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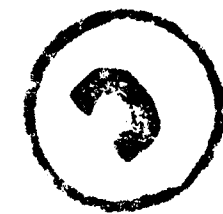
The Gaudiya

vol-17.

1972

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the arithmetic of your prayers, how many they
may be; nor at logic of your prayers, how metho-
dical they may be; BUT THE SINCERITY OF
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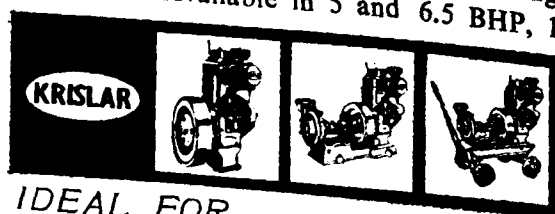
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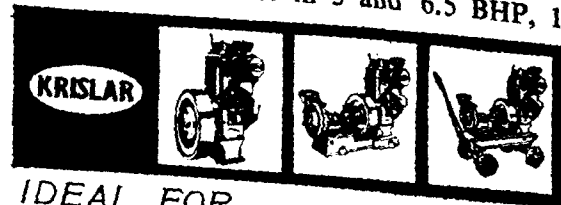
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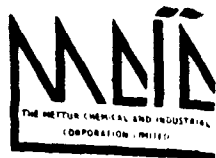
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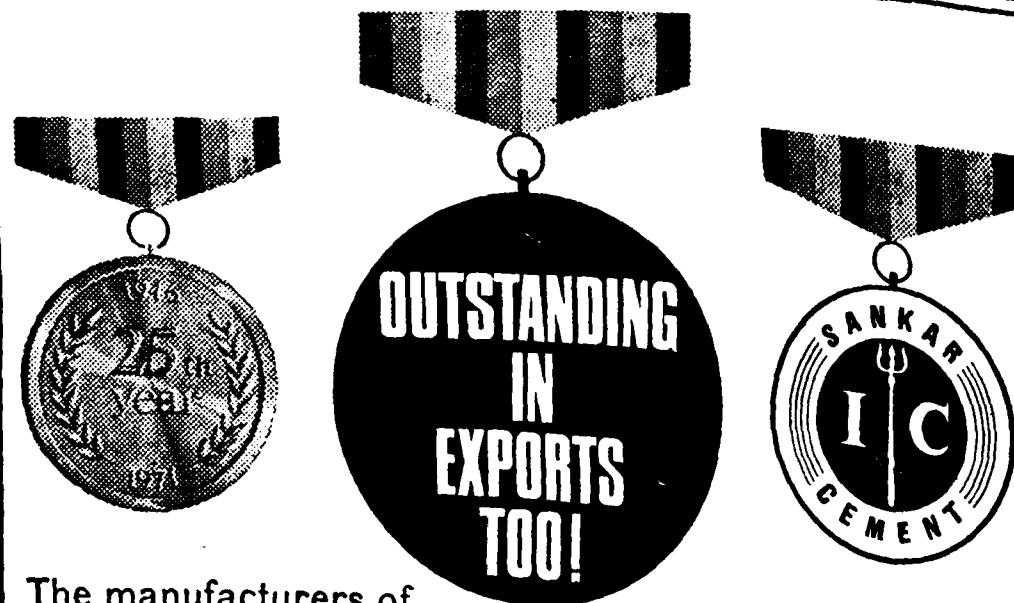
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On the Eve of the Founders' Centenary **GRAND SRI KRISHNA JAYANTI**

Lakhs of Devotees Participate at the Celebrations

at Sri Gaudiya Math, Madras

Sri Krishna Jayanti which was celebrated at Sri Gaudiya Math, Madras with great eclat and festivity, from the 31st August to 16th September, 1972, in the immediate presence of His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, President-Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths, proved that yet at the present crisis of the world millions and millions of thirsty souls are craving for spiritual enlightenment from a divine personality like His Divine Grace Srila Acharyadeva. The special features of this year's celebrations were among others, the unique Theistic Exhibition with electrical operation, 3rd All India Vaishnava Conference, Grand Sankirtana Procession, special Bhajan, discourses, public meetings and symposium.

The Math was beautifully decorated and tastefully illuminated with electrification. The public meeting and Bhajan were held in the Krishna Kirtana Hall. And the Exhibition was arranged all round the Math Compound. His Divine Grace Srila Acharyadeva arrived in Madras on August 30th and stayed at the local Sri Gaudiya Math till 6th September. This year Sri Krishna Jayanti Celebration of our Madras Math was an epoch making one. for the approach of several lakhs of visitors to the Exhibition shows that even the restless present world wants more and more guidance for spiritual attainment.

We had a most sublime programme which continued for over a fort-night and at its forefront was the unique Theistic Exhibition. The Theistic Exhibition which was new in its character in the South, became a talk in all the corners of the City of Madras and every evening from 6 p.m. to 9 p.m. the Math became a dreamland flooded by an ocean of crowds. There was not a single day when the crowd was declining. Several lakhs of persons visited the Exhibition. Everyone marvelled at the exhibits and evinced extraordinary keen interest, and the dignitaries remarked that it was the most wonderful way of teaching religion to the masses. The local leading Dailies and other papers reviewed in long and All India Radio gave wide publicity.

Sri Mohanlal Sukhadia, Governor of Mysore inaugurated the Theistic Exhibition and Sri Krishna Jayanti celebrations on the 31st August. And Sri



His Holiness Acharyadeva Srimad Bhakti Vilas Tirtha Goswami Maharaj
President-Acharya of Sri Chaitanya Math and Sri Gaudiya Maths,
in conversation with

Sri K. K. SHAH
[Governor of Tamil Nadu]

while he inaugurates the 3rd All-India Conference on 1-9-72

K. K. Shah, Governor of Tamilnadu inaugurated the 3rd All India Vaishnava Conference on the 1st September, on Sri Krishna Jayanti day which was presided over by His Holiness Andavan Vedanta Ramunuja Mahadesikan. Hon'ble Justice Sri P. Ramkrishna I.C.S. Hon'ble Justice P. Kailasam, Hon'ble Justice V. V. Rahavan, Hon'ble Justice N. Krishnaswamy Reddiar, Hon'ble Justice T. Venkatadri, Sri M. Ananthasayanam Iyenger, former Governor of Bihar, Dr. Smt. Sarojini Mahishi, Minister of Tourism and Civil Aviation Govt. of India and a galaxy of eminent professors and personalities of the city like Prof. K. Seshadri, Prof. R. N. Sampath, Dr. P. Nagaraj Rao, Prof. P. V. Laxminarayan Upadhyaya, Vidwan Sri Agnihotram Ramanuja Tathachariar, Dr. V. Raghavan, Prof. R. Ramanujam, Sri K. Chandrasekaran, Sri T. Totadri Iyenger (Principal), Prof. Dr. J. C. Sarkar, Sri A. G. Venkatachari and others addressed the conference. Our most beloved Dr. Amarnath Chatterji and Dr. S. Bhattacharji of Victor-Clinic, Calcutta, whose love for the Math knows no bounds came to join with us in celebrating the functions.

Programme

Thursday, the 31st August 1972

6-30 p.m.—Inauguration of the SRI KRISHNA JAYANTI CELEBRATIONS and The Theistic Exhibition by SRI MOHANLAL SUKHADIA, Governor of Mysore State

His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, President-Acharyadeva presided and Hon'ble Justice-Sri P. Ramakrishnan, I.C.S. and Hon'ble Justice Sri P. S. Kailasam of Madras High Court, were the Chief Guests, Prof. K. Seshadri, of Kerala University also spoke. (The Theistic Exhibition had its special characteristic of its automatic movement, with electrical operation and most artistic dolls from famous Bengal Artists, and was conducted from 31st August to 17th September, and every day from 6-30 p.m. to 9-30 p.m.)

SRI KRISHNA JAYANTI DAY

Friday, the 1st September, '72

5-00 to 7-30 a.m.—Mangal Aratrika, Bhajan, Bhagavata Discourse.

7-30 to 8-00 a.m.—Abhishekam and Puja to the Lord.

5-30 to 6-20 p.m.—Bhajan by Swamijis of the Math

6-30 to 8-00 p.m.—3rd ALL INDIA VAISHNAVA CONFERENCE inaugurated by SRI K. K. SHAH, Governor of Tamil Nadu, presided over by Srirangam His Holiness Sri Srimad Andavan Vedanta Ramanuja Maha Desikan and addressed by His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, (Chairman of All India Vaishnava Samajam (Regd.) and the President of Sri Chaitanya Math and Gaudiya Maths.)

8-00 to 11-30 p.m.—Bhajan by Sri Abhedananda Bhajan Mandali led by Dr. V. Ramamurthy.

11-30 p.m. to midnight—At the Advent time of the Lord Special Puja, Bhagavata Discourse and Aratrika, Temple Parikrama etc.

NANDOTSAVA DAY

Saturday, the 2nd September, '72

4-30 to 6-20 p.m.—Bhajan by Sri Gemini Balakrishna & Party.

6-00 p.m.—ANNUAL DAY MEETING AND SESSIONS OF THE CONFERENCE presided over by His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj.

Sep. '72]

THE GAUDIYA SPECIAL ISSUE—1972

Chief Guest

Dr. (Smt.) Sarojini Mahishi (Minister of Tourism and Civil Aviation) Govt. of India.

Special Guest

Hon'ble Justice Sri N. Krishnaswami Reddiar of Madras High Court.

Dr. P. Nagaraj Rao, Retd. Head of the Dept. of Philosophy of Sri Venkateswar University and Prof. R. N. Sampath, of Madras Presidency College spoke.

8-30 p.m.—Mahaprasadam Distribution.

GRAND SANKIRTANA PROCESSION*

Sunday, the 3rd September, '72

4-00 p.m.—SRI DESIKA TEMPLE, Mylapore. Discourse by His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj and Srimad Srirangam Andavan Vedanta Ramanuja Mahadesikan.

5-30 p.m.—Grand Sankirtana Procession from Sri Desika Temple, Mylapore to Sri Gaudiya Math with about fifteen Bhajan Parties and five Chariots followed by His Holiness Sri Srimad Srirangam Andavan Vedanta Ramanuja Mahadesikan President Acharyadeva and other Swamijis of Sri Gaudiya Math and elites of the city.

Following Parties joined the Procession :

1. Devotees of His Holiness Sri Andavan Swamiji.
2. Devotees of Sri Gaudiya Math
3. Abhedananda Bhajan Mandali, led by Dr. V. Ramamurthy.
4. Sri Pandu Ranga Bhajan Mandali
5. Sri Mahamantra Bhajan Mandali
6. Venkateswara Suprabhatam
7. Thiruvengada Ramanuja Jeeyar Bhakta Jana Sabha.
8. Tondaradipadi Alvar Bhaktagana Mandali.
9. Panduranga Bhaktajana Sabha.
10. K. Sanjividas & Party.
11. Satguru Bhajan Mandali.
12. Sri Baiaji Bhajan Mandali
13. Gauranga Bhakta Samajam
14. Sri Venkataraju & Party

* (The Route:—Sri Desika Temple, South Ma da St. Bus Stand, Luz Corner, Royapettah High Road, Lloyds Road and Gaudiya Math Road.)

Monday, the 4th September, '72

11 a.m. to 1 p.m.—Prasadam Distribution unto the Poor (Poor Feeding).

5 p.m. to 6-30 p.m.—Gouranga Bhajan in Flute and Violin by Sri K. P. Vittal.

SESSION OF THE CONFERENCE

6-30 p.m.—Presided over by Sri M. ANANTHASAYANAM IYENGAR, (former Governor of Bihar). addressed by Prof. Sri P. P. Lakshminarayana Upadhyaya (Mysore Asthana Vidwan). Vidwan Sri Agnihotram Ramanuja Thatachariar, (Astana Vidwan of Tamil Nadu), and Sri K. Srinivasan, M.A.

Tuesday, the 5th September, '72

SYMPOSIUM

on

BHAKTI MARGA AND KRISHNA CULT At the immediate presence of His Holiness Srila Acharyadeva.

6-00 p.m.—Presided over by Hon'ble Sri T. Venkatadri (Retd.) Judge of Madras High Court.

Chief Guest

Hon'ble Justice Sri V. V. Raghavan of Madras High Court.

SPEAKERS

- (1) Dr. V. Ragavan, Member, All India Sanskrit Board.
- (2) Prof. R. Ramanujam, Head of the Dept. of Philosophy, Annamalai University (Retd.) and U.G.C. Prof.
- (3) Sri K. Chandrasekaran, eminent Sanskrit Scholar.
- (4) Sri T. Totadri Iyengar, Principal, Vaishnava College (Retd.)
- (5) Prof. Dr. J. C. Sarkar, (Cal. University.)
- (b) Sri A. G. Venkatachari, (Asst. Editor, Dinamani).

8-00 p.m.—Bhajan by Sri K. Balasundaram & Party.

16th Sept. '72—RADHASTAMI Discourse and Bhajan 6 a.m. to 12 noon. Besides, everyday there was Bhajan and the Exhibition from 6-00 p.m. to 9-30 p.m. upto 17th September.

Theistic Exhibition

Inaugurated by Sri Mohanlal Sukhadia, Governor, Mysore State

The Theistic Exhibition with Fifteen stalls most artistically decorated with synthetic back-ground scenes and of which many were electrically operated highlighted the celebration. We have ventured to give a realistic representation in life-size dolls specially operated by electrical devices. We brought artists from Bengal to give shape to clay dolls; Our most affectionate young disciple of the Math Sri Narasingh Das, an Electrical Engineer used his brain for electrical devices.

The expressions depicted in the dolls of the Exhibition were for teaching masses about our religion. On the appreciation of the truths of the exhibits every one could find the propitious gate of eternal happiness. Our main motto



Sri Mohanlal Sukhadia, the Governor of Mysore inaugurates the Theistic Exhibition
(* The Indian Express and the Dinamani published this photo)

was to educate in our religion our present-day youths who are all indifferent to our religion, due to which many ills are prevailing in Society whereas our great religion can solve all the problems of life and society.

Before the opening of the Exhibition, we invited the Press: Our present Exhibition was so educative and so impressive that almost all the "Dailies" of Madras namely, the Hindu, the Indian Express, the Mail, the Dinamani, highlighted the Exhibition by covering long columns with illustrations of stall photographs. The All India Radio finding it most educative, recorded the whole proceedings of the inaugural function and broadcasted. And the All India Tele-

Sep. '72]

THE GAUDIYA SPECIAL ISSUE—1972

5

vision camera man took the movie film of the exhibits and proceedings of the Temple Puja, Bhajan and Parikrama and also recorded a short speech of Srila Acharyadeva which was broadcasted from Delhi.

On the 31st of August, Sri Mohanlal Sukhadia, Governor of Mysore State was invited to inaugurate this Theistic Exhibition and Sri Krishna Jayanti celebrations. The Governor formally declared open the Exhibition by pressing a button which immediately put the stalls on and electrically operated. Thereafter the Secretary of the Math took the Governor around the stalls and explained to him



Srila Acharyadeva and the Governor in their happy mood while visiting the exhibits.
(* this photo was published by 'the Mail')

the significance of the exhibits. The Governor appreciated very much the realistic representation.

This Exhibition was a unique one and drew the admiration and appreciation of the public of all walks of life. People from distant places came to witness the Exhibition and it is needless to say that it was the talk of the City all these days. At a very modest estimation, it may be said that at least five to six lakhs of people would have witnessed the Exhibition all these days.

Surging Crowd that poured into the Math to visit the exhibition everyday



THE EXHIBITS

A very short description of the Stalls of the Exhibition

During the last two years we organised a new type of Theistic Exhibition which had a great appeal and several lakhs of devotees visited the Exhibition. This year on the eve of our Founder's Centenary we have ventured to represent the Exhibits in far better and realistic way depicting the Leelas of the Lord with the sole idea to give a vivid impression upon the visitors' minds. The local dailies and the All India Radio covered those exhibitions with full appreciation. In the year 1970 Sri Dharma Vira, the then Governor of Mysore State inaugurated the Exhibition and last year in 1971, Sri K. K. Shah, the Governor of Tamil Nadu, inaugurated the Exhibition and remarked "Excellent Exhibition organised by careful planning would prove to be a source of inspiration to all." This year Sri Mohanlal Sukhadia, the Governor of Mysore State, inaugurating the Exhibition said: "I have been greatly impressed by the Theistic Exhibition which I have inaugurated today. I admire the great ingenuity and the artistic talent that has gone into the preparation of this Exhibition. More than anything else, I admire the great sense of devotion that has inspired these works."

Basudeva's Nandalaya Gamanam & Kamsa's illusion

(a) *The Scene:* Sri Vasudev takes the new-born child Krishna and automatically the door of the prison is opened. And Vasudeva proceeds with the child to keep Him at Nandalaya.

(b) Soon Vasudev goes out of sight, Kamsa is seen dashing the new born child Yoga-maya against a stone—she slips out of his hands and appears with eight arms in the sky. This is by an ecetrical devise.



Sri Vasudeva carrying Sri Krishna to Nandalaya

Lesson: When adharma prevails on the earth and devotees of God are tortured by asuras God descends on earth to protect the Sadhus and destroys evils and establishes Dharma. Asura, like Kamsa may think that the world should dance as per his tune and there would be no death for him for ever. But the mysterious Law of the divinity is: "Man proposes, God disposes."

Rasa Leela.

Sri Krishua, the Supreme, makes merry and circular dancing in Rasa Leela.

This year we did it fully electrically operated; each doll was going round having Sri Radha-Krishna in their centre. This Transcendental loving Sports of the Lord is supremely Blissful to the Blessed self.

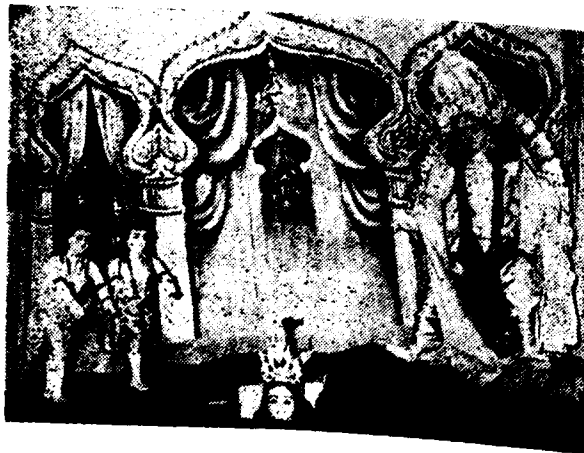
Lesson: Every human being true to his highest spiritual essence is adherent to his confidence viz. Gopies to their unalloyed devotion. The Pastimes of the circular dance is the current of the cognitive blissful essence on the full manifestation of Prema bhakti



Rasa Krida

Killing of Demoness Tataki

Demoness Tataki became a terror to the Rishis, since she always disturbed their performances. Rishi Visvamitra knows that the great God Vishnu made His advent as Ramachandra for protecting the Sadhus and for destroying the demons. While Ramachandra was yet very young Visvamitra approached His father Dasaratha and took along with him Sri Rama and Sri Lakshmana for attending the Yaga. On their way Ramachandra killed this gigantic demoness. God ever protects His devotees from any oppression.



Sri Sitadevi is entering into Patala
mately mother earth gave way to her to disappear from this earth.

Sri Sita devi's Patala Pravesh

People of the earth are always suspicious and adacious enough to make slander even against most perfect and pure character. Sri Sitadevi was the consort of Sri Ramachandra; the Supreme Demon Ravana who abducted her could not approach her. She proved her chastity and innocence to Ramchandra and to the world by plunging herself into fire. She came out like a pure gold. Ah! yet whisper there was regarding her character, when ultimately

Sri Jagannath and Sri Chaitanya Mahaprabhu at Puri

Sri Chaitanya Mahaprabhu Who is the very unified manifestation of Sri Radha and Sri Krishna was misconstrued by Sri Prataprudra, the then king of Orissa who was a staunch devotee of Sri Jagannath. The merciful Lord Jagannath Dev one day

appeared in his vision and immediately disappeared and in that place Sri Chaitanya Mahaprabhu appeared. This happened alternately and the king prayed to the Lord and the Lord Jagannath Dev in His revelation to the King blessed him by informing him that Sri Chaitanya Mahaprabhu was none but He Himself. (With electric devices both the scenes were shown.)



Sri Chaitanya Mahaprabhu and Sri Jagannath and Valadeva appeared before king Prataprudra.

Lesson: The divine manifestation of Sri Chaitanya Mahaprabhu is the most subtle one which is not ordinarily disclosed to one and all. One who is fortunate indeed into whom He showers His Blessings to him alone He reveals Himself.

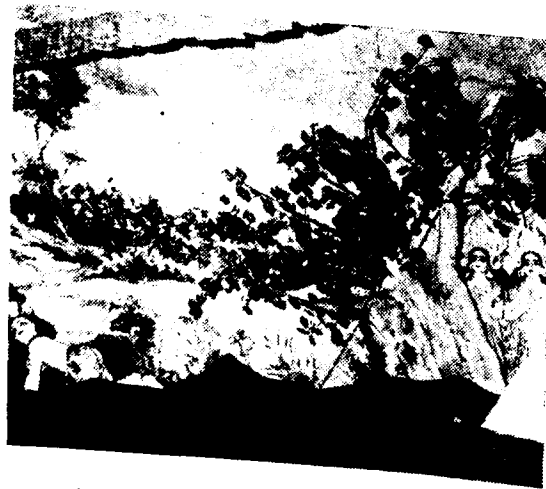
Sri Chaitanya in Jharikhanda Pathe

Sri Chaitanya Mahaprabhu goes to Vrindavan in His ecstatic mood of dancing and singing Krishna Nama. He was met with all wild animals but even they were enchanted with the divine Krishna Nama.

Electrically it is so devised that Sri Chaitanya Mahaprabhu goes in ecstatic mood dancing and singing divine Krishna Nama when a gigantic lion suddenly jumps there roaring. But soon the divine Krishna Nama enters into its ears and the divine personality of Sri Chaitanya Mahaprabhu falls into his sight he immediately becomes completely quiet and falls at His Feet.

Jamalaarjuna Bhanjan (Deliverance of Nalakubera and Manigriva)

The scene: Sri Krishna becomes famous as Damodara being subjugated to the love of Ma-Yasoda who tied Him up in a mortar. Krishna fastly crawls being tied in the mortar dragging it across the cross on the back yard. When the mortar gets struck in between a twin-Arjuna trees, He pulls them firmly and both the trees fall and two mighty persons viz. Nalakubera and Manigriva come out and on their deliverance make panygeric to Him.



Sri Krishna with the mortar pulling the trees

Lesson: Thirst for wealth and beauty brings a man to the state of brutal nature: yet a lucky one if he chances to meet a holy man, out of sympathy the holy man gets for him the deliverance.

Once Kubera's two sons Nalakubera & Manigriva were indulging in watery sports in the company of their women. It so happened that at that time Sri Narada Rishi came there and seeing them at that state of condition he cursed them to become trees. But it was really a boon to them to be born in Vrindavan as two trees. After a hundred divya years they were chanced to be delivered by the Lord which incident took place in this Krishna Leela. Although this was pronounced before a hundred Divya years but Krishna fulfilled it. A devotee of God always looks for the welfare of the individual souls, and accordingly the Lord also fulfills the utterances of His devotees.



Sri Krishna steals the butter

Stealing of Butter

Ma Yasoda kept butter in the pots which were hanging from the ceiling of the roof. Krishna climbs on the back of His comrades and steals butter. He eats Himself and distributes it not only to His comrades but also to other creatures including the monkeys. And looks hither and thither with a fear whether Ma Yasoda comes.

Lesson: A devotee hides in the core of his heart the Prema which is like butter; no doubt it is kept for Lord. But greatness is that the Lord steals the heart of the devotees. The Lord alone is the enjoyer of Prema. But the devotee can enjoy the bliss thereof when distributed by Lord Himself and there stands no bar even to the most insignificant creature to have such favour from Him.

Removing the Utopian Idealist's Misconception About Sree Radha's Transcendental Characteristic.

Sri Radha's unstinted super-excellence Transcendental love-sport with Sri Krishna when became a subject of remark of lower estimation it so happened to bestire the utopian idealistic persons like Kutila Krishna in disguise sent her first to fetch water from Yamuna in a pot where there were thousands of holes to test her chastity but she failed whereas with the same pot when Radha goes so saying:—

“Shyam is my life, Shyam is my wealth.

Shyam is my only remembrance,

Shyam is my treasure and my strength

Shyam is my Bhajan, Shyam is my Pujar

Shyam is my life and breath,

Shyam is mine and I am His

I know not anything other than Shyamasundar

Who is eternal treasure of my Life.”

soon she dips the pot into the water of Yamuna and lifts it up Krishna appears into the pot and not a drop of water falls. She finds Krishna everywhere (Sarvatra Pani Padantat (Gita XVII).



Sri Radha takes water in a pot with a thousand holes but not a drop of water falls, she finds Sri Krishna everywhere (electrically operated).

Lesson: How can an agnostic like Kutila through her worldly knowledge understand transcendental love sports of the Lord? (1) One observes from his own reflected image in the looking-glass the right hand as the left and vice-versa. The Aprakrita Vrindavan Leela of Krishna which is the highest manifestation of divine-Leela may be understood only when one is blessed by Paramabhogavata devotee of Sri Krishna. Being consecrated by the holy dust of a Vaishnava's feet and then alone through the grace of the divine Name one can understand the transcendental characteristic of Vrajaleela of Sri Krishna. (2) An utopian idealist may look the Transcendental Erotic-love Sports of Sri Radha and Krishna as gross materialistic.

Valmiki writes Sri Ramayana

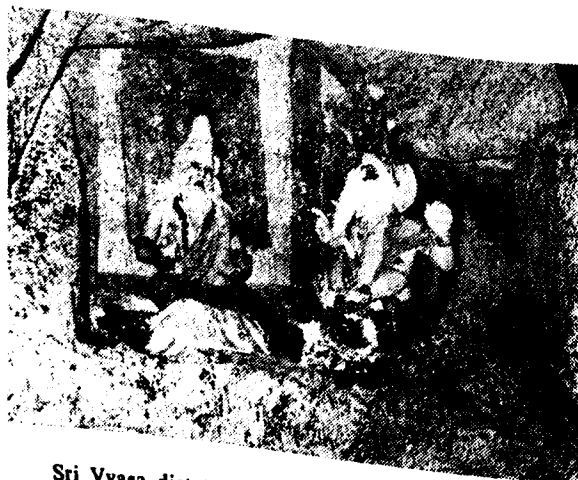
To a Hindu the Ramayana is not only a marvellous epic in poetry of outstanding merits of an eternal nature, but is also a scripture of eternal Dharma valid in its own right. It breathes the united soul of India and the individual souls of her people. The epic Ramayana is a mighty repository of the priceless wisdom enshrined in the Vedas. The Agastya Samhita says: 'The Supreme one, whom the Vedas try to teach came down on earth as Sri Rama, the Son of Dasaratha; so the Vedas come down to where He was, as Ramayana, the Child of Valmiki's heart'.



Sri Valmiki

Sri Vyasadeva writes Mahabharata

Shri Vyasadeva who is the Shaktiavesha Avatar of Bhagavan Shri Vishnu who divided the Vedas into four parts and to whom is attributed the authorship of Vedanta (Brahma Sutra) he wrote eighteen principle Puranas and then wanted to sum up them for the fourfold (Chaturvarga) Dharma, Artha, Kama, and Moksha human pursuit by giving shape in a voluminous book entitled Sri Mahabharata and invited Ganadevata (Ganesh) to write it down while he went on speaking at a length extemporally.



Sri Vyasa dictates and Sri Ganesh is writing the Mahabharata

Panoramic View of Sree Mayapur

The holy birth place of Bhagavan Sri Chaitanya Mahaprabhu known as the abode of Peace was depicted. Sree Mayapur is the Head-quarters of Sri Gaudiya Maths—situated just 115 K.M. from Calcutta. The Ganges is flowing close by. People from all over the world come to visit this place and are marvelled at its shrine beauty and divinely peaceful atmosphere.

Srila Prabhupad's future Mission

After the six Goswamins of Vrindavan Srila Thakur Bhakti-vinode came as the seventh Apostle to hold the banner of propagating Bhakti movement of Sri Chaitanya Mahaprabhu with its purity. Next, Chaitanya Mahaprabhu's behest of "My Name will be propagated everywhere in the world" was fulfilled by Bhakti Siddhanta Saraswati Goswami Thakur, the Founder of Sri Chaitanya Math and its branches Gaudiya Maths. He commissioned his dearest disciple Srila Bhakti Vilas Tirtha Goswami Maharaj, the Present Acharyadev to carry out his mission. On the previous night of his disappearance from this earth he (the Founder) said, "your sympathy for me brought me in connection with so many persons; your love for me knows no bounds. You have to carry out my mission. You have to bring all round development of Sri Mayapur (the birth place of Sri Chaitanya Mahaprabhu). And the message of Love should be broadcasted throughout the land.



Srila Prabhupad instructs about his future mission to the present Acharyadeva who stands by him (on the screen the message was projected through a running film)

He further said we should call at the door of each and every seeker of the Truth, bearing on our heads the baggage of the Real Truth to be offered to them. It is no business of ours to be related or discouraged by the praise or neglect of any person. The spiritual service to which we are dedicated has now passed the bud-stage and blown fully into a flower whose aroma we have to carry throughout the land.

Srimad Mahaprabhu's Pilgrimage

Bhagavan Sri Chaitanya Mahaprabhu had travelled throughout the length and breadth of this country by walk preaching His gospel of love (Prema) to the people at large, irrespective of caste, creed and status, (shown in a big size Indian Map with the temple model and His portraits.)

Draupadi's Vastrapaharanam (Disrobing of Draupadi by Dussasana).

Draupadi who was the finest of devotees of Bhagavan had to undergo many an inhuman trial along with the Pandavas but she successfully came out and which ultimately made her an example and the beacon-light for the future aspirants of the Lord. While Panchapandavas were defeated by the Kauravas in a game of dice when they lost everything including their queen Draupadi, the wicked Dussasana ordered by Duryodhana, dragged her to the public assembly and began to disrobe her. Elders like Bhishma, preceptor Dronacharya, blind king Dhritarashtra along with others were the silent spectators: None of them could open his mouth—Her pitiful cry could not be responded to from any corner of the assembly. Panchapandavas who were the very embodiment of Truth had to remain silent with their heads bent. When no help came from any corner of the world she sought the Feet of God and made herself fullest surrender to Him. Oh! What a miracle!! Lord Sri Krishna from His hide supplied endless garments to her which foolish Dussasana pulled on but could not make her naked. (Photo see page 4).

Lesson: World is so selfish and gross that people think they can get anything with their might. But who are in the right path, and if tortured by wicked people, surely God will come to their rescue.

Sati's Dehatyaga (Sati immolates herself)

Sati, the consort of Sri Siva attends the Yagna performed by her father Daksha. Her father Daksha speaks ill of Sri Siva, the greatest Bhakta of Bhagavan and so she feels extremely sinful to hear such aparadhas being done. As an atonement, she gives up her body in the sacrificial place there itself. When this news reaches Sri Siva sends his devotee Virabhadra to destroy the sacrifice and Daksha. Next Siva takes the body of Sri Sati on his shoulder with the idea of destroying everything; when Vishnu arrives and with His Sudarsana cuts the body of Sri Sati into fiftyone pieces. Where the pieces of Sati's body have fallen on earth those places are recognised as holy pilgrimage centres.



Sri Shiva with the dead body of Sri Sati and Sri Narayana is also seen behind.

Speech by Sri Mohanlal Shukadia

The Governor of Mysore State

'I feel greatly privileged and honoured in inaugurating the Krishna Jayanti Celebrations and the Theistic Exhibition organised by Sri Gaudiya Math. I have heard of the great work done by the Gaudiya Math, Madras, in spreading the idea of Bhakti amongst the people here.

I myself come from a place which is rich in the tradition of Bhakti and devotion to Lord Krishna. The Bhajans of Meera still echo in the hearts of the people of Rajasthan just as they strike a chord of devotion in Bhaktas everywhere in the country. I was brought up in Nathadwara, which is famous throughout India for its temple of Lord Krishna. I count myself blessed and fortunate that this opportunity has

been given to me to participate in your gathering and thereby come once more in contact with the devotees of Lord Krishna.



I do not think that any other Avathar of God has captured the imagination of the Indian people so much as that of Sri Krishna. As the central figure in the

The Governor worships the Lord (in front of the Temple)

Mahabharatha and the Bhagavata, and the expounder of Bhagavad Gita, Sri Krishna epitomises the pinnacle of Indian spiritual endeavour. His influence has radiated to us from time immemorial, has elevated us, and has been a source of upliftment to the entire nation. Indeed, God belongs to no age or place and his Bhaktas have felt his presence wherever there has been true and selfless devotion. The truths that Sri Krishna preached have an eternal validity about them, which make them as topical today as at any time in the past.

Rama and Krishna are household names throughout the length and breadth of our country, forming the basis for a religion which has completely transcended the barriers of creed, community or locality. It is astonishing to see the marvellous unifying force that these two Avathars have had upon our religion,

philosophy, social consciousness and outlook on life. The Gita, which is the gospel of Lord Krishna, epitomises the entire spirit of Hindu religion and philosophy. That is why, perhaps more than any other book, it has to this day continued to influence us. There is no doubt in my mind that as long as Hindu religion and culture survive, the Gita would continue to occupy a dominant place in our lives.

From time immemorial, we in this country have devoted ourselves to the quest for God. That has been our special genius. Ours has been a land of sages and saints, philosophers and Bhaktas. More than any other land, ours has been known as the cradle of some of the profoundest explorations of thought of the human race. Yet, today we find so many unhappy tendencies in our midst, that we begin to wonder if we are really the heirs to that great tradition. Selfishness, greed, exploitation of the weaker people in our midst, divisions and quarrels over religion or caste or creed, have all become unfortunate facts of modern life. Bhakti, devotion to God, the following of the way laid down by the great masters, observance of outward forms of rituals—if all these not lead to an inner conviction, it avails nothing. Many of us are content to worship Lord Krishna, but pay no regard to his teachings in our lives.

More than ever in the past, the need today is for all religions to get together in the attempt to instil a truly religious outlook in life in their followers. This is only possible when we get behind the outward forms of religion to its core. We would then realise that true religion is a matter of culture of the soul, where the mind and the heart of man becomes attuned to the universal forces of life and kindness to all beings, of doing one's duty selflessly. Gandhiji said that the true Vaishnav is one who helps to bring comfort to others. It is Bhakti of this sort that we want today as a curative to all our troubles. It is only then that we would cease to act with narrow self-interest and remember that we are all a part of God's creation and that it is in our true nature to contribute to the good of our fellow beings.

Today the conditions of living have changed in a manner as never before. During the last hundred years the advances of science and technology have been so rapid that it has completely changed both our material environment as well as our attitude to life. This has given rise to the feeling that material and scientific achievements alone could form the basis of life. We tend to look down upon spiritual endeavour as superstition. I feel that this materialism has been one of the prime causes of our present day troubles. It has led to the unleashing of destructive forces in the world. Science and technology have their place. They have become inevitable. But it is up to us to use their benefits for the better life, rather than for destructive purposes. This would be possible only if society

re-discovers its spiritual basis. On the other hand, we cannot blind ourselves to existing facts and deny ourselves the fruits of scientific developments.

The role that institutions like yours have to play in this awakening of society is tremendous. The people look to you to act as a catalyst to quicken the latent forces of devotion which exist in every one. By creating the proper atmosphere, by precept and practice, great religious leaders and spiritual organisations like the Gaudiya Math can play the most important role in the transformation of our society. The Gaudiya Math has indeed a special position amongst similar institutions. Your present efforts are blessed by His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj. You derive inspiration from the great Sri Chaitanya Mahaprabhu whose wondrous life is an illustration of Lord Krishna's promise in the Bhagavad Gita that whenever the need arises for him to do so, he incarnates himself to regenerate society and re-establish true values. Sri Chaitanya renounced the world in his 24th year and travelled throughout the length and breadth of the land propagating Bhakti which was then the greatest need of India in those troubled days. His life even today makes wonderful reading. Of the various exponents of the Bhakti cult, he was amongst the foremost. At the same time, his path was the most catholic that one could conceive. He made no distinction between different creeds or even between different religions, and it is said that he even had Muslims amongst his closest disciples. There is today a similar need for awakening in our society which has now become sick. The Gaudiya Math which has taken upon itself the noble task of propagating Sri Chaitanya's teachings will, I am sure, carry on the great movement which he brought into the world. From what I have seen today, its impact upon the people is already tremendous. The enthusiasm with which all of us have gathered here to participate in celebrating the Jayanti of Bhagawan Sri Krishna is itself proof of the effective way in which the great men in our midst today have succeeded in drawing out the good things from us.

I have been greatly impressed by the Theistic Exhibition which I have inaugurated today. It illustrates in concrete terms many of the episodes of the life of Bhagawan Sri Krishna which are full of great significance. What we see with our eyes remains firmly in our minds. We are then able to visualise very clearly the nature of these stories. I admire the great ingenuity and the artistic talent that has gone into the preparation of this Exhibition. More than anything else, I admire the great sense of devotion that has inspired these works.

Once again, I seek the blessings of His Holiness now in our midst, and thank you for giving me this opportunity of enjoying your Satsanga.

Speeches of the Chief Guests

Justice P. S. Kailasam and Justice P. Ramakrishnan, I.C.S. of Madras High Court

Hon'ble Justice P. S. Kailasam and Hon'ble Justice P. Ramakrishnan also spoke stressing upon the life and teachings of Sri Chaitanya Mahaprabhu and about the best spiritual service rendered by the Gaudiya Math, Madras. Justice Ramakrishnan also said that Bhakti is more deeply followed by the people of North than the South that he experienced on his pilgrimage to some places of North.

He said, the Gaudiya Math is well known to us and we all are thankful to all those connected with it for the service they render by propagating the valuable teachings of Sri Chaitanya Mahaprabhu. These teachings will serve to recall to our minds our philosophical and spiritual heritage and to build up spiritual wealth which will remove the unrest and uneasiness flowing from too much of materialism and bring peace and tranquility.

God himself came to the earth and showed as a model of how men should live. It is a fortunate thing that we are given the best chance by the Gaudiya Math to worship the Supreme Lord amidst the association of saintly persons.

It is the good fortune of the country to be the home of all saints and seers who by their simplicity, precept and example, inspired the heart of millions of people to take to the path of devotion and love shown by the saints of India. Service to God is a religious duty which every one should essentially perform. When we celebrate Krishna Jayanti and when we think of Gaudiya Math, two things come to our mind. One is the eternal Lord Sri Krishna and the other incarnation of Sri Chaitanya Mahaprabhu.

Prof. K. Seshadri

Prof. K. Seshadri said:—The Gaudiya Math has been a powerful force in the democratisation of religion, bringing the substance of religious faith to the minds and hearts of common people, spreading the spirit of devotion and service among all. The Theistic Exhibition fulfils the significant purpose of high-lighting a distinctive feature of the religious tradition of India. They reveal the inner meaning of God's "Avatara", and convey a direct appeal to the human heart by depicting in vivid colours the "Leelas" of the Lord-in-incarnation. The concept of the "Leela", particularly, is full of philosophical implications, and would serve much to deepen human faith in the ultimate supremacy of the Divine Will. Sri Chaitanya Mahaprabhu's contribution to the Loving Philosophy is a unique and wonderful development in the Vaishnava literature which is the final and finest attainment of the unstinted soul.

Speech by Srila Acharyadeva

Not only the mind and heart, but all the organs of the senses, all the limbs of the body should be saturated with pure emotional love for the Divine Infinite Beauty of the Supreme Lord Sri Krishna, should be experienced and enjoyed not only within the inner consciousness, but also in all the diverse expressions of His cosmic and super-cosmic play and the entire being of the devotee should become perfectly spiritual, loving and beautiful.



Srila Acharyadeva, Dr. S. Bhattacharya, Dr. A. N. Chatterjee, Sri Mohanlal Shukhadia, the Governor, Justice P. Ramakrishnan and Justice P. S. Kailasam
("the Nava Mani" Published this Photo)

Bhakti is the transcendental process to realise God. It is through the worship of God that there arise the knowledge of God and the realisation of God.

True Tattvajanana consists in the realisation of God in its three-fold form as Brahman, Paramatman and Bhagavan in relation to His three fold power by which means he is both identical and different.

Three powers are Swarupa-Shakti meaning essential or internal power, Tatashta-Shakti disengaged power or individual-jivas and Vahiranga-Shakti or Maya Shakti.

The concept of Brahman is the partial appearance of the total personality denoted by the word Bhagavan, Paramatma — the same Bhagawan appears in His aspects as controlling all beings and their movements. And Bhagawan is Sacchidananda Vigraha.

This reality of God can only be properly realized and appreciated through Bhakti. Knowledge is more remote than realisation. Bhakti brings not only knowledge but also realisation, it is therefor held that Bhakti is much higher than philosophic knowledge which is regarded as the secondary effect of it. Bhakti really means to live with God. The definition of Bhakti according to Sri Chaitanya Mahaprabhu has been written in "Bhakti Rasamrita Sindhu" by Sri Rupa Goswami, one of the six Goswamins, that 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.

Sri Rupa Goswami decides it as a single minded devotion to the Lord of the senses with all the senses free from the adjuncts of Maya. Both the subject and object of Bhakti are supposed to possess the spiritual body of senses to enjoy bliss in consequence of communion with each other in fellowship. Bhakti is both means as Sadhana and end as Prayojana. Bhakti is self sufficient and independent of Karma or Jnana or of any other practice.

Bhakti should aim at the practice of feeling God's presence in every moment and every work in a man's life. This is the new technique and the new philosophy of Sri Chaitanya Mahaprabhu. This is Lord Sri Chaitanya Mahaprabhu's noble contribution to the people. Time has come for us to remember Sri Chaitanya's Message for the State and the society. In His life and teachings we shall find solution of many of the distressing problems that today agitate and baffle our modern society and modern States.

Gita says : "To have spiritual realisation one should with submissive spirit, with honest enquiry after Truth and with obedient temperament approach a preceptor who is tattva-darshi, well-versed in Transcendental knowledge and adopt in Divine Love, and he will enlighten him with that Knowledge and Love.

Life remains unfulfilled until there is a vision of the Supreme. The soul has an eye even as the body has, by which it knows the sovereign Truth and learns to love the Sovereign Perfection which is God. The sages see constantly that Highest dwelling place of God as the eye see the sky.

INAUGURATION

of the 3rd All India Vaishnava Conference
By Sri K. K. Shah, Governor of Tamilnadu on the 1st Sept.

Our readers know that the first and second All India Vaishnava Conferences were organised by our Math in the years 1961 and 1964—which were inaugurated



Srila Acharyadeva chatting with Sri Andavan Swamiji

by Sri M. Ananthasayanam Aiyangar, the then Speaker of Parliament and Sri Rajaji respectively.

This year on the occasion of Sri Krishna Jayanti we organised 3rd All India Vaishnava Conference which was inaugurated by the Governor of Tamilnadu, and presided over by His Holiness Sri Srimad Srirangam Andavan Vedantha Ramanuja Mahadesikan.

On arrival of Andavan Swamiji along with His entourage he was duly received with Purnakumbham by the members of the All India Vaishnava Sama-

jam (Regd.) and the Swamijis of the Math. Next after having a cordial chatting with His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, Chairman of All India Vaishnava Samajam (Regd.) and President of Sri Chaitanya Math and its branches Sri Gaudiya Maths both the Swamijis paid their due homage to the Deities of the temple and next sat on the dias of the prayer hall which was fully crowded.

The Governor Sri K. K. Shah came just at 7-00 P.M. and he was duly received by the members of the Math thereafter the Governor was led to the temple where he paid his homage to the Deities. We wanted to show the Governor the exhibits, but the surging crowd flooded the Math and it was impossible for us to make way for the Governor to visit the exhibits, therefore he was directly taken to the lecture hall where he paid his Pranam to both the Holinesses.

The Hall where meeting took place was fully crowded with important persons of the city.

