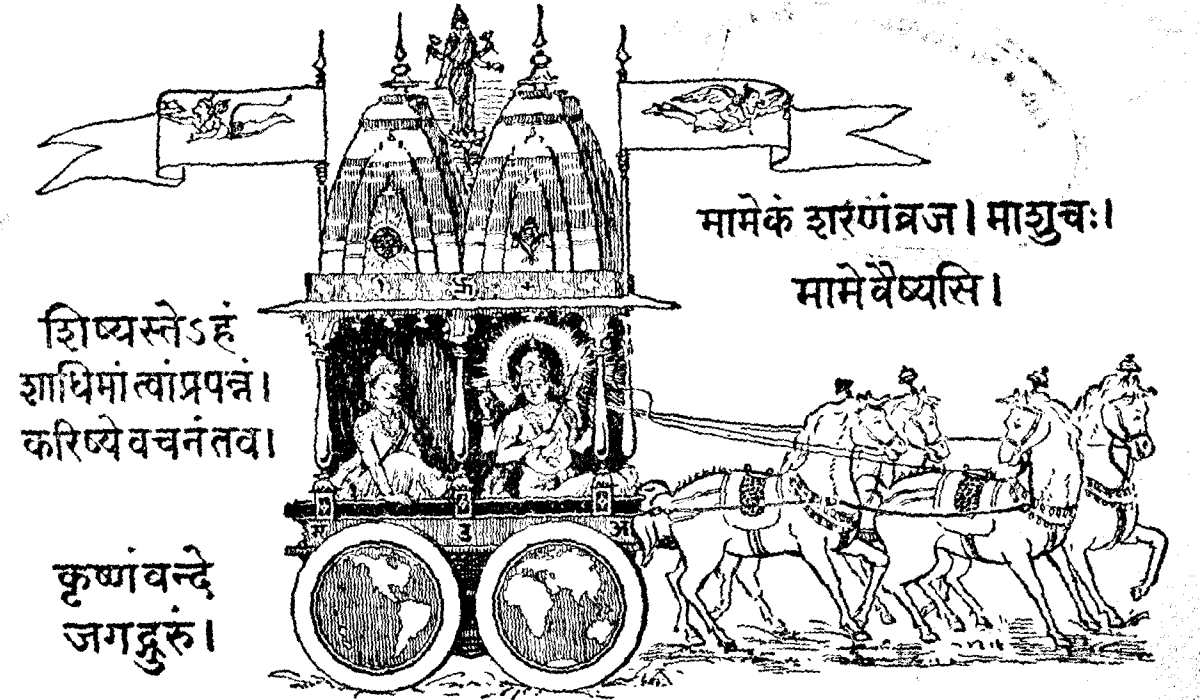


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Spiritual and Cultural Monthly

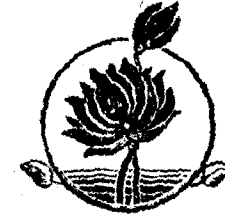


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शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामे वैष्यसि।

यत्प्रपत्तिं विना सर्वे र्यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



EDITOR: -
S. NARAYAN
Bombay

Vol. 2.

Mesha
April - May 1951

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SRI KRSHNA

Mesha: April - May 1951

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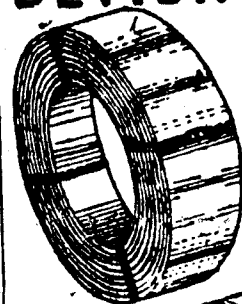
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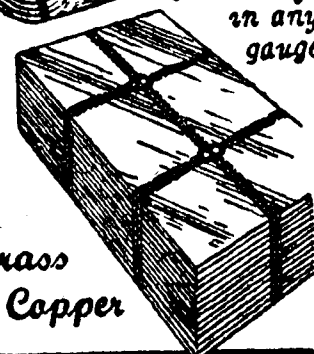
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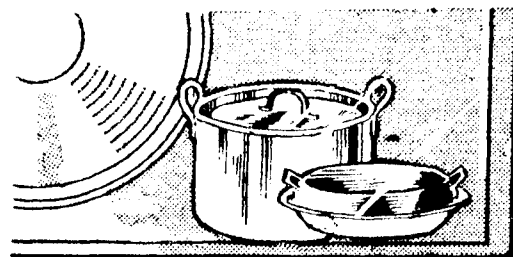
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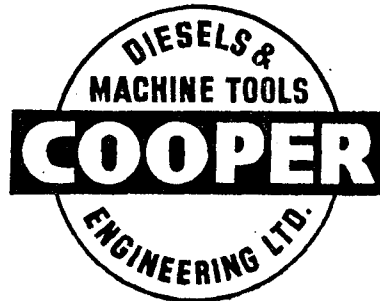
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EDITORS.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Mesha: April - May 1951

No. 2

At a convocation of Sages

By

SRI V. V. SRINIVASA AIYANGAR.

It was in the heart of a great Himalayan forest. The Sun, though invisible, had already begun to decline to the west. A great and memorable *yagna* had been performed. It was completed that morning. There had been an unprecedented concourse of Maharshis at the celebration. All the Maharshis were entertained by the Yajamana—host that day. Of course the feast was after the forest fashion and consisted mainly of many fruits and roots and milk and butter. There were hundreds of sages some hoary with matted locks and flowing beards black, grey and pure white. There were others in the prime and pride of manhood, whose well-shaped and developed bodies revealed the shaping and developing soul within. There were still others in adolescent beauty learning as in the dawn of spiritual life without even the suggestion of a downy growth on the upper lip.

After the feast was over they all retired to the cool shades of a mammoth banyan tree. After they had been sitting quiet for some time the host and the master of the ceremonies

humbly suggested to the conclave a debate on some high and noble subject. As usual there was much difference of view with regard to the subject of discussion. At last a young man rose up and submitted to the Maharshis an examination into the question as to what should be regarded by man as the highest ideal for life and life's work.

He added that such a discussion will prove most helpful to young men like himself who were just entering into the life spiritual.

There came from all round sounds of approbation. And then they began.

As usual in such cases there appeared terrible differences of opinion. One great sage said he was surprised that there should be any difference of opinion or discussion on such a subject that there could be no two opinions in the matter and that they were all *Tapasvins* and *Tapasand Tapas* alone was the *summum bonum* of man. He was followed by another great Rshi who said, "No, no". He admitted that for Rshis Tapas may be considered of supreme value—for those

already dedicated to such life. He pointed out that the question was not what was the best for a Rshi, but for a human being which every Rshi also was; and he concluded by pointing out that *Satvam* was the highest ideal for all human beings, and should therefore be the ideal of every man, be he a dweller in the city or a dweller in the forest. A still another grey-beard would not agree to either. He said *Satyam* was all right in its own way; but *Satyam* was unattainable. The face of *Satvam* was hidden behind a bowl, albeit golden. He was therefore all for *rtam* or straightforwardness in speech and conduct, which was defined to be *Rtam*. Some there were who were all in favour of *dama* or the conquest and control of the senses; some others were strongly for *sama* or *santi* which was the goal of life for all men whatever their pursuits or occupations. Still others in that great assembly expressed themselves uncompromisingly in favour of sacrifices and rituals daily as directed for the spiritual welfare of man in the sastras. A still another would place hospitality over the heads of every thing else that has been mentioned. Then a young man rose and humbly pleaded that the service of humanity by going about doing good was for man the highest duty. A still another who was of middle age apologising for what may appear as a strange opinion declared that the primary duty of every man was to carry on and create progeny and increase the population of the world in accordance with the primaeval divine decree.

Another one in the audience, one almost bordering on old age rose up and declared that the first and foremost duty of man is to protect and bring up his children in such a manner

as to make them valuable contribution to posterity.

The last one that spoke in this line was all for a man striving to improve daily and hourly his own heredity and character so that he may gradually evolve from one class to a higher class and so on.

In this vast confusion and conflict of ideas and ideals there appeared no chance or hope of any general agreement. How indeed could there be seeing that they were all thinkers, every one of them. At last a great Maharshi who was seated leaning upon the trunk of the great tree and whose beard was snowy white and reaching to the ground spoke in solemn words to the assembled Rshis. When he began to speak there was hushed silence in the audience and he was listened to with straining ears by every one. He spoke thus: I am nine and ninety years old. When I was 29 years of age I established my *guru-kulam* which has been since growing greatly in strength and service. When I founded it I felt that a life devoted to study and to the teaching of others was the greatest service man could do for man. The increase of population is of no account; the spreading of knowledge is the most sacred of all his duties. It is the ideal of every *guru-kulam*. In such an institution no one can be a teacher without being a student and every time a man teaches he learns. It is, therefore, my most sincere conviction born of experience that *svadhyaya-pravacana*—that is, a life dedicated to study and teaching—is the highest for man.

There were then from all sides sounds of approbation. I am not aware

whether a regular vote was taken; but I have no doubt that there was a wide consensus of opinion and they were all agreed that study and teaching should be admitted to the highest place.

But men would always be men. Not merely at the present day in our conferences, courts and parliaments men will differ and fight each for his own point of view, but we see it was so even in those good old days. The members of the Assembly who each individually spoke for separate ideals of life would no doubt feeling constrained admit the importance of *svadhyaya-pravacana*, but each would add as a kind of prefix the ideal he had formulated. But even this would not satisfy the two members of the convocation who stood out for

satyam (truth) and *tapas* (penance). They would not agree to any compromise. They dissented and recorded their dissent. But at last rose Naka, the son of the great Mudgal, and declared as the Speaker of the Assembly that it was in the clearest manner established that *svadhyaya-pravacana* by itself and without the addition of anything else had been accepted by the learned Maharshis assembled as the highest duty of man and the ideal of human life. This declaration was agreed to and passed into a final resolution as embodying the considered opinion of the sages assembled. The proceedings of this debate were then ordered to be recorded. It was so done and it is that which we see recorded as the Ninth Anuvaka of the Sikshavalli of the Taittiriya Upanishad.

