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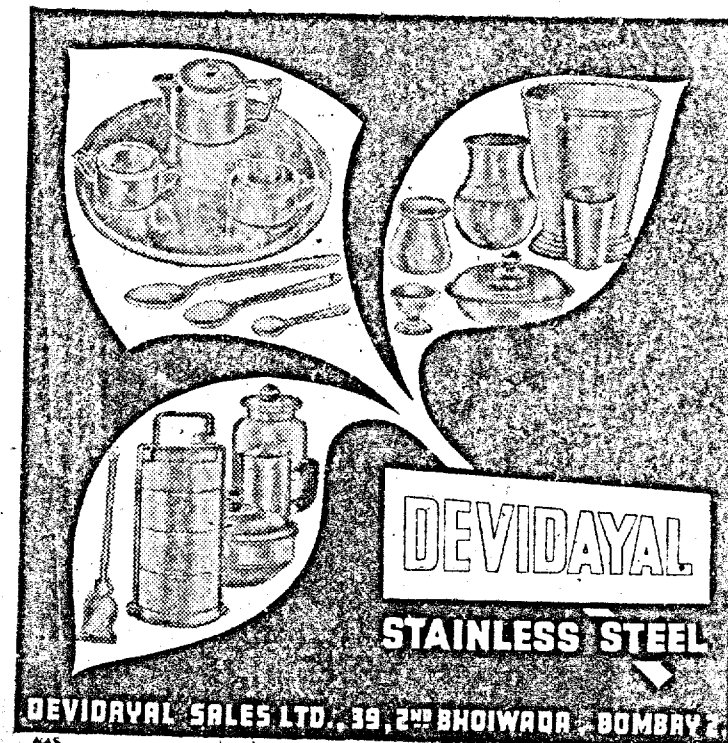
OF RELIGIONS AND CULTURES

Makara JAN. - FEB. 1953

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SRI KRSHNA

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The Essence of Secrets Three

By SRI R. R. DESIKA

(Continued from page 171)

9. CLASSIFICATION OF THE

MEANS:

A Mumukshu or one who desires release from samsara practises Bhakti or devotion or Prapatti or self-surrender according to his qualification. Bhakti and Prapatti are said to be the means for attaining Moksha or liberation. That which yields the fruit desired is the means. The means is of 2 kinds:—

1. Sadhyopaya — Action resorted to for pleasing the person who grants the fruit
- and 2. Siddhopaya — or the person who grants the fruit.

He is said to be siddhopaya because he is already there whereas sadhyopaya is some action which is not already there and which is to be done by the person who desires the fruit of the action. Cooking pots, even (sigdi) and fuel are already there before cooking is started. These come under the category of siddhopaya. Kindling the fire, filling the pot with water etc. are also necessary for cooking. These have to be done by us and, therefore, come under the

category of saddhyopaya. The displeasure of the Lord resulting from our evil deeds is to be removed by practising Bhakti or Prapatti. They are therefore called saddhyopaya. The Lord Who grants the fruit is always there. He is called Siddhopaya. Our goal is the Lord. He Himself is the means. There is no other means. This is not similar to our going to Rama-setu by train, where the place to be reached is different from the means of transport adopted. From time out of mind, we have been committing serious offences without number. Because of this the Lord is displeased with us. Bhakti or Prapatti has to be practised in order to remove this displeasure and make Him pleased with us. Because Bhakti and Prapatti have to be done by us they go by the name of saddhyopaya. Bhakti or Prapatti is practised only by those who have earned considerable religious merit of a high order. It is our Great Benefactor that should make us earn such high religious merit and make us also practise Bhakti or Prapatti as a result of that merit. Without Him nothing can be accomplished. Therefore He makes jivas or the individual selves earn such great merit and practise

Bhakti or Prapatti thereby removing His displeasure and making Him pleased and thus He takes the Jivas unto Him. He does not take them to Him without making them do these things. The means resorted to by us is only a thought. The goal to be reached as a result of this is also a thought. Both thoughts relate to God. The difference between the two is this. The thought of the Lord which serves as the means is enjoined by the Sastras. The help of the mind is necessary for entertaining that thought. In that thought our Great Benefactor is to be thought of with all His five inherent attributes of Satya, Gnana, Ananda, Amala and Ananta along with the attributes especially laid down for the practice of particular branches of Bhakti. The thought of God which arises as a fruit of practising the means is not something laid down in the Sastras. It comes of its own accord. It does not arise from the sense-organs. At the time of the realisation of the Lord, there are no sense-organs at all. That realisation relates to our Great Benefactor with all His innumerable attributes along with all the things in the Universe.

It is stated in the Upanishads that a person gets fruits according to his thoughts and that alone which he has been thinking of will appear to him at the time of enjoying the fruit. If a bachelor dreams of going in procession along with his bride in a palanquin decorated with flowers, he dreams of the same thing. If a law student has Bhashyam Ayyangar, the famous advocate as his ideal, he will one day become like Bhashyam Ayyangar. If a man goes on thinking that someone is always good he always appears to him to be good. Whatever quality is attributed to a particular thing by a man in this life that thing will appear to him as

endowed with that attribute only in after life also. The question therefore arises that if a man is not able to meditate upon God with all His innumerable attributes here and therefore meditates upon Him along with some of His attributes only how can he enjoy our Great Benefactor with all His attributes in after life? The answer to this is this. When a man meditates upon our Great Benefactor in order to secure liberation it is laid down that he should meditate upon the individual self also along with our Great Benefactor. Now individual self is a baddhajiva or one imprisoned in samsara or the cycle of births and deaths. He becomes Suddha or pure and Mukta or released in Moksha or liberation. The doubt arises whether the individual self should be meditated upon as endowed with qualities which he has in samsara or with those which he will manifest in liberation. It has been laid down that if he meditates upon the Jiva with the qualities he has in samsara, he will think of those things only in Moksha also. Therefore, the individual self should be meditated upon as having the qualities which are manifested by him in Moksha. What is the meaning of saying that these attributes alone will be there even in liberation. This statement means that the thought of these attributes will certainly be there. This does not mean that other things or attributes will not appear to him. Let us take an example. A boy is always telling lies. His father warns him that if he goes on telling lies he will only be a liar in later life. 'Only a liar' in this advice means that he will certainly become a liar and not that he will not also become a thief. Similarly what is meant by the statement in the Upanishads is that what is meditated upon now will certainly come in after life and not that nothing else will be there. Therefore, even if our

Great Benefactor is meditated upon in this life as endowed with a few attributes only it is possible to enjoy Him with all his innumerable auspicious attributes in after life. Our Great Benefactor is both the Upaya, that is to say, the Means and the Upeya, that is, the End of one who seeks Moksha or liberation. By being Upaya He leads us and by being Upeya, He is the End to be reached. Because of meditating upon Him with love He is the Way or the Means. At the End of the Way of the journey He is enjoyed as the source of infinite bliss. Therefore He is the journey's End or the Goal to be attained. Thus He is both Upaya and Upeya or both the Means and the End. In the case of one who practises Prapatti for attaining Moksha direct our Great Benefactor stands in the place of Bhakti and does what Bhakti is expected to do. In the case of the person who seeks liberation through devotion or Bhakti and practises Prapatti for securing Bhakti there will be innumerable hitches in the way of the fulfilment of Bhakti from the time the practice of Karmayoga is commenced. He therefore practises Prapatti or begs the Lord for the fulfilment of the means resorted to by him. The Lord therefore stands in the place of the things expected to be done by him and brings Bhakti to fruition. This the Lord does by His will alone. If the Jiva of the individual self does anything the Lord gives him the fruit thereof. If the Jiva practises Bhakti, the Lord grants him Moksha. Bhakti is the means laid down for attaining Moksha. If one practises Prapatti for Moksha itself that is if he begs the Lord to grant him liberation saying that for various reasons he is not able to practise Bhakti and he should therefore be granted Moksha without being asked to practise Bhakti, our Great Benefactor stands in the place of

Bhakti and grants him Moksha without expecting him to practise Bhakti. The granting of liberation to one who practises Bhakti and to one who practises Prapatti without practising Bhakti may be illustrated as follows: The owner of a Mango grove yielding Alphonso fruits is living a mile away from the grove. The man in charge of the grove will give fruits to anyone bringing a chit from the owner. One who gets a chit but is not able to go that much distance begs the owner to get the fruits for him at his residence itself. The owner is a good man, gets the fruits through any means convenient to him and gives them to him. Similarly our Great Benefactor grants liberation to one that practises Bhakti as well as to one who practises Prapatti.

That our Great Benefactor stands in the place of Bhakti and grants Moksha may be illustrated by the following example: A man goes to the owner of a plantain shop, pays money and buys plantains. One who is not able to pay money begs him to give him fruits free of charge. This man also gets fruits because the owner is disposed to give him fruits without money. In the same way our Great Benefactor wills that liberation shall be granted in certain cases even without the practice of devotion. This is what we mean when we say that He stands in the place of Bhakti and grants liberation.

The means for attaining liberation has been classified above. Practising devotion and attaining liberation through it is very difficult nowadays. Many people do not understand this and want to resort to Bhakti yoga as the means for attaining Moksha. Bhaktiyoga and the Yogas which are helpful to it, viz.,

(Continued in page 195)

PLAYFUL PRANKS

By SRI BALAGOPAL

COMMERCIAL MORALITY

One day, a merchant went to Birbal and complained that he had lent a sum of Rs. 500/- to another merchant, that he had no documentary evidence to prove it, that there were no witnesses to the transaction and that the debtor was unwilling to repay the amount lent to him. Birbal sent for the other merchant and questioned him on the subject. The debtor stated that it was entirely a got-up affair and that there was no truth in the complaint made by the creditor. Having dismissed the debtor, Birbal sent for the creditor and asked him to wait for some time and go about as if nothing had happened.

Sometime after this, Birbal got four tins of ghee, put one gold mohar inside two of them and sent for four merchants among whom were the creditor and the debtor in the previous complaint. Birbal told all the four merchants that the ghee inside the tins was somewhat damaged and that he expected them to remove the impurities by boiling, sell the ghee on commission and return the proceeds to him. So saying he handed over the four tins to the four merchants taking special care to see that the tins containing the gold mohars went to the creditor and the debtor.

The merchants took the tins to their houses. While boiling the ghee the creditor found a gold mohar inside the tin. At once he took it to Birbal and handed it over to him. The debtor, on the other hand, handed over the gold mohar to his son asking him to keep it with him until he called for it.

