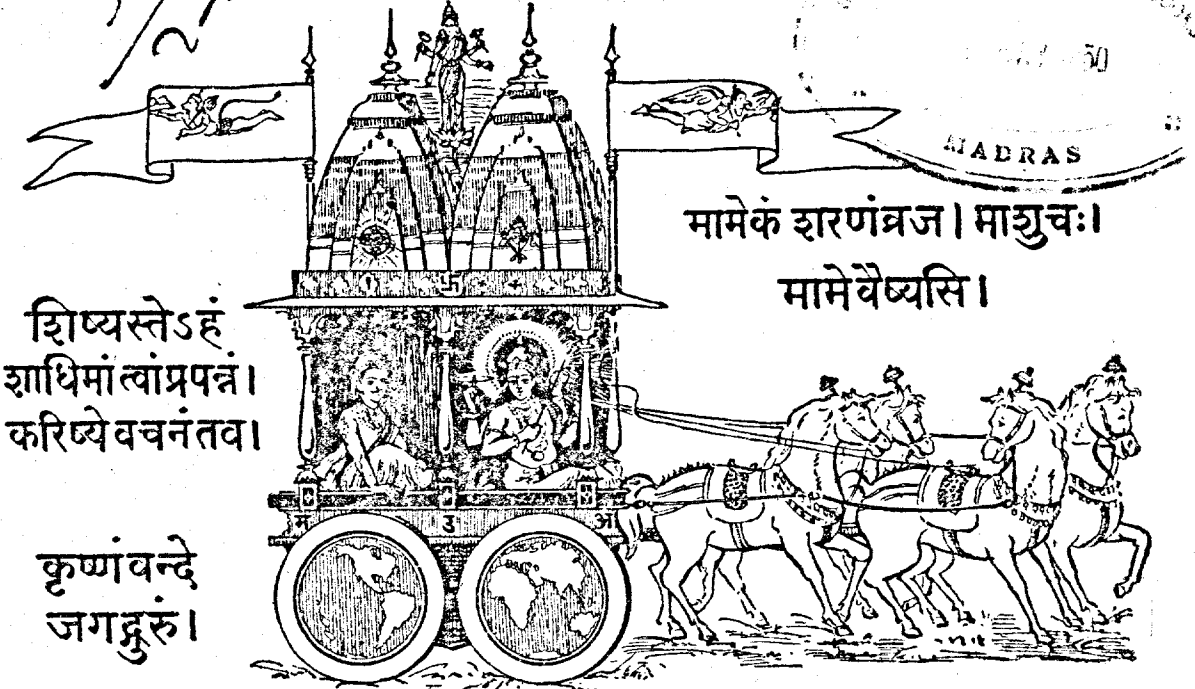


536

SRI KRISHNA

(A Spiritual and Cultural Monthly)



शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। माशुचः।
मामेवैष्यसि।

यत्प्रपत्तिविना सर्वैर्यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



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CONTENTS

1. DRAMIDOPANISHAD SARAM		
By Sri D. Ramaswamy Ayyangar	...	29
2. VOICE FROM WITHIN		
By Sri N. K. Bambhanian MA. LL. B.	...	32
3. VALMIKI'S PORTRAIT GALLERY		
By Sri K. S. Ramaswami Sastri B. A. B. L.	...	33
4. SRI KRSHNA THE PURNAVATARA		
By Prof. H. Vedanta Sastri, M. A.	...	36
5. SANTA TUKARAM		
By Sri V. V. T., B. Sc.,	...	38
6. SECULAR HUMANISM		
By Mahamahopadhyaya Dr. P. K. Acharya, M. A. (Calcutta)	...	40
7. SRI SANKARA JAYANTI		
By Sri Svami Sivananda	...	42
8. SRI KRSHNA CHARITRAM		
By Sri A. V. Gopalacharya, M. A., M. L.	...	44
9. EDITORIAL: The duty of sane men	...	47
10. THE MORAL PLEDGE	...	49
11. FROM THE WATCH-TOWER	...	50
12. CORRESPONDENCE	...	51
13. SRI RAMANUJA JAYANTI	...	53
By Sri R. R. D., B. A. LL. B.,		
14. AN APPEAL	...	55
15. NEWS	...	57

SRI KRSHNA

(A PHILOSOPHICAL AND RELIGIOUS MONTHLY)

Vol. 1

APRIL, 1950

No. 2

Dramidopanishad Saram

By
Sri D. Ramaswamy Ayyangar

I INTRODUCTORY.

Saint Sathakopa, the divine bard of Kuruhur in Tirunelveli District in the Madras State was a great seer and saint. It is said of him that from his very birth he was immersed in samadhi (God-contemplation). Four works are ascribed to him. They are, in the order in which they were sung, Tiruviruttam, Tiruvairiyam, Peria Tiruvantadi and Tiruvaymozhi. The quintessence of the philosophy of the Visishtadvaita school of Vedantic thought and the chief tenets of the Sri Vaishnava Siddhanta are to be found in his works, especially the last which is justly famous for its philosophical and religious excellence. The claim has been made with great appropriateness and justification that Ramanuja the propounder of Visishtadvaitic method of interpreting the Vedanta Sutras largely drew his inspiration from the intuitive experiences and mystic utterances of that great sage and poet. Sri Ramanuja himself has not referred to the Saint or his works by name. In fact one can

safely assert that it was due to the availability of Sathakopa's works to Ramanuja and the non-availability thereof to other Bhashyakaras or commentators that Ramanuja alone was able so beautifully and perfectly to synthesise the various seemingly conflicting texts of the Srutis, especially the bheda-srutis and abheda-srutis and to wind up each one of his commentaries on the Vedanta Sutras with the very significant words, *Iti Sarvam Samanjasam* or "Thus everything has been reconciled". It is not as if the so-called Ghataka-srutis were not always there for any commentator to see, but Sri Ramanuja's special attention was called to them by Sri Sathakopa having at the very outset of his Tiruvaymozhi sung about God permeating everything like the soul in relation to the body. "*Udalmisaiuyirena*", aptly summarises the idea of the ghataka sruti starting with the words "*yah prthivyam tishthan*". It is a pithy translation into Tamil of the sentiment which the

Sruti seeks to explain in a very long and involved manner. The Azhvar had intuited the sariri-sarira bhava of God and the world, and the consequent organic unity of God on the one hand and the world of sentient and non-sentient matter on the other. He had enjoyed God as the soul within the body, and as the ghee within the fresh-drawn milk. Sri Ramanuja had mastered this series of songs that left no doubt in his mind about the relationship of God and man or God and matter. Sri Nammazhvar (the Tamil name for Sri Sathakopa) had revelled in the idea of the entire world being His Vibhuti, not in the Bhagavad-Gita's type of one asserting that it is so and the other taking it to be so, but in a manner that made him think of the world in terms of God; thus this earth is Vamana's earth, the sea is *Pirankidak-kum kadal*, the place where He reclines, the cattle are the cattle that He as Lord Krishna had grazed, and so on and so forth. And again the Azhvar has enjoyed and experienced and thereby interpreted the Vakya *Tatvam asi* which Vedantins are never tired of referring to, and which furnishes the basis of the Aham-Brahmasmi conception of the Advaitins, not in the mere philosopher's analytical and polemical way, but by feeling and talking as if he was himself God. In the Tiruvaimozhi starting with *Kadal-jnalam* (V.5) Sri Nammazhvar says how he it was that created the world and so on. We have heard it said that Vamadeva and Prahlada had the true Brahma-drshti or God-vision. But here are the out-pourings of a mere man, more historic than either of them, and they show to us how a true Vedantin man and God are not two distinct factors though they may be two separate entities. They are not different in connotation, but only in denotation. That is the same thing which is referred to as

avinabhava or aprthak-siddha-viseshana in the terse language of the Bhashyakara. This is the system evolved by Sri Ramanuja and no wonder that knowing people say that Sri Ramanuja had his great ideas as much from the Upanishad of Sri Nammazhvar as from the ancient Upanishads that were known to all the commentators.

The name Dramidopanishad, meaning thereby the works of Sri Nammazhvar, was immortalised by Sri Vedanta Desika, the illustrious follower of Sri Ramanuja. Two works of his named Dramidopanishad-Saram and Dramidopanishad-Tatparya-Ratnavali give to the Sanskrit-knowing world all the essential teachings of the Tamil Saint, Sri Sathakopa. With the great philosophic skill and command of language that Sri Vedanta Desika, Kavitarika Kesari as he was known even during his life time, brought to the study and exposition of Sri Nammazhvar's mystic outpourings, Sri Desika has established the supremacy of Tamil as a language which is in no sense inferior to Sanskrit—the Deva Bhasha—and of the Tamil verses of Sri Sathakopa as the Empress of Religious Literature (Sarvabhaumi). It is not within the scope of this series of articles to enjoy the beauties of "Dramidopanishad Saram", and "Dramidopanishad - Tatparya-Ratnavali" which by themselves are a rich storehouse of beautiful poetry and high philosophy.

Some of the names by which Sri Vedanta Desika refers to Sri Nammazhvar's works — especially the Tiruvaimozhi — are "*Sarvachita Upanishad*", "*Sathamathana-Munes-samhita*" and "*Sarveeya Sakha*" indicating thereby that the place properly ascribable to them is the same as, if not higher than, that of the ancient Upanishads. Even the most sceptic and conservative Sans-

kritists cannot help realising and appreciating the value and worth of Sathakopa's Tamil hymns if he peruses the Saram and Tatparya Ratnavali above referred to. For this signal service of thus synthesising the Sanskrit Vedas and Tamil Vedas Sri Vedanta Desika earned the title Ubhaya-Vedantacharya from Lord Sri Ranganatha, the presiding Deity of Srirangam.

In this series of articles it is proposed to dwell on some aspects of the mystic enjoyment of Sri Nammazhvar and incidentally of the other Azhvans also. The 4,000 Tamil stanzas compendiously known as the "Divya Prabandha" are the work of as many as 13 Saints. Sri Madhurakavi and Sri Amudanar out of them have respectively sung about Sri Sathakopa and Sri Ramanuja alone. All the rest have dived deep into Godly Bliss and their several works furnish a marvellous study in the several phases of God-enjoyment. All of them are imbued with a divine fervour of a very high order, and have produced religious poetry of a very impassioned nature. While it may be difficult to pick and choose from among these most ardent Bhaktas, one can safely assert that Sri Nammazhvar stands apart from the rest

of them in the matter of philosophical profundity and spiritual intimacy. One could almost say that seen against the background of his Visishtadvaitic anubhava or experience the God-anubhava of the other Azhvans looks like Dvaitic enjoyment and experience. In Sampradayic language the term "Bhagavad-Vishayam" is used only for Nammazhvar's Tiruvaimozhi and not to the other portions of the 4,000 though they all with the two exceptions noted above deal only with Bhagavad-Vishaya or Divine Subject. Even to this day those who study the Siddhanta and Sampradaya of Sri Ramanuja Darsana have to study Bhagavad Vishaya as part of their course. There are several learned and valuable commentaries on Tiruvaimozhi. The first of them written by Tirukkuruha Piran Pillan, a direct disciple of Sri Ramanuja is known as Arayirappadi (consisting of 6,000 granthas) and is replete with the language of Sri Bhashya. To followers of Sri Ramanuja, philosophy and Religion are not two separate or different departments of thought but in the blending and synthesis of the two they seek and secure their spiritual realisation.