Avoiding Danger

By

SRI KRSHNADWAIPAYANA.

Yudhishtira:— People face various types of dangers and difficulties here and here-after. What are the means of avoiding and getting over them? Please enlighten me, oh grand-father, on this point.

Bhishma:— The one royal road to achieve this is doing one's own duty.

Yudhishtira:— How to know one's own duty?

Bhishma:— There are people in various stages of life; for example, one is a student, another is a householder, the third is a retired man and the fourth is a recluse. Everyone should do the duty

appropriate to the various stages in life. These stages go by the name of Brahmacharya, Grhastha, Vanaprastha and Sanyasa Asramas according to the Sastras. For the proper discharge of one's duty, it is necessary to have proper control over one's body and mind.

Yudhishtira:— What are the other ways of avoiding dangers and overcoming difficulties?

Bhishma:— Those who are kind to all living beings and do them no harm in any way will avoid difficulties and overcome dangers.

Yudhishtira:— You mean practising ahimsa or non-killing or non-violence. What is the real meaning of ahimsa?

Bhishma :- It means abstaining from killing or giving pain to others in thought, word or deed. Ahimsa is said to be the highest Dharma.

Yudhishtira :- Does it mean not punishing the evil-doer in as much as punishment will give pain to him?

Bhishma :- It does not mean that. The duty of punishing falls on the king or the Kshatriya. Those who are not entrusted with the duty of tracing criminals or administering justice and those who are not Kshatriyas should not take on themselves the duty of punishing criminals. Just as it would be wrong for non-Kshatriyas to punish criminals themselves, it would be a dereliction of duty on the part of Kshatriyas not to punish evil-doers. But even Kshatriyas should punish bad people not out of vindictiveness but with a view to reform them. The act of punishment should be regarded as an unpleasant duty to be discharged and no idea of malicious pleasure in the suffering of others should be entertained.

Yudhishtira :- Kindly tell me, oh grand-sire, other ways of avoiding dangers and getting over difficulties.

Bhishma :- Those who entertain guests and those who study spiritual subjects will also avoid dangers and get over difficulties.

Yudhishtira :- How to entertain guests when one is himself poor?

Bhishma :- Poverty is only a relative term. Those who are poorer still should be entertained. Moreover, a guest is a guest, and riches or poverty do not count. It is the hungry man that should

be fed whether rich or poor, high caste or low caste. Entertainment of friends and relatives merely for pleasure does not come under the category of atithisatkar or honouring guests.

Yudhishtira :- Pray do tell me other ways also of avoiding dangers and overcoming difficulties.

Bhishma :- Those who do not want to be honoured themselves but who honour others and are not pained by disrespect shown to them, they also avoid dangers and overcome difficulties.

Yudhishtira :- The path indicated by you is a difficult one to tread. It is like treading on the edge of a sword.

Bhishma :- To those who place self before everything else, it will be difficult but to those who place duty or service before self it will be easy. Besides gradual practice of this precept will render even the idea of treading the path a source of endless joy.

Yudhishtira :- You have indicated various ways but I still want to hear more.

Bhishma :- Those whose life is for the practice of virtue, whose act of procreation is for begetting a Dharmic child and not for the gratification of lust and whose very act of eating is for keeping body and soul together and not for the satisfaction of the appetite, they also avoid dangers and overcome difficulties.

Yudhishtira :- What about those who beget a large number of children without caring whether they can be looked after properly or not?

Bhishma :- They breed like pigs and wallow in the gutter. Only the first child is said to be a child of Dharma. Subsequent children are said to be children of Kama or born of lust.

Yudhishtira :- What about those who do not want to beget children for fear of lowering the standard of living?

Bhishma :- Simple living and high thinking should be the ideal and not high living and low thinking.

Yudhishtira :- So it all comes to observing the golden mean in order to steer clear of the extremes of poverty and hankering after riches.

Bhishma :- There are many more ways of avoiding dangers and overcoming difficulties. I shall tell you some more. Those who look upon others' wives as their own mother, sister or daughter will also avoid dangers and overcome difficulties.

Yudhishtira :- Can one take liberties with women who are not the wives of others?

Bhishma :- Every woman who is not one's own wife should be regarded as the wife of somebody else. Those whose mind is peaceful, who practise Yoga of meditation and those who are steadfast in speaking truth are very lucky and will avoid dangers and overcome difficulties. Those who do not feel angry even when insulted, those who do not do any harm even when harmed, those who control their senses and bear with all living beings, they also avoid dangers and overcome difficulties.

Yudhishtira :- Does this mean that a Kshatriya also is to pocket insults coolly?

Bhishma :- I have already told you that different duties are enjoined upon people in different walks of life. A teacher, a trader and a servant may put up with insults. But a warrior ought not to do so. Even he, however, need not care for personal insults. Soldiers who have no fear of death, who acquit themselves creditably in the battle field and who wish to conquer the enemy by fair means and not foul ones, they also avoid dangers and overcome difficulties.

Yudhishtira :- They say that everything is fair in love and war. Why do you, therefore, speak of fair means for winning battles?

Bhishma :- The proverb that everything is fair in love and war has come into vogue as a result of what bad people do in such matters. It does not mean that foul means are permissible in either love or war. Throwing astras and sastras (like atom bombs) on the civilian population, the young, the old, the sick, the gentle sex etc. is certainly to be classified under foul means. Those who lead an austere life controlling their senses and conquering anger in their student days, they also avoid dangers and overcome difficulties.

Yudhishtira :- The student days are considered to be the happiest days even when one looks back on them in after life. Is it not because of the fact that during that period one is care-free and indulges in all sorts of pleasures without let or hinderance, and can live at other people's expense without having the trouble of having to earn one's own bread?

Bhishma :- Certainly not. What you say is exactly the reverse of what should be done, except for the fact that a student is not to be burdened with the cares and worries of supporting a family. Student days are considered to be the hoppiest in retrospect because of the memories of friendships formed and loving service rendered to teachers. It was these things that were recalled by Sri Krishna and Sri Sudhama in later days. Those who take pleasure in contentment, are courageous in times of financial distress and who do not beg of anyone in spite of the untold hardships they may undergo, they also avoid dangers and overcome difficulties.

Yudhishtira :- Why do you condemn begging? Is it not the duty of the Brahmin to beg?

Bhishma :- Yes, it is the duty of the Brahmin, the Brahmacharin and the Sanyasin to beg but not of those in other walks and stages of life (Varnas and Asramas). The Brahmin should be content with what he has but a king should not be content with what he does for his people. A householder should earn money but a Sanyasin should not. Duties differ according to difference in Varnas and Asramas. Those who fear none and to whom the whole world is like one's own self, they also avoid dangers and overcome difficulties. Those who commit no sins by thought, word or deed and whose mind never swerves from the path of duty, they also avoid dangers and overcome difficulties.

Yudhishtira :- What is meant by sin?

Bhishma :- Whatever pleases God is good (Punya) and whatever displeases Him is bad (Papa or sin).

Yudhishtira : How to know what pleases God and what displeases Him?

Bhishma :- It can be known through the Sastras. Also doing good to others is Punya and doing harm to others is sin. This is what is taught by the millions of Sastras throughout the ages. Those who always abstain from grabbing others' property by mind, speech or body and who do not feel ill at ease by others' being happy and prosperous, they also avoid dangers and overcome difficulties.

Yudhishtira :- When one is suffering from abject poverty and another is rolling in plenty having more than enough to spare, what is wrong in depriving the rich man of part of his riches?

Bhishma :- If the poor man does it himself, he should be punished for theft or robbery. If the king does so according to law, he will be held to be a benefactor and the action will be respected as legitimate taxation. Those who abstain from all kinds of meat, particularly the meat of antelopes, and those who are teetotallers, they also avoid dangers and overcome difficulties.

Yudhishtira :- Why single out the meat of antelopes?

Bhishma :- Antelopes are harmless animals which are hunted by cruel people merely for game. It is the duty of kings to protect people and their property from the attacks and ravages of wild animals like boars, wolves and tigers but to hunt the innocent deer is nothing short of sheer cruelty. People torment the poor but run away from the powerful. They take a vow to sacrifice goats and sheep but not wolves and tigers.

Yudhishtira :- Why be a teetotaller? Why not drink moderately?

Bhishma :- Drinking leads to vices, domestic quarrels and public nuisances. Other heinous sins like killing, stealing, committing adultery and lying have been prohibited and are punished by law. Why not prohibit drinking also, the road to all sins, and ensure domestic peace and public tranquility? Those who speak the truth even at the risk of their life and whose word is, therefore, implicitly trusted by all, they also avoid dangers and overcome difficulties.

Yudhishtira :- What is truth? Is it what actually transpired or what will be pleasant?

Bhishma :- Truth is defined by the great as what is good to the people. The greatest good of all and not merely of the greatest number should be the criterion. The true thing, if unpleasant, need not be said unless it is one's duty to do so. A true thing, if detrimental to good, is not to be uttered in view of its possible evil consequences. A man is hunting an animal. The hunted animal passes along a hermitage. The hunter asks the hermit in which direction the animal ran. The hermit is not supposed to tell the so-called truth in the sense of what transpired because it will surely lead to the death of the poor animal. If, on the other hand, the hunted animal happens to be not a hare or deer or any other innocent animal, but a boar, wolf or tiger, it is the duty of the hermit to tell the truth as it will lead to the good of all. Those whose strength is for the protection of the weak, whose riches are for giving gifts and whose study leads to disgust with the world, they also avoid dangers and overcome difficulties.

Yudhishtira :- Why should one get disgusted with the world? Should we not love everything and everyone?

