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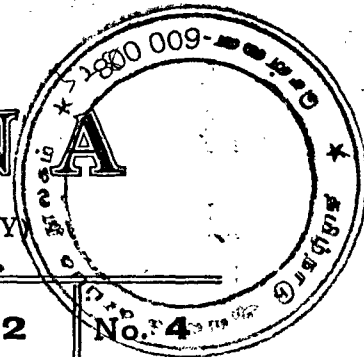
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The Essence of Secrets Three

By SRI R. R. DESIKA.

7. DESIRE FOR RELEASE

In Guruparamparasara Sri Desika has said that one should go to an Acharya, be devoted to him and learn good things from him. The Acharya should have the following good qualities. He himself should have studied at the feet of a great Acharya and understood clearly the nature of the Lord, the individual self and the world. He should be disgusted with the pleasures of the world and should have great compassion for people who are afflicted with the sorrows of the world.

In the introduction to the 'Essence of Secrets Three', Sri Desika says that the realisation that we are entitled to go to the highest place but are at present in a very low position is the first step for approaching the Lord.

The second chapter shows what a man who has realised this should do to leave his lowly stage and attain the highest. What should he study? The sastras are many in number. One need not wander in the wilderness. It will do if one understands the meaning of the three secret mantras, namely, the mula or root mantra, dwaya and the charama-sloka.

In the third chapter it is stated that the individual selves and the insentient things are the body of the Lord. In the same way as the body of the individual self is subject to him and exists for his sake, the individual selves and insentient things also are the body of the Lord and are subject to His control and exist for His sake. If one understands this the meaning of the Vedas can be correctly understood and one's mind will not be shaken by any other school of thought. There will also be scope for the desire to reach the Lord.

It has been said in the fourth chapter that everyone should understand five things, namely, that (1) the individual self (2) should remove (3) the displeasure (4) of the Lord and (5) serve Him.

In the fifth chapter it has been shown that the Lord, the individual self and the insentient things are three different entities by pointing out their different attributes. This has been done in order to remove the two chief mistakes liable to be committed by individual selves. One is that there is no self apart from

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the body and the second is that even if there is an individual self, there is no Lord to control him.

In the sixth chapter it is said that Sriman Narayana is the Lord, He is the Highest Deity and that we should all attain Him.

In the present chapter it is said that one gets disgusted with what can be enjoyed in this world as well as in the lower heaven and that one should regard Sriman Narayana as the Highest Goal.

If one studies at the feet of a good Acharya he will meditate upon the above things and get disgusted with the world and enamoured of the Lord. He is said to be a Mumukshu. A Mumukshu is one who wants to get out of the bondage of karma. If a man is bound hand and foot he will try to extricate himself. In the same way a Mumukshu will get disgusted with all the worlds upto the world of the four-headed Brahma and be anxious to go to the Highest Heaven

The following help one to become a Mumukshu :-

1. Knowing that the individual self is different from the body and that the individual self is capable of securing another body and going to another world.

2. The removal of the five Ahankaras and the five Mamakaras and the permanence and steadfastness of the knowledge of the self. Permanence means not going away in the middle. Steadfastness means not being shaken by any faulty reasoning.

3. Being afraid of going to hell and taking more births and the resultant abstention from deeds which will lead to them.

4. Knowing the seven demerits inherent in the enjoyment of insentient things and the demerits attached to the enjoyment of the individual self and the absence of desire for the same.

5. Realising the greatness of the enjoyment of the Lord and love for the service of the Lord which is natural to the individual self.

6. Fear of the heaps of accumulated sins due to disobeying the Lord and great anxiety to do away with them. With these means one becomes a Mumukshu or one desiring release from the bondage of karma.

Just as a cartman yokes a bull to a cart and drives it, the Lord yokes the individual self to the body and prompts him to do different things. Just as the bull is different from the cart the individual self is different from the body. He is therefore, fit to enter other bodies and to go to other worlds. This being the truth the individual self considering itself to be the body is Ahamkara. Aham means 'I' and Ahamkara means the thought that follows from this. This is called Ahamkara. Considering oneself to be different from the body is good Ahamkara (1) Considering the body itself to be the self is bad Ahamkara. There are four more bad Ahankaras. (2) It is the duty of the bull to be under the control of the cartman and go wherever he directs. Similarly the individual self is for carrying out the directions of the Lord but considering oneself to be independant of the Lord and not liable to carry out His wishes is the second bad Ahamkara. (3) The bull and the cart exist for the sake of the cartman. Similarly the individual self exists for the sake of the Lord only. His duty is to serve the Lord and please Him. Thinking that he exists for his

wife and children or for any one else is the third type of bad Ahamkara. (4) The bull can act usefully only when driven by the cartman. The individual self can do different things only under the direction of the Lord. Considering oneself to be an independant doer capable of finishing different tasks without relying on the support of anyone else is the fourth type of bad Ahamkara. (5) Considering that liberation and other fruits are attained by one's own independant actions and are enjoyed for the benefit of one's own self is the fifth type of bad Ahamkara. Jiva or the individual self prays to the Lord for liberation. The Lord asks, 'what do you want liberation for'. The Jiva replies 'You feel sorry when I suffer for want of liberation. I want liberation only for removing your sorrow and making you happy'. The Lord asks, 'Are you not also happy by attaining liberation?' Jiva replies 'My happiness also is only for promoting your happiness'. This is how one should think and say. Not thinking like this is the fifth type of bad Ahamkara.

The five types of bad Ahamkara may be summarised as (1) thinking that there is no self apart from the body, (2) thinking that the Jiva has no Master (3) thinking that the Jiva is the servant of the Lord as well as others, (4) thinking that the Jiva can serve the Lord

independantly of the Lord and (5) thinking that liberation and other fruits are attained by one's own efforts and are enjoyed for one's own benefit.

Just as there are five Ahankaras there are five Mamakaras also. They are, (1) considering those pertaining to the body to be one's own, (2) considering that intelligence and other attributes exist for one's own enjoyment, (3) considering anyone else except the Lord to be one's master, (4) considering that one has the power to do things independantly of the Lord and (5) considering that securing and enjoying liberation and other fruits are for the benefit of one's own self. These five types of Ahankaras and Mamakaras will disappear if one realises the fact that the Lord is the Self and the individual self is His body. Realising one's own self like this is called Viveka.

If one understands well how the displeasure of the Lord makes the individual self suffer, he will not increase the displeasure of the Lord any more by doing things prohibited by the Sastras. Then he is said to have attained Nirveda. In the ladder-like path to the Lord the first step is Viveka or discrimination and the second Nirveda or disgust.

(To be continued)



GLORY OF SANKIRTAN

THE MASTER-KEY TO THE REALMS DIVINE

By Swami Sivananda, Rishikesh

From time immemorial Sage Narada is wandering in the three worlds ever immersed in the Bliss of the Lord's Name. Narada of the Highest Wisdom: who had mastered all the Vedas and Shastras finds great joy in singing His Names. What a glory it is to Sankirtan (or the singing of the Lord's Lilas) that even Sri Suka Deva who was a born-Brahma-Jnani felt impelled to sing His glories through the Bhagavatha! More recently we have Sri Chaitanya Deva, Sri Mira Bai and scores of others whose only preoccupation was the singing of the Lord's Names and Glories. May their blessings be upon us all!

In this Kali Yuga this Sankirtan alone is the master key to the Realms of the Divine. Only those who have tasted the sweetness of the Lord's Name can appreciate the great eagerness felt by even Yogis and Jnanis in doing Sankirtan.

With the gradual slackening of self-control, Man is nowadays swayed by emotions. Will and reason have decayed in him. They have been over-shadowed by his strong bestial emotions. Till these emotions are sublimated and divinised, he cannot achieve any progress in the spiritual path. Upanishadic knowledge will only prove to be an intellectual embellishment; and other forms of Yoga Sadhana, too, will — in

the absence of perfect self-control and renunciation of desires — only fatten his egoism or mislead him into the blind alleys of psychic powers and spiritual pedlary! The very foundation of successful spiritual sadhana is selfless love to the Lord: and this Sankirtan provides.

Mind is such that it wants variety always! The same food, the same routine, and even the same sadhana becomes stale and unpalatable. Sweet music and ever varying tunes, thoughts and Bhavana — to this the mind yields readily!

As the devotee sings, the respective Bhava is raised up within. He communes with the Lord. He finds the source of Bliss. He realises that he had till then been wandering in alien lands and so had failed to get his heart's desires satisfied once and for all. He learns to direct all his emotions towards his Beloved Lord. His heart is opened out to the Divine. The evil forces that used to dwell there disappear. His heart is purified: his emotions sublimated — the vessel is prepared for the reception of Light Divine. Upanishadic Wisdom and Aparokshanubhuti seek him uninvited. He finally becomes one with the Lord — attains Moksha or Final Liberation.

OM.



TIRUKKUDANDAI ANDAVAN

श्रीमच्छ्रीवासयोगिप्रवरसकरुणापाङ्गसङ्गतभङ्गात्
वेदान्तद्वन्द्वविद्यामधुरसलहरीचञ्चरीकायमाणः।
तेनाचार्येण रङ्गप्रभुचरणयुगे दत्तरक्षामरश्रीः
श्रीमच्छ्रीवासरामावरजमुनिमणिः सन्तत श्रेयसे
स्यात् ॥

Sri Tirukkudandai Andavan is so called because, as a Grhasta or householder, he was living in Kumbhaghonam for not less than twelve years before he entered the ascetic life or sanyasasram. Prior to entering the holy order, he was known by the name of Sri Varada-vedantacharya. He was born in the Tamil year Virodhi (1830) in the month of Simha or Sravan under the asterism Mula. This year it falls on 30th August 1952. The upanayana or sacred thread ceremony was performed as usual in his Garbhashtama or 7th year. He learnt the Vedas by heart and studied logic or tarka at the feet of Sri Samiachar Swami of Mannargudi. He got the Upadesa of Mulamantra from Sri Peria-Andavan or Andavan the Great, of Hayagriva mantra and Sudarsana mantra from Sri Parakala Swami of Mysore and of Nrsimha mantra from Sri Azhahiasingar of Sri Ahobila Mutt. Not only had he mastered all the four sastras but he was also an asukavi i.e. a poet who could compose Poems in a trice on the spot. Lord Srinivasa of Tirupati was his favourite Deity whose sakshatkara or realization he had attained.

Many miracles are attributed to him. Once when he went to Tiruvanantapuram and was speaking beautifully in the assembly of the learned in the presence of the king, a rival pandit is reported out of jealousy to have cast his spell on the Swami and rendered him unable to speak. Our Swami medi-

tated upon Sri Sudarsana and regained his power of speech. As a divine punishment the rival pandit began to vomit blood. The King wanted to punish the rival further by confiscating his property and expelling him from the kingdom. As a result of the intercession of our swami the order of expulsion was cancelled.

In the state of Cochin also, rival pandits waited in ambush to attack him while going to the river for bathing early in the morning in the dark. Our swami was chanting the praise of Sri Hayagriva which resulted in the unexpected appearance of a stalwart on horseback and made the rivals run helter-skelter in all directions.

Once he had to pass through a dense jungle near Calicut. On the way he halted for the night in a choultry. That night thieves came there with the evil intent of depriving him of his possessions. Our swami meditated upon Sri Sudarsana when a big serpent appeared on the door-way and began to hiss at the thieves, who thereupon fled in terror.

At Negapatam he went in procession in a palanquin with a few men carrying it at the back and none to lift it in front.

In several places, he displayed his powers of Satavadhan or attending to a hundred and one things at one and the same time.

He was honoured by Rajahs, Zamindars, Officials and Mahants in various places.

He dedicated several valuable paraphernalia to Deities in different religious centres particularly Tirupati, Tiruchanur and Kumbhaghonam.

He is the author of several works like Adbhuta-Vamana, Swapna-Sataka, Sri Venkatesa Stotra, Sri Komalavalli Dandaka, etc. It is reported that the last work was composed as a prayer for regaining acute vision of the eyes which had become dim because of old age. Immediately after the Dandaka was composed he regained full vision of his eyes and was able to go to the Cauveri daily for ablutions.

He was much more than the normal span of three scores and ten of human life when he entered the Sanyasa Asram. But for his great zeal for Sri Satsampradaya, no one at his age would have thought of entering the holy orders and leading an ascetic life for the propagation of true religion. There are some difference of opinion between what goes by the name of the Sannidhi Sampradaya of Sri Ahobila Mutt and Sri Muniraya Sampradaya of Srirad Andavan Sannidhi in regard to the interpretation of certain scripture held to be authoritative by both. Instead of being tolerant towards honest differences of opinion and pursuing Truth in a spirit of humility a few followers of both schools of thought are fanatic enough to wish ill of the other school. Some such people tried to dissuade the then Tirukkudandai Azhahia Singar from initiating our Swami into the holy orders. However Sri Tirukkudandai Azhahia Singar (Sri Ahobila Mutt), as the great Acharya he was rose above these petty differences and initiated our Swami (Srirad Andavan Sannidhi) into the

ascetic life, although in every other respect our swami was the disciple of Sri perindavan or the Andavan the Great, the famous exponent of Sri Muniraya Sampradaya. After entering holy orders our swami came to be known as Sri Srinivasa Ramanuja Mahadesika.

Our swami was propagating Sri Satsampradaya from the small hermitage Chinna Asram on the banks of the Coleroon slightly to the west of Srirangam, the Heaven on earth of Sri Vaishnavas. It was at his hands that Sri Nam Andavan or Our Master received initiation into the holy orders two years later.

As previously stated our Swami had attained siddhis as a result of repeating various mantras several crores of times. He had performed the japa of Mula-mnta the Root Mantra or the Mantra from which every other mantra and every meaning necessary for souls panting for liberation are derived more than seven crores of times. He conferred all those siddhis on Our Master as a gift to the accompaniment of holy water in right Vaidic fashion. This reminds one of Sage Viswamitra's teaching Bala and Atibala to Sri Ramachandra. Our Master had the greatest reverence for our Swami and used to acknowledge with grateful tears in his eyes that what all miracles were attributed to him were in reality due to our Swami Sri Tirukkudandai Andavan, who attained the Highest Heaven in 1909.

To this day a small temple dedicated to his memory can be seen in Chinna-sram receiving faithful homage from all the adherents of Sri Sat-Sampradaya.

AS WE SOW, SO WE REAP

By Krishna Dwaipayana

Bhishma :- "There was a young girl by name Suvrata. Her father was a very learned man. His wife died early. He did not want to marry a second time. So he went to a penance grove and lived there with the Rishis. Suvrata also was living with her father. He did not give her in marriage being moved with pity on account of her being motherless. Because of this he did not renounce the world also. The father also died after sometime. Suvrata was afflicted with great sorrow and began lamenting with the departure of her father in the following terms :-"

Suvrata :- "My father was bringing me up out of pity only although he had no desire for anything in the world. Although he loved everyone, he loved me more than anybody else in the world. He has now gone to heaven abandoning even poor me. After his death how can I be of any use to him. Still it was only the tie of pity that bound him to me. Bereft of my dear father, who brought me up with great care, I am not going to live any more as life itself appears to be futile. I shall drown myself in a river or jump into the burning flames. I have no husband, no one to support me. Better death than life for such a person."

