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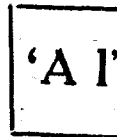
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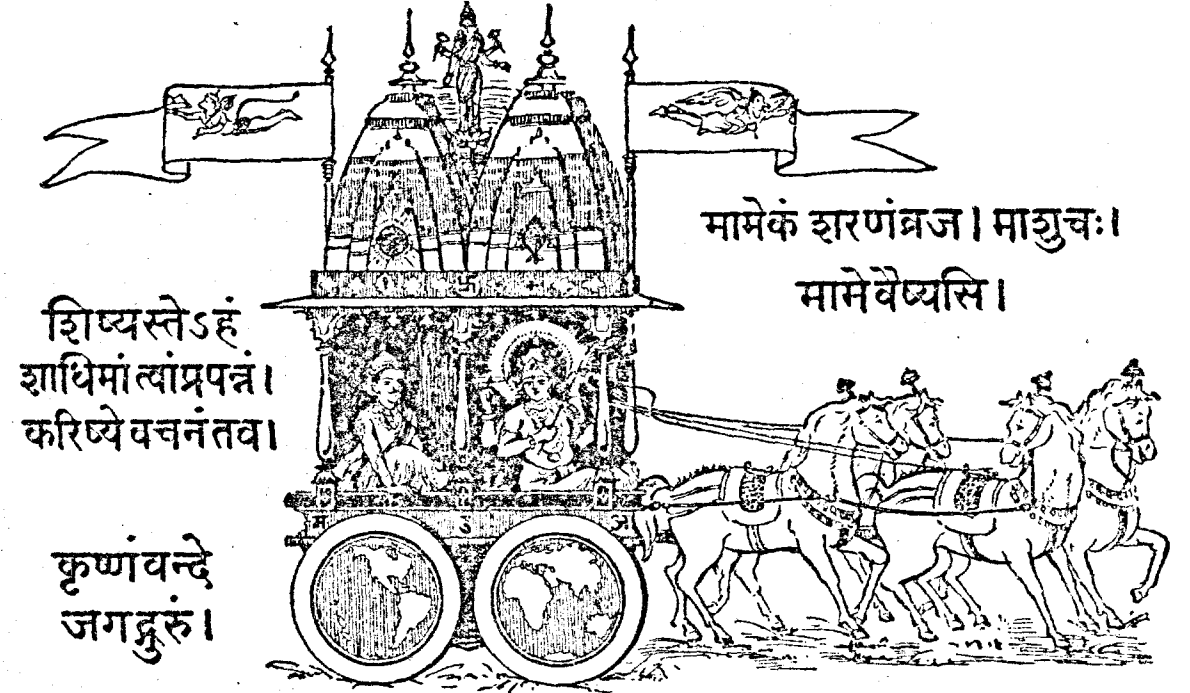
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SRI KRISHNA

(A Spiritual and Cultural Monthly)



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शाधिमां त्यागप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामे वैष्यसि।

यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



Editors:—

A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.
S. NARAYAN
Bombay.

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May 1950

No. 3

SRI KRSHNA - MAY 1950

CONTENTS

1. CHARACTERISTICS OF THE GITA DHARMA By Swami Sri Raghavacharya Maharaj	58
2. KRSHNALILA TARANGANI By Sri N. C. Narasimbacharya	59
3. SRI KRSHNA CHARITRAM By Sri A. V. Gopalacharya M. A., M. L.,	62
4. THE FINAL MESSAGE OF LORD SRI KRSHNA By Prof J. B. Durkal M. A., D. O. C.	65
5. SRI KRSHNA'S UNIVERSAL MESSAGE By Sri T. V. Soutiraja Iyengar	68
6. THE ESSENCE OF SECRETS THREE By Sri R. R. D. B. A., LL. B.	69
7. ACHARYA - SISHYA LAKSHNA By Sri Gomatham S. Srinivasa Iyengar	72
8. THE RAMAYANA AND THE BAGAVAD GITA By Sri R. Srinivasachariar B. A., B. L.	74
9. AHALYA By Sri T. Sundarachariyar B. A., B. L.	77
10. SRI NRSIMHA JAYANTI	79
11. EDITORIAL - THE SIGNIFICANCE OF THE PACT	80
12. FROM THE WATCH TOWER	82
13. SRI SATHAKOPA JAYANTI	83
14. NEWS	85



Crossword Puzzle No. 3

RULES AND CONDITIONS

1. Only those who are subscribers to Sri Krshna at Rs. 15/- per annum or who remit by money order or postal order the price of one issue at Rs. 1-8-0 or an entrance fee of Rupee one 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 Competition Editor, Sri Krshna, East Third Street, Pudukkottai (S. I. Railway) on or before the 31ST JULY 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 the printed squares or in squares neatly drawn in ink.

6. A prize of RS. 200/- 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 31ST AUGUST.

7. In the absence of an all-correct entry the first prize will be equally divided among the solvers with one error only.

8. Each wrong letter will be counted as a separate error.

9. 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 or an entrance fee of Rupee one should be remitted to the Crossword Puzzle Editor.

10. The Editors and the management of Sri Krshna have nothing to do with the Editor, Crossword Puzzle.

EDITOR,
Crossword puzzle.



Crossword Puzzle No. 3

CLUES ACROSS

1. Part of the Vedas.
8. If only parents knew when to _____ children!
10. The vile descend to any depth to _____ the righteous.
12. Even the devil can _____ chapter and verse.
13. The sweetest Lotus _____ in spite of mires & swamps.
15. Alas that we should worship such gods!
19. Stare.
20. To _____ with profit requires plain horse-sense.
21. Article reversed.
22. Leopard.

CLUES DOWN.

2. Learn to _____, and there will be no war!
3. Plum-like fruit.
4. The mightiest in a democracy are _____ before the LAW.
5. Accusing children of such conduct will make them more so.
6. Women _____ more quickly than men.
7. It's an intelligent one who knows his own _____.
9. A proper _____ earns you money in this competition.
11. I am firm, you are obstinate, _____ is pig headed.
13. Love God; _____ no man.
14. To _____ land and food after stormy months at sea!
16. Difficult and narrow is THE _____.
17. _____-like air repels friends.
18. Often sympathy alone makes us _____.

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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 31 st August, 1950.** The prizes will be sent before the 30th September, 1950. No prizes may be awarded if the articles do not come to a good standard.

THE EDITOR.

