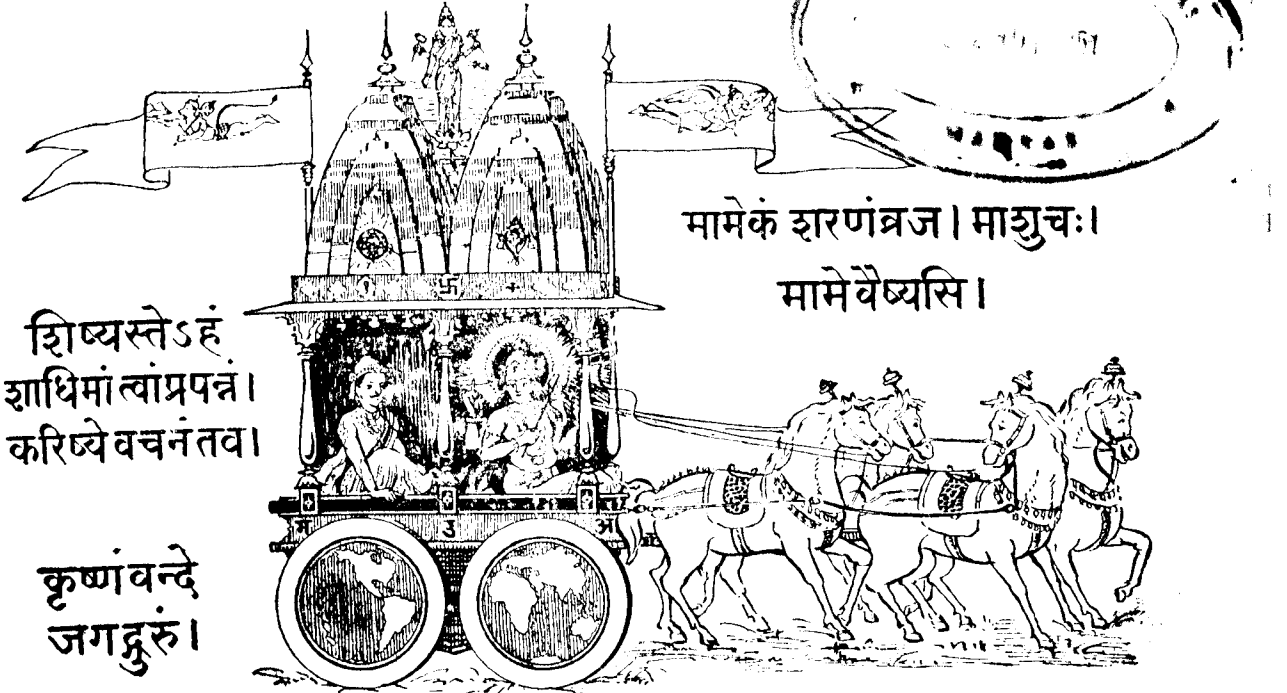


593

SRI KRISHNA

The Digest of Religions and Cultures



शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। माशुचः।
मामेवैष्यसि।

यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



EDITOR:-
S. NARAYAN
Bombay

Tula

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SRI KRSHNA

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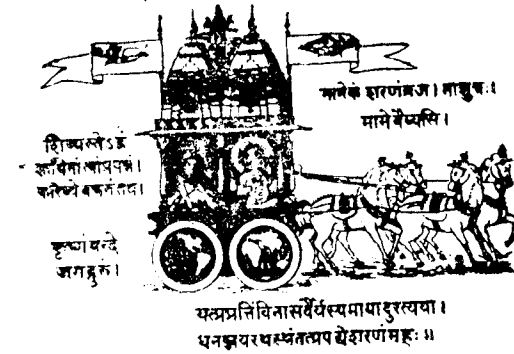
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ALWAYS YOURS IN THE SERVICE OF S R I K R S H N A
Editor SRI KRSHNA, 421. Bhaudaji Road, Bombay 19 (INDIA)



Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

GOD THE GUIDE

"Our Greatest source of strength, our greatest hope of victory, lies in the God we acknowledge as the ruler of all. We turn to faith in Him to give us the strength and the wisdom to carry out His will. We ask him to lead us out of the dangers of this present time into the paths of peace.

In this crisis of human affairs, all men who profess a belief in God should unite in asking His help and His guidance. We should lay aside our differences and come together now—for never have our differences seemed so petty and insignificant as they do in the face of the peril we confront to-day.

It is not just this church or that church which is in danger. It is not just this creed or that creed which is threatened. All churches, all creeds, are menaced. The very future of the word of God—the teaching that has come down to us from the days of the Prophets and the life of Jesus—is at stake.

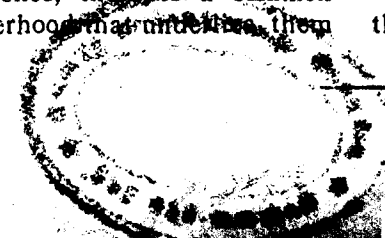
Despite the barriers that divide the different churches, there is a common bond of brotherhood that unites them.

all. We must continue our effort to find those common ties, and to bring the churches together in a crusade for peace. In this way, we shall find the greater power to meet the troubles of our time."

These are extracts taken from a speech of President Truman at a meeting of more than 300 prominent U. S. Religious Leaders, reaffirming his convictions that:

1. Everything possible must be done to prevent the outbreak of another world war – a war which would be "more terrible than anything we have ever experienced".
2. The churches of the world can play a major role in the crusade for peace.

The above should apply not only to Churches of Christianity but to all religions. Religions are there to bring home to humanity the fatherhood of God and the brotherhood of man. Man should learn to be at peace with brother man out of love of God and not slaughter him out of fear which is more often imaginary than real.



SRI VEDANTA DESIKA

THOUSAND LIGHTS CELEBRATION

By V. V. Srinivasa Iyengar

Tiruvahindrapuram, a village situate about 3 miles to the west of Cuddalore, a coy little place with its River, Temple and Hill was the place chosen by Sri Vedanta Desika as a place after his own heart for living in and for pursuing his Japam and tapas. It can be said that is the place where Sri Desika became a *Desika*. It was there he obtained his spiritual initiation and attained spiritual greatness. The very place on the hill called Aushadhadri where he is said to have made Tapas and attained Siddhi is shown and can be seen even today. It is while there that he was acclaimed as the master of all arts. It is also the place where appropriately to this day there is maintained and cherished the Tirumaligai in which he lived during several decades. Even today the admirer and devotee of Sri Desika might witness to the north of the building the well excavated and built by Sri Desika with his own hands in response to a challenge by a bricklayer. The grateful thanks of posterity are due to the villagers of that village for having up to this day maintained and cherished the buildings as a sacred memorial.

When recently there came news that the South Arcot Electrical Company was arranging to give a supply of electric power to some places close by, the idea was kindled in the mind of a few devotees that no time should be lost in arranging for installation of electric lights in Sri Desika's Tirumaligai. Sri Pundi Gopalacharya, an ardent devotee headed the list of subscriptions with a donation of Rs 1000/- Though the time was short, numerous friends came forward with liberal donations. The annual festival in that village was to begin on the 1st of October.

A more brilliant idea succeeded. If Sri Desika's Tirumaligai is to be illuminated it must be with a thousand lights, not merely in name, but in fact. It is impossible to think of a place more appropriate and worthy for being lit with a thousand electric lamps than the place where Sri Desika spent several decades of his manhood and attained Siddhi. Every word written in Sanskrit or Tamil by that great poet-philosopher, shines even today with all the brilliance of an electric lamp; a thousand lights stand for a symbol. It stands even for millions. The Tirumaligai shining with a thousand lights will be symbolic and significant of the myriad-illuminating words and meanings left to us by that great Acharya, each shining with unspeakable brilliance in the spheres of Poetry, Philosophy and Religion. If in a dark night a candle has been described as casting its beams far and wide, what need is there to speak of the brilliance and glory of a thousand lights of beauty in a world spiritually dark.