Bhishma :- "The rishis of the forest along with their wives and daughters tried their best to console Suvrata but all in vain. At this juncture Yama, the god of death, assuming the form of an old Brahmin addressed her thus :-"

The old Brahmin :- "Enough of your lamentation Oh young one. No amount

of weeping is going to bring back your father to you, therefore, do not grieve. View youth, beauty, health, wealth, birth as a human being and being surrounded by near and dear ones cannot be for all time. Therefore, do not grieve your action in a previous birth is responsible for this bereavement of your father. Your father renounced everything else but you, but he had to leave this world abandoning even you, his dearest one. Look at the might of fate. Man thinks I have done this. This remains half done and this work remains to be undertaken but death carries him away in the midst of all these worries. Please know from me why you have to undergo this bereavement of parents. In a previous life, you were a beautiful prostitute named Sundari highly proficient in all the fine arts, like singing, dancing, etc. A good brahmin fell in love with you at first sight. Finding that he was rich and beautiful, you welcomed him in your house and deprived him of all his riches and good qualities. The poor brahmin fell into evil ways and was killed by a lustful Sudra in your house. He left behind him his young wife and old parents. All three of them became angry with you and showered curses on you."

The mother :- "Thou shalt be deprived of your mother early in life in your next birth in as much as you took away my son from me by deceitful means."

The father :- "In as much as you have deprived me of my son, thou shalt lose your father early in your next life and live far away from your kith and kin."

The wife :- "Thou shalt lead a life of sorrow unmarried in your next life in as much as my dear husband did not even look at my face on account of you."

The Brahmin :- "It is because of these curses that you have been brought to the sorry state of affairs."

Suvrata :- "You have just now told me what happened in my previous life. Please also tell me why in this life I was born of Brahmin parents in spite of the dreadful deeds of my past life. Bad indeed is the life of a prostitute but ten times worse is the life of a king. This is what Brahmins well versed in dharma say."

The old Brahmin :- "A brahmin who had realised the Brahman came to the city in which you were living in your previous life. He was sitting in that verandah of your house without harbouring the least evil notions. At night the policeman took him to be a thief, arrested him and were about to take him to jail. At that time you came out of your house and released him from the hands of the police, saying that the brahmin in question was altogether innocent. Then you took the brahmin into your house and invited him to live in your house for sometime but the god-realised brahmin replied as follows :-

The God-realised brahmin :- "I have no hunger or thirst. I have come here merely by accident without any object in view. I do not want anything. You may go to bed. All possible help has been rendered by you out of compassion. Good people always help others. You are like the sandal tree, which exists for the good of others only. Just as one helps one self, one should help others also. He alone is fortunate whose heart is filled with pity, whose wealth is used

for helping others and who supports others like a big tree laden with fruits on the high way. If it is true that the house is plentiful with corn and wealth because of the good deeds in a previous life, how can man lead this life in vain despite the all and without paying due respect to guests who are but walking gods. He alone is fortunate, good and wise, who though poor, helps others. Those who practise dharma have many friends. The wealth of those who practise dharma increases but the wealth of those who only enjoy the good things of life themselves surely perish and the good works of their previous life are exhausted after yielding fruit. The wealth of those, who do not even themselves enjoy their riches, is carried away by clever, avaricious and entreating people. All those who do not do their duty go straight to the abode of death. Still the faces of men are turned away from the path of dharma. The fool looks upon his body his wealth, his friends and his relatives as eternal but there is no greater fool than he. All these are but temporary. Why dwell upon the subject at length? They alone are wise who spend their wealth in charity."

The old Brahmin :- "This is what the god-realised brahmin told Sundari, the prostitute. Because of the good you did to the god-realised brahmin in your previous life, you are born of brahmin parents in this life."

Sundari :- "I am a great sinner. How can I reach the highest goal? Please tell me the means for reaching the goal. Please take pity on me, your servant. People of your type take pity on all including a sinner like me."

The God-realised :- "I shall tell you in short the means of reaching the highest goal. Those who are devoted to

truth as a result of the teaching of the Acharyas, those who are humble and devoid of vanity — they cross the ocean of samsar with ease. Those who are non-violent, forgiving, equal in happiness and misery, straightforward and devoid of desire for sensual pleasures — they cross the ocean of samsara with ease. Those who are steadfast, purest honest have taken good vows, serve their Acharyas, love solitude and are not given to gossiping — they cross the ocean of samsar with ease. Those who owe undivided allegiance to Vishnu the all-pervading serve Him in various ways and are devoid of hate and jealousy — they cross the ocean of samsar with ease."

The old brahmin :- "Having taught Sundari as above the God-realised brahmin left her house the next morning. From that day onwards Sundari got disgusted with life, abandoned all the worldly enjoyments, looked upon stones, gold and clods of earth with an equal eye, practised penance for her past sins and died in course of time. That is why Sundari is now born as Suvrata of brahmin parents. The curses of the bereaved father and mother and the young wife have also come true. Because of the grace of the brahmins of this penance grove, you will be free from the shackles of Karma in course of time and attain the Highest Brahman."

Bhishma :- Hearing this, Suvrata was filled with wonder, became free from sorrow and told the old brahmin thus :-

Suvrata :- "Who are you, Oh! old brahmin, who are an expert in reading past lives?"

The old brahmin :- "I am Yama the God of Death."

Suvrata :- "Pray, grant me this boon. My mother, my father, my relatives and all my well wishers, who may be in your world, let them all go to heaven."

Yama :- "Be it so."

Bhishma :- "So saying, Yama disappeared from sight. Then Suvrata practised penance in that forest. She served the brahmin sages, was devoted to righteousness, cultivated steadfast love for the Lord (Vasudeva) and attained the Abode of Vishnu reached by all those, who seek liberation. Therefore Yudhistira, worship Vishnu the Lord of brahmins and devas serve brahmins who know all dharma, who are devoted to Vasudeva, who are devoid of lust, anger, avarice, etc. and who do good to others, serve them in all manner of grace with due honour, for the Lord is pleased with those with whom brahmins are pleased. Even a prostitute attained the Highest Heaven by serving the God-realised brahmin. "As we sow, so we reap"



PLAYFUL PRANKS

By Balagopal

THE NEW MINISTER

Once sitting in private Akbar and Birbal were regaling themselves with jokes as usual. Akbar's mind, however, was not fully in the jocular mode with the result, Birbal's jokes were not taken by him in the proper spirit. He suspected that Birbal was joking at his expense and therefore ordered him to quit his presence. Birbal quietly left the court considering that it was not the proper time to placate Akbar.

One month passed, two and even three, but nothing was heard of Birbal. Akbar kept quiet for a month but afterwards he could no longer brook the absence of Birbal. He sent for him but Birbal's people could not throw any light on his whereabouts. Akbar sent messengers to different parts of the country but no one could trace where Birbal was.

Akbar, therefore, made up his mind to secure the services of a minister as clever as Birbal. He had it proclaimed in different parts of the country that candidates for the post may appear before him on a particular date, when questions on different subjects would be put to them. Whoever was not able to answer any question would not be put any more question and whoever answered all the questions correctly would be selected for the post.

On the appointed day only four candidates appeared in the court. Board of examiners consisted of Jagannath Pandit, Nawab Khamkhan and Dewan Todarmal. The Emperor was watching the proceedings. The court was packed to its full capacity with courtiers and other distinguished people.

The proceedings went on as reported below :-

Jagannath Pandit:- "Whoever replies to all the questions properly will be appointed to the post of minister, but

whoever fails to give the proper answer even to a single question will not be put any more question. The first question is this. How many mothers of pearl are there in this world?"

1st Candidate :- A hundred thousand.

2nd Candidate:- Ten millions.

3rd Candidate :- A hundred millions.

4th Candidate :- Every one has two eyes. Each eye ball is compared to a pearl. The number of mothers of pearl is therefore equal to double the number of people in the world.

Every one applauded this answer. The first three candidates were declared to be unsuccessful.

Jagannath Pandit :- "The second question is this:- What conduces most to the well being of the body?"

4th Candidate :- "Good health."

Nawab Khamkhan :- "Which is the best weapon?"

4th Candidate :- "An acute mind."

Dewan Todarmal:- "If sand and sugar are mixed together, is there any way of separating the two other than throwing them into the water."

4th Candidate :- "If they are spread on the ground grains of sugar will be taken away by ants and grains of sand only will remain."

Nawab Khamkhan :- "Can you drink all the waters of the ocean :-"

4th Candidate :- "Yes, if you will kindly stop the flow of the waters of the rivers of the world into the ocean."

Jagannath Pandit :- "The funeral pyre burns the dead. What burns the living?"

4th Candidate :- "Care."

(Continued in page 85)

DIVINIG THE DIVINE

I am a gazetted officer in one of the States in India. As a result of reorganization and retrenchment my post was axed. Although I had put in nearly thirty years' service I was thrown in the streets. I am a family man with boys to be educated and girls to be married. The paltry pension which I would have received would not have sufficed even for the bare maintenance of my family—leave alone leading a comfortable life. I had no god-father who could help me by putting in a word to the higher authorities and save me from this dire calamity. I turned to God for help. I do believe in Sri Krishna as God but I do not believe in even Sri Krishna's being superior to my Acharya. This is so because my full faith is that Sri Krishna Himself has assumed the form of my Acharya to save me and kindred souls. I, therefore, turned to my Acharya for help. My Acharya is His Holiness Srimad Andavan of Srirangam. I placed before Him all the facts and sought His help. He advised me to repeat certain slokas from Sri Padukasahasram ten thousand times and said that I would get a suitable job by the time the japa was over.

I took to the japa morning and evening in all earnestness and according to the blessing of my Acharya. I was taken in another similar post with continuity

(Continued from page 84)

Dewan Todarmal :- "Which is the most dishonourable occupation?"

4th Candidate :- "Begging."

The Board of Examiners as well as everyone present were immensely pleased with the prompt and correct replies of the 4th candidate. Akbar wanted to appoint him as minister, but the 4th candidate declined to accept the post on the ground that he would not be able to do adequate justice to the duties of the post so ably filled by Birbal. Hearing this Akbar said "Allah knows where Birbal has gone? I had tried my level best to find out his whereabouts

of service before the japa neared completion and all my troubles were thus averted. I cannot attribute this to anything else except the blessing of my Acharya.

Some sceptices may say that it is pure luck or coincidence. I do not think so. How can it be luck? My luck was that I lost my job after nearly thirty years' service. The wheel of fortune has never turned so quickly in my life as on this occasion. I can, therefore, think of no other reason except the special favour conferred on me by my Acharya. How can it be mere coincidence? Even assuming, without granting that it is a coincidence who brought about the coincidence? The universe is governed by the law of cause and effect. Nothing happens merely by accident. Mine is not the only case. In several other instances also people have regained employment during the period specified by my Acharya. The fact is that my Acharya, being the Antaryami of God Himself, Sri Krishna fulfils His behests and makes His benedictions true.

Madras }
The 20th July 1952 } R. S. S.

(The reading of Sri Padukasahasram is said to be as efficacious as the reading of Srimad Ramayanam for achieving one's ends here and hereafter.

— Editor.

but all my efforts have proved futile. I would certainly send for him if I only knew where he is."

4th Candidate :- "Sire, you will certainly be able to find him if only you were in earnest."

Akbar :- "I am very anxious to meet him. I shall amply reward you if you will find out Birbal for me."

On hearing this the 4th candidate was perfectly satisfied that Akbar was really in earnest and immediately threw off his disguise of a false beard, big turban and loose pyjamas. To the amazement of every one Birbal emerged in his usual dress from beneath this disguise.

COSMIC LAW REPORT

By Sri D. Ramaswamy Aiyangar

GOD — vs — MAN

IN THE SUPREME COURT OF THE SPHERES

Extraordinary Original Spiritual Jurisdiction.

PRESENT .

THEIR HOLY LORDSHIPS

SRI SANKARACHARYA, C. J.

SRI RAMANUJACHARYA and SRI MADHVACHARYA, JJ.

GOD *alias* PARAMATMA

vs

MAN *alias* JEEVATMA

.... Plaintiff.

.... Defendant.

This was an action brought by the Plaintiff praying for a declaration that the defendant is His own property, that the defendant has no manner of title nor even any possessory interest in himself; for an injunction restraining the defendant from exercising any rights over himself, or at any future time setting up a title hostile to that of the Plaintiff and for costs.

The defendant pleaded *inter alia* that he had title in himself and that in any case his right to himself had ripened into absolute ownership by prescription. He puts Plaintiff to strict proof of the allegations in the plaint and adds that the suit is purely vexatious, having its origin in the jealousy with which the plaintiff views the ever-growing material strength and prosperity of the defendant.

Two issues were framed by the Court for trial.

1. Is the right claimed in the plaint true, valid and binding on the defendant?
2. What relief, if any, is the plaintiff entitled to?

The Plaintiff filed on His side the following documents: The Vedas marked as Exhibit A, the Upanishads marked as Exhibit B and the Bhagavat Gita marked as Exhibit C, and examined (1) Himself, (2) Narada, (3) Parasara, and (4) Vasishtha as His witnesses.

The defendant filed no documents, and examined himself.

The parties argued each his own case, and the following judgments were delivered by the Court:—

Sri Sankaracharya, C. J.

This is an action for a declaration and injunction. The main allegations in the plaint are as follow. The Plaintiff is a Being of undoubted and unquestionable supremacy being the Lord of the Universe, visible and invisible; that all beings therein and thereon, sentient and otherwise, are made, preserved and destroyed at His own will and pleasure; that from time immemorial the aforesaid beings, sentient and otherwise, have always paid homage to the Plaintiff in

various forms accepting Him as their Lord Supreme to whom they are bound by various ties of gratitude, faithfulness, and love; that on some occasions of late the defendant alone of all such beings aforesaid had tried to secure an exclusive interest in himself thereby trying to defeat the unquestioned supremacy of the Plaintiff; that on all such occasions the Plaintiff had either in person or by his authorised agents put an end to such illegal and unlawful attempts by then and there obtaining an open recognition of His rights over the defendant, and effectively silencing the defendant's endeavours at overthrowing Him; that after these occasions the defendant continued to pay the usual homage to the Plaintiff as before; that while so during the last century or so the defendant relying on his gradually accumulated material prosperity and slowly acquired scientific skill has made definite advances and inroads into the Plaintiff's rights, and is seeking to sweep aside the Plaintiff's hold on him, and to recognise various other powers as supreme, — such as Nature, nay even Nothingness; that in spite of lawyer's notices and such other legal steps taken by the Plaintiff, the defendant continues to be obstinate and firm in repudiating the Plaintiff and His title; that therefore the Plaintiff prays for the aforesaid reliefs.

The defendant in his equally long written statement denies in toto that he had at any time anything to do with the Plaintiff, that he has always been and still is his own master; that the Plaintiff's allegations touching his subordination to the Plaintiff, his paying homages to Him, etc., have no foundation whatever in fact; that even if there were such a relationship existing at any time it is illegal and opposed to Public Policy, and as such should not be enforced by this Court; that at any rate the defendant has

obtained an indefeasible right by prescription and adverse possession, since from time immemorial he has been his own master and has never subjugated his will to that of the Plaintiff or of any other; that the allegations in the plaint are entirely opposed to immemorial custom and long-standing usage by which the defendant has been entirely independent of the Plaintiff in thought, word and deed; that for the abovesaid reasons the relationship even if true and valid is not binding on him; that therefore the suit must be dismissed with costs.

Upon the above pleadings the following two issues were raised.

1. Is the right claimed in the plaint true, valid and binding on the defendant?
2. What relief, if any, is the Plaintiff entitled to?

