

Devadas

Dedication

This book is dedicated to the dear residents of Bengal with faith and devotion. I pray that they thoroughly read this book.

The author
March 1910

Introduction

To hanker for happiness is the natural characteristic of the human being. Happiness is the state of mental pleasure. According to the samskara of the mind human beings are trying to obtain happiness in different ways. For the sake of happiness one man is killing another man and again for the sake of happiness one man is helping another man. For the sake of happiness, to conquer a kingdom or to accumulate wealth people are engaging in fierce battle with one another. Again for the sake of happiness people are giving up the desires for kingdom and wealth without any agitation and accepting the renounced order of life. In other words they are trying to keep their life and soul together with the alms that they receive through begging and pursue for their desired happiness. There are two kinds of happiness namely material happiness and spiritual happiness. Most of the men and women of this illusory material world are always trying only for material happiness. Only a few people endeavour for spiritual happiness. Those who have volunteered to undergo hardships in order to achieve spiritual happiness are actually following the path of attaining eternal peace. Among the latter only some rare fortunate souls attain eternal peace. Attachment for material happiness is the cause of all our miseries. It is the duty of every living entity to act in such a way that this attachment may not develop. The amount of success one achieves in this endeavour, will determine the amount of lamentations and miseries that he will be freed from. In this world the more a person will contemplate in his mind the activities of the supreme lord, the more he will clearly realise the temporary nature of material happiness and distress. Such contemplation on the lord's activities within one's heart will gradually and firmly help him realise the temporary nature of happiness and distress. Then a living entity progresses towards eternal peace living aside the lamentation and miseries. There is no other alternative besides this to achieve peace. Those who wish to see this fact clearly manifested in a human life should read the life of Devadas in this book.

Chapter - 1

There is a prosperous village called Ramakrishnapur in the district of 24 paraganas. Long long ago the sacred river Ganges flowed by this village. Now that flow of the Ganges is totally obstructed. The land on which the river Ganges

previously flowed is now turned into a vast tract of plain land. This whole tract of land is filled with many huge lakes. Some people say that although the Ganges is no longer flowing on the surface of this land nevertheless it is flowing below the surface of the earth even today. The waters from the ponds that are situated within this tract of land is popularly accepted as the water of the Ganges and it is used for all kinds of worship and religious performances. There are many Brahmins, rich Kshatriyas and other casts live in this village. This village is decorated with many gardens full of beautiful fruits and flowers. Many opulent palaces are situated in this village and are increasing the beauty of the village. The wide roads of this village are filled with particles of bricks and resembles the colour of blood. There is a market place at the middle of this village; various fruits, roots, and other eatables are regularly brought and sold here. Since there is a charitable hospital, an English Medium High School, a Bengali School and a Girls School is situated in this village, the villagers are greatly benefited and comfortable.

Two brothers named R Krishna and Shiv Krishna lived in this village. They are Kshatriyas and their surname was Dutta. Shiv Krishna married the daughter of a rich man of Calcutta. Except this daughter his father-in-law had no other heirs. Therefore before his death he gave away his house and its home stead to his son-in-law Shiv Krishna and his accumulated wealth and other immovable assets and offered Him obeisances.

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movable assets to his daughter. Shiv Krishna Babu gave his share of ancestral property of the village Ramkrishnapur to his elder brother R Krishna Babu and shifted to Calcutta and began to live in the house of his father-in-law. R Krishna Babu was well known in the village as the religious minded person. However he could not make much progress in the field of education. He was conversant with a little bit of English and Sanskrit languages. He had full knowledge of Bengali language. R Krishna Babu was a teacher in the English Medium High School at Ramkrishnapur village. He drew a meager salary. Devadas is the son of this R Krishna Babu. Devadas had no brothers or sisters. In the family of R Krishna Babu there were three people. Srikrishna Babu, his wife and his son Devadas. Therefore though Devadas's father had very little income still he managed to fulfill all the necessities of the family. Like Devadas's father, Devadas's mother also had firm faith and devotion for religious activity. That is why R Krishna Babu was not harassed in trying to fulfill the demand of ornaments etc., of his wife like a present day householder.

In his childhood Devadas was very attached to his parents. They had no other children, therefore both of them were very affectionate towards him. Devadas was very naughty when he was a child. In one hand he was very eager to make friends with the neighbourhood boys and girls, on the otherhand he was very expert in disturbing them. When ever his parents chastised him, he would quietly tolerate it. Gradually Devadas became five years old. Most of the time R Krishna Babu kept Devadas with him. He often explained to Devadas about what happens if one steals, what is the fault in telling lie and one should be merciful to everyone by narrating easily comprehensible stories. On hearing the stories the son would ask various questions and he would reply accordingly. Factually by hearing such stories Devadas gradually became attracted to his father and often contemplated on

the subject matter of the stories. Through such endeavour of his father a wonderful mood began to create in the mind of child Devadas. When the father understood that Devadas has realized the purport of those stories with in his heart and he is also acting accordingly than he began to narrate stories about the lives of those people who have become prosperous in this world through proper education. Devadas gradually understood that these stories are written in the books and that by reading books these subject matters are easily understood, therefore he soon expressed his desire to read book. The father also gradually help him study appropriate book.

Devadas father always endeavoured in such a way that his son develops eagerness for education and it was his special aim to create eagerness in his tender heart. The more Devadas develop eagerness for education the more he pursued the act of learning.

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ents donot keep any track about their childrens education.

They simply make a formality of admitting their children in the school. They firmly believe whatever they hear from their children. When they hear that their children have passed in the annual examination they become very happy. And if they hear that they have failed they immediately come to the school and request the teacher to promote them to the higher class as well as assure the teacher that the children will certainly bare in the next examination. In this way they persuade the teacher. The teacher relectantly promote them to the higher classes and get relief. Devadas: Father! Then what is their alternative? Father: Now they should come back to the lower class and study carefully then they can become good student.

After hearing these words from the father Devadas contemplated within his mind for some time for a while. Then he asked. -- Father! Why doesn't the teacher put them back in the lower class? Father: The Headmaster has already written letter to the parents of those students about putting them in the lower classes. But so far he has not received any reply from any achers to direct the tender hearts of the children towards proper education. There are always two kinds of students in the school. Some are good students and some are bad students. A teacher should take special care of the bad students than the good students. It is often found that with proper care and guidance a bad student ultimately becomes a good student . In the hearts of those students wherein acquiring proper education is deeply rooted ,they carfully giveup the association of students with bad character; because they donot derive any happiness in their association. Nevertheless the parents and the teacher should always protect them from bad association. When students who are genious and have good character study together then it is often found that they develop inquisitiveness and they sufficiently help each other in education. If one specially consider this fact then one will understand that it is always beneficial to send the boys to the school for study. Anyway Devadas father thought him lessons at home for some time and then considering his own and his sons convenient he

admitted Devadas into a English High School in his own village. Needless to say that Srikrishna Babu was a teacher of this school.

Chapter - 2

On the very first day in the school Devadas saw that a teacher was severely beating some students for not doing their homework. On seeing their crying due to beating child Devadas could not remain steady.

He also began to cry. The distress of those students pierced his heart. When Devadas father saw him crying he immediately came there and began to pacify him. Although Devadas was pacified by his father he could not control the urge of crying for some time . When this mixed crying created a disturbance in the class then the Head Master along with two other teacher came there to assess the situation. The teacher who beat the student became embarrassed. The Head Master was farsighted, learned and kind hearted teacher. He knew very well that it is completely un-

stified to severely beat the student and there is no benefit in such beating, particularly it is a grave obstacle in regard to the education of the soft hearted boys. The headmaster publicly prohibited the said teacher from beating and return to his place without speaking any further. The other teachers also returned to their respective places. When the school was over Srikrishna Babu returned home with Devadas. After taking a little rest and snacks when he was about to narrate instructive stories to Devadas as usual , Devadas asked his father . Devadas: Father if you beat the children do they become more educated? Father: No my dear son, rather they become poor in study.Devadas: Then why did the teacher beat the students? Father: That teacher explains the lesson one or two times to the students and if the student donot memorise the lesson then he cannot control his anger and beats them. Devadas: Father why they cannot memorise their lessons? Father: Actually they are unqualified to study in that class where they are now. Nobody teaches them in the same way as I teach you. Moreover they have no interest in studying. They could not produce good result in annual examination. Yet they were promoted to the higher class. The lessons of the higher class is more difficult therefore it is hard for them to learn. For these reasons they are unable to learn their lesson.

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Devadas: Father! Their father and teacher could have kept them in the lower class instead of promoting them to the higher class.Father: What can I tell you about the condition of our village. Most pad study carefully then they can become good student. After hearing these words from the father Devadas contemplated within his mind for some time for a while. Then he asked. -- Father! Why donot the teacher put them back in the lower class? Father: The Headmaster has already written letter to the parents of those students about putting them in the lower classes. But so far he has not received any reply from any parents. Actually they donot care for the education of their children. Actually these students are very careless about their education. They do not feel ashamed even by the severe punishment of the teacher. Devadas: Then what is the use of beating them? Father: That is why today the Head Master has forbade that teacher to beat the

students any more.

The more little Devadas contemplated about those students the more he felt distressed on realizing that they will not be able to read and write properly. Regarding the education of the children first the father and then the other guardians should take special care.

When the student lives at home the father should carefully try to engage him in study. In the school the teacher should make sure that the student is studying properly. The teacher, the father and other superiors should always endeavour to create interest for education in the students mind through proper instructions and also make sure that the student is not frightened in any way in the course of his study; otherwise it is impossible for a student to get a proper education. Just as the education is necessary for a student similarly becoming honest is also necessary. A boy accepts the character of his father mother and that of his teacher as his ideal. Their proper instructions are beneficial so as their spotless character.

Devadas regularly went to the school with his father. He was very attached to his father. The honest characteristics of the father reflected on the heart of the Devadas. His qualities of humility good character and genuinity attracted the minds of the teachers. He gradually developed friendship with his classmates. In due course of time his good qualities and extra ordinary genius began to manifest to everyone. Everyone praised him as he became very dear to them .

Chapter - 3

It was evening. The evening cool breeze was blowing slowly. The white moon raise illuminated the entire atmosphere. All the four directions were saturated with the fragrance of various blooming flowers such as bakul, gandaraj and mallika. So far the earth was hot due to th

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He scorching heat of the sun, but now it has cooled down. At that time a traveller slowly came and sat down underneath the bakul tree situated in front of Devadass house.

The body of the traveller was very skinny and it appeared that he has not eaten anything for a few days. He was tall shaved headed and wore a old unclined cloth. At that time Devadass father was not at home. On seeing him Devadas went before him and in the course of their conversation Devadas could understand that this person was previously in Jail. Having completed his term in the Jail he is returning home. Since he had no money he could not eat anything for few days and thus his body has become skinn

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She said to her son my dear son take this leaf plate and water, the food is ready go and first feed the traveler. After speaking in this way she gave a banana leaf plate and a tumbler of water to her son. Devadasa took them from his mother and came outside the house. He cleaned up a place and set the leaf plate and the tumbler there. Then Devadasa mother came and placed sufficient rice and vegetable on the plate. The traveler sat in front of the plate to eat. Devadasa waited nearby on the

instruction of his mother that he should inform the mother if the traveler needed more food. Anyway the traveler became fully satisfied and repeatedly prayed for the good fortune of Devadasa. After clinching the eating place when the traveler asked about the pond to wash his hands and mouth, Devadasa guided him to a big pond. This big pond was situated a little distance from Devadasa house. After leading the traveler to the pond he returned home. The traveler kept on looking at this boy for some time without blinking his eyes. He was very pleased by the compassion of this boy.

The traveler was a thief. He did not get any food anywhere. Since he was a thief he was denied food everywhere. But the child Devadasa pleased him by giving food etc., If Devadasa did not show any compassion then the traveler would have suffered a lot more. There was every possibility that he would have died due to lack of food. Nevertheless this favor of Devadasa did not remove the traveler's attachment for stealing. He took the tumbler and went away.

Meanwhile, Devadasa's mother again began to cook for her husband and son. Devadasa sat next to his mother and was explained to her that the traveler was very hungry, he did not get any food and he was very happy to receive food. However he did not inquire whether the traveler has returned the tumbler or not. As he was sitting with his mother for a while, a man suddenly came and called him outside. Whatever Devadasa saw when he came out of his house left him speechless. Devadasa saw that the village watchmen is standing there with the traveler holding the tumbler in his hand. The watchman said this man was going away with the tumbler through the field, I saw from a distance and followed him. After a great endeavor I have caught him. When I asked him about this tumbler he said this tumbler is mine. Then I began to beat him up to know the actual truth. Being beaten repeatedly this man disclosed the entire incident. Now please check whether this tumbler belongs to you or not? Devadasa saw that indeed it was their tumbler. It was given to the traveler to drink water. It was believed that after washing his hands and mouth in the pond the traveler would clean the tumbler and return to their house. Now he thought this man is very very poor. If he sells this tumbler then with that money he can maintain his livelihood for a few days. After feeding him I should not put him in trouble. He also thought to let away a thief is harmful for the society. What to do he could not decide through his immature intelligence. His father was still absent at that time. The watchman repeatedly asked whether the tumbler belongs to them or not. Seeing the condition of the thief the soft heart of the boy melted. He said to the watchman, "This tumbler was ours, but now it belongs to him. We have no claim on this tumbler. Therefore release this man." Hearing these words of the boy both the thief and the watchman were struck with wonder. The watchman again asked, "Where is your father? I can not let him go simply by your words."

When such an uproar was going on, Devadasa's father came home. After hearing the entire incident from his son as well as understanding his son's intention he supported the decision of his son. He said to the watchman, "Let him go. We have no claim over the tumbler. Actually my son gave this tumbler to him and he too does not want it back." The watchman thought it is useless to arrest him and take

him to the police station. Therefore having no other alternative the watchman released the thief.

Thereafter the thief addressed the boy as follows, “My dear son, although you are a boy still I have learned a great lesson from you today. From today onwards I accept you as my guru. I have spent my whole life in the act of stealing. Due to the offence of stealing I have been twice sentenced to imprisonment. Now this present act of stealing would easily be proved and certainly I would have been subjected to severe punishment. My dear boy! Today your uncommon kindness has defeated my habit of stealing. O Supreme Lord, I have associated with various people in your material kingdom; but the way I have been merged in the ocean of mercy today, I have never experienced such mercy before. Shame on my bad habit. For whom am I indulging in the act of stealing? I have lived in the prison for so many days and tolerated so much miseries. But none of my dependents shared my miseries. Since they have maintained their livelihood without my support in my absence then they will certainly carry on without my help in future. For a human being there is no need to worry about his own food. By some physical labor one can easily accumulate foodstuff to fill his belly. My dear son ! Please come and sit on my lap. Today let my impure body be purified by the sanctified touch of your body. After speaking in this way he placed Devadasa on his lap. Tears of joy flowed down incessantly from his eyes. Pure ecstatic emotion began to manifest in his heart time to time. The heart of any one who saw this emotion melted. The traveler then took off Devadasa from his lap and after closing his eyes and folding his hands he began to pray to the Supreme Lord once again. - O Lord ! I am an old man, I have never chanted your holy names. Today by the good association of this honest boy my heart and mind have become purified. Today you have mercifully shown me what is a saintly person. I will not return home any more. I will give up this mundane family life and go to a secluded place and spend my days and night chanting your holy names. O most merciful one! The living entities cannot understand when and how you bestow your mercy on them. The traveler repeatedly remembered his degraded condition and began to cry out of hearts emotion. He then returned the tumbler to Devadasa; but Devadasa did not accept. On seeing such a pious act of his dear son Devadasa father became extremely happy and in order to spend the rest of his life in worshipping the Lord at Varanasi he gave the traveler some money and necessary guidance. For a while the traveler looked at Devadasa without blinking his eyes and departed from there on the same evening. The next day this incident was spread in the entire village. Everyone in the village including children, women, and old men began to praise Devadasa.

Chapter - 4

All the villagers were so much attracted to Devadasa good qualities that they used to call him our Devadasa. Devadasa was very dear to everyone; nobody was an outsider to him. Everyone began to pray to the Lord for his well-being. The boys of the village gradually became so attached to him that whatever Devadasa ordered they immediately followed without uttering a word. There were many

householders lived in the village. Some of them had no husband or no sons and some of them had one or two small children. Someone was blind and someone was lame. These people had no means of livelihood. Devadasa and his friends resolved that once a week they would form a party and beg alms at the door of the villagers for one hour and whatever ingredients or money they receive they will distribute them among the poor people. When the villagers came to know about this resolution of the boys they became very happy and began to donate generously. The boys also properly distributed the money and ingredients that were collected among the poor class of men. Those poor householders always blessed the boys and constantly prayed to the Lord for their happiness and prosperity. Just as the clean pieces of scattered glass become bright by the light of a lamp similarly by the association of sober saintly Devadasa the hearts and the minds of the boys became purified. The way these boys were actively engaged in welfare activities that no other boys at that time could compete them. All the good qualities of Devadasa were reflected in the hearts of these boys. Gradually the fame of the boy of Ramakrishnapur village spread on the four directions.

Whatever Devadasa did he did with full concentration. Therefore he performed every activity with perfection. He had this conviction within his mind that unless one fully concentrates his mind on a particular activity, that activity will not be completed successfully. The time to complete a work without full attention will be double than the time it will require to complete a work with full attention. Moreover there is no profit in it because in most of the cases the work is incompleting. Even if it is completed it usually takes double labor and time. This conclusion of child Devadasa is beneficial for and to be followed by every human being. As Devadasa grew older his knowledge, intelligence, and thoughtfulness gradually matured and increased. On seeing Devadasa's way of acting and perfection in work all his friends imitated his work. Soon Devadasa became the leader of the boys. The potency of honest character is great.

Gradually Devadasa made remarkable progress in education. When he was sixteen years old he stood first in the final examination. In this year he was to give entrance examination to be able to study further. However he was not busy in studying day and night just because he had to appear for the examination. He used both his physical and mental talent. Just as he regularly exercised to keep his body fit, he also exercised his mind for mental teachings. Actually as he was physically strong so was he mentally sound in every activity. His aim was to strengthen both his body and mind.

In due course the time for entrance examination arrived. Devadasa's father took him to the house of brother Shivkrishna Bābu. Devadasa had never gone to Calcutta before. This was his first visit. He saw that the city was very neat and clean. It is decorated with beautiful mansions on all sides. Wide roads have spread themselves on the ground so that the travelers can walk on them. All the marketplaces and road sides are filled with various items. There was no scarcity of any item required for human beings happiness and comforts. There were many mills and factories motor cars and horses. Every road was filled with the people. And by seeing these people it is clearly understood that in order to fulfill some

special purposes they are busily walking. Devadasa is walking behind his father and thinking, is it true that there is only happiness in this city? Are there no miseries here? In whichever direction I look at I only see objects meant for happiness. But both happiness and distress are equally present in the material kingdom of the Supreme Lord. It is never possible for the inhabitants of this great city to enjoy uninterrupted happiness.

Shiva krishna Bābu had already received the information that his elder brother would come to Calcutta with Devadasa. Therefore he arranged all the necessary items for their comfortable stay. As soon as shivkrishna Bābu saw his elder brother he got up and after respectfully offering obeisances he took the dust from his feet on his head. Devadasa also offered obeisances to his uncle and took dust from his feet on his head. After a short conversation between the two brothers, Shivkrishna Bābu took Devadasa inside the house. Devadasa offered his obeisances at the feet of his aunt. She also inquired about the well-being of his family and blessed him by placing her hand on his head. Devadasa began to live at the house of his uncle with great joy. Gradually the time arrived for the examination. In the examination Devadasa answered almost all the questions. After the examination was over his uncle took him to various places in Calcutta and showed him many beautiful things for his pleasure. In this way after residing at his uncle's house for some time Devadasa returned to his village with his father.

In due course of time the results of the entrance examination were declared. The news that Devadasa stood first in the entrance examination reached Ramakrishnapur like a flash of lightning. On hearing this news, all the villagers began to express their great happiness. The hearts of Devadasa parents filled with ecstasy. They humbly prayed to everyone to bless their son. When Devadasa received this good news he was jubilant. He thanked the Supreme Lord, who is the controller of the entire world, and with great devotion he said, "O Lord! You are the doer of everything and everything is but a result of Your mercy."

Chapter - 5

Calcutta is the capital of India. There are quite a few good colleges here. When the time for admitting in the college arrived Devadasa came to Calcutta with his father. He got admission in the best college of Calcutta for higher education. Devadasa's uncle had only one daughter. He had no sons. He showed affection to Devadasa like his own son. His financial condition was sound; not only he kept Devadasa in his house and took the responsibility of his maintenance but also bought all the necessary books of Devadasa. He was the protector of Devadasa in the great city of Calcutta which is full of bad association and temptation. After handing over Devadasa to his younger brother, Devadasa father returned to his house. Whether it is education or good behavior Devadasa was best in all the fields. His uncle was greatly pleased by the good qualities of Devadasa.