Fortunately with the admirable co-operation of the company's Engineers and the unsparing devotion of the contractor Mr. A. S. Rajan the installation was completed by the afternoon of the 30th September. It was expected that the Hon'ble Mr. Justice P. Rajagopalan would be able to attend and switch on the lights. But it turned he was unable to go over and officiate at the function on account of some indisposition.

On the forenoon of that day a happy and unexpected discovery also came to be made from certain inscriptions near the temple of the Tirumaligai. It was found that this year also marked the

50th or Golden Jubilee year of the construction of the Tirumaligai as a Mandapam. It was thought that this synchronising was a happy augury. The suggestion was then made that Sri Desika, whose image in the Temple is believed to have been on ample grounds to have been cast and carved by the Acharya himself should be taken in procession and installed there at the time of the switching-on ceremony. The appositeness of the proposal was enthusiastically acclaimed and carried out by the single-hearted co-operation of the Temple authorities and all the officeholders and the villagers. It was thought, and properly, that it would be as if Sri Desika himself switched on the lights of the Tirumaligai especially proceeding there for the purpose. There was a vast crowd. The enthusiasm was unbounded. As soon as Sri Desika mounted the dais, I made a short speech. In spite of the microphone it seemed the speech was drowned in the overwhelming noise of the foregathered crowd of men, women and children. In the absence of Justice Rajagopalan I thought I would requisition Sri T. E. Sathakopacharya, Senior Advocate of Cuddalore, the Nestor of Tiruvahindrapuram, and a great scholar and savant himself to switch on lights. In spite of his recent illness he let himself be persuaded to undertake and perform the

memorable task. It seemed he wished to speak something. But his own emotion and the commotion outside apparently prevented his making anything like a speech. When he switched on the lights and the contractor had contrived a convenient main switch close by, there was a sudden blaze and glory of light. It seemed not a thousand, but a million lights. One curious and characteristic of the lighting arrangement some how turned out to be that though the hall was filled by many hundred of persons there was not a single shadow to be seen in the hall.

I wondered if it was the result, a deliberate and artistic alignment of lights by the contractor. He confessed he had no such plan or purpose. But the wonderful result was due to a happy coincidence even as an unpremeditated effect in art. The multicoloured bulbs scattered in the ceiling and on all sides both inside and outside filled the spectators with wonder and joy. It seemed as if the works and thoughts of Sri Desika, in his works great and small, took shape as electric bulbs and effulgent tube lights, and flooded the place with unimaginable light and delight. To some of us it seemed as if the illumination which spread far and wide reached the very ends of the Earth and so verily it will if Sri Desika's life and teaching should spread and spread.

Our Country is poor but rich in moral prestige. The whole world looks to her as a power not because of her army strength but because of her moral stature. So every individual who does some wrong takes away some merit of India.

C. Rajagopalachari.

194831

How is the Solar Month "Margasirsha" for you?

GOGHARA PHALA FROM 16 12-51 TO 13-1-52

By "MEENADEVA"

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

MESHA (Aries)

ASWINI, BHARANI and KRITTIKA 1/4

Happiness in the family, success in undertakings, fame and help through friends and influence of wealth and success for people engaged in trade are the results these people can safely expect this month.

VRSHABHA (Taurus)

KRITTIKA 1/4, ROHINI, MARGASIRSHA 1/4

Satisfaction and fulfilment of objectives and aims, gain of money, honour from sovereign and Government, inclination towards spiritual things, Promotion etc., one can expect this month.

MITHUNA (Gemini)

MARGASIRSHA 1/4, ARDRA and PUNARVASU 1/4

Unnecessary thoughts for the successful termination of one's objectives, heart disease, misunderstanding with relations on the one side and success in races, business, acquisition of good dress etc.

KATAKA (Cancer)

PUNARVASU 1/4, PUSHYA and ASLESHA

Good food, influence with superiors and promotion in Office, successful business etc., However in the middle portion of the month a slight accident from cattle may be expected and one should be wary.

SIMHA (Leo)

MAGHA, PURVAPHALGUNI and UTTARAPHALGUNI 1/4

Quarrels with friends and relations, association with low caste people leading to trouble and loss of wealth on account of this, and hearing of evil news will be the result that will be felt by these people.

KANYA (Virgo)

UTTARAPHALGUNI 1/4, HASTA and CHITRA 1/4

Happiness in the family, good food, getting of vehicles and houses of one's choice, bath in holy rivers, coming in contact with Revered Acharyas, are all indicated for these people.

TULA (Libra)

CHITRA 1/4, SWATI and VISAKHA 1/4

Good finance, health, promotion in the office, good dress, unexpected gain of money either from races or gambling, worry from enemies, slight disease.

VRSCHIKA (Scorpio)

VISAKHA 1/4, ANURADHA and JYESTHA

Good health, success in business, auspicious events in the house, influx of money and rise in position, heart disease etc., one can expect.

DHANUS (Sagittarius)

MULA, PURVASHADA and UTTARASHADA 1/4

Unnecessary expenses, quarrel with officers and relations, change of residence, loss in races and gambling, change of position also indicated. These people should be careful in their relation with friends and relatives. Sickness of a severe nature may also be expected.

MAKARA (Capricorn)

UTTARASHADA 1/4, SRAVANA and SRAVISHTHA 1/4

Despondent period officially and in the family, loss of money, temper, a verse result in litigation. Very unhappy tidings will be received affecting the natives family happiness. Business people will get cheated.

KUMBHA (Aquarius)

SRAVISHTHA 1/4, SATABHISHAK and PURVABHADRA 1/4

On the whole a very favourable month for officials and business people. Influx of money through races and gambling and acquisition of good house and vahanas and termination of litigation etc., Business people may expect great rewards.

MEENA (Pisces)

PURVABHADRA 1/4, UTTARABHADRA and REVATI

Unnecessary evil tidings, loss of wealth and name, loss of houses or bungalows, vehicles, misunderstandings with relations and friends and family difficulties. Business people should be very careful against being cheated.

The Essence of Secrets Three

By SRI R. R. DESIKA.

(Continued from page 141.)

THREE CATEGORIES

JIVA'S PRAVARTTI:- Karttva or doing something and Bhoktrva or enjoying the fruit thereof—these two characteristics have been bestowed on the Jiva by Our Great Benefactor for His own enjoyment. To illustrate, a man buys a diamond necklace for his wife and asks her to put it on. She is such a devoted and faithful wife that she says that it is not necessary for her as she wants nothing but him and him alone. He says that he wants to see her adorned by the jewel and she, therefore puts it on in deference to his wishes. He then asks her to go to the temple with the necklace on. She again agrees to do so merely because it pleases him and not because it pleases her. After return from the temple the necklace is removed and is locked up in the safe. Even then she is the same serene self as she was before. Only a great Pativrata can behave like that. Women nowadays however besiege their husbands with importunities for buying ornaments for them. Like devoted wives we should do things for pleasing the Lord only. We may derive pleasure from doing so. But that should not be our object. Whatever service we render should be considered as having been done by Him through us. In the same way making us pleased is also the result of His will. He is pleased by that. A Jiva who is endowed with the highest knowledge will behave like a devoted and faithful wife and do everything for the sake of pleasing the Lord and the Lord alone.

