

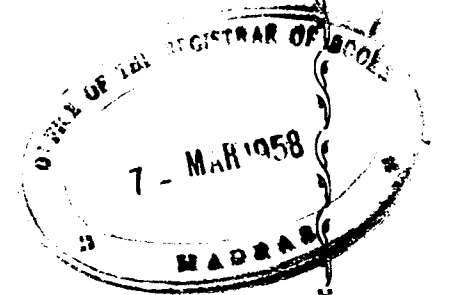
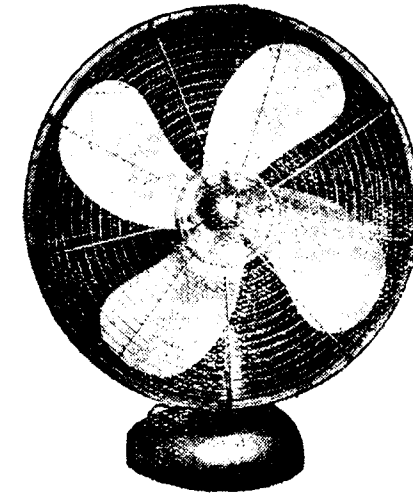
The Gaudiya

Vol. II.

Special Issue Feb.,
1958



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"SRI GAUR JAYANTI"

Sri Gaur Jaynti, the 472nd Advent Anniversary of Sri Chaitanya Mahaprabhu will commence on 5th of March '58. In connection with this function Sree Navadvip Dham which consists of nine islands with a circumference of 32 miles will be circumambulated beginning from 28th February and ending on previous day of Sri Gaur Jayanti under the spiritual guidance and management of His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Maharaj, the President-Acharyya of Sree Chaitanya Math with grand miles long Sankirtana processions. Expecting thousands of pilgrims from all parts of India as attended in previous years, the elaborate arrangements are being made at Sree Chaitanya Math in various ways to accommodate them and to serve them with Mahaprasadam for the whole period.

Under Sri Navadvip Dham Pracharini Sabha, Sri Gaur Jayanti will be celebrated for 3 days commencing on 4th March with whole day programme of Sankirtan, Bhajan, Special Puja, Bhoga-Raga and Discourses. On 5th a conference of said Sabha will take place at Sree Joga Pith Temple compound—Birth-Site of Sri Chaitanya Dev where Life and Teachings of Sri Chaitanya Dev and activities of the Math will be discussed. On 6th Sri Jagannath Misra Anandotsava day will be observed with distribution of Mahaprasadam to one and all.

This function will also be celebrated at Madras Sree Gaudiya Math with pomp and grandeur on 5th with whole day programme.

Special Puja and Aratrik with Sankirtan will be performed in the evening of 5th at the Advent time of Sri Chaitanya Mahaprabhu. At a public meeting under the presidentship of Sri T. R. Raghava Sastri, Professor of Mathematics, Vivekananda College, His Life and Teachings will be explained. Mahaprasadam will be distributed to one and all.

PUBLICATIONS

Books in English		Rs. nP.	
1. Sri Chaitanya Mahaprabhu (in Press)	... 3 00	11. Sree Chaitanya Math	... 0 50
2. The Bhagavat, Its philosophy, ethics & theology	... 1 00	12. Navadvip	... 0 50
3. Shri Brahma Samhita Ch. V	... 2 25	13. Dharma and its Facets etc., etc.	... 0 50
4. Erotic principle & unalloyed devotion	... 0 75	Books in Telugu	
5. Rai Ramandanda	... 0 75	1. Sri Chaitanya Charita	... 1 00
6. Life and precepts of Shri Chaitanya Mahaprabhu	... 0 50	2. Shri Chaitanya Sikshamritam	... 2 00
7. Vaishnavism	... 0 50	3. Shri Chaitanya Mahaprabhu	... 0 50
8. Nama Bhajana	... 0 50	4. Shri Saraswati Goswami	... 0 25
9. Relative Worlds	... 0 50	5. Shri Saranagati	... 0 50
10. A few words on Vedanta	... 0 50	6. Stotra Ratnavali	... 0 37
11. The Vedanta, Its ontology and morphology	... 0 50	7. Shri Shikshatakam	... 0 37
		8. Sri Namastakam	... 0 25
		9. Manashiksha	... 0 25
		10. Sttoraratna Chatustayam	... 0 37

List of publications in Sanskrit, Bengali, and Orriya will be sent on request.

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THE 'ABODE OF PEACE'

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'This is the abode of peace.'

— Sri Kailash Nath Katju (Governor, W. B.) 17—4—'49

'This place seems to be sutcharged with a spiritual atmosphere.'*Sri S. R. Das Gupta, Justice,
Calcutta High Court. 18—4—'49.***'This is really A HAVEN OF PEACE.'***Sri B. R. Gupta, I.A.S. 4—2—'51.***'Mayapur will be in my memory constantly. I felt like coming to a real TIRTHA at last where the soul feels the presence of God.'****I am grateful to Bhakti Vilas Tirtha Maharaj for having explained certain problems for the solution of which my heart yearned.'***Sri Tusher Kanti Ghosh,
Editor, The Amritabazar. 2—12—'51.***'I was exceedingly pleased to see the place which gives peace of mind and happiness to man through the religious atmosphere it has created. The institution and the High School deserves assistance from the government and the public.'***Sri Iswar Das Jalan,
(Speaker W.B.) 16—12—'52.***'This is undoubtedly a unique seat of Vaishnab religion a visit to which is bound to heighten the religious fervour of any person however scanty it might be. The present Mathadhyakasha is a great exponent of Vaishabism.'***Sri Hiralal Saha, D.I.G. of Police,
Central Range, (W. B.) 25—12—'52.***'I am very much impressed by the peace, tranquillities and religious atmosphere of the place. The genius of "Srimad Bhakti Sidhanta Saraswati Goswami" is behind the institution of this birth place of "Maha Prabhu" and other places connected with****great religious uplift that occurred in the 15th century in the life history of the Bengalees. I have no language to express my feelings on this.'** *Sri S.C. Gupta, Civil Surgeon. (24.P).
26—12—'51.***'I have been very much impressed with the Math and the manner in which its is conducted by the President. It has rightly been called 'THE ABODE OF PEACE'. I did not know before that there is a place like this in Bengal, situated at the confluence of two rivers with a blue sky over—it is suitable place where Lord Gouranga should have been born as he indeed did.'** *Dr. S. N. Banerjee, Vice-Chancellor,
Calcutta University. 3—2—'53.***'I am very favourably impressed with the organisation and the service, it does to humanity. It is one ideal place for religious teachings and inspiration and culture training for boys and girls. There is great scope for expansion and the institution deserves and encouragement in every way.'***Sri S. K. Basu, (Minister, W.B.)
26—4—'53.***'The Ashram, its surroundings, the sanyasis, the Vidyarthi and the atmosphere brought on us a deep feeling of spiritual thinking.'***Sri Biswanath Das,
Ex-Chief Minister, Orissa. 4—10—'53.***'It is delightfully peaceful and quite. It is an ideal place for those who want to feel the nearness of God. Believe that Gouranga Mahaprabhu's universal love and brotherhood not only save Bengal and India but the whole world from destruction.'***Sri Tarun Kanti Ghosh,
Dy. Minister, W.B.
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The advent of Sri Chaitanya Deva ushered in an age of renaissance in the spiritual life of the country and the light that was shown there about four centuries and a half ago, is, I believe, still burning like a holy flame to dispel the darkness of ignorance and superstition and to keep man on his right track. **Sree Mayapur is the abode of eternal spirit which in the words of the poet Kindles it from above and sustains it from beneath.** 'The President of the math, Swami Bhakti Vilas Tirtha Maharaj with his charming personality and nobility of heart is the very embodiment of lofty ideals. The life, he lives is an example of plain living and high thinking.

Sri N. Banerji, Dt. Judge. 25—2—'55.

'My heart leaped up with ecstatic Joy when I got the opportunity of with the self-love devotees of the Math and listening to the ennobling spiritual discourse of the Maharaj. **This place provides a permanent fountain of spiritual inspiration.** Bengal should be proud of the fact that a band of selfless Sannyashi under the guidance of the present Guru, who is with charming inspiring personality are engaged in reviving and propagating the great teaching of Sri Chaitanya Mahaprabhu.'

*Rai Bahadur M.B. Roy, Presidency
Magistrate, Calcutta.
2—6—'55.*

'The serene and peaceful atmosphere makes it an ideal place for Religious University.'

*Sri S. Dutt, Mazumdar, I.A.S.
(D.M. Nadia).
31—10—'54.*

'We are delighted to visit this secured spot and the temples. The calmness and peace prevailing on every side are due to the spiritual atmosphere. We spent a very happy time

during our short stay at Sri Chaitanya Math with the Acharyya and the inmates.'

*Sri Rama Prosad Mukherjee, Justice,
Calcutta, H. Court.
23—1—'56.*

'I felt deeply its charm and atmosphere of spirituality as a seat of Bengal Vaishnavism which really cuts as a universal religion. I appreciate the efforts made to build up the place on its old traditions. The whole centre is worthy of Universal support.'

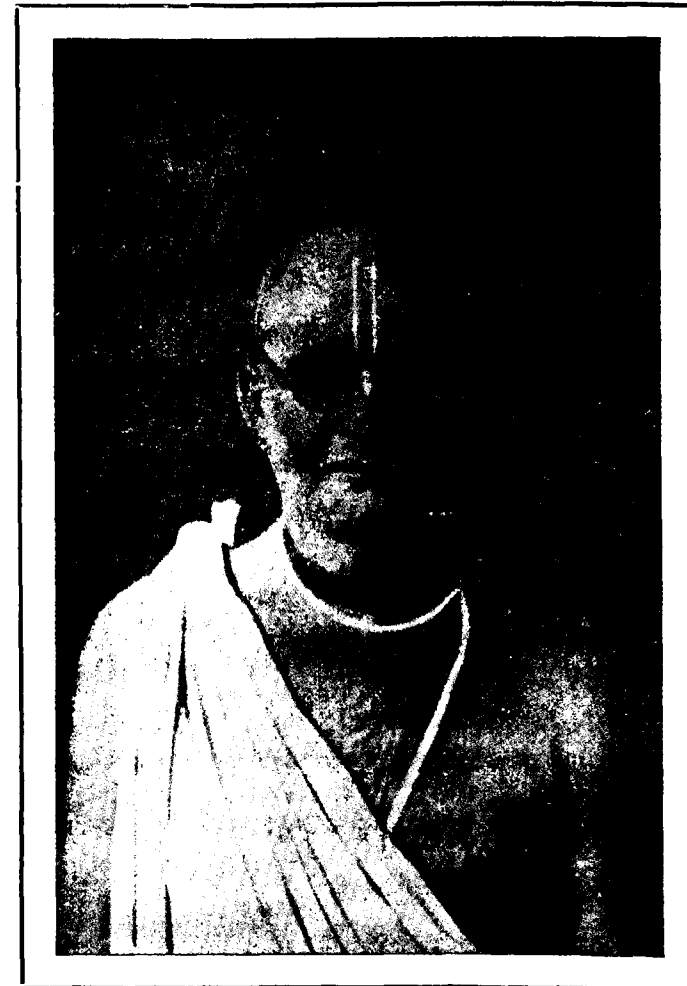
*Dr. Radha Kumud Mookherjee, M.P.
20—2—'57.*

'We are charmed by its spiritual atmosphere, sacred surroundings and natural beauty befitting **ABODE OF GOD.** The manifold activities of the Mayapur Chaitanya "Math" upholding the great ideal of Mahaprabhu Sri Gouranga deeply attracted our attention. We feel that Mayapur is the place where with public support and state patronage one Vaishnava Maha Vidyalaya should be established for research work of Vaishnava philosophy and culture and also for educational benefit of the people at large.'

*Sri Dakshina Ranjan Bose, News Editor,
Jugantar.
19—2—'57.*

'The serene, peaceful and highly religious atmosphere which pervades the whole of the hamlet of Mayapur has made a deep impression on my mind. The simple and active life of the Brahmacharis who run the administration of the Sree Chaitanya Math and maintain the discipline of this great institution cannot but attract respect and admiration. The stream of devotees who visited the great Yagopitha Mandir and offered prayers at the feet of Sree Gouranga reminded me of the famous lines of our great poet Rabindra Nath.'

*Sri Himansu Kumar Bose, Justice,
Calcutta H. Court.
17—3—'57.*



OM VISHNUPAD (108) SRI SRIMAL BHAKTI SIDDHANTA SARASWATI
GOSWAMI MAHARAJ,
Founder of Sree Chaitanya Math & its Branches Sree Gaudiya Maths.



His Holiness Acharyyadeva Sri Srimad BHAKTI VILAS TIRTHA GOSWAMI MAHARAJ,
President-Acharyya of Sree Chaitanya Math, and its branches Sree Gaudiya Maths

My Mission

My mission in life is to install God in the pure heart of man, teach him to worship God not merely with flowers and sandal-wood-paste, but in Bhakti which consists in chanting the Name of Krishna free from adjuncts of Maya. I do not believe in the worship of God with an impure heart steeped in sins and impurities. Every human being irrespective of his birth or station in life has the fundamental right for the worship of God. But the worship must be pure, otherwise, one will offend God. We, the religious teachers, make people pure in their heart and mind, a condition precedent to the worship of God. We must act as real Acharyya in arousing the spiritual power of Mankind. We must give them an uplift. We must make them realise the purity of life, and unless and until we can bring about the purity in our daily act and thought, we cannot establish any peace or social order. No amount of legislation will succeed in establishing equality among different peoples, unless we make the people religious in the true sense of the term.

B. V. Tirtha.

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॥ श्री श्री गुरु गौरांगौ जयतः ॥

THE GAUDIYA

A Spiritual Monthly

PILGRIMAGE TO SOUTH INDIA

गौर आमार, ये सब स्थाने, करल प्रमन रङगे ।

से सब स्थान, हेरिब आमि प्रणयि भक्त सङगे ॥

"Oh let me with the *Premi Bhakta* see the places where my
Gauranga had gone in His blissful journey"

The great and hearty receptions which our Editor-in-Chief, His Holiness Srila Bhakti Vilas Tirtha Maharaj received in his tours in South India are really significant in many respects. In order to visit the places where Mahaprabhu Sri Chaitanya Deva set His foot, as the most holy spots for Gaudiya Vaishnavas, His Holiness set out from Calcutta with more than a hundred devotees by the middle of Oct. '57. He has traversed almost the whole of South India. The receptions accorded to His Holiness at almost all the places are really unique, marvellous and almost unprecedented. His Holiness set out to see places where Sri Chaitanya Deva had set His foot, that being a part of loving devotion. Srila Thakur Bhakti Vinode sings:— "Oh let me see the places where my Gauranga had gone in His blissful journeys". A sadhu really comes to a place in order to awaken the spiritual significance of it. It is not blind ramblings of a tourist to satisfy his curiosity. Nor is it visiting holy places to acquire piety. That is simply courting unnecessary disadvantages of body and mind. A true Vaishnava never does that. Everything he does is only to revive the memory of his beloved Lord in any way and that is real devotion !

The manner in which our Swamiji has been received everywhere in Southern India reminds us of the days of Mahaprabhu Sri Chaitanya Deva. Of course the time has changed and so the manner of receptions but they cannot but remind us that the heart of India is one and eternal in spite of so many differences in languages, race, manners and customs. The borrowed political nationalism of the West cannot take root here. The difficulty is that our political savants have not the patience to see into the inner significance of the teachings of the great Acharyyas. The spiritual nationalism was once preached by Godhead Himself. And that is the line which India must follow to-day or tomorrow. It has been shown by the great Acharyyas like Shankara, Ramanuja, or Sri Madhwa.

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25. Sree Chaitanya Gaudiya Math, Dumurkunda, Chirkunda, Manbhum, BIHAR.

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26. Sree Sorbhog Math, Chakchaka, Kamrup

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28. Sree Nilakuti, Sargadwar, Puri.
29. Sree Purushottam Gaudiya Math, Swargadwar, Puri

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40. Sree Gadai Gouranga Math, Baliati, Dacca.
41. Sree Gopalji Math, Kamalapur, Dacca.

We think it was Sri Srila Bhakti Siddhanta Saraswati Goswami Thakur, the founder of our Institution who tried first in this age to bring the teachings of the great Acharyyas of South to the door of every man irrespective of caste, creed, colour or country by preaching the essence of *Sanatana Vedic* religion on a truly comparative basis. The tour inaugurated the dawn of a new age in the religious history of this sub-continent.

THE TOUR AT A GLANCE

- (1) Departure from Howrah Station.
- (2) Reception at Palasa Station by the Raja of Tarala, Orissa.
- (3) Arrival at Srikakulam : Reception and meeting : Visit to Kurmachal.
- (4) Passed through Waltair and pilgrimage to Sinhachalam temple.
- (5) At Kovvur : Reception and Meeting.
- (6) At Vijayawada : Mangalgiri, Guntur : Reception and meeting.
- (7) At Madras :
 - (a) Reception at Railway Station.
 - (b) Reception at the Math, by the worshipful Mayor and the citizens of Madras which was attended by His Excellency Governor of Madras and the Hon'ble Chief Justice of the High Court, Madras.
 - (c) Grand Krishna Sankirtana procession.
 - (d) Receiving distinguished visitors.
- (8) Perambedur and Kanjivaram : Reception and meetings.
- (9) Pakshi Tirtha and Mahabalipuram.
- (10) Chidambaram : Reception at Railway Station, receiving visitors, public meeting and procession.
- (11) Passing through Mayavaram and Kumbakonam : Reception at Railway station visiting the town and public meeting and warm reception at the temples.
- (12) Tanjore : Reception at Railway station visiting the town, receiving the temple honours, receiving private visitors, public meeting and presentation of welcome addresses.
- (13) Passing through Trichinopoly, Arrival at Srirangam : Great temple reception and receiving private visitors.
- (14) Rameshwaram : Station reception, warm reception in temple, temple visit, public meeting at the temple.
- (15) Dhanuskodi.
- (16) Madurai : Station reception, procession, meetings and private visitors. Great temple honour in Historic Minakshi temple.
- (17) Through Tenkasi — Trivandrum : (Kerala) discourse with private visitors, visiting the Padmanabha temple.
- (18) Cape Comorin : Sea bath and reception at the temple.
- (19) Varkala : Procession and visiting the Janardan temple and reception.
- (20) Ernakulam — Through Quilon and Kottayam.
- (21) Mangalore : Station reception, public meetings and grand procession, temple honours, private visitors.
- (22) Udipi : Reception and civic address, visiting the temples and receiving private visitors.
- (23) Tirupati : through Soranur, Erode and Arkonam : Reception and lecture at Venkateswara University.
- (24) Pandarpur — through Renigunta : temple visiting.
- (25) Bombay : Station reception, public meetings and city visiting.
- (26) Nasik.
- (27) Nagpur.