Bhishma :- It all depends on the point of view taken. From the point of view of a prisoner in jail, the prison is an evil. From the point of view of the king, the prison is a necessary evil. Similarly, from the point of view of one bound to the world of birth and death, the world is a prison from which one should seek liberation. From the point of God, the world is a necessary evil or, why not say, necessary good because whatever is for good is good. So long as one is in the world as a prisoner, one should develop disgust for it. If not, how will he try to be freed from shackles? On the other hand when one lives in the world as a representative of the divine, one should love every one and every thing and go about doing good to the persons therein, as Jail visitors do. Those who do not even touch what is another's although it may be a mere blade of grass or a piece of wood in a forest, they also avoid dangers and overcome difficulties.

Yudhishtira :- What about one's own property misappropriated by some one else? Should it not be touched?

Bhishma :- One should get possession of it with the help of the Ruler and according to the rule of law. One should not take the law into one's own hands. There is a bottomless pit of delusion into which man has fallen. Lust leads to it. It contains the waters of vice. Clouds of darkness are raining ignorance into it incessantly. It contains whirlpools of misery. It is full of the mud of anger, crocodiles of pride, the foam of avarice and the bubbles of brutality. Only the Lord can save him. All names ultimately connote the Lord. The names Vishnu (the Omnipresent), Narayana (one who controls everyone and everything from both within and without) and Vasudeva (one who dwells in everyone and everything and shines therefrom), these three

nages devote Him in particular. Those who worship Him by thought, word and deed and regard Him as having neither beginning nor end and as being the beginning and end of everything and love Him from the bottom of their heart, they certainly do avoid dangers and

overcome difficulties. They avoid dangers and overcome difficulties not only here but also hereafter, that is, in this world as well as in the world to come.

—(Adapted from the Mahabharata).

SRI GITABHASHYA

By SRI YAMUNEYA.

(Continued from page 19)

The second Advaitin says, "It is a great mistake to say that Brahman is affected by Avidya. Avidya affects only the Jiva. This may be illustrated as follows. Reflections of our face appear in mirrors, water and polished silver. Although the face is one and without dirt, reflections are big, small, dirty, dirtless and vary according to the objects in which the face is reflected. In the same way although Brahman is one and free from defects like sorrow etc., one and the same Brahman appears differently because of various Avidyas. It is such appearances that are called Jivas. One appears to have happiness and another sorrow according to his Avidya. Brahman, however, is invariably without happiness or sorrow.

Let us ask him; "Who has Avidya? You yourself admit that Brahman has no Avidya. The Jiva also cannot have Avidya because the Jiva is the result of Avidya and Avidya is produced by the Jiva. Thus the two are interdependent. The bachelor becomes mad. Madness will disappear if he gets married." He can get married only if madness is cured."

The second Advaitin's reply is: "Have you heard of the law of the

seed and the sprout? The sprout comes from the seed and the seed from the sprout; that is to say, if the sprout becomes a tree, there will be seeds. In the same way Jiva is the result of Avidya and Avidya is produced by Jiva"

Our reply is: "This is also wrong. The law of seed and sprout cannot apply. There is one sprout from the seed. The sprout becomes a tree which yields seeds. From these we get other sprouts and again other seeds. In your case you should prove that the Jiva produced by Avidya has already the selfsame Avidya. That cannot stand to reason.

His reply is: "I admit that the Jiva and Avidya come in succession one after another in the same way as in the case of seed and sprout. Avidya results from Jiva. From the Jiva another Avidya and from that Jiva another Avidya and so on."

This is also wrong. If one Jiva dies and another Jiva appears Jivas will be subject to destruction. This is opposed to the Vedas which say that the Jiva is eternal. This is opposed to your own theory also. You

admit that the Jiva lasts till Moksha or liberation is attained.

Bhaskara, the third Advaitin, says: "It is wrong to say that there is only one category, namely, Brahman. In fact there are many minds or antahkaranas. Brahman and the Jivas are however, one; that is, Brahman exists but Jivas do not. When antahkaranas adhere to Brahman they become Jivas. Wherever they do not adhere Brahman alone exists. To illustrate: Space exists everywhere. In spite of that we refer to that room, this room, outside, inside, etc. Space surrounded by the floor, the four walls and the ceiling is called a room. Because the walls are different, the rooms are different. Space not surrounded by walls is called merely space or the sky. In the same way, Brahman connected with one antahkarana is different from Brahman connected with another antahkarana and Brahman not connected with any antahkarana is altogether different. It is because of this that the Veda says that Brahman is different, Jivas are different and even among Jivas one is different from another. Brahman after it becomes a Jiva does Karma or different deeds. United to antahkarana, Brahman becomes a Jiva and does Karma. Jivahood and Karma run successively one after another like the waters of a river. It is because of this that the Veda says that the Jivas and their karma have no beginning. Because the antahkarana is like an anu or atom, Brahman united to it and thereby becoming Jiva is also anu or atomic. If the union with the antahkarana disappears Jivahood also disappears, that is Moksha or liberation is attained."

This theory is also not right for the following reasons:—

(1) It is Brahman that attains Jivahood. When Jivahood is reached, sorrow and the diminution of intelligence resulting therefrom should be said to attach themselves only to Brahman. Sorrows cannot be said to be unreal. The antahkaranas do truly exist. Union with antahkaranas is also real. Sorrow and intelligence are also real. All these affect only the Brahman. In that case this theory conflicts with the statement of the Veda that Brahman is omniscient and free from all blemishes like sorrow etc.

(2) Moreover, although the antahkaranas may be different, there is only one Brahman. It is one and the same Brahman that becomes all the Jivas. This being so, why does not every Jiva cognize all Jivas as "I"? It is the same Brahman that has become all the Jivas. He replies: "There are various places in Brahman, different antahkaranas unite themselves to different places. The antahkaranas know only the places adhered to by them and not other places. Therefore it is not necessary for one Jiva to cognize another." Our reply to this is: "Admitting various places in Brahman is in conflict with the statement of the Veda that Brahman does not consist of parts."

(3) If Brahman does not consist of parts, when antahkaranas unite themselves to Brahman, Brahman as a whole should be affected. There can be no part which remains unaffected. You say that the unaffected part is Brahman. How can there be any Brahman which remains unaffected? As all the antahkaranas adhere to one and the same Brahman there can be only one Jiva.

(4) Again Jivahood disappears with the disappearance of the union with antahkarana; in other words, Moksha

or liberation is attained. As Brahman is everywhere antahkaranas should be adhering to it somewhere or other. The place affected is called Jiva. There, there is bandha or bondage. When antahkarana disunites itself from Brahman, Moksha or liberation is attained. Bondage and liberation, Brahman should therefore, have frequently.

The last Advaitin is Yadavaprakasa. He says: "It is wrong to say that Jivas are unreal Jivas and Prakrti all do exist in reality. They are different from one another. All these, however, have emanated from one and the same thing called Sat; for example, the waters of the ocean remain without even a ripple when there is no wind or breeze. That state may be called Sat. When the wind blows the same waters become waves, foam and bubbles. God, Jivas, Prakrti are like these. There is therefore, no conflict between the different statements in the Vedas."

This theory is also opposed to the Veda. The Veda says that God and Jivas are not produced. Again, as these three different categories become Sat at the time of Pralaya or dissolution Moksha or liberation will automatically be attained. No Jiva need make any effort for reaching liberation. Therefore, the statement of the Veda to the effect that the Jiva should meditate upon God will become useless.

All the four Advaitins join together to ask: "You have criticised our theories. How do you reconcile the conflict between the scriptural statements quoted by us and those quoted by you?" The answer is: "In fact God and the Jivas are different. This is what the Bheda Srutis or the Scriptural statements which

speak of difference state. As God is always with Jivas and Prakrti, the Veda speaks of God and other categories as one. For example, if we say "There goes Baroda," it means "there goes the Maharaja of Baroda or a man hailing from Baroda." He is not Baroda. Baroda means the person living in Baroda. When we say that so and so is black, so and so is a Jiva and it is the body that is black. The two are different. Still because the Jiva lives in the body, the Jiva and the body are spoken of as one. This is the ordinary usage of the world. In the same way the Veda also speaks of God, the Jivas and Prakrti as one because God is everywhere. The statement 'All this is Brahman' therefore, means that Brahman is in all this. When we speak of a man we speak of the Jiva living within the human body. Similarly, all words denote God living in all things. The primary meaning of all words is, therefore God.

One may legitimately take objection to finding fault with the theories advanced by great philosophers. These above criticisms have been offered not by me but by a great philosopher. If one school of thought criticises other schools those who want to get at the truth of things should pay attention to what all is said by the different schools. Legitimate criticism should not be mistaken for abuse. These who want to know the truth should entertain no prejudice for or against any particular school of thought. 'I' and 'mine' should be eschewed from religion and philosophy, also.

The Gita speaks of three different categories. In the 7th chapter the Lord teaches Arjuna that all the things emanating from Prakrti and all the Jivas supporting different things constitute His property. As it is stated that all

the things emanating from Prakrti are supported by the Jivas, it follows that Prakrti is different and Jivas are different. As all these are said to be the Lord's property, it also follows that they are different from the Lord.

Jivas can be happy only if God is different from the Jivas. God grants good things to those who follow His commands and leads those who do not follow Him to the right path by showing that their evil ways lead to suffering. We see the same thing in the world also. If there is no one to rule a country the people of that country will not be happy. If there is a ruler he will reward those who obey the law and reform those who go against it. In order to show that the ways of God are justified God allows similar things to take place in the world.

The object of stating all these things in such great detail is taking pains to remove two false notions in the minds of people. The false notions are :-

- (1) The body itself is the self. There is no self separate from the body.
- (2) Although there may be a self separate from the body, the self is not under the control of any one. It exists for itself. There is no Master or God to whom it should owe allegiance.

If these two false notions are not removed one may not be able to attain eternal happiness without the admixture of sorrow. It is only for this reason that the Veda as well as the Gita which explain this meaning clearly state these facts again and again. This is the quintessence of the philosophy of Sri Ramanuja. If this is absorbed by our mind we will not be wallowing in samsar with its cycle of birth and death, pleasure and pain, etc.