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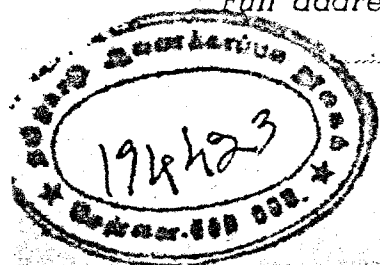
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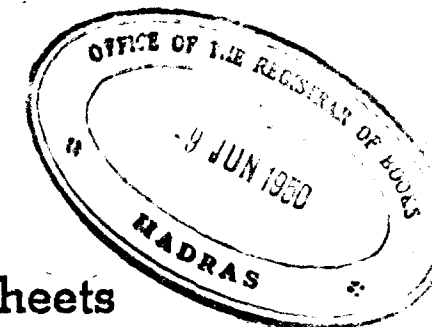
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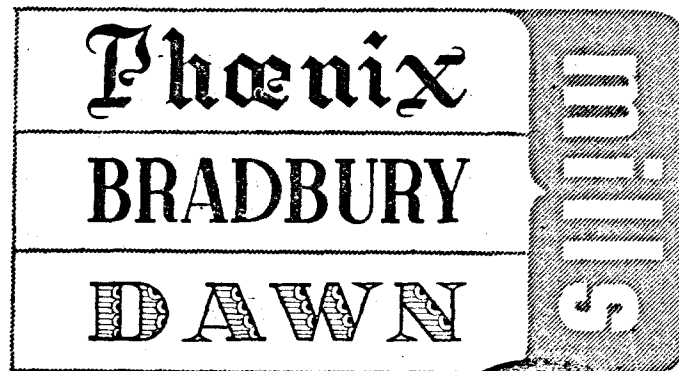
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SRI KRSHNA

(A PHILOSOPHICAL AND RELIGIOUS MONTHLY)

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No. 3

CHARACTERISTICS OF THE GITA DHARMA

By

SWAMI SRI RAGHAVACHARYA MAHARAJ, BAREILLY.

The Gita Dharma is that eternal and all-embracing philosophy of life which the Lord Himself revealed to the universe when it was created and for the upholding of which (Gita Dharma), He took several 'Avataras' during the ages. Lord Krishna has emphasised this eternal truth in the verse 'When "Dharma" declines and "Adharma" raises its head, I take birth in this world again and again so that the good may be saved and the wicked punished' (4.7-8). The Gita has profoundly influenced the various religious philosophies which were expounded by Shri Sankaracharya, Shri Ramanujacharya and others during the last fifty centuries from the time of the Mahabharat. It has thus established the essential unity of the Bharatiya culture, which has its secure foundations in universal brotherhood and deep religious faith, and its greatness for all climes and for all ages. It has thus won the foremost place among the philosophies of the world. Whatever one's individual path, whatever one's personal beliefs, one finds that the Gita kin-

dles a deep sense of duty and suppresses all desire for mere power and by revealing the Spirit of the Lord which pervades even the smallest of the particles of which this universe is made, turns his mind towards the spirit within.

The following verses are well known about Lord Krishna who gave the immortal Gita :— कृष्णं धर्मं सनातनम् "Krshna is the Eternal Dharma", कृष्णस्तु भगवान् स्वयम् "Krshna is the Lord Himself". The true spirit of the Lord pervades every chapter of the Gita and endows the path laid down in the Gita with an eternal living force.

Taking the Karma-Yoga (Philosophy of Action) and the Gnana-Yoga (Philosophy of Knowledge) as the means of self-revelation, the Lord has pointed out that self-control and self-realization are inter-dependent. Self-realization is not possible without self-control and self-control is impossible without self-realization. The essential simplicity of

the teaching implicitly in the precept "Follow Me" which means "Follow the Lord" (11.66) is irresistible equally to the Karma-Yogi or the Guna-Yogi in order to solve this problem of interdependence. The searcher after truth (Sadhak) next finds that the precept "The devotee of the Lord is the best philosopher" (6.47) leads him from the realization of the individual spirit to the realization of the Universal Spirit. And when difficulties surround him on all sides while following the path, he instinctively obeys the command **मामेकं शरणं व्रज** "Take refuge in Me alone". In such taking refuge in the Lord who is the Sole refuge lies the eternal salvation of all living beings.

KRSHNALILA TARANGINI

By

Sri N. G. Narasimhacharya, B. A., LL. B.

It gives me great pleasure to pen the following lines about the great work known as "Sri Krshnalila Tarangini". As its very name signifies it is a work devoted to describing in song and tune the 'lilas' of Lord Krshna. It is composed by Sri Narayanatirtha who is said to have lived in the 16th century A. D. A highly devotional work, Krshnalila Tarangini, is divided into twelve Tarangas depicting the divine deeds of the Lord. Sri Narayanatirtha is said to have lived in the Telugu country although his composition, which is unique in many respects, is composed wholly in Sanskrit. He has rendered the events associated with the Lord into songs which are popular particularly throughout the Telugu country, although I have heard them sung occasionally in other parts of the South as well. This work appears in the Telugu script although the entire work is composed in Sanskrit. It is available only in the Telugu country in the Telugu script. This to my mind is the reason why people throughout the country have not so far known about it. There are two editions of this work that I know of. One is published with Telugu commentary by Bhashoddharak Sri Vavilla Venkateswarulu Garu the great publisher of the South and patron of the Telugu letters. But for his labour, many ancient works would have perished. His edition of the Krshnalila Tarangini is a very reliable one and the same is being used by the pandits and the ordinary readers alike. The other edition is published by the Raja of Vuyyur in the Krshna District.

The language used by Sri Narayanatirtha is soft, simple and melodious. The songs are, therefore, very popular. One hears an occasional song like "Jaya Jaya gokulabala" rendered in classical music and sung by our musicians. There are also the other songs popularly sung such as "Bruhi Mukundeti", many of the musicians or singers not knowing anything as to their authorship or their proper context. The author has composed the songs in a great variety of tunes and "talas", and hence this is a great storehouse of devotional music of a very high order. No greater tribute to this work may be necessary when it is remembered that the great composer and poet

musician Sri Thyagaraja himself looked upon Sri Narayanatirtha as one of his preceptors fit to be mentioned as the source of his own inspiration. The value of the work of Sri Narayanatirtha is the greater in that the vehicle of his devotional compositions is the divine language Sanskrit itself. Sri Narayanatirtha wields it with the same ease as any mother tongue which other poet-musicians like Tulsidas, Surdas, Purandharadas, Ramdas of Bhadrachalam and others have done in the case of their mother tongues.

One does not know much of the family history of the great author Narayanatirtha. He was a yogi and there are indications in the songs that his guru was one Siva Tirtha to whom he declares he owes his knowledge of the Lord's ways. He says at the commencement of his work, however, that "Krshnalila Tarangini crystallises the essence of Bhakti or pure devotion which one who has real faith in the Lord alone could understand and appreciate, not any one devoid of it".

The various lilas or incidents of the Lord's descent are depicted with great realism. They are, the Avatar of Lord Krshna, His boyhood, His tending the cows and calves, His removal of the garments of Gopis, His lifting of the Govardhan mountain, His rasa Krida, His killing of Kamsa, His creating Dwaraka amidst the ocean and His shifting thereto, the marriages of the Lord and His brother Balrama and His sporting with the eight queens viz. Rukmini, Satyabhama, Kalindi, Mitravinda, Nagnajitti, Bhadra, Chakshana and Jambavati. These are some of the main subjects of this great work. There are no less than 130 songs not to speak of the slokas, prose, and

forms of verse composed in such a metre as "Dwipada" which is midway between prose and poetry but which could be sung. This metre is particularly common in the Telugu literature and one of the Telugu poets of old had composed the whole of Ramayan altogether in Dwipada and the same was named after that author as Rangandha Dwipada Ramayanam. The whole of this work may be summed up in the words of the author himself that out of the Vedic lotus has emanated the nectar in the shape of Krshna which the Gopis like bees have drunk to intoxication and in that state of divine of God-filled intoxication began singing and dancing in uncontrollable ecstasy. The author has rendered and depicted "Rasakrida" or Divine dance in popular ragas such as Nata, Todi, Madhyamavati, Pantuvarali, Anandabhairavi etc., and set them to the most appropriate 'talas' of a select variety. I would particularly commend these to the enthusiasts of Bharatanatyam who would find in them a great source of pleasure and profit.

