made by man is no doubt idolatry. But the method of *archana* laid down in the Scriptures must not be confounded with idolatry. It is

the special prerogative of the devotee of Godhead to bring about the appearance of the Divinity in the Form of the *Archa* Whom all people of this world may approach for the purpose of worship.

The installation of the Foot-Prints of Lord Chaitanya must be understood as an act inspired by the desire to serve the Divinity by this method enjoined by the Scriptures. It was in 1510 A. D. that Lord Chaitanya performed the *Lila* of visiting Sri Varahadeva at Jajpur. Some former devotee of the Lord in immemorial antiquity had been the agent for bringing about the appearance of the *Sri Bigraha* of Sri Varahadeva on the holy site on which His temple stands to this day, for enabling all persons to have an uninterrupted sight of Sri Varahadeva who originally appeared in this world in the antediluvian period of which the account has been preserved in the Puranas and which event took place long before the earliest hymn of the present collection of the Rig-Samhita was composed.

The Veda is identical with knowledge of the Divinity. The Veda is eternal. To the saints the knowledge of Godhead appears in its true form, which is spiritual and without beginning or end. But the Veda also appears in a symbolical form to the apprehension of worldly people. It does so in the

exoteric form. This exoteric form is subject to seeming growth and disappearance. In this manner the Veda disappears from the view of the people of this world at the appointed periods. Then we have what is called in the Scriptures the great Deluge. From the bottom of the deep waters of this periodical Deluge the Supreme Lord in the form of the Holy Boar lifts the Scriptures. So the Scriptures even in their exoteric form are prevented from being lost to the world. The Holy Boar is one of the eternal plenary Forms of the Divinity. It must not be supposed that His Function of rescuing the Veda from the Flood is an event that belongs to the category of the events of this world. This event in its spiritual or esoteric form, is eternal. Therefore, it is possible for a person by the mercy of the Supreme Lord to be able to obtain the sight of the real Form of Sri Varahadeva at all time. The *Archa* of Sri Varahadeva at Jajpur presents only His exoteric view to those unfortunate persons who are constitutionally averse to the pure service of Godhead.

But the testimony of all the Godless people of this world can neither prove nor disprove the existence or appearance of the Holy spiritual Form of Sri Varahadeva at Jajpur. In this case we are necessarily placed at the mercy of the pure devotees of Godhead. They alone are privileged to have the sight of

the Archavatara as He really is. No knowledge of the Divinity is possible unless it is made available by the causeless mercy of Sri Varahadeva. Sri Varahadeva prevails against the Deluge. This is the meaning of the worship of Sri Varahadeva. It is the favourite worship in the South of India. The worship of Sri Varahadeva is appropriately combined with that of Sri Nrisinghadeva. Sri Nrisinghadeva is the eternal Protector of the pure devotees of Godhead and the Subluer of all enemies of the devotees. The devotee can never be put down by the hostility of the enemies of Godhead.

Those who are sincerely inclined to serve the Truth realise in every act of service the enlightening and protecting functions of the Divinity. A devotee of Godhead has no ambition of conquering the enemies of the Truth by his own un-aided power. He knows very well that all power really belongs to the Supreme Lord. Unless this humility is realised there can be no real service of Godhead. Atheists refuse to accept the mercy of the Supreme Lord and His devotees. They do not want really to serve anybody or anything. It is their ambition to become possessors of all power by their own right. Such ambition is due to utter ignorance of their own real nature. They are infinitesimally small in comparison with Godhead. It is not possible for

everything to serve such a small thing. There are many small things both in this world and in the realm of the Absolute. These small things may either try to lord it over one another, to co-operate with one another in lording it over themselves or they may serve things that are greater than themselves. In this world the small things pursue the first two methods. This is ego-worship. It is a very mean thing because the ego is so small. These ego-worshippers are punished by being endowed with an abnormal vision which is incapable of perceiving any thing which is really greater than themselves. To such persons the *Archa* of Sri Varahadeva appears as an idol made by man.

Lord Chaitanya taught the people the method of getting rid of their abnormal vision. This makes it necessary for all to worship the Feet of Lord Chaitanya as a preliminary to the worship of the *Archa* of Sri Varahadeva. Lord Chaitanya is no other than Lord Krishna Himself appearing in the Form of His own devotee. He taught the service of the Supreme Lord, that is of Himself, by Himself practising the same. But Lord Chaitanya is not a small thing. If Lord Chaitanya is supposed to be a small-thing it will not be possible to follow His teachings or that of His associates. The Dispensation for the Kali Yuga has been proclaimed

by Lord Chaitanya. This function, by the testimony of all the Scriptures, can belong only to the Divinity. Those who do not recognise the Divinity of Lord Chaitanya cannot have any faith in the method of worship taught by the Supreme Lord. Lord Chaitanya instituted the mode of worship in the form of the congregational chant (Samkirtanam). The Scriptures have proclaimed the Samkirtanam to be the Divinely ordained form of worship for the Kali Yuga. It will not do to belittle the explicit testimony of the Holy Scriptures, because no worship can stand at all except on the Scriptures.

The shrines visited by Lord Chaitanya are thereby rendered, for this reason, the holiest *tirthas* of the Kali Yuga. They have always been holy *tirthas*. But in the Kali Yuga the Divinity is not visible to the people on account of the prevalence

of atheism and hypocrisy. Therefore, the holy *tirthas* themselves had become powerless to purify the hearts of men. It was necessary to infuse vigour into the sanctifying power of the *tirthas* themselves. This was done by the pilgrimage of Lord Chaitanya. The temple of Sri Varahadeva at Jajpur in Orissa was one of the *tirthas* that was sanctified by the auspicious visit of Lord Chaitanya.

There can not be a greater obligation on every follower of Lord Chaitanya than to undertake the pilgrimage to the holy *tirthas* visited by the Lord. They should specially visit the Varaha-Nrisingha temples in the South of India in order to obtain the enlightening and protecting mercies of the Supreme Lord. Without such mercy it is never possible for a person born in this faithless Age to acquire any strength of real spiritual conviction.

Sri Sri Vyasa-Puja

THE anniversary of the advent of the present Acharyya His Divine Grace Paramhansa Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj was duly celebrated on the 7th of February by the community of the Madhva-Gaudiya Vaishnavas who follow Lord Chaitanya. The worship of Sri Guru is known as Sri Vyasa Puja.

The Acharyya is the spiritual Head of the community. He possesses authority over the members of the spiritual community which cannot be challenged by any one within the community. If any member opposes the authority of the Acharyya he is automatically excluded from all communion with the other members. The authority of the Acharyya is not derived from the members of the community and cannot, therefore, be taken away by any or all of them. The un-conditional, willing submission to the authority of the Acharyya alone admits to membership of the spiritual community. In this sense there is nothing illogical or improper about the autocratic power of the Acharyya.

The authority of the Acharyya is maintained, in its external appearance, by the willing submission of all members of the community. But no one

is forced, as a matter of fact, to act against his individual conviction in any case. This is bound to puzzle all persons who are confirmed believers in the exclusive excellence of the democratic method. The service of the Acharyya is truly democratic in the sense that it involves no compulsion against any individual member while securing the whole-hearted and unanimous co-operation of one and all individual or communal activities. This is certainly the substance of democracy in the process of working, but not in the process of origination, of authority.

Spiritual authority is always and necessarily fully authoritative. This is so because it is the real thing itself. The so-called authority which is exercised in this world by one fettered soul over another is always really challengeable by the equal authority of every other individual who professes to be under it. In such arrangement no one is really either master or subordinate by inalienable right. Everyone only plays a part that suits the occasion and for the time being. Therefore, the terms 'authority', 'obedience,' etc., refer really to the same process which is described by the Scriptures as that of the futile attempt to dominate over a apparently indestructive and

unsubduable forces and principles. There is, however, always present the hope of ultimately succeeding in the self-contradictory process of mastery over equals.

Even when a human being is allowed to have any authority over anybody or anything he knows very well that such show of conferring power does not really modify in any way his actual position of utter helplessness. He is entirely as much under the power of every one of his followers as the latter happens to be under himself. The vanity of power is the hollowest of all vanities. If I have to persuade in order to command and if that is also the condition of every one who is available for co-operating with me in this process, are not both of us misguided if we suppose that any of us can really either command or obey the other? Possession of power is as much necessary for being able to command as to obey. Both of us are bankrupts in that matter. The process, therefore, despite every possible variety of shuffling and manipulation, can never get rid of its actual unreality. It is for this reason that no one can expect or feel any real satisfaction by such wild-goose-chase.

All of us can fortunately distinguish between the substance of power and its mere shadow. It is also our nature to desire to deal with the substance. If it

be equally the nature of the substantive Reality to be the only Possessor of all power then we can have no dealing with Him if we do not really want to obey in the absolute or true sense of the term. It is not possible for one who has no access to the real Possessor of power to understand the nature of real obedience. The Master, servant and service, in the absolute sense, become realities simultaneously to the soul as soon as he attains the plane of spiritual service.

The spiritual Head of the community of the servants of Godhead possesses authority over all members of the community by Divine delegation. His possession of power is thus saved from the transgression against the Divinity associated with its attempted usurpations. The same fact makes real obedience to the Acharyya not only possible but natural and legitimate for pure souls who alone are also in a position to render such obedience.

The Acharyya, however, exercises his real power solely in the service of the Divinity. He does not accept the obedience of the members of the community as rendered to himself as Master, but as the servant of the Master and for the service of the Master. But he is not accountable to anyone else except the Master for the proper exercise of his authority. This is the only rationally conceivable

arrangement by which real service can be rendered to Godhead by the process of constant support from Above but without losing our freedom of initiative. The worship of the Acharyya is, therefore, not only perfectly compatible with the principle of pure monotheism, but absolutely necessary for truly serving the Divinity without in any way encroaching upon His Omnipotence.

We tread upon delicate ground when we approach the issue as to whether the Head of the spiritual community must be unconditionally obeyed by all persons who desire to attain the spiritual service of Godhead. In other words, is the Acharyya the only authoritative teacher of the whole world? Spiritual authority cannot, of course, be divided into parts that are really independent of one another. There must be an un-interruptible chain of relationships leading up to undivided and unconditional allegiance to the sole Master. The Acharyya is, therefore, supreme within his proper jurisdiction. There cannot, however, be more than one Head of the community. The power of the Head as Head cannot be delegated to any individual member or even to the community as a whole. It is inconceivable how there can be more than one spiritual Head in the world at one and the same time. All the others must be under the Head. They may

have subordinate authority under the Head but no authority equal to or independently of the real Head of the spiritual community.

It also follows that there can be only one spiritual community in the whole world. This is not sectarianism. It is the inevitable corollary of the Absolute position itself. The Absolute cannot tolerate any co-existent entity that is not absolutely dependent on Himself. The Acharyya, within His jurisdiction, is identical with the Absolute.

The 57th anniversary of the auspicious advent of the Acharyya of the Madhva-Gaudiya Vaishnava community was observed by all members of the community in the truly catholic spirit indicated above. It is open to every pure soul all over the world to join the community by the method of unconditional willing personal submission to the Acharyya for the purpose of being enlightened regarding the true nature of the spiritual function that can alone satisfy the real want of every individual soul. The response made by the Acharyya to the offers of homage rendered by all members of the community on this occasion, appears on a separate page. Earnest attention of all persons all over the world without distinction of caste, creed, colour, sex or age, is invited to the pronouncement of the Acharyya on the occasion. The

Acharyya speaks in a language which directly approaches the soul and should, therefore, be listened to in that spirit. No seemingly obstructive conditions of this world need be supposed to have power to prevent the effective communion of soul with soul in the real sense.

Sri Vyasa-Puja Homage

My most affectionate Divine Master,

In the deepest gloom of Ne-science
While there enveloped I lay,
The voice of an unknown friend
Brought me tidings of the day.

A mere casual occurrence,
It has e'er seemed so to me :
Verily it was th' beginning
Of the life eternal and free !

It is the way of Krishna,—
And of all who serve His Feet,—
To come upon the conditioned soul
When he does not expect quite.

Krishna is the One Attractor,
Most Perfect and most Un-known ;
His Majesty and Divine State
Wear yet a delusive Form.

His exquisite Charm the dull intellect
Of man does never impress.
The Lord is eternally about us,
Who only see Him by His Grace,

Our pre-conceptions of His Glory,
 Like dreams of riches of the poor,
 Only prove our own bankruptcy,
 And nothing more.

Krishna is Un-confined ;
 His Ways never can be fixed ;
 They hover mid-way, reaching out
 To the greatest and the least.

His real Perfection He ever hides
 By perfection's own living Ways ;
 There's no condition so un-promising
 That may not Him express.

Such is Krishna ; such are also
 The ways of those who truly serve Him;
 It's not given to man to measure
 The span of the State Divine.

So let us humbly bide the hour
 When it may please the Lord
 To come to us in the promised Form
 His Knowledge to afford.

That Form art Thou, Teacher of the Truth,
 With reverence to Thee I bow,—
 The servant whom the Lord Himself
 Hath sent to us below.

But we, in our vanity, cannot know
 The really perfect and true :
 We love to worship rank and state,
 Or stop to hug the false and low,

But you seem neither ; and yet,
So familiar appear all your ways,
That our wisest formulæ afford
No clue to what you deign express.

Such, indeed, it needs must be,—
The ways of the immaculate soul ;
He is self-poised in the bliss
That silently draws the hearts of all.

Our wish for joy's own self is faint :
The world itself has ceased to hope.
Thy words have brought the tidings
That will yet afford the scope.

Thy words fill the whole world
With the new expectation of life,
To live to serve the feet of Krishna
Which can make us truly live.

Krishna's Will must ever prevail,
By His living agent's Will,
Krishna's Mercy alone may help us
Loyally to serve Him still.

But we are doubtless sorely prest ;
And, in this hour of utter need,
May Krishna's Mercy guide us still
To find the friend indeed.

We cannot say we understand
Fully what you do declare ;
But still you, surely draw our hearts
To commune with you in prayer.

And we find we can really pray,
 With all the grace of love,
 When yourself lead the prayer,
 And there is no necessity to grope.

For this alone we have come to you,
 To tell you frankly as we feel,—
 So the Scriptures also bid us,—
 For gaining your goodwill.

By your goodwill th' new-born hope
 Will never cease to grow ;
 And how we are to serve the Lord
 We shall really learn to know.

May your Holiness graciously
 Accept this homage of our hearts ;
 So by your blessing we may learn,
 At your feet, to love the Lord.

And may your Grace for aye abide
 In the chamber of our hearts ;
 To guide us also from within
 And teach the loyal servant's part.

In loyal obedience,
 Your Divine Grace's humble servant
 Sri Jaigopal Das Adhikari

Sri Vyasa-Puja Homage

MY MOST AFFECTIONATE MASTER,

I am at a loss to find suitable language by which to address you. I want to tell you my heart, I do not mind whether anybody else may understand. My trouble is with myself. I pray to you to give me the language that will make me know that you approve what I say.

I do not understand you. I know that you always guide me aright and that I cannot do without your constant guidance. Nothing also can give me real satisfaction unless I feel it to be your guidance. Even now as I speak to you I am disposed to hold my breath till I am able definitely to feel your guidance. I have no taste for confidence in myself. I know very well that I can, indeed, of my own accord do whatever I like, without consciously depending on you. I confess that I have also to do so very often, from, what seems to me to be, sheer necessity. I also can often realise after doing so that your hand had not relinquished its hold of me even when I was quite unconscious of its support. In fact I am never wholly unconscious of your support. Still I can find a special satisfaction in always consciously imploring your help. I feel helpless when I do not do so. At any rate I do certainly feel unhappy when I do not duly observe this piece of most useful formality.

In offering this homage I pray to you, entirely for my own unreasonable satisfaction, that I may do it by your conscious support. In your conscious support consists the whole of my originality. I always find that I can excel my utmost expectations of success with such help. Even those who do not accept this method for themselves admit its wonderful efficacy in my case. But they probably do not value my method for its originality, as I do. I alone find in it my own proper self fully expressed. This may appear to be self-contradictory, but I know it to be the perfection of consistency, as a matter of actual, direct, personal experience.

I do my prostrated obeisances to your Divine lotus feet. In this performance of homage your acceptance is the one thing needful for me. Whatever pleases you has the natural quality of pleasing me in the only really satisfactory way. Therefore I claim the credit of doing what every egotist would do if only he knew what it really is. To you entirely belongs the credit of making it known to me without my seeking for it. How, indeed, could I seek for that of which I happened to be wholly ignorant ?

This address is an infliction on you. You permit it as you know very well that I would be miserable if I am not permitted to do it. If you had not permitted, it would have been equally satisfactory for me to abstain from it. Now that you actually permit, it is better to do it than not. But this rule also does not hold always. It is not least satisfactory to feel very, very sad, indeed, after wilfully disobeying you. So in every way it is satisfactory to have to deal with you knowing what you really are.

The only thing necessary is to know you as you really are. But that also is probably impossible. It is sufficient to know anything of you in a friendly way. It is only necessary to know you as the only friend. Anything short of this is not to know you at all. Because you are always apprehended as the only friend. Those who tell me that I have any other friends besides you, are my real enemies. By this test also I have found a great many real friends after I made your acquaintance. They are the only other friends, besides yourself, that I have.

I wonder why there should be so many persons who really do not know you. I myself once happened to be quite unaware of your very existence. That was one kind of ignorance. There is another kind. There are persons who are found to know you but who do not recognise you as the only real friend. This is partly your doing. Because I know that you can make them know you truly, if you like. It is impossible to understand your ways fully. But those who know you are well aware that you are the only friend of every-body. Those who do not know you are, however, the only persons who are wholly miserable. I now know it, by your cause-less mercy.

What am I to say to you on this occasion? How am I to worship you in the formal way? You are constantly present in the heart. Is that not real worship? That is at any rate in accord with the the definition of *ubhasanā*. I feel your constant loving touch in every activity. Yes, at times I miss it also, and do not always feel sad on such occasions, as I know that it is your way not to show yourself continuously in the same form. I am content to watch your ways most attentively. After the seeming intervals of absence of direct touch you always reveal yourself in much more loving relationship than ever before. But this is also not easily realisable. They who know your moods perfectly well, alone can always find out your real intention. But the full content of no incident regarding you can be exhausted by description nor is it communicable to one who does not know you.

Those who have known you only once, cannot misunderstand you wholly. It is only to them that it is worth one's while to describe you as you really are. The greatest of happiness consists in describing you to those who know you. They are never satiated by hearing about you from the lips of those who really know you. Those who know you are never

tired of speaking about you to please those who know you. Those who love you less than they can, find the talk of your devotees un-intelligible.

I have heard of God-head from your lips. Therefore I believe in Him. But as a matter of fact I really do not know God-head in the same way as I know you. You are to me the only sure standard of all real knowledge. If I am to find God-head I have to find Him in you. But I am not very anxious to find God-head, as I have yet very little knowledge of Him. It may or may not be my good fortune to be ever able to really know Him. I would, however, wish to know Him through you, in order to please you only.

You are the link between me and your other servants. It is you who made me know them as they really are. They are dear to me because they enable me, by every act of theirs, to know you more and more intimately. From this I infer that when you will introduce me to God-head He will enable me to know you fully and permanently. This supremely beneficent quality of yours is more than human.

You are the best-beloved of the Lord. In this consists your Divinity. It is, of course, possible for an ordinary mortal like myself to attain to the service of yourself by your grace and also to recognise it as identical with the service of the Divinity. It is also possible to realise one's association with yourself, in a subordinate way, in such service. But it is never possible for a mortal to understand the nature of your relationship with the Divinity as the Object of your worship. This impossibility is known in every act of serving you.

You appear to be identical with God-head and yet not manifestly the same. This puzzle is never solved. You are nearer to man than God-head Himself Who is the sole object of his worship, who cannot understand this except by your grace. It passes the understanding of man to realise your boundless mercy. You are truly the Embodiment of Divine Mercy in Her most exclusive Form. By you we realise the magnanimous Nature of Shree Gaurisundar Himself. The worldly-minded are disposed to be sceptical, because it is unthinkable that the Divinity can really be so near to ourselves. They are, therefore, apt to think that you are on the level of ordinary mortals. This is so because you choose to meet us on this mundane plane without concealing your Divine Nature. The very magnitude of your mercy is the real obstacle in the way of our understanding your real nature.

Man cannot conceive how it is possible to be both reasonable and merciful to perfection at one and the same time. But this is exactly Your Nature. Your mercy, therefore, always appears to man as being less than human. In this infatuation he has not even the patience of listening to your explanation of your conduct. Nay, we are quickly enough disposed to regard your explanation as even worse than your conduct.

I have found lots of persons who are most patient to all other people, but can have no patience at all for you. It is verily the nemesis of the crime of the possession of the sense of merit by one's own right. Egotism, in every conceivable and inconceivable form, is the real rock on which all worldly persons are sure to make a complete and deserved ship-wreck in their quest of you. It is those very egotists who think that you are the worst of their class. This is the logical result of rank egotism. The graceless egotist is sure to mistake all manifestations of real candour by reason of his having no principle to know it by.

That is also my own difficulty, even although I have had the rare good fortune of having been allowed to associate in your service of God-head for a considerable period. I often feel it extremely difficult to sympathise with you in the most characteristic portions of your activities. I can well understand that you have always to come to my level in some inconceivable way in order to enable me to understand my error by your participation in my activity on my own line. But even so I do not fully understand either my own error, or your true purpose in regard to myself. As soon as I am allowed to be in touch with you I feel that I can then function independently without the chance of going wrong in any way. And the march of progressive improvement is only then fully assured.

The attitude of objection to accepting your constant guidance is the outcome of our ignorance of the real nature of the spiritual function. We are apt to assume hastily that the spiritual function is only the perfection of the physico-mental function in some partially conceivable form. This is the basic blunder. The spiritual is certainly perfect. But it is by no means the same as the physical or the mental. It is not the mental function. But we are too much habituated to regard the mental, or at any rate the perfection of the mental, as the spiritual. It is not really possible for us to avoid thinking so, even after its mischief has been pointed out to us in an unmistakable way.

There is a categorical difference that completely separates the mental from the spiritual. It is necessary to stop the functioning of the mind, not partially, but fully. Or rather when the soul begins to function the mental activity is automatically altogether eliminated. The soul functions without any other help except his own. But the mind has no faculty by which it can at all realise this. The mind can experience only either physical or mental function. It can also try to guess the spiritual function in terms of these. By this foolish trick it falls into most pathetic blunders without being able to be really conscious of the nature of its un-avoidable plight.