The parties conducted their respective cases and the whole trial was therefore marked by a steadfastness of interest and we had instead of the usual humming and hawing over irrelevant points, — which learned pleaders find occasion to indulge in more to impress and impose upon the illiterate client than to do their duty either to the bench or to the clientele — a clear and concise statement of each party's case, a well directed examination of witnesses and a brief and effective argument. We desire to express our thanks to the learned gentlemen for the able help they have rendered to us in coming to a conclusion on this question which is likely to be of world-wide importance.

The main point in dispute in this case may be stated to be the difference that arises by the rival claims त्वं मे "Thou art Mine" and अहं मे "I am mine" by

the Plaintiff and defendant respectively. We are in short asked to decide which of these two is to be the applicable rule and to uphold it.

The Plaintiff relies both on title and possession. On the question of title He has put in two documents Ex. A (the Vedas) and Ex. B (the Upanishads). Taking Ex. A, first, it certainly lays down in unambiguous terms various rules and ceremonies which the defendant is to observe and perform in order to propitiate the Plaintiff thereby certainly showing beyond doubt or dispute the position of the defendant in relation to the Plaintiff. A bare perusal of the rituals dictated therein as imperatively performable by the defendant would make the defendant's present contention absolutely unsupportable. There are again other hymns contained in Exhibit-A which are to be sung by the defendant on various prescribed occasions and these also show decisively the supremacy of the Plaintiff. So far as Exhibit-A goes these hymns would even amount to admissions which will be conclusive against the defendant on the question of title. But the defendant meets Exhibits A thus. Firstly it is not admissible in evidence because it has no date. True it is, the Plaintiff who produces it, is not able to give its date nor even to fix it approximately. But when a document of such antiquity as Exhibit-A is produced from proper custody before the Court, the Court should not too carefully scrutinise the date and signature of the document. The defendant himself does not seek to deny the genuineness of Exhibit-A but only contends, it is not admissible in evidence because of this formal and technical defect. We are not prepared to agree with him. Moreover we are here sitting in extraordinary spiritual jurisdiction and time and date which may be of

much import in matters temporal, count not when we are dealing with matters spiritual. For all these reasons we overrule this contention of the defendant.

The other and more serious objection to the conclusiveness of Exhibit-A is this. Although it is clear from Exhibit-A that the defendant is to perform certain ceremonies and recite hymns indicative of his subordination yet the Plaintiff has not let in any evidence to show that these were at any time actually performed and recited by the defendant uniformly and uninterruptedly. None of the witnesses examined on behalf of the Plaintiff has spoken a word about the observance of the dictates in Exhibit-A by the defendant or that he contented himself with occupying the inferior rank attributed to him therein. We are not prepared to give the Plaintiff a decree on the strength of the bare and uncorroborated recitals of Exhibit-A.

Exhibit-B stands on a different footing and is really conclusive in Plaintiff's favour. It is not necessary for us here to examine in detail the nature of such a well-known treatise as the Upanishads. Suffice it to say that it deals admittedly with the relationship between Jiva and Iswara (Defendant and Plaintiff in the present suit). The defendant has not, wisely enough, attempted to question its genuineness or its authenticity. The document is properly proved and it only remains for us to see whether the contents thereof go to support the Plaintiff's case. The major portion of the several booklets that go to form Exhibit-B is directed towards inquiring into the true nature or *Swarupa* of Jiva of Iswara, and of the inter relation between them. The several opinions expressed at various places in this lengthy treatise, are, it is true, not uniform or consistent; but it is not possible

to miss the undercurrent which runs through each and every page to the effect that jiva can never be, nor has ever been, independent of the Paramatma, who it declares in clear and unambiguous terms to be the Lord of all the worlds, infinite in might and mercy, or to adopt the most characteristic expression found in the Taittiriya, "Sathyam Gnanam Anantham." After this it would be vain for the defendant to question the all pervading Supremacy of the Plaintiff; and in fact the only other attempt made by the defendant was to try to show that personally he was out of the reign of this supremacy. But

even there Exhibit-B is dead against him. The very frequent reiterations in terms such as "Tat tvam asi" and "Ekam eva advitiyam" put it beyond doubt or dispute. Statements such as these made *ante litem motem* by persons of unquestionable and unquestioned authority to speak in these matters, and supported by the oral evidence of Plaintiff's witnesses 2 to 4 make only one conclusion possible. We therefore find on the question of title in favour of the Plaintiff.

(To be continued)

BOOK REVIEW : Tamil

SRI BHAGAVATA STORIES (abridged)

By SRI VENKATESA SARMA (pp. 12+156) Price Rs. 3/-

Published by SRI N. E. DORAISVAMI AIYANGAR,

Dakshinadesa Grantalaya, KAMBARASAMPETTA (Trichinopoly)

The author is a well-known scholar and has been doing yeoman service to the cause of Sanskrit Literature for the past several years by publishing several books useful to the students of Sanskrit like Sanskrit Self-instructor and Sanskrit-Tamil Dictionary.

This publication is the tenth of the Dakshinadesa Grantha Series and is devoted mainly to the narration of the Stories in that very popular Bhagavata Purana. This Purana was propounded by the great Suka Brahman to Parikshit, the young but philosophic grandson of Arjuna who had taken his residence on the banks of the River Ganga prior to his departure from the world. It is in 12 sections and the tenth which contains the story of Krishna is very popular.

The author of the book under review has retold in simple and flowing Tamil all the stories contained in the twelve

Skandhas of the original without breaking the link and the continuity. He has reduced to the minimum the repeated descriptions about creation, the teaching of the metaphysical doctrines and other such subjects which are at once the merit of the original and also the cause of keeping many lay readers away from it. Thus the book will be very useful to all, especially to our young men who feel that they have neither the equipment nor the time to study and understand the original Bhagavata in Sanskrit. This will also serve to create a taste in the minds of the readers to go to the source and drink deep of the devotional and emotional discourse of Sri Suka.

The book has been nicely got up and we have great pleasure in recommending it as a very useful and even a necessary book for every household in South India.

SRI ALAVANDAR

This year the asterism under which Sri Alavandar was born falls on 4th of August. Reference has already been made to his life and work on pages 132 of Sri Krishna, Volume I No. 5. One of his most well-known works is Sri Stotraratna or the Best of Stotras. Let us now mention some of the most beautiful verses from it.

Seshatwa or the sense of belonging to them, Paratantrya or the sense of being dependent on Him, Kainkarya or the spirit of service to Him, humility or a sense of being more lowly than the so-called lowliest and Satsang or contact with those who have realized God are most essential for every Sri Vaishnava. So far as Seshatwa is concerned Sri Alavandar's ideal is no less than Sri Ananta who goes by the name of Adishesha. Sri Ananta is described by him in the following sloka :-

निवासशय्यासनपादुकांशुको-

पधानवर्षातिपवारणादिभिः ।

शरीरभेदैस्तवशेषतां गतैः

यथोचितं शेष इतीरिते जनैः ॥

Adishesha richly deserves the name 'Sesha' given to him by all people because He assumes different forms, which are intended only for the service of the Lord and serves him in various ways like being the Lord's abode, bedding, seat, sandals, clothing, pillows, umbrella etc. Sri Alavandar also wants to serve the Lord like Adishesha Himself and therefore bursts out in the following verse :-

न देहं न प्राणं च सुखमशेषमिलपितं
न चात्मानं नान्यत्किमपि तव शेषत्वविभवात् ।
बहिर्भूतं नाथ क्षणमपि सहे यातु शतधा
विनाशं तत्सत्यं मधुमथन विज्ञापनमिदम् ॥

In this verse, he makes an appeal to the Lord to destroy in a hundred different ways whatever does not possess the merit of belonging to Him — whether it be the body, the vital breath, the pleasures sought by worldly people or even the individual self itself. He could not brook the idea of being or having anything falling outside the pale of the ownership of the Lord. The idea is that everything including the self and all its belongings should be serviceable to the Lord; otherwise they deserve to be destroyed.

As for Paratantrya or dependence on the Lord, he believes that not only doership but even the very existence of souls depends on the Lord.

नालं प्रभो भवितुमेव कुतः प्रवृत्तिः ।

He takes refuge in the Lord in the following sloka :-

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वचरणारविन्दे ।
अकिञ्चनोऽनन्यगतिः शरण्य
त्वत्पादमूलं शरणं प्रपद्ये ॥

meaning that he is not a Karma Yogi or a Gnana Yogi or even a Bhakti Yogi, and that he takes shelter in the feet of the Lord empty-handed and without any other refuge merely because He is

refuge of all. Even this act of Saranagati he believes he cannot do by himself without the help of the Lord. Nor can he offer to the Lord anything which belongs exclusively to himself and does not belong to the Lord. For he himself and everything belonging to him are in reality the Lord's. This idea he expresses beautifully in the following sloka.

मम नाथ यदस्ति योऽस्म्यहं

सकलं तद्धि तवैव माधव ।

नियतस्वमिति प्रबुद्धधीः

अथवा किन्तु समर्पयामि ते ॥

meaning that when the Lord has enlightened him with the true knowledge that he himself and everything of his do as a rule belong to the Lord, how can he offer to Him anything as if it belongs to him? If we first steal the property of the King and then present it to him as if it is ours, it will become a double offence. If we do not give it back to him, it will mean persistence in the offence. It therefore, becomes our duty to express regret for the offence committed and publicly hand it over to him so that we may be ashamed of committing the offence any more. Restoring to him his own property is nothing meritorious. We should not, therefore, boast of having done something which deserves to be rewarded. It is no doubt, the duty of the Lord to take care of His property but it is not for us to harp on His duty and fail in ours when it is particularly laid down in the sastras through which alone we can know His will. Having performed Saranagati or surrendered ourselves to Him we should walk humbly in the thought that His mercy alone is going to save us and not our Saranagati, which is but an excuse for regularising an irregularity.

Sri Alavandar speaks himself in such lowly terms as to humble the pride of the proudest among us.

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः

कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनप्रदः ।

नृशंसः पापिष्ठ. कथमहमितो दुःखजलधेः

अपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥

"I observe no bounds; I am mean; I am fickle-minded; I am the birth place of fault finding; I am ungrateful; I take pride in things of which I should be ashamed; I am a slave to lust; I am bent upon deceiving every one; I am cruel; and I am the worst of sinners. How am I to get out this shoreless sea of miseries and serve Your lotus feet !

That Kainkarya or service is the highest goal of a Sri Vaishnava is indicated in the following sloka :-

भवन्तमेवानुचरन्निरन्तरं

प्रशान्तनिःशेषमनोरथान्तरः ।

कदाहमैकान्तिकनित्यकिङ्करः

प्रहर्षयिष्यामि सनाथजीवितः ॥

"I should serve you alone without interruption. All my other desires should subside without the least residue. When am I going to lead a life pleasing to You under Your protection and as Your eternal servant with no other goal to be reached ?"

For attaining this goal Sri Alavandar looks to no other means except the grace of the Great which also should be brought about by the Lord Himself.

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JAYADEVA'S BRIDAL PHILOSOPHY

By Dr. Vedanta Sastri

(Continued from page 59)

It has been already noted that the Bhagavata creed that underwent theoretical development in the lyric of Jayadeva — was put into practice long ago by the Azhvar Sathari — as attested by the Dravida Samaveda of Vedanta-Desika Venkatanatha and in the subsequent period it laid the foundation of Neo-Vaishnavism started by Madhavendra Puri in the fourteenth generation from whom stands the present writer), brought to its culminating point by the Great Master and codified in a systematic form by Rupa Goswami the creative genius of the Vrindavana school of Chaitanya-Vaishnavism. And it is the secret that is responsible for the conversion of Jayadeva's work into a book of authority. And the tone of authority is more conspicuous in the depiction of Viraha. Indeed, Viraha in forms of Ayoga and Viyoga counts much in the line of mystic devotion and various changes come over the body as well as the mind of the mystic due to the intensity of this Viraha — denominated Vipralambha in conventional circles. The deep concentration on the 'unknown beloved' causes the mystic to be forgetful of not only the environment — but also of his own self which appears to him identical as the object of his desire. The Bhagavata has hinted upon this and Jayadeva has worked up to it in describing the intensity of the Viraha of Radhika — expressed in the following terms :-

“मुहुरदलोकितमंडन लीला —
मधुरिपुरहमिति भावन - शीला ।”

Its influence was not lost in the Abhinava Jayadeva — the bird of Mithila — who wrote :-

(Continued from page 91)

सकृत्त्वदाकारविलोकनाशया
तृणीकृतानुत्तममुक्तिमुक्तिभिः ।
महात्ममिर्ममवलोक्यतां नय
क्षणेऽपि ते यद्विरहोऽतिदुःसहः ॥

“Let me be seen by the great souls, who care a straw for the liberation and the highest worldly pleasures out of love for having a vision even once of your form of surpassing beauty, and whose separation even for a single moment is exceedingly unbearable to you.”

Of Sri Alavandar Sri Bhashyakara says :-

यत्पदाम्बोरुहध्यानविध्वस्ताशेषकल्मषः ।
वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

“I bow to Sri Yamunacharya (Sri Alavandar) by meditation on whose feet all my blemishes have been destroyed and I have become something although I was nothing before”. When thinking of the great services rendered to Sri Vaishnavism by Sri Yamunacharya, we cannot help repeating:

नमो नमो यामुनाय यामुनाय नमो नमः ।
नमो नमो यामुनाय यामुनाय नमो नमः ॥

“अनुखन भाषव माधव
समरिते सुन्दरी भेलि माधाइ ।”

Dadu Mia was also imbibed with this spirit when he wrote :-

“आसिक मासुव भइ गया है इस कहावै सह ।”
and Vansivadana — an associate of the Great Master — I mean Sri Chaitanya — also spoke in the same strain :-

“कहिते कहिते रसर आवेशे नागरी नागर भेल ।”
and this is the highest stage of divine development known as “दिव्योन्माद” (Divine frenzy) which is an aspect of the Mohana type of the Adhi-rudha variety of Mahabhava — the seventh or the highest stage of Divine (or Spiritual) love.

Thus reads Chaitanya Charitamrta :-

“उद्धूणीन विवश चेष्टा दिव्योन्मादनाम ।
विरहे कृष्णस्फूर्ति आपनाके कृष्णज्ञान ॥”

Krsnadasa Kaviraja — the celebrated author of the said Chaitanya Charitamrta has brought the idea home in the course of describing the obsession of Radhika's mind by Krishna in the following lines :-

“स्थावरजंगम देखे ना देखे तार मूर्ति
सर्वत्र हय तार इष्टदेव स्फूर्ति ।
कृष्णमयी कृष्ण यार अन्तरे बाहिरे
यांहा यांहा नेत्र पडे तांहा कृष्ण स्फुरे ।”

This is the realisation of Brahman in every object as spoken of in the Brhad Aranyaka Upanishad.

No less than twelve Sanskrit lyrics were composed in imitation of Gitagovind — the best known of which is Jagannatha Vallabha — by Raya Ramnanda Raya; besides some Hindi,

Bengali and Gujarati lyrics also betray its influence notably the Vasanta-Vilasa in Gujarati and Krishna Kirtana in Bengali.

Besides Gitagovinda, Jayadeva composed other lyrics twenty-six of which have been incorporated in the Sadukti-Karnamrta by Sridhara Dasa — son of Vatudasa — an acquaintance of Jayadeva himself and two of his lyrics written in the vernacular language have found place in the Holy Grantha, i.e. the Granth Saheb of the Sikhs — compiled in the beginning of the 16th Century by the Fifth Guru — Sri Arjuna Singh. One of these comes under Raga Gujri and another under Raga Maru. The first one urges the adoration of the Lord and the second one speaks of Yoga Sadhana — the influence of which can be traced in almost all the religious sects of India.