Just as there is every possibility of ones being entangled in various temptation and fall in to the mud of sinful activities if one lives in the great city of Calcutta

similarly one can enjoy a great deal of advantages if one carefully endeavor to increase his knowledge. There are various centers here for increasing one's knowledge. In some center one can study about literatures, in some place one can study science and in some place one can study biology. There are various suitable schools for learning about physics, plants, science of medicine and various arts such as painting. In fact if a person wants to achieve knowledge he can get perfect opportunities here. Many learned scholars are giving lectures and various places regarding different subject of knowledge. By hearing that lectures one can receive special knowledge. Many scholars and intelligent persons are living here in the course of their work. To associate with such a persons is greatly beneficial. Since Devadasa heart was moving towards the enhancement of knowledge, therefore whenever he received any opportunity in this great city he carefully accepted them and proceeded towards his goal. The college were Devadasa studied many rich children also studied there. Just as he stood first in his class, similarly regarding humility and proper behavior he had no competitor. Soon all the student of his class became attracted to his learning and character. There were some poor gentlemen lived in the village of Ramakrishnapur. They had no means of earning livelihood. Due to poverty they were unable to give education to their children. There are many villages filled with such types of people. Devadasa's kind heart was attracted to make some arrangement so that these people can earn their livelihood and their children can get proper education. Under his instruction and guidance the students of the college set up a relief fund. Every month according to their ability they used to donate money towards this fund. Soon by the help of the student the monthly income of this fund began to grow. Devadasa sent the names and addresses of the poor people from his village to the treasurer of this relief fund. Other members of this committee also sent the names and addresses of the poor people who are known to them to the treasurer. After due consideration the treasurer distributed the money from the relief fund among those poor people. The treasurer would release the money to the poor people through the same member who had recommended their name and addresses. In this way when Devadasa was engaged in studying in the college his heart was very much afflicted on seeing the poverty of the poor people and as such he was never averse to help them in any way according to his capacity. However in these acts he never became proud rather this conviction was deeply rooted in his heart that these activities are part of his duty and had he not fulfill it he would incur sin. If anyone submitted his distress to him he did not become angry or disturbed at all and helped him in whatever way he could. If he ever failed to help anyone he felt hurt in his mind.

Whether the teachers or students or other people, anyone who came to know about these good qualities of Devadasa became astonished by his qualities and praised him a great deal. It does not matter where a jewel is kept it will certainly illuminate the entire place. Although Devadasa was not a naturally handsome personality yet his appearance and behavior were so submissive and humble that just by seeing him one automatically developed love for him.

After regularly returning from the college he washed his hands and mouth and took some snacks. Thereafter he spent some time exercising. It is the duty of the human being to keep a proper balance of the body and mind, otherwise they create

disturbance. In the evening he would go to a solitary place and relax, at that time he engaged his mind in thinking about the duties and goal of life. From the instructions of the great personalities who have realized the Absolute Truth, it is understood that the Supreme Lord is the all-pervading cognizant. Whatever we see in this material world are made of inert matter, but the Supreme Lord is the only spirit. The material elements have no independent power to act. The spirit, while remaining within the material elements induces them to act. All the living entities beginning from the human being up to the ants are all active due to the presence of the living force within them. Supreme Lord has created some machines suitable to act within all living entities. At the time of death these machines cease to work hence, they no longer remain active. At that time though the driver is present within the body but due to the machines inability to act the living entities cannot act. The plants and creepers are also under the jurisdiction of this principle. When the plants, the creepers, the human beings, the cows and the horses die, then also the spirit remains present within their body. In such a situation also we can realize what is the function of the spirit within our body. The spirit, remaining within those dead bodies causes the atoms of the material bodies to remain united. When the atoms are united they float in the ocean of spirit and

(nally atoms are merged within the spirit. When the atoms are merged then there is no other object remains except the spirit. This truth is the result of the thought and result of the great personality. Now since it is established that the one spirit is present within all human beings than why all living beings are born with different nature. The nature of the saintly persons are same regardless of his religion. Only those human beings who could not reach to the topmost platform of the saintly persons, their natures are different. After going through many many births the human beings are present before us. The Supreme Lord is directing the activities of all the living entities. When the living entities gradually forgets that I am personally the most insignificant and dependent than they take shelter of various prejudices. At that time various prejudices such as false ego cheating propensity, attachment for lust and anger overwhelmed the minds and intelligence of the human beings. At the time of death the subtle body which consists of mind, intelligence, and false ego enters into another body. When the living entity transmigrates into another body in this way then the mind and intelligence of that body naturally inherit the prejudice of his previous birth. Just as if a lamp is covered with four different colored glasses on four sides then the light of the lamp will appear to be of different colors; similarly the activities of those persons whose minds and intelligence are influenced by a particular type of prejudice in this world become saturated with such prejudice. According to his own prejudice he attains pleasure in his work and he does not like the activities of his opposing prejudice. When these prejudices destroyed by the mercy of the spiritual master and the devotees and once mind becomes as clear as the peace of crystal clear glass than the pure effulgence of the Supreme Lord is reflected within him. There is no difference between the minds and the intelligence of those who possess such purified minds and intelligence. For them everything manifests as one. Although the minds and the intelligence of the human beings are influenced with various prejudices and the part and parcel of the Supreme Lord is present within them, then why one becomes envious of others? If one loves his fellowmen then he

certainly loves the Supreme Lord. A living entity should show mercy to other living entities as much as possible. To consider all living entities as my own people - is the proper knowledge. If a living entity desires to enjoy happiness by causing distress to others than is it not that he is disregarding the Supreme Lord? If you see the Lord of your heart in someone else's temple than will you disrespect that temple? Will you not try your best to protect that temple? Will you not endeavor to uproot the harmful plants and creepers from the temple who pose a threat to the temple? If you do not do so then what kind of faith and love you have? If you really love him then by the influence of your love all his prejudices will be vanquished. In due course of time such a person will become a purified enlightened soul. Then the pure effulgence from his heart will purify others. In this way the number of purified souls will gradually increase. Therefore every human being should associate with the saintly persons and engage in welfare activities as much as possible with his body mind and speech.

Still now Devadasa is a young teenager. It is improper to expect the intensity of alround thoughts from him. Anyhow Devadasa regularly floated in the ocean of newer and newer thoughts in the evening. At the time of study however he kept his heart clear of all the previous thoughts.

Chapter - 6

In due course of time Devadasa passed the L.A.B.A. examination. Since he begged highest mark in the most of the subjects he was awarded quite a few scholarships from the university. Finally when he was preparing for M.A. examination at that time one day he received a message that his father was afflicted with severe fever and lying on the bed. The disease gradually became serious. As soon as he received the news, he and his uncle immediately left for Ramakrishnapur. Srikrishna Bābu was suffering from intense pain. Various symptoms were arised and made the disease more complicated. On seeing his brother and son beside his bed, Srikrishna Bābu felt some temporary relief in his restless heart. He instructed his brother and son to sit at the side of his bed and inquired from his brother about the well-being of his family. After a brief conversation he became tired. So in order to remove his fatigue his brother and son began to fan him with a fan made of Palm leaves and massage his body. On seeing the condition of the patient both of them became disheartened. They learned from the doctors that the patient has very little hope for survival. Devadasa constantly remained with his father and served him in any way required. He did not know whether it was day or night. He was simply engaged in the service of his father. The father attained great happiness by the service of his son. Gradually his body became more and more skinny. One day with a soft voice he called his brother and son by his side. When they came near him he said, "The time of my death is imminent. O brother, I am handing Devadasa over to you; from today onwards take care of him like the father. My dear Devadasa, I am greatly pleased by having a learned and obedient son like you. I have no regret for leaving this material world. I am blessing you that you may fix your mind at the lotus feet of the Supreme Lord and carry on with your duties." After speaking in this way he began to chant the holy names of the Lord. He did

not utter anything else at the fag end of his life except this holy name. Thereafter considering that his death is very near Srikrishna Bābu, Devadasa and a few neighbors brought him to the bank of the holy river Ganges and submerging half of his body up to the naval into the water of the Ganges they chanted Ganga Narayana Brahma or all glories to the Supreme Lord Narayana, the source of the Ganges. Within a few movements the life air left his body.

It is useless to lament for death; although Devadasa knew this very well still he became extremely disturbed by the storm in the form of his dear father's death. He began to cry like a small boy. After a while he regained his composer and began to think. The way my father was tolerating the pains of the disease, it is extremely miserable and sad to suffer in this way for a long time. Finally death came and vanquished all his pain. Due to the influence of the illusory energy of the Lord a living entity becomes extremely attached to this material world. Although he suffers various miseries yet due to attachment he is extremely hesitant to give up his body, son, daughter, wife and assets. Therefore at the time of death he is subjected to suffer unlimited miseries. The amount of the illusory energies influence one has conquered by the mercy of the Lord, it is to be understood that at the time of death he will be freed from the same amount of miseries.

Just see this dog walking in front of us, his entire body is full of injuries and due to lack of food he is very skinny. As a result of weakness he is walking on the road with great difficulty. But take a stick and attempt to beat him and you will see that he will try to protect himself by running away fearing that his painful body will be destroyed. For the dog to remain alive is not at all a happy situation, rather it is simply miserable. Yet by the influence of maya, he is reluctant to give up his miserable painful life. Actually if one carefully considers he will understand that death brings peace for the living entity; In such a situation the most merciful Lord without considering sends the death which takes away all one's distresses to mitigate all his pains without considering his attachment.

Those who are relatives of the dead person they due to attachment by the influence of illusory energy desire various kinds of happiness from him. Although they may have no hope of achieving happiness from the dead person yet due to living together for a long time or due to affection they cannot leave him. As long as a living entity remains in this world he lives within all kinds of attachment like a silk worm lives with its shell. To remain aloof from attachment is extremely unbearable for a living entity.

After duly completing the funeral rites of his father, Devadasa returned home. As soon as he came home, his mother began to cry loudly. On hearing her pathetic cry, Devadasa again became disturbed. Both the mother and the son began to cry. Although the neighbors tried to pacify them, all their solacing words were of no use. After some time Devadasa regained his composer and began to pacify his mother. Gradually the crying stopped.

In due course of time the sraddha ceremony of Devadasa's father was properly performed. Thereafter Devadasa returned to Calcutta. In order to make an

arrangement of their ancestral house of Ramakrishnapur, Śrī KrishnaBabu donated all the moveable and immovable properties such as the land and garden to the poor people. Thereafter he took Devadasa's mother and brought her to Calcutta. From then on, Devadasa and his mother lived at the house of his uncle. Devadasa's uncle had only one daughter and no sons. His daughter was already married. Most of the time she stayed at the house of her father-in-law and some time she visited her father's house. Therefore most of the time there were only four people lived at the house of Devadasa's uncle. Whatever monthly scholarship Devadasa received he handed over the entire sum to his uncle except for a small amount for his personal expenditure. His uncle spent the entire amount for Devadasa only and did not take a penny for himself. Gradually the time for Devadasa's M.A. examination arrived like his previous examinations he stood first in this examination also. On hearing the genius of his knowledge and intelligence the government officials appointed him in a governmental service with a monthly salary of Rs.300/-. His working place was in Calcutta.

Chapter - 7

Now Devadasa is twenty-one years old. On seeing Devadasa's gentle behavior and sharp intelligence, Sri Krishna Bābu became very influenced. He was so much attached to Devadasa that he did not perform any activity without consulting Devadasa. In fact Devadasa's uncle was always ready to work according to Devadasa's desire in order to make him happy. Devadasa was a greatly learned gentleman and engaged in a high-class government service. Many rich people began to try to get their daughters married to him. Someone agreed to give four thousand rupees, some agreed to give five thousand rupees and yet some one agreed to give six thousand rupees in dowry. Some one said my daughter is very beautiful please some and see her one time. If you like her then there will be no problem regarding the dowry. But Devadasa's mother and uncle did not answer to any bodies proposal without Devadasa's consent. But their utmost desire was that now is the time that Devadasa should get married so that they can live happily in the company of a new daughter-in-law.

Soon the topics of marriage reached the ears of Devadasa. He contemplated within his mind whether this system is good or bad. It cannot be good! Abstract money from some one and be rich! Moreover the processes for abstracting money is so cruel troublesome to others that no kind-hearted person can tolerate them. One feels hurt by hearing the merciless incidents related to this. Instead of developing a pure marital relationship between one family with another, instead of feeling happiness and distress on seeing the happiness and distress of others, the whole concept is totally selfish. Whether one family is suffering distress no one cares about it. The main purpose is to abstract money. If one can abstract money from another than his mission is successful. A human being should be compassionate or faithful to another human being, they should related among each other as brothers- this is the rule of the Supreme Lord who is the controller of the universe. The living entities are not at all hesitant to smash this pure rule under their feet.

There is nothing more lamentable than this. But the kind-hearted saintly persons who are distressed by seeing other's distress are still found today. They see this entire process with hatred. The way they act in establishing merital relationship is actually proves their broadmindedness. But today their numbers are so less in the society that it will not be exaggeration to say that do not exist.

There is no doubt that if this system remains prominently active, then the entire society will be ruined. Every parent wants that their daughter be married to a qualified man. Since one will have to spent so much money in order to get his daughter married to a qualified man, therefore it is often becomes impossible for a person to get their daughter married to a qualified man. Then he searches for a groom whose nature is good and who can provide food and clothing to his daughter. If a person is even unable to get his daughter married to a latter mentioned groom then he simply depends on his luck and he forced to marry his daughter to ordinary man. One will have to get his daughter married at an early age otherwise the society will criticize. But the society will not criticize or find fault with an unmarried man however aged he may be. This is the reason the guardian of a daughter forced to spend lavishly in the marriage of his daughter, and this is the reason even if the bride has no special qualities still she become valuable at the time of marriage.

The condition of the society is such that a person who has many daughters will certainly become a penniless even if he possesses big amount of wealth and properties, or else he will have to borrow money from others and suffer the pains of debts in this world and lead a life like a poor man. In the society some has one, some one has two and some one else has more daughters. It is very rare that a person does not have a daughter. Therefore since this gravely harmful system is current in the society all most everyone suffers its consequences. Those who take money in exchange of marriage all their money is simply spent only the ornaments of the bride remain for some time. A person who takes money in his sons marriage is duty bound to give money in his daughters marriage. It never becomes successful to get one's daughter married with the money received as a dowry from his sons marriage.

Since everybody has to tolerate the effect of such an unlawful system which destroys the society then is it not the duty of the learned man to endeavor the uprooting of such a system? One should not keep quite thinking that it is embarrassing to protest against the work of one's father or other authorities. By keeping quite in this way this formidable demoniac system will never be stopped. One should try his best to request his father or other authorities to sever the root of this greatly harmful system. O learned young patriots, just as you are determined to make advancement in the field of industry and technology and thereby benefit the general mass of people similarly if you can uproot this most harmful and demoniac system then you can protect the society from the most dangerous disease. If this disease is cured, then society will become healthy. If the society is healthy, then it will become strong by the wealth earned by the people. When the society is strong, then unlimited activities that are beneficial to the living entities will be performed. You may marry a woman today being blinded by

selfishness and become unhappy in spite of receiving abundance of wealth. But the same woman will become the in charge of your family tomorrow. Therefore who else then your wife and children will become dear to you and desire your benefit in this world? Marriage is meant for begetting children. To be blessed with good children is a person's highest pleasure. If one wishes to have good children, then he should marry the daughter of honest parents. If the daughter has no good qualities, then what is the use of her beauty? Just as a man who has no good qualities yet handsome, is not appreciated by any one. Similarly should such a consideration be not established in the case of women? Prominence of one's good qualities determines his superiority. Actually beauty is of no use. Whether the bodily color of a man or women is dark or fair there is no gain or loss at all. If a husband is attracted by the good qualities of his wife, he does not care about her bodily complexion. The mother is the object of children's happiness and affection. Do the children ever cast a glance at the bodily color of their mother? If a person gets the association of a good wife, good son or good daughter as long as he lives in this world as a honest householder then he is able to enjoy full happiness in his family life. Even if one suffers thousands of miseries in the family life but by the association of his good wife all the pains are vanquished. Many examples of the unlimited miseries a husband suffers in the association of his unchaste wife who has no good qualities are found in this world. In spite of clearly seeing these bright examples if a man gets married out of greed for beauty rather than qualities then who can be more foolish then such a person.

As long as a girl is not married, she lives in the shelter of her parents. She gets proper training from her parents. She becomes habituated to imitate the nature and behavior of them. However a son receives the opportunity to get the examples and instructions other then the examples and instructions from his parents. Due to bad association a son can become dishonest but since the girls of our country lived under the shelter of their parents until they are married they normally get the nature of their parents. Therefore there is no doubt that if the parents are honest then their daughters will certainly be honest and well-behaved. That is why one should marry a daughter of a honest parents. The children born from the womb of a such a girl become good children. The more society will have good children the more the society will be happy and prosperous. Although on the strength of intelligence and genius a bad son can become a learned, but even if a person with loose character is learned he becomes the cause of distress in the society. Everybody always remains in anxiety by his actions. Only he knows what kind of mischief he is going to create. Association with such people should always be rejected. Good children with good character are the ornaments of the society. Contemplating within his mind in this way Devadasa emotionally spoke to the learned community of his country in a soft voice.

O learned country men! You are the leaders of the society and are in charge of removing all kinds of immoralities. You are the inaugurators of moral characteristics. Ordinary people of the society imitate your examples. Corruption regarding marriages have entered into the bones of Bengal. It is impossible to uproot this corruption without your collective endeavor. Do not hesitate to remove this corruption due to either shyness or selfishness. Of course there are

various obstacles on the path of removing all corruptions. Do not pay attention to these obstacles. Try to carry out your duties to the best of your abilities. If you neglect your duties then you will incur sin and guide your country in the path of destruction. You should uplift your position by your own earnings. You can not remove your poverty by sucking money from others. Will you increase your happiness by making others poor and fallen. Will you not be happy by knowing that the parents and relatives of your would be wife are living happily? If this bad system remains prominent in the society will you not suffer like the parents of your wife? Therefore try your best to remove this corrupt practice.

Devadasa was deadly against this system of marriage. He often expressed his intention to his uncle and mother in this regard. After hearing the reasonable words of Devadasa his uncle and mother became reluctant to accept marriage proposals presented by the match maker. When they heard Devadasa's conclusive words regarding the welfare of the society, they praised him profusely and tried their best to bring an end to this corrupt practice in this world. When the match makers did not get any assurance from them they left.

Chapter - 8

There was a gentleman named Haridāsa Basu lived in the village of Ramakrishnapur. He was very intelligent, pious, and experienced person. He was working in a government office. He had three sons and one daughter. Since his first two sons did not make much progress in education he took them out of school and engaged them in some job in his own office. They use to hand over their entire salary to their father. The father gave some money to the sons to help meet their bare necessities. With the rest of the money he maintained his family and used for other necessary cause. In due course of time Haridāsa Bābu got both of his sons married. For a few years Haridāsa Bābu maintained his family without any difficulty. But who can check the wheel of providence? Haridāsa Bābu could not enjoy happiness and prosperity for long. Gradually both his sons died of the incurable disease small pox. Out of lamentation and sorrow he became weak and morose. His wife was very pious and full of good qualities. She also became extremely afflicted due to lamentation, and her entire body appeared like a skeleton. Haridāsa Bābu was an intelligent person. Although he remed ??majrity of his lamentation on the strength of his knowledge, he became afflicted with the formidable disease of indigestion. His body became extremely weak and skinny. After various treatment he regained his health up to some extent. But the condition of his wife was pathetic. Her entire body became weak and skinny due to lamentation for her sons. Her mental condition was extremely poor like a mad man. Sometimes she thought that her two sons were standing before her, calling her mother mother and she was wondering around searching for them in order to feed something. If anyone came before her she would ask have you seen my two dear sons? Just now they were here and now they are gone. Often she spoke in this way by mistake. Sometimes not seeing her two sons she would cry while describing their qualities. In order to look after his wife Haridāsa Bābu appointed a maidservant for some time and he too personally served her according to his

capacity.

It became extremely difficult for Haridāsa Bābu to continue with his government service after the death of his sons. So finding no other alternative he took voluntary retirement from his job after applying for his pension. From this time onwards his financial condition became tight. The pension he received from the government was very insignificant. The income from his small family property was also very less. Any how from both these incomes he somehow managed to maintain his family. At that time his youngest son was eight years old and his only daughter was thirteen years old. He was searching for a suitable groom for the marriage of his daughter. But he could not find one anywhere. Every person he met wanted much more dowry than he can afford. Therefore due to lack of money all his endeavors were unsuccessful. He had a great desire that he will marry his only daughter to a suitable groom, but by the will of the providence all his desires were totally uprooted. It became extremely difficult for him to marry his daughter to a suitable person.

Generally the people of society are controlled by the greed for wealth. Today the daughter of a pious man could not find a suitable groom. The name of Haridāsa Bābu's daughter was Suhasini. She was well-behaved, a hard worker, and a devotee of the Supreme Lord; by accepting the hands of such a daughter one achieves happiness and prosperity in the family life. Today the greed for wealth did not accept the good qualities of a pious man's daughter. By the wheel of time Haridāsa Babu has become a poor man and both his well-behaved and earning sons left this world one by one in their tender age. Therefore he was extremely afflicted with disease and lamentation. No one showed any sympathy to him being controlled by their ever increasing greed for wealth. Those who respected and loved him by knowing him as a pious person, most of them also neglected his request being controlled by the greed of wealth. In order to marry his daughter, Haridāsa Bābu decided to sell his property. When he showed the registration papers of the property to some rich landlords and requested them to buy his property, none of them agreed to pay the actual cost of his property. Thereafter being completely hopeless he began to pray emotionally to the Supreme Lord, who is the destroyer of all one's distresses, who is the well-wisher of all living entities, and who is the controller of the entire universe. "O my Lord! All my attempts have become unsuccessful. I have become neglected by everyone. I have not found any one who has sympathy for me. But O my Lord! You are the most merciful. I am sure you will never be cruel to me. I am atoning for my own sinful activities. This is indeed beneficial for me. How will I understand your supreme will. I have no one other than you. If you do not remove your distress then who will remove? O compassionate Lord! I cannot tolerate any more miseries." As Haridāsababu was speaking in this way tears flowed down from his eyes. O human beings! You may not be distracted by this flow of tears but the Supreme Lord who destroys all one's miseries can never remain steady.

