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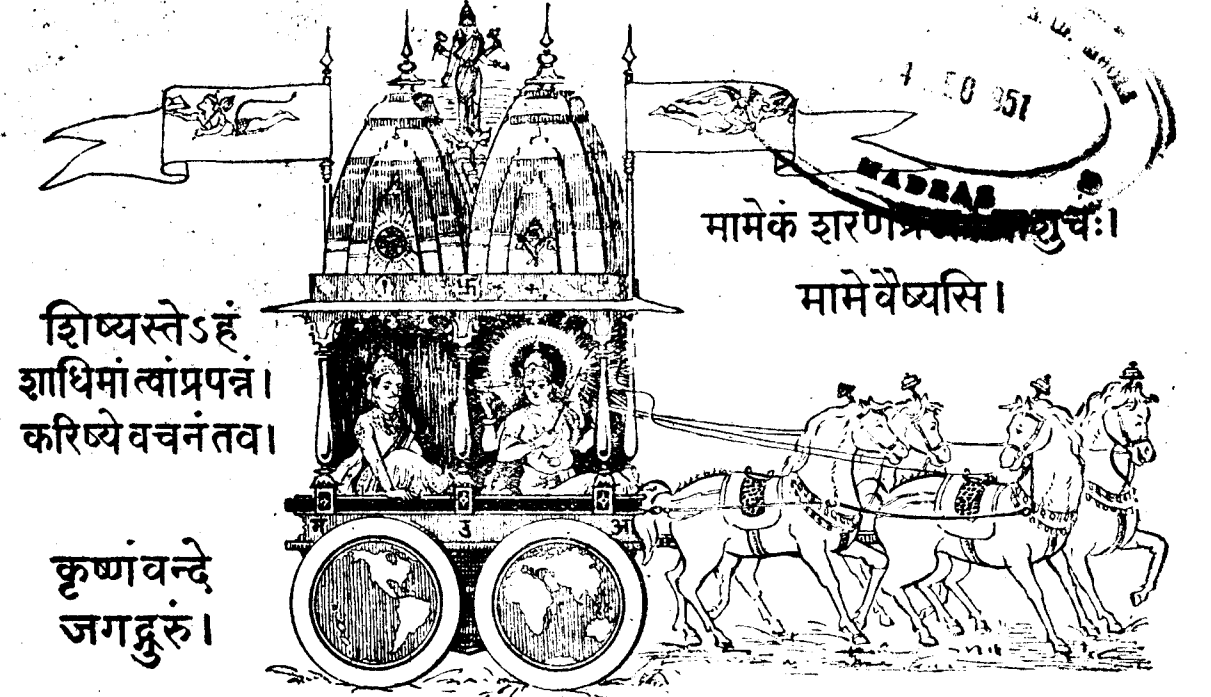
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883 SRI KRISHNA

The Digest of Religions and Cultures



शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं प्रपन्नः शुचः।
मामे वैष्यसि।

यत्प्रपत्तिं विना सर्वे र्यस्य माया दुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



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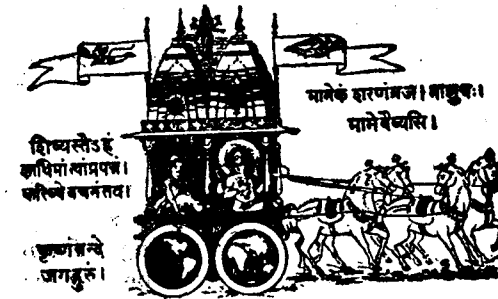
No. 9

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BOW TO SRI KRSHNA, THE TEACHER OF THE WORLD.



SRI KRSHNAM VANDE JAGADGURUM
SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

THE GREAT GAMBLE

The general elections in India will be the greatest experiment in democracy the world has ever witnessed. *Eighteen crores* of people are on the electoral rolls on the basis of adult franchise and the Government is expected to spend at least *ten crores* of rupees on the elections, not to speak of the expenditure incurred by the candidates themselves and their supporters. Most of the electors being illiterate symbols are being used by different parties. If the voters are attracted by symbols alone the *Rising Sun* is the most attractive. If they are attracted by the names of the parties then also the name *Rama Rajya* is the most attractive. Mahatma Gandhi did a lot to popularize the name. He used to say from the Press and the Platform:— "What we want is *Ram Raj*, but what is going on now is *Ravan Raj*". We cannot say that the Congress Raj is *Ravan Raj* but it is no doubt *Kumbhakarna Raj*! *Kumbhakarna* is said to have been sleeping most of the time. The Congress Raj cannot be said to be sleeping. It is awake, but it does not see. *None so blind as those who have eyes, but do not see.* Not only

this but when the Congress sees it does not *understand*, and when it understands it does not act; even when it acts it strikes at its friends! All this is due to the fact that the *Arjuna*, the Congress does not know what is *dharma* and what is *adharma* and its pity is misplaced, and its friendship goes to those who do not *deserve* it. Here we are not speaking of the wolves in sheep's clothing that have got into the fold of the Congress. We hope that they will be eliminated at least after the elections. As the biggest organized party in India the Congress is bound to succeed at the polls this time. We, however, hope that at least some of the *Rama Rajya* candidates will be elected if the electorate exercises its franchise wisely. It is true that *Rama Rajya* candidates cannot get into power this time but they will be able to offer constructive criticism of the policies and actions of the Congress Government. It will be for the *Rama Rajya Parishad* to prove that its policy is *not* negative, re-actionary and obscurantist as is believed in certain quarters. If the *Parishad* organizes itself and educates the electorate, it *deserves* victory at the next elections.

COMMAND ME THY SUPPLIANT DISCIPLE. I WILL DO THY BIDDING.

GRIEVE NOT, IN ME ALONE TAKE REFUGE AND REACH ME.

IN THAT LIGHT OF THE UNIVERSE TAKE SHELTER, WITHOUT SELF-SURRENDER TO WHOM NONE CAN FLUDE MAYA.

The Lamps of Vaishnavism

By SRI, D. RAMASWAMY IYENGAR

The lamps of (South Indian) Vaishnavism were lit several centuries ago in a small dehali (Tamil Rēzhi or Nadai meaning portion of house between house front and the interior) of a house in Tirukkovalur (a town in South Arcot District). This is how it happened.

It was a pitch dark night. The sky was heavily overcast with thick clouds and it was pouring heavily accompanied by thunder and lightning. In a small dehali of a small house in Tirukkovalur three men were standing huddled together in the very small space of that dehali, which was of just sufficient dimensions to allow one person to lie down, two to sit, and three to stand. They were strangers to one another. One who was born in Kancheepuram had first come to that place that night for shelter from the rain and was let into that Dehali by the hospitable owner of the house. The second, a native of Mahabalipuram, was let in by the first and the two were squatting on the floor. And then came the third, who was of Mylapore, a suburb of the City of Madras. And the three were standing close together. They soon found out all about one another of which, however there was not much, as they were all simple men of God without any fixed place of residence or family ties, roaming about this part of our sub-continent in search of spiritual peace. Just as they were enthusing over the feature common to all the three of them — Godliness — all of them felt the space getting narrower still, and each began to press more closely upon the others. They found out that there was something in the presence of another being. In utter darkness, gazing there, —

could not even see each other's face — this extra presence was intriguing, nay mystifying. Each asked aloud "Who could it be that presses on us and compresses the available space about us", but there was no answer. Unless there was light this mystery did not appear to be capable of solution. And so the first of them lit a lamp — not by striking a match stick and lighting a wick — they had neither there, but by constituting (symbolically) all the world into a lamp, containing all the seas in the form of ghee, and alit with the effulgence of the sun. There was brightness but it revealed only their own three selves and nothing else. The fourth being was evidently not perceivable by the naked eye with the help even of very bright light. So the second person, the gentleman from the Mahabalipuram, said to himself, "Now that my friend has dispelled the outer darkness by the lamp lit by him, let me light a lamp that will dispel the inner darkness and enable the soul to see clearly". So saying he made a lamp out of his love, poured the ghee of his soul's yearning (for God) into it, and inserted his mind, melting with God enjoyment, as the wick, and set it alight with effulgent gnana. And with the glow of this second lamp supplementing that of the first all darkness, the outer and the inner, stood dispelled and there shone forth the hitherto unseen fourth Being. The vision of that Being was first clearly vouchsafed to the third of them. (The holder of a torch cannot see as well and quickly as those nearby). And he at once broke into song, telling us what he saw. What did he see? In the order in which he saw, as he himself gives it, he first saw Lakshmi (Tiru), then a goldfused and loveable form

(body) then a pleasing effulgence as of the rising sun, then (on closer scrutiny) the bright chakra (discus) in one hand and the Valamburi Sankha (Conch) * in the other hand, and all these in the Lord with the colour of the blue sea.