As Jivas (Individual selves) are intelligent, they seek happiness. In this world there is no happiness unmixed with sorrow. A man has no son. He practises all kinds of austerities for begetting a son. He goes to various places of pilgrimage. At last he gets a son and his happiness knows no bounds. Some time after, the child falls ill, suffers from delirium and gets fits. The father runs hither and thither and brings medicine. He trembles at the very thought of danger to the child. The child dies. The father faints, develops distaste for food, spends sleepless nights and suffers unutterable misery. This man obtained some happiness after taking infinite pains. That happiness, however, was mixed with endless worry and fear. Even that happiness came to an end during his own life time. Another man leaves his people at home, goes to foreign lands by sea or air in order to earn money. The very sight of money pleases him, but because of the money many people become his enemies. His own mother is displeased with him for not sharing the money with his brothers. His own daughter and son-in-law are angry with him for not giving big dowries. Relatives trouble him with requests for financial help. Robbers are waiting for the new moon day for committing dacoity and relieving him of his hard-earned money. Of what kind is this rich man's happiness? Other types of happiness are also similar. people look only to the happiness but never to the misery which they go through. When a woman undergoes labour pains she makes up her mind not to have any sexual connection with her husband but within four months of child-birth she becomes pregnant. It is stated that in swarga or the lower heaven there is happiness which is not mixed with sorrow. Even there while enjoying that happiness the fear that

it will come to an end is mixed there-with.

Therefore an intelligent man should seek eternal happiness without the alloy of misery. Towards the end of the ninth chapter of the Gita, the Lord states where such happiness can be had. Verses 33 and 34 of that chapter say: 'You have reached this world which is impermanent and unhappy. Meditate upon Me. Think of Me with love and without interruption. Look upon Me as the Highest Goal. Thus meditating on Me, you will reach Me.' What was said earlier, namely, that in this world we cannot have happiness unmixed with sorrow and even such happiness is not permanent is affirmed by the words of the Lord. As the Lord says that He will take the Jiva (Individual self) to Himself from this world, it follows that the Lord's place is permanent and infinitely happy. Other wise what is the use of meditating upon Him and going to His Abode? Such a place is called the Eternal city of of Vaikuntha in the world of Vaikuntha. In the introduction to the first chapter several reasons are given showing how the enjoyment of the Lord Himself is infinite happiness. The highest end in life is therefore, reaching the Lord in His Highest Abode, namely, Vaikuntha. The means for this is uninterruptedly meditating upon God with love. This is called Bhakti Yoga.

Only a few fortunate people who have done many good things in their previous lives can meditate upon God

like this. Many people say that they believe in God but very few love Him. Uninterrupted meditation also is well-nigh impossible. Our mind is absorbed in worldly pleasures and is thinking of them only. Many people will quarrel with us if they are told that they have no love for God. They will ask: "Do we not go to temples? Do we not serve God in various ways? How can you say that we do not love God?" They themselves should consider the point calmly and carefully. When they are in the presence of God in the temple with so called great devotion towards Him will they not run back to their houses if someone informs them that their beloved ones are stung by a scorpion? Does it not follow from this that their attachment to their near and dear ones is greater than their love for God? I write this from my own experience. Even the thought does not occur to me that I do not love God. How can there be real, actual love? It is, therefore, necessary for one to realise his own self in order to develop love for God and to meditate upon Him without any other thought. When one endeavours for this he will get disgusted with worldly pleasures. When there is self-realisation the tickleness of the mind in the form of a lingering desire for worldly pleasures will also disappear. Then one will be able to do Bhakti Yoga well.

(To be continued)

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Srimad-Bhagavad-Gita The Song of the Lord

CHAPTER I.

धृतराष्ट्र उवाच —

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सज्जय ॥१॥

* Dhrtarashtra said:- "In that holy place -- Kurukshetra -- gathered together, desirous of fighting, what did my own and the sons of Pandu, do, O Sanjaya?"

(1)

* One who held fast to the kingdom.

सज्जय उवाच —

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

Sanjaya said: Seeing the Pandava-army arrayed for battle Duryodhana,* the king, went near his teacher (Drona) and said:-

(2)

* a good fighter nicknamed a bad fighter because of his espousing a bad cause.

पश्येतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

Behold, O! Teacher!, this vast army of Pandu's sons, arrayed by Drupadas's son -- (Dhrshtadyumna) -- your disciple talented.

(3)

अत्र सूरामहेष्वासा भीमार्जुनसमा युधि ।

युयुत्सामा धिराटश्च द्रुपदश्च महारथः ॥४॥

Here are heroes, men with great bows; the equals of Bhima and Arjuna in

battle--*Yuyudhana, Virata and Drupada, (every one of them a i Maharatha.)

(4)

* Satyaki.

i. A Maharatha is an expert in the science of miraculous weapons able to fight single-handed with a host of ten thousand bowmen.

धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

Dhrshtaketu, Chekitana and the king of Kasi, the valiant. Purujit, Kunti-bhoja and *Saihya, the best of men.

(5)

* the Ruler of the Sibis.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

Yudhamanyu, the prowess -- full Uttamaujas the valiant, *Saubhadra. i Draupadeyas etc., all * Maharathas.

(6)

* Abhimanyu, the son of Subhadra:

i. The five sons of Draupadi named Prativindhaya etc.,

2. The king of the Pandyas, Ghatotkacha etc.,

3. A Maharatha is an expert in the science of miraculous weapons able to fight single-handed with a host of ten thousand bowmen.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संजय तान्ब्रवीमि ते ॥७॥

Among us, on the other hand, those who are distinguished, recall to mind, O! best of the twice-born! The leaders of my army, for refreshing your memory, them I mention to you.

(7)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

Your honour, Bhishma, Karna, Krpa, the victor in battle, Asvatthama, Vikarna and the * son of Somadatta likewise.

(8)

* Jayadratha-the king of Sindhu Pradesh.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other heroes who have given up their life for my sake, wielders of diverse weapons and missiles; well-versed in warfare.

(9)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥१०॥

Inadequate, therefore, is our force guarded by Bhishma. Adequate, however, is this force of these (the Pandavas) guarded by Bhima.

(10)

अयनेषु च सर्वेषु यथाभागवमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥११॥

* Therefore, at all (strategic) points of entrance and exit, stationed in places assigned, may all your Honours guard Bhishma alone.

(11)

* Because when the C-in-C is guarded everything is protected.

तस्य सज्जनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मै प्रतापवान् ॥१२॥

Producing cheer in him (Duryodhana), the grand * old man of the Kurus, the glorious grandsire (Bhishma), the lion's roar roared mightily and blew his conch.

(12)

* venerated for his age, wisdom and character.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

Then conches, kettledrums, tabors tambourines and cornets all at once were sounded and the din was tumultuous.

(13)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

Then seated in their great chariot yoked with white steeds * Madhava (Sri Krishna) and i Pandava (Arjuna) blew their divine conches.

(14)

* The Lord of Lakshmi.

i. The sun of Pandu.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

i Hrshikesa (Sri Krishna) blew the 2 Panchajanya, 3 Dhananjaya (Arjuna) blew the Devadatta, and 4 Vrkodara (Bhima) of dreadful deeds, blew his mighty conch Poundra.

(15)

i. The lord of the organs of senses.

2. The conch made of the bones of an Asura called Panchajanya.

3. Who had conquered, kings and brought their wealth.

4. Wolf-bellied or of voracious appetite.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

King i Yudhishtira (Dharamaputra), son of Kunti, blew the 2 Anantavijaya; Nakula and Sahadeva, the 3 Sughosha and the 4 Manipushpaka. (respectively).

(16)

i. Who is steadfast in battle.

2. Whose victory is endless.

3. Whose sound is good or auspicious.

4. Which is studded with flower-like precious stones.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्ना विराटश्च शाल्यकिश्वापराजितः ॥१७॥

And the King of Kasi with a great bow, Sikhandhi the * Maharatha, Dharshtadyumna, Virata, and Satyaki the unconquered.

(17)

* A Maharatha is an expert in the science of miraculous weapons able to fight single-handed with a host of ten thousand bowmen.

द्रुपदो द्रौपदेयाश्च सवितः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥१८॥

Draupada and the son of Draupadi, O Lord of Earth, the long-armed * Saubhadra (Abhimanyu) blew their conches severally on all sides.

(18)

* Son of Subhadra.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

That tumultuous sound rent the hearts of Dhrtarashtra's followers-causing the sky and the earth to echo and re-echo.

(19)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥२०॥

Then beholding Dhrttrashtra's followers sticking to their posts in battle array, Pandu (Arjuna), the i Kapidwaja, at the commencement of the discharge of weapons, raised his bow.

(20)

i Whose flag bore Hanuman (the monkey - minister messenger of Ramayana fame).

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच -

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

And then, to * Hrshikesa, spoke these words, O! Lord of the Earth.

Arjuna said:

Betwixt the two armies station my charriot O i Achyuta.

(21)

* The Lord of the organ of sense.

i. One who neither falls from His place nor allows His followers to fall there-from.

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥

So that I may observe these who are standing eager for battle, with whom I have to fight in this great war-effort.

(22)

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

And so that I may look upon these who are gathered together here ready to fight and desirous of achieving in battle what is pleasing to the evil-minded son of Dhrtarashtra.

(23)

गङ्गा उवाच ।

एवमुक्ताः सर्वाः केशो गुडाकेशेन भारत ।
मेनकाश्चमयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

Sanjaya said: * Hrshikesa (Sri Krshna), thus addressed, O i Scion of Bharata, by 2 Gudakesa (Arjuna), having stationed that best of charriots in the midst of the two armies,

(24)

* The Lord of the organs of senses.

i. Dhrtarashtra.

2. The conquerer of sleep i. e., one who can sleep or wake up at will.

भीष्मद्रोणप्रमुखतस्सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥२५॥

In front of Bhishma and Drona and all the Rulers of the Earth, said:- O * son of Prtha! Have a look at these Kurus gathered together.

(25)

* Arjuna.