Haridāsa Bābu was a close friend of Devadasa's father. Both of them were pious persons. They both used to visit each other's house. From his childhood Devadasa respected Haridāsa Bābu like his father. Now Haridāsa was employed in a high-

class government service. He drew a good amount of monthly salary. After praying to the Lord in the above-mentioned way Haridāsa Bābu resolved in his mind, “Let me go to Devadasa he is merciful and well-behaved. If I request him to buy my property, he will never refuse me. Even though he has no necessity he will buy my small property with my desired cost on account of my request.” Resolving in this way one day Haridāsa Bābu went to Devadasa’s house in Calcutta.

On seeing his father’s old friend, the sober pious Devadasa became extremely jubilant. At that time he was sitting at home and completing some of his office work. He stood up respectfully and after offering obeisances to the friend of his father took the dust from Haridāsa Bābu’s feet on his head. Thereafter he gradually inquired about Haridāsa Bābu’s and other members of his families well-being. Devadasa already knew about the death of Haridāsa Bābu’s sons and his physical illness. Now he became very distressed on seeing Haridāsa Bābu’s weak and skinny body. Devadasa instructed his servants to make proper arrangement for his bath, food, and comfortable stay. Then he led Haridāsa Bābu to another room and requested him to take rest. He had his servants bring all the necessary items for taking rest and taking his permission he returned to continue his unfinished office work.

Haridāsa Bābu was very pleased with Devadasa’s proper etiquette and good behavior. Then he thought that it is most likely that his request will be fulfilled. Thereafter he met with Devadasa’s uncle; both of them were very pleased by their conversation. When Devadasa’s mother came to know that a friend of her husband has come she happily inquired about his and his family members well-being through one of the maidservants. When the time for going to the office arrived Devadasa took his bath and sat down to eat together with Haridāsa Bābu. After finishing his meal he washed his hands and put on his clothes. Then he took permission from the friend of his father and left for his office while riding on a cart. Haridāsa Bābu went to his room to take rest.

In the evening Devadasa returned from his office and entered Haridāsa Bābu’s room. After offering him due respect he sat down in one side of his bed. Getting Devadasa alone Haridāsa Bābu explained his whole situation in detail and informed him about the cause of his arrival. With great distress he said, “My dear son! If you can kindly buy all my ancestral property for four hundred rupees, then I can somehow manage to get my daughter married. Otherwise due to lack of money I am unable to get my daughter married. In fact no one is ready to marry her without money or with little money. My daughter is about to complete thirteen years of age. If I can not get her married now, then I will be insulted and criticized by my neighbors. I can not keep her at home any more. I am sure that my daughter will not remain unmarried. The Supreme Lord will certainly arrange a groom for her; yet the system of the country is such that if I cannot give sufficient amount of money I cannot get a good groom. Due to illness my body has become extremely weak. Although I am getting some help from my ancestral property for the maintenance of my family, but unless I sell those properties I have no other alternative to arrange for money. I tried at many places to sell this property but no one agreed to give its proper value. If you think that my property

is not worth four hundred rupees or if you say that you have no need to buy this property, then my dear son! this is my hearty request to you that kindly do me this favor of buying this property knowing me the friend of your father. I am in great trouble now. If you try to mitigate the distress of a poor person like me then the most merciful Lord will certainly award auspiciousness to you.” After hearing these heart-shattering topics of his father’s friend, Devadasa could not remain steady any longer. He became filled with emotion and without uttering a word he left the room. Haridāsa Bābu remained there alone. He began to think all relationships spoiled because of money. Devadasa neither accepted nor rejected my proposal; I think the creator is still not favorable to me. Who will agree to give more value to small property. I think I did a mistake by telling him that others want to give less value to my property. What can I do ? I have no other alternative. If I am unsuccessful from a relative like Devadasa then I have no other option left to get my daughter married. O merciful Lord you are naturally compassionate towards the poor. Are you not hearing my crying? How long your poor servant will suffer the distress? While thinking in this way tears flowed down from the eyes of Haridāsa Bābu.

At that time suddenly Devadasa’s uncle came to Haridāsa Bābu’s room through the front door. He saw that tears were flowing down from Haridāsa Bābu’s eyes. On seeing this, his mind became extremely aggrieved with anger and distress. Thinking that it is reasonable to immediately remove the mental agony of Haridāsa Bābu he assured him as follows: “Haridāsa Bābu you need not worry any more for the marriage of your daughter. The most merciful Lord is very kind to you. In order to mitigate your mental distress He has sent me with a good news to you. It is Devadasa’s mothers, mine and also Devadasa’s desire that you arrange the marriage of your daughter with Devadasa. You do not have to sell your property rather Devadasa will personally bear the entire expenses of the marriage.”

On hearing these happy news Haridāsa Bābu became speechless and struck with wonder. Tears flowed down from his eyes again. After remaining stunned for a while he began to say, “O most merciful Lord! This is your wonderful pastime I have never thought even in my dream that a poor person like me can arrange his daughter’s marriage with Devadasa. Devadasa is decorated with all good qualities moreover he is working in a high government post. It is a question of good fortune to get a groom like him. The present situation of the society is such that in order to get a groom like Devadasa one has to spend six to seven thousand rupees. There is no doubt that a person who is capable of giving six to seven thousand of rupees to his son-in-law at the time of marriage is certainly a rich man. There is every possibility for such a groom to expect sufficient amount of money from rich people. Devadasa kicking aside all these consideration will marry the daughter of a poor man; what more proof of greatness a person can display then this? How glorious is the land of Bengal! Today a godly personality has appeared in your land. Glorious are the parents of Devadasa! You have become famous simply by having a son like Devadasa. O my dear child Suhasini I cannot say how great austerity you had performed in your previous life. On the strength of that austerity you have become fortunate enough to put garland on Devadasa who is pure-hearted and decorated with good qualities.” Haridāsa Bābu became very pleased by

seeing the extra ordinary courtesy exhibited by the family members of Devadasa. He began to shower repeated blessing on Devadasa from the core of his heart.

According to the custom of the country, Haridāsa Bābu fixed an auspicious day to marry his daughter Suhasini with Devadasa. Soon the prime example of Devadasa's great sacrifice and his act of rectifying the society became flashed in every town and village. Everyone began to praise Devadasa profusely. His actions should be followed by every human being.

Gradually the day of Devadasa's marriage arrived. Being dressed as a groom, Devadasa accompanied by his friends came to the house of Haridāsa Bābu at the village of Ramakrishnapur on the fixed time. The house of the bride groom became filled with the sound of conch and other auspicious sound. On the fixed time the marriage ceremony was duly performed. All the invited friends and relatives of Devadasa sumptuously fed. On the next morning Devadasa after satisfying all the poor people by giving money in charity left for Calcutta with Suhasini.

Chapter - 9

Although after the death of his father Devadasa was forced to engage in various activities like ordinary materialistic people, after his marriage he began to work like an actual materialist. Yet Devadasa was not like an ordinary materialist. He was pious. He maintained his family life in such a way that he could progress on the path of spiritual life. He was least interested in selfishness. He never deviated from his duties for the sake of self-interest. He never considered his loss as at all a loss. If he was convinced that by his loss others would be benefited, he immediately accepted it. It is the desire of every materialistic persons that whatever he will do he should be victorious. It is the nature of every materialist to become victorious in all kinds of activities beginning from buying a small item up to great enterprises. Only one person becomes victorious whereas another person is defeated. If everyone wins in the field of his activity then who will loss? Those who are always eager to win like this, if for any reason they loose then they become extremely angry and distress. However if a person considers both victory and defeat as equal then he no longer suffers the pangs of anger and distress.

The thoughtful Devadasa always contemplated in various ways regarding the material existence. One day this thought what is this material existence and why a materialist is attached to sinful activities' suddenly appeared in his mind. He began to float in the waves of thought for a while and reached to the following conclusion.

This material existence is primarily consist of man and women. According to the time and circumstances the relatives of a human being such as father, mother, brother, sister, son and daughter come together in a family and increase the jurisdiction of the family. In order to obtain happiness and prosperity in this world a person becomes extremely greedy and endeavors to accumulate wealth. Some persons are busy accumulating sufficient wealth to maintain his family members

whereas others constantly endeavor to earn huge amount of wealth with a desire to become most happy and prosperous. The more one is attached to this material existence the more he endeavors to accumulate wealth. When a human being is very attached to his family life he only cares the happiness and prosperity of his family members; he does not care for the happiness and prosperity of his neighbors and others. For this reason a human being becomes envious of another human being. Those who are able to earn wealth through proper means do not need to become envious like this. But those who are unable to accumulate wealth through proper means always create disturbances and cause harm to the society.

People are so much absorbed in obtaining material happiness and wealth that he has no time to turn his attention towards a most merciful, and all auspicious Supreme Lord even once a day O human beings ! you are ruining yourself in this way. If you earn wealth or material objects without causing any trouble to any one then it is praise worthy, but if you earn wealth or material objects by harming others then who will love you? Who will praise you? Awarding of punishment has been arranged by the government to check peoples harassment towards other citizen. But some people are so intelligent that they cause trouble in such a way that they cleverly escape the punishment of the government. If the intelligence of a person is directed properly then it produces happiness to the world and if it is directed improperly it becomes the cause of distress. O human beings! Just think once, in order to accumulate wealth or material objects through sinful means how much lies and deceitfulness you have taken shelter of. You are making yourself weak and skinny with various worries and thoughts day and night. As a result of your action many people have given up their life due to lack of food. Many children have lost their parents prematurely and wondering door to door for want of food. Many people have left their original places and passing their days miserably at some other places. You are snatching others object of happiness and prosperity for your own happiness and prosperity. Well, what have you gain by this ? Your body has become extremely weak due to sinful thoughts and endeavors day and night. How much wealth do you require for your own maintenance? The amount of distress that you are suffering with a desire to become happy according to your own nature is much more then the happiness you obtain. As long as you will remain within this world you will have to suffer the miseries born from the endeavor of obtaining imaginary happiness. What can be more repenting then this ? This opulent bed, this opulent building that are situated in front of you are meant for your comfortable sleep. But since your mind is disturbed by various sinful thoughts where is the question of your peaceful sleep? Since your body has become a source of various incurable diseases due to worries and distresses who is going to eat happily these Various palatable foodstuffs that had been prepared with your money? It is a fact that you have attained your long cherished happiness after so much endeavors, hard labor and distress but once you enjoy that happiness you will not like to enjoy again. Then your mind will hanker for a new type of happiness. Now just think, you have trained your own mind and intelligence in such a way that no happiness will ever be sufficient to satisfy them. Although you have lived in this world for a long time I have not seen your happiness. Although you are living within water your throat is dry. You are drowning in the waves of illusory energy. You are so much entangled in the net work of the illusory energy

that there is no alternative of your deliverance.

Rather if you perform all your activities while keeping the all auspicious Supreme Lord in the center in the course of maintaining your family life. Then what will you gain? You can raise this question. If you keep your attention on the Supreme Lord then you will not perform any inauspicious activities because as the Supreme Lord is situated in me so does in every living entities. Does causing trouble to others for once own happiness is the display of compassion towards the living entities. Will this amount to exhibit respect, faith and devotion to the original personality of godhead who is situated in the hearts of all living entities? Therefore to harm others for once own happiness is not desirable by the supreme controller - this knowledge will automatically manifest in your heart. Then envy, hatred, blasphemy, endeavor for self happiness will gradually disappear from your mind. Everyone will praise your good conduct. You will be able to attract everyone's faith and respect as a broad-minded person. No sinful thoughts will be able to distract your mind. You can live peacefully and eat peacefully. If a person acts piously then his body and mind always remain joyful.

Many people say that wealth is the root cause of once degradation. Therefore one must give up accumulating wealth. Otherwise one cannot perform religious duties. It is never reasonable that one will live in this world but will not endeavor for wealth. All activities in this material world are dependent on wealth. A human being should earn wealth or material objects in such a way that it will neither harm any body nor oppose the religious principles. One should remain satisfied with whatever one earns through proper means. Even if one earns less by remaining on this religious path and not giving trouble to any one, there is no harm. The thought that some how or other one must earn wealth either through pious means or sinful means cannot arise in the heart of a pious person. An irreligious person who gives trouble to others can never obtain the nectar of satisfaction; to become religious in this world is the only shelter of a human being. If one takes shelter of religious principles he can easily deliver himself from all kinds of obstacles and dangers.

One cannot estimate how many objects of temptation there are in this world. Hatred, envy, lust, anger, and greed are always present in these objects. They are surrounded by fierce looking lies and deceitfulness. Many obstacles and dangers are chasing human beings with their mouth open to devour them. Moreover, a human being is always disturbed by the thought of how to maintain his wife and children. An expert religious-minded sailor can guide his boat to the shore of the ocean of material existence. Others simply drown in the formidable waves of the ocean. One who can pass his life while remaining on the path of religion in this world, it will not be an exaggeration to call him a great yogi. No ghosts or bitches in the form of sinful activities can deviate his mind in this world. Isn't such a great yogi more powerful than he who renounces the worldly life and worships the Supreme Lord in a solitary place and does not face any obstacles, danger, or temptation? Any one who in spite of being disturbed by various obstacles and dangers while living in this world with his wife and children is extremely eager to worship the Supreme Lord without any interruption and piously maintains his

family without caring for any temptation, he is a perfect yogi and a liberated soul.

Many people think that unless one gives up the association of women and wealth one cannot become religious. It is impossible for a householder to give up the association of women and wealth. The living entities have become conditioned in this material world by the supreme will of the most auspicious creator. At the same time He has given them intelligence, power of discrimination, and many other godly propensities. His desire is that human beings will live in this world by following religious principles. If giving up the association of the human is unfavorable for following religious principles then a human beings should give it up; but if one gives up the association of women then human beings will not be produced in this world. If human beings are not produced then in due course of time this material world will also come to an end. Is it the purpose of that auspicious creator to end this world ? Then why did he divide all human beings into two categories--namely man and woman? Why has he given women the power of carrying a baby in her womb and the man the power of begetting ? And if the human being will not endeavor for wealth or consider wealth to be totally untouchable, then how will he maintain his life? All ingredients that are necessary for maintaining one's livelihood cannot be accumulated without the exchange of wealth. If the act of exchanging continues then wealth is the only means of accumulating ingredients. In such a situation if a householder gives up women and wealth then how will he maintain his life? Giving up the association of women and wealth is the result of worshiping the Supreme Lord. O human beings! Even if you desire this you will not succeed.

Great sages like Vasista and Janaka were householders. They never deviated from the path of religiosity by any temptation. They were liberated souls. The learned and thoughtful sages have written down many instructions about how a householder should act in this world. Human beings should act according to those instruction. If you ever fall down you should atone with the fire of repentance. The merciful Lord will certainly bestow mercy if human beings maintain their livelihood according to religious principles the they can attract the mercy of the merciful creator. If the Lord bestows mercy then what to speak of women and wealth, all one's material attachments will be vanquished and thus they will easily become liberated.

It is an utmost duty of every householder to honor his guests, help the poor and fallen, and try to associate with saintly persons. Due to the lack of proper education and training nowadays people do not consider honoring guests and helping the poor as a duty. One cannot say that no human being honor any guest or help the poor. Even today there is no scarcity of kind-hearted persons, but the fact is that they are very rare. A householder has so many duties, but generally people often neglect those three above-mentioned duties. That is why Devadasa specifically mentioned about them. He has also pointed out why it is a duty of the living entities to honor guest or helping the poor and fallen souls.

If suppose in the course of your work you arrive at a place where you have no friends or relatives, nothing to eat, and you are extremely tired and hungry, and

then you go to someone's house and beg for food. If that person drives you away without giving any food and his neighbors also treat you in a similar way then can you imagine what a great danger you will face? A guest is a person of this kind. O human beings! Did you understand whether honoring of guests is your duty or not? It is the duty of every human being to help the shelterless people according to his capacity. Just as you are made of blood and flesh so are the guests and poor people. Their feeling of happiness and distress is similar that of yours. They possess the same consciousness that is present in you. Do they not belong to your class? Is it your duty to bring constant happiness and prosperity only to your family members? Is it your duty to mitigate your own hunger and thirst like the birds and beasts? Has the well-wishing Supreme Lord not given you more intelligence, knowledge, and power than them? Then why do you display cruelty like them? It is a duty of every householder to serve the guest who has no shelter and help the fallen and poor according to their capacity. One cannot estimate how many people take shelter of the householders for help due to so many reasons. To help the poor, fallen, and guests according to one's ability is the desire of the auspicious creator. If you exhibit indifference in such activities, then you will certainly incur sin. The thoughtful sages have ascertained this as the duty of the householder. If a householder fails to execute these duties, he commits grave sin. Long long ago honoring of guests was very popular in this country. A householder should consider this as an act of piety and try his best to serve the guests. If you act after careful consideration then you can easily maintain your family and serve the guest with your earned wealth. But alas ! what a subject matter for repentance. Today this great vow is often neglected in the Hindu society. Many People say that serving of guest is a costly affair, therefore it is not possible for all the householders. If all or most of the householder take up this great work then serving the guests will not require heavy expenditure.

Chapter - 10

The thoughts of Devadasa are full of emotion and love for the living entities. Whatever Devadasa did came from his great thoughts. His wife fully supported him in all his activities. She considered the good qualities as the ornaments of the women. She never asked her husband to give her opulent clothes or ornaments. She dressed very simply. In fact she did not care to dress opulently. Although Devadasa was receiving one thousand rupees as monthly salary yet she personally cooked everything and obtained great happiness by satisfying everyone. She was simply interested in the well-being of her husband. To work according to the desire of the husband is actually the service to the husband - this was her conviction and goal. She did not think it as labor that were required to obtain this goal. The living entities are endeavoring so much, trying so hard facing many difficulties and laboring hard in order to worship the Supreme Lord. She thought that since my husband is my Lord and worshipable therefore to act according to his desire is my real service to my husband, and if I serve my husband in this way it will be my worship to the Supreme Lord. Then the Supreme Lord certainly bestow mercy on me. If in the course of acting according to the desire of my husband I have to tolerate miseries and labor hard, still it is my utmost duty.

Otherwise I cannot properly serve my husband. My husband's happiness is my happiness and my husband's prosperity is my prosperity. If she made her husband happy she became happy. As a mother takes care of her children she also took care of the guests; moreover whoever has enjoyed her service even once he has become overwhelmed. All her relatives and friends servants and maidservants were totally controlled by her service and good qualities. It is extremely rare to find such a combination of a husband and a wife in this world.

Gradually Devadasa begot two sons and a daughter in the womb of Suhasini. The name of his elder son was Gurudasa, the younger son was Jivadasa, and the daughter was Krishnapriya. Both sons and daughter inherited the characteristics of their parents. They were all simple, humble, merciful, and always had a smiling faces. Both the sons were handsome, intelligent, and genius. The daughter was very much affectionate to the parents. In due course of time Devadasa appointed a qualified, learned, good charactered teacher with sufficient salary in order to teach his sons and daughter. He suggested the teacher to teach in the same method that he himself was thought by his father. One should narrate various stories to the students in simple language so that the students can develop an attachment for learning and good character. The children by nature are fond of hearing stories. Taking advantage of this fact one will have to prepare their minds. If an intelligent teacher can once prepare the mind of his students then his hard labor of teaching will be greatly diminished and the students also will try to learn themselves. This process bears fruit in the long run.

Gurudasa passed his entrance examination at the age of sixteen. In his exam he received the first-class scholarship. Thereafter in his first arts examination also he passed with special distinction. Since he received highest marks in English and Mathematics, he received three scholarships in total. Meanwhile Devadasa began to search a groom for the marriage of his daughter, Krishnapriya. In Calcutta there lived a rich man named Dhananjaya Basu. His son Jnanedranarayana passed his B.A. examination and was studying law in order to take up the profession of an advocate. He was well-behaved and humble. If one considers from all angles then he was certainly a qualified groom. After receiving the news of this groom one day Devadasa went to the house of Dhananjaya Bābu. Devadasa already received from various places and through reliable sources the good news regarding the financial condition of Dhananjaya Bābu and the good nature of his son. Some people had also informed Devadasa that in spite of Dhananjaya Babu's good financial condition, he was miserly and mean. In the course of his talk with Dhananjaya Bābu regarding his daughter's marriage Devadasa realized that whatever he had heard about Dhananjaya Bābu was correct. Finally it was decided that the Dhananjaya Bābu and his family members will first see the bride. If they like the bride, then Dhananjaya Bābu will decide about other subject matters. Therefore when Devadasa asked when will Dhananjaya Bābu will come to see his daughter, Dhananjaya Bābu after careful consideration fixed up a date.