These three seers, real Seers in every sense of the term, are the first three Azhwars of the Sri Vaishnava Siddhanta. Tradition has it they were all ayonijas (not born of any woman). They have been named as Poigai Azhwar, Bhudathazhwar and Peyazhwar. The constellations of Sravana, Dhanishtha, and Satabhishag, (Tiruvonam, Avittam and Sathayam) in the Tamil month of Aippisi are said to be the respective constellations under which they were born or first came into this World. Starting with the first verse or pasuram, — the gist of which has been given above in the case of each of the three — each sang an exact centurium in Tamil verse in the Venba metre in Antadi-thodai (string of verses in which each verse begins with the last word or syllable of the previous verse). These three Antadies are the first Anuvakas of the Dramidopaniṣad or Tamil Vedanta consisting of 4,000 verses, the Divya Prabandhas. This Tamil Vedanta was later blended with the Sanskrit Vedanta by eminent Vaishnava Acharyas such as, Nathamuni, Yamunacharya, Ramanuja and Vedanta Desika and out of the blend came the Ubhaya Vedanta (or twin Vedanta) Darsana or system which is the system behind the Visishtadvaita Siddhanta and the Sri Vaishnava Sampradaya of South India to-day.

All honour and credit therefore to these three pioneers in this new field of thought. They are the object of veneration even to the later Azhwars. Sathakopa (Nammazhwar) refers to them as இளகனி பாடுங் பரம கனிகள் (premier

poets of fine melody). Parakala (Tiru mangai Azhwar) refers to them as the songsters of Sen Tamil (செந்தமிழ் பாடுவார்). Among the Acharyas Desika calls them பாட்டுக்குரிய பழையவர் "those ancients marked out for song". Referring to their Prabandhas or works, Desika uses the word Nootana Sarkara, or new sugar. It is a beautiful utpreksha (poetic fancy) in the course of which this idea is given expression to by that great Kavi Kesari (lion of poets) and the sloka in which it occurs deserves to be quoted in full.

कासारपूर्वकविसुख्यविमर्दजन्मा

पण्णातटेक्षुसुभगस्य रसो बहुस्ते ।

त्वत्पादपद्मधुनि त्वदनन्यभोग्ये

नूनं समाश्रयति नूतनशर्करात्वम् ॥

The sloka does full justice to the entire episode at which the Prabandhas were born so to say. The Lord is the sugarcane crushed in that dehali on that historic night by the crushing mill constituted by these three men of God. And the rasa or enjoyment that resulted then solidified into this new sugar which is the Divya Prabandha, or to be quite accurate, the opening three hundred verses of it. Incidentally, the Lord of a thousand names earned a new name, viz, "Bhaktopamarda — rasika", — a lover of pressure from His devotees. That is the name by which Desika refers to the Lord of Thirukkovalur in his "Dehaleesa Stuti". God also became Dehaleesa. The Lord of all the worlds becomes the Lord of a Dehali.

The three works of the three Azhwars have laid the foundation for the postulation of Tattvatraya, or the three-fold truth, viz., Achit, Chit and Iswara. The first stanza of the first Azhwar posits the Achethana Tatwa, the first stanza of the

(Continued in Page 211)

GITA JAYANTI

Live in The Spirit of The Gita

(By Swami Sivananda of Rishikesh)

Salutations and prostrations to the Supreme Parabrahman who in His Poornavata as Lord Sri Krishna delivered unto Sri Arjuna the Immortal Gita and to Sri Vyasa who for the benefit of the future of mankind recorded it.

In the field of Kurukshetra, more than five thousand years ago, the Lord delivered this Divine Message of His at a time when Sri Arjuna was confronted with conflicting ideas. The Message of the Gita cleared his mind of all doubts and gave him inner spiritual strength to combat the opposing forces of Adharma and made him victorious in the end.

The Message of the Gita holds good for all times. It is the Divine Guide that leads one to Perfection. It is the quintessence of the Vedas the Upanishads and other Scriptures. It helps those who cannot understand the Vedas and Upanishads to understand clearly the sublime teachings of the Scriptures and to attain Perfection.

To the present day-world it is the need of the hour. Living amidst luxurious surroundings in this age of scientific advancement man repeatedly errs and finds himself in the clutches of Maya even though with every breath he is awakened spiritually by the Sages and Seers. The teachings of the Gita alone can save him from being lured to destruction by Maya. Gita is a Gospel to modern mankind. It alone can shape well the future of humanity. The more the Gita is popularized in the present day world the greater and more definite

are the chances of establishing the Kingdom of God, of Peace, and of Love.

Every year you have met to celebrate the Gita Jayanti with all reverence and devotion to the Supreme. External celebrations are but an aid to internal celebration. You should celebrate the Gita Jayanti within you internally. There lies Real Peace and Happiness.

There is a war going on within you between the Divine and the nondivine forces and it is this war that makes your mind restless, that fills your mind with confusion and chaos. It places your mind in a perplexed position like that of Sri Arjuna in the battle field of Kurukshetra. Your mind is Arjuna. The forces of Pandavas and Kauravas are within you in the form of Divine and Asuric forces. Lord Sri Krishna, too, is within you in the form of Pure Intellect. Just as Arjuna listened to the Lord forgetting for the time being all chaos within his mind, so also you should forgetting all your troubles and tribulations, still the mind and make it listen to the Pure-Intellect, Lord Krishna within. Every one of you can then hear the eighteen chapters of the Gita from within. Everyone of you can then fully understand the lofty and sublime teachings of the Vedas and Upanishads. Everyone of you can enjoy Infinite Peace and Eternal Bliss.

Take to the study of the Gita. Understanding aright even a single sloka of the Gita in full is the true celebration of the Gita Jayanti. The best way of

worshipping Lord Sri Krishna for having delivered this song Celestial is to follow His Teachings contained in it.

Practise Nishkamya Karma Yoga as enunciated in the Gita. It is the best means to attain Purity of heart, mind and soul. Do total self-surrender unto His Lotus Feet. He is always ready to welcome you with the Nectar of Immortal Bliss. Lord Sri Krishna resides within all. Serve Him, adore him and love Him who is present in all. Control the senses. Still the mind. Concentrate and meditate upon

some sloka or theme of the Gita. Be sincere. Be earnest. The Truth will dawn in your mind. You will have illumination. You will attain Perfection. You can enjoy the sweet Nectar of Immortal Bliss. Infinite Peace, Eternal Bliss and Immortality - all are yours.

May Lord Sri Krishna bless you all with health, happiness, long life, prosperity and salvation. May you celebrate the Gita Jayanti by living a life according to Its teachings.

Shanti ! Shanti !! Shanti !!!

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second Azhwar deals with the Chetana Tatwa, while the third Azhwar by his first stanza depicts and describes Iswara Tatwa. The feeling with which these three Azhwars are imbued may be respectively equated to the three ultimate stages in Bhakti Yoga - Para Bhakti, Para Gnana, and Parama Bhakti. To elaborate this idea one will have to go into the texts deeply and for that reason it is not attempted here. As a matter of fact however these three yogins were really the pioneers of the cult of Prapatti and not Bhakti, as Upaya or means. This idea was to be developed later by Sathakopa and taken up by Ramanuja who practised it himself leaving it to Vedants Desika to perfect it as a doctrine and a system.

From the prabandhas of these three Azhwars it looks as if Srirangam which has now come to be regarded as the Chief spot of Vaishnavism was not of such popularity in their days. The

reference to Srirangam and the presiding deity of that place in the works of these three Azhwars is very meagre. Venkatachala or Tiruppati, however, appears to have been very popular in those days and as many as 37 stanzas out of the three hundred make reference to the Lord of the Seven hills who was later to be celebrated in the Mangala-Sloka of the Sri Bhashya as "Srinivasa".

It behoves every true Vaishnava—to think with love, reverence and gratitude of these pioneers of the cult of Prapatti, the earliest of the Tamil poets revelling in the Love of God, and it is up to everyone to enjoy the beauties, poetical and spiritual, of their works,—the more especially in the Tamil Month of Aippisi in which they made their appearance here for the benefit of humanity. May the lamps lit by them in the distant past ever shine undimmed and may they illumine all men for all time!