** Mother of Arjuna-Kunti.

तत्रापश्यत्स्थितान्यार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान् सखींस्तथा ॥

श्वशुरान्पुत्रद्वयैव सेनयोरुभयोरपि ।

There the son of Prtha (Arjuna) saw, stationed, paternal uncles, grand-fathers, teachers, maternal uncles. * brothers, sons, grand-sons, comrades, as well as fathers-in-law and well-wishers in both the armies.

(26) & (27)

* Including cousins.

तान्समीक्ष्य सः कौन्तेयः सर्वान्वन्धून्वस्थितान् ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच -

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

Having a good look at all those kinsmen, standing arrayed, the son of Kunti (Arjuna) possessed by great pity, spoke thus in sorrow :-

Arjuna said:- Seeing, O Krshna, these my kith and kin standing very near, eager to fight,

(28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

My limbs sink, my mouth dries up all over, and there is quivering in my body and my hairs stand on end.

(29)

गाण्डीवं खंसते हस्तास्त्वक्चैव परिदहते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

* Gandiva slips from my hand, my skin burns all over, I am not able to be steady and my mind appears to be whirling

(30)

* Arjuna's bow.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

I notice adverse omens, O * Kesava; even after long thinking, I see no good (here or hereafter) from slaying kinsmen in battle.

(31)

* One who protects Brahma the Creator and Isa the Destroyer.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

(For) I long for no victory, O Krshna, neither for kingdom, nor for pleasures. Of what use is the kingdom to us, O * Govinda (Krshna), or pleasures or even life?

(32)

* The Lord of Indriyas or Sense-Organ.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥

Those for whose sake the kingdom, pleasures and means of enjoyment may be desired by us, they stand here arrayed in battle, having abandoned (hope of) life and property.

(33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥

Teachers, paternal uncles, sonsas well as grand-fathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and (other) relatives by marriage.

(34)

एतान्न हन्तुमिच्छामि भ्रतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

These, even when killing me, I do not wish to kill, O * Madhusudana (Krshna) even for the sake of the lordship of the three worlds; what to speak of mere earth?

(35)

* Slayer of Madhu, a demon.

निहत्य धार्तराष्ट्रान् का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥३६॥

By slaying these sons of Dhrtarashtra. O * Janardana (Krshna) what satisfaction can we derive (can be ours)?

Sin alone will accrue to us by killing these (though they are) wielding weapons for committing i crimes.

(36)

* One who killed the demon Panchajana or one who destroys people at the time of the dissolution of the world.

i. Setting fire, administering poison, carrying weapons for indulging in offences, committing robbery, misappropriating landed property and abducting married women.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

Therefore, we should not kill the sons of Dhrtarashtra, our kith and kin; for, how can we, O * Madhava (Krshna), be happy after killing our (own) people?

(37)

* The Lord of Lakshmi.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

कथं न क्षेयंमस्माभिः पापादस्मान्निवर्तितम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

Even though these, whose minds are vitiated by greed, see no evil resulting from the decay of families, and no sin in treachery to friends, why should not we, who see clearly the evil resulting from the decay of families, have the sense, O * Janardana (Krshna), to turn away from this sin?

(38 & 39)

* One who killed the demon Panchajana or one who destroys people at the time of the dissolution of the world.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभवत्युत ॥४०॥

When families decay, the immemorial traditional virtues Dharmas or Religious practices of the families perish.

When virtue (Dharma) is lost, indeed vice (Adharma) dominates the entire family.

(40)

अधर्माभिमतान्कृष्ण प्रदुष्यन्ति कुलम्बयः ।
स्त्रीषु दुष्टासु वाष्पेय जायते वर्णसङ्करः ॥ ४१ ॥

Owing to the dominance of vice, O
Krshna, family women become tainted.
When women are tainted, O
* Varshneya (Krshna), there takes place
the inter-mingling of i primary castes.
(41)

* Descendant of Vrishni.

i. Brahmins (Priests & Teachers).

Kshatriyas (Warriors)

Vaisyas (Traders, agriculturists and
dairymen) Sudras (servants).

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

The intermingling of primary castes
leads only to hell, the family and the
destroyers of the family ; for their names
(spirits of ancestors) fall (low) for want
of offerings of balls of rice and libations
of water.
(42)

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शश्वताः ॥ ४३ ॥

By these faults (evil deeds) of the
destroyers of families which cause the
intermingling of primary castes, are
uprooted the age-long traditional virtues
and religious practices of families and
primary castes.
(43)

उत्सन्नकुलधर्माणां भनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुम् ॥ ४४ ॥

For men whose good family traditions
are rooted out, O * Janardana, the
dwelling-place is surely in hell. Thus
have we heard.
(44)

* One who killed the demon Pancha-
jana or one who destroys people at the
time of the dissolution of the world.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यमुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Alas, we have indeed set about commit-
ting a heinous sin in that out of greed for
the kingdom and pleasures we are ready
to kill our kith and kin.
(45)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

If the sons of Dhrtarashtra, weapons
in hand, should in battle slay me, un-
armed and unresisting—that would be
better for me.
(46)

सञ्जय उवाच —

एवमुक्त्वार्जुनस्संख्ये रथोपस्थ उपाविशत् ।

विस्मृज्य सशरं चापं शोकसंविन्नमानसः ॥ ४७ ॥

इति श्रीभगवद्गीतायां प्रथमोऽध्यायः ।

Sanjaya said : Having thus spoken on
the battle-field Arjuna sank down in the
middle of the charriot, abandoning his
bow with arrows, his mind depressed by
grief.
(47)

Thus ends in the lords song chapter 1

SRI SANKARACHARYA

The birth-day of Sri Sankaracharya-
the first falls on Friday the 11th of May
this year. According to Sri Sankara
pure infinite consciousness is the sole
reality and the entire knowable universe,
consisting of names and forms is but an
appearance. How the infinite appears
as finite, how the formless is figured in
diverse forms, how the one mass of bliss
seems cut up into pleasures and pains,
is a mystery. It is actual and calls for
explanation, but it is elusive and defies
explanation; hence we call it illusory.
To repeat the oft-quoted verse ब्रह्म सत्यं
जगन्मिथ्या जीवो ब्रह्मैव नापरः । Brahman is
real. The world is unreal. Jiva is
Brahman alone and not different from
it.

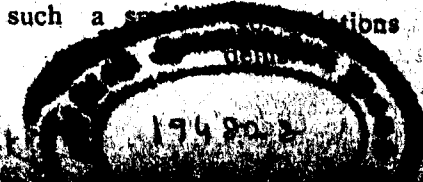
It is stated by modern critics that Sri
Sankara flourished some time between
the middle of the seventh and the first
quarter of the 9th century but tradition
claims that he lived many centuries
earlier. Sri Sankara was born of a
Nambudri family at Kaladi in Malabar,
renounced the world in very early life,
studied at the feet of Govindapada on
the banks of the Narmada, travelled all
over India, defeated disputants, wrote
many important works and propagated
Advaita silencing the atheism of the
Baudhdhas, the ritualism of the Mimasakas
and the logicism of the Naiyayikas. He
returned home in time to perform the
last rites for his mother, established a
few Mutts for the propagation of his
teachings and departed from this world
at the early age of 32. It is really mira-
culous that he was able to compress so
many big things within such a small
span of life.

Sankara is said to have met Sri Vyasa.
A wrangle about the purport of the
Sutras ensued and it was terminated
when Padmapada, one of Sankara's dis-
ciples, intervened and requested them to
desist.

He has left commentaries on the 10
Upanishads, the Brahma Sutras and the
Bhagavad Gita. Most of the other com-
mentaries, about 32 in number, ascribed
to him seem to be either doubtful or
spurious. Among the hymns attributed
to him 8 appear to be genuine, 3 doubt-
ful and 214 spurious. Of minor exposi-
tory, or dialectical works in prose or in
verse 5 are considered to be genuine, 8
doubtful and 112 spurious. Among the
three groups the genuine total 24 and the
doubtful and the spurious 384. That
even such a large number as 24 of
genuine master-pieces has been prepared
within such a short period of life is an
achievement of no mean order.

Some of the conclusions he has reach-
ed may be stated :—

1. Lasting happiness is the goal of
endeavour.
2. Happiness is the very nature of the
Self.
3. The Self is pure Awareness.
4. Persistent confusion is only a
matter of super-imposition.
5. The real is experience i. e., Truth,
Beauty and Goodness.



7. The nature of delusion is inexplicable.

8. Discrimination of the eternal from the non-eternal, non-attachment to fruits of action here or hereafter, proper discipline resulting in the control of the body and the senses and the desire for lasting happiness or release are the essential pre-requisites for eligibility for enquiry into Brahman.

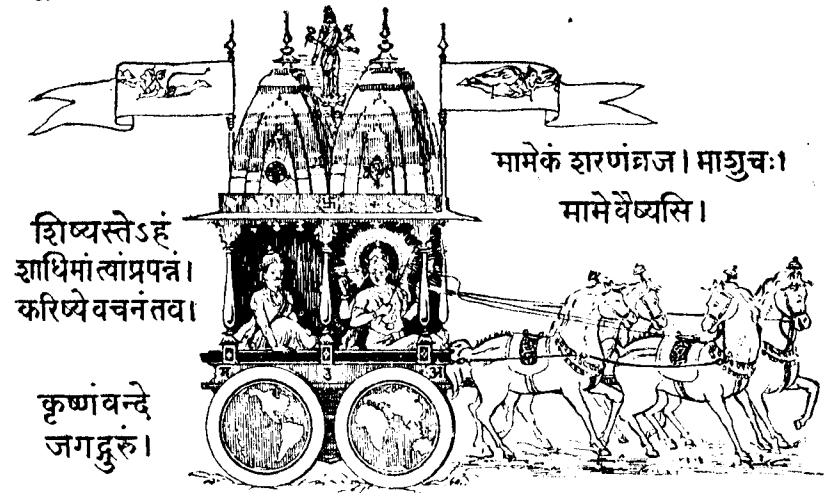
9. Renunciation is indispensable for the serious student of Vedanta.