When the merchants went back to Birbal to hand over the proceeds of the sale after deducting their discount, Birbal accepted the money from them but told the debtor that there was more than one maund of ghee in the tin given to him for sale. The debtor denied this and stated that he weighed the ghee with great care and that even his son was present while he was doing so. A few minutes after hearing this, Birbal went inside his mansion under some pretext and sent for the debtor's son with the message that he should come with the gold mohar found inside the tin of ghee. Accordingly, the debtor's son came to Birbal's house with a gold mohar. Father and son were seated in different places and were not, therefore, in a position to exchange words, nor were they in a position to communicate their minds to each other by gesture or otherwise in the presence of Birbal.

BIRBAL: "Boy, have you brought the gold mohar?"

SON: "Yes sir, here it is."

B: You have brought only one; but your father says that there were four mohars inside the tin.

S: Surely, father, there were not four; you gave me only one.

FATHER: What do you mean? There was no gold mohar at all in the tin.

S: Why father, you found one from the tin of ghee while boiling it and gave

it to me. Have you forgotten the incident?

At this, the father did not know what to do. He was fully exposed. He wondered within himself when his idiotic son would learn business methods and thrive in the world.

Then Birbal ordered the debtor to pay back Rs. 500/- to the creditor and said that a man who was prepared to be dishonest for the sake of one gold mohar only would certainly do so for the sake of Rs. 500/-. In addition to being compelled to return the amount due, the debtor was also meted out condign punishment.

After ordering the repayment of the amount due, Birbal said "Merchants

also should follow the rules of morality, which are binding on all whether they are merchants or otherwise. There should be no such thing as commercial morality. Honesty and truthfulness are if anything, more necessary for people engaged in trade and commerce than for others. Any infringement of the principles of morality will be strictly dealt with in my Court."

Birbal also advised the son to continue to speak the truth whatever the consequences. He said that at least the younger generation should be brought up in truthful ways and not taught to barter away their conscience for the sake of filthy lucre.

(continued from page 193)

Karmayaga and Gnanayoga are dealt with in great detail by the Acharya here in order that people may not undergo hardship by resorting to the means of Bhakti which is altogether beyond their reach.

Of the two means viz., Bhakti and Prapatti mentioned above let us first deal with Bhakti.

A man understands the true nature of one's own self and that of our Great Benefactor through the Sastras and practises Karmayoga. Through Karmayoga he conquers his mind and practises Gnanayoga. Then through Yoga he realises vividly the true nature of his own self. After this he practises Bhaktiyoga. At the time of practising Bhaktiyoga meditating upon the true nature of our Great Benefactor alone will not suffice. He should be meditated upon as Antaryami or as our Controller from within. That is why it is necessary to realise one's own self through Yoga before meditating upon our Great Benefactor through Bhakti.

KARMAYOGA

Karmayoga means the particular line of activity undertaken by a person with the necessary niyamas or discipline after knowing the nature of the individual self or the Jiva and the Universal self or our Great Benefactor through the Sastras. That activity may be of various types as stated in the fourth chapter of the Bhagawad Gita. The niyama or the discipline which is absolutely necessary is steadfastness in the pursuit of the activity without remission until attaining the fruit desired. Nitya and Naimittika Karmas are helpful to Karmayoga because they do away with the sins committed daily and make satva-guna or good qualities increase. Kamya-karmas also will be helpful like Nitya-karma if they are performed without the desire for their fruits and without the ideas of 'I do them and these are mine.' It is not necessary to do all kamya-karmas. It will do if only those which are within one's ability are performed.

(To be continued)

TRUTH AND NON-VIOLENCE

By SRI KRSHNA DWAIPAYANA

(Continued from page 174)

Bhishma: Having advised her young one as above, Bahula fondled her calf incessantly, was filled with great sorrow and began to shed tears and sigh heavily again and again. The whole world appeared to be plunged suddenly in deep darkness. She felt like one overcome by a deadly sin. To one without a child, not only the house but the entire world appears to be empty. There is no pure love equal to that of a son. There is no happiness, there is no virtue and there is no goal equal to that of a son. The world is surely lying when it says that the sandal-paste is cooling. It is the embrace of a son that is cooler than the touch of the sandal paste. Looking at her young one again and again, Bahula began to bellow piteously and addressed her mother and sisters as follows:—

Bahula: "Wandering from the herd in the forest I fell into the clutches of tiger. Because I took vows and invited curses on my devoted head if I did not return as promised I was released by the tiger and allowed some time to meet you all. Now that I have seen you — mother, sisters and son — I am to keep my word and go back. Please forgive me, o mother, whatever offences I have committed through ignorance and childishness. This grand-child of yours, I entrust to you for safe-custody. What more can I say? Kindly forgive me, O my sisters! whatever unkind word I have spoken or evil deed I have done knowingly or unknowingly. You are all my child's mothers in future. Please

excuse him his faults. He is weak, poor and young. He has no one to go to his rescue. He will be deeply afflicted by the sorrow arising from the loss of his mother. You my sisters should, therefore, rear him henceforth. Before this also he was your son, my sisters. He will all the more be so in future. All of you should protect the poor child from the attacks of the wicked. It is you that should prevent him from grazing in uneven grounds, entering other herds and doing bad deeds. Blessed indeed are those who make no distinction between their own children and the children of others. Verily they are the mothers of the world. Those who bring up orphans and the children of others as their own children will rejoice for long in celestial regions. Kindly therefore bring up my child as your own. Kindly excuse me if I have offended you in any way, in thought, word or deed.

Bhishma: Hearing these words of Bahula, her mother and sisters became stricken with great sorrow and surprise and said; "Mother and sisters! It is really very strange, dear Bahula, that out of regard for truth, you want to go back to the forest and enter the jaws of death. It is one's duty to try one's best to ward off dangers by taking false vows and thereby receiving dangerous people. Why then do you speak of going back to court danger? There can be no question, dear Bahula, of your going back. What kind of virtue is this which

(Continued in page 198)

DIVINING THE DIVINE

[Readers are requested to share their spiritual experiences with others by communicating them to us in order to strengthen faith in Divine guidance.]

I am forty-two years old. For the last two years I was unemployed. I had to undergo untold hardships. Sometimes my wife and children had to go even without food. My wife's jewels were all pawned. Everyday, I used to go from office to office and factory to factory seeking employment and return home in the evening sadly disappointed. One day two months ago, a Sadhu came to our house. He said that he was a devotee of Sri Hanuman. He was a bachelor. That he was a bachelor could be seen from the very brightness of his face. He said he was no magician or astrologer. But he gave me a charm and asked me to keep it always on my person, and predicted that from the very next day all my troubles would be over and that I would get employment. I was simply overjoyed at this prediction and parted with the only rupee I had with me as a gift to that devotee of Hanumanji. He advised me to take the name of Hanuman whenever I was in any trouble and assured me of success in my endeavours if I did so.

My wife's temper rose high as soon as the Sadhu left my house. She quoted the old adage that a fool and his money are easily parted and pointed out that for half the amount she would have predicted better things for me. As usual, I became wise after the event and could not help blaming myself for my folly.

Next morning I had to borrow from friends even my tramfare for going out in search of employment. With more

scepticism than faith I took the name of Hanumanji before starting. That day, I approached a lady to whom I had been recommended by a friend. She regretted that she had filled a suitable vacancy only the previous day but rang up a friend of hers and recommended me to him. I immediately contacted her friend who in turn telephoned to his factory manager and asked him to provide me with a job if I was found suitable. When I went to the factory the manager took me round to the various departments. I actually thought he was only showing me round the factory whereas in reality he was testing my knowledge of the machines in the course of his conversation with me. At the end he told me that I would get pay from the same day as he was perfectly satisfied with my answers and asked me to attend to my work from the following day. This happy turn of events took me entirely by surprise. When I returned home the surprise of my wife was greater still. She thought that I was only joking when I communicated to her the glad news. In the first instance, she would not believe her ears. So long had she been accustomed to hear sad news only.

To this day, I am continuing in employment. Not only this but whenever I am in difficulties I take the name of Hanumanji and somehow the difficulties disappear in no time. Now both my wife and myself have firm faith in Hanumanji.

SRI TIRUMANGAI AZHWAR

By Sri D. Ramaswamy Ayyangar

Before this period of employment our domestic life was one of eternal petty quarrels over nothing in particular. Especially every Friday our quarrels used to reach newer and newer heights. Somehow or other, I am not able to explain why; but during the last two months every Friday particularly has brought in one piece of good news or another and contributed to our domestic peace and happiness. Astrologers explain it by saying that my Sukradasa has commenced and Friday being the day of Sukra or Venus we are particularly happy on that day. Give any explanation you like, call it coincidence if you please, but the fact is there that two months ago I was in utter misery but now ever since the bachelor Sadhu set his feet on our threshold I have turned

the corner in my life. Every Friday also brings me good news of one kind or another and add to our mental peace and domestic felicity.

Bombay, 5-12-1952

R. R. H.

[There is no doubt something in astrology although all astrologers are not able to predict correctly; there is also something in the blessings of Sadhus but we should not blindly believe in all Sadhus and astrologers as many of them happen to be mere charlatans taking advantage of the ignorance, superstition, miseries and avarice of both poor and the rich. While exercising due care, we should not, however, dismiss all of them as humbugs.] —Ed.

(Continued from page 196)

you want to practise? You want to abandon your own young child and fall into the clutches of the tiger for fear of being called a liar. Seers of yore who have never swerved from the path of truth have come to this conclusion in respect of this matter. There is no sin in taking false vows when one's life is in danger. At such times falsehood is no falsehood. It is the truth. What is good to living beings is truth. Everything else is in vain. If life can be saved by telling a lie such a lie should

be considered to be truth and truth in such cases will verily be untruth. What is good to living beings is true and what is bad is untrue. No sin is committed by taking false vows in the course of intercourse with women, settling marriages, protecting cows and saving Brahmins. Having recourse to untruth is not to be disdained when it becomes necessary at the time of marriage, for the sake of Brahmins and cows, when life is in danger or when the entire property is being taken away."



At a small and beautiful village called Tiruvali Tirunagari about six miles away from Sirkali (Old Shiyali) in Tanjore District, the shrine of its local Deity — Vayalali Manavalan — will be the scene of a great festival today. (30-11-1952) For it is the birthday of Thirumangai Azhwar who was born in Kurayalur, a small hamlet nearby. This great Azhwar was born under the constellation Karthiga in the Tamil month of Karthigai (November-December). He was the last of the Azhwars who are reckoned as ten, or (in another computation) twelve, in number. Tradition ascribes a period thousands of years ago as the period of the Azhwar. Modern research scholars fix it at about the 8th century A. D.