(To be continued)

We do not consider any deity superior to the Acharya whose tongue is the throne on which the Horse-headed (Hayagriva) Bhagavan is seated. For his is the form that even Narayana Himself—ever wedded to greatness—assumes for the purpose of saving those that are drowned in the ocean of Samsara (births and deaths).

—Sankalpa-sur yodaya II. 63.

VOICE FROM WITHIN

By

Sri N. K. Bambhania, M. A., LL. B.,

Too much has been thought over and too much has been written to allow any one to say something original. Our very body we have derived from our parents. Why then feel ashamed of deriving our thoughts from our spiritual parents? So I proceed with quotations.

"Man's conscience is the oracle of God" (Byron). "Conscience is the voice of the soul, the passions are the voice of the body." "Reason deceives us often; Conscience never" (Rousseau). "The breast of a good man is a little heaven commencing on earth." It is quite certain that, if from childhood men were to begin to follow the first intimations of conscience, honestly to obey them and carry them out into action the power of conscience would be so strengthened and improved within them, that it would soon become, what it evidently is intended to be, a connecting principle between the creature and the Creator." "That controlling deity born of spiritual light ever dwells in thy heart. If you do not go contrary to him, there is no need for thee to go either to the Ganges or to the Kurus" - Manu. "Those of the Puru race are instinctively averse to anything immoral" - Bhagavat. "The promptings of the mind of those who pursue truth guide them aright in doubtful situations" - Kalidasa. "Act according to conscience" - Bhagavat.

From the quotations cited above, both from English and Sanskrit literature, it will be amply clear, that we are not altogether without a guide. But if we heed it not, there is no way for us. Then

ours is the condition of a blind man that has let go the hand of a person leading him. "Conscience is like the eye." And after all what is eye but developed skin in one sense? The ordinary skin informs us of things close by, whereas the eye informs us of things at a distance. Similarly reason informs us of things experienced, whereas conscience informs us of things beyond our immediate experience. And it has been said that "Forewarned is forearmed." When we are informed of distant things, time is left us to take precautionary measures. No time is left, however, when we are informed of things close at hand. And hence the real utility of conscience. And after all what is God? The Sanskrit words for the human soul and the divine soul are Atman and Paramatman. God is Paramatman i.e. the Universal Self, the Highest Self or the mere enlightened Self in one sense. There is a middle stage which is called Mahatman, a great soul. Great souls, our spiritual parents, are our guides leading us on to our final destination - Paramatman, the highest soul. Also note the Upanishadic dictum *Prapya varan nibodhata* meaning "Learn from your betters." Today the human mind in general has veered just the other way. Everyone unconsciously believes and acts as if oneself only is wise and the rest are foolish except when one is actually suffering and knows no way to get out of it. But this is spiritual self-imprisonment, just the opposite of self-liberation, the goal of all enlightened human effort.

VALMIKI'S PORTRAIT GALLERY

By

Sri K. S. Ramaswami Sastri B. A., B. L.,

(I)

Valmiki's Ramayana is the greatest portrait gallery in the world. Poets and critics have been at one in offering their tribute of admiration to the eldest of them all (Adi Kavi). In India the homage to him has come from all quarters. Kalidasa calls him Adi Kavi and says:

"My way, through the literary opening made by the earlier poets in this lineage, is like that of a thread going through a hole made by a diamond's point through a precious stone." (*Raghuvamsa*, I. 4.)

It is not possible or necessary to state all the other Indian tributes here. I will mention only one.

There shines the sage Valmiki who is the first flute-call announcing the coming on the stage of the supreme dance-artist, viz., the glory of the fame of the kings of the solar race. (*Jayadeva*.)

The chorus of foreign tributes to Valmiki has been very large. I shall quote only a few of such tributes here. Sir Monier Williams says: There are in the whole range of the world's literature few more charming poems than the Ramayana. The classical purity, clearness and simplicity of its style, the exquisite touches of rare poetic feeling with which it abounds, its graphic descriptions of heroic incidents and of Nature's grandest scenes, the deep acquaintance it displays with the

conflicting working and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period and in any country. It is like a spacious and delightful garden, here and there allowed to run wild, but teeming with fruits and flowers, watered by perennial streams and even its most tangled thickets intersected with delightful pathways." (*Indian Wisdom*, page 365). Professor Monier Williams says again with profound truth and discernment: "There are many graphical passages in the Ramayana and Mahabharata, which for beauty of description, cannot be surpassed by anything in Homer..... The diction of Indian epics is more polished, regular and cultivated, and the language altogether in a more advanced stage of development than that of Homer." He says also: "Yet there are not wanting indications in the Indian Epics of a higher degree of cultivation than that represented in the Homer poems. The battlefields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties, and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy. A deep religious meaning appears to underlie all the narrative, and the mildest allegory may be intended to conceal a sublime moral, symbolizing the conflict between good and evil, teaching the hopelessness of victory in so terrible a contest without purity of soul, self-

SRI KRSHNA - THE PURNAVATARA

By

Prof. H. Vedanta Sastri, M. A.

The word 'Avatar' is derived from a root which means "to descend" and consequently the idea, expressed by the word is that of something that has descended. In the terminology of religious hierarchy, it stands for some Divine Energy that has come down from the non-phenomenal region to the world phenomenal.

The non-phenomenal Divine Energy has been classified by Rup Gosvami, in his *Laghu-Bhagavatamrita* under three categories - the 'Svayam-rupa', the 'Svamsa', and 'Vilasa' - both constituting 'Tadekatma-rupa', and the 'Avesa'; and the Energy that has descended on phenomenal plane corresponds with one or other of the said non-phenomenal Energies. Generally it happens that 'Svamsas' and 'Avesas' descend as 'Avatars' - and it is only on one occasion that the 'Svayam-rupa' descended - and this descent is known as Krishna about whom the Bhagavata has declared the following :-

कृष्णस्तु भगवान् स्वयम् ।

'Krishna, however, is God Himself'.

Again, Avatars have been classified from a different point of view in which the 'Paravastha' is counted to be the First class; and there are three *Paravasthas* - Krishna, Rama and Nrsimha. *Paravastha* implies that it incorporates in itself the six attributes in entirety - namely - complete majesty, full vigour, highest glory, unique prosperity, perfect knowledge and incomparable dispassionateness - and all these are noticeable in the said three. Thus writes Rupa :-

नृसिंहारामकृष्णेषु षड्गुण्यं परिपूरितम् ।

'The six qualities were fully manifested in Rama, Krishna and Nrsimha.'

And amongst these three, continues the same author, Krishna is the most supreme, embodying, as He does, the perfect *Aisvarya* (majesty) and the Perfect *Madhurya* (sweetness).

Again, Avatars, have got another division - from another angle of vision, the *Purushavatara*, the *Lilavatara* and the *Gunavatara* - and Krishna falls under the second head; and further there are four *Yugavataras* - the *Sukla*, the *Rakta*, the *Syama* and the *Pita* - for the *Satya*, *Treta*, *Dvapara* and *Kaliyuga* respectively. During the last *Dvapara*, Krishna the *Svayam-rupa* descended and the *Yugavatara* - the *Syama* - became merged in Him; and similarly, in the present *Kali* Krishna with his intrinsic Energy Radha, descended as *Krishna-chaitanya* and the *Yugavatara* - the *Pita* became merged in Him. Thus according to our holy scriptures, Krishna represents the Perfect being, and *Madhusudan Sarasvati*, the greatest philosopher of India of the sixteenth century has asserted the following at the end of his gloss on the Gita.

कृष्णात्परं किमपि तत्त्वमहं न जाने ।

'I do not know of any Truth higher than Krishna.'

Yes, the great philosopher knows no other ultimate reality than Krishna. Upon what assumption does the theory, that Sri Krishna is the perfect emanation from the Supreme Divinity - the *Svayam-*

rupa rest? To meet the problem Kavi *Karnapura* asserts in his noted Drama, composed on the life of Sri Krishna Chaitanya, that "*Vidvad anubhava*" is the highest proof in this matter. Yes - it is the *Vidvad anubhava* - the realisation of the elite that counts; and the Gita has corroborated it in an indirect way declaring :-

अवज्ञानं मां मूढाः ।

'The fools disregard me.'

The realisation of the elite is by no means guided by tradition or superstition; but is based on cold logic - presenting forward the three sources of knowledge, perception, inference and testimony or authority.

Now, what does the "Authority" proclaim, concerning the time and action of an Avatara?

The Gita declares in unmistakable terms that "the Lord descends, whenever there is the wanting of Dharma; and as regards the action - the same states that the Avatar expels Adharma establishes Dharma and delivers the righteous.

The words 'Dharma' and 'Adharma' spoken of here are not co-terminous respectively with religion and irreligion; on the contrary they possess a wider connotation. Dharma implies perfect harmony and systematic co-ordination in the sphere of religion, culture, society and politics; and Adharma denotes just the reverse. And the activities of the super-human figure that flourished in the hoary past have very legitimately led the intelligentsia of the country in all times to affirm that the same, that is, Sri Krishna is the perfect emanation of the Supreme God-head.

Disorder in any sphere is very often associated with disunion, disorganization, party squabbles; and the same raised their heads in all the four spheres of life - the *chatur-varga* - namely *Dharma* (Culture), *Artha* (politics), *Kama* (pursuit of pleasure in society) as well as *Moksha* (religion) - and it is the Divine Krishna who established the order based on perfect co-ordination in every sphere.

In religion, the unity was effected in spirit - the form being subordinated to it and the brilliant result is the Gita. Yes - the Gita - the embodiment of the highest religion - most unorthodox and most liberal - that lays down that self-surrender to the Supreme one is the sole religion -

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

'Abandoning all dharmas take refuge in Me only -;

that enjoins all to adhere to Duty in the most dispassionate manner only for the sake of Duty; and that sounds the clarion call to action -

तस्मादुत्तिष्ठ भारत ।

'Therefore arise, Oh Bharata'.

The late lamented Lokamanya Bala-gangadhar Tilak very rightly interpreted it saying that it is the Divine call for action for the people of India.

Indeed various conflicting religious sections of India have found the Gita to be the common meeting point and have added glosses to it, assuming that it constitutes along with the *Brahma Sutras*, the *Sahasranama* and the the *Upanishads* the four *Prasthanas*.