Dhananjaya Babu's wife also imitated her husband's qualities of miserliness and meanness. After Devadasa left, he said to his wife, "Devadasa Bābu is working as a high government official; if we want to arrange the marriage of Jnanendra with his

daughter, then we will have to twist him a bit. Otherwise we will not get much money. Many respectable persons may request me on behalf of Devadasa. But I will put them off by saying that you are not interested. Our relatives such as Yogendra and Shivababu support Devadasa Bābu. If according to my statement they plead with you, do not cut down the amount of money.” After explaining his wife in this way, Dhananjaya Bābu went to the house of Devadasa with one of his friends on a prearranged day and time. Devadasa duly greeted them and took them to his sitting room. Yogendra Bābu and Shiva Bābu who are close relatives of Dhananjaya Bābu were good friends of Devadasa. It were they who informed Devadasa about Jnanendra. Their hearty desire was that Devadasa’s daughter Krishnapriya be married to Jnanedranarayana. Soon after Dhananjaya Bābu came to Devadasa’s house, Yogendra Bābu and Shiva Bābu also arrived there. All of them sat together and began to discuss various topics. After a while, Devadasa decorated his daughter and brought her before them. First of all his daughter was beautiful and then the way she was decorated she looked most enchanting. Most of the persons present there praised the beauty of Krishnapriya. The name of the friend of Dhananjaya Bābu who came with him is Purandara Mitra. Purandara Bābu brought the girl closer and nicely examined her hands and legs. Thereafter when the opinion of the grooms guardians was sought regarding the selection of the girl, Dhananjaya Bābu and Purandara Bābu whispered something into each other’s ears. Later on, Purandara Bābu said, “The girl is not bad.” Everyone could easily understand that there is some trick involved in this answer. Dhananjaya Bābu settled the dowry of Purandara Bābu’s sons marriage, now Purandara Bābu will settle the dowry of Dhananjaya Babu’s son. It does not look good for a father to settle the dowry for the marriage of his own son hence this arrangement. Purandara Bābu brought up the subject of dowry and said, “We have received a proposal for Jnanendranarayana’s marriage from Shyam Bazar. That girl is beautiful and they are willing to give five thousand rupees.” On hearing these words, Yogendra Bābu said, “ Are you talking about Kedara Bābu’s daughter?” Purandara Bābu replied, “Yes.” Then Yogendra Bābu said to Dhananjaya Bābu, “Uncle you and me went to see that girl but that girl was not as beautiful as this one and Kedara Bābu said that he is unable to give more then three thousand rupees. Don’t you remember that?” On hearing this, Purandara Bābu became embarrassed. He could not speak any further. Then Dhananjaya Bābu said, “ It is the desire of my wife to get more money.” Yogendra Bābu said, “ Then will the dowry be settled according to the opinion of the aunt? Dhananjaya Bābu replied, “Yes.” Then Yogendra Bābu said, “All right, I will speak to her and try to make her agree with whatever is reasonable.” Within his mind Dhananjaya Bābu became upset with Yogendra Bābu, but publicly he said, “O dear do what you feel good. How can I do anything without the consent of all of you? After speaking in this way they all sat down to take some snacks. Thereafter everyone left.

On the next day Yogendra Bābu came to the house of Dhananjaya Bābu. After meeting and offering obeisances to Dhananjaya Bābu he went to see aunt. After offering obeisances to aunt he brought up the subject of Jnanendranarayana’s marriage with Devadasa’s daughter. They began to talk sitting inside the room. Expecting some danger Dhananjaya Bābu stood behind a window and listen to their conversation. Knowing that the girl is extremely beautiful aunt wanted to get

her son married with that girl. She was in anxiety that if she demanded more money then the proposal for the marriage may be broken. She loved Yogendra Bābu very much. Therefore she agreed to the proposal put forth by Yogendra Bābu. It was decided that Devadasa will give total four thousand rupees including sari, golden chain and ornaments to the groom. Dhananjaya Bābu could not remain near the window any more. He came before them and inquired what was decided. Although he knew the answer yet he pretended to be ignorant. On hearing the answer Dhananjaya Bābu became hopeless. When he failed to give more pressure he expressed his eagerness to ask the guardian of the bride to bear the expenses of the day after the marriage. But since his wife forbade him he reluctantly gave up.

When all the topics of the marriage settled Dhananjaya Bābu was invited to come to Devadasa's house and fix the date of marriage. On this day Purandara Bābu did not come. Dhananjaya Bābu accompanied by a few of his relatives arrived at the house of Devadasa Bābu. Yogendra Bābu and Shiva Bābu also arrived there in due course of time. Devadasa's family priest and an astrologer were also invited. Devadasa greeted everyone with due respect. As usual the servants eagerly took care of the assembled gentlemen. When the topic regarding the fixing the date of marriage came up Dhananjaya Bābu requested the astrologer to fix a date in such a way that the marriage can take place during Godhuli Lagna or at dusk. After carefully calculating for a long time the astrologer said there is no Godhuli lagna available in this month of Palguna or march. On hearing this Dhananjaya Bābu became somewhat moorosed. Yogendra Bābu said what is the need of Godhuli Lagna we can bring the groom before sunset. Dhananjaya Bābu agreed to this suggestion and did not speak any further regarding fixing the date. An auspicious day and an auspicious lagna were fixed. Devadasa Bābu had already arranged opulent snacks for them. Everyone sat down to take snacks and joked with each other. They were all very happy. After eating they took some rest and then left for their respecting homes.

Arrangements for the marriage were being made in both the sides. The lagna of the marriage was at 8.30 p.m. on the day of purnima in the month of Palguna. It was decided that Shivkrishna Bābu will give the daughter in charity. According to prearranged statement Dhanajaya Bābu along with the groom and his friends and relatives came to the house of bride well before sun set. Many residents of Ramakrishnapur were invited and brought. Devadasa duly greeted and offered respects to everyone. Devadasa's servants and the sons of his few close relatives began to take care of the invitees. In the marriage arena the groom was seated fully decorated. The groom looked very handsome. Those who knew them said both the bride and groom are perfectly matched. In due course of time the marriage ceremony was duly completed. After the bride was given in charity both the bride and the groom were taken to a room. On seeing the beauty and behavior of the groom the ladies of the house became very pleased. Suhasini was jubilant, she began to hear the praises about the groom from everyone. Arrangements were made for a grand feast. All the invitees, the friends and relatives of the room and others were sumptuously fed. Thereafter everyone left for their respective places to take rest. On the next day Jnanendranarayana returned to his house accompanied by the new bride. Devadasa sent a huge amount of gifts and presents to the house

of his son-in-law. On seeing her newly wed daughter-in-law Dhanajaya babus wife became very happy. She took special care of and showed affection to her daughter-in-law. In this way there was a festive mood at the house of Dhanajaya Bābu for next eight days. According to social custom on the ninth day Krishnapriya came to her fathers house. Dhananjaya Bābu wanted to get more money from the marriage of his son but since his daughter-in-law was beautiful and full of good qualities his distress gradually vanquished. On receiving a perfect wife Jnanendranarayana became extremely happy.

Chapter - 11

Devadasa's uncle Shivkrishna Bābu had only one daughter named Pramila Sundari. He had no son. Although his daughter was not extremely beautiful yet she was good looking. She was decorated with many good qualities. Shivkrishna Bābu got her married to the son of a wealthy man in Calcutta. Both Shivkrishna Bābu and his wife hoped that after the marriage their daughter will live happy and prosperous life. Their son-in-law was an intelligent person. At the time of the marriage he was studying in the first-class in Calcutta Hindu School. The headmaster of that school often praised him as 'one of the best students.' But after the marriage he fell in the bad association and thus his character became extremely polluted. Pretending to go to school he often went to associate with bad people and spent the entire day. After the school is over when all the students came home he too returned home. Soon his parents came to know about this. The head master wrote a letter to his parents and inquired that why he was not coming to school for many days. After investigating everything his father came to know about the whole matter. Finding no other alternative his father took him out from the school and gave him a job in his own office. His father regularly took him to the office. As long as his father was alive he worked nicely in the office. The Boss of the office was a British. Being pleased with his work his boss increased his salary a few times. However after the death of his father gradually all his old friends joined him one by one. He became a complete drunkard in their association. After spending a few years in this way he became afflicted with incurable disease due to drinking wine. There was no possibility of his being cured from that disease. Gradually his condition became critical and soon he left this world by putting his wife and relatives in the ocean of lamentation. Pramila Sundari became extremely impatient due to the distress of separation from her husband. Devadasa brought her to his house and began to serve her in various ways. Within six months of her husbands death she was afflicted with incurable disease of small pox. Devadasa brought experienced doctors and treated her. But in spite of various endeavors all hopes of her life disappeared. Following in the foot steps of her husband she also soon lied down in the soothing lap of peace giving death. His old parents became very impatient due to lamentation. Devadasa made every arrangement for their proper service and care and he himself solaced them with sweet words. In due course of time they gradually became peaceful. But their bodies became extremely weak due to lamentation. Realizing that their end is near they expressed to Devadasa their desire to live at Varanasi; Devadasa agreed to their plan.

Shivkrishna Bābu loved Devadasa very much. He knew very well that after his death Devadasa will be the rightful owner of his house of Calcutta; still with a fear that some discrepancy may arise Shivkrishna Bābu registered his house in the name of Devadasa in advance and gave him the paper. Meanwhile Devadasa began arranging their journey to Kashi. At this time Devadasa's mother said to him, " My body is also becoming old and weak day by day. Now I am seeing that you are enjoying all kinds of happiness by the mercy of the all auspicious Lord. Everyone is not fortunate enough to enjoy an uninterrupted happiness in this world. After this happiness if you suffer any miseries then certainly I will feel very sad. Now all of you are well and healthy; particularly you have no scarcity by the mercy of the Lord. If I live in the distant place then I will not know what is going on with you, therefore even if you suffer from some distress I will not be affected by this. So I wish to live at Kashi with my brother-in-law." Devadasa took the proposal of his mother on his head. He rented a house near Dasasvamedha-ghata at Varanasi through one of his friends. An auspicious day was fixed for going to Varanasi.

When the arrangements of going to Varanasi were being made, Devadasa's father-in-law came to his house. Recently his wife expired. Devadasa had arranged a service for Haridāsa Bābu's youngest son and got him married with the daughter of a rich man. The body of Haridāsa Bābu has now become extremely old. There is no hope that he will live long. Therefore Devadasa wished to keep his father-in-law also at Varanasi. Haridāsa Bābu agreed to his proposal. He will be able to live at Kashi in old age what more happiness can there be for a pious person like him.

On an auspicious day and time Devadasa took all of them and departed to the holy place of Varanasi. Suhasini and Devadasa's sons and daughter stayed back at their house in Calcutta.

Chapter - 12

The holy land of Varanasi is situated on the western bank of the sanctified river Bhagirathi. Even today the Vedas and Vedantas are fully studied here. The activities of Hindu religion are directly found here. The glories of Devi Rani Bhavani and Ahalya are still present here and bearing the proof of their greatness and charitable. Many saintly person and sannyasis live in this great holy place and spend their time in thinking of the auspicious peace giving Supreme Lord. By the association of these pure-hearted saintly persons, all sinful reactions of nondevotees are constantly being destroyed. Wherever the saintly persons reside, that place is the most auspicious for the living entities. On arriving in such a holy land Devadasa became very much pleased. As per his request his friend had already rented a house near Dasasvamedha bathing ghata. His friend took all of them to that house. The arrangement of their food were already made, therefore they did not face any trouble or inconveniences.

Devadasa regularly got up from the bed early in the morning and after washing his hands and mouth he would complete his morning duties. Thereafter he walked down the wide street of the holy land of Kashi. After walking and enjoying some

pure cool morning air he returned home and took some rest. Then again he would go out to visit various temples and saintly persons. It would be 10 O' clock by the time he came home. After taking rest for a while he took his bath and finished his meal. After the meal he sat down alone to study religious scriptures. Gradually he made friendship with few gentlemen and a few saintly persons and sanyasis of Varanasi. Almost every afternoon he would spend his time in discussing various religious and spiritual topics with them. In the evening he attend the arati ceremony of Vishveshwara Kedaranath temple and then he would return home and spend up to 10 O'clock studying religious scripture and thinking of Supreme Lord. After that he would take his dinner and go to bed.

One day Devadasa was sitting alone and thinking about the confidential purport of the religious principles; various doubts and contradictions were disturbing his mind; he was unable to reach to any conclusion. His mind was fully absorbed in trying to find a solution to all these complicated mysteries, at that time one of his servants came there and informed him that an old man is standing at the door step and willing to meet him. Being instructed by his master he brought the old man before him. The stranger old man offered his respectful obeisance to Devadasa. Being somewhat surprised by the behavior of the old man Devadasa stood up. He also offered his obeisances to the old man and requested him to sit down. The old man obliged and sat down peacefully. When Devadasa was just about to inquire about his identification the old man humbly said, "Dear sir, I guess you have not recognized me. You are my original spiritual master. For by your mercy I have attained peace in this material world." On hearing his words, Devadasa became struck with wonder. Then the old man said, "Perhaps you remember one day I came to your village Ramakrishnapur and was sitting under a Bakul tree in front of your house. You were only a boy at that time. I was very tired due to not having any food for a few days. I was a thief at that time. In the first time when I was caught in the act of stealing I was beaten heavily with a stick. In the second time also I was caught and tortured by the police and brought to the court for same offence. The judge after carefully considering my previous acts of stealing awarded three years rigorous imprisonment to me. During my imprisonment I had number of friends who were thieves and rouges. By their association and inducement I developed more attachment for stealing rather than developing a hatred. I learned various tricks of stealing from them. The profit of stealing is very insignificant. Often I had to sell those stolen items at a very low price. With that money I could not maintain myself for more then a day. At that time I used to take intoxicants such as wine and ganja. Whatever I used to steal, I sold them to some of the so called rich gentlemen in our village. These people supported us and encouraged us in the acts of stealing. Needless to say in this way these people became more and more rich and prosperous. My parents were very sober. In order to stop me from stealing they gave various instruction to me. In some circumstances they tortured me profusely. Due to my sin my innocent parents had to tolerate various miseries. Finally when they failed to rectify my character in any way what so ever they gave up all connections with me out of distress. When I could not live with my father any more I took shelter of my light-minded friends. Due to bad association my mind became so cruel that I did not feel sorry for committing any sinful activities. I was very expert in committing sinful activities without any hesitation. What

more can I say about those few so called gentlemen? In order to fulfill their sinful desire they engaged us to commit various crimes against their neighbors. They are the actual thieves. They use to help us and if needed they gave false witness in the court for our sake. By their help we were often delivered from many dangerous situations. Actually these gentlemen are the thieves. If they are punished then the country will be saved.

“After spending three years in the jail I was released from the imprisonment. My character did not become rectified even after living in the jail. My mind began to search out for opportunities to steal again. Once a small child came to see the deity of Durga during Durgapuja festival wearing a golden chain on his neck. He was sitting on the lap of the servant. I waited patiently for a long time for the carelessness of the servant. But the servant was very clever. Although he was showing the deity to the child he was always keeping an eye on the golden chain. Not getting any opportunity I created a quarrel among some of the people present there. As soon as the servant became little bit inattentive I snatched that golden chain from the child’s neck. Although the servant could not see me stealing but another person who was standing nearby caught me red-handed. I tried hard to run away but I could not succeed because many people came and captured me. I was caught and taken to the court. The judge sentenced me to five year rigorous imprisonment. While living in the jail I had to tolerate a great deal of physical distress. As long as the thieves and rouges live in the jail the human society gets freedom from their harassment only, but often the characters of such miscreants are not rectified. Miscreants and people who disturb peace and prosperity of human society are sent to the prison house. They cannot develop repentance in their minds. Unless somehow or other they develop this feeling of repentance they have no other alternative to get freedom. Repentance is the most important factor. Some people sometimes repent while living in the jail. One who does so becomes delivered.

“During my second prison term one day I was sitting alone inside the jail; I began to think for what happiness did I steal? If I am caught I have to suffer. And even if I am not caught then the wealth I earned through stealing becomes the cause of my inauspiciousness and encourages me to commit more sinful activities. When I was a child my affectionate mother loved me so much. My father tried very hard for my well-being. Due to my stealing nature I have lost their affection and care. I could never achieve any happiness or prosperity. My wealth which I earned by stealing only made other people wealthy and prosperous. Why did I loose my own happiness and prosperity for the sake of others? Why did I ruined many innocent people? Such thoughts constantly kept on giving me trouble? Soon this repenting mood vanquished by the association of my jail inmates. From this time onwards the feelings of repentance repeatedly came and then vanished. After being freed from the jail when I came to Ramakrishnapur village nobody allowed me to enter their houses for they recognized my true identity. I tried to beg for food in various places but no one displayed any compassion to me. I could not get any food at any place. Being extremely tired due to hunger I came and sat under the Bakul tree in front of your house. Due to my own fault I have lost peoples sympathy otherwise they would have certainly shown mercy knowing me as a hungry. The more this

thought appeared in my mind the more it gave me distress.

“At such a time I got a darśana of a great soul like you as a means of my deliverance. At that time you were only a boy. You immediately arranged for my food. After eating my hunger was mitigated. But since the repentance disappeared from my heart, my bad habit again surfaced. When I was about to run away with the water pot that you gave me to use, the village watch man caught me and brought before you. I again came to the consciousness. I started repenting a lot. I was already a branded thief and then I was caught red-handed. There was no doubt that this time I would be awarded severe punishment. I was such a miscreant that I was unfit to live in the society of gentlemen. Knowing me as a bad characterized person people were reluctant to give even a handful of food. They hated me like any thing. But a small boy did not hate me at all rather he fed me; He protected me from my distress of hunger. Shame on my stealing nature for I stole the water pot of such a broadminded boy!

“Thereafter whatever had happened perhaps you remember. The quality of greatness that you displayed at that time is rare in this world. On seeing your magnanimosity I became speechless. The Supreme Lord had made an arrangement for my deliverance. From this time onwards the feelings of repentance deeply rooted within my heart. I promised within my mind that I will not take shelter of any one else other than the broad-minded saintly person. After taking your leave I came to this pious land of Varanasi. I began to pass my life by working as an ordinary labor. I was constantly searching for a qualified saintly person who can deliver me. Although there are many saintly persons and sanyasis are here but I do not know why none of them bestowed mercy upon me. Feelings of repentance kept on reminding me about my previous misdeeds. My mind became extremely disturbed. I think there is nothing more miserable in this world than having a disturbed mind. Not receiving any peace of mind anywhere I became completely hopeless. Then I swore that until I find a saintly person who is qualified to deliver me I will not even drink water. It is better to die than suffer the pangs of disturbed mind.

“After swearing in this way I lied down underneath a tree. I spend two days without any food. I could not find any alternative to get freedom from the disturbance. Due to hopelessness I kept on crying. There is no estimate that how much I called the auspicious peace giving Supreme Lord. Gradually my body became weak. I thought death is the only solace for this most sinful persons like me. On the third day when I was desiring the mercy of the saintly persons with an undeviated mind I fell asleep. Nidradevi the predominating deity of sleep gave me some temporary relief from my unbearable pains. Soon it was dawn. The birds began to sing sweetly. Cool breeze slowly began to blow shaking the leaves of the tree. I was still sleeping at that time. At such a time someone touched my body and said, ‘O son getup! Do not worry any more. Soon all your miseries will be vanquished.’ My sleep was broken by his touch. As I got up I saw a peaceful personality with white beard and smiling face was standing before me. His words were pleasing to hear and destroyed my miseries. On seeing him I offered my respectful obeisances and took the dust from his feet on my head. In the course of

conversation with him I came to know that he certainly knows the cause of my miseries. Who else except the spiritual master who dwells in the heart can know the topics of my heart which I have never disclosed to anyone? I understood that today the most auspicious creator is mercifully present before me in the form of the spiritual master. By his sweet assuring words my pains of restlessness began to mitigate. Then love and respect from my heart forcefully flowed towards him. He took me to his peaceful residence. Although I was unable to wake properly my spiritual master slowly led me like his own son.

“My gurudev is a householder he has no one in this world except a widow daughter. By the teachings of his father he has also made remarkable advancement on the path of spiritual life. His daughter personally takes care of his all household duties. They have no attachment for family life. Whatever is required to maintain the body and soul together they do according to religious principle and without keeping any attachment. Envy, hatred and other enemies can not disturb their minds. They are peaceful and help others to become peaceful. In the dense forest of material existence my spiritual master is just like fully blossomed flower. Those who have smelled the fragrance of this flower out of good fortune have enjoyed its fragrance and sweetness. Knowing him to be a pious person his neighbors show him special show him special respect and devotion. Only those who are fortunate have surrendered themselves at his lotus feet and have received the ultimate peace.

“After bringing me to his residence my spiritual master affectionately had me taken bath and fed. I also became well there after eating and taking rest. On that same evening after finishing his evening worship my spiritual master sat down with me and began to discuss various spiritual topics. He said, ‘My dear son the living entities have no independence. As the Supreme Lord induces them to act, the living entities act accordingly. One who fully convinced about this fact he never suffers the pains of lamentation. Those who have such a faith in the Supreme Lord realize the Lord’s existence within every living entities and are forced to abstain from engaging in sinful activities which are harmful to the living entities. To develop such a faith is very rare. It is impossible to express through words. Your intense repentance is the atonement for your previous misdeeds. This feelings of repentance has removed all the contamination and purified your heart. You have become qualified to receive the Lord’s mercy. My dear son tomorrow I will give you initiation.

“According to his order the next morning I took bath in the Ganges and came before him. He had me seated next to him and gave me the initiation. After the initiation my heart filled with a wonderful feelings of ecstasy. What to speak of this world I even forgot my own existence. Tears of love began to flow from my eyes. I do not remember for how long I felt this extra ordinary happiness. Thereafter my spiritual master pacified me. When this ecstasy disappeared I became extremely distressed and keeping my head at his lotus feet I began to cry. I said, ‘O Gurudev! Why have you bereft me from the happiness that I was enjoying by your mercy. It is my hearts desire that I may enjoy this happiness day and night.’ My spiritual master became greatly pleased by my words and said to me, ‘It is the first duty of the spiritual master to produce such feelings of ecstasy in the

hearts of his disciples. Without sadhana such a feelings can not remain permanently. If a disciple wants to feel this ecstasy day and night then he must follow strict sadhana. I will gradually teach you the process of sadhana, and if you follow those process of sadhana you will be able to obtain that ecstasy. ‘ Since then I am cultivating krishna consciousness according to the process instructed by him. Knowing me as the most fallen my Gurudev gave me permission to live in his house. From that day onwards I have been living in his ashrama and serving him with faith and devotion to the best of my ability.

“In the course of our conversation once I mentioned about you to my Gurudev. He happily praised your actions. He told me that a pious and a faithful person will never be bereft of obtaining the Lord’s mercy. It is simply a matter of time.”

Chapter - 13

After hearing everything from the stranger old man Devadasa clearly understood how important it is to take shelter of a bona fide spiritual master. He became very happy by the good fortune of the stranger old man and thanked him profusely. In the course of his conversation with him Devadasa learned many more things regarding the spiritual master. He then said to him, “O mahasaya! I have a great desire to meet with your gurudev. I will be greatly benefited if you can let me know after asking him that when can I see him so that I would not cause him any inconvenience. It is not proper to meet a saintly person at any time we wish.” The stranger old man offered respect to Devadasa and left.