Pilgrimage to South India

Sri Chaitanya Mahaprabhu accepted *Sanyas* on the 1st day of the northern course of the sun in the bright fortnight in the month of Magha in Saka 1432 (1510 A.C.) one month before He completed His twenty-fifth birth day and reached Puri in the month of Falgun. In the month of Baisakh (April and May) our Lord accompanied by one Krishnadasa started from Puri for South India and visited almost each and every important *Tirtha* or holy place, took His ablutions in each and every holy stream, visited many Maths and Temples, said His prayer before the deities installed therein, had discussion with *Sanyasins* and men of learning and brought under His influence innumerable persons, impressed them with the abiding influence of *Bhakti* cult and brought light to unbelievers, gave spiritual consolation to many in distress and brought many rare books on *Bhakti* from the south and made them popular throughout India. Sri Chaitanya Mahaprabhu undertook the tour of this vast country on foot. No amount of insurmountable difficulty and danger could deter Him from accomplishing His arduous mission. The tour of Sri Chaitanya Mahaprabhu was an epoch-making event in the religious history of the world. We find descriptions of this tour of Sri Chaitanya Mahaprabhu in His authentic biography, namely *Sri Chaitanya Charitamrta* by Krishnadasa-Kaviraja.

Our Gurudeva the late Probhupad Sri Srimad Bhakti Siddhanta Saraswati Thakur also visited each and every holy place, important temple and Math of the South India and collected literature on *Bhakti*, studied and taught them to his disciples.

This year our present President-Acharyyadeva following the examples of Sri Chaitanya Mahaprabhu and his Guru, the said Probhupad undertook the tour of South and West India with a party of one hundred Bhaktas headed by Tridandiswami Bhakti Vijnan Asram Maharaj, Sripad Bhakti Kusum Sraman Maharaj, Sripad Madhusudan Maharaj, Sripad Paramananda Vidyaratna, Sripad Radhagovinda Tatvanidhi, Sripad Sundar Gopal Brahmachari, Sripad Atutananda Brahmachari Sri Narahari Kritiratna, Sri Narayandas Brahmachari and others. The Railway authorities provided a big bogie to accommodate the party. The purpose of this grand pilgrimage was to see the holy places once visited by Sri Chaitanya Mahaprabhu, to take baths in the holy streams, in which Sri Prabhupad took his ablutions, to enter the temples and say the prayers which Sri Chaitanya Mahaprabhu offered and above all, to acquaint the people of South India with the Bhakti cult of Sri Chaitanya Mahaprabhu and revive the spiritual awareness which was once brought about by Sri Chaitanya Mahaprabhu.

ACHARYYA DEVA AT PALASA AND KURMACHALAM

On the 13th of October, 1957 amidst the cheers of "Guru Gauranga-Gandharbika Ki joy" our Acharyya Deva and his party left Howrah Station by Janata Express at 4-55 p.m.

Raja Sahib of Tarala (Orissa) visited Sree Mayapur, the birth place of Sri Chaitanya Mahaprabhu during the Advent Anniversary of Sri Chaitanya Mahaprabhu in March 1957 was highly impressed by the greatness

Deva was received and garlanded by the Raja Sahib and the party and was taken to a camp where His Holiness enlightened them with Harikatha.

After His departure from Puri, the most important place of pilgrimage of Sri Chaitanya Mahaprabhu was Kurmachalam. Here Sri Chaitanya Mahaprabhu visited the image of Kurmam (tortoise) incarnation of Vishnu installed in the famous temple by



Reception to Srila Acharyya Deva at the Palasa Station

of our Acharyya Deva and the grandeur of the function which continues ten days with silent spiritual prayer and providing the food and accomodation to thousands for all these ten days was waiting along with other important gentry of the town at Palasa Station to honour Acharyya Deva with due respect.

As soon as the Janata Express reached at Palasa Station (Orissa) Srila Acharyya

Sri Ramanuja. Praparnamrta, a biography of Sri Ramanuja says that he came to Kurmachalam from Puri.

The shrine of Sri Kurmam had been in the custody and possession of *tantrikas*. Sri Ramanuja wished to convert the shrine into a *pancaratra-agama* place of worship. The custodians of the temple did not agree. Sri Ramanuja had to fight an intellectual battle and openly declared

that whoever could turn the idol of Sri Kurmanath from East to West should have possession of the shrine. The terms were agreed upon. Sri Ramanuja seated himself to the West of the temple on *kusa* grass and by the pronunciation of certain mystic syllables turned the idol with masonry around it to the West. The *tantrikas* left. This is an historical fact.

The temple of Kurmadeva at Kurmachal is about 45 miles from the Palasa Railway Station. Our Acharyya Deva and the party visited the temple in the afternoon. The local people arranged a meeting at Sri Kakulam Upanishad temple in the evening. Our President Acharyya delivered a lecture in English dealing with the Bhakti cult of Sri Chaitanya Mahaprabhu. The meeting which was presided over by Sri B. R. Chalapati Rao, B.Sc., L.L.B., Sub-Judge, was well attended by the members of the local public both official and non-official. We cannot let this opportunity go without thanking Sri B. V. Mamaniar, B.A., B.L., the President of the Upanishad temple.

An extract from Kesari dated 28-10, 4-11-'57 is reproduced below :

Awake a Light

Foot Prints. Srikurmam.
Chaitanya Prabhu A. D. 1512 April.
Vizayam.

A light with Hundred and more followers of Navadwip illuminated the natives of the Ancient Temple Srikurmam (In pilgrims guide Map to be included in Hindu) i.e.

between Bhuvaneswar and Pallampet in Andhra Area.

Shree Tridandi Swamy Bhakti Vilas Tirtha Mahraj Acharya came with Chorus and revealed that here was more light for life in the souls, and Gauranga Prabhu cured Vasudeva of leprosy instantaneously in the sacred sea shore Village of Kurmanadh. Again Swamiji said Kaliyuga Dharma is "KRISHNA" Mantram or Kali-Taranam (Photos submitted) by Sri K. V. Acharya of Srikurmam.

On return to Srikakulam Swamiji addressed a rally in the Upanishad Mandir. The Subordinate Judge Sri B. R. Chalapathi Rao, (B.Sc., L.L.B.) presided. Shri B.V.T. Mahraj explained Trimata Shiddhanta. The public felt enlightened with the concluding lecture of the learned Judge. The Mission left for the Railway Station along with the Ex. Speaker and some vaishnava Scholars.

Last and most important light is Lord's visit and the foot prints in Sreekurma Sannidhi and every one may approach for salvation'.

Sriman K. V. Appalachary, son of Buchhna Pantulu the *architect* of the temple with his old parents is alive to the glory of Guru and Gourang and is lucky for the Darsan of Sri Maharaj who explained the importance of Srikurmam next to Puri Jagannadham.

The photos and Blocks of the temple will be published annually in future.

K. V. APPALACHARYA,

ACHARYYA DEVA AT SINHACHAL AND KOVVUR

The party left Sri Kakulam the same night reaching Waltair on the 15th October, 1957 at 7-30 a.m.

Sinha-chala Temple of Sri Nrisingha Deva, commonly known as Jiyada Nrisingha, is about 9 miles from Waltair. Sri Chaitanya Mahaprabhu visited this temple. The temple is approached by about 800 steps. The image of the famous Alwar Goda Devi is worshipped in this temple. The body of the presiding deity of Sri Nrisingha is annually covered by a thick layer of sandal wood paste in the month of Baisakh. The Late Prabhupad Srimad Bhakti Siddhanta Saraswati Thakur built a temple and installed the foot-prints of Sri Chaitanya Mahaprabhu therein to perpetuate the 'memory of His Visit' to the temple in 1910.

The Peshkar of the Executive Officer of Sinhachala temple received our Acharyya Deva and the party with due honour and courtesy.

The party left Waltair in the morning of the 16th October, 1957 arriving Kovvur at 5 O'clock in the afternoon. Sri Nrisingha Bramachary, Math Rakhaka of Sri Ramananda Gaudiya Math along with the representatives of the local public received our Acharyya Deva and the party at the Kovvur Railway Station with garlands and flowers and conducted them to the Ramananda Gaudiya Math. A big house was requisitioned to accommodate the party.

The Late Prabhupad Bhakti Siddhanta Saraswati Thakur founded this Math on the bank of the river Godavari to commemorate the historic meeting between Sri Chaitanya Mahaprabhu and Ramananda Raya. This

Math is very popular throughout Andhra. The members of the local bar, doctors, merchants and vast concourse of persons both local and from neighbouring town and villages flocked to the Math to have Darshan of our Acharyya Deva and listen to him during his two days' stay at the Math.

In the early morning of the 17th October '57, there was a big Sankirtan Procession through main streets of the town. In the afternoon our Acharyya Deva and the party were taken to Sanskrit Elementary School where the teachers and students welcomed our Acharyya Deva with Kirtana songs in Sanskrit and offered Arati and fruits. The late founder of this institute was a great admirer of our Acharyya Deva. Thereafter Acharyya Deva proceeded to Sanskrit College where a big gathering was awaiting him. The College buildings were well decorated to receive our Acharyya Deva who was accorded addresses of welcome in Sanskrit, Telugu and English. The Principal of the College, Pandit Sri K. V. K. Appa Rao, M.A. read out the Sanskrit address dealing with the efforts of our Acharyya Deva to spiritual awakening of the country. The well known Telugu author and writer Sri V. Rama Subbarayudu, B.A., L.T. read out his address in Telugu, dwelling upon the efficacy of Bhakti as propounded by Sri Chaitanya Mahaprabhu and now preached by our Acharyya Deva. Another Telugu address was read out by Sri D. Suryanarayanamurthy, teacher, Board High School on behalf of the public. Mr. P. Ramlingeswar Rao, Secretary of the local Bar Association gave an address in English on behalf of the public.

Our Acharyya Deva addressed the meeting in English dealing with the visit of Sri Chaitanya Mahaprabhu to this place and His famous discourses with Ramananda on the bank of the river Godavari at the Goshpada Ghat. Sri Y. Jagannathan, B.A., a Telegu disciple of our Prabhupad

explained in Telugu to the Telugu audience the English address of our Swamiji and we were very much moved by the warmth of welcome from the public. The popularity of Sri Nrisingha Brahmachari of the local Math greatly contributed to the big welcome to our Acharyya Deva and his party.

ACHARYYA DEVA AT MANGALGIRI AND GUNTUR

The party left Kovvur by a morning train on the 18th of October, 1957 reaching Bezwada at about 3 p.m. and by the corresponding train left for Mangalagiri to visit the famous Panaka Narasinga temple situated on Mangalgiri Hill about 8 miles from Bezwada on the Light Railway.

Sri Sita Rama Nama Sankirtana Sangham of Guntur arranged a grand and fitting reception for Sri Acharyya Deva at Guntur. A big party including the President, Secretary of the Sangham and many elite of the town was waiting to receive and welcome the Acharyya Deva at Mangalgiri Railway Station about 12 miles from Guntur from early morning to late hours of the day on 18th October. The train which was carrying our Acharyya Deva was scheduled to reach Mangalgiri at the early hour of the day of 18th October. But due to some Railway trouble the Train reached Mangalgiri at about 5 p.m. As soon as the train arrived at the Station the eager crowd in hundreds profusely garlanded to Srila Acharyya Deva and all fell in prostration before the feet of Acharyya Deva. Immediately His Holiness with the party was taken to the Temple. The tem-

ple committee welcomed the swamiji and the Party with due honour.

After having the darshan of Sri Narsingha of the Temple Acharyya Deva along with some associates were taken to Guntur by special Buses.

When His Holiness reached at the premises of Sri Sita Rama Nama Sankirtana Sangham of Guntur, thousands who all were eagerly waiting, paid there homage to Srila Acheryya Deva. Though there was a very short time still Acharyya Deva enlightened them dealing with the chanting of the Name of God as best form of worship. In course of his speech Acharyya Deva said that, "Of all the nine different forms of Bhakti, recitation of Krishna's Name and His Glories with attachment to Him is the best. It is through the worship of God by the recitation of His Name Glory (Namasankirtana) there arises the knowledge of God and the realisation of God by which all sorrows are destroyed. Sri Chaitanya Deva taught us that in the love of God lies the summum bonum of human life and His Name is the highest solace here. After the meeting our Acharyya Deva returned to Bezwada and caught the train for Madras.

RECEPTION AT MADRAS

(In March 1639, Mr. Francis Day obtained from the representative of the waning power of Vijayanagar, Sri Ranga Raja, Raja of Chandragiri, the confirmatory grant of the site of the present day Madras. Daud Khan, Aurungzeb's great General, blockaded the town for a couple of weeks in 1702 and in 1741 the Marhattas made an unsuccessful attempt to capture the city. Immediately afterwards the previously built fort was extended and strengthened. In spite of this, Labourdonnais bombarded and captured the Fort in 1746. Restoration by the British was only possible after signing the treaty of Aix-la-chapelle in 1748. In 1758, the French under Lally occupied Georgetown—then known as Black Town—and was authority of the Fort till the arrival of a British Fleet. In 1769 and again in 1787 Madras was threatened with the approach of Hyder Ali's famous horsemen. On the evening of September 22, 1914, a light German cruiser, "Emden", appeared at Madras coast and actually bombarded. Besides damaging the half million gallon oil tank, British Indian ship S. S. Chupra was also hit by the actions of the German cruiser. As a result, five persons were killed and dozens were wounded.

Since then Madras has grown to be one of the three greatest cities of India and the greatest of the South in all respects.

Two hundred million years ago, South India was a part of Gondwanaland—a vast tract of land that once connected the present day Australia, Africa and South America. To the geologists, Madras and the entire South represents 'the treasure land' of those bygone days and culturally too, Madras is the home of the traditional

Indian religion and Madras school of philosophy is respected by all concerned).

On the eve of arrival of His Holiness Tridandi Swami Sri Srimad Bhakti Vilas Tirtha Maharaj, President-Acharyya of Sree Chaitanya Math and Sree Gaudiya Maths with the Party, on his pilgrimage tour of South India a strong Reception Committee, under the chairmanship of Sri K. N. Srinivasan, Mayor of Madras Corporation, was formed which included Messrs. Dewan Bahadur K. S. Ramaswami Sastriar, Retd. Dist. Judge, President, Veda Seva, Secretary of the Reception Committee; S. Sachidananda Pillai, Retired Registrar of Annamalai University; K. Venkataswami Naidu, Ex-Minister; Kesavlal Tarwari, President, Gujrati Brahma Samaj and Organiser, All India Youth Conference, Madras; T. S. Govindaswami, Ex-Deputy Mayor; K. Kamalakannan, Councillor; T. Venugopal Rao, Ex-Deputy Mayor; F. K. Guha, President, Bengal Association; P. K. Japee, Secretary, Balamandir and A. P. Parekh Vidya Mandir; V. D. Ramaswami, President, Asthika Sabha, Mylapore; Venkateswarananda, President, Arogya Asram; N. Srinivasan, Divine Life Society, Egmore; S. Venkataramangam, Trustee, Sri Parthasarathy Temple; Prof. K. Vaidyanathan, V.K. Panthulu, President, Sri Samartha Premi Mandal; Balakrishna Joshi, Head Master, Hindu Theological High School; T. A. Rama Rao, President, Divine Life Society; T. V. Srinivasan, Head Master, Gopalapuram High School; as its members. And under the auspices of the Reception Committee a meeting was arranged in which H. E. the Governor of the Province and the Chief Justice of Madras High Court were invited as President and Chief guest respectively.

The arrival of Srila Acharyya Deva was announced in local details. The Dilhi Janata was carrying our Acharyya Deva and his Party from Bezwada. From 2 p.m. people from all parts of the City flocked together at Central Station and eagerly waited to receive their beloved Swamiji. The train in which Swamiji was coming, when was visible at a distance, the Math Kirthan Party Mahamantra Bhajan Mondali, and

received the Swamiji and profusely garlanded. After reception at the Station the Swamiji was taken in a well decorated big car (which was arranged by Sri T. S. Mahalingam) to Madras Sree Gaudiya Math. The party of the Swamiji was taken by private Buses.

A few names of the persons of the vast crowds who were present at the Central Station are mentioned below :—



A Group Photo at the Central Station :

Sri K. N. Srinivasan, the Mayor of Madras; Dewan Bahadur K. S. Ramaswami Sastri, President Veda Sava; Sri K. Venkataswami Naidu, Ex-Dy. Mayor; Sri T. S. Mahalingam; Sri Gauranga M. Mukerjee and others with Srila Acharyya Deva and his party.

the crowd proceeded towards the platform with the cheers of joy and enthusiasm of the eager crowd knew no bounds when Acharyya Deva got down from the train. First of all the Brindha Scout group consisting of thirty in number gave a guard of honour and then the President, the secretary, and the members of the reception committee and the elite of the City warmly

Sri K. N. Srinivasan (Mayor of Madras), Dewan Bahadur K. S. Ramaswami Sastri, (Retd. Dist. Judge, President Veda Sava), Sri K. Venkataswami Naidu, Ex-Minister, Sri T. Venugopal Rao, Ex-Dy. Mayor, Sri F. K. Guha, President Bengal Association, Sri S. Venkataraman, Sri T. S. Mahalingam, Sri Gauranga Mohan Mukherjee, Sri B. C. Dhar, Sri M. C. Kanan, Brindha Scout

Group (thirty in number), Sri Hari Hara Bhajan Mandali, Sri Ramachandra Das, Sri V. Rajagopala Krishna, Sri Amulya Ratna Das, Sri N. Balasundaram Chetty, Sri O. K. Ratnavelu Chetty, and many others.

The Swamiji and the party stayed at the Madras Gaudiya Math from the 19th to 21st

October, '57. Another house near the Math was requisitioned to accommodate the party. Hundreds of people called at the Math to have darshan of our Acharyya Deva. The local press announced the arrival of our Acharyya Deva at the city. The Math premises was lavishly decorated and illuminated.

RECEPTION AT ADHIKESHAHA TEMPLE ON 20TH

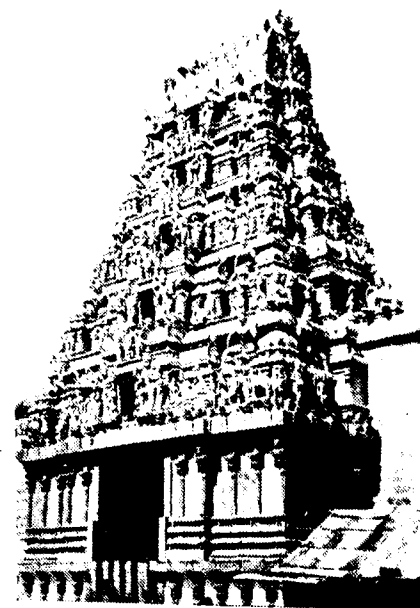
Previous night Sri S. Venkatarangam, Trustee of Adikesha temple and Sri M. C. Kanan came to the Math and prayed before Srila Acharyya Deva to visit the Keshava perumal temple at Mylapore and Swamiji granted their prayer and promised to visit next morning. So, on the 20th at about 7 a.m. both the above persons came to the Math with cars.