Being nearest in point of time to us, this Azhwar's life-history as handed down by tradition, and his songs, reflect our modern mentality and ways of life in a much larger degree than in the case of the earlier Azhwars. It is said that to marry a highly cultured and handsome lady, Kumudavalli by name, this Azhwar took a vow to feed hundreds of persons every day and when all his wealth was exhausted, he took to relieving the rich of the burden of their riches. In the course of way-laying unwary travellers and depriving them of their wealth, he had to deal one night with God who wanted to bless him for his act of service and devotion though the means employed were unrighteous. It is said that Lord and Sri disguised as a newly wedded couple passed by wearing jewels of great value. Neelan, as the Azhwar was then known, with his band of dacoits, stopped them and ordered

them to surrender to him all their jewels. They both meekly did so; but a Noopura, (an ornament that adorns the feet) of the Lord would not easily come off. Neelan stopped and bit off the joint and in the act his head came into contact with God's Feet—a contact for which the whole of the devout world hankers. When he wanted to lift up the bundled ornaments and walk away, he found he could not lift it. Suspecting that the plundered way-farer had cast the spell of some mantra Neelan flourished his dagger and at the point of it wanted Him to disclose that mantra to him. And the Lord did so. Sparsa of, or contact with His Feet yielded immediate fruit. The Lord gave upadesa of the Ashtakshara, that mantra of mantras, which makes light work of the heaviest load of human sins. And Neelan broke into rapturous verse and became an Azhwar,

He was a chieftain or Poligar under the Chola King and hence is referred to as a 'Mannan' or King. Tirumangai being the name of his capital he is known as 'Tirumangai Mannan'. His prowess in war is spoken of by him in several stanzas of his works. But it is his power of wielding the pen and of writing forceful and impassioned Tamil Poetry that counts for us. Starting with that famous stanza beginning with the words "Vadinen—Vadi—Varundhinen Manathal" (withered in spirit and pained in mind) and ending in the exultation born of having realised the greatness and efficacy of the name of Narayana, the Azhwar has sung 1253 pasurams or verses which form Six Prabhandas (separate works). They constitute as it were the six vedangas for the four vedas

sung by Nammazhwar. The first of the six known as Periya Thirumozhi consists of 1084 pasurams and deal extensively with the enjoyment of the Archa (image) forms of the Lord in several sacred spots, from Badri in the North to Tirukkurungudi in the south. Two shrines, those of Nachiarkoil and Thirukkannapuram, have 100 pasurams each at a stretch sung in their honour. Several others have far less but quite a considerable number. In all, this Azhwar has sung of 86 out of the total of 108 Divya Desas. His other works go by the name of Tirukkuruntandagam, Tirunedunthandagam, Tiruvezhu-Kootirukkai, Siriya (Small) Tirumadal and Periya (Big) Tirumadal.

It has been rightly pointed out and emphasised by the later Acharyas that the songs of this Azhwar, more than those of other Azhwars, are peculiarly calculated to inculcate and enhance the enjoyment of the Archa forms of the Lords in the temples. A notion is very widely prevalent that image worship is only a step, an aid to concentration on the Divine and that we must rise beyond the state and stage of idol worship. The works of this Azhwar give the lie direct to this way of thinking by equating the idol with god Himself. If the Bagavat Sastras (otherwise known as Pancharatra) lay down anything they say this: that the Lord has or assumes five different forms. Para-rupa (in Vaikunta), Vyuharupa (in Ksheerabdi, etc.), Antaryami-rupa (in the hearts of everyone), Vibhavarupa (when He comes down as an Avatar, such as Rama or Krishna) and Archarupa (Images) and that in each of the Rupas He manifests Himself in full and that there is no gradation among them one leading to another. It was left to Tirumangi Azhwar to prove to the world how absolutely true is this great siddhanta

and how it is possible to get out of Archa here and in this world, the same bliss that the celestials in Vaikunta are said to obtain from the Para rupa - that form beyond Tamas. In fact just as the materialist of today scoffs at the devotee, the Azhwar reminds those who yearn for the bliss of Parmapada of the trite and homely saying that a bird in the hand is worth two in the bush. "Why do you all" he asks, "give up the hare in your hand and go after the crow?" In the two Modals he posits that out of the four Purushartas — Dharma, Artha, Kama and Moksha - Kama alone is the true purusharta that a knowing man ought to desire, and even makes fun of the states attained by the votaries of the other three Purushartas. The hankering of the modern mind to fulfil itself here and now, without waiting to go to regions beyond and in times to come, is very well reflected by this Azhwar. Like most of us he does not like to wait for spiritual satisfaction. By a sleight of hand, as it were, the Azhwar diverts the rushing force of his Kama or desire Godward and thereby sublimates that Kama or desire into Bhakti or Devotion. He calls out to his fellow beings not to starve their senses or go to the forest and do rigid tapas amidst the five fires. "Fulfil your love, quench your passion, by communion with the Beautiful and Merciful Gods who reside in Temples with no other purpose in view than to mix freely with the devotees who seek them there" — is his clarion call. To explain himself the Azhwar uses expressions which savour of eroticism, but he does so only after uttering a strict warning that every one should thoroughly cast off base desires and lust. Melted in the crucible of the Azhwar's ecstatic emotion towards God, lust and base desires lose their sting and get alchemised into pure Bhakthi or Devotion, and words taken from sexual

vocabulary are cleansed of the dirt that attached to sex and get ennobled into pure and serene invocations and incantations.

One Upanishad blames the Creator for having constituted all the senses or Indhriyas in such a way as to go out and enjoy outside things. It is only one in million, it says, that has the courage to turn his sight inward and ask his senses to feed on Him who resides there. In the very same strain this Azhwar asks the Lord "Why do you get into my heart and lurk there like a thief? Come out and let me see your beautiful body with my eyes which are longing to have a vision of You." That in a nutshell describes the outlook of this Azhwar who has all our materialistic tendencies but diverts them unerringly towards the Form and Body of God. He has for that reason been called the Charvaka in regard to God-head. We deny our own spirits and affirm our own bodies. Azhwar is willing to deny the spirit or swarupa of God in his great passion for the Rupa or Body of God.

These and several other excellent lessons in the philosophy of religion are there in the works of this Azhwar. But by far the greatest contribution to divine enjoyment made by this exceedingly

human Azhwar is the literary approach to God and Religion. He is a great Tamil Scholar "இந்தமிழ் நாற்புலன்". He is a master of all the four types of poetry in Tamil. Asu (sudden) Vistara (elaborate) Madura (sweet) and Chitra (artistic) and is therefore Nalu-Kaviperumal. The words he uses and the metres he chooses lend themselves to such symphony and sweetness that to recite or sing his verses is tantamount to Bagavad-anubhava or enjoyment of God. He himself says to God "By song you showed to me that you are inside my heart." Those songs of his really show Him to us. The alliteration, the balance and the sound-sense appropriateness, all make for exquisite poetry that captures the ear and revishes the soul.

The aesthetic perfection and captivating beauty of the Azhwar's archa form in his birth place are equalled only by the ecstatic outpourings of his love-laden heart in the shape of rapturous verse. Thousands of his devotees, votaries and admirers will be feasting their eyes to-day on the ethereal beauty of form and face and regaling their souls with the recitation of the soul-stirring songs, of this great Azhwar who has shown to us that the path towards God lies not through penance or self-mortification but in literature and love.



SRI POORNA

Sri Poorna, one of the disciples of Sri Yamuna Muni, was born in the month of Margasirsha under the constellation Jyeshtha. Sri Poorna is otherwise known as Periyambai or Nambi the Great. The name Nambi has been given to some of the old Acharyas because of their intense faith in God and His infinite Mercy as the sole means of salvation. The greatness of Sri Poorna lies not merely in his being the chief disciple of Sri Yamuna Muni but also in his being the chief Acharya of Sri Ramanuja, otherwise known as Sri Bhashyakara.

Many incidents in Sri Poorna's life are known. But three of these are most important and all the three are connected with Sri Bhashyakara. These three incidents are mentioned below.

The first incident relates to Sri Poorna's going to Kanchi for bringing Sri Bhashyakara to Sri Yamunamuni who was about to leave his mortal coil in Srirangam. Sri Poorna went to Kanchi and was reciting Sri Stotraratna composed by Sri Yamunamuni. When Sri Bhashyakara heard this he was greatly attracted by its sublimity arising from its simplicity of expression and grandeur of thought. Learning that Sri Yamunamuni was the author of Sri Stotraratna he expressed his keen desire to meet him. Sri Poorna, finding that his mission was bearing fruit, took him along with him to Srirangam. Unfortunately Sri Bhashyakara was not able to meet Sri Yamunamuni while alive. Sri Poorna suppressed his own grief and consoled Sri Ramanuja who attended the funeral ceremonies and went back to Kanchi.

The second incident also relates to Sri Poorna's repairing to Kanchi for bringing Sri Bhashyakara into the fold as its head without the least trace of the egoism and ambition which lesser mortals would have succumbed to. The disciples of Sri Yamunamuni at Srirangam requested Sri Poorna to go to Kanchi and persuade Sri Bhashyakara to come to Srirangam. Sri Poorna took leave of Sri Ranganatha and on the way to Kanchi with his family put up at the temple in Madurantakam. Strange to say, Sri Bhashyakara himself wanted at about this time to go to Srirangam and become the disciple of Sri Poorna. Taking leave of Sri Varadaraja at Kanchi, Sri Bhashyakara set out for Srirangam and on the way put up at Madurantakam. This may be said to be strange coincidence. But if nothing happens in this world except through the Will of the Lord, this also should be attributed only to Divine Will. The joy of both the acharya and the disciple at this meeting knew no bounds. Sri Poorna formally initiated Sri Bhashyakara. Sri Poorna wanted to initiate him in Kanchi in the presence of Sri Varadaraja but because of Sri Bhashyakara's importunities and insistence on being initiated at once because of the impermanence of the human body, Sri Poorna had to yield and initiate him in Madurantakam itself. A Sanskrit verse says that one should not postpone doing Dharma because one cannot know how long one will be alive, and death may occur before the time proposed for doing Dharma. Sri Poorna is said to have been immensely pleased with the insistence of Sri Bhashyakara on being taught the Truth the means and the End at once without waiting even for the short time that would have taken for going from Madurantakam to Kanchi.