The mentalist is within his rights in refusing to accept constant mental guidance from another. It cannot expedite the mental function, because the mental process itself is always

imperfect. The minds of no two persons can act in perfect unison. Could they really do so the distinctive personality of one of them at least would be lost. Even when two minds profess to agree about any subject they can agree only by differing. There cannot and need not be identity of views as between two minds. Even when two minds agree most perfectly neither of them, as a matter of fact, can really know the other. For all these reasons, and many more, one mind finds it useless to try to be constantly guided by another, even if such a course were not also wholly impracticable, as it is.

Mental guidance accordingly, naturally and necessarily, takes the intelligible form of the attempt to persuade. The function hardly deserves the name of guidance. In the case of children, indeed, more than persuasion may be attempted, but this additional factor is nothing but compulsion. The compulsory method of education also does not produce any real agreement. There is no sufficient ground for assuming that even mathematicians can agree in any perfect manner. In cases where a good deal of known ignorance is felt to be unavoidable some sort of working, that is fictitious, agreement (?) is adopted as a method. This starting convention conditions all subsequent deductions based on it. Thus we obtain what are known as mathematical identity and agreement. It is true that these assumptions are found to be of help in reaching hypothetical conclusions that are supposed to enable mankind to utilise the opportunities provided by physical Nature for effecting the assumed well-being of their body and mind. But the whole of this optimistic system may well appear to be nothing more nor less than that proverbially undoubted wisdom that only makes its appearance after the event. Unless Nature herself chooses to disclose her secrets to our hypothetical nature it is not possible for us even to know hypotheses, not even with the help of the so-called science of mathematics.

But the spiritual function is not a hypothetical one. The hypothetically wise are, indeed, quite free to object to this and to prefer their blundering hypotheses. Only let them not also wilfully confound the one with the other.

Mental guidance is really sheer contradiction in terms. It is like one blind man leading another. If any blind man resents such guidance and prefers to go astray by his own blind contrivance we need not suppose him to be altogether foolish.

But as the object of all of us is to arrive at the Truth, it will be impossible to do so by either method. There is, however, a way, the only way, by which we can reach the Truth. That way cannot be known except by your special grace. The bestowal of this knowledge is your distinctive function. It cannot be shared by any other. Those who suppose that the Acharyya is not the world-Teacher, cannot know you at all. There is no other teacher of the Truth in this world. Those who agree with you, by such agreement are also enabled to teach the Truth; but even they cannot impart the actual knowledge of Him. They can only direct the sincere seeker to you.

The Acharyya wields the power of Krishna Himself. His utterances are those of Krishna Himself. If they are not intelligible to any person it only shows that the person has not obtained the mercy of the Acharyya. That is all. You always warn us not to approach the Absolute in a challenging spirit. If one approaches you in the genuine submissive mood he is enabled gradually to understand you. Krishna does whatever you ask Him to do. But Krishna never forgives one who does not wholly submit to you. It is this that you mean when you advise us not to approach you in the challenging spirit.

Your guidance is, therefore, absolutely necessary for every one of us, to whatever caste or community we may profess to belong. No plea will save us from the terrible punishment of utter ignorance if we withhold our full submission from you. In this matter there is no choice.

Similarly every creed and dogma must owe you perfect allegiance if they want to be True. There is no difference, either in the method or the goal, in the true function of the individual soul. I find the truth of everything and all the revelations in you. The Absolute can be nothing less than yourself. Those who oppose your due, can have no real love for the Truth.

The difficulty is that we have been too long accustomed to admit the claims of so-called religious teachers who have been content to accept something far short of complete homage for the Truth Whom they have professed to give away to their hearers. They themselves did not know what they promised. I am afraid none of them ever seriously proposed really to give the Truth to anybody. Neither did any of their disciples admit to have actually received Him at their hands. The disciples, indeed, could not receive what the teacher himself has not in his power to give. You profess to give everyone, who follows your teaching, the eternal life for the eternal service of Krishna. You do not purpose to bestow on mankind merely the barren gift of a plausible system that leaves us where we are.

These are not words of adulation. I describe what every one of us really want. None of us should care to have anything at all, rather than have less. All of us require equally the Truth Absolute, at any rate from a teacher of the Absolute. But all of us also require nothing more nor less than the Truth. You declare yourself to be able to give us the Truth. This is the only function of the Acharyya. Why should, therefore, any one look aghast when your true nature and function are described and one is asked to deal with you accordingly ?

You are not an ordinary mortal like ourselves, despite the apparent complete semblance. Those who deal with you as an ordinary mortal are not allowed by the deluding Energy

of Krishna to have any real knowledge of you. Why should any person approach you at all, unless for the purpose of learning about the Truth ? In order to learn the Truth it is necessary for one to follow the proper method of enquiry. If, nevertheless, anyone takes it into his head to come to you for a different purpose but tells you that he wants to know the Truth, should not the Deluding Energy of Krishna, whose function is to keep at a safe distance from Krishna all those persons who have no real love for him, prevent him from even suspecting your real nature ? The resources of Maya are infinite. Not even the cleverest of atheists can see through her stratagems.

In offering this humble homage at your lotus feet I thought that I could do nothing more congenial to the pure devotees of Krishna than describe your mercies by your grace. It is not my intention to try to please any one else in this matter. The occasion is not such that I should try to please any atheists, even if I could ever like to do so. I believe, however, that there is no one of that class in this gathering here to-day. If unfortunately there be any, I beg to be excused for trying to tell the unvarnished Truth Whom he is not prepared for the present to admit at all.

I make my prostrated obeisances to the holy lotus feet of Shree Gurudeva Who is most graciously pleased to open my eyes, sealed with the impenetrable gloom of utter ignorance, by the spike of the collyrium of Knowledge.

May your Divine Grace be mercifully inclined to accept this humble offer of submission and make it real by your causeless mercy in accepting the same.

Cuttack,
7th Feb. 1931

Your Divine Grace' most unworthy servant,
Narayandas Adhikari, Bhaktisudhakar,
Bhaktisastrī.

Sri Vyasa-Puja Response

(Speech by His Divine Grace Paramhansa Paribrajakacharyya Sri Srimad
Bhakti Siddhanta Saraswati Goswami Maharaj, Acharyya of the
Madhya-Gaudiya Vaishnava community, at the Abidyaharan
Natyamandir of Sri Chaitanya Math, Sridham
Mayapur, on Feb. 7th, 1931, 9 P. M.)

‘OBEISANCE to Sri Guru by whom the eyes, sealed with the profound gloom of utter ignorance, have been opened with the spike of the collyrium of knowledge’.

This is the day which affords me leisure for worshipping the lotus-feet of my Sri Guru. I had this good fortune of worshipping Sri Gurudeva also last year. That opportunity has presented itself again to-day. By the mercy of Godhead we obtained the opportunity of serving Sri Guru for the period of one year. If the lotus-feet of Sri Guru intended to deprive us of his service we would not have been given to live through the year. We have been allowed to live for one full year. The time has arrived when we are in a position to consider whether we have been able to serve the lotus-feet of Sri Guru in proportion to the opportunity. The lotus-feet of Sri Guru have said that we shall serve Godhead in association with one another. By the word ‘we’ he did not mean any one individual.

There are many persons who are very selfish, indeed. They say, ‘I alone shall serve. It is incumbent upon me alone. No one else has any claim to my service of Godhead’. But the kind heart of Sri Gurudeva says, ‘Come, let all of us jointly worship Godhead by giving up malice.’ The service of Godhead is the highest of all function. But the lotus-feet of my Sri Guru cherish no malice. He does not say that others will be unable to do the work because it happens to be the highest. Neither does he say that he will not allow any other person to serve Godhead, on the ground that it is the highest of all functions. The chant that is performed jointly by all persons is samkirtanam. ‘That kirtanam which is performed by many jointly is alone samkirtanam’. Prayer, praising Godhead, is included in samkritam.

Judged by external appearance the position of one who prays, or praises, is observed to be lower than that of the Object to whom prayer or praise is addressed. A third party who is prepared

to lend his ear, is in a very good position to understand how far in the function of praise the greatness of the person who praises has advanced beyond that of the Object praised, or is possessed in excess of that of the latter.

These are the words spoken by Sri Gaursundar Himself that 'It is necessary to be humbler than a blade of grass if one is really anxious to take the Name of Godhead.' One never supplicates another unless one realises his own littleness. When we pray for the help of other persons we consider ourselves helpless. A certain work cannot be done by myself; it is, therefore, necessary to take the help of others, if I want to do the work at all. Any work that can be done only by five persons acting together is not possible to be performed by one's own un-aided efforts. Sri Gaursundar has told us to take the Name of Godhead. We hear these tidings from the lotus-feet of Sri Guru. Sri Gaursundar has told us to call upon the Name of Godhead, which means that He has told us to accept the help of Godhead. He has also told us to be humbler than a blade of grass when we call upon the Name of Godhead. If we call upon Godhead for converting Him into our servant or want to take His help for doing any work on our own account we cannot preserve the quality of humility greater than that

of the blade of grass. External exhibition of humility is not that quality of lowliness which is humbler than the blade of grass. Mere show of humility is nothing but insincerity or hypocrisy. That manner of calling which is responded to by one's subordinate does not reach Godhead. Because He is the Supreme, Independent, Perfect, Self-conscious Entity Who is subject to none. It is necessary to fully establish one's individuality in the state of guileless humility. If this is not done one's prayer does not reach the Perfect Autocrat.

There is another condition. It is necessary to call upon Godhead by being humbler than a blade of grass. It is also necessary at the same time to be possessed of the quality of patience. If we are not patient we cannot call upon Godhead in the manner that will reach Him. We become impatient whenever we covet anything. Covetousness is the opposite of humility. We must fully believe in Godhead. We must believe in His Plenitude. We can have no wants if we call upon Him. If we have this perfect faith we cannot be wanting in patience. On the other hand if we are covetous, if we are betrayed into inconstancy by our impatience, if we secretly cherish any plan of gaining our object by means of any ability or merit of our own, then we are no longer in the condition to call upon Godhead.

Prayer to Godhead is also impossible if on the contrary one is occupied with the attempt merely to destroy one's self-conceit.

On many occasions we suppose that it is due to our own innate kindness that we at all pray to Godhead or recite His praises ; that it is open to us to be engaged in any other work without calling upon Godhead as a matter of necessity. Such judgment is also indicative of want of patience. It is necessary to have a Protector to save us from such inclinations of the mind. It is necessary to have a Protector to save us from being deprived of the quality of guileless humility greater than that of a blade of grass. It is necessary to have a Refuge for being saved from such evil tendency. Thakur Narottam has said, 'He who serves after obtaining protection is never abandoned by Krishna. All the rest die needlessly.'

It is first of all necessary to obey the lotus-feet of Sri Guru. It is recognised as necessary to have to submit to a teacher to obtain capacity for work, knowledge or the fulfilment of any desires other than Krishna that are available in this world. But the knowledge that those teachers give produces only a variety of small results. The louts-feet of Sri Guru Who teaches about the highest good, do not give trivial fruits like the above. The

lotus-feet of Sri Guru provide for our real good. Sri Guru is Godhead in His Function as Protector. The moment there is cessation of the mercy of Sri Guru, diverse evil desires are bound to make their appearance in the world. It is necessary to have the constant help of the spiritual teacher to show us the way. It is necessary to be constantly advised regarding the method of seeking the protection of the lotus-feet of Sri Guru, to be instructed about the mode in which to deal with the lotus-feet of Sri Guru. If the spiritual teacher do not constantly teach us all these matters we are bound to lose in no time even the treasure that we might receive.

The service of the Holy Name is undoubtedly the only method by which we can really serve Godhead. It is Sri Gurudeva Who bestows on us the gift of this method of service. It, therefore, stands to reason that it should be our duty, above every other thing, to worship the lotus-feet of Sri Guru at the beginning of the new year. In the *Bhakti-Rasamritasindhu* Sri Rupa Goswami prabhu has said, 'Accepting the protection of the feet of Sri Guru is, therefore, the first duty. The next duty is to learn from him about Krishna by the processes of *diksha*, etc. Then follows the duty of serving Sri Guru on a footing of intimacy. This is the path that is followed by the *sadhus*.

It is our duty to follow their example'.

It is possible for a person to possess a great variety of abilities. It is not possible to make any progress in a realm that is wholly un-known, or which has to be known with great difficulty, by means of any ability however great which we may happen to possess. As an example we may take the case of those future worlds which are kept out of our view, or the entity that is known as the future. It is not possible by our own efforts to make any progress in the knowledge of these matters. The mode of judgment that is applicable to this world is not able to lead us into the realm that is only intelligible to transcendental judgment. In regard to all those periods that are past we have obtained knowledge born of the senses. But we have no knowledge regarding to-morrow. Our eyes can see only to a distance of one or two miles. Our ears can catch the sound from a limited distance only. By means of knowledge that is accessible to such senses we cannot know anything about the transcendental realm which is full of all perfection. If we try to advance into such a realm by no other method than our own ability we can never reach the goal. The demon Ravana tried to build steps by means of which it might be possible for all persons to reach heaven without difficulty. But

this structure could not be completed. It tumbled down after it had been constructed to a certain height, for want of support. Nothing can remain for any length of time in the open space without any support. It is bound to break to pieces and fall down. If we try to ascend into the unknowable realm by depending on the stock of our own ability we only tumble down by such effort. We also fall down if we choose to fancy what is trivial or light to be of much consequence or weighty.

It is our duty to judge as to who is Guru and who is of no consequence (*laghu*). He alone is Guru Who serves that complete substantive Entity Who is the only Object of worship of all persons of any consequence (Guru). I am not speaking of those Gurus who teach the *sitar* or the art of wrestling. Such Gurus cannot save us from death. We find in one of the shlokas of the Bhagabatam that 'That Guru is no Guru, that father is no father, that mother is no mother, that *devata* (god) is no *devata*, that kinsman is no kinsman, who cannot save us from the jaws of death, who cannot give us the eternal life, who cannot save us from the ignorance of death in the shape of addiction to this material world.'

We fall into the jaws of death certainly by reason of our ignorance. We do not fall into the jaws of death

by reason of wisdom. We gain a certain kind of knowledge in this world. But that knowledge is of no avail if we become mad, or are stricken with paralysis or after we are dead. If we do not seek the real truth we lose the power of knowing. He who cannot rescue us from the jaws of death can only delude us for a certain number of days. He who tempts us by the sensuous impulses of his words, hands, feet, anus and the organ of generation is a cheat. But the lotus-feet of Sri Guru have power to save us from all deception. It is, therefore, certainly our duty to worship only the lotus-feet of Sri Gurudeva Who is so merciful, at the beginning of every year, at the beginning of every month, at the beginning of every day and at the beginning of every moment, of our lives.

It is my Gurudeva Who is graciously present about me in all the different forms. If He is not graciously present in all these different forms who would then preserve me? Those whom my Gurudeva had made His own are my saviours. But may I never have occasion to see the face of that wicked person who is a source of evil, who maligns the lotus-feet of my Sri Guru or who countenances in any way such a slanderer.

The lotus-feet of my Sri Guru draw me constantly towards Himself. The

moment I fall away from those lotus-feet, forget them, I certainly fall away from the Truth. As soon as I fall away from the lotus-feet of Sri Guru I find myself encompassed by an enormous amount of innumerable wants. I run in a hurry for my bath. I become busy for preventing catching cold. I run after other occupations different from the service of the lotus-feet of Sri Guru. It is the lotus-feet of Sri Guru that alone protect me constantly from all this attachment for objects other than the Truth. If I do not remember the lotus-feet of Sri Guru at the beginning of every new year, every new month, every new day and every new moment, then I am sure to fall into far greater inconveniences. If I do not do so I want to dress myself in the garb of the Guru. I become liable to the bad desire of seeking to be worshipped by other people as Guru. It is this which is addiction to other things than the Truth. It is not the fact that I have come to perform the worship of the Guru for this day only. We serve Sri Guru every moment, every day.

Gaursundar is directly the same Entity as Krishna. He has appeared here as the world-Teacher. He spoke His teachings in eight stanzas of verse. The Mahanta-Guru and all the other Vaishnavas who are submissively attached to the lotus-feet of the

Mahanta-Guru instruct me in every way in those teachings of Sri Gaurisundar. All the other Vaishnavas who are submissively attached to the lotus-feet of the Mahanta-Guru, save me from all dangers.

The order of the Gurus who are of the nature of the protecting power of the Divinity, are always present in different forms and figures to bestow their mercies on me. All of them are specific manifestations of the lotus-feet of Sri Guru Who confers spiritual knowledge. The image of the world-Teacher is reflected in a variety of mirrors. The lotus-feet of my Sri Guru is reflected in every object. Krishna as Object of worship is one-Half, and, as the Support of His worshipper, He Himself is the other Half, of the Whole. The variety of reciprocal activity of these Two Moities constitutes the Fullness of the Divinity. Krishna is the complete realisation of the Object of worship. The lotus-feet of my Sri

Guru is the complete realisation of the Support of His worship. The transcendental reflections, which are also of the nature of supporters of the worship of the Divinity, which appear in the different planes of cognitive existences, are my Gurudeva in His different forms. He Who is constantly showing us how to serve Godhead, throughout life, is no other than our Sri Guru. The lotus-feet of Sri Guru are reflected in the heart of every individual soul. Sri Guru is present in every object as the supporting principle. He is graciously present in every object. 'All ye trees that be resident on the bank of the Yamuna for benefiting others, *chyuta, piyala, panasa, asana, kobidara, jambu, arka, bilwa, bakul, amra, kadamba, neepa* and others tell us the way by which Sri Krishna has been seen by you to pass. Our hearts are bereft of all their contents and are feeling very lonely, by separation from Krishna.'

(to be continued)

Shree Shree Chaitanya Bhagabat

CHAPTER I.

(Continued from P. 223, December, 1930.)

- 362 'All those who saw knew it to be without precedent.
All said, 'This Person is Narayana Himself.'
- 363 'Some said, 'Vyas, Suka, Narada or Prahlad
This mercy equals theirs.
- 364 'All of them held Thee by all their strength.
Thy Mind presently was recalled to external objects.
- 365 'Thou know'st nothing of all these happenings.
We shall now speak of another subject
to which we crave Thy attention.
- 366 'During these ten days it is only the Name
Krishna and devotion to Krishna
That Thou explain'st as the Meaning
of all Shastras and every word.
- 367 'These ten days our studies are held up.
We all experience a great fear in telling
Thee of it.
- 368 'The infinity of meanings of every word
lies open to Thy view.
Even that which Thou explain'st lightly
in a laughing mood who has power
to contradict by an answer ?'
- 369 The Lord said, 'If for ten days your
study has been in abeyance
It were meet for you all to have already
spoken to Me about the same.'
- 370 All the students now said together, 'Thou
explain'st truly.
Krishna is true. This is the significance of
all the Shastras.
- 371 'This is the real study, the essence of all
the Scriptures.
Yet in as much as we do not still accept it,
the fault is wholly ours,
- 372 'That which Thou explain'st is the fundamental truth and the only knowledge
worthy of the name.
That our minds do not take to it is due to
the offence of our own misdeeds.'
- 373 The Lord was pleased at the words of His
pupils
And began to speak, manifesting the
height of mercy.
- 374 The Lord said, 'My brothers, you have
told the truth.
These My words it is not meet to give
out elsewhere.
- 375 'An Infant with the dark complexion
plays on the flute.
This is the only thing I see. Brothers,
where-fore I speak without ado.
- 376 'Whatever I hear with My ears is but
the name 'Krishna'.
I behold all the world as the Abode of
Govinda.
- 377 'To you all this is my humble apology.
From this day for Me study is no longer.
- 378 'May all of you learn from the person
Who meets your choice. In this fear
naught from Me.
- 379 'No word except Krishna manifests itself
to Me.
I have told you truly My inmost mind.'
- 380 The Supreme Lord, having given vent
to these words,
Tied up His books with eyes moistened
by tears.
- 381 His disciples said after making their
obeisance.
'We also make the same resolve as
Thine,

- 382 'All of us have studied even with Thyself.
What manner of knowledge of the books
can we have from any other person ?'
- 383 In the agony of separation from the
Teacher all His pupils
Spoke thus amid tears :—
- 384 'May the reflexion of all expositions that
we have heard from Thy lips
Persist in our hearts in every birth.
- 385 'What else shall we learn, and from whom ?
That is surely sufficient which we have
learnt from Thee.'
- 386 So saying and joining their palms in
supplication to the Lord
All the pupils with the band tied up
their books.
- 387 The students shouted the Name of Hari !
The Jewel of the twice-born wept clasp-
ing them to His Bosom.
- 388 The disciples cried with heads held down
All the pupils were immersed in the
supreme bliss.
- 389 All the students found their voices choked.
The Lord, Son of Sri Sachi, blessed them —
- 390 'If, indeed, I have been the servant
of Krishna even for a day,
May the hearts' desire of all of you be
fulfilled.
- 391 'May all of you seek the protection of
Krishna.
May the mouths of all be filled with the
Name of Krishna a.
- 392 'May you hear constantly the Name
'Krishna' in your ears.
May Krishna be the Treasure and Life of
you all.
- 393 'What ye have learnt is enough, there
is no need of further study.
Let us all say Krishna and fare together.
- 394 'May all the Scriptures manifest them-
selves in all of you by the Grace of
Krishna.
All of you are My friends in every birth.'
- 395 The disciples on hearing the nectarine
words of the Lord
Forthwith in their minds experienced the
highest bliss
- 396 My obeisance to the feet of those disciples
Who had the high fortune of attaining
the discipleship of Chaitanya.
- 397 All those are the servants of Krishna,
know this as certain.
Can one whom Krishna Himself instructs,
be any other ?
- 398 The very sight of any of them who
be held that pastime of learning,
Frees from the fetters of this world.
- 399 Sinner that I am, I was not born then ;
So was I deprived of that blissful sight.
- 400 Even so may this mercy be vouchsafed
to me
That the selfsame pastime of learning
may ever continue to possess my heart.
- 401 The Hero of Vaikuntha taught at
Nabadwip ;
Even to this day there is testimony of
this over all Nadia.
- 402 There is no beginning nor end of the pas-
time of Chaitanya ;
The Vedas only speak of their 'Appearance'
and 'Disappearance.'
- 403 In this manner was consummated the
pastime of learning.
And there was manifestation of the
beginning of the congregational chant.
- 404 The students cried on all sides with tears
choking their voice.
The Lord, moved to compassion, spoke
these words,—
- 405 'For many a day ye have studied and
listened to My teaching.
Now let us chant together the *Kirtan* of
Krishna as its fulfilment.'