SRI BHAGAVADGITA and SRI BHAGAVALLILA

By Sri T. E. Sathakopacharya, TIRUPPAPULIYUR.

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Later when the time arrived for fulfilling this promise the Lord began to play upon his flute on the moonlit bank of the Yamuna which at once attracted the Gopies who forthwith rushed to His vicinity abandoning every other activity. It is necessary to pause here and take note of their mental attitude and see whether it had any semblance of the lower love about it. Deserting their nearest and dearest, and unmindful of their own person they all rushed to the feet of the Lord while some among them who were forcibly prevented from stepping out of their homes gave up their bodies through intense concentration upon HIS form and became united in spirit with HIM in everlasting bliss. Certainly this cannot be the result of lust, however great its intensity. The description of how the entire group deserted their homes and kindred seems to sound an echo of Vibheeshana's loud exhortation —

त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं गतः ।
सर्वलोकशरण्याय राघवाय महात्मने ।
निवेदयत मां क्षिप्रं विभीषणमुपस्थितम् ॥

Here also the Gopies expressly proclaim —

‘वयं तव पादरजः प्रपन्नाः’
‘तत्रः प्रसीद वृजिनार्दन तेऽन्निमूलं
प्राप्ता विसृज्य वसतीः त्वदुपासनाशाः ।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम-
तसात्मनां पुरुषभूषण देहि दास्यम् ।’

Hence it will in no way be inappropriate to rank the supplication of the Gopies as SARANAGATI (surrender)

unto the Lord for being granted the boon of everlasting service at his lotus-feet. Indeed this is the goal for which all his devotees pray and strive and which has been summed up by Sree YAMUNA-CHARYA in his famous GITAARTHA SANGRAHA as the gist of the Gita Teaching.

ज्ञानी तु परमैकान्ती तदायत्तात्मजीवनः ।
तत्संश्लेषवियोगैकसुखदुःखः तदेकमाक् ।
निजकर्मादिभक्त्यन्तं कुर्यात् प्रीत्यैव करि ।
उपायतां परित्यज्य न्यस्येदेवे तु तामनीः ।
एकान्तात्यन्तदास्यैकरतिस्तत्फलमाप्नुयात् ।
तत्प्रधानमिदं शास्त्रमिति गीतार्थसंग्रहः ॥

The entreaties of the Gopies left no option to the Lord but to grant their prayer for they even went to the length of affirming that if He should deny them His blissful company they must perforce give up their mortal frames near His feet concentrating their thoughts upon Him. They also made him understand that ever since He granted them the privilege of touching His Holy feet —evidently at the time of restoring their garments to them — they have lost attachment to everything else. This indeed was a very touching appeal which the Lord could not refuse. He nevertheless subjected their devotion to several tests at first by arguing with them and then by disappearing from their sight etc. but all that was of no avail as it tended only to accentuate and intensify their consuming love and finally he began the RASA LEELA dance which was a familiar recreation for the shepherds and shepherdesses not much dissimilar

to the ball-dance of the Europeans. Only there was this difference so far as appearance went between the Rasaleela of the Lord with the Gopikas and that ordinarily in vogue among the people of the Gokula viz. that while in the case of the latter there used to be a promiscuous commingling of men and women fondly clasping each other during the dance, in the case of the former there was only one man, the Parama Purusha and all the others were his Gopika Devotees. But as the rules of the sport required an equal number of men and women the Lord supplied the want by multiplying his own form so as to have the requisite number of males. This wonderful sight attracted the Gods of Heaven to the place who assembling overhead began to play their band to the measure of the Lord's Steps and showered celestial flowers upon the dancing group.

Thus goes the narrative in the Bhagavata. But our critics ask — Is this proper conduct on the part of the world teacher who preached to Arjuna that every great man should take particular care of his own conduct as other men are likely to follow in his foot steps? It will be useful for these critics to remember that their objection had been anticipated by King Parikshit and satisfactorily answered by Sree Suka Deva which answer can be summarised thus: In the case of Sree Krishna who was no other than the all-pervading PARAMATMA who is within and without every being there can be no transgression of Dharma by his sporting with any number of ladies. By taking so many shapes of the same kind the Lord only presented before mortal eyes His Antaryami Swarupa thereby transforming His impersonal permeation into personal contact. This is indeed a replica of the limitless sports that the Lord resorts to in the company of the

NITYASURIS and bhaktas in the DIVYALOKA of Sree VAIKUNTHA in the enjoyment of immeasurable beatitude. That is why even the best of YOGIS have envied the Gopikas for their peculiar good fortune and Sree Nammalwar and other saints began to imitate the Gopees in their love for the Lord as far as was possible for them and Sri Andal took the cue and successfully accomplished her purpose of getting wedded to the Lord in His ARCHAVATARA a success which even the Gopis were not able to secure so completely during His Vibhava-vathara. Moreover Sri Suka Deva declares there was no carnality at all in this sport as it was a spiritual urge and affinity which actuated the Gopikas and the Lord took particular care to emphasise this aspect in all possible ways and maintained self-restraint all through. There is one other point which also deserves consideration. With regard to Devas as a class mere mental choice without any physical formality is enough to create alliance by marriage. Thus we find it laid down in the Vedas that a Girl is first married to Soma i. e. the Moon God who gives her strength, next to Gandharva who gives her voice, next to Agni who gives her splendour and the human husband comes only as the fourth. We have also several instances in which women who had been loved by a Devata, such as Vayu, Surya etc. did not lose their virginity on that account so that the original alliance with the Deva was no obstacle according to the Sastras to their marrying human husbands in accordance with ordinary practice. The account of the nativity of Jesus Christ is an instance in point. In this view of the matter when the Gopikas prayed for getting themselves wedded to Sree Krishna during their penance and the said prayer was accepted by the Lord they must be deemed to have become wedded to Him

who was the Deva of Devas and no formal ceremony was needed and the said alliance was no impediment to their marrying human husbands. Nevertheless the original marital ties with the Lord continued and there could therefore be no impropriety even from the ordinary human stand-point to His engaging in recreation with those who had been wedded to Him already,

One cannot at this stage help expressing astonishment that these modern critics some of whom are Europeans and the others though born in this country shape their views according to western models, have nothing but approval and admiration for ball-dances but begin to strain every nerve to level condemnation at the Lord for his RASA LEELA which according to all the sages and savants of our Land is the very Quintessence of this Avatar and serves to render it as the most illustrious of all incarnations. The contemplation of this Leela in its true and transcendental perspective which is possible only by persons of exceptional purity affords the most delightful means of reaching the Lord even as is affirmed by Sree Suka Deva himself.

‘योन्तश्चरति सोऽध्यक्ष रासक्रीडनदेहमाक् ।
अनुग्रहाय भूतानां मानुषं देहमास्थितः ।
भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ।

“He who permeates the inside of all beings incarnates in human form out of His own pleasure so as to be visible to mortals and so incarnating indulges in such sports as will when heard of irresistibly attract the hearers and enable them to get attained to him.” We find this experience illustrated in the lines of Alvars so that it may not be wrong to say that it was with a view to provide the appropriate avenue of approach to such superior souls that the Lord in his

infinite mercy exhibited this Divine Leela to the mortal denizens of this world in accordance with the principle declared by Him in the Geeta to which reference has already been made.

‘ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥’

It cannot be gainsaid that this is the highest form of साधुपरित्राण which is the foremost purpose of the Lord's incarnation.

Lastly there is one other doubt that remains to be cleared viz. Whether in any case it was proper that the principle which He himself has enunciated in the words,

‘यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः’

should have indulged in this kind of sport with the shepherd damsels. From the foregoing discussion it must be clear that there was nothing that could be objected to even from the ordinary human standpoint in the Lord's Rasa Leela. But even assuming that to a superficial observer there was an appearance of objectionability in it, the answer is given by Sree Suka Deva himself when questioned by King Parikshit - who for the benefit of mankind had anticipated the doubts and misgivings of our modern friends. Asks the King

‘स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता ।
प्रतीपमाचरद्भक्तं परदारमिर्मर्शनम् ।

“How did He, the Supreme Lord, the preacher, actor and establisher of the landmarks of Dharma behave in a manner contrary thereto by contacting the wives of other men?”. Sree Suka before explaining how there was no violation of the rules of Dharma here, an aspect which I have already dealt with elaborately, proceeds at the outset

to answer the question on the assumption that there was such a violation. Says the sage.