In the sixth Taranga the author introduces a conversation between gopis and through this medium expresses in the simplest form the highest philosophical ideas about 'Parabrahma' and the way of self-realisation. "The Brindavan is nothing but the visible representation of Bhadaranyakopanishad. In that divine garden, the Lord in the shape of Satya, Gnan and Ananda is traced by the divine strains of music emanating from His immortal flute. The trees in that garden have fruits hidden in their branches which when tasted give the supreme taste of the realisation of Parabrahma. As this Ashram (Upanishad) is the seat of the knowledge of the all-pervading Parameswar, entry into it dispels all ideas of sorrow and attachment and gives solace to all in the form

of a natural state of bliss or moksha. This divine garden (Upanishad) being the abode of Krshna Paramatma, the giver of supreme solace, all the Munis or seers seek refuge therein. Once you enter it, you conquer your enemies (Kama and Krodha). It is in that Brindavan the author says, that the gopis surrounded the Lord and worshipped Him with the lotuses of their eyes". In the 7th Taranga the Lord reveals Himself to the Gopis after the Rasakrida Mahotsav, and they all recite the divine music which reveals unto them the tatva which is the essence of the Chandogyopanishad, a part of the Samaveda. In the next Taranga we have the disappearance of the Lord, the quest of the gopis for Him, His reappearance etc. In the ninth Taranga we have the arrival of Akrura at Brindavan, his meeting the Lord and the arrival of the Lord at Mathura in the company of Akrura. Akrura spies the footprints of the Lord everywhere in the sands of the Yamuna and in his ecstasy sings "*Dhanyudhanyoham Dharanitale Dhanyadhanyoham*" in Pantuvarali. He sees the traces of Sankha, Chakra, Padma etc in the foot prints which left no doubt in his mind. The song by which he wakes up the Lord and his brother beginning with 'Hey Rama and Hey Krshna' in the morning on hearing

everywhere in Gokul the Gopis singing such ragas at day break such as Bhupala, Deshachi Devagandhari, Bilhari, Vasant, and other ragas is truly ennobling and elevating and the same is conceived in a sublime style. In the tenth Taranga the killing of Kamsa by the Lord is described along with several other incidents. In the next two Tarangas are introduced the Bhramaragit and Rukminikalyana. Rukmini's exhortation to her own mind beginning with "*Re re Manasa Gopalam Bhaja dure parihara Bhupalam*". (Oh mind, seek refuge (only) of the Lord Gopala and set your face against Bhupalas (kings) as He is the giver of all, the source or fountain-head of all Vedas, the coveted of all seers) reflects the great and the purest type of bhakti which Narayana Tirtha himself possessed. As the author says at the end, Krshnalila Tarangini gives 'bhoga' (enjoyment) unto these who covet it and Moksha or bliss unto those who desire it. I am sure it would be a great day for this country if all are enabled to drink deep into this great work in Sanskrit by its being brought out in the Devanagari script with the necessary commentary. I have no doubt that the esteemed Editor of the journal will do justice to the great cause he is espousing by doing what is necessary in this respect.

If thou art favourable, if I be near Thee, if there is devotion spotless to Thee, O Lord of Hastigiri, if Thine own *dasas* are met with, Bhagavan, even this world is indeed the Apavarga (Sri vaikuntha).

—Sri varadaraja panchasat 43.

SRI KRSHNA CHARITRAM

By

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

(continued from page 46)

In Chapter 59 the story of the slaying of Naraka which is the occasion of the Hindu National festival of Deepavali on Krshna Chaturdasi day of Aswin is related. Naraka was a son of Bhoomidevi and an amsa of Varaha Avatar Vishnu whose wife she was. Naraka was of Asura tendency, a hater of Vishnu and Devas. His city was Pragjyotisha, the light of the east. The appropriateness of the name was to be justified in the future by the fact of the Naraka being ended by Krshna at that place and by the dawn of the full glow of spiritual light and the establishment of moksha, a heaven on earth and the founding of the Deepavali festival celebration as marking the disappearance of the darkness of Naraka-hell and the advent of the heaven of spiritual light and all-country joy and freshness. The Asuri Sampat which was dominated by and under Narakasura was to vanish and give place to the Daivi Sampat lit by "ADHYATMA BHASVAT Gnana Dipas" under the immediate auspices of Sri Krshna the driver-out of Naraka from the earth and the installer of resplendently lit heaven and heavenly joy on earth. To make heaven of earth which was hell before was the purpose of Avatar. The Upanishad says:— "Lead me from darkness to light—from Tamas to Jyotis." The national festival which was started and instituted permanently by Sanatana Dharma Krshna was started at the special request of the Mother Earth who wanted that this occasion of the killing of a wicked monster-child of hers should be marked

by the institution of an all-world festival to be celebrated by all her children. All men good or bad must be the children of Mother Earth and the Divine Father. The killing of a hellish son is inevitable to Divinity. There is no other way of saving so many good sons. Naraka had taken away the Kundalas of Aditi, the mother of Indra and of Upendra which was Krshna himself. The mother Aditi valued her Kundalas most; they were as precious to her as Tatankas were to Parvati. Sri Sankara has immortalised the Mahima of Devi's Tatankas in the Soundaryalahari. Naraka had given Aditi's Kundalas to his mother Bhoomidevi. Krshna did not like his own devi Bhoomi to wear the Kundalas, but he wanted to restore them to his mother Aditi. Krshna had to kill his own son by Bhoomidevi. How could he kill him without the Mother Bhoomi's consent or acquiescence? Satyabhama was an amsa, manifestation of Bhoomidevi. So Krshna took her in his expedition to Naraka's capital. Her presence and co-operation in the expedition was taken as symbolical of the acquiescence of Bhoomidevi in doing away with a wicked son working havoc to the good. Suka lays stress on the fact that Krshna took Satyabhama—'Satyabhama-Sahaya'. Sri Desika also lays stress on it in Sarga 16 of Yadava-Abhyudaya in which the expedition against Naraka is described. Sloka 145 describes the starting of the all-country deepa lighting festival founded on this occasion. When Naraka fell his mother prayed her that grandson might be installed as

King. This was readily done by Krshna who was a respector of Royal Dynasties and the maintenance of Order and Dharmic, kingly rule in the country. Old Bhishma who recounts this story in the Rajasuya says that Krshna caressed Naraka before his Chakram killed him. He says in Sloka 33 of Chapter 55 of Sabhaparva—Muhurtam lalayitva tu Narakam Madhusudhanah—for some little time he caressed the enemy whom he was going to behead. Bhishma also says that Naraka was blessed with the highest heaven. Evidently he was a great gnani who was spending his prarabdha by his last Sarira. People throw off their old clothes and wear new ones after making a Ganga Snan. It is symbolical of giving up the old bodily unspiritual life and the resolve to open up a new life of spirituality and no sin. Krshna's Gita words in the famous "Vasamsi Jirnani" Sloka perhaps may support this suggestion. Naraka had forcibly removed to his palace a very large number of Deva and Gandharva girls and confined them there intending to marry them forcibly. They had been each individually told by Narada that they would become the wife of Krshna. They were immersed in Krshna-Dhyanam and pining for union with Him. Vyasa described them as living lives of rigid austerity and making penance as it were just like Sita in Asokavan. They were Ekavenidhara. Their severe Tapas and Tejas compelled Naraka to respect their chastity and be at a great distance from them. The expedition to Prakjyotisha rescued 16,100 pining maidens who had in their heart of hearts chosen Krshna as their pati. A refusal by Krshna of their keen desire was unthinkable. Narada's assurances had filled them with certain hope. The girls also say that Vasudeva also gave them this assurance. This devi-uniting good service of Vayu was done by son