Ourselves

Interview granted by H. E. the Governor of Madras to His Holiness Srimad Bhakti Hridaya Bon Maharaj

His Excellency Lieutenant Colonel the Right Honourable Sir George Frederick Stanley G. C. I. E., C. M. G., Governor of Madras was pleased to grant an interview on the 4th of February to His Holiness Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj who has been deputed by His Divine Grace for preaching the religion of unalloyed devotion in the Madras Presidency. His Excellency was pleased to express his sympathetic appreciation of the work of the Gaudiya Mission and assured His Holiness that his Government was prepared to grant the same facilities to the Mission that were enjoyed by the Christian Missions. His Excellency was also pleased to intimate his willingness to perform the function of opening the Hall of congregational chant (Samkirtan) of the Madras Gaudiya Math when it would be constructed. Srijut T.P. Ramaswami Pillai has undertaken the pious service of building at his own expense the Kirtan Hall of the Madras Gaudiya Math. The Hall will be a commodious one measuring 90ft by 45ft.

Festival of the anniversary of advent of Sri Sri Nityananda

The mahotsab of the anniversary of the advent of Lord Nityananda was only celebrated during Feb. 1—4 at Sri Yoga Peetha, Sridham Mayapur and at the different Maths all over the country,

Sri Vyasa—Puja

The fifty seventh anniversary of the appearance of His Divine Grace was celebrated at Sri Chaitanya Math, Sridham Mayapur by the community of the Gaudiya Vaishnavas on Feb. 7 and 8. There was a large and representative gathering of pure devotees from all parts of the country. Addresses of homage were offered to His Divine Grace in various languages. The

English addresses appear on a separate page. The address of the devotees of the Gaudiya Math entitled 'Supplication for mercy' and another striking address bearing the title of 'Acharyya-adhyayana-anusaran' were in Bengali. The address in the Assamese was named 'Bhaktyarghya'. There were also addresses in Oriya, Hindi and other languages. Press telegrams were received from the Madras devotees and Madras Gaudiya Math which were read at the gathering. Srijut Biraj Mohan De, proprietor of the Dacca Monomohan press, made an offering of the first part of the Speeches of His Divine Grace printed at his own press at his own cost. His Divine Grace' kind response was made in Bengali—Its English translation appears on another page.

Visit of the Divisional Commissioner to Sridham Mayapur

Mr. Frederick Wynne Robertson I.C.S. Commissioner of the Presidency Division paid a visit to Sridham Mayapur on February 15. He was received by the members of the community and a distinguished gathering of local sympathisers. He was presented with an address of welcome on behalf of the Viswa Vaishnava Raj Sabha and expressed his high appreciation of the activities of the Mission.

On foot to Sridham Mayapur from Belobera (Pabna)

A party started from Belobera (Pabna) with chant of Kirtan on the 16th of February and journeyed on foot to Sridham Mayapur arriving at their destination on the 19th. The distance traversed by the party is 110 miles.

Visitors at the Gaudiya Math, Calcutta, during February, 1931

- 10 Feb. Dr. W. Younan M. B. C. M. (Edin)
- 13 Feb. Janaki Nath Bose Esqr.
- 18 Feb. Kanak Sarbadhikary.

THE HARMONIST

OR

SREE SAJJANATOSHANI

(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. The Advent of the Supreme Lord	321
2. Harmony (Poem)	325
3. Sri Sri Vyasa-Puja Response	327
4. Morality	332
5. New Earth—New Heaven (Poem)	348
6. A Talk with Moulvi	337
7. The Festival of Circumambulation	342
8. Sree Gopal Bhatta Goswami	344
9. Sree Sree Chaitanya Bhagabat	347
10. Ourselves	350
11. To our subscribers and readers	352

Om Vishnupad Sri Srila Jagannath
Das Babaji Maharaj.

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXVII }
}

APRIL 1931, Chaitanya-Era 445

NO. 11.

The Advent of the Supreme Lord

THE Supreme Lord (Mahaprabhu) made His appearance in this world on the 18th of February, in the year 1486 of the Christian Era at Sree Mayapur in the centre of the holy town of Sree-Nabadwip. The Supreme Lord was born with the rising of the full-moon in eclipse. His appearance in the womb of His mother, Sree Sachi Devi, has been indicated by the authorised narrators of His Lila as resembling the less perfect splendour of the rising of the terrestrial moon from the womb of the great Ocean. The Supreme Lord was born as the Son of Sree Jagannath Misra.

The Birth of the Supreme Lord in

the Form of a mortal man may appear to the average human understanding as involving a sheer impossibility. The empiric historian is always close at hand to correct the theological aberrations of his erring fellow-mortals by the confident offer of his own departmental futilities. But no empiric historian can go beyond the evidence of his own admittedly erring senses and strictly circumscribed outlook and need not trouble to speculate on the Absolute even on his own terms. It is the evidence of the senses of contemporaries that is found wanting at the bar of the Absolute. The contemporaries of the Supreme Lord did not hasten to

acknowledge the Divinity of the New-born Babe. But with the progress of the empiric Science we have grown less sceptical about the reality of transcendental appearance on the plane of three dimensions. It will be no violence to the scientific sense of the Twentieth Century to affirm that an event of the fourth magnitude may disclose itself to the actual view of observers located on this plane of three dimensions without being recognised as such by any of the spectators. The Birth of the Supreme Lord has not been stated by those who are endowed with the necessary powers of superior vision as an event of three dimensions although appearing on the lower plane. What all of us, including the empiric historian himself, have, therefore, to do in the matter, is to allow the transcendental narrative to be told in its own way, offering to it our co-operating attention unhampered by any predilection for our cherished notions of the plane of three dimensions. It is in this mood that the reader is invited to listen to the following dissertation on the transcendental Birth of the Supreme Lord. We are, on our part, under the obligation to place nothing before our readers that does not belong to the higher plane. We may further state from our own actual experience that the transcendental, as transcendental, necessarily possesses the power of self-communication of

Himself even through receiving instruments that may appear to us to belong to the third dimension.

Godhead is supposed to have no birth since He is regarded as existing eternally. But this conclusion, however plausible it may appear to our poor understanding, requires to be given up in favour of one that is higher. Godhead is both without a beginning and has an eternal beginning. Godhead without a beginning is only the negative aspect which alone is available to an observer from the plane of three dimensions and amounts to nothing more nor less than an unqualified confession of our failure to understand the real nature of the Absolute with the resources at our command. Beyond the range of this deluding negative thought is located the realm of the positive Absolute to which the transcendental Birth of the Supreme Lord belongs. Objections similar to the above need not, therefore, prejudice us in advance against the probability of the truth of a transcendental narrative.

We now come to the more opposite issue—viz., as to why the Supreme Lord chose to appear in this world under the specific conditions detailed above. Is the New-born Babe, Nimai Who was by the evidence of many sensible persons of His time nothing more extraordinary than any other

mortal-child, to be regarded as Divine simply on the self-assumed authority of a number of persons who may choose to declare his Divinity from their own unverifiable, intuitive knowledge? No, that is not exactly the claim of the narrators of His transcendental activities. They claim that the whole career of Nimai, if considered with due attention, will establish His Divinity by making the mind of the person so attending capable of receiving the impression of the real Truth of Whom he can have otherwise no idea whatever.

The Birth of the Supreme Lord is an event that is located on a plane that is transcendently higher than our highest. Our ultima thule is the negation of limited occurrences. Does it help us in the least to be told that Godhead is not born at all? This would also be inaccurate even by the test of our own logic. How, indeed, can we presume to set any limit to the Unlimited? If we say Godhead can be limited we of course contradict ourselves. But how can we also escape from the fact of our incapacity to make any statement regarding Godhead even by the adoption of the negative trick?

Would it not be infinitely more logical to desire to know something about the birth of the Supreme Lord as it must be a possible and, therefore, certain event with the Lord. This should be easily recognisable as the

properly Theistic attitude. The reward of adopting such attitude towards the real Truth will be to attain to Him. There can be logically speaking no other method of finding the Truth. The risk of failure is no greater than in the methods of empiric search; but there is the chance of knowing the Truth Who is admittedly unattainable to the empiric quest.

The reason of the Appearance of the Lord has been communicated to us by Sri Rupa Goswami who was authorised by the Lord Himself to write about these occurrences for enlightening all succeeding generations. Sri Rupa says in effect that there were primary and secondary purposes for the Appearance of the Supreme Lord. The primary purpose was to realise His own sweetness as Lover as He appears to His eternal Counterwhole Sri Radhika. It was for this primary purpose that the Supreme Lord put on the hue and disposition of Sri Radhika and appeared in this world as His premier devotee.

There was a secondary purpose. The Supreme Lord willed to do what had never been done before by any of His secondary Appearances. He willed to give away to all persons without reservation the most intimate and unconventional, the highest form of His own loving service. Sri Rupa says that no one had previously any idea of

such service. It is the highest of all revelations that could be given away only by the Supreme Lord Himself Personating as His own Best-beloved. The Supreme Lord is the only and eternal Teacher of His own service. This putting on of the Personality of His Best-beloved is not a casual whim but is His own proper Personality. The Supreme Lord as Teacher is the Source of all service of Himself. The Supreme Teacher in His own proper Person came into this world for teaching the highest and only proper form of service of Himself by His own example, thereby perfecting all previous revelations.

Arrived at this point the next question would naturally be 'Should we regard the birth of the Lord as an act of service also?' There is a categorical difference between the birth of a mortal and the appearance of a servant of the Supreme Lord in this world. The latter comes here by the Will of the Supreme Lord as the agent chosen to carry out the Divine Purpose. The ordinary mortal is born in the flesh as the result of his previous activities on this mundane plane, in accordance with the Divine Dispensation regulating the affairs of this world. The mortal is thereby rendered subject to all the limitations of this temporal existence. The principles of cause and effect, of reward and punishment, are

allowed by the Will of the Supreme Lord to appear to have power over all persons so born.

The appearance of the devotee of the Lord is not brought about in the above manner. He is only apparently under the power of the material potency. The laws of this psychophysical existence have no power over the agent of the Supreme Lord. His birth is not, therefore, of the nature of punishment nor of reward for activities previously performed in this world. It is absolutely causeless, even as the operation of the Will of the Supreme Lord is causeless. There is, however, the causeless Divine Purpose behind such appearance. It is this which raises it to the plane of spiritual service.

Our real difficulty is presented by the fact that we are altogether in the dark as regards the nature of the real existence. We are, therefore, unavoidably prone to suppose that the conditions of the plane of three dimensions, apply in some way or other to existence on the plane of four dimensions. It is in some such way, we choose to fancy, that the phenomenal is made to be included in the transcendental. It is no doubt true that the phenomenal is incorporated in the transcendental. But what passes our understanding is the fact that the nature of this incorporation is also inconceivable to our present faculties.

The empiric critic does not make due allowance for this.

The Birth of the Lord is not for the purpose of serving sinful humanity, but for its deliverance. The devotee of the Lord also comes into this world for the same purpose. The nature of the service of the Supreme Lord is inconceivable to our limited understanding. The birth of the devotee is not merely for the service of the Lord, but is also itself such service. Whenever an event is consciously connected with the Source of everything it acquires thereby the nature of spiritual service, or in other words, ministers to the reciprocal pleasure of the Supreme Lord. This is the definition of service. The Lord does not require our service in order to make up any deficiency of His. Nor does the poor and irrational theory of material utility explain any event even

superficially. The Lord is served by every event. We require to be lifted to the higher plane to be able to really understand this apparently self-evident truth.

The summum bonnum does not consist in getting away from anything but in being able to live the truly rational life in which everything is preserved in a system of perfect relationships. The Birth of the Un-born is an Event of the highest enlightening significance. It is never possible to understand it separately in the empiric way. The present article is intended to meet empiric objections against the possibility of such event. The substantive knowledge of the Event has to be gained by following the Scriptural process of listening to the narrative of the Divine Birth from the lips of the spiritual teacher by the method of unreserved, active submission.

Harmony.

FULL of discordance is this chaotic earth.

There is no harmony

In the symphony

Of the music that has in this world its birth.

We in our delusion sing and work and pray.

In furtherance of the wish,

Full of anguish,

That deliberately seeks to perpetuate the disharmonious sway.

The fettered soul is ever in love with utter discordance ;
 He is enamoured
 Of the record
 Of all the misdeeds wrought by his concurrence.

 The perverse soul opposes all counsel of true repentance.
 He makes a show
 Of seeking to know,
 Only to snub all the more effectively his neighbour and his race.

 But for all this the angel of the Lord does often descend.
 From the sphere Divine,
 To this discordant scene,
 To reclaim the soul that is so apt to offend.

 And the cosmic discord is temporarily lulled by his voice ;
 The process of Nature
 Ceases to ensnare
 And the perverse soul is once more given a choice.

 All the world is made to listen as the angel delivers
 The message of love
 To make us serve
 The Lord like himself in all our earthly endeavours.

 The angel is the saviour who lives, moves and suffers
 With men as man,
 To prove how we can
 Serve best the Lord in conditions that are most adverse.

 Let us then, for the good of our souls, forego all malice
 The destiny of man
 Hangs by the plan
 Divinely ordained to bring about the real peace.

 Harmony destroys nothing but preserves and fulfils all,
 By the simple process
 Of chastening grace,
 It finds the healing use for the most venomous gall.

So let us exercise all patience through the best of grace ;
 To change the heart of evil
 Without necessity to kill,
 By the gracious help from Above that alone can really bless.

Sri Vyasa-Puja Response

(Continued from P. 316, March 1931)

Krishna has gone away from the place of the Rasa-dance. The Gopis, who are un-fettered souls, are seeking for Krishna by approaching every object. Was the external sense-perception of the Gopis then very strong? Was their sensuous knowledge then very powerful? There comes an occasion to hear about all these matters from the lotus feet of our Sri Guru. Nanda-Govinda, Yasoda-Govinda, Sridama-Govinda, Chitraka-Patraka-Govinda, Bansi-Govinda, Go-Govinda, Kadamiba-Govinda, etc., are the various Pastimes of the pure cognitive principle. They are the Pastimes of Sri Radha-Govinda replete with all *rasas*. It is possible to be able to observe the movements of the lotus-feet of Sri Guru in the heart. If one obtains the blessed sight of the lotus-feet of Sri Guru in his heart it is only then that the true nature of these words manifests itself.

It is Sri Guru Who enlightens us in every matter to enable us to worship Godhead. There is no other way of obtaining the service of the Absolute Integer except by the method of the worship of Sri Guru.

We have had occasion to-day also to hear many things. We have heard words expressive of constancy. Although many things have been said in the English language * there was a good deal in them that deserved to be heard by us. May we show such constancy to the lotus-feet of Sri Guru. The reflected form of the lotus-feet of Sri Guru in different receptacles constantly reveal many new matters for our instruction. I am a little jeeva, full of arrogance. Why then am I enabled to hear all these topics? The lotus-feet of Sri Guru have afforded me this opportunity of hearing all those words expressive of constancy. In this

* Sree Vyasa-Puja homage in prose that appears on a separate page.

manner he is telling me every moment, 'O you little soul, do you show such constancy to the lotus-feet of Sri Guru.' I think in my mind as I observe the disposition to serve Godhead of the reflected forms of the lotus-feet of my Sri Guru in different receptacles, that I may be born crores of times in order to practise the service of Hari in their company, that my aversion to the service of Godhead that has accumulated during crores of births may be dispelled by their companionship.

I once went to Mangalgiri in the southern part of the country for installation of the shrine of the Foot-Prints of Mahaprabhu. At that time certain persons from among ourselves put this question while we were still at Mangalgiri. 'When we first came to Math we felt great hope and enthusiasm by noticing the character and love of the service of Godhead of our friends. Now-a-days our outlook is being gradually stunted. We have begun to think in different ways. Several Brahmacharins have turned householders by accepting the method of *Samabartan*.' In answer to this I said, 'I am unable to say that it becomes necessary to give up the service of Hari if one becomes a householder. On my part I see all about us many wonderful Vaishnavas. I find that their Vaishnavism, devotion to Hari, has grown a good deal more. What a

great *pasandu* I was! How greatly my impiety has diminished by associating with them! I find that, although I am averse to Godhead, they are all serving Hari. I have been enabled to know by the mercy of the lotus-feet of Sri Raghu Nath Bhatta Goswami Prabhu that he never lent his ears to listen to the tidings of condemnable actions of the Vaishnavas and that it sufficed for him to know only this much that all serve Krishna.'

I find that every one is serving Hari by making progress on the path of devotion. The House-hold of Godhead has prospered in every way. Only no benefit has accrued to me. All have been undoubtedly benefited. You have become agitated by small insufficiencies. Your anxiety for serving Godhead is very great. It is for this reason that you want that they should serve Hari in still greater measure. You are unable to feel satisfied even when you find them in the very act of serving Hari. You want that they may serve the Lord of your life with a billion-fold greater devotion. But my heart is a little one, my vessel is small. It is for this reason that I am unable to contain their great service of Hari in my small vessel. Their endeavour for the service of Hari is over-flowing my little cup. I feel it impossible any longer to keep squeezed within the limits of my small vessel the vastness of their service

of Hari. They are fast passing away setting an example of the most wonderfully ideal lives of service. I alone am unable to serve Hari. I alone am busy to detect the defects of others. I ought to have progressed on the path of service. But I have chosen to be busy in searching for the defects of Vaishnavas instead.

Who are those that try to find the draw-backs of the Vaishnavas? They are the community of empiricists whose only resource consists of the eye, ear, nose, etc. deluded by external objects, all those who are averse to the service of Hari. When anyone tells me that a particular person has given up chanting the Name of Hari I think in my mind that the service of Hari of such a person must have certainly increased to an extraordinary extent, that his heart must have been very much improved and that it is for this reason he has been enabled to be engaged in other work by giving up the service of Hari which is the only path of well-being. He has grown immensely wealthy. He has been satisfied and, therefore, does not want to undergo the trouble of earning more riches.

Sri Bhagaban has said in the Gita that no harm can ever befall the devotees of Godhead, that they can never die,—‘My devotee is not destroyed.’ ‘Even if one whose habits of life are highly condemnable serve Me with

a singleness of purpose, he should certainly be considered as righteous. His conduct is surely altogether perfect. He becomes virtuous in no time and quickly attains the eternal peace of the soul. Son of Kunti, do thou swear that My devotee never comes to grief.’

Can those who serve with a singleness of heart ever fall away from devotion? They have certainly gained the state of well-being. My eye-sight is bad. It is for this reason that I am unable to obtain my own good. ‘Never either praise or condemn the character and activity of other persons seeing that the whole world is one by its proper nature, by mutual union of Prakriti and Purusha, the Support and the Object of worship.’

If I turn out an empiricist I am deprived of the service of the transcendental, the service of the lotus-feet of Sri Guru. It is when evil overtakes myself, and by reason of being in such evil plight, that I am put in mind of the misfortunes of other persons. It is because I am myself honey-combed by a thousand defects that I am attracted by the task of seeking for the defects of other persons. If I am in a position to secure my own good I have no longer leisure for finding the faults, the misfortunes of other people. ‘If any person, after being initiated in the lotus-feet of the Sad-Guru, chant the Name of Krishna it is our duty to

entertain for him high esteem in our hearts. If such a person being engaged in the service of Hari serve the holy Name on the spiritual plane it is our duty in every way to honour him by means of obeisance and other marks of submission. The best of devotees, the maha-Bhagabata, is possessed of exclusive reliance on Krishna. Being devoid of any other consciousness excepting that of Krishna the heart of such a person is free from any discordant mood leading to slander or malice against any person. The maha-Bhagabata is thoroughly versed in the process of intimate spiritual service of Godhead. One who has made considerable progress on the path of spiritual service is alone in a position to recognise that the maha-Bhagabata is the best of friends with whom it is possible to cultivate the closest relationship as he never feels disturbed by the claims of intimate relationship of the nature that should subsist between pure souls. If we are fortunate enough to realise the supreme excellence of the maha-Bhagabata we should be able to recognise that it is our duty to express our loving regard for such a person by the methods of obedience, sincere questioning regarding the Truth and by rendering loyal service.

This life has a short duration. Last year we met at this place for the purpose of worshipping the lotus-feet

of Sri Guru. Those to whom Godhead has been merciful, have departed from here. While we continue to be actively engaged in this realm of Devi in the enjoyment of the objects of this world for the purpose of seeking out the defects of other people and becoming thereby an object-lesson of absence of the quality of humility greater than that of the blade of grass.

The lotus-feet of Sri Guru abstains from seeing the defects of other people. Yet there is no other function of the lotus-feet of Sri Guru than to constantly point out my hundreds of thousands of defects and to caution me constantly against any evil that is likely to befall me. May we not be deprived of the ideal of the lotus-feet of Sri Guru. If I live again for another year from to-day I shall serve Sri Guru at every moment. I will give up criticising other people. I am given to belittling other people. 'I am very clever. I am very learned, very intelligent. I am a great speaker. That person is illiterate, foolish, cannot properly talk about anything.' If we try to diminish the practice of discussing in this manner the defects of other people, and discourse about Hari, instead, I think it would do us good. Nevertheless we must never show any regard for aversion to Godhead.

The lotus-feet of Sri Guru is the predominated moiety of the Son of the Chief of Braja Who is

indivisible knowledge. Krishnachandra Himself as the lotus Feet of Sri Guru is engaged in beholding Himself as the Object of contemplation by seeking His Own Support. I am also under the protection of Sri Krishna being incorporated with the lotus-feet of Sri Guru. 'I have recently passed a brief spell of time on the wings of hope, which has, indeed, been full of the Ocean of nectar. If you do not vouchsafe your mercy to me I certainly have nothing to do by living. O Possessor of the Form most pleasing to Krishna what are life, Braja or even the Slayer of Baka Himself to me if I am devoid of your mercy?

I have been asked, sometimes by different persons why we do not give away the realised method of service to all persons. As for myself I cannot understand how the condition of self-realised souls and that of novices may be supposed to be identical. It passes our judgment to understand how the service and realisation of souls free from all defects can be practised during the period of novitiate which is full of such defects. If any person happens to belong to the order of self-realised souls he may kindly intimate to me the fact. I can then know about the specific nature of his realised self.