The nature of the Bound (Baddha) is said to be connected with Avidya, Karma,

Vasana, Ruchi and Prakrti Sambandha. Avidya means ignorance i. e. not knowing the true nature of one's self, considering oneself to be the body, not subject to the Lord and existing for one's own benefit. Because of this the Jiva engages himself in various activities yielding a little happiness. Those which are in accordance with the Sastras are called punya and those which are against them are called papa or sins. In order to bestow the fruit of these 2 kinds of activities Our Great Benefactor makes the Jiva take several births and grants him bodies suitable for the enjoyment of the fruit—good or bad. Getting such bodies goes by the name of Prakrti Sambandha. Karmas not only yield fruits but also create a Vasana (scent) or inclination for similar activities. For example, a man takes Dal Soup at the time of dinner. Even after washing the hands well the smell of the Soup does not disappear from the hand. Similarly whatever a man does creates in him a Vasana or Scent or inclination for the same. Because of this a desire for the same is produced. Because of this Ruchi or taste the Jiva does similar things. That the Jiva subject to Karma engages himself in various activities may be compared to the flow of a stream. This is what is called Samsara. From Brahman, the four-headed Creator, to the smallest worm in the world—all are bound by Karma. The intelligence and the happiness of some are great because of their good Karma and the intelligence and the happiness of others are slight because of their bad Karma or deeds.

Our Great Benefactor gives bodies to different persons in accordance with their previous karma. The Bound Jiva supports such bodies by means of his Swarupa as well as his Swabhava — the Substantive intelligence as well as Adjectival intelligence. The support of the body during sleep is my means of the Swarupa or substantive intelligence and the support of the body during waking hours is through Swabhava-Jnana or adjectival intelligence. The body exists as a body because of the support afforded by the Jiva through his Swarupa or substantive intelligence. The support afforded by the Jiva through the Swabhava-Jnana or adjectival Jnana enables the body to do different things: i.e. for those who have committed evil deeds the body is the means of enjoying evil fruits; for those who have done good things it is the means of practising penance and actions prescribed for attaining liberation, and for those who have done Prapatti it is useful for enjoying Our Great Benefactor and to do things pleasing to Him.

BADDHA'S STHITI: The continuance of Samsara until such time as liberation is obtained i.e. till release from the bondage of Karma.

BADDHA'S PRAVARTTI: The activities of the Bound relate to doing good things, bad things or things which are neither good nor bad.

THE NATURE OF THE RELEASED (MUKTA)

The swarupa or the nature of the Released is the attainment of one's own real self after the removal of the impediments which stood in the way of reaching Our Great Benefactor.

MUKTA'S STHITI: The knowledge of the true self which has been attained continues for ever. The difference between different Muktas or released Jivas

in this respect arises merely from the different dates on which they realised the true self or obtained liberation, i.e. one realises his self earlier and another later. This is the only difference.

MUKTA'S PRAVARTTI: The activities of the Released are in respect of the enjoyment of Our Great Benefactor and various things done on account of the over-flow of the uncontainable love and joy arising therefrom.

NITYA'S SWARUPA: The nature of the Jiva who is always with Our Great Benefactor is the knowledge of the true self at all times unlike the Released Jiva's who had no realisation previously and got it from a particular point of time.

NITYA'S STHITI: Eternal enjoyment of Our Great Benefactor. In this respect there is no difference among Nityas.

PRAVARTTI OF THE NITYAS: The activities of the Nityas relate to things pleasing to the Lord done at all times.

DHARMABHOOTAJNANA: or

ADJECTIVAL INTELLIGENCE: This is the attribute of a Chetana. Just as light which emanates from a lamp is united to it but is different from it, adjectival intelligence is united to substantive intelligence which is Jiva but is different from him.

ITS SWARUPA: It is self-luminous. It is self-luminous to the self to which it is united. Because it is self-luminous it follows that it is different from insensient Prakrti consisting of Satva, Rajas and Tamas. Because it shows objects it follows that it is different from Nitya Vibhuti which is the supra-terrestrial world of Our Great Benefactor and because it shows objects to the Jiva or

the self it follows that it is different from the Jiva.

ITS STHITI: It is always Vibhu to the Nityas and Our Great Benefactor. Vibhu means being omnipresent. To the Mukta or the Released it expands after the attainment of liberation and is omnipresent after-release. To the Baddha or the Bound it contracts and expands in different degrees in accordance with his Karma.

ITS PRAVARTTI: Its activities relate to (1) showing objects (2) attaining the state of Prayatna or attempt and making the body and the sense organs do different things (3) expanding and contracting when the self is Bound and (4) reaching the state of Bhoga or enjoyment.

Bhoga means the enjoyment of a thing as favourable or unfavourable. The inherent state of things is to be favourable. The Nityas and Our Great Benefactor enjoy everything like this. To the Baddha or the Bound however things appear to be favourable, unfavourable or a little favourable. To illustrate, one and the same thing appears to be favourable to one and unfavourable to another. It appears to be favourable at one time and unfavourable at another time to the same person. It appears to be favourable at one place and unfavourable at another place. Although the mango is sour, children enjoy it as if it were sweet. Elders, however, shrink from having even a bite at a sour mango. A breeze is pleasant during summer but it is unbearable during winter. In temperate and frigid zones people enjoy heating arrangements; in tropical zones, however, people do not like to sit near the fire. It, therefore, follows that all these contrary qualities are not the inherent attributes of things. If they are the inherent attributes of things one and the same thing cannot have contrary qualities. Whatever is unfavourable to Him

cannot belong to Him. Why should He own anything unfavourable? The nature of all things is, therefore, to be favourable. The question arises as to why if it is so, things appear to be unfavourable or only slightly favourable to us. The reply is that in the case of the Bound Jivas Our Great Benefactor makes things appear to be favourable, unfavourable and slightly favourable according to Karma or previous deeds. When Karma is destroyed all things will show their true nature of being favourable.

The Baddha or the Bound self is capable of enjoying the fruits of action from two points of view. The first is his natural capacity arising from his being subject to the Lord and the second is his accessory capacity arising from his disobedience to the will of the Lord. A man is at liberty to treat his property as he likes. This is what goes by the name of natural fitness for punishment. If the owner of a bull finds it recalcitrant he can punish it and make it follow his will. This recalcitrance goes by the name of accessory fitness for punishment. The Nitya i.e. the self who is always with the Lord and the Mukta, i.e. the Released self, have natural fitness but neither of them has the accessory fitness for being punished, as the Nitya at no time and the Mukta never after release offends the Lord. Our Great Benefactor has neither the natural nor the accessory fitness for being punished in as much as he is not subject to any one. No one can ask Him to do this or that and punish Him for sins of omission and commission. It, therefore, follows that nothing that Our Great Benefactor does can ever be called sin.

SUBSTANTIVE INTELLIGENCE and ADJECTIVAL INTELLIGENCE:

Both are intelligence and self-luminous. Jnana or intelligence means the know-

ledge of a thing. Jnana means knowledge and atman means the knowledge of one's own self. Adjectival knowledge which is an attribute of the self is also the appearance of some thing. It is the showing of itself as well as of other things. Appearance here means showing by itself without the help of anything else to show it. A man is well-read and is able to lecture on the Ramavana etc. Another well-read man listens to his lectures. The second man's characteristic of being well-read is not being lost while listening to what the first man says. Similarly, the self may be self-luminous and at the same time be the object of the adjectival knowledge. Because of that its self-luminosity is not lost. Thus Atma-swarupa or Substantive knowledge and Dharma-bhuta-jnana or its Adjectival knowledge are similar. Their dissimilarity arises from the fact that Atma-swarupa or substantive knowledge shows itself only; but Dharma-bhuta-jnana or its Adjectival knowledge is self-luminous to the Baddha or the Bound self at the time of showing objects

only. As no objects appear at the time of deep-sleeping Dharma-bhuta-jnana is not self-luminous at that time. If one becomes a Mukta or a Released self, Dharma-bhuta-jnana is self-luminous at all times and shows objects always in as much as there is no sleeping after release

Pratyaktva is a characteristic peculiar to the Atmaswarupa but the same is not found in Dharma-bhuta-jnana. Vishayitva on the other hand, is the peculiar characteristic of Dharma-bhuta-jnana which the Atmaswarupa does not possess. Pratyaktva means the appearance of the self to itself. Vishayitva means showing things other than the self. Atmaswarupa shows the subject to the subject whereas Dharma-bhuta-jnana shows objects to the subject. Dharma-bhuta-jnana is also classified as a dravya or substance. As it is always found united with the self as an attribute, it has not been mentioned here as a separate substance.