Then they went to Kanchi where Sri Poorna was requested to stay with his family in the house of Sri Bhashyakara for teaching him all the secrets of Sri Vaishnava philosophy. Sri Poorna stayed there for six months and taught Sri Bhashyakara everything he had learned from Sri Yamunamuni. This shows what great solicitude an Acharya should have for the welfare of his disciples. It is reported that one day towards the end of six months Sri Poorna's wife and Sri Bhashyakara's wife had an argument while drawing water from a well. Sri Poorna did not want the argument between the ladies to affect the relationship between the acharya and the disciple. He is therefore, said to have gone back to Srirangam without even mentioning the matter to Sri Bhashyakara.

The third incident relates to the period when Sri Bhashyakara had renounced family life, gone to Srirangam and become the head of all the Sri Vaishnavas. At that time, the ruler of the Chola Kingdom was a religious fanatic who wanted his own favourite Deity, viz. Lord Siva to be accepted by all as the highest Deity. Sri Poorna belonged to the religious persuasion which holds Sri-man Narayana as the highest Deity. The Narayana Anuvaka of the Vedas says

नारायण परो ब्रह्म तस्यै नारायणः परः ।

नारायण परो ज्योतिः आत्मा नारायणः परः ॥

This means that Narayana is the Parabrahmam (Highest Infinite), Narayana is the Para Tatva (Highest Truth) Narayana is the Paranjyotis (Highest light) and Narayana is the Paramatma (Highest Self). Sri Poorna persuaded Sri Bhashyakara to avoid the persecution of the king by going west to Mysore side and faced the music himself a long with srivatsankanira a dear disciple of Sri Bhashyakara. Sri Poorna stuck to his faith and would not put his signature to a document acknowledging Lord

Siva to be the highest Deity. Devoid of the spirit of religious tolerances [allowing others the same right as one wants for oneself to follow one's own faith, the king of the Cholas ordered his men to strike Sri Poorna blind. This forcible blinding accompanied by the excruciating pain which followed was too much for Sri Poorna to bear in his old age. Sticking to the faith which he considered to be dearer than life to his last moment he breathed his last on the way to Srirangam. Even in dying in a place outside the holy site of Srirangam he exemplified Sastraic stand that a devotee of the lord need not necessarily die in a holy place in order to attain salvation. It is the self-sacrifice of Acharyas like Sri Poorna that serves as a beacon-light to all the devotees of the Lord, particularly Sri Vaishnavas.

One more incident of Sri Poorna's life may be mentioned to illustrate the catholicity or his outlook. Maranernambi was a disciple of Sri Yamunamuni. He belonged to the caste of toddy-tappers. When he died it was Sri Poorna that the funeral ceremonies performed according to Sastraic injunctions. Sri Bhashyakara himself is reported to have enquired Sri Poorna how he could get the funeral obsequies performed against the popular interpretation and Sastraic injunctions. Sri Poorna is said to have pointed out that Sri Ramachandra the scion of the Ikshvaku family performed the funeral ceremonies of Sri Jatayu and that Sri Maranernambi was certainly no worse than Jatayu and that he himself was by no means better than Sri Ramachandra. This incident shows Sri Poorna's love for the so called lowly people particularly when they became devotees of the Lord and his liberal interpretation of the spirit of the Sastras and the absence of blind adherence to merely the dead letter. Verily the letter kills and the spirit infuses life. May Sri Poorna's spirit abide with us for all time to come. Amen!

SRI BHAKTANGHIRENU

Tradition says that Shri Bhaktanghrirenu was born in a village called Tirumadangudi in the year 2814 B. C. in the month of Margasirsha under the constellation Jyeshtha. He was a Brahmin by birth and he was named Vipranarayana by his parents. He studied all the Vedas and Vedangas. He went to Srirangam and was looking after a Nandavana or garden of flowers. He used to prepare garlands of flowers and Tulsi leaves himself and offer them to Sri Ranganatha. Several years passed in this pleasant and holy service to the Lord.

There was a very beautiful dancing girl by name Devadevi in the Court of king Chola at Urayur near the modern Tiruchirappalli. Devadevi and her sister were one day returning from Chola's Court. On the way they stayed in the vicinity of the Nandavana where Sri Vipranarayana was living. They were attracted by the coolness and beauty of the garden. While taking rest there, Sri Vipranarayana did not even cast glance on them. Devadevi began to wonder whether he was a eunuch or a mad man. Her sister told her that he was neither an eunuch nor a mad man but that he was in love with God and had no desire for worldly things and sense-objects. She entered into a wager with her sister that if Sri Vipranarayana could be made to love her, she would be a slave to her sister for several months. The wager was accepted. Devadevi sent away her sister with all her ornaments for safe custody.

She dressed herself as a simple woman in love with holy things, fell at the feet of Sri Vipranarayana and said: 'O, Holy man, I am a dancing girl. My mother insisted on my following the hereditary

profession of vice. I have refused to do so and rushed to this place to take refuge in your holy feet. I want to avoid the sinful life at any cost. Be pleased, O, holy one! to accept me as a servant-maid who would be tending this flower garden dedicated to the worship of Lord Sri Ranganatha. Sri Vipranarayana agreed and she was looking after the garden.

Six months passed like this. One day it was raining very heavily. She was standing outside the hermitage completely drenched. Sri Vipranarayana took pity on her and asked her to come inside the hermitage. He also gave her his dry upper garment to wear. She put on that cloth and expressed a desire to shampoo his feet. Finding that Sri Vipranarayana was half willing she approached him and began to shampoo. The proximity of sense-objects is always dangerous. Sri Vipranarayana's mind began to melt in love like butter placed near the fire. Her bewitching smiles and oglings were too much for the holy man untutored in the wiles of vicious women.

To make a long story short, he became her slave. Sri Vipranarayana forgot his own Dharma, went to her house and was living with her for some time. All his property was lost. Having won her wager with her sister by enslaving the holy Brahmin and having deprived him of all his property, Devadevi had no further use for him. He was therefore turned out of her house with scant courtesy. Without knowing what to do, the poor Brahmin was lying on the pail in front of the entrance to her house. He was reduced to such a pitiable condition that he had neither the mind to leave her, nor the necessary money the only qualification for getting into her presence.

Sri Ranganayake, the Embodiment of Mercy, pleaded with Sri Ranganatha for blessing the poor Brahmin with divine mercy. Sri Ranganatha went to the house of Devadevi in the garb of a messenger from Sri Vipranarayana and handed over to her a vessel of gold used for his daily worship. Pleased with receiving this she sent for Sri Vipranarayana and granted him the liberty of enjoying sensual pleasures with her.

When the vessel of gold was missing from the temple the king's men made investigations and at length found the same in the house of Devadevi. The vessel was taken away from Devadevi's house and she was fined for the offence of receiving stolen property. The king sentenced Sri Vipranarayana to a term of imprisonment. That night (the same night as Sri Vipranarayana was sentenced to imprisonment), the Lord appeared to the king in his dream and said: "Sri Vipranarayana is innocent. I Myself handed over the golden vessel to Devadevi in order that Sri Vipranarayana may suffer for sometime the punishment meted out by you and thereby atone for the sins of his previous life. Thus I wanted him to be free from the taint of all prarabdhakarma. He has suffered enough now. You had better set him free." Immediately the king got up from his bed, went to the cell where Sri Vipranarayana was undergoing impri-

sonment, fell at his feet related the dream to him and begged to be forgiven what he had done to such a holy man on whose behalf the Lord Himself took the trouble of appearing to him in the dream. Sri Vipranarayana was overwhelmed with the infinite Mercy shown by the Lord to a sinner like him who was caught in the meshes of the vice of a dancing girl. He was blessed by the lord with divine love for the Lord instead of carnal love for sensual pleasures. He abandoned for good the evil ways which had intervened in his life. He recommenced the holy service of preparing garlands of flowers for the Lord.

Two poems in Divyaprabandha viz., Tirumalai and Tiruppalliyezhuchi were sung by Sri Vipranarayana who after release by the king assumed the name of Sri Bhaktanghrirenu or the Dust of the Holy Feet of Devotees. Unlike other Azhwars, Sri Bhaktanghrirenu has not sung on anyone else except Sri Ranganatha Himself.

Verily the infinite Mercy of the Lord saves even sinful souls and makes them the holiest of holy people when they like to call themselves the lowliest of the lowly. Sri Bhaktanghrirenu is considered to be an incarnation of the garland Vaijayanti of Vasudeva.



SRI BHAKTISARA

(By Sri Saragrahi)

Tradition says that Sri Bhaktisara was born under the constellation Magha in the month of Makara in the last quarter of Dwaparayuga. This year, the constellation under which he was born falls on the 31st of January.

Sri Bhaktisara was born in Mahisara which it is said to have weighed greater than all the places of pilgrimage in the world in point of holiness. Because of this greatness of the place, the sap'arishis (seven sages were living there for a long time and performing yagnas. During that period, Sri Bhaktisara is said to have been born of the womb of the wife of Bhargavarshi, (Sage Bharghava) When the wife of Sage Bharghava abandoned the child for dead, a devotee belonging to the fourth varna brought up the child with great care and reared it on cow's milk. The devotee was childless but as a result of bringing up Sri Bhaktisara he was blessed with a child named Kamikanna, who was greatly devoted to Sri Bhaktisara and became his disciple.

Tradition says that Sri Bhaktisara lived for thousands of years as a result of his yogic powers and on account of being the son of a Sage. His work showed that he studied and practised every religion of his day and finally became a Srivaishnava.

Some of his great qualities are illustrated below by certain anecdotes related about him. He was a staunch theist. He believed in one God, and Sriman Narayana was his only God. He was convinced on the authority of the Vedas that Sriman Narayana is the Para-brahman or the Highest Infinite. Sriman Narayana is the Para-tatva or the Highest Reality

Sriman Narayana is the Paranjyotis or the Highest Light and that Sriman Narayana is the Paramatma or the Highest Self. He would not consider anyone as equal much less superior to Sriman Narayana. His firm conviction was that Sriman Narayana alone as Mukundas can bestow liberation on souls in bondage. He would not therefore even cast a glance at any other deity particularly one claiming to be equal to Sriman Narayana. No amount of persecution would shake his staunch faith in this respect.

As a result of the practice of yoga he is said to have developed many yogic powers. When Yogins puffed up with pride on account of their powers of performing miraculous feats approached him for displaying their extraordinary powers and impressing him by their so called superiority he is said to have stifled them into silence by displaying his still more extraordinary powers. Those who came to scoff remained to pray.

This shows that real devotees are not carried away by the display of miraculous powers. On the other hand, they look down upon such powers and believe in only the highest devotion to God. They do not seek such powers. Such powers automatically come to them. But they never make use of them unless it becomes absolutely necessary to do so.