Sri Gurudeva is the daughter of Brishabhanu in the *madhura rasa* (spiritual quality of sweetness of Divine amour). There are different ways in

which different persons, whose faculty of spiritual consciousness has been aroused, judge about their own requirements. Every enlightened person is privileged to have a sight of Sri Gurudeva in accordance with his particular mode of judgment. Sri Gurudeva is that real Entity Who thus reveals himself to the view of enlightened souls in a variety of ways. Realised by the method of the *rasa* of parental affection Sri Gurudeva reveals himself as Nanda-Yasoda. In the *rasa* of friendly affection he is Sridama-Sudama. In the *rasa* of the devotion of servants to the master the lotus-feet of Sri Guru is Chitraka-Patraka. The consideration of all these Ashrayas of the Bishaya rises in the heart as one progresses in the service of Sri Guru. These subjects do not manifest themselves in the heart by any artificial process. They are aroused spontaneously in the consciousness of fortunate souls on the appearance of the disposition for spiritual service of the Divinity. We have no other function except the service of Sri Guru. By means of the adulterated consciousness of the material world it is not possible to discuss about the eternal Pastimes of Godhead that are inaccessible to Shesha, Siva, Brahma, and their peers.

I am making my prostrated obeisances at your feet, at the feet of the order of my Gurus.

Morality

THE appearance of the ideas of right and wrong, good and bad, has been supposed to be the decisive mark of, what is called in the English language, the civilized condition of human beings. This test is supposed to be equally applicable to individuals as well as communities.

Man is supposed to be alone endowed with the possession of the moral faculty. Its possession particularly distinguishes mankind from other animals and all lifeless objects. Moral activity is declared to be not merely purposive activity. The purpose must also be righteous. It is quite possible for a person to have a bad purpose. Badness is considered to be distinguishable from ignorance. It is possible for an ignorant person to be a good man.

But it is not so easy to say clearly what makes any act either good or bad. Adultery may be taken as an example. Is it bad or good? It is generally supposed to be immoral. But has any perfectly satisfactory reason been given by any moral philosopher why it should be considered as a bad thing? True, the practice of adultery involves certain consequences both to the individual practising it and to others. But these

consequences are not necessarily peculiar to unmarried sexual intercourse or to sexual intercourse in contravention of the rules of marriage. The reasons, if there be any against adultery, would, most of them, if not all, apply also to sexual intercourse itself. It would, therefore, be difficult logically to regard the sentiment against adultery as anything more than the result of a longstanding, generally observed, social convention. The good points of the practice of chastity may be admitted without extreme or illogical advocacy of a physical relationship. The married state enjoined by the scriptures is not made to rest on the merely mundane basis.

All the so-called virtues could be proved in a similar way to be, at least in a very great measure, the offspring of habit. It is considered to be a good act to relieve physical suffering. It certainly is welcomed by the person who may be the recipient of the benefit of it. But how do we know that pleasure is morally better than pain? If a drunkard suffers from the troubles of a bad liver how can we say that he does not deserve such suffering, or that such suffering may not do him real and

lasting good, in the sense of making him willing to drink less in future?

There is even more serious objection to admitting any real value of so-called morality, than the above. Morality may be after all only a convenient device for exploiting the ignorant and the weak by the intelligent and the strong for the furtherance of the immoral interests of the latter. For example it is almost generally admitted as the moral duty of every civilized country to make suitable provision for the education, health and feeding of the poor. In capitalistic countries this duty is so managed that the interests of the rich are thereby served at the expense of those of the poor.

The moral principle as conceived by the empiricists must always point to some form of mundane utility. It is the nature of such utility to be limited, defective, and to a certain extent positively harmful. The practice of such morality can never give all-round satisfaction even to a limited number of persons though only for a short time. For this reason it is quite possible for a number of persons to quarrel with one another by invoking the particular moral principle in defence of his conduct that is best calculated to serve his special purpose. So that ultimately professions of morality become utterly powerless and come to be discredited as of any help for the promotion of real well-being.

This is the reason why at the present moment almost all over the world there is observable almost a definitely general movement against the tenets of the fashionable moral code. The apologists find it impossible to secure the re-acceptance of a worn-out system that has been tried and found wanting. The world is drifting into a non-moral position which is bound to be destructive of regulated social life whose consequences it is not pleasant to contemplate.

If everybody does in society what he likes will it be possible to exercise sufficient check upon the rascals and fools? The non-moral condition will quickly degenerate to all intents and purposes into the professedly immoral. This may be a triumph for the reason but at the expense of everything that makes human life at all interesting. But the ideas of right and wrong cannot be got rid of by simply ignoring them. They are bound to have their revenge if they are attempted to be hustled out so unceremoniously. Animalism is lower than moralism, than even empiric moralism with all its patent defects. If reason cannot discover a morality that is higher than that of the empiric brand it will not certainly be justified to commit suicide by falling back into animalism.

There is a third alternative. Morality may be supplied with real

legs by giving up its alliance with the principle of worldly utility. In that case it may claim to be absolute by its own right. If it tries to do so the real difficulty will be in defining it, the existing conventional code being found ineffectual in practice. It will be neither safe nor practicable to overlook this material difficulty of the existing code. If an attempt be made to draw up a new code free from the worst defects of the present one such an attempt may have to advocate the legalising of certain forms of conduct that would go against the fundamental principles of the existing code. The democratic or legislative method is, therefore likely to be unfavourable to the cause of morality as it has been ordinarily understood up till now.

The nearest equivalent of the term '*a-sat*' (असत्) is non-permanent existence. It is possible to classify entities into really existent or '*sat*' and not really existent or *a-sat*. The soul belongs to the category of real existence or '*sat*.' The mind and physical body are not real existence. In this world the deluded soul seeks all kinds of relationship with the body and not mind. But the soul can have no real relationship with either. This misguided affinity of the deluded soul towards non-substantive existence, is the cause of all suffering and evil that afflict everyone in this world.

If it be our object to lessen physical and mental suffering it will be necessary to find a method for removing the delusion which is the cause of such suffering.

Pleasure and pain are non absolute *i. e.* relative existence (*a-sat*.) Neither of them can really satisfy the soul. The soul is everlasting. Neither pleasure nor pain can be everlasting. On the contrary they are the coordinate faces of the deluded experience. The same is true of all similar other couples which are the offspring of the activities of the material mind. Right and wrong, good and bad are not substantially different from one another. But all of them are substantially and eternally different from the absolute existence or the *sat*.

The moral codes that have been invented by the erring mind can only perpetuate the evil which it does not understand and cannot remove. But the relative existence, *a-sat*, also really exists. It is, therefore, a source of real trouble to all of us. The deluded soul may pretend not to be able to recognise this. He may also be disinclined to recognise that his abnormal alliance with the mind and body is the real and only cause of all his miseries.

But even the conventional moralists are never tired of declaring from the house top that they are also believers in the absolute purity, at any rate potentially, of the soul. If this is really

admitted they should be able to recognise the distinction between the relative and absolute existence *sat* and *a-sat*, and also to recognise this distinction as alone affording the only basis for a true science of conduct that is proper for the soul. Instead of running after so-called bad and good, right and wrong, it is necessary to try to understand the real nature of absolute existence, the *sat*, in the first place.

The distinction between *sat* and *a-sat* is not merely subjective. One cannot become *sat* by simply wishing to be *sat*. The conditioned soul cannot get rid of his fetters of relative cognition by his own efforts. Mental speculation is bound to lead its victim into a blind lane. No amount of mental cogitation can produce real enlightenment or afford real relief from our blinding limitations. It will not do to call any condition good if it is to be found to be of no use to the soul. All impermanent relief is thus proved to be really illusory and, therefore, harmful in one way or another, in as much as it tends to perpetuate the delusion. This is the radical defect of so-called conventional morality. This defect cannot be removed by persisting in the old groove. It is necessary to find out a method of getting out of the vicious groove if any permanent and real relief is to be expected.

The quest of the Absolute thus

becomes necessary also for the Utilitarian by the pressure of perpetual disappointment. As neither present, past nor prospective experience offer any escape from the tragedy of the vicious circle the irrational advice of the empiric ethical philosopher has not proved wholly acceptable to the present generation which is aggressively pragmatic and realistic.

The distinction between good and bad is real although it is unattainable by the light of the empiric philosopher. It is necessary for us to know what it is. Our Scriptures tell us that the substantive entity, by whose unwholesome shadow we wrongly suppose ourselves destined to be perpetually deluded, is to be found only on the substantive or absolute plane. This, as will appear from the above, is fully in keeping with the requirements of the rational instinct. That which is absolute is natural, *i. e.* necessarily and fully good, for the soul. What we are required to find is our own selves. The soul is not in his natural condition at present. The soul is naturally good as he is free from all limitations. This perfect condition is also realisable, by the admitted and familiar process of honest apprenticeship, on his own terms, with a person who really knows. The Scriptures help us to find such a person. This help comes at first from within. But this light cannot grow beyond

a certain point if it chooses to confine itself to this selfish, individualistic source. It has to expend into a congregational function by being lifted to the plane of the service of the One Person by many individual persons in concert.

In this spiritual community every individual member is related to all the rest as disciple to teacher, to use a very unsatisfactory phrase to denote the mutual relationship subsisting between all perfectly pure souls.

New Earth—New Heaven

BY

Dr. H. W. B. MORENO

One nation yet the world shall see,
 The union of humanity
 One fatherland of real worth,
 And it shall stretch o'er all the earth
 One law, all other laws above,
 The universal law of love ;
 One great religion all to span,
 The noble brotherhood of man ,
 These unto mortals shall be given
 And then shall come new earth, new heaven.

A Talk with a Moulvi

(Continued from P. 279, February, 1931)

I.—You cannot say that truth revealed in the Bible is not higher than what is revealed in the Quran; still again, what revealed in the Bhagabat is not also the highest.

M.—But Hazrat Muhammad was the last and greatest Nabi.

I.—He might be the last, yet he might not be the greatest. Again he might be the greatest, yet might not teach the greatest. What parts will a professor show before a class of pupils not acquainted with the alphabets? The chronological order in the advent of the prophets does not make any difference in the quality of their teachings. The latter differ with the different capacities of the taught.

History shows that when the Hindu Aryans were reciting Rik-Veda hymns, the rest of humanity was being rocked in the spiritual cradle. The historians put this date at 4000 B. C. But the people, versed in astrology take the date as far back as 10000 B. C. Evidently these two classes of human beings must at any time require different treatments for their spiritual growths. An adult and an infant

cannot be made to sit at the same dish. Appearing as late as in the Seventh Century A. D. Muhammad had to deal with a class of people at a certain stage of spiritual evolution. They were idolators, deifying matter worshipping 'Lat', 'monat' and 'gora' their original deities, till the number of their gods grew to be three hundred and sixty. They observed national mourning, if by accident any limb of any of these gods were broken. They understood brute force more than any thing else. They were divided into different tribes and these tribes were always fighting with one another. When Muhammad began to preach they firmly stood for their traditions and began to conspire to put an end to his life. Muhammad averted the danger by taking to the sword. It was a necessity. What Christ did by love and suffering Muhammad did by love and violence. By the sword he gave them peace and by the sword his followers maintained it. Even now the custom prevails in the Muhammadan society of punishing a social crime by the method of public flogging.

It is supposed by many that the sword aggravates the peace-breaking tendencies. Whoever takes up the sword is supposed to break the peace. Again the sword, while it punishes the crime, leaves untouched the cause. Suffering love may also remove the cause and excite love in return. The victory of the soul-force over the physical force is thus consummated. Love manifests itself in a soul functioning in his full spiritual consciousness. All, in their relation to God, become the objects of love of such a soul. Christ cannot be held to have succeeded among the Israelites, Muhammad was more fortunate among a neighbouring people, the Arabs. While the latter effected his object by making his enemies bleed under his stroke, the former laid down his life on the cross with no less powerful admonition,—“Father forgive them for they know not what they are doing.” Christ died, and with him died all that loved him. They died in the body to live in the spirit. “For”, says St. Paul, “the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” The followers of Muhammad wanted to live properly in the body also. “Fight,” says Muhammad, “in the way of Allah

with those who fight with you. And kill them wherever you find them and drive them out from whence they drove you out.” (Ch. II—190-191). Thus while Muhammad advised His followers, ‘Resist evil: Thou shalt love thy neighbour, and hate thine enemy.’ Christ advised His followers without in any way contradicting Muhammad, ‘Resist not evil: love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven.’”

M.—Do you mean to say that Hazrat Muhammad mistook physical facts for spiritual ones?

I.—I don't say that. He could not make any such mistake. He did not resort to the sword as a method of preaching His faith. It was a necessity for Him to fight with those who came with swords to turn out and kill the Muslims. He fought neither for conversion, nor for booty, but “to end persecution and establish religious freedom.” It was a necessity from another consideration. He had to deal with people in a very different way from that in which Christ dealt with them. Christ's gospel of love in that form would not at all have a chance with these people who understood nothing better than physical force, and took material prosperity to

be the emblem of the spiritual. Though for smallness of number the followers of Muhammad at first hesitated to risk their life in a battle with a large well-armed body of the enemies, Muhammad exhorted them to do so as ordained by Allah. He says, "Fighting is enjoined on you, and it is an object of dislike to you ; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know"—(Ch. II, 216)

The sword in the hand of Muhammad was like the magical rod of Moses. He wrought miracles in the battles. With 313 ill-equipped and inexperienced men, he routed a large well-trained and well-equipped army of Quaraish of Mecca at Badr. People began to flock to his camp. It was more the love for fighting and collecting booty than his faith, that attracted those people in such large numbers. Islam began to manifest more as a power than as a faith. Soon after Muhammad had passed away his followers began to strike terror into the hearts of all by their cry, "Allah ho Akbar" which losing all its spiritual significance became merely a war cry. The vast territory extending from Spain in the west to Burma in the east felt the weight of their arms. Many forceful conversions were made and many abominable atrocities were committed

during all this time. It was all against the Quran and the pious wish of the prophet. For the Quran says, "Fight in the way of Allah with those who fight with you, and do not exceed the limits ; surely Allah does not love those who exceed the limits. And kill them wherever you find them, and drive them out from whence they drove you. But if they desist you must also desist. And fight with them until there is no persecution ; but if they desist then there should be no hostility except against the oppressors" (Ch. II, 190-193).

Against all these clear injunctions of the Quran they began to fight aggressively with all the neighbouring nations. Instead of fighting in the way of Allah they began to fight in their own way. They fought these wars as jihad bringing untold sufferings upon millions, either defenceless or ill-defended, but certainly not aggressive. Muhammad fought "to end persecution and to establish religious freedom." But his followers began to fight to enforce religious persecution and to establish religious intolerance.

Every where they were indeed, dreaded but not loved ; though they themselves held in esteem all these their military achievements as the emblem of spiritual progress leading them to *Behast*. In fact the gospel of love that Muhammad wanted to

preach, was entirely lost upon many of his followers. It is now very difficult to say whether by Islam as it was practised by most of the kings and conquerors we would understand 'making of peace' or 'breaking of peace.'

M. Don't mind the bad followers. By the religion of that section of his followers you cannot ascertain the religion of the prophet. With regard to the actual creeds of the different prophets I think we cannot say any thing positively one way or the other.

I. It is true a tree is said to be known by its fruits. You cannot deny that the whole nation showed this mentality. But they could not leave the sword which Muhammad, compelled under certain circumstances, advised them to use. When any of the muslim warriors committed an act of atrocity the whole nation acclaimed it. I shall be glad, if you admit that Muhammad's followers went astray as soon as Muhammad had passed away. They aggressively fought with the Hindus and the Christians, demolishing their temples and churches and building mosques in their stead. Are you prepared to characterise all these activities as un-islamic ?

I can give you from our own Scriptures an instance how the prophets teach different things at different times. Lord Buddha has been described as a

plenary manifestation of Vishu in our Scriptures. He is said to have preached a religion without having any reference to the Vedas. This is the view of Buddha's own followers in the historical period. And why ?

The Hindus at the time misunderstood the teachings of the Vedas and were bathing their altars with blood of animals, nay of human beings. No religion can claim a high altitude that does not provide for the safety of the lives of the lower order. Slaughter of animals for food as well as for sacrifice is abominable. Whole India turned Buddhist. There was no altar to receive the blood of the animals, and no house to cook fish or meat. The object for which He came was achieved and He passed away. The people, however, could not be left for a long time without Godhead to love. Sankaracharyya who is no other than Siva, then appeared on the scene by the command of Vishnu. He showed the way how to investigate in to the truth with the help of the Scriptures. People began to worship the Vedas again. India then got rid of Buddhism.

Now should we take to Buddhism again ? Certainly not; for in that case we would be attempting to go back. Our Scriptures also prohibit it.

In the same way a follower of Islam who should follow Muhammad and respect the Quran, must not aggressively

fight nor encourage others to fight with anyone under the pretext of a 'jihad'. If anyone does so, he is but a lip-deep loyalty to the teachings of the Quran.

At the same time it is no harm if any one thinks a particular form of revealed worship, to be the best, and sticks to it. But he surely commits an unpardonable offence when he demands a general acceptance of his faith. It is wrong because, as I have already told you, people differ in spiritual gradation.

The apparently different teachings of the different prophets are really not different as regards their fundamental principles. After we have received a sufficient measure of spiritual culture we should see all these different religions reconciled. We should then consider it practicable for a Hindu, a Christian and a Muhammadan shaking hands with one another.

Though prophets appear at different times in different places, yet one does not come to annul the teachings of another. Nay one practically preaches the doctrine of those that went before him and will come after him. Thus in Ampara in sura baiena we get two ayats ...2. Rasulum sinallahe italu suhufau motaha-haratan fiha kutubun, kaiimaha. 3.: Ama takar chakal Lajina ootul kitaba illa mimbade ma ja-at homol bai-illaha—which mean, "He who is sent by God-head recites all the

holy documents where there are firm truths."

In Chap. 2 and verse no 136 it has been definitely laid down that Islamic baptism requires a belief in all the prophets of the world. We here below state the verse in the translation of Moulvi Muhammad Ali, M. A. LL. B. "Say : we believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to 'Abraham and Issmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to him do we submit". By "Prophets from their Lord" he wants us to understand "prophets of the world, prophets of all nations and all ages."

Evidently you do not sufficiently respect your prophet, if you dishonour others. You dishonour the Quran if you dishonour the Bible or the Bhagabat. All are His prophets and all are His books.

The imperfection which you see in Christianity is, in fact, no imperfection. In Christ's fatherhood-conception of Godhead we should not look for flesh-and-blood relation. Such relation does not obtain in that place of spiritual consciousness in which Christ lives. Things of the spiritual plane must not be confounded with those of the physical

one though they are expressed in human language. In the former spirit responds to spirit but in the latter intercourse is possible only through the medium of matter. Matter is never sanctified into spirit nor does spirit degrade into matter. Spirit descends in the matter. but he should never be designated after the flesh. It is a sin to know a prophet after the flesh. When the people made mention of Christ as the son of David, Christ told them, 'How then doth David in spirit call him Lord saying, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool. If David then call him Lord, how is he his son?"'

Any theistic philosophy must seek out relation between soul and soul, and between soul and Godhead. The former is automatically settled when the latter is settled. "Love your brothers because you are the sons of the same father." Christ not only designates himself as the son of God but designates all as such. If you love God as Father, you must love all as your brothers. If you love Him as the creator, you must love all that are created by Him. If you love Him as the Lord, you must love all as His servants. Certainly the love shown into Him as father is much intenser than all the rest.

(to be continued)

The Festival of Circumambulation (of Sridham Nabadwip)

THIS Festival has been instituted by the Acharya of the Gaudiya community as a practice of the function of un-alloyed devotion testified to by all the Scriptures as being the exclusive, eternal function of the individual soul

in his natural condition of free loving service of the Supreme Lord. The function was not known in this world till the most auspicious Appearance of Sree Krishna Chaitanya Who was causelessly pleased to confer the only

proper service of Himself by the only method, viz. His own Example, by His Appearance in this world.

There have been secondary appearances of the Lord for conferring a measure of His service. The perfect, and, therefore, the only unalloyed form of service, it was beyond the power of any agent to confer.

Sri Nabadwip Dham is the plane on which this service means the simultaneous appearance also of the corresponding plane of service. The service of Sridham Nabadwip is part and parcel of the practice of the proper function of the soul.

The service of Godhead is not something mental or physical. It is supposed to be a mental process by those who confound the soul with the mind. But as a matter of fact a mental activity is also activity on the physical plane in a refined form. Both the gross and subtle forms of material and mental activity are subject to identical limitations. What has to be denied of the one form is thereby denied also of the other.

The service to Godhead is rendered on the only real plane viz, that on which the Lord Himself abides in all His Divine Plenitude. That plane is the Abode of the Supreme Lord as Teacher and of His disciples. In co-operation they practise there the eternal function of loving devotion to

Godhead, as the sole Recipient of all service. It is the Supreme Lord Himself Who can and does teach His own service which is, however, rendered to Himself as Master and not as Servant.

Godhead as Master or Recipient of service is Sri Krishna. Godhead as Teacher or performer of His own service is Sri Krishna Chaitanya. These Names are not concoctions of the clever brain of man. There are names, as those of the objects of this world that lie exposed to our senses, that are made by man to signify the entities of this phenomenal world. The Names Sri Krishna and Sri Krishna Chaitanya are identical with Godhead. There is only one Godhead. He has got two Names. He has one Name as Master, another Name as Servant. The Servant is however, in this case identical with the Master. Those who make a difference between the service of the Servant and that of the Master on the plane of the Absolute know nothing of the real nature of Divine service.

It is on the plane of the eternal realm of Sri Krishna Chaitanya, viz. Sri Nabadwip Dham, that the only proper service of the Supreme Lord Sri Krishna is available.

Sri Nabadwip Dham is also not a certain area of measured space of this mundane world. Those who see Her to be material space do not see Her at

all. To such spectators the Holy Realm of the Supreme Lord only presents Her deluding aspect.

It is the duty of the Acharya to make available the service of Sridham Nabadwip to all sincere souls who really seek the service of the Lord. Sridham Nabadwip is not a place that may minister to our sensuous enjoyment like the various localities of this mundane plane. She is a servant of the Supreme Lord and ministers

exclusively to His pleasure. We, by our proper nature, are the dissociated counterparts of the eternal servants of the Supreme Lord. As under-servants of the Supreme Lord we are constituent parts of Sridham Nabadwip and She is really the kind Mother of all of us. If we want to serve the Lord at all it will be necessary for us to be allotted our proper location in the Abode of the Supreme Lord for the purpose. To allow us to serve Her is the function of the Acharya.

Sree Gopal Bhatta Goswami.

BY S. J. KISORI MOHAN PAUL B. L.