(To be continued)

"It is wholly inconsistent and wrong to say that the Upanishadas concentrate on the moral side of life, how to attain salvation, and how a life of renunciation is good for the attainment of Moksha. It is only in the Western form of education that one comes across the artificial entity in every branch of art and knowledge. But in our ancient classics, Vedas and other pieces of literature the student is regarded as an heir to the teacher and education is not considered, as at present, as a means to earn one's livelihood, or how to become a good citizens. On the contrary, education was considered not only as a birthright but as a sacred duty. It was considered essential that education should not only be imbibed but also imparted and propagated to others. A higher standard of education prevailed in those days. The relationship between the teacher and the taught was more sacred and binding."

— Sri S. Varadachari.

THE PRESIDENT'S TOUR

The President Sri Krshna Sabha, Bombay left Bombay on a lecturing and organising tour on the 7th August and returned to Bombay on the 14th September 1951. During this period he visited Poona, Sholapur, Hyderabad, Tiruppati, Tiruvellore, Sriperumbodur, Srirangam, Pudukkottai, Madras, Puri, Calcutta, Benares, Allahabad, Kanpur, Muttra, Brndaban and New Delhi. In the course of the tour he delivered lectures in Hindi, Tamil or English according to the nature of the audience. The subjects dealt with are mentioned below :—

1. Ganeswari and Missionaries.
2. The Essence of the Gita.
3. Dramidopanishad.
4. The duty of Sri Vaishnavas.
5. Spiritual Development in the Gita.
6. Karma Yoga.
7. The Greatness of the Gita.
8. Essentials of Hinduism according to the Gita.
9. Avatara Rahasya
10. Relationship between the Teacher and the Disciple.
11. Students and the Gita.
12. Gita — the Universal Gospel.

The substance of these lectures will be published in future issues of Sri Krshna.

POONA: At the Deccan College a lecture in English on "Ganeswari and Missionaries" was delivered to a select audience. At the Lakshminarayana Mandir there was a lecture in Hindi and at the Bhajan Samaj there was a lecture in Tamil. The second was attended mostly by Marwaries and the third by

South Indians. The Marwaris of Poona have already organised themselves into a Sri Vaishnava Sabha. They are willing to have their institution affiliated to Sri Krshna Sabha, Bombay.

SHOLAPUR: There was a lecture in English on Spiritual Development in the Gita in the Central Library Hall. The President was complimented on being a Vaishnav like Gandhi. There were three lectures in Hindi at the Lakshminarayana Mandir one on Karma Yoga, another on the Duty of Sri Vaishnavas and the third on the Essence of the Gita. The Marwaris of Sholapur are agreed that propaganda as suggested by Sri Krshna Sabha, Bombay is essential. They have not yet organised themselves into an institution but are willing to fall in line when other institutions do so.

HYDERABAD: There was a lecture in Hindi on the Greatness of the Gita at the Gitaniketan. There was also a lecture in Hindi on Gitasar at the Rampratap Hall under the auspices of the Sanatan Dharma Sabha. The Gitaniketan people are willing to merge themselves into any big institution that may be started in Hyderabad State. The President has been invited to visit Hyderabad sometime in October or November 1951 in order to start a Gita Sabha for the entire State with prominent people like the Chief Minister Raja Pannalal, Raja Venkatalal, Raja Bhadur Aravamudu Ayyangar, Sri Ramaswami Ayyangar, etc. associated with it. There is also another invitation to inaugurate a Sri Vaishnava Sabha some time in October or November 1951.

PUDUKKOTTAI: Shri A. Srinivasa Ragavan, M. A., Professor of Sanskrit in the Raja's College, Pudukkottai and

Ex-Editor of Sri Nrsimha Priya in Hindi is willing to render all possible help for propagating the ideals for which Sri Krshna Sabha stands.

MADRAS: Sri Ananthacharya, Ex-Professor of Sanskrit, Pachayappa College, Madras is willing to undertake a tour of all the districts in Tamilnad with a view to carry on propaganda on behalf of Sri Krshna Sabha and establish branches in different places.

SRIRANGAM: His Holiness Srimad Andavan has blessed the objects of the President's tour and wished it success.

SRIPERUMBOODUR: The birth place of Sri Ramanuja was visited and his blessings solicited for the success of the lecturing and organising tour.

TIRUVELLORE: Their Holinesses of Ahobil Mutt have blessed the tour and wished it success. The Senior Jeeyar wanted some years ago to undertake a north-Indian tour but owing to the restrictions of rationing was not able to proceed beyond Hyderabad. He has instructed the Junior Jeeyar to fulfil His wishes by undertaking a north-Indian tour in due course. He has also agreed that the products of the Sanskrit College, Madurantakam should learn Hindi after completing their study of Vedant, but not before. He believes that studying Hindi before completing the study of Vedant leads to the neglect of the latter.

TIRUPPATI: There was a lecture in Tamil at the Oriental Institute. There was another lecture at the Desika Sabha also. The lecture at the Oriental Institute was attended by great Pandits belonging to all schools of thought. The lecture at the Desika Sabha was attended by renowned pandits belonging to Sri Ramanuja's school of philosophy. Both the lectures were very much appreciated.

The President was complimented for his knowledge of the innermost secrets of philosophy. The Oriental Institute has under consideration the publication of Sri Bhashya with Srutaprakasika and Bhavaprakasika. Sri Desika Sabha is willing to get itself affiliated to Sri Krshna Sabha, Bombay.

The Tiruppati-Tirumalai Devasthanam Committee has under consideration a scheme for the training of Archakas, giving religious instruction to school teachers so that they may teach boys in their turn and conferring degrees in Divinity. The Committee has also under consideration a scheme for starting a Srinivasa Mission for giving publicity and doing propaganda work in different parts of India. Sri Venkataswami Naidu, the Chairman of the Committee, Sri Ramanujaswami, the Director of the Oriental Institute, and Sri Anna Rao, the Manager of the Devasthanam, have asked the President for his views on the different schemes. The President has agreed to formulate his views for the benefit of the Committee. These schemes can be utilised for doing a lot of good work. The Chairman is willing to utilise the services of Sri Krshna Sabha, Bombay for doing publicity and propaganda work on behalf of the Devasthanam.

PURI: There were two lectures in Hindi at the Emar Mutt and one lecture in Hindi at the Oriental College. The Principal and students of the Oriental College have consented to stage the Sanskrit drama "Sankalpa Suryodaya" this year. A copy of the abridged edition is to be supplied by the President. A branch of Sri Krshna Sabha has been opened in Puri with a constitution modelled on the lines of the constitution of Sri Krshna Sabha, Bombay. Prominent Mutts at Puri are willing to carry out the work of Sri Krshna Sabha under

Central direction. They are also willing to carry on the work not only for Puri but for the entire Orissa State.