10. The prescriptions and prohibitions in the scriptures are for turning an extrovert into an introvert.

11. The purport of the Vedanta is the acquisition of the knowledge that the inner self of the inquirer is no other than Brahman, the sole reality, consciousness and bliss. The real purport of Vedanta is in respect of the non dual Brahman while God or Isvara is only the intermediate purport, the teaching about the latter being intended to sub-serve the teaching about the former. Isvara or SAGUNA BRAHMAN is to attain release by the realisation of pure consciousness, Nirguna Brahman. The causal relation, being but a variety of relation, is defective. God may be said to have revealed the Veda and Brahman also may be said to be revealed by the Veda. Language has the capacity to signify the Nirguna, the impartite Brahman that is neither subject nor

predicate. For interpreting the Sastras one has to look for consistency and explicability. The realisation of Brahman comes as a result of the first understanding of the sense of the scriptural text although this does not suffice in most cases. Jivan-mukti or release when one is embodied is possible although final release comes with death. Science, morality and religion have their own legitimate places although they do not represent the final truth. Those who cannot live in the intensely colourless light of Advaita find themselves in greater sympathy with some of Sankara's followers who have sought to effect reconciliation between pure non-dualism and pluralism, meditation, worship and intense religious devotion.

Sri Suryanarayana Sastry says that Sankara is "the youthful preceptor of elderly disciples, the non-dualist champion of six faiths, the orthodox opponent of ritualism and the rational opponent of logicism". Sister Nivedita says that "this is greatness that we may appreciate but cannot understand". Prof. Paul Deussen says that "Sankara's Vedanta is equal in rank to Plato's and Kant's. Romain Rolland says that "the only religion that can have any hold is the rationalistic religion of Advaita." Dr. Radhakrishnan says that "even those who do not agree with his general attitude to life will not be reluctant to allow him a place among the immortals".



यत्प्रतिपिनास्यैर्यस्यमायादुरत्यया ।
धनञ्जयरथस्थं तत्पद्मे शरणं महः ॥

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

SOMNATH

It is reported that 160 priests from all parts of India would participate in the five-day religious ceremony at Somnath. Thirty of them would take part in the rituals in connection with the actual consecration ceremony while 121 would engage themselves in round-the-clock recitations from VEDAS for over 36 hours. The main consecration ceremony would begin on May 8 and last for five days during which all the four VEDAS would be fully recited and prayers for the prosperity of the country and its people would be offered amidst the chanting of hymns from all Hindu religious texts. According to Shri Munshi the rites are to be performed without the necessary quantity of food grains prescribed for offering in view of the famine conditions in Bihar and elsewhere. All the religious heads of India have boy-

cotted the function although the President of the Indian Union himself and the President of the Indian National Congress will be participating.

It is a great pity that such a great cleavage should exist between the religious and the secular heads of India. In no other country in the world perhaps is the cleavage so very pronounced. The Lord says in the Gita that he who transgresses the prescriptions ordained by the Sastras and does as he pleases attains neither success, nor happiness nor the highest goal.

Would it not be possible for the layman not to dabble in religious matters just as a religious man does not dabble in political matters? It appears that the best thing is not to go against the Sastras but at the same time see that

essential secular interests are not sacrificed.

Temples are intended for the enlightened who see the Lord not merely everywhere but specially in idols (the worship of which is said to be the ideal form of worship), and for the ignorant who have faith in the enlightened. Temples are not intended for the half-backed heretics who have neither the faith of the ignorant nor the wisdom of the enlightened.

The establishment of an international Sanskrit University at Dehotsarga near Somnath where the Lord is said to have departed from this world is no doubt a very laudable object. But would it not be better to establish the University at Kurukshetra where the Lord's song was revealed to the world? In addition to the University a fitting memorial of the battle of Kurukshetra on which occasion the Gita was given to the world, on the lines of the memorial at Waterloo would be greatly appreciated by the public and can be made easily accessible to Hari-

jans and non-Hindus alike. At Waterloo a small tower is erected. Going up the tower one finds a wall surrounding the tower. On the inner side of the wall one can see from the top of the tower a painting by a Frenchman of the battle of Waterloo all round the tower. The painting is so very realistic and the perspective so very well adjusted that one feels as if actually witnessing the battle and not merely looking at the painting on a wall. It is for the multi-millionnaire devotees of Sri Krishna to erect such a befitting memorial to the preaching of the Gospel of the Gita. Instead of wasting money on the erection of temples without following the mandates of the Sastras will they take to the erection of a memorial on the lines suggested above as a humble homage to the Lord who gave the Gita, the Universal Beaconlight? The Picture on the cover page of this magazine which floats before the mind's eye of every devotee will then be presented in such a beautiful form that even to the common man it will be a joy for ever.

DIVINING THE DIVINE

If there are intimations of immortality, there are means of divining the Divine also although in a limited measure. The following contribution by Prof. Angelo Moses will be read with great interest:-

"True knowledge is as indispensable for man's spiritual life as material food is for his bodily life. And of all knowledge the most necessary is the true knowledge of God and of His plan in our regard. For unless we know this we cannot conform our conduct to the pattern which He has ordained,

It will, of course, always remain true that the limited powers of the human mind cannot *fully* comprehend Him who is the sum of all perfections in an infinite measure, who is the fulness of all being. But that is no reason for asserting that man can have no certain knowledge of God. Even such natural revelation as God has made of Himself in the myriad reflections of His Wisdom, Power, Beauty, Goodness and Love in Nature enables us to acquire a vast and within certain limits altogether reliable knowledge about God.

As a rule, only they who cultivate an intense spiritual life of prayer and surrender to God are favoured with genuine mystical experiences, that is, direct and immediate experience of God. Direct experimental knowledge of God exceeds our natural powers. It is, therefore, a free gift of God.

The 11th chapter of the Bhagavad Gita contains a magnificent description of Arjuna visioning the Lord's Universal Form in all its glory, with the aid of eyes specially gifted to him for the occasion.

Communion of the human spirit with the Divine is possible and those who believe in the Lord's song as Inspired. Word would need no proof for the position that a qualified Bhakta may vision God, if he secures the grace of the Lord.

As the Bible says it is only the Pharisees and the Philistines that ask for signs. Although we should not believe in Divinity merely because of signs and miraculous powers, signs and miraculous powers play their own useful part in

strengthening our faith. As the *Upanishads* put it *प्रत्ययार्थं तु मोक्षस्य सिद्धयः सर्वकीर्तिनाः* miraculous powers like becoming big or small, light or heavy, reaching a distant place, obtaining all desired objects, leadership and fascinating others merely by will; these extraordinary powers are obtained by some and witnessed by many in order that the faith of people in the reality of liberation or release from the world of birth and death may be strengthened. If these miraculous powers mentioned by the Sastras are real why should not the existence of Moksha i. e. the Highest Heaven be also real? With a view to inspire faith in the faithless and strengthening the faith of those of a little faith, the extraordinary experiences of readers which cannot be accounted for otherwise than by the existence of the Divine are proposed to be published in "Sri Krishna" in feature. Readers are, therefore earnestly requested to share their intimate experiences in this respect with others and thereby erect the super-structure of faith on the firm foundation of knowledge and experience.

FROM THE WATCH TOWER

COW SLAUGHTER

"The only way to prevent cow slaughter in the country is to adopt persuasive methods instead of asking Government to enact legislation", said Sri Ganapati-shankar No Desai, Vice-President of the Bombay Provincial Congress Committee presiding over a meeting held in Bombay in observance of the All-India Humanitarian Day. He is further reported to

have said that enactment of legislation would have no effect and that what is needed is a change of heart among the people. He referred to the system of Sati which inspite of its abolition continued to persist until people realised its harm. The above line of reasoning carries within its womb its own refutation. Government did not wait for a change of heart among the people to enact legislation against Sati. The same is the case with regard to Prohibition also.

TEMPLE TRUSTEES

The Speaker of the Madras Assembly has declared that the Madras Government proposes to appoint Harijans as temple trustees. Logically the next step will be to appoint Harijans as temple priests. There should be a limit to what a secular State can do in religious matters. There may be some sense in advancing the plea of non-intervention by a Secular State in religious matters when there is a proposal to pass a bill to

prevent cow slaughter, in order that religious susceptibilities may not be wounded. Not that we plead for intervention with other religions also. What we urge is that strict religious neutrality should be observed and the good in every religion actively encouraged so that in course of time the bad points in every religion are eliminated. At the same time a Secular State should have a limit to their interference with religious matters.

VIEWS

FOOD AND POPULATION

If modern hygienic methods are introduced into Asia and Africa I believe that the world could provide for five or ten times its present population.

— Professor J. B. S. Haldane.

SANSKRIT BASIS

Sanskrit represents a symbol of unity and homogeneity of the country. For example, there are many languages spoken in various parts of the country but on examining them minutely they would find that a lot of words in them had been derived from Sanskrit.

— D. P. Mishra.

HARD WORK

The real wealth of a country lies not so much in silver or in gold as in the productive capacity of its people. It is, therefore, their hard work which would determine the prosperity of the country.

— Pandit Jawaharlal Nehru.

STRENGTH

India does not aim at aggression. But she should be strong enough to defend her freedom.

— N. V. Gadgil

SUGAR AND SPICE

On 13th April 1951 the Tamil New Year day, Sri C. R. posed as an astrologer at a function organised in New Delhi and predicted that food production would increase in the coming months.

* * * * *
Shri Munshi:— I do not know if my friend is a family man, but I have a family, and I know what a child costs.

Shri Sidhwa: I have seven children (amidst laughter).

Shri Munshi: I bow to superior wisdom

* * * * *
Thieves entered a Court-room in Vienna while the court was in session to remove the pendulum of the clock. When the Judge complained about the disturbance they apologised but carried on.