In the sphere of politics, Krishna brought about the unification of India, gave her a righteous Emperor, who

represents the very name of truth and who is till to-day revered as *Dharma-raja*.

In society, he did away with mutual hatred and mistrust and laid the foundation of National Life on the basis of a universal religion.

In the sphere of culture he put a stop to unhealthy practices and placed before the people what is rational and wholesome. The Bhagavata bears evidence to this in connection with the stoppage of the Indra-Yagna.

Thus Krishna infused a new life into the Nation—a life that is at once inspiring and vigorous. It is based on sympathy but not on weakness. It is optimistic,

but not aggressive. It has set forth non-violence not as the dogma but as the duty of the strong and it is this that Svami Vivekananda the world-known disciple of Rama-Krishna Paramahansa Deva wanted to re-assert. Bankim Chandra, the seer of the life-giving "Vande Mataram", set forth in his famous work "Sri Krishna Charita", the life and doings of the Greatest of Avatars in a rational way and urged that Krishna should be taken as the Ideal by Indians to follow. And so has done Sri Aravinda.

The time has come when we are to choose that Eternal Divine Figure Sri Krishna of all times as our source of inspiration if we want to preserve our Nationality with all its implications.

SANTA TUKARAM (1608-50 A.D.)

By

Sri V. V. T., B. Sc.,

The second day of the latter fortnight of Phalgun the last month according to the Hindu Calender is indeed a memorable day on which in every hearth and home of the Marathi-speaking populace descends a spiritual sweetness which at least for a while makes the people forget their mundane worries and turn "inwards". For on this day three hundred years ago is said to have ascended even with his earthly body to Vaikuntha Santa Sri Tukaram Maharaj from a small village by name Dehu situated on the banks of the river *Indrayani* about eighteen miles from Poona.

Tukaram was born of a middle class peasant family which was engaged also in petty trade. The family was known

for virtue and piety and the worship of Sri Vithal of Pandharpur was a family tradition. Tukaram not being the eldest son spent about twenty years of his life without much care and worry. But soon matters changed. He lost his parents, elder brother, and in addition there was a devastating famine in the Deccan. It became difficult for him even to maintain the family. Vairagya of the highest degree came upon Tukaram. He began to retire to a neighbouring mountain by name Bhandara and spend days and nights in contemplation, meditation and prayer. While doing this penance Sri Vithal gave him *darasana* and asked him to write verses and complete the work of Sri Namadeo, a predecessor saint. From that moment began to be poured nectar—

showering Abhangas—devotional verses—for the spiritual uplift of society which have held an unparalleled and unchallenged sway over millions of people irrespective of education, caste, creed or sex for all these three hundred years. This enchantment is growing more and more as years roll on.

But Tukaram had to face an ordeal before recognition, as he himself has said "gold is not valued till melted and purified". Soon news reached Poona that he was polluting Upanishadic philosophy by making a free gift of it to the public by resorting to Prakrt—Marathi—a language other than Sanskrit which alone as the language of gods must have this monopoly. Pandits began to discuss as to how being a Sudra by birth and consequently having no right of access to the Vedas he dared to perform Hari-kirtanas and disclose the Vedas even to women and sudras who have no right to them. Sri Rameshvar Shastri was accordingly deputed to Dehu. He questioned Tukaram as to whether the allegation was true. Tukaram with the utmost humility replied that it was the voice of God which spoke through him. Shastriji after reprimanding him ordered him to stop writing and performing kirtanas thenceforth and to throw his writings into the river. Tukaram went on a fast unto death and after thirteen days river Indrayani is reported to have given out the notebooks unspoiled by water even though Shastriji had taken care to tie stones to them in order to drown them completely. In the meanwhile Shastriji felt after taking bath that his body began to burn as it were. He thereupon bade his disciples to take him to Alankapur now called Alandi situated at about 12 miles from Poona the place of birth and Samadhi of Sri Dnyaneshvar Maharaj the founder of the Bhagvat or Vaishnava Sampradaya in

Maharashtra. Sri Dnyaneshvar came to him in dream and commanded him to surrender to Tukaram "who is furthering my cause only". Shastriji thereupon returned to Dehu to repent, but Tukaram fell at his feet saying that as a Brahmin he had that right. On touching him Shastriji became free from pain and later became one of the most prominent disciples of Tukaram. After this ordeal he spoke with unchallenged authority. It must be remembered that there was nothing of the Brahmin—Non-Brahmin controversy in this. It was the question of Sanskrit versus Prakrt. Otherwise Dnyaneshwar who was a Brahmin need not have been persecuted. It is well-known that Hari pandit the son of Sri Eknath, another saint who was a Brahmin, said in utter disgust that it was his misfortune to be born as a son of a person who was writing in Marathi which was against the Sastras. It is to be noted that Tukaram's pattasishya Bahinabai was a Brahmin woman.

Tukaram always claimed that he was essentially a resident of Vaikuntha and only a temporary traveller on the earth. He never cared for worldly affairs. When Sivaji, the Maratha Emperor, sent to him horses, valuables, etc., and invited him, he refused even to look at them and sent them away with the reply "What is the use of our coming to you except trouble for our legs?" His own wife never understood him, but he did not lose patience on that account for that and till the last tried to convert her. His main teachings are 'Bhakti' (Devotion) and 'Vairagya' (non-attachment). He did not forsake his home. He was a loving father but his love was not confined to the near ones. He was the real saint who saw God in everyone of God's creations from the highest to the lowest. He did not advise physical renunciation, but only giving up attachment. In his

works are found beautiful exposition of fundamental morality, a burning desire for the uplift of society, (and attacks on mere ritualism). He did not preach the uprooting of society as some of the new "isms" do. The main purpose of his mission in his own words was "We belong to Vaikuntha. We have come here to lighten the darkened road to God". He inwardly experienced the living God whom he realised by worshipping an idol - Sri Vithoba of Pandharpur. Though he was a recipient of that joy of a 'Dasa' or servant of God he was at the same time a claimant of oneness with God. It is difficult to draw a demarcating line as to when he passed from Dvaita and Advaita. The fact undisputed remains that the very highest philosophy of humanism is expressed in the simplest words. No wonder has his Gatha—collection of abhangas—come to be called the Fifth Veda of Maharashtra and the 109th Upanishad - 'Tukopaniashad'.

Rightly has been declared by Bahinabai that of the Bhagavat or Vaishnava Dharma, the foundation was Sri Dhyanesvar, and the structural expanse Sri Eknath and Sri Namadeva, the *Kalasa-pinnacle* - Santa Sri Tukaram Maharaj. After teaching more by practice than by precept (faltering society) (for over twenty years) in a supreme effort to bring it to the heavenly road this great saint vanished on the mountain Bhandara leaving behind him only his cymbals which had held contemporary society in magic spell as it were.

Rightly has the Government of Bombay published his works with a view to make available thousands of copies at a nominal price. His works as of other saints must be translated not only in all Indian languages but also in foreign tongues. For the saints do not belong even to one country. They are the cherished property of the whole humanity. And when is the message needed more than now?

SECULAR HUMANISM

By

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The Modern Democratic Governments appear to be content if their administration can be based upon the liberty of the individuals and the sovereignty of the State. The aim is to take into consideration the welfare of all the individuals of the democracy for a limited period of the human existence. Therefore no distinction of caste, creed, or sex is made in maternity hospitals, in schools, colleges and universities, in recruitment of government officials, in dispensation

of justice and similar other fields of activities concerning the life in this world only. Thus it is assumed that all people are born with the same or similar abilities which by equal opportunity can be developed on the same lines. It is therefore, due to the freak of *nature* that physical differences between sexes, between races, between communities and castes are caused. The same nature however, has maintained an equilibrium, it is assumed, in the intellect of all

people which can be sharpened to the same fineness if the democracy decide a matter by the majority of votes. Demonocracy, on the other hand, has persuaded the democracy to ignore the Creator God and the continuance of human existence after the present life of a hundred years on a maximum.

The seers of the Hindu Civilization divided this period of a hundred year existence in this world into four compartments. The first quarter is devoted to education, the second to house-hold duties, the third to retirement into forest, and the fourth to complete renunciation so that one can discard this body like a worn out piece of garment and put on another, better or worse, according to the earnings of the present life.

The modern democracy classifies the same span of life almost in the same way but does not take into consideration the life hereafter. Thus there is provident fund and old-age pension. But there is no provision for developing a faith and belief either in the Creator or in the continuance of human existence. All that is aimed at is the happy end of this life. The ethical principles of good and evil, of right and wrong, are taken into consideration by the democracy only so far as the individuals and the society are concerned.

Be it a theocratic or secular state, if there be no fear for the future if there be no faith and belief in the final judgment by the Creator for our good and bad deeds in this life which are going to affect our future life and next birth, there would be no basis for unity of purpose in life and no hesitation in molesting the weaker by the stronger, in harassing the minority by the majority, in

exploiting others and in indulging in high-handedness as prevalent among the animals of the jungles. Thus a secular Government would not deny the advantage of a spiritual education, but it would not face the troubles of developing a faith and belief among the individuals of various creeds forming the democracy. It would not prevent the practice of religion by the individuals if only one creed keep peace with the other; but it would not be the defender of any one faith. The essence of all civilized religions is the existence of an Almighty Creator, His influence over the destiny of human beings, which influence can be propitiated by meditation, prayer or offerings to our advantage. One wonders how an individual can develop the faith and belief in God and in rebirth or salvation which are not experimental truths of the physical world, but can be either inherited or acquired by initiation and persistent education or realized after a long period of *sravana* (hearing), *manana* (thinking) and *nididhyasana* (meditation).

In the present context such a noble duty devolves upon the other, though less powerful and of limitedly resourceful, private institutions. If the secular State of democratic faith be true to its acknowledged creed it would not probably interfere if self-governing schools colleges and universities impart without causing turmoil in their institutions the common essence of religious education to the pupils under their care. The other and the more powerful institution to undertake such a great responsibility is the public press of an independent country where the freedom of the press should not in ordinary circumstances be interfered with by a truly democratic State of Republican constitution.