Hanuman before. The father wanted perhaps to follow his great son's footsteps. The rescued maidens each individually communicated her wish to Krshna. He agreed but postponed the actual marriage with these most loving and long-pining maidens till after his return to Dwaraka after a visit to his mother Aditi for restoring personally her lost Kundalas. Krshna considered the satisfaction of the mother in person as more urgent than this satisfaction of thousands of girls by performing their marriages with him. Suka records with wonder that the marriage was in the same Muhurtam on the same day, Krshna assuming as many forms as there were wives to be married. Jivagoswami, the commentator of Sridhara, says it must be the Godhuli Muhurtam which will suit all (Sarvato-Bhadram) girls. Sri Sankara is lost in rapturous wonder over Krshna being the beloved husband of so many wives and keeping every one of them exclusive and secret company all time. "Who but the Sarvatma Paramatma can be like that?" he asks. Does not the Paramatma sit as the Antaryami in the heart of every Jiva always ages long and hug the Jiva in close loving embrace and make the Jiva forget itself and all its bodily contacts and misery in the sweetness of the embrace? If the Paramatma can do it in the case of all Jivas of countless number, what wonder that He was able to do this in the case of 16,100 wives? Vyasa tells us through Bhishma that when Naraka was killed the maidens imprisoned threw off their old dirty clothing and wore new clothes when they came to Krshna and made their marriage request.

Krshna's visit to Indra and his Swarga and the mother Aditi there was not without incident. Satyabhama, a very tasteful and obstinate woman, wanted Parijata graft to take to Dwaraka for growing

as she took a fancy for the flower. Indrani was the mistress of Indra's garden, known as Nandana. She took it into her head to refuse Satyabhama's request. She could not suffer a human lady to wear her Parijata flower. Both the ladies were obstinate. Neither would budge an inch. Their husbands must enter into a dual combat, not mortal though, both being Amaras, (immortal,) and settle the issue by their fighting. A combat ensued; of course Indra was over-powered. Indra said to Krshna that Krshna was not really a man but He was the greatest God assuming the guise of a man for the good of the world and there was no disgrace to him a Deva by suffering defeat at the hands of Deva-deva. Parasara says he called him 'Jagadupakrti-martya'. This word is used by Sri Ramanuja in describing the Avatar of Krshna in his introduction to the Gita. Sri Desika says in his commentary that Sri Ramamuja takes this word from Indra's sloka as recorded by Parasara. Aditi the mother-in-law gave Satyabhama, her daughter-in-law who was the only wife of Krshna that came with him, the blessing that she might retain her youth without any decline so long as Krshna was in this earth and that she would not be affected by old age till then. Excepting Rukmini the other wives were mortals subject to the declining of youth and setting in of old age. The old mother-in-law evidently wanted to make Satyabhama equal to Rukmini even in this matter of unfading youth. She also blessed her with the precious gift of divine fragrance which is proverbially known as Sarvagandha even in the Upanishad. The word means the assemblage of all sweet gandha. Sarva-gandha and Sarva-rasa are the peculiar characteristics of Brahman Krshna—so say the

Upanishads. Rukmini, Lakshmi, is described by the Veda as Gandhadwara. Old Bhishma says that the blessing was that Satyabhama should become Sarvagandha Gunopeta. What a sensible mother-in-law and how up to any date!

The maidens who were pining for their wedding and had been taken to Dwaraka on Krshna's departure for Swarga, were married at Dwaraka. They were all longing for the privilege of doing all personal service to Krshna themselves and were proud of their self-chosen position as the servants of Krshna. They chose to call themselves as his basis. Suka and Bhishma tell us that Indra attended the marriage in which so many maidens of Heaven were married to his Lord and Saviour Krshna. Suka tells us through his disciple Suta in Slokas 36 and 37 of Chapter XI in Skandha I that all the efforts of the numerous wives to make Krshna really feel the passion and pangs of love and become lewd hopelessly failed and that Cupid, who wanted to aim his arrow and pierce Krshna's heart making it flow with Kama, threw his bow in despair. Bhagavatam, the great Charitram of Krshna composed and recited by contemporary Rshis who had a direct vision of every thing that was passing in the mind of Krshna, solemnly and emphatically testifies to his absolute freedom from any touch of Sanga or Kama. Suta says clearly in Sloka 37 that the world judging Krshna by their human standard and their own states of feeling and weakness strongly take him to be a Kama-Sangi although he was absolutely free from that.

(To be continued)

The Final Message of Lord Sri Krishna

By

Prof J. B. Durkal, M A., D. O. C.

Lord Sri Krishna has given his messages to several persons on several occasions on several specific issues. Amongst them may be mentioned the message to the Gopis of Gokul sent with Uddhava, that to Arjun at the time of the Kurukshetra War, the one to Vidura through Maitreya and that to Uddhava before the Lord left this world. The last is given in the Eleventh Book of the Holy Bhagavata and is by far the most perfect, the most exquisite, the most comprehensive, the most thorough-going and general. It is not personal as to the blessed Gopis; it is not occasional as to Arjun, it is not exhaustive as that conveyed by Maitreya in the Bhagavata. There is further a specific reference to it by Lord Sri Krishna as his message par excellence to the world. Sri Sukadeva points out what the Lord thought when the time of his going to the highest Heaven was drawing near.

"On my leaving this world, the knowledge that is Mine is properly fit for Uddhava alone who is now a paragon amongst the Enlightened" (Bh. 3-4-30). We need not expatiate upon the love, respect and confidence the Lord had for Uddhava about whom he says that you are more beloved unto me than my own soul. (Bh. 11-14-15) And he made him the vehicle of his last message to the world as he made him the bearer of his message to the dear Gopis.

Having referred to the greatness of the message we may now observe its extent and character. It may be well to call it Bhagavati Bhagavad Gita to distinguish it from Bharati Bhagavad Gita

expounded to Arjun. It extends from the 6th to the 29th chapter of the eleventh book of the Bhagavata, covering 24 chapters, coinciding with the 24 letters of the Gayatri. The advantage of this Gita is that it makes its say crystal clear leaving hardly any room for subjective interpretations or misinterpretations. Its philosophy is clear and complete, its theory of the art and aim of life is straight, simple and superb, its ways to reach the ideal are exact, practical and unfailing. Several Sampradayas (e.g. of Sri Swaminarayana) have made it their chief gospel. This Gita begins with the auspicious word *Atha* (Ch. 6.1) and the gods' prayer of wonderful poetic inspiration and power, and it ends with Sukadeva's prayer to the Lord and eulogy of the Jananamrta, (Bh. 11. 29. 49). It is no belittling of the Bhagavad Gita of the Bharata to say that the occasion for this one was graver, the pose more sedate and calm, and the opportunity of expression more unperturbed and more expansive.