His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Maharaj, the President Acharyya and other Swamijis were taken by their cars. A big gathering was eagerly waiting to welcome and offer their homage to the Swamiji. A fitting reception was arranged to honour the Swamiji at the temple. As soon as Srila Acharyya Deva reached there, he was received by the priests with Purnakumbham, two very big Umbrellas, Camphor light, different musical instruments and other materials of worship and adorned with the chanting of Veda Manthrams. Special Puja was performed and one very costly cloth was fastened round the head of Acharyya Deva as a temple honour by the headpriest of the Temple.

The holy scriptures hold that Sri Narayana out of His infinite mercy sent down His Own Srivatsa, Kaushtuva, Vijayanti, Niladevi, Ananta, Garuda, Viswakshena, Sudarsana, Panchajanya, Goda, Nandaka and Saranga who were born as twelve Alwars in South India to turn the world to the *Bhakti marga*.

From '*Ramanuja Nuttruandadhi*' Tiruvarangathuamudanar, of '*Prabhanda-*

Saram' of Vedanta Desika and '*Upadesa ratnamalai*' of Manavala Mamunigal one can get full details about these Alwars. Thus we may know that Pey Alwar was the third in lineage and was born at Mylapore (Madras) at about hypothetical date of B. C. 4203.



Rajagopuram

Under the chairmanship of Sir S. Varadachari, Retired Judge of Federal Court a committee was formed in 1956 to construct a Rajagopuram of the temple at a cost of about Rs. 1,35,000 and we saw almost it was completed and we were told that the Samprokshana will take place in April 1958.

RECEPTION TO ACHARYYA DEVA AT THE MATH

There was a grand meeting held at the hall of the Sree Gaudiya Math in the afternoon of the 20th to accord a fitting welcome to our Acharyya Deva. The Reception Committee under the Chairmanship of the Mayor, convened the meeting which was presided over by His Excellency the Governor, Dr. P. V. Rajamannar. His Highness the Acting Chief Justice of Madras High Court, Sri Raja Gopalan was the Chief Guest. Both the Governor and the Chief Justice entered

both official and non-official. The Mayor as Chairman of the Reception Committee gave the following address of welcome to our Acharyya Deva.

Welcome address by the Mayor, President of Reception Committee :

I always count myself fortunate to be able to take part in the activities of an association like Gaudiya Math, and today I must say that I am greatly honoured by



A Group Photo: H. H. Acharyya Deva with his Group, H. E. Governor, Dr. P. V. Rajamannar ; Sri P. Rajagopalan, Chief Justice ; Sri K. N. Srinivan, the Mayor ; Sri S. K. Mukerjee, C.C.S.S Rly.; Sri F. K. Guha, President, Bengal Association ; Dr. S. Das, Barrister and others.

the Math bare-footed to the pleasant surprise of all present and showed due respect to our Acharyya Deva. The hall was packed to its capacity. The meeting was well attended by the citizens of Madras,

this gracious gesture on your part, having been given an opportunity to a humble self as I am in welcoming Your Holiness the direct disciple of Sri Chaitanya whose holy name stand out in the history of Hinduism

a beacon light to guide the people of this country, for all time to come.

Swamiji hails from the land where Sri Chaitanya Mahaprabhu was born, the land of Bengal which produced many a patriot. Lord Chaitanya as you all know was born in Nadia, in Bengal, in the year 1486. The great Lord Sri Chaitanya is the foremost representative of the Bhakti Movement, and in that He became the symbol of the worship of Sri Krishna.

His Holiness Tridandiswami Shrimad Bhakti Vilas Tirtha Goswami Maharaj is not new to all of us, as he has graced this part of India by his previous visits. We are struck with reverent admiration for his deep knowledge of the Vedas, Vedangas, Upanishads, Bhagavat and the Gita and other ancient texts and are proud of his unreserved dedication of his valuable life for the propagation of the Message of Sri Chaitanya Mahaprabhu, which is at once the message of Love and Service to entire mankind. I feel sure that his life will serve as an example and precept to the troubled minds of millions of our countrymen, who are greatly handicapped by want of Spiritual Stamina. In a world ridden with materialism, it is to people like Tirtha Maharaj that the world has to look up to improve the moral standard.

Many things have taken place in this world during the course of the last few centuries which have revolutionized our ways of life and thinking but it is difficult to answer whether the world is heading towards a spiritual progress. His Holiness has made us realise when he was here with us last that Sri Chaitanya Mahaprabhu's gospel of Bhakti alone can enable us to attain individual purity and social unity and advised us to lead our lives dedicated to the selfless service of man and the unwavering worship of God and thus over-

come the rampant atheism, egoism and materialism of our age by devotional and spiritual pursuits. Lord Krishna in the Bhagavat Gita has expounded the duties and responsibilities of the people and the fundamental Dharma, expounded therein, is applicable to all people of all ages. You all know that the teachings of the Gita are truth, love and sacrifice.

Due to difference of opinions and integrations of various faiths people are sometimes puzzled to follow the truth path. Renunciation without Bhakti is fruitless. It is Bhakti which is the function of the soul. Sri Chaitanya Mahaprabhu's ecstatic mood (Samadhi) was the highest pitch of the Bhakti cult. His Holiness is a redoubtable champion of the Bhakti Cult so effectively preached and practised by Sri Chaitanya. It is through the worship of God—by the recitation of His Name and Glory (Nama-sankirtana) arises the knowledge of God and the realisation of God by which all sorrows are destroyed.

Lord Chaitanya who is God Himself, but in human form spread the Bhakti Cult and taught us that life is not worth living if it does not follow the path of love and devotion. All of you know that our Swamiji is an embodiment of Bhakti. The unsteady mind can only be controlled by the constant application in the meditation of God. This supremely valuable instruction of Lord Krishna has been imparted in the Gita.

In conclusion, I wish the Tirtha Maharaj many more years of devoted service and pray for every success in His South India Pilgrimage preaching tour and also in the cause. He has set before himself namely spreading the love for God. Further needless it is to mention that it would be a great fortune to us indeed if your Holiness would visit this part of the country quite often and inspire us with your Holiness

radiant presence and preachings about the Bhakti cult that should be practised countrywide.

Gist of the speech of the Chief-Guest :

The Acting Chief Justice of Madras, Sri P. Raja Gopalan, in course of his speech welcoming the Swamiji said that the visit of His Holiness to the south would help the people realise the great service which the Gaudiya Math was rendering to the country through its propagation of the Bhakti cult of Sri Chaitanya. Sri Chaitanya emphasised the importance of Namasankirtan as the best form of worship and approach to God. He concluded with the hope that His Holiness would help the people realise God.



H. E. Governor is delivering his speech, Srila Acharyya Deva, Chief Justice and the Mayor are seated

Gist of the Speech of the President :

Thereafter His Excellency the Governor addressed the meeting welcoming our Acharyya Deva and tracing the life of Sri Chaitanya Mahaprabhu and said that He toured the holy places preaching His

message of *Prema Bhakti*. While He sang the praise of the Lord, He lost himself completely in it and surrendered Himself to God. Sri Chaitanya had a nearest parallel in the South in Sri Andal whose love and devotion for Lord Ranganatha was depicted so well in Thiruppavai. His Excellency quoted a Sanskrit verse containing the feeling of Sri Chaitanya Mahaprabhu in a nut shell the meaning of which is that I am neither a caste Hindu nor a king nor a Vaisya nor a Sudra but a servant of the Lord of Gopis. His Excellency expressed his hope that the message of His Holiness, Acharyya Deva would pave the way for removal of misunderstanding, strife and hatred.

Reply to the Address by Srila Acharyya Deva :

"Your Excellency the Governor, your highness the Chief Justice and the Worshipful Mayor, ladies and gentleman :

It is my proud privilege to meet this distinguished gathering of the citizens of Madras in course of my preaching tour and pilgrimage to the holy places of South India. I have undertaken this vow following the example of our Lord Sri Chaitanya Maha-

prabhu, who after His sanyas came to innumerable holy places of South India upto Cape-Comorin. The purpose of the visit of our Lord Sri Chaitanya Mahaprabhu to the holy places of this part of Bharat is to acquaint Himself with the then prevailing

religious thoughts, and give the people His message of Prem-Bhakti. The people of South India accepted His Prema-Bhakti and recital of the Name of Krishna as the best form of worship. Sri Chaitanya Mahaprabhu's South Indian tour, His discourses and acceptance of His Bhakti cult by the people of South India are faithfully recorded in His biographies written by His contemporary followers.

This Bhakti cult as practised and preached by Sri Chaitanya Mahaprabhu has

of Sri Chaitanya Mahaprabhu's Bhakti cult and His divine personality was Prabodhananda Saraswati, once a Sri-Vaishnava Sanyasi of Srirangam.

Sri Gopal Bhatta Goswami collected and edited all thoughts on Bhakti then prevailing in the South, which were finally edited and given definite shape by another contemporary Goswami, Sri Jiva in his famous Tattvasandharva—the philosophical treatise on the subject. This is the exchange of thoughts with South Indian Acharyyas.



A view of the audience of the meeting

been dealt with in its various aspects by six Goswamis or Masters of the Faith. One of the six Goswamis was Sri Gopal Bhatta. He was born of Sri-Vaishnava parents of Srirangam. Sri Chaitanya Mahaprabhu lived four months in their house at Srirangam to observe Chaturmasya or four-month vow. Another vigorous exponent

Sri Chaitanya Mahaprabhu brought Lila-sukha's Krishna karnamritha and Brahma Samhita from South, which He introduced and made popular among His followers.

South India is the land of the Acharyyas—all the four recognised sects of the Vaishnavas—Madhava, Sri-Vaishnavas, Nimbarkiya and Vishnuswami sprang in

the South. Sri Chaitanya Mahaprabhu supplied them with what was wanting in the final realisation and experience of Bhakti.

Bhakti begins with simple faith (Sraddha) in Lord Krishna. The processes or practices of Bhakti were reduced to the simple chanting of the Name of Krishna free from threefold offence and this simple *Sadhana* is considered as the highest form of worship, and available to all. The net result of the first stage of *Sadhana* is the complete annihilation of sins and worldliness after which Bhakti gradually deepens into *Asakti* or deep attachment to God and after passing through other stages culminates in Prema Bhakti.

Bhakta in course of his practice of Bhakti will become humbler than a blade of grass, patient like the tree, can give all respect to others seeking nothing for himself. This is a conduct of a Vaishnava. We can only then find real peace, in our individual life, social life, and in our relation with one other.

We are now in an Atomic age. Atom, hydrogen, rocket and satellite are flying over us threatening to annihilate us, and destroy the age-long civilization. Where is the remedy of the constant threat of destruction? The remedy is in us. To bring about the change in the outlook of life, we must have the spiritual back-ground and outlook of life, give spiritual value to life. Our Prime Minister under the pressure of present threat of the deadly weapons had to admit this necessity that we must make inner advance along with the advance of Science. Now urgent need of the time is that all the honest and right thinking people of the world should feel the necessity and efficacy of developing the spiritual outlook of life, which can only be achieved by means of "Bhakti." Bhakti can make

a man selfless and generous to others. There lies the peace in our individual and collective life.

We, the religious teachers, must act as real Acharyya in arousing the spiritual power of mankind. We must give them an uplift. We must make them realise the purity of life, and unless and until we can bring about purity in our daily act and thought we cannot establish any peace or social order. No amount of legislation will succeed in establishing equality among different peoples. We, the religious teachers, make the people pure in their act and conduct which is a condition precedent to worship of God. We do not believe the worship of God with impure heart, steeped in sins and impurities. Every human being irrespective of his birth or station in life has the fundamental right to the worship of God. But the worship must be pure otherwise, one will offend God. My mission in life is to install God in the pure heart of man, teach him to worship God not only with flowers and sandal-wood-paste, but in Bhakti which consists in chanting the Name of Krishna free from adjuncts of Maya.

I am very much moved by the very warm reception accorded by the citizens of Madras. I am really grateful to you all and to the reception committee for arranging this august gathering to enable me to meet you this evening. I shall bear in mind, throughout my life this unique honour given by the citizens of Madras. I consider myself unworthy of this honour which I shall convey to the Feet of my Guru, Gauranga and Krishna.

Thereafter Dewan Bahadur Sri K. S. Ramaswami Sastri, Secretary of the Reception Committee, proposed the vote of thanks to His Excellency.

Grand Sri Krishna Sankirtana Procession

Just after the conclusion of the meeting a grand Sri Krishna Nama Sankirtana procession was started from the Math towards the famous Sri Parthasarathy Swamy Temple in Triplicane followed by an elephant, band party, lights, colourful flags and festoons, several bhajan parties of the City and enthusiastic surging eager crowd. It was a very long procession and was divided into seven groups and in each group

Acharya Deva began to dance in ecstasy. In second group Mahamantra Bhajan Mandali (G. T.) and Gauranga Bhajan Mandali (Chintadripet) were singing with their various musical instruments; in third: Sangu Subramaniam and party; in fourth: Sri V. D. Ramaswami Vishnusahasranama party was chanting all along the Vishnusahasranama in chorus with sweet voice; in fifth: Hari Hara



A view of the procession.

one or two bhajan parties were enchanting the people with their melodious Kirtan accompanied by various musical instruments. In the first group our Sree Gaudiya Math Bhajan party was doing Kirtan with *Mridangam* (Khol), *Kashar*, *Kartal* and conchs hailing the glory of Sri Guru and Gauranga headed by Srila Acharyya Deva and Tridandiswamijis. All were enchanted by the singing of Krishna Nama. Srila

Bhakta Jana Sabha (P.T.); in sixth: Dr. V. Ramamurthy & Party and in seventh: Sri Kunjamani Bhagavathar & Party headed by Hon'ble T. M. Krishnaswami Iyer, Retd. Chief Justice of Travancur-Cochin.

When the procession was passing through the various streets covering about one and half miles, both the sides of the roads were packed up with enthusiastic gatherings who

were eagerly waiting to pay their homage to their beloved Swamiji and to make them happy by having a glimpse at the Acharyya Deva. Srila Acharyya Deva was profusely garlanded and, from all sides, the people showered the flowers on his head. In the midway the Acharyya Deva was worshipped with flowers, garlands, fruits, crimson and camphor light etc. by

temple received our Acharyya Deva and the party with the silver jar filled with holy water and fruits and by reciting Veda hymns and conducted the Swamiji and the party to the Garba-Griha where the presiding Deity is being worshipped. Here also the priests tied silk head-gear on the head of our Acharyya Deva as a mark of respect to his distinguished presence. Our



Reception at Sri Parthasarathi Swami Temple, Triplicane.

Sri Sailendra Nath Bose (Superintendent of the Mail), Sri P. V. Narayana Nair, Sri Ramgopal, Sri Subba Rao, Sri S. R. Rao, Sri Kuppaswami and many others. Many fell in Prostration before the feet of Srila Acharyya Deva on the road.

After circumambulating the holy tank of Sri Parthasarathy Swami Temple when the procession came to the gate of the Temple the priests and the executive officer of the

Acharyya Deva returned to the Gaudiya Math followed by the procession.

The people, who all attended and who all witnessed the procession felt and expressed that such a huge and inspiring procession never had they the opportunity to witness before. Even the men aged about 80 years holding the position of high official rank and sprung from high families such as Dewan Bahadur Sri K. S. Ramaswami Sastri (Retd.

Dt. Judge), Sri T. M. Krishnaswami Iyer (Retd. Chief Justice of Trivankur-Cochin), Sri K. Venkataswami Naidu (Ex-Minister), Sri L. M. Roy, Bar-at Law (Member of Railway Tribunal), Mrs. L. M. Roy, Lady Venkatasubba Rao (wife of Sir M. Venkatasubba Rao), Sri G. M. Mukherjee, Rajah Shawba of Voyyour etc. who never walked such a long distance, even they were enchanted by the Krishna Nama and Marched all along the procession.

Sub-Inspector of Royapettah Police Station with the help of many Constables properly managed the crowd. Brinda Scout Group (Gopalapuram Boys' High School) controlled the crowd all along.

Another wonderful sight to be noticed was that when meeting was proceeding at the Math there was drizzling and dense clouds were threatening with a heavy rain but when procession started rain suddenly stopped and after the termination of the function which was concluded with distribution of Mahaprasadam to thousands and when all the people reached their respective places the rain came down with heavy showers to make the world pleasant.

Both the public and the press enthusiastically welcomed our Acharyya Deva to the city. The endless stream of citizens came to the Math and greeted the party and paid their homage to our Acharyya Deva.

DISCOURSES

Discourse with Sri Gopal Rao Shiroly, of Lloyds Bank, Madras

Mr. and Mrs. Shiroly came to pay their homage to Srila Acharyya Deva. On an enquiry about the philosophy of Sri Chaitanya Deva Acharyya Deva said:—Philosophy of Sri Chaitanya Deva is "*Achintyaveda-vedabad*" which means unthinkable simultaneous distinction and non-distinction between God and individual soul. We find highest culmination of thoughts and culture in Sri Chaitanya Mahaprabhu's philosophy. Every one has equal right and access to the service of God. Temple of God is there where there is recitation of Krishna Nama.

Sri Chaitanya Deva made no distinction between the devout house-holders and the Sanyasis. He did not judge man by his caste or Ashrama but He judged him by Bhakti in relation to the soul.

The individual soul is neither Brahman, nor Kshatriya, nor Vaishya, nor Brahmachari, nor House-holder, nor Banaprasthi nor Sanyasi. But he is the servant

of the servants of the servants of the Lotus Feet of the Supreme Lord Sri Krishna who is the husband of the Gopis and the ocean of bounteous nectar of love.

If one is fortunate to have faith in God he is sure to have a real sadhu by whose association, that faith gradually increases and passes through stages, such as staunch belief (nistha), taste (ruchi) attachment (ashakti), which ultimately ripens to love (prema) that is the highest need for human birth, it is the source of perennial bliss (Ananda).

Jivas are passing through different worlds. Among them one who is fortunate meets with a real sadhu in course of his journey and secures the root of the creeper of devotion (Bhakti) by the grace of his spiritual guide and Bhagaban.