Sri Sankara Jayanti

By

SRI SVAMI SIVANANDA

The occasion of the celebration of the Jayanti (Chitra Sukla Panchami) of Sri Sankaracharya which falls on the 22nd of April this year is one of vital importance both from the point of view of religion and practical ethical life as well as of philosophy concerned with the primary issues of existence. Geniuses and prophets work both while they are alive and dead. In fact, they never die; they only change the mode of their appearance. Sankara is one such gifted son of eternity who descended into form for effecting such changes in the very conception of life that his work has left its permanent mark in the passage of time. It is difficult to find a thinking intelligent being who has opened his eyes to the facts of life but has not felt the throbbing influence of the surging thoughts of Sankara. He is felt because he leaves untouched no part of the individual. He scrutinizes the body, examines the mind, points out the unsubstantiality and passes into the Spirit within. External acts and internal feelings, outward ceremony and inward religion, point to the reality of some great mystery underlying them. Sankara taught man never to be satisfied with chaff or husk, never to be deceived by dreams or appearances, but dive into the core by transcending the wise credulity and childishness of human nature. As long as one floats on the surface, one has to break like a bubble. The common mind of the world cannot appreciate the value of Sankara's teachings as the world cannot know what is beyond its restricted ken. Sankara is great only to those who are great and magnanimous. To approach the domain of Sankara one has first to cease from playing with toys and catching shadows, and become a man. The passions that burn within the heart have to be satiated with the cool waters of discriminative knowledge if the light that Sankara throws may be beheld. There is a tendency in men to resent philosophy as impractical and exalt the utilitarian ideals of society. But this is done with the ignorance of the fact that social ideals cannot be standardized except on the foundation of a permanent meaning found in life. No man lives and acts without an idea of the purpose thereof. The motive behind thought and action is the meaning given to one's life here. Even a dull-witted being acts with a purpose. What account for the difference in life are the differences in the ideas of the purpose of and consequently the meaning attached to life. Sankara was a great unifier of humanity, because he brought home the fact that purposes and meanings of life are not many, but they all are apparent ramifications of one purpose, one meaning, of one life. Sankara was a great religionist, an ethicist and moralist, because his theory of the oneness of life required that all should live a life of very strict self-control, devotion and sacrifice. Injurious thoughts and actions, falsehood and sensuality, go against the oneness of life and, hence, they should be carefully got rid of. Materialism and immorality,

worldliness and bad conduct, are enemies of the unity of existence and Sankara warns that one who is caught up in these meshes does not have the fortune to realise the majesty of the truth of Eternal Life. To be wise, good and pure is the essence of the cardinal canon of the *Sadhanachatushtaya* without which none can expect to have *Brahma-Jnana*, the one remedy for the disease of embodied life. Sankara is never tired of insisting on the need for a complete transformation of human nature if perfection is to be achieved. The man in one should die if the God in him should be experienced. This means not a joke or a hobby, but such a thorough change in life that the majority of mankind would dread to undergo it. Anyhow God is not cheap, and if God is the highest goal, to gain Him the greatest price must be paid. The price demanded is the destruction of the ego, the annihilation of personality, the death of mundane love and value, for the sake of immortal existence. Sankara has not come here to be called great and be worshipped by those who are satisfied with bread and clothing, who love things of the world and wish to be masters thereof, who burn with desires and earthly ambitions, who revel in the filth of sensuality and egotism, not even by those who seek the glory of the celestials, but to be a guide to those who are ready to strip themselves completely and stand in the nudity of truth, to cast off

the shell of the universe and enter the kernel of the Divine to turn the back to the shadow and come face to face with the Light that can never be dimmed. Sankara's teachings are not words but life and light, and he exhorts that man must be, to be true to his nature, absolutely dispassionate, saintly and wise, so that, through proper meditation, he may transcend himself and attain communion with the absolute Spirit.

The most important of all requisites, is, however, a very pure heart, a crystalline conscience. Liberated from the vitiating desires that smother the consciousness within, the whole person becomes unveiled and expresses himself in his genuine nature of a melting feeling, a giving hand and bright knowledge. The dross of the various stresses of life that corrupts the true nature has to be removed if the lustre of truth is to manifest. What humanity needs at present is a strong purging, a rigorous purification, and not sermons on philosophy. It is the one duty of all those who aspire for perfection to first make themselves worthy of the attainment, to polish themselves, after which the whole universe shall be reflected in the mind as a perfect system of Truth, a veritable heaven of divine order and perennial happiness.

May you obtain the blessings of Sankara and all three Brahavidya Gurus and attain Kaivalya.

साक्षान्मुक्तेरुपायान् यो विद्याभेदानुपादिशत् ।

कथ्यते मोक्षशास्त्रेषु स तु श्रेष्ठतमो गुरुः ॥

He indeed is said in the philosophic literature to be the greatest among the Gurus who teaches the several Vidyas that are the direct means to 'Salvation'

SRI KRSHNA CHARITRAM

By

Sri A. V. Gopalacharya, M. A., M. L.,

(continued from No. 1, p. 21.)

In the next Chapter 55, the story of *Pradyumna - Manmatha* reborn — and *Sambara* and *Mayavati* (*Rati* reborn) is charmingly told. *Pradyumna* was the first-born son of *Rukmini* who was unrivalled for his beauty and latter for military prowess. He was taken away stealthily by *Sambara*; the great master of *Mayas* from the confinement room on the 6th day of the birth. *Narada* had gone to *Sambara* and told him that his would-be-slayer had been born as *Rukmini's* son and he might well consider whether it was not good to dispose of the enemy while a new-born baby. *Rukmini* wept and wept for the loss of her precious child, most beautiful and lovely and exactly like *Krshna*. *Krshna* knew everything but would not use his knowledge. Greater things were to happen as planned by providence. *Sambara* throws the baby into the sea. A very big fish swallowed the child. A fisher-man caught the big fish and offered it as a present to King *Sambara*. He sent it inside for the cooks to cut and cook. The cook saw a shining child inside the fish and told *Mayavati* in the harem about it. She was *Rati*, *Manmatha's* wife, wilfully born as *Mayavati* to be reunited to her lord *Manmatha*. *Narada* had told *Mayavati* that her husband *Manmatha* had been born as *Pradyumna*. *Mayavati* fell in love with the child whose body was a continuation of her beloved Lord who was a *Vasudeva-Amsa* now sprung from *Vasudeva-Krshna*. *Para-Vasudeva* had incarnated as *Vasudeva-Krshna*. She loved the child as her *Pati* (husband) and

brought him up secretly in the harem giving all kinds of *rasayanam* for the quick development of the child into manhood so as to be united with her. As her name shows, she herself possessed great *Maya* powers. *Sambara* had brought her into the harem and was loving her. *Mayavati* with her magic power was projecting *maya* bodies exactly like herself and giving them to *Sambara* for his enjoyment. She was outwitting the great *Mayi Sambara*. She was true to her ex-Lord *Manmatha*. Cupid's development was accelerated by *Rasayana* tonics! *Rasayana* feeds *Kama*, they say. He had the body of ex-*Kama*. When *Pradyumna* attained youth precociously, *Mayavati* who was always hugging and caressing the lovely child as her own husband became mated with him and the couple were living sweetly as husband and wife within the harem in all secrecy. When *Sambara* came to know of it, there was a fight between *Pradyumna* and *Sambara* in which the latter was killed. *Pradyumna* was taken by *Mayavati* by air to *Dvaraka*. The pair dropped into the harem from above like a *megha* illuminated by lightning. *Pradyumna* looked exactly like *Krshna*. All the *Krshna-Patnis* in the harem with the exception of *Rukmini* mistook *Pradyumna* for *Krshna* himself. *Rukmini* alone thought *Pradyumna* was her own lost child and her identification was luckily for her confirmed by the throbbing of her left arm which had the effect of saving her, the mother, from mistaking her own child for her husband even for a moment.

This throbbing of the left eye and arm was a saving providential messenger to her for the second time. *Narada* arrived on the scene and let out the whole truth publicly to all the ladies there. *Krshna* as usual was keeping quiet. *Rukmini* was delighted beyond measure by the recovery of her lost boy with a most charming wife. In the last sloka of this chapter, *Suka* reveals a very fine thing. The other *Krshna-Patnis* when they saw *Pradyumna* mistook him for *Krshna* himself and began to look at him with the same amorous feeling as towards *Krshna*. *Tanmatara Raha Rudha Bhavaha*. Luckily the amorous feeling started secretly within the mind and the secret that he was only their step-son was immediately revealed by *Narada*. The *bhava* though *Rahah* (secret) was far gone (*Rudha*), *Rukmini* the actual mother who was Goddess *Lakshmi* herself alone did not make the mistake. *Pradyumna* was *Ramaspada-bimba-bimba*, the exact reflection of the *bimba* of *Krshna* who was the abode of *Rama-Lakshmi*. *Kusa* and *Lava* were the *bimba* of *Rama-Bimba*

In Chapter 56, the marriages of *Jambavati* and *Satyabhama* and circumstances leading thereto are related. We will be brief assuming the reader's knowledge of the story in all detail and content ourselves with offering our humble observations in regard to matters pointing to *Krshna's* greatness. *Satrajit* was *Satyabhama's* father. He was a devotee of *Surya* who presented him a great gem (*Syamantaka Mani*) shining like the sun and yielding large quantities of gold every day. *Krshna* asked *Satrajit* to give the gem to King *Ugrasena* as it would be dangerous for *Satrajit* to keep it. *Syamantaka* may become the *Antaka* of the non-royal possessor. As the proverb says "The best precious stones must be in the custody of the King". The *Kohinoor* diamond would

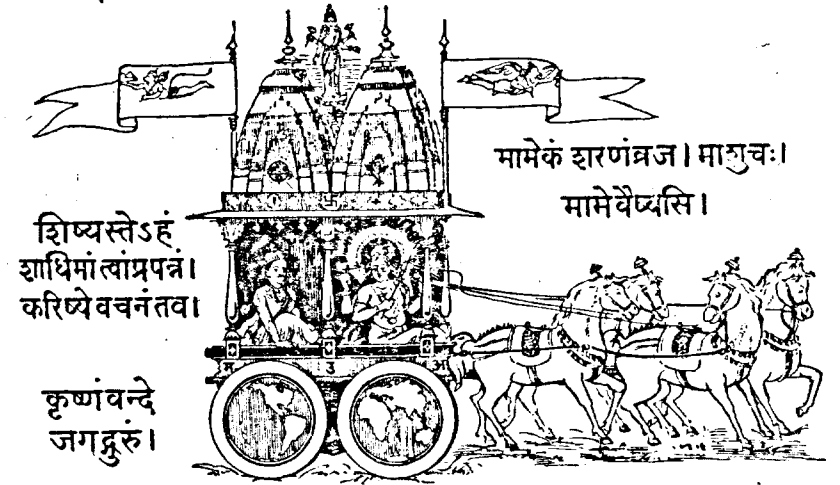
illustrate the propriety of the proverb. *Krshna's* anxiety for the safety of *Satrajit* etc. was well-founded. The gem cost *Satrajit* and his brother their lives. His brother *Prasena*, wearing it on his neck, rode on horse-back. A lion which took a fancy for the gem attracted by its brilliance killed the horse and the horse-man and ran with the gem to a hill-cave which happened to be the residence of the bear *Jambavan*. The lion caught a *Tartar*. *Jambavan* killed the lion and kept the gem as a sporting toy for his child. Suspicion fell on *Krshna* that he compassed the murder of *Prasena*. Had he not asked for the gem and been refused it? Who else could have done it? The argument of motive for killing was very strong. *Krshna* might put up with any abusive language but he could never allow his reputation to be sullied by criminal charge of murder or conspiracy for it. He must clear himself of the serious charge. Taking some respectable middle men with him he went out on a detective search-expedition. He found out the killed horse and horse-man *Prasena* and followed the blood-stains and the traces of the lion's feet which led up to *Jambavan's* cave. Going into it he found the gem shining in the child's cradle in the dark interior. He sat near the child in the cradle and wanted to take the gem. The child's nurse seeing a man raised a cry. *Jambavan* was attracted to the place. There was a duel combat, *Dvandva yuddha*, between *Krshna* and *Jambavan* for some days, in which *Jambavan's* body contacted *Krshna's* body through with all force in the course of the fight. *Krshna* knew *Jambavan* as his old beloved *Dasa* (servant) in two avatars, but the latter did not know *Krshna*. *Krshna* was his master. *Jambavan* who is said to have been born from the four-faced *Brähma* by his mere will, was a *Kama-rupi*. Although a bear he could take any form