धर्म व्यतिक्रमो दृष्टः ईश्वराणां च साहसम् ।
तेजीयसां न दोषाय बहेस्सर्वभुजो यथा ।
नैतत्समाचरेज्जातु मनसापि ह्यनीश्वरः ।
नश्यत्याश्वाचरन् मौढ्याद्यथा रुद्रोऽग्निजं द्विषम् ॥

(i. e.) “In the case of the Masters (who are beyond ordinary worldly limitations) we have seen instances of transgression of Dharma and execution of audacious deeds. But such conduct in persons of exceptional prowess does no harm in the same way as fire is unaffected by whatever it consumes. But lesser men should not try to imitate them even in thought. If they do so destruction will surely follow just as to a man who begins to eat poison in trying to follow what God Siva did when He swallowed the KALAKUTA POISON.”

Hence it is necessary that we must draw a clear line of demarcation between the acts of the Masters which are intended to be followed by others and those which are not so intended being peculiar to them alone. The latter group does not fall within the principle of the Geetha aphorism यद्यदाचरति श्रेष्ठः but only the former. It thus follows that there is no foundation for this question at all. The very manner of the Rasa Leela sport in which the Lord took as many forms as there were gopies itself shows that it was impossible for others to imitate and it was one exclusively peculiar to the Supreme Lord and the approval of the Gods and every one of the saints and sages place it beyond the reach of any kind of objectionability. I believe that enough has been said to clear the doubts and answer the queries of the modern critics with regard to the Brindavan

Leela of Sri Bhagavan so that if any one should yet continue in the same fault-finding attitude it must surely be attributed to prejudice which refuses to cognise the truth. I cannot conclude this article more fittingly than by quoting the eloquent words of Sri Swami Vivekananda on this topic in his lecture on THE SAGES OF INDIA. Says the Swami :—

“Krishna, the preacher of the Geetha was all his life the embodiment of the song celestial. He was the great illustration of non-attachment..... He gives the throne to so many people; never cares for the throne..... He is the simple Krishna, even the same Krishna who played with the Gopies. Ah! that marvellous passage of his life, the most difficult to understand and which none ought to attempt to understand until he has become perfectly chaste and pure; the most marvellous expression of love allegorised and expressed in that beautiful play at Brindavan which none can understand but he that has become mad and drunk deep of the cup of love! Who can understand the throes of the Gopees? The very ideal of love, love that wants nothing, love that even does not care for Heaven. Love that does not care for anything in this world or the world to come? And here, friends, through this love of the Gopees has been found the only solution of the conflict between the personal and impersonal God..... To come down to the Lower Stratum, Krishna, the Preacher of the Geetha — Aye, there is an attempt in India now which is like putting the cart before the horse. Many of our people think that Krishna as the lover of the Gopees is rather something uncanny and the Europeans do not like it much. Dr. so and so does not like it. Certainly then

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DIVINING THE DIVINE

I am the wife of a very high-placed individual both in the Congress and in the Union Government. For nearly 30 years I was suffering from excruciating pain in the lower portion of the trunk. My father is a retired civil Surgeon. Neither he nor other expert doctors could diagnose the disease correctly. Some considered that it was stone in the bladder and others that it was ulcer of the stomach. I underwent treatment at the hands of various doctors hakims, surgeons and physicians. I was even operated upon and some so-called stones were removed. After the operation and the removal of the stones, I was more or less in normal health for six months but pain started again and I continued to be a source of never-ending worry to my husband and children. My daughter is also a doctor but all medical help was of no avail.

I earnestly prayed for relief to our Guru to whom we had been introduced by a South Indian friend some years previously. The response to the prayer was altogether miraculous. The Guru appeared in the dream and made some magnetic passes over my body and said that I would be alright soon. After I woke up from my dream I began to pass blood. Doctors gave me up for lost as I was

passing blood. This continued for a few days. Some days after, the passing of blood stopped and I felt immense relief. I gained normal health and appetite, and the pain was entirely gone. I have now ceased to be a source of worry to my near and dear ones. Those years of excruciating pain now appear to be merely a bad dream of the past. Gone are those days of tossing on the bed as a permanent invalid.

I cannot attribute this complete recovery to anything except the blessings of the Lord through our Guru. When this happy news was conveyed to our Guru, he merely nodded and attributed it to the Grace of Swami Narayan. Our Guru never used to sit or stay in any room occupied by ladies. He himself did not acknowledge having made any magnetic passes in my dream state. He was not even in the city where I lived on the day in question. I can therefore, attribute this only to the Grace of the Lord.

Srimati L. B.

शरीरे जर्जरीभूते त्वाधिग्रस्ते कळेबरे ।

औषधं जाद्वीतोयं वैद्यो नारायणो हरिः ॥

When health is shattered and the body is devoured by diseases the water of the Ganges is the only medicine and Sri Hari Narayana is the only physician.

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the Gopees have to go. Without the sanction of the Europeans how can Krshna live? He cannot — What the Europeans do not want must be thrown off. With these men steeped in commercialism, where even the ideal of religion has been commercial, they are all trying to go to Heaven by doing something here — the

Baniya wants compound interest; wants to lay by something here and enjoy it there; certainly the Gopees have no place in such a system of thought. — From that ideal lover we come down to the Lower Stratum of Krshna, the Preacher of the Geetha

Jataka-Phala-Prakasika

(INTRODUCTION)

There is probably not one subject which is so ill-understood and yet which so many people pretend to know, and on which so many make bold to express an opinion, as the subject of Astrology. The Indian proverb truly says that 'there is no man who is not a bit of a physician and an Astrologer, and it is equally true that there is no subject which is so ill-understood as these two are. The fact is that the two sciences are so broadly based (Medical and Astrological principles are so many) that every one of necessity learns a few of these, but experiences a difficulty in mastering all of them. Persons with well-developed intuitions are often found to make correct predictions of events. The Yogins are persons of this description. (N. C.)

"For heaven

Is as the book of God before thee set,
Wherein to read His wondrous works
and learn

His seasons, hours, or days, or
months, or years."

— Milton

To one who has carefully examined the six systems, the whole universe will seem to be an Institution of Astrology. Planets foretell the condition of the atmosphere, the nature of the seasons, the condition of plant and animal life, the disposition of the mind, and the course of man's destiny. The mental and the physical qualities of man are moulded by the quality and the influence of the stars and planets to which everything else in the world is subjected. Moving

"mental Variety" in man, the path of experience and renunciation, by which the evolving Ego, abstracted from all earthly considerations, becomes one with the Divine. Moving outwards the Clock declares the law of the world events, the destinies of nations and of individuals, on every side of existence. This is its "physical variety." The inward movement of the clock shows the religious, as its outward movement, the business side, so to speak, of the One Life that pervades the Universe. The world is the shop, the planets and the asterisms are the Directors, and Cause and Effect, the Chancellors of the Exchequer. Dr. Richard Saunders, the great writer on these subjects, has expressed that "The stars have such an influential power over us that we act by them, and though they are but second causes, their influences do so necessitate us that we cannot avoid their fatality, unless we have recourse to the First Cause which governs this all". (N.P.S.)

"The degradation of the science of Astrology has been chiefly due to the political convulsions, the ignorance and greed of the Astrologers, the anxiety of persons who recklessly consult them, and the difficult and technical nature of the Science which requires for its success, profound knowledge and patient research. The Upanishads enjoin "Satyam Vada" (speak the truth), "Dharmam Chara" (Act righteously). The mean jealousy which characterises the modern Hindu and his unwillingness to see others making rapid intellectual advances have not been without their poisonous fruit; and if Astrology has not been as success-

ful in its predictions as it ought to have been, the fault lies more with the incapable professors into whose hands it has fallen rather than with any radical inaccuracies found in its countless pages. Experience must be the backbone of every science and a handful of such is worth more than many cartloads of the theoretical knowledge".

(Prof. B. S. Rao)

Now, Astrology is widely read and understood. I have been a regular student of Astrology for the past 25 years. Many of my friends have been asking me to publish a regular course of lessons bringing out all my experiences in the subject to enable them to read and understand the subject well. In compliance, I have prepared the subject under different chapters, and presented in a simple style avoiding as far as possible highly technical and oracular expressions. I believe this publication will prove useful as a guide for the beginners and a refresher course for the advanced

students. Of course useful criticisms are always welcome, and corrections will be made wherever necessary.