THE province of Dravida is one of the holiest lands of India. She is literally the mother of jewels in every sense just as Sri Gaur Sundar, Embodiment of magnanimity by manifesting Himself with His realm and paraphernalia sanctified the country of Gauda (Bengal) which has since become the objective of pilgrimage, so the Vaishnava acharyyas who are founders of the four Vaishnava-sects, by appearing in the province of Dravida scattered broadcast the rays of devotional service throughout the world. Eternal and everlasting by its nature the principle of transcendental devotion

first of all dawned upon this world to the mind of Vedavyas in its exclusive state, in the grassy land of Brahmabarta on the bank of the Saraswati and passed through the stages of infancy and boyhood on the holy plains of the Naimisha forest on the bank of the Gomati. By the fostering service of the four founder-acharyyas, the process manifested its adolescence on the banks of the holy streams of the province of Dravidā finally displaying its full maturity on the bank of the most sacred Ganges, in the town of Nabadwip in the country of Gauda by the touch of the holy feet of Sriman

Mahaprabhu, in its perfect manifestation as the mellowing principle of higher (spiritual) amorous love (*unnata: ujjwala rasa*).

Sree Rangakshetra lies on the beautiful bank of the Koliron, an arm of the Kaveri in the province of Dravida. The place has been designated as Sree Rangam or Rangakshetra after Vishnu or Sree Ranganath. Tirumongoi Alwar, a great saint in the order of preceptorial succession anterior to Sree Ramanuja Acharyya, made his appearance in the province of Dravida in the remote antiquity. In the Tamil language, the great Vaishnava saints go by the name of Alwar or Dibyasuri. Etymologically the word 'Alwar' means administrator hence it shows that the Vaishnavas are really the universal Gurus and as such all Jivas should come under their Divinely authorized spiritual jurisdiction as Guides.

Once upon a time in course of travels with his disciples, when Tirumongoi came to the temple-yard of of Sree Ranganath he was mortified to find the ruined condition of the temple which was encompassed by flourishing jungles on all sides. Finding the temple turned into an abode of bats and the haunting-ground of ferocious wild animals, Tirumongoi said to his disciples, 'You see, voluptuous people by misappropriation and misapplication of their Master's money

are getting steeped in luxury, but the master or Lord, who has manifested Himself in the form of the Sree Bigraha, stands here utterly neglected and abandoned'. Therefore, to collect funds for the restoration of the temple, Tirumongoi, with his disciples, went from door to door of all well-to-do people and accosted them thus— 'Wealthy people, don't you see, your wealth has become productive only of your selfish enjoyments. It should not be so, but service to Godhead alone should be rendered by the instrumentality of all your wealth'.

But all advice fell flat on deaf ears and in some instances, Tirumongoi had to meet with harsh rebuffs from people intoxicated with the arrogance of wealth. Finding the people to be in such abnormal condition Tirumongoi determined to collect by hook or by crook, from the opulent people, money which is meant for the enjoyment of its sole Enjoyer viz., Godhead alone. Although this extraordinary conduct of Tirumongoi may appear condemnable to certain schools of empiric thinkers, yet it is symptomatic of the exclusive devotion of one who has surrendered himself body and soul to the Feet of Krishna. Having collected large funds by the method of apparently heartless exploitation he finished the work of the complete

restoration of the temple of Sree Rangam, a structure on such a gigantic scale that it remains incomparable and inimitable example of its kind among the whole range of edifices dedicated to religious purposes in India.

In the month of Ashada of 1433 of the Saka era, corresponding to 1511 A. D., the sky with dark clouds lit up by occasional flashes of lightning, wore a beautiful appearance. The eleventh day of the moon from which the period of vow of continence for four months (*chaturmasyabrata*) commences every year, was near at hand. A young ascetic of golden hue with hands extending to the knee shedding all round the wonderful halo of His bright person, was passing along one of the roads of the country of Dravida fully absorbed in contemplation, chanting with His mouth, "Rama ! Raghava ! Rama ! Raghava ! Rama ! Raghava ! Pahi mam, Krishna ! Keshaba ! Krishna ! Keshaba ! Krishna ! Keshaba ! Raksha mam," and a Brahmana carrying a water-pot used by ascetics following Him. This Sannyasin passed through many holy places of pilgrimage sanctifying them by His touch. On the way He had held many discourses about Sree Hari with one of His most loved favourites, Ramananda Ray, in Vidyanagar on the bank of the Godavari. From Vidyanagar, passing

through Gautami Ganga, Mallikarjuna, Ahobala Nrisingha, Siddhabat, Skandakshetra, Trimath, Bridha Kasi, Baudhdasthan, Tripadi, Trimalla, Pana Nrisingha, Siva Kanchi, Vishnu Kanchi, Trikalahasti, Bridhaka, Siali Bhairabi etc, He now reached the beautiful bank of the Kaveri and performed His bath in her sacred water. Being most highly favoured by the touch of the holy Feet of that Sannyasin, in token of her gratitude the Kaveri showed the effusion of her delight by the deep agitation of her high-heaving waves. After bath the Sannyasin had the sight of Sree Ranganath and danced and sang before Godhead with rapturous love. The effulgent beauty, splendour and majesty of the young Sannyasin struck unforeseen wonders into the hearts of the beholders who stood in silent awe like painted picture and gazed at Him without taking off their eyes. Reader, have you been able to recognise this young travelling Sannyasin of golden colour ? He only wears the disguise of a sannyasin. He is an Object incomprehensible to the yogins and the rishis. Even the devas are unable to have the sight of His form and are apt to get bewildered in the attempt. He is the self-revealing supreme Reality. Non-devotees overpowered by his deluding Energy cannot obtain the sight of His incomprehensible

actual form. He is unique and there is none who is either equal or superior to Him. He is Godhead Himself and all visible and invisible things are His servants, the 'Brahman' of the Upanishads and the 'Paramatman' of the yogins are the lustre of His All-holy Person and His partial Manifestations respectively. This Sannyasin is Sree Krishna Chaitanya, the same as the Son of the chief of Braja (Brindaban), the only Saviour of this Iron Age, Who appeared in this world to give away to all souls the treasures of His Own Name and Love for Himself Who are identical with Himself.

The Magnanimity of Sree Gaursundar, the Embodiment of Divine Pity in His fullness, captured the attention of a fortunate Vaishnava belonging to

the theistic community which follows the Consort of Vishnu viz., Sree Devi. Venkatta Bhatta who hailed originally from Northern India but was then a sojourner in Sree Rangakshetra, was the name of the Brahmana who now prostrated himself at the Feet of the Supreme Lord and invited him to His home for doing Him the high favour of accepting his hospitality. He had two other brothers, Trimalla or Tirumalaya Bhatta and Tridandi Swami Prabodhananda. The latter was a sannyasin of the school of Sree Ramanujacharyya. Sree Prabodhananda's vast knowledge of the Scriptures had earned for him the scholastic title of 'Saraswati'. Venkata Bhatta was a pious householder devoted to the service of Sree Narayana. He had a jewel-like son named Gopala.

(To be continued)

Sree Sree Chaitanya Bhagabat

MIDDLE PART CHAPTER II

Summary :—This chapter contains the following narrative :

The devotees informed Adwaita of the Lords of love of Krishna. Adwaita was delighted on hearing the same. Adwaita spoke about his dream to all the devotees. The Lord made obeisance as soon as He chanced to see Sribashi and other devotees and the devotees in their turn blessed Him. The Lord accepted their good wishes and manifested the ideal of the service of the Vaishnavas in diverse ways. Devotees showed their blessings and formed high hopes at this. The Lord expressed confidence in the devotees on hearing of their griefs caused by the turbulent conduct of the haters of Vaishnavas and slandering atheists resident at Nabadwipa. The Lord was filled with anger against the *Pashandis*. Ignorant persons requested mother Sachi to arrange for His medical treatment supposing that the Lord was

- 6 Yet the Truth that is One and Indivisible
may not be understood.
He manifests His appearance and is
forthwith self-concealed.
- 7 On hearing the Truth Adwaita was filled
with great joy.
He began to speak with the highest
inspiration,—
- 8 'Brothers all, listen to my words regarding
this day;
I have found some indication during the
night.
- 9 'Not having understood well the meaning
of what I read in the Geeta
I had remained without food through
sadness of mind.
- 10 'When a part of the night had passed
there appeared a certain person
who said to me,
'Get up, Acharyya, quickly take your food.
- 11 'This is the text that was read,—this is its
meaning that I tell you,
Get up, eat your food and worship Me.
- 12 Why do you feel further sorrow? You
have obtained all,
That for which you had resolved is
fulfilled.
- 13 'All the fasting and all the worship that
you have performed,
All the tears that you have shed crying the
Name of Krishna,
- 14 'The selfsame Lord Whom to bring down,
'You vowed with hands uplifted has now
appeared
- 15 'There will be *Kirtan* of Krishna in all
lands,
In every home and in every town and at
all time.
- 16 'All the devotion that there be and scarcely
attainable even by Brahma,
All the people will now behold by your
favour.
- 17 'In this home of Sribas all the Vaishnavas
Will witness realisations hardly possible
even to Brahma and his equals.
- 18 'May you have your food, I now depart
I will come again while you are at your
meal'.
- 19 'On opening my eyes I saw—this
Biswambhar.
I could scarcely see, as He quickly
disappeared.
- 20 'I do not understand at all the mystery of
Krishna,
In which form He manifests Himself or in
Whom,
- 21 'His elder-born, by name Biswarup, formerly
Used to come and expound the Geeta
with me.
- 22 'This Child, possessed of most delicious
beauty,
Came to my place to call His brother.
- 23 'Being so beautiful the child stole all the
faculties of my heart,
I blessed Him saying, 'May there be
devotion to God'.
- 24 'By high lineage He is the Son of a great
person.
He is the daughter's son of Nilanbar
Chakravarty.
- 25 'Himself also is most erudite and possessed
of all good qualities.
It is meet that He should have devotion
to Krishna,
- 26 'I am very happy on hearing the tidings.
May all of you bless Him saying, 'Be it so.'
- 27 'May the mercy of Krishna be manifested to
all.
May the whole world be intoxicated by the
Name of Krishna,
- 28 'If there be truth, then to this place
All will come, even to this worthless
Brahmana'

- 29 For joy Adwaita rolled forth the mightiest ejaculations.
All the Vaishnavas raised the chant of jubilation.
- 30 The mouths of all uttered continuously the Name of Hari.
There arose the manifestation of Krishna in the Form of the *Kirtan*.
- 31 Said some, 'When Nimai Pandit will be cured of His illness
Then we could perform the *Sankirtan* with the greatest zeal'
- 32 The company of the devotees having made their obeisance to the Acharyya
Took their departure, chanting joyously together the *Sankirtan* of Hari.
- 33 Every one of those who happened to meet the Lord
Greeted Him with the greatest cordiality.
- 34 In the morning when the Lord set out for His bath in the Ganges
He met all the Vaishnavas.
- 35 At sight of Sribas and his companions the Lord made obeisance.
The devotees were gladdened and blessed.
- 36 'May thou have devotion to the Feet of Krishna.
Say 'Krishna' with thy mouth hear 'Krishna' with thy ears,
- 37 'It is only by worshipping Krishna that everything becomes true.
If Krishna is not served, beauty and learning go for nothing.
(To be continued)

Ourselves

Circumambulation of Sreedham Nabadwip Feb. 22--Mar. 1

The huge *Kirtan* procession consisting of several thousands of devotees from all parts of the country for the circumambulation of Sreedham Navadwip on this auspicious occasion of the Advent of the Supreme Lord Sree Krishna Chaitanya started from Sree Chaitanya Math on the 22nd of February and was led on the first two days by His Divine Grace Sreela Bhakti Siddhanta Saraswati Goswami Maharaj in person. From Sree Godruma-dwipa onwards the charge of the function was made over to the other Tridandi Sannyasi Maharajas of the Mission. The procession of chanters in an imposing array passed through Koladwipa (Town Navadwip) on the 27th February and returned to Sreedham Mayapur on the 1st of March without any accident having accomplished the greater part of the journey in very foal weather. A short exposition of the function appears on a separate page.

Festival of the 445th Anniversary of the Advent of the Supreme Lord Sree Krishna Chaitanya at Sreedham Mayapur March 4

The festival of the 445th anniversary of the Advent of the Supreme Lord was celebrated in the great

Audience Hall of Sree Chaitanya Math by a vast assemblage of devotees, on the evening of the 4th of March. His Holiness Tridandi Swami Sreemad Bhakti Vivek Bharati Maharaj led the chant of the account of the Appearance of the Supreme Lord as the Divine service was performed with due solemnity on the rising of the full-moon in the evening. This was followed by a lantern lecture exhibiting the Lila of the Lord. Not less than ten thousand persons were present to honour the mahaprasad in the spacious compound of Sree Chaitanya Math. A rich variety of mahaprasad was distributed without stint among those present.

The Advent Anniversary of the Supreme Lord was duly observed by all the branch Maths. The reader should also consult the opening article of the present issue in this connection.

Thirty-seventh annual session of Sree Nabadwip Dham Pracharini Sabha, March 5

The Sabha held its thirty-seventh annual session in the Natya Mandir of Sree Yoga-praetha in Sreedham Mayapur from 5 to 10 P. M. on the 5th of March under presidency of His Divine Grace Paramahansa Paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj. A short account of the proceedings of the meeting will be published

in the next number of the journal. The meeting was attended by a very large number of members and other persons from all parts of the country and was very successful.

Sampradaya Vaibhabacharyya and Bhaktisastrī examinations 4—5 March

The above examinations were duly held in the Temple premises of Sree Chaitanya Math, Sree Itham Mayapur on the 4th and 5th of March respectively.

Bhakti-vijaya Bhaban March 4

His Divine Grace made His formal entry into Bhakti-vijaya Bhaban on the anniversary day of the Advent of the Supreme Lord by the ceremony of congregational chant. This elegant two storeyed house is the offering of Sreepad Sakhi Charan Bhakti-vijaya prabhu for the residence of His Divine Grace. The event was celebrated by the distribution of mahaprasad of every rich variety, on the following day to not less than ten-thousand residents of the adjoining villages.

Removal of Sree Ekayan Math to its own buildings at Hanskhali, March 7

His Divine Grace accompanied by a party of His Grace' prominent followers and admirers paid a visit to Hanskhali and declared the spacious buildings at the place newly purchased from Government as the permanent site of Sree Ekayan Math which was thereby transferred from Krishnagar City to its own buildings at Hansakshetra. A large assemblage of people from the adjoining villages gathered to witness the ceremony.

Propaganda during the month of March In Calcutta

Sripad Sundarananda Vidyavinoda, B. A., lectured on the difference between the views that prevail in the current forms of the Vaishnava religion and those preached by Sriman Mahaprabhu and represented by the activities of the Gaudiya Math at the palatial residence of Srijukta Amalyadhan Adhya, the millionaire Zemindar of Chetla before a distinguished gathering on the 22nd of March from 6-30 to 9-30 P.M. The Samkirtan was led on this occasion by Srijukta Pramode Bhusan Chakravarty Pratna-Vidalankar.

24 Perganas

His Holiness Tridandi Swami Srimad Bhakti Vaibhab Sagar Maharaj expounded the Bhagabat at the residence of Srijut Jiban Krishna Dasadhikari in the village of Ramanathpur and later on at the

Kutchery of the Hon'ble Raja Rishee Case Law C.I.E. in the village of Dhanyaghata.

Pabna

His Holiness Tridandi Swami Srimad Bhakti Vilas Gabhastinemi Maharaj lectured on "The Great Gift of Sri Chaitanya" on the 8th of March from 5 to 8 P.M. at the Town Hall of Pabna City before a gathering of over 400 elites of the town. Srijukta Jahnabi Charan Bhowmik presided. All present expressed their high appreciation of the exposition of the Swamiji.

Midnapur

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj toured through the District of Midnapur delivering public lectures at the following villages—

- 13—15 March at Malpar on Sanatan Dharma (Eternal function).
- 17 March at Naogaon on the religion of pure devotion.
- 20 " at Masumpur on spiritual function (Dharma)
- 23 " at Sitalda on the function (dharma) of householders.
- 28 " at Raichak, exposition of the Bhagabatam.

The great success of the tour was mainly due to the selfless exertions of Srijukta Palu Behari De, Kenaram Samanta, Iswari Chandra Mandal, Bhagabat Das and other devotees.

Hooghly

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj expounded the Lila of the meeting between Sree Rupa and Sanatan from Sri Chaitanya Charitamrita at the village of Rajbalhat in the District of Hooghly in the spacious compound of the Natyamandir belonging to Srijukta Nibaran Chandra Bhar on the 29th of March. Rajbalhat is situated three miles from Tara-Antpur station on the Howrah-Champadanga Light Railway. Tara-Antpur is the Sreepat (place of the performance of intimate service of the Divinity) of Sree Parameswari Thakar, one of the twelve gopals. This function was followed on the 30th by a huge Samkirtan procession through the village and exposition of the career of Sree Prahlad Maharaj from the Bhagabatam. His Holiness Srimad Aprakrita Bhaktisaranga Goswami prabhu delivered a lantern lecture on the principles of pure devotion on the 31st.

Srijukta Gostha Hari Das, Fakir Chandra Bhar and Jahar Lal Bhar promised handsome donations for the furtherance of the devotional activities of the Mission.

To our subscribers and readers

It is a pleasant duty to approach our readers and subscribers on the last day of the year to propose the continuance of the journal for another year, by the method of mutual co-operation. We do not hold the view that we are the instructors of our readers, because such view is opposed to the teachings of the Scriptures and also to the rational principle of natural spiritual subordination to every existing entity that should guide the minutest detail of the conduct of every pure soul.

It is only in so far as this only standard of the truly rational conduct is actually followed in practice by one that he will be in a position to co-operate to that extent either as reader or writer of the spiritual journal. We, therefore, invite our readers to kindly extend to us the privilege of serving them in the spirit of true humility to enable us to gradually pick up by means of the loyal effort to follow the process, eligibility for serving all existing entities without discrimination. This consummation is the one that is proposed to every fettered soul, like myself, by the Supreme Lord Sree Gaurasundar. It is on this common platform of unconditional spiritual service that the infinity of the outstanding issues of suffering humanity have their only rational chance of perfect and real solution.

In view of the fact that it has not been possible for us to make up our

arrears in the matter of the regular appearance of the journal during the year just elapsed we have decided to issue a combined number for May and June without increasing the size correspondingly and counting the New Year from July instead of from June, as we have done hitherto. The years of the journal will, therefore, in future run from July to June instead of from June to May. This will not involve any loss to the subscribers as they will have received twelve numbers of the journal for their annual subscription viz., Rs. 3/- only for one complete year.

Subscribers are requested to kindly expedite the remittance of the amount of their annual subscriptions so as to reach the Manager before the end of the first week of July to enable him to post the first Number of the journal of the New Year in proper time. It is our intention in future to post the journal within the first week of the month to which it belongs. Subscribers are, therefore, requested to promptly inform the management of any delay in receipt of the journal beyond the corresponding date of its delivery at destination. Subscribers are also requested to join the service of the journal, if they happen to be convinced of its view-point, by actively trying to introduce the journal to the circle of their friends and constituents.

THE HARMONIST

OR

SREE SAJJANATOSHANI

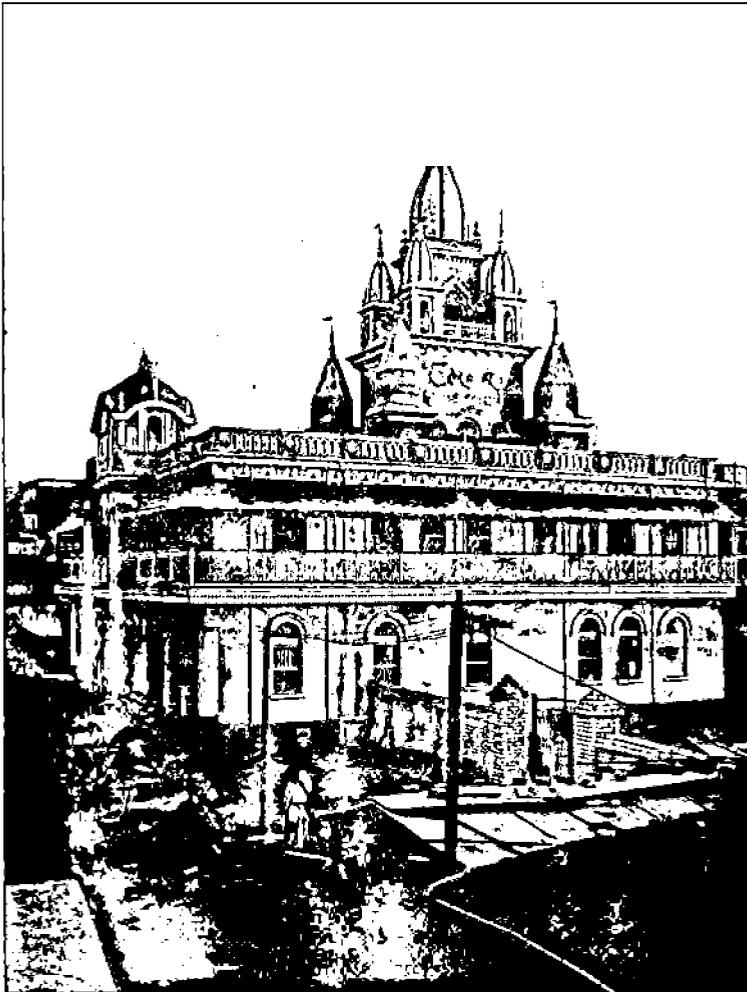
(SHREE GAUR VISHNUPRIYA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

CONTENTS.

<i>Subject</i>	<i>Page</i>
1. Index to Vol. XXVIII	
2. Empiricism versus Religion	353
3. Sreepad Sundarananda	356
4. Presidential Address	358
5. Sree Nrisinghadeva	367
6. The Thirty Seventh Annual session of Sree Sree Nabadwip Dham Pracharini Sabha	371
7. A Talk with a Moulvi	374
8. Sree Sree Chaitanya Bhagabat	378
9. Ourselves	382



Shree Gaudiya Math Temple.

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOI. XXVIII

}

MAY-JUNE 1931, Chaitanya-Era 445

NO. 12.