The plan of this Bhagavati Gita may briefly be mentioned. The twenty four chapters divided into three groups of eight each dealing consecutively with Karma Yoga, Bhakti Yoga and Jnana Yoga. The philosophy of life begins with the seventh chapter, the sixth being taken up in the prayer and preliminary setting as in the Bhagavad Gita, though of a more touching character, owing to the conflict between family ties and wider universal benevolence. The Lord reviews the degeneration of the age and gives Uddhava the pith of his say even in the commencement without mincing matters

as he did also to Arjun in the Gita. It finishes with the philosophy of the vedas. "All this that is comprehended by the mind, language, eyes and ears is perishable. Know it to be of the making of the thinking mind" (Bh. 11-7-7) And he gives also in a nutshell the "open sesame" of easy sailing in this world, a formula which all 'isms' can appreciate. "One who is a hearty friend to all beings, who is calm and cool, who is fixed in Knowledge and Realization, and who sees the whole universe as the embodiment of the Divine; such a one does not meet with calamity any more." (Bh. 11-7-12) These recipes are rather too good for ordinary mortals, and Uddhava asks for a milder dose, invoking Sri Krishna as his guru and Narayana. Sri Krishna then expounds unto him the wisdom and the philosophy of the man of high common sense, philosophy of reason applied to Nature and Experience. The Lord cites how the Avadhoota ascetic learnt philosophical and practical truths from experiences of life and Nature, from various animals and persons whom he therefore regarded as his Teachers. But the standpoint expounded in the last verses is clear. "Men versed in the essentials of wordly life generally raise themselves above harmful objects by their own spiritual selves. To a man his own self is principally his teacher, so that he attains his sumum bonum by means of experience and reasoning" (Bh. 11-7-19, 20) The whole narrative is a beautiful prologue—rational and appealing to a higher philosophy of life. There is no appeal in it to the Shastras and yet the way of the Shastras is crystal clear therein. Its assimilated study would give a straight solution to the modern world-problems and international tangles. The anecdote of the Dove and his family' which practically stands for man and his family, is especially poetic and beautiful. We can

hardly find the picture for love put down so exquisitely in a couple of lines anywhere else: "That pair of Doves living in their home as mates and having their hearts tied up by love, joined gaze unto gaze, body unto body and intelligence unto intelligence" (Bh. 11-7-54). And then there is the whole story of the pitfalls or shares in which the soul is entrapped and suffers. The hale and hearty ascetic's view of life is thus expounded till the end of the ninth chapter and its key lies in renunciation, and selflessness, as the best remedies of worldly evils.

After this prologue Lord Sri Krishna propounds the path of Dharma or rather Dharmas, i.e., duties or activities which uphold man in his real position. It is noteworthy that though religion or Dharma has in these days been reduced to a shibboleth and a label in the earlier times it was hardly so, and hence it did not create that confusion which it has created in these days. The Dharmas of the Brahmin, the Kshatriya, the Vaisya, the Sudra, the Brahmachari, the Grhastha, the Vanaprastha, the Sanyasi and soon were different and distinguishable. Hence we find the Lord using the plural in his exposition:—"One should, with fully engrossed mind in one's duties and with full reliance on Myself, practise the duties of Varna, Ashrama and Kula (i.e. caste, life-stage and family), without running after desires". (Bh - 11-10-1) It will be seen that, after the realisation of this worldly life as an illusion there remains hardly any ground for fumbling for ways and means and ends of life. The Spirit Supreme is the only object to be realized and the way to it as demarcated and revealed by Him is the only thing that remains to be followed. Hence Dharma is to be followed not for desires but for the ultimate and unfailing beati-

tude of the soul in salvation. For this way of life the chief and radical means is Sat Sanga or company of the good, the saintly, the righteous. The aim says the Lord is to purify the mind. The intellect and reasoning which are glibly spoken of as unassailable are really not so. They are also liable to error and misjudgment. He thus speaks of the three attributes: "Sattwa, Rajas and Tamas are the attributes not of the Soul but of the Intellect. The other two should be overpowered by Sattwa, and Sattwa should be further purified by purer Sattwa" (Bh. II-13-1). The first octave terminates with the 13th Chapter which expounds the riddle of interrelationship of the Mind and the Attributes, and the super-intellectual plane of the Vedic philosophy. The Hamsa or Parama Hamsa answers the question by a counter-question. II-13-22).

With the 14th Chapter commences the second Octave and it lays down Bhakti or whole-hearted devotion to God as the highest good or desideratum or Summum Bonum. Lord Sri Krishna asserts that He as Narayana gave this knowledge known as the Vedas to Brahma at the beginning of the world and it contains the religion of God. But in passing from generation to generation and from one to the other kind of created beings it received its manifold ramifications due to the variety of intellects and beliefs. The list of the various ends of life given by the Lord is almost exhaustive, including Desires, Self-interest and Dictatorial powers. He rules them all out and lays down that "To him all directions are full of happiness—to him who is penniless, self-controlled, at peace in heart, equal unto all and with his mind highly pleased with Me". (Bh. II-14-13) Bhakti Yoga and the various siddhis or (powers) which naturally follow it, are all detailed

later on and there is also the enumeration of the divine Vibhutis (Expressions) as we find also in the Gita. The immanence of God in the Universe is emphasized by His specific presence in objects which bear His peculiar lustre and characteristics. 'That verily is part of me, where there is lustre, beauty, fame, power, modesty, renunciation, good fortune wealth, ability, forbearance, and knowledge". (Bh. II-16-40). This leads us unto a wider vision of divinity and godhead, which we find prevalent in the Indian ideology to-day. There is further a beautiful synopsis of the origin and ordainment of the whole human social order and divinely ordained life for all the main natural groups of the whole social organism. There is also the mention of the Dharma which is common to all the groups of the social order (viz., the religious, the political, the economic and the auxiliary or the teaching, the protecting, the producing and the serving:—"Non-hurting, truthfulness, non-stealing, shunning of desire, anger and avarice, and wish for that which is dear and good for all beings". The key to all Dharmas is greater and greater self-control as the stage of psychic evolution progresses. The same view is expressed elsewhere also in another form: "Control speech, control the mind, control respiration, control the senses and control the lower self by the Higher self and you will not be born again" (Bh. II-16-42). It may be mentioned that in this treatment of the social order there is a three-fold distinction made between the various classes. First there are their natural characteristics mentioned, then we have their natural Karmas and Vrtties i. e. avocations beyond or below which they should not go, in order to maintain their classical standard. For the Sanyasi there is the spirit of his code in a nutshell "The step should be taken as purified by sight, the

water must be drunk as purified by filtering, words should be spoken as purified by truth, and action should be undertaken as purified by the Conscience."

The treatment of Bhaktiyoga ends practically by the 21st Chapter but

before that we have a nice series of definitions or meanings of the several terms denoting religious merits—dealt with in a new style to suit the Bhakti-Yoga. We have incidentally a distinction made in human temperaments to fit the three Yogas.