Thus Jayadeva's mysticism presents the very essence of religion — where meet followers of the Old Testament, of the New Testament, of Islam, of the Bhagavata and of the Grantha Saheb — and hence he stands as the central figure in the sphere of Life divine. And we may now close this proposition with what Nabhaji has said about him in his Bhakti-Mala in the sixteenth century :-

“जयदेव कवि नृपचक्र वै ।

खंड - मंडलेश्वर आनि कवि

प्रचुर भयो तिह लोक गीत गोविन्द उजागर ।

कोक-काव्य सवरस सरस शृंगार को आगार ।

अष्टपदी अभ्यास करि । तिहि बुद्धि बढ़ा वै ।

राधारमन प्रसन्न सुनत हैं निश्चय आकै ।

सन्त-सरारुह खंड को पदुमावती सुखजनक-रवि ।

जयदेव-कवि नृप चक्र वै, खंड ।”

RAMAYANA-AN ALLEGORY

If there is a book that is divine in origin, if there is a poetic composition that has been the model for all later poets to follow, if there is a piece of literature that is easy and interesting to the beginner, and at the same time a work of deep and reverent study to the advanced scholar, and if there is a religious book that is read by all throughout our country, that is Ramayana. It is called the first Kavya — Adi-Kavya — and its author is the great Valmiki who is called the first poet — Adikavi. The poet was blessed in having such a great couple — Rama and Sita — for his hero and heroine, and the great couple were fortunate in getting such a poet as their biographer. Apart from the high literary merit that the Ramayana possesses, it is considered even today as a great work a study of which will help a man realise all his desires and there are thousands of instances to testify to the truth of this statement. Tradition has it that the Ramayana contains 24,000 Slokas, one thousand slokas for each of the twenty-four letters of the great Gayatri Mantra.

Great poets like Kalidasa who came later have acknowledged in their works their indebtedness to Valmiki.

This Ramayana, a piece of poetic art, has also a great philosophic value. Philosophers like Sankara and Ramanuja quote profusely from this work to substantiate their views in their works. The great poet-philosopher Sri Vedanta Desika has paid the highest tribute to this work by calling it the "Saranagati Veda"; nay, he goes even further and says that the episode of Vibhishana is the "Saranagati Upanishad". While commenting on this "Upanishad", he quotes a sloka from the Sattva Samhita :-

“दशेन्द्रियाननं घोरं यन्मनोरजनीचरम् ।
विवेकशरजालेन शमं नयति योगिनाम् ॥”

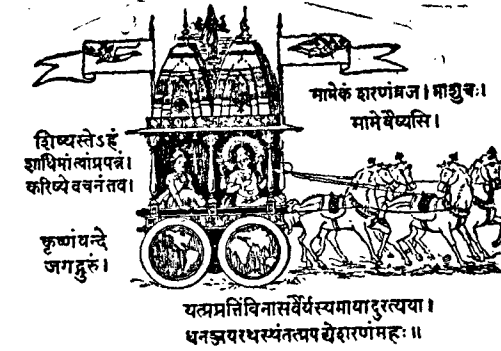
He brings about for the Yogins the control of the fearful Rakshasa namely the mind with his ten faces, namely the ten Indriyas, all by the arrows of discrimination. The above sloka gives in a nutshell a new esoteric meaning for the entire plot of the Ramayana.

A Jiva finds himself confined in this body which is surrounded by the huge ocean of Samsara. This body is under the rule of the mind which is associated with the five gnana-indriyas and the five Karma-indriyas. Jiva is not able to get out of the control of this mind and every moment of his life he is subjected to untold indignities by this mind. He does not know the means to know the Paramatma or get at him. He is pining for union with the Lord, the Paramatma. until at last he comes upon a Guru, who in his infinite mercy instructs him about the Paramatma the Jivatma, the nature of bondage and the way to get out of it and reach the Paramatma.

The story of the Ramayana is very much akin to this — where Sita being confined in Lanka which is surrounded by the ocean and is under the control of the tenheaded Ravana and is even pining for union with Rama until at last Hanuman comes and gives her the news about Rama and works for her release.

All this has been beautifully poetised in a Sloka in Sankalpasuryodaya by Sri Vedanta Desika :-

दपोदग्रदशेन्द्रियाननमनोनकंचराधिष्ठिते
देहेऽस्मिन् भवसिन्धुना वरिगते दीनां
दशमास्थितः ।
अद्यत्वे हनुमत्समेन गुरुणा प्रख्यापितार्थः पुमान्
लङ्कारुद्धविदेहराजतनयान्यायेन लालय ॥



SRI KRSHNAM VANDE JAGADGURUM

SALUTATION TO KRSHNA, THE TEACHER OF THE UNIVERSE.

LEVELLING DOWN

All enlightened people believe in simple living and high thinking. It is only the ignoble who will advocate low thinking and high living. Even those who advocate raising the standard of living are not opposed to high thinking. Their desire is to raise the abnormally low standard of living, which stands against thinking of anything else except the bare necessities of life leave alone conveniences and luxuries. Levelling up is always desirable but levelling down is most undesirable. Even levelling down may be necessary in certain spheres of life. For example when it is not possible to abolish both second class and third class travel and afford first class facilities to all, it is desirable to abolish first and third class travel and grant second class facilities to every one. To abolish first and second class travel and reduce everyone to the third class level is something unheard of. Similarly in the economics sphere, there will be no serious objection to fix maximum profits so long as a minimum wage is sought to be assured to everyone.

If however all are to be reduced to a dead level of uniform poverty, it will be regarded as an illwind which blows no one any good.

Particularly in the educational sphere, levelling down is most reprehensible. If one community is more educated than another it will not do any good to the country as a whole to deny educational facilities to the educationally advanced community and to devote all energies to the education of the less advanced communities only. Facilities by way of scholarship, etc., should no doubt be given to the backward communities but admission to educational institutions should, on no account, be denied to the advanced communities. If this is done, this will only amount to cutting the nose in order to spite the face and the entire country will remain backward and benighted.

The communal G. O. of the Madras Government denying admission to advanced communities into educational

institutions beyond a fixed proportion was bad enough. The Madras High Court and the Supreme Court condemned it as opposed to the constitution guaranteeing fundamental rights to all citizens. In spite of this effect was being given to the G. O. in a different way. The constitution has again been circumvented by last year's order of the Madras Government restricting, other things remaining equal admission into Government Colleges only to those whose father or brothers have not received college education. The Previous order was aimed particularly against Brahmins. The recent order goes one step further and includes all educated families. It ensures equality in the eyes of Government by making alternate generations ineligible for education. A more quixotic or self destructive scheme of life and education it is impossible to imagine. It is easy to convert the igno-

rant or the extremely intelligent to one's point of view. It is however impossible even for the creator to convert the fool who prides himself on his wisdom.

The only sure way to avoid educational anomalies which will be brought about by the enforcement of the order referred to is to make education free at all stages. It is mainly the cost of building and equipment that makes education costly in India. There is no dearth of highly educated people, who can run any number of colleges and other educational Institutions. If instead of teaching students in buildings of brick and mortar, education is imparted in natural surroundings as in the ancient universities of India and even to this day in Vishwa Bharati at Santiniketan the cost of educating the people will not be a heavy burden on Government.

SUGAR AND SPICE

Rajaji was the first Governor General of India. Rajendra Prasad is the first President of India. Rajendra Simhaji is the acting Commander-in-chief of Indian. The names beginning with the word Raja seem to be lucky even in Democratic India where Rajas and Maharajas discounted.

C. R. advised citizens to pray for rains. There was rain but there was no rain in Salem and Coimbatore where from C. R. himself comes.

Members of council of States are reported to dislike being called M. Cs. Does M.C. mean military cross or medical certificate?

He : "If you will give me your telephone number I will call up some time."

She : "It is in the book."

He : "Fine, what is your name?"

She : "That is in the book, too."

One newspaper reporter : "I say, old man, I am in a terrible fix. I need a hundred bucks pretty badly and I have not the slightest idea where on earth I am going to get it from."

Another ditto : "I am relieved to hear that. I was afraid that you might have an idea you could borrow it from me."

Two men were discussing their respective ministers, and one expressed displeasure with his. "Our minister" he said, suffers from foot and mouth disease."

"And what kind of affliction is that?" Inquired his friend. "He won't visit and he can't preach."

Commenting on the good which may emanate from joint meetings of the YMCA and the YWCA, H. E. the Governor of Bombay told one such meeting that it was good for even matrimonial alliances!

In India, the Fertility of the soil is decreasing, while that of human being is increasing.

The President of the Indian Women's Council is reported to have said:- "Cooperation, not competition with men is our aim."

Mrs. Bernard Shaw, wife of the dramatist, has left a bequest to teach the Irish people self-control and the art of social intercourse. On the validity of the Trust, a British Judge remarked that she intended to teach people to behave better, and no one can deny that, not in Ireland any more than England these arts and graces ought to be taught.

The wife of Ceylon's High Commissioner in London, while receiving guests no longer shakes them by hand. Instead she abides by the Oriental custom of folding her hands together and bowing. She has a good reason for this. She has just come out of hospital after being operated on for an injury to her right wrist. It was caused by shaking hands 500 people at a reception. She has a scar to show as the result of trying to be friendly!

Doctors say that continued hand-shaking jars the nervous system of the arm, and in extreme cases can lead to a fracture!

VIEWS

As a layman struggling within himself like anyone else to diagnose the world malady, I see clearly the ruins of the dictum, 'an eye for an eye and a tooth for a tooth'. India realises this and believes that the only peaceable basis of human relationship is love and respect for the individual.

Devadas Gandhi.

The situation, so far as a Negro is concerned, has improved immeasurably during the past 20 years. The change in the hearts of men is naturally slow.

Mrs. Roosevelt.

In the present stage of technical development, only a supranational organisation equipped with a sufficiently strong executive power can protect mankind from the atomic bomb.

Prof. Einstein.

How is the Solar Month "Simha" for you?

(Gochara Phala from 16th August, to 15th September 52)

By "Meena Deva"

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

MESHA (Aries) —

Aswati, Bharani and Kartika ¼.

Health is not good. Change in employment likely. Financial position better in the first half of september.

VRSHABHA (Taurus) —

Kartika ¾, Rohini and Mrgasirsha ½.

Health fairly good. Quarrels should be avoided. Efforts are not as fruitful as expected. Financial condition improves. There will be union with relatives in the second half of August.

MITHUNA (Gemini) —

Magasirsha ½, Ardra and Punarvasu ¾.

Good period. Gain of gold, good dress and good qualities indicated. There will be fear of enemies and disease.

KATAKA (Cancer) —

Punarvasu ¼, Pushya and Aslesha.

Travel is probable. Increase of wealth and improvement of health likely. Quarrels should be avoided if efforts are not to end in failure.

I have been asked why there are no women in the public life and the legislatures in America. If women take to public life they cannot devote attention to their homes.

Mrs. Roosevelt.

* * *

India should gradually become the principal centre of Sanskrit learning in the world and should be able to attract students and scholars from abroad. Sanskrit is the fountain-head of Indian thought and culture, and if we want to diffuse our culture we should publish translations of important works of Sanskrit, Pali and Prakrit in Indian Languages. It is a matter of shame

that Indian students still go abroad for higher Sanskrit studies.

B. G. Kher.

* * *

Pope Pius XII, reiterated the Catholic Church's opposition to any form of birth control, abortion and artificial insemination.

He told doctors they must reply with a "calm, fearless and irremovable no" when confronted with unreasonable and immoral demands" regarding birth control in any form, (even to save the mother's life) contraceptives abortion - and insemination.

* * *

SIMHA (Leo) —

Magha, Purva Phalguni and Uttara Phalguni ¼.

Financial betterment may be expected. Loss of health and fear from enemies likely. Expenditure will be high. Travel is indicated in the first half of september.

KANYA (Virgo) —

Uttraphalguni ¾, Hasta and Chitra ½.

Hearing of sorrowful news likely. Expenditure will be heavy but there will be good income also. Efforts are likely to be wasted but there will be happiness and contentment.

TULA (Libra) —

Chitra ½, Swati and Visakha ¾.

Very good period. Good meals and sexual happiness indicated. Fear from disease and enemies likely.

VRSHIKA (Scorpio) —

Visakha ¼, Anuradha and Jyeshtha.

Increase of income is probable but loss of money and waste of effort cannot be ruled out. Forgetfulness is likely. There is an under-current of sorrow.

DHANUS (Sagittarius) —

Mula, Purvashada and Uttarashada ¼.

Financial condition good. Fear from disease and enemies indicated. Expenditure likely to be heavy. Quarrels should be avoided.

MAKARAM (Capricorn) —

Uttarashada ¾, Sravana and Sravishta ½.

Health not good. Misunderstanding with friends likely. Efforts are not as successful as expected. The first half of september is favourable. Disposition will be charitable.

KUMBHA (Aquarius) —

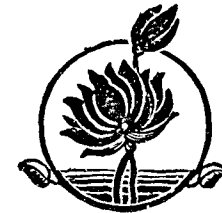
Sravishta ½, Satabishak and Purva Bhadra ¾.

Change of place is indicated. Disease and difficulties are to be met with. Expenditure will be heavy but there will be income also. Good news will be heard in the first half of september.

MEENA (Pisces) —

Purva Bhadra ¼, Uttara Bhadra and Revati.

Good income is sure to be earned. Efforts may not be crowned with complete success. Quarrels should be avoided. Health should be looked after carefully.



PANCHANGA

SIMHA (SOLAR)

Simha Date	Vasara	Tithi	Nakshatra		Yoga	English Date	Special Features
			Name	Up Hrs. after sunrise	To Ms.		
		Krshna					
1	Sthira	Atithi	Ardra	20	40	Subha	August 16 Vishnupadi Sarva-Ekadasi
2	Bhanu	Sunyatithi	Punarvasu	23	40	Subha	17
3	Indu	Trayodasi	Pushya	whole day and night		Subha	18
4	Bhauma	Chaturdasi	Pushya	2	50	Subha	19
5	Saumya	Amavasya Sukla	Aslesha	6	0	Subha	20 Sarva Amavasya
6	Guru	Prathama	Magha	9	5	Subha	21
7	Bhrgu	Dvitiya	Purvapalguni	12	0	Subha	22
8	Sthira	Tritiya	Uttarapalguni	14	35	Asubha	23 Kalki Jayanti
9	Bhanu	Chaturthi	Hasta	16	45	Subha	24 Vinayaka Chaturti Samopakarma Srimanta Tulalagna
10	Indu	Panchami	Chitra	18	30	Asubha Subha	25
11	Bhauma	Shasti	Swati	19	35	Subha Asubha	26
12	Saumya	Saptami	Visakha	20	10	Subha	27
13	Guru	Ashtami	Anuradha	20	5	Subha Asubha	28
14	Bhrgu	Navami	Jyeshtha	19	20	Asubha Subha	29
15	Sthira	Dasami	Mula	18	0	Subha Asubha	30 Tirukkudandai Andavan
16	Bhanu	Ekadasi	Purvashada	16	10	Subha	31 Sarva Ekadasi
17	Indu	Dvadasi	Uttarashada	13	45	Asubha Subha	September 1 Vamana Jayanti
18	Bhauma	Trayodasi	Shravana	11	10	Subha	2 Tithi dvayam
19	Saumya	Purnima	Sravishta	8	20	Asubha Subha	3 First Yajurupakarma
		Krshna					
20	Guru	Prathama	Satabhishak	5	25	Asubha Subha	4 Mahalayapaksha
21	Bhrgu	Dvitiya	Purvaproshtapada	2	45	Subha	5 Nam Andavan or our
22	Sthira	Tritiya	Uttaraproshtapada - Revati	22	35	Subha Asubha Subha	6 Master
23	Bhanu	Chaturthi	Asvati	21	25	Asubha	7
24	Indu	Panchami	Bharani	21	0	Asubha	8 Mahabharani
25	Bhauma	Shashti	Krthika	21	25	Subha	9
26	Saumya	Saptami	Rohini	22	35	Subha	10
27	Guru	Ashtami	Mrgasirsha	whole day and night		Asubha	11 Sri Jayanti, Nainarachchan Periaivachchan, Madhya-
28	Bhrgu	Navami	Mrgasirsha	0	30	Asubha Subha	12 Mahavyatipada [shtami
29	Sthira	Dasami	Ardra	3	0	Subha	13
30	Bhanu	Ekadasi	Punarvasu	6	0	Subha	14 Smarta Ekadasi
31	Indu	Dvadasi	Pushya	9	10	Subha	15 Sri Vaishnava Ekadasi Sanyasta Mahalaya

SRI KRSHNA SABHA (REGD)

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.