Sri Bhaktisara is said to have been greatly devoted not only to God but also to godly people. He was a great devotee of devotees. This is illustrated by the fact that he was very fond of the company of the first three Azhwars, viz., Sri Bhuta, Sri Saras and Sri Mahat. Actually

he lived with them for several years together.

His love for God is said to have been reciprocated by God even in his archa or image form in temples. Sri Bhaktisara and Kamikanna, his disciple, were living together for some time at Kanchi, the Headquarters of the Pallava Kingdom. The Pallava King insisted on Sri Kamikanna's going to his Court and singing his praise. This, Kamikanna flatly refused to do. The king lost his temper on account of this and exiled him from his kingdom. When Sri Bhaktisara came to know of this he sang a verse saying that Kamikanna was going, he also was going and that the Lord should therefore, pack his bedding of the five headed Adi Sesha and go with them. The Lord is reported to have done as he was bid to do. When all three left Kanchi, the city was plunged in deep darkness and all the deities in major and minor temples also in Kanchi followed them in their exile. The king was, therefore, obliged to pray to Sri Bhaktisara and Sri Kamikanna for returning to the city. On this request being made Sri Bhaktisara is said to have been moved with pity and requested the Lord to lie down once more on his bed of the five headed Adi Sesha in as much as Kamikanna was no longer to go and he himself had decided not to leave the place. The Lord is said to have granted this request also. To this day, the Lord in one of the temples of Kanchi goes by the name of Yathokta-kari or One who did as He was bid to do by his devotee.

Lord Aparyapratamrta of Kumbhaghonam is said to have yielded to his request to get up from his lying posture and speak to him. When the Lord actually did this, Sri Bhaktisara was greatly over-

come by the Lord's auspicious attribute of saulabhya or easy accessibility and requested Him to stay as He was. To this day, the image of Sri Aparyapratamrta is found in a posture midway between lying down and sitting up.

When Sri Bhaktisara went to a village called Perumpuliyur some Brahmins were sitting on the pial of a house chanting the vedas. Mistaking Sri Bhaktisara to belong to a varna not entitled to study the Vedas, they ceased chanting on seeing him. Because of this offence to a great Bhagavata like Sri Bhaktisara they were not able to recollect where they had left chanting when they wanted to chant the Vedas once more. At this Sri Bhaktisara is said to have taken some black grains and split them with his nails indicating thereby that the passage which they were chanting denoted that action. On finding that Sri Bhaktisara was so very learned in the Vedas, the Brahmins fell at his feet and apologised for their misbehaviour. They then took him to a place where a yagna was being performed. The Dikshita who was performing the sacrifice revered him by honouring him first. At this, some other Brahmins who were not aware of his great learning and devotion took offence and spoke harshly of both Sri Bhaktisara and the Dikshita. At the request of the Dikshita, Sri Bhaktisara revealed his greatness to the Brahmins assembled by praying to God to manifest Himself through him. The Brahmins present had the good fortune of seeing with their physical eyes the Divine Form of Lord Anantapadmanabha in the body of Sri Bhaktisara. Thus it was revealed to the people that in honouring godly people they honour God Himself.

SRI AZHAHIASINGAR (38th)

(By Saptaparva Sesha)

Sri Azhahiasinger (38th) was born in the solar month of Makara in 1868 A. D. under the constellation Ardra corresponding to the 27th of January this year. His father's name was Sri Chakravarti Srinivasacharya Swami and his mother's name was Sri Kanakavalli Ammal. Sri Srinivasacharya Swami was one of the greatest Pandits of his time and was requested to take up Sanyasa in his 32nd year and preside over the destinies of Sri Ahobila Mutt. He had too great a sense of humility to accede to the request and take upon himself the responsibilities of a Sanyasin at that young age. His house was a typical asrama similar to the asramas of Vasishtha and other rshis of yore where saints and scholars assembled, learnt and discussed and went out as philosophers to teach the world.

Young Venkatcharya, for that is how Sri Azhahiasinger (38th) was known in his puryasrama, was brought up in such surroundings. He received instructions both in Vedas and Sahitya or literature but unfortunately he lost his father even before he completed 12 years of age. He was thereafter brought up by his elder brother who also died within a year of his father's death. A Board of trustees looked after the welfare of the family and the property from that time till our Swami came of age. The trustees arranged to see that our Swami received instruction from highclass pandits of those days. He received initiation from the then presiding Jiyar of the Ahobila Mutt, namely, Sri Sathakopa Yatindra Mahadesika who showered his blessings on him and openly stated that but for his young age he was fit to receive sanyasa and become his successor at once.

The Jiyar was so much pleased with our Swami and his keen intellect that he conferred on him the unique honour of sending him home on a caparisoned elephant accompanied by music and all the paraphernalia of the Mutt. At this time, our Swami was only 14 years old. Having completed the study of sahitya and alankara. He devoted himself to the study of vyakarna under the two great Mahamahopadhyayas of Kumbaghonam.

When he was 18 years old, his property was handed back to him by the trustees. He lived a happy married life for 18 years more. He studied Turkasasra under the famous Kuruchi Rangacharya swami than whom no greater expounder of Tarka or logic lived in those days. In his 23rd year, he took to the study of Vedanta, at the feet of Sri Attipattu Azhahiyasingar who was then staying at Tiruvellore near Madras. In the course of discussion on knotty problems of Vedanta by a big concourse of pandits presided over by the Azhahiyasingar our Swami availed himself of the opportunity given to him to refute the false basis of the argument of the opponent by special reference to Tarkasasra though the subject of controversy was a point of Vedanta. Sri Attipattu Azhahiyasingar was simply overjoyed. He got up from his seat and embraced Sri Venkatacharyaswami. The Jiyar initiated him into the Vedanta granthas immediately and sent him back to Kumbaghonam advising him to study under the veteran scholar Kuruchi Rangacharyaswami. At the same time the Jiyar also proclaimed that he saw in our Swami the future pontiff of the Mutt. Our Swami followed the advice of his

Acharya and became an unrivalled master of Vedanta. His knowledge and character were such that Vaidik people would no longer refer to him by name but referred to him as the Swami of Big Street. He was offered the management of temples but he refused the honour as incompatible with his religious life. His house became a seat of learning where people were both fed and taught and where every high class pandit passing through the place stayed for some time for being benefited by contact with our Swami. The house was as good as a Dharmasala.

At about this time, the question of succession to the Ahobila Mutt became a matter of great controversy. Our Swami spent a lot of money supporting the installation of Sri Kuruchi Rangacharya swami on the seat of Ahobila Mutt in place of Sri Srinivasa Mahadesika of Parandur. On the death of Parandur Jiyar in 1897 Sri Kuruchiswami would have been installed as Jiyar but for his unexpected demise within a period of 10 days after the expiry of the perambur Jiyar. Our Swami was very much pressed to occupy the seat but he firmly declined to do so as he was then wanting in certain Sastric samskaras necessary for occupying that high position and helped to install Sri Pullappakkam Jiyar on the gadi. Sri Pullappakkam Jiyar held our Swami in such high esteem that he insisted that the foundation stone for rebuilding the house in which Sri Nighamanta Mahadesika, the Lion of philosophers, poets and logicians, had spent many years of his life, should be laid by our Swami only than whom there was no other person fit to do so in the opinion of the Jiyar and all Sri Vaishnavas of that time. Sri Pullappakkam Jiyar died within a few months without naming his successor although he had mentioned in

public several times that his choice would fall on our Swami.

A period of controversy ensued and the Ahobila Mutt was left without an Acharya for a period of six years. The aid of law was invoked by the people for setting the question of succession. The disciples submitted the names of their nominees to the Madras High Court. It was found that our Swami won 6,000 votes more than all the 8 heir nominees put together. The judges, therefore, declared that our Swami was the fittest person for the seat and issued instructions to request him to take up the duties of the Head of the Mutt. In July 1905 our Swami ascended the sacred Gadi and became known as Sri Sathakopa Srinivasa Sathakopa Yatindra Mahadesika.

He was the 38th in succession to the gadi of Sri Ahobila Mutt founded by Sri Adiyen Sathakopa Swami. To our Swami belongs the unique distinction of being the first elected pontiff of the Mutt. More than forty great Pandits studied Vedanta at his feet. Sri Balamukundacharya was one of the great-disciples of His Holiness, who conferred on him the honour of being the first Head of the Uttara Ahobilga Mutt at Pushkar near Ajmer. This shows the farsightedness of our Swami who in his heart of hearts wanted to consolidate as well as expand the activities of Sri Ahobila Mutt not only in the south but also in the north. Great Pandits of rival schools of philosophy also paid their homage to His Holiness and were greatly impressed by the greatness, erudition, culture, magnanimity and generosity of our Swami.

He lived as a Sanyasin for the all too brief period of 46 months only. During this period, he brought about considerable improvement in the affairs of the

Mutt, rebuilt buildings belonging to the Mutt in various places, increased the income of the properties of the Mutt and spent a lot of money in repairing or replenishing various things owned by the Mutt.

Some of his great qualities may be illustrated by a few incidents in his life. On his election to the gadi the agents who had worked for the candidature of other candidates were afraid of approaching him lest curses should be heaped on their devoted heads. He assured them that they also were his disciples, that not even a shadow of illwill towards them remained in his heart and that he expected them in future to work as well for the interests of the Mutt as they had done for the interests of the candidates. This magnanimity won them all to the Mutt without a single exception.

During this period, the Andavan line of Acharyas remained for some time without a successor. There was no suitable person to initiate future Andavans into Sanyasa-Diksha. Our Swami was approached for granting initiation. Many persons tried to dissuade him from doing so. The broad-mindedness of our Swami was such that despite the dissuasion, he initiated Sri Tirukkudandai Andavan into the holy order of Sanyasins. Sri Tirukkudandai Andavan in his turn initiated Nam Andavan or Our Master. Immediately after his initiation Our Master went to our Swami and stayed with him for some time resolving his doubts in regard to the conduct of Sanyasins in certain respects. Here again it was the greatness of our Swami that reigned supreme over the petty jealousies and intrigues of lesser people.