Empiricism versus Religion

THE empiric propaganda against Religion is strongly entrenched in the secular literatures of the world. The charge of fanaticism is no less applicable to the empiric thinker, of every school, than to the pseudo-religionist who is really an empiricist of a particular stamp. The direct empiric opposition to religion takes a great variety of forms. It is to be remembered that the empiric thinker makes his appeal ultimately to the self-sufficiency of the limited understanding of humanity. This may be called his forte which he is pleased to call by the catch-word 'non-sectarianism.' The

empiricist always prides himself on his absolute freedom from this so-called sectarian bias. 'Look', says he, 'at the sciences that have been built up by the patient allegiance to the truth of the greatest geniuses of the race. Let us be guided by their teaching. The sciences are, no doubt, far from being perfect. They themselves do not claim to be perfect. But neither do they profess to be what they are not. For one thing they never ask us to take anything on trust. They always prove the truth of what they want us to accept. It is for this quality that they are bound (?) to receive the allegiance

of every thoughtful person. Moreover they teach truth that is always verifiable (?) by every one on his own separate (?) account. They teach truth that has always a universal application and which is always (?) open to be rectified (?) by the successful rational challenge of every individual. It is no water-tight(?)nook of any unchangeable system into which they want to squeeze the infinite possibilities of our powers of understanding. All these good points, they contend, distinguish the empiric sciences from Religion as that subject has been ordinarily understood in the history of the world.'

There are empiric apologists of Religion who have consciously or unconsciously been playing into the hands of their compatriots of the opposite camp. These religionists have either claimed to be enemies of all rational thinking on the subject of religion or have agreed to convert religion into one of the departments of the empiric sciences. The extreme fanaticism of the opposite school may be inferred from the fact that every concession on the part of these pseudo-religionists has only strengthened the empiric opposition to religion. Such a result was not very difficult to foresee and must have been either actually intended by those who offered such concession or opposition, or might have been deliberately intended only to put

off what was desired by a few years or centuries.

We mean to do neither in this short paper. We know and are fully prepared to admit the propriety of the convinced empiricist making every honest effort to propagate his particular methods and opinions if he thinks them to be really beneficial for humanity. But we are not equally prepared to admit that he possesses the same toleration for the methods and doctrines of Religion which he rightly or wrongly demands for his own views. He has been taught to suspect the bonafide of the rationale of the point of view of all revealed Religion. He has sought to find a mischievous plea for entertaining such suspicion in the fanatical and compromising attitudes of the pseudo-religionist towards his own position. We say that this kind of suspicion and the virulent propaganda based on such wrong suspicion that is being carried on against Religion itself by an influential section of the responsible leaders of empiric thought all over the world, deserve the severest condemnation on the very principle of rational toleration of all hostile opinion claimed by the empiricists themselves as their greatest virtue and monopoly.

Let us illustrate our position by a concrete example. Objection was openly taken to the introduction of this Journal to the reading-room of the professors

of a certain educational institution on the ground that no one should on principle lend any countenance to a denominational paper which professes to carry on propaganda of a particular sect. This motion was not moved to a division for reasons of civility and was not also probably on the whole well received. But it nevertheless shows the bias against religion being regarded as a proper subject for the serious consideration of everybody, as capable of being seriously entertained by responsible empiric thinkers. If the empiricist really wants to be true to his own logic he should be genuinely prepared to give his unbiased hearing to the exponents of Religion on a footing of strict equality with the exponent of empiric science. He should not allow himself to be put down by the fanaticism or insincere dodges of either prejudiced scientists or pseudo-religionists, of any school or community.

The above is only symptomatic of a tacit propaganda behind the back. We are always prepared to meet any open rational objection by a reasoned elucidation of our position. What we are troubled about is not direct opposition but indifference due to hasty prejudice. The literature of the day is devoid of any serious thought for the true Religion which alone is able to supply the real need of our souls. This self-satisfied secular taste has grown to

such inordinate lengths especially in our schools and colleges that Religion has been banned by almost common consent to shift by itself. If secular pedantry cannot be expected to provide for Religion being taught or considered in the public places of popular education under the plea of giving a wide berth to sectarian controversy, may not the people insist on at least the free admission of an adequate body of healthy literature on this all-important subject to which every body especially the unsophisticated students, should have easy access? We wish that this should be provided out of the public funds in the spirit of a wide toleration to enable both students and teachers to arrive at a rational state of opinion on the subject.

This is not demanding too much when it is borne in mind that the propaganda of the opposition camp is being mechanically supported on a scale of gigantic magnificence at the public cost. We do not want to shut the door of our public schools to any religious sect or opinion for banishing the subject of religion. The comparative point of view in our opinion is all-important also in the proper understanding of the problems of Religion. The educational institutions of the people should secure an impartial hearing for every school of opinion on principle and this should be practicable

at a very small pecuniary outlay. The Colleges which stand for culture as culture, cannot be pardoned if they choose deliberately to follow the narrow and irrational policy of exclusion under no tenable plea.

The study of Religion should be raised to the dignity of that of a subject that concerns the whole of humanity and not merely any particular section of the same. No opposition on the part of fanatics of any camp should be

allowed to stand in the way of providing for this higher comparative study of the problem of Religion in the truly catholic spirit. Such an arrangement will be welcomed by the leading exponents of all the principal religions so far as can be gathered from their published views. The Harmonist also hopes for a place in one corner of the hospitable reading-table of every rationally conducted public seminary.

Sreepad Sundarananda

THERE have been many persons who have gained the undoubtedly rare distinction of being successful authors. There is also no manner of doubt that more persons will yet gain the same enviable distinction in the times to come. Many undoubtedly great philosophers have already given us their brilliant expositions of the philosophy of Nescience conceived by the empiricists. More commanding intellects will undoubtedly gain further world-wide renown by offering even more brilliant expositions of the subject on the same lines in the long Ages still unborn. There have similarly been, and will be, an unending series of geniuses giving the empiric exposition of the system of Differentiated Absolute

(Tattvavada). Many have achieved, and more will achieve, the great distinction that is rightly due to the successful orator. Many have already attained and more will yet attain the sterling quality of sincerity. Many have earned and many more will yet earn the priceless eligibility for the service of the Guru.

From some time past there has been visible on the horizon of the Gaudiya firmament a shining star who combines in his single personality, before our very eyes, the amazing distinction of having been successful as an author, orator, an excellent judge of the comparative merits of the schools of empiric nescience and differentiated absolute of possessing a developed aesthetic

knowledge and high tact in the artless service of Hari, Guru and Vaishnavas. Such an event is a very rare occurrence in this world.

Have the contemporaneous critics and reviewers had occasion of keeping due watch of this notable fact? If they have they must have been led to realise that there is great need for the appearance of such a desired luminary in the dark firmament of the present Age full of the blindest ignorance of the only Truth.

What a curious medley of speculations is being allowed now-a-days to pass unchallenged as devotional literature! Neither is there the least want of any amount and degree of filthy simulated madness that is allowed to parade itself under the much enduring designation of Vaishnava Philosophy,—of the very worst variety of literature that is bringing down unmeasured corruption into the society in the name of aesthetics!

Has the reader had occasion to give his serious thought to that gladdening point of pure light who has been shedding, during these several years, his penetrating radiance, so amply promotive of the peace of the conscience of all sincere seekers of the Truth, for dissipating once for all the thousand and one of these most pernicious influences?

The readers of the Bengali religious Weekly which bears the name of the

Gaudiya and which is being published these nine years from the Gaudiya Math of Calcutta, must have been following with breathless interest the highly instructive movements of this peerless disc of serving light.

In this connection we feel it to be our duty to invite the special attention of our readers to the fact that it is never possible for a hireling to be a writer who deserves to be heard on the score of the possession of any real worth. It is never possible for a person, who is subject to the temptations of the world to be impartial. No one who is bent upon advertising his own greatness by artificial diligence, can be an unbiased Truth-serving literature. If one intends deliberately to cherish wrong selfish interests and is led by consequent inevitable inflation of silly vanity to learn to perform the wildest antics on the stage of this subsidising world, there is no longer any chance of the Truth being uttered by him with the perfect fearlessness that is his due. By freeing himself wholly from the fatal grip of all these temptations the unprecedented opportunity of being engaged in the true function of the soul that the Editor of the Gaudiya, Sripad Sundarananda Vidyavinode, has been affording to the readers of the Bengali Literature by his own personal example of undeviating devotion to the Truth, must indeed be pronounced as being without a parallel.

The straightforwardness and intense desire of benefiting others of this unpurchased literature and philosopher will be brought home to every reader who will go through the illuminating pages of the thirty-eighth number of the Gaudiya of the ninth year just published. We cherish the hope that the path that is to be followed in the future by other preachers and workers of the Gaudiya Math will be settled in pursuance of that trod by Sreepad Sudarananda. Sincerity of disposition makes its appearance as a matter of course if one can have regard for the Truth. Uncultured bullies failing to understand the unmixed goodness of the genuine devotee mistake impartiality for ruffianliness. There is

not an iota of hope for the enrichment of the Gaudiya literature by the labours of an infinite array of the heroes who dedicate themselves to immoral activities. It is comparatively easy to find hundreds and thousands of heroes of good and bad worldly activity. But the chanter of Hari is very very rare, indeed. If the numerous body of hypocrites with the insatiable aptitude for worldly activity, whose inner conduct is always bound to be different from their external behaviour, betake to reforming their own character by the careful study of the priceless articles of the Gaudiya, they would thereby effect the true well-being of the present Age by being themselves benefited.

Presidential Address at the All-Theistic Conference

THIRD DAY'S SITTING

SUBJECT—Regarding Reference : the categories of object of worship and worshipper : Knowledge of real and non-real entities.

[N. B. The instalment of the Presidential Address published in the December (1930) issue of the Journal, pp. 202-8; is the concluding part of the second day's Address and should be read as such. The second day's Address should therefore be read in three instalments in the following revised order viz., 1st instalment published in January '31, 2nd in February '31, 3rd in December '30.]

'Will Sree Chaitanya once more appear within the scope of my vision,

even He Who is the constant Object of worship, possessed of the Human Form, bowed to by many felicitous speakers such as Shiva, Brahma, and others engaged in instructing His devotees in the activity of His own intimate service?'

There is a function which is called 'Upanayana' (bringing near). We come to learn from the words of the Sruti that the birth of a man is three fold, viz., (1) seminal birth, (2) by

Gayatri, (3) by initiation. The seminal birth comes first in order of time, from the mother's womb. Then comes the second birth on the attainment of purification by the *Gayatri-mantram*. The next birth is brought about on receiving Spiritual enlightenment (*diksha*). We obtain a body from the mother's womb by vital fluid from the father. This is our first birth. The body that we get by this process is one kind of body. The second kind of body is that which is born by the union of the *Acharyya* as father and the *Gayatri* as mother at the time of our investiture with the Holy thread. Then the *Acharyya*-father binds us with the thread of Sacrifice for the purpose of introducing us to the study of the Vedas by means of the *Mantras*, 'I will lead thee into the presence of the Veda etc.', the birth to which we are thereby subjected in the home of the *Acharyya*, is our second birth. The ceremony of tying the Sacrificial thread does not import that thereby the physical body may be preserved but that the *Veda* or true Knowledge may be gained by its means. Our third birth takes place on the occasion of the ceremony of imparting spiritual enlightenment by initiation into performance of worship (*Yajna*).

This is spiritual birth proper by attainment of enlightenment. The function of the body born of the ceremony of imparting enlightenment

is performance of Divine worship (*Yajna*) or '*upasana*' which latter means 'to live in close proximity' this being the etymological meaning of the word '*upasana*'. The performance of *yajna* or *upasana* is the function that has to be practised subsequent to receiving spiritual enlightenment (*diksha*). The function which we perform on appearing in the presence of the Holy Form of real Knowledge (*Veda*) is termed *upasana*. The Person in Whose presence we dwell on gaining access to His proximity is the Object of *upasana* (*upasya*). He is the Veda-Person, Lord of *Yajna*, Vishnu. The function for the performance of which we dwell with Him is *upasana* or worship which is also *Yajna* or sacrifice.

The prescribed method of *Yajna* is different for the different Cycles (*Yugas*). For the Satya *Yuga*—when virtue is fully prevalent—the method prescribed is that of meditation (*dhyana*). In the Treta Age—when the prevalence of virtue has decreased by one quarter—the *Yajna* is of the form of sacrifice by fire (*makha*). In the Dwapara Age when *dharma* has decreased by one half it is of the form of ministering to the person of Godhead as a servant attends to his master's needs (*paricharyya*). In the *Kali Yuga* when virtue has gone under to the proportion of three quarters the *yajna* has the form of preaching or *kirtana*. In this Iron Age virtue is

totally on its last legs and in consequence the other methods have no chance of success.

The code of scriptural regulations known as the Veda has come down to this world as *Sruti* (that which has been heard) from preaching (*kirtan*) as its source. The present is the Age of controversy (*kalikala*). In this Age whatever proposition may happen to be put forward forthwith provokes active discussion of its pros and cons and raises a storm of reasoned opposition. The chanting or preaching of Hari is the only Scriptural method (*Srauta pantha*). That absolutely consistent expounder of the Sruti, Srimat Purnaprajna Madhvacharyya, in his commentary on the Mundakopanishada quotes the following words of the Narayana Sambhita:—"In the Dwapara Age Vishnu is worshipped by all people by the method laid down in the Pancharatra (division of the Scriptures treating of their *rational*). In the present controversial Age (Kali yuga) the Supreme Lord Hari is worshipped by means of His Name alone."

It is needful to consider about the Object of our worship. If we obtain access to the presence (*upasana*) of any inanimate object or happen to be situated in its vicinity we are thereby induced to put it to some use or in other words, to the attempt to extract some service to ourselves from it. But

the entity that happens to be self-conscious is necessarily also a free agent. If I make the attempt to get up his shoulders he is apt to offer his opposition to such activity. We have no power at all whereby we can put to our own service One Who is fully self-consciousness and therefore, fully free. On the contrary it is we who find ourselves irresistably put to His own service. The current Utilitarian theory is always busy to find a use for every thing, for the natural current of the flowing river, for the free air of the atmosphere, for the falls of the Niagara. But we cannot employ any self-conscious entity least of all, the fully Self-conscious and fully free Entity—in the same way in our service. He never submits to us

During our sojourn into this world the consideration viz., that other objects may serve our pleasure—that we may become the worshipped has come to prevail. Is the show of service that we display in the garb of worshippers towards other entities of this world, possessed of a mixed quality or unalloyed purity? The generations of the Rishis practised sacrifices, meditations, (*yajnas*, *dhyanas*) etc. They never entertained the judgment that they are eligible to receive the service of others. They offered their services to their *Devatas*. In the portions of the Veda treating of worship (*upasana*) we find them making use of the following *mantra* (which saves from

thraldom to the mind) in their hymn of praise of the gods.

'Thou, fire (i.e. Vishnu), may Thou lead us unto the treasure of the supreme desideratum (paramartha) by the good path. Bright one, may Thou lead us in unison with the movement of the whole cosmos and by the method of the knowledge fully directed to Thyself. May thou destroy all our sins in the forms of nescience and insincerity. We bow to Thee time and again'. They praise the gods by means of this and other similar hymns. They consider these hymns as the constituent limbs of the acts of *upasana* (lit.abiding in the presence of the object of worship). The proof of these statements has been most clearly preserved in the oldest Vedic history. The Rishis did not regard themselves as objects of worship. They were worshippers of the Devatas. This disposes of the allegation that the process which bears the name of *upasana* is a comparatively modern innovation. The method that is approved by the school of pure knowledge or exclusive Monism is that the proper object of life is to merge in the Brahman. It is found to be the historical fact that in times long before the origin of the method of the attempt to merge in the Divinity the desire for service for *upasana* was the only spiritual impulse which existed among all people while their disposition retained its natural, primitive simplicity.

Now-a-days in this Age which is so inordinately fond of discordant controversy (Kaliyuga), the opinion which is opposed to History has become fashionable that the method of Spiritual activity of the form of *upasana*, is of recent origin. Such a view is altogether erroneous. Wheresoever the function of consciousness has been found to exist the tradition of *upasana* is also seen to have prevailed from the very beginning of history. Brahman or the Entity of real Knowledge (Veda) the real Truth, first manifested Himself in the heart of Brahma, the first progenitor of all animated beings of this world.

The Rishis and the Devatas are the offsprings of Brahma. The Devatas possess the quality of self-effulgence in a boundless measure. It is for this reason that the Rishis served the Devatas with infinite devotion. This relationship of the worshipper with the worshipped must have always subsisted between the Rishis and the Devatas.

We also notice that in the first dawn of our consciousness as well as in the beginning of our cultured state or intellectualism that service or *upasana* is the universal natural impulse. In the subsequent periods if we carefully consider the diverse forms of religion also in the pre-historic Ages, we find that the impulse of service is always spontaneous in human nature.

It is in this Age of Discord that there has arisen such an amount of disputation on this subject. The reason is that we are now-a-days unhesitatingly occupied in the engrossing task of trying to lord it over one another. The Utilitarian theory has undergone its due expansion and is aspiring to yoke everything into our so-called service. We spare no manner of close endeavour (*upasana*)—every one of us does it to the best of his power—to become the recipients of service (*upasana*). This familiar process known as barter made its appearance with the beginning of civilization. If I perform some service for another he pays me its value. Men are thus placed towards one another in relation of servant and master. In this world we possess different sense organs to the number of eleven for doing service viz., the eye, ear, nose, tongue, skin, speech, hand, anus, leg, generative organ and mind. By means of these instruments we adjust our respective occupations as towards one another. One thus becomes the master of another who in his turn becomes his servant or subordinate. One occupies a high the other a low position. One is engaged in rendering obedient service to another.

Every human being—all animated, all conscious and non-conscious entities—are thus located in the system of the threefold relationship of worshipper, worship and object of worship. Each

entity is related to another as servant and master. Wherever we find more than one or many entities each of them is seen to be engaged in ministering to the wants of another. We observe this process called '*upasana*' in constant operation in both animate and inanimate worlds and yet we are anxious to establish the view that the Reality is absolutely devoid of all distinctive features and to congratulate ourselves on possessing sound judgment and wonderful power of argument, by which we are enabled to reach such a grand conclusion. If the knowledge that is devoid of all distinctive features be the object of my worship, the endeavour which I put forward for the purpose of serving such object is itself the process of my specific kind of worship.

The person who is engaged in the quest of the Undifferentiated Brahman says that at the point where the three separate lines of consideration of knower, object of knowledge and knowledge merge into one indivisible activity (?) of cognition, the logical limit of the cognitive process itself is reached. 'Let the diversity end. One is observing, another is showing himself to his observer. Let the functions of both cease'. Such a consummation is called the desirable state of non-activity. If the observer of the light and the process of observing the light could be extinguished it is supposed that such

an event could free us from the necessity of worship (*upasana*), rescue us from the grip of the process of the triple texture. We are in the midst of, we are engaged in the performance of, certain forms of activity. If this process is destroyed we are disposed to imagine that the principle of activity itself is thereby eliminated.

We are located on the marginal line forming the boundary between this perishable world and the realm of the Absolute (*Vaikuntha*). All speculations involving any reference to the phenomenal world will cease if we could reach the marginal line. So long as we happen to be engaged in the quest of the principle of non-cognition we are led to think that we might escape the clutches of our evil lot on the cessation of the separate existence of object of knowledge, act of knowledge and knower. The goal to which such a proposition leads is devoid of both categories, there being no reference either to the phenomenal world or to the realm of the Absolute in such goal. The composite position of knower, knowledge and object of knowledge is evolved from the marginal power. It forms one of the perishable divisions of the Reality. In the marginal position we engage in diverse activities and are enabled thereby to experience the existence of the worshipper, worshipped and act of worship. All of these are,

also not one but many. In common parlance we say that one cannot serve many masters. When we try to serve the entities of this world we find ourselves committed by such endeavours to the slavery of lust, anger, greed, infatuation, vanity, malice etc. If the object of worship, the act of worship and the worshipper merge into one category a condition of intense maliciousness is found to prevail as the sequel of such consummation which exist only in one's imagination.

Those who possess sound judgment declare that the activity of service has prevailed at all periods in the history of the world. Every object is always found to be closely bound to every other object by the relationship of servant and master. If any entity adopts on its own account the role of master it thereby falls into the evil condition of such activity.

Should we be worshippers or worshipped? There is a certain sect which is called "*Baul*" or insane. The *Baul* says, "I am enjoyer. This home is for my enjoyment. This tenement is meant to serve myself". There are two kinds of *Bauls*, householder *Bauls* and recluse *Bauls*. A number of *Bauls* renounce the world. They, however, put on the garb of Krishna for the exclusive purpose of enjoying the world. They intent to become Krishna in right earnest. Their point of view is that all other persons

should place themselves body and soul at their entire disposal.

Sree Gaursundar does not endorse the validity of such opinions. He says that the undifferentiated monistic view cannot be considered as the real meaning of the Vedanta or of the Veda. He says that there are found three kinds of propositions in the Veda viz., those regarding the nature of relationship, those regarding the practice of relationship and those regarding the object of such endeavour. These different groups cannot be made to lose their distinctive specifications. Mahaprabhu tells us of the process of the Evolution of power. He does not advocate any process of mere confusion of one thing for another (*Vivarta*) as the explanation of the principle of evil.

The good old Vaishnava Acharyya-pada Sree Madhwa says, "Vishnu Himself is the Ultimate Real Substantive Entity." The seeker of the undifferentiated Brahman maintains that the featureless Great One (Brahman) is the ultimate Principal. But this last is a proposition that can be put forward only by those who are themselves in the conditioned state. In the state of freedom such consideration automatically ceases to be entertained. The Entity Who is the source of every thing, is Vishnu. The transcendental quality of surpassing everything is in Vishnu. All beauty has its source of

existence in Vishnu. We also notice in the formula (mantram) that saves from the plight of mental speculation, that we have to utter at all time, that in the pure state and in the state of defilement, in all conditions, he who recollects the Possessor of the Lotus Eyes (Vishnu) is pure both internally and externally.

One is higher than another in proportion as his conduct is more in conformity with the requirements of the spiritual standard. The Brahmana is the highest of all the *Varnas* for the reason that he has learnt to behave properly from the Acharyya i. e. one who practices the function of the soul and establishes others in the same. The Kshatriyas (military class) are the protectors of mundane society. They devote themselves exclusively to politics. Those who have similarly to busy themselves very much about knowledge of the Brahman and worship of Godhead, have also very little time to spare for other kinds of activities.

The life of the Brahmana is that of the beggar. It is the duty of society to serve, to help, those whose sole profession is to cultivate the knowledge of the Brahman. The Brahmanas also should obtain what they require by the method of begging. If there is left any surplus on their hands over and above what they

require for their own use they should give it away to others as free gift. They must not accumulate anything as a provision. That function belongs to the Kshatriyas.