After the prayer song by Sri Nityananda Brahmachari and welcoming by Prof. R. N. Sampath, the Governor on inaugurating the 3rd All India Vaishnava Conference gave a very learned and long speech. The gist of which is produced below.

Speech of Sri K. K. Shah, The Governor

I am indeed very happy to participate in this function. To-day happens to be the birthday of Lord Krishna, celebrated all over the country with great joy and enthusiasm. It is fitting that the celebrations of Sri Gaudiya Math and the Vaishnava Conference are held on this great day.

Sri Chaitanya Mahaprabhu is deemed to be the incarnation of Lord Krishna himself. It is a matter for satisfaction that His immortal message is being propagated by Sri Gaudiya Math in Madras. I congratulate the Math on the service it is rendering to a great spiritual cause.

By Vaishnavism, I do not mean any exclusive sect. I always take it to mean that it stands for universal love and service. For example, how can we say that the universal teachings of Lord Krishna in the Bhagavad Gita can apply only to one sect or to a group of people? The message of the Bhagavad Gita is for the entire humanity. It is a universal appeal and has a validity for all time. The despondency of Arjuna is really the despondency of every individual in life. Every one needs strength and confidence to face his tasks in accordance with the spirit of the Lord's teachings.

You will all remember that Mahatma Gandhi relied upon the Bhagavad Gita for light whenever he was confronted with problems. He derived great encouragement and support from the Gita in solving even national problems.

Speech by Srila Acharyadeva

Chairman, All India Vaishnava Samajam (Regd.)

I am extremely happy that this 3rd All India Vaishnava conference is presided over by His Holiness Sri Andavan Swamiji. I most cordially welcome him. This is the opportune time to build up and consolidate the solidarity of our Vaishnava faith against the waves of atheism and godlessness, now sweeping over the country. We have a great responsibility to our supreme Lord and to humanity alike to check the godless movement and so-called material progress which is



Srila Acharyadeva is addressing, the Governor is seen seated by his side

fought with destructive weapons that have threatened the entire humanity with complete annihilation and wiping out our religious thoughts, philosophy, culture and age-long civilisation.

We do not believe that any progress can be good or permanent or conducive to human happiness and peace without a spiritual

background based on faith in God. We must sow the seed of Sraddha or faith in God. It is the faith in God that can only create a character which is miserably lacking in the present-day world. We know the difference between Karma and Jnana and Bhakti. Every system has its place in the society. This is a relative world. Karma has its relative value, so has Jnana. We can not destroy them. But we must employ them towards the realisation of God through Bhakti in a peaceful manner.

The worshippers of Vishnu are called Vaishnavas. The worship of Vishnu was prevalent from time immemorial. Innumerable references to Vishnu may be found in the Rig Mantras, Samhitas, Brahmanas and Upanisads. There are four recognised Sampradayas of Vaishnavas tracing their origin to Lord Narayana as it is seen in the Padma Purana.

Sep. '72]

THE GAUDIYA SPECIAL ISSUE—1972

25

“In the Kali age, there shall be the followers of four sects of Shri, Brahma, Rudra and Sanaka. They shall be the Vaishnavas purifying the world.” Shri Sampradaya selected Ramanuja, the Brahma Sampradaya selected Sri Madhva, Sri Rudra Sampradaya selected Vishnuswami and Sanaka Sampradaya Nimbarka as their principal Acharyas.

Sri Madhva is one of the four classical Acharyas of the Vaishnavas. We, the Gaudiya Vaishnavas are more connected with him and his sampradaya than any others.

Our Lord Sri Chaitanya Mahaprabhu made an extensive tour of South India from Puri upto Cape-Comorin, visiting Udipi, Srirangam and all other important places of pilgrimage, had discourse with the then heads of the respective institutions, collected books and materials, and exchanged His thoughts with them and gave them His philosophy and system of devotion. Sri Chaitanya Mahaprabhu toured on foot from Kurushetra in the north to Cape-Comorin in the south, from Pandharpur in the West to Puri in the East. The then India, which was under Muslim domination, suffered a set back in the spread of Hindu philosophy and religion. The Hindus in large numbers were then being converted to Islam under the royal patronage and their governing policies. At this juncture, Sri Chaitanya Mahaprabhu appeared in this world, turned the tide of Anti-Hindu movement, infused the country with his new message of love for God, as a result of which many savants of the country joined his mission giving up high offices. In this connection I must mention the name of Sri Rupa and Sri Sanatana Goswami who were then the ministers of the Nawab Hussain Shah of Bengal.

These two brothers and their nephew, Sri Jiva Goswami came under the direct influence of Sri Chaitanya Mahaprabhu, gave up their worldly position and wealth to become ascetics, took their abode in the Mathura Mandal and produced huge quantity of literature on Vaishnava philosophy and Rasa and on other branches of literature including Vaishnav grammar. Of these six Goswamins was Sri Gopal Bhatta who came from Srirangam and settled at Vrindavana, contributed immensely to the success of Sri Chaitanya Mahaprabhu's mission under Sri Rupa and Sri Sanatana. It is through Sri Gopal Bhatta Goswami that the assimilation and cohesion of the philosophy of the Acharyas of the South India in the Gaudiya Vaishnava literature were brought about.

Sri Chaitanya Mahaprabhu accepted Srimad Bhagavata as the authoritative commentary on the Vedanta Sutra. Sri Sanatan Goswami was pre-eminently a deep philosopher and thoughtful law giver to the Vaishnava Sampradaya. Sri Sanatana Goswami in his Bhagavatamritam gave a shape to the philosophical ideas of the Gaudiya Sampradaya and the said philosophy was further developed by his nephew, Sri Jiva Goswami's Sandharbha is a great and propound study in the Vaishnava philosophy in six volumes. Sri Jiva Goswami surveyed the whole of

the philosophical system of India in comparison with and in contrast to the Gaudiya Vaishnava view of Achintya-Bheda-bheda in the light of which he interpreted the philosophy of the Bhagavata as the official doctrine of the Sampradaya. Sri Jiva Goswami establishes the system of Achintya-Bheda-bheda which is incomprehensible difference and non-difference at the same time. This is the official doctrine of our Sampradaya.

Presidential Speech

By His Holiness Srimad Andavan Swamiji

His Holiness Srimad Andavan Swamiji thanked the Governor and His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj for having evinced keen interest in holding this conference and congratulated the organisers of the function.

He said the name Vishnu represents the All pervading spirit, Vaishnavism is a universal creed. Lord Vishnu, who is the fathomless ocean of unbounded mercy makes His Advent on earth without abandoning His own divinity. While incarnated He comes to the visibility of all human sight performing divine deeds attracting the mind and eye of all soul's high and low, sprinkling the world with nectar-like look and talk pregnant with limitless mercy warmheartedness and Supreme love.

His Holiness added Vaishnavism is a creed which is widely spread and wants to take all genuine believers to the lotus Feet of the Lord. Vaishnavite celebrities start leading on immortal life in this world itself which is a foretaste of the life after liberation. He emphasised that when the jiva rises above his limitations he is not dissolved in the super personal absolute but lives in the Supreme-realm in rendering eternal service to God Sriman Narayanan.

Sri Ramanuja tells us that Sankar's God is no god at all. Ramanuja's God is a synthetical whole possessed of Chit and Achit (Chidachidvisistasya Brahmanah etc.) The qualities of Sat (being Chit, consciousness) and Ananda (bliss) constitute His supreme personal character, while the individuals are also personal in a way peculiar to them. The distinctions necessary for characterization are implied within himself. The other qualities of God are being knowledge, power, love, etc. These qualities are different from the souls and matter, which are also called attributes.

In his absoluteness God keeps His personality capable of communion in fellowship with the distinctive souls, who may be in touch with God by virtue of their sameness, while their distinctions keep them always separate and subservient to Him for His divine sports (Lila). God is accessible through Bhakti or Prapatti.

SRI KRISHNA JAYANTI

1st Sept. the Krishna Jayanti Day is the Day of all days being the Advent anniversary of the Supreme Lord Sri Krishna. This day is observed as a national festival with the greatest possible pomp and grandeur by every Hindu—worthy of the name. Sri Gaudiya Math in the City of Madras is noted for this function. The citizens avail themselves of the rarest opportunity of observing this celebration amidst many Vaishnava Sadhus and devotees of Chaitanya Cult of Bengal who all come down along with the President-Acharyadeva of Sri Chaitanya Math and Gaudiya Maths to participate in the function at the Math. It creates a great enthusiasm and jubilation in the hearts of the citizens of Madras.

At the very dawn of the day the ringing of the bell for Mangala Aratrika of the Sri Vighrahas of the Math declared the happy opening of the sacred function of the Day. There was a whole-day programme of Bhajan, Kirtana and Bhagavata discourse from early morning 5 a.m. to mid-night. From morning till mid-night the devotees came in hundreds with fruits, flowers and many presentations to pay their homage to the Deities and to Srila Acharya Deva.

On this significant day the 3rd All India Vaishnava Conference was inaugurated by Sri K. K. Shah, the Governor of Tamilnadu and His Holiness Srimad Andavan Swamiji presided over it.

With nightfall the premises of the Math turned to a dreamland highly illuminated with colourful lights and there was tremendous rush of the devotees from 6 p.m. to late in the night. Special Bhajan of the Swamijis of the Math commenced at 4-30 p.m. which continued upto 6-30 p.m. From 8-30 p.m. to 11-30 p.m. Sri Abhedananda Bhajan Mandalis led by Dr. V. Ramamurthi, sang most interesting Bhajan songs in which a large number in the audience participated. But all were enthusiastically awaiting Sri Krishna's Advent. Just at midnight the special Puja was performed and Bhagavata discourse was given signifying the Advent. The devotees received Mahaprasadam and went home after 1 a.m.

Nandotsava

and Sessions of the Conference on 2nd Sept.

The day is observed after the name of Sri Nanda Maharaj whose glee and mirth know to bounds on account of the Divine Birth of Sri Krishna.

The morning began with Bhajan, Sankirtana, special puja, Bhoga-raga, distribution of Mahaprasadam and discourse which continued till the evening. In the evening, from 4-30 p.m. to 6 p.m. there was a Bhajan. Next the public



Dr. Smt. Sarojini Mahishi is addressing Prof. R. N. Sampath, Srila Acharyadeva, Justice N. Krishnaswami Reddy, Dr. P. Nagaraj Rao and Justice T. Venkatadri

meeting which was presided over by Srila Acharyadeva attracted a huge gathering of important persons. Dr. (Smt) Sarojini Mahishi (Minister of Tourism and Civil Aviation) Govt. of India was the Chief Guest and Hon'ble Justice Sri N. Krishnaswami Reddiar of Madras High Court was the Special Guest. Dr. P. Nagaraj Rao, Retd. Head of the Dept. of Philosophy of Sri Venkateswar University and Prof. R. N. Sampath, of Madras Presidency College spoke.

His Holiness Srila Acharyadeva spoke on Sree Krishna, His Advent and Philosophy. He declared that the Philosophy of Love and devotion to God Krishna as taught by Sri Chaitanya Mahaprabhu is neither of emotional extravagance, nor is it a facile movement, leading into emotionalism but is the logical outcome of the teachings of Veda and Vedanta.

Sep. '72]

THE GAUDIYA SPECIAL ISSUE—1972

29

Sri N. Krishnaswami Reddi, Hon'ble Judge of the Madras High Court praised the services rendered by the Gaudiya Mutts in propagating the Bhakti to the masses. He explained how Sri Chaitanya Mahaprabhu by democratising the practise of Bhakti had enabled more people to know about god. The inner longing of the spirit of any human being can be quenched by knowing about God—his creator alone he said.

Dr. Sarojini Mahishi, Minister of State for Tourism and Civil Aviation Govt. of India, extensively quoted from Upanishads and Bhagavat Gita to explain the present need of the human being who stands to-day in a crisis. She said only Bhakti can be a solution to all the ills of the present day evils. Man must eschew hatred and jealousy from his mind, unless and until the idea of God enters into him, the non-desirable elements shall not vacate. Adding she said "what we need now, is mostly the altruistic idea and attitude and not selfishness and self-centred nature". It is only to the benefit of the larger masses that the various Acharyas go far and wide carrying the message of the Lord to the portals of the ignorant and unregenerate. They have nothing to gain thereby and we are the beneficiaries, she added.

Prof. Sampath explained about the significance of the Nandotsava. Nandotsava is Anandotsava—a celebration of joy. Joy at the birth of the Great Lord to save the sinking souls of the world. One has to remember this idea of God's presence at the time of the maximum adherence to weed the Asuras out and to protect the Sadhus.

The comparism of the joy of this wisdom with the maximum imaginable joy is purile. There is no distinction of men and women in the service of God. As Meera asked all human beings are only females loving the only Male Sri Krishna and all should delight at the idea that Krishna is going to make use of him or her for his purposes. The Bhagavata sloka regarding the advent of Sri Krishna very clearly portrays when Bhagavan shall make Himself be available for Avatara. "Nisithe tama udbhuta jaya mane Janardana" is the line in the Bhagavata i.e. At the dead of night when there was pitch darkness it became the time for avatara. The word tamas means darkness and Tomoguna. So much so during the dead of night as well as whenever there happens to be the excess of Tama guna at the expense of Sattva guna, Lord makes himself available for Avatara.

So long the Acharyas like are Goswami Maharaj move about the vast land of Bharat, there is no fear that Tamoguna will swallow the people, he said.

Dr. P. Nagaraja Rao emphasised the importance of Gita. If Srimad Bhagavat speaks about Balakrishna and His sports, the Mahabharata details Krishna as a diplomatic and statesman. His Bhagavat Gita is a quinessence of Aryan wisdom, he concluded.



Grand Sankirtana Procession

On Sunday the 3rd September from Sri Desika Temple,
Mylapore to Sri Gaudiya Math

Before the commencement of the procession His Holiness Srīmad Andavan Swamiji and President Acharyadev of our Math gave short discourses before a vast gathering congregated at Sri Desika Temple. On the arrival of both the Holinesses the temple Authorities welcomed them with traditional temple honour.

Before the Deity of the temple they were honoured with costly clothes round their heads which are the special honour shown only to the Acharyas in the important Vaishnavite temples in the South. This Desika temple has a great name of its own and has become an important shrine of Vaishnavites having the name of Vedanta Desika, a great Acharya and reformer of Sri Vaishnavite sect after Sri Ramanuja Acharya.



view of the audience at Sri Desika Temple where His Holinesses gave discourses

The procession started just at 5-30 P.M. with having at its forefront five beautifully decorated chariots in which the portraits of Sri Ramanuja, Sri Madhva Acharya, Sri Bhakti Sddhanta Saraswati Goswami, founder of Sri Chaitanya Math and Sri Gaudiya Maths, Lord Sri Chaitanya Mahaprabhu and the Portraits of the temple Deities of Sri Gaudiya Math: Sri Radha-Krishna and Sri Chaitanya Mahaprabhu. There were a decorated elephant given by Sri Parthasarathy temple and Nadaswaram Party. Srila Acharyadev was sitting on a beautifully decorated open car (the best one provided by T. S. Mahalingam & Sons). And enthusiastic surging crowd made this religious procession most colourful and a very long one, which was divided into seven groups and in each group one or two

Bhajan Parties were enchanting the people with their melodious Kirtan accompanied by various Musical Instruments. In the first Group our Gaudiya Math Bhajan Party was doing Kirtan with Mridangam (Khol), Kashar, Kartal, Ghanta and Conches hailing the glory of Sri Guru and Gauranga by the Swamijis and a large number of devotees and many dignified personalities also joined. All were enchanted by the singing of Sri Krishna Name. In the second group marvellous Kirtan was conducted all the while by the Abhedananda Bhajan Mandali led by Dr. V. Ramamoorthy. Their Bhajan with stately dance actually made the people spell-bound.

His Holiness the Andavan Swamiji with his encourage who were singing Vishnu Sahasranama also followed the procession. Sri Panduranga Bhajan Mandali, Sri Mahamantra Bhajan Mandali, Sri Gauranga Bhajan Mandali and other Bhajan Parties also did their best in singing Lord's Name.

When the Procession was passing through various streets covering a bout two miles, both sides of the roads were packed up with enthusiastic gatherings. When the Procession passed through the most crowded Roads like South Mada Street, Luz Corner, Royapettah High Road etc, traffic became completely jammed and the traffic had to be diverted to other roads.

The Procession was more than a furlong long at any point and the police and our volunteers had a hard task in controlling the crowd. When the Procession reached the Gaudiya Math Road, ocean of crowd was visible and the Road was completely jammed upto the Math, and it was practically impossible for us to bring the chariots and the car of Srila Guru Maharaj. They had to be stopped at a long distance and with a police cordon that too with great difficulty Srila Acharya-deva was brought to the Math. To the most modest estimation about a lakh of people gathered at the surroundings places. We never witnessed such a large enthusiastic crowd at a religious procession.

The traffic police inspector of South Zone of Madras and Police Inspector of Royapettah with the help of many constables properly managed the crowd and also traffic. Scouts of Gopalpuram High School, Volunteers, of Tagore Rovers and other Volunteers also were very helpful in managing the crowd.

3rd Session of the Conference

Sri M. Anantasayanam Iyengar Presided on 4th September

Sri Agnihatram Ramanuja Tathachariar spoke on Sri Ramanuja and his philosophy. Sri Ramanuja's system was founded on the Pancharatas but his emphasis was different. He admitted the usefulness of ritual observances, but only in a qualified measure. The best means of salvation was Bhakti Yoga such intense devotion to Vishnu that worshipper realised that he was but a fragment of God and wholly dependent on Him. Another means of salvation was Prapathi, the abandonment of self putting one's soul completely in the hands of God trusting in His will and waiting confidently for His Grace.

The individual soul made by God out of His own essence returned to its maker and lived for ever in full communion with Him but was always distinct. It shared the divine nature of omniscience and bliss, but was always conscious of itself as a part of the Godhead.



Ramanuja's system was called Visishtadvaita, qualified monism because the soul

was one with God yet separate. The chit, the conscious soul, achit, the jada matter and Iswara (or God) are the three reality. Purushottama is the Personal God, who contrals individual souls and matter which form His Sarira He (God) being the Sariri.

Sri Agnihotram Ramanuja Thatachariar, Srila Acharyadeva, Sri M. Anantasayanam Iyengar and Sri P. P. Lakshminarayana Upadhyaya

Next Sri Lakshminarayana Upadhyaya spoke on Madhvacharya and his philosophy.

In the 13th century, Madhvacharya preached and propagated the dvaita philosophy. He explained away as and figurative all the passages of scripture which maintained monism and declared that Vishnu, individual souls and matter were eternally and completely distinct. Vishnu has full power over both, souls and matter and saves the souls entirely by His Grace which is for those who lead a

spiritual life full of devotion. Evil souls are eternally damned, souls of mediocre quality will be subjected to births and deaths eternally. The sharp distinction between God and the soul, the doctrine of eternal damnation and status of Vayu, the wind God (son of Vishnu) were specially interesting points in Madhva's theology.

Sri K. Srinivasan spoke on concept, means and ends (Tathva Hita Purushartha). Maha Vishnu is the Para Tathva, Lord of wealth single seat of all auspiciousness, possessing the six absolute qualities of knowledge, strength, overlordship, vallance force, Lustre, God is Divyamangala Murthi.

Avataravada is an important aspect of Vaishnava philosophy. God transcends Maya and descends. Maya cannot partially or otherwise eclipse Bhagavan.

Best means of attaining Him is Bhakti as distinguished from Karma and Jnana. Prapathi is associated with Bhakti. The man of real Bhakti renders unalloyed confidential personal service to Sri Krishna which is not the case with any other devotee of any other diety. Sri Krishna can be worshipped in all Bhavas especially in Mathura Bhava which is unique. Servitors of Sri Krishna, do not want Yoga Siddhi, sovereignty of the world or non-rebirth but they want always to worship the Lotus Feet of Lord Krishna.

Presidential speech by Sri M. Anantasayanam Iyengar

India is a land of religions. Every religion in the world has its followers, in India too in a large or small numbers. As we have adopted a Secular State for political purposes, neither religion nor spiritualism is taught in any of our Government Schools or Colleges, and the same is followed in all other schools as well. The parents of the present generation are not able to give them religious or spiritual education at home. Thus when an individual enters life, he enters actually into a Forest of Religions without having the necessary preparation to understand them and avoid getting into the conflicts created by having access to any one or more of these religions. Conference like those and private agencies alone can give the necessary knowledge, which will avoid misunderstanding amongst the various communities on account of religion; while the latest discoveries in Science and Technology, Medicine, in Art and Literature, in short in every subject other than religion, men are prepared to accept and adopt the latest discoveries if they are superior and if they are improvements to their existing knowledge. They have not, with rare exceptions, understood or adopted others discoveries in the field of Religion or experience to attain godhead even though they should be superior to their own.

Every one of our citizens must make it their duty to understand the view points of other religionists, and adopt those practices if they are better than their own. If they differ, tolerate them except in cases of practices which are opposed

Sep. '72]

or indecent to Public morality. Even then, they ought not take the law into their own hands. Hindu religions and particularly Vaishnava religion is highly tolerant as preached in the Bhagvat Geetha.

The Geetha prescribes the qualities of a devotee as one who does not harbour hatred against any other being. I hope and trust that these and similar religious conferences will bring about that kind of harmony amongst all Sections of the Community by addressing themselves while emphasising the common factors and while referring to the individual characteristics of their own sects.

Now I come to the Present subject of Vaishnavism. Vishnu is one of the earliest gods in our country, and is a Vedic Deity. There are hymns addressed to Him in the Rig Veda and His personality is important. The long strides he took and the three steps by which he measured the Universe are described with enthusiastic spirit. Of His steps, two steps can be approached by men and the third no one can dare transgress and it is beyond the flight of birds.—R. V. 155—5. The wise see the higher place of Vishnu Paramapada as if it were, an eye fixed in the Heaven.—R. V. 1. 2, 220. In the highest place of Vishnu there is a well of Honey and there the God rejoices.—R. V. 154, 5. Vishnu appears as the comrade and helper of Indra. He is Upendra or Vamana (Dwarf) and this story appears in greater detail in the Sathapada Brahmana (1.2.5) and is later developed in the Epics and Puranas.

Next in the time of the Brahmanas and during the Epic and Puranic period He got the Supreme position. This reverence and importance is due to the miraculous power attributed to Him of occupying the whole world by his third foot. In the Katopanishad (I-3-9) the progress of the human soul is compared to journey and the end of the path which he traverses is called the highest place of Vishnu (PARAMAM PADAM). This is the final goal and abode of Eternal Bliss; In the preceding verse it is said that that Padam is moksha. And as Vishnu can confer upon an individual soul the Supreme Bliss, He has been considered the Supreme being.

Later He even became a Household God. In Epic times Vishnu grew in every respect into the Supreme Spirit, and Vasudeva and Narayana are identified with Vishnu. The whole description of Narayana is Maha Bharatha refers to Vishnu and identifies him with Vasudeva or Krishna. In the Geetha He showed VISVARUPA to Arjuna. The very name of Vasudeva implice Etimologically one who lives everywhere, and Narayana has the same import. He is both the abode or refuge of beings. He is thus both Immanent and Transcendent and satisfies the description of the Supreme God both in the Esavasya Upanishad and in the Bhagavat Geetha as Antharyam in.

This is firmly established by Badarayana in his Brahama Sutras which is a cryptic commentary on the Upanishads.

The followers of the faith who believe that Vishnu is the Supreme being and the Creator of the World are Vaishnavas. While all the followers of Vishnu as the Supreme Being are Vaishnavas a number of sects or schools of Vishnavism have arisen owing to different descriptions of the Supreme Being and Jeevathma (the individual soul); the means of attaining the Lord, the end to be attained by such action, and the impediments that stand in the way. These different schools are based on their different interpretations by the respective Acharyas of the Brahama Sutras with the exception of Sankara and Srikanth. Sankara has taken 4 MAHA VAKYAS, one from each of the 4 Vedas and has drawn a conclusion on which his whole philosophy is based, that God alone is real, and the world is unreal and appears to be real owing to Maya. God has no qualities good or bad. The individual soul is identical with God. By Knowledge and Meditation one can realise that he is God himself. To him, therefore, there is no other deity to be worshipped and there is no place for Bhakti or Devotion as he does not recognise the existence of a personal God. Whereas to all the Vaishnava Sects God is the Creator, the individual soul is of His nature and ultimately jains Him. The world is real to them, and men are to be guided by Dharma. There are no doubt, differences in the relationship of souls to God, and but Mukti or Moksha of the individual soul is common to all. His release from Samsara, the Cycle of Births and Deaths. Though Bhakti (Devotion) is the one means of attainment of Salvation, there are differences in the method of approach.

According to Vaishnavas the Jeeva or the individual does not become really identical with Divinity, nor ever enjoys His power or shares it. After its journey through innumerable births and deaths, a Jeeva is at last released not in a vacuum or merged in indefinable union with the ultimate reality; but to retain his identity and enjoy His Bliss. The Jeeva still remains the Atomic Chit i.e. Individuality. The Gaudiya Vaishnavas in particular believe that Krishna was not a mere Avatar, the God but the Deity Himself manifested in His perfect form as the Bhagavan.

India has been noted for its Spiritualism and the religious fervour of its people. But Alas! things are swiftly changing! The idea of a Secular State intended for political purposes is driving out the teaching of religion and even morality from the schools. Rank materialism is overtaking all of us. Our ideology of leading a simple life of Service and Sacrifice is giving place to the idealogy of leading a life of wealth and power. Every attempt is made to amaze wealth and live a comfortable life, by all kinds of methods. The end justifies the means has become the motto. The time has, therefore, come for Un-official agencies like Mutts to undertake the huge task of reviving spiritualism in our country and raising the standard of morality, by taking the people back to the ideal of faith in God and Service and Sacrifice, to His creatures. This conference and similar conferences are, therefore, of great value to the public and to the country at large.

Symposium on Bhakati Marga and Krishna Cult on 5th Sept.

Opening the Symposium Srila President Acharyadeva spoke that His Holiness Sri Chaitanya Mahaprabhu's love of God was in the shape of love in separation for Krishna. Swarup Damodara Goswami, one of the most intimate associate of Sri Chaitanya Mahaprabhu gave the following distinct conception of Sri Chaitanya :

"Sri Radha is the consummation of Sri Krishna's love and the embodiment of His beautifying attribute (Hladini Sakti). Though together forming one entity, she and Sri Krishna separated into two halves at Vrindavana in times gone by but now the separated Being is again united into one in the person of Sri Chaitanya."

"I make my obeisance to that One Who is the embodiment of the sentiment as well as the golden complexion of Radha, and Who is identical with Krishna at the same time."

Sri Chaitanya's sentiments towards Krishna is the basic thing upon which Sri Rupa Goswami produced the Rasa literature in its two voluminous books, namely, 'Bhakti Rasamrita Sindhu' and 'Ujjala Nilamani.'

Presidential speech by Justice T. Venkatadri

Sri Chaitanya was born towards the end of the 15th Century at a time when religion was at its lowest ebb and jungle law was prevailing in the country. The Significant part of his life—began with the initiation to the Bhakti Cult by his Preceptor and Guru Iswara Puri. From that time onwards, his life was surcharged with religious meditation. He lived in a world of God Intoxication.

It is a historical fact that Saints, Prophets come from age to age in different lands to deliver the Message of Unity, Harmony and Peace for the regeneration of man-kind. They sow the precious seeds of Universal Love and Brotherhood.



Prof. R. Ramanujam, Dr. V. Raghavan, Srila Acharyadeva, Justice T. Venkatadri, Justice V. V. Raghavan, Sri A. G. Venkatachari and Sri T. Totadri Iyengar.

They are Chosen ones who shed the Divine Light Love and Peace in a World that is darkened with ignorance, bitterness and strife.

These Saints or Prophets see God in all and love all alike. Their outlook on life is of rare value and significance to the world. Their Mission to the World is to help the weak, to relieve all from sufferings and distress and spiritually elevate all those who go to them. They carry with them the glow of Spiritual splendour which always radiates from their person. People gather around these Saints and become followers and love, adore and worship them.

Such great Saints or Teachers of Divine Life and Wisdom are never absent in this World. Mankind owes to them the height of glory it has reached in Religion, Philosophy, Art Poetry and Literature on one side and the development of the great quality of heart like selfless love, charity, compassion and fellowship on the other. Truly: the world would be poorer if these men and women were not born from time to time. It is therefore their influence that keep in check the brutal wishes in men and creates an atmosphere of love, peace and good-will.

Our Country is undergoing great changes. There is immoralism. We see endless war. We have confiscatory taxation, brutal destruction of middle-class and cynical disregard of the established human virtues and principles of ethics. There is pursuit of materialistic wealth and abandonment of Religion. There is contempt for honest and good men. The present day policy is that "God is dead—Man is Supreme". It is now we must seek the Blessings of God.

Chief Guest Justice V. V. Raghavan spoke

The centuries immediately preceding the advent of Ramanuja, and much later by Sri Chaitanya marked a long a confused period in the history of India. Wave after wave of alien hordes had come across the Hindukush invaded the country and there was a general decline of Hindu life and culture. Hindus became aliens in their own lands. A feeling of defeatism over-powered them. Their faith drooped. A religious revival came up with Ramanuja with his doctrine of personalised deity and his message of bhaktas a form of worship. In Bengal Jayadeva about 1100 A.D. sang the love of Radha and Krishna in his immortal work "Gita Govinda." Later Vidyapati wrote his padavali and Chandidas wrote Sri Krishna Kirtan in Bengali. These works became popular wherever they were sung. Thus soaring on the wings of song, the bhakti movement gathered strength in the Gaudia country. The Hindu masses found in Krishna Kirtana an outlet for their feelings and passions, a release from their misery and at the same time a way of establishing rapport with their God. From the twelfth century onwards, Vaishnavism was the most significant if not also the most widespread religious movement in Bengal. Bhakti as an attitude of worship had come to stay, so had kirtans, the chief mode of expression of bhakti. The treatment of Radha

Krishna theme in the works of Jayadeva, Vidyapati and Chandidas were full of beauty and Madhavendrapuri carried the theme to a still higher, subtler plane.

In the fifteenth century Sri Chaitanya gave a further fillip to the Bhakti movement by organising Sankirtanas and Chaitanya poured out His whole being into it with the result that it became an effective vehicle for the propagation of his newly acquired faith. His worship of God in the form of Krishna found expression in His preaching universal love which was His message and mission. The call of Sri Chaitanya was universal, unmotivated love found in the Krishna songs Namasankirtanam and this went a long way of popularising the Bhakti among the masses. Sri Rupa Goswami, one of the biographers of Sri Chaitanya has referred to how his master used to shed tears with the Name of Krishna on His lips, how He danced in ecstasy in front of the car of Jagannatha at Puri during the Ratha yatra festival, as to how the sight of jungles on the sea side of Puri awakened in Him the memory of those of Vrindavan and as to how he used to think of Govardhan on seeing the heaps of sand on the sea-shore and as to how he embraced the cow-boys in the fields thinking them to be Gopa-boys of Krishna in Vrindavan.

Dr. V. Raghavan speaking about Krishna-Cult and Bhakti explained how Vyasadeva was primarily responsible for effectively bringing out the essence of Srimad Bhagavatam. He said of all the 18 Puranas Srimad Bhagavatam alone contains 10 lakshanas whereas the others have only five. Because of this, it is known as "Mahapurana". The Bhagavatam has everything that a human being should like to educate himself with for spiritual emancipation, he said. Sri Chaitanya Mahaprabhu has done the greatest service to the humanity by bringing the spiritual and divine atmosphere to the worldly minded people through Sankirtana. He concluded with a reference to the masterly works of Rasa-shastra by great Sri Rupa Goswami.

Prof. Ramanujachari while speaking on Krishna Bhakti said that Nammalwar was a devotee of Sri Ranganatha meditated and sang on Krishna with loving contemplation. Nammalwar was in a state of urgent pursuit after God. He was overcome with a sense of loneliness and unconsciousness of his individual self. The energy flowing from a mind full and strong with the ardent expectation of meeting his beloved companion still sustained him and kept him alive. He (Nammalwar) was a pioneer in showing how love for God may be on terms of tender equality softening down to the rapturous emotion of intense love.

Sri A. G. Venkatachari speaking on the topic explained how the concept of Balakrishna has become an endearing one to each and every Hindu mother. Later this same Krishna has given the manual to the grown-up people for their observance the Bhagavat-Gita. By observing the principles enunciated in the Gita one can reach final bliss, the lecturer concluded.

Dr. K. Chadrsekharan, enunciated the concept of Bhakti as an ardent attraction towards a higher and noble Soul and in fully understanding the concept of Krishna in his various facets, one is automatically attracted towards him. The word Krishna itself means one who attracts. It is no wonder Sri Chaitanya Mahaprabhu who was the personification of the combination of Radha and Krishna, should also attract us, the lesser mortals for better life. He praised the service rendered by the Gaudiya Mutt on the spiritual benefit of all.

Sri Totadri Iyengar dwelt at length the Bhakti and the deep attachment the Alvars and the Acharyas like Vedanta Desika had towards Krishna. He also said that Lord also was and is interested in our welfare as we are interested in getting his grace. It is matter of significance to one and all that the Gaudiya Mutt at Madras is arranging the functions during the Krishna Jayanti Celebrations to focus the message of Krishna available in Gita and Bhagavatam.

Dr. J. C. Sarkar, of Calcutta University spoke on the gradual development of Bhakti movement from the Acharyas' period to Sri Chaitanya Mahaprabhu. Sri Chaitanya's 'Philosophy of Love' is the last word on Bhakti—he said.

SRI RADHAASTAMI

On the 16th September Sri Gaudiya Math, Madras celebrated Sri Radhaastami. From the early morning till midday non stop Kirtan was performed led by Sripad Krishnadas Babaji Maharaj. At 12-00 Noon, Special Pooja, Bhoga and Aratrika were performed and then about three hundred devotees were treated with Mahaprasadam. The function concluded with the celebration of Sri Radhaasthami.

Spd. Sanat Kumar Brahmachari, Spd. Nityananda Brahmachari Spd. Ramachandra Brahmachari and Sriman Narasing Das worked hard to make the function a success. No doubt they were assisted by H. H. Spd. B. K. Abadhut Maharaj, Spd. Sundar Gopal Brahmachari and Spd. Bhavabhanda Chid Brahmachari.

We appreciate the service of Sri Krishna Gopal Shenoy, Sri K. A. Ramachar, Sri Haridas Bose, Sri Harilal C. Barai, Sri V. S. Devanathan, Sri Govindan, Sri Ravindran, Sri Gopi Kamath, Sri Nattubhai N. L. Patel Sri Krishnamoorthy, Shanti Electricals, the advertisers and many others.

We are thankful to the editors and the reporters of local Dailys and Weeklys who all gave wide publicities by focussing the proceedings of the function with photographs, we are also thankful to the news editor of All India Radio and T. V. Camera-man for giving proper publicity of our function and also to those who all honoured the function by their participation.

We are extremely thankful to the boy-scouts of Gopalapuram High School, Tagor Roberts and the Volunteers who gave excellent service to regulate the surging crowd during the celebrations. Nevertheless we are very thankful to the Police-bandobust particularly Sri K. R. Shenai, the Police Commissioner on our approach, gave his personal attention for which such surging crowd could peacefully visit the exhibits without least-disturbance. We appreciate very much the service of the exhibits Royapettah Police Station who personally almost every day came and carefully looked after the bandobust.

We invoke the supreme Lord Sri Krishna for showering His Blessings upon all who have helped us in serving the Lord throughout the year.

JAIVA DHARMA

PART II*

(Eternal Religion and Practice)

Of all the places of pilgrimage, Sri Navadvipa-mandala is the chief. Like Sri Vrindavana, Sri Navadvipa also is 16 krosas (32 miles or 52 k.m.) forming a lotus of eight petals and Antardvipa form the seed-vessel of the lotus. At the centre of Antar-dvipa is Sri Māyāpur. On the north of Sri Mayapur is Sri Simanta-dvipa where there was the temple of Sri Simantini Devi. To the north of the temple is Vilvapushkarini and to the south Brāhmanpushkarini Common people called the tract of land constituting Vilva-pushkarini and Brāhmanapushkarini as Simulia. As such, the village Simulia is situated in the extreme north of Sri Navadvipa. At the time of Sri Chaitanya Mahāprabhu this place was the residence of many Panditas (Sanskrit scholars). Mother Sri Sachi Devi's father, Sri Nilambara Chakravarti lived in that village. A *Vaidika Brahmana*, Vrajanatha Bhattacharya by name lived not very far from his house. Vrajanātha acquired immense scholarship in the *Nyaya Sastra* of Logic) having studied in a *tola* (Sanskrit-school) of Vilvapushkarini. Even the famous Panditas of the surrounding places like Vilvapushkarini, Brahmana pushkarini, Sri Mayapur, Godrum, Madhyadvipa, Amghatta, Samudragarh, Kulia, Purvasthali etc., became worried with the fear of his captious questions with logical tricks of novelty. In the assemblies where the Panditas were invited Vrajanatha Nyaya-panchanan tested and vexed them, like a lion in a herd of elephants, raising new points of logical controversy. Of these Panditas, a very cruel-hearted one, resolved upon making away with him by means of a magical ceremony according to the *TantraSastra*, spent day and night in the terrific cremation ground of Rudradvipa muttering killing charms and spells.

It was the dark midnight of the new moon, when Churhamani, the cruel Pandita, was calling his tutelary deity, Kali, in the middle of the dreadful cremation ground, saying: "Mother, you are the only adorable deity in the Kali Yuga. I have learnt that you are satisfied even with a little muttering of your *mantras* and that you easily award boons. O Goddess Karali (of the hideous face), this servant of yours has been muttering your *mantras* for several days undergoing a good deal of troubles. Mother, please look on me with grace. Yes, I am guilty of many offences; but you are my mother, and, as such, pardoning all my faults,

* 1st Part of the book contains upto Ch. XI which was published in the Special issue of the last year.

please appear before me today.' With a plaintive cry of distress of this nature, Nyāya Churhamani uttered his charm and spell and offered his oblations on the fire in the name of Vraja Natha Nyaya Panchanan. Lo the wonderful power of the spell! The sky became obscure with deep clouds and high winds blew. The roaring thunders deafened the ears and in the glow of the lightnings at intervals there came in sight many hideous ghosts and spectres. Concentrating all the strength of his nervous system with the power of the wine in the oblation, Churhamani shouted out, "Mother, please make no delay." Then, there was heard a voice from the heaven: "No more concern; Nyaya Panchanan will not long keep engaged in logical logomachy. He will soon leave off discursive contests and be silent. You will no more have him as an opponent. Be calm and go home." Hearing this oracle, Churhamani was very pleased, and once again bowed down to Mahadeva, the author of the *tantra Sastra* (codes of non-vedic rituals), before he left for home.

Vrajanatha Nyaya Panchanan became a conqueror of the quarters in scholarship (establishing his supremacy over all the Panditas) even when he was only twentyone. Day and night he discussed the works of the famous logician Gangesa Upadhyaya. He pointed out many defects in the *Didhiti* (commentary) written by Kanbhata Siromani and wrote a separate *Tippami* (gloss) of his own. He had no concern with the affairs of the family. He turned deaf to any spiritual topic. His life work culminated in raising points for subtle arguments by using the different techniques of logic like *ghat-pot*, *vachched-vyava-chhad*, etc., in different combinations. His mind always remained absorbed, whether in sleep or dream, whether going or eating, in the logical topics like objects and time, aquatic and earthly particularities, etc.

One day Vrajanātha was deliberating the sixteen objects mentioned by Goutama when a new *Naiyāyika* (scholar of the system of Logic) asked him: "O Sir Nyayapanchānan, have you heard about Nimāi Pandita's captious question of logical trick relating the atomic theory?" Nyayapanchanan asked most ardently: "Who is Nimai Pandita? Do you mean Jagannātha Misra's Son? Just tell me about Him and His logical tricks." The new scholar said: "Some time ago a great Personage of this Navadvipa known as Nimāi Pandita composed many logical tricks and with them He much troubled Kanbhata Siromani and put him out of his practice. Among His own contemporaries there was no such expert logician as He. But, though such a great adept in the science of logic, He gave it up as trifling, not only this science, but life in the world as contemptible. He adopted the life of a wandering mendicant, propagating *Hari-nama* in the different part of the country. The Vaishnavas of the present day worship Him with Sri Gaur Hari *mantra* as *Purna-Brahman* Himself. Sir Nyayapanchanan, you will kindly for once look into His tricks in logic and deliberate on them."

Hearing the praise of the logical tricks composed by Sri Nimāi Pandita, Nyayapanchānan, after some enquiries, collected some of the tricks from different persons. It is the nature with men that they usually cherish respect towards the professors of the subjects for which they have got a special taste. Besides, for various reasons men fail to hold living great men in much esteem, whereas they feel much honour for the great men who have passed away. On this account after culturing Sri Nimāi Pandita's tricks, Nyayapanchānan got a firm faith in Him. He regretted with a grieving mood: "O Nimai Pandita, would that I had been born then, that I might have received immense knowledge from You. Ah Nimāi Pandita? Please enter my heart only once. You are really *Purna-Brahman*, otherwise, could such extraordinary logical tricks come out of Your brain? You are really Gaur Hari, for creating such wondrous tricks. You have destroyed the gloom of ignorance. The gloom of ignorance is black, and You have removed this blackness, Yourself being Gaur (fair complexioned), You are Hari, because You can do *harana* of the mind of the world or take it away by force. You have taken away my mind with the tricks that You have made." With these expressions, he began to exclaim in a slight frenzy: "When shall I be able to make such logical tricks as Yours? Perhaps I may acquire some standing in the science of logic, if You show Your grace towards me."

Vrajanātha thought in his mind: "Those who worship Gaur Hari, have been attracted towards Him, it seems, by His erudite scholarship as I am. Let me enquire what treatises on logic by Gaur Hari they have stocked." With this reverie, he made up his mind to have contact with the devotees of Sri Gauranga Deva.

The repeated utterance of the sacred Name God, viz., 'Nimāi Pandita.' 'Gaur Hari' etc., and the determination for the company of Sri Gaur's devotees, brought Vrajanātha much spiritual merit ready to fructify. One day while taking his midday meal he asked his paternal grandmother if she had seen Gaur Hari. Hearing the Name of Sri Gauranga, she recollected the days of her childhood. She said "Alas! Will the amiable beauty of Gauranga be ever more the object of my vision? Can any body keep the household any more after seeing that charming figure? When He kept engaged in *Harinama*, the beasts and birds, trees and creepers, etc., were silenced by divine love. When that appearance is roused up in the mind, our breasts are bathed in tears." Vrajanātha further asked her if she knew any anecdotes about Him. She said, "Yes, when He came to His maternal uncle's house with Mother Sachi, the aged ladies of our families served Him at dinner dishes of leafy vegetables which He praised very much." Just at that time his mother served him a dish of leafy vegetables, he did justice to it ardently calling it the dish of leafy vegetables dear to logician Sri Nimāi Pandita. It cannot be described how much attached towards Sri Nimai in connection with His erudition in logic this Vrajanātha, deprived of all conception of spiritual

virtues, as he was, became. He took a fancy to Sri Nimāi, the very Name Nimāi, when heard, gave Him pleasure, he looked after the comfort of the beggar who came with the utterance 'Jada Sachi-nandana'. He began to visit the Pandita-Babaji's (mendicant devotees of great learning) of Sri Māyāpur (birth-place of Sri Nimāi), now and then, to listen to the Nāma-kirtana of Sri Gaurāṅga, and ask them many questions about His pedantic triumphs over His contestants. In this way, some three or four months elapsed. Vrajanātha was now a changed man. Previously Sri Nimāi's Name had been pleasing to him in connection with His logical eruditions only now it pleased him in all the topics about Him. He did not pay so much attention to his logical cultures. Gradually the Logician Nimāi vacated his heart which became occupied with the Devotee Nimāi. His heart danced with the sound of *Khol-Karatāla* (percussion music accompanying *kirtan*); he mentally saluted the pure devotees he came across and regarded Sri Navadvipa Māyāpura as the birth-place of Sri Gaurāṅga. His opponent Panditas found him calm and quiet, no more troubling them with darts of logical tricks. Churhāmoni thought that his deity had made him inactive, and he felt safe.