CALCUTTA: There was a discourse in Tamil at the end of which Sri Vaishnava Siddanta Sabha, Calcutta was revived and office-bearers elected. The abridged form of the constitution of Sri Krshna Sabha, Bombay was given to the Sabha as a model for adoption. The members are willing to adopt the constitution and follow the lead of Sri Krshna Sabha, Bombay.

BENARES: There was a lecture in Hindi at the Ramanuja Vidyalaya. This Vidyalaya can be easily developed so as to train preachers of Sri Ramanuja's school of philosophy. Men with ideas and adequate finances can carry out the scheme successfully. The people connected with the institution have agreed to start a branch of Sri Krshna Sabha soon after the return of the Principal, Sri Devanayakacharya who is on leave for the present.

There was a lecture in English at the Benares Hindu University when Dr Atreya, the Head of the Department of Philosophy, presided. Dr. Atreya complimented the President on the most illuminating lecture. The audience included professors and students—some of them Americans. One of the Professors, a Master of Arts in no less than 15 subjects who is writing a thesis on the psychological aspects of the Gita, stated that the lecture was marvellous and showed the working of a master mind. The President, however, had not said anything more than what the Acharyas have said in the matter. All credit therefore goes to the Acharyas.

There was a lecture in English at the Theosophical College. This was attended by one or two English men and women also.

The President was also able to contact the Birlas. The President showed them the issue of Sri Krshna in which it has been suggested that a memorial should be erected at Kurukshetra to commemorate the teaching of the Gita to Arjuna by the Lord on the lines of the Memorial at Waterloo near Brussels. The Birlas are favourably disposed towards implementing the idea and the President has agreed to suggest to them a suitable artist for translating this dream into a reality.

ALLAHABAD: There were two lectures in Hindi. As the president could not stay for a day longer for addressing the Students' Union at the Allahabad University the programme of a lecture at the University had to be cancelled. The organisers of Sri Vaishnava Sammelan want to retain their identity and work in co operation with Sri Krshna Sabha, Bombay for the propagation of Sri Vaishnava school of philosophy. At the same time they are agreeable to start a Gita Sabha side by side and work for the propagation of the ideals of the Gita and Sri Ramanuja's philosophy.

There seems to be a split between the Bairagis and Uttaradis. It seems that the gulf can be bridged in course of time if the causes of difference are understood and removed sympathetically.

KANPUR: No lecture was arranged as the Organiser was busily engaged in some other important activity.

MUTTRA: There was one lecture in Hindi at the Gita Mandir near Muttra. There was also a lecture in English at the Kishore Raman College, Muttra. As the organiser of the Gita Ashram was away it was not possible to arrange for a lecture there and enlist his support.

BRINDABAN: There was a lecture in Hindi at the Rangli Mandir, Sri Vaishnava Sangh, which is functioning here is agreeable to affiliate itself to Sri Krishna Sabha, Bombay if Sri Gajadhar Somani so desires. The Sangh is more dormant than active. New life should be infused into it.

NEW DELHI: There was one lecture in Hindi at the Lakshminarayan Mandir, New Delhi when Sri AnantaSayanam Iyengar, Deputy Speaker of the Parliament, presided. He wanted to arrange for a lecture under the auspices of the Cultural Association of India but this had to be postponed to a future occasion as no suitable premises were immediately available. Sri Goswami Ganesh Duttji appreciated the lecture by saying that it went to the very root of the matter

and that the Lord has favoured Madras with brains.

There was a lecture in Tamil at the Sri Vaishnava Siddhanta Sabha when Dr Sri K. S. Krishnan, Director, National Physical Laboratory, presided. He is very favourably disposed towards the idea of starting an All-India Institution to co-ordinate the activities of different Sabhas in various places, with a view to propagate the teachings of Sri Krishna and Sri Ramanuja.

The president was invited to attend the function to be organised at Pushkar in the 1st and 2nd weeks of November in commemoration of the late Sri Magni Ram Bangur, the greatest Sri Vaishnava Marwari of modern times. The President has accepted the invitation.



"Ancient Upanishads contain a great meaning for the people and particularly the younger generation should be encouraged to conduct their daily life in the light of the meaning and teachings contained in the verse and Upanishads."

— Sri S. Varadachari.

* * * * *

"Our culture — although a composite one — is founded on Sanskrit and we will have to go to Sanskrit for ideas, ideals and eternal truths, of which it forms the source".

— Mr. H. V. Divatia.

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"India's National Flag symbolise SHEEL, SHAKTI and Samrddhi" — CHARACTER, POWER and PLENTY".

— Mr. N. V. Gadgil.

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"Wealth is not going to fall from the skies. It will have to be created by the solid work of the people themselves."

— Jawaharlal Nehru.

SRI BHAGAVADGITA and SRI BHAGAVATLILA

Sri T. E. Sathakopacharya, TIRUPPAPULIYUR.

The opinion is expressed by some modern critics among whom our own countrymen form a considerable number that there is a great divergence between the teachings of LORD SRI KRSHNA IN THE BHAGAVAD GITA and his amorous sports in the Brindavan, so much so that several of them go to the length of affirming that the two personalities must be different or at any rate the latter a fiction invented by later sectarians and grafted into the PURANAS to give an appearance of authenticity to their creation. Otherwise they say, it is impossible to account for such a glaring and irreconcilable contradiction. It is my purpose here to furnish an effective answer to these critics by pointing out that the two roles are not inconsistent but quite appropriate if looked at from the proper stand-point.

In the first place it is necessary to note that in the GITA the Lord affirms repeatedly that He is the Paramatma that pervades and permeates all existences as the ANTARYAMIN,

‘मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव’

i. e. ‘All this is strung in me like pearls in a thread’ and this receives corroboration and confirmation from other portions of the Mahabharata as also from all authoritative Puranas such as Sri Bhagavatam, Srimad Vishnupurana, Sri Harivamsa etc. Again it must be remembered that the object of this incarnation of the Supreme Being as of others is as explained in the Gita the all-round amelioration of the virtuous, the punishment of the wicked, and the firm establishment of Dharma. In this Avatar the punishment of the wicked is carried out by the Lord Himself in some

cases and in others through the agency of other people. Unlike during Sri Rama's time the enemies of DHARMA instead of forming a separate group centred in a particular locality, during the period of this AVATAR they were scattered all over, intermixed with the general public especially in royal families whose scions by their arrogance and cruelty were oppressing the subjects and consequently it was not possible to eradicate them except by means of a world-war and the Kurukshetra battle was designed to carry out this purpose. As regards the amelioration of the virtuous devotees which was the more important object of the Lord's incarnation it was fulfilled in diverse ways, suitably to the desires, tendencies and qualifications of the supplicants concerned. The general principle adopted in effectuating this object is thus outlined by the Lord in the Gita—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

i. e. “To those who are devoted to me I discover myself in the very manner in which they contemplate me. Rejoiced thereby all those people enjoy me in all possible ways according to their tastes and inclinations”. In this connection it will be useful to quote the commentary of Sri Bhagavad Ramanujacharya which runs as follows—

‘न केवलं देवमनुष्यादिक्रमेणावतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि, अपि तु ये मत्समाश्रयणापेक्षाः, यथा येन प्रकारेण स्वापेक्षानुरूपं मां संकल्प्य प्रपद्यन्ते; तान् प्रति तथैव तन्मनीषितप्रकारेण भजामि मां दर्शयामि; किमत्र बहुना सर्वे मनुष्याः मदनवर्तनैकमनोरथाः’

मम वर्त्म मत्स्वमायं सर्वप्रेमिणां चाङ्गनमा-
गोचरमपि स्वकीयैः चक्षुरादिकरणैः सर्वशः
स्वापेक्षितैः सर्वप्रकारैः अनुभूयानुवर्तन्ते ।

"Not merely do I incarnate myself in the form of Deva, Manushya etc. and afford protection to my devotees but also in whichever manner my devotees supplicantly pray that I should discover myself to them in that very manner do I present myself before them. What more! All people who with single-minded devotion desire to follow me are vouchsafed the privilege of having full enjoyment of my personality in all possible ways to their hearts' content, a privilege which even Yogis could not think of."