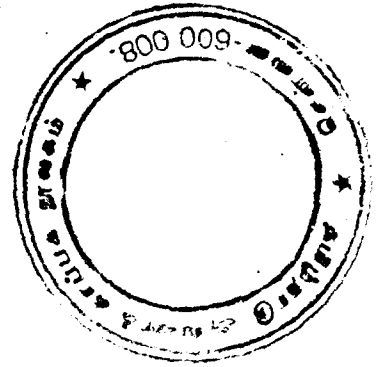
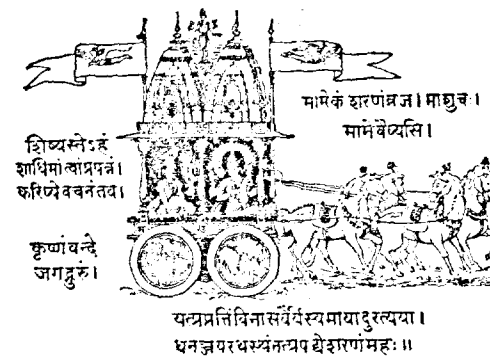
It was after our Swami became a Sanyasin that his aged mother died. The

presence of an old mother did not stand in the way of his entering the order of Sannasasins in the interests of the public. Nor did his becoming a Sanyasin stand in the way of his performing some of the funeral obsequies of his mother which are enjoined as bounden duties on Sanyasins also by the Sastras. This shows his solicitude for the Sastras as well as the interest of the public. He sacrificed his personal interests and abandoned an affluent family life and gladly embraced the rigours of the life of a Sanyasin for the sake of the good of the public.

He entered upon a programme of tours from May 1907. At the invitation of his disciples he stayed in every village for a few days and blessed them. The faith of disciples in his power of blessing them with prosperity here and salvation hereafter became deeper than before when they found that even barren soil became fertile and yielded bounteous crops in the years following its contact with his holy feet. This is on a par with Brindavan or the forest of thorns surpassing Nandanavana or the Pleasure Park of Paradise after contact with the lotus feet of Sri Krishna. His stewardship of the affairs of the Mutt was the most eventful period in the annals of the Mutt for half a century, and this was so recognised by all great leaders of South India belonging to different schools of philosophy.

In May 1909 it pleased God to recall him to His Darbar and thereby cut short his eventful life to the great sorrow of his disciples and the public at large. He had planned to tour the whole of South India and perhaps North India also but his actual tour could not go beyond the boundaries of Tanjore District.

(continued in page 212)



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

In the last issue of this Magazine, we referred to Sri Gita Jayanti. In the present issue, we have the opportunity to refer to Sri Gita Mission. If there is one religious book in the World, the outlook of which is universal and non-sectarian and the author of which does not address his message to anyone particular country or age or set of circumstances but to all noble souls belonging to all times and places and placed in all kinds of circumstances, we can say without the least fear of contradiction that it is the Gita and Gita alone. A Mission for the propagation of the gospel of the Gita throughout the world is, therefore, most desirable and in fact long over due. There are many institutions in India devoted to the idea of spreading the message of The Gita but their activities are not co-ordinated, nor are they placed on a firm footing. It is said of Sri Ramanuja that when the true purport of the last verse of the Gita regarding self-surrender was revealed to him by his Acharya he immediately ran to the top of the temple tower and proclaimed the message to the whole world for the benefit of all humanity-sinners and saints alike. In the same spirit, Sri Krshna gives the assurance that no one who does good will ever

perish and that one who worships Him with undivided loyalty, although he may be the worst sinner in the eyes of the world, should be honoured as a good man as he has made a good beginning and would attain eternal peace in due course. Not only this but Sri Kṛṣṇa also asked Arjuna to proclaim to the world with an oath or a solemn affirmation that His devotee would never perish. His final message to the world is to take refuge in Him and not to worry. Such great teachings deserve to be popularised throughout the world. With a view to give concrete shape to this idea, Sri Kṛṣṇa Sabha, Bombay, was started towards the end of 1945. A Gita Society was formed in London in February 1947. The object of this Magazine also is to broadcast the message of the Gita and that is why the medium of the international language of English has been adopted. During the middle of 1951 and the first half of 1952, the President of the Sabha toured various cities in India delivering discourses on The Gita. In order to focus the attention of the people on the all important question of propagating the Gospel of the Gita, the President of the Sabha started Sri Gita Mission early in 1951. His idea was also

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supported by the 42nd session of the All India Sri Vaishnava Sammelan held this year at Patna over which he presided. We now understand that for furthering the cause of the Mission and for placing it on a firm footing he proposes to undertake a fast for twenty-one days with effect from the 19th of December 1952. We wish him safe passage through the ordeal and pray to Sri Krishna for crowning his efforts with success. At the same

time we would like to point out that Sri Krishna is certainly in favour of Tapas but not to the extent of torturing oneself or Sri Krishna Himself, the Inner-Prompter or Antaryamin of everyone. It is harder to live than to die for the realisation of an ideal. Those who sympathise with the cause may kindly contact the Secretary, The Gita Mission, No. 10, Brahminwada Road, Bombay-19.

SUGAR AND SPICE

Boy Scout: "Oh, I always do a good deed every day."

Scoutmaster: "That's fine. What good deed have you done today?"

Boy Scout: "Why, there was only castor oil enough for one of us this morning. So I let my little brother have it".

"Can you keep a secret?"

"Sure"

"I need to borrow some money".

Don't worry. It's just as if I never heard it".

"What is your occupation?"

"It isn't an occupation, it's a pursuit. I'm a bill collector.

A 78-year old mason who spent most of his life doing repair work on the 250-foot-high Canterbury Cathedral died on Monday from a fall—off a chair on which he was sitting in his garden.

Continued from page 210

His family alone has contributed no less than six pontiffs to the Ahobila Mutt. The Gita says that a Yogabhrashta is born in the family of yogins, recollects his previous practise of yoga and becomes united to God in due course. Acharyas are however, said to be not Yogabhrashtas, not even Yogins, but Yogeswara himself, who manifests in

human garb for reclaiming sinning man to his rightful heritage of the Kingdom of Heaven. Not even the least trace of doubt exists in the minds of people who have come in contact with our Swami that he was one such manifestation of the Lord Himself. May his physical and spiritual descendants try to be worthy of him by emulating his example! Amen!

SRI EMBAR

By SRI EMBAR SISHYA

SRI EMBAR was the cousin brother on his mother's side of Sri Bhasyakara or Sri Ramanuja. Sri Embar was born of Sri Kamalanayana Bhatta and Sri Periya Pirattiyar, the sister of Peria Tirumalai Nambi, one of the five great disciples of Sri Alavandar. Sri Embar was born under the constellation Punarvasu in the month of Makara. Corresponding to the 28th January this year, Sri Tirumalai Nambi visited his sister's house on the birth of the child and named him Govinda.

Hearing that his cousin brother Sri Ramanuja was studying Vedanta at Tirupputkuzhi under Yadavaprakasa, Sri Govinda also went there to prosecute his Vedantic studies. It is well known that Yadavaprakasa went to the length of plotting to kill Sri Ramanuja in Benares merely because he dared to give the correct meaning acceptable by all to the Vedic passage कथं पुण्डरीकमेव रक्षिणी as against the absurd meaning propounded by Yadavaprakasa himself. Sri Govinda as one of the disciples of Yadavaprakasa was in the know of the plot and it was he that revealed it to Sri Ramanuja in the Vindhya forests on the way to Benares and thereby enabled Sri Ramanuja to escape.

Sri Govinda accompanied Yadavaprakasa to Benares. When Yadavaprakasa and his disciples were taking bath in the Ganges, a Sivalinga came to the hands of Sri Govinda. Sri Yadavaprakasa and his other disciples began to call Sri Govinda thereafter as Ullangai Konarnda Nayanar meaning a devotee of Lord Siva with a linga in his hands. On their way back from Benares, Sri Govinda went to his village Mazhalaimangalam, established the Linga there and became a great

devotee of Lord Siva. At that time Lord Siva of Kalahasti appeared in a dream to his devotees and asked them to put Sri Govinda in charge of the temple. Accordingly, this was done and Sri Govinda was spending his time in worshipping the Lord of Kalahasti and managing the affairs of the temple.

Sri Ramanuja wanted to have a reliable person to help him in all matters and he could not think of anyone better than Sri Govinda for this purpose as he had proved to be a friend in need and was therefore a friend indeed. He therefore sent word to his uncle Sri Tirumalai Nambi to reclaim Sri Govinda. Sri Tirumalai Nambi was himself anxious to do so. When the request of Sri Ramanuja was communicated to him. His earnest endeavours in this direction became greater than before. He repaired from Tirupati to Kalahasti on three different occasions and established contact with Sri Govinda on each occasion. By the grace of the Lord his endeavours bore fruit. Sri Govinda finally convinced of his folly handed over charge of the temple at Kalahasti to the people there and accompanied his uncle to Tirupati for studying at his feet.

Sri Ramanuja also went to Tirupati for studying Srimad Ramayanam at the feet of Sri Tirumalai Nambi. Sri Govinda was serving Sri Tirumalai Nambi in all sorts of ways. He used to prepare his bed every night. One night he was found spreading the bed and actually lying on it before informing Sri Tirumalainambi that his bed was ready. When asked whether it was right to lie on the bed of the Guru he replied that he did so in order to verify by personal testing whe-

ther the bed was soft and whether there were no bugs in it to torment the guru at night. Hearing this everyone including Sri Ramanuja was greatly pleased with Sri Govinda's love for his Acharya.

One day Sri Ramanuja found Sri Govinda putting his hand into the mouth of a snake. When asked what he was doing he replied that the snake was suffering from pain on account of a thorn on its tongue and that he put his hand into its mouth in order to remove the thorn and to relieve the snake's pain. Sri Ramanuja was greatly wonder-struck at this remarkable attitude of compassion towards even reptiles like poisonous snakes.

Sri Ramanuja was greatly impressed by these and other admirable qualities of Sri Govinda and when taking leave of Sri Tirumalai Nambi requested him to give him Sri Govinda for help in his work. Sri Tirumalai Nambi granted the request and asked Sri Govinda to serve Sri Ramanuja as he was serving him. Sri Ramanuja accordingly took Sri Govinda with him. On the way it was found that Sri Govinda was keenly feeling the pangs of separation from his uncle and Acharya. Seeing this, Sri Ramanuja permitted him to go to Tirupati once more, meet Sri Tirumalai Nambi and come back. When Sri Govinda went to Tirupati, Sri Tirumalai Nambi would not even see him. He was not even served with meals on the ground that a cow once sold out has no right to be fed by the seller. This incident indicates what the relationship between a Guru and his disciple should be like. Not only the Guru but even a Bhagavata is said to have the right to sell his disciple if he is a real Bhagavata. The love of one bhagavata for another or of a disciple for his Guru reaches such heights that it amounts even to voluntary slavery. Realising

this Sri Govinda went back to Sri Ramanuja and became his inseparable slave both here and hereafter. In the same way as Sri Lakshmana became a slave to Sri Rama's auspicious attributes, Sri Govinda became a willing slave to Sri Ramanuja's qualities of head and heart.