Once Vrajanātha had a lonely soliloquy; "If such a great scholar of the Nyaya system like Nimāi could give up the subject for adopting the life of devotees, then what is the harm, if we, too, do the same. So long as I remained in the grip of Nyāya (dialectics), I did not listen to the Name of Nimai with attention with the culture of devotion as now. In the midst of the ardour for that subject, I could find no time even for the physical necessities like food and sleep. But now I see quite a different thing; even the name of Nyāya does not arise in my mind, only Gaurāṅga's name comes up there. Now it appears very pleasant to see the Vaishnavas dancing. But I am born of a very respectable Vaidic Brāhmaṇa family of noble descent and highly honoured in the society. True, that I cherish a great liking for the departments and behaviour in vogue among them, but it is not proper for us to adopt them; we should cherish devotion to Sri Gaur only mentally. There are some Vaishnavas at the Khol-Bhāṅgā Dāṅgā (the land where Chad Qazi broke the instrument of percussion music accompanying *samkirtana*) and the Vairagi-Dāṅgā (the land of Vaishnava ascetics), the lustre of whose countenance is so very pleasing and agreeable to me, and of them Sri Raghunātha Dāsa Bābaji Mahāsaya has greatly attracted my mind. I wish that I may culture *bhakti-sastra* (science of devotion) always keeping with him. The Vedas have advised (Brah. IV.5.6): 'One should see, listen to, think about and meditate on Paramātmā'. Though there is advice in this *mantra* about culturing *Brahman* through the Nyāya system in the word 'listen to.' I have spent long in logomachy; now I desire to become devoted to the Feet of Sri Gaura Hari. It will be better to see Sri Raghunāth Dāsa Bābaji Mahāsaya after dusk (this evening)."

When towards the close of the day, the sun was about to go out of sight, the southern breeze began to blow, the birds from the different quarters were taking shelter in their respective nests and the stars were one after another appearing above the horizon,—the Vaishnavas of the Srivāsa Angana commenced singing *aratrika-kirtana* or songs of the presentation of the wavering offering to the Deities. At that time, Vrajanātha came there and slowly took his seat in the harbour round the *Vakula tree* of the Khol-Bhāṅgā-Dāṅgā or the Srivāsa-Angana. His mind became softened by the audition of the *aratrika kirtana* of Sri Gaura Hari. The Vaishnavas, too, sat there by and by after the kirtanā. Old Raghunātha Dāsa Babaji Mahāsaya, too, came there and sat in the harbour, uttering 'Jaya Sachi-nanda,' 'Jaya Nityananda,' 'Jaya Rupa-Sanātana,' 'Jaya Dāsa Gosvami' etc. All bowed down to the old Vaishnava. Vrajanātha could not do without bowing down to him at that time. Seeing his amiable face, the old Bābaji embraced him and made him sit beside himself and asked him, "Bābā (i.e., darling), who are you?" Vrajanātha replied, "I am an enquirer after truth and I intend to receive some teachings from you." A Vaishnava, who sat nearby, knew the whereabouts of Vrajanātha; he said: "His name is Vrajanātha Nyayapanchānana; there is no other Pandita in Navadvipa as learned as he in the Nyāya system. Recently he has acquired some faith in Sri Sachinandana." Hearing the reputation of Vrajanātha, the old Bābaji told him politely: "Bābā, you are a learned scholar; we are dunces. Besides, you are a dweller of the Dhāma (holy region) of my Sachinandana. We are the objects of your grace. What may we teach you? Do you rather kindly cool us down with the narrations about your Gaurāṅga." During the course of such conversations, the Vaishnavas left for their respective functions. The old Bābaji and Vrajanātha kept sitting.

Then Vrajanātha said: "Bābaji Mahāsaya, we are on the one hand *Brahmanas* by caste and on the other, puffed up with the self-conceit of scholarship through pride we look on the earth as a mere nut-shell, and we do not know, to pay respect to saints and devotees. I do not know through what meritorious act I have been fortunate enough to have got some faith in your character and activities. I shall be asking your goodness a question or two; please answer them, for I have not come with an insincere spirit. Please tell me what are the *jiva's* objects for accomplishment and the means and expedients therefor. During my studies of the Nyāya system I have ascertained that the *jiva* is ever different from God; it is His mercy which is the cause of his emancipation; the means is by what that mercy is available and that is the object for accomplishment which is the end of the practice of the means. That much is there and it goes no further; it remains silent and does not give a proper reply when I have repeatedly asked the question about *sādhya* (accomplishable object) and *sādhana* (expedient therefor). Please tell me what you, the Vaishnavas have ascertained about *sādhya* and *sādhana*."

pleasures; this is the only difference; otherwise everywhere the pleasures are sensual, and nothing more. In these regions there is no *chit* or sentient pleasure, the pleasures there relate to the subtle body or mind which is only *chit abhasa* or semblance of sentience. The enjoyment of these pleasures is called *bhukti*. The *karmas* (acts) which the *jivas* in the wheel of *karma* adopt in expectation of *bhukti* as means therefore are called by them as their *sadhana*. There are laid down in the *sastras* various *sadhananas* for *bhukti*, such as; the *asvamedha* (horse-sacrifice) as by the *mantra* (*Yajur-Veda* 2/5/5) which says that one should perform the *asvamedha*, with desire for life in heaven; the *agnishotma* (another sacrifice), the sacrifice to the *Visva-devas*; acts of public utility like excavations of wells and tanks, building temples, etc.; *darsapournamasi* (ritual performances on new and full moon days); etc. It is *bhukti* which is the *sadhya* with men of enjoying predilections. There are again some person, who, being tormented with the wordly turmoils and realising the triviality of the fourteen regions as offering enjoyments, become anxious to get out of the wheel of *karma*. According to them *mukti* is the only *sadhya* and they regard *bhukti* as the bondage. They say: "Let them adopt the *Karma-Kanda* as the *sadhana* for *bhukti* whose predilection therefore has not waned; but according to the *Gita sloka* (IX: 21) which says their *punya* (ritual merit) being exhausted they are deprived of *svarga-sukha* and have to enter the mortal world; it is certain that *bhukti* is not eternal, but perishable; and what is certain to come to an end is terrestrial and not spiritual. We should practise to gain what is eternal. *Mukti* is eternal; for it the practices ordained, viz., abstinence, penance, *Gnana* (knowledge about the soul), meditation, form the *sadhana*." Such are the deliberations as are met within the *sastraa* of *Gnana-kanda*. The *sastras*, like the *kama-dhenu*, certain arrangements suitable to the competence of the *jivas* of particular predilections. After the attainment of *mukti*, if they retain their entity, then *mukti* is not the final *sadhya*. So they extend the limit of *mukti* to annihilation. But in reality *jivas* are eternal; that *mukti* is impossible for them. The *Vedas* (*Svet VI. 13*), viz., "Brahman is eternal and sentient among eternal and sentiment entities," have recognised the eternality of all *jivas*. Annihilation of eternal entities is impossible. Those, who believe that the existence of *jivas* even after *mukti* is certain, regard neither *bhukti*, nor *mukti*, as the final *sadhya*. These two are extraneous and subordinate *sadhyas*. In all acts there are particular *sadhanas* and *sadhyas*. The result aimed at is the *sadhya* and the means adopted for its attainment as its *sadhana*.

In continuation of his instructions to Sri Vrajanātha Nyāya-panchānana, Srila Raghunatha Dāsa Babaji Maharaja said: "Just consider, *sādhyā* and *sādhana* form a chain-like affair for *jīvas*; what is now a *sādhyā* becomes the *sādhana* in the future. Continuing in this chain, link after link, the *sādhana* at its end, is the final *sādhyā*, which does not become a *sādhana* for any subsequent *sādhyā* crossing this chain of intermodes of *sādhyā* and *sādhana*, link after link,

the final internodes of *bhakti* is reached. So *bhakti* is the final *sadhya*, because *bhakti* is the eternal nature of *jivas*. All the functions in the human life form each a link of the chain of *sadhya-sadhana*. Some of these links successively make up the internode of *karma* in the chain of *sadhya-sadhana*. Again some other link, thereafter makes up the internode of *Gnana*. At the end of this internode *Gnana* begins the internode of *bhakti*. The ultimate object of the internode of *karma* is enjoyment; that of the internode of *Gnana* is *mukti* (emancipation), whereas that of the internode of *bhakti* is love of God. Considering the eternal nature of *jivas'* *bhakti* is ascertained as both the *saadhana* and also the *saadhya*. The characters of *sadhya* and *sadhana* in *karma* and *Gnana* are only of the primary and intermediary stages, not the final one.

Vrajanatha.—The finality of *bhakti* is not found in the statements of *sruti* like "whom to see and by what means" (*Vr. A. IV. 5 15* and *II. 4. 24*), nor in the *mahaavakya* (fundamental utterance) there like—"I am *Brahman*" (*Vr. A. I.4.10*) "Prajñāna or the highest wisdom is *Brahman*" (*Aitareya, I. 53*), "You are He, O'Svetaketu," (*Ch. VI. 8.7*), etc. As such, what is the harm in calling *mukti* as the final *sadhya*?

Babaji Mahasaya—I have already said that *sadyas* are different according to different predilections of *jivas*. So long as there is desire for enjoyments the reality of '*mukti*' is not admitted, for men of such competence, there are many utterances like—"Perpetual heaven for performers of *chaturmasya*," (*Apastamba Sutra, II. 1. 1*), etc. Is not then the term '*mukti*' good at all? Has it not been mentioned in the *Vedas*, because the *karmis* do not find it? One or two sages of the *karmi* class have advised abnegation for inefficient men, but *karma* for the efficient. Such instructions have been recorded to give men of lower competence steadiness in their respective conditions. One, off from one's condition of fitness, cannot obtain well-being. When one acts with steadiness in his fit condition, one easily gets competence for the condition just above it. So the *Vedas* do not condemn such conditions as generate steadiness. One who condemns them incurs a downfall. All the *jivas* in the world that have achieved improvement, have secured good result with steadiness in their own conditions. One who condemns them of the competence for *karma*, it is not shown that *Gnana* which achieves *mukti* is above *karma*, the *mantras* in praise of *mukti* are appreciable in the stage of competence for *Gnana*. As the competence for *Gnana* is above that for *karma*, so the competence for *bhakti* is above that for *Gnana*. In the praise of *brahma-nirvana* (absorption in the Absolute) through the *mantras* 'You are He,' 'I am *Brahman*,' etc., it has been arranged to give one desirous of emancipation, steadiness in his own fit condition, there is nothing wrong in it, yet it cannot be said to be the final stage. By means of the conclusive deliberations of the *Vedamantras*, it has been decided that *bhakti* is the highest *sadhana* and *prema-bhakti* (love of God) is the highest *sadhya*.

Vrajanatha.—Can there be any sub-ordinate or intermediate *sadhya-sadhana* on the fundamental utterances (*mahavakya*) of the Vedas ?

Babaji Mahasaya.—It has not been declared in the Vedas that the *mantras* you have called as *mahavakya* are the *mahavakyas* superior to the other *mantras* thereof. The professors of *Gnaana* have called them as such in their writings in order to show the superiority of their doctrine. In reality, it is the *pranava* ('Om') which is the only *mahavakya* and all the other Vaidic utterances are subordinate. If all the utterances of the Vedas are called '*mahavakya*' there is no harm ; but if you call one of their *mantras* as a '*mahāvakya*' and another as an ordinary one, it will amount to opinionativeness, and you will be guilty of a spiritual offence before the Vedas. In the Vedas there are praises for *karma-kaanda*, or for *mukti* and such other subordinate and intermediate *sadhya-sadhana*. But to reach the decision, one should come to the final conclusion. The Vedas are like the milch-cow and the Milker of that cow is Sri Nanda-nandana (—Son of Nanda i.e. Sri Krishna). Just listen how He has explained the meaning of the Vedas for reaching the decision. In the Gita (VI. 46-47), His Lordship has said : " The yogi is superior to the practicers of penances (aiming at the fruit of karma superior even to the Gnānis to the karmis. So, Arjuna, be a yogi. But of all the yogis he is the best, who, with steady faith, serves Me having his inner soul fixed in Me." In the *śrutis*, too, we have (i) (*Svet.* VI. 23)—" The true meanings of the Vedas reveal themselves to one who has strong devotion to God and to the guru," (ii) (*Gopāla Tapani*)—" Bhakti is His Service and that is the fixing of the mind in Him, driving away all desires for mundane and celestial pleasures ; " (iii) (*Vr.* I. 4.8)—" One should worship Paramātmā (God) as the dearest Entity ; " (iv) (*Vr.* IV. 5.6)—" Paramatmā is to be seen, heard about, meditated on ; " etc. After culturing these teachings of the Vedas, it is *bhakti* that has got to be ascertained as *sādhana*.

Vrajanatha.—There are injunctions in the *karma-kanda* to make devotion with faith to God as the giver of the fruit of karma ; in the *Gnana-kanda*, too, are found directions for *Bhakti* to please Hari among the four forms of *sādhana*. Thus when *Bhakti* is the *sādhana* for *bhukti* (enjoyment) and *mukti*, how can it be called the *sadhya* ? The common teaching is that one after effecting *bhukti* and *mukti*, should desist. Please give me some firm teaching about this subject.

Bābaji Mahāsaya.—It is true that there is ordained *Bhakti* for the achievement of enjoyable fruit in the *karma-kānda*, and also for that of *mukti* in the *Gnānakānda*. No fruit is available without pleasing God Who is the main stay of all *shaktis* (potencies). The *shakti* that there may be in the *jivas* or in matter is only an atomic manifestation of God's potency. Neither *karma*, nor *Gnana* can please God, but they produce fruit under the influence of God's potency. On this account there has been enjoined *bhakti* (balance of *bhakti*) in *karma* and *Gnāna*, the *bhakti* that is seen in them is not pure *Bhakti*; it is only a

sembalance thereof for acting as *sādhana* for fruits. The sembalance of Bhakti too, is of two kinds, viz., that of *suddha* (pure) Bhakti and that of *viddha* (perforated or mixed) Bhakti. The former will be dwelt on hereafter. The *viddha-bhakti* (perforated or mixed) Bhakti, again, is of three kinds when Bhakti is permeated by karma, or *Gnāna* or by both karma and *Gnāna*. The *bhakti* adopted in the prayers like —‘O’ Indra, O’ Pushan (sun) be pleased to give me the fruit of the sacrifice,’—is that permeated by karma some seers have called it *karma-misra bhakti* (*bhakti* mixed with *karma*), some others have given it the name *aropa-siddha bhakti* (*bhakti* effected by imputation). The ejaculation like—“O’ Yadunandana (Scion of the dynasty of Yadu, i. e., Sri Krishna) I have come to You afraid of the troubles of life and I am day and night chanting Your Names ‘Hare Krishna’ please be kind enough to grant me, *mukti*” “O’ God, it is You who are *Brahman*, I have fallen into the abyss of *Māyā*; please rescue me and make me one with You”,—are *Gnana-viddha-bhakti*. The seers have called it *Gnana misra bhakti* (mixed up with *Gnana*); this too, is *aropa-siddha bhakti*. These are different from *suddha* pure *bhakti*. The *bhakti* referred to by God Krishna (in Gita VI. 47): “The best yogi serves Me with steady faith.” etc.,—is *suddha-bhakti*. It is that, *suddha-bhakti* which is our *sādhana* and in the accomplished form that is *prema* (love of God). The two means *karma* and *Gnāna* are *sādhana*s only for enjoyment and emancipation respectively and not for the accomplishment of the eternal nature of *jivas*.

Having heard these instructions, Vrajanatha could not raise any other questions on that day. He thought within himself: “It is better to deliberate on these matters of acute discernment than be on the look out for logical tricks. The Bābaji Mahāsaya has a deep penetration into these matters. I shall gradually acquire knowledge about them by putting questions to him. Today it has been too late in the night; so let me go home”. Thinking thus he said: “Bābaji Mahāsaya, today I have received much good instructions from you. I shall be off and on coming here to get such teachings. You are a savant and you will kindly be gracious towards me. Now, I am asking you one thing and I shall bid farewell after getting the answer. Did Sri Sachinandan (Gauranga Deva or Chaitanya Mahāprabhu) record His teachings in a book? If so, I am anxious to have it.”

Bābaji Mahāsaya—Sri Sri Mahāprabhu did not write any book Himself. His followers composed many treatises under His command. His Godship personally gave the *jivas* eight slokas in the form of aphorisms, called *Sikṣashtaka* which form the neck-lace of jewels for the devotees. In them are His teaching laid in a hidden form. The devotees of His have composed *Dasa-mula* (ten fundamental truths) after deliberations over those hidden teachings of His. In that *Dasa-mula*, there are laid down aphoristic deliberations about *sādhya-sādhana* as *sambandha* (relation among God, *jivas* and matter), *prayojana* (the final object for attainment) and *abhidheya* (the means for getting

it). You should first comprehend them.” Vrajanatha replied, “As you please. Tomorrow evening I shall come and take lessons about the *Dasa-mula*. You are my *siksha-guru* (preceptor giving spiritual teachings). I make prostrate salutation before you.” The Bābaji Maharaja embraced him with cordiality and said, “Darling, you have sanctified the Brahmana family (by your birth). You will tomorrow evening come and give me pleasure.”

CHAPTER XIII

Next evening Vrajanatha sat on the arboreal verandah round the Bakula (flower) tree outside the Srivasangana. The old Babaji Mahāsaya had begun to cherish a kind of parental affection towards him. He has at intervals anxiously expecting the arrival of Vrajanatha. As soon as he got an inkling thereof, he came out of the Angana and, embracing Vrajanatha took him to the hut where he chanted prayers. Vrajanatha took the dust of the Babaji Mahāsaya’s feet and felt himself much satisfied thereby. Then he most politely submitted: Babaji Mahāsaya please impart to me the teaching of the *Dasamula* (ten fundamental truths) forming as they do, the essence of the teachings of Lord Nimai.

The old Babaji Mahāsaya, hearing this appropriate question, said cheerfully, ‘My darling, I am telling you the *Dasamula*: you are a scholar; just comprehend the true meaning of the slokas with a careful deliberation (here he quoted the introductory sloka giving the gist of the ten slokas following). His Godhead Sri Gaurachandra has given instructions about ten truths to *jivas* who have acquired *śradha* (good faith). Of these the first one is the proof or authority and the other nine form the objects of proof. This introductory sloka is the aggregate of the *Dasa-mula*. The next sloka that is going to be given is the first one of the *Dasa-mula*: From the second to the eighth slokas describe the *Sambandhatatva* (or relational truth). The ninth sloka contains the truth about the *Abhidheya* (means) and the tenth one is the truth about the *Prayojāna* (need). Now the meaning of this aggregate sloka is this:—The *Veda-vakyas* (statements in the Vedas) such as are obtainable from the *Guru-parampara* (line of preceptorial descent) are called the *Amnaya* (traditional succession of *vaidika* truth). The Vedas and the *Smṛiti-sastras* like the *Srimad Bhagavatam*, as also the ocular proofs or sense perceptions that follow them are the proof (authorities). From these authorities is ascertained that it is only Hari who is the Ultimate Truth, He is All-Powerful, He is the Ocean of the nectar of all Rasas or sentimental tastiness; both the kinds of *jivas*, viz., *mukta* (free) and *baddha* (bound down) are His separate parts; the *baddha-jivas* are under the clutches of *Maya* and the *mukta-jivas* are free from *Maya*; the entire universe, both *chit* (sentient) and *achit* (material), is

the manifestation of Sri Hari with scrutable distinctiveness and non-distinctiveness (achintya-bhedābheda prakasa). Bhakti is the only means and love of Krishna is the only object of pursuit.

Hearing the meaning of the aggregate sloka, Vrajanatha said, 'Babaji Mahasaya, as yet proper time has not come for me to ask any question. I shall submit what appears in my mind after hearing the first main sloka'

Babaji Mahasaya—Good; I am just telling you the first main sloka. Just listen to it with careful attention (here the first main sloka is cited). The self-accomplished axiomatic truth, viz., the Veda, that is obtainable along the line of preceptorial succession through Sri Hari's favourites viz., Sri Brahma, etc., accomplish the nine objects of proof with the help of the sense preceptions that follow it. The reasoning that amounts only to logomachy is not competent to help the deliberation of inscrutable affairs and, as such, cannot penetrate into them.

Vraja—Is there any Vaidika proof that Brahma has imparted teaching through the successive line of disciples?

Babaji—Yes, there is. The Mundaka Upanishat (I. I. I.) has said: 'Brahma, the creator of the universe and sustainer of the world was the first born (at the tubular stalk of God's Navel). He gave the brahma-vidya, the source of all learning, to his eldest son, Atharva.' Again, even there (I. 2.13): "The guru gave the disciple that brahmavidya in the proper form, by which the truth about the Akshara (Indelible) Purusha (God) can be known.'

Vraja—Have you got any proof that the sages have given the real explanation of what the Vedas say?

Babaji: We find that in the Srimad Bhagavatam, the very crest-jewel of the sastras Lord Sri Krishna has said to Uddhava (Bh: XI. 14. 3.): 'In course of time this instruction of Mine, known as the Veda, has been lost. I said it first to Brahma, in it has been said the dharma that relates to the attachment towards Me. He gave it to his early born son, Manu. From him, the seven Brahmarshis Bhrigu, etc., got it.

Vraja:—Why have sects set in?

Babaji:—There are many in the world who have gone astray being misled by the Mayavada (—doctrine adopted by the School that Brahman has been illusioned by Maya, illusion, to believe Himself as the Jiva). Now if the devotees free from the defect of the Maya-vada do not have a sect for themselves, the good company (of devotees) becomes rare. For this reason, the Padma Purana has said: 'The mantras, not sanctioned by the sampradayas (sects), are regarded as futile; the Vaishnavas of the four sampradayas, viz., Sri Brahma, Rudra and Sanaka, are the sanctifiers of the world. Of these sects, the Brahma-sampradaya

is the oldest. It has come down to the present day in succession from Brahma etc. In the form in which the best sastras like the Vedas, Vedangas, Vedanta, etc., are in vogue in the line of preceptorial succession, there is no apprehension of the interpolation of any spurious passage into them. So there is no doubt about the authenticity of the Veda-mantras in the books accepted by the sampradayas. So the institution of the sampradayas is a great necessity. As such, good sampradayas have been in vogue among the saintly devotees since very early times.

Braja:—Are there proper lists of Sampradayas?

Babaji:—In the lists of the sampradayas are to be found the names of the principal Acharyas who appeared from time to time.

Braja:—I intend to learn the line of descent of the Brahma-sampradaya.

Babaji:—(Here are cited six slokas giving the list): Brahma was the disciple of Bhagavan Narayan who diverted him from his diction to the path of Gnana. Brahma's disciple is Narada; Narad's Vyasa; Vyasa's Shuka. Illustrious Madhyacharya got initiation of Krishna worship from Vyasadeva. From him the line of disciples descended thus: Narahari, Madhava, Akshobhya, Jayatirtha, Jnanasindhu, Mahanidhi, Rajendra, Jayadharma, Purushottama, Vyasa-tirtha, Lakshmipati, Madhavendra.

Vraja:—In the first sloka (of Dasa-mula) the Veda has been said to be the only proof, and the other proofs, viz. ocular, etc., have been accepted only as aids. But the Nyaya, samkhya and the other systems of philosophy have acknowledged some more proofs and the Puranas, eight different proofs, viz, Pratyaksha (ocular) anumana (inference) Upamana (comparison) shabda (veda), aitihiya (tradition) anupalabdh (want of perception), arthapatti (guess with imagination) and sambhava (probability). What is the reason for this difference? And if pratyaksha and anumana are not counted among the accomplished proofs, how can there be the spread of knowledge? Please explain this to me for my comprehension.

Babaji:—The Pratyaksha and the other depend on the senses. The senses of the bounden jivas are always inefficient due to their being affected by the defects of bhrama (error), pramada (omissions through inadvertance), vipralipsa (tendency towards deception) and karanapatava (imperfection of the senses). How can the knowledge as brought by them be true? The accomplished knowledge viz., Veda can however, be accepted without fear, which God, with His unrestricted potency has given to the sages and saints with their hearts concentrated in Him.

Vraja:—Kindly explain the four defects just mentioned.

Babaji:—The errors that the imperfect senses make with regard to worldly knowledge is called bhrama, such as the conception of the presence of water

in the mirage due to ocular mistake. etc., The worldly intellect of Jivas is limited by nature; so there must be errors in the conclusions made about unlimited objects with it, this is called *pramada*, such as is made when God's Authority is questioned, etc. Suspicion with reluctance to believe constitutes *vipralipsa*. The incompetence of the senses and organs of action is unavoidable in particular circumstances; the conclusions arrived at with their help are often times erroneous; this is called *karanapatava*.

Vraja :—Have not, then, ocular and other evidences any footing at all.

Babaji :—What other means are there for the knowledge of the material world than the ocular and such the proofs? They, are powerless in respect of the *chit* (chit or transcendental) world regarding this, the Veda is the only proof. If the knowledge that is obtained through the ocular and such other proofs follows the self accomplished *vaidika* proof, then their act may be accepted with appreciation. Hence the self-accomplished Veda assisted by such ocular and other proofs is the only proof.

Vraja :—Are not the sastras like the Gita, Bhagavata, etc., proofs?

Babaji :—The Gita has come out of the Lord's Mouth, and is called *Gito*-panishat; so it is as good as the Veda. The *Dasamula-tattva*, containing the teaching of Sri Gauranga Mahaprabhu, is the word from the Lord's Mouth; so to is the Veda. The *Srimad Bhagavatam*, being the compendium of the teachings of the Veda is the crest-jewel of proofs. If the other *smriti-sastras* follow the Veda, they, too, are consequently regarded as proofs. *Tantra sastras* are of three kinds—*sattvika*, *rajasika* and *tamasika*; of them, the *sattvika tantras* like the *Pancharatras* expand the hidden meanings of the Veda (as the verbal root—ten means to expand'), they too, are regarded as proofs.

Brjanatha :—The Vedas contain various matters, please tell me which of them are to be accepted and which to be rejected?

Babaji Mahasaya :—From time to time men have been interpolating into the Vedas many chapters, mandalas and mantras. It is not the case that where a book thereof is obtained, it should be observed in all its parts. It is only what the Acharyas of the good sects have accepted should be regarded as the true Vedas. We should reject those that they have rejected as interpolated.

Braja :—What books of the Vedas have the Acharyas of the good sects accepted?

Babaji :—They have accepted the eleven Upanishats dwelling on the teaching of the Truth, viz., *Isa*, *Kena*, *Katha*, *Prasna*, *Mundaka*, *Mandukya*, *Taittiriya*, *Aitareya*, *Chhandogya*, *Brihadaranyaka* and *Svetasvatara*, and some Tapanis helpful towards divine service like *Gopalatapani*, *Nrisimha Tapani*, etc., as also the Brahmanas, Mandalas, etc. in the *Rk. Sama*, *Yajur* and *Atharva Vedas*, which spread

the *kandas* (chapters), etc. Having been through the line of Acharyas, these are called revealed Truths.

Braja :—What proof is there of the statement that *tarka* (reasoning) cannot enter *chit* or transcendental affairs for want of power?

Babaji :—The proof about this may be had in the *Veda-Vakya* (*Katha I.2.9*) 'The understanding should not be wiped away by *tarka* (logomachic reasonings)', in the *Vedanta-Vakya* (*Br. Su, II. I. III*) : 'Tarka has no footing' (i. e. no truth can be arrived at by means of *tarka*), etc. The limit of the access of reasoning has been fixed by the *Mahabharata-vakya* (*Bhishma-parva, V/22*) : 'The unthinkable or innate nature of this world, should not be dealt with by means of *tarka*'. Accordingly Sri Rupacharya has written in his *Bhakti-Rasamrita-Sindhu*, (*I.I.32*) : 'A liking desire, though slight, may make one understand the true nature of devotion; but reasoning if unaided by it, cannot do so, because it has no steady footing. What truth cannot be ascertained by mere reasoning has been acknowledged by ancient writers (as cited in *Bh. R.S. I.I.33*) : When one skilled in reasoning has established a decision by means of careful arguments, another may easily refute it with abler and sounder ones'. Today you arrive at a conclusion, to-morrow a more skilful discursionist may overthrow and disprove it. So how can reasoning be relied on?

Vraja :—Babaji Mahasaya, I have well understood the axiomatic or self-accomplished character of the Veda. The sophists fallaciously argue against the Veda. Now, please, cite the second principal sloka of the *Dasa-mula*.

Babaji :—(after citing the sloka) : The one *Tattva* (supra-highest Entity) Sri Hari bowed down to by Brahma, Siva, Indra, etc, the powerless Non-distinct Brahman is the glow of His Body; Paramatma master of the universe, absorbed in It, is His Part. He is our *Chit-Svarupa* (of sentient Nature) *Radha-Kanta* (Sri Krishna) of the glow of a new deep blue cloud.

Vraja :—The Upanishats have called Brahman who is beyond *prakriti* (mundane nature) as the Highest Entity. By dint of what reason has *Srimad Gaura Hari* ascertained Him as the Glory of the Body of Sri Hari? Please tell me this.

Babaji :—It is Sri Hari who is Bhagavan. It is the possession of the Six Grand Majesties that has made Him Bhagavan. The *Vishnu Purana* (*VI. 5.74*) has it; "All *aisvarya* (prosperity) all the *virya* (virtue or authority), all the *yasah* (renown), all the *Sri* (beauty), all the *Gnana* (wisdom), all the *vairagya* (abstinence) go by the name of *bhaga* and Bhagavan is the possessor of all these six inscrutable attributes to the fullest extent. These attributes are arranged in the mutual relationship of the part to the whole, as limbs and the body. Now which is the body among them and which are the limbs? That

is called the body (angi) in which the limbs (angas) are placed in order, as in the case with a tree which is the body and its branches are the limbs; the body is the possessor of the limbs and the hands legs, etc. are its limbs. That is angi (body) in which these attributes stay as the limbs. It is Sri (beauty) of the sentient Body of Bhagavan that is the body of which the other attributes are the limbs. Prosperity, virtue, renown are the three limbs; being spread from renown as its effulgence, wisdom and abstinence appear as the grow of the limb; since they are attributes of an attribute, not the main attributes by them-selves. It is the knowledge of non-variableness (nirvikara) which makes up wisdom and abstinence, and that is the glow of the Body of chit or transcendental world. Non-variable, non-active, non-bodied, non-distinct Brahman is not Himself an independently accomplished entity, but is the dependent Entity of Sri-Vigraha (Body of Bhagavan), as the revealing or shining attribute of fire is not a self accomplished entity in itself, but is the dependent attribute of the body of fire.

Vraja: At different places of the Veda after the mention of the non-distinct attribute of Brahman, Sri Hari has been every-where shown as the final Truth by the mantra 'Om Santhi Santih Harih "Om"'. Now, who is that Hari?

Babaji:—That is Radha-Krishna, the Couple of transcendental sports.

Vraja:—I shall raise this point again hereafter. Now, please tell me how Paramatma, the Originator of the universe is the Part of Bhagavan.

Babaji:—Sri Bhagavan being spread by His two attributes, viz., Aisvaryam and Virya, has created the universe of Maya. He, then, entered it with a Part of Him as Vishnu. Though a Part, He is everfull, as the Brahmaranyaka Sruti (V.I.) Isopanishat (I.I.) etc., have said: 'That (Avatāri or source of Avatars) is Full, this (Avatara or incarnation) is Full, i.e., shelter of all the potencies. The Full (Avatara) comes out (for the extension of lilas). The remnant after taking the Full (Avatara) of the Full (Avatāri) is ever Full; (i.e., His fulness is not affected by diminution); So the Full Entity Vishnu, absorbed in the universe and sustaining it, is Paramatma. He has three manifestations as Karanodaka-sayi, Kshirodaka-sayi and Garbhodaka-sayi. The karana samudra sea, known also as Viraja, is between the transcendental world and the world of Maya. Staying there, the part of Sri Bhagavan has become Karanodaka-sayi maha-Vishnu. Casting a glance at Maya, He has made her create the universe. God Krishna says in the Gita (X. 10): 'Prakrti (My Potency) brings forth the universe, moaning and motionless, under My control'. The Sruti, too, has said: 'He cast His glance' (Aitareya Upanishat, I. I.) 'He created these worlds (do. I.I.2) etc., Power of glancing of that Mahavishnu, entrant into Maya, is Garbhodaka-sayi Vishnu. The atomic rays of the transcendental glance of that Maha Vishnu are the bound down jivas. The Kshirodaka Sayi God, known as Hiranya Garbha, in the heart of every jiva of the size of the thumb, and the jiva, in the state of co-existence, are, according to

the aphorism of the sruti (Sve. IV. 6) like two birds on the same tree as Paramatma and jivatma, former being the Giver of the fruit of karma, the latter the enjoyer thereof. In the Gita, too, God has said (XI. 41-42): 'Whatever entities are there endowed with supernatural power all these are grown out of parts of My vigour or potency, or what will you do with the knowledge of all the details? Just know that I cover the whole universe with only a part of Mine'. As such, Paramatma, a Part of the Highest Entity Bhagavan, has revealed his Godship as the Entrant into, origin of, sustainer of the universe.

Braja:—I understand that Brahman is the glow of the Body of Bhagavan Sri Hari, and Paramatma is His part. Now tell me, please the proof of the statement that Sri Krishna is Bhagavan Hari.

Babaji:—Bhagavan is ever Majestic and Suave (i.e. sweet). When manifest with majesty, He is Sri Narayan, Lord of Para-Vyoma (Vaikuntha), of whom Maha-Vishnu is the part; when manifest with suavity. He is Sri Krishna. He is Sri Krishna Who is the ultimate limit of all suavity, or graceful sweetness; the suavity in Him is so strong that all His Majesty is covered under the soothing rays of the sweetness. In respect of doctrinal conclusion there is no difference between Narayana and Krishna; but in respect of the tasty sweetness of the transcendental world, Krishna is the source of all such sweetness and as such He is the pleasantest Entity. So the Rk-mantra (I.23.164-31) says 'I have seen a Cowherd Who has no fall and has been roaming about different paths; sometimes He is dressed in variegated clothes, at other times in separate pieces of clothing. In this manner He comes and goes throughout the universe'. The Chhandogya Sruti (VII. 13-1) says: From self-surrender to Syama (Krishna) I take shelter with His able or variegated chit-potency, and vice-versa etc. The reference is to the activity of a jiva after his deliverance. The Srimad Bhagavatam says: (I.3.28): 'These Avatars are Parts of Sri Bhagavan Him-self who is Krishna'. In the Gita (vii. 7) Lord Sri Krishna says:—'There is no other entity higher than I'. The Gopal Tapani (I.31) has it: 'Krishna is one, controller of all, spreader over all and Adorable for all; and though one, He manifests Himself in various Form.'

Vrajanatha:—Sri Krishna is middle sized; how can He spread over all? If His Body is admitted, He has got to keep confined at a place; in that case there should be many defects of negation, and He will come under the control of the gunas; He can no more remain self-willed, How can these defects be removed from Him?

Babaji:—My darling, you are cherishing these doubts, confining yourself within the material covering of Maya. So long as the intellect is confined by the gunas of Maya, it cannot touch pure sattva. Going to deliberate about pure sattva, it imputes material figure. Then under apprehension, it desists from it and, with imagination of form-less non-

varieties, non-distinctive Brahman is deprived of the truth about the super All Entity. In reality, however, there is no chance for the defect mentioned by you in the transcendental also. The attributes formless, non-distinctive, non-variable, etc., are only the contrary conception of the attributes of the world of Maya. Those, too, form a kind of attributes. On the other hand, Transcendental Body with gracefulness cheerful face, lotus-eyes, lotus-feet offering peacefulness, large and small limbs befitting artistic blandishments all of the transcendental nature, forms another kind of attributes. The graceful Body of Middle size forming the substratum of both these types of attributes, is really excellent.

Bābāji Mahāsaya :—It is seen in the Sri Nārada Pancharātram (— a sloka is quoted) Sri Kṛṣṇa's Body is *Sacchidananda-maya* (constituted of eternal, existence by material time and space. It exists simultaneously at all places in all times, ever in fullness. It is an undivided Entity of the Nature of Non-dual Sentience. In the material world the walking is an immeasurable material thing; when considered in its relation, a middle-sized object cannot spread itself everywhere; but in the world of sentience all the inherent properties are limitless; so in Sri Kṛṣṇa's Body of the middle-size, the all-pervading character is a property which cannot stay in a middle sized thing in the material world. But it nicely subsists in the Sentient Body of Sri Kṛṣṇa. This is the transcendental property of that Body and this is the speciality of the Sentient Body. Can this property of that Body be expected in the all-pervading character of *Brahman*? The property of matter relates to quarters (points of compass), time and place-space. What glory is attributed to what is naturally beyond the scope of time, if we equalise it with the all-pervading sky which is within the jurisdiction of quarters, time and space. It is the *Vraja-Dama* (consisting of Gokula, Vrindavana, etc), which is mentioned as *Brahmapura* in the *Chhandogya Upanishad* (VIII. I.I), that is entirely a sentient object. In it there is the variety of the full sentient character,—here there are sentient plots, sentient places, sentient earth, water, etc. sentient rivers, trees; etc, sentient sky, sentient sun, moon and stars,—all exist there in the most proper manner. There is no idea of any deficit of matter there that is full of sentient pleasure. My darling, this *Māyapur-Navadvipa*, where you are,—is that sentient region; only you being seated on a material plane prepared by *Māyā*, are not able to perceive the sentient objects. When you get the sentient perception roused up in you by the grace of holy men, you will see these lands as sentient and your residence in *Vraja* will be accomplished. Who has taught you that wherever there is the medium size there shall be merits and demerits? The glory of the middle-sized sentient Body keeps at a great distance from your intellect circumscribed by matter due to your prejudices.

Vrajanātha :—Bābāji Mahāsaya, when the Murtis of Sri Rādhā-Kṛṣṇa, the elements of their sports, Their Associates and confidants, Their residence, bowers, etc., are all sentient, then no intelligent man should have any doubt there about. But when, where and how do Their Bodies, regions and sports manifest themselves?

Bābāji :—The occurrence of the impossible is not strange for the All-mighty Sri Kṛṣṇa. He is the Master of sports and diversion, of free volition and of all power. He can, at His will, manifest His Body with regions in this world. What doubt can there be about this?

Vraja :—The doubt is that though there must be the manifestation of His self-manifestable Nature, etc yet what is the reason for which those who are seeing those manifestative are taking His regions as parts of the material world. His Body as a human body produced by *Māyā*, and the sports of *Vraja* as departments of the nature of the world of *Māyā*? If Kṛṣṇa has graciously manifested Himself, why cannot all the people perceive all these at of sentient character?

Bābāji :—Among the innumerable *chidgunas* (sentient attributes), His specific grace to His devotees is one. He has given them the ability to see His manifestation in the *chit* (sentient character), having given them fruit of His *Hladini-sakti* (potency of bliss) cultured by them. To them have been revealed His sports in their fullest glory of sentient character. But the senses of the non-devoted persons, remaining influenced by *Māyā* on account of their spiritual offences, cannot see any difference between the sports of God and human activities.

Vraja :—Has He not, then, been incarnate to show mercy towards men in general?

Bābāji :—His Incarnation is for the well-being of all in the world. The devotees see His sportive Incarnation as of the nature of pure *chit*. And though the persons without devotion see Him and His regions, sports, etc., as mixed up with matter, yet the very sight generates some sort of spiritual fortune through its effective power. When such fortunes, being accumulated, acquire sufficient strength, they generate some competence in the shape of faith in the exclusive devotion towards Kṛṣṇa, so by the manifestations through Incarnations, the creatures of the universe have been benefited.

Vrajanātha :—Why have not the Vedas everywhere distinctly mentioned about Sri Kṛṣṇa's sports?

Bābāji :—The Vedas everywhere repeatedly sing about Sri Kṛṣṇa's Sports, somewhere directly, somewhere else indirectly. Through the primary meanings of words, the expressions are direct; and through the secondary meanings, they are indirect. Adopting the former, the *Chhandogya Sruti* (VIII. 13.1) has sung: "Taking shelter with *Syāma* or Kṛṣṇa, I offer service to His variegated Potency;

and protected by that Potency, I offer service to Him" (—vide Ch. X. above) towards concluding part, this *śruti* has explained the eternal character of *rasa* (tasty sweetness of devotional affection) and the service of Krishna by the liberated or ever free souls according to their own respective kind of *rasa*. In the speeches of Yajñavalkya, Gargi and Maitreyi, the attributes of Sri Krishna have been early described indirectly, in the end their highest character has been shown in the direct manner. The Vedas have given indications of *Bhagavan's* eternal sports directly at some places; at many others they have described the glory of *Paramatma* and *Brahman* through the indirect method. After all, it is the description of Krishna that is the function of the Vedas.

Vraja :—Bābāji Mahasaya, there is no doubt that God Sri Hari is the Highest Entity. But kindly tell me what is the actual position of the worshipping gods like Brahma, Siva, Surya, Indra, Ganesa, etc. Many Brahmanas have ascertained Siva as Mahadeva or the highest phase of *Brahman*. We have been born in their families and have been since boyhood hearing and saying so. Please tell me real truth concerning it.

Bābāji :—Just listen; I am narrating the relative comparison among the attributes, more or less, among the *jivas* in general, the worshipping gods and goddesses, and God Himself. I am giving the determining words (in *Bhakti-Rasāmṛta-Sindhu*, III-1. 23-30, 37-43) in which, in order to narrate Sri Krishna's Attributes the comparative measures of those of the others, too, have been ascertained thus :—This Nayaka Krishna is (i) of a charming Body, (ii) accomplished with all the auspicious sings, (iii) A Elegant, (iv) effulgent with glow or endowed with might, (v) very strong; (vi) in the prime of age; (vii) conversant in the various strange languages; (viii) truthful, (ix) speaking what is pleasant; (x) garrulous; (xi) possessed of great learning; (xii) intelligent; (xiii) gifted with genius; (xiv) skilful, (xv) clever! (xvi) expert; (xvii) grateful, (xviii) steady, in the observance of vows; (xix) adopt in the knowledge of time, places and persons, (xx) performing acts with an eye to *sastras*; (xxi) pure; (xxii) controlling the senses; (xxiii) constant (i.e., unchanging); (xxiv) capable of enduring troubles; (xxv) forgiving in nature; (xxvi) grave; (xxvii) composed, (xxviii) equal to all; (xxix) benevolent; (xxx) righteous; (xxxi) heroic; (xxxii) equal to all; (xxxiii) respectful to the respectable; (xxxiv) candid; (xxxv) compassionate; (xxxvi) bashful; (xxxvii) sustainer of those who come under protection; (xxxviii) happy; (xxxix) friendly towards devotees; (xl) controllable by love; (xli) benefactor to all; (xlii) mighty (xliii) illustrious; (xliv) object of men's dotage; (xlv) shelter for saints; (xlvi) captivator of ladies' minds; (xlvii) worshipping for all; (xlviii) prosperous; (xlix) very great and (l) lordly. These fifty attributes are spoken as follows: (Krishna's), as enormous and deep as the sea. Though these attributes may stay in some *jivas* only in drops, they exist full in that Purushottama i.e., Krishna, (the Highest Entity) alone. Next the following five attributes (of

Krishna) which are partially present in Girisa (Siva), etc., are as follows :—(i) Ever possessed of the same nature as own; (ii) omniscient; (iii) ever new; (iv) having the body thickly saturated with *sat*, *chit* and *ananda* (eternal existence, sentience and bliss); and (v) accomplished with all supernatural power. Then are mentioned the five attributes resting in Sri Narayana (Lord of Lakshmi), viz. (i) Possessor of great inscrutable potency; (ii) Possessor of Body covering crores of worlds; (iii) Seed of all Avatars; (iv) Giver of well-being to killed enemies; and (v) Attractor of those who are blessed within themselves; these however, very strangely great in Sri Krishna. The following four Attributes are said to belong Sri Krishna alone, not common with other :—(i) the Sea of the waves of sports that are excellent and the strangest of all; (ii) adorning the group of darlings with incomparable sweet love; (iii) attracting the mind of the three worlds with the sweet tunes of the flute; and (iv) creating wonder in all moving and non-moving beings with the height of beauty, unsurpassed, nay, unequalled in brief, they are the superabundance of darlings through sports of love, and the sweetness of the flute and beauty.