The Absolute Reality makes His appearance to him who surrenders himself to Bhagaban Krishna who is the prime origin. Majesty covered with sweetness is Krishna. The

highest culmination of human culture and knowledge is the procurement of Bhakti. Teachings of Sri Chaitanya Deva begin from the stage which is immune from the stages of enjoyment and abnegation.

Discourse with Sri T. S. Mahalingam and Sri P. S. G. Rao

Both the above persons came to the Math and paid their homage. Mr. Mahalingam very reverentially garlanded Acharyya Deva and offered fruits.

Acharyya Deva spoke:—"All contradictory ideas can exist in God and we people cannot conceive of these contradictions by our intellect. Unthinkable powers exist in Him. For reconciliation of contradictory ideas about God, the word "*Achinta*" is used. In conception of mundane objects we can apply our senses. But in Divine conception our sense-power is too meagre."

Discourse with Sir M. Venkatasubba Rao and Sri S. K. Mukherjee

Sir M. Venkatasubba Rao, Retired Chief Justice, Madras High Court with Lady M. Venkatasubba Rao came with fruits and presentations to pay their homage.

After few minutes Sri S. K. Mukherjee, Chief Commercial Superintendent, of Southern Railway came and paid obeisances to Acharyya Deva. Srila Acharyya Deva spoke about one hour to them. Sri Gopal Rao Shiroly (of Lloyds Bank) and Mrs. Shiroly also were present.

Gist of the discourse is given in below:—

The essence of all spiritual understanding is devotion. Sri Chaitanya Deva accepted the authority of Srimalad Bhagabat and the

wise man who takes to devotion is best of all; yet there has been systems of other thoughts which produce delusion by preaching creeds other than that of Bhakti.

According to *Bhaktirasamritasindhu* of Srila Rupa Goswami, an intimate associate of Sri Chaitanya Mahaprabhu, *Bhakti* consists in attaching oneself to Krishna for His satisfaction alone without being in any way influenced by the desire for philosophic knowledge, *Karma* or disinclination from worldly things and without being associated with any desire for one's own interest. *Bhakti* means the service of God for His sake alone (*Anukulyena Krishnanusilanam*).

Pure devotion should not have however any of the obstructive influences of knowledge; philosophical knowledge and mere disinclination obstruct the course of *Bhakti*. Knowledge of God's nature and wisdom regarding the nature of the intimate relation of man with God may be regarded as unobstructive to *Bhakti*. Empiric knowledge should be thoroughly rejected considering its ephemeral result. We should follow with our body, mind and words what comes from the lips of a real devotee concerning the transcendental glories of God-head whatever may be our position. The natural and inalienable attachment of our mind to God is called *Prema-Bhakti*. The love of the Gopis for Sri Krishna in the love stories of Krishna in Brindaban typifies this highest form of love of Radha for Sri Krishna. In the highest altitude of love the lover and the loved melted together into one. Krishna is the manifestation of the entire God-head.

RECEPTION AT SRI PERAMBEDUR AND KANCHIVARAM

On the 21st of October 1957 at 1-35 p.m. our Acharyya Deva left the Madras Sree Gaudiya Math with the party by two reserved buses to Sri Perambudur, the birth place of the great Acharyya Sri Ramanuja, founder of Sri-Vaishnava sect which is about 25 miles from Madras City.

Previous day Sri K. Venkataswami Naidu, Ex-Minister for Hindu Religious Endow-

Executive Officer and the leading personages of the place received our Acharyya Deva and the party with garlands, flowers, fruits and music and accorded Temple honours to our Acharyya Deva. There is a very big temple of Kesava which has recently been electrified. The temple authorities conducted our Acharyya Deva and the party round the temple. The high priest offered sacred articles to our Acharyya Deva and thereafter the party was taken to another temple which is erected on the birth site of Sri Ramanuja. A stone vedi has been raised on the holy stop. The inside wall of the temple is decorated with terracota figures of Sri Ramanuja and his 74 disciples depicting their lives and missionary activities. This place is one of the most important places of pilgrimage for Sri Vaishnavas.

Srila Acharyya Deva delivered a speech in English on the life and precepts of Sri Ramanuja Acharyya which was translated into Tamil by Sri K. Venkataswami Naidu to the audience. Swamiji also remarked that an Acharyya like Sri Ramanuja was needed at that

time to save the country from monism. People from North or other parts of India on pilgrimage to South must visit this holy place of the birth of great Acharyya as the visit of pilgrimage is not complete unless the visitor visits this place. The temple authorities distributed Prasadam among the members of the party and also presented the books entitled "Life and Teachings of

ment, Madras came to the Math and said that he has made all possible arrangements at Sri Perambudur to receive the Swamiji and the party. So before the arrival of the party he along with his brother & relatives drove by car from Madras and was waiting on the Road to receive the Swamiji. The party reached there at 2-30 p.m. Sri K. Venkataswami Naidu, the



Sri K. Venkataswami Naidu is translating the speech of Swamiji

Sri Ramanuja or the Spirit of Visishtadwaita" to our Acharyya Deva.

The party continued the journey from Sri Perambudur arriving at Kanjeevaram about 5 p.m. after a drive about 22 miles. Sri V. N. Perumal Naidu, the Chairman and the Commissioner of the local Municipality received the party at the Choultry at Rajah Street which was intended for a stay of the party for the night. We are very much grateful for hospitality of the Municipal authorities.

Kanjeevaram has been described in ancient literature as Kanchipuram. There are two Kanchipurams one called the Shiva Kanchi and the other Vishnu Kanchi situated about 5 miles from each other. The Presiding deity of Shiva Kanchi is the Lord Shiva and that of the Vishnu Kanchi is the Lord Vishnu Baradaraj. From the choultry the party first proceeded to Baradaraj temple at Vishnu Kanchi. Here the Executive Officer and priests of the temple received our Acharyya Deva and the party with Purna-Kumbha viz., silver pot filled with holy water, garlands, flowers, music and decorated elephant and bull-ox and the party entered the temple amidst loud cheers of the Name of Lord Sri Krishna Chaitanya. This temple has also recently been electrified.

After passing through two Gopurams we were taken to the Deity Nrsingha on the ground floor. Thereafter we went upstairs and had the *darshana* of the beautiful four handed life size Vishnu image known as

"Baradaraj Swamiar." Mahaprabhu Sri Chaitanya saw this Deity, made obeisance and said His prayers before Him and accordingly we followed the said example. Here we felt the presence and nearness of Sri Chaitanya Mahaprabhu who once stood on the door steps where we stood. The high priests profusely garlanded our Acharyya Deva before the Deity Baradaraj.

This is the first huge temple we saw in course of pilgrimage. One cannot but be impressed with the huge gopuram shooting in the sky. Here Mahaprabhu Sri Chaitanya passed two days making and converting many people as Krishna Bhaktas.

From the Baradaraj temple we came back to Shiva Kanchi. Here also the temple authority and the priests received our Acharyya Deva and the party with the same traditional honour, namely, Purna-Kumbha, flowers, music and decorated elephant. The ten storied gopuram of the temple is very impressive. The religious music from the height of the gopuram at night captivated the mind and attention of the pilgrims. We were shown round the temple and then taken to the inner shrine where the Lord Shiva with Parvati embracing him in his usual sringar receiving prayers and obeisance from hundreds of devotees. Here the high priest also garlanded our Swamiji. There were innumerable small Shiva lingas along the circumbulating passage round the inner shrine. The party returned to the choultry at about 5-30 p.m. and had their food and passed the night.

SRI ACHARYYA DEVA AT PAKSHITIRTHA

Early in the morning of 22nd October, 1957 the party left Kanjeeveram by the same buses reaching Pakshitirtham at about 8 O'clock through Chingilput, a distance of about 33 miles. We were accommodated at a choultry at the foot of the hill.

Pakshitirtha or the Hill of the holy eagles is a small village surrounded by hills. It is about 9 miles south east of Chingilput. The hills run along the road from Chingilput to Pakshitirtham. The central shrine of Shiva Sri Vedagiriswar is built on the



Swamiji at Pakshitirtham.

summit of the hill which is approached by about 564 steps from the foot. The hill is roughly 500 feet high. Many of us who were weak and old climbed the top in duli carried by two persons. Our Acharyya Deva was taken round the temple and was garlanded by the head Priest. Special Puja was performed and at that time others were not allowed to enter into the Garva

temple. The tradition is that two sages who had displeased the Lord Shiva were cursed to born as the birds and worship him at the hill and attend salvation and these two birds worship the Lord Shiva and attend the temple every day at noon for eating Prasadam. After the worship the priests come from the central shrine to another nearby hill top at about 11 O'clock and wait for the birds with prasadam. We saw two eagle birds come one after the other, and took prasadam from the hands of the priest and again went away to the amazement of hundreds of pilgrims witnessing the same.

There is a Monolythic Mandapam near the top of the hill which bears certain inscriptions and signatures of the Dutch visitors in the period from 1664 to 1687. This Mandapam was built by Pallava King-Narasingha in the seventh century A.D.

From the hill top, we had a fine panoramic view of the village containing a tank called "Sankha Tirtham" in which a Conch appears every 12 years which is preserved in the nearby big temple called "Bhakta Bhaktavatsaleswar" and "Tripura Sundari" i.e. the Shiva Parvati. The village below the hill is called Tirukalukundram.

This place also attracted Mahaprabhu Sri Chaitanya. From here we proceeded to Mahavallipuram at about 1 O'clock about 9 miles east of Pakshitirtham.

ACHARYA DEV AT MAHABALIPURAM & MADURANTAKAM

From Pakshitirtha we went to Mahabalipuram which is called after seven pagodas or rockcut temples which are as old as 7th century A. D. Now there exists only one pagoda. Others are now in sea bed. The existing pagoda cannot but captivate the artistic imagination of every visitor. This monolithic temple of considerable height with its presiding Deity—the reclining Vishnu in the sanctorum has been carved out in great detail and with precision. Sea waves enter the inner shrine and wash the Feet of the Deity. This pagoda stands in danger of being swallowed up by sea. The Government is trying to save this pagoda by placing heavy cement blocks to check the fury of the waves.

There is a great hillock about quarter of a mile from the beach. There are several caves carved out of the hillock which are sacred to the Budhists and the Hindus. There are many life size sculptures of human beings and animals depicting the Kurukshetra war, grazing of cows by Lord Krishna and other stories of the great Epics. The sculptures of this place are of great artistic value and form a class by themselves for the delicacy of structure melody of architectural design.

Sri Chaitanya Mahaprabhu seems to have passed through Mahabalipuram to reach and visit Sveta Varaha Temple about a mile from here.

From Mahabalipuram we returned to Chingleput and passed the night there.

At Madurantakam

Sri V. D. Ramaswami, President of Mylapore Astika Sabha, took our president-Acharyya and other Tridandi Swamijis in his two motor cars from Chingleput to

Madurantakam on the morning of the 23rd of October, 1957. Madurantakam is a place of initiation of Sri Ramanuja Acharyya. Here the great Acharyya was initiated by Mahapurna. There is a Temple of Sri Rama Chandra built at the expense of an English Collector of this District, the Late Mr. Lionel Place. This holy place and the temple were once neglected. It has been restored to its original glory by Bangur brothers, of Calcutta. The presiding Deity as is Sri Rama Chandra known as Kodandarama with His consort Sri Sitadevi and brother Lakshmana. During the repairs of the temple, a subterranean cell has been discovered in the Nut Mandir itself which was meant for hiding the Deity when the temple was occasionally desecrated by the Mohammedian invaders. One Sankha and one Chakra, two divine weapons of the Deity were found in the cell.

After having Darshan of the Deities we went to the Ramanuja shrine and the holy *Bakul* tree under which the great Acharyya had obtained his spiritual enlightenment in the shape of initiation from his Guru on the five sacraments namely Tapam, Pundram, Namam, Mantram and Yagnam.

The Executive Officer, Trustees and priests of the temple cordially received our Acharyya Deva with temple honours.

Here, there is a local Sanskrit School run by Ahobal Math. The Principal and other Pandits received our Acharyya Deva at a meeting of the teachers and students. An address of welcome in Sanskrit was presented to our Acharyya Deva. Our Acharyya Deva addressed the meeting dealing with the teachings of Sri Ramanuja Acharyya and Mahaprabhu Sri Chaitanya.

SRILA ACHARYYA DEVA AT CHIDAMBARAM

Our Acharyya Deva joined the party at Madurantakam Station where he boarded the train in which the party was travelling from Chingleput and reached Chidambaram at about 3-30 p.m. on the same day. There was a big crowd at the station consisting of lawyers, doctors and merchants to welcome our Acharyya Deva and the party. Sri S. Ratnaswami Chettiar of Nataraja Vilas Jewellery Hall, the leading

After discourse for sometime our Acharyya Deva was taken to the famous Chidambaram temple of Lord Nataraja (Siva). The Executive Officer, Trustees and the priests of the temple welcomed our Acharyya Deva at the gate with traditional temple honours and conducted him and the party to the famous thousand pillared hall or Mandapam where a very big gathering was awaiting the arrival of our



Reception at the Station: Sri S. Ratnaswami Chettiar; Sri S. K. Seshachari, Commissioner, Municipal Council; Sri G. T. Krishnamurthy, Advocate and others are seen.

merchant of the locality first greeted our Acharyya Deva as soon as he alighted from the train. He and other persons present at the station profusely garlanded our Acharyya Deva and conducted him and the other members of the party to his residence where he invited the leading men of the town at a gathering to listen to our Acharyya Deva.

Acharyya Deva. The meeting began with a kirtana song in Sanskrit by a local musician. The meeting was presided over by the head Dikshithar. This hall is the usual place of religious meetings and musical conferences in connection with the temple. According to the custom it is only head Dikshithar or the priest of the temple who is alone entitled to preside at



The Vice Chancellor of the Annamalai University is delivering his speech.

such meeting. The head Dikshithar who presided at this meeting although comparatively young, is very learned in Sanskrit and philosophy. His introduction to Bhakti cult impressed the audience with his learning and eloquence. The head Dikshithar paid a very high tribute to our Acharyya Deva for his efforts in propagating Bhakti cult of Sri Chaitanya Mahaprabhu and invited our Acharyya Deva to give the message of Sri Chaitanya Mahaprabhu. His speech was followed by that of the Vice-Chancellor of Annamalai University, Sri T. M. Narayana Swami Pillai, M.L.C. who delivered a nice speech welcoming our Acharyya Deva and the party to Chidambaram.

Thereafter our Acharyya Deva delivered a lecture on Bhakti cult of Sri Chaitanya Mahaprabhu amidst repeated applauses of appreciation from the

audience. The speech was translated into Tamil by one Tamil scholar.

After the termination of the reception meeting the entire audience headed by the head Dikshithar and the Vice-Chancellor conducted our Acharyya Deva and the party to the main shrine. One cannot but be impressed with this huge temple while passing from Gopuram through different halls and Parikrama passages to reach the main sanctorum. Special puja and Aratrika were offered to the presiding deity in honour of our Acharyya Deva. The high priest took our Acharyya Deva to the



Srila Acharyya Deva is delivering the speech.

Chitsabha where Lord Nataraja in his cosmic dancing pose with his consort Sivakama Sundari accepts offerings and worship from the devotees. The roof of this Chitsabha is covered with plates of gold. Our Acharyya Deva was profusely garlanded by the priests in front of the Lord Nataraja.

This is prominently a Saivait place but it could not escape the influence of the great Vaishnava Acharyya, Sri Ramanuja. A visitor standing in the middle of the courtyard facing Lord Nataraja, can also have direct Darshana of Lord Vishnu known as Govinda Raja in his Mandapam on the left. A devotee can offer his prayer and worship to two deities at the same time and from the same position. This Govinda Raja image is the replica of Sri Ranganatha of Srirangam. A kirtana procession from the temple followed our Acharyya Deva to the Railway Station.

Chidambaram is well known throughout India and abroad because of the famous

deity of Lord Nataraja and his impressive temple attracting thousands of pilgrims and visitors. Sri Chaitana Mahaprabhu visited this Siva temple. Chidambaram has been described as Pitambaram in Chaitanya Charitamrita by Krishnadas Kavira.

The popularity of the town has been enhanced by the foundation of Annamalai University in the Annamalai Nagar situated in its immediate neighbourhood.

Our grateful thanks to Sri S. Ratnaswami Chettiar, a prominent public worker of the town who made all the efforts for reception and comforts of our Acharyya Deva and the party at Chidambaram. His cordial hospitality will ever remain in our mind. We cannot let this opportunity go without our grateful thanks to Sri T.M. Narayana Swami Pillai, Vice-Chancellor of the Annamalai University and the head Dikshithar of the temple. We may be excused for our inability to mention other individually but our grateful thanks are due to all for their warm reception.

SRILA ACHARYYA DEVA AT MAYAVARAM

The party reached Mayavaram on the early morning about at 5-35 a. m. on Oct. 24th. This was the day of Sri Annakuta Mohotsava of Sri Krishna. So by the instruction of Srila Acharyya Deva varieties of foods and sweets were prepared and offered to Sri Krishna.

A person named Sri Suryanarayanan from Madras came to offer his prayer to the local Vishnu Temple when came to know that our Acharyya Deva was present there he brought varieties of fruits and garlanded Srila Acharyya Deva with prostration.

There are two famous temples of Siva and Vishnu at a distance of about two

miles from the Railway Station. Our people went there by local transports. The temples are of great attraction and in the months of October-November festivals are held attended by about a lakh of people from all over the country. Mayavaram is situated on the Southern bank of the river Kavery and is 174 miles from Madras (Egmore). This place was once famous for the home of Brahminical religion and still is one of the chief seats of this religion. 'Kornad' sarces of this place has a glorious traditional value.

The party left Mayavaram by 13-28 o'clock train to Kumbakonam.

ACHARYYA DEVA AT KUMBAKONAM ON 24TH OCTOBER

To accord a fitting honour to our Acharyya Deva a strong reception committee was formed at Kumbakonam with the following gentlemen: (1) Dr. Sri V. R. Murthy, Chairman, Municipal Council (Kumbakonam) (2) T.S. Swaminatha Odayar, M.L.A., Chairman, Municipal Council, (Mannargudi) (3) Sri T. Sampath, B.A.B.L., M.L.A., (4) Sri C. Ramasami Mudaliar, B.A.B.L., Formerly M.P.; (5) R. Kannan Iyengar, B.A., B.L., Advocate, Managing Trustee, Sri Sarangapaniswami Koil, (6) V. M. Subramania Iyer, Trustee, Sri Chakra paniswami Koil (7) N. A. P. Sarangapani Alwar, Managing Trustee, Sri Ramaswami Koil (8) Dr. M. K. Subramaniam L. M. S. (9) K. Rm. S. Chockalingam Chettiar. Merchant (10) P. S. Narayana Iyer, Raman & Raman (11) S. Ramadoss Iyer, B.A. B.L., Advocate (12) R. Venkataramani Iyer, B.A. B.L., Advocate (13) V. Viswesa Iyer, B.A.B.L., Advocate (14) R. Krishnamurthi Iyer. B.A. B.L., Advocate (15) S. Sivaramakrishnan, B.A.L.T., Sri Mahabharatham Press (16) S. Pattabhiraman, M.A., V.S. Venkataraman & Co. As soon as the train which was carrying our Acharyya Deva reached Kumbakonam at 2-45 p.m. on 24th October 57. The members of the reception committee received

our Acharyya Deva and profusely garlanded him. Then Acharyya Deva was motored through the main streets of the town. Thereafter in the evening a public reception was held at the Porter Town Hall. On behalf of the townships an address of welcome was accorded to Srila Acharyya Deva. The town Hall and many residential houses were decorated to welcome our Acharyya Deva to the Town.