One day, when all the disciples of Sri Ramanuja were praising Sri Govinda's qualities of head and heart Sri Govinda also stated with great enthusiasm that all their praise was fully deserved. When asked by Sri Ramanuja how he happened to approve of his own praise Sri Govinda replied that whatever good qualities he had as distinguished from those he possessed while at Kalahasti were entirely due to the grace of Sri Ramanuja and, therefore, whatever praise was bestowed on Sri Govinda's good qualities was entirely due to Sri Ramanuja himself. Such was Sri Govinda's attitude towards Sri Ramanuja. He felt that what he had here and everything he was going to have hereafter were entirely due to the grace of Sri Ramanuja. Sri Govinda was so much absorbed in the contemplation of the auspicious attributes of Sri Ramanuja that he sometimes did not even know the passage of time and his being late for the discharge of duties enjoined by the sastras for the different parts of the day and the night.

Sri Govinda felt that he was always in the presence of Sri Ramanuja. This knowledge never deserted him. It is reported that he did not even enjoy family life with his wife. When asked why, his reply was that he always felt the presence of the Lord and Sri Ramanuja and as this light of knowledge was never absent and the requisite privacy was never available whatever hours he spent in the company of his wife, he spent in speaking admirably of the

auspicious attributes of the Lord and Sri Ramanuja and in the absence of the necessary privacy and darkness, it became impossible for the couple to live as man and wife. He therefore became a Sanyasin in due course and was bestowed the same name as Sri Ramanuja had. Sri Govinda would not agree to have the same name and was, therefore, called Embar.

Sri Embar was one of the teachers of Sri Parasara Bhattaraka. That Sri Ramanuja chose Sri Embar as one of the two teachers of Sri Parasara Bhattaraka is no mean distinction conferred on Sri Embar. He was fully worthy of the distinction of being a teacher of that great Acharya than whom there has been no greater exponent of Divyaprabandha or Bhagavad-vishaya except perhaps Sri Nigamanta Maha Desiha. In spite of the fact that Sri Embar never lived a family life he was the greatest rasika of his days and could enter into the spirit of Nayaka-Nayaki bhava fully. In one place Sri Sathakopa considering himself to be the neglected spouse of the Lord asks the Lord whether He knows what she would do to Him if He approached her. It is the duty of the Arayar in Srirangam to show the abhinaya for this bhava. Before the assembly over which Sri Ramanuja was presiding and in which Sri Embar was also present the Arayar's abhinayas or gestures were such as to indicate that the irate spouse would kick her Lover if he approached her again. It is reported that seeing this abhinaya Sri Embar was not satisfied and turned his head away both in disgust at the wrong abhinaya and by way of teaching the right abhinaya. The Arayar took the cue immediately and at the second time the abhinaya was shown the gesture indicated that the spouse would turn her face away from her Lover and would not even look at Him, much less speak to him and least of all indulge in any bodily contact with Him for even a kick from

the beloved is something which will be appreciated by the lover. When the gesture on the second occasion was different from that shown on the first occasion Sri Ramanuja at once understood that the new and better gesture could have been suggested only by Sri Embar and turned towards him in great appreciation of this rasika-bhava. Innumerable or the instances in which Sri Embar displayed such rare acumen and Sri Bhattaraka's exposition of Bhagavad-vishaya abounds with them.

Sri Embar outlived Sri Ramanuja but followed him very quickly in as much as he could not put up with the pangs of separation from him. He, therefore, prayed to Lord Ranganatha for taking him to Sri Ramanuja without delay and his prayer was heard and granted. At the time of his departure the message he gave to his beloved disciple Sri Parasara Bhattaraka was "My dear Bhatta, please take care that you do not feel proud of the fact that you are the son of the great Sri Vatsarka Misra, that you have studied all the Sastras and that you have been accepted by Lord Ranganatha Himself as His own son. Upon my word you should consider that Sri Ramanuja Himself is both your End and Means.

Sri Embar spent his life considering service to the Acharya as the highest end not carrying in the least for his own self, surrendering himself entirely to the care of the Acharya so much so that he refrained from having recourse to any action for saving his own self, placing himself at the holy feet of the Acharya as good as a slave who can be bought and sold, depending on the Acharya as if he were His very shadow and being unable to bear the pangs of separation from the Acharya even for a single moment. This is how we are expected to behave towards our own Acharyas. यथा देवे तथा गुरौ That is what the Upanishads say.

BOOK-REVIEW

Sri Ramayana Saramrtam (77 pp. 4 annas)

Sri Vishnu Sahasranama Stotram (72 pp. 5 annas)

Sri Vishnu Sahasranamam With Meaning in Tamil
(130 pp. 8 annas)

Publisher SRI T. R. SRINIVASA AIYANGAR, 35 North Chitrai St., Srirangam S. RY.

All these are pocket editions, and will, therefore, be very useful to the public. The 1st contains Gayatri Ramayan, Samkshepa Ramayan, Avatara Sarga, Sita Vivaha Sarga, Aditya Hridaya, Brahmastuti and Sri Ramayana Pattabhisheka along with the slokas which are usually recited at the beginning and at the end of Ramayanaparayanam.

The 2nd contains Sri Vishnu Sahasranama with namavali along with Panchayadha Stotra, Dwadasanama-panjara, Sri Vishnu Kavacha, Sri Krishna Stotra and Sri Krishna Ashtottasata-namavali.

The 3rd contains everything in the 2nd plus the meaning of Sri Vishnusa-

hasranama in Tamil. The Sastras say that the very chanting of the Names of the Lord is efficacious and chanting them, understanding the meaning thereof is still more efficacious. The publishers have, therefore, done a great service in giving the meaning of the names concisely without the elaboration found in the Bashyas which is not necessary to the layman. The get-up in the printing are good and the prices fixed are low compared to the high cost of publication these days. Every astika should carry a copy of these publications in his pocket.

EDITOR

"How is it that you are late this morning?" the clerk was asked by the manager.

"I overslept", was the reply.

"What? Do you sleep at home as well?"

"What are the young man's intentions, my dear?"

"Well, he's been keeping me pretty much in the dark".

"Yes", replied the second, but I had a tough fight. The heirs almost got a share of it."

"Since he lost his money, half his friends don't know him any more".

"And the other half?"

"They don't know yet that he has lost it".

"What would be a good way to raise revenue and still benefit the people?"

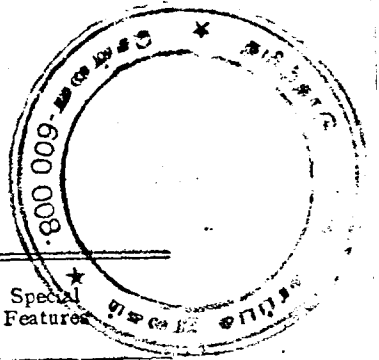
"So you finally got that big estate settled up?" One lawyer asked another.

"Tax every political speech made in the country".

PANCHANGA

HEMANTHARTU—MAKARAMAS (SOLAR)

Makara Date	Vasara	Tithi	Nakshatra		Yoga	English Date	Special Features
			Name	After sunrise Upto Hrs. Ms.			
			<i>Krishna</i>			January	
1	Saumya	Chaturdasi	Mula	7 15	Asu-Su	14	Sankranti Bodhayana Amavasya
2	Guru	Amavasya	Purvashadha	5 05	Subha	15	Amavasya Kanu-Gopuja
3	Bhrgu	<i>Sukla</i> Prathama	Uttarashadha	2 35 24 00	Su-Asu	16	Shravana Vrata
4	Sthira	Dvitiya	Shravana	21 25	Subha	17	
5	Bhanu	Tritiya	Satavishak	19 05	Subha	18	Tithidvaya
6	Indu	Panchami	Purvashrotpada	17 00	Asubha	19	
7	Bhauma	Shashthi	Uttarashrotpada	15 15	Subha	20	
8	Saumya	Saptami	Revati	14 00	Asubha	21	Rathasaptami Budha in Makara
9	Guru	Ashtami	Asvati	13 25	Su-Asu	22	
10	Bhrgu	Navami	Bharani	13 15	Subha	23	
11	Sthira	Dasami	Kritika	13 45	Subha	24	
12	Bhanu	Ekadasi	Rohini	14 45	Su-Asu	25	Sarva Bhima Ekadasi
13	Indu	Dvadasi	Mrgasirsha	16 15	Su-Asu	26	Harivasaram till 1 hour 15 mts after sunrise Sukra in Mesham Makara Sarvamuhurta
14	Bhauma	Trayodasi	Ardra	18 10	Asu-Su	27	Maha Pradosham
15	Saumya	Chaturdasi	Punarvasu	20 35	Subha	28	Sri Embar
16	Guru	Pournima	Pushya	23 15	Subha	29	Lunar Eclipse Begins 3 20 a. m. middle 5 17 a. m. Ends 7 11 S. T. Friday morning Makara Pushya Kumbha Seemanta.
17	Bhrgu	<i>Krishna</i> Prathama	Aslesha	24 00	Asubha	30	Mangal in Meena
18	Sthira	Dvitiya	Aslesha	2 15	Asu-Su	31	Sri Bhaktisara
19	Bhanu	Tritiya	Magha	5 20	Asu-Su	1	Feb
20	Indu	Chaturthi	Purvaphalguni	8 30	Subha	2	
21	Bhauma	Panchami	Uttaraphalguni	11 30	Subha	3	
22	Saumya	Atithi	Hasta	14 10	Asu-Su	4	Srivatsankaonisra
23	Guru	Shashthi	Chitra	16 30	Asu-Su	5	
24	Bhrgu	Saptami	Svati	18 15	Subha	6	Saniretrograde
25	Sthira	Ashtami	Visakha	19 20	Subha	7	Ashtaka
26	Bhanu	Navami	Anuradha	19 35	Asubha	8	Anvashthaka Budha in Kumbha
27	Indu	Dasami	Jyeshtha	19 10	Subha	9	
28	Bhanu	Ekadasi	Mula	18 00	Subha	10	Tithidvayam Sarva Ekadasi
29	Saumya	Trayodasi	Purvashada	22 15	Subha	11	Maha Pradosham



How is the Solar Month "Makara" for you?