These sixty four attributes shine eternally in Sri Krishna with the Body or *sat chit* and *ananda*, to the fullest extent and with pure sentience. The last four attributes exist in none but Sri Krishna, not even in His modified Bodies. Leaving these four, the other sixty attributes fully shine in the *chit* form in the Lord of *Para-Vyama (Vaikuntha)*, i.e., Sri Narayana with His Body of deeply saturated *chit*. Excluding these nine, the remaining fifty-five attributes are partially existing in the gods like Sri Siva etc. The first mentioned fifty attributes are to be found in all the *jivas* in small quantities like drops. Siva, Brahma, Surya, Ganesa and Indra these are the parts of that Bhagavan, attended with attributes, and are some special *avatars* of God as His prowesses, in charge of same respective functions in the management of the worldly affairs being furnished with some rights: essentially they are all the servitors of God. With their grace many persons have got pure devotion to God. They, too are regarded as worshipping gods according to the respective competence, of the *jivas*. Their worship had been ordained as steps to devotion to God. When they kindly give *jivas* exclusive devotion to God, they are ever worshipped by the *jivas* as their *gurus*. Mahadeva Siva, being full of devotion to God has been indiscriminate from God. It is for this reason that persons addicted to Mayavada wrongly take to him as the final *Brahman*.

Vrajanatha derived intense delight all the day from a deliberation of what he had heard the previous night from the old Bābāji Mahāsaya. He thought : "Oh, what an admirable teaching of Sri Gaurāṅga Deva. The more I hear about it from Bābāji Mahāsaya, the more does my heart seems to be filled, as it were with nectar and the more does my thirst after it increase. No part of his conclusion seems incompatible with reason, but appears to be conformable to the *Sastras*. I cannot make out why it is condemned in the society of Brahmanas

here. It seems that it is their partiality towards Māyāvāda that is the root cause of their wrong decision." While thinking thus Vrajanātha reached the hut of the Bābāji Mahasaya in time and bowed down at first to the hut and then, seeing him, fell prostrate at his feet. The Babaji Mahasaya embraced him and then seated him by himself. Vrajanātha said with an ardent spirit : " O Master, I want to listen to the third main sloka of the Sri Dasamula, please tell it to me." The Bābāji Mahāsaya began, with the hair of his body standing on end, to say after citing the *sloka* . " Being non-distinct from His inscrutable main of Svaroopasakti, He is independently voluntary. That Supreme Being eternally stays in His own glory which is His Nature. He is ever despatching His main Shakti of triple form viz. jiva-shakti, Chit-shakti and Māyā-shakti to their respective proper concerns. Even doing so, He is ever keeping Himself intact and uniform as the Supreme Plenary God without any variableness.

Vrajanātha.—The Brāhmanas here say that the Supreme Entity is without potency as Brahman and with manifested potency as Isvara (God). What is the Vedic teaching in this context?

Babaji.—In all stages of the Supreme Entity there is manifestation of His potency. The Veda says (Svetasvatara Uda vi. 8): He has no work to perform and no sense-organ (as understood in this world); there is nothing equal to Him, not to speak of anything superior to Him. His main potency which is His Nature is of different forms, viz. jñāna (chit or samvit, sentience), bala (sat or sandhini, eternality of existence) and kṛya (ānanda hladini, bliss)". To describe the first one it says (Sveti Upa. I.3): "They (the culturists of Brahman) saw, by means of their deep contemplation, God's own (chit) shakti, kept by His own majestic excellences mysteriously staying in Him. He, as the only one Shaktimān (Possessor of Potency) controls all the primordial causes along with time and the jivas." To describe the jiva-shakti, it says (Svet. IV. 5): "An aja (jiva who is eternal, having no birth, (vide Gītā II. 12, 20, 21) serves with enjoyment the one aja (eternal birthless prakṛiti) having three colours on her, viz. red (rajaḥ guna), white (sattva-guna) and dark (-tamaḥ-guna) and generating very many offspring of her own appearance (i.e., sharing the three gunas of hers); while another aja (jiva) gives her up after having enjoyed her before-hand." To describe the Māyā-shakti, it says (Svet. IV. 9): "From what the Vedas have said above viz. the Vedic verses (-mantras), yajnas (sacrifices without soma-rasa), kratus (-sacrifices with soma-rasa), yajnas bhoota (the past), bhavya (the future) and (the present), the Controller of Māyā creates this universe; and the other (i.e. jiva) is confined in it by Māyā."

In the phrase 'in His main potency' (above Svet. I. 3), this main potency is admitted even in the very highest state of the Supreme Entity. Nowhere has His state been described as devoid of potency. In His distinctive manifestation, He is Bhagavan, and as non-distinct, He is Brahman. It is that main potency of His

that reveals His attribute of non-distinctness. As such, shakti is remarkable in Brahman without attributes and non-distinct. That main potency has been indicated in different places by the names—‘parashakti’, ‘Svaroopā shakti’, ‘Chit-Shakti’, etc. Brahman devoid of potency is a mere pretence, an imaginary theory of the Mayavadis (-absolute monists of the Shankara School). Non-distinct Brahman is, in reality, beyond the scope of Māyāvāda. The Vedas have described Savisesha (distinctive) and Nirvisesha (non-distinct) Brahman thus (Svet. IV. 1): “Only One as He is and without any varṇa or colour (—i.e. caste distinction or mundane appearance), yet for some suppressed or unknown need, He, with the help of His various potencies, creates many distinctive castes, (such as Brahmanas, Kshatriyas, etc.), or appearances (such as white, red, etc.) ”; and (Svet. III. 1): “He, the only One Controller of Māyā rules over all the worlds with His potencies.”

Just see; then, that the potency of the Supreme Entity is never wanting in Him; it is always prevalent by itself. The mention of the three aspects of the potency of that Self-Manifest Entity as eternal is found in the following sruti mantra (Svet. VI. 16): "He is the Creator of the universe, the Knower of the universe, the Origin of Himself, the Possessor of all wisdom; the Maker of Time, Fountain-head of all attributes, Omniscient, Sustainer of pradhana (primordial nature) and Kshetrajnas or jivas, Lord of the gunas, and the cause of deliverance from the world, stay in it and confinement by it." In the description of the three phases of the potency in this mantra, 'pradhāna' refers to Māya-shakti, Kshetrajna means jiva shakti, Chit-shakti means Himself even, (vide Geeta XIII. 2). The difference in the stages of Brahman and Isvara as indicated by the deletion and exhibition respectively of shakti is only found in the doctrine professed by the Māyāvādi School. In reality, however, He is always Omni-potent. It is that state which is the special glory of Himself and His stay in His Own Nature; it is in that state that He is the Supreme Being, and even though united with potency, He is the Possessor of free volition of His own.

Vraja.—If He is always united with potency, He does everything helped by the potency. How, then, can there be His independence and possession of free volition ?

Bābājī.—The Srutis have, according to the principle of the Vedānta that there is no difference between the potency and its possessor, given the conclusion that the possessor of potency and the potency are not separate from each other. The actions are due to the potency, but the volition for them belongs to the Possessor of potency. The material world is the work of Mayashakti, the *jivas* are that of the jiva-shakti and the *chit* (transcendental) world that of chit-shakti. Despatching these three shaktis eternally to their respective functions, He is Himself unconcerned and unaffected.

Vraja.—How can He remain unaffected, when He acts according to His sweet will? When He is said to be Possessor of volition, His affectedness has been stated.

Babaji.—When He is said to be unaffected, it denotes His freedoms from being affected by Māyā. Māyā is the shadow of the svaroop-Shakti (main potency which is His very Nature). What Maya does may be a reality, but it is not the eternal truth. A change produced by Maya is not permanent, so it cannot have any effect on the Supreme Entity. The changeability that may be in the Supreme Entity like volition and exhilaration is only the diversity of the chit character, i.e., a particular display of love of the chit or transcendental nature there is no defect of impurity in it. That is within the range of Non-dual sentience. In spite of voluntarily giving rise to the material world through the Maya-potency, He keeps intact His chit Nature. There is no touch of Maya in the diversity of the chit character. Those, whose intellect is occupied with Maya, look upon the description of the diversity of chit character as mayika or influenced by Maya, just as a jaundice-patient sees every colour as yellow due to the defect of his affected sight, and as one's eye, when covered by a cloud, sees the sun covered by it. The plain meaning is that Maya-shakti is the shadow of chit-shakti, hence the despicable reflections of the diversities of the chit world are the diversities of the mayika world; outwardly there is similarity, but intrinsically they are inverse. Just at the model of a human body, when, reflected on a plane glass-mirror, appears to be similar on the whole, but the limbs are noticed to be inverted, i.e., the right arm appears to be the left one and *vice versa*, and so forth; so, though the diversities of the chit world and those of the mayika world appear equal to our crude vision, really they are inverse when viewed with our subtle vision. The mayika-diversities are actually the corrupted reflections of the chit-diversities. As such, there is resemblance in this description but dissimilarly in reality. That self-willed Supreme Entity free from mayika corruption is making Maya do her work as her controller.

Vrajanatha.—Which shakti is Sri Radhika of Sri Krishna's?

Babaji.—Sri Krishna is the Possessor of the Plenary Potency and Sri Radhika is that Plenary Potency, she may also be called Plenary Svarupa Shakti (Potency of His Nature). Just as the musk and its scent are mutually inseparable, or as fire and its inflammatory power are ever non-dissoluble from each other, so, though, eternally different while tasted, the tasty sweetness of the sports of Sri Radha-Krishna is ever non-distinct. From that Svaroop-shakti emanates the three kinds of working potency, viz. chit-shakti, jiva-shakti and maya-shakti. The other name of chit, shakti is 'antarangā-shakti (inward), that of jiva-shakti is tatastha (border) shakti and that of maya-shakti. Though Svaroop Shakti is one, it acts in the above three forms. The eternal characteristics that are present in the Svaroop-Shakti are

fully displayed in chit-shakti and only in atomic degrees in jiva-shakti; but in maya-shakti is revealed its distorted form. There are again three other phases of Svaroop-Shakti manifested as Hladini (bliss), sandhini (eternal existence) and samvit (sentience). These names (with descriptions) are given (in the fourth sloka cited) of the Dasa-moola. Sri Krishna is ever fond of and attached to Hladini converted as amorous love, and has His nature always sweetened by the esoteric sentiment as revealed by the samvit-shakti; and in the pure regions of Vrindavan etc. (other than the impure mundane regions) as revealed by the sandhini-shakti, that self-willed Krishna enjoying pleasure from the tasty sweetness of Vraja (Vrindavan, etc.) ever remains sunken in the ocean of that tasty sweetness. The import of the above is that the functions of the three phases of Svaroop-Shakti, viz. the Hladini, sandhini and samvit are noticeable every where, the Hladini as Sri Radhika (—daughter of Vrisha-vanu) gives Sri Krishna the bliss of sentience to the fullest extent, herself doing everything to please Sri Krishna, she is the very nature of mahabhava (the ultimate limit of the ecstatic state of lover in which no other feeling or sensation is present than that of total sunkenness in the deepest abyss of the ocean of love for the beloved), and she has manifested, as Kayavyooha (different of her own body), four types of confidantes viz., ashta-sakhi priya-sakhi, prana-sakhi and parama-preshtha-sakhi to give form to four different sentiments for four kinds of services. These are the eternally suddha (accomplished) shaktis of the transcendental world, viz. Vraja. The samvit phase of the Svaroop Shakti has revealed all the mutual relations of Vraja; the sandhini phase, all the appliances of the amorous sports of Vraja, like the land, water, villages, woods, the Govardhan Hill and other of the sports, and the chinmaya (transcendental) Bodies of Sri Krishna, Sri Radhika and their male and female friends, cattle, servants, etc. Sri Krishna is ever engaged in the blissful enjoyment of the conversion of Hladini as enormous love, and in acts, with the esoteric sentiments generated by the mysteries as unfolded by the samvit. The actions of Sri Krishna like the attraction of the Gopis (cowherd-maids) with the play on the flute, as also the pasturage of cows and the Rasa-lila (circular dance of the Gopis with Himself at the centre), etc. etc.—are all with the help of the samvit. Sri Krishna the All-Enjoyer at Vraja, is ever absorbed in the tasty sweetness in the region as manifested by the sandhini. Of all the regions of Sri Krishna's sports that of Vraja is the best.

Vrajanatha.—You have been pleased to say that Sandhini, Samvit and Hladini are particular functions of the svarupa-shakti, and also that the atomic aspect of the Svarupa-shakti is the Jiva-shakti and the umbral or shadowy aspect is the Māyā shakti. Please give a hint how the three functions work in these two.

Babaji Mahasaya.—The three functions of the Svarupa-Shakti are present in the Jiva-shakti in an atomic form as it is the atomic aspect of the Svarupa-shakti, viz.—the Hladini is eternally accomplished in the jiva as Brahmānanda or

bliss in the realisation of *Brahman*, the *samvit* exists as his knowledge of *Brahman*, and the *Sardhini* is revealed in his atomic form. In the *Mayā-shakti* the *Hlāḍini* becomes material bliss, the *Samvit* knowledge of matter, and from the *Sandhini* emanates the material universe with the fourteen worlds and also the *jiva's* material body.

Vrajanatha.—If the work of *Shakti* is thus conceivable, why is then *Shakti* called inscrutable or incomprehensible?

Babaji.—The subjects are conceived when taken up separately, but when considered relatively, all of them are incomprehensible. In the material world mutually antagonistic attributes cannot co-exist, for they are destructive to one another. But the *Shakti* of *Sri Krishna* is so inscrutable that in the *Chit* (sentient) region all the contrary attributes exist together with nice consistency. He is both in His Own Body and without a body, all-pervading and limited in His Body, unconcerned and active, birthless and Son to *Sri Nanda*, adorable by all and yet a cowherd, omniscient and human (i.e. with limited knowledge), with distinctiveness and non-distinct, beyond conception and tasty (i.e., appreciable with relish), unlimited and limited, too far and very near, unchangeable or unaffected, but afraid of the attitude of the pique of the *Gopis*. Thus the innumerable mutually opposite properties nicely stay in *Sri Krishna's* Nature, His region and the things accessory to His sports in a congruous manner sustaining His sports of the sentient or transcendental nature. Herein lies the inscrutability of His *Shakti*.

Vrajanatha.—Have the *Vedas* approved of it?

Babaji.—This truth has everywhere been admitted. In the *Svetavsa-tara* *Sruti* (III-19) we have: "Without (material) hands and feet, He takes and walks, though without eyes, He sees, and without ears He hears: He knows whatever is to be known, but there is none who knows Him; He is the Greatest Entity, foremost of all." The *Isopanishat* (5) says: "That Super-Soul is both locomotive (i.e., moving) and motionless, is both far away and near at hand, both inside and also outside this whole universe." Again (Is. 8): "He is all-pervading, self-effulgent, devoid of the subtle body and also of the gross body of veins and scars, pure i.e., free from imputed or attributed qualities, untouched by *Maya* and her region of sins, all-seer, allknower, higher than all, self-originated, and dispenser of proper provisions for all from eternal years."

Vrajanatha.—Is there any mention in the *Vedas* of God of free volition incarnating?

Babaji.—Certainly, at many places. In the dialogue between *Uma* and *Indra* in the *Talavākara* or *Kena Upanishat*, it has been said that the *Devas* (gods) became proud of having killed the *Asuras* (demons) and they were bragging among themselves when *Para-Brahman* (God) having appeared before them in an

amazing form asked them about the reason for their vain glory, and gave them a blade of grass to destroy it with their respective power (*Kena* III. 6): "He gave him (the god of fire) a blade of grass for burning it; he came to it with all energy, but could not burn it, he then returned from Him and told the gods that he was unable to know who that adorable wonderful being was." The mysterious import of this parable in the *Vedas* is that God is the incomprehensible nice Entity Who sports with *jivas* according to His sweet Will.

Vrajanatha.—It is said that God is the ocean of *Rasa* (tasty sweetness). where have the *Vedas* said this?

Babaji.—It is very clearly said in the *Taittiriya Upanishat* (II.7): "He Who was the Maker of Himself is the *Rasa* (Tasty Sweetness). Attaining this *Rasa*, this *jiva* is the recipient of *Ananda* (bliss). Who could have performed the functions of the body and the life, if the All-Revealer *Brahman* had not been identical with *Ananda*? It is He Who supplies all with *Ananda*."

Vrajanatha:—'When He is *Rasa* Himself, why, do not then the apathetic people see Him'?

Babaji.—The *Jivas* fastened by *Maya* have two portions, viz., turning the back and turning the face. In the former position a *jiva* is apathetic (turning his back) towards *Krishna*, so he is unable to see His beauty, and turning his face towards objects of worldly enjoyment, he thinks about and sees worldly objects. The man turning the face towards *Krishna* turns back from *Maya*, i.e., is apathetic towards her; so he is able to see *Krishna* as *Rasa* in His very Nature. The *Katha Upanishat* (II. 1.1) has said thus: "Brahma has neglectfully created the *jiva* senses as averse or turned onwards, so he sees outward objects and not his Inner Soul, i.e., God. A man of true intelligence, desirous of attaining immortality i.e., his own self established in his eternal nature, turning his eyes (senses) from the outside sees the Soul (God) face to face internally."

Vrajanatha.—What is the Body of *Rasa* as indicated in the statement 'Rasa is He' of the *Vedas* (as cited above)?

Babaji.—The *Gopala Tapani Sruti* has said: "One is delivered from the world of confinement when one contemplates on God (*Sri Krishna*) in the cowherddress, with Lotus-Eyes, Complexion of the tinge of a cloud, garment as bright as the lightning, two Arms and garlands of a variety of noice flowers, and rich in the symptoms of Taciturnity."

Vrajanatha.—Now I understand that it is *Sri Krishna-Svaroop*a that is the accomplished eternal Entity of the transcendental world; it is He Who is omnipotent, is identical with *Rasa* Himself and the shelter of all *Rasas*. He is not accessible to the knowledge about *Brahman* and the *Ashtanga-yoga* (eight processes needful for concentration of the mind) is only after finding out *Paramatma*,

His partial aspect. Non-distinctive Brahman is only the glow of His Body He is the highest adorable Entity with His eternal transcendental (Chit) distinctiveness. But the means for an easy access to Him is not found, for He is beyond the scope of conception. What other means is available for a man, whether he is Brāhmana or a Chandāla (of an untouchable caste), than that of conception about Him? It seems that the process for pleasing Him is exceedingly difficult.

Bābaji.—The Katha Sruti (II. 2. 13) has said: "The eternal peace is for them who can see Him with conception within themselves, and it is not for others."

Vrajanath.—True that eternal peace is available if one is able to conceive Him within oneself. But it is not intelligible how that will be practicable.

Babaji.—The Katha (I. 2. 23) has further said: "That Paramatma is not capable of being known by means of discourses with reasoning, nor by genius, nor even by much of the Vedic lore. Paramatma is accessible only to him whom He accepts, (being pleased with his devotion); it is to him alone, that Paramatma reveals His Body." And the Srimad Bhagavatam (X. 14. 28), too, has said: "Though many persons are trying to conceive of You by rejecting what you are not, yet only he, who has been favoured with an iota of the grace of the pair of Your Lotus Feet, can know the truth about Your glory; whereas no one else can do so, even if he makes researches for long." My darling, my Lord is very gracious; that Sri Krishna, the Soul of all souls, is not attainable, if you read many Sastras or discursively deliberate on them; nor is it the case that you will get Him, if you are highly talented or you have taken instructions from many Gurus; that Soul of all souls, Krishna, shows His Own Body of thickly concentrated Sat, Chit, Ananda, out of His grace, only to him, who whole heartedly greets Him as his own Krishna."

Vrajanatha.—Is there any mention in the Vedas of the region of Sri Krishna's residence?

Babaji.—There are such mentions at many places thereof. There are their mentions at some place as *Para-vyoma*, at some others as *Samvyoma*, at yet others as *Brahma-Gopala-puri*, and also as *Gokula*. In the *Svetasvatara Sruti* (IV. 8) we get. "What will he do with the *Rk* (Veda) who does not know Akshara Brahman (God) in *Paravyoma* from his study of the *Rk* in whom are sheltered all the gods? Those who know Him as such are truly blessed." The *Mundaka Sruti* (II. 2. 27) has said, "Paramatma God ever resides in the transcendental *Brahma-pura*." The *Purusha-bodhini Sruti* has it thus: "Sri Krishna has *Chandravati* and *Radhika* on His two sides at the place known as *Gokula* in the region of Mathura Mandal". In the *Gopaltapani upanishat* is found: "Among them there is the *Puri* (city) of *Brahma-Gopala*."

On this account men fastened with the *gunas* (ties) of *Māyā*, not being able to see (conceive of) the *svarupa-Shakti* (God's Natural Potency), the proto-type of *Māyā*, set up *Māyā* as *Adyā-shakti* (original potency). The high ideals of a jiva fascinated by *Māyā* are possible only when he has a very great good fortune, otherwise not.

Vrajanātha.—Sri Durga Devi has been counted among the attendants (of Sri Rādhā-Krishna) in *Gokula-upāsana* (their service in *Vraja*). Who is that Durga of *Gokula*?

Bābaji Māhasaya.—It is she who is known as *Yoga-māyā*. Her situation is in the form of the seed of vitiation of *chit-shakti*. For this reason, when she is in the *chit*-region, she poses as identical with *svarupa-shakti*; the material-*māyā* is her vitiation. Hence the Durga in the material-*māyā* is an attendant of that Durga. The Durga of the *chit-shakti* is the nourishing potency of Sri Krishna's Sports. It is *Yoga-Māyā* that gives the Gopis (cow-herd ladies) of the eternal (i.e., transcendental) region the sentiment of extra-marital or anti-nuptial relationship with which they nurture the amorous luxuriation of Sri Krishna. The expression (Bh. X. 29,10): "Sri Krishna made up His mind to resort to *Yoga-Māyā* for performing His amorous sports"—means that in the Transcendental luxuriation of *svarupa-shakti* there are performed many acts which appear as done in ignorance, which however are not caused by ignorance; such ignorance is applied by *Yoga-Māyā* for nurturing the *mahā-rasa* (great tasty savour).

Vrajanātha.—A desire has arisen in my mind to know something about the *dhama tattwa* (truth about holy regions). Please tell me why the Vaishnavas refer to the area of *Navadvipa* with the appellation 'Sri Dhāma' added to it.

Bābaji.—Sri *Navadvipa Dhāma* is essentially not different from Sri *Vrindavana Dhāma*; and this *Māyāpura* is above all these. Sri *Māyāpura* is to Sri *Navadvipa* what Sri *Gokula* is to *Vraja*; Sri *Māyāpura* is the *Maha-Yoga-pitha* (main pedestal of sanctity) in Sri *Navadvipa Dhāma*. As the plenary incarnation (of God (i.e., Sri Chaitanya Mahāprabhu) is veiled in the *Kali Yuga* (Bh. VII. 9.38), so is His *Dhāma*, too (viz. Sri *Navadvipa*) veiled. There is no other holy place for pilgrimage in *Kali Yuga* like Sri *Navadvipa*. It is he alone to whom has been revealed the *chit*-character of this *Dhāma* as the object of his knowledge, that has acquired competence for being a denizen of *Vraja Dhama*. Both the *Dhāmas*, whether *Vraja* or *Navadvipa*, appear as phenomenal (i.e. material) to the eyes of men turned away from God. It is only they who have fortunately got their *chit*-eyes opened, that are able to see the *Dhāmas* as such.

Vrajanātha.—I feel a desire to know the essential nature of *Navadvipa Dhama*.

Bābaji.—Goloka, Vrindāvana and Svetadvipa are the inner apartments of Paravyoma (or Vaikuntha). In Goloka the sports of Sri Krishna are svakiya (within the wed-lock), in Vrindāvana they are pāraikiya (anti-nuptial), and in Sveta-dvipa there is the conclusion thereof. There is no difference in the intrinsic nature among Goloka, Vrindāvana and Svetadvipa in reality, Sri Navadvipa, besides being Svataadvipa, is identical with Vrindāvana. The inhabitants of Sri Navadvipa are very fortunate, because they are the associates of Sri Gaurāṅga. It is as the result of lots of sukṛiti (good merit) that one attains competence for residence in Sri Navadvipa. In Sri Vrindavana some portion of the tasty savour remained unrevealed; that has been revealed in Sri Navadvipa. When one becomes competent for relishing that tasty savour, one will be able to get a conception thereof.

Vrajanātha.—What is the size of Sri Navadvipa Dhāma?

Bābaji.—The circumference of Sri Navadvipa Dhāma is sixteen krosas (32 miles or about 51 Kilometres). The Dhāma is of the shape of a lotus of eight petals; these eight petals are the eight dvipas (divisions), and in the centre is the seed-vessel (of the lotus). The eight dvipa, viz. Simanta dvipa, Godrumadvipa, Madhya-dvipa, Koda-dvipa, Rtu-dvipa, Johnu-dvipa, Modu-druma-dvipa and Ruara-dvipa, form the eight petals. At the middle is Antar-dvipa and its centre is Sri Mayāpura. If one performs devotional practices in Sri Navadvipa Dhāma, specially in Sri Mayāpura, one gets prema-siddhi (accomplishment of love) within a short time. At the middle of Sri Mayāpura is the Mahā-Yoga-pitha, viz., the Temple of Sri Jagannātha Misra (known as the father of Lord Sri Gouranga Deva). The most fortunate among the devotees see the eternal sports of the Lord in this Yoga-pitha.

Vrajanātha.—Are the sports of Sri Gauranga Deva the functions of 'svarupa-shakti'?

Bābaji.—The Sports of Sri Gauranga are the functions of 'svarupa-shakti' as are those of Sri Krishna. There is no difference between Sri Krishna and Gauranga. Sri Svarupa Gosvami wrote in his handbook thus: "The Hladini Shakti (exhilarating potency) is the transforming energy of Sri Radha-Krishna's love; on its account they two, though only one self, formerly accepted two Bodies on earth. Now that duality has appeared as one under the Name of Sri Chaitanya. I bow down to that Sri Krishna's own Nature, nicely blended with the glow and sentiment of Sri Radha" (Ch. Ch. A.1.5). My darling, Krishna and Chaitanya are ever one. The import of the expression that previously here had been Chaitanya and thereafter there were Radha and Krishna, and again these two have become Chaitanya—is that both the manifestations are eternal, not that one was the earlier and the other the subsequent one. All the Sports of the Highest Entity are eternal. He who thinks either of these two sets of sports as the subordinate one is entirely ignorant of the truth and quite devoid of the sense of savoury relish.

Vrajanatha.—If Sri Gauranga is the Plenary Entity, then what is the mode of worshipping Him?

Bābaji.—The effect of worshipping Sri Gauranga with the Names and Mantra (incantation) of Sri Gaura is the same as that of worshipping Sri Krishna with the Names and mantra (incantations) of Sri Krishna. Besides, the worship of Gaura with Krishna's mantra the worship of Krishna with Gaura's mantra—is all the same. He who differentiates among these is quite unwise and is a servant of Kali.

Vrajanatha.—How are available the Mantras of the veiled Incarnation?

Bābaji.—The Tantra (scripture containing modes of worship) that has openly given the Mantra for the unveiled Incarnations has also, in a covered manner, recorded the veiled Incarnation. Those, whose intelligence is not of the crooked nature, can easily understand it.

Vrajanatha.—In what way is effected the couple with Sri Gauranga?

Bābaji.—The couple with Ganranga is effected in two ways, one in the path of archana (adoration) and another in the path of bhajana (service). In the former are worshipped Sri Gaur and Vishnupriya, and in the latter, Sri Gaura and Gadadhara.

Vrajanatha.—Which Shakti of Sri Gauranga's is Sri Vishnupriya?

Bābaji.—Generally the 'Vaishnava' call her Bhu-Shakti, in truth, however, she is 'Samvit-shakti' combined with the essence of Hladini, i.e., she is in her nature bhakti itself incarnated to behold the propagation of Sri Nama with the Incarnation of the Lord as Sri Gaura, Sri Vishnupriya Devi is the very embodiment of the nine kinds of Bhakti ('śravana, kīrtana,' etc.), just as Sri Navadvipa Dhama (with the nine 'dvipas') embodies those nine kinds of Bhakti.

Vrajanatha.—Can, then, Sri Vishnupriya Devi be called 'Svarupa Shakti'?

Bābaji.—What doubt can there be about it? Is not the 'samvit shakti' contained with the essence of Hladini-Svarupa Shakti?

Vrajanatha.—Sir, I shall soon learn the method of the archana (worship) of Sri Gaura. For the time being, an ontological question just strikes my mind, which I ask now. Chit shakti, 'jiva-shakti' and maya-shakti are the functional energies of the 'Svarupa Shakti'. Again, all the functional energies that are felt of each of Hladini, 'Vamvit' and Sandhini—are all works of shakti. The chit-world, chit-body, chit-relation, chit-sport—all these speak of shakti. Where is the indication of Krishna; the Shakti-man (Possessor of shakti)?

Bābaji.—My darling, this is a very difficult problem. Do you mean to make away with this old man with the arrows of the spirits' trick of logical nicety?

True that the answer is as easy as the question is, but it is very difficult to find a man competent to understand the answer. Just follow what I say about it. Krishna's Name, Form, Attribute and Sports—are all indicative of 'shakti,' no doubt, but His independent free volition is not the work of 'shakti'; that adheres, to the Great Entity's own Nature, Krishna is the Possessor of Self-will and the support of 'shakti'. 'Shakti' is enjoyable. Krishna is the Enjoyer; she, is under Him, He is independent. 'Shakti' has kept this independent Entity encompassed in every way. Though covered by 'shakti', yet He is the Lord of 'shakti.' When men want to conceive of Him, they have to get the conception through the medium of 'shakti'. So the indication of the Possessor of 'shakti' beyond the indication of 'shakti' is not capable of being conceived. But when the devotee cultures love in Him, he, then, meets with the Possessor of 'shakti', even though beyond 'shakti'; for 'Bhakti' is of the nature of 'shakti' and as such, feminine; under the lead of Krishna 'Svarupa-Shakti', she can appreciate the mainly luxuriation indicative of the masculine character of Krishna Who is Self-Willed.

Vrajanātha.—If there were some entity without any indication beyond shakti then that would become the same Brahman as described in the Upanishats.

Babaji.—Brahman as described in the Upanishats is devoid of volition, but Purusha (the Male Entity) of the Upanishats is the Possessor of Free Will. There is a great difference. Brahman is nirvisha (non-distinctive), whereas Krishna—though separate from Krishna-shakti, is yet savishesha (with distinctiveness), inas-much as there are in Him the masculine character, the enjoyer's character and the self-dependent character. In reality Krishna and Krishna-shakti are inseparable; the indication that shakti gives of Krishna, that, too is Krishna Himself for the shakti fulfilling the desire of Krishna is indicative of herself in the female character, viz. Sri Radha. Krishna is the recipient of service, and the supremest shakti, viz. Sri Radha, is His waiting maid. It is these mutual self-concepts that establish their mutual difference.

Vrajanātha.—If Krishna's desire and enjoying character be indicative of Krishna as the Male, then what is the desire of Sri Radha?

Babaji.—Her desire is subordinate to Krishna's desire; she has got no desire or activity independent of Krishna. The desire is of Krishna's; the desire for Sri Krishna's service that is dependent on Krishna's desire—belongs to Sri Radha. Sri Radha is the pinary shakti or original (primary) shakti, whereas Sri Krishna is Purusha, i.e., the Master and controller of shakti.

After this much of conversation, Vrajanātha fell prostrate before Babaji Mahasaya and with his permission went home at Vilva-pushkarini. Seeing the change of his mental disposition day after day, his grand-mother began to arrange for his marriage. But he did not pay any attention to it and continued to arrange day and night on the truths taught by Babaji Mahasaya. After fully understanding them, he gladly called at Srivasangana with the hope of receiving further instruction as sweet as nectar.

CHAPTER XV

(Deliberation about the Proof of Jivas Spiritual locus-standi)

This day Vrajanātha reached the Srivāsānga rather a little too early, when the devotees of Sri Godruma called at the Srivāsānga just before evening in order to have a vision of the evening service of Āratrika (waving light and frankincense). Sri Prema Dasa Paramahansa Bābaji, Vaishnava Dāsa, Advaita Dāsa, etc., took their seat in the harbour before the *aratrika*. Seeing the effusion of sentiment of these Vaishnavas from Sri Godruma, Vrajanātha thought within himself: "I shall have my object accomplished in association with them." Seeing his amiable face and devotional attitude they all blessed him. Within a short while, when they had left for Sri Godruma towards the south, old Raghunatha Bābaji Mahāsaya noticed that tears were running from Vrajanātha's eyes in an incessant flow. He had cherished a strange degree of affection and he asked him: "O darling, why are you weeping?" Vrajanātha humbly submitted: "O Master, my mind has gone out of order as the result of your instructions and association; every thing in our worldly life seems to be pithless and unsubstantial. I have grown impatient to seek protection at the Feet of Sri Gaura. To-day a question has arisen in my mind, viz, who am I in reality and why have I come into this world?"

Babaji Mahasaya.—You have glorified me with this question of yours. When the truly auspicious day arrives for a jiva, it is this question that he puts first of all. There will linger no more doubt in your mind when you have listened to the fifth Sloka of the Dasamula and its meaning. (Here is cited the Sloka). Just as sparks come out of a blazing fire, so also from Sri Hari, the *chit*-Sun, come out the innumerable jivas, atomic *chits*. Though they are not different from Sri Hari (in respect of their *chit* constitution), yet the jivas are ever separate from Him. The eternal difference between God and the *jivas* is this, that God is the Entity due to whose special virtue the *Maya*-potency is His ever-controlled servitor, He being by nature her Lord; whereas he, who is by nature copable of coming under the *Māyāprakṛiti*, even when free, is the jiva.

Vrajanātha.—The decision is excellent, no doubt. I am desirous of knowing its supporting authority in the Vedas; though the words of the Lord are as good as the Vedas, yet when they are substantiated by extracts from the Upanishats, people will be bound to admit them as conclusive.

Babaji.—Several *Vedic* statements corroborate this truth; I am citing only a few of them; just listen. We have in the *Bṛihadāraṇyaka* (II. 2.20 and IV. 3.9): "Just as small sparks come out from fire, so do all *jivas* come out of the *Paramātmā*," and "This entity (*jiva*) has two places, viz., this (material) region and

the other (*chit*) region; there is a third border region forming the juncture of the two; staying at that place of the juncture, he sees both the regions, viz., this one and the other one." Herein has been stated the border-characteristic of the Jiva potency. This Br. (IV. 3.18) says again: "Just as a large fish in a river at one time visits its eastern bank, at another the western one, so also does the jiva move to both the sides, viz. that of dream (i.e., nescience) and the other of wakefulness (sentience)."

Vrajanāth.—What is the meaning of '*tatastha*' (staying at the bank) as approved by the Vedānta philosophy?

Bābaji.—The line between the water of a river and the land on the bank is called the '*tata*.' The land is contiguous to the water; where is then the '*tata*'? The '*tata*' is only like a thread discriminating the land from the water. The '*tata*' is a very fine line of distinction which is not discernible with the gross eyes. If the *chit* world is compared to water and the *Māyika* or material world to land, then the '*tata*' is the fine line dividing the one from the other; the place of the *jiva* potency is that line of juncture between the two worlds. Just as there are glowing atoms in the sun-rays, so also are the *jivas*; they have a vision of the *chit* world on the one side and on the other this world as built by *Maya*. The *Chit* potency of God is boundless, so is His *Maya*-potency also enormous; between them are there the innumerable minute *jivas*. The *jivas* emanate from the *tatastha-shakti* (border-potency) of Sri Krishna; so is the nature too *tatastha* (border-potency) of Sri Krishna; so is the nature too *tatastha* (border-character).

Vrajanāth.—Of what sort is that '*tatastha*' nature?

Bābaji.—In it vision can be had of both the sides from the midway position between the two worlds. The capability of coming under the control of both the potencies (*Chit* and *Māyika*) is the '*tatastha*' nature. The '*tata*' (line of demarcation) can come into the river being dug out by the force of water; again when the land is hardened, the *tata* becomes land. If a *jiva* turns his vision towards Sri Krishna, he becomes confirmed within Krishna-shakti (i.e., *chit*); but when he turns his vision towards *Māyā* and turns away from Krishna (i.e., becomes apathetic towards Him), he falls into *Māyā*'s snare to be fastened in it. This nature is '*tatastha*'.

Vrajanāth.—Has *Maya* anything to do with the *jiva*'s constitution?

Bābaji.—No; the *jiva* is constituted of *Chit* material; being exceedingly atomic, he is domitable by *Maya* for want of the *chit* strength. In his constitution there is no trace of *Maya*.

Vrajanāth.—I heard from my professor that *Chit* Brahman being enveloped by *Maya* has become the *jiva*; just as the unlimited sky becomes *Ghatākasa* i.e.,

the sky of the pot when covered in it, so also the *jiva* that is Brahman by nature has become such being covered by *Maya*. What does this mean?

Babaji.—This is only *Maya-vada*. How can *Maya* touch Brahman? If you say that Brahman has no potency, then how can there be His proximity to *Maya*? When the potency of *Maya* is non-existent? Brahman cannot undergo such a miserable condition under the cover of *Maya*. If you keep the *parāshakti* (main potency) of Brahman awake, then how can *Maya*, who is an insignificant potency, defeat the *Chit* potency to create *jiva* out of Brahman? Brahman is infinite; how can He again be partitioned into portions as the great sky into skies in pots? *Maya*'s action on Brahman cannot be admitted. *Maya* has no authority over the creation of *jivas*; though the *jiva* is an atom, yet he is superior to *Maya*.

Vrajanāth.—Some time before, a professor said that the *jiva* is the reflection of Brahman? Just as the sun is reflected on water, so is Brahman reflected on *Maya* to become the *jiva*. What does this too, mean?

Babaji.—This, too, is *Mayavada*. Brahman has no limit; an unlimited thing cannot be reflected. The Vedas do not approve of the confinement of Brahman within bounds. The theory of reflection is very adominable.

Vrajanāth.—On another occasion a world-victor Sanyasi said that the *jiva* is not a real entity; the conceit as *jiva* has arisen out of illusion; when illusion goes off, there remains only one undivided Brahman. What does this, too, mean?

Babaji.—This, too, is *Māyāvāda* and is without foundation. According to the statement in the *Sruti* '*ekamevaadvitīyam*' (Chh. vi. 2. 1), what more can be had than Brahman? When there is nothing else than Brahman wherefrom does the illusion come? And whose is this illusion? If you say that it is of Brahman, then you make Brahman insignificant and keep Him not as Brahman. If a separate existence is admitted of the name of 'illusion', then the truth of '*advaya-jnana*' is clashed with:

Vrajanāth.—Some other time a scholarly Brahmana of this Navadvipa established with deliberations that there is only the *jiva* he has created all these in his vision and is experiencing weal and woe; when his dream is over, he is Brahman. What type of a statement is this?

Bābaji.—This, too, is *Māyāvāda*. Transformation from the state of Brahman to that of *jiva* and the dream—how can all these be substantiated? Citing examples of the conception of silver in a pearl or that of a snake in a rope, the *Māyāvādin* cannot maintain *advaya-jnana* steady and firm; these webs of tricks have been prepared for enchanting and fascinating the people.

Vrajanāth.—It must be admitted that in the formation of the *jiva*, *Māyā* has nothing to do; I do also understand that *Maya* can exercise her power over the

character of the jiva. Now my question is whether the chit-potency has framed the jiva with the tatāstha (border) natural.

Bābaji.—No. The chit-potency is Krishna's plenary potency; whatever she produces is all eternally accomplished; the jiva is not so eternally accomplished; when he becomes accomplished by practices (sādhana-siddha); he enjoys bliss like those eternally accomplished entities. The four kinds of sakhi (confidantes) of Sri Rādhā (—to be described hereafter (in Ch. 32) are eternally accomplished their bodies are about the same, with slight variations, with that of Sri Radhika who is essentially the chit-shakti. The jivas have grown out of the jiva-shakti of Sri Krishna. Chit shakti is Sri Krishna's full (plenary) shakti, whereas the jiva-entities, but from the incomplete potency have grown the jivas as atomic chit. Krishna manifests entities of different types in accordance with the kind of the shakti He applies. When established in His essential chit-shakti He reveals His Nārāyana, the Lord of Vaikuntha. When established in the jiva-shakti He reveals the Nature of Sri Baladeva of Vraja (i.e., Vrindavana, Gokula, Mathura, etc., who is His Vilāsa-Murthi—His own Nature slightly changed; when established in Maya-shakti, He reveals the three Forms of Vishnu, viz., Karanodatesāyi, Kshikrishna with chit in fullness; as Baladeva, He reveals His own Nature as jivas for the performance of the eight kinds of service of Himself as Sri Krishna. Again at Paravyoma (Vaikuntha) He, as Sankarshana, reveals the eternally free associate jivas for the performance of the eight kinds of service of Sri Nārāyana. Mahā Vishnu, the Incarnation of Sankarshana, establishing Himself in the jiva-shakti as Paramatma, reveals the jiva-souls of the mundane world. These jivas are susceptible to the influence of Māyā. Till by dint of God's grace they get shelter under the Hladini (bliss-giving) element of the chit-shakti they are liable to be overcome by Māyā. Innumerable jivas, overcome and fastened by Māyā, are attached to the three gunas (sattva, rajah, tamah) of Māyā. As such, the conclusion is that it is the jiva-shakti that begets the jivas, and not the chit-shakti.

Vrajanātha.—I have already heard that the chit-world is eternal and so are also jivas. How are, then, the growth, creation and revelation of eternal things possible? If they are revealed at some time and were unrevealed previously, how, then, can their eternally be possible?

Bābaji.—The time and space as you feel in the material world are different from the time and place of the chit world: The time of the mundane world is divided into three periods, past, present and future; whereas the time in the chit-world is ever present as undivided. All the events relating to chit are conceived of as present. Whatever we describe is under the jurisdiction of material time

and space; so while we say — 'the jivas were created', 'the jivas then were fastened by Māyā, 'the chit-world was revealed,' 'there is no function of Māyā in the constitution of jivas, but that of chit',—then there is the influence of material time over our statements; the sort of description is inevitable in this fastened condition of ours. For this reason, in all our descriptions relating to jivas and chit, we cannot get rid of the influence of the mundane time,—the past, the present and the future come of themselves into them. While having a conception of the inner meaning of such descriptions, the truly discriminating judges conceive of the application of the ever present time. My darling, you should be very cautious while deliberating over these things and feel the presence of chit, having thrown off the unavoidable detestableness of words. All the Vaishnavas say that Krishna's eternal servitors, viz. the jivas, have been fastened by Māyā for the forgetfulness of their own nature, but they all know that though the jivas are eternal entities, they are of two kinds, viz. eternally fastened and eternally free. Such statements are due to the human intelligence being subject to errors and omissions. But a sedate person forms a conception of the transcendental truth by means of chit-samadhi (deep meditation on the chit). Our statements are material, whatever we speak about is interspersed with the dirt of words; but you will feel what the truth is. Argumentations have no footing here, for it is vain to apply them to inscrutable truths. I know that you will not be able to realise this truth in a moment. The more you culture about chit affairs the more will be evident the difference of chit from matter. Your body is material, all the functions of the body are material, but in reality, you are not matter, you are atomic chit (sentient) entity. The more you know about yourself, the more will you feel your essential nature to be superior to the material world. You will not be benefited, if only, I tell you this or you hear it from me. The more you rouse up your chit character by means of the culture of Hari-nama, the better will you get a conception of the chit world. The speech and the mind, both have their origin relating to matter; they cannot touch the chit affairs by great exertions as the Sruti (Tai. II. 4, II.9) has said: "From whom (Brahmān) words recede back with the mind without getting Him." I advise you not to ask the decision about this of any one; feel it within yourself. I only give you the hint.