Reception at the Porter Town Hall

An address of welcome presented to His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Maharaj, the President-Acharya of Sri Chitanya Math, Sri Mayapur, West Bengal :

Holy Swamji, We, the citizens of Tirukkudanthai alias Kumbakonam, with

reverence, accord a hearty welcome to your Holiness on the occasion of your visit to this ancient and famous centre of pilgrimage, with its numerous temples and bathing ghats of great sanctity. The Mother Cauvery which wends her way through this town, not only fertilises the fields around but is a purifying tonic for the body, mind and soul. The Mahamakham festival coming once in 12 years attracts millions of pilgrims from far and near, and a bath in the Mahamakham Tank that day is believed to wash away sins.

From time immemorial, Tirukkudanthai has been a cultural and spiritual centre. The scions of the three great Mathacharyas : Sri Sankara, Sri Ramanuja and Sri Madhva, have their Maths in this town and their followers are propagating even today Vedic knowledge and Vedic truths. There are also two Saivite Maths nearby and their Mathadhipathis are doing their best for the spiritual uplift of the common people.

The Divine name is universally resorted to as a means to Salvation by almost all the religions of the world. The Holy Bible says, "In the beginning was the Word, the Word was with God, and the Word was God." Our scriptures also aver that the Supreme God is Nadhabrahman. The Saivite and the Vaishnavite saints of the Tamil Nad have proclaimed in their hymns the great potency of Nama Sankirtanam. Mahatma Gandhi has affirmed that the Name Rama is more powerful than Rama himself; that is to say that the Nama is mightier than that the Nami (the named).

Sri Krishna Chaitanya Mahaprabhu lived and realised that Krishna Sankirthanam (the reciting and chanting of Sri Krishna's name and glory) was the easiest method of attaining Mukthi or Eternal Bliss. His teachings and practices have become a living

faith in our India. It is a noteworthy fact that Sri Chaitanya Mahaprabhu toured in these parts and stayed at Srirangam in 1512 for some months and preached His great doctrine of Krishna Prema-Bhakti. We are sure that Thy pilgrimage tour and propaganda will quicken the people in South India to greater spiritual progress and blessedness.

In conclusion, we tender our respectful thanks to your Holiness for accepting our reception and for graciously consenting to deliver a lecture on The Gospel of Sri Chaitanya Mahaprabhu.

Kumbakonam, } We remain,
24-10-'57 } In the service of the Lord,
The Citizens of Tirukkudanthai.

Reply to welcome Address by Srila Acharyya Deva :

After the welcome address Srila Acharyya Deva delivered a speech on the Gospel of Sri Chaitanya Mahaprabhu. The gist of the speech as follows :—

There are three processes to approach God viz. Karma, Jnana and Bhakti. Karma which is prescribed by the Vedas is beneficial to the amelioration of the society. Jnana means liberation or emancipation from the worldly bondage and detachment from material enjoyment. 'Naishkarma' attended with feeling for Achyuta Bhagawan means freedom from Karma, which is Bhakti. Sri Chaitanya Mahaprabhu has pointed out the emancipation and the result of Karma are on the same category. True conception of Mukti is cessation of all sorrows and possession of bliss. The teachings of Sri Chaitanya Deva begins from the place where the Geeta ends. If we are fortunate enough to realise true import of His teachings, the Supremacy of which will than be conceived. Complete surrender (sharanagati) as explain-

ed in the Geeta is not Bhakti. It is pre-condition of Bhakti as propounded by Sri Chaitanya Deva. From the stage of Shraddha, the preliminary stage of devotion, the spiritual life beings. The stage gradually develops into the different successive stage viz-association with holy men, Bhajanakriya listening and recitation of Krishna Nama and His glory, cessation of unfavourable conditions of life, firm belief, inalienable inclination, attachment, feeling and ultimately prem (love) the final goal.

After the meeting our Acharyya Deva was conducted in a kirtana procession to Sarangapani Temple and from there to Adi Kumbeswaraswamy Temple where our Acharyya Deva was given the traditional temple honour which was due to honoured guests and religious heads. Sri Adi Kumbeswaraswamy Temple is situated in the heart of the city and doors open from day break till the midnight

services are over. The temple is 752 feet in length and 252 feet in breadth. It has got about 240 acres of lands wet and dry with an annual income of about Rs. 50,000 inclusive of rent from shops and buildings, Ubayams from worshippers and Mohini grants etc.

No authentic record show when and by whom the temple was built. Saivite Saints Appar and Sambandar who flourished in the 7th century A.D. have sung hymns in

praise of the presiding deities in the temple.

Just at the close of the Dwapara Yuga there was a deluge, Lord Siva collected all the seeds required for the further creation in the Kaliyuga, put them into a pot (Kumbam) filled it with Amirtham and made it float on the deluge. When the foods subsided the pot stuck up at Kumbakonam. Lord Siva then appeared and aimed an arrow at the pot. It broke into fragments and the Amirtham flowed out and formed a tank. The said tank is now called Maha-



Sri T. Sampath, B.A., B.L., M.L.A. ; Sri S. Pattabhiraman, M.A. ;
Sri S. Sivaramakrishnan B.A., L.T., and others are seen with Srila Acharyya Deva.

maham Tank. The broken relics of the pot were gathered together at the spot and the present Lingam was formed by Lord Siva, who worshipped it and became one with it thereafter. In corroboration of the above version "the banam of the present Lingam is made up of sand. As the Lingam was formed out of the broken pot (Kumbam) it is called Kumbeswara". The temple is situated at the place where the pot (Kumbam) stuck up and was broken by

Lord Siva. The name Kumbakonam also means a town which is like a pot.

After visiting Sri Adikumbeswaraswami Temple Srila Acharyya Deva was taken to Chakrapani Temple which belongs to Madhva sect. Here thousands of men and women were eagerly waiting to have the Darsanam of Srila Acharyya Deva. Srila Acharyya Deva was given a rousing and Royal reception here.

The garlands which were offered to Srila Acharyya Deva at Kumbakonam if reserved would be one full cart.



Srila Acharyya Deva is being worshipped at the residence of S. Sivaramakrishnan.

It would be uncharitable if we fail to record our appreciation of the warmth of reception and hospitality of Sri S. Sivarama Krishnan Proprietor of Sri Mahabharatam Press, a pious man of religious and charitable disposition. He was the living spirit in arranging the reception to our Acharyya Deva. He had published many volumes of our classical scriptures and offered for sale at cost prices to interest the

public in our religion and philosophy. He arranged further reception in his residential house and business premises to receive our Acharyya Deva and offered special Aratrika, flowers and fruits and took the photograph of our Acharyya Deva along with the members of his family to keep as a memento of the visit of our Acharyya Deva to the town and to his family.

We were very much impressed with the courtesy and devotional fervour of the District Magistrate, Sri K. Rajagopalan, attorney-at-law, who and his family called on our Acharyya Deva at the Railway Station and offered him prostrated Pranamam with garlands, flowers and fruits and took religious instructions from him. The Learned Magistrate also attended the reception meeting at the Town Hall. He writes as follows :

"I had the rare good fortune to visit His Holiness Sree Sreemad Bhakti Vilas Tirtha Maharaj with members of my family today at his camp at Kumbakonam and to pay my respects to him and to receive his invaluable blessings and a brief teaching of Gouranga Mahaprabhu's great Prema Bhakti cult. This is a red-letter day in my life.

(Sd). K. Rajagopalan.

SRILA ACHARYYA DEVA AT TANJORE

The Party left Kumbakonam by 6 o'clock train and reached Tanjore at 8-30 a. m. on 25th Oct. 57. When the train was running, it was raining but when it reached Tanjore the rain stopped. The elites of the Tanjore town were waiting at the station to receive our Acharya Deva. As soon as the train stopped the party along with the Chairman of the Municipality and senior Prince of Tanjore received our

they camped, by the buses which were arranged by the Municipal authorities.

Our Acharyya Deva was taken by the members of the Reception Committee to the famous Brahadeswar Shiva Temple where the temple authority and the priests offered solemn temple honours to our Acharyya Deva. The temple was founded by the Chola King Raja Raja the great, who took 6 years from 1003 to 1009 A.D. to



Reception at the Rly. Station :—Sri A. Y. S. Parisutha Nadar, M.L.A., Chairman of the Municipality; Sri Raja Ram Saheb Bahadur, Senior Prince of Tanjore; Sri S. Yagnaswami; Sri T. R. Krishna Joshi, Councilor and others are seen with Swamiji.

Acharyya Deva and profusely garlanded. Then Sri S. Yagnaswami, the Secretary of the reception committee and T. R. Krishna Joshi, councillor introduced the important gentlemen to Srila Acharyya Deva. A group photo was taken by the press photographer.

Srila Acharyya Deva was taken by the car and all the members of our party were taken to the Sri Sankar Math where

complete the temple. The subsequent dynasty also made many additions to the temple. This temple is unique from the architectural point of view in the whole of India if not in the whole world. This temple is situated in the middle of a small fort as a protection against occasional invasions of the Muslim invaders. The temple is 216 ft. high and the hollow dome above the holy deity is 180 ft. high. There

was no mortar or soorki used in the construction of this stone-built temple. The officer of the Archaeological Department who is specially stationed there to protect and study the temple sculpture and mural paintings, took immense pains and care to show and explain to our Acharyya Deva the engineering skill and artistic excellence of the sculpture and painting. The Shiva Linga is about 15 ft. high, perhaps the biggest in the whole of India. The walls of the inner shrine bear the sculptured figures of the dancing Shiva depicting 96 varieties of dances which could not be found anywhere else. The best forms of ballet seem to have been copied from these sculptures which show perfection and precision of rhythmical movement in stone. There are 3 layers of wall paintings, one after the other. The first layer of painting was done under the auspices of the kings of the Chola Dynasty and the succeeding dynasty covered the said paintings by another layer in which their acts and deeds were painted and similarly the third dynasty covered the second layer and painted their acts and deeds on the third layer. An archaeological expert is trying his best to save these rare paintings from the ravages of time and natural decay.

We were specially allowed to visit the second and the third floor of the temple which is not open to others. In second floor we saw the Deity of Sri Anantashayana who is lying on the coil of Ananta-Snake.

In the temple office we noticed the greetings of Mahatma Gandhiji in his own handwriting to the Raja Ram Sahib Bahadur Prince of Tanjore, the hereditary trustee and custodian of the temple who threw open the temple for the first time in 1939 to other caste-Hindus.

One cannot but be impressed with the huge monolithic squatting bull about 17½ ft. high, the favourite vehicle of Lord Shiva facing the temple.

From the Brahadeswar temple our Acharyya Deva was taken to Kamakhya temple and Navanita Krishna Temple which are situated side by side in another part of the town. There also the temple authorities welcomed our Acharyya Deva with traditional temple honours. There was a big crowd in these temples to have Darshana of the honoured guest to the city.

We were then taken to Tanjore Museum and Maharaj Serfoji's Saraswati Mahal Library, both housed in the old palace. The Museum possesses rare specimens of sculptures and images of the Chola Dynasty which form a class by themselves in the history of sculptural art of India. The curator took immense pains and care to show and explain the said sculptures and paintings to our Acharyya Deva.

From the Museum our Acharyya Deva was taken to the Library which is perhaps one of the best libraries in India. The Librarian was good enough to show a large number of manuscripts of Sanskrit works. Many of them are more than 200 years old. The ancient manuscripts are well preserved here. Their technique of preservation of the manuscripts in paper and palm leaves has proved effective. The late Maharaja Serfoji was a great lover of books and he collected from Europe many rare books on every subject. The late Maharaja left a legacy of books, manuscripts and art to his country men.

A Grand Religious meeting

In the after noon a grand meeting was arranged at the Sri Sankar Math in which six Addresses of welcome from different Sangams were presented to Srila Acharyya



Tanjore People are presenting Welcome Address to Srila Acharyya Deva

Deva. First of all the Citizen Address was presented to Srila Acharyya Deva.

Welcome Address to His Holiness, Tridandiswami Sri Bhakti Vilas Tirtha Goswami Maharaj, President-Acharyya of Sree Chaitanya Math :

REVERED SWAMIJI !

May it please your Holiness to graciously accept this warm welcome and reception offered on behalf of the citizens of Tanjore, on this, your first visit to this our city.

Our city cannot lay claim to be in the vanguard of modern industrial and commercial civilisation with magnificent buildings, busy workshops and power houses, with the din and roar of incessant and thunderous sounds. But in its sacred soil flourished Art and Religion together in a close and consenting co-operation. The Big Temple with its proud and tall central Gopuram and the fascinating Sculpture all round, is a standing monument to such holy wedlock between Art and Religion. In a different field of art viz. the divine Art of Music, Tanjore had in its vicinity the

Saint Musician *Sri Thyagaraja* of Tiruvayyar, the Prince among the Mystic Saints of South India, and an unforgettable name and a luminous Star in the firmament of Carnatic Music. It is therefore with very great pleasure that we welcome you, the representative and Symbol of the Great mystic and Bhakta Sri Krishna Chaitanya who saw Lord

Krishna face to face and bore living witness to His abiding presence. We are not unaware that this land will be sanctified by your Holy tread and touch.

The name of Sri Krishna is the harbinger of Peace and Prosperity and no human programme or five-year plan can vie with the Lord's name in its efficacy to bring real Peace and Plenty to this distracted world. The modern world must be made to realise this ere long, and we trust your Mission will be the apt instrument for instilling this faith and propagating this message to the far corners of this war-weary globe and who knows, to the surrounding satellites also. The concept of Sri Krishna as God-head, is the most universal comprehensive and the most satisfying of all the concepts of God, hitherto propounded in all the Religions and Mystic lore in this planet and there have been genuine and living witnesses in this Sacred Land of Bharatvarsha, who had the touch and feel of Lord Sri Krishna and bore witness to His glory and magnificence. Such a one was Sri Chaitayna and may it be given to

you and to your devoted band to spread His gospel of love, far and wide.

May your presence in our midst instil in us faith and love towards God and dispel the prevailing incipient atmosphere of Scepticism and the consequent violence and hatred and sorrow overhanging the horizon.

We heartily welcome your Holiness in our midst.

SRI SANKAR MUTT,
West Main Street,
Tanjore,
25-10-1957.

We beg to remain,
Your Holiness
The Citizen of Tanjore.

Reply to welcome Addresses by Srila Acharyya Deva

I am extremely glad for the honour you have showed me by giving these addresses. I invoke the Blessings of the Supreme Lord Sri Krishna Chaitanya upon you all who represent here the good and enlightened persons of this town, who according to the glorious traditions of our ancient culture, have thus shown respect to a Sanyasi like me.

According to Sri Chaitanya Mahaprabhu the object of worship is Krishna who is the manifestation of entire Godhead; the quintessence of all knowledge is to know Krishna as God Himself. Krishna whom the *Brahma Sutra* defines as *Shabdayanittwat* is the highest *Purushartha*.

It is pure Bhakti (unalloyed devotion) with which the Supreme Lord Krishna is served, only with the prospect of increasing His pleasure to the entire exclusion of all desires of the servitor himself which may be of the nature of self-abnegation, the outcome of Karma and Jnana respectively. It is really true that the Karmins do not really find any real peace in life which is the

result achieved by performance of Karma. The physical and mental amelioration of the world is the ultimate goal of fruitful action. They think that by the mechanical performance of elaborate rituals they will get happiness of the Deva. The Karmins thus become despaired of their own system and try to seek elsewhere the real peace, which they think will be available in the culture of Jnana. But to speak the truth, they do not find it in this system also as the Jnana they think will bring about cessation of all afflictions, which they call 'Mukti' (salvation). But the real sense of *Mukti* is existence of self in its real nature (*Swarupena abasthithi Mukti*) and this is the positive aspect of Mukti in possession of bliss, while the former is the negative aspect having no real existence. With *Mukti* there is destruction of birth and rebirth, but the world, being a manifestation of Brahma is never destroyed except when Krishna wishes to take it back within Himself. Wisdom and ignorance are both constituents of Maya. This ultimate end of Jnana is liberation or emancipation from worldly bondage.

Of all the processes of Worship of God, recitation of God's Name and glory with arduousness is the easiest and safe process to please the Supreme Lord Krishna, the *Paratattwa*. Recitation of Krishna Nama With an association with holy sages is the only means to overcome the influence of Maya and there is no other alternative. The speech of Srila Acharyya Deva was translated into Tamil to the audience by a Tamil Scholar.

The enthusiasm of Tanjore people to welcome and honour our Acharyya Deva may live long in our memory. The local transport Companies placed at our disposal

several buses. The Reception Committee also secured several private cars for our use. Their warmth of reception will be borne out by several addresses of welcome in English, Sanskrit, Tamil and Hindi from different literary societies and social organisations of Tanjore. Their hospitality was also lavish.

Our grateful thanks to Sri S. Yagnaswami, Secretary reception committee and Sri P. R. Krishna Joshi, Councillor whose effort made the function success. Their cordial hospitality will ever remain to us. We cannot let this opportunity go without expressing our grateful thanks to Sri

Raja Ram Saheb Bahadur, Senior Prince of Tanjore; Sri A. Y. S. Parisutha Nadar, M.L.A., Chairman, Municipality; Sri Venu-gopal Naidu, Deputy Chairman, Sri A. Gopal Krishna, Municipal Commissioner; Sri R. Balasubramanyam, Public Prosecutor; Sri Raj Rajeswar, Advocate; Pandit Sri Seshadri Tatachari; Rai Saheb L. Subramana Iyer; Sri S. Sitaram; Sri G. S. Krishnamurti, District Munsiff; Sri T. A. Ratnaswami Iyer, Pleader; Sri Viswanath Joshi and we may be excused for our inability to mention many other pious residents of Tanjore for their cordial reception to us.