In many places, as for instance in the Government census operations, the whole body of destitute beggars have been put into one class with the *sadhus*. If the ordinary beggar who is in want of necessaries be regarded as identical with the Tridandi or Sadhu Bhikshu of the Bhagabatam the true position is reversed.

The Vagrancy Act is not applicable to the bona fide itinerant preacher viz., the Tridandi Bhikshu. If the seeker of the knowledge of the Brahman has to find much time for getting his food and clothing the margin of time left to him for finding the knowledge of the Brahman is unduly curtailed. It is for this reason that Manu has said that the whole world belongs to the Brahmana as its proprietor. This is perfectly true. Those who worship Godhead accept what they require at any time by the method of meeting only the requirement of the moment. They entertain no anxiety on this account. The society is under obligation to provide them with neither more nor less than what is necessary for their cultivation of the knowledge of the Brahman. The society which does not place itself under the guidance of

those who possess the knowledge of the Brahman (Brahmanas) will sink down, to the uttermost depths of difficulties.

The Brahmana, the Kshatriya and the Vaisya are the proper objects of worship of the Sudra. If in this world any one is disposed to entertain any principle of superiority he must go by this rule. He who does not seek for the Entity Who is the object of quest of the Brahmana, is landed into the thousand and one futile topics of this world, that are absolutely different from the quest of the Brahman.

“The four Varnas with the Ashramas sprang separate from the Face, the Hands, the Thighs, and the Feet of the Supreme Purusha (Indweller). He who does not serve or fail to render due respect to the Purusha Who is the Lord Himself and the source of all souls loses and falls from his possession.”

The Face of the Purusha is the highest of all His Limbs, His Hands are next below His Face in the order of excellence. His Thighs are lower than His Hands and His Feet are lower still. In other words, there is gradation of descent from the higher to the lower, from the Face to the lower portions of the Form of the Purusha. In like manner the Brahmana is the best of all; the Kshatriya is next lower; the Vaishya is lower than the Kshatriya; and the Sudra is the lowest

of all. The face is the best of all limbs. In the face are placed the brain, the seat of intelligence, and the mouth, the seat of speech (*Kirtan*). That Brahamana who devotes all his time to the chanting of the best of Purushas viz., Vishnu, the Source from Whom he has sprung, alone is properly Vaishnava. The head performs the functions of judging and deciding. The Brahamana who is the brain of the society controls all activities of the hands and thighs of the social body. It is the brain, the Brahmna, who tells the feet in what manner they should move. He tells them where to go and where not to go. It is the Brahmna who tells them to walk on the plane of Krishna in the eternal realm. "It is the function of the house-holder, the husband to betake himself to his wife at the due season. But My worship is obligatory on all."

If the community of the recluse *Bauls* demand, "We will indulge in the unchecked gratification of our senses by putting on the garb of Krishna, or if the *Baul* who is addicted to domesticity, think, 'I will enjoy the pleasures of my home, it may be asked how long it would be possible for a servant who belongs to this external world, by his own admission to continue in such service? If the Brahmna do not serve the Supreme Lord who is the source of all souls, if he

do not serve Him Whose eternal servant he is by his proper nature, he gradually sinks lower in the scale of his function, suffering successive degradation into the respective conditions of Kshatriya, Vaishya, Sulra, Antyaja, Mlechha and others.

There is a certain class of persons who are devoid of ordinary common sense, who say, "The function of the servant of this world is the worst of all. We have, therefore, no intention of practising any similar function in the next world. We intend to be masters, to be objects of worship." As if the transcendental realm is full of unwholesomeness, is tortured by the triple quality, as is the case with this world! If one is ignorant of the true meaning of "Vaikuntha" one is liable to fall into this kind of poverty of judgment. He is apt to attribute and imagine the existence of the unwholesomeness of the perverted reflected image to the undisturbed substantive entity itself. Into that realm where there is no principle of limitation, no question of evil, where there is only unmixed good, it is not our duty to carry from here any thing that is productive of evil. The sun is a self-revealing entity. It is not necessary to carry any lamp to the sun.

There is popular tale to this effect. A certain boatman was troubled by the idea that the operation of pulling

at the cord for towing his boat was a miserable job involving great hardships, in as much as it required him to trudge painfully along most uneven ground over thorns and brambles which often stuck into the bare soles of his feet. Therefore, if he could manage to get rich by some how he would be in a position to tug at his cord by bestriding quilts and mattresses which he would take care to spread over either banks of the river. The boat-man of the story was so foolish that he intended to carry all the miserable affairs of his poverty-stricken state into the condition of affluence. The consideration, that if he could get rich it might not be necessary for him to tug at the cord at all, would not penetrate his foolish pate. Those persons who are bent on journeying to the transcendental realm laden with all the superstitions and mat judgment

of this world, who are anxious to export their sense-ridden logic to the transcendental realm, who choose to imagine that in the realm that lies beyond this world there can be any scope for the unavoidable slave mentality of this world or any form of service which is in any way characterised by the factors of unwholesomeness of this world, are fully as stupid as the foolish boat-man of the story. The function of the servant that prevails in the realm of the Absolute—the servitude of the soul in the state of freedom from the fetters of material bondage—is the natural condition of the soul i. e. perfect subordination to his own proper nature (*swadhinata*). By such servitude even Unconquerable Godhead Himself is subdued—the Supreme Lord of all lords is purchased.

(*to be continued*)

Sree Nrisinghadeva

The Manifestations of Vishnu cannot be numbered. Each of them has distinctive Functions which should not be confounded with those of the Others. None of Them must be supposed to be inferior or superior to Another. None of Them is less than Divine. There is no applicability of the principle of

disruptive divisibility either of Function or of Personality to Vishnu or in regard to His Divine constituents. Those, therefore, who choosé to display any want, or discrimination in the degree, of regard towards any of the Manifestations of the Divinity, commit a grave offence and display utter ignorance of the real

Nature of the Divinity by confounding Him with a narrow fiction of their depraved imaginations.

It is, however, no offence to recognize the distinctive nature of the Personality and Functions of the different Divine Manifestations. The view that there can be no distinctiveness in Godhead as regards either activity or personality ignores the absolute Nature of the Divinity who comprehends, both individually as well as collectively, every entity and, at the same time, maintains His Absolute aloofness from all of them in His Own Proper Personality and his infinite plenary and secondary Manifestations.

As a matter of fact it is only the unreserved serving aptitude of the perfectly pure soul that is eligible to function on the plane of the Absolute without being troubled by disruptive discriminations on the one hand and denial of all distinctiveness of the Divine Function on the other.

Sree Nrisinghadeva performs the Divine Function of protecting the Devotee of Godhead and punishing his persecutors. This Function is performed in a way that is wholly incomprehensible to the expectations of the persecutors themselves. In their confusion those who happen to undergo the Divine punishment are only impressed with the most terrible form of an unintelligible manifestation. The

devotee is privileged to find the true and perfectly benign nature of the process and of the Personality of the Punisher. This Function as well as this distinctive Divine Personality are not a passing affair. Both of them are eternal and there is a specific realm where Sri Nrisinghadeva is eternally served by His devotees.

Sree Nrisinghadeva graciously made His Appearance in this world, that is to say to the actual view of unbelievers, at a very early stage in the evolution of the theistic consciousness of the human race. He has been described as the fourth of the Avatars of Vishnu. He appeared as the protector of the great devotee of Godhead, Sree Prahlad Maharaj from the persecutions of his demon-father Hiranyakashipu who was slain by Sree Nrisinghadeva.

The beginning of devotion is attended by the manifestation of the causeless mercy of Sree Nrisinghadeva exemplified in the conduct of Sree Prahlad Maharaj. The boy Prahlada is perfectly fearless and is distinguished by the quality of speaking the truth under all circumstances from his very childhood. He does not brag of his bravery. Such bragging would be hypocrisy for one who is perfectly aware that he is the protected of the Lord. He is only anxious to act up to his great opportunity of preaching the unalloyed truth in the most uncon-

genial circumstances humanly conceivable in the only manner in which it will command attention viz. by the direct method of blunt unconcern for personal consequences.

The martyr for religion is one of the trite characters, who has been unduly lauded to the skies by persons who have no idea of true devotion. It is time that the so-called martyr for religion need go out of the theistic literature of the world for good. Let there be martyrs for all other causes. But religion does not require any martyrs or any sacrifice on the part of any person. This is so for the simple reason that he is the only person who is in a position to understand that every thing in the scheme of Providence is a contrivance for his protection.

A child can be infinitely more fearless, and naturally, than the bravest warriors and heroes of this world, if he obtains the mercy of Sri Nrisinghadeva. It is not altogether inconceivable to admit the possibility of the eternal existence of a happy realm where this mercy is enjoyed by every one of its denizens. It is also perfectly admissible that such a state of things would be incompatible with one of the interests that we are so anxious to promote (?) by our futile efforts. But it is not given to our poor understanding to apprehend how such conduct would be feasible on this mundane plane. The conduct of

Prahlada would seem to be opposed to all our most cherished interests and the methods intended for securing them. It is likely to be voted as chimerical and mischievous and there is every possibility of its turning out a real nuisance if the attempt to imitate the conduct of Prahlada is made by a person who has no access to the plane of Divine service.

But it would not be less foolish to pay no heed to the teachings of Sri Prahlada Maharaj on the ground that it is not applicable to a hypocrite like myself. It would be both foolish and wicked to condemn the conduct of a pure devotee of Sri Nrisinghadeva, for the deliberate failures of fettered souls. This argument will not of course help to establish the claim of any particular individual to the status of a pure devotee of Sri Nrisinghadeva. The pure devotee is a substantive reality in the only sense of that term. His existence cannot be challenged any more than the existence of a piece of stone. Nay the existence of the devotee is rightly claimed to be the substantive reality itself of which the mundane stone is only a perverted reflection. The function of the devotee is also correspondingly more real than any form of mundane activity and is, therefore, not obstructible by any so-called adverse mundane circumstance. As a matter of fact there can be no adverse

circumstance on the plane of the spiritual function.

There are persons who may be disposed to assent to the principle of the above facts but who withhold their complete consent to the point of personal participation in the ritualistic worship of Sri Nrisinghadeva as laid down in the Scriptures. This objection to ritual takes one of two forms. The objection may be either to mechanicality, or to the form of concrete external symbols as representing the object or offerings of worship. Those who are disposed to confound the Holy form of the Divinity revealed to our view by the *sadhus* in pursuance of the Scriptures, with idols made by man, may be regarded as opposed to all worship on principle. Because the charge will be brought against all forms of worship if one is definitely disposed to be sceptical regarding the possibility of revelation. This would be also opposed to the rational principle itself and one may be pardoned if one refuses to consider further the opposition of such irrational atheists.

The objection of mechanicality deserves the most careful consideration at the hands of all persons who are not prepared to be deprived of the proper use of their rational faculty. The whole issue of genuineness of worship depends practically on the personality of the

worshipper. It is our contention based on Shastric as well as rationalistic considerations that unless the worshipper has access to the transcendental plane no genuine worship of the Absolute person is possible. The *sadhu* is such a person. The *sadhu* is identical with the individual soul in the natural state of perfect freedom from the domination of the limiting power. It is the possible way the only and paramount, duty of every person to seek to attain to the purely spiritual state. This is a duty which every individual owes to his own proper self. This state of free spiritual existence is not attainable by any method devised by the limited understanding of man, as it is at present. He, therefore, requires help from a transcendental source. The genuine *sadhu* is such a source. He alone can, therefore, devise any system of genuine worship for the conditioned soul. This help is also in accordance with the teachings of the Scriptures.

If we try to follow the Scriptures by our own limited and fallible understanding we are bound to be turned into either an irrational fanatic or an irrational sceptic or a malicious atheist. But neither can any of us avoid the duty of following the Scriptures under the absolute guidance of real *sadhus* without turning into the enemies of pure devotees like Sri

Prahlada Maharaj, and being killed by the offence of persecuting His servants
Sri Nrisinghadeva in consequence of for their beneficent activities.

The Thirty-seventh Annual Session of Shree Shree Nabadwip Dham Pracharini Sabha.

(HELD AT THE NATYAMANDIR OF MAHAYOGAPEETHA OF SREEDHAM
MAYAPUR ON MARCH 5, 1931).

ON the proposal of Pandit Kaviraj Srijukta Srichindra Chandra Chakravarty Sudarsan-Vachaspati Kavya-Vyakarana-Sankhya Vedanta-Saradarshana-Tirtha, seconded by Rai Sahib Sreejukta Akshay Kumar Gupta, Paramahansa Paribrajakacharya Shree Shreemad Bhakti Sidhanta Saraswati Goswami Maharaj was unanimously elected president and was pleased to grace the chair. This was followed by a *Kirtan*-song sung by Sripad Ananta Vasudev Para-vidyabhusan, B. A. The piece selected was a composition of Thakur Bhaktivinode (কবে হবে বল সে দিন আগার...). The President then read a telegraphic message from the Secretary of the Sabha, Rajarshi Kumar Saradindu Narayan Rai Vedantabhusan, M.A., Prajna, regretting his inability to be present at the meeting of the Sabha. The President

thereupon requested Sripad Sundarananda Vidyavinode to read the report of the last session of the Sabha in the unavoidable absence of the Secretary. The report was duly read and adopted. On the proposal of His Holiness Shreemad Bhakti Vivek Bharati Maharaj, seconded by Sreejukta Biraj Mohan Dey, Bhaktibhusan, proprietor of the Dacca Monomohan Press, the following gentlemen were unanimously elected additional members of the executive Committee of Sridham Pracharini Sabha, viz. :—(1) Srijukta Advaita Prasad Dey, M.A., B.L., retired Sub-Judge, (2) Srijukta Ganesh Chandra De, retired Superintendent of Industries settled at Allahbad, (3) Sripad Haripada Mandal, B. Sc. Demonstrator of Physics, A.M. College, Mymensingh, (4) Sreejukta Balkissen Khemka of Calcutta (5) Sreejukta

Jitendra Nath Mukhopadhyaya of Dacca and (6) Sreejukta Nibaran Chandra Bhar, Merchant of Calcutta. On a motion from the Chair the Sabha expressed its sense of severance from their edifying association at the departure from this world of the following friends who had been working strenuously for the fulfilment of the Heart's desire of Sree Gauranga. viz.:— (1) Sresthyarya Sreela Jagabandhu Bhaktiranjana (2) Sreepad Kalibairi Vedantabhusan, (3) Brahmachari Sree Trailokya Nath, (4) Brahmachary Sree Radhakanta, (5) Dasadhikari Sree Abhayacharanarabinda, (6) Krishnakanti Babaji.

The following gentlemen were formally thanked on behalf of the Sabha for their loyal services rendered during the year under report for ministering to the pleasure of Sree Gauranga :—Acharyapad Kunja Behari Vidyabhusan ; Tridandiswami Bhakti Hridaya Bon Maharaj ; Sreepad Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami, Bhaktisastri ; Sreejukta Sakhi Charan Roy Bhaktibijoy ; Srijukta Birajmohan Dey Bhaktibhusan ; the two widows of Sresthyarya Jagabandhu Bhaktiranjana ; Professor Sripad Narayandas Bhaktisastri Bhaktisudhakar, M. A. ; Professor Sreepad Jadubar Bhaktisastri M.A., B.L. ; Sripad Paramananda Brahmachari Sampradaya Vaibhavacharya Vidyaratna ; Sreejukta

Rashbihari Dasadhikari ; Sreepad Nimananda Sebatirtha, Bhaktisastri, B. Ag., B. T. ; Srijukta Jagaduddharan Dasadhikary B. A. ; Sripad Narahari Brahmachari ; Brahmachari Sreepad Kirtananandaji ; Brahmachari Sreepad Mahanandaji ; Brahmachari Sreepad Hayagrībaji ; Brahmachari Sreepad Siddhaswarup ; Brahmachari Sreepad Pyari Mohanji ; Sreepad Mukanda Vinode Das Banachari ; Sreepad Nityananda Brajabai ; Sreejukta Jatindra Nath Pal B.A. ; Sreejukta Bipin Bihari Mitra Vidyabhusan ; Sreejukta Pulin Bihari Mitra ; Sreejukta Nibaran Chandra Bhar ; Sreejukta Biraj Mohan De, Bhaktibhusan Srijukta Indra Narayan Chandra of Nirshachati ; Sreejukta Advaita Prosad De, M.A., B.L. ; Srijukta Jatindra Nath Mukhopadhyaya ; Sreejukta Radhabullabh Dasadhikari ; Sreejukta Hemchandra Datta ; Srijukta Monomohan Rai Choudhuri. Zemindar of Baliati, Dacca ; Sreejukta Srimanta Das, Merchant, Calcutta ; Srijukta Jatindra Nath Bose M.A., B.L., M.L.C., Attorney-at-Law ; Dr. Sir Devaprasad Sarbadhikari ; Thakurshahib Tikamsingji of Bijnour ; Srijukta Dwarika Prosadji ; Sreejukta Narendra Nath Ghose ; Sreejukta Shibendra Narayan Singha Rai, Zemindar of Nakashipara, M. R. Ry. P. N. Sankarnarayan Aiyar Avargal B.A., B.L. ; M. R. Ry, C V. Krishna Swami Aiyer Avargal, B.A. M. R. Ry.

Swaminath Aiyar Avargal ; Mr. Harish Chandra Padhi, Engineer, Kurmachal ; Sreejukta Nafar Chandra Pal Choudhuri Bhaktibhusan, Zemindar ; Rai Nagendra Nath Mukherjee Bahadur, Chairman Nadia District Board ; Srijukta Shyama Prasad Bhattacharjee M.A., Dharendra Nath Sen Esq. M. A. of the staff of the Advance ; Maharaj Sir Prodyot Kumar Thakur ; Sreemati Aparna Devi, daughter of Deshbandhu C. R. Das ; Mr. S. N. Mitter, Advocate ; Mr. C. B. Harvard, Dewan Bahadur of the Cochin State ; M. R. Ry the Hon'ble V. S. Subrahmanya Aiyar Avargal, Dewan Bahadur of Trivancore State ; the Hon'ble K. V. Rangaswami Ayyangar, Principal Travancore College ; Kurula Ram Chandraji, Zemindar, Rajmahendri, M.R.Ry. M.V. Subbarao Avargal, Zemindar, Kovvur ; Dr. U. Ram Rao ; Her Highness Maharani Saheba of Mysore ; Lieutenant S. C. Choudhuri ; Sreejukta Radhelal Goswami of Sreedham Brindaban ; Rai Bahadur Sreejukta Ramdeo Chokhani ; Rai Bahadur Sreejukta Rameswar Dudhoola ; Sreejukta Rameswar Das Gendariwalla ; Sreejukta Fulchand Tikmani ; Srijukta Bilas Rai Dalmia ; Sreejukta Balkissen Das Khemka ; Srijukta Sachikanta Ghose, B. A., personal assistant to Income-tax Commissioner ; Rao Saheb Lal Harduari, Zemindar of Shajahanpur ; Rev. Mohanta Maharaj

of Emar Math, Puri ; Sreejukta Gadadhar Ramanuj Das ; Rev. Mahanta Maharaj of Uttarparsha Math, Puri, Sreejukta Govinda Ramanuj Das ; Sreejukta Manomohan Sanyal of Allahabad ; Hon'ble Justice Lal Gopal Mukhopadhyaya of the Allahabad High Court ; Sreejukta Haridhan Ray, Allahabad ; Sreejukta Satish Chandra Bandyapadhyaya, Zemindar of Dehradun ; Seth Srimad Ram Kishoreji ; Sreejukta Pramoda Sundari Devi ; Sreejukta Karunamaya Mukhopadhyaya ; Sreejukta Manomohini Dasi ; Sreejukta Hari Mohan Bhuiya ; Sreejukta Jamini Kanta De ; Sreejukta Kanai Lal Maiti ; Sreejukta Jnanendra Prasad Datta ; Kaviraj Pandit Sreejukta Sachindra Chandra Sudarsan-Vachaspati Saradarshanatirtha ; Sir P.C. Sivaswami Aiyar C.I.E., K. C. I. E. ; His Excellency Lieutenant Colonel the Right Hon'ble Sir George Frederick Stanley, G. C. I. E., C. M. G., Governor of Madras ; Mr. Frederick Wyne Robertson, I. C. S., Divisional Commissioner, Bengal ; Mr. T. C. Ray, District Magistrate, Nadia ; Sreejukta Anadi Ranjan Basu, Deputy Magistrate, Nadia ; Sreejukta Taranath Gupta, S. D. O., Nadia ; Rai Saheb Sreejukta Rangin Lal Ghose, Police Inspector ; Rai Bahadur Sreejukta Satish chandra Mazumdar, D. S.P.

The following gentlemen were awarded the blessings of Sree Gauranga in the shape of Titles, by the President

on behalf of the Sabha in recognition of their services :—

The Title of Vedanta-bhusan was awarded to Kumar Bahadur Rajarshi Rao Saheb Sreejukta Saradindu Narayan Ray, M.A., Prajua of Dinajpur ; the Title of Gauranghrirenu to M.R.Ry P. N. Sankar Narayan Aiyar, B.A., B.L. Avargal of Madras ; the Title of Bhaktibhusan to Sreejukta Biraj Mohan De, proprietor, Monomohan Press, Dacca ; the Title of Bhaktyashrama to Sreejukta Jitendra Nath Mukhopadhyaya of Dacca ; the Title of Kalakovida to Sreejukta Manindra Chandra Acharya.

Medals were awarded to the following persons in recognition of their

skilled service :—

'Sasthi Devi Medal' and books of devotion were awarded to Sreejukta Aparna Devi of Dacca, Faridabad, for standing first in order of merit in an essay competition on the 'relative positions of the *karmin* and *bhakta*.'

Sreejukta Dayamayee Devi of Coochbihar was awarded devotional books as second prize on the result of the above examination.

Professor Sripath Yadubar Das adhikari Bhaktisastri M.A., B.L. was declared as having won the Bhaktivinode Medal for having stood first in order of merit in the Bhaktisastri examination held in 1930.

A Talk with a Maulvi

(Continued from p. 342, April 1931).