After the old man left Devadasa began to contemplate about his wonderful change. “Whatever I have heard is certainly wonderful. Now I have remembered the old man’s sinful activities. He was extremely cruel and merciless; he was found of committing sinful activities. His behavior was cunning. But today I have seen the appearance of love of god in his heart. Unless one’s heart is pure and sanctified love of god can not manifest there. How simple and sweet were his words. I have understood that his heart has become like a jewel by the touch of a touch stone in the form of association of a saintly person. The instructions, examples and the lives of the saintly persons are just like blazing fire. No sinful activities can stand in front of this fire, as such they become burnt to ashes. The stranger old man is the prime example of how even a sinful person becomes fortunate by the association of saintly persons. O oldman! You have addressed me as the original guru. By seeing your example my heart has become eager to obtain the association of the saintly persons. This determination that I must associate with saintly person is born today from your example. Any one who helps to obtain the association of the saintly person is a guru. Now I have realized that you are my original guru. I think due to my good fortune today you had come to my house. The way you have influenced my mind to obtain the association of the saintly person for my benefit, I will never forget that favor. Your words are still echoing within my heart. You were lying down under a tree alone swearing that you will give up your life if you do not achieve the association of the saintly persons and spiritual master. Can an ordinary human being understand your hearts desire? The spiritual master is

certainly an extra ordinary person, He is the Supersoul and an indirect seer. He is the protector of the living entities. His lotus feet are my shelter and the means of deliverance. O human beings today see the good fortune of a person who was infamous with various faults like stealing ! He has been able to attain the shelter of a bona fide spiritual masters lotus feet. He was once hated by everyone as a sinful person. But now he has no more sinful propensities. Associate with him once and see how purified and simple-hearted he has become. He is no more an abominable person rather his association is extremely desirable. While contemplating in this way Devadasa became very hasitated. As soon as one gets an opportunity one should associate with the spiritual master and the saintly persons. I think I have made a mistake by expressing my desire to meet with the spiritual master when he is free. It is the duty of the saintly person to act for the benefit of the living entities. If one waits for the opportunity and if the opportunity does not come then it is certainly inauspicious. The spiritual master is a liberated person, he is always ready to act for the benefit of the living entities. Where is the question of his time or no time? What an offence I have committed. Why did not I go with the old man then. What should I do now where can I go. I have not even taken the address of the spiritual masters residence by mistake. I did not notice from which way the old man came and in which way he left. Has my intelligence become polluted? It is extremely rare for the living entities to meet the saintly persons and the spiritual master. Although I had received an opportunity I lost it due to negligence. Who is more unfortunate then me? I have caused my own ruination. I have no means of deliverance except the shelter of his lotus feet. O gurudeva! You are the super soul and an indirect seer. You are certainly realizing the pains of my heart, Please protect me. After speaking in this way Devadasa forgot himself and began to cry. At that time all his activities were just like a mad man.

Devadasa did not eat or speak with anyone at night. Although The repentance that was piercing his heart was painful nevertheless it was pleasing. He did not engaged in any other activities except the repenting. His mental condition was such that it was proper for him to maintain the fire of repentance in his heart. A camel chews thorns and as a result his upper and lower gums start to bleed. Although the blood oozes continuously still the Camel closes his eyes and feels the pleasure of chewing the thorn. Only a person who is put into the situation like Devadasa can realize this. Devadasa gave up eating and sleeping and shed tears whole night due to the distress of not being able to meet the spiritual master. At the end of the night however he fell asleep. The servants quietly opened the door and windows of his room.

Meanwhile, the spiritual master received the news of Devadasa from the old man. In the next morning he took the old man with him and arrived at the house of Devadasa. After inquiring from the servant he and the old man came right in front of Devadasa. He touched Devadasa's body and said, "O Devadasa! Wake up, you no longer need to repent." Devadasa woke up from his sleep and saw a peaceful personality standing before him. His eyes were broad, steady, and innocent. He had no hairs in the front portion of his head. White beard and moustache have increased the beauty of his face. He body was tall and fair. Happiness was always blooming from his face. He was dressed in white clothes. On seeing his

extraordinary sweetness, Devadasa was struck with wonder. Behind his back the stranger old man was standing. After seeing the stranger old man Devadasa understood everything. For whom he was lamenting so far is now standing before him. Devadasa then offered his respectful obeisances to him and took the dust from his feet on his head. Thereafter with great eagerness he offered them two asanas to sit down. The spiritual master sat down on the asana. The old man was still standing. Devadasa also offered due respect to the old man. When the old man requested Devadasa to give him an asana to sit behind the spiritual master, Devadasa obliged. By the order of the spiritual master the old man then sat down.

After they sat down comfortably Devadasa informed the spiritual master about his offenses and begged for the forgiveness of his offenses. This spiritual master said, “My dear son your offense is very insignificant and that has already been burnt to ashes by your own repentance. Therefore there is no need to feel sorry or distressed.” Thereafter Devadasa happily said, “O my Lord! Even if a human being leads a pious life and carefully walk about in the field of family life still he falls in the wheel of material existence and suffers various miseries. O gurudev! What is the method for getting freedom from these miseries? I have already received the proof of your great power. By your mercy a cruel merciless heart has become like a soft flower and is expertly engaged in the service of the Supreme Lord. O my Lord! Will you not shower your mercy upon this fallen soul? Will you not deliver this fallen soul by removing all miseries from his heart and sowing the seed of loving devotional service to the Lord. O gurudev! You are the manifestation of the Supreme Lord, you are the super soul; you have certainly understood the distressed condition of my heart. Now please make some arrangement for my deliverance. This fallen soul has surrendered unto you.” By the humility and proper etiquette of Devadasa the spiritual master became very happy and said to him, ‘ My dear son there is no cause for your further lamentation and distress. You are naturally a pious person. On the strength of the piety accumulated in your previous lives. You have made a great deal of advancement on the path of spiritual life. Now your heart is hankering for receiving initiation. The time is right for you. I will give you initiation today. If you offer your mind and life in the cultivation of Krishna consciousness according to the process instructed by me, then you no longer have to suffer the miseries of material existence. You will constantly float in the ocean of bliss and drink the nectar of ecstasy. O my son! Come with me to my residence. That place is very secluded, I will give you initiation there. Today you will achieve the highest treasury.’ Being assured by the words of the spiritual master Devadasa immediately followed him to his house. The stranger old man also accompanied them.

Today Devadasa will take initiation only a person who has taken initiation from a bona fide spiritual master knows what is the meaning of initiation. In the course of his conversation with gurudev Devadasa’s heart has become purified and cleared. By the order of the Gurudev he went and took bath in the Ganges. When he returned his gurudev gave him new cloth and chaddar to wear. After wearing those clothes he sat down on an asana next to the gurudev. The gurudev duly gave him initiation. After receiving initiation Devadasa’s heart became filled with unprecedented bliss, tears of love flowed down from his eyes. He was tossed up

and down by the waves of ecstasy and took him away from the feeling of this world. He completely forgot himself. After enjoying ecstasy in this way for some time Devadasa realized that an wonderful personification of ecstasy is manifested in his heart. The smile of that personality is showering nectar on all directions. Devadasa began to serve that sweet form. As a result the waves of ecstasy again began to increase. After enjoying ecstasy in this way for a while Devadasa gradually regained his external consciousness. Gradually his ecstasy began to diminish. Finally only the feelings of such ecstasy remained within his heart. Devadasa opened his eyes; Either by his such feelings or by any other reason he found that the same ecstatic form is present in each and every object in this world. Any how this mood of Devadasa did not last long. When that mood disappeared he became extremely morose and began to cry before his spiritual master. His spiritual master assured him and said, ' My dear son by the strength of the piety accumulated in your previous life today you have perceived that ecstatic form in your heart. Only a few fortunate souls have been able to perceive this form. O son! I will gradually teach you the processes of sadhana. If you engage your mind in thinking of the Lord without deviation according to this process then you will be able to see this form simply at your will.' Devadasa lived with his guru for one month and mastered all the processes of sadhana one by one. His heart became extremely greedy to serve the Supreme Lord.

It is the duty of every human being to take shelter of a bona fide spiritual master in order to piously maintain his family life. Whatever religious duties that are current in this world are certainly preached by the saintly persons. The saintly persons also attain the darśana of the blissful form of the Lord on the strength of their sadhana and prolong austerity under the guidance of their respective gurus. Therefore they certainly know the means of attaining the darśana of that blissful Lord. O human beings! Unless you surrender to that saintly person how will you know those means. Whatever knowledge is there in this world there are teacher to teach them. Without teacher one cannot learn them. The person who has thought you to read the book is your guru. And the person who has written various instructions in the book is also a guru. Actually whatever we learn from any body he is the guru. Whatever objects machineries and industries that have been invented in this world, the inventors have learnt the basic knowledge of those inventions from their respective teachers and then by the strength of their geniusness, sadhana and prolong thought they have become successful in their inventions. If a teacher mercifully teaches some one his newly discovered truths which he has acquired on the strength of his geniusness and prolong thought then one can easily learn them. He does not need to perform sadhana or take to prolong thought like the teacher. If the spiritual master bestows mercy on his disciple then the disciple can obtain the fruits of his gurus sadhana and thought. It is also not true that every person is capable of achieving the goal of life on the strength of his sadhana and thought. Therefore unless one surrenders unto the spiritual master and becomes qualified to obtain his mercy, the spiritual master does not wish to give the treasury of his sadhana to any one else. Moreover the spiritual master sees who can show proper respect to this treasury.

A guru is able to mercifully teach his disciple regarding spiritual subject matter up

to the point that he himself advanced to. Therefore if a person on the strength of his piety takes shelter of such a spiritual master who constantly sees the ecstatic form of the Supreme Lord in his heart. Then by his mercy such a person can also get darśana of that ecstatic form of the Lord. If by the mercy of your guru you obtain that spiritual bliss, if material happiness and distress can not effect you in any way then just imagine how you will have to live with your guru? You must fully surrender unto him. Even if you give everything that you possess to your guru still you will not be able to repay the debts of his favor. If one takes shelter of a guru who can not help his disciples make spiritual advancement then there is no hope for obtaining any result. The aim of the human beings is to make spiritual advancement. Therefore what is the use of accepting a guru for the sake of formality, fashion, and request? Once own endeavor and the mercy of the bona fide spiritual master are the criteria for making spiritual advancement. After living with his guru for one month in this way Devadasa took his permission to return to Calcutta. After making proper arrangements for his mothers, uncles, father-in-laws and aunts stay at Kashi Devadasa offered his respectful obeisances to them and left for Calcutta.

Chapter - 14

After returning to Calcutta, Devadasa resumed his work. After her marriage Krishnapriya already went to her father-in-laws house for a few times. When Krishnapriya stayed at the house of her father Jnanendranarayana often came to his father-in-laws house. Krishnapriya treated her husband like her very life. Whatever she did was meant to please her husband. She had unduplicitious faith and devotion in her husband. She happily served her husband and did not feel any trouble even if she has to work hard for the serving her husband, rather she felt happiness. Her words were very sweet and behavior was humble. Her husband never felt any distress by her actions and words. Her husband became very pleased by her sweet words and good behavior. He considered himself fortunate to have the association of such a wife. The husband also loved his wife like his own self. The husband always looked forward to increase the happiness and prosperity of his wife. There was a constant competition in the minds of both the husband and wife regarding who can love more. Their minds and lives were one. The example of Krishnapriyas devotee father and mother was her ideal. The pious example of her parents was deeply rooted in her heart and made her character sweet and pious. The character of Krishnapriya was reflected in the heart of Jnanendranarayana. Krishnapriya was always eager to work for the benefit of others. She was extremely faithful to the fallen, wretched and the guests. Whatever monthly pocket money her father gave her every month she distributed it all among the poor and fallen people. She did not spend even a paise for her own happiness and prosperity. Whenever some guests came to her fathers house she immediately took care of them. Her parents felt great happiness by her such good behavior. Knowing his wife's such eagerness to help others Jnanendranarayana became very pleased within his mind.

When Krishnapriya first came to her father-in-laws house her father-in-law and

mother-in-law could not see her special qualities. But now they were quiet convinced about this fact. Gradually her good qualities began to manifest before them. Dhananjaya Bābu was little bit unhappy with the marriage of Jnanendra Narayana because he did not get the desired wealth. Krishnapriya was very intelligent, she clearly understood the intention of her father-in-law. But she could not decide what to do. Jnanendranarayana has an elder brother who died long before Jnanendranarayana's marriage. He had no children Therefore his wife lived at the house of Dhananjaya Bābu. Dhananjaya Bābu's family was very small. Gradually Krishnapriya became matured. She began to perform all the household duties herself. She displayed due respect to all the members of the family. She acted according to the desire of her father-in-law and mother-in-law. She engaged in those activities which they liked. She served them with special faith and devotion. Dhananjaya Bābu was a rich man. He had a cook for cooking and 2/3 servants and maidservants. It was a fact that Krishnapriya did not have to work personally, but she managed to get all the household activities done. She made arrangement for the food to be cooked according to the liking of the family members. Due to her proper management the expenditure of the family became lower than before. Yet everyone was satisfied with the food. She also kept an eye on the food and clothings of the servants and maidservants. Nobody was unhappy with her. When Dhanajaya Bābu came to know that his family expenditure has dropped down due to the good management of his daughter-in-law he became very pleased with her. Moreover he gradually became attracted to her by the way she served him with care and devotion. If one serves with faith and devotion, then the person to whom this service is offered can also understand it in his mind. And soon such a person becomes attracted to him. Whatever monthly pocket money Krishnapriya received from her father she used it to buy palatable foodstuff and fed her father-in-law, mother-in-law, husband, and Jnanendranarayanas brothers widow wife. When Dhanajaya Bābu asked his wife how his daughter-in-law is feeding them palatable foodstuff in spite of maintaining low family expenditure, she said, 'Whatever Krishnapriya receives from her father as pocket money every month she buys opulent foodstuff from the market and fed them. But she does not eat anything herself. I forbade her to spend her money in this way but she felt hurt in her mind and said to me, 'O mother! If I cannot use my money for all of your service, then what can be my more misfortune then this? If my little money can be utilized for the satisfaction of my elders then only I will become satisfied. O mother! Please do not stop my service to my elders. To serve my elders is my duty and happiness.'" After Dhananjaya Bābu heard everything from his wife, he praised his daughter-in-law for her magnanimous quality. He then called her and said, "Why do you spend your money uselessly on us? If you save them you can accumulate so much money for your future and can buy various items for your happiness and prosperity." On hearing her father-in-law's words Krishnapriya humbly said, "O father! All of you are my worshipable elders and my object of respect. It is a sin to not serve all of you properly and for that reason I will become an object of criticism in the society. If in exchange of my little money I can serve my worshipable dear ones and what can be more happiness and good fortune for me then this? Please bless me so that I can spent my whole life in the service of all of you. O father! If one does not utilize his money for the good cause then his money is not properly utilized. What is my profit in accumulating so much

money? If one's money is spent for good cause he achieves uncontaminated happiness and the persons for whom that money is spent become free from miseries and distresses and get peace in life. All of you live long by the mercy of the Supreme Lord I do not care for my future happiness and prosperity.” On hearing his daughter-in-law's essential sweet words Dhananjaya Bābu began to lament in his mind. He condemned himself for being miser and lamented in his mind, ‘ I have become old and die after some time. I have simply accumulated money and did not utilize it properly. My daughter- in-law is in her tender age, she does not wish to spend money for herself rather she is always anxious to make us happy. Her happiness and prosperity lies in our satisfaction. If I would have utilized my money for the good cause like her then I would have made many people happy and benefited. Actually I did not do a good job by accumulating money.

After lamenting in his mind in this way Dhananjaya Bābu said to his daughter-in-law. “My dear daughter do not spend your money for us any more. Whatever you require to feed us with your full satisfaction let me know and I will give it to you.” By the example of the daughter-in-law the standard of meals and snacks of Dhananjaya Bābu's house improved. From that time onwards daughter-in-laws money was not spend for the family. But to accumulate money was against the daughter-in-laws nature and character. Dhananjaya Bābu never gave any alms to the beggars. But his daughter-in-law brought with her own money and arranged it to give it away as alms to the beggar through the servants. Considering the circumstances she sometimes gave them money also. When Dhananjaya Bābu asked the servants who was distributing the rice, they said that the daughter-in-law has arranged to distribute the rice with a desire to benefit all of you. Dhananjaya Bābu did not speak any further. He thought that it is against the nature of the daughter-in-law to simply accumulate money. Our benefit is her only concern. She does not even care for her own happiness and prosperity. I have eight houses at Chowrangi which are given on rent. From those houses my monthly income is three thousand rupees. Apart from them I own a factory worth two and a half lacs rupees. I have sufficient income from that also. My family is not so big. I require only a small monthly income to maintain my family and the rest of the income I am simply accumulating. I have neither spend a paise for pleasing the Lord, forefathers, or other living entities. Then for whom am I accumulating, for whom am I miser? I have only one son and he is well educated. Recently he is practicing in Calcutta High Court. His intelligence is so sharp that soon he will make tangible progress in the profession of a lawyer. If I have no qualification to spend some money how can I claim that money is mine? So far I have been condemned by people as a miser. People are extremely opposed to me. My daughter-in-law is the daughter of a saintly person so she is a devotee. It is her nature to act for the welfare of others. I do not see any reason to check her welfare activities other than inducing her to be selfish. But my daughter-in-law does not have any self-interest. It is clearly manifested in her work that she is ready to work for the benefit of others without any self-interest. I have become an old man but I do not possess the quality of helping others like her. As long as I lived in this world I criticized people and tolerated their criticism. I cannot estimate how much welfare activities I could have performed with my money. I have never seen such

care, such devotion and such service as that of my daughter-in-law. Her service and devotion has deeply rooted in my heart. The more I think about it the more I become happy. Now my heart is extremely hurt because of my miserliness. The more I think about my being a miser the more lamentation burns my heart. I cannot get any peace of mind in my heart. Shame on my desire to accumulate money! Shame on my being a miser! I swear that from today onwards I will utilize my money for the good cause according to the desire of that pious saintly woman. Without utilizing my money in this way I will never obtain any peace of mind.

After suffering extremely by the fire of lamentation in his mind he went to his daughter-in-law and said, "O daughter! After seeing your divine qualities I have lost my desire for accumulating money. A blazing fire in the form of repentance has appeared in my mind and burning my heart. O daughter! Your sweet peace giving instructions are the means of my deliverance. Now tell me the way by which I can be successful with my money." On hearing her father-in-law's honest proposal she felt happiness in her mind. She solaced his mind by speaking to him sweetly about various pious activities. At that time Dhananjaya Bābu's father's death anniversary arrived. He desired to feed everyone including the brahmanas, kayasthas, other castes, fallen and poor people on the pretext of the anniversary. His daughter-in-law praised his proposal and fully approved it. The proper arrangement for the anniversary began to take place. On the day before the anniversary he sent a brahmana to invite the brahmanas of his village for lunch. The brahmanas of his village criticized Dhananjaya Bābu as a miser. When the brahmana invited them for lunch they did not accept the invitation. They said in the marriage ceremony of Jnanedranarayana, Dhananjaya Bābu invited us and fed us only in the afternoon. First of all we were without any food for the whole day and then the food we were served was disgusting. He has no respect and care for the brahmanas. Therefore we can not accept his invitation.

The brahmana who went to invite other brahmanas returned and told everything to Dhananjaya Bābu. Dhananjaya Bābu lamented so much for his own mistake. Gradually this topic came to the notice of Krishnapriya. She was greatly hurt and said to her father-in-law, "O father! You please take that brahmana with you and personally make a special request to those brahmanas with faith and devotion. 'O brahmanas! Please forgive my offenses. I will make every arrangement so that you all can eat by 10 O'clock tomorrow. If I fail in my commitment then punish me as you wish. So Please accept my invitation.'" Now Dhananjaya Bābu's mind is burning with repentance. Submissiveness and proper etiquette have captured his heart. He was no longer a miser. On seeing his humility and honest behavior the brahmanas were struck with wonder and accepted his invitation without any hesitation. On the day of the anniversary everyone became very happy by the proper etiquette, care, devotion, and faith of Dhananjaya Bābu. As promised the brahmanas, the kayasthas, and members of other caste sat down to eat at separate places at 10 O'clock. All of them ate with their full satisfaction. The items of food were sufficient and very tasty. He spoke to everyone in a very humble manner and gave suitable dakshina to all the brahmanas. On seeing Dhananjaya Bābu's wonderful change of heart, everyone became amazed. Any how when the neighbors soon understood the cause of his sudden change of heart they boldly

thanked the good natured daughter-in-law. At the end of the ceremony poor, fallen and wretched persons were also fed sufficiently. Thereafter Dhananjaya Bābu took initiation. Religious scriptures were regularly discussed in his house. He began to spend money in various pious activities meant for the Hindus. He began giving monthly help for the maintenance of the orphans, poor children, and widows. If anyone requested money for their children's education he immediately gave him the required money. He faithfully served guests and strangers by feeding them properly. People only knew his acts of charity that were performed before their eyes. Apart from them he secretly gave many donations. These acts of giving donations were known only to the Supreme Lord and his most close relatives. From now the neighbors praised Dhananjaya Bābu as pious and big donor. O saint Devadasa! By the good qualities intelligence, devotion, care and extraordinary service of your pious daughter, today the heart of Dhananjaya Bābu who was extremely cruel, unkind and miser became charitable and afflicted by seeing the distress of others.