* * * * *
The high cost of tobacco-smoking in Britain is driving more people to snuff. The paradox apparently is that you don't pay through the nose for tobacco if you take it via the nostrils.

* * * * *
In Rangoon water supplies have been cut off. Hotel managers have been advising residents to use aerated water.

* * * * *
Seventy-five gallons of unrefined wine provided by a wine merchant were used to put out a fire in a school when the fire brigade ran out of water.

How is the Solar Month "Mithuna" for you?

(GOCHARA PHALA FROM 15-6-1951 TO 16-7-1951)

(By "SOWMYA")

(The Stars impel but do not always compel. Man can make or mar minor matters and modify major events by effort—Editor.)

MESHA RASI (Aries):

ASWINI, BHARANI and the first quarter of KRTTIKA.

The general conditions will have a slight variation on the advantageous side. Those who might have suffered from the nonavailability of ready money will now have it to satisfaction. Many a favourable activity will be witnessed in general physical interests, co-workers, correspondence and profitable engagements

There will be gradual progress both in private and public life. Some may feel worried unnecessarily while practically everything concerning personal matters will bring a good report all round with strong associates pushing forward the existing status. The family matters will be quite smooth. Acquisition of some substantial property will be made during this period. The proposed wasteful travels may be postponed or cancelled. Health conditions will be very satisfactory. Businessmen will thrive well with twofold strength. The environment will broaden. Every undertaking will have a successful turn with courage and confidence. Jupiter should be appeased for immediate relief in cases where there are slight adverse results.

VRSHABHA RASI (Taurus):

2, 3 and 4th quarters of KRTTIKA, the whole of ROHINI and the first two quarters of MRGASIRSHA.

This period will improve the family conditions to a greater advantage and set right any wrongful events or litigations among relatives or friends. The neighbours will become very harmonious and productive of much good in many

ways. Short trips or travels or study will certainly bring complete success. Those philosophically inclined are likely to have a changed attitude or they may not be able to stick on to their old ideas and decisions. The mind will become optimistic and cheerful.

Many will realise their bad and doubtful debts, and ready money will always be at their disposal. A careful scrutiny in expenditure will help much in greater saving.

Expenditure is likely to mount up in preserving good health; but nothing will go overhead. Long outstanding and pending matters will have a successful termination. Many will be receptive to new ideas and guard against a tendency to cling too much to the past. Honour and prestige will be maintained to satisfaction; and the family will enjoy the climax of fortune. Saturn alone requires propitiation.

MITHUNA RASI (Gemini):

3rd and 4th quarters of MRGASIRSHA, the whole of ARDRA, and the first three quarters of PUNARVASU.

There will be slight dislocation in the career and in all undertakings. Mind may not be steady. Some may be threatened with change of place, position or status. Ready money may not always be available. Any unpleasant development in the professional and financial affairs must be carefully avoided. Expenditure must be brought under personal check. Some may experience frequent tussles with their subordinates. Careful movement will be necessary with the creditors. With all these, happy celebrations in the household will be witnessed.

Persons having a good dasabhukti will easily overcome all the difficulties. Much tact and diplomacy will have to be used to prevent quarrels. Jealous and malicious persons will have to be very carefully dealt with. One should always try to be in the defence to protect his personal interests. The mind will become free at work, and more active. Friends and relatives are likely to take advantage of the unfortunate circumstances of some persons, and this should be cleverly got over. By a careful movement with forethought in all dealings, one can minimise the evil force and avoid wastage. Jupiter and Saturn should be appeased for immediate betterment and relief.

KATAKA RASI (Cancer):

The last quarter of PUNARVASU and the whole of PUSHYA and ASLESHA.

Those who might have suffered and been dejected during the past months will now be feeling happy. Financially everything is good. Domestic affairs will have a happy turn in the right direction. This is a very favourable time of opportunities for making good fortune. The planets Jupiter and Saturn are very favourable to bestow good health, happiness of family and children, success in examinations, celebration of marriages, winning in lotteries, speculative gains etc. Businessmen will thrive speedily with greater net profit.

Name and fame will be established with popularity and triumph. Many will go ahead in their professional matters, social relations and intellectual activities, and will succeed where they were failing during the past months. Professional life will be led with good influence. Editors and publishers will have rare intellectual activities with original and unusual ideas and be very advantageously placed and be very proud of their attainments. This is the best time for men utilising opportunities to demonstrate their latent talents. Many are likely to undertake wide travelling to promote financial and business interests. There will be nothing to worry about in any matter personal, social, religious or political.

SIMHA RASI (Leo):

MAGHA, PURVAPHALGUNI and the first quarter of UTEARAPHALGUNI.

This month is likely to bring out some change in the official status, residential quarters or at least in the usual temperament. Great care should be taken in preserving good health. Financial conditions may seem disappointing in the first instance, but ready money will be made available a little late. There will be heavy expenditure on all sides. Heavy investments in anticipation of huge profits should be very carefully made. Even persons who have been self-sufficient, may be driven to the necessity of contracting debts. Health conditions will deteriorate; and there will be sudden and unexpected threatened losses. These could be brought under check by appeasing Saturn and Jupiter.

In spite of any external forces, the inner-life seems tranquil and quite happy. Employees should be careful in not provoking the wrath of their superiors and employers vice versa. Friends may seem to look with disfavour and ridicule. Unnecessary travels must be avoided and no sort of commitment should be undertaken now. Persons having Rajayoga dasa period will be free from the adverse results.

KANYA RASI (Virgo):

2nd, 3rd, and 4th quarters of UTTARAPHALGUNI, HASTA and the first two quarters of CHITRA.

This month will steadily improve the prosperity of the family status and fortune. Special care should be taken in regard to the upkeep of health of wife, children, partners and or associates; also hitches in regard to occupation, business and service. Sometimes the mind may be tempted in sinful deeds. Some may have bad dreams or at least undergo many sufferings in the dreamstate. Health conditions may not be very satisfactory; and some are likely to suffer from curious diseases, which even the best of medical men will find it difficult to diagnose.

To tide over such unfavourable developments great care and caution are absolutely necessary; and the critical times will pass off smoothly by devotion to God and meditation. Saturn should be appeased. Persons spiritually inclined, and those who do not swerve from the path of virtue always prosper better and become free from aforesaid difficulties. Excellent dasabhukti results will minimise the evil forces.

TULA RASI (Libra)

3rd and 4th quarters of CHITRA, the whole of SWATHI and first three quarters of VISAKHA.

The financial conditions are likely to have an advantageous turn, even though expenditure will be on the increase. Many are likely to meet with opposition in their attempts in regard to promotion and official matters. Businessmen may have to suffer from the trouble of competitors. The mind must always be kept steady without attempting for speculative gains, or risky moves.

Some may be affected by the deceit of their friends and friendship will have to be maintained with difficulty. People engaged in partnership concerns, or working in association in private or public bodies should exercise great care and forethought in all their dealings and avoid any hitch or entering into any controversy or dispute in the course of executing their work. One will have to exert much doing maximum labour and get only minimum wages. The planets Saturn and Jupiter should be appeased for relief. As favourable dasabhukti results help a good deal in tiding over bad events this should be carefully judged with that strength.

VRSHIKA RASI (Scorpio)

The last quarter of VISAKHA, the whole of ANURADHA and JYESHAT

Persons of this Rasi are very lucky during the full period as in all matters they will meet with success, happiness of family and children, success in examinations, cure from diseases, meeting with old friends who have separated for a long time, and happy celebrations at home. Particularly the

married will be very happy with their marriage partner. The profession will be steady and successful. Editors and publishers, persons waiting for judgments in courts, contractors and businessmen have a very good time now for success. There will be a tendency to speculate, and opportunists will gain much to their satisfaction. Some may have the happiness of the birth of a son or a grand son. Appointments are likely to bring added prestige. This is a very favourable time for the expansion of business, trade, social and intellectual life. The mind will act very brilliantly and the period will mark the climax of fortune with marked name and fame. These results will be enjoyed more if the dasabhukti results are also correspondingly very favourable.

DHANUR RASI (Sagittarius)

The whole of MULA and PURVASHADA and the first quarter of UTTARASHADA.

There will be definite betterment in the professional side with good fortune. But the mind must be kept steady. Some may be tempted to start things without definite purpose or aims. The position of Rahu in the third house will mitigate many a bad result. Many will become influential and free from worries and anxieties and very powerfully placed. Great care should be taken in the handling of cash transactions. Those employed in cash dealings must exercise greater care as otherwise some charges may be made against them.

Many will enjoy business gains, happiness in domestic life and plenty of ready cash. Good health will be enjoyed without any ailments. Those who might have been ailing till now get full relief in the mind and body. During this month one should safeguard the extra fortune very carefully eliminating all wastage. By mitigating Jupiter, better conditions will prevail.

MAKARA RASI (Capricorn):

2nd, 3rd and 4th quarters of UTTARASHADA, the whole of SRAVANA, and the first half of SRAVISHTHA.

During the month under review, ready money may not be available

whenever needed; and one should not lend the entire capital and be depending upon the returns. One should be highly philosophical to get over this period successfully unless supported by Rajayoga dasabhukti results. Business conditions may not be very promising. Delay will be experienced in achieving even small objects. The mind must be kept free from anxieties and disappointments. No heavy investments should be made or new contracts signed or mighty undertaking taken on hand.

One should be very frugal. Tension between partners, friends, parents and associates must be avoided. Those who are contesting elections should take great care in not wasting much of their wealth and energy as the chance of success will be remote, unless in some extraordinary circumstances the seats are secured uncontested. It is absolutely necessary to appease Jupiter and Saturn in hard cases.

KUMBHA RASI (Aquarius):

3rd and 4th quarters of SRAVISHTHA, the whole of SATABHISHAK and the first three quarters of PURVABHADRA.