and use it. An Apsara was his consort. He was a chiranjivi and had done trumpet service in the Trivikrama Avatar. He did war service in Rama Avatar. He had a daughter Jambavati who was very charming like her mother. For the long service done in two Avatars Krshna wished to honour him with the position of a father-in-law like Janaka by marrying his daughter. Jambavati standing nearby was closely observing Krshna's features and also his parakrama. She fell in love with Krshna. Whose success could she pray for in the duel between her father and Krshna, the would-be husband whom she loved? Jambavan was observing Krshna's features closer and closer as the fight was progressing. He could not help concluding though slowly that he was fighting with his old Rama and that Krshna was no other than Rama himself. 'Ramah Tvam Asi' (Rama Thou art) was the gist of his declaration to Krshna of the identity. Desika's elaborate description of this duel and the Stotra by Jambavan at the end saying that the Jambavan's astrologer's prediction that the great Guha ya God living in the heart's cave as Antaryami would one day visit his Guha had become true. The offer of both Jambavati the Striratna and the Syamantakaratna was heartily accepted by Krshna. Krshna was very fond of Jambavati, the celestial nymph's daughter. When asked to name a boon by Lord Siva, Krshna prayed that he might get a son by Jambavati, whom he would name as Samba after Siva's name. Samba is said to be an amsa of Siva's son Skanda. When the stolen property itself was recovered from Jambavan's cave to which the traces of blood and the mauling lion's footsteps led, all suspicion was removed and Krshna's innocence was fully established. Satrajit the false

accuser of Krshna, became terribly afraid. He thought he must appease Krshna by offering his daughter Satyabhama and also the gem which Krshna had restored to him. Krshna wanted no appeasement, but he said he would take the Striratna offered and not the other ratna. The *corpus delicti*, Prasena's body and the horse's body and the lion's body were all recovered and the real truth in regard to Prasena's death was conclusively established. The story was a model in detection.

The next chapter opens with two slokas in regard to condolence visit to Hastinapuram which Suka calls a *Kulya-Karana*, the performance of a social or family duty. The condolence was over the supposed demise of the Pandava and Kunti in the destruction by fire of the lac-palace at Varanavatam. The walls contained plenty of lac and hemp and other inflammables. Vidura who smelt the conspiracy warned Bhima secretly about it. He had an underground passage made for the inmates to escape when the house was set on fire. Krishna who was affecting ignorance of the truth of the escape of the Pandavas had to pay the condolence visit. We are told that Krishna did not see Dhrtarashtra or his sons who were gloating over the catastrophe. He, however, saw Gandhari who was sincerely grieved and offered her his sympathy. Krishna had always very great regard for Gandhari whose *Dharmasilam* is specially mentioned as one of the great matters dealt with by the Mahabharata. In the enumeration of the leading topics in the first chapter of the Adiparva, *Gandharya Dharmasilata* is the second topic mentioned; the third is Vidura's wisdom and the fourth is the courage and equanimity of Kunti.

(To be continued)



Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

THE DUTY OF SANE MEN.

Very sad happenings, reminiscent of the dark days which overtook East and West Punjabs soon after the partition of India, have recently occurred in the North-East. Rational men who have faith in an all-loving God should not merely hang down their heads in shame. As Prime Minister Pandit Jawaharlal Nehru has repeatedly pointed out, this is the time for calm, careful and cool judgment and for bold, swift and generous action. If only the Father of the Nation were alive today, he would be moving between East and West Bengals, exhorting the people on both sides with his characteristic candour, to refrain from anger and hatred, from retaliation and reprisal. Such acts de-humanise the victim and the aggressor.

Since we are rooted in Faith, not in any sectarian or exclusive creed or dogma, but in the most catholic and tolerant philosophy, metaphysics and theology, whose basic aim is to put man on the road to manifesting divinity, in the face of anything which takes him on the other road, namely, the road to animal existence, fellow-Astikas cannot afford to keep passive. They have a challenge to meet. It is the duty of every right-minded citizen of the infant Republic to remember and to tell others about the futility and the dangers of private and individual action during these critical times. Whether it is negotiations, or the application of economic sanctions or "other methods" to which the Prime Minister referred, they have all to be on

a Government-to-Government basis and not at lower levels.

Men who have allowed their passion and pugnacity to get the better of their judgment and discretion have joined issue with the Prime Minister on what they consider his "weak" approach to the basic issues involved in the Indo-Pakistan tangle. On a careful and sober examination, however, one realises that the Prime Minister's approach is the only possible way of tackling these undoubtedly difficult, delicate, and complex questions. It is easy to talk of war, especially for those on whom responsibility sits lightly. But not only the practical men of affairs but also those whom we regard as saints and seers have held the view that war raises more problems than it ever solves and should, therefore, be resorted to only when there is no other honourable course left. To compare the 'police action' against Hyderabad with a possible Indo-Pakistan war argues a complete lack of perspective and imagination. Neither is a wholesale exchange of populations a practical proposition. Both war and

exchange of populations are remedies which, if not worse than the disease, are nearly as bad. In any case we cannot afford to resort to them unless we are convinced that no better remedy is at all possible.

At the same time the Government of India's policy is not merely negative or just one of passive and helpless inaction. Every facility which India's resources in men and money can permit, is being afforded to the people who have been unfortunately compelled to run away from Pakistan. Even more important is the security that has been afforded to the Muslim minorities in India. It is this two-pronged drive to safeguard the interests of those who have to come to Bharat for refuge and to offer the same protection to those who have elected to stay in Bharat which becomes a people and a Government who are heirs to the Mahatma and who are, by and large, the followers of a religion which regards not only all humanity but all creation as embodying divinity and sees a cosmic purpose even in the lesser orders of creation.

N. B.:- Since writing the above a pact has been concluded between Bharat and Pakistan. It is for the two Governments and for the citizens of both the countries to implement the pact fully in the true spirit. —Editor.

New Year Greetings.

According to the solar month which is followed in a few parts of India like the Punjab and Malras, the new year falls on the 13th April this year. We wish our readers who follow the solar year many happy returns of the new year. May the year that dawns on the 13th April getting rid of Virodhi, the enemy of all good things, bring to you all Happiness and Prosperity in even a greater measure than in the years past. May Sri Krishna, the God of your heart, hearten you to undertake and fulfil in larger measures the noble and lofty service of divinising humans, a cause so dear to the great spiritual Acharyas of our holy land.

THE MORAL PLEDGE

Everyone Should Take

About twelve months ago Sri Gulzarlal Nanda, then Minister for Labour and Housing, Government of Bombay, now Vice-Chairman, National Planning Commission, New Delhi, wrote to the Sarvodaya Conference held at Rao (Indore) under the presidentship of Dr. Rajendra Prasad, then President of the Indian Constituent Assembly, and now President of the Republic as follows:—

THE MALADY—

"A perilous situation is developing in this country of ours. A moral sickness lies at the root of all our troubles. If this malady is not soon cured, India will be engulfed in political darkness and social and economic chaos. This calamity has to be prevented at all costs.

"The Government has a duty to do. But it is for the people to create the conditions in which the desirable policies and measures of the administration can fructify and a Government negligent of its obligations in any matter is compelled to take the right course. Such conditions can arise only if more and more individuals and groups begin to practise enlightened action based on right thinking and adopt in their lives standards which they profess and preach, and avoid on their part conduct which they deplore in others."

THE REMEDY—

THE PLEDGE

I

"In as much as it is my faith that the strength and worth of an individual and a nation depend on how much of the virtues of love, purity, unselfishness and

honesty are embodied in their lives, in token thereof, I declare:—

1. I will not sell or buy in the black-market;
2. I will not accept or give a bribe;
3. I will not knowingly make for sale an article inferior to the specified quality or give short measure;
4. I will not adulterate an article for sale;
5. I will not bring false accusation against any person or group;
6. I will not repeat an accusation of which the truth has not been ascertained;
7. I will not evade tax payment;
8. I will not be influenced by any consideration of personal or sectional advantage in the advice that I offer or the part that I take in connection with any public body or public activity in an advisory or administrative capacity;
9. I will not travel without a ticket in public conveyances.

ANTI-SOCIAL ACTS

II

I hold the following to be anti-social acts which I will keep away from and discourage to the utmost extent:—

1. Procuring or providing a job by unfair means;
2. Securing a contract, licence or other advantage by unfair means;
3. Incurring unnecessary or wasteful expenditure;
4. Creating nuisance by negligent disposal of dirt, refuse, etc.

III

To any person who has joined this movement, I shall render all such help as lies in my power to prevent or remove injustice arising on account of his fulfilling the terms of this pledge".

Thousands of copies of the pledge were taken and distributed throughout

India. It is not known how many took the pledge and how many of those who took the pledge put it into practice. If the malady is to be removed the remedy should be applied in right earnest and it is for every one to improve the moral standards by taking the pledge and following it fully.

FROM THE WATCH-TOWER

PROHIBITION

Article 47 of the Constitution of the Republic of India provides that "the state shall endeavour to bring about Prohibition of the consumption, except for medical purposes, of intoxicating drinks and of drugs which are injurious to health." The Government of Bombay has decided to introduce total Prohibition from April 6, 1950 and will be the first State to launch total Prohibition since India attained the status of a Sovereign Democratic Republic. Prohibition has been tried in various countries as a beneficial measure for the amelioration of the masses, but has had to be given up as the masses themselves have been averse to give up the habit of drink, because of climatic conditions or habit extending over long periods amongst the majority of them. In India the evil is confined mainly to a section of backward classes and the major religions regard drinking as a sin. The climate of the country also is not such as to encourage the habit of drinking. Prohibition aims at the preservation of the resources of the masses and the improvement of their moral character and health. It is true that it is difficult to make people moral merely by legislation. At the same time it should be remembered that public opinion in India is against drinking. Drinking is regarded by Hindus as one of the five deadly sins.