SRILA ACHARYYA DEVA AT SRIRANGAM

On the 26th of October, 1957 we left Tanjore by the morning train for Srirangam Via Trichinopalli and arrived at Srirangam at 9 a.m. We were accommodated in the big dharmashala of Messrs. Mungeeram Ramkumar Bangur of Calcutta which was situated at the third gate of the Temple. This is a very clean dharmashala providing all amenities. Srirangam is perhaps the holiest of holy places in South India to the Vaishnavas in particular. The great Acharyya Sri Ramanuja made his Head Quarters here for his missionary activities. This is perhaps the biggest Temple in South India. The *Bimana* over the presiding Deity Sri Ranganatha is covered with plates of gold.

Srirangam is certainly the most important place of the South in the religious history of Gaudiya Vaishnavas. Here Sri Chaitanya Mahaprabhu stayed four months to observe the four-month vow called *Chaturmasya*. He was the guest of Venkata Bhatta, father of Gopala Bhatta,

one of the Six Goswamins of Sri Chaitanya Mahaprabhu's faith. The contribution of Sri Gopala Bhatta towards the restoration of Sri Vrindavana, creation of Bhakti literature and furtherance of the teachings of Sri Chaitanya Mahaprabhu in Northern India was immense. Here Sri Chaitanya Mahaprabhu interested many Sri-Vaishnavas in cultivation of *Prema-Bhakti* to Sri Krishna of Braja. Here Sri Chaitanya Mahaprabhu used to take His daily bath in the holy Kaveri before *Darshana* of Sri Ranganatha. The holy river Kaveri finds a place in Sri Bhagavatam which says that one can attain *Bhakti* to God by drinking the water of Kaveri (Bhagavatam 11.5.40.).

The executive Officer, the trustees and the priests of the Temple took our Acharyya Deva from the dharmashala to the Temple where he was given the traditional temple honours due to a religious head. Our Acharyya Deva and the party were taken to the innermost shrine where our Acharyya Deva was garlanded by the head priest,

There was a big gathering at the dharmashala where all the leading men of Srirangam assembled to listen to Our Acharyya Deva.

Let us express our gratitude to Sri K. K. Menon, B.A., B.L., Executive Officer ; Sri V. T. Sudu Gopal, Rotation Trustee ; Sri A. V. Deshikachari, Sri Sudama and the President and Secretary of Srirangam Seva Sangam for their courtesy, attention and help.

Way to Rameswaram

We left Srirangam on the 27th of October, 1957 for Rameswaram. On the morning of the 28th of October, 1957 we reached

Mandapam Station which is the end of the main land of India. We crossed the sea by the train over the railway bridge which is more than a mile long to reach Pamban, the first landing station of the Rameswar island. It was really a thrilling experience to cross the sea by railway train. The bridge is really an engineering marvel. It can be opened in the middle to allow the steamers to pass. The engineers who constructed this bridge guaranteed its working for 50 years but 75 years have already elapsed. The trains run very slow about 2 miles per hour. It requires thorough and structural reconstruction and repairs otherwise disaster may occur.

ACHARYYA DEVA AT RAMESWARAM AND DHANUSKODI

There are two railway branches from Pamban, one going to Rameswaram and the other to Dhanuskodi. We reached Rameswaram at about 11 O'clock and our Acharyya Deva was first received by Sri Srinivasa Iyer, Peshker of the Rameswaram Temple representing the temple authority.

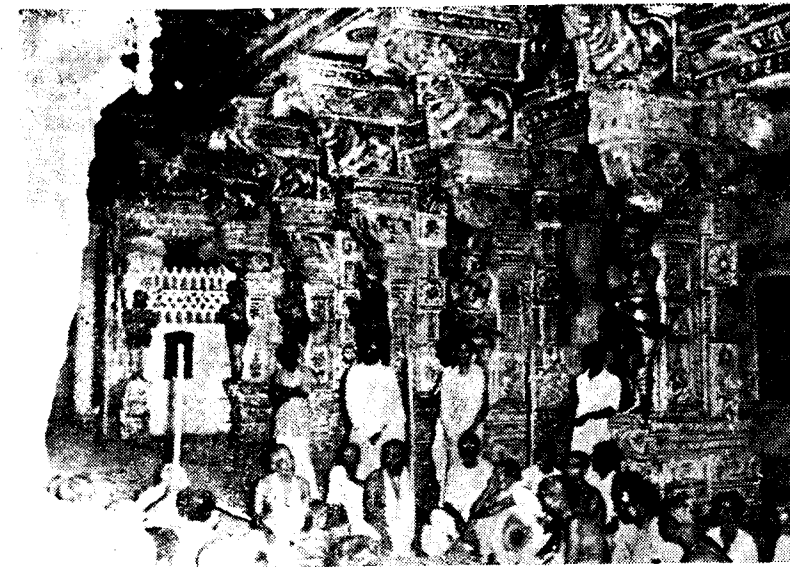
Sri Srinivasa Iyer took our Acharyya Deva in the temple phaeton from the railway station to the temple dharmashala which was offered by the temple authority for accommodation of the party. The trustees, the priests and other leading men of the town received and garlanded our Acharyya Deva at the Dharmashala.

The Executive Officer, Sri Kothadarama Iyer, B.A., Trustee and the priests conducted our Acharyya Deva and the party to the temple. This is a massive temple with extensive third Parikrama or perambulatory corridor measuring about 2007 feet long

and about 16 feet wide. These corridors serve as enclosure of the shrines and their colonnades on either side provide accommodation for thousands of pilgrims on festive occasions.

Thereafter our Acharyya Deva was taken to the presiding deity Siva Linga where our Acharyya Deva was garlanded amidst the recitation of vedic *mantras* and was given the temple honours. We had also *Darshana* of the holy images of Lord Ramachandra, Sita Devi and Lakshmana in a separate shrine in the courtyard in front of the main Siva Linga. The extensive walls of the temple premises are covered with mythological figures depicting the war between Lord Ramachandra and the wicked Ravana and other stories.

In the evening there was a gathering in *Kalyan Mandapam* within the temple premises where *Kirtana* songs and religious discourses took place.



Srila Acharyya Deva is delivering his speech at Rameswaram.

One cannot miss the awe and reverence inspiring image of Sri Hanumanji installed in a small shrine at the portico of the temple. One must invoke the blessings of this greatest of all devotees to have *Darshan* of the Lord.

The popularity of Sri Rameswaram as a holy place is very ancient and India-wide. This place is associated with the name and heroic deed of Lord Ramachandra. The image of Lord Siva is said to have been installed by Lord Ramachandra Himself to set an example that worship of Siva, the greatest of all devotees as done by the supreme Lord Himself is more efficacious in attaining salvation and *Bhakti* than Worship of Lord Himself. The three chief festivals in the temple occurring in the months of February, June and July attracts thousands of pilgrims all over India from the Himalayas to Cape-Comorin. Here we find the traces of amalgamation of Worship of Lord Siva with that of Lord Vishnu at the same time. The images of Lord Ramachandra, Sita Devi and Lakshmana

and that of Lord Siva equally command the worship and devotion from the pious Hindus visiting this holy temple. There are many additions to the construction to the main temple, from time to time by kings of different dynasties and individual wealthy Hindus. The king Parakramabahu of Ceylon built and dedicated a temple

to Nissankeswara at Rameswaram in 1173 A. D.

Lord Ramachandra having made preparation at the Rameswaram for invasion of Lanka to punish the wicked Ravana, went to Setlhubandha where he made the ocean-bridge across the sea to reach Ceylon.

Mahaprabhu Sri Chaitanya visited this place and discovered the Sita Episode in Kurmapuranam which brought from here.

Dhanuskodi

In the morning of the 29th of October, 1957 we left Rameswaram for Dhanuskodi via Pamban. We reached Dhanuskodi at 1 O'clock. Bathing Ghat is about 2 miles from the Railway Station. The party accompanied by our Acharyya Deva reached the Ghat for ablution amidst *Kirtana* songs. Dhanuskodi is the terminus of India going direct to Ceylon, the place of Ravana across the sea. Dhanuskodi is the meeting place of Bay of Bengal and

Indian ocean. One can see the calm pool in the Bay on his left and fury of waves of the ocean on his right.

Here the pious Hindus take 36 baths in 3 days and offer water and rite-offerings to the marks of the dead ancestors but to the Vaishnavas, it is place of self abnegation of purging sins and wickedness. From here, Lord Ramachandra Started for Lanka and killed Ravana to make the place free from all sins and wickedness and established the rule of righteousness. We visited this holy place because it was further sanctified by the visit of Sri Chaitanya Mahaprabhu. We took our ablutions in the holy sea to feel the presence and nearness of Lord Ramachandra and Lord Sri Chaitanya.

Here, there is no temple or visiting place worth mentioning. The pilgrims come on festive occasions just to have their bath and then go away. There is a steamer service from here to Ceylon.

MADURAI

Madurai, situated 440 ft. above the sea level, is 345 miles from Madras. From time immemorial Madurai has been regarded as the principal seat of political and religious thoughts of the extreme south and was capital of the ancient Pandyan Kings. In the second century, a celebrated institution of higher studies was established in this city by Vamsa Sakhara and was in the existence for about six centuries. The main credit goes to this institution for making Madurai the great seat of Tamil learning. Classical writers often mentioned the name of this town and was thus quite well known to Greeks and Romans. The discovery of ancient Roman copper coins in this area led the historians to assert the

reasons of commercial relations between this part of the country with that of the Western world. During the rule of the Mohammadan rulers atrocities of all possible kinds were perpetrated. The notable outer wall of the town with its foundation towers, was demolished and a large number of temples were either greatly damaged or totally destroyed. Only the two shrines of the Minakshi and Sundaeswara were not touched by them. About 1372, Mysorean General Kampana Udaiyar, presumably on behalf of the Raja of Vijaynagar, marched on to Madurai and successfully expelled the Mohammadan rulers of the day. The Udaiyars ruled Madurai till the early part of 15th century and thereafter the Pandyan Kings took hold of the administrative machinery. From 1515 Vijaynagar Raja ruled Madurai and then Viswanatha became the Viceroy of Vijaynagar. With this new ruler commenced the well-known dynasty of the Nayaks of Madura. Many a legend is still current in Madurai which tells the glorified stories of the Nayaks. In 1604, the Sethupati dynasty of Ramnad came to power. In this period, Robert De Nobilibus posing himself as a Raman Prince, put the seeds of Christianity in the South. The whole of the seventeenth and a half of the eighteenth century, Madurai was the venue of many important political events and ultimately, in 1758 British obtained the permanent possession of Madurai, but troubles in the neighbouring areas did not cease until 1783. In 1790, Mr. McLeod was appointed as the first 'Collector of Madurai'.

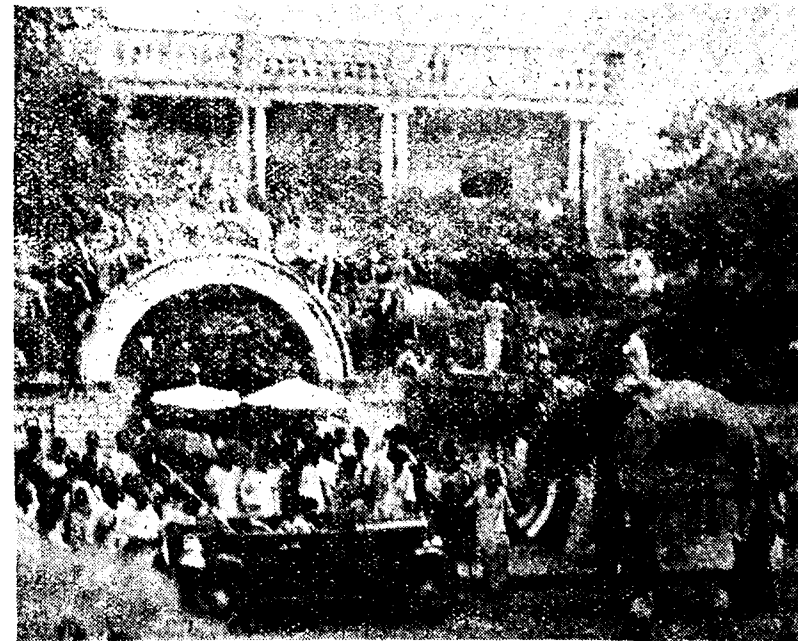
Minakshi and Sundaeswara are the two wings of the great temple of Madurai which draw lakhs of visitors from far and near.

SRILA ACHARYYA DEVA AT MADURAI

This ancient city of Madurai did its best to welcome our Acharyya Deva and the party. Grand welcome was awaiting at the Madurai (Jun.) Railway station on the morning of 30th October '57 when our Acharyya Deva and the party were coming from Danuskodi to Madurai. The signal honour with 'Purna Kumbha' music and

head and the party were taken in a procession with Nadaswaram, music and other temple paraphernalia round to the city and returned to the Marwari Dharma-sala in West Vally Street.

Delivering a discourse on the night at Sri Madanagopalaswami Temple on the life and teachings of Sri Chaitanya, Mahaprabhu His Holiness declared that the message of Sri Chaitanya to the State and society was "love, service and unity." Sri Chaitanya was born at a time when Hindu religion was in confusion and Atheism was rampant. He preached the efficacy of *Namasankirtan* to overcome the difficulties facing Mankind. The *Namasankirtana* of Lord Sri Krishna is the Yuga Dharma for the present *Kali*



A view of the procession at Madurai.

decorated elephant was the special feature at the station reception and the large gathering there included many prominent citizens like Messrs. Eswara Ganapadigal, N. Suryanarayana Ayyar, S. Ramaswami Ayyangar, N. Natesan, M. S. Parthasarathi, P. Rangaswami Naidu, R. Nagaraj Naidu, R. Ramanathan Chettiar and N. V. C. Nataraja Chettiar. Srila Acharyya Deva was profusely garlanded at the station. From the station, Acharyya Deva in an open car with golden Umbrella over-

Yuga. But the *Namasankirtana* should be performed in a true devotional spirit. Any amount of fanatic shoutings in groups and concerts would be of no avail. Sri Chaitanya also reconciled the various schools of thoughts on the essence of *Brahma Sutra* and this established a synthesis between philosophy and ritualism. Universal unity was possible only if the people learnt and followed the teachings and life of Sri Chaitanya Deva.

Srila Acharyya Deva and the party, on arrival at the temple, were received by Sri N. Alagiriswami Naidu, Advocate and one of the Trustees of the temple.

Worship at the shrine and Krishna *Nama Sankirtana* were also included in the programme here.

Minakshi Sūndareswara Temple honour—which is given only to most distinguished personalities—was given to Srila Acharyya Deva. Special Pujas and Archanas were also performed on this occasion. Sri R. Krishnaswami, Executive Officer of the temple, received the party and conducted them round the temple.

During his short stay at Madurai, Acharyya Deva also delivered a discourse in the Hanuman Temple, in Krishna Rao, Tank Street on the life and teachings of Sri Chaitanya Mahaprabhu. He gave 'darshan' to numerous people. At this temple, Sri A. Ranganathan, Official receiver, Madurai, and Judge of the Small Causes Court, read and presented an address to Srila Acharyya Deva.

Address of welcome presented by the Citizens of Madurai to His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Swami Maharaj, the President-Acharyya of Sree Chaitanya Math and Sree Gaudiya Maths.

Most Revered Acharyya Deva!

We, the citizens of Madurai extend to you on the occasion of your second visit to this city, a most respectful and cordial welcome. This historic city was not only the Capital for centuries of the illustrious Pandiya kings and Naick Rulers, but the cultural capital of South India, as the birth place of the Tamil Sangam,—presided over—as the Puranas say, by no less a person than the LORD Himself—a city

of hoary temple of great, beautiful, architectural beauty, a living embodiment of Hindu religion and culture. It is said that the site which yielded up earth for the construction of the beautiful Mahal became the exquisite 'MARI AMMAM TANK' with its central Mandapam.

The message of *Prema-Bhukti* delivered to us by you and your electric Personality has left an indelible impression on the minds of your devotees and admirers who are grateful to you for fulfilling our spontaneous request for a second visit by your Holiness. Deep as is your Vedic knowledge, deeper still is your affection for us. Your dedicated life, sacrifice and Love shines beaconlight to Mankind in this mad age of Atomic weapons, Rockets and Satellites, with your untiring work to bring about a change in the outlook on life at this juncture, by your Message of *Prema Bhakti*.

May the Lord grant you long life and robust health to enable you to continue your great service.

Madurai }
31-10-1957 } *Citizens of Madurai.*

Dr. S. Das, (Bar-at-Law) one of the secretaries of our mission and Sri T. Seshadri also spoke on the occasion.

The vast audience listened to the teachings of Sri Chaitanya Mahaprabhu from our Acharyya Deva with deep reverence and eagerness. The audience included the officials, non-officials, the press, lawyers, doctors and merchants and the common men.

From Hanuman temple our Acharyya Deva and the party were taken to the residence of Sri N. V. C. Natarajan Chettiar, the well known merchant of the town. Sri Natarajan Chettiar invited a large num

ber of guests at his residence to give them an opportunity to listen to our Acharyya Deva. Our Sri Krishna Das Babaji Maharaj sang several devotional songs which preceded and followed the religious discourse given by our Acharyya Deva. Two notable musicians of South India gave us immense pleasure by singing "Sri Krishna Chaitanya Prabhu Nityananda" which they had learnt from our Acharyya Deva during his previous visit to this town. Our Acharyya Deva and the party took Prasadam at the residence of Sri Nataraja Chettiar who also fed a large number of guests in this connection. We shall never forget the generous hospitality of Sri Nataraja Chettiar.

Special Interview to "Indian Express"

The philosophy of Sri Chaitanya Mahaprabhu is a synthesis of four philosophies of Ramanuja, Madhwa, Nimbarka and Vishnuswami, which were opposed to the philosophy of Monism of Sankara. And Chaitanya philosophy also does not accept Sankara's philosophy of Monism.

A glimpse into Chaitanya's philosophy was given by His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Maharaj, President-Acharyya of Sree Chaitanya Math in an exclusive elucidation to "The Indian Express".

Answering the questions—If the saying in Brahma Sutra, viz., Brahman is all-pervasive, was correct, how can one fight with Sankara's interpretation "I am God" (*Ahamevethi Brahma*), and what we see around is only *Maya*—the Swamiji said, "The contradiction and incorrectness of Sankara's philosophy lies in this:"

"When you say Brahman is all-pervasive it is correct. But, the whole is not all-pervasive. Only the atoms are all-pervasive.

The whole atoms make the Brahman. The atom is not the whole."

"If Sankara says 'I am God' i.e. an atom is Brahman and the rest is *Maya*, then how could he have had justified initiation and guru and disciples. The concept of guru and disciples only denotes how *Maya* has a sway over the individual. And when the individual, according to Sankara, is the Brahman himself, how can *Maya* influence Brahman unless *Maya* is a greater force than Brahman?"