In due course of time two sons were born to Jnanendranarayana. Dhananjaya Bābu spent lavishly for those two grandsons head shaving and grain eating ceremonies. Now the family of Dhananjaya Bābu transformed into an ideal family. The service attitude devotion and care of Krishnapriya reflected in the hearts of everyone in the house. Everyone became pure, attracted to devotional service and had a smile on their faces. By seeing them one felt that a flower in the form of a happy family has blossomed in this miserable material world. But this happiness did not last long. By the will of the inevitable creator this happy family soon became unhappy. When Krishnapriya's eldest son was four years old and the youngest son was two years old, she was attacked by a dreaded fever. Gradually her fever increased and many other symptoms were found. Devadasa came to Dhananjaya Bābu's house with his entire family. The best doctors of the city were treating her, but the illness did not subside.

As a son should serve and take care of his mother such a time Dhananjaya Bābu served and cared his daughter-in-law in the same way. It became impossible for the doctors to cure her disease. Her father, mother, brother, father-in-law, mother-in-law and husband were all present by the side of her bed. She offered her obeisances to all the elderly persons. She then called her husband near her head. She placed her own head on the lap of her husband and looked at his face for some time. At that time tears flowed down from both of their eyes. Thereafter while chanting the names of the Lord she closed her eyes. Nobody could see that scene. Krishnapriya became silent and stunned. She went to the abode of the Lord. A loud sound of cry arose. Dhananjaya Bābu forcefully fell to the ground after saying, "O mother, where have you gone?" Jnanendranarayana began to cry loudly placing his head on the face of good natured Krishnapriya. Krishnapriya's mother-in-law, mother, and brother began to cry loudly. Everyone became impatient with lamentation. Devadasa was grave. The flood of lamentation overcame everyone and scattered everyone all over. The neighbors began to lament profusely. The orphans, widows, and many poor people screamed and said, "O mother! Where have you gone? Who will take care of us now? Who will feed us now? Everybody was overcome by the flood of lamentation. The brahmanas, the kayasthas, and the members of the

other caste cried in lamentation. Devadasa only became somewhat hassitated in the midst of the flood of lamentation, but he did not fall down from his position. Yogendrababu and his wife tried to pacify everyone according to the situation. After discussing with Yogendra Bābu about Krishnapriya's funeral and other required activities, Devadasa rode in a bullock cart with Suhasini and his two sons and returned home.

Dhananjaya Bābu's relatives and neighbors began to arrange for the funeral. The dead body was brought outside in the courtyard. Everyone was crying and saying, "We have only heard about our mother's good qualities, but we have never seen her. Let us see our mother for the last time." Thereafter they took out the cloth that was used for covering the dead body. On seeing the dead body everyone lamented and said, "Our mother possessed good qualities and beauty as well." Although her incomparable beauty was somewhat diminished due to the influence of the disease yet she looked beautiful. All the neighbors then decorated the mother's body with flower garlands and took her to the crematorium for cremation. Dhanajaya Bābu suffered extreme lamentation for his daughter-in-law. A few month after this incident he left this world. Jnanendranarayana became extremely impatient with lamentation. Although in due course of time he started practicing the profession of a lawyer in the High Court by the request of his friends, but the black spot that was marked in his heart never disappeared. His mother and his brothers widow wife took care of his two sons. Many people requested him to marry again but he never agreed. The idol that was constantly manifested in his heart could not be replaced by any other idol.

Chapter - 15

It is extremely essential to mention the incidents that took place between Devadasa's return from Kashi and Krishnapriya's leaving this world. In due course of time Devadasa' eldest son, Gurudasa, passed his M.A. examination. As he was genious so was he handsome. The youngest son of Devadasa, Jivadasa, passed the entrance examination with special distinction. According to the example set by the parents both the sons were humble and well-behaved. Jivadasa felt great unhappiness on seeing others distress. He never failed to remove the distress of others as far as his ability permits. Just as he became distressed on seeing others distress, he became happy on seeing others happiness. He desired auspiciousness for everyone. Whenever he got some money from his parents he would spend it for helping poor and suffering people. In some circumstances he did not hesitate to give away his own clothes. Knowing their sons such good qualities the parents became extremely happy in their minds. Whenever the son requested any thing from them they gave him according to their capacity. Realizing that if he masters the medical science he can help many people, hence he took admission in the Calcutta Medical College.

At this time many proposals for Gurudasa's marriage started pouring in. The match makers continue to disturb Devadasa in this regard. Devadasa hated to demand money in the marriage. Therefore match makers would not mention

about money during their conversation. Knowing Devadasa's desire they presented marriage proposals to him by saying that the parents of the girl are very pious. Any how after careful consideration Devadasa fixed the marriage of Gurudasa with the daughter of one of his childhood friend. The financial condition of his childhood friend was not very sound. He maintained his family by an ordinary job. He was pious, humble and honest. Devadasa and his friend would often meet in the evening and spend time in discussing various topics. The name of his friend's daughter was Pavitrata Sundari. From her childhood she loved Devadasa and addressed him as Paternal Uncle. Devadasa was specially attracted to the girl for her good qualities rather than her beauty. He already told his friend that he should not take any loan for her marriage and should only spend what is easily accessible to him. By the gentle behavior of Devadasa his friend became very pleased. First of all the condition of the friend was very ordinary more over his daughter was matured enough to get her married. Therefore there was no end to his friend's worries. Being compassionate to him the Supreme Lord who is the friend of poor arranged a suitable groom for his daughter. On an auspicious day and time Gurudasa married Pavitrata Sundari. Those who knew about Devadasa's such great characteristics were compelled to respect him due to his honest character. Every action of Devadasa was exemplary to the society. In order to benefit ordinary human beings the more the Supreme Lord will create people like Devadasa in the inauspicious society the more the society will be advanced. Personal examples are more effective than the instructions.

After the marriage, both the bride and bridegroom came to Devadasa's house. Devadasa and his wife lived happily with their new daughter-in-law. Suhasini gave various presentations to her daughter-in-law. She loved her and showed her great affection. Soon the daughter-in-law became extremely obedient to her father-in-law and mother-in-law. Any how after spending some time at the house of the father-in-law she returned to her father's house.

After his son's marriage was properly completed, Devadasa could engage his mind in the cultivation of Krishna consciousness for some time. During the day he remained absorbed in the office work and family duties. He regularly returned home from the office at 5.30 p.m. After washing his hands, feet, and mouth, he would take rest for a while. Then he would take some snack. Thereafter he would sit inside a room on the third floor of his house and properly engage in the activities of Krishna consciousness. That room was very solitary. Therefore it was particularly favorable for such activities. He regularly cultivated Krishna consciousness up until 10.30 to 11.00 at night. Thereafter he would eat and go to bed. He would get up from bed at 4 O'clock in the morning and after completing his morning duties he would engage in spiritual cultivation till 6 O'clock in the morning. After 6 he would regularly take a morning walk for half an hour. After the morning walk he would take some rest and then engage in mind in various office and house work. After 9.30 he would take bath, eat, and leave for his office at 10.30.

Even if the human beings are not able to engage in the cultivation of Krishna consciousness most of the time in the course of their family life yet if they can

direct their attention towards the Supreme Lord then as a result of this their minds are focused on the Supreme Lord even while their minds are engaged in household activities. One who can maintain his family through the activities approved by the scripture while remaining in the grhastha asrama and give up sinful activities just like poison, he is a great yogi though he is situated in the family life. There are so many types of obstacles and dangers, so many types of temptations and so many types of inimical activities in this world; who can be more powerful than one who can easily defeat these activities and travel on the path of religion? Or who can be more self-controlled by him ? Such a great personality is steady and undisturbed. He is actually inclined towards the Supreme Lord. While remaining in the grihasthashrama like a hero in this way Devadasa traveled on the path of his goal.

At this time Devadasa received the news of Krishnapriya's dreaded disease. The readers already know fate of Krishnapriya's disease. Due to separation from Krishnapriya, Suhasini became extremely afflicted with grief. She stopped eating and sleeping and loudly cried day and night while describing the good qualities of her daughter. Her maidservants looked after her in such a situation. Both Gurudasa and Jivadasa constantly remained with their mother and tried to solace her. Keeping Suhasini in this condition Devadasa once more went to the house of Dhananjaya Bābu. However he did not stay there long time. After discussing with Yogendra Bābu about a few topics he returned home.

After hearing Devadasa's calamity his friends came to his house. What to speak of solacing him they were struck with wonder on seeing his sound mental condition. Devadasa continued to work in the same way as he has been doing. In the course of their conversation with Devadasa none of his friends realized any change of his mind.

Meanwhile some how or other Devadasa's spiritual master heard about his calamity. The letter he wrote to Devadasa was very beneficial and instructive for everyone. Since the letter of the spiritual master was worth mentioning we are presenting it as follows:

To:

The prosperous Sriman Devadasa Dutta,

Accept my blessings and greetings of all the devotees.

My dear son your dear daughter has gone to the spiritual world. Every family man becomes over whelmed in such a calamity. You must have tried hard to save your daughter. But still you could not save her. Her life and death was pre arranged by the supreme will of the creator of the universe. Therefore it is the duty of the Lord's devotees to act according to the desire of the Supreme Lord who is the well-wisher of everyone. The Lord is most merciful; he knows best what is good and auspicious for the living entities. He is the most intelligent and the benefactor of all. The living entities do not know the most confidential cause of His supreme will. It is completely in proper for the devotees of the Lord to become unhappy by

His actions. Becoming unhappy means to attribute faults in His action. As a result one incurs sin. Do the living entities belong to Him or belong to the parents and relatives of this material world? The parents are only the secondary cause of the living entities. Who nourished that child? Who decorated him with knowledge and intelligence? Who created the machines that hold the entire body? Just think carefully. A child is not born simply by the will of the parents. It is the effect of the great protency of the Supreme Lord. If the Lord takes away his living entity then why should a person lament or feel sorry. This lamentation and sorrow are due to the living entities attachment. You were desiring many things from your children and when that children is separated from you all your desires are uprooted. Why do you desire for some thing which does not belong to you? Why are you so attached? O human beings! You should take shelter of knowledge and sense of discrimination. Think carefully about this matter and do not become overwhelmed with lamentation.

O my dear son! I know you have become strong by the strength of your Sadhana. You have become capable of defeating lamentation and illusion. My blessings are with you for ever. If I get an opportunity I will come to your house. I know your mental condition. Your perfection is my special concern.

Your ever well-wisher

Gurudev

Chapter - 16

Gurudasa was as qualified as his father. He passed in all the examination up to M.A. with special distinction in Calcutta University. In order to employ some learned persons as Deputy Megistrates the Government asked for the names of some learned persons from the administrators of Calcutta University. The name of Gurudasa was included among the names that the administrators sent to the government. Thereafter the government appointed Gurudasa in the post of a Deputy Magistrate. He carefully learned the activities of a Deputy Magistrate for some time. When the senior government officials saw that he was very expert in the activities of a magistrate they entrusted the responsibility of a Sub Divisional Magistrate on him. After taking over the responsibility of the Sub Divisional Magistrate he attracted the faith and respect of everyone in the act of justice. He always tried to improve the standard of people living in his jurisdiction. He was very eager in the act of chastising the miscreants who disturb peace in the society. Due to his good administration the number of thieves and miscreants were gradually diminished. He was very respectful to the qualified honest persons. Whenever he visited other sub division he tried to improve the standard of people living in those sub divisions. He regularly gave monetary help to the poor and fallen people. He personally helped the orphans and widows as per his capacity and induced other rich people to help them. All his donations however were given secretly. He was very particular about it. Actually whenever he visited any other sub division, the people of that Sub division respected and praised him. The senior

government officials sufficiently praised his good administration and his activities of justice. They gradually promoted him to the higher posts.

Jivadasa entered into Calcutta Medical College and began to study with special care. Soon the teachers realized his quality of genius. He was naturally an intelligent, an expert in medical science. At that time no other student made as much progress as him in the various departments of medical science. The teachers boldly praised him. He stood first in the M.B. examination. Understanding his special qualifications the administrators appointed him as the Superintendent of a Hospital. In this job he obtained so much experience regarding Medical practice. At this time he was preparing for the M.D. examination. Soon he passed in that examination with honor. Thereafter he left his job as the Superintendent of a Hospital and began his own Medical Profession. Calcutta was his center of activities. He was very kind-hearted person. Taking advantage of his kindness people often bereft him from his fees. But Jivadasa never became angry or unhappy about this. His aim was to help others, earning money was not his main purpose. Whether one is poor or rich he never treated any body with carelessness. By the quality of his treatment and honesty soon he became very famous.

So far Jivadasa did not get married. Devadasa was always partial to the good qualities. Beauty is good but it is not effective as far as the activities are concerned. Whether the daughter of a pious intelligent person was beautiful or not, Devadasa gave more preference to her than the daughters of other people. At the time of selecting the girl he would specially find out if the girl or her parents had any chronic disease. He found a girl for his son as per his liking. The marriage of Jivadasa with Sushila the eldest daughter of Harishchandra Basu a resident of Simulia in Calcutta was duly completed. Just as her name was Sushila or well-behaved She had good qualities befitting her name. In the marriage of Jivadasa, Devadasa did not demand any thing from the girl's father rather he clearly told him that whatever expenditure was within his reach he should do, otherwise he will feel very unhappy. Harishbabu was a sadhaka vaisnava. He felt distress on seeing others suffering and was always ready to help others. He had a medical store at Bada Bazar Calcutta. He earned sufficient money from this shop. He properly thought his eldest son Ramachandra to run the shop. Ramachandra was a learned humble and intelligent man. He ran the shop with hard labor and fame. Whenever Harishbabu received any opportunity he helped his son, but most of the time he spent on cultivation of God consciousness and performing welfare activities. Soon Harishbabu and Devadasa became good friends. In their free times they often sat together and discussed religious topics.

As the days passed although the grief for Krishnapriya caused much distress to Suhasini. But the urge of that grief diminished a great deal. Devadasa was always concerned to establish peace in the heart of Suhasini. Who can shower the cool water of peace in the burning heart other than a bona fide spiritual master? Only a bona fide spiritual master is able to bring peace. Devadasa's gurudev had a desire to come to Calcutta. One day Devadasa received news from Kashi that his Gurudev was coming to Calcutta by train. Tomorrow morning he will reach Howrah station. In this ecstasy that he will have darśana of his guru maharaj Devadasa

became overwhelmed and the next morning he went to Howrah station in the bullock cart to bring his Gurudev. Devadasa was a high government official. He was very familiar with many Britishers. Many people who worked at Howrah station knew him. Therefore when he approached the railway platform, no one forbade him. He waited at the platform for the train to arrive. Gradually the train came and halted in that platform where he was standing. The ticket collectors opened the doors of the compartment and allowed the passengers to alight only after checking their tickets. After a while Devadasa saw his Gurudev. Gurudev could not see Devadasa. As he was walking through the platform Devadasa came before him and offered his obeisances. He took the dust from his Gurudeva's feet on his head and stood up. Gurudev became ecstatic on seeing Devadasa. He embraced him to his chest for a while as tears of love flowed down from their eyes. Some passengers were still alighting. They were struck with wonder on seeing their behavior. Thereafter Gurudev inquired about Devadasa's well-being and came and sat down together in the bullock cart.

Gurudev arrived at the house of Devadasa. All the servants immediately swung into action. One by one Jivadasa, Gurudasa, and Jnanedranarayana offered their obeisances by falling at the feet of the Gurudev and took dust from his feet on their heads. Suhasini offered her obeisances to Gurudev by placing a cloth around her neck. Gurudev showered his blessings upon everyone. Gurudev did not know anyone except Devadasa, so Devadasa introduced everyone one by one. Gurudev comfortably sat down on an asana. On seeing his peaceful grave looking and pleasing form everyone felt a wonderful ecstasy in their mind. It appeared that a forceful current of ecstasy washed their minds away. It appeared that their minds were spontaneously ran towards him with a desire to attain peace. He began to converse with everyone with a smiling face. His words were very sweet, and they check one's heart from being overcome by any lamentation. Devadasa began to serve him personally like a menial servant. He never agreed to entrust the responsibility of his Gurudev's service to either his sons, son-in-law, or wife. Gurudev was very pleased by the service and care of Devadasa. Thereafter Gurudev took his bath and down in the deity room of Devadasa to worship the Lord. Then Devadasa fed him with great care and devotion. He then put his gurudev to rest on a comfortable couch and personally began to massage his feet. When gurudev fell asleep he came back and completed his bathing and eating. Everyone became amazed by seeing Devadasa's such care devotion and service to his guru. The day gurudev arrived Devadasa did not go to office. When gurudev woke up he saw that Devadasa was sitting under his feet as if waiting to carry out the order of his guru. On that day Devadasa did not engage in any activity other than serving his gurudev. This service to the spiritual master was his that days quota of worshipping the Supreme Lord. On that day he did not get any time to meet with his friends and well wishers. Gurudev was situated within his heart. His gurudev was totally controlled by his devotion, faith, and extraordinary service. A current of love flowed in the hearts of both gurudev and Devadasa. The disciple's love defeated the love of the gurudev. Tears of love flowed down from both of their eyes.

On the second day Devadasa again began to serve his gurudev. Devadasa never even thought for a moment that he was not attending the office, and it may

harm him. He was constantly eager to make his gurudev happy. Gurudev knew everything about Devadasa. Gurudev decided that Devadasa should go to office otherwise he will incur some loss. So when he instructed Devadasa to go to office, Devadasa humbly said to him, "O father! It is better to miss office than being bereft of the happiness of your service." Gurudev replied for the benefit of Devadasa. "My dear son, you carry on with your office work as usual, otherwise I will not be pleased." So Devadasa reluctantly entrusted the responsibility of his Gurudev's service upon his wife and sons and regularly went to the office on time. Apart from as long as he remained in the office rest of the time he personally engaged in the service of his gurudev.

One day Devadasa's wife two sons and the son-in-law approached the gurudev and begged for peace bringing initiation. Realizing their mental condition gurudev spoke to them in a sweet voice, "All of you are my relatives because you all are related to Devadasa. Therefore I have nothing to hide from you. Let your prayers be successful." Thereafter following in the footsteps of Devadasa they too engaged in the service of Gurudev. Being pleased by their service, gurudev awarded initiation to all of them one by one. Needless to say that after receiving initiation their hearts filled with ecstasy.

After the initiation Suhasini's mind began to proceed on the path of peace. Now she realized that sons, daughter and husband are all temporary. Only the blissful Lord is eternal and He is the only shelter of the living entities in their birth and death. He is the bestower of living entities peace and auspiciousness. Living entities can not exist without Him.

Gurudev stayed at the house of Devadasa for one month and thought various processes of sadhana to his disciples. By the influence of sadhana everyone's mind became steady. According to the degree of their sadhana the disciples felt the proportion of happiness. Thereafter he took leave of his disciples and returned to the abode of Kashi. Due to his separation the disciples felt extremely distressed in their mind.

Chapter - 17

After Gurudev returned to Varanasi one day Devadasa absorbed in deep thought about how a human being should maintain his family life. We are giving herein an exact picture of the conclusion that Devadasa arrived after due consideration. Every householder is prone to face various difficulty. In order to get freedom from those difficulties one needs money. Therefore every householder requires to accumulate money for his future needs. If at the time of emergency a householder does not have accumulated money, then he is forced to borrow money from others. If a householder is fortunate enough to gradually repay his debts then it is auspicious, otherwise he will have to suffer unlimited miseries in this world being entangled in the network of debts. All his properties get destroyed and sometimes even he has to go to the jail. Therefore it is extremely necessary for a householder to save some money.

After taking birth in this material world every human being should spend some money on religious purposes. He should also try to remove the poverty of his close relatives poor and fallen people according to his capacity. To think that let me become fortunate and prosperous and there is no need to mitigate others' distress is an act of a person who is selfish and low-class. Everyone requires to spend money on their religious duties regardless of what religion he follows. It is not possible to follow the religious principles simply by words and not spending any money. If some one is suffering without food and if we do not give him food or sufficient money for his food then will his miseries be destroyed simply by pure words? If some one is lying on the bed suffering from disease and does not have proper medicine and food then tell me how will you benefit him simply by words? In fact he will not be benefited unless he gets medicine and proper care. It is the desire of the Supreme Lord that human beings should try to remove the distress of his neighbors and that is why the human beings live together in a society. If it was the desire of the Supreme Lord that I will not help anyone and other will not help me then what is the need for living together in a society? If every followers of their respective religion are to spend their life according to the instructions and examples of the saintly persons belong to their religion then they must spend some money, therefore it is a must for every householder to spend money for religious activities.

Human beings should earn money according to religious principles. By earning money through impious means a great harm is caused to the society. Therefore it is not the desire of the Supreme Lord that people should earn money through improper means. So from the above-mentioned statements it is concluded that every householder should earn money through proper means and he has three duties such as: 1) to maintain himself and his family members, 2. To spend on religious activities according to his capacity and 3. To save for the future. Since all householders do not follow these three duties therefore they are divided into three categories. Those householders who strictly follow the above-mentioned three duties they are called the top-class householder. Among these householders many magnanimous, selfless and kind-hearted saintly persons are found. Those who generally follow the first and third duties and spend much money for the second duty, although they are rare in this world they are also included among the top-class householders. Those who totally neglect the second duty and are simply busy in carrying out the first and third duties or simply try to accumulate money and fill their own bellies being induced by their self-interest or do not engage in any welfare activities in the society are called the low-class householder. Those who follow only the first duty and neglect the second and third duties they are also known as the low-class householders. It is stated in the scriptures that many householders have taken care of the guests by the foodstuffs received by begging. Therefore if we carefully consider then it is understood that a householder is not incapable of following the second duty apart from the first duty. Those who are averse to follow the second duty are counted among the low-class householders. Those who are averse or incapable of following the third duty they are counted among the middle-class householders.