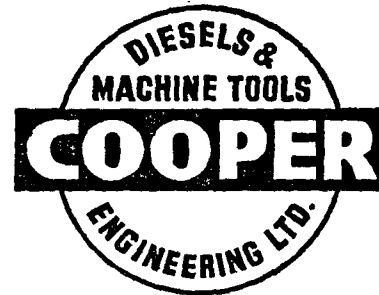
6. Religious instruction is being propagated through learned preachers from time to time.

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' is published.



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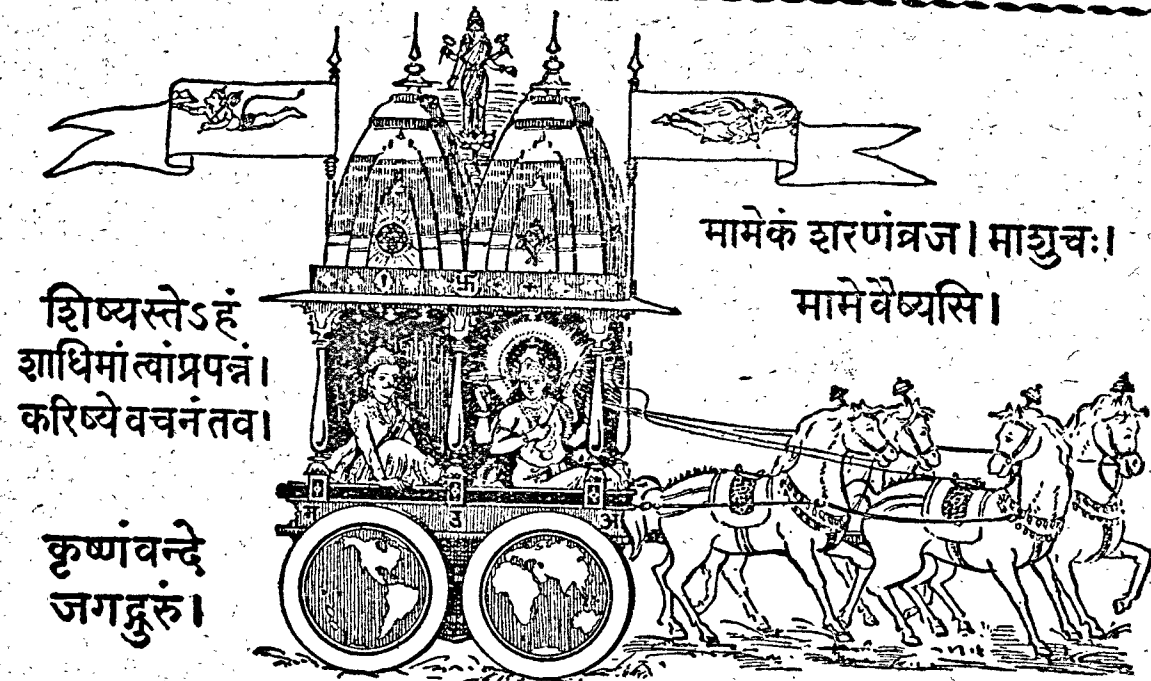
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SRI KRISHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 3

Mithuna: June - July 1952

No. 2

The Essence of Secrets Three

By SRI R. R. DESIKA.

(Continued from page 4)

"All these things are swarupa nitya or substantially eternal. A tree is used as fire-wood and turned to ashes. The form changes but the thing does not disappear. Because of this it is said to be swarupa nitya, or substantially eternal. Certain things are said to be anitya or temporary because they attain stages in which they are called by different names. When they attain the same stage as before they are said to be pravaha nitya or eternal like the current of a river. That is to say, water is following in a river; but it is difficult to distinguish the water that is coming and water that has already gone. Trees flower and yield fruit in the same way as in the previous years. The paddy grown last year and the paddy grown this year look alike. This is called pravaha Nitya. The substance, the continued existence and the activities of all these three sentient beings and three insentient things are subject to the control of the Lord. i. e., but for His existence and His will they cannot exist."

The Lord's Swarupa consists of five attributes, namely Satya, Gnana Ananta Ananda and Amala. These attributes

are always there. They are, therefore called Swarupanirupaka Dharmas or attributes by which the substance as such is indicated. They may otherwise be called inherent attributes which cannot be separated from the substance. When we see a thing we call it a coconut, a plantain, a mango, tamarind etc. These very words indicate that they are different from others. These are called Swarupanirupaka Dharmas or inherent attributes. If we are then asked what is a plantain or coconut like, we begin to mention their other qualities. Such qualities are called Nirupita Swarupa Viseshanas.

If a thing is both valuable and accessible it will be really good. It is said that there is a golden mountain called Mahameru; that mountain is not accessible to us. We find many stones in the streets; they are of no use to us. Our Great Benefactor is not only very great but is also very easy to reach. Attributes are two fold- those necessary for greatness and those necessary for reaching easily. Gnana, Bala, Aiswarya, Virya, Sakti, Tejas— these six qualities are necessary for greatness.

Sousilya, Soulabhya, etc., are qualities necessary for reaching easily.

THE LORD'S FORMS.

They are of five different kinds—Para, Vyuha, Vibhava, Archa and Harda.

(1) The form of the Lord which is permanent in Paramanada or the Highest Heaven is called Para. It is also called Paravasudeva.

(2) Vyuhās are four in number. Vasudeva, Sankarshana, Pradyumna and Aniruddha. Vyuha means division. These four have emanated from Pararupa. Pradyumna creates the world. Aniruddha sustains it. Sankarshana destroys it. Sankarshana also renews the lost Sastras. He also propounds new Sastras. Aniruddha teaches them. Pradyumna makes people practise them. This is what they do. In the form of Vasudeva we should meditate upon all these attributes; in the form of Sankarshana the attributes of Gnana and Bala; in the form of Pradyumna Aiswarya and Virya and in the form of Aniruddha Sakti and Tejas. The twelve forms of Kesava etc. have emanated at the rate of three each from the four Vyuhās respectively. These are also called Vyuhās.

(3) Vibhava Avatars like Padmanabha etc. are said to be 36, 38 or 39 in different Samhitas. Of these ten forms like Matsya, Kurma, etc. are celebrated as Dasavatara in view of their special benefit to the world. Our Great Benefactor either enters some Jivas or grants them special power and makes them do certain things. They are also called Vibhavas, for example, Parasurama. Acharyas are also said to be the Vibhavavatara of the Lord.

(4) Archa The forms of Paravasudeva and Vyuha cannot be seen by us. The forms of Vibhava also were seen only by the people living in those times. We are not able to see them. If we want to see those forms we should make those forms out of gold etc. as laid down by the Sastras and pray to the Lord to reside in them. Our Great Benefactor is pleased to assume form similar to those images and reside in them. These are called Archas. He creates certain forms Himself and is pleased to appear in them. Such forms are called Swayam-vyakta or selfmanifested.

(5) Harda. Our Great Benefactor living in the hearts of all is called Harda. If we meditate upon this form we can realize divine Swarupa of the Lord which pervades the entire universe. As the Harda is useful for realising the omnipresent Lord, this form is called Antaryamin. What we eat is said to be the food offered to the Harda. That is why we ask, "Has the Lord taken nectar?" instead of asking, "have you taken food?"

THE SECRET OF AVATARA.

There are certain doubts in respect of the Avatars of Our Great Benefactor. (1) There is nothing like childhood to the Lord. If there was even a little delay in giving milk to Rama and Krishna when they were children they are said to have cried out of hunger and to have even fainted without being able to cry. Therefore these forms are false like the forms shown by the magician. When Maricha came like a deer there were dots of gold and silver on his body. This was through magic. This was not real. Similarly, Avatars like Rama and Krishna also.

(2) Even if the Lord really came as Rama, the Lord lost His divine attributes as Gnana etc., as soon as he came to this world. Otherwise why should he weep endlessly over the loss of Sita?

(3) When the Rakshasa Khara was killed it is stated that blood flowed from Sri Rama's body, his body was wounded and that the wounds disappeared when Sita embraced him. The body of Rama should, therefore, be similar to ours.

(4) Usually children are born from the mother's womb in the tenth month. As for Rama, he was born in the twelfth month. Life in the womb is said to be very difficult. Was life in the womb of Kausalya happy? It was the fate of Sri Rama to live in her womb for twelve months.

The replies to these doubts are given below:

The forms of Rama and Krishna are not assumed through magic. They are real. Otherwise how can Putana be killed by drinking milk from her breast? How can Sakatasura be killed by being kicked? The forms are, therefore, real. Sri Rama did not really weep. He merely showed to the world that he was weeping. Such things are done in order to create love for Him in the minds of good people and in order to confuse the wicked. Ravana sent a Rakshasa to find out what Rama was doing. When the Rakshasa came Rama appeared to have fainted. The Rakshasa reported to Ravana that Rama would live only for a few minutes more. This was done only for confusing Ravana. The attributes of the Lord do not in any way diminish by such things. Showing to the world that blood was flowing as a result of the killing of Khara was also for the same purpose of creating love in the

minds of good people and confusion in the minds of the wicked. When the Sastras say that the bondage of Karma disappears even from those who meditate upon the Lord, His own Avatara cannot be said to be due to Karma. His Avatara is solely due to His will. Therefore (1) all these Avatars are not false like the forms shown by the magician but are real. (2) In these Avatars the attributes of the Lord remain the same as before and suffer diminution in no way. (3) These forms are made of the substance called Suddhastta. (4) The will of Our Great Benefactor is the sole reason for these Avatars. They are not due to Karma as in the case of the Jivas or individual selves. (5) The Avatars take place at the time when Dharma is to be protected. (6) The object of these Avatars is to save the good. Although the wicked are punished at the time of the Avatars, the punishment of the wicked is not the chief reason for the Avatars. Without coming in the form of Avatars, Our Great Benefactor can punish the wicked. The saving of the good cannot, however, be done like that. The good people want to see Our Great Benefactor with their own eyes. They want to be near Him. In order to fulfil their desires Our Great Benefactor has performed to come to them. This is, therefore, the chief object of Avatars. The Bhakta who meditates upon the Lord obtains Para—bhakti and Para—gnana in the same life if he meditates on these six things also and attains the Highest Heaven. By meditating upon these things he develops endless love for the Lord. One who practises Prapatti for attaining liberation develops full belief in Our Great Benefactor's becoming his saviour if he meditates upon these six things.

The Lord's Pravrtil: The creation, the substance and the destruction of the world and granting liberation.

The Lord Narayana and His Divine Consort Mahalakshmi are both God. If there are two kings in one and the same kingdom all things will come to a standstill. Mahalakshmi is the wife of Narayana and therefore obeys Him. For ruling a kingdom punishing the wicked is necessary. One who punishes will not be approached by any one. At the time of punishment, therefore, the presence of one who consoles and explains the true significance of the punishment is necessary. Narayana punishes us and Mahalakshmi consoles us. Both together rule the universe. Mahalakshmi has the attributes necessary for the Mother and Narayana has those necessary for the Father. Our Great Benefactor represents the male principle and Our Great Benefactress represents the female principle. Our Great Benefactor is our Father and Our Great Benefactress is our Mother. Our Great Benefactor punishes us for our evil deeds and Our Great Benefactress dissuades the Lord from punishing us and persuades Him to forgive us.

When we speak and when we read we say that the three Tatwas are different but we do not fully understand what we say. Even if we understand we do not practise what we say because the knowledge is not strong enough to express itself in action. The kitten also wants to catch a rat but is not able to do so. A small ember is not able to burn a wet tree.

The reason why we are not able to perceive clearly is the fault of the teacher whose prayer the Lord does not

heed and who does not care for his disciples. True teachers should teach the world. Spiritual teaching is also a profession. This profession should also be learnt through apprenticeship. For building a house we send for masons and carpenters. We do not send for ignorant sons of masons and carpenters. Students of law after finishing their studies apprentice themselves to a solicitor or barrister and then enter the profession. Students of medicine practise some time as House Surgeons and then treat patients. The profession and of spiritual teachers who have to remove the immemorial defects of disciples cannot be said to be in any way inferior to the above professions. The qualities necessary for a spiritual teacher are great compassion, forbearance, good knowledge, disirelessness, humility, great love for Our Great Benefactor and His devotees true appreciation of cause and effect, thinking lowly of one's own self, etc. He should not hunger for filthy lucre. He should not expect to be praised or honoured by others for his wisdom, ability and other qualities. Because of the absence of these good qualities and the presence of bad qualities they are not able to control the disciples. People therefore persist in evil ways not being able to know their own defects and considering themselves to be righteous. Even the lofty Darsana of Sri Bhashyakara has come to this sorry state. The learned do not meet one another and discuss things. The learned should gather together and try to remove these difficulties. Thus alone can we attain deliverance from evil through the efforts of the wise.

JAYADEVA'S BRIDAL PHILOSOPHY

By Dr. VEDANTA SASTRI

(When even Sir Edwin Arnold, author of the Light of Asia—can in his Song of Songs misunderstand and misinterpret Krishna as a wandering, rustic redeemed by Radha's spirituality, how crude and ridiculous the Westerner's grasp of essentials can be!)

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As regards himself—Jayadeva writes:—

“ हरिचरण-शरण जयदेव-कवि-भारती ”

Again—

“ इह रस-भणाने, कृत हरि गुणाने, मधुरिपु-पद सचके ”

Further he ends by saying:—

“ यद् गान्धर्व-कलासु कौशलमनुध्यानं स्व यद् वैष्णवम यच्छं गार-बिवेक-तत्त्वमपि यत् काव्येषु लीलायितं, तत् सर्वं जयदेव पंडितकवेः कृष्णैकतानात्मनः । सान्न्दा परिशोधयन्तु सुधियः श्रीगोतगोत्रेन्द्रतः ॥ ”

And with reference to the reader, he affirms:—

श्रीजयदेव-कवेरिमुदितं । रसिक जनं तनुतामति मुदितम् । ”

Again—

श्रीजयदेव - कवि - भणित गतिललितन, सुखयतु रसिक-जन हरि-चरितम् ।

Further—

“ हरि-विनिहित-मनसामधितिष्ठतु कण्ठतटीमचिरम् । ”

And as regards the gain accruing out of a study of his work he avers:—

“ श्रीजयदेव भणित हरि-रसितम् । कलि-कलुषम् जनयतु परि-शमितम् । ”

And—

जनयतु रसिक-जनपु मनोरथ-रतिरसभावविनोदम्

These clearly go to establish our contention on sound rock—namely the lyric of Jayadeva is impregnated with a particular kind of philosophy—and that the same has not been ascribed to it in a later period by interested persons—to serve their own end—however noble that might be. Thus the work is primarily meant for a Rasika—and a Rasika is one engrossed in Rasa.