The Yadavas are said to have been annihilated as a result of their drinking habit. The advent of total Prohibition in the State of Bombay will be watched keenly not only by other States in India, but also by other countries of the world. We wish the experiment complete success.

RECREATION

The need for providing facilities for healthy recreation by way of entertainments, sport and such other substitutes to fill in the void caused by Prohibition has been recognized by the Government of Bombay. The provision of mere sport and entertainment will not completely fill the void caused by Prohibition. Unless the moral tone of the people is improved, the provision of merely physical and mental recreational facilities will only go a short way towards the solution of the problem. It may even lead to mere waste of time - 'kala-kshaya.' What is required is 'kala-kshepa' or the proper utilisation of leisure. 'Kala-kshepa', technically means spending time in bhajans, kirtans, listening to Harikathas, Itihasas, and Puranas. It is facilities for such functions that should be provided by the State, although it may be secular.

RELIGIOUS EDUCATION

A State may be secular in the sense of being concerned with the affairs of this world but not in the sense of being opposed to religious education. So long as religion exercises a great influence on the character of men, the State should be interested in utilising religion as an instrument for making the citizens behave like brothers and manifest good quality. Neutrality in religious matters need not necessarily mean difference to all religions. It should be made to mean equal interest in all religions, equal encouragement to all of them so long as they do not preach hatred between one another. Akbar encouraged all religions, but also tried to find good points in each religion.

CORRESPONDENCE

(I) WHY PROHIBITION

SIR,

You have, of course, heard of the alcoholic who allowed himself a daily peg at 6-05 p. m. as reward for his courage and will-power in having passed by his favourite tempting bar at 6-00 p. m. without entering! Believe that or not as you please. If, however, you think that the story of the innocent school-boy who clapped his hands and applauded himself every time he made the right answer, has no parallel in real life, then good-natured editor, read on. It reminds me of the hauntingly tragic lines of Stephen Leacock who speaks for the West:

"Where since sherry does more than
Shakespeare can,
To justify God's ways to man;
Hence, when we in touch with
Heathens come,
We give them first a tot of rum;
And then to cure them of their sin
We send a missionary in".

A new religion. A Secular State should also give active encouragement to all religions in so far as they preach love of men, improve the character of their followers and make them more and more humane in their behaviour. The Social Education given by a Secular State should enable the people to live as good citizens in amity and fraternity. The State may be Secular in the sense of not following any particular religion, but the citizens cannot be expected to be divorced from religion. As religion dominates the minds of the ordinary citizens of India, the Secular State in India cannot afford to have nothing to do with religion. It should encourage good points in each religion.

To all sane thinking men, the frenzied furor and fanfare that accompanied the inauguration of prohibition must have been very frightening indeed. Such lofty and breathless tub-thumping badly betrayed the hapless moral deterioration of modern times and its none too flattering high sense of values. Frankly, have we, after all, so degenerated from supermen once upon a time long long ago into apes (neo-Darwinism, hail!) in the urgently important present, that we need to pat ourselves on the back for NOT drinking, cheating, black-marketing, or lying? What are apparently elementary, civic and ethical duties would seem to constitute the very highest giddy moral height attainable; — or so at least the newspaper reader gathers from a raging Government and chiding Press arranged pompously on opposite camps. Yet long-winded editorials,atch frantically written continuing story show cause why Government ought to have recanted, or proving with tortured circumspection

(at amazingly new ill-disguised depths of intellectual prostitution) why easily preventible evils ought not to have been prevented. Thank God, many simply 'skip' editorials!

To make a virtue of what is by any manner or means a scientific and healthy necessity, is to fail psychologically and therefore utterly miserably and fundamentally. As Premier Kher implied in his April 6th Sarvodaya Day message to Bombay, large property owners will never whole-heartedly back Government especially if Government makes inroads into what has hitherto been the 'sacred' monopoly of 'enlightened' private enterprise, and prohibits running brothels, narcotic-rackets, liquor joints and all such vicious institutions of terrorism that hold the community to high ransom. (result—euphemistically speaking, will be retarding the process of "capital formation"). But such perverts reckon without God's own democracy. These are days remember of the principle of

Bombay
10-4-50

'Labour-in-Government, and Government-in-Industry' more and more being consciously and deliberately pursued — for better or worse, future will tell — by the 'average' people as a real and live practical force steering clear both of a wishy-washy Socialism and hanky-panky capitalism. C. R. alone struck at the very hub of the immediate wheel of things when he threw a broad hint of a more equitable taxation to make up the loss in revenue following prohibition.

The drink demon shall perish; let there be no illusions about that. But also, we need brag about prohibition only so far as it clears the gnarled mental soil for the higher positive virtues. We are subtle when, because of stark ignorance and stupidity, we cannot be frank. Let us not, for our own sake, parade in the spiritual garb of saints before we have even begun to deserve being called, what God at the very minimum meant us to be — MEN

Yours etc.
"SUB-AVERAGE"

(ii)

A friend from Vienna writes as follows in his letter dated the 4th March 1950:—

"I am looking forward to the synopsis of your drama 'Sankalpa Suryodaya'. There is considerable interest in this country in Indian affairs, particularly in the literary and cultural field and I shall appreciate despatch of not less than 20 copies. You will, no doubt, forward with it a bill for the cost.

"You have, no doubt, heard of Vienna and its beauties. Literary and artistic activities in this city have revived to an amazing extent. You will be gratified to learn that quite recently, an Australian writer has been attempting to produce the play 'Malati Madhava'. I wish you were here to advise this gentleman, who came to my office to consult me in the matter of the dress, the style, etc.

"Heavy work has reduced me to the position where I have lost touch with good friends and have no idea what has happened to our 'Gita Society' in London. I received a number of copies of the Bhagavad Gita and distributed them to several friends, particularly in Germany and Austria. There is a lot to do here to make people understand the beauties of our literature and traditions.

"Would it be possible for your friend, who would be visiting London, to take the opportunity to come to Vienna? I shall be very glad to put him up and show him round. Is there any chance of your being able to visit Europe in the near future? If you do, kindly do not forget your friend here, though he has been guilty of failure in his correspondence."

SRI RAMANUJA JAYANTI

By

SRI R. R. D, B. A., L. LB.,

This year Sri Ramanuja's Jayanti falls on Sunday the 23rd April 1950. Chaitra Ardra is the auspicious constellation under which the great Sri Ramanuja was born at Sri Perumbudur in 1017 A. D. and lived for the full span of life up to 1137 A. D. His original name as a householder is said to have been Sri Krshna or Sri Lakshmana. Sri Krshna and Sri Lakshmana being the younger brothers of Sri Bala-Rama and Sri Rama he assumed the name of Sri Ramanuj—meaning the brother of Rama when he renounced the householder's life and became a Sanyasin. The name Sri Ramanuja is very appropriate in his case in as much as he, like Lakshmana, was entirely devoted to the service of the Lord. The author of Visvagunadarsa aptly says that the first Ramanuja (Sri Krshna, the Lord) sang the Gita and the second Ramanuja (Sri Krshna the Acharya) commented on it or prepared a Bhashya.

It is, however, not for having written the Gita-Bhashya that Sri Ramanuja is called Sri Bhashyakara but for having written Sri Bhashya, the monumental commentary on Bhagavan Badarayana's Brahmasutras which epitomize in pithy aphorisms the teachings of the Upanishads giving reasons for the conclusions reached. Sri Bhashya was prepared on the lines of the teachings of Purva-charyas and the elaborate Vrtti of Bhagavan Bodhayana borrowed for a short time from the library in Cashmere where Sri Ramanuja is said to have received great honour from the King and the goddess Sarada. Sri Bhashya reconciles the apparently ir-reconcilable *bheda* and

abheda *srutis* with the help of the *ghataka srutis* and establishes the consistency of the teachings of the Upanishads. Dr. Thibaut says that Sri Bhashya, unlike the Bhashya of Sri Sankara, is in consonance with the Brahmasutras of Sri Vyasa.

Sri Ramanuja is also called Udayavar and Emberumanar. The first word means the Owner and the second Our Great Benefactor. Udayavar is used in the sense of Sri Ramanuja's owning us as his disciples and owning the Lord and His two vibhutis—Samsar and the Highest Heaven — in the capacity of the beloved servant of God. Emberumanar is used in the sense of Sri Ramanuja's being our Great Benefactor in as much as his compassion to living beings knew no bounds and induced him to reveal to suffering humanity the most secret path of self-surrender as the easiest means of attaining salvation. Before him the secret was known only to a few but he preached actually from the temple—top (not merely from the housetops in the figurative sense) and threw open the gates of Heaven to all including the sinner and the out-caste and did not confine admission to Brahmins only and that too to Sanyasins alone as had been done by the propounder of the Advaita School of Philosophy.

Sri Ramanuja has it to his credit that he was the pioneer of the Bhakti School of Philosophy and all other great Acharyas of India after him like Sri Madhva, Sri Vallabha, Sri Chaitanya, Sri Ramananda and Sri Swaminarayan, have followed his footsteps in upholding

the Bhakti School of Philosophy. Sri Ramanuja's Bhakti is not mere emotionalism. It is the highest form of devotion resulting from knowledge. This devotion leads to the service of the Lord, His devotees and all living beings.

The principles expounded by Sri Ramanuja are the fundamental basic truths of all religions and are, therefore, akin to those of Islam and Christianity in certain respects. This similarity has led some writers to advance the theory that his teachings were influenced by Islam and that he was a re-incarnation of Jesus. There is, however, good evidence in the events of his life to show that he influenced Islamic thought in India during his life-time. The Aryan Scriptures like Gita, the Upanishads, the Brahma Sutras, the Bhagavata and the Divya-prabandha also give prominence to the fundamental principles of the

teachings of Christianity with the result that it is not necessary to accept the theory that Jesus was re-born as Sri Ramanuja to teach Christian principles to Aryans in Bharat. The theory, however, shows how similar in certain respects are the teachings of Sri Jesus and Sri Ramanuja whose love knew no bounds and transcended all barriers of race, colour, caste, creed and country and embraced the entire world.

Millions of Aryans look upon Sri Ramanuja as their Saviour in the same way as millions of Christians look upon Lord Jesus as their Saviour. The teachings of the two being fundamentally the same the inevitable conclusion is that the Lord works in His apparently inscrutable ways and sends His messengers to different peoples in different climes and times in different garbs to preach the same basic Truth of self-surrender, service and salvation.

जयति सकलविद्यावाहिनीजन्मशैलो
जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।
निखिलकुमतिमायाशर्वरीवालसूर्यो
निगमजलधिबेलापूर्णचन्द्रो यतीन्द्रः ॥

There does shine Sri Ramanuja, the foremost of Yatis, who is like a mountain from which do rise the (array) rivers of all learnings; he is like a tree (full of verdure) that affords refuge and rest to those that are wearied by their wanderings in the ways of births (and deaths); he is like the morning sun to the night of Maya of all those in delusion; and he is like the full moon to the billows of the sea of Vedas.