There are many people in this world who are following the above-mentioned three duties by earning abundance of money at the cost of others. Alas ! it can not be estimated that how many people are suffering by the actions of low-class sinful people and how many simple-minded householders are being totally uprooted by them. Instead of helping a few living entities with the money accumulated through improper means or by torturing other living entities, it is certainly more praise worthy to live in this world as a poor householder without harming others. Those who maintain the livelihood of their family members with great difficulty or who are unable to fully maintain their family members or who can not earn their livelihood without the help of others, they are known as poor householders. However if a poor householder is kind-hearted then he can often take to the activities of helping others.

Those villages or cities where many top-class householders reside are certainly fortunate. There they remove the poverty of poor householders, the screaming and crying of the orphans are not heard there and the women who have no husband or children do not have to shed tears for the want of food. As the top-class householders try to fulfill their own scarcities similarly they also try to remove the scarcity of poor householders. If they find an able person among the poor householders they arrange a job for him; they teach the women to maintain themselves by earning money through various small scale industries put up by them. Actually it is not an exaggeration to call the top-class householders as the ornaments of the society. It is the duty of the topclass householders to uplift the fallen and poor householders to the category of the topclass householders. Due to the fault of his karma a topclass householder can degrade to the level of poor or fallen householders. What is the way by which a topclass householder will not fall from his class and poor and fallen householder will advance to the level of topclass householder? Often it is seen that when the topclass householders lack money they do not pray others for help or disclose their poverty to others In fact they feel shy to do so. Such people gradually fall down from their positions by taking debts after debts. It is intolerable for them to become degraded from their position where they have been living so long. When a human being faces poverty he often faces the poverty of pure intelligence; When he lacks pure intelligence then a householder does not refrain from committing sinful activities in order to remove the poverty of his family. In this way a topclass householder is often seen to be degraded to the level of fallen or poor householders.

Those who are topclass house holders they should always act carefully in this world. The question may be raised how carefully they should act? After considering their own condition and consequences they should act according to their intelligence and power of discrimination. Actually a careful householder often gets freedom from the miseries of family life. It is never likely that one works with the good intelligence and consideration but the result will be opposite. Even if it happens so it should be understood that it is the desire of the Supreme Lord. O human beings! What can you do ? If a householder acts according to his condition and its consequences with proper intelligence and consideration then he is most likely to obtain his desired result. Therefore if human beings carry on with their worldly activities by considering their conditions and consequences while

directing their proper intelligence and power of discrimination then they will be able to maintain their family lives with happiness and prosperity and will get freedom from the clutches of miseries due to poverty.

As the men should work hard for maintaining their family life in this world the women also should work hard in the same way. If both man and women regularly engage in hard labor then they will possess good health. As soon as one's earning is increased immediately he tries to hire a cook and increase the number of servants and maidservants. Then what is the result? The result is that the wife is no longer works hard and simply spends her time in floating in the ocean of laziness. Any wife who abstains from physical work various diseases capture him. Then her treatments goes on. All the children that are born from her womb become similarly diseased like their mother. In this way human beings due to the faults of their own intelligence become afflicted by the burden of more expenditure regarding maintaining their families. As one can enjoy palatable and best foodstuffs if one of his family members cooks but one cannot enjoy such foodstuffs if they are prepared by a hired cook. In fact their cooking increases the expenditure of the householder. We have heard from the reliable source that once a rich mans cook was absent from his work for some reason or probably left his work. The man could not find a new cook so not finding any other alternative for food that rich man and his family started living on foodstuffs bought from the shops. The women of the family did not know how to cook or they were totally unable to cook. What an aristocracy ! this aristocracy is out to ruin the country. Glorious are the aristocrats! You are watching this ruination and yet not watching. You are not trying for any remedy. O men and women ! if you really desire your own benefit or the benefit of your family members then do not consider physical labor as useless. Consider carefully what benefit you can get if you prepare foodstuffs your self with faith and care and distribute among your close ones. This is also good for your health. By imitating the examples of the rich people ordinary people are facing great difficulties there is no doubt about it.

As the male members of the family earn money by working hard the female members of the family can also earn money in their free times by working in one of the many small scale industries. By the combined income of the family members a householder can maintain his family nicely. If all the members of a family physically work hard regarding the maintenance of the family then such a family will certainly prosper. Desiring others support is an impediment on the path of attaining happiness and prosperity.

A family man should try to get foodstuffs with less money. Those householders who have got productive land should cultivate them in such a way that they get ample rice every year. If one has to buy rice to feed his family then he will incur more expenditure. However if one has the accumulated rice at home his family expenditure will be very low. Those householders who have barren land can also produce foodstuffs from them according to their need. Some how or other no tract of land should remain fallen or unused if with a small expenditure these tract of lands are cultivated then the crops produced from them will certainly help the family. Every householder should either personally or with the help of an expert

farmer cultivate their respective lands and produce food grains. There is no need to mention specific rules in this regard. It is the habit of many householders to buy specific eatables that they eat on specific days. One should regularly buy those ingredients which he needs to buy regularly apart from them if he buys ingredients in a bulk enough for a week or a month then it helps the householder in his expenditure. If one buys a huge quantity instead of small quantity then he gets a discount. Moreover if a moderate spending house wife can save some ingredients from that through her good intelligence then it is an advantage for the householder. Actually whatever a householder earns he should keep an eye on spending his earnings properly and moderately. It is the duty of the householder to teach their wives regarding moderate spending and familial matters. If both the husband and wife are moderate spenders then they obtain happiness and prosperity.

A householder should spend money according to a fixed process or a rule. One who does not have such a process or rule he has to spend a lot extra regarding the maintenance of his family. If a householder does not need his life according to the fixed rules then he has to suffer ultimately and various anxieties arise in his family.

Every householder should give in charity according to his capacity. To give a huge charity at a time is beyond the capacity of many householders, therefore the householders are averse to such a form of charity. If a householder desires to give in charity and if it is impossible for him to give that charity at a time then he should give charity in installments and easily attain the result of his previously desired charity. If the householders become habituated to give in charity in this way then by the combine charity of the householders a great auspicious activity can be performed. Yet the householders will not have to suffer the distress of giving a huge charity. If they want to act like this then the householders should form a charitable committee in their respective villages or cities and with the accumulated money with that committee they should help the poor householders, fallen and poor people. If need arise they can also execute other auspicious activities without any obstacles. The committee belongs to ordinary mass of people, therefore it is the duty of everyone to keep an eye on the committee so that its activities can be carried out properly.

Regarding the activities of the committee the members should not display any indifference or negligence towards any activity. If they display indifference or negligence then no work can be completed properly. Do not feel upset or sad if you see that your opinion for a particular work is not being respected by the majority of the members rather you should try your best to convince others about your opinion. If they do not understand your opinion or if a good activity is being performed or not performed by the opinion of the majority of the members still you should not express any anger or sadness. By displaying anger the good work will be checked. If a work is executed today by the opinion of the majority of the members and even if in future some faults or harms is manifest in that activity it can still be rectified in future.

Nowadays a number of Live insurance office have been established. Generally the

activities of these offices are going on very nicely. One should insure his life right from the beginning of his youth in one of the associated branch for a fixed amount of time according to your capacity. It is often seen as long as a person lives he maintains his family with happiness and prosperity but when he dies he can not keep any money for his family members. Therefore after his death his family members face great difficulty due to lack of earning members. If one can make arrangement to get some money at the dead end of life then you can live happily during your old age. Any how many families have been delivered from great dangers through this process. The arrangement of saving money that is found in the post office is also praise worthy. Whatever surplus money one has he can deposit in it and if need arises he can withdraw all or part of it. These are some of the process for saving money. These processes are familiar to everyone therefore it is not necessary to give the details. There is no doubt that these arrangements are very helpful for the householders.

When people live in the family life they are disturbed with various activities and calamities. In these matters a householder should take shelter of soberness. If one becomes disturbed then he can not decide what is proper and what is improper for him. Therefore he will certainly be the loser. The more one will act with patience the more he will become successful. People should try hard to remove calamities but in spite of special endeavor if he fails in his attempt then he should solace his mind by saying what ever has happen is the will of the Supreme Lord therefore I have no other alternative to tolerate these calamities. People should go on trying but the results are in the hands of the Supreme Lord. Some people say that it is useless to try because whatever is the will of the Supreme Lord that will happen whether we try or not. However these statement is against the scripture and reasoning. People can not know in the beginning what the desire of the Supreme Lord is. In order to fulfil His desire the Lord compels the living entities to try. The human beings are subordinate to the Lord and He is controlling them. He is inducing them in various activities. O human beings! What power do you have to act against the will of the all powerful Lord of the universe?

The human beings should always pray to the merciful Lord to be able to carryout all his familial duties while keeping an eye on the religious principles. By His mercy they can remain on the path of religiosity and carry out their household duties. The all auspicious creator will certainly deliver you from all obstacles and dangers. If there is a possibility of facing a great danger or even death in the course of his activities according to religious principles still a living entity should not give up the path of religiosity. If in one hand there is so much profit and on the other hand there is great danger but in spite of the danger if your religiosity is protected then O human being! You should always ignore that so much profit. Such great charactered people are the ideals of this world. Everyone will have to die and perhaps no one will even know your name after your death but the name of the such an ideal pious and great charactered person will remain in this world for ever and everyone will glorify his good activities. The most merciful Lord will certainly award auspiciousness to such a person in his next life if not in this life.

Chapter - 18

After the death of his daughter Devadasa could concentrate his mind on the worship of the Lord for a few years. These few years he spent his family life with happiness. During this time his elder daughter-in-law had a baby boy. Devadasa duly performed his grandson's name giving ceremony. He gave charity to the poor, the fallen, and the brahmanas according to his capacity. Seeing the face of the grandson Suhasini became very happy. Devadasa's heart was always joyful. Devadasa is equiposed in both profit and loss therefore he never becomes restless. He carefully follows that which is based on the sastras and approved by the worldly etiquette. He was the example of humility and good behavior. People were so much attracted by his good qualities that they considered his good fortune as their good fortune and his danger as their danger. Gradually the time for the grain eating ceremony of his grandson arrived. Devadasa kept his grandsons name Dvijadasa. During the grain eating ceremony he sumptuously fed many brahmanas, kayastas, and members of other caste. He gave charity to the poor, the fallen, and the brahmanas. In fact he did not hesitate to spend sufficient amount of money on the occasion of his grandson's grain eating ceremony. Everyone adequately praised his activities.

At this time the disease of cholera violently spread in Varanasi. Many people died from this disease. His uncle and aunt were attacked by this disease. On receiving the news of their illness Devadasa immediately started for Varanasi with Jivadasa. Jivadasa and a few expert doctors of Varanasi began to treat them. But their diseased condition did not subside. One by one both of them withdrew their pastimes as human beings at the holy land of Varanasi. Devadasa duly performed their funeral ceremony. Thereafter he shifted his mother and father-in-law to another house. After spending a few days with his Gurudev Devadasa took his permission and returned to Calcutta.

In due course of time Devadasa completed the activities of giving charity etc. In Calcutta on account of his uncles and aunts death at Kashi. He did not hesitate to spend enough money in this matter. After this incident a few months passed without any obstacles. Devadasa, Gurudasa, and Jivadasa continued their work with full attention. No calamity what so ever has happened. Suddenly one day when Devadasa was sitting in his house he received a letter from the post man. The letter was written by one of his friends at Kashi. In fact that friend was also his god brother. From the letter he came to know that his gurudev has left this world two days ago. He did not suffer from any disease before leaving his body. One morning he took his disciples of Varanasi and went to take darśana of Śrī Śrī Visvesvara deva. After taking darśana he sat down in the courtyard of the temple accompanied by his disciples. There he went into yogic samadhi. After a while his disciples came to know that their gurudev has left them and gone to the spiritual world. At Kashi gurudev had many dear associates. The disciples began to cry loudly. Everyone was merged in great lamentation. The separation from gurudev was unbearable for the disciples. On receiving the news gurudev's daughter came there and looked at the face of gurudev without blinking her eyes for a long time

then she said O Lord! May your desire be fulfilled. Thereafter she along with the disciples took the mortal body of gurudev to the Manikarnika-ghata of the Ganges. There they properly performed the after death activities.

Gurudev came from a rich brahmana family. He had one son and one daughter. The son died in his childhood and the daughter became a widow in her tender age. His wife became very aggrieved by the separation from her son and son-in-law. Thereafter she was afflicted with fever and remained bed ridden. After remaining in this condition for some time she lied down in the lap of peace giving death. A nephew of the gurudev looked after his wealth and assets. Gurudev took initiation from a perfected renunciate. He did not engage in any activity other than the cultivation of the Supreme Lord. As a result of cultivating the Supreme Lord without deviation he was invested with great power. He arranged to get twenty five rupees per month for him self and twenty five rupees for month for his daughter from his own assets and the rest he donated to his nephew. Thereafter he began to live in Kashi. Gurudev did not desire any thing from his disciples. Rather he felt great happiness by satisfying them with food etc. He spent very little money for his and his daughters maintenance. With rest of the money he helped the poor, the distressed and orphans. His daughter and Devadasa could master all the process of his sadhana. Other disciples could not become equal to them in sadhana. The form of Gurudev was brightly illustrated in the heart of Devadasa. He always got darśana of his gurudev in his heart. Although his gurudev left his body but he could not live the heart of Devadasa. On that same day Devadasa gave the news of gurudev's disappearance to Suhasini and Jivadasa and informed about this to Gurudasa and Jnanendranarayana through the letter. After hearing this news everyone was morose and afflicted with lamentation. But Devadasa's mood was different. He did not loose his gurudev so there was no question of his lamentation and sorrow. In order to please gurudev Devadasa sent five hundred rupees to gurudev's daughter. But since it was against the will of the gurudev to take money from his disciples she humbly and respectfully returned it. However the nephew of the gurudev sent the entire amount for his sraddha ceremony.

Gurudev had a few close friends in Kashi who were learned scholars. They had great faith in gurudev. 'Gurudev had left his body at Kashi and attained immortality. One who does not possess the ghostly body there is no need for his sraddha. But you can give charity for his pleasures.' This is the injunction those learned scholars gave. Therefore according to the arrangements of those well-wishing learned scholars the sraddha ceremony of gurudev did not take place. But giving in charity, feeding the poor and satisfying the brahmanas by feeding them sumptuously were properly executed.

Regarding the sraddha of gurudev the opinion of Devadasa and that of the daughter of the gurudev was one. Their desire and the arrangements of the learned scholars was ultimately same but the cause was different. Both of them considered gurudev as directly the Supreme Lord, not an ordinary human being. He was the personification of bliss, deliverer of the living entities and bestrew of peace so where is the question of his ghostly body. Where is the need for his sraddha? With the help of sadhana they have realized the great power and glories of their

gurudev. 'Gurudev is directly the Supreme Lord.' This faith and knowledge were deeply rooted in their hearts and it can not be uprooted. Although gurudev has left his mortal body but he constantly enjoys his pastimes in the hearts of his dear devotees. Infact he has never left his devotees. His devotees are constantly seeing him. He is giving peace in the hearts of his devotees. Those devotees who are powerful by the strength of their sadhana can always speak with their gurudev directly. As his body is full of love so were his activities. He is the reservoir of bliss. These confidential devotees are forgetting themselves by being overwhelmed by his love. When the loving spiritual body of the gurudev was brightly present in the hearts of the devotees even after he left his mortal body then what is the need of his lamentation? What is need of sorrow? What is the need of grief? What is the need of sraddha?

Chapter - 19

After the disappearance of the gurudev, Suhasini happily spend a few years with her sons, grandsons, and daughter-in-laws. According to the instruction of the gurudev she her husband and her sons regularly worshiped the Supreme Lord in the morning and in the evening. Whenever any guest, stranger, poor, or fallen persons came to her door steps she immediately satisfy by feeding them. After everyone finished eating she ate herself. If any of her neighbors became ill she should immediately find out the details of the illness and if needed she helped them with money.

After the meal she would sit down with her daughter-in-laws and discuss religious books. Sometimes she would teach her daughter-in-laws about the household activities. A few years passed in this way. Once a message came from Kashi that Devadasa's mother and father-in-law were attacked by dreaded disease and there is no possibility of being cured. Devadasa took Suhasini and Jivadasa with him and immediately left for Kashi. Both the patients were aged. Their diseased condition was such that there is a very little hope for their survival. On seeing Devadasa, Jivadasa, and Suhasini, they became extremely happy. Devadasa, Jivadasa, and Suhasini offered their obeisances to them who in turn blessed them. Jivadasa was a well established doctor. Therefore he began to treat his grandfather and grandmother. But what to speak of the disease being cured, it continued to increase. When Devadasa saw that there was no hope of their disease being cured, he stopped their medicine and always sat down by their side and chanted the glories of the Supreme Lord. For them Devadasa did not have to stay at Kashi for a long time. Five days after his reaching Kashi his mother and the next day his father-in-law expired. Devadasa performed the funeral ceremony of his mother and Suhasini performed the funeral ceremony of her father. Gradually their sraddha ceremony were duly performed.

When ever Devadasa received any news of his mothers and father-in-laws illness he came to Kashi and served them. Whenever he got some spare time he visited the house of his gurudev. The house of the gurudev is now almost empty. Gurudev is no longer there. The stranger old man had left his body even before

gurudev. Now only the daughter of the gurudev lives there alone. She is fifty-five fifty-six years old at present. She became a widow in her young age. Since she had no children her body was healthy and good enough for working. By seeing her one felt that she was merged in bliss. Her form was gentle and beautiful. What ever monthly pension she received she only spent a portion of that for her maintenance; rest of the amount she spent for the service of the fallen, poor and orphans. She was very popular in Varanasi. Those who knew her showed great faith and respect. There was no one at Kashi who attracted people's attention as she did. She received proper training regarding knowledge and devotional service from her father. Gradually she made further advancement on this path through cultivation. She was initiated by her father and expertly mastered all his process of sadhana. She was very dear to Devadasa. When Devadasa's mother and father-in-law were very sick and Devadasa was absent she regularly went there and looked after them. She considered her self fortunate if she could serve people in any way. Devadasa had many servants to take care of them therefore she need not served them so much ; But she was such a great soul that when ever any need arose she was ready to serve personally.

Many orphans and shelterless people lived at Kashi. She helped them in their danger regardless of their caste and creed. She did not face any lack of fund regarding these activities. All the residents of Kashi saw her with faith and devotion. Whenever she asked for help from the residents of Kashi after careful consideration they happily helped her. Actually they were so much attracted by her good qualities that whenever they gave some monetary help they were assured that the donation given to a qualified person and that their help has been successful. Gradually many people began to imitate her saintly examples. Many people came forward to help her serve sick and helpless people. She spend very little money and labor for the maintenance of her own body. Infact she devoted her mind and body for the service of others. She considered other distress as her won distress and others happiness as her own happiness.

Whenever she went to a sick or helpless person they relished a taste of her wonderful affection. Her love mixed with affection induced similar love in their hearts. Whenever some one was afflicted with a contagious disease and nobody was brave enough to come forward and help him this bright helpful women seeing that the patient was suffering with pain and his relatives are not present served him by putting her own life in danger. By the quality of her service the ray of hope manifested in the heart of that hopeless patient. She was the friend of poor, fallen and destitutes. She felt joyful to satisfy them by feeding. Everyone considered her like their own mother and even addressed her as mother. Whether one was a sick, helpless, poor or a fallen she satisfied everyone through her service and necessary money whenever she found them helpless. Everyone whether they were shopkeepers, aristocrats or any resident of Kashi offered their obeisances to her when they met her. Such a selfless love for the living entities as exhibited by her was rare among the human beings.

She never refrained from welfare activities considering proper or improper times. There were many days when she did not get an opportunity to eat. She was a

widow from her young age therefore she did not get an opportunity to serve her husband as a chaste wife. She lived with her father and properly learned the process of worshipping the Supreme Lord from him. She followed strict celibacy. It is true that a widow can not serve her husband but a celibate widow is like the Lakshmi in this world. No one can become as expert as her in the welfare activities. Since she had no son or husband and thus no question of serving them she could freely spend her time in welfare activities.

It is not a fact that she only helped people in their sickness or danger. If need arose she try to establish peace in the hearts of the people by instructing them about the religious principles. An embodied soul is prone to illness and danger and in such a situation he cries out the names of the Lord loudly. Realizing this she often instructed such a person to surrender to the Supreme Lord. Attachment to the Supreme Lord was manifested in her every word, Therefore her words entered the hearts of the human beings and helped them to be attached to the lotus feet of the Supreme Lord. Her instructions on the religious matters were effective and bore fruits. Just as her words were sweet and spontaneous so her instruction were effective; they entered people heart and remained there. This certainly created a change of mind of the people. From this it appeared that the Supreme Lord has sent this goddess with a desire for their deliverance.

Devadasa regularly met with the daughter of his gurudev. He was extremely pleased by her bright qualities and activities. He already wanted to give her five hundred rupees, but she refused to accept that donation due to common courtesy. That is why Devadasa, with her approval, kept five hundred rupees with a trusted rich man of Kashi for the service of the poor, fallen, sick, and helpless people. So that whenever she needed she could take that money from that person. After making this arrangement and offering obeisances to the daughter of his gurudev, Devadasa took her leave. Devadasa was her close relative. At the time of this separation their heart became distressed for each other. Both of their hearts were filled with wonderful emotions. Both were speechless for a while. After regaining composure they spoke to each other for some time and then Devadasa left.