What about Rasa?

Our ancient rhetoricians counted eight Rasas—and as a matter of fact, they pertained earthly atmosphere. The number was raised to nine—to which one more was added by the author of Sahitya-darpana.

The Tajttiriya Upanishada declares that Brahman is Rasa—

“ रसोवैसः । ”

and Bhakti was converted into Rasa—by Rupa Goswami—on the authority of the Bhagavata—where Twelve Rasas are spoken of with reference to Krishna.

Amongst these twelve, Rupa and his followers have declared only five as the prominent and the rest, mere accessories. They are—Santa, Dasya Sakhya, Vatsalya and Madhuryya. And Bhakti guided by any of these is Raganuga—being based on personal relation-ship with the Supreme—and this is what verges on mysticism.

Of these five, the succeeding one is superior to the preceding and thus the last-namely Maduryya has been declared as sublime. Every Rasa has two Vibhavas-Alamvana and Uddipana. The subject of the Rasa is called Asrayalamvana and the object-Visaya-lamvana; and the stimulli are termed as Uddipana.

The relationship of an earthly figure with the Divine one based on Maduryya is thus the culminating point of mysticism-and this is what is central theme of Jayadeva's Gitagovinda.

The Visaya of Madhuryya in Jayadeva is Krshna, who in his Hari-the Lord-and about whom Brahma-Samhita asserts:—

“ ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः । ”

The सत् चित् and आनन्द form the body of Krshna-and the idea is at once Upanisadic. Thus the Upanisadic principle of Brahma-which is but all-existence, all-consciousness and all-bliss has been personified to be represented as the object of Madhuryya and that this is beyond earthly passion is depicted in a masterly way by the following terms:—

“ स्वच्छन्दं व्रजसुन्दरीभिरभितः प्रत्यंगमालिङ्गितः ।
श्रृंगारः सखि ! मूर्त्तिमान् इव मधौ मुग्धो हरिः
क्रीडति । ”

The Hari of Jayadeva is the—

“ मूर्त्तिमान् श्रृंगारः । ”

the erotic sentiment in flesh and blood body. Yes-the Bhagavat described a single figure-Krshna-as representing so many Rasas at a time-with reference to various observers-and one particular aspect of the same-namely;

“ स्त्रीणां स्मरो मूर्त्तिमान् । ”

has been picked up by Jayadeva for his treatment.

And what for? Undoubtedly to give a picture of the theme-with which begins the Bhagavat-purporting to deal with the development of the grand self-surrender enjoined by the maxim of the Gita as couched up in its—

“ सर्वे धर्मान् परित्यज्य मामेकं शरणं व्रज ”

It verges on mysticism and mysticism-both in the East and the West has aimed at establishing personal relationship with the unknown-thereby dragging him from the sphere of impersonal to the sphere of personal. In subsequent period, Rupa-Goswami-the founder of the Bengal School of Vaishnava religion-and following him Madhusudana Saraswati-one of the greatest philosophers of India, have classified the aforesaid relation under five heads, of which the highest and the greatest is the relation of Madhuryya which is based on erotic sentiment and in which the hero-the unknown - transmorphosed into a personal figure, plays the part of a lover-himself being an embodiment of the sentiment itself and this is the topic-which Jayadeva has selected for his theme.

Thus the subject finds its clue in the Bhagavata and it is by no means a subject only of theory without any appeal to practice. The Vaishnava School has accepted the Gopis of Vrandavana and their lover Krshna by no means allegorical. But leaving apart the Vaisnava contention there is evidence to show that the theory propounded by Jayadeva was really put into practice several centuries before him.

The eleventh Skandha of the Bhagavata speaks in very laudable terms of the Dravidian country abounding with a good set of Vaishnavas; and it is not unlikely that this hints upon the fact that the mystic doctrine of

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PLAYFUL PRANKS

By SRI BALAGOPAL

MOTHER COWS

Akbar was known for rooting out corruption and doing justice in an even-handed way to all people high and low. It always happens that in the case of big people their attendants do not even inform them that poor folk crave for their audience with the result that only big folk who can grease the palms of these attendants can secure audience and therefore, redress of their grievances. With a view to avoid this bribery and corruption, Akbar hit upon a plan. He laid a cable between his palace and a busy locality of the city like Chandni Chôwk. At the end of the cable in the palace, there was a fairly big-sized bell.

At the other end, of it in the city, there was a rope of straw hanging which, when pulled, would instantaneously sound the bell in the palace. Anyone who needed justice could pull the rope at the city end and immediately have audience with the Emperor. The Emperor would have his case investigated and get proper justice done with the least possible delay.

One day in mid-summer, the bell rang and the resulting sound was enough to make the seven sleepers rise from their slumbers. Akbar sent for the person who rang the bell. His attendants could not find anyone except an old starving cow

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Vaishnavism was adhered to by the Alvars therein. The Alvars number twelve and their period has ever remained a subject for controversy. Yamunacharyya the Guru of Ramanuja drew his inspiration from them and Ramanuja himself did not altogether escape their influence. One of the prominent Alvars is Sathari or Sathakopa and the Dravidamnaya as well as the Dravida Samaveda testify to the fact that in his religious practice, he was on the line of the Gopis-the unique followers of the Madhuryya. The Tiruvai Mozhi of Sathari himself also attests this and even goes further to inform us that this Madhuryya of Sathari was of the Parakiya type.

In the West-rather in the Middle East, the Bible, especially the Old

Testament contains the germ of this theory and I shall quote only one passage from amongst many of the Psalms of Solomon to buttress my contention. In the aforesaid Psalm-the divine figure declares:— I am black, but lovely, of daughters of Jerusalem”—which bears close resemblance to a Vaishnava lyric of a later period running as:—

“ नव जलधर, रूपे दल दल, तार वरण चिकण काला । ”

The divine figure of the Psalm answers Krshna and the daughters of Jerusalem corresponds with the daughters of cow-herds of Vrajamandala.

(To be continued)

let out on the streets by its owner. They drove away the cow from the place where the straw-rope was hanging and reported to the Emperor accordingly. The starving cow came again and the same procedure was repeated. It had to be gone through a third time also on the same day.

When this was repeated for the fourth time, the Emperor could not contain himself with anger and curiosity and wanted the cow to be brought to his presence. He sent for his ministers and asked them to enquire and ascertain what the cow had to say. None could do so.

At this juncture, Birbal came in. The Emperor issued the same command to him. Without hesitating, Birbal went to the cow and grasped the situation in a trice. He came back to the Emperor and reported the complaint of the cow. "Your Majesty, when I was young and yielding milk, my master took good care of me. Now that I am old, I have been turned out on the streets and I could not find anything to eat except the old straw-rope hanging in the middle of the city."

The emperor immediately understood the reasonableness of the complaint and sent for the owner of the cow.

When the owner was asked why he was allowing his old cow to be fed on the refuse in the public streets, he replied "Your Majesty, I have no more use for this old cow. She does not give me any milk. Rather than sell it to the butcher, I am allowing it out of great compassion to live on the kindness of the charitable public."

The Emperor said "You should be ashamed of yourself. What about your

own kith and kin? When they become old, do you allow them to live on public charity?"

THE COW OWNER: "Of course not. That will affect my prestige in the eyes of the public. Besides they are not dumb-driven cattle. They can ventilate their grievances and make themselves heard."

THE EMPEROR: "I am glad that you have at least this much sense. I do not know what your descendants in future centuries are going to do. From the way the joint family system is breaking up, it seems that people will not lose their prestige when they allow even their so-called near and dear ones to public charity. The joint family system is the only possible communistic institution which is easy of realisation. It assures within its sphere the smooth working of the principle 'from everyone according to his ability and to everyone according to his need.' When the principle is extended beyond the limit of the family, it will lead to untold difficulties of administration. To attend to the affair on hand, I command that the old cow be sent to the Government finjarapol or Gosala and should be fed at your expense so long as she lives. I hope that this will teach a lesson to others of your type and make them beware of abandoning their old cows to the mercy of the public. Such persons will be given drastic punishment and not be let off as lightly as you are. today, this being your first offence."

The Light of The Universe

If Lord Buddha is the Light of Asia and Jesus Christ is the Light of the world, the works of Nammazhwar certainly entitle him to be called the Light of Universe. There is none equal to him among the people of the world or even among the archangels. His greatness can be measured neither by the people of the world, nor by the Lord, nor even by himself. This statement does not in any way belittle the omniscience of the Lord, for not to know what does not exist only proves the omniscience of the person concerned. On the other hand, it is the person who declares that he knows the properties of a thing which does not exist, for example, the horn of a rabbit that should be considered to be out of his senses.

Tradition says that Sri Nammazhwar was born in this world on the 43rd day of the present age of Kali. It was a full moon day in the month of Vaisakh under the constellation of Visakha. This year the corresponding day falls on the 6th of June. Sri Nammazhwar was born in a Sudra family in Kurukapuri on the banks of the river Tamaraparni. It is stated that from the time of his birth he did not take even mother's milk. His parents named him Sri Sathakopa or one who is free from ignorance or worldly maya. For 16 years he lived in the crevice of a tamarind tree seated in padmasana with eyes closed, mouth shut and the right hand held in gnana mudra, indicating the identity of interests between the Lord and the Jiva. He lived in this world for 35 years only without stirring from the tamarind tree. The Archas in various temples on earth

went to him to give him darsan and not he to them.

He has left four works behind him. These are, Tiruvrtta, Tiruvasiriya, Tiruvantadi and Tiruvoimozhi. In the first he prays the Lord to do away with the connection with this earthly and earthly body which stands between him and the true enjoyment of the Lord. In the second he sees the Lord as He is as a result of the grace of the Lord who wants to use him as an instrument for propagating the highest truths among mankind. In the third he develops great craving for the Lord and speaks of Him for the benefit of the world. In the fourth he enjoys the Lord fully in all His different aspects of Para (the Highest Form in the Highest Heaven), Vyuhā (Lesser forms not easily seen by us), Vibhava (Avatars like Rama, Krshna, Nrsimha etc.) Archa (images of the Lord in temples) and Antaryamin (The form of the Lord in the heart of every being leading to the contemplation of His omnipresence). In the last he enjoys the Lord as He truly is and while singing the last stanza goes to the Highest Heaven with this very body to which also the Lord extends His infinite love.

The sun removes the external darkness but Sri Nammazhwar dispels internal darkness. His devotion to the Lord was such that even a single moment of separation from Him appeared like endless aeons. The Lord was his only food, drink and luxuries. The Lord bestowed on him true knowledge unassailed by doubt, ignorance or falsehood. Sri Nammazhwar looked upon his body as a prison from which he wanted release.

SRI PARASARA BHATTARAKA

श्रीपराशरमहर्षिः श्रीरङ्गेशपुरोहितः ।

श्रीवत्साङ्कसुतं श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

Sri Parasara Bhattaraka lived in this world for a brief span of 28 years only between 1123-1151 A. D. on the 7th June this year his birthday is celebrated by all Sri Vaishnavas. He was born during Vaisaka Sukla under the constellation Anuradha. This is the constellation next to Visakha under which Sri Nammazhwar was born during the same month.

Sri Ramanuja named him Sri Parasara in fulfilment of one of the last wishes of Sri Yamunacharya, who wanted to bestow that name on one worthy of the great author of Sri Vishnu Purana namely Maharshi Parasara who has taken the trouble to explain to the world that Sriman Narayana is the highest Deity (Truth), serving Him and His followers is the highest Goal and surrendering one self to Him is the easiest means.

Sri Parasara Bhattaraka who is also called Ranganatha, was the son of Sri Vatsanka Misra. The story goes that he was born by the grace of Lord Ranganatha and His Consort and that he was treated as their child by the Divine Couple. Even as a boy of four, he was very intelligent and Sri Rama-

nuja was much impressed with this budding genius of a child, worthy of his father. Bhattar's success in debates followed by the conversion of learned opponents like Vedantin and the nature of the works he has left behind even in the short span of life are sufficient proof of his erudition and greatness. His Tattva Ratnakara is a scholarly work which is available only in fragments from the quotations in the Nyaya Parisuddhi of Vedanta Desika. 'Bhagavad Guna Darpana,' or the 'Vishnu SahasraNama Bhashya' is a clear proof of the Vastness of his learning and of his memory. His 'Sri Ranganatha Stava' in two sections and 'Sri Guna Ratna Kosa' are songs in praise of Lord Sri Ranganatha and Sri Ranganayaki respectively. His 'Ashatasloki' gives in eight verses the meaning of the three mantras: 'Ashtakshara, Dvaya and Charama Sloka. His Ranganatha Stotra' is the cry of a parted soul in anguish longing for the union with the Lord and the eight verses are at once melodious and painful. There are also many other stray slokas which are called 'Tirumanjanak-kavis' (and he has himself written commentaries on them in the 'Manipravala' style) All the above except the last are in Sanskrit. He was an equally great scholar in Tamil and his interpretations of some of the songs of the Azhwars are original

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He considered the five sense organs as enemies from whom he wanted to fly. He shunned sensual pleasures. He loved the Lord like a true and faithful wife. Every one of his songs overflows with this love. The love of the Lord develops into the love of His devotees whom he

wants to serve in all places, at all times and under all circumstances in all manner of ways.

May his songs live for ever serving as the Light house to guide aright all shipwrecked sailors in this sea of Samsar.

and refreshing. He has left a commentary on 'Maivannanarunkunj' a verse in Tiruneduntandakam, his favourite poem in the Divya Prabandham.

Sri Gunaratna Kosa from which we will have occasion to quote in later issues is one of the greatest poems left by Sri Parashara Bhattaraka. Now we shall quote only one of the stray slokas which have immortalised him,

त्वं मेऽहं मे कुतस्तत् तददि कुत इदं
वेदशास्त्रप्रमाणात्

एतच्चानादिसिद्धादनुभवतिभवात्सोपि

साक्रोश एव ।

काक्रोशः कस्य विदितः कोऽत्रन्याक्षी

गीतादिषु मम सुधीः स्यात्

हन्त त्वत्क्षपाती स इति नृकलहे

मृग्यमध्यस्थकम् ॥

This verse was composed on the occasion of giving a bath (Tirumanjanam) to Sri Ranganatha when He is usually clad in a wet cloth and when His right hand lifted up in Abhaya Mudra appears to be ready to put out the arati of camphor offered to him. Sri Bhattaraka imagines that this pose of Sri Ranganatha looks as if He is about to take an oath that the Jiva (Individual self) belongs to him, when He finds other arguments are of no avail in the following discussion between Himself and the Jiva:-

Lord:- "Thou art Mine"

Jiva:- "No I am mine."

Lord:- Why dost thou say so?"

Jiva:- (It is you that should first justify what you say.)