Vrajanatha Nyayapanchanan.—If the jiva is the atomic ray of the chit (sentient) sun like the sparks of the blazing fire, what is then the function of the jiva-shakti?

Balaji Mahashaya.—Krishna is self-effulgent like the blazing fire or the sun. Within the range of the chit-Sun, everything is full chit concern; outside it, the rays radiate far and wide. A pencil is a molecule of the svaroopā-shakti, and the rays within it are its atoms; and the jivas are such atoms. The svaroopāshakti displays the region within the orb of the Sun; the function of the region outside the orb is that of the jiva-shakti which is the atomic part of the chit

shakti. So only the jiva-shakti functions concerning the jivas. According to the Sruti (Svet. VI.8) which says His (God's) parā (supreme) shakti is of different sorts, the parā shakti which is the chit shakti, coming of its own regions as jiva-shakti is ever displaying the eternal jivas like the rays of the Sun in the border-region between the chit region and the Maya's region.

Vrajanatha.—The blazing fire is material, the sun, too, is material; the sparks, too, are material. Why are these material things employed as examples in the case of chit-tattva (truth relating to chit)?

Babaji.—I have already told you that whenever we have to speak about chit affairs with words that are material, the dirt of matter must be there; so it is under compulsion that such examples have got to be cited. As there is no other reality, Krishna is quite different from and far superior to the sun; the region of chit is surpassingly superior to the brilliant solar orb; the pencil of the sun and its minute rays are extremely inferior to Krishna's pencil and rays. Even so, those examples are used considering only the points of similarity, the examples show the points only partially and do not apply to all cases. The functions of the sun and the sun-rays are to reveal their own beauty and other things, and only these too indicate the self-revealing character and the character of revealing others with reference to the Chit-tattva; but the power of ignition and the materiality of the sun are not applicable as examples to chit affairs. When we say that milk is like water, we mean only the liquidity of milk; otherwise can the milk, which has in it all the characteristics of water, be milk proper? Therefore examples explain only the character of a particular side of things, not that of all the sides.

Vrajanatha.—How is it possible that the pencil of the chit-sun and the atomic rays there within, though not separate from the sun, are yet ever different?

Babaji.—In the material world when one thing comes out of another, it either becomes totally severed from that, or remains adhered to that, as it is the property of matter. When an egg comes out of the mother-bird, it remains separate from her and no more keeps within her. The nails and hair on the body of a man though grown out of it keep together with him till they are clipped off. In chit affairs there is some speciality. In respect of whatever have come out from the chit-sun, all are simultaneously both distinct from Him and also non-distinct. Just as the solar pencil and the rays coming out from Him and also non-the same, so also the pencil from Krishna, viz. jiva-shakti and the atomic rays, viz., the jivas, coming out from Krishna-Sun, ever remain non-separate from Him; again even being non-separate, different jivas, getting different particles of independent volition, ever keep separate from Krishna. Therefore the truth of jivas being both non-distinct and distinct from Krishna is an eternally accomplished fact. This is the special feature of chit affairs. The savants cite only a partial example from

matter. It is thus; there is a big lamp of gold; a bangle is made of a bit out of it; the bangle is non distinct from the lump of gold in respect of its being gold; but it is distinct from the lump of gold, in respect of its being the bangle and not the lump. This example does not apply in all respects; but it functions in a particular way; in respect of being both chit, the chit-sun and the chit jiva are non-distinct, but in respect of their being respectively the Plenary chit and the atomic chit, there is distinction between them according to circumstances. The example of ghatākāsa (skyscape in the pitcher) and mahākāsa (fermenting sky) is quite inapplicable to the chit-tattva.

Vrajanatha.—If Chit (sentient) matter and mundane matter are generically different from each other, then how can either be the proper example of the other?

Babaji.—There is no such distinction of classes between Chit and Jada (mundane) matter, as there are different classes in mundane matter, which the followers of the Nyaya System of Philosophy call Nitya (permanent). I have already said that it is only Chit which is the real thing and Jada is its Vikara (vitiating state). There are many similarities between a pure thing and its vitiation. The vitiated thing becomes different from the pure thing; yet the similarity lingers in many respects. Ice being a vitiated form of water becomes a different thing from water; but similarity still exists in respect of the properties like coldness, etc. though such similarity does not exist between the cold and the hot water; but they are similar regarding their common property of liquidity. Thus in a vitiated thing there remains some common property or another, of the pure thing. So though the mundane world is the vitiation of the chit world, a chit subject may be deliberated on with the help of an example from a mundane matter, utilising the similarity of a chit property available in such matter. Again adopting the principle of the vision of the Arundhati star (a small star in the group of the Pleiads in the constellation of Taurus, visible with fine discernment by ascertaining its position with the gross material vision),—the subtle properties of a chit matter are conceived with the deliberation of the crude and perverted matter of the mundane world. Sri Krishna's Leela (sportive activity) is totally transcendental or supra-mundane; there is no stench of mundane matter in it. The sports of Vraja (Vrindavana, etc.) as described in the Srimad Bhāgavatam are all transcendental; and when the affairs described therein are read among a group of men, they produce effect upon them according to their respective competence; the members of the audience, who are entirely attached to mundane matter, hear about the activities of the ordinary dramatic hero and heroine with a relish of rhetorical embellishment of material subjects; those of an intermediate competence adopt the principle of the vision of the Arundhati star to see the sportiveness of sentience in the proximity of material descriptions; whereas those of the superior competence dive in the pure relishable sentiment of the sportiveness of sentience beyond the scope of mundane matter. What other means are there

for the proper training of jivas than the application of these principles? How can any nice resort be possible for the fettered jivas, in which the power of speech does not work and the mental power admits defeat?

No means is to be found except some examples with good similarities and the principle of visualising the star Arundhati. In mundane matters only will be noticed either distinction or non-distinction, but that is not the case with the Supreme Entity. Inscrutable simultaneous distinction and non-distinction must be admitted between Krishna and His jiva-potency along with the Jivas manifested by it.

Vrajanatha.—Wherein lies the distinction between Supreme God and they?

Babaji.—At first I shall explain the eternal non-distinction and show the eternal distinction thereafter. God is, in His Nature, sentience, enjoyer, thinker, self-manifested, manifestor of others, soul acting at pleasure. The jiva has got all these characteristics. Being the Possessor of Plenary Potency, God has these properties to the utmost extent; whereas the jiva being the possessor of only atomic potency, these properties are present in him to a minute extent. Though there is a distinction regarding the essential nature and character, regarding the possession of those properties yet there is a want of distinction between God and jiva. Being the possessor of His own potency to the fullest extent, God is the Master of Svarupa Shakti (natural potency), jiva-shakti and Maya-shakti; potency is His servitor under control, He is the Master of potency, His potency acts at His will—this is the essential Nature of God. Though the jiva has all the properties of God in minute jots, he is subject to Maya. The word 'Maya' as used in the Dasa-mula (—vide its fifth Sloka—in the beginning of this chapter)—does not denote only Jada (mundane) Maya, here it means Svarupashakti. From its derivation, viz., by which measurement is made, Maya is the name of that *shakti* which makes Krishna known in the Chit-world, jiva-world and mundane world, as such, Maya here denotes Svarupa-shakti and not Jada-shakti. Krishna is the Master of Maya, whereas the *jiva* is under her control. So the *Svetasvatara upanishat* has said thus (IV. 9-10): "From all this diversity (which the Veda describes) the Master of Maya creates the universe and the other (viz. jiva) is confined in it by Maya. Know Maya as His Prakrti (Nature) and the Master of Maya is Supreme God. All this universe is pervaded by His Limbs." In this sentence of the Veda, the word—Mayee (Master of Maya) denotes Krishna, the Controller of Maya, Prakriti means plenary potency. These attributes as adored by all and the Nature are the special properties of God; they are not present in the jiva; even when liberated, he cannot get these attributes. The *Brahma-Sutra* (IV.4.17) says: "The free jiva souls are able to perform all things excepting the affairs of the universe, viz., its creation, sustenance, restraint, etc."; in it has been admitted that there is eternal distinction between God and the jiva. This eternal distinction is not imaginary, but eternally true, this distinction will not come to an

end in any stage, On this account, just know it to be a fundamental statement that 'the jiva is the eternal servant of Krishna',

Vrajanatha.—If the eternal bheda (distinction) is the accomplished fact, then how can the abheda (non-distinction) be admitted? Shall we then have to admit that there is a stage called nirvana (annihilation)?

Babaji.—No, my darling, that is not the case, in no stage is the jiva non-different from (i.e., identical with) God.

Vrajanatha.—Then why have you stated the doctrine of achintya-bheda-bheda inscrutable simultaneous distinction and non-distinction?

Babaji.—With regard to chit-dharma (sentient character) there is eternal abheda between Krishna and the jiva, but in svarupa (essential nature) there is eternal bheda. In spite of the eternal abheda, the conception of the bheda is eternal. Though the abheda svarupa is an accomplished fact, yet there is not any indication thereof relating to any state. Whenever there is an indication according to a particular stage, the manifestation of the eternal bheda is the stronger. For example, if a house is simultaneously said to be 'without Devadatta' and with Devadatta', then the eternal indication of its being with Devadatta' will ever continue, even though according to some consideration it may be 'without Devadatta'. I shall cite another example from the mundane world,—the sky is a mundane matter; even if there be a receptacle of the sky, too, in spite of that receptacle, as there is the indication of the sky alone, so the indication of the nitya (eternal) bheda that is there in the abheda entity, is the only indication of the thing.

Vrajanatha.—Then, please, tell me a little more clearly about the eternal nature of the jiva.

Babaji.—The jiva is anu-chaitanya (atomic sentience), endowed with the attribute of Gnana (consciousness), predicable by the term 'aham' (ego), enjoyer, thinker and comprehender. The jiva has his eternal nature; that nature is astral. Just as in the gross body, the hands, legs, eyes, nose, ears, etc., being properly arranged, have manifested the crude nature; so the atomic sentient body, perfect in every feature, has manifested the atomic sentient nature; and that is the jivas' eternal nature. When he is fettered by Maya, his natural body becomes covered with two phenomenal bodies, the one is called linga-sarira (subtile body), and the other the gross body. The subtile body is a disguise over the body of the atomic sentient nature; that subtile body is unavoidable from the time that the jiva is fettered to the time that he is emancipated. At the time of taking other births, only the gross physical bodies undergo changes, but not the subtile body. The subtile body (of a bounden soul) is only one; at the time of changing a gross body, it takes away with it all the desires regarding karma made by it before

accepting the subsequent body. The nature of a jiva who has got a new body is formed according to the instinct transmitted from the previous birth grown out of the desires thereof. And he gets his caste according to that nature. Karma or action ensues according to the varnāshram (caste and stage of life), and after death he again gets a similar course. The first cover for the eternal nature is the subtle body (or mind) and the second cover is the gross (physical body).

Vrajanatha.—What is the difference between the *nitya-sarira* (eternal body) and the *linga-sarira* (subtle body) ?

Babaji.—The eternal body is of atomic chit (sentience), blemishless and really predicable by aham (ego). The subtle body is constituted of the three vitiations, viz. manah (mind), buddhi (intellect) and ahamkara (egotism).

Vrajanatha.—Are the mind, intellect and egotism of the mundane nature? If they are so termed, how can their sentient functions be performed ?

Babaji.—(Cites Gita VII. 4-6) : Just look into the dictum of the Gita : God with His chit shakti (sentient potency) has two prakritis (shaktis), viz. parā (superior) and aparā (inferior) ; the parāprakriti has been known as jiva-shakti and the aparā prakriti as jada (mundane material) or Māyā-shakti. The jiva-shakti is with chit-shakti is jadā and as such it is called aparā. The jiva is different from the inferior potency, which has in it eight coarse things viz. the five mahā bhutas (primary elements) and manah (mind) buddhi (intellect) and ahamkara (egotism). The last three are within jada prakriti and are therefore mundane matters ; there is some appearance of Gnāna (sentience) in them ; but it is not chit by nature, but of mundane matter. The mind places the affair of the knowledge of sensual objects on the images that it takes from mundane matter ; this affair has its root in mundane matter and not in chit matter. The faculty that discriminates between good and bad relying on that knowledge is known as buddhi (intellect), that, too, has its root in mundane matter. And the egotism, too, arising out of the acceptance of that knowledge has mundane matter at its root and not the chit. These three, combined together, manifest a second nature of the jiva, related to mundane matter. The egotism of the subtle body of that nature of the jiva overcome with mundanity becomes strong enough to cover the egotism of the eternal nature. The egoism in the eternal nature connected with the chit-sun—is eternal. In the stage of liberation, that egoism appears again. So long as the eternal body is almost hidden under the subtle body, the conceit of the connection with mundane matter remains strong, and consequently the conceit of connection with chit is almost extinct. The subtle body is too fine and therefore the gross body, covering it, makes it act. When the gross body covers the subtle body, then the egotism of the conceit of colour and class of the gross body becomes the prevailing factor.

Though the mind, intellect and egotism are of mundane nature, yet they have the conceit of knowledge, being the vitiated nature of the function of ātmā (soul).

Vrajanatha.—Now I have understood that the eternal nature of the jiva is atomic chit and that in that nature there is elegance of the limbs made of atomic chit ; when it is bound down (by Maya), that elegance is covered by the subtle body ; and then with the cover of the gross body, the nature of the jiva is subjected to much mundane vitiation. Now I beg to submit my question whether the jiva is entirely free from defects in the liberated state.

Babaji.—Though the atomic chit is free from defect, it is imperfect, inasmuch as being extremely atomic, it is too weak. Under these circumstances, only this defect is seen in it, that the nature is capable of being almost extinct. The Srimad Bhagavatam has said (X. 2.32) : “ O Lord Krishna with Lotus-like Eyes, those (other than Your devotees), who pride themselves upon their having attained the stage of emancipation, get their intellect defiled with the loss of their devotion to You ; as the result of their disregard for Your Feet, they fall down (into the quag of worldly life) from their high position (of emancipation) which they attained with severe austerities.” As such, however ameliorated may a liberated jiva be, the imperfection of his constitution will ever accompany him, and this is the truth about jivas. It is for this reason that the Veda has said that God is the Controller of Maya, whereas the jiva is subject to the control of Maya under all circumstances.

CHAPTER XVI

(Eternal Religion as per Relation, Means and Need)

(Deliberation about Jivas under the Clutches of Maya included in the Object of Proof)

Having heard the instructions of the Dasamula relating to the truth about jivas, Vrajanatha Nyaya Panchanana, while on bed at night at his house, deeply meditated thus: "I have got the reply to the question—'Who am I'? I have been able to know that I am only a particle of a ray of the sun-like chit, viz., Sri Krishna; though only an atom. I have in me egoism (existence), the quality of Gnana (cognition) and an iota of chit ananda (supra-mundane bliss). I have got a nature of mine built of atomic chit though exceedingly atomic, it is like the medium-sized Nature of Krishna. It is my misfortune that this nature is not being when conceivable to me. My good fortune begins when the conception of this nature will be about to open. It is necessary to know well why this misfortune has befallen me. I shall put this question to-morrow at the feet of Sri Gurudeva (spiritual instructor)." While he was engaged in such a reverie the goddess of sleep stealthily made him unconscious at about midnight. At the fag end of the night he dreamt that he had renounced the world and put on the garb of a Vaishnava. At the break of the sleep, he thought within himself that perhaps the Lord was going to take him out of the world. When he sat in the outer apartment of the house, his pupils came there and, after bowing to him, they proposed to take lesson that day from Kusumanjali the famous treatise on the Nyaya system of Philosophy. Vrajanatha politely told them that like Sri Nimai Pandita (—referring to Lord Sri Gauranga Mahaprabhu) he, too, had finally closed up his books (no more to open them for further studies) and made up his mind to adopt some other course of life. So he advised them to read with some other teacher. One by one, they left the place, when Chaturbhuja misra, match-maker, came to the paternal grand-mother of Vrajanatha with a proposal for Vrajanatha's marriage, which she accepted most gladly. At this Vrajanatha thought within himself. "What a calamity! Is it possible for me to be delighted with the news of marriage, while I am making up my mind to renounce the world?" There was a bandying of words between his mother, grandmother and the other elderly ladies connected with the family, on one side, and Vrajanatha, on the other, they wanting him to marry and he refusing to agree. The day time passed off in the midst of this confusion. The evening was visited by a lowering of clouds followed by a heavy shower. So Vrajanatha had to do without his visit to Sri Mayapura on that day. The next morning was taken up the thread of the previous days' unfair wrangling on the subject of marriage, and Vrajanatha felt much disgusted. Just on the approach of the evening he left for Sri Mayapura and, reaching the

Srivasangana, fell flat before the hut of the old Babaji Mahasaya who said that he was glad to see Vrajanatha, who had been as he said, prevented by the rains of the previous night. Vrajanatha, replied: "Prabho (My Lord), I have been confronted with a serious calamity which I shall submit later on. For the present I submit the question why the jiva, who is the pure chit entity, has to undergo the misery of the worldly life."

Babaji Mahasaya.—(Citing the sixth sloka of the Dasamula)—In his true nature the jiva is the devoted servant of Krishna. The jivas, who have gone astray against that nature of theirs due to their seeking after their own pleasure, turned away from Krishna and, as such, became punishable,—are clutched by the Maya-potency of God with the chains of the worldly gunas of sattya, rajah and tamah. Entangling them with the pair of covers, viz., the gross and the subtle frames and the ties of karma, surfeited with serious troubles, she takes them round heaven and hell.

The jivas who are the eternal devotees of God in Goloka-Vrindavana and in Paravyoma (Vaikuntha) manifested by Sri Baladeva and Sri Sankarshana respectively—are innumerable. They are adroit in the service of the worshipping Entity (God)—ever mindful of the need of their true nature, seeking after the pleasure of the worshipping Entity, ever looking forward towards God and ever strong having acquired the strength of chit-shakti in addition to their jiva-shakti; they have nothing to do with Maya, without any knowledge even of the existence of a shakti known as Maya-shakti, inasmuch as they are inside the chit-region, far away from Maya; they are ever immersed in the ocean of bliss derived from their service of God; they are quite ignorant of any distress, worldly pleasure, pleasure of their own, etc. They are ever free from bondage. It is love that is their very life; affliction, death and fear are quite unknown to them. Also the atomic chit jivas who are the outcomes of the rays of the glance of Maha-Vishnu lying in the ocean of Kaarana (cause) towards Maya—are numberless. Because they are by side of Maya, the variegatedness of Maya is visible to them. The characteristics that have been stated of the jivas in common are in them; yet due to their atomic character they turn their eyes towards the chit region as also the world of Maya from the border line. In this condition, the jivas are too weak, because they have not acquired the chit strength through the grace of the Entity (God) to whom their service is due. Among them, those who desire enjoyment from Maya are bound down from time immemorial by Maya, having been absorbed in the wordly things of Maya. But those who culture the chit character of the Entity to be served, are taken to the chit region, having attained His grace and, along with it, chit strength. Unfortunate that we are, however, having forgotten our eternal service of Krishna we have been bound down by Maya due to our intent attentiveness to Māyā. As such, this misery of ours is due to our being unmindful of the need of our true nature.

Vrajanatha.—Adorable master, why are some jivas intently attentive to Maya even from their position at the juncture as borderers in their nature? Why are again, on the other hand, some settled in the chit region?

Babaji.—The characteristics of the Nature of Krishna are present in an atomic degree in the nature of the jivas; so an atomic degree of Krishna's wilfulness in form of free volition is natural for the jivas. When that free volition is properly used, their front towards Krishna is maintained, but when it is wrongly used they avert from Him and influenced by that aversion they want enjoyment from Maya. Then the insignificant self-conceive as "I am the enjoyer of matter"—occupies the place, and the stages of avidyaa, viz., avidyaa, (false knowledge) asmita (wrong egoism), raaga (worldly attachment), dosa (spitefulness) and avinivasa (intent attentiveness to the world)—cover up the pure atomic chit of the jivas. It is the proper or improper use of the free volition that is the only cause of our freedom or bondage.

Vrajanatha.—Krishna is supremely gracious; why, then, has He kept the jivas so weak that they become victims to the intent attentiveness to Maya due to weakness?

Babaji.—As Krishna is gracious, so is He sportive too. Desiring that there would be performed sportiveness of various kinds with the jivas in various conditions, He has made the jivas fit for passing through the different stages from the preliminary border position to the illimitably higher one of maha-bhaava (the highest ecstatic state), and for the convenience and firmness of that fitness, He has created the nether stages in the world of Maya down to the lowest one of the self-conceit of identity with the merit matter therein, as the unlimited obstacles against the attainment of the highest bliss. The jivas in the neither stages are unmindful of need of their true nature, seeking their own pleasure and averse to Krishna. In this condition, the lower they fall downward, the more does the supremely gracious Krishna furnish them with advantages for upward progress, confronting them along with His eternal associates and His own region. It becomes possible for the jiva gradually to go to the chit-region and attain equality of state with Krishna's eternal associates, who take advantage thereof and accept the highest progress.

Vrajanatha.—Why do the jivas suffer distresses for God's sports?

Babaji.—It should be regarded as the attainment of a great favour on the part of the jivas to have got free volition; because the entire matter without it is very trivial and an object of great hatred. Having obtained that free volition, the jivas have acquired masterdom over the material world. Distress and happiness are the courses of the mind. What we call distress is termed as happiness by those who are addicted thereto. The culmination of all worldly pleasures is

nothing better than distress. A man attached to worldly attachments gets distress in the long run. When that distress becomes too hard, there grows a desire for unmixed happiness. Therefrom grows conscience, out of that arises question or desire for true knowledge; during the questioning period there happen good company and rise of sraddha (faith) after which begins the upward progress. So ultimately the distress is productive of well-being. When dirty gold is burnt and rubbed, it becomes free from dirt, so the jivas when dirty with the enjoyment of Maya and aversion to Krishna, are purified, being chastised with the infliction of pain on the scaffold of the world of Maya. Hence the distress of the jiva averse to God gives him happiness and a kind treatment. On this account the distress of the jivas in the sports of Krishna is productive of good in the eye of a far-sighted man, but of mere pain and trouble to men without far-sight.

Vrajanatha.—Though the miseries entailed on the Jivas under bondage bring forth good finally, yet for the present they are very troublesome. Could not Omnipotent Krishna devise some other path instead of this troublesome path?

Babaji.—The Lilas (sports) of Sri Krishna are various and variegated. This, too, is a Lila (sport) one among the variegated forms. When, as possessor of autocratic power, He is playing all sorts of sports, then why should there not be a sport of this type as well? To maintain all the variations, no class of Lila should be excluded or done without; again if some other variety of Lila is substituted for it, the constituents of that variety of sports will surely have to undergo some form of trouble or another. Krishna is the master and subjective; the constituents are under the control of the subjective doer and objective to his activity. Whenever you are under the will of another, it is only natural that you should undergo some pain or trouble. If that pain terminates in pleasure in the long run then it cannot be called pain or trouble; why, then, do you call it trouble or misery? It is the troubles undergone by the jivas for the sustenance of Krishna-lila that yields real pleasure or bliss. The jivas with free volition of their own have undergone troubles due to their intent attentiveness to Maya; if there is any fault committed, it is the jivas that have committed it and not Krishna in the least.

Vrajanatha.—What harm would there have been done by denying the Jivas free volition? Krishna is omniscient (all-wise); so He knew that if the jivas were given it, they should suffer pain and trouble. In this circumstance, is not Krishna responsible for the troubles and miseries of the Jivas?

Babaji.—The gift of free volition is a valuable jewel; there are many things in the world of matter which have not been endowed with this precious gift, for which they are insignificant and contemptible. If the Jivas had been denied the gift of free volition, they, too, would have been as insignificant and contemptible. Besides, the Jivas are atomic Chit; so they must have the property that is in *chit* subjects. In *chit* subjects there is inherent the property of free volition. It is not possible to divest a thing of its eternal property. So the property of free volition

must there be in the Jivas to the same extent as they are atomic Chit. It is on account of this property of free volition that the *jivas* are superior to the world of matter and are masters thereof. The Jivas with such a property of free volition are the favourite servants of Krishna. When such Jivas misuse their freedom and offer intent attentiveness to Maya, the all-merciful Krishna, then, runs after them bewailing this calamity of theirs in an anxiety to deliver them up, and knowing that they would not be getting His nectareous sportive activities in the world of matter, Krishna, out of mercy, brings His inconceivable sports into the region of Maya. Moreover, seeing that the Jivas cannot understand His Sports in that condition, Krishna, incarnating Himself at Sri Navadvipa-Mayapur (as Sri Chaitanya Mahaprabhu) explains, as the Guru (world-teacher), His Name, Appearances, Attributes and Sports as their main support and teaches them through the medium of lives of His own devotees. Can you, my darling, in any way lay the blame at the door of so merciful a Krishna? His graciousness is immense, but your misfortune is lamentable.

Vrajanath.—Is then the potency known as Maya the cause of our misfortune and our energy? If the all-powerful and allwise Krsihna had driven away Maya, the Jivas would not have had to suffer.

Babaji.—Maya is the shadow of the Svarupa-Shakti, and, as such, the vitiation of pure potency, acting as the furnace for the reformation i.e., the means for the correction of those who have gone astray. Maya is Krishna's servant; she corrects those who have turned away from Krishna, by giving them punishment and medical treatment. To forget "I am the eternal servitor of Krishna" is quite improper and a great fault on the part of a Jiva who is atomic Chit. If you are guilty of that offence, you become punished by the demoniac Maya. The region of Maya is the prison house for the punishable *jivas*. Just as a king out of kindness towards his subjects establishes a prison, so also has Krishna, out of unlimited mercy towards such Jivas, founded the world of matter as the prison-house and set up the material Maya as the warder of the prison.

Vrajanatha.—If the world of matter is the prison-house, what, then, should be appropriately called 'the fetters'?

Babaji.—The fetters of Maya are of three kinds, viz., the fetters composed of the Sattva-guna (the first of the inherent qualities of nature indicative of cognition), those of the Rajoh-guna (the second one indicative of activity) and those of the Tamah-guna (the third one indicative of dullness). Maya binds the punishable Jivas with those three fetters varying according to their condition. Whether the Jivas are Sattvika (of the first *guna*), Rajasika (of the second *guna*) or *tamasika* (of the third *guna*), they are all bound down with fetters. The golden fetters, silver fetters and the iron fetters; though composed of different metals, are all the same, all nothing better than fetters having binding effects.

Vrajanatha.—How can the fetters of Maya bind down the Jivas that are atomic Chit?

Babaji.—Things of the regions of Maya cannot touch the things of the chit world. Whenever a jiva forms the self-conceit, viz., "I am the enjoyer of Maya", he gets a subtle frame of material egoism; a fetter of Maya is then applied to bind the feet of the jiva so covered by the subtle frame. The jivas with the egoism of sattva are the gods who are denizens of the higher regions, they get the golden fetters of sattva applied to bind their feet; the jivas with the egoism of rajah have got the admixture of god like and man-like propensities and the silver fetters of rajah on their feet; whereas the jivas of the nature of tamah revel in gross material pleasures and get the iron fetters of tamah on their feet. These fettered jivas cannot go outside the prison-house and they remain confined there steeped in various kinds of troubles.

Vrajanatha.—What kinds of acts to the jivas, confined in the prison-house of Maya, perform?

Babaji.—Firstly they do the acts that are calculated to get them the fruit according to their desires to enjoy the pleasures of the region of Maya; secondly, they make attempts to get rid of the troubles that are concomitant with their fettered condition.

Vrajanatha.—Please give me a little description of the first kind of their acts out of the two just mentioned.

Babaji.—The crude cover is the gross material body; its existence, its growth, its alteration, its decline and its dissolution, these six vitiations are the essential properties of the gross body; hunger, thirst, etc., are its privations. The jiva in the material body, being led by the desire for enjoyment comes under the control of eating, sleeping, intercourse, etc. For the enjoyment of the enjoyable objects, he performs various rites for producing fruit, ten in number from the very birth to the funeral pyre. Besides, he performs the eighteen other sacrificial rites as prescribed in the Veda, with the hope that he should get enjoyments in heaven that are enjoyable by the gods as the result of the religious merits of the path of karma done with the gross body, and thereafter being born in high families simultaneously with the return to this mortal world he would attain all kinds of pleasure and happiness. Or, a fettered jiva may enjoy sensual pleasure by perpetrating sinful acts, having gone astray from the path of religion. The former jiva as described above, attains heaven with the performance of meritorious acts and after finishing the enjoyments there, again gets the mortal body; the latter jiva enters the various departments of hell as the result of the sins committed and, after finishing the sufferings, he gets some mortal body. In this way, the jivas under the clutches of Maya, being extended in the wheel of karma, have been, since

before the beginning of time, roaming day and night with the attempts for enjoying pleasures and with the tasting thereof; at intervals they are enjoying short lasting pleasures as the result of meritorious acts and suffering evanescent distresses as the result of sinful acts.

Vrajanatha.—Please give a detailed description of the second kind of the acts also.

Babaji.—The jivas in the gross bodies suffer distresses of the privations and perform many acts to prevent them. For example, they try to get food and drink against hunger and thirst, for easily procuring them they earn and lay up money with much labour; to prevent cold they collect clothes, for quenching the thirst after sensual pleasures, they engage themselves in marital affairs; they labour hard to procure pleasure and comfort of their relations and children; when the gross bodies of themselves and theirs are attacked with diseases, they apply medicine to check them; in order to protect properties, they get entangled in disputes at law courts. Controlled by the six foes, viz., lust, anger, greed, distraction, pride and spitefulness, they are engaged in warfare, quarrels, envy, oppression, usurpation of others, wealth, cruelty, vanity and such other evil deeds. In order to live in comfort they build house. These acts are all meant for preventing privations. The jivas under the bondage of Maya spend day and night in acts of gratifying the enjoying propensity and preventing privations.

Vrajanatha.—Would not the purpose of Maya, have been served, if he had stopped after giving the jivas only the subtle frame (in which the soul is settled)?

Babaji.—Work cannot be performed with the subtle body, so the crude covering is necessary. A special desire is generated in the subtle body according to the fruit of the actions with the gross body, and again the gross body is grown befitting that desire.

Vrajanatha.—How are actions and the fruits connected? The scholars of the Mimamsa School are of opinion that God as the dispenser of fruit is fictitious, and that the action performed produces something which is called *apurva* (-unprecedented) and that *apurva* gives the fruit. Is this true?

Babaji.—They do not know the philosophical conclusion of the Vedas they declare irrelevant conclusions on the basis of rough ideas formed from the rites relating to sacrifices, etc. In reality, however, the Vedas do not admit them as conclusive. We have in the Vedas (Sv. IV.6 and Mundaka III 1.1): "On the peepul tree which represents the world there are two birds; one is the bound 'jiva' the other his friend Paramatma (God). The former tastes the peepul fruit, whereas the other does not taste it, but is the on-looker." The import is that the jiva bound down by Maya is acting and experiencing the fruit of his actions, and is sporting with him thus, till he gets a pathological turn towards Him. Where is the

position of the '*apurva*' of the Mimamsaites in this affair? Godless conclusions cannot be beautiful in every feature.

Vrajanatha.—Why have you called karma (action) as beginningless?

Babaji.—The root of all actions is the desire for acts, the root of which again is *avidyā*. *Avidyā* is the name for the forgetfulness of the reality that "I am Krishna's servant." This *avidyā* did not commence within the course of the mundane time. That root of karma of the jiva arose when he was at the juncture (between *chit* and *achit* regions). As such, the beginning of karma is not to be traced within mundane time, and, on that account karma is beginningless.

Vrajanatha.—What is the distinction between Maya and *avidya*?

Babaji.—Maya is Krishna's potency with which He has created the universe and made this potency active for the purpose of chastening the jivas averse from Himself. Maya has two faculties—*avidya* and *pradhāna*; the faculty of *avidyā* is concerned with the jivas and *pradhana* with mundane matter; from *Pradhana* has grown the mundane world and from *avidyā*, the desire for acts. Maya has two other divisions, viz., *Vidyā* and *avidyā*, both of which are concerned with the jivas. The faculty of *avidyā* causes their binding, and that *vidya* brings them *mukti* (deliverance). When the punishable jiva turns towards Krishna, the function of the faculty of *vidyā* commences, and so long as he is forgetful of Him, the function of *avidyā* continues. Cognition of Brahman is a particular function of the faculty of *vidyā*. The earlier portion of conscientiousness extends over the jiva's good endeavours and the later portion, his attainment of good knowledge. *Avidyā* forms the covering of the jiva, while *vidyā* is his uncovering or deliverance.

Vrajanatha.—What is the nature of the function of the *pradhana*?

Babaji.—When the faculty known as *pradhāna* of the *maya-prakriti* is stimulated by *Kāla* or time indicative of God's extension, as first the *Mahat-tattva* (-the first principle evolved from nature, being the first step towards creation) is generated. That faculty of Maya which is known as *pradhāna*, being stimulated creates things. *Ahamkāra* (egoism or self-consciousness) grows out of the vitiation of the *mahat-tattva*, the sky out of the vitiation of *ahamkāra* of the *tāmasika* (gross) form; when the sky is vitiated, air grows; from its vitiation, fire; from its vitiation again water is formed and the earth grows when water is vitiated. The material objects have thus been created. Collectively they are known as the five *mahā-bhūta* (primary elements). Now listen to the mode of creation of the *pancha-tanmātra* (five subtle rudiments of the five elementary matters). When *Kāla* (-vide above) stimulates the *avidyā* faculty of *prakṛti*, there grow the *jñāna* and *karma* moods of the *mahat-tattva*; the *karma* mood of the *mahat-tattva* being vitiated *jñāna* (knowledge) and *kriyā* (action) from the *sattva* and *raja*

gunas (the first and second inherent qualities of nature); the mahat-tattva being vitiated becomes ahanghāra, which being vitiated becomes buddhi (intellect); this being vitiated feels the sabda-guna (phonetic quality) of the sky; when that is vitiated, the sparsa-guna (tactual quality) is felt, in which there are both the tactual and phonetic qualities of the air and the sky. From it grow prāna (vital air), ojas (energy) and bala (strength); That quality being vitiated, there arise the gunas of rupa (appearance), sparsa and sabda in fiery objects. From the vitiation of that guna by kāla there arise the gunas of rasa (moisture), rupa, sparsa and sabda in water. From its vitiation there are felt the gunas at gandha (smell), rasa, rupa, sparsa and sabda. In these functions of vitiation, there is aid given by the Chaitanya-Purusha (origin of sentient consciousness) in successive order. Ahamāra is of three kinds, viz. vaikārika or sātṛvika (of the first inherent quality), taijasa or rājasika (of the inherent quality) and tāmasa (of the third inherent quality). Things grow out of the vaikārika ahamkāra, and the ten Indriyas (sense-organs) from the taijasa ahanghāra, Indriyas are of two kinds, viz., jñānindriya (organs of perception) and karmendriya (organs of action). The eye, ear, nose, tongue and dermis—are the organs of perception, the voice, hand, foot, anus and organ of generation—are the organs of action. Even when the maha-bhutas and sukshma-bhutas, are combined, no action is possible until the chit-kana (particle of sentience) jivas enters them. As soon as the Jivas in the particular ray of God's glance is set in motion in the body made of the maha-bhutas and sukshma-bhutas all the actions begin. The vaikārika and taijasa gunas become pradhana. The functions of avidyā and pradhāna are to be deliberated on in this way. The principles in Maya are twenty-four in number, the five maha-bhutas, viz., earth, water, fire, air and sky; the five "tanmatrās," viz., smell, moisture, appearance; touch and sound; the aforesaid organs of perception and action; and the four, viz. the mind, heart, intellect and self-consciousness and in all twenty-four principles of mundane nature. In this body the "jiva-chaitanya" (sentient "jiva") forms the twenty-fifth principle whereas "Paramātmā" God forms the twenty-sixth area.

Vrajanatha.—Please tell me how much of the human body of the size of seven spans or three cubits and a half is occupied by the subtle cover and how much by the gross cover, and in which part of this body does the "jiva-chaitanya" stay.

Babaji.—The five mahā-bhutas, tanmatras and the sense organs make up the gross body, while the mind, heart intellect and self-consciousness these four form the subtle body. He who wrongly conceives this body as 'I' and 'mine', and due to that conceit has been deprived of the real need of his true nature, is the jiva-chaitanya. For this reason, in spite of his very minute existence, he stays all over the body. Just as a minute drop of hari-chandana (saffron-like sandal paste)

applied to one part of the body spreads its pleasurable effect all over, so the jiva even though atomic, is the feeler of the entire field and conceiver of weal and woe.

Vrajanatha.—If the jiva is the author of karma and of the conception of pleasure and pain, where can then be the chance of the authority of God?

Babaji.—The jiva is the instrumental agent whereas God is the principal (directing) agent, God has the authority, being the directing agent of what the jiva does as his own act, of what he is the usufructuary (having the right of enjoying or obligation for suffering the consequences of his acts) and of what future deeds he becomes fit for. God is the giver of the fruit, and the jiva is the recipient thereof.

Vrajanatha.—How many stages have the jivas under the clutches of Maya got?

Babaji.—The jivas under the clutches of Maya have got five stages of existence, i.e., under particular circumstances they have their sensation (i) covered, (ii) contracted, (iii) blossoming or slightly opening, (iv) half-blown and (v) fully blown or expanded.

Vrajanatha.—Which of the jivas have got their sensation covered?

Babaji.—The jivas, who are in the condition of trees, plants, grass, stone, have got their sensation covered; the indirection of their property of being sentient beings is almost extant; they have been so much engrossed in the material qualities of Maya, that they have no trace of their sentient property; they have got only a slight indication of their original identity through the six vitiations (-viz-birth, existence, increase, transformation, decay and destruction). This condition is the lowest culmination of the fall of jivas. This will be conceivable by the deliberation of the anecdotes of the Puranas relating to Ahalya, Yamalarjuna and Seven palmtrees etc. These conditions are the consequences of the worst offences, and deliverance from there can be obtained only through Krishna's Grace.

Vrajanatha.—Who are those that have their sensation contracted?

Babaji.—Beasts, birds, reptiles, aquatic animals like fish, etc., worms, insects—these have got their sensation contracted. Those, who have got their sensation covered, seldom get any conception of the eradication of their sensation; where as there is some trace of sensation in those who have their sensation contracted. In them are found eating, sleep, fear, voluntary movement here and there, quarrel with others with a conception of their rightover something, anger when some wrong done to them; but they have consciousness about the next world. In the mischievous truth of the mind of monkeys is found some slight trace of scientific deliberation, too; besides, there are also found signs of their

gratefulness and of their thought about what may happen in the future. Some animals are seen to have sufficient knowledge of the medicinal properties of herbs. But they are not prone to inquire after God; as such, their sensation is contracted. In the Sastras, indeed we find that the devotee Bharata had knowledge about God's Names, even while he had the body of a deer; but that was a particular case, not according to any common rule. It was due to the spiritual offence that Bharat and King Nriga (who got the body of a chameleon) had to be animals, when their offence was decayed by the grace of God, they regained their blessed states.

Vrajanatha.—Whose sensation is the blossoming?

Babaji.—In the human body, Godly moral men, the bounden jivas have three stages in which their sensation is blossoming, half blown and fully expanded. Man-kind may be divisible into five kinds, viz. men without morals, godless moral men, men practising devotion and men with ecstatic devotion. Those men who are godless either due to ignorance or due to vitiated knowledge, are either moral or given to morality; when to the morals is added a slight faith in God, a man becomes godly moral. Those who have become inclined towards practice of devotion according to the saastric injunctions are practicant devotees; and those who have got some attachment towards god are ecstatic devotees; and those morals and men godless with morals—these two kinds of men have got their sensation blossoming. The sensation of the moral men with faith in God and the practicant devotees is half-blown, and the ecstatic devotees have got their sensation fully developed.

Vrajanatha.—How long may the ecstatic devotees remain bound by Maya?

Babaji.—The answer to this question will be given with the deliberation of the seventh sloka (of the Dasa-mula); now it is too late in the night; so go home.

Vrajanatha went home a-thinking.

CHAPTER XVII

(Eternal Religion as per Relation, Means and Need) (Deliberation about jivas freed from the Clutches of Maya Included in the Object of Proof)

Vrajanatha's (paternal) grand mother made every arrangement ready for his marriage; at night she told him everything without giving reply thereto, he went to bed after supper and having had a reverie about the condition of the pure jiva, he fell asleep rather late in the night. The old grand-mother kept a-thinking have to make Vrajanatha agree to the marriage. About that time Vani Madhava, Vrajanatha's cousin (maternal aunt's son) came; it was his cousin-sister (paternal aunt's daughter) who had been selected as the bride for Vrajanatha. Vijaya Vidyaratna (—the girl's father) had sent Vaninatha to bring the marriage proposal to maturity. He told the lady: "Grand-aunt! What is the reason for any more delay? Please do the needful to effect Vrajanatha's marriage at the earliest." The lady rather sadly replied, "Darling! You are business-like; just convince Vrajanatha and make him consent to the marriage; for he keeps silent, how to often may I tell him about it."

Vani-madhava was of a rather short stature; with a short neck, dark complexion and blinking eyes; he got mixed up with all concerns, but practically with none. He replied, "I do not care a fig for any obstacles; what can I not do, if you give me the command? Do you not know my shrewdness? I can turn anything to account and reap advantage even from nothing. Well, let me raise the matter before Vrajanatha. But, grand-aunt, will you not gratify me with dainties to satiety, when I am able to bring the matter to success." The lady told him that Vrajanatha had gone to bed after his meal. Vani-madhava left, saying that he would come in the morrow and take up the work.

Very early in the next morning, he saw Vrajanatha who had just taken his seat in the parlour. When asked about the reason for so early a visit, he said, "Dada (—brother or cousin seniors in age)! You have long studied and taught Nyaya-Shastra, your name is famous all over the country, but you are the only male member in the family. If there are no offspring born, who will maintain the reputation of this high family of yours? It is the request of all of us that you get married." Vrajanatha replied: "Why do you bother me in vain, my dear? Now-a-days, I am taking shelter with the devotees of Gaursundara (Chaitanya Mahaprabhu) and I do cherish no desire to enter worldly life. I feel happy in the company of the Vaishnavas of Sri Mayapur and family life has no place in my heart. Either I shall be a sanyasi or a protegee at the feet of the Vaishnavas. I

disclose this to you, knowing you to be an intimate friend ; don't disclose it to any other." Understanding the state of affairs, Vani-madhava thought within himself: "He will not be persuaded in an easy way ; I must have to make more over him." Cunningly suppressing what was passing in his mind, he said: "I am helpful to you in all affairs. When you studied in the tole (school for Sanskrit learning), I carried your books, now that you are going to take sanyasa, I shall carry your staff and water-pot." Cunning persons have two tongues, they speak one thing to a man, while they create mischiefs by telling another man a different thing. The intent of their heart is not soon available, their mouth is daubed with honey, whereas the heart is full of poison. Hearing the most sweet words from Vanimadhava, Vrajanatha said: 'Darling, ever do I know you to be a cordial friend. Grandmother has got a female intellect and she has no understanding for serious things. She is playing much artful contrivance in order to entangle me into the hellish samsara (worldliness) by coupling me with a girl. I shall ever remain indebted to you, if you can, by arguments, make her desist from her purpose.' Vanimadhava said: "Dada, so long as I am alive, no one will be able to do anything against your desire. But one thing do you tell me with an open heart that I may do what is to be done on your behalf; I ask you why you have got so much hatred against samsara (family life) and at whose advice you have got such an abnegated spirit." Vrajanatha told him frankly all the affairs relating to his spirit of abnegation; moreover he told him, "Old Raghunatha Dasa Babaji of Mayapur is my instructor; I daily go to him in the evening and get peace of mind away from the troubles of samsara. He has been very kind towards me." Vanimadhava, too full of sinister motives, thought within himself, "Yes, now I have understood wherein lies the weak point in the nature of Vraja-dā, now I have got to give a different turn to it by hook or crook." Then he told Vrajanatha, "Dada; to-day I shall secretly make grand-aunt change her mind; now I am going home."