—Yatiraja-saptati

॥ श्रीः ॥

श्रीमते भगवते भाष्यकाराय महादेशिकाय नमः ॥

Printing — Sri Bhashya with Srutaprakasika AN APPEAL

1. The teachings of Sri Visishtadvaitam are of universal application as it is the only system of Philosophy which proclaims that everyone, whoever he may be by birth or however great a sinner he may be, can attain salvation at the end of this birth provided he does what he is enjoined to do.

2. Due to want of adequate propaganda, this greatness and the universality of this system have not been made known to the world at large. The Vaishnava Acharyas — Sri Nathamuni, Sri Alavandar and Sri Bhashyakara — have expounded this greatness in their several works. Of these, the most authoritative and elaborate work is Sri Bhashya. This is a monumental commentary on the Brahma-Sutras. Sri Srutaprakasika is a detailed exposition of the text of Sri Bhashya.

3. Sri Bhashya has been published in Nagari, Telugu and Grantha scripts. Sri Srutaprakasika also has been published in Nagari, Grantha and Telugu scripts. But none of these at present are within reach of those that want them.

4. It has been laid down by our Purvacharyas that it is the bounden duty of every Vaishnava to study Sri Bhashya and propagate it in the world. For this purpose, a good edition of the work, with a commentary thereon, is absolutely essential.

5. To make such a book easily available and also to ensure the preservation of these two invaluable works it is proposed, with the help and co-operation of those interested in the matter to bring out an authoritative edition of the two works.

6. Special features of this edition will be:—

- (i) Printing of the text in clear bold and easily readable Nagari script;
- (ii) Suitable divisions of the text into paras, with the subject matter indicated at the top wherever possible;
- (iii) Superior thick glazed paper;
- (iv) Clear exhibition of Pramana Slokas cited with their akaras;
- (v) Printing of all pathantaras in foot notes;
- (vi) A valuable general introduction with index of subject matter dealt with as well as of pramanas cited, etc.

7. It is estimated that the book will run into about 300 forms or 2400 pages of Demi Octavo size. The suitability of issuing it in Crown Octavo, Demi Quarto or Royal Octavo is also being considered but this will not affect the total cost of the publication. The first volume goes to the Press in April 1950 on the auspicious occasion of the birth-

NEWS

day of Sri Bhashyakara and the entire work issued in five or six bound volumes within a period of about two years and a half.

8. The price of one complete set will be Rs. 35/- to those who pay in advance and Rs. 40/- to those who desire to pay it in four equal instalments of Rs. 10/- every half year or earlier than that, the first instalment payable before the 31st March 1950. The book will be sold to others at Rs. 50/- per set, exclusive of postage.

9. This appeal is now issued to all with the request that they will come forward to subscribe to as many copies as possible and, if possible, also donate liberally in addition to enable copies being given free to poor deserving Pandits.

10. The names of all donors will be published in the book itself. Suggestions for making the edition the most

useful and authoritative and for getting substantial financial help are welcome.

11. An Editorial Committee consisting of eminent Pandits is in charge of editing the publication. This committee will decide the most appropriate *patha* to be shown in the body. Other *pathas* will be shown in foot-notes with a brief indication of the source.

12. The undersigned therefore request those interested in the Publication to come forward with their suggestions and their hearty co-operation in all respects to bring about the early fruition of this venture. The names of all Pandits and others who are in possession of old manuscripts of Sri Srutaprakasika in any script and also of those who are likely to be interested in the Publication may kindly be communicated to Sri R. R. PATRACHARI, 1/10 Brahmanwada Road, Bombay 19. The attached application Form may please be torn off, filled up and sent by Book Post (0-0-pies) at a very early date.

SRI KRSHNA SABHA (Regd) BOMBAY
(Representative:- A. S. Iyengar)

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(Representative:- S. S. Aiyangar)

APPLICATION FORM

To R. R. PATRACHARI,
1/10, Brahmanwada Road, Matunga, BOMBAY 19.

Sir,

I have read the appeal re: Sri Bhashya and Srutaprakasika Publication.

Please register my name for..... copies

I am remitting Rs. being the cost thereof. I am also sending Rs. as my donation for the same.

I shall send the amount to reach you on or before

Yours faithfully,

Signature

Name in Block Letters

Address

Date

WORLD HEALTH DAY

The 7th of April is to be celebrated as the World Health Day every year according to the decision of the second World Health Assembly to mark the coming into force of the institution of W. H. O. on April 7, 1948. The organization was founded in July 1946 and has today a membership of 67 nations from every part of the globe. Its constitution aptly described as the "Magna Carta of Health" affirms that (1) health is a state of complete physical, mental and social well-being and not merely absence of disease or infirmity, (2) health thus defined is one of the fundamental rights of every human being and (3) the health of all peoples is fundamental to the attainment of peace and security of the world.

The WHO is actually doing much to promote these ideals. The work of the WHO is carried out by the agencies of (1) a World Health Assembly (2) an Executive Board, (3) a Secretariat and (4) Regional Offices each headed by a Regional Director. Close collaboration and liaison on a wide range of matters affecting health standards are encouraged by the World Health Organization. Being entirely non-political there is perhaps no better agency to day to promote international co-operation and amity.

SRI RAMANA MAHARSHI

We regret to note the passing away of Sri Ramana maharshi on Friday, the 14th April at Tiruvannamalai near Madras. He had been suffering from cancer for the last several months and

was 71 years old when he attained *samadhi*. At the age of 17 he left his home in quest of spiritual realization. He was able to concentrate his mind to such a great extent that he did not even feel that a part of his body was being eaten away by vermin while he was engaged in deep thought. It was Kavyakanta Ganapati Sastri that recognized his greatness first and hailed him as Sri Ramana maharshi. Some seekers of truth from the West also were drawn to him. One of them is Mr. Paul Brunton, who has introduced him to Western readers. Many disciples from the East and the West have testified to the fact that the Maharshi used to remove their doubts by his very silence. In his presence they found answers to their mental questions. Many who went to scoff remained to pray. The Maharshi believed more in the realization of the Self than in prayer to God. The highest stage of realization according to him is Kaivalya or living in the bliss of splendid isolation from Prakrti as distinct from (and abysmally inferior to) God realization. The direct means of self-realization taught by him is to think and find the answer to the question "Who am I?" He is one of the most illustrious sons of India who have drawn in recent times the attention of the world to matters spiritual. His disciples used to call him Bhagavan and *Satchidananda*. Now that he has attained Kaivalya, his disciples in and outside India will feel an irreparable loss. We sympathize with them. May his spirit rest in peace in Kaivalyal

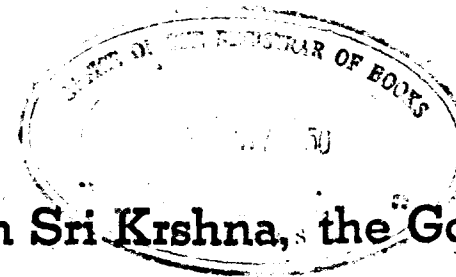
Crossword Puzzle No. 2

CLUES ACROSS

1. _____ is both the end and the means.
5. To bulge.
7. _____ lectures are resented by a few.
8. Some _____ quickly.
10. Your _____ is greater than mine.
11. Many worship him.
12. Dwarf.
13. Mother transposed.
14. Secure.
16. Refers to time.
17. One should not have the heart of a _____.
18. _____ is very tempting.
20. A conjunction.
21. Eternity.
22. Worshipped as a deity.
25. An interjection.
26. Proper.
30. People bend their _____ in worship.
31. Atmosphere diffused by a person.
32. Word meaning 'Advice' transposed.
33. Uninvited guest.

CLUES DOWN.

2. Refined.
3. Refers to both up and down.
4. Give extreme unction.
5. It is _____ not to solve a simple puzzle.
6. God _____.
9. One cannot see without _____.
11. A sign of royalty.
15. An operation which shakes those affected.
18. Payment is necessary for this.
19. Pet scheme of social reform.
20. A direction.
22. More precious than money.
23. It is natural to _____ an enemy.
24. Days of fasting and prayer.
25. Crimson colour.
27. Prohibited in some parts of Bharat.
28. Eye-ball.
29. Those go to _____ eat and drink heavily.



Prizes for articles on Sri Krishna, the Goal.

Articles in English consisting of between 600 to 1,800 words on the above subject are invited from

1. Students in High Schools, — (600 words)
2. Students in Colleges, — (1,200 words) and
3. Others — (1,800 words)

For the best article from each of these categories, one prize will be awarded. The prizes will be in cash—Rs. 20/- for students in High Schools, Rs. 30/- for students in Colleges and Rs. 40/- for others. The three best articles awarded Prizes will be published in the journal. The articles sent by those who do not get prizes will not be returned. They may be published without any payment if the Editor decides to do so. Only those who are subscribers to Sri Krishna at Rs. 15/- per annum or remit the price of this issue at Rs. 1-8-0 per copy along with their articles are entitled to compete for the prizes. No correspondence will be entered into in regard to the articles or the prizes.

The articles should be sent so as to reach Mr. A. S. Iyengar, Commissioner of Labour, Wellington Cinema Building, Dhobi Talao, Bombay No. 2 who has kindly agreed to go through them and select the best and whose decision will be final, **on or before the 31st July, 1950**. The prizes will be sent before the 31st August, 1950. No prizes may be awarded if the articles do not come up to a good standard.

THE EDITOR.

ADVERTISE IN SRI KRSHNA

The circulation of this Journal is among prominent people and includes Mills, Factories, Business Houses, Colleges, High-schools and Cultural Institutions both inside and outside India. There is no doubt that the Journal will be an excellent medium of advertisement to your Concern. The rates of advertisements are as follows:—

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1. Back outside Cover (Full Page) Rs.	600	320	175	75
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4. Inside Page (Half Page)	250	150	80	30

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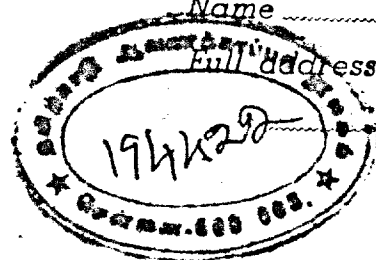
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Support This Journal

Such a sharp and altogether disproportionate increase has there been in the number of World Teachers—certified and uncertified, boosted and otherwise,—that we should not wonder if Sri Rama or Sri Krshna, (were they so rash to reincarnate themselves today) were completely ignored or even go unrecognized and the spurious type lauded to the skies. The semi-spiritual will take Them to be true, while the atheistic consider Them as false, as the counterfeit coins; to either, no explanation is possible, or seems plausible. Both, like the blind men, start proselytizing and preaching the minute they are conscious of only the aspect, of an aspect of the august elephant, without waiting to realize the whole Truth. The redeeming feature, however, is of course, that both made the initial effort at least to understand, but somehow forgot their ideal very soon—tragically all too soon—and started wallowing instead in muddy futile controversy and clotted verbiage. "Often and often every dilettante boastfully claims to have attained maha-nirvana and or puerile kaivalya. These most fundamental steps however, are themselves so artificially wrapped up in such barbarous brain-benumbing nomenclature, that THE seeker is side-tracked from the celestial and far nobler goal, and bamboozled back into the cycle of blind life and death. The chaff is mistaken for the grain; THE Jewel (THE Divine Lakshmi-Narayana couple) within, forgotten in the banal glamour of the outside velvety box

that nirvana and kaivalya-moksha essentially represent".