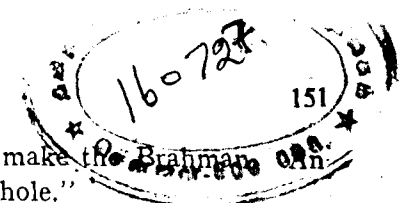
The Swamiji said, "Herein lies the contradiction of Sankara."

"The *Vishishtadvaita* philosophy of Ramanuja, *Dhvaita* philosophy of Madhwa, *Dhvaitaadhvaita* philosophy of Nimbarka and *Suddhaadhvaita* philosophy of Vishnuswami, though correctly opposed the contradictory philosophy of Monism of Sankara, were yet incorrect in that they were deviating from the base, Brahma Sutra, and the scriptures, and hence the four philosophies were negative approach to the opposition of Monism.

"It was only Sri Chaitanya Mahaprabhu who through his philosophy of "*Achintya-Bheda-Bheda*" based on *Bhakti* and *Prema*, effected a synthesis of the four philosophies, so that there were unity in the preaching and scriptures i.e. no deviation from the base, *Brahma Sutra*."

Our grateful thanks

In this connection, we shall be failing in our duty if we do not record our grateful thanks to Sri N. Natesan, Advocate, who was the moving spirit in arranging the reception to our Acharyya Deva. In spite of his professional pre-occupation Sri Natesan never failed to be present everywhere and to do everything that was required of him to make the visit of our Acharyya Deva to Madurai a success. Sri



Natesan and his family waited at the Railway Station from 9 to 12-30 at night to give us a hearty send-off and to see that there was no discomfort to the members of the party at the Railway Station. We will cherish in our memory the never-failing courtesy and enthusiasm of Sri N. Natesan to offer all help and render all services in furtherance of the teachings of Sri Chaitanya Mahaprabhu in South India.

We cannot let this opportunity go without recording our thanks to the trustee Mr. Alagaswami, Advocate, Honorary trustee and Sri T. K. Perumal, Executive Officer of Sri Madangopalaswami Temple for allowing and arranging the meeting in honour of our Acharyya Deva at the Temple and to the trustees, Executive Officer and priests of the Minakshi Temple for temple honour with Purna Kumbha accorded to our Acharyya Deva and special facilities given

for *Darshana* of the deities. We are certainly grateful to Sri M. N. Subramaniam, the Editor Indian Express (Madurai); Sub-Editor, The Indian Express and Sri V. Santhanam, Controlling Editor Dinamani (Madurai), for giving wide publicity of the message of our Acharyya Deva.

AT TENKASI

We left Madurai at night on the 30th October, and arrived at Tenkasi before noon. The Passengers for Courtallam, the well-known sanatorium, alight here. The distance between Tenkasi Station and Courtallam which is situated in a mountain ghat valley is about $3\frac{1}{2}$ miles. The waterfall at Courtallam is very beautiful. The bathing pool is under a shelving rock which forms a natural shower bath.

The party left Tenkasi at night 10-18 p.m. for Trivandrum.

SRILA ACHARYYA DEVA AT KERALA

Our Acharyya Deva with the party reached Trivandrum at 7 a.m. on 2nd Nov. '57. Our Acharyya Deva was received at the Station by Sri K. Balakrishna Pillai, Security Police officer; Sri N. Sadasivam Pillai; Sri R. Ramakrishna Iyer; Sri K. G. Gopalkrishnan, Advocate; Sri K. R. Sundraraja Iyengar; Sri R. Srinivasa Iyengar; Sri K. Raghunath Iyengar; Sri S. Mahadeva Iyer, Secretary Mahajana Sangha and many others. Srila Acharyya Deva enlightened them with short discourse on the Teachings of Sri Chaitanya Mahaprabhu. Sri A. Kameswar Rao, Personal Assistant to His Excellency, the Governor of Kerala also came to meet our Acharyya Deva at the Station.

In the afternoon in a Krishna Sankirtan Procession through the main Streets of the

town we went to the famous Sri Padmanabhaswami Temple. People in hundreds crowded on both sides of the Road to witness and listen the Kirtan. They were very eager to know all about us and we distributed our hand bills to some of them.

In the evening Sri K. Balakrishna Pillai took our Acharyya Deva to Ananda Vilas in a procession with music, light and temple paraphernalia which was attended by a large number of local people. The Ananda Vilas was nicely decorated with colourful lights. Many were waiting at the gate to receive Srila Acharyya Deva. Srila Acharyya Deva was profusely garlanded, his feet were washed with water. When Srila Acharyya Deva took his seat on a desk which was covered with a valuable velvet cloth, he was worshipped with

and camphor light and flowers with varieties of fruits were presented to him.

Next day early morning we left for Cape Comorin in three buses. We reached there at about 9 a.m. We enjoyed nice sea bath and then came to Kumari Temple. Here Sri K. Krishnan, the Executive officer of the temple received our Acharyya Deva with temple paraphernalia. He took our Acharyya Deva into the *Garva Mundiram* and by his instruction the head priest performed special Puja of the deity and offered the garland to Acharyya Deva.

There was a meeting on the courtyard of the temple in which Srila Acharyya Deva delivered a speech signifying the ideal life of Srila Gaur Kishore Das Babaji Maharaj, his the grand-Guru as his disappearance day fell on that day.

From Cape-Comorin we returned to Trivandrum about at 5 p.m.

SRILA ACHARYYA DEVA AT MANGALORE

Sri K. Narayana Bhat, M. A., the lecturer of Government Training College, Mangalore had the occasion to come in contact with our Acharyya Deva during the Silver Jubilee celebration of our Madras Sree Gaudiya Math and was very much impressed by the personality and the depth of the Vedic Knowledge of our Srila Acharyya Deva. When he learnt that Srila Acharyya Deva would visit Mangalore and Udipi he cordially invited our Acharyya Deva and took entire charge of arranging for his reception and comforts during the period of his visit of these two places. By his untiring efforts a strong reception committee was formed at Mangalore with the following distinguished personalities:—

On 4th Nov. morning we came to Varkala. The famous Sri Janardhan Temple which was visited by Sri Chaitanya Mahaprabhu is about two miles distance from the Railway Station. From the Station we went there in Sankirtana procession. The Temple is on the tip of a rock. Here the head priest and the manager of the temple received our Acharyya Deva. We had nice Darsana of the Deity. The head priest performed the special Puja of the Deity chanting thousand and eight Vishnu Nama which took more than one hour. From Varkala we came to Quilon from where we had to go to Mangalore via Cochin. There was no Railway connection from Quilon to Kottayam at that time. So we had pleasant and nice Steamer journey throughout the night of 4th Nov. '57. Next day we caught the train at Kottayam at about 10 a.m. and reached Ernakulam at about 1 p.m. from where we continued our journey to Mangalore by the night train.

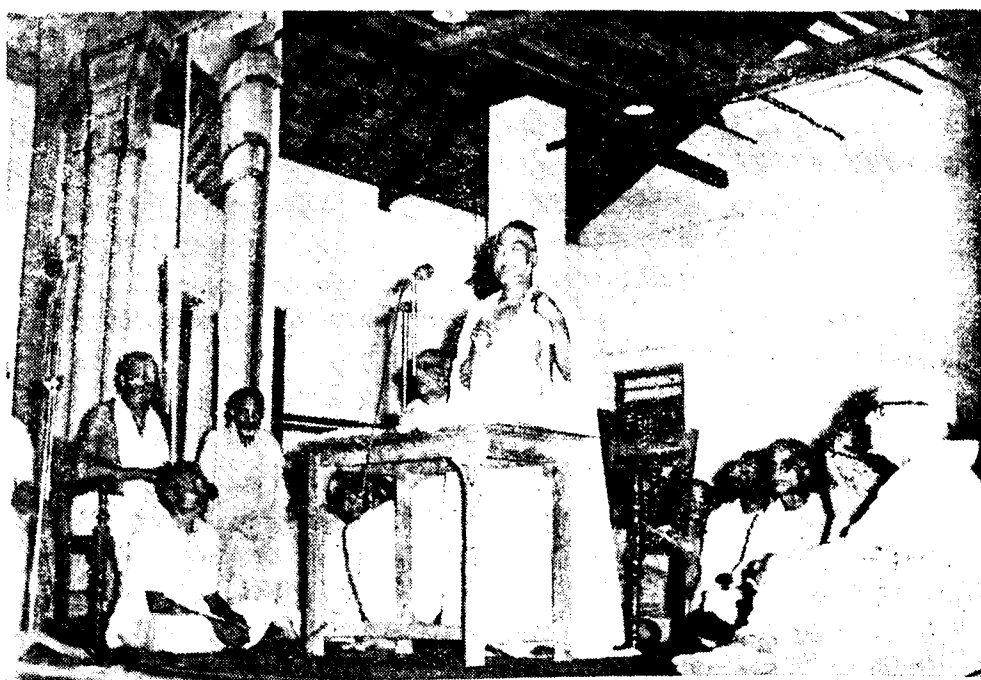
Sri K. Suryanarayana Adiga, Chairman, Municipal Council; Sri K. Ramachandra Achar, M.P.; Dr. U. P. Mallya; Sri Kudpi Srinivasa Shenoy; Sri Manel Srinivasa Nayak; Sri Talapady Annappa Subraya Nayak; Sri M. Radhakrishna Kini, District Judge; Sri Ullal Narayana Malaya; Sri Ullal Rama Nayak; Dr. M. K. Guha, M.B. B.S., F.R.C.S.; Dr. Banerjee; Sri Ullal Narayana Nayak; Sri Harischandrachar; Sri P. Achutha Prabhu; Sri G. Somasekara Rao; Sri S. Narasappayya, M.L.C.; Sri V. S. Kudva and Sri K. Sadashiva Rao.

The party along with Srila Acharyya Deva reached Mangalore at 11 a.m. on 6th Nov. 57. As soon as Srila Acharyya Deva stepped down from the train he was profusely garlanded by the members of the

reception committee and was taken by car to the town. The party was taken by private transports to the Sri Kudla Manjinath Temple where they were accommodated. At the gate of the Temple Srila Acharyya Deva was received with the Temple honours and Nadaswara. Fire-works were displayed and parched paddy was showered upon his head.

In the after-noon there was a grand meeting at the premises of Canara High School. The meeting was presided over

It is a thrilling joy to witness such a grand procession. All the houses on both sides of the streets were illuminated with colourful lights and at every ten feet distance on the road one stand-light with several *Ghrita* lamps were burning all along up to the Temple. The melodious songs of the Mahratta Kirtan party was very much impressive. When the procession reached the Temple the grandeur of the reception and the beauty of the charming splendour of



Srila Acharyya Deva is delivering his speech at Canara High School.

by Sri M. Radhakrishna Kini, District Judge. A 'Citizens' welcome' was presented to Srila Acharyya Deva. Acharyya Deva in reply addressed them signifying the teachings of Sri Chaitanya Mahaprabhu. After the meeting a huge San-kirtan Procession accompanied by several local Bhajan parties proceeded from Canara High School via Dongerkery, Car Street to Sri Venkatarama Temple.

the Temple was a sight for the gods. More than ten thousand people consisting of men, women and children greeted our Swamiji. We have learnt that about a lakh of lamps were illuminated at the Temple on that day. Srila Acharyya Deva was highly pleased and invoked the blessings of Sri Chaitanya Mahaprabhu upon Sri K. Narayana Bhat whose efforts made it a grand success.

SRILA ACHARYYA DEVA AT UDIPI

Our party came to Udipi at about 9-30 a.m. on 7th Nov. '57 from Mangalore by three buses and they were accommodated at the Sanskrit College where a reception committee consisting of the Chairman of the Municipal Council, the principal of the College and the leading men of the town were eagerly waiting to receive our Acharyya Deva. The principal of Sri Admar

the town followed by a decorated elephant, bandparty with various musical instruments, festoons and temple paraphernalia greeted our Acharyya Deva and conducted him to the College Hall where address of welcome was accorded to the honoured guest at a special gathering.

In the afternoon, in a grand procession along with the Chairman and leading men



Srila Acharyya Deva is being received with temple honour at Udipi

Math, His Holiness Srimad Bibhudesh Tirtha Swamiar sent his own motor car to Mangalore a distance of about fifty-five miles to bring our Acharyya Deva. Srila Acharyya Deva along with Sri K. Narayana Bhat arrived at about 9 a.m. Sri K. K. Pai, the Chairman of Municipal Council; Pandit Sri K. Seshacharyya, the Principal of Sanskrit College and the leading men of

of the town Srila Acharyya Deva was taken to the famous Krishna Temple. At the gate of the Temple His Holiness Srimad Bibhudesh Tirtha Swamiar of Admar Nath who was in *Paryaya* the successor of the Krishna Temple, cordially received and offered temple honour to our Acharyya Deva, the head of the *Godi* of Sri Chaitanya School.

The Swamier was pleased to hear from our Acharyya Deva about the activities of Sri Chaitanya Math for propagation of *Bhakti* cult throughout India and abroad and of the visit of Sri Bhakti Siddhanta Saraswati Goswami Maharaj, the founder of our institution to this holy town on more than one occasion and of the publication of several books of Sri Madhwa sect. His Holiness also explained to him about the *Achintabedhabeda* the philosophic conception of Sri Chaitanya Mahaprabhu. The Swamiar was glad to know our *Guru Parampara*. There was a very huge gathering held at the *Natmandir* of Krishna Temple to give a rousing reception to our Acharyya Deva in which a civic Address was presented to Srila Acharyya Deva. Sri K.K. Pai, Chairman Municipal Council read out the address.

CIVIC ADDRESS TO SRILA ACHARYYA DEVA AT UDIPI

Civic Address to His Holiness Thridandiswami Srimad Bhakti Vilas Tirtha Maharaj, Head of Sri Chaitanya Math, Nabadwip, Bengal on the occasion of His Holiness' visit to Udipi on 7th November, 1957 with other Swamijis, Brahmacharis and disciples

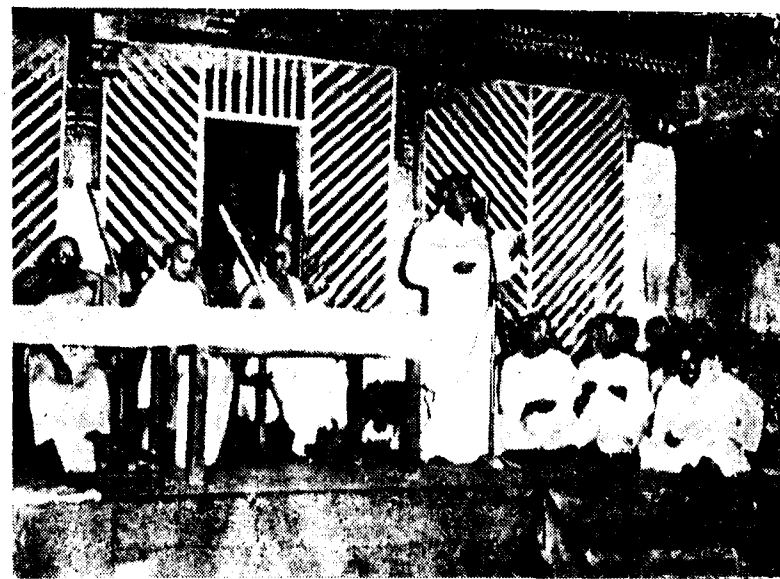
May it please Your Holiness,

We, the Chairman, Vice Chairman and Members of the Udipi Municipal Council, deem it a great and unique privilege to accord to Your Holiness and the other Swamijis, Brahmacharis and Disciples who have accompanied Your Holiness, a warm welcome to Udipi on behalf of its citizens.

Sanctified by the numerous Holy Temples in and around, Udipi is an ancient and sacred Town. For hundreds of years, it has been an important centre of pilgrimage for generations of our people. As the seat of Lord Krishna and as the birth place of Shriman Madhwacharya, it has been the

centre of Madhwa Philosophy and its Ashtamatas founded by the Great Acharya and followed by a brilliant succession of great Gurus have kept the light of spiritual knowledge undimmed through the centuries. Situated amidst bewitching natural scenery; its shores washed by the Arabian Sea and the majestic range of the Western Ghats standing like gigantic sentinels to the East, Udipi, though still a small Town of 23,000 people, occupies an important position in this part of our Country.

Udipi has always stood for and cherished spiritual and cultural progress and has contributed not a little to the advancement of high thinking and Philosophy. The Madhwas, the followers of Shriman Madhwacharya, are spread throughout the length and breadth of our Country. The torch of knowledge that he lit some seven centuries ago is still shedding its lustre all over the Country. Attracted by this light, we learn that centuries ago, Shri Krishna Chaitanya Mahaprabhu came on a pilgrimage to this Holy Town and had the Darshan of Lord Shri Krishna. Shri Krishna Chaitanya Mahaprabhu had, we learn, high spiritual and philosophical discussions with His Holiness Shri Vadiraja Thirtha Swami of Shri Sode Mutt, one of the greatest Swamijis in the lineage of Shriman Madhwacharya. Since then, there have been many contacts between the Swamijis of Gaudiya Math and the Ashtamatas of Udipi. It is with pleasure that we learn that some 80 years ago. His Holiness Shri Vibhudapriya Thirtha Swamiji of Shri Admar Mutt sent one of the scholars of the Mutt by name Shri Vittalacharya during his Paryayam to one of your Maths for consultations on Shastras and Vedic instructions. It is a happy co-incidence that Your Holiness should visit Udipi during the Paryayam of



The Chairman of the Municipal Council is presenting the Civic Address to Srila Acharyya Deva.

His Shishya, the present Swamiji of the Paryayam Shri Admar Mutt, His Holiness Shri Vibhudesha Thirtha Swamiar who is second in succession to His Holiness Shri Vibhudapriya Swamiji.

The Philosophies preached by Shriman Madhwacharya and Shri Chaitanya Mahaprabhu are almost alike as Madhwa philosophy has been accepted by Shri Chaitanya Mahaprabhu, the greatest exponent of the cult of Devotion and Bhakthi. We feel greatly proud that this meeting of the Matadhipathis from the North and the South both cherishing similar spiritual ideals will really bring about the necessary co-ordination and co-operation among all Madhwas and will generate the necessary Religious fervour amongst devotees and the followers of these two cults, so necessary for the spiritual progress of our Country. I am sure, the Madhwa Peethadhipathis present here are very pleased to have Your Holiness in their midst today.

Your Holiness, once more we extend to you our most cordial welcome. We feel greatly honoured by Your Holiness' visit to our Town and the more so for having accepted our invitation. We trust, Your Holiness will carry very pleasant memories of this brief visit to our Town. We pray that Your Holiness bless the citizens of this Town for their well being in all respects - spiritual and material.