Thus interpreted it is clear that this Sloka includes within its compass the boon granted by the LORD to the GOPIS as the reward of their limitless love for him.

Another aspect of the protection afforded by the LORD to the devotees is being the SARANYA of the SARANAGATAS i. e. offerer of refuge to those who surrender themselves unto him, by granting whatever they required without their having to strive for it in any other manner. This finds expression in the famous CHARAMA SLOKA of the GITA —

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

'Abandoning all other means of achieving the desired End, seek refuge in me and I shall deliver you from all sins (that obstruct the path of your success); do not grieve'. This attitude of generosity towards His single minded devotees and looking after their amelioration in all ways is reaffirmed by the LORD in the GITA in many places; eg.,

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"As regards those men who without thinking of anything else contemplate me with a single-minded devotion, I look after their all-round welfare". Again when summing up the final result of intense BHAKTI the LORD says —

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ॥

"Centre your thought upon me; be always devoted unto me; let all your acts of worship be dedicated to me; and make prostration to me; You will in all truth attain me; I promise; you are dear to me." It will thus be found that concentrating all thoughts upon the LORD so as to allow of no other idea to disturb it is the surest way of reaching HIM. Of course, such concentration if systematically practised according to the rules of Mental Discipline adumbrated in the Science of YOGA leads the devotee step by step to the goal with certainty. This is the regular method. But there are other short-cuts which may be styled a special process by which the required concentration may be secured and the Goal thereby reached under special circumstances by persons endowed with the special qualifications. Instances of this process are enumerated in the BHAGAVATAM in the following passage,

गोप्यः कामाद्भयात्कंसः द्वेषाच्चैद्यादयोनुवाः ।

(7-1-33)

"The GOPIES through love, KAMSA through fear and Kings like SISUPALA by hatred attained the LORD". This is referred to and reiterated by SRI SUKADEVA in reply to the question by KING PARIKSHIT in this context as well.

Of course the last two viz., fear and hate cannot be adopted by others. It must be the result of prior inborn tendencies due to extraordinary causes.

But the first viz., Love is possible of being followed by others also provided their minds can be attained to the same high pitch of devotion as that of the GOPIES. It is worth notice in this context that the ALWARS, the authors of Tamil Divya Prabandhams, particularly the *Facile principes* among them, Sri Nammalwar or Satakopamuni for reasons of his own did not proceed along the ordinary path of Bhakthi Yoga but hit upon the short-cut trodden by the Gopis and attained the bliss of personal contact with the LORD by his intense love which he has expressed strikingly in his rhapsodies. Other Alwars have also followed suit and above all Sri Andal adopted this mode of approach with immediate and significant success. But it is not given to all and sundry to follow this method in as much as the necessary mental attitude which forms the preliminary requisite is not possible of attainment except to the fortunate few who have been blessed with it from their nativity. For Sree Satakopamuni being an ऊर्ध्वरेतस् (born celestial) who as his very name implies discarded all mundane ties at his very birth it was easy to direct all his emotions Heavenward and make GOD the target of his passionate love having no other object of attachment. Hence the resplendent figure of the PURUSHA which in the intensity of his fervent imagination he was able to visualise as if in actual experience evoked in him irrepressible emotions not unlike those that stirred the hearts of the Gopis and the Lord so faithfully true to his true devotees offered His immaculate person to the saint for being enjoyed in the manner he desired, just as he did to the Gopis, the only difference being that in the case of NAMMALWAR it was all a mental experience though no less vivid than the physical while in the case of the Gopis it was mental as well as physical, mental during the LORD's river as physical, mental during the LORD's river.

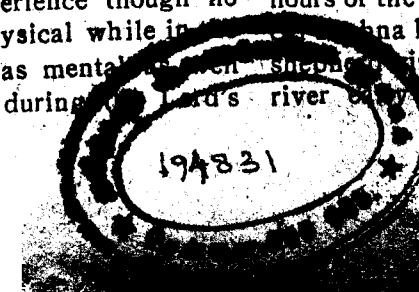
absence and physical when He deigned to be actually present before them.

From all this it will be abundantly clear that the Gita far from being inconsistent with the Brindavan life of the Lord is itself an authority for its propriety and impeccability so that the objection raised by the critics has no basis to stand on.

However as the above general exposition may not satisfy minds obsessed with prepossession it will be but necessary to examine the objections themselves in some detail and point out their fallacy from every stand-point.

The critics say that the conduct attributed to Sri Krishna of having taken away the garments of the shepherd girls while they were bathing in the Yamuna-river and subsequently insisting upon their coming near him nudely in order to receive their clothes is a piece of gross indecency, not to speak of the moral depravity which it involves. I am not concerned here with the discussion of the historicity of the story which is doubted by the critics, although personally I believe every word of the narrative in Sri Bhagavatam for whether it actually happened or not, I shall assume that the incident as described in the Bhagavatam did take place and proceed to answer the criticism on that basis.

It appears there was a long-standing custom prevalent in the country according to which unmarried girls of marriageable age were used to perform a vow in worship of Goddess KATYAYANI in the month of Margali and as preliminary to it bathe in a scared river in the early hours of the morning. When as a boy Krishna lived in Nanda Gokula the case of the Gopis it was mental as well as physical, mental during the LORD's river as physical, mental during the LORD's river.



during Margali month for having the sacred bath and performed the worship of the Goddess. During the worship each of them muttered this prayer :—

कात्यायनि महामाये महायोगिन्यधीश्वरि ।
नन्दगोपसुतं देवि पति मे कुरु ते नमः ॥

“Oh Katyayini of immense might and manifold powers! Greatest Potentate! Make the son of Nanda Gopa my husband. I prostrate before you”. Thus it will be found that there was no tinge of any objectionable feature in their desire to become the wedded wives of Sri Kṛṣṇa who to them was the ideal husband they could conceive of. It was doubtless a serious and very earnest desire of theirs and the Lord was cognisant of their downright sincerity. But the Boon was one that could not be granted literally; because, *inter alia*, what is to become of the shepherd lads in Gokula if all the girls should be married to Kṛṣṇa who was only a temporary sojourner there in pursuance of a definite purpose? So a *via media* should be found out whereby the girls' penance will meet with its reward and at the same time their normal life as Shepherdesses will not be disturbed. Such a *via media* was furnished by the incident we are now discussing viz. the removal of the girls' clothes and its sequel. The Lord's words themselves addressed to the girls on this occasion explain the whole situation :—

संकल्पो विदितस्साध्यो भवतीनां मर्चने ।
मथानुमोदितश्चासौ सत्यो भविष्यति ॥
न मय्यावेशितधियां कामः कामाय कल्पने ।
भर्जिताः कथिताधानाः प्रायो बीजाय नेष्यते ॥
यात याला व्रजं सिद्धाः मयेमा रंस्यथ क्षपाः ।
यदुद्दिश्य व्रतमिदं चेरार्यार्चनं सती ॥
इत्यदिष्टा भगवता लब्धकामाः कुमुदिकाः ।
ध्यायन्त्यस्तत्पद्मभोजं कृच्छ्राग्निविशुः व्रजम् ॥