Again the Vedic sonhood-conception of Godhead stages love on a still higher pedestal. In all the stages enumerated above love is controlled by fear of punishment and hope of reward. If you do not do what you are commanded to do then you are thrown into the hell or *Dojak* ; and if you do what you are commanded to do, then you are raised to the heaven or *behest*. In the hell

the unbelievers along with stones are made the fuel of the fire. (Ch. II, 24—Quran). In the heaven the believers will have gardens abounding in beautiful rivers, and young girls for their wives. (Ch. II, 25—Quran). These mark the initial stage in the service of Godhead. The real service does not manifest at this stage. Fear of punishment and hope of reward simply keep

the servant on the way. He refrains from doing wrong, and that is all. What little service he attempts to do in this stage is, therefore, as yet hardly spontaneous. And he does so more for his own ease than for the pleasure of his Lord. In Nanda's affection for Krishna there is no self-seeking and there cannot be any self-seeking. The love in this stage is spontaneous, and the element of fear that naturally arises from the idea of greatness of the object of love being entirely absent in this stage, love expresses itself unchecked and fully. Again the father having nothing to fear or hope from his son his service is spontaneous and most disinterested. He takes every care of his Lord, but expects none from Him in return. He must serve Him. It does not matter whether he is put in the hell or in the heaven. He serves Him, that is all. Such complete service is not possible unless the Lord be made to hold a position much inferior to that of His servant. It is a singular triumph for the servant, a singular triumph for love which Godhead, to please His servant, comes down to such a level to accept.

There is one Nanda but also innumerable souls who are privileged to serve Nanda. Whoever attains such a spiritual height is enlightened regarding the real nature of the love of Nanda for his son and is privileged to

experience actual fatherly affection for Krishna without identifying himself with Nanda or Yashoda. There are innumerable persons sharing the love of Nanda for Godhead, as counterparts of Nanda in that spiritual plane which has been designated in our Scriptures as Brajadham. Even here on earth there may be persons who have attained to the sight of Godhead as son of Nanda. Godhead appears before their minds in the figure of the beloved son of Nanda, the beautiful pastoral Lad Krishna.

When Krishna chooses to manifest Himself on earth, He is ever born in the household of Nanda or Vasudeva. But it is a mistake to suppose that He is born in the physical sense of the term. No earthly womb can bear Him. But that He appears to be born is not also mere hallucination. We see what is really a Divine Event. Actually we do not know the ways of Godhead, as they really are and we cannot know them except by His Grace. Being born He is not born in the worldly sense and being born He dies not. In the Geeta Krishna says, 'My Birth and Actions connected therewith are all transcendental. Those who know them what they in reality are come to Me. Fools hold that I was formless but have recently assumed this Form. They do not know that I, in this Form, eternally exist. I simply manifest My Form on this earth. And this I can do.'

Godhead does not come down in the human form only to allow his servants to hold communion with Him. Those who are capable of holding communion with Godhead, will see Him in His Own Form whether He comes down on this earth or remains beyond the ken of mortals in His eternal abode of Vaikuntha. Krishna may also be moving among us in His Own Divine Form yet we may not hold any communion with Him. Not endowed with spiritual sight, we will not know that He, in that form, is fully Divine. So, seeing Him, we see Him not. This is due to *Maya* or the power of illusion that He exercises upon the bound souls.

M.—I say, don't you put some limitations on Him, when you give Him a form and locate Him in a particular place?

I.—On the contrary we bring Him under limitation when we deny Him a form. We can neither give Him a form nor can deny Him any. In both cases we shall be guilty of mental speculation. Godhead is what He is, and not what we want to take Him. If He has a Form we must not deny it, and if He has not, then we must not create any. In the Scriptures He has been revealed with a Form. His is certainly a transcendental Form, made of the same elements of which He is made and unlike our body which is different

from our soul. He and His Form are one, an indivisible whole. Not only He but all the angels that live with Him, have such a form. In the Bible we find, Godhead has created man after His own Image. This shows that Godhead has human Form. But in this Form He is also Omnipresent.

M.—It is very difficult to believe that He appears to His devotees in a particular form. It may be hallucination as well.

I.—It may not also be so. Do you mean to say that Hazrat Muhammad was under hallucination, when He heard Gebriel talking to Him, when he saw 'Nur Elahi' (light of Godhead) and fainted? Were the twelve disciples of Christ under hallucination, when they saw Christ, felt Him, talked with Him after His resurrection? Were Moses, Aaron, Abraham and many others of the Old Testament under hallucination when they heard Godhead talking from a veil of cloud? If Muhammad could see 'Nur Elahi' Nanda and others could see Krishna in the 'Nur Elahi.' If you believe in one place you should believe in another. If ear has heard Him, eye has also seen Him. Of course He is not to be perceived by this eye or this ear. We will have to acquire other eyes and other ears. We must not adopt grapes-are-sour argument in our spiritual investigation.

Again it is not the question of our perceiving Him, but it is the question of His allowing us to perceive Him. We must remain contented with that much perception of Him as much He, out of His overwhelming mercy, allows us to have. Therefore, stop where you are, but do not say, thus far and no farther.

Now with regard to the question of Brahma and Siva sharing in godly virtues, our Scriptures do not set them up as Krishna's equals. They are agents of Him. You also believe in the existence of a host of angels as his agents. Brahma and Siva are nothing but angels possessing varying measures of the Divine Potency. They carry out His mandates, but do not, and cannot initiate a new policy in their respective spheres of activities. The supreme Lord Krishna delegates certain powers to them to enable them to discharge their duties. Those Jivas of one creation who are found spiritually fittest, are appointed as Brahma and Siva in the next creation after dissolution. Then what is the harm of believing in the existence of such a class of Jivas with exceptional abilities to do the will of their Lord? Every one of the angels exercises in a more or less extent, godly powers. Moses, Christ, Muhammad are supposed to have exercised them.

M.—That's a torture upon faith.

I.—Aye, it is so. "We shall go by

faith and not by sight." Verification of spiritual facts is impossible on the material plane of consciousness. On the spiritual plane of consciousness they are seen as they are believed. So long as we are not endowed with spiritual vision, we must accept them as they are represented to us. We would believe what is revealed to us and we would believe what is not revealed to us. Torture on faith is everywhere. If we put up with it in one place we must put up with it in another.

M.—We have a reason. Shall we not exercise it?

I.—We have; but how far can we trust it? Can we bring our intellect to bear upon a realm where it cannot go? The conditioned souls must have Divine light to guide them. Muhammad is reported to have said to his writers, "Write what I tell you to write, but don't write what I say" and why? Because human reasoning is defective, but Divine reasoning is not so.

Now with regard to respect for creatures of a lower order the Vedas are ahead of all. They want us to have respect for all of them, for they are also souls enmeshed in different physical forms. The Quran in one place tells us to practise pure diet. But it is doubtful if it excludes meat and fish. Probably Muhammad advises His

followers to take them as Halal or pure food. Blood, according to Lord Chaitanya, is an impure food, and it must, on no account, under any pretext be taken as food. Such a diet by justifying malice in a palpable form, incapacitates the consumer for spiritual thinking.

M.—Thanks. I am getting late. I am very glad to have a talk with you. I have not made any comparative

study of different religions. We shall meet another day. Now, one thing. Do all Hindus interpret the Vedas like you ?

I.—You can't say if all Muhammadans think like you. A true Hindu, a sincere follower of the Vedas, must think in the proper way. I thank you for the opportunity you have afforded me to serve you. I shall be always at your service. Good bye.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(Continued from P. 350, April 1931)

- | | |
|--|--|
| <p>38 'Krishna is father of the world, Krishna
is life,
Serve with a firm purpose, my Dear,
the Feet of Krishna.</p> | <p>42 'You, indeed, teach Me My duty to
Vishnu.
This proves to Me that I must have
performed before now the best</p> |
| <p>39 On hearing these words of blessing the
Lord felt very happy.
The Lord, lifting up His beautiful face,
looked them in the face.</p> | <p>43 'I can have devotion to Krishna only
by serving all of you.
So saying the Lord clasped the feet of
some of them on the spot.</p> |
| <p>40 'You do tell the truth by your blessings.
Why would you give any other favour ?</p> | <p>44 He wrung out with care the water from
the wet clothing of some,
Took to some with His own Hands
their wearing clothes.</p> |
| <p>41 'You alone may bestow the loving service
of Krishna,
Krishna is kind to one who serves His
servant.</p> | |

- 45 The Lord put into the hands of some
the Kusa grass and the earth
of the Ganges.
On other days, carrying their baskets
of flowers, He accompanied
some to their homes.
- 46 All those Vaishnavas exhorted Him to
stop with their cries of anguish,
'What are all these that thou do'st ?'
Yet Biswambhar did it.
- 47 In this manner daily Lord Biswambhar
Himself did loyally the biddings of His
own servants.
- 48 What service of His servant is there
that the Lord does not do ?
The Lord abdicates His own proper
function for the sake of His servant.
- 49 'Krishna is the best of friends of all,'
say all the Scriptures.
Where no one is an object of malice
or indifference to Krishna.
- 50 Even this quality Krishna gives up for
the sake of His devotee.
The annihilation of the family of
Duryyodhana bears witness to this.
- 51 It is the nature of His devotee to serve
Krishna.
All the Doings of Krishna are for the
sake of His devotees
- 52 The devotee can barter away Krishna
by the sweet quality of devotion.
Witness Satyabhama at the time of His
residence at Dwaraka.
- 53 The self-same Lord Gauranga-Sundara
Biswambhar,
Abode in this hidden manner within
Nabadwipa.
- 54 No one could recognise his own Lord,
Even of those for whom the Lord
manifested His appearance.
- 55 Who cherishes the desire of serving
Krishna
Let him even serve the embodiment of
all blessing, the loved servant of Krishna
- 56 Gaurchandra, Godhead Himself, taught
this to all
By serving the Vaishnavas Himself.
- 57 He carried their flower-baskets, clothes
without feeling ashamed.
The Vaishnavas with reverence caught
hold of His Hands to dissuade.
- 58 Observing the humility of Biswambhar
the devotees
Blessed at all time in undisguised fashion.
- 59 'Serve Krishna with devotion, recollect
Krishna, hear the Name of Krishna,
May Krishna be the Life, Teasure,
Breath of all.'
- 60 'Say, Oh, do say, 'Krishna', be the
servant of Krishna
May Krishna manifest His appearance
in Thy heart.
- 61 May nothing else save Krishna manifest
itself to Thee.
May the sorrows of all of us be dispelled
by Thee.
- 62 'All those wretched people who laugh at
Kirtan
May those be made to dive in the
liquid mellowness of Krishna by Thee.
- 63 'As Thou triumphed over all the world
by knowledge of the Scriptures
Even so may Thou subdue the wicked
by Thy devoted service of Krishna.
- 64 'May all of us by Thy Grace
Sing Krishna with joy and dance with
ecstasy.'
- 65 The devotees laying their hands on the
Body of the Lord
Blessed by submitting to Him their
sorrows.

- 88 Thus was the Lord pervaded by the loving mood of the Vaishnava :
Sachi did not understand, thinking it to be some form of malady.
- 89 Sachi knew nothing except to love her Son ;
She narrated to every one the behaviour of Biswambhar.
- 90 'Providence took my husband, took away my sons also ;
There is only One remaining, of all of them.
- 91 'I cannot make out what even He has in mind ;
He laughs at times, often cries and frequently gets into a swoon.
- 92 'He mutters inaudibly unto Himself ;
Often exclaims crying 'Tear off the heads of the atheists'.
- 93 'At some moment He climbs to the topmost branch of the tree ;
Does not open His Eyes and often falls prone on the ground.
- 94 'He gnashes His Teeth tucks up His loin-cloth in the fashion of a wrestler,
Rolls on the ground and can utter no word'.
- 95 The people had never seen nor heard of perturbations for Krishna.
Thinking it was madness they said that He might be bound.
- 96 Those who came to see, on hearing from Sachi,
Departed laughing, supposing it was all due to insanity.
- 97 With tender concern they led off the mother ;
The people told her, 'It is the old madness that has reappeared'.
- 98 Some said, 'Lady, you are so ignorant.
Why do you want to ask about His condition any more ?
- 99 'The madness of His former days has again taken possession of His Body.
Keep Him within the house with both His Feet fast bound.
- 100 'Let Him have the water of the green cocoanut for drink,
Till the nervous malady that breeds madness no longer grows in strength.'
- 101 Some said, 'What can so weak medicine avail in this ?
It is only by application of the medicated fat of the jackal that such madness may heal.
- 102 'Get him to bathe by applying medicated oil which has been properly boiled,
Till the strength of the disease is found to have abated.'
- 103 Most generously disposed was Sachi,
mother of the world.
She also spoke as she heard the people say.
- 104 The mother was distracted by anxiety,
did not understand anything.
She threw herself on the protection of Govinda, in body, mind and speech.
- 105 To Sribas and the other Vaishnavas,—
individually to each,—
Sachi submitted everything by sending out persons to tell them about it all.
- 106 One day Sribas Pandit made his way thither.
On seeing him the Lord stood up and made obeisance with due care.
- 107 At sight of His devotee the mood of the servant grew strong in the Lord,
Horripilation, shedding of tears, shivering—
reciprocative of love.
- 108 The Lord had been circumambulating the *tulasi*
The Lord fainted instantly at the sight of His devotee.

- 109 After a while, on regaining external
consciousness, He began to weep.
He-shivered violently and could never be
quiet.
- 110 On beholding this wonderful sight
Sribas thought within himself,
'This is the highest state of devotion ;—
who calls it madness ?
- 111 On gaining His external consciousness
the Lord said to the Pandit,
'Pandit, what do you think of these ways
of Mine ?
- 112 'Some say it is stark madness and advise
that I may be bound ;
Pandit, what do you think of Me at
heart ?'
- 113 Sribas Pandit smiled as he said, Madness,
indeed
The same madness that is yours I stand
in need myself.
- 114 'It is the highest devotional manifestation
that I behold in Thy body ;
Sri Krishna's favour has been bestowed
on Thee !'
- 115 As soon as He heard this from the mouth
of Sribas
The Lord clasped Sribas to His Bosom
with great happiness.
- 116 'All say it is madness, you alone have
properly assured Me ;
I am, indeed, much obliged to you this
day.
- 117 'If you had told Me to-day that it seems
to you to be the malady,
I would have this very day entered the
waters of the Ganges.'
- 118 Said Sribas, 'The manifestation of
devotion that I behold in Thee—
This high treasure—is coveted by Brahma,
Shiva, Sanaka and all high souls.
- 119 'All of us shall perform the *kirtan*
together in the same place,
Whatever all the atheist sinners may
say to the contrary.'
- 120 Srinibas then said these words to Sachi,
'Cancel all the griefs of your heart.
(*To be continued*)

Ourselves

Opening of Thakur Bhaktivinode Institute—April 3

Thakur Bhaktivinode Institute teaching up to the Matriculation standard of the Calcutta University with provisions for the residence of students, was declared open by Paramahansa Paribrajakacharyya Sri Srimat Bhaktisiddhanta Saraswati Goswami Maharaj on Good Friday, the 3rd. April, 1931 before a distinguished gathering of gentlemen hailing from far and near. The Institute is located at Sreedham Mayapur within the compound of the Maha-yogapitha

(site of advent of Lord Sri Chaitanya) in the most picturesque and healthy surroundings. The substance of the speech delivered on this occasion explaining the object of the Institution, has already appeared in the Gaudiya of April 11. We have a mind to incorporate its English version in a later issue of this journal. The policy of purely secular education to which the modern Universities are steadily drifting, only makes worse the evil which it intends to cure. The real cure of sectarianism can be found in the provision of religious education under the supervision of bonafide

teachers of the principles of the universal function of the soul. No one can be a bonafide teacher of the soul, who does not himself lead in all sincerity a perfectly pure and non-sectarian life. There is necessity for an Institution for teaching the Truth Absolute by really competent teachers. Such teaching does not stand in the way of any real interest of individual or society. Thakur Bhaktinode has demonstrated in his works that it is the teaching of Sri Chaitanya that the Scriptures do not require us either to be thoughtlessly engrossed in the temporary affairs of this world or to neglect them in any way. It is possible for and incumbent on every one to perform all secular duties in conformity with the universal serving aptitude of the pure soul. Thakur Bhaktinode Institute stands for this substantive spiritual culture as being not only practicable but necessary as providing the real remedy of all the evils of the Age. Srijut Bipin Bihari Bandyopadhyaya, B. A., B. T., Headmaster of the Ranaghat H. E. School in a nicely worded address expressed reasoned appreciation of the educational policy put before them by the Presidential speech.

Sreedham Mayapur

Excavation of Nitai Kunda :—

At the desire of Paramahansa Paribrajakacharyya Sri Srimat Bhakti Siddhanta Saraswati Goswami Maharaj the work of excavation of the Nitai Kunda (Nитай's Pool) measuring 200 feet square, was begun on the 6th of April. Nitai's Pool adjoins Gaur Kunda and is situated to the east of the latter.

Sri Advaita Temple and Arch :— The foundation-stone of Sri Advaita Temple was laid by Srila Paramahansa Thakur last year. The donor Shree Saravagata Dasadhikari (Indra Narayan Chandra), Bhaktibhusan has been pushing on the construction of the Temple and Gateway and has also expressed a desire for extending the Dharmasala already built by him at Sreedham Mayapur.

Sree Rashbehari Dharmasala :— This handsome building has been completed. It stands close to the site of the residence of Sree Advaitacharyya. We congratulate the donor Srijukta Rashbihari Dasadhikari on its speedy and successful completion.

His Excellency the Governor of Bengal's sympathy for the Mission :— His Excellency

Colonel the Right Hon'ble Sir Francis Stanley Jackson P. C., G. C. I. E, Governor of Bengal was pleased to grant an interview of over forty minutes at Darjeeling on the 21st, April, 1931. to Sreepad Atul Chandra Bandyopadhyaya Goswami Bhaktisaranga Bhaktisastri, Secretary of the Viswa-Vaishnava-Raj-Sabha. His Excellency expressed his sympathetic interest in all the activities of the Mission and a desire to visit Sreedham Mayapur and the Gaudiya Math at Calcutta and also enquired about the newly-established Thakur Bhaktinode Institute. Srimat Bhaktisaranga Goswami Prabhu then formally presented the following devotional publications of the Gaudiya Math to His Excellency:—Life and precepts of Chaitanya Mahaprabhu by Thakur Bhaktinode, Sri Chaitanya Charitamrita, Jaiva Dharma in Bengali by Thakur Bhaktinode, English translation of Sri Chaitanya Bhagabat, Part I, Erotic principle and unalloyed devotion, Vaishnavism, Chitra Nabadwip compiled by Rajarshi Kumar Srila Saradindunaryan Rai, M. A., Prajna. His Excellency expressed his pleasure in accepting the works presented to him and his intention of having the Bengali works translated into English and preserving the books in his library. His Excellency listened with attention to the account of the propaganda of the religion preached by Sri Chaitanya that is being carried on by the Biswa Vaishnava Raj Sabha narrated by Srimat Bhaktisaranga Goswami Prabhu.

Annual Mahotsab of Shree Purusotham Math, Puri, 21st April—27th July

The Annual celebration of Shree Purusottam Math Puri, will commence from the 21st of April and will continue till the 27th of July. The annual celebrations of Shree Brahma Gaudiya Math at Alalnath will take place during the period of *anabasara*. The 17th Anniversary of the disappearance of Thakur Bhaktinode will be celebrated on the 16th of June, 1931.

Restoration of the Temple of Sri Alalnath

The work of construction has been recommenced after a short lull when the work had to be suspended for want of funds. Srijukta Paramananda Brahmachari Vidyaratna, Shree Purusottam Math, Puri, has issued an earnest appeal to the public for sending to his address their contributions to enable him to carry on the work of restoration without

further stoppage. By the active exertions of Srijukta Jagannath Misra, Vice-Chairman of Puri District Board, the work of improving the road from Puri to Alalnath has been taken up in earnest and it is hoped that the road will be practicable for Motor traffic in course of a couple of years.

Celebration at Madras Gaudiya Math—May, 7

The festival in honour of the disappearance of Rai Ramananda was celebrated at the Madras Gaudiya Math on the 9th of May, 1931. Speeches were delivered in Hindi, Tamil and English respectively, preceded and followed by the performance of the congregational chant (Sankirtan). All present stayed to honour the mahaprasad.

Propaganda.

At Darjeeling

His Holiness Srimad Bhakti Vivek Bharati Maharaj delivered a most instructive and learned lecture on 'Sanatan Dharma' on Sunday the 26th of April, in the evening, at the Nripendranarayan Hindu Public Hall, lasting for over two hours. The function was presided over by the Hon'ble Lieutenant Srijukta Bijoyprasad Singha Rai, M. A., B. L., Minister of Local Self-Government, Bengal.

Paramahansa Paribrajacharyya Srimat Bhakti-Siddhanta Saraswati Goswami Maharaj attended by a party of his followers started from Calcutta on the 3rd of May (1931) on a tour of propaganda to Darjeeling arriving there at 11 o'clock next day. Paramahansa Thakur availed of the hospitality of Dr. Sisir Kumar Pal, Superintendent of Lowis Jubilee Sanitarium, who placed his beautiful residential quarters at His disposal during His stay at Darjeeling. Srila Paramahansa Thakur removed to the Augusta Villa on the 7th which was offered for His residence by H.H. Maharani Regent Saheba of Cooch Bihar. The discourses delivered by Srila Paramhansa Thakur in answer to the queries of visitors, are being published

in the Gaudiya. His Divine Grace returned to Calcutta on the 19th of May.

In the Madras Presidency.

Tridandi Swami Srimad Bhaktiranjan Sar Maharaj went to Tirupati on a tour of propaganda of the teachings of Shree Chaitanya.

The devotees of the Madras Gaudiya Math discoursed on the teachings of Shree Chaitanya at 'Gauranga-Samaj,' in the Kamaleswarampet quarter of Madras City, on the 8th of May, 1931, before a large and representative gathering of the public. The function was organised by Mr. Bijayarajnam Pillai.

Disappearance from this world

Brahmachari Shree Jogendraji of the Gaudiya Mission, who belonged originally to the province of Assam, left this world on the 4th of April, after providing the bright example of a life dedicated to the exclusive service of the Supreme Lord from an early age and thereby attaining, within such a short period, the highest fulfilment of the only object of human life. Those who are accustomed to measure the worth of a life by the amount of noise that it makes in the world among those who have no idea of spiritual living by actual experience of the same, are apt to sadly under-estimate the value of the unobstrusive life of a pure soul devoting himself to the causeless service of Godhead under the unconditional direction of the genuine Spiritual Guide. Such a life may even appear to them to be one of slavish, un-intellectual drudgery. But a self-realised soul always functions on the plane of perfect activity to which the pedants of this world have no access. Brhmachari Sri Jogendraji will continue to influence the world for the better for all time through every pure soul who has had the good fortune of coming in personal contact with him. The Gaudiya Math is shorn of one shining star from the galaxy of the servants of the Lord by the departure of this pure, serving, soul who is apparently so utterly unknown to fame.