Lord:- "What I say arises from the authority of the Scriptures"

Jiva:- "What I say is justified by the possession of myself from time out of mind and possession is nine tenths of law,"

Lord:- "Thy possession has been subject to objection from time to time.

Jiva:- "When was the objection raised? By whom? and was there any well known witness to this so called objection?"

Lord:- The objection was raised in the Bhagawad Gita etc. I Myself raised the objection. Enlightened men like Arjuna will bear testimony."

Jiva:- "There you are! They are all partial to you. Their evidence cannot be accepted.

Lord:- If you argue like that, I can have recourse only to an oath to the effect that what I say is true".

Man in his craving for independence wants to be independent of God also which, of course, is not possible as every one and every thing is dependent on Him. This beautiful lesson, Sri Bhattaraka has taught us in the above inevitable verse.

Even if Sri Bhattaraka had left nothing else behind him, this single stanza alone would have laid us under an eternal debt of gratitude to him.



The Light of Asia

This year the anniversary of the birth, the enlightenment and the Nirvana of Lord Buddha was celebrated on Vaisakha Purnima as usual.

When Gautama attained Buddhahood or the state of the enlightened, he broke into the famous Song of Victory put in the following beautiful lines by Sir Edwin Arnold in the Light of Asia.

Many a house of life
Hath held me-seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!
But now,
Thou builder of this Tabernacle—
I know Thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain.

For one moment the Evil One tempted him to pass beyond without tarrying on earth to teach mankind what he himself had learnt as a result of the efforts of hundreds of lives devoted to one end. At last he had found that desire is the cause of birth and desirelessness is the cause of Nirvana. Should he teach this to humanity? Brahma himself is said to have pleaded for man-kind.

'Lord, let the Blessed one preach the Dhamma! May the Perfect One preach the Dhamma! There are beings whose

mental eyes are darkened by dust; if they do not hear the Dhamma they will perish. There will be some who will understand.'

Then the Buddha-Heart of compassion wakened to man's need and the Enlightened One had pity on man-kind.

आशाशा परमं दुःखं निरोशा परमं सुखम् ।

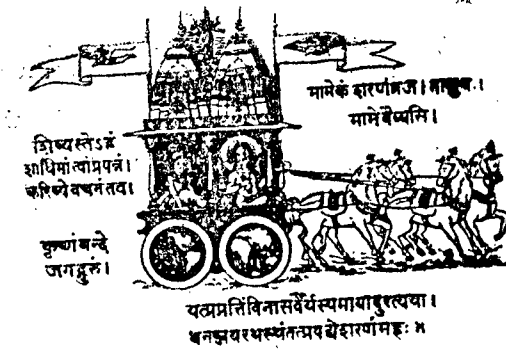
Running after desire is the greatest misery and desirelessness is the greatest happiness. Sri Krishna says in the Gita that He Himself is desire which is not opposed to Dharma.

धर्माचिरुद्धो भूतानां कामोऽस्मि भरतर्षभ ।

(Gita)

It is desire which is opposed to Dharma which should be abandoned. The Lord is described by the devotees as अवामसमस्तकाम or One whose desires are all fulfilled. He has nothing which has not been attained and which still remains to be obtained. The desirelessness which arises after achievement is certainly superior to the desirelessness which arises from want. अभावे विरक्तिः or desirelessness due to want, is not what is praised by the Seers. Buddha abandoned everything in the plenitude of power, wealth and wisdom and not in their absence. The would-be yogin may begin with desirelessness in want but the yogin ends with desirelessness due to achievement.

Buddhism is sometimes said to be Hinduism modified for purposes of export. There is much truth in this statement because Lord Buddha gave out to the world only part of the teachings of the Upanishads.



SRI KRSHNAM VANDE JAGADGURUM

SALUTATION TO KRSHNA, THE TEACHER OF THE UNIVERSE.

THE LINGAM, THE FETISH OF SIVA

The following passage occurs in the article 'India between Two Worlds' by Mr. William C. Bullitt originally written for 'Life' and subsequently condensed for 'Readers Digest':- "Indeed the most widespread object of worship among the Hindus is the male organ of generation,—the Lingam, the fetish of the God Siva whose shrines are to be found in almost every village."

Neither the author of the article nor the journals which have published it seem to have done any credit to themselves by entertaining and circulating such ideas about religious symbols. The journals, particularly those which can boast of circulation in millions, should have weighed the matter a hundred times before giving publicity to such views.

In the first instance it is not true to say that the Lingam is the most widespread object of worship among the Hindus. That position is occupied by the images of Rama, Krishna and Nrsimha. Even where the Lingam is

worshipped, the worshippers do not consider it to be the male organ of generation. They consider it to be the God of destruction. Opposite to the shrine of Siva found in almost every village will be seen the shrine of Vishnu, the God of preservation and the Over-Lord of the functions of creation sustenance, destruction and liberation of the Universe. Siva is worshipped by many as the Prince of yogins and ascetics and as the destroyer of Kama, the presiding deity over sensual pleasures. He is also worshipped as the giver of gnan or knowledge which leads to liberation in due course. Even their Holinesses the Sankaracharyas worship Siva and they can by no means be accused of worshipping the organ of generation, male or female. In every act they do they remember Narayana, the one and only God of the Universe. Even ordinary worshippers do not entertain the least idea of the organ of generation while worshipping Siva.

It is therefore a gross libel on them to express the views referred in the above passage.

It may be that the Phallic emblem represents creation and therefore the Creator. But this does not mean that the devotees worship the phallus. They worship the idea behind the symbol. Let us take for example the doctrine of transubstantiation according to which Christians believe that bread and wine over which mass is said are transformed into the flesh and blood of Jesus Christ, and which when eaten and drunk, will bestow on the eaters and drinkers the qualities of Jesus Christ! This idea is surely a vestige of cannibalism, for cannibals also believe that when they kill and eat a superman they imbibe all

his superior qualities. People sitting in glass houses should, therefore, know better than to throw stones at others.

Leaders of thought who aim at bringing about international, inter-racial and inter-religious understanding should look to the sublime ideas represented by symbols and not to their physical forms or doubtful origins and crudely condemn vast numbers of humanity wholesale. Devotees of Siva are no more worshippers of the Phallus than Christians are cannibals. Indeed almighty Mr. William C. Bullitt, how far are you a bull, — or a w. c.?

* * *

The Prince of Passive Resisters

This year Sri Nrsimha Jayanti or the avatar of the Lord as Sri Nrsimha will be celebrated in Srirangam temple (the Vaishnavas' Paradise on earth) on the 7th of June. The Lord manifested Himself in the form of Nrsimha from a pillar in the hall of Hiranya in fulfilment of the words of Bhakta Prahlada that the Lord is everywhere and was actually seen in the very pillar pointed out by Hiranya. Sri Vedanta Desika beautifully brings out the idea of the omnipresence of Lord by saying that everything in the world except the one pillar in the hall of Hiranya which has already given birth to the Lord still holds within its womb Nrsimha who wanted to establish His omnipresence and therefore concealed Himself within everything in the form of a lion man.

The great Sankaracharya also is said to have prayed to Lakshmi Nrsimha

for lifting him by the hand when his mortal coil was partly burnt.

All the saints say that Prahlada is the foremost among devotees. Prahlada even as a young boy taught his co-students the nine forms of Bhakti, viz.,

ध्वणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं चन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

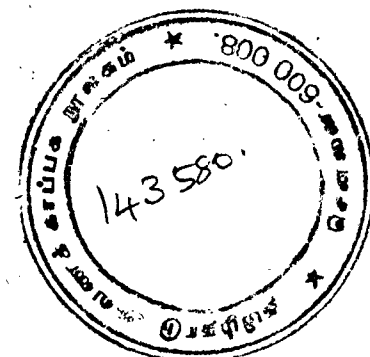
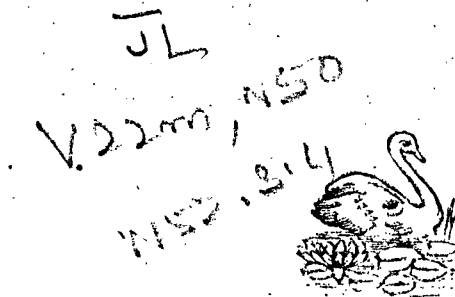
The first step in the ladder of devotion is to listen to the discourses of devotees on the beauty, grace and other auspicious attributes of the Lord. The second is to sing the praise of the Lord in the presence of devotees. The third is to think of the Lord constantly as one remembers one's near and dear ones. The fourth is to serve the devotees of the Lord and fall at their feet again and again in humble salutation. The fifth is to worship the Lord not only

with fragrant external flowers but also with the still more fragrant internal flowers of non-violence, control of the sense organs, truth, purity etc. The sixth is seeing the Lord every where and saluting Him in all His manifold manifestations. The seventh is to serve Him and His devotees by all ways true and legitimate. The eighth is to feel the spirit of comradeship with the Lord and offer Him one's aid in furtherance of his Divine purposes. The Lord actually requires no aid from any one but the spirit of the offer is greatly appreciated by Him. The ninth, the last but not the least, is the dedication of oneself to the service of the Lord and His devotees. This is otherwise called Saranagati or self-surrender. The rungs of the ladder to Heaven have thus been indicated by Bhakta Prahlada for the benefit of other Bhaktas.

Prahlada has also been called the Prince of Passive Resisters. His father persecuted him in all manner of atrocious ways in order to dissuade him from having faith in the Lord, but Prahlada would not budge an inch. He tried to bring round his father to his own way of thinking but alas! in vain. He did not even pray to the Lord to save him from his father, much less to punish him. The Lord Himself could not put up with

the persecution of His beloved devotee nor control His righteous indignation leading to the slaughter of Hiranya. In this case the demands of Justice (God in the male aspect) were such that Mercy (God in the female aspect) actually wondered whether She was ever wedded to such a Bridegroom. The Lord's anger on this occasion could be appeased only by the approach of Prahlada. Sri Vedanta Desika in his Dayasataka says that at one and the same time the Leonine Lord's eyes appeared ferocious like fire to Hiranya who considered himself to be the enemy of Lord, but showed motherly love and tenderness to Prahlada who regarded himself as the son of the Lord. The Lord wanted to grant Prahlada a boon. Prahlada would not ask for any except that he should always be steadfast in not asking for a boon. The only desire he expressed was that the Lord should not be angry with his father. The Lord's appropriate reply was that not only Prahlada but ten generations of his ancestors and ten more generations of his successors had been saved. This is Vishnu the Lord saving the selves of even remote relatives of devotees. That is Prahlada the true Vaishnava praying for the good of even his enemies. May the tribe of such Vaishnavas increase!

* * *



THE MOTHER OF SIN

By Sri Krishna Dwaipayana

Yudhishtira:- "Please tell me, Oh Grandsire, wherefrom does sin arise.

Bhishma:- "Sin abides in avarice which is its mother. You need not have any doubt in this matter. Sin arises from avarice. From avarice springs anger & avarice leads to treachery, delusion, deceit and jealousy. Avarice cannot be satisfied by any amount of treasures of different sorts in the same way as the ocean never overflows in spite of absorbing deep waters of all the rivers in the world. It is said that Prurava was the master of all the seven continents, but was not satisfied because of his craving for the best diamonds in the world. An avaricious man does not believe in any one. He illtreats everyone and he is no friend to any one.

Avarice decreases only when love for the Lord springs in man's heart, but such love is hard to find. There are people who have studied at the feet of great Gurus are masters of all sciences and solve all doubts, but are caught within the tentacles of avarice and so tread the downward path. With the diminution of avarice all sins doubtless decrease. With the increase of avarice all sins also increase. When avarice decreases all troubles cease to torment and people's mind is drawn towards

righteousness which is a rare commodity among sinners. For attaining the four goals of man, namely, righteousness, wealth, love and liberation, the seers of Truth declare virtue as the best means. One who is afflicted by avarice can have no connection with virtue, for avarice, the Terrible One, destroys all virtues.

Therefore abandon avarice. Oh Yudhishtira, by all means within your power, if at all you have any desire for liberation, which is the highest Goal. Those who are free from avarice have no desire for the objects of senses, their mind is at ease and they envy none. They alone reach the highest Abode of the Lord Vishnu, which the yogins declare to be Eternal.

(Adapted from the Mahabharata)

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामं यं प्रविशन्ति सर्वं स शान्तिमाप्नोति न कामकामी ॥

It is one to whom desired objects come of their own (Gita II 70) accord as the rivers flow into the sea and not the man who runs after desired objects who attains peace of mind.



SUGAR AND SPICE

A "Man of Straw" was one who hung about outside the Law Courts in olden days, who was ready to give any evidence for a bribe. They were identifiable by displaying a wisp of straw in their shoes. When a witness was required to swear to anything wanted by counsel, he sent a clerk outside to look for a "Man of Straw".

In the village unit envisaged by the Planning Commission a target provides for a distribution of three per cent of the population as "Vagabonds" while one per cent will be devoted to "security and defence services".

A woman was arrested in Ajmer for possessing 524 'ghost' ration cards.

Sri K. M. Munshi said: "I have never smoked a bidi, a cigarette, a cigar or even a hooka. The hooka is the aristocrat among the media for enjoying tobacco. There is nothing cheap, vulgar, horrid or obnoxious about it. You do not ruin the carpet by the ashes. You do not puff the smoke out into other people's eyes. You do not ruin your lips by the touch of nicotine. Its beautifully delicate shape adds grace, charm and dignity to the smoker's personality. The rhythmic noise that you make when you smoke the hooka often reminds you of the music of the spheres".

"Rama" was killed by "Ravana", reversing their historical roles, at a dramatic performance in the village of Sawa, in Chikhli taluka.

When a Japanese army general goes out on a motor drive with his wife, he makes the wife sit with the driver on the front seat because the social status of women is not considered equal to that of their husbands and it would be against the dignity of the general to be seen on the same seat as his wife.

Two weeks ago, the Bombay police returned to Mr. Ram Manohar Lohia a rectangular wrist watch and two pice that they had found on his person and taken possession of in 1944.

A reporter went to interview a local celebrity who had reached his ninety-ninth birth day. As the interview concluded, the reporter complimented the near centenarian and added, "I certainly hope I can return next year and see you reach a hundred".

"Can't see why not, young man", the old timer replied, "you look healthy enough to me".

(Printers Devil):

Nine lakh acres of new land will be brought under cultivation under Madhya Pradesh Government's "Grow More Food" plan for the next four years. The plan aims at the additional production of three and half tons of food grains.

A young man was sent for trial in Norwich, charged with forging his own death certificate. Nineteen-year-old

Anthony Rose, pleaded that he had been called up for service in the Army.

* * *

Sri P. Venkateswarulu, Communist, complained that the Chief Minister had not taken any steps to investigate police excesses in the state. He added that in any case "C. R." would be unable to see the actual state of affairs through his dark glasses.

* * *

Amidst laughter, Sri Rajagopalachari removed his glasses and had a good look at Sri Venkateswarulu.

* * *

The acute housing shortage was well illustrated in Cuttack when a First Class Magistrate, Sri C. Vamanamurthi, held his court outside the Courtroom under a tree by the roadside.

* * *

A heard of pigs broke up a marriage banquet at Damoh, about 60 miles from Jubbulpore. Apparently attracted by the smell of viotuals, the pigs invaded the feasting hall and drove away the guests. The uninvited guests were themselves driven away some time later.

* * *

VIEWS

I am opposed to State control of education as it is "Dangerous" and might lead to regimentation of thought. State control does not give Scope for experiments in the system

The ancient system of education which was in the hands of gurus and rshis, was ideal for character building and spreading "real knowledge".