Do you now see, gentle reader, why a most militant doubt assailed us as to the wisdom of launching SRI KRSHNA upon a lost and orphaned world, and writing such articles as, superficially read, may seem to be of the "All ye vile sinners,

Awake and arise

Or be for ever fallen",—variety?

Or even more poignantly, where was the provocation for starting SRI KRSHNA SABHA in the first place? Our only excuse is, kind reader, that God, unlike man, though slighted, is enduring. Whether we like it or not, we must face reality, and one day, all must settle accounts with Him. We know.....WE KNOW. Over our person God has given us absolute control; him redeem, uplift and make honest. Think prayerfully, honestly. The Acharyas and the Lord abound with Grace and are big with Mercy: surely they will bless our efforts however humble. Our one aim will be to strive to be on God's side; then, no doubt, He will be on ours. Let your good conscience help you to help us. Discover the one place where a Rupee—any Rupee, every Rupee,—does more net good than anywhere else; Truth, Goodness and Beauty need no more be set high among the mocking stars whilst the fretful world wrathfully wallows in mire and mud below.

What will you be, contributor, advertiser, subscriber or all three?

Index to Advertisements.

1 Prizes for articles on Sri Krshna, the Goal	i	11 Doulatram Dyeing & Bleaching Mills	viii
2 Advertise in Sri Krshna	ii	12 Sir Shapurji Broacha Mills Ltd.	ix
3 The New India Dyeing & Printing Works, Bombay	iii	13 Ramnarayan Sons Ltd.	x
4 Seksaria Sons Ltd.	iv	14 Ravalgoon Sugar Farm Ltd.	"
5 Steel Industrial Corporation.	"	15 Vasant Vijay Mills Ltd.	xi
6 Kamani Bros. Ltd.	v	16 Shamjibhai N. Parekh	xii
7 Walchandnagar Industries Ltd.	vi	17 The Wolverhampton Works Co. Ltd.	"
8 The New Mahalakshmi Silk Mills Ltd.	"	18 The Dahanukar Organization	xiii
9 Shree Jam Hoisery Works Ltd.	vii	19 Mangalore Jewellery Works	xiv
10 The Hind Silk Mills	viii	20 The Khatau Makanji Spg. & Wvg. Co. Ltd.	"

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1	V	A	S	U	D	E	V	A	※	5	A	G	6
※	7	C	※	R	T	※	I	※	8	A	※	E	※
9	※	※	※	※	※	10	E	※	D	※	※	※	※
11	※	※	11	A	M	※	12	E	※	13	※	M	※
14	A	I	※	15	※	16	E	R	※	20	※	※	※
17	H	※	N	※	18	※	19	I	N	※	※	20	T
21	※	※	21	A	E	O	※	22	※	22	A	R	※
23	※	23	※	24	E	L	※	25	※	26	※	I	S
25	O	※	26	E	E	T	※	27	※	28	※	F	T
29	A	U	※	B	※	31	※	31	U	※	32	※	※
30	K	※	E	E	※	31	U	※	32	U	※	33	U
32	E	D	E	※	33	U	※	34	B	R	※	35	※

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"Sri Krshna" East 3rd Street,
PUDUKKOTTAI (S. I. Ry.)

Place

Date

Sir,

I would like to be on the regular subscribers' list of your magazine "SRI KRSHNA".

I am sending by cheque/Postal Order/Money Order the amount of Rs. 15/- in payment of my annual subscription beginning with 1950.

Yours faithfully,

(Please write in Block Letters)

From

Name

Full Address

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I send herewith.....entries and a postal order for Rs...../ a Money Order receipt for Rs..... My number as Subscriber is

Signature and date.

Crossword Puzzle No. 2

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1. Only those who are subscribers to Sri Krishna at Rs 15 - per annum or who remit by money order or postal order the price of one issue at Re. 1-8-0 per copy are entitled to compete.
2. The Crossword Puzzle Editor's decision will be final and legally binding on the Competitor.
3. The solution should be sent by post so as to reach the Crossword Puzzle Editor, Sri Krishna, East Third Street, Pudukkottai (S. I. Railway) on or before the 30TH JUNE 1950.
4. No correspondence will be entered into in regard to the puzzle solution or the prize.
5. Solution should be entered in ink in block letters in the printed squares or in squares neatly drawn in ink.
6. A prize of RS. 150/- is offered for the all-correct solution. If more than one competitor sends the all-correct solution the prize will be equally divided among them. The prize will be remitted on or before the 31ST JULY 1950.
7. In the absence of an all-correct entry the first prize will be equally divided among the solvers with one error only. No competitor can receive more than one prize.
8. Any number of entries may be sent, but for every two entries a separate copy of the journal will have to be purchased or the price of a copy should be remitted to the Crossword Puzzle Editor.

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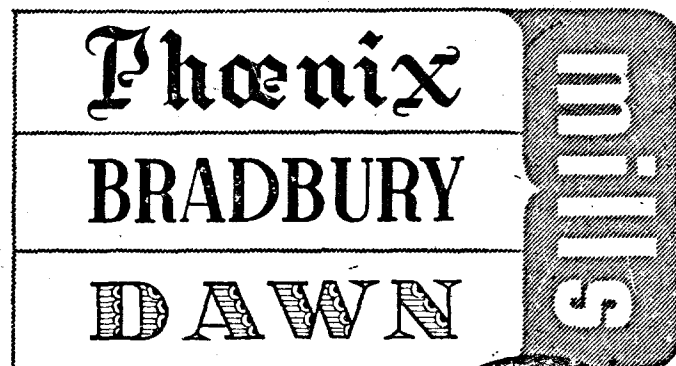
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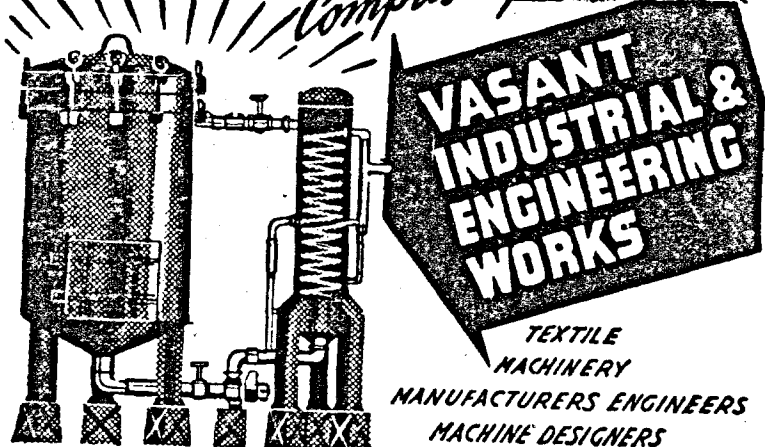
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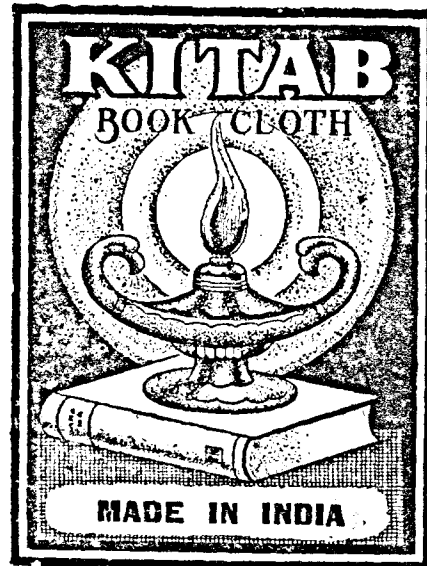
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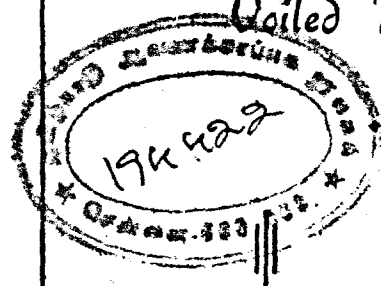
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Sri Krishna Sabha (Matunga) has been in existence for about four years now. The following are some of its aims and objects:

- The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and His followers.
- The inculcation of a spirit of disinterested service to humanity as well as to all living beings.
- The promotion of the spiritual, moral and cultural welfare of our people.
- Building a Gita Mandap (Hall).
- Establishing a reading room and library containing books and periodicals on religion, theology, philosophy, ethics and allied subjects.
- Conducting study classes, arranging bhajanas, harikathas, lectures, discussions, prayers, reading of Itihasas and Puranas, etc.
- Establishing a Sanskrit and Divyaprabandham College, training religious preachers, encouraging the study of Philosophy in general and of the Philosophy of Sri Ramanuja as expounded by Sri Vedantacharyavarya in particular and subsidizing the propagation of their teachings.

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

- Tutorial classes have been opened for the teaching of Sanskrit, Upanishads, Stotrapatham and Divyaprabandham.
- Study classes in Gita are being conducted.
- Discourses on Ramayanam and Bhagavatam are being arranged.
- Sri Krishna Jayanti celebrations are being organised for the worship of the Lord.
- Copies of the Gita, Sahasranamam etc. are being distributed.
- Religious instruction is being propagated through learned preachers from time to time.
- Souvenirs on the occasion of Sri Krishna Jayanti (Gokulashtami) are being brought out.
- 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.
- Monthly magazine "Sri Krishna" is published.

SRI KRSHNA SABHA (REGD)

Affiliation

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

- 1 Institutions having same objects will be called branches.
- 2 Institutions having similar objects and objects which are not in conflict with the objects of Sri Krshna Sabha can also be affiliated.
- 3 The affiliation fee will be Rs. 15 per annum.
- 4 All the publications of Sri Krshna Sabha including the monthly magazine "Sri Krshna" will be sent free to branches and affiliated institutions.
- 5 The central organization will arrange to co-ordinate the activities of the affiliated institutions, to send preachers for propagating the aims and objects of the Sabha and the teachings of Sri Krshna and to hold annual conferences.
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