(To be continued)

SRI KRSHNA'S UNIVERSAL MESSAGE

By

Sri T. V. Souriraja Iyengar

The Great Saint Nammazhvar has stated that he who has knowledge of the "world" cannot but become the devotee of Mayavan, i. e. Sri Krshna. What is the "word" referred to by him? It is the great undertaking given by Sri Krshna in the 66th sloka of the concluding Chapter of Sri Bhagavad Gita. Translated into English it would read:

"Completely renouncing all Dharmas,
Seek Me alone as refuge;
I will release you from all sins.
Do not grieve"

This sloka is popularly known as Charama Sloka i. e. it is the last word in the Moksha Sastra. There is a great history and tradition attached to this sloka. Sri Ramanuja wanted to learn the meaning of this sloka from his Acharya Thirukoshtiyur Nambi. He had to go to this Acharya eighteen times and only on the eighteenth attempt the Acharya unfolded to Sri Ramanuja the meaning of this great Sloka. Even on the eighteenth occasion a condition was extracted from him to the effect that he would not reveal what he learnt to any person who is not a tested devotee of the Lord. Immediately after the meaning was revealed to him, Sri Ramanuja is said to have got up on the temple Gopura and announced the great message to all

people assembled in the temple. On coming to know of Sri Ramanuja's act, the Acharya came to him and asked him to explain his conduct. Then Sri Ramanuja is reported to have said that if his act was sinful he did not mind suffering for his sin provided all the members of the audience were benefited by knowing the great secret, i. e. the Lord's undertaking to liberate everyone who sought refuge in Him. Then the Acharya embraced Sri Ramanuja and called him "Emberumanar"—a Tamil word meaning "My master you are". Here the Acharya wanted to establish the greatness of the message, the glory of which should be realised by the seeker before it could be revealed to him but Sri Ramanuja looked at it from another angle viz. all should become liberated from the bonds of Samsara and sins and should attain Moksha.

The interpretation of this sloka has raised much controversy among the great commentators, particularly about the Dharmas which have to be discarded. But everyone is agreed that "Dharmas" should not be performed for fruits and that the greatest of all Dharma is "Lord Sri Krshna" "*Krshnam Dharmam Santanam*". He is the Yogeswara, the Lord Supreme, the bestower of all fruits of actions. "*Vasudeva is Sarvam*".

SRIH The Essence of Secrets Three

By
Sri R. R. D., B. A., LL B.

FORE-WORD

(Salutation to Srimad Vedanta Ramanuja Mahadesika.)

Srimad Vedanta Ramanuja Mahadesika was a man of God who trod on earth between 1872-1932 A. D. He belonged to Sri Sat Sampradaya. The Acharyas in this line are called Andavan or Master. He used to be called Nam Andavan or our Master in view of the fact that he endeared himself to all who came in contact with him by his learning, wisdom, devotion, dispassionateness, service to God, simplicity of exposition, compassion towards all beings and other good qualities too numerous to be mentioned separately. Every one who had anything to do with Him used to feel that he alone was His special favourite in the same way as Gopis used to feel in the case of Lord Sri Krishna. His disciples consider Him to be an avatar of God and greater than even Sri Ramakrishna Paramahansa and Sri Ramana Maharshi. In order that the history of His life and the beauty of His sayings may not be lost to posterity, His disciples propose to bring out a book on the subject in the near future. The writer had the rare good fortune to Him in 1925 for the first time and learning spiritual matters at His feet for more than 12 months on different occasions. In 1929 when he last met Him, he was asked to make known to the English speaking world the sublime thoughts contained in The Essence of Secrets Three. The writer is keenly conscious of his limitation, but bowing to this mandate of our Master proceeds to

undertake the work relying on His divine grace.

The Essence of Secrets Three goes by the name of Srimad Rahasya-trayasara in Sanskrit. This is one of the hundred and one works written by Sri Nigamantamahadesika, who was born in 'Conjeevaram' seven centuries ago, travelled to various parts of India and finally left the mortal coil in Srirangam, an Island Town near Thiruchirappally in South India. He lived to the ripe age of 108 years and The Essence of Secrets Three is said to be one of his last works embodying his profound thoughts, deep experience and intimate realization. As in the case of his other works, this work has been written merely out of compassion for erring mortals groping in darkness in order to set their feet on the right path leading to light, bliss and immortality. According to him there are six things which should be known to all individual selves. They are mentioned below:-

1. The individual self is different from the body.
2. The individual self has a master known as God.
3. The individual self is for God. It is his duty to please God and thereby go to his eternal abode and serve him in all possible ways.

4. It is not possible for the individual self to do so fully now because he has not been abiding by the will of God, has thereby displeased Him and has, therefore fallen into this world of births and deaths.

5. The means laid down for pleasing God is Bhaktiyoga or the path of devotion arising from knowledge. It is not possible for individual self to follow this path in these days because of want of knowledge of the path and the strength to follow it. It is, therefore, the duty of the individual self to express his inability to practise bhaktiyoga and to beg of God to grant him liberation without practising bhaktiyoga. This is called prapatti or the path of self-surrender. If one is not able to do prapatti by himself, one can request a good and great man who knows how to do so to do it for him.

6. The individual self and insentient nature are like the body of God, i. e. they belong to Him, they are supported by Him and they are controlled by Him or in other words they live, move and have their being in Him.

These are the six things, which everyone should know and assimilate according to Sri Desika.

Among the works which Sri Desika has written out of pity for humanity, The Essence of Secrets Three ranks very high, if not, as the highest. This book is in manipravala style or a combination of Sanskrit and Tamil and can be studied by all. This work consists of four parts. In the first part entitled Anusasana, Sri Desika has dealt with the things mentioned above in great detail citing the

evidence proving their authenticity. In the second part called Sthirakarana, he has answered the doubts and removed the difficulties felt in connection with the ideas dealt with in the first part. In the third part called Padavakya Yojana, he has analysed the three secret mantras, viz. Sri Ashtakshara, Sri Dvaya and Sri Charmasloka into words, given their meanings, combined the words into sentences and given their meanings and other things necessary for their proper understanding. In the fourth part called Sampradayaprakriya, he has indicated what the Guru or the Acharya should do and how the disciple or Sishya should behave.

The first and the fourth parts have been summarised by our Master through the late Sri V. K. Ramanujacharya of the Revenue Board, Madras as His instrument in a work called Sri Rahasyatraya-Sarachchurukkam in Tamil. The summary has been written with a view to create a desire for studying The Essence of Secrets Three in original, in the same way as a cut piece of mango is given by a fruit-seller as a sample in order to induce the consumer to buy the fruit. One should not stop after merely reading the summary. One should go to a good Acharya as laid down by the Sastras, sit at his feet and learn the original with great devotion. In that case only will the good ideas be imbibed and the disciple benefitted. In however simple a style the work may be written, the good ideas contained therein cannot be fully and truly understood, much less assimilated in the absence of the grace of a good Acharya and his oral teaching.

What the present writer proposes to do is to put in simple English, some of the ideas contained in the original and in the summary in order to introduce the

reader to the summary and the original. If there is anything good in this it is entirely due to the original and the summary and the mistakes should be laid at the door of the present writer only.

Sri Desika never writes anything without indicating the evidence in support of it. This evidence consists usually of the following:-

(1) The Vedas which are entirely authoritative as their authorship cannot be attributed to any erring humans.

(2) The Smrtis, Itihasas and Puranas, which have been written by Rshis who have realised the meaning of the Vedas by personal experience, in order that we may learn easily at one place what has been mentioned by the Vedas in different places. The works of Manu, Apastamba and Saunaka find a place among Smrtis. Srimad Ramayana and Sri Mahabharata rank as Itihasas. All have acknowledged the greatness of Srimad Ramayana. Sri Desika calls it Saranagati Veda or the Veda which teaches self-surrender. The Mahabharata is said to be the fifth Veda. It contains Sri Bhagavad Gita. Sri Vishnu Purana is the greatest among the Puranas because of the fact that it has been written by Parasara Maharshi, who has been praised by Sri Alavandar in unmeasured terms and who was blessed by the Rshis Vasista and Pulastya that he would have true knowledge of the Highest Reality.