I want the teachers to go to the villages and start ideal schools caring for knowlege and not for money, although the villagers can afford to satisfy their primary needs.

—ACHARYA VINOBA BHAVE

* * *

The objective of the Congress is the building up of a new society where every person has full and equal opportunity and co-operates for the good of the community.

—PRIME MINISTER NEHRU

* * *

Men are born with two eyes but only one tongue in order that they should see twice as much as they say.

—COLTON

* * *

If I had my way, I would have seen to it that no girl offered her hand to a man who was too big to learn the gospel of the dirty hand.

—K M. MUNSHI

* * *

In this age of suspicion and intolerance, any step that promotes and strengthens the capacity for mutual understanding is important. It is true that China and India have lived together in peace since the dawn of history and that each has contributed to the enrichment of the other's culture.

—Mrs. PANDIT

* * *

The basic aim of every great religion is the ultimate realisation of truth, but the paths chosen by the people are not the same. No one can claim that only his approach is right. In a strife-ridden world, let us all respect the convictions and beliefs of one another and try to remove the barriers set up in the name of religion or through bigotry.

—AHMAD AMIR

* * *

To the impoverished and underfed masses of India and the countries of the East freedom primarily means freedom from hunger, want, disease and exploitation.

—B. R. SEN (U. S. A.)

* * *

Europeans and Americans have a great deal to learn from the spiritual values in Indian tradition, and what has impressed me most during my five week tour of the country is the fact that India is upholding her spiritual heritage in a mechanical and technological age. This is manifest even amongst the most illiterate of the people.

—ERNEST HEPBURN

* * *

"If we avoid any sort of explosion this year or the next, we have an excellent change of avoiding war entirely".

—BERTRAND RUSSELL

* * *

NEWS

The divorce rategraph of Britain climbed from 9,970 petitions in 1938 to 18,390 in 1944, 41,704 in 1946, and 47,041 in 1947. It fell to 29,096 by 1950.

* * *

The house of Representatives voted on April 25th to revise the immigration laws and remove all racial barriers to U. S. Citizenship.

* * *

His Holiness the Pope called on the Catholic women of the world to carry out two tasks: (1) to use their influence to attract men towards "a sense of the brotherhood of all the sons of God" and (2) to combine across national barriers in order to impose on the world, women's natural and innate desire for peace.

* * *

More than 150,000 acres of land have so far been received by Acharya Vinoba Bhave for the Bhoodan Yagna. Within two years he proposes to obtain 25,00,000 acres. He is starting a campaign for 100,000 acres of land in West Bengal.

* * *

The world in 1951 produced more consumer goods than in any previous year, despite its big rearmament programmes, but its population increased more rapidly than its rise in food production, and the average man ate less last year than he did 15 years ago.

* * *

In Britain women civil servants and teachers traditionally get less pay than men even if they do the same jobs. Out of 233,000 women employed by the Government, only 200 get men's pay and they are mainly doctors.

* * *

Dr. Maria Montessori died of cerebral haemorrhage in Noordwijk (Holland) at the age of 81. She was a pioneer of educational reform, whose ideas influenced the work of teachers and the lives of million of children throughout the world.

Tailand is planning to build a Buddhist Vatican. The Government has approved a proposal that a religious capital for world Buddhism be constructed around the temple of the sacred foot print of Lord Buddha in Saraburi Province.

Sri Sarat Chandra Sahu, an unlettered former of moderate means has completed a miniature river valley project and is irrigating with its water 30 acres of his farm at Chakulia, near the Bengal-Bihar border. Mr. Sahu had seen a model of the D. V. C. at an exhibition in Calcutta in 1948. Inspired by the model, he built on his return home a dam across the Kupong, a rivulet flowing by his farm without waiting for the planning Commission or dollars to come to his aid. He is now working on electrification of his farm.

The proposed article approved by the Human rights Commission suggests Safe and health working conditions; decent living conditions for themselves and their families; holidays with pay; guaranteed minimum wages and freedom from discrimination, including that of sex.

The President, Dr. Rajendra Prasad, has expressed a desire that his present monthly salary of Rs. 10,000 should substantially be reduced.

A report published by the U. N. organisation records a test made in Madras. A group of six year old school boys who each received a daily glass of milk gained on an average one pound in weight and one third of an inch in height.

Another group of boys of the same age who got no milk showed an average increase of only one quarter of a pound and one-tenth of an inch. The effects of supplementing an inadequate diet with a high-protein food were obvious within a relatively short time.



How is the Solar Month 'Mithuna' for you?

(Gochara Phala from 14th June to 15th July 1952)

By 'Tula Deva'

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

MESHA (Aries) —

Aswini, Bharani and Krttika $\frac{1}{2}$ Earning capacity will improve much, gain by secret actions. Health conditions will be normal. There is prospect of change of place, loss of wealth and fear from thieves. Many difficulties will hinder the even tenor of life. Misunderstanding in the family. From 30th June, success in law suits by negotiation and amicable settlement. Evil effects from bad company and transfer in official work, displeasure of superiors. Merchants will prosper in textiles, iron and grains.

VRISHABHA (Taurus) —

Krttika $\frac{1}{2}$ Rohini and Mrgasirsha $\frac{1}{2}$ Good for house hold affairs and dependants, joy for wife and children. Shift from the present place, rise in profession and success in all undertakings. Increase in ancestral income, collection of jewels and precious stones, gain in food and drink. Meeting of brothers and sisters and expenses due to such meeting. For a trifle cause quarrels may crop up with relatives. Good tidings from distant relations. Latter part of the month Transfer from the present position and success due to self-exertion, praise from common people, but censure from elders, expenditure for successful conduct of litigations and peace of mind in the long run. Jupiter to be propitiated. Women generally will be benefitted. Travel with family and children, Help from funds. Merchants will get much wealth and gain.

MITHUNA (Gemini) —

Mrgasirsha $\frac{1}{2}$ Ardra and Punarvasu $\frac{1}{2}$ Better understanding among relatives, matters will run smooth. Health will be satisfactory, there are prospects of getting house, lands new conveyances. In the latter part of the month, giddiness due to bile, slight fever, loss of sleep, loss due to bad and low minded friends. Restraint in speech with relatives and dependants. Displeasure from official superiors and hence dishonour, and unnecessary expenditure. There may be tooth ache, fever and fear of abortion of one's wife. Good time for cinema stars and musicians. Business people will have slow and steady progress. Saturn and Mars require propitiation.

KATAKA (Cancer) —

Punarvasu $\frac{1}{2}$, Pushya and Aslesha. Slight improvement may take place with regard to health, wealth and profession. Bad days for maternal relatives and dear friends. Unexpected journey debtors will be pressed hard by creditors hence quarrel may ensue. From July there are prospects of improvement in official position, but not to such an extent as one desires, but there will be all round success. In the latter part of the month misunderstanding between wife and relatives temporarily. Children will improve in health and study. Even kind words uttered will be misconstrued. Planets Ketu and Jupiter should be propitiated.

SIMHA (Leo) —

Megha, Purvaphalguni and Uttaraphalguni ½. A promising month in all respects, great gains for traders and steady rise in fame for officials and government servants. Expenditure must be controlled. Health of children will be good and they will give much consolation. Constant attacks from opponents, pressure from creditors, sorrow and misery and anxiety are all associated as Ketu is in the 1st and sani in the 2nd. Saturn should be propitiated. In the latter part of the month expenditure will have to be incurred for sake of brothers, and in aimless journeys. Good for students and traders.

KANNI (Virgo) —

Uttaraphalguni ½, Hasta and Chitra ½. Planets except Venus and Mercury can be said to be favourable for the whole month, Saturn and Jupiter are bad. Mixed results are to be expected. This month cannot be said to be good for social activities. The domestic sphere will not be trouble-free. The mind will be affected and mental happiness is denied during the month, by getting bad news from children, ill-health of dear and near ones and petty quarrels from friends and relatives. As regards financial aspects, there will be difficulties and the previous level cannot be maintained. From the end of June, affection of wife's health and disregard of religious duties, dissatisfaction of superiors, meeting of brothers and sisters. Care to be taken in litigation. As Rahu enters Makara, mental anxiety for trifling causes. Propitiation should be done and Navagraha Puja should be done for welfare.

TULAM (Libra) —

Chitra ½, Swati and Visakha ½.

Anxiety about children and trouble from labour class and hence heavy expenditure, success in all undertakings, gain from paternal property and promotion in official career, fame, prospect for showing adventurous spirit, and dash in speculation with a little gain. During the latter part of the month, impediments in all undertakings fear from thieves, diseases of the eye nose; Students will have desire for study, but have some trouble as regards food and drink. Domestic and social matters will be noteworthy for peace and harmony and this month is well suited for making new alliances. Business will be maintained on fairly average levels, this month will prove favourable for journeys connected with business and will prove profitable.

VRISCHIKA (Scorpio) —

Visakha ½, Anuradha and Jyeshtha.

This month can be expected to be an improvement over the last month generally. From health point of view it will not be good. There may be some slight trouble about the health of children. It is unfavourable for all legal affairs, unnecessary losses can be averted if proper care is taken. Failure in all moves, decrease in income, no peace of mind about employment. Sorrow among relatives. During the latter half of the month, the health of your better half may be affected. Traders in Hardware, Oils and Precious stones will have loss in their business. Students will have difficulties in study. Unexpected and unforeseen happenings and conflicts are not unlikely during the latter part of the month. No rash act should be done as repentance will be

sure and certain though you may be very much tempted to do by provocation. You must try to cultivate a spirit of contentment considering the fact that you have an enviable position in life compared to your less fortunate brethren.

DHANNOOS (Sagittarius) —

Mula, Purvashada and Uttarashada ¼.

Mars and Jupiter are good planets for the month; Average health will be maintained but occasional lapses, trivial in nature, may occur. Success in expected things, journeys good news, promotion, double gain in transaction, peace of mind. During the latter part of the month, ill health, uneasiness of mind for females, bad news and trouble in family affairs. As Jupiter is in the 5th and Saturn in the 10th you may be blessed with a child. As Saturn is in adverse aspect you may get into pecuniary and legal troubles. Your official work will be closely watched by your superiors and difficulties may crop up. Try to meet the difficulties trusting in God. Perform Navagraha Puja; better conditions will prevail.

MAKARAM (Capricorn) —

Uttarashad ¾, Sravana and Sravishtha.

Association with undesirable, promotion in official career, accomplishment of one's desires, general success, realization of outstandings, victory over enemies; In the latter half danger, humiliation, separation, ill will, unmerited suspicions, purposeless journeys and obstacles in all matters. Females will be afflicted with the hot diseases, Eruptions in the face, eye disease; Students will improve in study. As the Lord of 2nd (finance) is in the 9th, ready money may not be available whenever needed. Affairs connected

with property, lands estate will not run smoothly. When Saturn enters Tula (10th house) favourable, sudden developments turn up in official capacity; Planets, Rahu and Saturn require propitiation.

KUMBHAM (Aquaries) —

Sravishtha, Satabhishak and Purvabhada.

Result for this month is of a mixed type. Debts will be on the increase. Reputation will be enhanced, Financially it will be tolerable. Rahu in Janma Rasi gives indifferent health, good time for worship of Devas who confer siddhis. In the latter half of the month, anxiety, no homely enjoyment, unnecessary travel. There is fear of theft as Saturn is in the 8th. As Jupiter is in the 3rd house, bad results will be of a mild form. Tradesmen, subordinate service men will have difficulties in their professions.

MEENAM (Pisces) —

Purvabhada ¼, Uttaraphada and Revati.

Jupiter is in Mesha, house of finance, and Saturn, the Lord of 11th and 12th, in the 7th, Mars, aspecting the 2nd house. A favourable period financially, but health, reputation and household happiness are on the decline. Mind will be unsteady and intemperate habits will try to force their heads up but one should be vigilant. It is good time for businessmen to venture into more undertakings. No peace of mind for students; An indignant wife has to be satisfied and social functions, if arranged, may not result in success. Possibility of minor accidents to the feet.

SRI KRSHNA SABHA (REGD)

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 (Hali).

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.

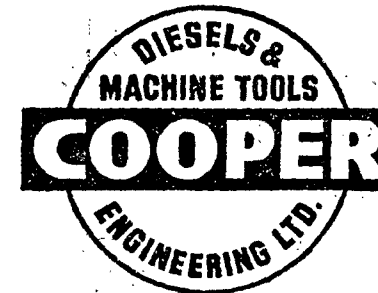
6. Religious instruction is being propagated through learned preachers from time to time.

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', is published.



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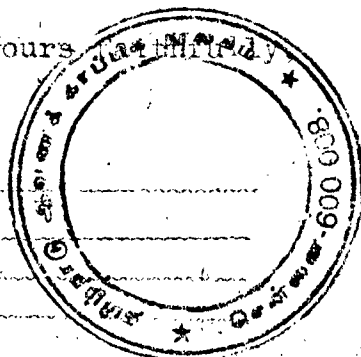
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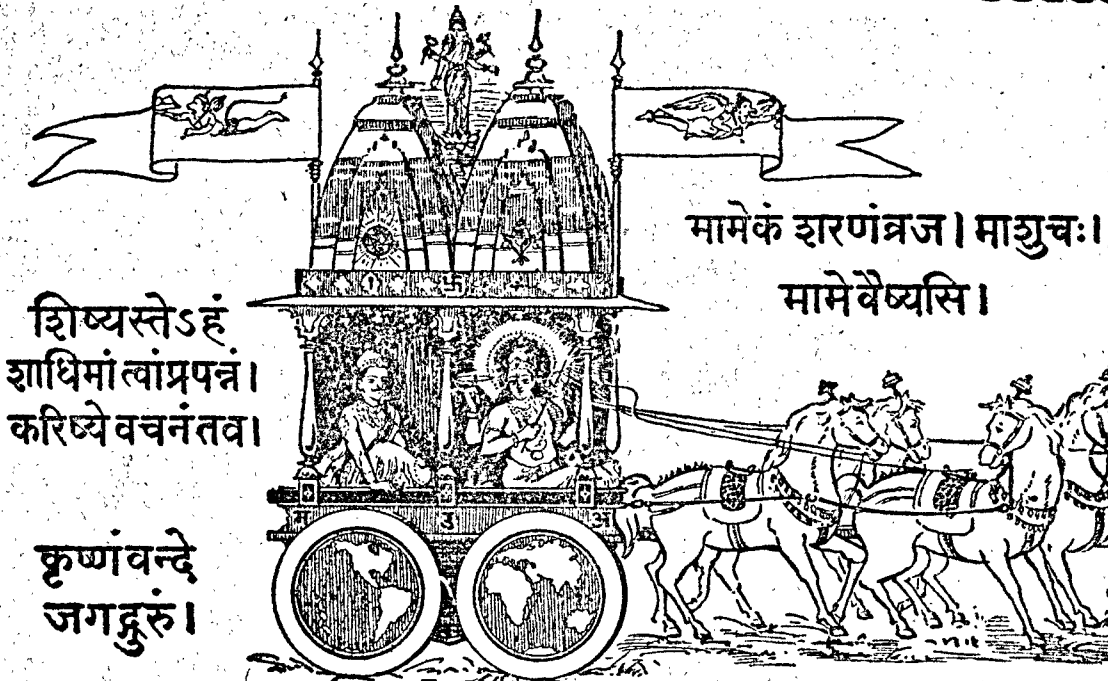
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