The work is entitled "Jataka-phala-Prakasika" consisting of nearly 15 chapters; compiled from various standard authorities on Astrology, such as Parasara Hora, Brhat Jataka, Saravali, Phala Dipika etc. It has been prepared in a very simple style, so as to enable even those who have a very little knowledge of the science to understand easily the different aspects of the planets in the Zodiac and their effect on men. The Editor "SRI KRSHNA" has come forward to publish this work in his very valuable monthly in convenient instalments for the benefit and pleasure of the esteemed readers. We here take the opportunity of thanking the Editor for this.

ANBIL

SRIRANGAM } S. Sowmyanarayana Iyengar
22-11-1951 } "JYOTIR-BHUSHANA"

The fabric of our life will fall to pieces if, in search of foreign approbation we undermine the faith, devotion and moral urge which weave the life of our masses round our shrines and traditions. We need not be ashamed of our ancient culture or hesitate to emphasise its fundamental values for inspiring our outlook on modern life. We must not forget in the bustle of our new-found freedom that India cannot have a powerful present, or a glorious future, if it loses its great past.

—K. M. Munshi



THE ESSENCE OF THE GITA

(A lecture delivered by the President, Sri Krishna Sabha, Bombay, in the Department of Philosophy of the Banaras Hindu University.)

What do we mean by the Gita? There are ever so many Gitas in the world; but by the term "The Gita" we mean the Bhagavad Gita or the Lord's Song or the Song Celestial as some people choose to call it. There are ever so many Sahasranams in the world but when we merely say "The Sahasranam", what is meant is Sri Vishnu-Sahasranam and nothing else. It is stated that Sri Sankaracharya wanted to write a Bhashya or commentary on Sahasranam and asked his disciple to bring a copy of the book from the library. Tradition says he wanted to write a commentary on Lalita-Sahasranam but on all the three occasions when he wanted a copy of the Sahasranam to be brought from the library, it was Sri Vishnu-Sahasranam that was brought and not Lalita-Sahasranam. It is even stated that he took his disciple to task for this and enquired why he brought Vishnu-Sahasranam and not Lalita-Sahasranam. The disciple is said to have replied that a young girl in the library gave him Sri Vishnu-Sahasranam only whenever he asked for the Sahasranam and asked him to tell his Guru that he should write a commentary on it. The Great Sankaracharya took this to be the command of Saraswati, the Goddess of Learning, and wrote his Bhashya on Sri Vishnu-Sahasranam. The same first Sankaracharya has referred to Bhagavad Gita and no other Gita in his famous verse भगवद्गीता किञ्चिदधीता to the effect that even learning a little of the Bhagavad Gita is more efficacious than anything else.

The title of today's lecture is "The Essence of the Gita". By the "essence" we mean the quint-essence or Saratama (सारतम) and not merely Sara (सार). The essence also consists of different degrees. A Sanskrit verse says :—

असारमल्पसारं च सारं सारतरं त्यजेत् ।

भजेत् सारतमं शास्त्रे रत्नाकर इवावृत्तम् ॥

This means that whatever is non-essential or only slightly essential should be discarded. Not only this but what is essential and what is comparatively more essential should be discarded in favour of what is most essential or the most excellent thing. The example given to illustrate this is very apt. The gods are said to have churned the milky ocean. Many things came forth as a result of their endeavour : first poison, next precious stones, then the moon and later on the Kalpataru which grants everything wished for. All these were discarded by the gods in favour of the nectar or Amrta for securing which they had embarked on the great endeavour of churning the milky ocean.

Similarly, we should try to get at the most essential teaching of the Gita leaving aside the comparatively un-essential things. Within the short time at our disposal it will not be possible to traverse the entire ground of the 18 chapters of the Gita consisting of so many Slokas or verses. It should however, be possible to deal with the quint-essence of the Gita without having to go through all the 18 chapters. The Maha Bharata says :—

इष्टं हि विदुषां लोके समासव्यासधारणम् ।

meaning that learned people can put in a nutshell what they can expatiate upon for hours together. Our Sutra literature, is a shining example of this kind of expression. The Brahmasutras express in pithy aphorisms the meaning of the abstruse Upanishads. The aphorisms are compared to seeds of mustard into which oceans of knowledge have been stored. The Ramayana consists of twenty-four thousand Slokas but Sri Valmiki has given a summary of the entire Ramayana in the first sarga or chapter of that immortal work. It is said of poet Bana that he described the Mahabharata, the autumnal moon and the sugar cane in eight letters only, namely, 'Rasam parvati parvati' meaning that the Mahabharata consisting of eighteen parvas is interesting in every parva, the autumnal moon in its every phase and the sugar-cane in its every part.

It cannot be that the Omniscient Lord did not Himself give a summary of the Gita in the course of the 18 chapters. Even ordinary lecturers summarise their lecture in the course of their peroration and Sri Krishna appears to have done no less than this in verses 45 to 56 of the 18th Chapter of the Gita.

There is great divergence of opinion as to what the quint-essence of the Gita is. The great Sankaracharya insists that it is Gnana Yoga. Sri Ramanuja, Sri Madhva and many other Acharyas after them point out that Bhakti Yoga is the quint-essence of the Gita. Among modern writers Lokamanya Tilak tries to prove that the Gita teaches Karma-yoga. He says that ज्ञानपूर्वकभक्तिप्रधान-निरात्मकयोग is the final teaching of the Gita. Mahatma Gandhi considers that

the Gita teaches Anasakti Yoga or Yoga of non-attachment.

Let us now analyze verses 45 to 56 of the Gita and try to find out whether these verses which summarize the teaching of the entire Gita bear out what the old Acharyas or the new leaders say.

Verses 42 to 44 lay down the duties of the Brahmins, the Kshatriyas, the Vaisyas and the Sudras.

Verse 45 reads :—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

This means that man attains the highest Goal by discharging one's own duty.

Verse 46 shows what attitude one should have while discharging one's duties. The verse reads as follows :—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

This means that the discharge of one's duty should be looked upon as the service of the Lord Himself and that the Lord pleased by this service grants the highest beatitude.

Verse 47 reads as follows :—

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥

Here the Lord extols the discharge of one's own duty as against following of the Dharma of another. In a previous chapter Swadharma and Paradharma have been used in the sense of Karma-yoga and Gnanayoga and we should, therefore, apply the same meaning to this verse also. The Lord appears to

advise Arjuna to practise Karma-yoga in the first instance and not to resort to Gnanayoga for which he is not qualified although he may be able to practise it well at times. The Lord, therefore, exhorts him to discharge his duties in a spirit of service and in the spirit of Karma-yoga as a result of which he will not incur Kilbisha or papa or the sin of Samsar.

Verse 48 reads as follows :—

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिव आवृताः ॥

The discharge of one's duty should not be abandoned on the ground that it is difficult. All endeavours including Gnanayoga are attended by difficulties as fire is clouded by smoke.

Verse 49 reads as follows :—

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

Here the Lord speaks of Anasakti. This is why Mahatma Gandhi has fixed upon Anasaktiyoga as the main teaching of the Gita. He also relies on the verse

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ।

for supporting the conclusion he has reached. From the summary given by the Lord, however, Anasakti or non-attachment appears to be a step in the road or a rung in the ladder and not the entire road or the ladder. One should not be attached to the fruits of action. One should have his mind under his control. One should have no personal interest or idea of doership fortified by the thought that everything is done by the Lord. One who discharges one's own duty in this spirit of Sanyasa or

tyaga which are interchangeable terms as used by the Lord in this chapter attains the highest Dhyananishtha, the fruit of Gnanayoga in which no sense organ functions.

Verse 50 reads as follows :—

सिद्धिं प्राप्नोति यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

Here the Lord asks Arjuna to understand how Brahman, the highest Goal of Gnanayoga is attained. What is meant by the word Brahman here? Brahman is used in various places in various senses. Brahman means the Vedas, a Brahman, the four-headed Brahma, the body or prakrti, the Jivatma or the individual self or the Paramatma or the Highest Self. Here the word Brahman cannot mean anything else than the individual self as none of the lower things is the goal of Gnanayoga. The word cannot mean Highest Self because the Lord speaks in verse 54 of attaining Bhaktiyoga. If Brahman here means the Highest Self, the Highest Self cannot have Bhakti or devotion for itself.

Verses 51 to 53 read as follows :—

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
विविक्तसेवी लब्ध्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

These verses teach how Yoga should be practised by the Yogin. The process is dealt with in greater detail in chapter 6 of the Gita and need not, therefore, be

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SAVING REFUGEES

By Sri Krishna Dvaipayana

YUDHISHTHIRA: "Please, tell me, Oh Romasa, what religious merit accrues to one who saves another taking refuge out of fear of foes"?