(Gochara Phala from 14th JANUARY to 11th February 53)

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 & Kartika ¼

Sun indicates the accomplishment of a very difficult task. Venus suggests the receding of fear and gaining wealth. Rahu also indicates gain. Mercury tends to give health and happiness. Mars shows increase of health, wealth and landed property in the first half of the month but is not good during the 2nd half. Ketu suggests enmity. Saturn and Jupiter are not favourable. For the mitigation of evil influences Sundrakanda parayana is suggested.

VRSHABHA (Taurus)

Kartika ¾, Rohini & Mrgasirsha ¼.

Saturn is very good suggesting happiness, in all respects. Mercury also is good indicating gain of wealth and male progeny. Ketu also suggests the acquisition of wealth. Venus indicates quarrels in the beginning of the month but the danger will disappear in the 2nd fortnight. Mars indicates difficulties in the first half but health and wealth in the 2nd half of the month. Sun is not favourably situated. Jupiter is particularly bad. Similarly Rahu also. The parayana of Sri Ramastava by Brahma is suggested for the mitigation of evil influences.

MITHUNA (Gemini)

Mrgasirsha ½, Ardra & Punarvasu ¾.

Jupiter is very good indicating honour good position and male progeny. Mercury is good during the 2nd and the 3rd week

of the month but may create enmity in the first and difficulties in the last week of the month. Venus is good during the first half of the month but suggests a quarrel in the 2nd half. Rahu, Ketu, Mars, Sun and Saturn are not favourably situated. Taking a vow to go to Tirupati on pilgrimage is suggested for the elimination of evil influences.

KATAKA (Cancer)

Punarvasu ¼, Pushya & Aslesha.

Mercury is aspecting favourably and will confer victory and gain despite difficulties. Venus is not bad. Ketu indicates dullness. Rahu, Mars, Sun, Jupiter and Saturn are not favourably situated. The parayana of Sudarsanashtaka is suggested for propitiating the Almighty.

SIMHA (Leo)

Magha, Purvaphalguni & Uttaraphalguni ¼.

Saturn is good indicating gain of wealth status and servants. Jupiter also is good suggesting prosperity in all respects. Sun also is good indicating health, victory over enemies and the destruction of sorrow. Rahu suggests happiness. Mercury indicates victory in the 2nd and 3rd week of the month although there may be quarrel in the first week and enmity in the last week. Venus suggests wife's ill-health in the first fortnight and wealth in the 2nd. Ketu and Mars are not favourably situated. The japa of Kalisantarsupanishan mantra is suggested.

KANYA (Virgo)

Uttaraphalguni ¾, Hasta & Chitra ½

Mars is very good during the first half of the month but is not aspecting favourably in the 2nd half. Mercury confers victory towards the end of the month despite earlier difficulties. Ketu suggests gain of wealth. Rahu, Venus, Sun, Jupiter, and Saturn are not favourably situated. The parayana of Sudarsanashtaka is suggested.

TULA (Libra)

Chitra ½, Swati & Visakha ¾.

Jupiter is aspecting favourably indicating male progeny, domestic felicity and travel for some auspices purpose. Mars suggests a favourable turn in all circumstances in the 2nd half of the month. Mercury indicates contact with good people and favour from Government in the first half of the month. Rahu, Ketu, Mercury, Sun and Saturn are not favourably situated. Taking a vow to go on pilgrimage to Tirupati is suggested for mitigating their evil influences.

VRSHIKA (Scorpio)

Visakha ¼, Anuradha & Jyeshtha.

Sun is good suggesting gain of status, wealth, health and happiness and destruction of foes. Rahu also indicates happiness. Venus tends to increase the circle of friends in the first half of the month. Mercury is not good except during the first week of the month. Ketu, Mars, Jupiter and Saturn are not favourably situated. Sundarakanda parayana is suggested.

DHANUS (Sagittarius)

Mula, Purvashada & Uttarashada ¼.

Saturn suggests happiness, prosperity and fame and Jupiter favour from Government and contact with good people or at least the birth of a son. Mars is good during the 1st half of the month and tends to give victory and luxuries. Venus also is good and will confer leadership and happiness and increasing the circle

of friends. Mercury is good except during the 1st and the last week of the month. Rahu, Ketu and Sun are not favourably situated. The parayana of Sudarsanashtaka is suggested.

MAKARAM (Capricorn)

Uttarashada ¾, Sravana & Sravishta ½.

Venus is in a good position suggesting acquisition of leadership and wealth. Mars is good indicating victory and luxuries except during the 1st half of the month. Mercury suggests prosperity during the last week of the month. Rahu, Ketu, Sun, Jupiter and Saturn are not favourably situated. Taking a vow of a pilgrimage to Tirupati is suggested.

KUMBHA (Aquarius)

Sravishta ½, Satabishak &

Purvabhadra ¾.

Ketu suggests prosperity and Venus the acquisition of wealth and the enjoyment of sensual pleasures. Mercury indicates good health in the 1st week of the month. Rahu, Mars, Sun, Jupiter and Saturn are not aspecting favourably. Taking refuge in Sri Krishna is suggested for mitigating evil influences.

MEENA (Pisces)

Purvabhadra ¼, Uttarabhadra & Revati.

Jupiter indicates domestic happiness, influence and income. Sun suggests status, honour, prosperity and the destruction of diseases. Rahu suggests prosperity and Venus the acquisition of wealth and the enjoyment of all sensual pleasures. Mercury indicates happiness in all respects except during the last week of the month. Saturn is not bad as he is exalted. Mars, & Ketu are not good. The parayana of Dayasataka and Sudarsanashtaka is suggested to eliminate the evil influences.

Note :- Those who want further instructions in regard to propitiating God the Almighty through the ever-beneficent Acharya and not the planets and minor deities for the mitigation or elimination of evil influences and for the strengthening of good influences are requested to write to MEENA DEVA, c/o EDITOR, SRI KRSHANA, 421, BHAUDAJI ROAD MATUNGA, BOMBAY-19 with a self-addressed and stamped envelope.



PRIZES for SHORT STORIES

Short stories in English are invited for publication in Sri Krshna. The matter should not exceed 3 pages as printed in Sri Krshna. The story should have depth and imagination and should elevate and ennoble the reader by appealing to one's high intellect or deep emotions. A nominal entrance fee of Re. 1/- should be remitted to the Bombay Editor, SRI KRSHNA, 421, Bhaudaji Road, Bombay-19 by non-student competitors for this prize. Entrance is free for bona-fide students certified by the heads of their institution.

The first prize is of Rs. 30/- and the second of Rs. 15/-. The first prize is reserved for non-students and the second for students. The prize-winning stories will be published in Sri Krshna. Non-prize-winning stories will not be returned. No correspondence will be entered into in regard to the stories or prizes. Stories received between the 1st and 10th of every month will be considered for prizes awarded during the month.



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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.

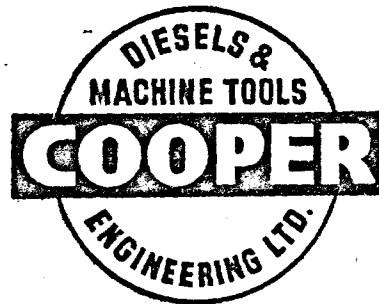
10. Monthly magazine 'Sri Krshna' is published.

*In a foreword to the pamphlet entitled "Bharat Seva Samaj,"
SRI JAWAHARLAL NEHRU, Prime Minister, said:*

*"..... It is an ambitious task and we want men
and women with high ambition for it-not the ambition
for the little and personal things of life but the
ambition to serve great causes, forgetting oneself,
and achieve great ends....."*

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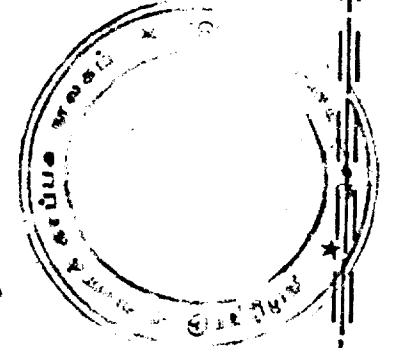
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SRI KRSHNA SABHA (REGD)

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

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

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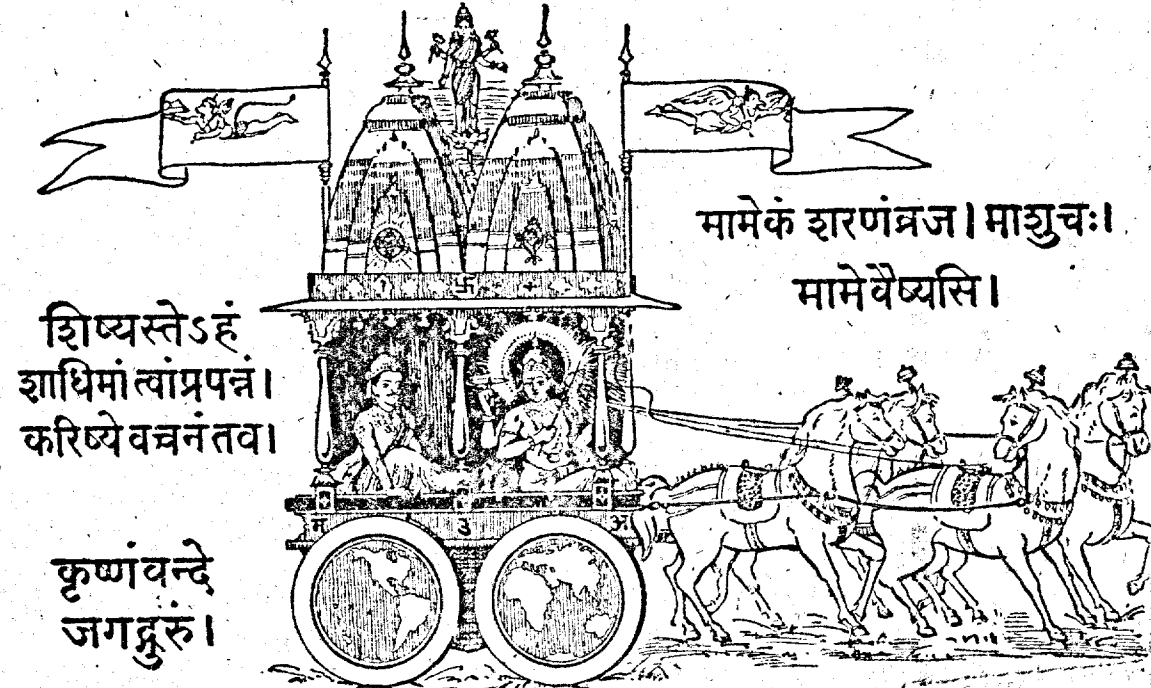
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