(3) The Pancharatra, which was taught by God Himself in order to give out the meanings of the Vedas at different times.

(4) The songs of the Azhwars who realized God personally and sang in his praise out of joy which they could not contain in their hearts. Sri Nammazhwar had gnan or knowledge without the least trace of Agnan or ignorance or nescience. He realized God and revelled in the enjoyment of God as we revel in the enjoyment of sensual objects. He has given out his experiences without addition, omission or change. The greatness of the other Azhwars can be seen by going through the history of their lives.

(5) The works of the great Acharyas of whom Srīman Narayan is the first, one's own good Acharya is the last Sri Nammazhwar. Sri Nathamuni, Sri Alavandar, Sri Bhashyakara or Sri Ramanuja, Sri Embar Sri Bhattar, Sri Nanjear, Sri Kadambi Achhan, Sri Engalazhwan, Sri Nadadur Ammal and Sri Appullar, come in the middle. Sri Appullar was Sri Desika's Acharya. For an Astika or believer these authorities will suffice. Doubts are however, felt by some who lack faith and objections are raised on the basis of common sense. These questions and the answers to them based on reason and common sense will be given next.

(To be continued)

A disciple's Duty.

A wise (disciple) will proclaim (the greatness of) his master, and will keep to himself the Mantra. But by doing the contrary—i. e., not Proclaiming the master and disclosing the Mantra—his wealth and life get diminished.

Acharya-Sishya Lakshana

By

Gomatham S. Srinivasa Aiyangar.

I. INTRODUCTION.

(a) It is a matter of common knowledge that the fundamental basis of all religions is that their Originator or Prophet by some special favour or tapas realised God and taught his disciples what he realised. This is also true of the different systems of Hindu Philosophy though they are all commonly called Hinduism. Hinduism accepts the Vedas as the highest authority and holds the view that they are eternal—the time of their origin or their end is unknown. Even at the time of *Maha Pralaya* when all the Andas with their Brahmas are destroyed, these Vedas exist in the mind of *Paramatma*, when out of His Great compassion He desires to convert the *Sukshma achetana - chetanas* into *Sthoola chetana - achetanas* to give yet one more opportunity for the sinning *atmas* to reform, He creates the Andas and one Brahma within each Anda and teaches each of them these Vedas in the *Anupurvi* of their old chanting, and directs him to continue the creation according to the *Karma* of each Jiva as it stood at the time of the *Maha Pralaya*. The eternal nature of the Vedas means therefore, the continuity and conformity of the *Sabda-rasis* as before.

(b) These Vedas are innumerable and what has been handed over to us now is only an iota of the whole lot. There are many episodes in the Vedas to show this. Further it would appear that Brahma though he taught a major portion of the Vedas to his disciples left out a few portions. Later, at suitable moments, some of these were taught to those who persevered in their tapas for

their realisation. These are designated after the names of the sages who were responsible for their being revealed. Examples of these are the *Katasakha*, *Vishwamitra Suktam*, etc. Similarly the *Dramida Vedas* which are specially revered by the Sri Vaishnavas and which are being sung in the *Vaikuntha Loka* daily by the innumerable *Nityas* and *Muktas* assembled there, were revealed to this world at the close of the *Dwapara Yuga* and the beginning of the *Kali Yuga* by the Azhwars.

(c) The word *Vedas* is derived from root *Vid* to know or to teach and therefore means *that which teaches or gives knowledge*. As knowledge of things which are realisable by our senses need not be taught by any, the word has come to mean *that which teaches or deals with knowledge of things which are not realisable* by the *Indriyas*. Though theoretically all the schools of thought in Hinduism, accept the Vedas as true, and authoritative in practice there are some which rely on certain portions only and relegate to the background certain other portions. There are others who regard the Vedas as the words of realisation by the Sages of old and as there were many such, the Vedas are not dealing with any one particular thing or theme but with diverse subjects and as such there may be and there actually are contradictions amongst the teachings as bound in the Vedas. To the Sri Vaishnavas or *Visishtadwaitins* who are followers of Sri Nammazhwar and his teachings as expounded subsequently by Sri Nathamuni, Sri Alavandar and Sri Ramanuja, the entire Vedas,

contain absolute truth; not a single statement made in any of the Vedas is or can be proved to be untrue or incorrect; and they have only one main theme behind them and that is the teaching of the means to attain salvation. Salvation is the liberation of the soul or Jeevatma from its bondage in this Samsara and the attainment of its real swarupa without any necessity to be born again in this world. Though a very great portion of the Vedas known as Karma Kanda deals with the Aradhana of other deities subordinate to the Parama purusha (Sriman Narayana) and only a small portion known as the Brahma Kanda or Upanishads deals with the swarupa etc. of the Supreme Deity and the ways of realising Him, the two form one continuous whole, the former being a prelude and therefore complement to the latter. The aradhana of the Devas as told in the Karma Kanda is but a different form of the aradhana of the Paramatma as He is the Antaryami and lord of all the Devatas and as it is only through His favour that different fruits are granted by the respective deities. The Brahma Kanda deals directly with His aradhana. To explain this a worldly illustration is given. A person desiring to get the favour of another who is in a better position than himself invites him to his house or goes to his house and places garlands on him in the hope that he would be pleased and would grant him his request. Though the apparently respected objects are the coat and the body, it is the Atma inside the body that is pleased and grants the prayer. Similarly when puja is done to other deities, it is the Antaryami who is really pleased and it is only through His favour that the other deities are in a position to grant the requests of their devotees. It will thus be seen that the Vedas form one continuous whole having as their theme

the object of helping the Atma to realise its true Swarupa. If this is borne in mind, viz. that the Paramatma is the Sariri (soul) and all the rest His Sarira (body), there will be no room for finding any contradiction in the Vedas at all.

(d) Though the supreme sanctity of the Vedas has been accepted by the Sri Vaishnavas, they have assigned only the third place to the Vedas in the order of Pramanas for establishing truths. To them the first and foremost of Pramanas is *Pratyaksha* (Perception). The Second Pramana is *Anumana* or *logical inference*. The third place is given to Sabda or the Vedas. Even then the Vedas are to be regarded as pramanas only in so far as they are not contradicted by *Pratyaksha*. This would appear to be somewhat conflicting. In reality it is not so. They had and have so much faith in the infallibility of the Vedas and conviction that no truth preached therein could be proved to be incorrect by *Pratyaksha* that they were prepared to assign a third place to it. This faith has been so far fully justified. In spite of the fact that the different branches of Science have made advances in many directions, not a single statement made in the Vedas has been proved to be incorrect up to date.

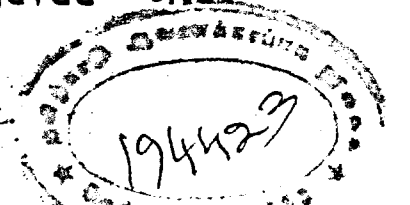
(e) The rock on which Hinduism rests is the Vedas. These have been handed down to us, generation after generation, by oral Upadesa from one to another. The teachings thereof cover the entire field of necessary knowledge. They deal in general with the means (Upayas) to attain almost all kinds of pleasure including a few realisable in this world itself. But they deal in particular with the means to attain salvation.