ROMASA: Once the Celestials placed all sacrifices with all great gifts on one side of the balance and saving the life of one running from his foe for dear life on the other and found that saving life in such circumstances is greater than all sacrifices. In this connection the following anecdote is related:

When Emperor Sibi was performing a great sacrifice Indra, the Lord of the Celestials, assumed the form of an Eagle, and Agni, the Lord of Fire, assumed the form of a Dove and went to the Emperor. The Dove being pursued by the Eagle, was stricken with fear and sought shelter at the feet of Sibi. Then the Eagle came and addressed the Emperor as follows:

EAGLE: Your fame as a righteous King has spread far and wide. I am

afflicted by hunger. Please, therefore, give me shelter and save me. You win over the ungrateful by gifts, the lying by truth, the cruel by forgiveness and the evil by good. You return good for evil and always look for good points although people usually find out the bad ones. For me suffering from hunger the dove is ordained as food. How can you deny the food due to me?"

Sibi: "The dove has come to me for shelter. It is my duty to protect it. If I abandon it to its fate, I will be the object of censure of all good people. Learned people say that he who abandons a refugee out of greed, hatred or fear commits sin equal to that of killing one who has realised God. Methods of atoning have been laid down in the scriptures for even the most heinous sins but there is no atonement for the sin of abandoning a refugee. Just as life is dear to us life is dear to all beings. The wise should save all beings from danger to life. I cannot, therefore, hand over this dove to

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elaborated here. The last line of verse 53 says that such a person is fit for Brahma Bhava or enjoys the self as it is. Here also the word Brahman should be taken to mean the individual self and not the Highest Self in view of what follows in verse 54 which reads as follows:—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

Such a person who has practised yoga and realised the individual self is said to attain Parabhakti or great devotion to the Lord. This shows that great bhakti for the Lord is the stage attained after the realization of the individual self by the practice of Yoga. Normally Karma-yoga leads to Gnanayoga and Gnana-yoga to Bhaktiyoga. Through Gnana-yoga the individual self is realized and through Bhaktiyoga the Highest Self.

(To be continued)

you. Please tell me whatever else may appear to be proper in this matter. Those who have pity for all living beings go to the highest Heaven. Even the merit accruing from the performance of great sacrifices begins to diminish in course of time. All those sacrifices cannot constitute a millionth part of the merit accruing from sheltering a refugee from his mortal foe. As between giving the entire world in charity and sheltering a refugee from his enemies the latter is greater. I am willing to give up my kingdom and even my own body which is hard to part with, but I am not prepared to abandon the poor dove which has come to me for shelter out of fear of you. I have no desire for kingdom, heaven or even birthlessness but I want to remove the sorrows of those who are afflicted by sorrows. I have not spoken anything but truth. What all you want is only food. Please tell me what other food you will be satisfied with and I am prepared to give it to you".

Eagle: "Doves are the food of eagles. This is the eternal law. Of what use are other kinds of food? One cannot live for long without food because all beings are born because of food, they grow because of food and they live because of food. Because of your denying me the food due, I am going to die. When I die my wife and children will also die. By saving the dove you become responsible for the death of so many beings. That cannot be Dharma or the right rule of conduct which conflicts with another Dharma. That alone is said to be Dharma by good people which does not come in conflict with any other Dharma. Please, therefore, weigh the two Dharmas and follow that which appears to be greater".

Sibi: "There is no Dharma greater than Truth. I have already given my

word to save this dove from its enemy. Thousands of horse sacrifices or giving away thousands of decorated cows will stand no comparison with compassion for all beings. Many indeed are there in this world who give away gold, cows and land in gifts but hard to find is the man whose heart is moved by pity for all living beings".

Eagle: "Eagles eat doves. This is the eternal law. Do not, therefore, Oh, King, try to mount upon a plaitain tree without knowing its weakness. You are drinking poison taking it to be nectar."

Sibi: "I am not following, Oh Eagle, any bad Sastra. I have been taught in good Sastras that pity for all living beings is the highest Dharma. Between giving gifts to all beings and saving the life of a single being the latter outweighs the former. Studying all the Scriptures, performing all the sacrifices, and bathing in all the sacred waters are not equal to being compassionate to all beings. Those who do good to all beings, by thought, speech and deed are forgiven all their sins and they go to the highest Heaven. Walking, standing, waking, sleeping, one should do good to others, otherwise his life is no better than that of an animal. Those who protect life in the vegetable as well as the animal kingdom in the same way as they protect their own lives, they reach the highest goal. It is said by the wise that those who are indifferent to the killing of animals and do not prevent it to the best of their ability go to purgatory where there is very great suffering. Ask for anything else except the dove. I am willing to give you even my kingdom".

Eagle: "If, Oh King, your attachment to the dove is so great then give me your own flesh equal to the weight of the dove".

Sibi : "You are indeed doing me a great favour by speaking like this. Here it is. I shall give you as much of my flesh as you like. What you have said is most pleasing to me. Why did you not say so earlier? One who does not acquire Dharma with the help of this body which is impermanent and subject to destruction at any time, he is to be pitied as a fool. If this body is not to be used for doing good to living beings, of what use will be mere civility and sweet words?"

Eagle : "I do not ask for too much of your flesh. Please give me only that much which will save my life. The weight of this dove will do."

Romasa : "Thus told, the king gladly cut off his own flesh in fairly large slices and weighed it with the dove. The good do not care for their own enjoyments. They gladly suffer all hardships for the happiness of others. Finding that all the flesh cut was not equal to the weight of the dove Sibi himself sat on one side of the scale. Those who are out to do good to others pay no heed to their own happiness. When Sibi was seated on one side of the balance the Celestials played music and showered flowers from heaven. Indra the Lord of the Celestials, finding Sibi's fortitude to be of such magnitude, showed his own true form and said.

Indra : "I am Indra, the Lord of the Celestials. Oh King, and this dove is none else but Agni or the lord of Fire. Both of us came to this sacrifice in order to test you. The great Kings of old have never done like this: nor will the great Kings of the future do like this. What you have done out of great compassion is indeed hard to do by anyone else. The great gladness which you exhibited

in giving up your life can never be seen in other beings who are afflicted by an inordinate love for life and who stick to it at any cost. In you alone has compassion become real in as much as it melts for the good of others and hardens in your own case. The entire world is bound fast by the bonds of one's own Karma. You alone are bound by compassion for delivering the world of its sorrows. Because you do not envy the great, dis-respect the lowly or compete with equals, you are greater than anybody else. The Lord has created only three beings — clouds with water, trees with fruits and yourself — whose existence is entirely for the benefit of others. He who saves the lives of others by giving up his own reaches the highest Heaven from which it is not necessary to return to this world of evil. A lowly being was saved by you at the cost of your own life. You are prepared to give your own flesh, not to speak of other things of less value. Of what use is the life of animals which live merely for filling their own bellies? He alone truly lives who lives for others. It is no wonder that the good live for the benefit of others. The coolness and the fragrance yielded by the sandal trees are not for their own benefit. Those who do not care for their own happiness and those who care only for helping others such good people like you are born for the good of the world. Your fame will spread throughout the world in as much as you cut your own flesh for the sake of a humble dove."

Romasa : "Even he who reads, or listens to, this anecdote will shake off his sins and go to heaven."

(Adapted from the Mahabharata)

The Concept of Dharma and Social Ideals

By C. R. Sankaran

A true scientist however humble and obscure he is has his obligations to Society. Nay, he alone as our eminent scientist Sir C. V. Raman often used to observe (I believe that I am not misquoting him), is preeminently suited to be at the helm of all administrative affairs. Again, this may appear to be paradox, but, nevertheless, it is too true to be believed. At any rate, this is more than a conviction to some of us — scientists — who are "Disinterested Madmen" as *Poincare* would have it.

For, to my mind, a pure scientist alone is a true saintly Brahmin conforming to the descriptions met with in the Bhagavad Gita (Chapter 18, Verse 42). He is really outside the 'vulgar fiction' of Government, not necessarily in any objectionable sense of the term (1). His thinking is not regimented and his behaviour does not follow any fixed pattern. In fact, he is the very embodiment of that *Dharma* which is extolled by Kausalya as the sole protector of Sri Ramachandra when he left Ayodhya for the forest.