Instead of going home, he went to Sri Mayapur and reaching Srivasangana, he sat on the arbour round the Vakula tree where he fell a thinking—"These Vaishnava rogues are usurping all the good things for their own enjoyment. How fine are their rooms, how well-trimmed is the grove, how excellent is the arbour, and how nice is the quadrangular court (surrounded by the rooms). The Vaishnavas are pulling the beads round, each in a cottage and they are care-free like bulls at liberty. The house-wives of the surrounding neighbourhood, while returning home after the holy bath in the Gangā make them presents of water, fruit, edibles for acquiring punya (religious merit). Indeed, the Brahmans made nice arrangements for receiving such gifts through the karma-kanda; but recently it is the Babajis who are enjoying them in place of the Brahmans. Now all glory to the age of Kali! Alas! It is vain that I have been born in a very high class Brahmana family! Now-a-days, no one gives us even water or fruit. That the Vaishnavas

have given the scholars in the Nyaya-sastra the name of dunces engaged in false discussions about ghat-pot (ordinary articles of matter)—seems to be proper, seeing the condition of Brajadā's brain; he has fallen after so much study into the net of these wicked men that put on rags to cover the private parts of their bodies. My name is Vanimadhava! I shall set him right, along with these rogues of Vaishnavas." Thus reflecting in the mind, he entered one of the huts; accidentally it was the one in which Sri Raghunatha Dasa Babaji Mahāsaya was taking *Harinama* with the counting of beads, seated on a seat of the bark of a plantain tree.

The nature of a man is traceable on his very face. The old Babaji Mahasaya saw as if Kali (—the iron-age) having taken up shape as a Brahman youth had come into his room. Vaishnavas naturally consider themselves even lower than grass-blades, wish good for every, even enduring persecution by enemies, and with humility offer respect to all; consequently the Babaji Mahasaya welcomed him respectfully and made him take his seat. Vanimadhava, who being quite a non-Vaishnava and entirely ignorant of the due honour payable to a Vaishnava, pronounced benediction as to a *sudra*. The Babaji Mahasaya asked, "Baba (—term of endearment), what is your name and why have you come here?" As the Babaji Mahasaya used forms of the pronouns of the second person as used by aged men for young folks, Vanimadhava resented and gave a taunting reply thus: "Halloa Babaji, can one be equal to a Brahman by using a *koupina* (rag to cover the private parts)? Let it go? now tell me if you know Vrajanatha Nyaya Panchanan?" (He used the same 2nd person pronouns to the Babaji Maharaja).

Babaji.—Pardon me, sit, please do not find fault with an old man's careless use of words. Yes, Vrajanatha kindly calls here at times.

Vani.—That man is not so upright. He will bring you under his control by modest dealings for a few days; then he will do what he can against your interest. The Bhattacharyas of Belpukur (Vilvpushkarini) are much against you for your ill-behaviour. After consultation among themselves, they have sent Vrajanatha to you. You are old; you should keep careful. I shall now and then come to you and disclose their evil conspiracies. Don't tell him anything about me, for otherwise it will be more harmful to you. Then he left for home.

After finishing his mid-day meal, Vanimadhava came to Vrajanatha and in course of conversation, he said: "Dada, on some business I visited Mayapur in the morning. There I saw an old Vaishnava; he may be your Raghunatha Dasa Babaji. While talking with him, your topic came up. He used such an odious expression about you, as no one ever uses in respect of a Brahmana. At last he said that he should make an end of Brahmanism by making you eat from the plates left by people belonging to the several lower castes. Pooh! If learned men

like you mix with men like him, then the Brahmana-Panditas will no more get any respect for themselves."

Hearing all this, Vrajanatha was greatly astonished. There was no knowing why the firm faith that he had got for the Vaishnavas and the reverence in which he had held the old Babaji Mahasaya became doubled. He said: "Brother, to-day I am very busy; now go home; to-morrow I shall deliberate over the matter after I have heard from you." Vanimadhava departed.

Vrajanatha knew well that Vanimadhava was double-hearted. True that Vrajanatha learnt much of logical logomachy; in his nature he did not like any evil course. He had shown friendliness towards him for his promise to help him in connection with his *sanyasa*. Now he understood what evil design Vanimadhava had in his mind when he had said favourable words for his renunciation. Then it came into his mind that Vanimadhava had an expectation of some profit in connection with the marriage affair, and it might be that for this reason he had laid some foundation for the fulfilment of his evil design. Then he prayed, "O God please help me that my regard for Sri Guru and Vaishnavas may gradually become stronger and that it may not diminish due to the craftiness of cunning men." While thinking thus, the day came to a close. After evening he went to Srivasangana with an agitated heart.

When Vrajanatha had left Srivasangana, the old Babaji Mahasaya kept a thinking in his mind thus: "This man is just the demon of a Brahmana, the adage in the shastra (Bharatha Purana) that the cannibal demons are born as Brahmanas under the protection of (Iron Age)—has borne fruit in this man; on his very face are depicted pride of birth, vain conceit, malice against Vaishnavas and hypocrisy: his short neck, blinking eyes and trickishness in talks are indicative of his heart. Alas! how full of suavity is the nature of Vrajanatha and how demoniac is the nature of this man! O' Krishna, O' Sri Gauranga, may I not again have to come in contact with such a man! When Vrajanatha comes to-day I shall caution him, too, against the company of this man."

When Vrajanatha entered the hut, the old Babaji Maharaja embraced him, saying, 'Ah! come in, my darling,' with his affection doubly increased. Vrajanatha sat after kissing the dust of the feet of Babaji Mahasaya with tears flowing from his eyes in a torrent, he could not speak out through a feeling of shame prevalent in his mind. Babaji Mahasaya said: "A dark-complexioned man came in the morning and spoke some words causing me anxiety thereby—do you know him?"

Vrajanatha.—My master, even your holiness has said that there are too many kinds of people in this world; among them some ones who are too full of spite and malice feel it a pleasure to grow anxiety in others. Among such men

one of the chief ones is in Baninantha Bhaayaa; I feel abashed to call him a bhaayaa (cousin), I shall feel happy if no more topic about him is mentioned here. The fact is that it is his nature to speak ill about me before year holiness and vice versa, and to create breach of friendship by falsely imputing blames of one another. Have you formed any opinion about one at his words?

Babaji.—Hah Krishna! hah Gauranga; I have been engaged in serving Vaishnavas for long; I have by His grace acquired some power to distinguish a Vaishnava from a non-Vaishnava. I have understood everything; you need not say anything more about this matter.

Vrajanatha.—Forgetting all this, please tell me how a jiva under the clutches of Maya can become free.

Babaji.—Listening to the seventh sloka of the Dasa-moola, you will get the answer.....When a jiva under the clutches of Maya, in the course of changing different forms of life high and low, from birth to birth, comes in touch with a Vaishnava whose heart has melted with the relishable ecstatic sentiment of love for Hari, there grows in him a tasty liking for following the Vaishnavas; thereby constant repetition of Krishna-Nama, etc, his condition under the clutches of Maya is removed little by little and he, gradually getting back his own intrinsic nature, becomes competent for enjoying the pure tastiness of the service of Krishna.

Vrajanatha.—I have a desire for hearing some proofs hereof from the Vedas.

Babaji.—The Vedas have said (mundaka III.I.2, Svet. IV.7.); "The jiva and the in-dweller Paramatma live in the same body likened to a tree. The jiva, being stupefied, laments. When he is able to see Parameswara to be served by the devotees and His glory, then he becomes free from his afflictions."

Vrajanatha.—Is mukti (salvation) to be understood from the expression that when the jiva sees God served, he is free from his affliction and he understands His glory?

Babaji.—Mukti is the name of the liberation from the bondage of Maya. That is certainly available to one who has attained association with sadhus (holy saints.). But the glory that is attained by the jiva in mukti is to be sought for. The adage (Bh. II. 126)—"Mukti is the existence with one's own intransitive nature, giving up the different form"; it is the stay in one's own nature by giving up the present different form, that is the need. The moment liberation from the bondage is attained, the function of mukti is finished. But after being stationed in his own nature, unlimited activity of the jiva begins, and that is his principal need. The exhaustive cessation of misery may be called mukti, but after the attainment

of mukti there is a stage of the attainment of chit-sukha (sentient pleasure), which the Upanishat (Chh. VIII.12.3) has thus described: "This jiva, having attained liberation and rising above the body (both gross and subtle), gets a chit glow and is settled in his own intrinsic transcendental nature; he then becomes a very good entity and enjoys in it all the chit sports and transcendental bliss."

Vrajanatha.—What are the signs of the entities freed from Maya?

Babaji.—Their eight symptoms have been thus stated in the Chhandogya (VIII.7.1). "The soul should be quested who is free (i) from all sinful predilections" (ii) free from decrepitude, (iii) beyond the clutches of death, (iv) rid of causes for lamentation, (v) without hunger, (vi) without thirst, (vii) with faultless and transcendental desires, and (viii) with determinations that never fail."

Vrajanatha.—In the 7th sloka of the Dasa-moola, it has been said that when a jiva becomes associated with a Vaishnava whose heart has melted with the relishable ecstatic sentiment of love for Hari, it is only then that his well-being commences; but I have got to ask a question in this connection: viz., "Is not devotion to Hari attainable by such good acts as the acquirement of knowledge about Brahman, the practice of ashtaanga yoga (the eight processes needful for the concentration of the mind), etc?"

Babaji.—God has Himself said (Bh. XI.12.1,2); "I cannot be besieged by means of yoga (techniques for awakening divine consciousness), nor by sankhya, jnana (or speculation for monism); nor by (severe critical righteousness), nor by svaadhyaya (Vedic study with ceremonials determination); nor by nancy, nor by tyaaga (renunciation of worldly life), nor by ishtapurta (religious duties like sacrifices and those of public utility as the digging of tanks or wells, the building of shelters, etc.), nor by dakshinaa (gifts), nor by brata (observance of religious vows), nor by yajna (sacrifices), nor by chhandah, (chanting Vedic mantras), nor by tirtha (holy pilgrimages); nor by niyaam (practice of austerity) nor even by yama (self-restraint with a control over the senses)—as I come under the control of the association with holy saints which destroys all worldly attachments." The import is that yoga; etc., may please Me indirectly, but the association with saints is the only cause of totally confining Me, as it has been said in the Hari-bhakti sudhadaya (VIII.51): "A man acquires qualities according to the company he keeps, like the touch of a peculiar jewel, so one can become a holy saint by keeping company with holy saints." It is the association with the saints that may give all sorts of well-being. The prescription in the shastras for keeping without any companions means the association only with saints. Even though performed unconsciously, the association with saints is very beneficial, as it has been ordained (Bh. III. 13. 55): "Mixing in evil company, even if unconsciously, is the cause of bad effect, viz., samsaara (worldly life with succession of births); but even that association kept with saints, even if without knowledge, amounts to

keeping away from all company." It has also been said (Bh. VII. 5.32): "Till a jiva accepts his being covered with the dust of the feet of the great devotees of God who have nothing in the world to call their own, he cannot get a tendency towards God's feet, the effect of which is the departure of all evils." Again we have (Bh. X.48.31): "The holy places washed by the water of the Gangas, etc., and the Deities, as they sanctify men after a long period of service, whereas the holy saints do so even at the sight." So 'King Muchukunda has said: (Bh. X. 51. 54) "O Lord Krishna, when a man, in the course of roaming about in the samsaara (from one life to another), gets the good fortune (through the performance of good acts) of having his samsaara terminated there he falls in the company of holy men; and when he is in such good company, he gets attachment to You, the Lord of the transcendental and mundane worlds."

Vrajanatha.—It is said that the company of holy saints is available through the performance of good acts. What are these good acts? Are they karma or jnana?

Babaji.—Good acts as prescribed in the sastras are of two kinds, viz., those that generate bhakti and the others that produce extraneous fruit. The daily and casual acts and jnana of the character of saankhya are all good acts producing extraneous fruit, whereas closeness with holy men and contact with such time, place and things, as give bhakti, produce devotion. When the effect of the good acts producing bhakti, continuing to be increasing with the progress of time, becomes sufficiently strong, it produces bhakti to Sri Krihna; but the good acts producing extraneous fruit cease to be effective after giving such fruit. The good acts of all the kinds like charity, etc., that are being performed in the worldly lives, produce the fruit of worldly enjoyments, the good acts of jnana about Brahman, etc., give mukti as the fruit; they are not able to give the fruit of bhakti. (The association with saintly devotees, the observance of such times, as produces holy feelings, like the Ekadasi (eleventh day of the lunar fortnight) Janmashtami (Sri Krishna Jayanti), Gaura Purmina (the advent anniversary of Sri Chaitanya Mahaprabhu) etc., the visuation of and tactual contact with such holy things as the Sri Tulasi plants, Temples of Sri Hari, Mahaprasadam (leavings of food offered to God), places of pilgrimage, etc.,—these acts are counted among the good acts producing bhakti.

Vrajanatha.—If a man, tormented by worldly troubles, takes shelter at the feet of Sri Hari out of *viveka* (aversion to worldly pursuit in order to get rid of the sufferings), will he not get bhakti?

Babaji.—If suffering from the troubles given by Maya, he can realise by means of conscientiousness that everything else is evil and that the feet of God and His close devotees of pure nature are his only shelter, and, thus feeling himself without any other refuge, he runs towards God's feet,—then he will at

first take shelter with the devotees who are sheltered by those feet of God; it is the very acceptance of shelter at their feet that the principal merit generating *bhakti* grows; and it is by this that he gets the feet of God. The indifference and aversion to worldly pursuits that he got at first, helped him only indirectly in his march towards the attainment of *bhakti*. As such, there is no other principal way for the acquirement of *bhakti* than the association with holy saints.

Vrajanatha.—What objection can there be to mention *karma*, *jñana*, *vairagya*, ascetism and *viveka* (conscience) as *bhakti* though they are only indirect (sub-ordinate) means for gaining *bhakti*?

Babaji.—There is good reason for such objection, they often confine *jiva* with some extraneous fruit and leave them; thereby *karma* ceases to make further progress after giving them the fruit of enjoyments; ascetism and conscience often keep them steeped in absolute monism which often deprives them of the attainment of God's feet, for this reason these cannot be relied on and called as the merit that gives *bhakti*. Seldom do these carry some *jivas* upto *bhakti*, but such cases are rare and it is not the general rule. There is no extraneous fruit of the association with pure devotees; it must take you to love of God, as it has been (Bh. III. 25.25) said by Sri Kapila Deva, incarnation of God Himself: "In the company of good saints there are cultivated accounts of My glory that are pleasing to the ear and the heart, when a person continuously serves these (with the listening and recouthing), gradually then follow his *sraddha* (firm faith), *rati* (loving attachment with ecstasy) and lastly even *prema bhakti* (mature love) in Me, Who am the very path to true liberation."

Vrajanatha.—As the association with holy men is the only meritable to generate *bhakti*, is it then the proper order that at first there should be the audition of Hari Katha (discourses on Hari) from the mouths of holy men and then the attainment of *bhakti*?

Babaji.—I am giving you the proper order; just listen to it. While roaming in the world (from birth to birth), a *jiva* gets by chance the merit which produces *bhakti*. Out of the limbs of *suddhā-bhakti*, either this one or that one is (—eleventh day in a bright or dark fortnight of the lunar month) observed by chance, visit or touch of a holy place sanctified by the sports of God, help offered to a true devotee as a guest, the audition of Hari-katha or songs about Him come out from the mouths of holy saints who claim nothing in the world as their own, etc. But for those who have the desires for deriving worldly enjoyment or emancipation from these acts, they are not the merits productive of *bhakti*. When a man who does not know the true nature of things, performs these acts either in the public eye or by chance, without any desire for enjoyment or emancipation, then for him they are the merits productive of devotion. These merits, when

accumulated in several births, acquire enough strength to grow *sraddha* (faith) in exclusive devotion to God, which grown, generates desire for performing association with pure devotees. When this is done, gradually *sādhana* (practice) and *bhājana* (service) take place. While performing *bhājana*, the *anarthas* (evil predicaments) disappear, on which the previous faith becomes clean and is converted to *nishthā* (firm devotedness); this again gradually becomes clearer and clearer, till it takes the form of *ruchi* (tasty liking). *Ruchi* being confirmed by the charmingness of *bhakti* is converted to *āsakti* (loving attachment) which, when gradually matured, takes the name of *rati* or *bhava* (loving attachment with ecstasy). This *rati* united with *sāmagri* (proper object) becomes *rasa* (relishable ecstatic sweetness of the sentiment). This is the graduation of the growth of *Prema* (love). The radical principle is that there grows in a man of good spiritual merit a strong desire for following *sādhus* (holy saints), when he happens to see them. The true conclusion is that at first there is the *sādhū-sanga* (association with some holy saint), thereafter grows *sraddhā* and next happens the second *sādhū-sanga*. The result of the first *sādhū-sanga* is *sraddhā* whose another name is *sāranapatti* (self-surrender). The first *sādhū-sanga* is the contact with the time, space, things and persons dear to Hari; as the result of this first *sādhū-sanga*, there arises the *sraddhā* whose nature is self-surrender, its symptom has been given in the Gita (XVIII. 66) where Lord Krishna says "Take refuge with Me alone, giving up all *dharma*s (rites and rituals); and I will save you from all sins; be not afflicted." The phrase 'all *dharma*s' has been used to include the *smārta dharma* (rituals as ordained in the religious codes), *ashtaanga-yoga* (concentration of mental powers with the practice of eight processes), *saṅkhya* (the twenty-five principles of Kapila Muni), *jñāna* (speculation for absolute monism, abnegation, etc.; with these *dharma*s as the means, the ultimate need of the *jivas* cannot be attained. The abandonment of these *dharma*s has been mentioned in accordance with this principle. Knowing that Sri Krishna with His sports in Vraja, whose condensed nature is *sat* (eternal existence) *chit* (pure sentience), and *ānanda* (perfect beatific bliss),—is the only refuge for the *jivas*, and consequent on that knowledge, being aloof from all thoughts about enjoyment, emancipation, etc., inclusive on self-surrender to Him constitutes *sraddhā* of the nature of *pravṛiti* (direct tendency, as opposed to *nivṛiti* or indirect negation). When the *sraddhā* of such a nature arises, the *jiva* becomes engaged in following a *Vaiṣṇava-sādhū* (holy saint) with lamentations; it is the *sādhū*, with whom he takes shelter now who is the guru.

Vrajanatha.—Of how many kinds are the *anarthas* (evil predicaments) of a *jiva*?

Babaji.—They are of four kinds, viz., (i) non-attainment of one's own true nature, (ii) evil desire, (iii) spiritual offences and (iv) feebleness of the heart. The non-attainment of his own true nature, when a fettered *jiva* has fallen too far away from it, forgetting that he is pure atomic *chit* servitor of Krishna's—is the

first anartha. The second one is the evil desire which is the desire for the pleasures from asat bad things (—rather non-eternal things) with the conception of I-ness (i.e., his own identity) and 'my-ness' (i.e., his possessions in material objects: the evil desire is of three kinds, viz., the desire for sons (offspring), that for wealth and that for pleasures in the heaven. The अपराधas (spiritual offences) are of ten kinds I shall tell you about them hereafter. Bereavements, etc., grow from the feebleness of the heart. The four kinds of anartha are the viction that one's self is the body: they are gradually dissipated by the pure culture of Krishna in the company of saadhus. The four kinds of saadhana (means for attainment of the object of pursuit) that are ordained in the ways of yoga, etc., viz., pratyahaara (withdrawal of the organs of sense), yama (self-restraint), niaama (practice of austerity, vairagya (self-abnegation),—are not the means free from care and anxiety there are many chances of fall therefrom and it is too difficult to get one's true well-being from them. The culture of Krishna in saadhu-sanga is the sure and careless means. The more the anarthas go away, the more does the maayika condition (as fettered by Maya) disappear in the same proportion does the true nature of the jiva appear.

Vrajanatha.—Are the men without anartha called liberated ?

Babaji.—Just deliberate on the import of the following slokas of the Bhagavatam (Bh. VI. 14-3-5):—'Jivas are as numerous as the particles of dust on earth. Some of them, viz., the human beings, endeavour after their well-being. Among them again, there are only a few who desire emancipation. Among thousands of the aspirants after emancipation, again, some one may be liberated. Among crores even among those who are accomplished in liberation, is very rare even a single devotee of Sri Narayana whose mind has been composed.' It is those who are free from anartha that are pure devotees. True devotees of Krishna are very rare, only one being available after a careful search among crores of liberated souls. As such, there is no company more difficult of attainment than that of devotees of Krishna.

Vrajanatha.—Does the term a 'Vaishnava man' indicate a Vaishnava who has renounced the house-hold ?

Babaji.—Every true devotee of Krishna is a Vaishnava, whether he is a householder of a renouncer, whether is a Brahmana or belongs to the lowest class, whether he is an aristocrat or a pauper; and he is a Krishna-bhakta to the same extent as the degree of his true devotion to Krishna.

Vrajanatha.—Your Holiness has kindly said that the jivas under the clutches of Maya are of five classes and has also counted the saadhan-bhaktas (practicants of devotion) and the bhaava-bhaktas (devotees with fresh ardour of

devotion as revealed), too, among them. Then what stage should the devotees attain to be regarded as free from Maya ?

Babaji.—Generally the jiva is termed as free from Maya when he has taken up the life of a devotee; but the really true freedom from Maya can occur, only when the practice of bhakti can reach the fully mature stage; thereto before the freedom from Maya is achieved only characteristically. When the gross and subtle bodies of a jiva-soul are fully severed, the real freedom from Maya takes place. While performing the practice of bhakti, there appears bhaava-bhakti. Being firmly stationed in bhaava-bhakti, the jiva becomes settled in his astral (chit) body, making an end of the subtle body (i.e. the mind) after leaving the gross body. Therefore the maayika condition (bondage by Maya) continues during the practice of bhakti and towards the beginning and earlier part of bhaava-bhakti that condition is not entirely dissipated. Considering these two conditions, the saadhaka-bhaktas (practicant devotees) and bhaava-bhaktas (ardent devotees) have been included in the category of the five kinds of jivas under the clutches of Maya. The bhubhukhu (those that are sunk deep in wordly affairs of enjoyment) and the munukshus (seekers after emancipation) are certainly to be counted among these five kinds. The force down from Maya among the liberated souls is accomplished only by means of Hari-bhakti (devotion to Hari). The jiva has been fettered by Maya due to his spiritual offence; the main offence is his forgetfulness of the truth that he is the servitor of Krishna. One cannot be rid of the offence without the grace of Krishna, consequently there is no hope for deliverance from Maya without it. The belief of the school of jnanis (monistic speculationist) that emancipation is available only by means of their jnana (speculation for absolute monism)—is a wrong conviction; there will never be riddance from Maya without Krishna's mercy. This has been said by the gods (led by Brahman thus Bh. X.2.32-33)—Those other than Your devotees, O Lotus-eyed Lord Krishna, who think themselves to have been liberated, have, on account of the loss of their devotion to You, got their intellect spoilt, and they fall down from the high position achieved by them after much ado for the reason of their disregard for Your Feet. O Madhava Krishna, make them, Your devotees, however, living closely attached to You through affectionate love, never fall off from the right path of devotions on the other hand, protected by You, they without any fear, walk over the heads of all the obstacles and impediments.

Vrajanatha.—Of how many kinds are the jivas who are free from Maya ?

Babaji.—Originally the jivas free from Maya are of two types, viz., those who are eternally free and the others who were under the clutches of Maya and have later got riddance therefrom. The former were never bound down by Maya. They, too, are of two kinds, viz., one pertains to ausarya (majestic grandeur) and the other to mādhyurya (amorous suavity). The eternally free jivas pertaining to

ausarya are the pārshadas (eternal associates) of the Lord of Paravyoma (Vai-kuntha) and are the sparks of the glow of moola (radical) Samkarshana of Paravyoma. The eternally free jivas pertaining to mādhyurya are the pārshadas of Lord of Goloka-Vrindāvana; they are the sparks of the glow of Sri Baladeva of that region. The jivas liberated from their previous bondage of Maya are of three kinds, viz., pertaining to ausarya, to mādhyurya and to the effulgence of Brahman. Those, who during the period of their practice, are fond of ausarya, attain sālōkya (residence in the same region) with the eternal associates of the Lord of Paravyoma; those, who are fond of mādhyurya during the period of their practice, enjoy, after their liberation the bliss of servitorship in the eternal region of Vrindā-bana-Goloka. But those who keep themselves engaged in scorch after non-distinctiveness, do, after their emancipation, lose their all in the shape of oneness with Brahman.

Vrajanatha.—What is the ultimate course attainable by the exclusive devotees of Sri Gaura Kisora?

Babaji.—Krishna and Gaura Kisora are not separate Entities; both are the receptacles of madhura-rasa (relishable ecstatic sentiment of amorous sweetness). The only difference is that in this rasa, there are two elements; one is maadhurya (sweetness) and the other is oudaarya (magnanimity). Of these where madhurya is the stronger element, there is Krishna-svarupa, but where oudaarya is the stronger, Sri Gauranga-svarupa is prominent. In the original Vrindavan (Goloka), there are two different apartments, viz., the Krishna-pitha and the Gaura-pitha. Those eternally associate devotees of God, known as His Parshadas, that are ever-accomplished and ever free who possess oudarya with pre-eminent prevalence of madhurya at the Krishna-pitha belong to the group of Krishna's; those ever-prevalence of oudarya. In some cases, they are present in both the pithas by means of svarupa-vyūha (phalanx of different forms of themselves) in the other cases, they remain in only one pitha in the same form of theirs, and not in the other Pitha. Those, who are worshippers of Sri Gauranga Deva alone during the period of practice, serve Him only in Gaura pitha in their accomplished state; and those, who, as practicants, worship only Krishna do so, when accomplished, in the Krishna-pitha. Those, however, who are worshippers of both Krishna and Gaura during practice, are present, when accomplished, in both the pithas simultaneously, adopting the two bodies at the same time; this is the great great mystery of the inscrutable simultaneous distinction and non-distinction between Sri Krishna and Sri Gaura.

Having heard so long instructions, about the condition of the free jivas, Vrajanatha could not hold himself, but fell at the feet of the old Babaji in an ecstatic mood and remained so for some time, when Babaji Mahasaya with a

copious flow of tears raised up and fast embraced him. The night was much too advanced and Vrajanatha, taking leave of the Babaji, started for home. On the way thoughts about the conditions of the jivas became deep. Reaching home, while taking the supper, he told his grandmother, "Grand-ma, if you want to see me here, stop first all marital talks for me and do not allow Vaninatha any more indulgence, for he is my enemy. From to-morrow I shall not hold any conversation with him; you, too, should not take any care of him."

Vrajanatha's grandmother was a very intelligent lady, having thought together what Vaninatha had told her in the day time and what Vrajanatha had just told her, she decided to stop the marriage proposal. She apprehended from the spirit of Vrajanatha that if much pressure were put on him, he should either leave for Kasi or Vrindavan. So she left everything upon the will of God.

CHAPTER XVIII

Eternal Religion as per Relation, Means and Need (Simultaneous Distinction and Non-distinction within the Object of Proof)

Vani Madhava was of an exceedingly wicked nature. Being reproved by Vrajanatha, he planned within himself for doing mischiefs both against Vrajanatha and the Babajis. Conspiring with some other persons of his wicked nature, it was decided that when Vrajanatha would be returning from the Srivasangana at night, he should be severely assaulted at the lonely place near Lakshmana-tilla. Getting an inkling of this conspiracy, Vrajanatha saw the old Babaji Mahasaya by day time and, in consultation with him, decided not to come to the Srivasangana daily and when he should come; it should be by day-time and that in the company of a strong escort. Vrajanatha had some subjects of his, of whom one Haris Dome was an expert in fighting with long and thick bamboo-sticks. Vrajanatha told him: "Haris! Recently I have fallen in danger; I may get rid of it, if you help me." Haris replied, "Sir, I am ready to lay down my very life for you. If you tell me, I may even kill down your enemy." Vrajanatha said—"Vaninatha is going to harm me; afraid of violence from him, I am not venturing to visit the Vaishnavas at the Sivasangana. He has conspired to belabour me on the way." Haris replied: "There is nothing to care for, so long as your Haris lives. It is sure that this piece of bamboo stick will fall on his head. However, take me with you, whenever you go there; who is there to do you any harm, for alone I can take the charge of a hundred fighters?"

Even after making this arrangement with Haris, Vrajanatha called at the Srivasangana at intervals of three or four days and could not stay there for long. He remained very sad, as he could not receive spiritual instructions there. In the course of about two or three weeks Vani Madhava died from snake-bite. At this news, Vrajanatha thought within himself: "Is this the result of spite and malice against the Vaishnavas, or is it due to Vaninatha's want of further longevity in the due course of events? It is known (Bh. VIII-1-33) that all creatures must die whether in a day or a hundred years'. Now there is no obstacle for me to visit the Srivasangana daily." That very evening Vrajanatha visits the Srivasangana and after prostrate salutations to the old Babaji Mahasaya, he told him: "Henceforth I shall again come to your Holiness's feet daily, for the impediment Vani Madhava has left this world." The most kind hearted Babaji Mahasaya at first became sorry to hear the news of the death of a jiva with his conscience not yet aroused; but after some silence, he said: "A man reaps the consequences of his own acts; a jiva of Krishna's will go wherever He sends him. My darling, have you any more mental trouble?"

Vrajanath.—The only trouble in my mind is that I have felt much agitated for having been for these days deprived of the nectareous instructions of yours. I intend to listen to the remaining instruction from the Dasamula.

Babaji.—I am always ready for you. Just tell me how far you heard it and what question has arisen in your mind after hearing that.

Vrajanatha.—What is the name of the true tenet propounded in the world by Sri Sri Gaura Kisora? The previous Acharya taught the tenets known as Advaita-Vāda (absolute monism), Dvaita-Vāda (dualism) Suddhaadvaita-Vāda (doctrine of oneness in the pure form), Visishtadvaita-Vāda (doctrine of monism with some distinctiveness) and Dvaitadvaita-Vāda (doctrine of oneness in duality). Has Sri Gauranga Deva accepted some one of the above tenets, or has He taught one different from them? While giving the sectarian genealogy, your Holiness has said that Sri Gauranga belongs to the Brahma-Sampradaya; shall we then consider Him an Acharya of Dvaita-Vāda as propounded by Sri Madhva-acharya, or something else?

Babaji.—Darling, just listen to the eighth sloka of the Dasa-mula—All the world, both chit and achit, is the transformation of Krishna's sakti. Vivarta-Vāda (doctrine of illusion) is not true; it is the dish of the Kali Yuga (Iron Age) and against the teachings of the Sruti (Vedas). It is the Achintya Bhedaabheda Tattva (—the truism of inscrutable simultaneity of both distinction and non-distinction) that is the immaculate truism taught in the Vedas; from it is accomplished the love towards the Eternal Entity. The sayings in the Upanishads (—metaphysical portions of the Vedas) are called Vedanta (—concluding teaching

of the Vedas). The aphorisms which Sri Veda-Vyasa has compiled in order to give the meanings thereof in a nice way, grouping them according to the subject matters in four chapters, under the name of Brahma Sutras—are known as Vedanta-Sutras. These Vedanta-Sutras have been accepted with great respect among the learned people of the world. The common opinion is that what has been taught in those Vedanta-Sutras is the true meaning of the Vedas. The Acharyas of the different tenets have derived conclusions supporting their respective tenets from the Vedanta-Sutras: Sri Sankaracharya has taught Vivarta-Vāda from such sutras (aphorisms). He says that if the transformation of Brahman admitted, then Brahman is deprived of His own character, as such, Parinama-Vāda (—doctrine of transformation) is not good, but Vivarta-Vāda is correct. The other name of Vivarta-Vāda is Māyavāda (doctrine of the illusive-ness of the world). He supported this doctrine by collecting such mantras from the Vedas as he found necessary for it. From this it seems that Parinama-Vāda had been prevalent before him. By founding his Vivarta-Vāda, Sri Sankar suppressed that Parinama-Vāda. The Vivarta-Vāda is only a theory. Not satisfied with it, Srīman Madhvacharya has set up the Dvaita-Vāda: the mantras of the Vedas that are helpful for founding it, have been arranged to support his tenets. In this way Srīmad Ramanujacharya has founded his Visishtadvaita-Vāda on some Veda-mantras, Sri Nimbadiyacharya his 'Dvaitadvaita-Vāda on some others, and Sri Vishnu Svami his Suddhaadvaita-Vāda in yet others, all from those Vedanta-Sutras. The Māyavāda that has been prevalent in the tenet of Sri Sankaracharya is against the truism of Bhakti. Even though the four Vaiishnuvacharyas have separately promulgated their respective tenets yet their conclusions have their basis on Bhakti. Srīman Mahāprabhu has given His teaching that is derivable by honouring all the Veda-mantras and its name is Achintya-Bhedaabheda Tattva. Belonging even to the sect of Srīman Madhvacharya, His Lordship has accepted his tenet only in its essence.

Vrajanatha.—What is Parinama-Vāda?

Babaji.—Parinama-Vāda is of two kinds, viz., Brahma-Parinama-Vāda and Sakti-Parinama-Vāda. The former teaches that Brahman, who is inconceivable and not admitting of any distinctiveness, has become—transformed, in one portion as the Jivas and in the other as the material world. According to that doctrine only one Entity has been admitted, relying on the Veda-mantra." "Only one, without any second entity (Chh. vi. 2.1). As such, that doctrine, too, may be called "Advaita-Vāda." The advocates of Sakti-Parinama-Vāda say that the transformation of Brahman is not possible; it is the inconceivable Sakti of Brahman that, being transformed, has manifested the Jivas in its Jiva-sakti portion and the material world in its Māyā-sakti portion. If this is admitted, then even according to Parinama-Vāda, Brahman, is not transformed.

The definition of 'transformation', as given in the Vedanta Saara of Sadananda Yogi, is that it is a different conception of a real thing, milk is vitiated into curd; in it there is a thing, in milk, when it becomes otherwise as curd, that conception of it as different thing is called Vikara to Parinaama (transformation). According to Brahma-Parinaama-Vāda, the world and the Jivas are the Vikāras (transformations) of Brahman, there is no doubt that this doctrine is very inaccurate. As Brahman, not admitting any distinctiveness, is the only Entity, no room is available for His transformation; when He is said to be subject to transformation, no truth is accomplished. (Cf. Ex nitsito, nihil fit). Under the circumstances, Brahma-Parinaama-Vāda is not sustainable in any way. No such defect is found in the Sakti-Parinaama-Vāda. In it, Brahman remains unvitiated, His Sakti, capable of accomplishing what is known as impossible, is, in some cases, transformed into Jivas in its atomic implication and, in some other cases, as the material world in its shadow implication. Brahman wished: "Let there be the world of jivas" (—Cf. Aitarayaupa. I.1.1), and, forthwith, Jiva-Sakti, included in His Parā (chief) Sakti, manifested innumerable Jivas; Brahman wished: "Let there be the material world", and, forthwith, His Maya-Sakti, which is the shadow of His Parā Sakti, displayed the unlimited material world. In it there is no transformation of Brahman Himself. If it is objected that it is His wish that is what His transformation is, and how can this transformation be attributed to Brahman? The reply to this is that the oppositionist is calling the wish of Brahman transformation on the analogy of Jiva's wish. The Jiva is small and his wish is connected with another Sakti, and for this his wish is transformation. But Brahman's wish is not such; it is His unrestrained wish that is the characteristic of Brahman's Nature, though undistinct from His Sakti, yet it is distinct. Consequently Brahman's wish is His Nature, and there is no room for vitiation in it and it has no transformation. At His very wish, Sakti becomes the scope of the limited intelligence of Jivas; it is known only through the testimony of the Vedas.

Now we have got to consider what is the characteristic of the transformation of Sakti? The example of milk turning into curd is not the only indication of the transformation of Sakti. Though, of course, the illustration of an Aprākṛta (transcendental) thing with the example of some Praākṛta (mundane) thing is not complete, yet it can be cited as an example to make some transcendental thing clearly understandable in respect of some particular portion. It is said that a Chintāmani (philosopher's stone), though Praākṛta remains unchanged even after producing various gems and jewels. Just think of the creation by Transcendental God as such. God remains perfectly unchanged, even after creating forthwith at His will, with the help of His inscrutable Sakti, the world of creatures with innumerable Jivas and the endless universe of the fourteen worlds. By the word 'unchanged' (—not transformed), is not meant that He is only Nirvisesha (not

possessing any distinctiveness); the Largest (all pervading) Entity, viz. Brahman is always in His Nature as Bhagavaan fully possessed of His Six Majestic Properties. If He is called only Nirvisesha, His Chit Sakti is not admitted. By dint of His unthinkable Sakti He is eternally Savishesha (possessing distinctiveness) and Nirvisesha. If you call Him only Nirvisesha, you admit only a half of His Nature, and thereby His Plenariness is denied.

Babaji Mahasaya (continued):—The Sritis (Tait. 3. 1. 1) have clearly described the application of the ablative, instrumental and locative cases for the Highest Entity (Brahman), viz. "O' Bhargu, ask about Brahman, from whom these bhutes (creatures) grow, by whom they, when born, live, and into whom they go and enter (during pralaya or universal dissolution)." This means that by saying 'from whom these creatures have grown,' the ablative case has been applied for God; by saying 'by whom, when born' they live, the instrumental case has been applied for Him. This is His visesh i.e., speciality or distinctive feature. As such, Sri Bhagavan is always savishesha i.e., with distinctiveness.

Sri Jiva Goswami (in his Sri Bhagavat-Sandarbhā, No. 16) has said, in the course of dwelling on the truth about Sri Bhagavan, thus: "Parama-tattva (the Highest Entity) is only One, who, with the help of His inscrutable natural potency, always remains in four forms, viz. (i) svarupa (Own Nature), (ii) tadrupa-vaiibhava (appendages of the similar nature), (iii) jivas and (iv) pradhana (the cause of the material world), just like the lustre within the orb of the Sun, staying as (i) the orb, (ii) its outer portion, (iii) its rays and (iv) its reflection." The example is, of course, partial. His svarupa or Nature is His Form only of Sat (Eternal Existence), Chit (Pure Sentience without any touch of mundane matter): His svarupa-vaiibhava consists of His Abode, Name, Companions and all the articles for His use; the eternally free and the eternally bound jivas of unlimited number are the main-stay of anu-chit (atomic sentience); and Maya all her work, viz. the material world of crude and subtle forms are indicated by the word 'pradhana.' As the manifestations of these four forms are eternal, so is the oneness of the Para Tattva. Now, how can there simultaneously exist matters of such ever contradictory types? The answer is that it is impossible according to the mundane intellect of the jivas, which is only limited; but it is not so impossible under the inscrutable potency of God.

Vrajanatha.—What is known as Vivartavada (—doctrine of illusion)?

Babaji Mahasaya.—The deliberation that is there in the Vedas about vivarta is not the vivarta-vāda. According to the meaning ascribed by Srimat Sankaracharya to the word 'vivarta', the Vivartavāda has become the same as Mayavāda (the doctrine of Brahman becoming jiva under the influence of Maya or phantasm). The scientific meaning of vivarta is atattvatah anyathā-buddhih (—a different conception out of the want of the true sense) i.e., the conception of

a thing as what it is not. The jiva is a thing which is atomic chit : being confined in the gross and the subtle body and thinking himself to be identical with the gross and subtle bodies. he makes the ego (himself) known as the body; that is the different or wrong conception, being bereft of the true sense. This is the only example of vivarta as approved in the Vedas. For example, some one is thinking himself as Ramanath Bhattacharya, son of Sanatan Bhattacharya, while another identifies himself as Sadhu Chandala, son of Vijay Chandala. The conception of such a nature is a great error. The atomic chit jiva is neither Ramanath Bhattacharya, nor Sadhu Chandala, yet the conception of the ego in the body produces the wrong impression. Similar are the mistakes of thinking the rope to be a snake or thinking the mother-of-pearl to be silver. Thus with these examples the Vedas teach us to drive away the error of vivarta of the conception of our bodies as our ego or selves. The Mayavadis giving up the true import of the teachings of the Vedas have propounded a funny form of vivarta-vada. According to it, the true sense is 'I am Brahman'; the conception than this is 'I am the jiva', truth is not ascertainable. In reality the Vedic principle of vivarta is not against Vivarta-vada of the Mayavadins is indeed a laughing-stock. The Vivarta-vada prevailing among the Mayavadins is of some different types of which the most erroneous thinking Himself as such; (ii) Brahman becomes the jiva reflected as such; and (iii) the conception in the dream of several jivas and the material world as different from Brahman. This form of Vivarta-vada is not correct and is against the Vedas.

Vrajanatha.—What is the Mayavada affair? It is not intelligible to me.

Babaji.—Understand it with a degree of composure. Maya-sakti is only the shadow of Svarupa-sakti (—natural potency of God); it has no access into the chit world; that Maya is only the mistress of the material world. The jiva has entered into the material world due to avidya (nescience). The jiva has have its distinct entity (existence) and its natural potency. The chit thing must admit it as real. According to Mayavad, the jiva himself is Brahman; he has become separate through the action of Maya; the jiva remains ajiva, so long as his connection with Maya continues; as soon as he is without this connection, he gets the character of Brahman; there is no existence of any atomic chit separate from Maya; under the circumstances, the emancipation of the jiva is the annihilation of his separate existence. Keeping the jiva in this state, the Mayavad does not admit the existence of pure jiva (free from Maya); besides, it says that when Bhagavan has got to come to the material world, He has to seek help from Maya, as He cannot appear in the phenomenal world unless He accepts a form fit for the region of Maya, in as much as He has no form or Brahman; as Isvara, He gets a

body of the nature of Maya, His incarnations come down into this world in bodies taken from Maya and perform great deeds and, leaving these bodies here they go to their own region. The Mayavadins have shown this much of favour to Bhagavan that there is a difference between the incarnations of God and the jivas, viz., that the jivas have got their gross bodies under the influence of the effect of karma (previous acts) and are forced to get decrepitness, death, birth under the force of the current of karma, even though against their will; whereas God voluntarily takes bodies, limitations, names, attributes of the nature of Maya and, giving them up at His will may become pure chit; though God performs acts, yet He is not under the influence of the effects thereof. All this is the wrong conclusion of the Mayavadis.

Vrajanatha went to bed after supper; there were swelling in his heart the waves of various deliberations relating to the principle of the simultaneous distinction and non-distinctiveness. Sometime he was thinking that this principle was also a particular doctrine like the other ones; again after a deep meditation for a while, he concluded that there was no Sāstra (scriptural proof) against this principle; all the scriptural injunctions were in its favour. "Srimad Gaura Kisora (—Sri Sri Chaitanya Mahaprabhu)," he thought, is the Plenary God; there can be no defect in His profound teaching. I shall no more abandon the protection of His Feet. But, alas! what have I actually gained? I have only known that it is only the Inscrutable Principle of Simultaneous Distinctiveness and Non-distinction that is true. But what real benefit has accrued to me only with this much of knowledge? Babaji Mahasaya has said that love is the final goal of the life of Jivas. The Karmis and Jnanis too, are on the look out for love. But they do not know what is the pure state of that love. Therefore it is necessary to attain that pure state of love. I shall take the answer of Babaji Mahasaya after questioning him by what means that can be attained." While thinking thus, he was gradually deprived of his consciousness by sleep. As it was very late in the night that he had fallen asleep, he was rather a little too late to wake up in the morning. After getting up from bed he was engaged in the morning functions relating to the body, when his maternal uncle, Vijaya Kumar Bhattacharya arrived. Seeing his uncle come after a long time from Sri Modadruma (—Mangachi on the other side of the river Gangā where Sri Narayani Devi, mother of Sri Vrindavan Dasa Thakur, the earliest biographer of Sri Sri Chaitanya Mahaprabhu, and niece to Srivasa Pandit, was living at the time),—Vrajanatha bowed down to him.