Chapter - 20

Devadasa returned to Calcutta. He met with his friends and relatives and began to decide about his duties. On receiving the news of his grandmothers and maternal grandfather's death Devadasa's elder son Gurudasa applied for a leave. His health was not very well on account of staying out of station and working in various places. Therefore he applied for six months leave. Soon his leave was granted and he came to Calcutta with his wife and children. Devadasa's mother lived at Kashi and left her body there. She had attained immortality. So she does not possess a ghost body therefore there is no need to perform sraddha meant for that purpose. But in order to please his mother and the Supreme Lord, Devadasa decided to give in charity etc. The venue for these activities were Ramakrishnapur. He arranged residences for the brahmanas, friends and relatives from other places. Various ingredients for food were being accumulated on the day before the prescribed day

Devadasa prayed for the blessings of all the villagers and duly invited everyone including the poor, fallen and rich people. He hired a famous singers from Calcutta in order to chant during this ceremony. The voice of this chanter was sweet and he was very found of the devotees. On the prescribed day of charity the whole arena was filled with charitable ingredients brahmanas learned scholars and many invited and uninvited guests. On one side the learned brahmanas began to debate through their arguments and counter arguments. On the other hand the chanter began to perform kīrtana. The whole place was filled with various noises. There was a separate place fixed for Suhasini to give in charity. The priest had Devadasa, Gurudasa, and Jivadasa chant mantras separately and completed the acts of charity. The invited teachers and brahmanas from other places were duly satisfied with monetary donation and were bade farewell. The local brahmanas were also given sufficient money. The Kayasthas and members of the other caste in the village were sumptuously fed. The poor fallen and destitutes were given clothes, money and were fed sufficiently. Everyone including invited and uninvited people were fed to their full satisfaction. It was decided that the kīrtana will be performed on the next day. Everyone was eager to hear the kīrtana. Soon the entire place was filled with the people. Many loving devotees were gathered together on that day. Devadasa had these loving devotees sit in front of the chanter and personally sat down at a separate place. The songs of the mahajanas were the hearts object of the loving devotees. In order to properly relish them one should realize some truths about Radha and Krishna. For this reason Devadasa revealed herein some of his internal mood.

Priti, pranaya and prema are all born from bhalabasa?. When one comes to know someone else's good quality and all his activities appears to be faultless and pleasing but he has not associated with that person as yet. He then develops faith for that person. From this faith borns the priti. But when the minds of both of them becomes one, begin to love each other, desire each others happiness and prosperity and mixes with each other then it is called pranaya. The state of prema is independent. It is the highest platform of love. Prema is manifested from the sweet sentiments. Within this sweet sentiments five other moods are present. They are santa, dasya, sakhya, vatsalya and Madhura. Until all these moods are combined together the sweet sentiment does not becomes complete. In the dasya rasa there are mood of santa and dasya, in sakhya rasa there are mood of santa, dasya and sakhya, in vatsalya rasa there are moods of santa, dasya, sakhya and vatsalya and in madhura rasa all the moods are present. All these five moods are great. Sukadeva and Narada loved the Supreme Lord in the mood of santa. As a result they obtained great happiness in their hearts. Hanuman loved the Lord in the mood of dasya and the result was attainment of happiness. The function of this mood is to serve. The cowherd boys and Arjuna loved the Lord in the form of sakhya. The result is attainment of happiness and the funtion are to serve and act as a friend. Nanda and Yasoda loved the Lord in the mood of vatsalya the result is attainment of happiness. The functions of this mood are serving like a servant, acting like a friend and showing affection like a father or mother. The gopis loved the Lord in the mood of Madhura. The result is the attainment of happiness. The functions of this mood are to serve, to act like a friend, to show affection like a father and the mother and to converse etc like a wife. By worshiping the Lord in

any one of the five rasas one can attain the Supreme Lord. But there are differences among these five rasas. Dasya is superior then santa, sakya is superior then dasya, vatsalya is superior then sakya and madhurya is superior then vatsalya. All the previously mentioned devotees had obtained the darśana of the Lord. Therefore they received ample opportunities to please the Lord by their service. Now what is the alternative for the living entities? Where will they find the Supreme Lord? Where will they serve him? The spiritual master initiates his disciple with the mantra in order to love the Supreme Lord through one of those five rasas as well as teaches his disciple the processes of sadhana by which he can achieve his desired goal of life. Due to constant sadhana and remembrance the mind automatically becomes fully absorbed. By the mercy of the Lord one can realize or even see that form of the Lord in such a heart. Then the living entities serve the Lord according to their respective mood. The heart also feels great ecstasy by executing such services. When one's heart is absorbed in a particular mood then by the strength of his sadhana all his senses also becomes absorbed in that mood. Then one can realize the presence of the Lord both within and without. The more a person will perform sadhana the more his minds restlessness will be vanquished. Then they can attain the mercy of the Lord. Such is the great potency of the perfected guru. Only the spiritual master knows how to study the minds of the living entities and how to attain the mercy of the Lord easily.

The servants of the Lord are also His devotees, there is no doubt that they are extremely dear to the Lord. His dear well-wisher is more intimate and more dear than His servants. His father and mother are more intimate and more dear than His dear well-wisher. His chaste wife is more intimate than his father and mother. All of them love the Lord. There is no mistake that His father and mother love Him so much. But there is no existence of madhura rasa in their love. The love of dasya rasa and sakya rasa are found in the love of the father and mother. A chaste wife loves her husband in all respects, that is why the love of the chaste wife is the highest of all. The love of the chaste wife is known as 'svakiya prema' in the vaisnava literature. The love of the chaste wife is filled with all types of love. Therefore the prema that is produced from the love of madhura rasa is not produced by any other rasa. The chaste wife always seeing her husband, her husband is under her control. Therefore she does not require to meditate on the form and activities of her husband separately. She spontaneously thinks of her husband in the course of her household duties. The mind of a married women who loves another person more than her own husband, although she is engaged in household activities she is always thinking about the form and activities of her paramour is always absorbed and thinking of how to serve and love her paramour so that he will be under her control. The paramour is already married to another women so there is no alternative to control him without intense love. Whenever she meets with her paramour she tries her best to make him happy. Ultimately she gives up all forms of shyness and religious principles for the service of her paramour. This type of love is known as 'parakiya prema' in the vaisnava literature. Now just imagine is not the unalloyed love of the concubine superior than the love of the chaste married wife? One can condemn the concubine according to social custom or consider her love as contaminated but in the platform of pure love the love of the concubine is certainly superior.

Now just think that the paramour is an eunuch. The concubine loves this eunuch. She does not desire her won happiness or sense gratification. Therefore there is no sense gratification involved in this love. The concubine has no desire for her personal happiness. She is always busy trying to please her eunuch paramour. She does not care for peoples criticism for his shake. She is even ready to give up her life for the shake of the paramour. O Human beings! If you find such love any where in this world then know it for certain that this love is selfless and topmost. There is nothing equal to such a love.

This eunuch paramour is Lord Krishna and the gopis are his concubine. His knowledge and renunciation are unparalleled. He who has created the universe and the society he has not appeared in this world to teach people about the ordinary lusty affair of a paramour and concubine. He knows very well that this system will bring revolution in the society. He is not controlled by any senses. The rasa-lila that He performed was done in a secluded place. The cupid shot his arrows to agitate the mind of the Lord but his attempt was unsuccessful. Since the Lord who is the cupid himself did not become bewildered by the arrows of the cupid is known as Madana Mohana or enchanter of the cupid. The gopis never desired any happiness for themselves. The love of the gopis is pure and devoid of any personal desire. This love is matchless in this world. They had no desire for their personal happiness. The Supreme Personality of Godhead is unable to repay the debts of their love. Śrī Krishna is also the Lord of each gopis husband; therefore since the gopis loved the Lord of their husband they did not fall down from the principle of chastity.

All the gopis were married women. Their husbands were present. The husband of Śrī Radha was an eunuch. An eunuch husband gives up the association of his wife like a poison. Other gopis reserved some love for their husband and children. But Śrī Radha had no object of love in this world except Śrī Krishna. She was able to love Krishna completely. This love of Śrī Radha is incomparable. First of all the Lord could not repay the debts of gopis love, so how could he repay the debts of Śrī Radha's love? The Lord wants to award all his oppulences to the gopis. But the gopis refuse them as insignificant. The Lord is like the servant before Śrī Radha's love. He is indebted to the love of Śrī Radha.

The Lord always remained careful to the topmost lover Śrī Radha. The movement of love is like the movement of snake which swings in both the ways. As soon as there is a fault in the hero the love does not proceed any further. The unconquerable anger covers the love at that time. The Lord falls at the feet of Śrī Radha and tries to pacify her. At that time also she obtained the Lord in her control. Śrī Radha is very kind-hearted. She decided to give the token punishment to the Lord. So she became angry out of love. The kind-hearted Śrī Radha did not know that if the Lord does not get her love then He will disappear. The heroin does not want the hero disappearance before her eyes. Meanwhile when the hero, being unable to pacify the heroin, left immediately the anger of Śrī Radha subsided. She was extremely distressed with unbearable separation. As the hero tries to get the heroin similarly the heroin also tries to get the hero. Both of them

hanker to meet each other intensively and ultimately they meet.

The Lord left for Mathura. Śrī Radha was merged in the ocean of separation. If one is given a hot piece of sugar candy or some hot sweet item then though his mouth burns with heat he can not give up the taste of sweet items. Although he is suffering but his heart is happy due to the sweet taste. Feelings of separation is the ultimate status of a practitioner. In separation the form, activities and love of the hero the Lord brightly manifest in the heart of heroin Śrī Radha and thus make her ecstatic. But since the heroin is not able to see the hero directly she is feeling distressed. Śrī Krishna is eternally present in the heart of Śrī Radha. He can not leave Śrī Radha for a moment or leave Vrindavana where Śrī Radha resides. He is constantly drinking the nectar of Radha's love by constantly remaining in Her heart.

Devadasa was a high-class practitioner of devotional service. The chanter that he hired on the occasion of his mother's sraddha ceremony was also a loving devotee. The kīrtana started. Realizing that there were people who can understand his internal mood, the loving chanter began to sing melodiously with devotion. Enchanting phrases came out from his heart through his mouth. The current of emotion began to flow like forceful waves. He was singing about Śrī Radha's unconquerable anger. Devadasa and other devotees could not remain steady. Sometimes tears of love and sometimes tears of lamentation began to flow from their eyes. Sometimes they lost their external consciousness. Their hearts were filled with the sentiments of Radha Krishna's loving pastimes. A wave of love entered their heart and then another wave came and defeated the previous waves. In this way a forceful attack and counterattack took place in their heart. Sometimes the voice of the chanter was choking, sometimes his emotion was manifesting through soft voice, sometimes tears of love and sometimes tears of lamentation flowed from his eyes. Such a kīrtana is wonderful and very sweet. On hearing these songs about the Lord's pastime other audiences became speechless and kept on hearing them without any movement. Their hearts became melted. O glorious kīrtana! Today you have uplifted the minds of the people to the spiritual word. Soon the kīrtana came to an end but a wonderful peace and emotion remained manifest in the hearts of the devotee.

The sraddha ceremony of Devadasa's mother was completed properly. Gradually all the invited guests and relatives left. Devadasa and Jivadasa returned to Calcutta and concentrated on their respective work. Only Gurudasa, his wife, and his mother stayed back at Ramakrishnapur. Since Gurudasa's son was studying in Calcutta he too returned to Calcutta with his grandfather.

Chapter - 21

Gurudasa was out of station for a long time. He always desired to live in his own village and try his best to develop his village. But he could not do so due to lack of free time. Now that he has got six months leave he decided to meet with all the gentlemen of Ramakrishnapur village and decide the course of action. According

to the opinion of all the villagers he established a welfare committee. The functions of this committee was to help the poor, fallen, widows and orphans and to educate the shelterless boys as well as to open a library so that the residents of the village can read various books and newspapers. In order to properly execute the functions of this committee he formed the executive committee. Devadasa gave one thousand rupees, Gurudasa two hundred fifty rupees and Jivadas two hundred fifty rupees as initial donation towards the corpus of the committee. Apart from them other gentlemen of the village donated Two thousand five hundred rupees together. Also Devadasa, Jivadasa, and Gurudasa began to donate total fifty rupees per month and the other villagers also began to donate total fifty rupees per month. The chairman and the other members of the committee were all learned and philanthropists. Everyone were particularly careful regarding the proper function of the committee. Due to the proper arrangement of the committee there was no scarcity of food and clothes in Ramakrishnapur village. Various activities such as supplying medicine and treatment to the poor patients and giving education to the poor, fallen, children were regularly being done by this committee. Since the library made a great improvement the villagers began to enjoy the advantage of studying various books. If everyone establishes a committee like this in their own villages and city and try to develop their village or city by their combine endeavor and help then the whole country will be prosperous, there will be no famine in the country and the widows, poor boys and girls will receive enough support and spend their time in happiness. The whole world will be a place of happiness. After spending many days in his village and after encouraging and teaching the villagers about the duties of the committee Gurudasa returned to the place of his work.

Gradually the time for Devadasa's retirement arrived. According to the government rule he had to finally retire. He applied to the government to receive his pension. His senior colleges respected him and loved him very much. Therefore they praised Devadasa's good qualities and bade him farewell. Thereafter Devadasa entrusted the family responsibility to Jivadasa and decided to spend rest of his life in cultivating god consciousness. Devadasa expressed a desire to spend his last days in his native village Ramakrishnapur. Jivadasa made all the arrangements for this purpose. So he no longer remain entangled in worldly activities. He sat down in a solitary room and spend most of his time in the activities of cultivating god consciousness. He fixed minimum time for his eating and sleeping. He regularly studied Srimad Bhagavatam and other religious books in the afternoon with full attention and refined it with the crystal water in the form of deep thought. He had already attained steadiness of the mind by the strength of his sadhana. Now he became capable of controlling his own mind. Devadasa who was enriched with sadhana felt wonderful peace and happiness in his heart. Material self-interest, lamentation, distress, profit, loss, happiness and prosperity could not distract his mind any more. He constantly felt the presence of the Supreme Lord within his heart and began to worship Him with love and devotion. In this way a few years passed by. Now he realized the presence of blissful Lord everywhere. Some times he became unconscious, some times he cried, sometimes he laughed and some times he spoke like a mad man. In regained his external consciousness he realized the presence of the Lord within the hearts of every living entities and after

considering that the service to the living entities is the service to the Supreme Lord, he began to serve the living entities. 'This belongs to me and that one does not belong to me' this consideration never arose in his heart. He had no attachment for wealth and gold. The Supreme Lord has mercifully destroyed them. He is just like a sweet rippen fruit just fallen down to the ground from the tree of attachment. The more people will associate with him the more they will relish his sweetness and will obtain a wonderful happiness in their hearts.

At this time the news of Gurudasa's illness came in. Considering that it is not proper to give this news to the father Jivadasa took necessary medicines etc. And left for his elder brothers place of work. The illness of Gurudasa increased day by day in spite of trying hard Jivadasa could not cure his disease. Gurudasa certainly understood that his end was near. So he called his brother and said, " My dear brother my end is near now my only distress is that I could not see my father and mother. Father is a perfected personality, if I could die while seeing him then all my distresses would be mitigated. I do not think about my wife and son for I am certainly fortunate to have an intelligent brother like you. There is no doubt that you will look after them. O Jivadasa ! O brother! Do not give me medicine any more. My death is imminent. Let me concentrate my mind on the lotus feet of the Supreme Lord who is the friend of the helpless." After speaking in this way Gurudasa closed his eyes. Tears flowed down from his eyes. He did not speak any more. After a while Jivadasa saw that the life air of his brother has gone out. Gurudasa's wife always remained by the side of her husband. Realizing that her husband had left his body she began to cry loudly and soon fell unconscious to the ground. Jivadasa also cried and tried to regain the consciousness of his brothers wife. No other relatives and close associates were present there at that time. Any how he kept his patients in this grave danger and after a while he took his brothers wife to another room. After making proper arrangements for her service he tried to complete the funeral of the dead body. The funeral ceremony of the dead body was duly completed on the bank of the river Bhagirati. When Jivadasa lighted the fire of the funeral pyre his heart became shattered. He began to cry. His hands could not come forward to light the pyre. Any how after keeping his patients for a while he lighted the funeral pyre. Soon the pyre burnt like a blazing fire. The Jivadasa looked at the funeral fire without blinking his eyes. At that time he did not feel any grief or distress. The whole world appeared to him as a magic show. Soon the funeral fire burnt the dead body into ashes.

On the next day Jivadasa began to make arrangements for returning to Calcutta with his brothers wife and with the belongings of Gurudasa. All the people of the subdivision where Gurudasa worked were pleased with his courtesy and good behavior. Many respectable people tries to help him during his illness. When Jivadasa was about to leave all of them came there and praised Gurudasa in various ways. Jivadasa expressed gratefulness to them for their help at the time of danger. Then he painfully took their leave. All of them accompanied Jivadasa to the railway station. Jivadasa and his brothers wife boarded the train. The train started and they looked at the train as long as the train remained within their sight. Jivadasa also put his head out of the train and kept on looking at them. Soon Jivadasa went out of their sight.

In due course of time Jivadasa returned to Calcutta with his brother wife. At that time Suhasini was there. On seeing Jivadasa's and daughter-in-laws crying faces Suhasini understood that some danger has occurred. Gurudasa was no more ! By the pathetic cry of Suhasini and the wife of Gurudasa all the neighbors gradually came in. But what will they do. No sympathy will be effective. They also felt extremely hurt by the death of Gurudasa; they also began to cry. The neighboring ladies sat down there to protect Suhasini and the elder daughter-in-law and time to time they began to use solacing words. The neighboring gents began to soles Jivadasa and Dvijadas in various ways. At that time Jivadasa's wife was in her fathers house. She was sent a message and brought there. When she came back the noise of the cry again arose. The grief of Krishnapriya was again revived. Suhasini became unconscious due to both grief. Some times she regained external consciousness and again fell unconscious. The neighboring ladies were unable to speak, their voice became choked. Tears flowed down from their eyes incessantly. After a long time Suhasini regained her external consciousness and began to cry pathetically. The sound of that cry moved everyone. Even the stone like hearts melted. Gradually everyone became pacified. Dvijadas took off his old clothes and put on two pieces of new clothes. The arrangement for presraddha duties were being done. By and By most of the neighboring ladies left.

At that time Devadasa was staying at Ramakrishnapur. Jivadasa and others knew very well that his mental condition was very advanced. They also knew that grief or lamentation can not overcome him. Realizing that if he takes his whole family to him his cultivation of god-consciousness will be disturbed. Jivadasa went to Ramakrishnapur alone. He approached his father and while crying informed him about the death of Gurudas. Devadasa remained speechless and motionless for some time. Thereafter he remembered the creator and Lord of the universe and said, "O Lord ! everything is done according to your desire. Gurudasa was belonged to you. You kept him with me for some times. You have maintained him through me. I have not done anything. O Lord ! you have taken back your thing. You have done the right thing so I have nothing to feel sorry about it. How will the living entities understand your supreme will? O most merciful one ! only you know what mercy you have bestowed upon Gurudasa. I firmly believed that you have taken him away for his benefit. May he surrender his mind and life at your lotus feet. May the living entities believe that all your activities are auspicious. Then they will have no cause for lamentation." Thereafter hearing from Jivadasa that Gurudasa has left his body while remembering the Supreme Lord within his heart Devadasa became greatly pleased then he engaged his mind in his own sadhana. Jivadasa did not say anything more to his father. He made all the arrangements to properly perform the sraddha ceremony of Gurudasa.

Eight months after this incident Devadasa had Jivadasa brought to Ramakrishnapur. He ordered him to bring the entire family to Ramakrishnapur. Jivadasa followed the order of his father. Devadasa expressed the desire to feed all the villagers sumptuously on the occasion of full moon day in the month of Vaishakha. Jivadasa began to make all the arrangements of this purpose. Devadasa personally satisfied everyone by feeding them to their satisfaction. After everyone

finished eating he went to take bath in the Ganges. He merged his body unto the naval into the water of the Ganges and sat down in the posture of padmasana. Thereafter he fixed his sight between his eyebrows while remembering the lotus feet of Supreme Lord.

Meanwhile when Jivadasa saw that his father did not returned from the Ganges for a long time he came to the bathing ghata of the Ganges and saw his father absorbed in yogic meditation. Gradually it became afternoon and Jivadasa repeatedly called his father. Not getting any answer Jivadasa checked his body and came to know that his father has left them and returned to the spiritual world. This new spread in Ramakrishnapur like a flash. Everyone rushed to the bathing ghata of the Ganges to see that exalted saintly person. The entire place was filled with people, everyone including man and women came there to see the sadhu. As they see him they remember his extraordinary characteristics and tears flow down from their eyes. Their voice was choked due to grief. The sound of lamentation was heard on all directions. Jivadasa and others who touched his body felt a wonderful happiness in their hearts. There was no grief or moroseness in their hearts. Soon his wife, daughter-in-laws, grandsons came there crying and fell at his feet. By the touch of his feet their minds also became purified of grief and illusion. Gradually everyone came to know about this wonderful incident. Then everyone including the brahmanas, the kayasthas and the members of the other class began to touch that saintly body and felt great happiness. Thereafter they decorated that saintly body with flower garlands and took it to the crematorium on an opulent cot. People began to shower flowers on him from four directions. The vaisnavas walked with him while performing Harinama sankirtana. This was indeed a wonderful incident. Devadasa who was dear to everyone today left everyone and return to the blissful abode of the Lord.

Meanwhile the funeral pyre was arranged. It was made with huge quantities of sandal wood. The saintly body of Devadasa was placed upon that pyre. Jivadas lighted the funeral fire. Aguru incense, fragrant powder and ghee were sufficiently pored in the fire. The entire crematorium filled with the fragrance. Gradually the saintly body was burnt to ashes.

Devadasa insured his life for fifty thousand rupees in one of the branches of Life Insurance office. He instructed Jivadasa to withdraw that money after his death and gave it to the welfare committee of Ramakrishnapur. Only Jivadasa knew about it. It was Devadasa's desire that the welfare committee spend that money for the benefit of poor, fallen, widows and orphans; Jivadasa followed the order of his father. He handed over Fifty thousand rupees to the welfare committee.

END OF DEVADASA