यं पालयसि धर्मं त्वं धृत्या च नियमेन च ।

स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु ॥

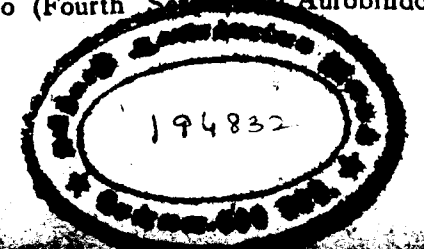
(Ayodhya Kanda, Stanza 25, Verse 3, Law Journal Press Edition)

This Dharma is an abstraction, but yet, the matrix whence the entire fabric of social ideals emanates from time to time — social ideals which vary only in detail. Such a *Dharma* is like the dimensionless parameter in Milne's Kinematic Relativity. Like a constant parametric equation, *Dharma* endures, although 'formless', while only the various social ideals, it gives birth to, from time to time, differ, or, to put it more precisely, seemingly differ, in really not essential details which are like the changing parameters, to pursue our analogy. The social ideals are the super-structure which has its base above in *Dharma* (as almost in the language of Gita!) (2) which appears, from a narrow point of view, to shade into the very limits of visibility. The relation between *Dharma* and social ideals, in other words is like the relation subsisting between Geometry and Physics in a purely geometrical physical theory like that of Relativity.

But *Dharma* must be constantly fixed in mind with "*Dhrti*" — 'Firmness' — that is, a sincerity that even distrusts itself. One ought to be in terrible earnest to have, so to say, a direct perception of *Dharma* which has to be translated into action. This direct perception is listening to the still deep voice within. *Dharma* also has to be pursued with

1. Cf. "But in dealing with other, in withdrawing from these things you should not allow any sense of superiority to creep in or force on them by your manner or spirit a sense of disapproval or condemnation or pressure on them to change. It is for your personal inward need that you draw back from these things, that is all," Letters of Sri Aurobindo (Fourth Series) Sri Aurobindo Circle, Bombay, 1951, p. 482.

2. ऊर्ध्वमूलम्, 15th Chapter, Verse 1.



'Niyama' - 'Self-discipline'. One has to be alert and aware most subtly, ever prepared for the descent of the supreme light and wisdom, from what Sri. Aurobindo describes as the supra-mental world (Life Divine, pp. 695-96), "It is the pressure of the supra-mental and spiritual worlds which is preparing to develop here the manifest power of the spirit and by it open our being on the physical plane into the freedom and infinity of the Superconscient Divine; that contact, that pressure can alone liberate from the apparent Inconscience, which was our starting point, the all conscient Godhead concealed in us".

3. The Neurosis of Man, London. Routledge and Kegan Paul Ltd., pp. 81-2; 131, 216, 347.

FROM THE WATCH-TOWER

SECULAR STATE

Shri Purushottamdas Tandon moved a resolution reaffirming the policy of the Congress to establish a secular democratic State which "while honouring every faith does not discriminate against any religion or community and gives equal rights and freedom: opportunity to all communities and individuals who form the nation."

Most things honoured are honoured more in the breach than in the observance. Honouring every faith should take the form of encouraging every faith in following its good points and thereby establishing the fatherhood of God and the brotherhood of man.

WORKERS' GESTURE

The 300 workers at Hammond, Standish and Company, of Detroit, are prepared

Such a contact alone is the entrance of cosmos into the existing chaos which is so tremendously appalling and which cannot be better described than as the general neurosis of man, the ditentive state which is a deviation from the natural cotentive phylo-organismic basis, as according to yet another great thinker of our times — Trigant Burrow. (3)

The framers of our constitution, the executors of order and the custodians of peace in our country have to bear this in mind.

* * *

to work nine weeks for nothing if it means saving the firm from bankruptcy.

They took the decision with the approval of their trade union when the company announced that they would have to close down.

The employees are living on their savings and hoping that things will take a turn for the better. They have been promised their back money in full if the firm finds better times ahead.

Here is a beautiful example of co-operation between capital and labour, worthy of emulation wherever necessary for capital and possible for labour

* * *

CHAIN LETTERS

A reader writes that he recently received a chain letter in the following terms:—

"The luck of cards has been sent to you. It has gone round the world four times by R. A. F. Officers. The one who breaks the chain will have bad luck. Please copy this note and see what happens to you in four days after receiving it. Send this note and other four copies to those whom you wish luck. Insert your name at the back of the list, and remove the top name.

Do not send money and do not keep this copy. It must leave you in 24 hours. General Warton received \$ 300 and lost them by breaking the chain. You are sure to have "GOOD" luck four days after you receive this letter.

This is not Joke. You will receive it by mail".

It is high time that at least educated people who claim to follow the dictates of reason and to be free from superstition desisted from indulging in sending such letters to their friends. It is merely fear of ill-luck that induces people to continue the chain. If the fear is squarely faced, it will disappear. The so-called friends who send such letters are not really friends or even intelligent beings. If they are really friends, why do they not disclose their names? If they are really intelligent beings, why do they do such foolish things? Unfortunately superstition is rampant even in the least suspected quarters

* * *

FULL EMPLOYMENT

The Planning Commission has not placed full employment as an immediate objective. It has not even placed employment full or partial for those who seek it as an immediate objective. This failure of the Planning Commission has been justified by the Prime Minister on the ground that the provision of full employ-

ment involves an element of compulsion which should not be resorted to lightly on all occasions in a free society. We can however see no element of compulsion in the provision of employment for those who seek it. Relief to people who do not accept employment wherever offered need not be provided by the State. In the case of those who are willing to accept employment, however, it should be the duty of the State to provide work full or partial. There is no dearth of work in this country, Crores of people are illiterate and thousands of educated people are unemployed. Millions of people suffer from various diseases and hundreds of doctors are unemployed. Lakhs of people require food clothing and shelter and tens of thousands of labourers find their time idle. Why should not the State bring these two sets of people together, make the country prosperous and at the same time solve the problem of unemployment to the extent possible?

If a beginning is made with the recognition that it is the duty of the State to provide food or employment, and a Poor Law suited to Indian conditions is introduced we can confidently hope that social justice will be a matter of practical politics in our own times and not remain a distant goal merely to be talked about

* * *

THE RIGHT TO STRIKE

Some months ago, we had occasion to write on this subject. It is gratifying to note that the Indian National Trade Union Congress is coming round to the view that there should be no necessity for strikes in a just society. The President of the INTUC argues that there can be a right to strike just as there can be a right to eat. But there should be no right

to strike as there should be no right to fast. The analogy does not seem to be all right. A man who does not want to eat should not be forcibly fed. To eat or not to eat is his own personal problem. To work or not to work, however, is a social problem. One who does not work loses his right to eat. Rights and duties go together. One who has the right to eat should certainly discharge the duty to work. We can however imagine circumstances when it becomes the duty

of workers to desist from work as a protest against conditions for which there is no other remedy. On such occasions however, there should be only token strikes. The President of the INTUC has failed to mention anything about lock-outs. We are sure that the omission is unintentional as both capital and labour should be treated on an equal footing.

NEWS

The period of compulsory education, is longer in Britain than in any of the other 47 nations surveyed in a joint UNESCO International Bureau of Education report on "Compulsory Education and its Prolongation" which has just been published.

The period varies from 10 Years in Britain (and in one Australian province) to nine years in most States in the United States, eight years in France, seven in Sweden and six in Spain, down to four in Philippines.

It has been decided to afford free legal aid to poor Backward-class agriculturists in all appellate cases, by the Government of Bombay.

Dr. Max Theiler of the Rockefeller Foundation of New York won the 1951 Nobel Prize - the world's highest medical distinction - for research aimed at making yellow fever almost an extinct disease.

Americans can look forward to a gradually lengthening span of life. Since the turn of the century it has gone up from 40 - odd years to almost 68.

Women live 71½ years on average, men 65 years, 11 months.

The Sixth International Conference of Social Work will be held at Madras in December 1952.

VIEWS

Non-cereal foods must become a regular feature of the people's life.

— Rajkumari Amrit Kaur.

The difference between civilisation which says that women may work, and a civilisation which says that women must work, is a big one. It is no big that even those notoriously short-sighted capitalists, the ardent advocates, cannot

avoid seeing it, if only they will look in the right direction.

— Anon.

The whole urge of the modern business world is towards speeding up, greater efficiency, more intense international competition when it ought to be toward more ease, less hurry and feverishness, and toward producing goods more for use than for profit.

— Bernard Russell.