Vijaya Kumar Bhattacharya was well versed in the Srimad Bhagavatam. Through the grace of Sri Narayani Devi, he had acquired a great love for Sri Gauranga Deva, and he roamed about at different places and read there the Srimad Bhagavatam before the audience. When in the course of these tours, he met Srimad Vrindavan Dasa Thakura at Denura (a village in the Birbhum Dt.),

the Thakura advised Vijaya Kumar to visit the inconceivable Yoga-pitha (—birth site of Lord Sri Sri Chaitanya Mahaprabhu) at Sri Mayapur and said that the place of the Lord's activities there would soon be hidden from the sight of men to be again revealed about four hundred years thereafter. The Thakura also said that those places are not different from Sri Vrindavana Dhama and that it is only those that are able to appreciate the transcendental nature of Sri Mayapur etc., are competent to see Vrajadhama in its true nature. Hearing this from Sri Vrindavana Dasa Thakura, a incarnation-Sri Vyasa Deva, Vijaya Kumar became anxious to visit Sri Mayapur; he thought within himself that he would be going to Sri Mayapur after meeting with his sister and nephew (Vrajanatha) at Vilvapushkarini. In those days Vilvapushkarini and Brahmana-pushkarini were contiguous villages and not distant from each other as at the present time. The border Vilva-pushkarini was then within a mile from Sri Mayapur-Yogapitha. The abandoned village of Vilva-pushkarini now goes by the names 'Totaa' and 'Taranvasa.'

Embracing his nephew, Vijaya Kumar said: "My darling, I shall be coming back after a visit of Sri Mayapur. Just tell my revered sister (i.e., your mother) that, returning here, I shall take my midday meal here." Vrajanatha said: "Uncle, why will you visit Sri Mayapur?" Vijaya Kumar was not aware of the then condition of Vrajanatha, having given up his study of the Nyaya Sastra was culturing the Vedanta System. So thinking it improper to disclose to him off-hand anything about his own bhajana (devoted service of God), Vijaya Kumar said, "I shall visit some person there." Now, Vrajanatha knew that his uncle was a devotee of Sri Sri Gauranga Deva and well-versed in the Bhagavatam; he surmised that his uncle was going to Sri Mayapur on some spiritual mission. He said: "Uncle, Sri Raghunatha Dasa Babaji Mahasaya is a Vaishnava, worth deep veneration; please, have some talk with him before you return." Hearing this from Vrajanatha, Vijaya Kumara said: "Do you revere Vaishnavas now-a-day? I learnt that, giving up the Nyaya system, you were studying Vedanta. Now I understand that you are entering the fold of devotion. So there is no need of suppressing anything in your presence. Sri Vrindavana Dasa Thakura has commanded me to visit the yoga-pitha of Sri Mayapur. So I have made up my mind to bathe in the Ganga at the landing stage of Sri Mayapur and visit Sri Yoga-pitha with circumambulation, and, then, once to roll about on the dust of the feet of the Vaishnavas of Srivasangana." Vrajanatha said, "Uncle please take me with you and let us both go to Sri Mayapur after taking permission from my mother." After this talk both, having informed Vrajanatha's mother, left for Sri Mayapur. Both at first bathed in the Gangā with a great delight and, at the time of the bathing, Vijaya Kumara said: "My darling, to-day I feel much favoured by God's grace, that I have been able to be much gratified to plunge into the water at the very landing of the Gangā where Sri Sachinandana (—Sri Chaitanya Mahaprabhu) showed immense grace to

Sri Jahnvi Devi (Ganga) by conducting His water-sports for full twenty-four years (before sanyasa i.e. renunciation of home-etc)." Being moistened with these stimulant words, Vrajanatha said, "Uncle; to-day I feel sanctified as an attendant at your holy feet." Finishing the bath, both entered the house of Sri Jagannatha Misra (—father to Sri Gauranga Deva) and became drenched with streams of tears of love. Vijaya Kumara said: "It is no extollation to say that he has been vainly born, who, though born in the land of Sri Gauranga Deva's Sportive activities, has failed to touch this Māha-yoga-pitha. Just look! this land appears to the material eyes to be like common land and covered with leafy huts; but, through grace; what a wealthy grandeur do we see here! There are seen big palaces adorned with jewels, very beautiful gardens, suitable gates, etc. Just see there stand Sri Gaura and Vishnupriya (His consort) inside an apartment with figures of excellent beauty, never seen before, figures of what unprecedented beauty!" While speaking thus ejaculatively, the uncle and the nephew fell down being benumbed by an excessive enthusiasm. After a long time rising up with the help of the other devotees, they entered Srivasangana with tears flowing from their eyes. Rolling on the ground there, both ejaculated: "O Srivasa! O' Advaita! O' Nityananda! O' Gadadhara-Gauranga! Be merciful towards us; be pleased to rid us from self-conceit and accept us at your feet."

Seeing this posture of the two Brahmanas, the Vaishnavas there began dancing in great delight, ejaculating—"Jaya Mayapura-chandra (—all glory to the moon of Sri Mayapur, i.e. Sri Sri Chaitanya Mahaprabhu), Jaya Gauranga Deva, Jaya Nityananda." etc.

Within a short time, Vrajanatha surrendered his body at the feet of his spiritual guide, viz. Sri Raghunatha Dasa Babaji Mahasaya. The old Babaji Mahasaya raised him up, embraced him, and asked him how he was able to come at that unusual hour and who was the great soul accompanying him. When Vrajanatha humbly submitted everything, the Vaishnavas respectfully made Vrajanatha and Vijayakumar take their seat on the arborescent seat round the Vakula-tree. Vijayakumar most politely asked the old Babaji Mahasaya, "My master, how shall we attain our real need?"

Babaji:—You are great devotees and have attained everything. You have attained everything. Yet when you have been pleased to ask me, I shall say as far as I know. It is Krishna-bhakti (devotion to Krishna) free from Jnana and Karma that is the need of life and also the means to attain it. During the period of practice, it is called Saadhana-bhakti (bhakti as the means) and in the stage of accomplishment, its name is Prema-bhakti (bhakti in the mature form of love).

Vijaya:—Babaji Mahasaya, what is the natural form of bhakti?

JAIVA DHARMA

Vrajanatha :—My intellect has not been able to grasp what Mayavada is.

Babaji :—Try to understand it quietly. The Maya-shakti is only the chhāya (shadow) of Svarup-shakti (Natural Potency of God); she has no admittance into the chit (transcendental) region; she is only the mistress of the material world. The jiva has entered the material world being deluded by avidyā. Chit-vastu (sentient thing which a jiva is) has certainly its separate existence separate potency; Mayavāda does not accept it as a matter of fact. According to Mayavāda, the jiva himself is Brahman; due to the action of Maya, he is different; so long as there is connection with Maya ceases, the jiva is there as jiva; when the

connection with Maya ceases, the jiva is Brahman; there is no existence of atomic chit (i.e. jiva) disconnected from Maya, hence moksha is nirvāṇa (extinction of jiva as a separate entity) with Brahman. Thus Mayavāda, giving the jiva this position, has not admitted the existence of the pure jiva (free from Maya); it also says that as Bhagavān is mixed up with Maya, He has to take the help of Maya prapancha (phenomenal world) without adopting some form taken from Maya; because He has not any form as Brahman, in His position as Isvara, there comes to Him a form given by Maya; the Avatars (incarnations), having incarnated in this world with the forms adopted from Maya, perform great deeds, and thereafter, leaving those forms taken from Maya, they go to their own places. The Mayavadins have shown this much of favour towards Bhagavan to say that there is a difference between the Avatāras of Isvara and those of the jiva, which is that the jiva gets his gross body being subjected to it by karma (previous deeds) and is compelled against his desire to undergo the troubles of decrepitude, death, birth, designation, attributes, etc., from Maya according to His Will and can become pure chit (sentience) when He wishes, giving up all these, Isvara may perform karma but is not subjected to its fruit by force. All these are the Mayavadin's deliberations.

Vrajanatha :—Is there anywhere in the Vedas such an instruction about Mayavada?

Babaji.—Mahasaya.—No, nowhere in the Vedas is Mayavada to be found. Mayavada is a Bouddha doctrine. It has been in the Padma Puranam Uttara Khanda (latter portion—"O'Devi (Parvati), the wrong sastra, Mayavada, known as Buddhism hidden under the garb of Veda, has been made by me (Śiva) in the era of Kali, which I shall propagate as a Brāhmaṇa."

Vrajanath.—Why was Mahadeva (the deity of deities), who is the chief of the Vaishnavas, engaged in such an evil act?

Babaji.—Sri Mahadeva is a Gunāvatāra (incarnation through the gunas i.e. elementary qualities of mundane nature binding jivas to matter) of Bhagavan. Seeing that the Asuras (demons), adopting the path of devotion through His worship performed for the attainment of worldly pleasures, were trying to have their sinister motives fulfilled, God, out of His gracious spirit and natural kindness towards His devotees, thought about a way in which they would not be able to pollute the path of devotion. He then bringing Sri Mahadeva to Himself told him: "O' Sambho, it will do no good to the world of creatures by propagating the religion of true bhakti before the Asuras with their tamasik tendency (of the gross mentality). In order to fascinate the Asuras, you should propagate such a Mayavada may be propounded, keeping Me hidden behind a screen. Then the

men with the predilection of Asuras will take up Mayavada, giving up pure devotion, and the sincere devotees without any feeling of doubt, taste pure devotion." At first the great devotee of God, viz. Sri Mahadeva, expressed sadness to undertake such a serious charge, but obeying the command of God, he propagated Mayavada. As such, what is the fault of the world-teacher Sri Mahadeva? It is only God alone who knows what future good for all the jivas collectively is latent in His command, under whose skilful device, the wheel of the universe is working and who has held the discuss of Sudarsana of the highest skill for the well-being of all the jivas. It is the duty of servants to carry out the order of their master. On this account the true Vaishnavas do not find any fault with Sripada Sankaracharya, an incarnation of Shiva, for his having propagated Mayavada. Just listen to its scriptural proof in the Padma Puranam, viz. (God said) "O' Sambho, just make men averse towards Me by propagating false (Agamas) (tantras), so that I may always worship you being born in parts as men etc., in the Kali, preceded by the era of Dvapara and receive boons from you. The creation will then grow more and more in number." The Varaha Puranam too has said: "I shall soon create a delusion which will infatuate men. You, too, O' Rudra, get delusive sastras prepared, showing only what are untrue and violations of truth; just display yourself prominently and conceal Me behind."

Vraja.—What kind of proof is available in the Vedas against Mayavada?

Babaji.—The entire Vedas are proofs against the Mayavada. Thoroughly searching in the entire Vedas, the professors of the Mayavada have found out only four statements, given by them the name Mahavakya (great sayings), such as (i) 'Sarvang khalavidam brahma' (-all this universe is Brahman Chhandogya III: 14-1), Nehananasti Kinchana (Vr. A. IV. 4-19, katha II. 1. 11, 'there is no distinction as in matter in Brahman'), (ii) Prajnanang brahma (Aītreya III. 13 1.3, i.e. Prajnana which is the highest Jnana and, as such, devotion to God—is Brahman, who being identified with transcendental sentience must be love i.e. Ānanda), (iii) Tattvamasi (Chh. vi 8.7—i.e. 'you are he', with 'aham brahmāsmi' (Vr. 1. I. 4. 10—i.e. 'I am Brahman').

What is to be obtained in the first great saying? This universe with jivas and matter, is on the whole Brahman. There is nothing beyond Brahman. What is the indication of that Brahman? This has been explained elsewhere (Svet. IV. 8) —"na tasya karyam karanam cha vidyate, na tat-samas chādhikascha drsate parasya saktir vividhaiiva sruyate svabhaviki jnana vala kriya cha"—i.e., (Brahman has no mundane organs of sense, not their action; He has no equal, not to speak of any one greater than He; His chief potency which is natural to Him, is heard to be of various kinds, viz. jnana, bala and kriya), The Brahman and His potency have been accepted together. That potency has been called natural to Himself. There are varieties in that potency. If we consider Shakti (potency)

and Saktiman (possessor of potency) together, there does not appear variety in Brahman, but when we look at the universe, separating Brahman and His potency, then variety as a matter of course becomes prominent. In the sruti-vankyanatha II.2.13, Svet. VI.13) the variety of the chief Vastu and a large number eternal have been admitted. In such statements sakti has been separately considered, the jnan, bala and kriya of Brahman have been deliberated on.

Now let us take up 'prajna-am Brahma' (An.III.1.3). The same prajnanam that has been identified with Brahman, has been taught we mean prema-bhakti in 'tameva dhiro Vijnāya prajnaṅ Kurvita brahmana' (Vsod. IV.4.21), i.e., a Brahmana or one who, being steady, knows Brahman).

What the statement tattvamasi, setaketo (Chh. VI.8.7) has taught the identity of the jiva with Brahman, has been explained by "ya va etadaksharam ga gya avidityas māllakat pranti sakrpanotha ya etadaksharam gargi viditvasmātlok-at pranti sa brāhmanah" (Vr. Ar. III.8.10-i.e., O'Gargi (said by Yājñavalkya), he who goes away from this world without knowing Akshara Brahman, is kripāna and sudra but he who leaves the world after knowing Him as a real Brāhman he, who has acquired knowledge about 'tattvam asi' Brahman having acquired devotion to God. If the vidya, which has its foundation in 'ahang brahmasmi' does not in the end become devotion to God, it has been censured in Isāvasya (9) viz., 'andhang temah pravisanti ye avidyam upasate, tata bhuga eva te tana ga u vidya an ratah (i.e. Those who do not know atmā to be pure chit, having cultured avidyā, enter into deep darkness; but those, who, giving up avidyā, think of the jiva as Brahman instead of atomic chit, enter into the region of deeper darkness, having fallen victims to abvidyā i.e., excessiveness of vidya).

My darling, the Veda-sāstra is limitless. One can appreciate the true import of the Vedic teachings, if one, after considering every mantra of every upanishat separately, is able to deliberate on them collectively. An ugly doctrine is the result when the regional (individual) statements are relied on. On this account, Sri Srīman Mahāprabhu Sri Chaitanya Deva, after scrutinisingly considering all the parts of the Vedas, has taught the inmutable essential Truth viz, the Vedāveda or simultaneous distinction and non-distinction of the jivas and matter from Sri Hari (Brahman).

Balaji.—The Sruti (Mundaka III.1.4) says. "The truly learned man (who has become free even during life-time) does not become garrulous i.e., has nothing to talk about more than the recapitulation of the attributes and glories of God), for he has fully known about God who is revealed in all the jivas, through devotional love. Such a man has become deeply absorbed in attachment to Atmaa God and in the appreciation of His sportive activities and he is the best among those who have known Brahman. And that attachment or rati is the love of God." Sage Yajñavalkya has told his wife Maitreyi (Brutr.II.4.5). Halloo,

no one love others for their pleasure, but does so for one's own pleasure. From this sruti statement it is clear that only love is the main need of the jivas. My darling, there are many such proofs from the Vedas and the Bhagavata Puranam. The Taittiriya Sruti has clearly said (II.7): "Who would have taken breath and lived, if there had been no ananda in the sky i.e., the deep hall of the heart? It is He (God) that gives ananda to all."

All the jives attempt for ananda (bliss, the persons desirous emancipation, think of moksha (emancipation) as bliss; for this reason they are mad after moksha. Those persons, who are desirous of worldly enjoyments, call these as their bliss, for this reason they run after bhakti (mundane enjoyment). It is the hope for attaining bliss impels them to perform their respective acts. The devotees of God, on the other hand, are full of exertions for the bliss obtained from the service of Krishna. Thus all the people are on the look-out for priti love as bliss). They are even ready to give up their life for this love. The conclusion is that it is love which is principal need for all, no one can deny it. All, whether believers or non-believers in God, admirers either of karma or of jnana, whether full of or without desire,—are in quest of love. But it is not certain that it is available only with such quests. The followers of the principle of karma think of the attainment of heaven as the giver of bliss. But they can understand their mistake when they are thrown off from heaven according to the principle in the Gita (IX.21) that when the punya or good merit is exhausted, they re-enter the mortal world. Then the people in this mortal world, even after receiving wealth, prosperity, fame and power, do not get bliss, imagine the heavenly (celestial) bliss. At the time of being driven off from the heaven, the praise the bliss available in the higher regions (viz. mohat jnana, tapah, satya). When, again, they come to realise that the bliss available in this mortal world, the celestial world, even up to the Satyaloka (or region of Brahma) is evanescent, they acquire abnegation and look after the merger into Brahman. When even after getting the brahma-nirvan negative bliss of merger into Brahman), one feels the want of the positive bliss, one becomes apathetic towards it and is on the look-out for some other recourse. How is bliss or love possible in the abnegation of brahman nirvanam?

Who is the recipient of the bliss, when egoism is altogether annihilated? Besides, where can there be bliss even, when all the things are merged into one? Who will there be to experience the bliss even? If my egoism goes away, who will conceive of Brahman? Though Brahman is ananda (bliss), He will be meaningless for the want of the appreciator. Again what is the decision in that case as to whether exists the ananda or not? I am altogether ruined with the annihilation of my egoism. What then remains for me to conceive of any need of me? If there is no egoism, there exists nothing. If you say 'I am there in the form of Brahman,' that too is without any substance, for, as Brahman I am

eternal, but yet what is saadhya or to be attained as our well-being or saadhana, i.e., the means therefor—is useless and improper. As such, the brahma-nirvana is not the accomplishment of priti or love, it is only a pretence for the jivas. Even if that might have been true, it is regarded as a sky flower (i.e., absolute absurdity). It is only through bhakti that accomplishment of the true need of the jivas is seen. It is the mature state of bhakti that is priti. That priti is eternal. Pure Krishna (i.e., Krishna as conceived to be beyond mundane appreciations) is eternal, so is also pure priti consequently by accepting the doctrine of achintya-bhedaabheda (the inscrutable principle of the simultaneity of distinctiveness and indistinction), is the eternity of prema decided on; otherwise the short-lasting character attacks priti which is the final need of the jivas and destroys it. On this account all the sastras are confirming the true doctrine of achintya-bhedaabheda. All the other doctrines are only unsubstantial principles.

After this Vrajanatha left for home deliberating on the principle of prema and being absorbed in a delightful state of the mind truth, viz., the vedaaveda or simultaneous distinction and non-distinction of the jivas and matter from Sri Hari (Brahman).

Vrajanatha.—Please explain to me more fully how the doctrine of achintya-vedaavada (inscrutable simultaneity of distinction and non-distinction) is supported by the Sruti (Veda).

Babaji —The Vedas contain innumerable mantras that teach non-distinction as well as distinction. For the former are cited—(i) 'sarvam khalvidam brahma' (Ch. III.14 1), (ii) 'atmaivedam sarvam' (Ch. VII.25.2), i.e., all this universe is atmaa. (iii) 'tadeva sannayedamagra aasidekanevaadvitvam' (Ch. VI 2.1); i.e., 'O darling i.e., Svetakala, before this universe was created, there had remained only one Entity without a second; (iv) 'evanag devo bhagavan shines with brightening up all the quarters, up, down and sideways, so does the All-adorable God keep occupying the world, etc., as the primordial cause'. So also is distinction established by innumerable mantras teaching distinction as well, viz., (v) "om brahmavid aapnatiparam" (Tavi. II.1.5—e. one who knows Brahman gets Para-brahman); (ii) mataantam vibhnaatmaananaam matvaa dhiro na sochat (Katha I.2.22, 20/4, i.e., A truly wise man gets rid of all causes for lamentation, knowing paramaatma as the greatest all-prevading entity); (iii) "Satyam jnanam anantam brahma yo veda nihitam guhaayaam parame vyoman sosmote sarvaar kamaan saha brahmanaa vipaschitaa," (Tavi II.1, i.e., He who knows Brahman, who is satya (eternally existent), jnana (chit sentience), ananta (free from any limitation by mundane matter and empiric knowledge), residing in paravyomairei vaiikuntha and the call of the heart of jivas as Paramatma,—becomes the matter of all the desires of the transcendental senses along with that Brahman all-knower Brahman), (iv) "yasmaat (iv) "masmaat param

napparamasti kinchid yasmaananivrna jyaasti kashit, vrkshaiva stabdhadvti Ishyekar, stenedam purnampurushena sarvam' (i.e., "All this universe is pervaded by that Purusha (Paramatmaa-Brahman), to whom there is no other entity superior, than whom there is nothing smaller or greater, who stays alone (without a second) steadily region," (v) "pradhanna gshetrajnapatir gunesah" (Svet VI.16, i.e., 'He is the sustainer of pradhana i.e., primordial cause of the material world and of kshetrajna i.e., the jivas and is also the Master of the three gunas of nature'); "tasyaiisha aatmaa virnute tanung svaam" (Katha I.2 23, Mundaka III.2.3), i.e., It is only to him, who is able to secure the grace of God by means of his devotion to Him, that God displays His own transcendental body); (vii) "tamaaharagram purushnm mahaman" Svet. III.19, i.e., 'The truly wise call Him as the foremost case of eternal and the greatest Purusha), (vii) "Yaathatathyatarthanayahat" (Isa. VIII, i.e., 'He has made respective arrangements for the other eternal things by dint of His inscrutable potency), (viii) "naitadasakam vijnaatung yadeted yoksham" (Kena. III.6:10, i.e., I have not been able to know who this Yakshe, demi-god, is'; He was Brahman disguised who had placed a blade of grass before some deities to move, burn, etc., which they failed): (ix) "asadvaa idom agra aatit tata vaii sadajaayata, ladaad-aarang svayam akuruta, tasmaat tat sukratm uhcyate" (Taji.217), i.e., Before the creation of this universe there was only Brahman, unknown by name, form, etc., from that Brahma has generated this manifested world, for this reason He is called sukrta or the best door, (x) "nrityo nityananam" (katha II.2.13, Svet. VI.13 i.e. Brahman is the Eternal, among all eternal beings; (xi) savang hyetadbrahma, ayamaatnaa brahma, saayam aatmaa chaturshpaat" (Mandukya II) i.e., All this is Brahman, being grown from His shakti, this aatma, i.e., Paramatmaa it Brahman, that aatmaa is four fold in manifestation; (xii) "ayamaatma saveshaang bhutamaang madhu" (Br. Ar. II.5.14), i.e., 'This Paramaatma is nectar for all beings'. The Veda is nice in all its parts, no part of it is worth abandonment. Eternal distinctiveness is true, so is eternal non-distinction. Both these being simultaneous true, there are srutis (Veda-mantras) devoted to both the principles. This simultaneous existence of distinctiveness and non-distinctiveness and non-distinction is inconceivable, i.e., beyond the scope of human conception, naishas tarkana matiraapaneyaa" Katha, I.2.5. If you raise argumentative discussions, there must arise a situation of confusion and disorders. The statements of the Vedas are all true in all contexts. We should not disregard the imports, because the extent of our intellect is limited. The Vedic statements like 'This mentality (which is intended for the realisation of Brahman) should not be destroyed by the force of dry argumentations): (ii) "maahong monye suvedete no na vedeti veda cha" (Kava 12), i.e., 'I do not think that I have fully known Brahman, nor do I feel that I do not know Him at all'—clearly indicate that God's potency is not capable of being thoroughly understood; argumentation should not be applied hereto. In the Mahabharatam too. (Bhishmaparva V.2.22)—"Argu-

ments should not be applied to inconceivable matters that are beyond mundane nature; also. "The Puraanas that glorify Sri Vishnu; the code of Manu, the Vedas with their limbs and the medical science—these four are the commandments of God and as such are assailable by argumentators". On this account the doctrine of Achintya Vhedabheda (inscrutable simultaneous distinctiveness and distinction) is the pure truth supported by the Vedas. Considering also the ultimate need of the jivas, no other true principle is found than this doctrine. To one who accepts it, will the conception of distinction be constantly prominent. Without that conception, love, which is the ultimate need of the jivas, will not be accomplished by any means.

Vrajanatha.—What are the reasons and proofs to establish that love is the ultimate need?

Babaji.—The Veda (the Mundaka—3.1.4) declares:

This life, i.e., the Supreme Ruler things forth as all the beings from Brahma down to inanimate matter, the wise who thus knows, does not speak of anything else; his sport is in the soul, his love and action are in the soul; he is the greatest among the knowers of Brahman.

The Brhadaranyaka-Upanishad, 2.4.5, enunciates,

Verily, everything is not dear, that you may love everything; but that you may love the Self, therefore, everything is dear.

This passage of the Brhadaranyaka Upanishad enunciates that Divine Love (Priti) is the summum bonum of human existence. The Vedas and Bhagavatam abound in such communication.

The Taittiriya Upanishad (Brahmananda Valli, Several Anuvāka says:

If that bliss (like Brahman) were not present in the ether (of the heart)—who then could live, who could breathe? for it is He (the supreme spirit) that fills with bliss.

Bliss (Ānanda) and Divine Love (Priti) are synonymous terms. All Jivas (individual souls) strive for bliss (Ānanda). Those who are aspirants for Moksa regard Moksa (the merging into Brahman) as the bliss. Persons hankering after sensual pleasures consider the enjoyment of sense objects to be bliss. The enterprises of the devotees centre round the bliss issuing forth from the loving service of Sri Krishna. Therefore, everybody strives for bliss. Even for bliss, they are read to shake off their fleshy tabernacle. The conclusion is that Divine Love (Priti) is the be-all and end-all of human existence. None can deny it. The atheists, the theists, the devotionists, the salvationists, persons performing duties out of lust or disinterestedly—all seek for bliss. But, bliss is not easily available

by any endeavour. The elevationist regards the attainment of Heaven (svarga) as blissful. But when all his accumulated piety for good deeds are on the wane, he, shorn of ethereal glory, can understand his folly. After deriving no pleasure from wealth, son, glory and power on the mundane plane, he revels in heavenly pleasures. But when he can realise that the pleasures derived from mundane plane, heavenly region or Brahmāloka are transient and ephemeral, Brahma Nirvana he is possessed of detachment and seeks identification with Brahman. But how can bliss or love accrue from identity with Brahman? With the exclusive cessation of I-ness, who poses to be the enjoyer of bliss? With the annihilation of I-ness, who will realise Brahman? Therefore, identity with Brahman is not the final desideratum of Divine Love, it is realised as an utopian entity. Devotion only leads to the ends (prayojana). The culmination of devotion is Divine Love. Divine Love is eternal. It is unalloyed and unadulterated. Therefore, the eternity of Divine Love is established by following the theory of Achintya-bhedābheda (inconceivable simultaneous existence of distinction and non-distinction between the Absolute, the infinitesimals and the cosmos). That is why, Acintya bheda-bheda is firmly corroborated by all scriptures. All other doctrines and dogmas are the offsprings of māyā, the measuring temperament.

Brajanātha was transported to rapturous ecstasy while pondering over the ontology of Divine Love and went home.

CHAPTER XIX

(Wavering in the mind of Brajanath—Bijoy Kumar Bhattacharya—Bilwa Puskarini holy sight of the granded of Sri Mayapur etc., the real nature of Devotion and the signs of its penultimate condition—pure devotion the characteristic of devotion—power of killing all sorts of pain—power of giving all sorts of good—power of making itself extremely rare—speciality in giving absolute bliss—power of attracting Sri Krishna—inclination, the giver of devotion—untenability of argumentation—devotion acquired by practice—devotion from birth—signs of practice—customary way of practice and practice prompted by love—signs of rules—signs of rules and prohibitions—right to devotion—three kinds of eligibility for regard—liberation and devotion—Krishna and Narayann—everyman has right to devotion—a devotee has no needs of penance owing to absence of deeds—a pure devotee is free from debts to gods—beginning of deliberation on the practice of pure devotion—deliberation of listening, conversation, remembering, serving, worshipping, bowing; servitude, friendship, resignation—scarcity of audience—greatness of Vrinda-bondon Thakur).

Vrajanath went to bed after taking meals: Waves of deliberations on the theory of difference and non-difference which is beyond conception to rise in his mind—sometimes he thought that the theory of difference and no-difference is also a doctrine; again after serious deliberation he found that there was shastra counter to this theory on which the final decisions of all the shastras are to be found. The Almighty Gaur Kishore is God Himself in fulness and in full view; His deep teaching is absolutely faultless. I shall never give-up the lotus feet of that ever loving Gaur Kishore; but what have I gained in fact? This much I have realised that the theory of distinction and non-distinction is the one and only one truth. But what have I gained from this knowledge? Babaji Maharaj says that love is the be-all and end-all of the life of all creatures. Even advocates of work and knowledge seek for love, but they do not know what the pure shape of that love is. This is necessary to attain that pure state of love. What are the ways and means for attaining it?—I shall ask Babaji Mahasaya this question and take his decision. While he was thus cogitating the goddess of sleep slowly took away his consciousness.

As sleep came late at night, Vrajanath wake up when the day was a bit advanced. After, leaving his bed scarcely finished his morning when his maternal uncle, Sri Bijoy Kumar Bhattacharya arrived. As his maternal uncle had come after many days from Modadrana, Vrajanath made prostrated obeisance to him. Bijoy Kumar Bhattacharya is quite at home in Srimad Bhagavatam. Through the grace of Sriman Narayan he developed a great love for Sri Gauranga. He used to go from country to country reading Srimad Bhagavatam to people. When

he met Srimad Vrindaban Das Thakur in the village of Denur, Bijoy Kumar was advised to go and see the Achintya Yogapith of Sree Mayapur, Vrindaban Das Thakur said to him that within a short time the place of activities of Sriman Mahaprabhu would almost be extinct; and again after 400 years those places would be discovered. The place of Gauranga's activities and Sri Vrindaban are identical. Those will be able to appreciate the original spot Sri Mayapur as unearthly, can only see the Vrajadham. Hearing these words of Vrindabondas Thakur, Vyasadev incarnate, Bijoykumar became extremely eager to see Sri Mayapur. He thought within himself that seeing his sister and nephew at Bilwa Puskarini he would go to Sri Mayapur. At that time Bilwa Puskarini and Brahman Puskarini were adjacent villages. Then Bilwa Puskarini was not a village remote from Brahman Puskarini as now. Sri Mayapur Yogapith was then within a mile of the boundary of Bilwa Puskarini. The deserted village, Bilwa Puskarini goes by the name of 'Tota and Taran Bas' now-a-days.

Bijoykumar embraced his nephew and said, "Dear boy, I shall come back after seeing Sri Mayapur, tell my elder sister that after returning I shall take my mid-day meal in your house," Vrajanath said "maternal uncle," "why shall you go to see Sri Mayapur?"

Bijoykumar did not know the present condition of Vrajanath. He knew that Vrajanath had then given up the study of Nyaya Shastra and taken up, Vedanta. So it would not be proper to disclose to him the matter of the process of his worship. Thinking this Bijoykumar said, "I am going to see some body at Sri Mayapur. Vrajanath knew that his maternal uncle was a devotee of Sri Gauranga and quite at home in Srimad Bhagavatam. He thought that his maternal uncle must be going to Sri Mayapur in quest of some spiritual truth. He said, "Maternal uncle, Sri Raghunathdas Babaji Mahasaya is a much revered Vaishnava at Sri Mayapur. Please see him there and have a talk with him." Hearing these words of Vrajanath Bijoykumar said, "My boy, do you now respect the Vaishnavas? I heard that you had given up the Nyaya and had been studying the Vedanta. Now I understand that you are treading the path of Bhakti (devotion). So I need not conceal anything from you. Sri Vrindabandas Thakur has ordered me to see Sri Mayapur Yogspith. I have determined to bathe in the Ganga of Sri Mayapurghat, have a Dashan and go round Sri Yogapith and roll for once in the holy dust of the feet of the Vaishnavas at Sribash Angan." Brojanath said "Maternal uncle kindly take me along with you. Please come, see mother once and both shall go to see Sri Mayapur." After this conversation, they bowed to Vrajanath's mother and started for Sri Mayapur. At first both of them bathed in the Ganga with great joy. At the time of bathing Bijoykumar said, "My boy, to-day I am blessed; to-day I feel extremely happy by bathing in that very water in which the Son of Sri Sachi sported for twenty-four years showing His infinite grace to goddess Janhavi. Vrajanath melted at these inspiring words and said,

"Maternal uncle, I am also blessed to-day by being obedient to your feet. Both of them finished bath, then went to the house of Sri Jagannath Misra and were bathed in tears of transcendental love. Bijoykumar said, "uselessly born is the man who being born in the realm of Sri Gaura has not touched the dust of the great Yogapith; 'it's no superfluity to say this. You see, this place looks like an ordinary place when seen with a materialist's eye abounding with thatched huts out through the grace of Sri Gauranga what wealth do we see to-day!—palatial building bedecked with jewels, very beautiful gardens and gates befitting them our sight. Lo and behold! Sri Gouranga and Bishnupriya are standing in the temple. What a heavenly Image! What a heavenly Image! while saying this, the maternal uncle and the nephew became dumb founded and fell down on the ground. After a long time they stood up with the help of other Vaishnavas and shedding streams of tears they entered the Sribash Angan. Both of them began to roll in the holy dust of the Sribash Angan and say—Oh Srihas; Oh Advaita! Oh Nityananda! Oh Gadadhar—Gauranga!—please take pity on us—please accept us in Your feet by washing us clean of all our vanities."

Brajanath.—Are only these good persons, who are born of families and who follow the rules of the social castes and order, eligible for devotion?

Babaji.—Each and every person is fit to have devotion.

Brajanath.—Now I see that persons living within the fold of four castes and order have only these two duties—to obey the rules of the four castes and order are bound only to practise devotion but partly. If such be the case, it is a hardship for those within the fold of four castes and order and to practise the principles of pure devotion. Those who do not live within the fold of four castes and order are bound only to practise devotion but partly. If such be the case, it is a hardship for those within the fold of four castes and order to obey the rules of action and devotion simultaneously. How is it?

Babaji.—The person who is eligible for pure devotion, is bound to obey only the rules of devotion, though he may be living within the fold of four castes and order. So obedience to the principles of devotion means obedience to the principles of action. In that case where the principles of action differ from and go counter to the principles of devotion, performance of action will not be an offence. The person who is eligible for devotion, has naturally no inclination towards any root of action—undesirable or blameworthy. But if, by chance, he happens to do something which is prohibitive, he is not to be subject to penance. No sin committed by chance can live permanently in the heart of a man who has devotion in his heart. That sin must die out very soon and very easily. So in such a case there is no need of penance.

Brajanath.—How shall a person eligible for devotion pay up his debt to gods and such other debts?

Babaji.—My boy, try to understand the meaning of a sloka of Sri Bhagavatam (of Chapter XI)—"Shaking of all his other duties one who has resigned himself absolutely to Mukunda is not indebted or bound down to gods or sages or creatures or forefathers or to men."

The sum and substance of the whole of the Bhagavat Gita is this (XVIII/66) that "one who has absolutely resigned to Me, giving up all other religions, I shall be absolved of all sins. The purport of the Gita is this that when a man becomes eligible for devotion to Sri Krishna whole heartedly, he is not bound to follow the rules of knowledge (Jnana) or action (Karma); all his objects are fulfilled as soon as he begins to culture devotion. So 'any devotee never finishes' (IX-31)—this Divine Promise is above all and infallible.

Hearing thus far Brajanath and Bijoy Kumar said in one voice—'We have not a shred of doubt in our heart about devotion; we now understand that knowledge and action are quite insignificant things; without the grace of the goddess of devotion no sort of good may be achieved by a creature. My master, please be so good as to describe the different phases of pure devotion—so that we may be blessed.'

Babaji.—Brajanath, you have heard upto the eighth sloka of Sri Dashamula, tell your revered maternal uncle all those things another time my heart is delighted to see him; now listen to the ninth sloka:—

"Ritual devotion has nine graduated phases—(1) hearing, (2) chanting, (3) remembering, (4) adoration, (5) worshipping, (6) servitude, (7) friendliness, (8) submission, (9) absolute resignation—who respectfully cultivates these nine phases of Bhakti cult, for all the time, is sure to attain the pure love of Krishna."

When unearthly narratives about the names, the beauties, the qualities and the joyful activities of Sri Krishna enter our ears, that is called hearing. This hearing is of two gradations—before the advent of regard narratives regarding the qualities and virtues of Sri Krishna may be heard from the lips of saints that is one kind of hearing; out of that hearing, regard grows; when regard grows, a propensity to hear the names of Sri Krishna with deep thirst also grows; Then the hearing of one of the names of Sri Krishna from the lips of the preceptors and the Vaishnavas, is the second phase of hearing. Hearing is nothing but a part of pure devotion. Hearing continuously from the lips of the preceptors and the Vaishnavas at the time of practice, gradually reduces to that hearing which leads to ultimate fulfilment. It is hearing which is the first stage of devotion. When words signifying the names, the beauties, the qualities and the joyful activities of God touch the tongue, it is called 'Krishna' or chanting. Discussion about Krishna, ordinarily describing the names of Krishna, making others hear of Krishna from the reading of Shastras and attracting all with songs as well as

speaking with humility, supplication and reciting of hymns and praying—these are the different kinds of chanting. Of all the phases of devotional practices chanting has been described as the bush phase! particularly in this iron age, chanting alone is able to do the greatest good to the entire humanity—there is repeated mention of it in the Shastras :—(as in Padmottar Khanda Chapter 42).

“The object which was achieved in Kirta yuga or golden age by meditation, in Treta yuga or Silver age by sacrificial performances, in Dwapar yuga or copper age by worships, is also achieved equally well in Kali Yuga or iron age only by the guiltless chanting of the names of Sri Krishna.” By no other means does the heart become so much pure as by chanting the names of Sri Krishna. When many devotees flock together and chant the names of Sri Krishna, it is then called ‘Sankirtana.’

Calling up the names, the beauties, the qualities and the joyful activities of Sri Krishna, is called remembering. This remembering is of five kinds—(1) to search for anything is called ‘Smaran’ or remembering; (2) to draw the mind from outer objects, and focus it on a particular point is called ‘Dharana’ or concentration; (3) to deeply think over that particular point is ‘Dhyana’ or meditation; (4) to carry on that meditation continuously without stop or gap like the blow of nectar is called ‘Dhrubanusmriti’ or apprehension; (5) and the inspiration after grasping the object is called ‘Samadhi’ or trance. Hearing, chanting and remembering—these three are the part and parcel of devotion. The other six parts are included in it. Again of hearing, chanting and remembering, chanting is the main part, because hearing and remembering may be included in chanting.

Of the five kinds of devotional practice as laid down in Sri Bhagavatam, attendance on or waiting on is the fourth part of devotion. Attendance on God should be done along with hearing, chanting and remembering. It is necessary that while doing the work of attendance, it should be done with a spirit of sincere humility, unfitness to serve and that the object of service should be considered as the conducted image of one who exists eternally, is absolute consciousness and is absolute joy. While doing the work of service to the Lord, one should think within one self that one is within the sight of one’s Lord, one is touching one’s Lord, one is going round one’s Lord, one is following one’s Lord, one is serving the Ganga and the temple of the Lord, and one is visiting the places of pilgrimage like Purushottama, Dwaraka, Mathura, Nabadwip etc. In course of describing the sixty four part, of devotion Sri Rupa Goswami has dealt with these things clearly and elaborately. Service to Tulashi and Saints also falls within this category. The fifth part of devotion is worship. In the sphere of worship the eligibility and the process of worship are many and various—even being engaged in hearing, chanting and remembering, if regard grows towards worship, one should take shelter in the lotus feet of the preceptor and then taking initiation from him, do the work of worship.

Brajanath.—What is the difference between Nama (the holy name of the Lord) and Mantra (the name given by the preceptor to his disciple)?

Babaji.—The Name of the Lord is positively the life and soul of the Mantra. Adding ‘Namas’ and such other words with the Name and establishing some relationship with God, the saints have infused some particular power into the Name. The holy name is an unattached principle; yet man’s mind becomes restless with regard to vulgar corporal matters and the process of worship with Mantras has been laid down to withdraw that mind (from base matters) and direct it to the right path.

Initiation is absolutely necessary for materialistically minded men. In the Mantras relating to the name of Sri Krishna there is no need of consideration regarding, ‘Siddha-Sadhya-Susiddha’ (proficiency, practicability, and mastery etc.)

Initiation in the Name of Sri Krishna alone is the most beneficial to man. A Mantra relating to the Name of Sri Krishna is the most powerful of all the Mantras of the world. As soon as a fit man gets initiated by an efficient preceptor, he gains strength from Krishna. The revered preceptor tells the inquisitive disciple the process and principle of worship. Those details need not be mentioned here. Briefly this is to be known that the Birth Anniversary, observance of Kartic-vrata, Ekadashi vrata, Magha-Snan etc. fall within the category of worship. There is a special consideration about the worship of Sri Krishna. It is indispensably necessary to worship the devotee of Sri Krishna along with Sri Krishna. Adoration is the sixth part of the ritual devotion—though adoration or salutation is included in serving and chanting, it is said to be quite a separate part. Salutation is adoration—and that salutation is of two kinds—one-limb salutation and eight-limb salutation. Salutation with one hand, with body covered with cloth, Salutation in front of, at the back of and on the left side of God, and in a very close vicinity of God have been said to be offences of sacrilages so far as salutation is concerned. Servitorship is the seventh part—‘I am the servant of Krishna’—This sort of vanity is servitorship.

Worship with a sense of relationship with God as His servant, is the best form of worship. Salutation, prayer, surrender of all actions attendance, reverential treatment, remembrance and listening to divine discourses—all these are included in servitorship.

Friendship with God is the eighth part of devotion—a sense of friendship with Sri Krishna consists in trying to do every thing for the good and pleasure of Sri Krishna. Friendship is of two kinds—ritual and amorous. Here ritual friendship is only spoken of: That is called ritual friendship which is necessary in the worship of the Divine Image.

Surrender of self is said to be the ninth part of devotion—surrender of pure self-including even the body to Sri Krishna is called self-surrender. Doing nothing for one's own self; doing ever of thing for Sri Krishna—this is the criterion of self-surrender. As a cow sold off does not try to maintain herself, so does a man who has surrendered himself makes his wishes obey the wishes of Sri Krishna and always makes his own wishes and desires subordinate to His. The following are the ideal aspects of Self-surrender (Bhagavatam 9/4/18/20)—Maharaj Ambarisha centred his mind on the lotus feet of Sri Krishna for all the time, employed his speech in describing the virtues of Baikuntha or the abode of Sri Krishna, engaged his two hands in washing the saved temple of Sri Krishna, employed by ears in hearing the stories about Sri Krishna, employed his eyes in seeing the Divine Image of Sri Krishna, employed his body in touching the body of the Servitor of Sri Krishna, employed his nose in smelling the fragrance of the lotus feet of Sri Krishna, employed his tongue in tasting the Tulasi leaf offered to Sri Krishna, employed his feet in walking over sacred to Sri Krishna, employed his head in bowing to the feet of Hrishikesha (Sri Krishna), employed his desires or passions in the servitude of Sri Krishna in which all sound our desires merge—he thus employed each and every limb of his in such a way constantly that it inspired in the devotees of Sri Krishna a burning love for Him.

Hearing thus far Brajanath and Bijoykumar filled with extreme delight made prostrated obeisance at the feet of the revered Babaji said, "My master, you are the visible companion of God, we are blessed to drink the nectar of your advice, we were so long passing time with useless vanity of caste and awaring, by dint of our immeasurable good acts in previous lives, we have been allowed to have shelter under your feet."

Bijoy Kumar said, "the most—beloved of God, Sri Brindabandas Thakur advised me to visit Sree Mayapur Yogapith. It is through his grace that I enjoy the good fortune to-day of Loving Dharshan of God's own abode and God's man. If it so pleases your holiness I shall come here again in the evening to-morrow."

As soon as he heard the name of Brindabandas Thakur, the old Babaji fell prostrate on the ground and bowed to him. He then said, "over and over again I bow to him who is Vyasa incarnate of the holy activities of any Sri Chaitanya."