“Meritorious Ladies! I have understood your idea in offering worship unto Me. I accept it with pleasure and it shall prove fruitful. With regard to those who concentrate their mind upon me their amour does not become carnal. Grains that are fried and boiled are never more able to sprout. Lasses! Go back home with a feeling of success. Virtuous Ladies! Your object in undertaking this penance will be fulfilled by sporting with me during nights.” Thus instructed by the Lord the young ladies felt satisfied and meditating upon the lotus-foot of the Lord they went back to their abodes though with much reluctance. Let us now see what a mine of spiritual truths lies imbedded here. In the first place the worship offered to Goddess, Katyayini by the shepherd-girls is spoken of by the Lord as one offered to Himself. The rationale of this identification is furnished in the following passage of the Bhagavad Gita :—

यो यो वां यां तनुं भक्तः श्रद्धायार्चितुमिच्छति ।
तस्य तस्यान्त्रां श्रद्धां तामेव विदधाम्यहम् ॥
स तथा श्रद्धया युक्तः तस्याराधनमीदृते ।
लभने च ततः कामान् मयैव विहितान् हि तान् ॥

i. e. ‘Whosoever desires to offer worship to whichever Devata (other than myself) who after all is but a part of my manifestation, his devotion to that Devata is strengthened by my blessing. Thus equipped he becomes more intent on the worship of that Devata and obtains boons therefrom which actually proceed from my bounty’. Having thus affirmed that from whosoever hands the boons may be received the real giver is himself, the GITACHARYA next sets forth the limitations by which even those gifts of the other Devatas are circumscribed as contrasted with His own limitless bounty :

अत्र तत्र फलं तेषां तद्भवत्यल्पमेधसाम् ।
यदा यदा यजो यन्ति मद्भक्ता यान्ति मामपि ॥

i. e. ‘But limited is the gain that is secured by those men of inferior wisdom (who worship the other Devatas); for those who worship the other Devas can (at the utmost) reach only the latter; while my devotees reach Me in addition (to getting their other boons complied with)’. From this it follows that there was an initial blunder in the Gopikas' worship of Katyayini, a minor Goddess, for getting Sri Kṛṣṇa the Supreme Lord as their husband; for the granting of that boon is from its very nature beyond the power of that Goddess. Hence this defect had to be remedied as otherwise it will prove an obstacle in the way of their gaining their object. So the Lord true to His extremely merciful and generous nature, which has been repeatedly affirmed in the Gita :—

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यस्सम्यग्भक्तितो हि सः ॥
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
वदामि बुद्धियोगं न येन मामुपयान्ति ते ॥

made up his mind to cure this defect and make the path easy for them cognisant as he was of the downright sincerity of their devotion to him. Therefore just on the eve of the conclusion of their penance the Lord presents himself before them and resorts to the device of purloining their clothes which drove them to the necessity of saluting him with clapped hands placed on the forehead which the Sashtas say is the most effective form of worship :

अञ्जलिः परमा मुद्रा क्षिप्रं देवप्रसादिनी ।

This, of course, was the most potent form of atonement which could remedy all defects and remove all obstacles from the way of the supplicant. There was another flaw in what they did in as

much as it was improper to have taken the holy bath in the Divine River, Yamuna with their bodies uncovered. This transgression had also to be expiated for, before they can be granted their boon. Moreover the Lord who had marked them for the highest bliss of MOKSHA to be finally vouchsafed to them as the fitting reward for their singleminded devotion wanted to see that there was no tinge of carnality in their love for Him and hence intended to discipline them to forget the sex idea altogether and attain a state of super-sensuality. It was to enable them to secure such a frame of mind the Lord insisted upon their raising both their hands in His Worship giving up all thought of their nakedness and rising to a state far above the ordinary cognisance of the dualities. It is only then that they will deserve His greatest blessing of beatitude which as already stated He had determined to confer upon them. This schooling immediately produced the desired effect since at parting their thought was centred upon His Lotus-feet which indicated that in accordance with the tenor of the SARANAGATI MANTRA (द्वयं) and its exquisite exposition by SRI ANDAL in the 29th Stanza of THIRUPPAVALI they surrendered themselves and their all unto the Lord's blessed feet to grant them the privilege of eternal service. This transformation of their feeling towards Him from that of ordinary human love into one of spiritual devotion unmixed with any trace of carnality was a necessary pre-requisite for the Lord agreeing to let them have the benefit of his company and it is because the Lord noticed this transformation in their very looks soon after his admonition that he told them He would sport with them during nights.

(To be continued.)

PLAYFUL PRANKS

By Sri Balagopal.

The great Emperor Akbar once summoned a special Durbar. Ministers of State, Ambassadors of countries and others were all present. That was a day for the emperor to receive presents from the envoys and sardars and Nawabs of his realm. Side by side money was distributed freely among fakirs, Mullas and Moulvis to celebrate the occasion as was the custom. Finally the great Pir came to pay his traditional respects to the emperor and the emperor gave him the choicest of gifts. Birbal alone was cynically watching the scene. When the Durbar was over, Akbar questioned Birbal, "Oh Birbal, which do you think is the greater of the two - Pir or Yakeen? (i. e. faith)". Birbal promptly replied, "Sire faith is greater than Pir". Is it not a fact that Yakeen originates in the Pir. Birbal replied that faith is to be reposed in the Pir and only then the Pir begins fulfilling the desires of devotees. Idolaters believe that devotion is the prerequisite and with that alone worship idols leading to fulfilment of desires. The Emperor was displeased with Birbal's replies and ordered him to prove his statements by facts of practical life. Birbal promised to satisfy the emperor within a month.

One day Birbal stole the emperor's shoe, covered it in a shawl, and erecting a new Dargah (tomb) on the outskirts of the capital deposited the shoe in it. He also appointed a Musalman to look after the dargah and advertise among the people that it is the tomb of Yakeenshah Pir who fulfills the wishes of his devotees through the miracle of his spiritual powers. In a short time the Dargah attained great popularity. It became a place of pilgrimage for people from far and near. One day the praise of Yakeen

Shah Pir reached the emperor through the ministers of State. The emperor was told that even his father Humayun had great faith in the Pir for which he was amply rewarded.

The emperor could not resist the urge to pay a visit to the celebrated Dargah. Birbal of course accompanied him. The emperor was impressed by the devotion towards the Pir, the countless visitors particularly as they belonged to all castes and creeds. He urged Birbal to bow down to the Pir. Birbal agreed to do so if the emperor accepted faith to be superior to the Pir Himself.

The emperor declared that to him the Pir was greater than faith and as an earnest of his feelings, he solemnly declared that he would cover the Dargah with a carpet of the costliest brocade if he won a victory over Rana Pratapsingh of Mewar.

Just then a horseman hurriedly rode to the scene and brought Prince Salim's message from the battlefield. Rana Pratap was soon expected to surrender, was the joyous news. The emperor immediately turning to Birbal inquired whether he was now satisfied that the Pir was greater than faith, as he had fulfilled the emperor's desire immediately it was expressed.

Birbal calmly replied that unless the emperor had faith in the Pir he could not have accepted the Pir and hence faith is greater than the Pir. The emperor had reached a firm conviction which was fortified by the recent turn of events and he decided to sentence Birbal to death if he did not show the truth of his firm conviction.

(continued in page 206)

CULT OF THE COW

(By Prof. ANGELO MOSES, M.A., F.R.A.S., B.P.E.)