The world today is grim and cruel and the voice of calm and dispassionate reason has sunk to a whisper. The quest for truth and beauty and goodness gives place to a race for unabashed power. The tenderness and graciousness, the sanctity and dignity of human life are replaced by callousness, vulgarity and naked force.

— Jawaharlal Nehru.

The fabric of our life will fall to pieces if, in search of foreign approbation we undermine the faith, devotion and moral urge which weave the life of our masses round our shrines and traditions. We need not be ashamed of our ancient culture or hesitate to emphasise its fundamental values for inspiring our out-look on modern life. We must not forget in the bustle of our new-found

freedom that India cannot have a powerful present, or a glorious future, if it loses its great past.

— K M. Munshi.

It is a tragedy and an anomaly that while greater production is wanted, large numbers of people suffer unemployment.

— Jawaharlal Nehru.

I hope you will approach every child as temple of God. You must preach the spirit of reverence. It is your privilege and solemn duty to instil in every child respect for truth, respect for the institution and the country they belong to.

— Dr. Amarnath Jha.

SUGAR AND SPICE

One Sri B. M. Munje, the tallest man in the country, is standing for election. His rival suggested that his nomination should not be accepted on the ground of his stature.

A lady in Madhya Bharat is to stand for election on the Socialist ticket against her husband who stands for election on the Hindu Mahasabha ticket.

The president of a district congress committee is being opposed by his son in the general election.

According to certain clauses as originally provided for in the Representation of the People's Act no persons holding licenses for driving motor cars, and keeping radio sets could have been qualified. Indeed holders of permits for ration would have been banned. That would have included everybody.

A student in a college lecture hall is said to have opened out his umbrella to protect himself from the spray of saliva from the mouth of the lecturing professor. The student was rusticated. He pointed out that he was running the risk of catching cold which might have led to pneumonia and won the case.

Prof. W. L. Widcox, the 90 years old veteran statistician from the U. S. A. has been standing without a break all the annual sessions of the International Statistical Institute since 1903.

The President of a Provincial Congress Committee is being opposed by his brother-in-law.

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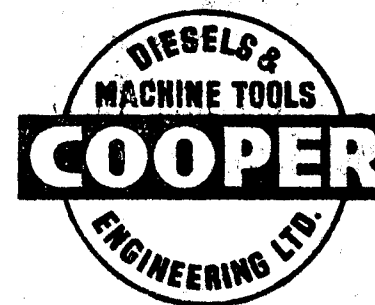
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3. The All-correct entry is that which agrees with our official key solution published in the issue of SRI KRSHNA of 20th February 1952 or any later issue if closing date is extended.
4. Send your entries via Acknowledgment due Registered post only, and post them well in advance to "Festival Crossword No. 14, c/o SRI KRSHNA, Pudukkottai, S. I. Rly." Entries received after 6 p. m. on the 9th February, 1952 will be rejected.
5. The object of this competition is primarily education, not speculation. Only ONE entry can be sent by any one person. A competitor can share or receive only ONE prize in this competition.
6. No entry fee for Special subscribers * to SRI KRSHNA to whom All FOUR prizes above are open. Rs. 2. fee for one entry to non-subscribers who are eligible for ONLY the First prize.
7. Entries not on the prescribed printed entry square in SRI KRSHNA must be accompanied by Re. 1/- extra for each such square.
8. All remittances must be by Indian, Pakistan, or British Postal Orders (Without stamps only which shall be in denominations of Rs. 15, 3, 2 and 1 only, crossed and made payable to Festival Crossword No 14, SRI KRSHNA,) which shall be attached to the Entry form, and their official numbers clearly written in the spaces provided in the Entry Square along with the full name and address of the competitor.
9. Only ONE letter in ink (or typewritten) is allowed in each blank space. Each wrong, indistinct or pencilled letter alteration, erasure, omission or substitution will count for ONE wrong word, and TWO wrong words in the case of interlockers.
10. These Rules and Regulations comprise a binding contract between the Puzzle Editor, SRI KRSHNA and each competitor. Such contract will be deemed in every case to be made and carried out in Pudukkottai (Madras State). Courts outside shall have no jurisdiction to entertain any suit in regard to any matter arising in any respect under this competition.
11. Unless it then be the subject of a pending action as above, all liability for a claim for a prize under this competition shall cease after the expiration of sixty days from the date of publication of the prize list in SRI KRSHNA.
12. Such suit can be filed as above only if notice with clear grounds and scrutiny fee of Rs. 10/- is received by the Puzzle Editor within 21 days of publication of the prize list in SRI KRSHNA.
13. First carefully study the published solutions to previous puzzles which are in the nature of helpful hints and guides. Then concentrate deeply on the clues before entering EACH word.

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CROSSWORD PUZZLE NO. 14

CLUES DOWN

1. The sole centre of everyone'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 Krshna'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. Togress, a progressive Press is essential.
14. Sudden stroke of ill-luck is apt to turn hot-blooded youth
15. The Sarvodaya can come only with bold economic action.
17. Gossip
20. To be told that she is handsomely..... is the best compliment any housewife 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 topsy-turvy.
24. Soothes frayed tempers.

CLUES ACROSS

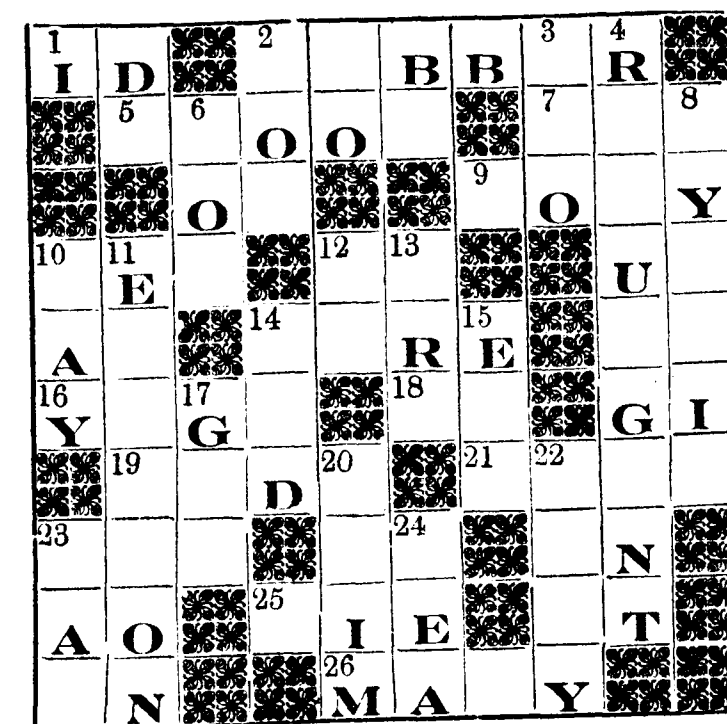
1. All the instinctive impulses of the individual must be focussed to win this unprecedented Festival bumper offer.
2. When politicians both Hamlet and Othello are usually on a holiday.
5. Its a shrewd bachelor indeed who has realized how womento conquer.
7. Precious stone.
9.day dreams have brought 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.....
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 business seem very barbarous indeed to the theoretically free common man.

YOGA: Deep meditation, concentration of mind.

YAGA: Offering, sacrifice, oblations.

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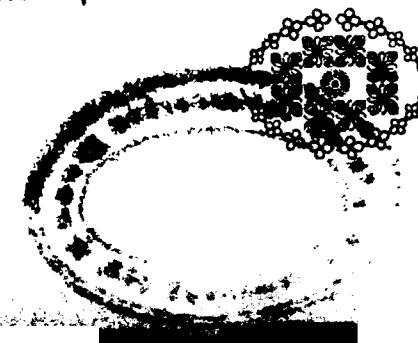
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AIMS, OBJECTS & ACTIVITIES.

Sri Krshna 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 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 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 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'

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.

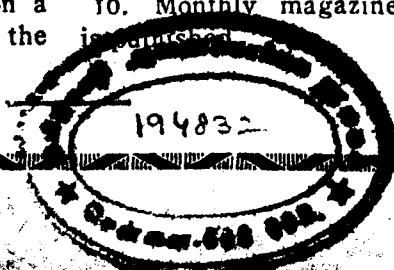
1. Institutions having same objects will be called branches.
2. Institutions having similar objects and objects which are not in conflict with the objects of Sri Krshna Sabha can also be affiliated.
3. The affiliation fee will be Rs. 15 per annum.
4. All the publications of Sri Krshna Sabha including 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.

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