Yours respectfully,

*Chairman & Members,
Udipi Municipal Council.*

Reply to the Welcome Address by Srila Acharyya Deva

"Revered Swamijis, Chairman, Ladies and gentlemen, I cannot express in any earthly language my joy and feelings at the honour you have showed to me. I find no adequate language to express my gratitude to Swamiar Srimad Bibhudesha Tirtha Maharaj for his generous hospitality and welcome. I have dedicated my all to the service of the Supreme Lord Sri Chaitanya Mahaprabhu and I humbly think that by honouring me thus you have honoured Him.

Our long association with the Madhwa Vaishnavas of Udipi is a matter of history. We trace the origin of the Gaudiya Vaishnava *Sampradaya* to Madhwa sect. Sri Chaitanya Mahaprabhu's grand preceptor Sri

Mahabendra Puri, pioneer of special kind of *Prema Bhakti* of which Sri Chaitanya Mahaprabhu was the living exponent, belonged to Madhwa sect but Sri Puripad himself developed *Prema Bhakti* in ecstatic love - in - separation for Krishna which could not be found elsewhere.

Sri Chaitanya Mahaprabhu in course of His pilgrimage in the South in 1910-12, came to Udipi to have darshan of dancing Gopal Krishna, miraculously obtained and

fold *Mukti* or salvation as the best kind of *Sadhana*. Sri Chaitanya Mahaprabhu propounded that Krishna *Prema* which was above four *Bargas* of *Dharma*, *Artha*, *Karma* and *Moksha* was to spring forth from *Shrabana and Kirtana* viz. hearing and uttering the Name of Krishna. Sri Chaitanya Mahaprabhu was very happy to notice the belief in the ever existing personal God prevailing in the Madhwa sect. Sri Chaitanya Mahaprabhu and the Goswami

defenders of His faith accepted and incorporated Sri Madhwa's conception of individual entity and the difference between the individual soul and over soul in the *Achinta-Vedaveda-Vada* — the official philosophical system of Sri Chaitanya School.

Our Gurudeva Prabhu-pada Bhakti Siddhanta Saraswati Thakur visited Udipi more than once, collected the literature of Madhwa School and recruited a Madhwa Pandit — Adamar Vittalacharya by name who was

deputed by His Holiness the late Bibhudapriya Tirtha Swamiar to act as official teacher of Madhwa philosophy in our headquarters at Sree Mayapur. The said Pandit wrote a book entitled 'Sri Saraswati Digvijaya' or 'victory of Sri Saraswati Thakur' in all directions. Our Gurudeva installed the image of Sri Madhava in our main temple at Sree Mayapur for daily worship. He further founded a Math at Dacca now in E. Pakistan after Sri Madhacharyya. The said Math—Sri Madhava Gaudiya Math is well-known in East Pakistan."



Srila Acharyya Deva is delivering his speech, and the Swamijis of Udipi are seated.

installed by Sri Madhwacharyya at Udipi. Sri Chaitanya Mahaprabhu met and had religious discourses with Raghubacharya Tirtha, the then principal of the Uttaradi Math which was founded by Sri Madhwa Acharyya himself. The Tirtha swamiar was well-versed in all scriptures. Sri Mahaprabhu put a question to him asking to define the best form of *Sahya* and *Sadhana*. Sri Raghubarjya Tirtha Swami advocated the surrender of *Karma* to Krishna in exercise of *Varnasrama Dharma* and to go to Vaikuntha by attaining five-

The Swamiars were highly pleased by hearing the discourse and once again they clapped their hands with great joy.

This was the day of *Laksha-Deepa*. At the night *Arghya* (oblation) of milk and puja at the *Mandapa* in the Madhvasaravara, *Rathotsava* took place. At first the *Tepposava* was conducted and then a decorated car was drawn around the square. Fire-works were displayed. The whole street was lit up by lights numbering over a lakh which were provided with special scaffolding in tiers to hold the earthenware dishes of the lamps.

There was lunar eclipse at the early hours at that night. So our party conducted *Bhajan* continuously from evening to 10 p.m. at the front of Sri Krishna Temple. Our Srila Krishna Das Babaji Maharaj did *Uddanda Krishna Kirtan* all along. Thousands of pilgrims who all came to join the function of *Laksha-Deepa* were charmed and enchanted.

The reception to our Acharyya Deva at Udipi was unprecedented and memorable during our tour. We find no adequate language to express our gratitude to Swamiar Srimad Bibhudesha Tirtha Maharaj for his generous hospitality and offer of co-operation in spreading *Bhakti* cult as undertaken by our Acharyya Deva. Let us thank Sri K.K. Pai, Chairman Municipal Council, Dr. V. L. Pandit, Pandit Sri K. Seshacharyya, Principal, Udipi Sanskrit College Sri M.S. Ananta Krishnamachariar, Headmaster, Sanskrit Collegiate High School. Our thanks are also due to the young professor Sri K. Narayana Bhat, M.A. through whose untiring energy, such arrangements were made at Mangalore and at Udipi.

From Udipi the Party along with Srila Acharyya Deva came back to Mangalore from where they came to Tirupathi via Soranur and Arkonam.

SRILA ACHARYYA DEVA AT SRI TIRUPATI BALAJI

After visiting Kalahasteswara Temple at Kalahasti on 11th November, Srila Acharyya Deva and the party arrived at 5 a.m. on the morning of 12th November, '57, at Tirupati and were accommodated at Tirupati Devasthanam choultry. Tirupati is at the foot of a picturesque range of hills in the Eastern Ghats known as "*Venkatachala*". It is 90 miles from Madras city. The main pilgrim centre is known as "Tirumalai" on the hills. The Tirumalai hills cover an area of 1½ sq. miles running continuously with the *Seshachala* hills and are situated at an altitude of 2,800 ft. above sea level; on an average, 5,006 pilgrims

visit the shrine at Tirumalai everyday.

All the great Acharyyas as *Sri-Sampradaya* have been closely associated with the worship of Sri Venkateswara as the most glorious and amenable form of Lord Vishnu to the devotee. Tirumalai Nambi, a descendant of Nathamuni, devoted himself to the service of Sri Venkateswara. It was his nephew the great Ramanujacharyya who reformed the rituals and modes of worship in the temples which are followed even in the present day. It was also Sri Ramanujacharyya who was said to have installed Sri Govinda Rajaswami in the temple at lower Tirupati.

LECTURE AT VENKATESWARA UNIVERSITY

The main feature of our programme at Tirupati was a lecture on Sri Chaitanya Mahaprabhu by our President-Acharyya at the invitation of the University in which a large number of the teachers and students of the University were present to listen to our Acharya Deva. In course of the discourse His Holiness said that the culmination of *karma* is the contentment



Srila Acharyya Deva is delivering his speech at Venkateswara University.

of mind. The real aim of *karma* system is not enjoyment which must be ephemeral and misleading but awakening of inner consciousness and yearning to know the truth (*tattwajijnasa*). The culmination of *Jnana*, as misconceived, is *Mokshu*—escape from births and rebirths only. All sense-perceptions appear to be defective and misleading if there is no transcendental knowledge of the whole behind it. True *tattwajnana* consists in the realisation of God in its threefold form:—*Brahma*,

Paramatma and *Bhagawan* in relation of threefold power:—*Vishnu-sakti* (essential power), *Kshetrajna-sakti* (*tatastha-sakti* or *jiva-sakti*) and *Avidya-sakti* (by which the world appearances were created).

According to Sri Chaitanya, *Brahma*, the ultimate Reality, cannot be indeterminate (*nirbishesa*); any attempt to prove the indeterminateness of *Brahma* would only go the other way to prove its determinate nature and establish the fact that he possesses all possible powers and attributes. The *Brahma* is indeed devoid of all phenomenal qualities, but he is indeed full of non-phenomenal power. Love of God is the highest virtue. The monistic interpretation of the *Brahmasutra* is wrong and is not in consonance of the purport of *Sruti* (scriptures).

The *Achintya-Bhedbhedavad* the inconceivable simultaneous distinction and non-distinction—is the most complete and full-fledged theistic system based on the revelatory truths vouchsafed by *Prasthanas*. This was disclosed by Sri Chaitanya Mahaprabhu in course of His discussion with Sarbabhauma Bhattacharyya at Puri who resolved to improve Sri Chaitanya's spiritual training. Sri Basudev Sarbabhauma who was unquestionably the greatest *Naiyayik* and *Vedantic* scholar of Sankara school brought up an array of controversial argument to demolish His *sabishesavad*. The keen understanding of Sarbabhauma saw the truth, beauty and harmony of arguments in explanations of the *Brahmasutra* given by Sri Chaitanya and so irresistible was his charm that the old scholar of eighty who was looked on as the very fountain-head of all learning now fell at His feet and accept-

ed Him as his God and Saviour. Sri Chaitanya said to Sarbabhauma that those who do not believe in the eternal, untransformable, transcendental body of *Bhagawan* are punishable by death, untouchable and unworthy of being seen.

The culmination of *Bhakti* is when God is pleased. The ultimate reality is realised through *Bhakti* which is innate in a man's soul. *Sruti* is the source of spiritual knowledge and Sri Chaitanya Mahaprabhu said that the traditional accounts of Indian philosophy begin with a discussion of the *pramanas*. *Pramana* is that by which a thing is known to us as its validity is not in need of any guarantee other than the texts themselves. Scriptures and religion help us more than the exact science in discovering a goal of human conduct is the essence of the precepts of Sri Chaitanya Mahaprabhu. Love and service. Of the three systems—*Karma*, *Jnana* and *Bhakti*, *Bhakti* is the transcendental process of approaching Divinity. *Bhakti* according to Him, consists in attaching oneself to Krishna for His satisfaction alone without being in any way influenced by the desire for philosophic knowledge, *karma* or disinclination from

worldly things (*Bajragya*) and without being associated with any desire for one's own interest.

Of all the nine different forms of worship, *Sankirtana* or the recitation of the name and glory of Sri Krishna with love and attachment to Him is the best'.

Dr. Purushottama, Professor of philosophy, speaking after President-Acharyya's delivery, thanked him and praised him for his eloquent address. He said that he felt, after long, the presence of Sri Chaitanya here. His father, who was a staunch follower of Sankara school for long 12 years, could at least understand that Sri Chaitanya's Krishna Nama Sankirtan is the best form of worship to approach the Divinity and he recited the Krishna Nama with *Mridunga* and *Karatal* throughout his last days. Dr. Purushottam, who was then a student, joined his father and felt wonderful inspiration. The Principal of the College was a charming personality and suggested to our President-Acharyya to publish small books on the teachings of Sri Chaitanya for the benefit of the younger generation who do not know spiritual wealth of India.

SRILA ACHARYYA DEVA AT PANDARPUR

The President-Acharyya and the party arrived at 6-45 a.m. on the 14th November at the Pandarpur station via Kurwardhy. The party visited the Temple of Sri Vaitthalnath (Vithoba), which is about a mile from the station. This is a great place of pilgrimage for Mahratta people. Pandarpur is situated on the river Bhima in the district of Sholapur. There is a temple just on the bank of the river in memory of a Vaishnava saint Tukaram of the 15th century. Sri Chaitanya Mahaprabhu had visited

this temple of Sri Vithoba. Here He was informed by Sripad Ranga Puri, a disciple of Sri Madhabendra Puripad, who was then staying at Pandarpur (Sri Chaitanya Charitamrita *Madhya*, 9th Chapter) that Sripad Sankaranyaswami (the sanyas name of Sri Biswarup, the elder brother of Sri Chaitanya Mahaprabhu) in course of his pilgrimage, he came here and left this material world here. Sri Ranga Puripad had visited Sri Mayapur (Nabadwip) and was a guest at the house of Sri Jagannath Misra,

SRILA ACHARYYA DEVA AT BOMBAY

The President-Acharyya with the party left Pandarpur at 11-15 a.m. on the 15th November and arrived at the Bombay Central Rly. Station on the 16th November, 1957 early morning at 5-15 a.m. The arrival of Srila Acharyya Deva was announced in all the local dailies. Our Srila Acharyya Deva was given a rousing reception at the station by the Sri Shivaldas Hargun Das, Vice-President, All India Sindh Panchayat Federation, Totaldas

The party was accommodated at K. D. Hinduja H.E. School at Cauparty. Separate arrangement was made for our President-Acharyya at the residence of Sri Shivaldas Hargundas. In the evening there was a meeting at the well-known 'Sat Sanga Bhawan, Dady Seth Agany Lane in a distinguished gathering Srila Acharyya Deva spoke that in the Kaliyuga Sri Nama San-kirtanam (the recitation of Krishna Nama) and His glory with love and attachment to



Reception at the Rly. Station :—Sri Shivaldas, Sri Totaldas, Sri Pasooram, Sri Damodardas and others are seen with Srila Acharyya Deva

Hargundas, Sri Pasooram Hathchand, Sri Damodar Das, Sri Manghrajmal, Sri Arjundas Kundandas and others. The Mayor of Bombay due to his ill health could not attain at the station. He welcomed Srila Acharyya Deva in the following language: "On behalf of myself and the Citizens of Bombay I have pleasure in extending to His Holiness a very cordial and warm welcome to our City and offer our sincere greetings and felicitations."

Him is the only way for escape from births and rebirths, cessation from all sorrows and possession of all bliss. The single recitation of Krishna Nama with love and attachment to Him can remove all sins. This is the simple message brought to the people irrespective of caste, creed, tribe and nation by Sri Chaitanya Mahaprabhu for this afflicted world. There was another meeting next morning at K.D. Hinduja H. School Hall. Srila Acharyya Deva was

taken to the residence of Sri C. L. Wadhvani on the Marine Drive and discourses were held there. There were several merchants present to listen to him. Srila Acharyya Deva had long discourses with Dr. M. Nandi, M.A., B.L., Ph. D., now Assistant Director, Textile Commis-



Group Photo at the K. D. Hinduja H. E. School

sioner's office, Government of India, who received his Ph. D. degree on a thesis on the life and teachings of Sri Baladev Bidyabhusan, a great Acharyya of Gaudiya Vaishnava sect after six Goswamins. Dr. Nandi has a clear conception of the distinction of monism and the

philosophic conception of Gaudiya Vaishnava sect. In the evening Sri Bachu Bhai of Maganlal Dresswalla, India's leading costumer called on His Holiness. This gentleman is religiously minded and helps the religious organisations. Our Acharyya Deva explained to him the different concep-

tions of the philosophical ideas of the different Acharyyas and how there was a synthesis of these philosophy by Sri Chaitanya Mahaprabhu who was the last constructive thinker in the field of religion in India. He also explained to him the distinction of the different systems of Indian thought and the greatness of *Bhakti* cult. He left a good impression and promised for elaborate arrangement for the people in future to listen to him again. Sri Raghunath Prasad, a well-to-do merchant also was present who also requested Swamiji to come

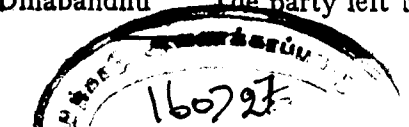
again. We cannot let this opportunity go without expressing our grateful thanks to Sri Damodar Das, Shivaldas Hargun Das and Arjundas Kundan Das who made all possible help for the comfort of Srila Acharyya Deva and the party. They earned eternal *Sukriti* by serving the Sadhu.

SRILA ACHARYYA DEVA AT NASIK

President-Acharyya and the party arrived at Nasik Road Station from Bombay early morning on the 18th November, '57, and left for Ramghat, where Kumbha Mela is held. The river Godavari divides Nasik and Dandakaranya. One Sri Gopaldas Babaji came to take the party to "Sree Chaitanya Pith" on the other side of the river. The party was pleased to find the image of Sri Chaitanya Mahaprabhu in a temple. One Sri Dinabandhu

Das Mahanta, the custodian of the Pith and Gopaldasji cordially welcomed the party. The party then had the *Darshana* of the temple where Sri Ramchandra, Sita Devi and Sri Lakshman are worshipped. The priests were all attention to the party. The party visited the confluence of the Godavari and the Kapila rivers at a distance of 1½ miles. This is also called Tapobhumi.

The party left Nasik for Howrah.



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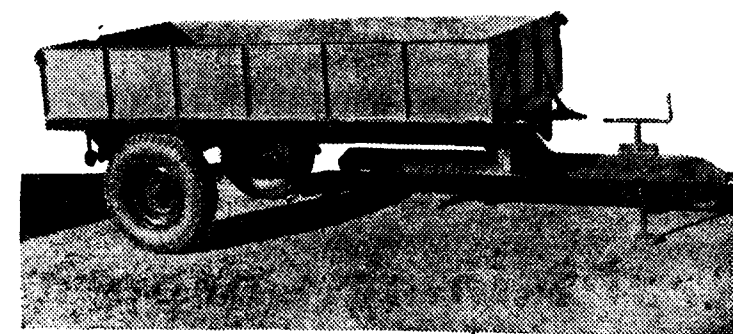
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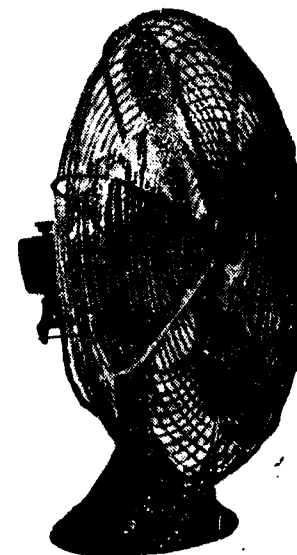
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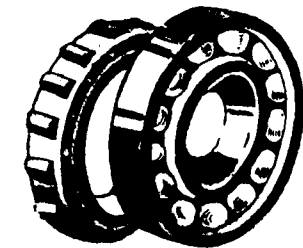
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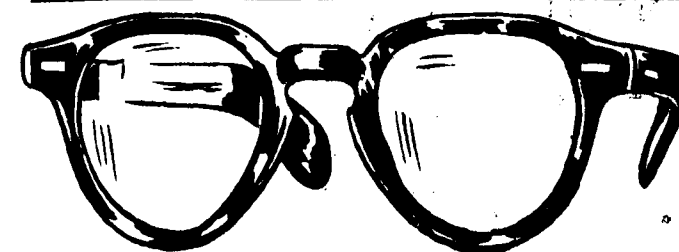


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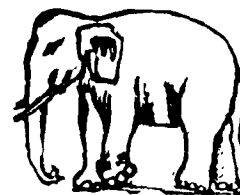
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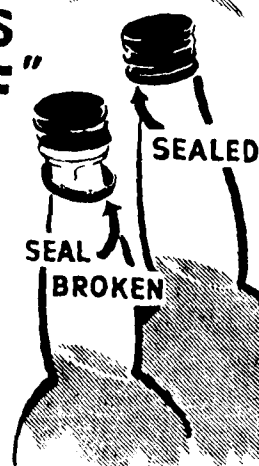
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