The cow has occupied a prominent place in the outlook of the sons of Bharatavarsha ever since the Aryans set their foot on the Indian soil. Our Aryan ancestors had an exemplary veneration towards bovine cattle. Dr. Macdonnel admirably sums up the influence of the cow upon Indian life and thought. "To no other animal has mankind owed so much, and the debt has been richly repaid with a veneration unknown in other lands. So important a factor has the cow proved in Indian life and thought that an exhaustive account of her influence from the earliest times of the world would form a noteworthy chapter in the history of civilization".

The predominant influence exercised by agriculture and cattle wealth absorbed the mental outlook of the Aryans; with this recognition of the importance of the cattle and the careful protection of cattle wealth by the ancient Aryans emerges to the surface the supreme importance and exaltedness of the cow in their view. And we find this revealed in a large measure in the literature of the Vedic and the post-Vedic periods.

According to Sukra the cow is included among the components of an ideal household. Hymn 19 of the Rg Veda is an instance in point: "We call thee cow-herd, let him take out these cows; Let him pasture them in the fields; let him bring them back to the house; he pastures them all on all sides. May he come home safe. O Cowherd! Pasture the cows in all directions and bring them back. Pasture them in the various parts of the earth and bring them back". Commenting upon this memorable verse, Mr. Romesh Chandra Dutt remarks "that we shall seek in vain in

the entire range of Sanskrit literature for a passage in which the humble hopes and wishes of simple agriculturists are so naturally depicted".

Even more emphatic passages are those supplied by the hymnal of the Atharva Veda. There is a charm in the form of prayer for the prosperity of cattle. The Aryan votary invokes Vayu, Savitar, Brhaspati, Ammavati and the whole band of beneficent supernaturals to keep their flocks and safely conduct them home on their return from pastures.

"I pour together the milk of the cows. I pour together strength and sap with ghee. Poured together shall be our herds; constant shall be the cows with the owner of the cows. I have brought hither the sap of the grain. Brought hither are our heroes; brought hither to this house are our wives." The intensity of the love towards the cow generated by individual instinct and the economic contribution of the cow to human well-being are most sincerely reflected in this passage.

In another passage the same theme is harped upon with characteristic eloquence. It invokes godly help to unite the flocks of cattle and lead them to the stables of the owner. It prays for the prosperity of the cows and the plenty of their seed and their faithfulness to their owner. "Right here come, ye cows, and prosper here like the saka-bird. And right here do ye beget (your young). May you be in accord with me! Attach yourself, O Cows, to me as your possessor; may this stable here cause you to prosper. Upon you, growing numerous and living, may we increasing in wealth, alive, attend".

The last sentence is the crowning of affection afforded by the Aryans to the cow. Another hymn invokes Arundhati to empty the horn of plenty upon the Aryan stables and protect the cows when on pasture. Hymn VI, 70 embodies a charm to secure attachment of a cow to her calf.

Besides these positive invocations, the hymnal of the Atharva Veda contains many passages wherein cow-killing is deprecated as the most heinous of crimes. Hymn V, 18 of the Atharva Veda is a standing condemnation of any encroachment on the life of the cow. Under pain of moral damnation, the cow cannot be slaughtered. The Aryan agriculturist fills the atmosphere with importunities against the killing of cows and this hymn reveals it in a striking manner "Enveloped (is she) in her skin as an adder with evil poison; do not, O Prince, (eat the cow) of the Brahmana; sapless, unfit to be eaten, is the cow." (Verse 3). In a later verse (Verse 11) he threatens the perpetrators of the crime with vindictive Nemesis and sings; "The cow herself, when slaughtered, comes down upon the Vaidhavyas who had roasted for themselves the last she-goat of Kesari-prabbanda".

According to Manu, cow-killing is an Upapataka, and the Hindu Law according to Vasishta inflicts a Taptakrikhara penance upon the perpetrators of the crime, dressed in the raw hide of the cow if that culprit chances to be a

Brahmana. According to that familiar verse of the Mahabharata, "All that kill eat and permit the slaughter of cows rot in hell for as many years as there are hairs on the body of the cow slain." Capital punishment was inflicted on those who either stole, hurt or killed a cow or abetted others to do so and Kautilya lays down: "Whoever hurts or causes another to hurt, or steal or causes another to steal a cow, should be slain".

It is thus evident that the sanctity of the cow is a prominent feature of Hinduism. The orthodox Hindu venerates the cow and regards it as the divine embodiment of plenty and prosperity.

Dr Mac Donnel writes: "Among the domestic animals known to Rg Veda cattle however occupy the chief place. Cows were the chief form of wealth. No light gladdens the eye of the Vedic Indian more than the cow returning from the pasture and licking her calf fastened by a cord; no sound more musical to his ear than the lowing of the milch kine. To him, therefore, there was nothing grotesque in the poet exclaiming: 'As the cows low to their calves near the stalls, so we praise Indra with our hymns 'or' like un-milked kine will have called aloud (lowed) to thee, O hero'. (Indra'. This is a superb attitude of the Aryans which made them weave a web of praise and glory round the name of the cow and thus lend her a grander appearance.

(continued from page 204)

Birbal now saw that the time had come for unravelling and kneeling down before the dargah and offered to build the finest mausoleum over the tomb of Yakeenshah if his life was spared for him. None was pleased more than the emperor to see Birbal having at last yielded and accepted the Pir. Birbal promptly accepted the force of circumstances which made him kneel down

before the Pir's dargah. Immediately going up to the dargah, however, he brought out the shoe covered in a shawl to the surprise of all. Needless to say that the emperor was all repentance when he saw the shoe and was finally won over to Birbal's view that Faith is prior to and greater than the Pir. Thus did Birbal fulfil his promise of a month ago.

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a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krshna 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 Divyaprabandham 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 Krshna 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 Krshna 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.

10. Monthly magazine 'Sri Krshna' is published.

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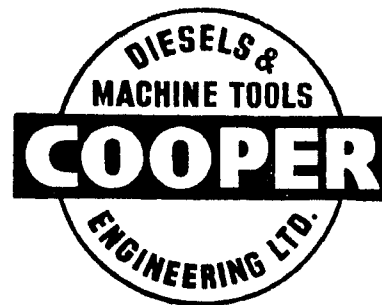
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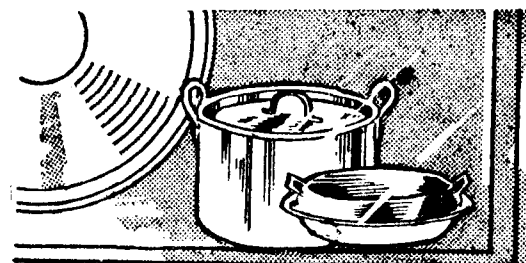
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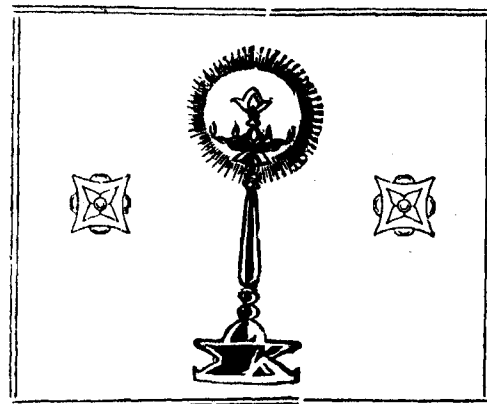
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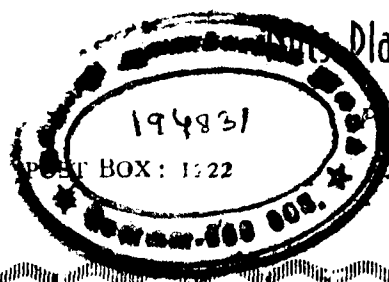


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