Even though Saturn's position in the eighth house is not very favourable the evil results are under check and control. There will definite improvement in finance. Rahu in the Janma Rasi leads to indifferent health. This planet is capable of producing diseases like pains and aches in the head, cancer in the stomach, mental illusion, hysteria, nervous disorders, and the like. Some may have swellings in the legs, which might confine them to bed. In the circumstances those who have the aforesaid symptoms must take precautionary measures to minimise sufferings.

Business interests will be much improved during the latter half of the month by the close contact of new friends who will offer their timely help. Things may not seem very bright and encouraging in spite of

good earnings and advantageous attainments. Much time may have to be wasted outside the home on useless matters. The health conditions of the members of the family should be safeguarded. The planets Rahu and Saturn require propitiation. Persons born of Rshabha, Tula, Makara and Kumbha lagnam and those of Rajayoga periods will be quite happy.

MEENA RASI (Pisces):

The last quarter of PURVABHADRA, the whole of UTTARABHADRA and REVATI.

This may be reviewed as a remarkable period when many will progress well in spiritualism, Astrology, Astronomy and other occult studies. Financial conditions will be very sound. Many events of surprise will be witnessed. The friends and relatives will be advantageously inclined with desired benefits. Professional activities show very slow but steady progress. Happy celebrations as marriages will take place. Some are likely to change their profession, or office or the place of work or at least residential quarters. Such a change will bring honour and glory with monetary benefit.

The unmarried will get married and the married will get children, the unemployed will get employment and the employed will get promotion in proportion to their existing status. Some are likely to enjoy a stroke of luck. Expenditure should be cut down to the minimum. Frequent travels should be under check and control; but nothing will go overhead. Businessmen will have the pleasure of new friends to help them in their business. Those who are charitable, and practise meditation will enjoy well. The planets Rahu, Jupiter and Saturn should be propitiated according to the ability of the individuals who feel the pinch of the adverse symptoms. Persons with Rajayogakaraka results will thrive better.

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(SPECIAL SUPPLEMENT)

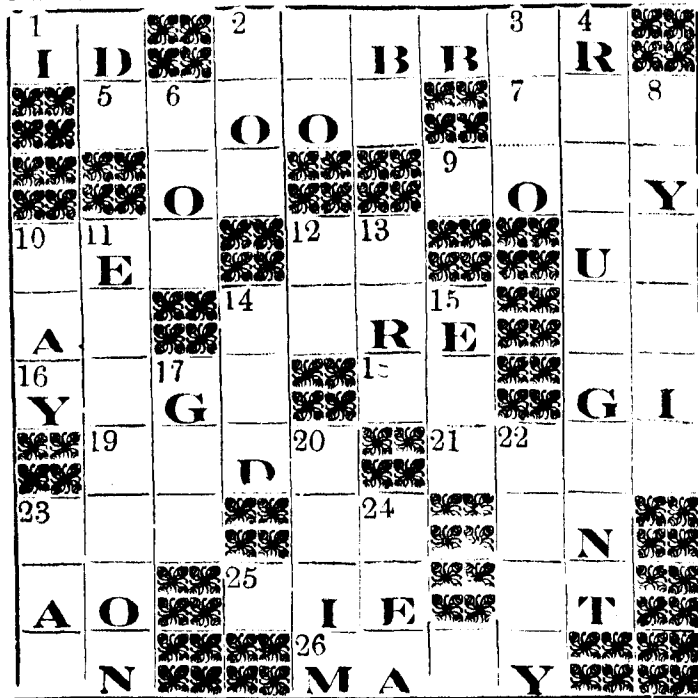
Puzzle Editor.

SOLUTION TO PUZZLE NO. 12.

1	K	A	L	P	A	3	S
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Prof. (Miss) PINTO,
of Nagpur gets the
first prize with an
One-error entry

CROSSWORD PUZZLE NO. 1-1



Practice Square only

CLUES DOWN

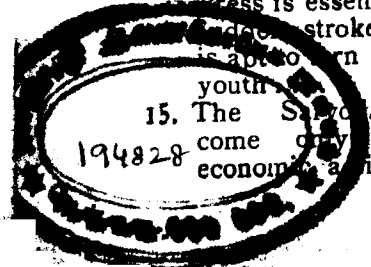
1. The sole centre of every-one's interest and attraction, the subject /object of self-consciousness.
2. There are angels galore, but One only Supreme ...
3. Not to extinguish it as Many preach but to sublimate the.....is the basis of all happiness
4. Sri Krishna's is the..... voice of Asia.
6. Even tiny.....gives many a restless night.
8. The self-styled seer's vision is oftentimes baneful precisely because it is ..
10. Democracy is everybody's and therefore nobody's...
11. when good Govts. go for too goody-goody laws, they are seldom greeted without generous.....
13. To ...gress, a progressive Press is essential.
14. A stroke of ill-luck is apt to turn hot-blooded youth.....
15. The Sardaaya can come only with bold economic action.

- 17 Gossip
20. To be told that she is hand-
somely .. is the best
compliment any house wife
would like to be paid.
22. Even the most vicious man
expects his wife to be a...
23. characters are adept
at getting everything
delightfully to psy turvy.
24. Soothes fraved tempers.

CLUES ACROSS

1. *All the instructive impulses of the individual* must be focussed to win this unprecedented Sri Jayanti bumper offer.
2. When politicians both Hamlet and Othello are usually on a holiday.
3. Its a shrewd bachelor indeed who has realized how womento conquer.
7. Precious stone.
9.day dreams have brought about many a good man's decay.
10. To.....an ideal and wear oneself out in its realization is always to have peace of mind.

12. If latest census figures are any indication, it would seem India is anxious to oblige Malthus by reviving his mordantly malignant mathematical formula, that food increases in A. P. whereas population increases in I
14. The surest way to attract ... is to pretend not to be too squeamish.
16. ... contrary to popular prejudice merely reinforces the will to achieve.
18. Villains stand.....hang together.
19. Jumbled spelling of Dust.
21. A know-all or would be clever person is called a smart
23. The greatest of causes dies when people start paying merely.....service to it.
25. Not a few still regard marriage as a sacred.....
26. The.....ways of Govt. and big bussiness seem very barbarous indeed to the theoretically free common man.



44-38861-24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 8

SRI KRISHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

Sri Krishna Sabha (Matunga) has been in existence for about four years now. The following are some of its aims and objects:

a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and his followers.

b. The inculcation of a spirit of disinterested service to humanity as well as to all living beings.

c. The promotion of the spiritual, moral and cultural welfare of our people

d. Building a Gita Mandap (Hall).

e. Establishing a reading room and library containing books and periodicals on religion, theology, philosophy, ethics and allied subjects.

f. Conducting study classes, arranging bhajanas, harikathas, lectures, discussions, prayers, reading of Itihasas and Puranas, etc.

g. Establishing a Sanskrit and Divya-prabandham College, training religious preachers, encouraging the study of Philosophy in general and of the Philosophy of Sri Ramanuja as expounded by Sri Vedantacharyavarya in particular and subsidizing the propagation of their teachings.

A beginning has been made on a small scale in achieving a few of the above objectives:—

1. Tutorial classes have been opened for the teaching of Sanskrit, Upanishads, Stotrapatham and Divyaprabandham.

2. Study classes in Gita are being conducted.

3. Discourses on Ramayana and Bhagavata are being arranged.

4. Sri Krishna Jayanti celebrations are being organised for the worship of the Lord.

5. Copies of the Gita, Sahasranamam etc. are being distributed.

6. Religious instruction is being propagated through learned preachers from time to time.

7. Souvenirs on the occasion of Sri Krishna Jayanti (Gokulashtami) are being brought out.

8. As a beginning of propagating the Gita in the West a Gita Society has been started in London. Copies of the Gita have been sent to a friend in Germany for distribution among those interested.

9. The Sanskrit Drama Sankalpa Suryodaya was presented on December 24, 1949 at Bombay by a cosmopolitan cast, before a highly appreciative and distinguished audience with Premier Kher as chief guest.

10. Monthly magazine "Sri Krishna" is published.

SRI KRSHNA SABHA (REGD)

Affiliation

Sri Krshna Sabha, Bombay has branches elsewhere and other institutions also are affiliated to it. The terms of affiliation are given below for the information of those who want to start branches or to get their own institutions affiliated.

- 1 Institutions having same objects will be called branches.
- 2 Institutions having similar objects and objects which are not in conflict with the objects of Sri Krshna Sabha can also be affiliated.
- 3 The affiliation fee will be Rs. 15 per annum.
- 4 All the publications of Sri Krshna Sabha including the monthly magazine "Sri Krshna" will be sent free to branches and affiliated institutions.
- 5 The central organization will arrange to co-ordinate the activities of the affiliated institutions, to send preachers for propagating the aims and objects of the Sabha and the teachings of Sri Krshna and to hold annual conferences.
- 6 Those who want to establish branches or get their institutions affiliated may correspond with the Secretary, Sri Krshna Sabha, No. 10, Brahminwada Road, G. I. P. Matunga Bombay 19. for further particulars.

SRI KRSHNA SABHA PUBLICATIONS

1	Sri Jayanti Celebrations 1947 Souvenir	Re.	1-8-0
2	Sri Jayanti Celebrations 1948 Souvenir	Rs.	3-0-0
3	Synopsis of Sankalpa Suryodaya 1949	Rs.	3-0-0
4	Photographs of actors in the play Sankalpa Suryodaya	As.	0-6-0
5	Fundamentals of the Four Schools of Vaidic Philosophy	Re.	1-8-0
6	Dasavatara Stotra of Sri Vedanta Desika	Rs.	0-8-0
7	Mummanikkovai	Re.	1-0-0
8	Sillarai Rahasyas	Rs.	3-0-0
9	Sri Sukta and other Lakshmi Stotras with Eng. Translation	2 Vols. As.	0-8-0
10	Nyayakalapa Sangraha of Senesvara	As.	0-8-0
11	Tiruppavai with English Translation	As.	0-8-0
12	Adhikarana Ratnamala of Kapistalam Desikacharya	Rs.	4-0-0
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