The day was far advanced, Brajanath, and Bijoykumar went to Brajanath's house,

CHAPTER XX

(Deliberation on Means Included in the Category of Provable—Revision Though Ritual Practice)

Conversation between Brajanath and Bijoy—query about sixty four phases of devotion—the first ten phases—the next ten phases to be observed as prohibitives in the indirect way—the remaining phases from the twenty first to the sixty-fourth—surrender arising from regard—the signs of a preceptor and a disciple—the teacher-preceptor and the initiator-preceptor—rules regarding the learning initiation etc. in the name of Krishna—service to preceptor with faith—following the path of the saints—an artificial devotion to Hari seemingly genuine and having its origin in the region of the mind is only a source of trouble—query about true religion—relinquishment of enjoyments for the sake of Krishna—singing in holy places—earning just as much as is needed for here maintenance—observance of fasting according to rules—to pay due respect to myrahalan and peepul trees etc—to give up the company of those who are averse to Krishna—the definition of one averse to Krishna—securing in any disciples, avoidance of ceremonies, smattering of many shastras, making knotty explanations, to maintain self—not in a miserly way, but with bare necessity, shaking off sorrow and deep attachment—neglecting other gods—the spirit of wounding the feelings of others—offences against service and holy Name—giving up vilifying Krishna and Vaishnava—the meaning of other phases—resignation of self-giving away of dear things—all efforts for the sake of Krishna—surrender in all respects—serving Tulashi, Shastras and Mathura etc.—service to Vaishnavas—following feasts with Vaishnavas—observing 'urja' or the month of Kartic according to rules—to hold Birth Anniversaries of Sri Krishna—to serve the Divine Image—to listen to and read the Bhagavatam—to keep company with devotees—to chant holy names in the company of devotees—to live in Mathura—little observance of the last five phases bears great results—knowledge of shastras, and conscience etc. are not the essentials for devotion—two kinds of indifference—'Jukta' and 'Falgu'—sincere adherence to one main phase or many phases products desired results.

Brajanath and Bijoy Kumar reached home by noon, Brajanath's mother fed her brother with great care and affection with sumptuous dishes of Prasad. After finishing dinner the maternal uncle and the nephew were engaged in many and various kinds of loving talks. Brajanath gradually told his maternal uncle all the good advice that he had already heard. Being extremely delighted to hear all those; Bijoy Kumar said to his nephew—"It's a great good fortune on your part? You have heard these holy discourses from the lips of great saints. Talks regarding devotion and Hari are the giver of all good no doubt, but if all those talks from the lips of great saints enter the ears, it becomes much more effective."

My good son, you are versed in all the Shastras, you are particularly unique in Nyaya Shastra (Logic); you are also a class I Vaidik Brahmin; not poor,—all these virtues are now your ornaments in as much as you have gained attachment to discourses about Sri Krishna by taking shelter under the holy feet of saints and Vaishnavas.

Living in the open shadow in the temple of Goddess Chandi the maternal uncle and the nephew were thus talking together when Brajanath's mother slowly came to the side room, and calling Bijoykumar said,—Brother, you have come after many days, try to make your nephew a family man. I am really afraid to notice the movements of Brajanath, I fear he will never be a family man match-workers are bringing information about matches, but it is the firm determination of Brajanath that he shall not marry. My mother-in-law also tried her utmost, but in vain. Hearing all these things from his sister, Bijoykumar said, "I am on mature deliberation; now you may go to the inner apartment." When Brajanath's mother went to the inner apartment, Bijoykumar began again to discuss religious matters. That day passed in discussions. Next day after dinner Bijoykumar said to Brajanath, "In the evening to-day we shall go to Srivash-Angan courses on the sixty four parts of devotion as narrated by Sri Rupa Goswami in every birth. Had I not been in your company I would, perhaps, have been deprived of the ambrosia of such good advice. You see, Babaji Mahasaya has said that there are two kinds of devotion that can be gained by practice—the ritual method and the method of love (or amorous methods). In fact we are entitled to follow the ritual method, we shall clearly understand things about the ritual method before we hear about the amorous method and then we must begin the way of practice. Hearing the deliberation of Babaji Mahasaya on the nine kinds of devotion. I am at a loss to understand how to begin practice—to-day all those things must be clarified. They were thus discussing many and various topics when the sun was about to set our two devotees slowly entered the premises of Srivashangan uttering the names of Hari and made prostrated obeisance to all the Vaishnavas and then entered the cottage of the old Babaji.

Seeing the inquisitive devotees, Babaji Mahasaya embraced them with great delight and seated them on seats made of plantain trees. After bowing low the devotees took their seats; then after miscellaneous talks they put up their desired queries.

Bijoy.—My Master, we are giving you much pains. You are loving to your devotees—it is most kind of you to hear those pains. To-day we wish to have a clear idea about the sixty-four phases of devotion as narrated by Sri Rupa

Goswami from your holy lips. If it pleases you, please be kind enough, so that we may easily realise what pure devotion is. Babaji Mahasaya said with a smiling face—"Here I shall elaborately explain to you the sixty four phases of devotion as laid down by Sri Rupa Goswami of the sixty four phases, the first ten are rudimentary.

Sixty-four phases of Sadhana Bhakti:—

1. Taking shelter at the feet of the preceptor ;
2. Getting initiation in Krishna cult from the preceptor and learning from him everything relating to that cult ;
3. to serve the preceptor with deep faith ;
4. to follow the path of the saints ;
5. inquisition about true religion ;
6. to give up all pleasures and enjoyment, for the sake of Krishna ;
7. to live in the vicinity of the Ganga and holy places like Dwaraka ;
8. in money matters to earn and spend as far as one needs for bare living ;
9. to observe fast according to rules ;
10. to pay due respects to myrabalan and peepul trees etc.

The ten parts of which I tell you next are to be strictly observed indirectly as prohibitories:—

11. to keep aloof from those persons who are averse to Krishna ;
12. to give up all attempts to secure disciples ;
13. to give up all attempts to do anything with pomp and ceremony ;
14. to give up all attempt to have a smattering of all Shastras and explain them in a knotty way ;
15. to use food and clothing for the bare maintenance of the body ;
16. not to be overwhelmed with sorrows and sufferings ;
17. not to slight other gods ;
18. not to be a source of trouble to other creatures ;
19. to be cautious not to cause any offence to the Divine Name and service ;
20. not to tolerate any calumny of or malice towards Krishna or His devotees ;

Remember these twenty parts as the thresholds to the temple of devotion ; of those twenty the first three are the main duties.

21. to put on the insignia of a Vaishnava ;

22. to put on letters denoting the Names of Hari ;
23. to put on the floral offerings to Hari ;
24. to dance before Krishna ;
25. to make prostrated obeisance ;
26. to stand up respectfully in honour of a Divine Image coming ;
27. to follow a Divine Image respectfully ;
28. to go to the holy places of Krishna ;
29. circumambulation round the temple of God ;
30. worshipping ;
31. serving ;
32. singing ;
33. singing in the choir of devotees ;
34. counting names of God on the string of beads, or telling one's beads ;
35. to communicate supplications with humility ;
36. to sing hymns ;
37. to taste foods offered to God ;
38. to taste the nectar like water offered at the feet of God ;
39. to respectfully receive the fragrance of the incense and the garland offered to God ;
40. to touch the Divine Image ;
41. to have the sight of the Divine Image ;
42. vespertime ceremonies ;
43. hearing about Sri Krishna and His activities ;
44. to see Krishna's kindness everywhere ;
45. to remember Krishna always ;
46. meditation of Krishna ;
47. Service to Krishna ;
48. friendliness to Krishna ;
49. self-surrender to Krishna ;
50. offering of all dear things to Krishna ;
51. all efforts for the sake of Krishna ;
52. absolute resignation to Krishna ;
53. to think of Tulasi as His own and serve Her ;

54. to think Sri Bhagavatam as His own and pay due respect to it ;
55. to think Mathura as His birth-site and pay due regard to it ;
56. to consider Vaishnavas as His own men and serve them ;
57. to hold feasts to saints and Vaishnavas with any amount of food stuffs that one can afford to procure ;
58. to pay due respect to the month of Kartic ;
59. to hold festive ceremonies on the Birth-anniversaries of Krishna ;
60. to serve and look after the Divine Image respectfully ;
61. to study and discuss Srimad Bhagavatam and enjoy its spirit and significance with those who really appreciate ;
62. to keep company of saints and devotees of same mentality and nature and even better than he.
63. to sing the names of God in the choir of Vaishnavas ;
64. to reside in Mathura viz. in the birth place of God.

Though the last five have already been mentioned, yet as they are of great moment they are mentioned as separate parts. You should know all these as worshipping Krishna with entire body, all the senses and the whole heart. Twenty-nine parts from No. 21 to 49 are included in the second division relating to initiation in Krishna worship.

Bijoy.—My Master, please condescend to give us some instruction regarding—"taking shelter at the feet of the preceptor."

Babaji.—A disciple must first make himself fit for devotion to Krishna ; then he should sit at the feet of a suitable preceptor to know truths about Krishna. As soon as a man becomes respectful, he becomes fit to attain devotion to Krishna. By virtue of good deeds of many previous births when one hears topics about Hari, a firm conviction about Hari grows in one's mind—that conviction is called, 'Sradhā' or regard. With the growth of regard comes the spirit of surrender—regard and surrender are nearly synonymous. In this world devotion to Krishna is above all. "Whatever is favourable to devotion to Krishna is my duty whatever is against devotion to Krishna is rejectable to me. Krishna is my only saviour ; I own Krishna as my only protector ; I am extremely poor and humble, and my independent wish is not good, it is good to be subservient to the will of Krishna"—he who has got this sort of conviction is eligible to have pure devotion. As soon as one gains the eligibility, one becomes eager to practise devotion and takes shelter at the feet of a suitable preceptor whenever one gets him. As the Vedas have it—"To know Him he will go fuel (for sacrificial fire) in hand to the suitable preceptor who is versed in the Vedas and devoted to Sri

Krishna." One initiated by a suitable preceptor can only know Him. The signs of a suitable preceptor and those of a disciple have been elaborately narrated in Sri Hari Bhakti Vilas. In fact a respectful person of pure character is fit to be a disciple, and one possessing pure devotion, one who has realised truths about devotion, one of pure character, one devoid of greed, one possessing simplicity, one who has discarded the doctrine of illusion and one who is able and competent is the suitable preceptor. A Brahmin having all these qualifications and respected by the people of all societies, may be the preceptor, of other castes; in the absence of a Brahmin a person of any other caste who is far superior to his disciple, may also be a preceptor. The real significance of all these rules is this that apart from the consideration of caste, one who knows truths about Krishna, may be accepted as a preceptor. It is only to the advantage of those who come of a high family and are proud of their caste, if the preceptor is a Brahmin of that description, but in fact an able and competent, devotee is only fit to be a preceptor. In Shastras rules and time have been laid down regarding the testing of a preceptor and a disciple. The significance of it is that when the preceptor will know his disciple to be fit and when the disciple will know his preceptor to be a pure devotee and beging to pay him sincere respects, then and then alone will the preceptor be merciful to the disciple.

Preceptors are of two kinds—initiator preceptor and teacher preceptor; one should take initiation and learn the process of worshipping from the initiator preceptor. The initiator preceptor should be one and only one, but the teacher preceptor may be many. The initiator preceptor may also teach as a teacher preceptor.

Bijoykumar.—An initiator preceptor cannot be changed, but if he is unable to teach spiritual lessons, how shall he teach?

Babaji.—At the time of accepting one as a preceptor he is tested as to whether he is versed in Shastras and spiritual dissertations. As initiator preceptor cannot be discarded indeed; but he may be discarded on two grounds—when a disciple accepted one as a preceptor, he did not care to see whether his preceptor was versed in spiritual matters or a Vaishnava, but when the disciple sees that for practical purposes the preceptor is unworthy, he may discard the preceptor. There are many proofs in support of this in the Shastras—as in Narad Pancharatra—he who as a preceptor gives teachings wrongly or unjustly i.e., against the precepts of the Shastras and he who may duly listen to them, are both thrown into eternal hell. (Hari Bhakti Vilas 1/62). Also elsewhere (Mahabharata, Udyoga Parva, Ambopakhyaana 179/25).

A preceptor who has plunged headlong into pleasures and enjoyments, who fails to discern right or wrong or who has gone astray, may be abandoned.

Agrin—Initiation by a preceptor who is not a Vaishnava (i.e., one who lives with a woman and not a devotee of Krishna) leads to hell. So such a preceptor may be abandoned and a true Vaishnava may be accepted as a preceptor.

The second reason is this—at the time of acceptance the preceptor was versed in spiritual truths and was a real Vashnava, but in course of time on account of evil companionship he becomes an advocate of the doctrine of illusion and malicious to Vaishnavas one should disown such a preceptor. But if a person accepted as a preceptor is not an advocate of the doctrine of illusion, or not malicious to Vaishnavas or not addicted to sinful deeds he should not be abandoned even on account of his meagre knowledge. In that case with due respect to him and with his permission, another person devoted to God may be accepted as a preceptor with all humility in order to learn spiritual truths.

Bijoy.—What is learning initiation etc., in Krishna?

Babaji.—You should first learn from your revered preceptor how he worships God and what is pure religion to attain God and then with sincere devotion you should serve Krishna and cultivate love of Krishna. Then you shall be instructed in different components of worship separately. It is absolutely necessary to have knowledge about relation, means and need at the feet of the revered preceptor.

Bijoy.—(3) What is serving the preceptor with faith?

Babaji.—Do not consider your revered preceptor as a person of the earth or as an ordinary creature, but know him as one in whom live all the god. Never slight him, always regard him as one who is a member of Vaikuntha (or the Abode of Krishna.)

Bijoy.—(4) What is following the paths of the saints?

Babaji.—Any means by which mind can be concentrated on Krishna, is devotional practice indeed; but one should follow only that path which the former saints, had adopted; because that path is always free from sorrows, and the source of all good, yet it is easily attainable. As in Skanda—

That path is only to be followed which was adopted by ancient great saints, because that path is the giver of all good and free from all troubles.

One man cannot determine a way finally and unmistakably; previous saints have clearly defined that way from generation to generation—the way of devotion leading to God, one should follow only that way. Brahmajamala has said:—“If rules laid down in Sruti, Smriti, Purana and Pancharatra are not followed, pure devotion to Hari becomes a source of trouble only (i.e., cannot be attained easily and smoothly).”

Bijoy.—Please explain clearly how pure devotion to Hari becomes a source of trouble only:

Babaji.—The whole-hearted state of pure devotion is only attainable by adopting the path chalked out by previous saints—that state is not attained if a new way is created. It is for this reason that novices in the sphere of preaching like Dattatreya and Buddha who being not able to understand pure devotion have mixed up the spirit of sentiment with the doctrine of illusion or with atheism and have showed a filthy way by which, they imagine, pure devotion may be attained, but in fact that is not at all pure devotion; it is on the contrary only a source of mischief. Worship through the process of love does not depend on the rules laid down in Sruti, Smriti, Purana and Pancharatra; rather it follows the path trodden by the men of Braja (the land of Krishna); but the followers of the ritual path must invariably adopt the way of devotion laid down by our ancient saints, like Dhruva, Prahlad, Narad, Vyasa, Suka. So ritual devotees have no other way than to follow the path of the saints.

Bijoy.—What is inquisition about true religion.

Babaji.—Those who have got a burning eagerness to understand true religion, may very soon achieve all their objects. Burning eagerness means to make queries with great curiosity and eagerness to know the religion of saints.

Bijoy.—What is meant by giving up all pleasures and enjoyments for the sake of Krishna?

Babaji.—Enjoying pleasures through delicacies and amorous diversions is called enjoyment. All those enjoyments stand in the way of worshipping God. If those enjoyments are given up for the purpose of worshipping Sri Krishna, then the path of worship becomes smooth. Lust for further enjoyment of a person who is plunged in pleasures, becomes stronger and stronger like that of a dead drunkard and hinder him from doing whole-hearted worship. So if you want to give up enjoyment you should not do in these ways but take only the food offered to god, and that only as much as is enough for the bare maintenance of the body and for keeping it fit for the service of God and keep parts for the sake of Krishna and thereby shake off all desires for enjoyment.

Bijoy.—What use is living near the Ganga and in holy places like Dwaraka?

Babaji.—Sincerity and depth in devotion grows, if one lives near sacred rivers like the Ganga or in places of birth and activities of God.

Bijoy.—Is living in Sri Navadwip sacred only because of its vicinity to the Ganga or for any other reason?

Babaji.—Ah! living anywhere within thirty two miles round Sri Navadwip is equivalent to living in Sri Brindaban—particularly in Sri Mayapur. Of the

seven holy places giving salvation—Ayodhya, Mathura, Gaya, Kashi, Abanti, Dwarabati—Sri Mayapur is the most important place of pilgrimage Sriman Mahaprabhu with His advent let His day Swetadwip descend here; and after four centuries of the disappearance of Sriman Mahaprabhu this place of pilgrimage, Swetadwip will be superior to all other places of pilgrimage of the world. Living in this place remover all faults and foibles and helps pure devotion grow. Sri Prabadhananda Saraswati has described this holy place as exactly the same as Vrindaban, may even greater in same respects.

Bijoy.—What is living life financially?

Babaji.—It has been written in Naradiya Puran—“Earn and spend as it needful—not more, not less, for that will be a bar to religious life.”

In this world a man entitled to ritual devotion may his livelihood in an way along with his religious life according to the rules of the caste system, but honest as much as is needed for bare living, for that will do him good but desire for earning more will grow lust in him and stand in the way of his devotional practice. Earning less also brings about wants. So as long as one is not able to make himself storiically indifferent, one must earn and spend as much as is needed, not more not less and thus lead his religious life and culture pure devotion.

Bijoy.—How to observe fasts for the sake of Hari?

Babaji.—Fasting in the true sense of the term is called ‘Hari Basara’ or fasting for the sake of Hari; fasting not in accordance with the rules should be shunned. In the case of Maha-Dvadashi, one should observe Maha Dvadashi instead of Ekadashi, one should observe Brahmacharya or strict self-control on the previous day; on the day of the Hari Basara or actual day of fasting one should not tak even a drop of water, always worshipping along with vigil; and on the day following also one should observe Brahmacharya and break his fast—This is called respecting a fast for the sake of Hari. Without leaving aside Mahaprasad or food offered to God, fasting without water is not possible. But for those who are physically unfit, a representative or substitute food may be allowed. At night other things such as fruits, milk, water etc. except rice may be taken. There is mention of substitute foods in ‘Hari Bhakti Bilas.’

Bijoy.—What is respecting Myrobalan and peepul trees?

Babaji.—It is written in Skandapurana—“A peepul tree, sacred basil, Myrobalan, Brahmin and Vaishnava, if worshipped, bowed to and meditated upon, destroy all sins of men.”

Living in this world a man entitled to ritual devotion and wishing to lead a good life, must worship, bow to and meditate upon shady trees like peepul, fruit trees like myrobalan, adorable trees like sacred basil, beasts doing good to the

world like the cow, a Brahmin who is the teacher of religion and preserver of society and devoted Vaishnavas. By means of all these acts he shall lead his worldly life.

Bijoy.—What is keeping aloof from those who are averse to Krishna?

Babaji.—With the growth of emotion in the mind the spirit of devotion becomes deeper.

So long as emotion has not grown in the mind one should keep aloof from the company which is antagonistic to devotion. The word 'company' implies attachment, coming in contact with other men on account of business does not mean 'company'. When coming in contact grows an attachment, it is called 'company.' The company of men who are averse to God should invariably be shunned. When emotion has grown in the mind, one can never desire for the company of the efferent. A man entitled to ritual devotion should carefully shun such companionship. As tender trees and creepers wither away at the blast of a little wind and a little heat, so the creeper of devotion also dries up, if the mind becomes averse to Krishna.

Bijoy.—Who are called averse to Krishna?

Babaji.—These four kinds of men are averse to Krishna—(1) a man who is devoid of devotion to Krishna; (2) A grossly materialistic man and a man enamoured of women (3) a man whose mind has been corrupted with the doctrine of illusion and atheism; (4) a man addicted to fruitless work and nothing else. Keep such men always at arms length.

Bijoy.—What is giving up the desire for making too many disciples?

Babaji.—Securing many disciples for greed of money is a great fault. In going to make many disciples, she is bound to allow a regardless person to be a disciple—that is a great offence. Except a man with respect no body else is fit to take a disciple.

Bijoy.—What is giving up pompous ceremonies?

Babaji.—Live life in a very simple way and worship God. If you begin a pompous ceremony, you get so entangled in it that you can no more set your mind on the worship of God.

Bijoy.—What is giving up the study of many books and indulging in knotty explanations?

Babaji.—Shastras are like an ocean. If you want to study a subject, you should read the books on that subject thoroughly from start to finish and with due deliberation. Smattering of many books does not give mastery on that

subject, particularly if the books of devotion are not thoroughly studied with special care and attention, the idea of truth about relation does not arise in the writer. Again it is better to do simple explanation of a subject. In anybody want to make explanation knotty, it only makes meaning contradictory.

Bijoy.—What is giving up miserliness in practical life.

Babaji.—Food and clothing is necessary for the maintenance of the body. If one does not get necessary articles; one feels pain, and again if things are lost after they are got, that also is a cause of pain. When such pain arises, devotees should not be restive in mind, but remember Hari (God) with a steady heart.

Bijoy.—How to live unconcerned by sorrow and grief?

Babaji.—Sri Krishna cannot appear in that mind which is always disturbed by grief, fear, anger, greed and malice. Grief and bewilderment of a devotee may be caused by separation from relatives frustration of desires etc., but it is not good to be overwhelmed with that grief and bewilderment etc. Grief is unavoidable, if the death of a son occurs, but then it is necessary to drive that grief away very soon by meditation on Hari (God). Thus one should practice concentration of mind on the lotus Feet of Hari.

Bijoy.—Any other god should not be slighted—is it implied by this, that other gods should be worshipped?

Babaji.—Exclusive devotion to Krishna is what is needed. One should not worship any other god thinking him to be separate from Krishna. But seeing other men worshipping any other god, you should not slight that other god. Pay due respect to all gods, but remember, only Sri Krishna Who is worthy of being worshipped by those gods. So long as the mind of a man does not transcend all attributes, exclusive devotion does not possibly arise.

Bijoy.—Only those whose minds are under the control of Sattwa (consciousness), Rajas (activity) and Tamas (inertness), worship other gods as being equal to Krishna. They are only eligible to adore those gods, so you should not interfere in the matter of their worshipping in any way or show disrespect. Through the grace of those gods they will have gradual improvement and some time or other their mind shall rise above all attributes.

Bijoy.—What is not to take a cause of worry to other creatures?

Babaji.—Sri Krishna is always phased with the man who out of compassion to other creatures refrains from worrying them, kindness alone is the main virtue of a Vaishnava.

Bijoy.—What is relinquishment of offence towards service and divine Name?

Babaji.—Offence to service in the matter of worship and offence to divine Name in its matter of devotional practice are to be particularly avoided. Thirty-two offences against service such as getting into a vehicle, putting on shoes, entering into the temple of God etc., and ten offences against divine Names such as slandering a saint etc. should be directly abandoned.

Bijoy.—Hearing the defamation of Krishna and Vaishnava one should not tolerate it—does it imply that one should at once protest or contradict?

Babaji.—Those who defame Krishna and Vaishnava are averse to Krishna. On no account should you tolerate that, but keep aloof from them.

Bijoy.—What is the relation of the first twenty parts with the other parts?

Babaji.—The next forty-four parts described after them are included in these twenty parts. Those have been elaborately described for mere elucidation. Thirty parts, from putting on the insignia of a Vaishnava, to giving away dear things to Sri Krishna are included in the category of worship. A devotee shall put on three-fold string of Tulashi beads on his neck and twelve insignia on his body—this is called putting on the insignia of a Vaishnava. To put on the names such as Hari, Krishna or the name of 'Panchatattwa' (the names, Sri Krishna Chaitanya etc.) on the upper extremity of the body is called passing on the letters of the divine Names.

"O God, having enjoyed the garland, sandalpaste, cloth and ornaments used by You and eating the remains of Your food, we, Your slaves shall be easily able to conquer Your divine illusion." (Bhagavatam XI/6/31.)

In this sloka of Bhagavatam Uddhava in his speech lays down the practice of meaning the food offerings of God. (24) dancing before Krishna; (25) prostrated obeisance before Krishna; (26) standing up at the advent of a divine Image; (27) respectfully following a divine Image; (28) going to the temple of Krishna; (29) going round the divine Image three times keeping Him on the right; (30) worshipping the divine Image with necessary articles—these parts do not require separate explanation; (31) Attendance means to chance the implements of worship and to serve God as a King with 'Chamara' and musical instruments (Bhakti Rasamrita Sindhu—Purva 2/61). This sloka explains the meaning of attendance. (32) Song; (33) Singing in a chorus; (34) Counting the beads; (35) Supplication i.e., praying with humility; (36) reading hymns; (37) tasting the food offered to God; (38) tasting the sacred water offered at the Feet of God; (39) smelling the fragrance of the incense and garland etc., offered to God; (40) touching the Divine Image; (41) beholding the Divine Image; (42) ceremonious performance of Vespers; (43) listening to the names, characteristics, qualities etc. of Krishna; (44) observing the mercy of Krishna; (45) remembering; (46) meditating;—all these parts are quite clear; (47)

surrender of actions to God and servitorship—these are the kinds of servitude; (49) 'resignation of self' means surrender of 'egoism confined to soul' egoism and too much attachment confined to the body—offer these two at the feet of Krishna.

Bijoy.—"Egoism confined to soul" and "too much attachment confined to the body"—please explain these two more clearly.

Babaji.—The Ego who resides in the body and this mentality of 'I' depending on this 'Ego', is called Egoism confined to the soul, and the mentality of 'I' which calls this body as 'me and mine' is too much attachment confined to the body—dedicate these two at the Feet of Sri Krishna. So shake off the mentality of 'I' relating to the soul as also the mentality of 'I' relating to the body and consider this body as an instrument fit for serving Krishna and yourself as the servitor of Krishna, living on the remnants of Krishna's food. To carry on bare living with this mental attitude is called "self-surrender."

Bijoy.—How to dedicate a dear thing to Krishna?

Babaji.—In this world anything to which attachment has grown should be considered as Krishna's own thing—this is called dedication of a dear thing to Krishna.

Bijoy.—All actions enjoined by social customs and the Vedas should be made favourable to the service of Krishna—this is called doing everything for the sake of Krishna.

Bijoy.—What is absolute resignation?

Babaji.—"O Lord, I am Thine in all respects"—to pray thus in speech and mind; and "O Lord, I surrender my self to Thee completely"—this mental attitude is called absolute resignation.

Bijoy.—How to wait on the sacred Basil (Tulashi)?

Babaji.—Service to Tulashi may be done in nine ways—(1) to view Tulashi; (2) to touch Tulashi; (3) to meditate on Tulashi; (4) to sing in praise of Tulashi; (5) to bow to Tulashi; (6) To hear about the glory of Tulashi; (7) to plant Tulashi; (8) to bring up Tulashi respectfully; (9) To worship Tulashi everyday—in these nine ways you may serve Tulashi for the sake of Krishna.

Bijoy.—What is honouring the Shastras?

Babaji.—The scripture which contains proofs in favour of devotion to God, is only 'Shashtra', of all the Shastras, Srmat Bhagavatam is above all; because it is the gist or cream of the Vedanta, a person who is one gratified by tasting its ambrosial juice loses all relish for other Shastras.

Book Review

"HEART OF THE RIG VEDA"—By SRI M. R. GOPALACHARYA, M.A.
Somaiya Publications Pvt. Ltd., Bombay. Page 464 + xxiii demi $\frac{1}{8}$ Board
bound with a fine jacket. Price Rs. 45-00.

Sri M. R. Gopalacharya, M.A., has given a Scholarly interpretation of the Vedas, especially the Rigveda in his book "The Heart of the Rigveda". He has quoted side by side with his scholarly and acceptable interpretations, the translations of such wellknown scholars as Wilson, Griffith, Thomas, Max-Muller, etc.

He points out the philosophy of the Rig-Veda is monotheistic. But one and the same Supreme Animating Principle is conceived by the sages in different forms and with different names.

The Rig-Vedic mantra 10-114-5 says:

Wise seers mediate on one Supreme God who is all Knowledge, as having infinite names and forms. The Rig Vedic mantra 10-8-23 also subscribes to this view:

The Rig Vedic mantra, 1-164-46, namely:

"Seers call that one Supreme Reality, our Sovereign Guide, by various names—such as, Indra, Mitra, Varuna, Agni, Garutman the Heavenly bird of beautiful plumage, Yama and Matariswan," also confirms the same point of view most unequivocally."

The central and common theme of all the Vedas is God Supreme, who guides and governs us, who engineers all our activities and rewards them. That Great Beyond who is beyond; beyond and yet again beyond is the perpetually recurring theme of Vedic seers. He is the very life of their breath.

The Rigveda is admitted the oldest literary monument of the world. It represents the earliest and most important phase of the sacred language and literature of India. It contains hymns in praise of God—one Supreme God with different forms.

Tradition has it that the Vedic seers when absorbed in meditation envisioned great truths which flashed in their minds only by divine grace. Hence were they called Rishis, i.e., post? endowed with divine inspiration, with vision of universal truths, poets to whom the finest poetry came in perfect and lovely form.

In his introduction the author points out that, tradition says that all the mantras are believed on good grounds to have three meanings: one is Adhibhautic, regarding the external world, the second, Adhidaivic, regarding the divine beings; and the third, Adhyatmic, regarding spiritual truths. Thus it came to be that the hymns in which they clothed their thoughts were understood in their esoteric sense only by the few of a few who were spiritually grounded, and intellectually equipped, while being easily intelligible to the laity in their superficial or grosser sense.

As per his selections from 10 Mandalas of the Vedas he has used his judgment in the selection of the verses which contain the finest thoughts expressed in the finest form.

What man, be he even one with the genius to count up the dust-particles of the earth, can reckon up the (unimaginable) glories of the All-pervading Vishnu, universally hymned, who holds aloft the Heaven of Heavens and who bestrode (the whole cosmos) in three paces?

Mandala I-154-I.

With reverent prostrations I pray to God Savitar, our Creator, whose ordiaments no god—he be Indra, Varuna, Mitra, Aryaman, Rudra—nor any demon, can ever infringe:

Mandala II-38-9.

This is like the sloka of the Srimad Bagavatha 12th Skanda—Your Brahma Rudra Varuna Indra Maruti Stervanthi Divyi Sthaveh.

Those who surrender themselves to the feet of God with humility, listening enrapt to His stainless glories and chanting His holy names, will surely rejoice in the Vision Beatific. Self surrender and glory of Nama Sankirtana are emphasised. *Mandala VI-I-4.*

Will that man ever come to grief, who, filled with a divine yearning, dedicates himself to Vishnu, theme supreme of all sacred song; who worships Him with all his mind and heart and has devoted himself to serve all these people (His devotees)! *Mandala VII-100-I.*

By His transcending Greatness, God Vishnu bestrode in three paces this entire cosmos with its myriad galaxies; may (that Vishnu, mightier than the mightiest, ever be to us God Supreme. Verily, the name of this Eternal, Unchangeable Being floods my heart with Light ineffable. This anticipates Vamana Avatara (Thrivikrama). *Mandala VII-100-3.*

Friend of friends, Vishnu, Victory ever to Thy supreme valour! O ye Heavens, surrender all your space, (your world of luminaries) to Vajra (Vishnu) who upholds it all. *Mandala VIII-100-12.*

The selective prayer which are important are given as the last 2 concluding verses of Mandala 10 Rig-veda.

May our prayer be one and the same; may we belong to one confraternity; may our minds move in accord; may our hearts work in unison for one supreme goal. Let us be inspired by a common ideal; let us be inspired by a common ideal; let us worship Thee with this offering of harmony and consentancy.

Mandala X-191-3.

May the inmost aspirations of you all be perfectly harmonious; may your hearts be in unison; may absolute concord reign in your minds, so that you may be welded into strong fellowship and unity. *Mandala X-191-4.*

The book is a very good attempt to present to the public the philosophy of the Rig-veda.

This is briefly written with the author's own translation also along with giving translations of other well-known authors. There is reference to the Vedic authority for Gnana, Bhakti and Vairagya. The style is lucid and the author of the book has done justice to the subject he has chosen. The printing and the get up of the book are good.

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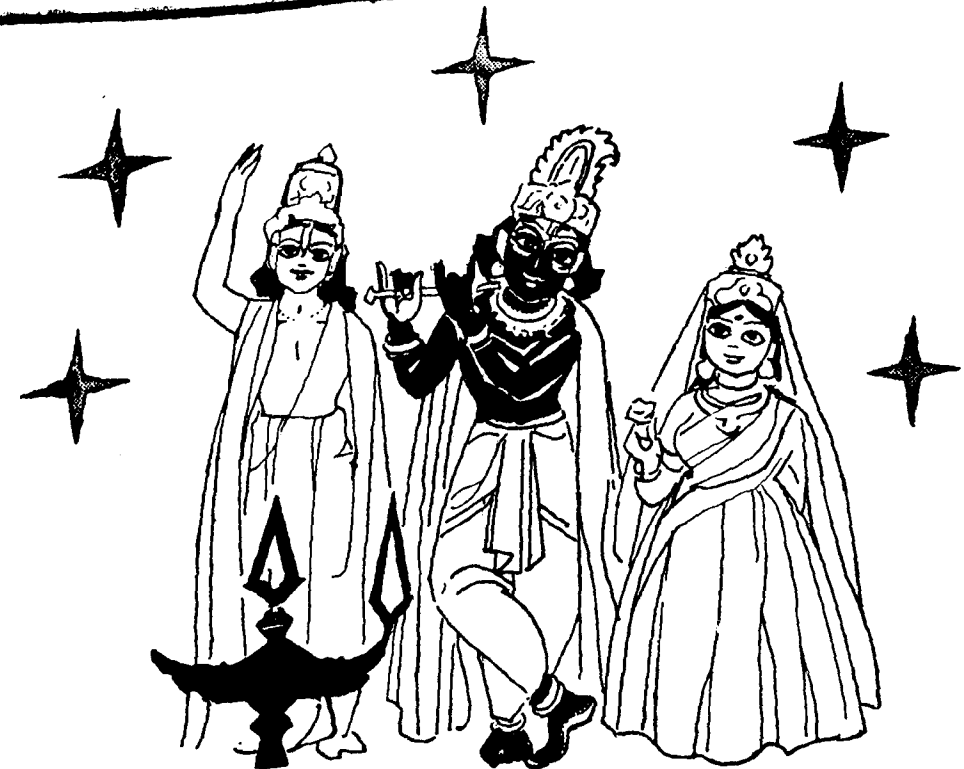
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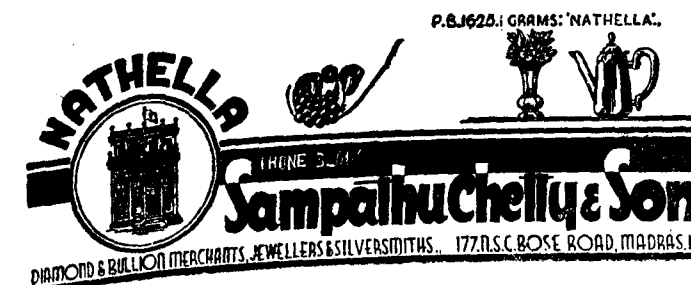
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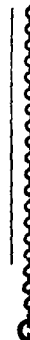
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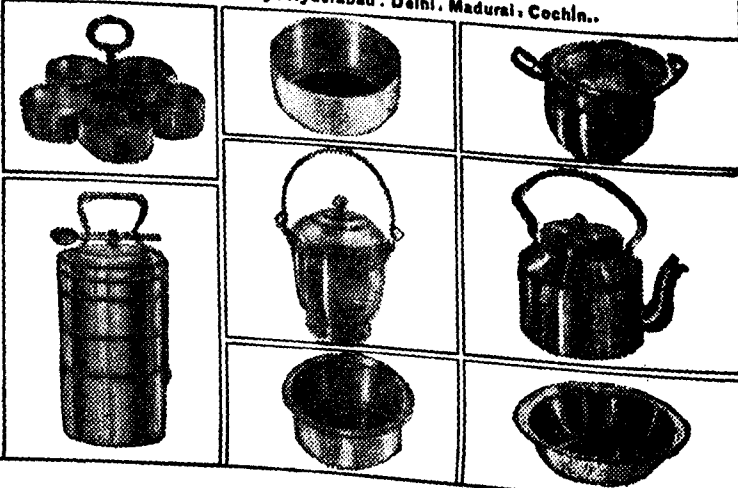
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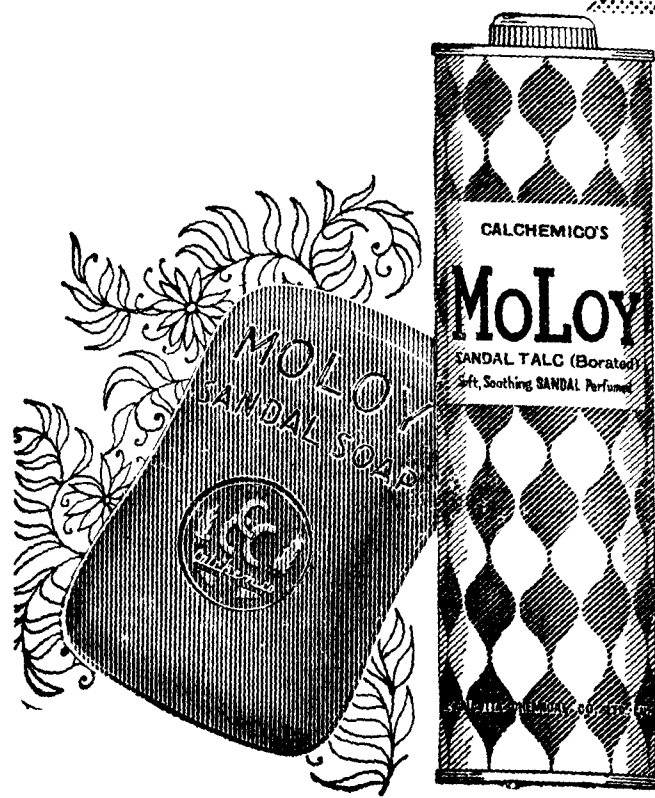
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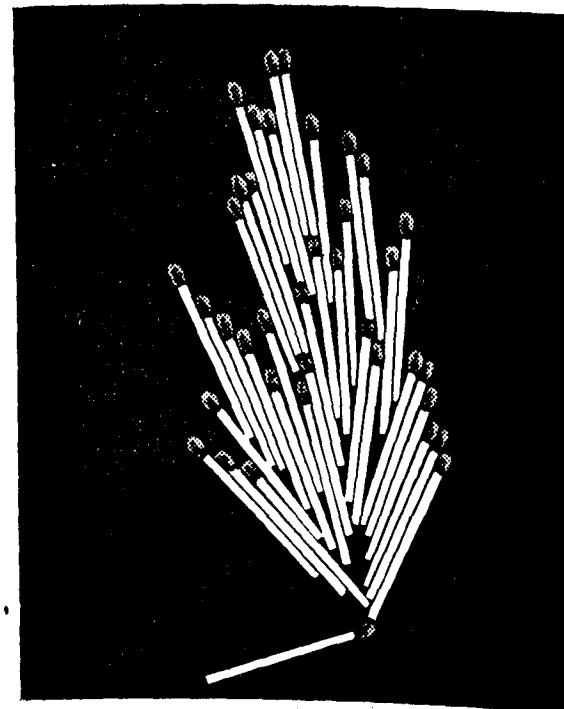
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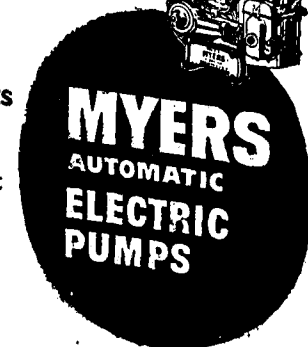


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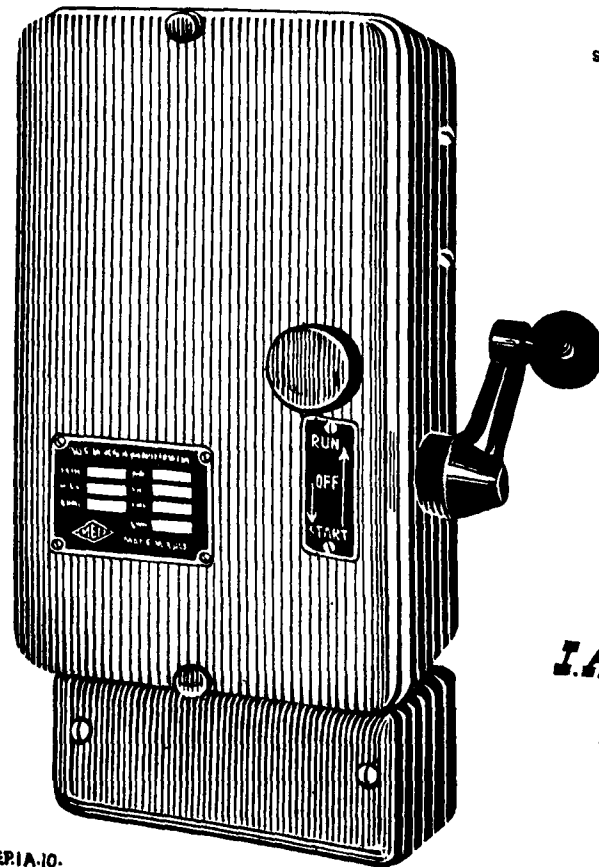
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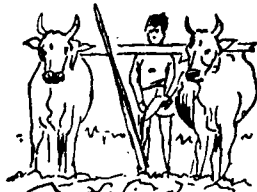
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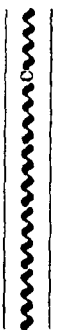
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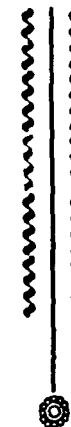


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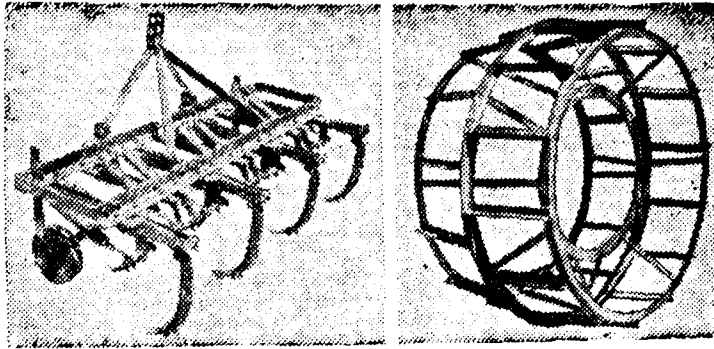
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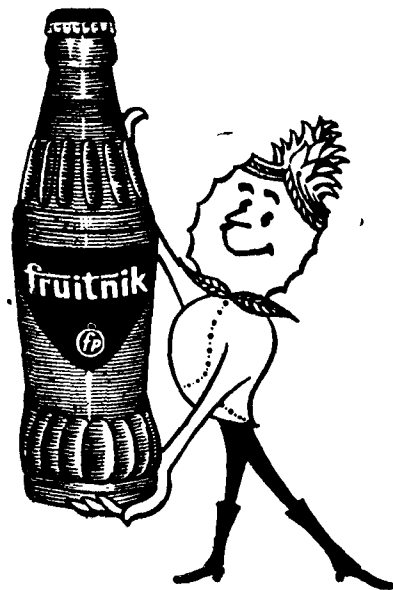
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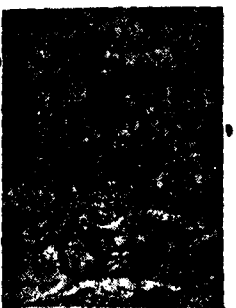
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