(To be continued)

The Ramayana and The Bhagavad Gita

By

Sri R. Srinivasachariar, B. A., B. L.



Valmiki enumerated many good and noble qualities and requested Narada to mention the *man* who at that time had those qualities. Narada promised to mention such a *man* and, referring to Sri Rama as such a person, gave a short account of the Ramayana ending with the slaying of Ravana and the Coronation of Sri Rama. We have seen that Valmiki was as familiar as Narada with the life and doings of Sri Rama and with his possessing all the attributes mentioned by Valmiki even when Valmiki asked Narada the questions put to him. The only inference that can be drawn in the context is that Valmiki wanted to know whether Sri Rama was merely a man as he was giving himself out to be or was a Divine Being. Narada's replies did not throw any light on this matter but set Valmiki thinking. His anguish at seeing a he-bird shot by a hunter and hearing the wailings of the she-bird, burst forth into poetry. Valmiki was surprised at his own performance but Lord Brahma who appeared shortly afterwards, told him that it was he who had sent the muse to him. Lord Brahma gave Valmiki divine vision and directed him to compose the Ramayana. Thus Narada's message was the direct cause of Valmiki's divine vision. Valmiki saw and realised that Sri Rama was the incarnation of the Supreme Being. In the first Sarga of the Ayodhya Kanda, Valmiki makes a statement to this effect and then bursts forth into a praise of Sri Rama.

After describing in great detail the various good qualities of Sri Rama, Valmiki concludes thus: "Thus the Earth desired as her Lord, Sri Rama who resembled a God, whose vow, (व्रत) was unshakable and whose prowess was irresistible".

We may take this as Valmiki's statement in a nutshell of the essence of Sri Rama's greatness. Sri Rama was god-like. Nobody could oppose him as a warrior. His power (पराक्रम) to control everybody else was unchallenged. He had a distinct vow which he always kept. We have seen that Valmiki asked Narada who was (सत्यवाक्य and दृढव्रत) true to his word and unshakable in keeping his vow, and that Narada said it was Sri Rama. The expressions सत्यवाक्य, सत्यव्रत, दृढव्रत and दृढव्रत are practically synonymous. They are found repeated constantly throughout the Ramayana.

The over-powering prowess अप्रघृण्य-पराक्रम of Sri Rama establishes his (परात्व) super-eminence. His (सत्यवाक्य and दृढव्रत) truth to word and unshakable vow have been described as giving protection to all and sundry that sought it. This is shortly put as शरणागतरक्षण. Any person—friend and foe alike—could easily approach him and seek his protection. This characteristic affability on his part is known as सौलभ्य. The Ramayana is thus an account of Sri

Rama's life stressing these three attributes—**परम** super-eminence, **सौलभ्य** easy accessibility and **शरणप्रद** affording protection to all that seek it. These three attributes are described in the Ramayana as being exhibited by Sri Rama in everyone of his actions. Indeed this threefold aspect of the Supreme Being incarnated as Sri Rama is the lesson that the Ramayana teaches to man.

Before proceeding to illustrate this from the Ramayana, it will be well to turn to the Bhagavad Gita and examine its teachings for a comparison. The Gita is, as it were, the central jewel of the Mahabharata. The Mahabharata has been translated into almost all the languages of the world. Recently we read an account in the newspapers that it is being translated into Russian. Wise men of all times have drawn their inspiration from the Gita. It is the message delivered by Lord Sri Krishna to Arjuna on the eve of battle in the battle-field. It is really a message to mankind in the battle of life. Arjuna, overwhelmed with emotion at having to fight his own kith and kin and his *gurus*, proposed to lay down his arms and let things take their course. Lord Sri Krishna, in unmistakable language, admonished him for this sudden manifestation of weakness and advised him to do his *Karma* (duty). No man can remain without Karma for it is not in his nature to keep quiet. Man must do his Karma and must do so in such a manner that he will not be affected by the results of that Karma. Man must put forth his best efforts in the doing of all proper and ordained acts and leave the result to God. Truly has it been said that the result of man's acts is not in his hands but in the hands of God. The simplest, though at the same time the most difficult way of doing

Karma is to do it colourlessly, i. e., without any desire for the results thereof. If man trains himself by constant practice to view with equanimity the result, good or bad, that may flow from the doing of his duty in a proper manner, the doer is not affected by the result whatever it may be. No doubt this is easier said than done. But the inescapable truth is that the result of man's act is never in his hands. The realisation of this truth by the constant exercise of the mind, acts as a great mental tonic and steels the mind effectively against any kind of affliction. The constant feeling that God is alone the giver of results and that man has only got to do his duty, leads to the necessary realisation of the omnipotence of God and the need for directing the mind towards Him. This realisation is *Gnana* and the constant reflection on him is *Bhakti*. It is immaterial which of these two—*Gnana* and *Bhakti*—is the immediate cause of the deliverance of the soul. The result is the same in either case.

The Ramayana is earlier in point of time than the Gita. This, at any rate, is the opinion of the orthodox school. Words and thoughts embodied in the one are found repeated and echoed in the other. We have seen that the opening stanza in the Ramayana has inspired the following stanza in the Gita:—“Know therefore that you have to prostrate before the learned, serve them and question them from every aspect. They will impart true knowledge to you, for they have realised the truth themselves”. This, according to the Gita, is the proper mode of imbibing knowledge. The Upanishad says the same thing:

आचार्यश्चैव विद्या विदिता साधिष्ठं प्रापत् ।

आचार्यवान् पुरुषो वेद ।

“Knowledge is truly imbibed only from

a teacher. He alone knows who learns from a teacher”. We have met many a learned crank going astray because they have not schooled themselves under a proper teacher. Valmiki approached the great sage Narada and derived true wisdom from him.

Having taught *Karma Yoga* and *Bhakti Yoga* to Arjuna, Lord Sri Krishna out of great compassion for Arjuna in particular, and for all souls in general, concludes his discourse thus: “Hear again my most important and all confidential word. As you are my most beloved friend, I shall tell you what is really beneficial to you. Fix your mind on Me. Centre all your affections on Me. Worship Me Salute Me You will surely reach Me and Me alone. I assure you, for, you are My friend. Give up or abandon all the various duties (enjoined on you) Take shelter in Me alone (surrender yourself to Me alone). I shall release you from all sins. Grieve not”.

The last of the above stanzas bears a striking resemblance to the following memorable utterance of Lord Sri Rama on the eve of his taking Vibhishana to his fold:

सहदेव प्रपन्नाय तवास्मीति च याचते ।

अमयं सर्वभूतेभ्यो दशम्येतद्भक्तं मम ॥ 6-18-34

“I give shelter from all (aggressive) beings to him who even once surrenders himself unto me declaring that he belongs to my fold. Indeed this is the vow that I have taken”.

This idea of surrender on the part of the shelter-seeker and the assurance of protection by the Lord which is so vivid-

ly expressed in the stanza from the Gita and in the stanza from the Ramayana extracted above is further seen from the following that emanates from Vibhishana in Ramayana Yuddha-kanda. “I have been told very harsh words by Ravana and disgraced as if I were his servant. I have abandoned my wife and children and sought shelter in Sri Rama. I have completely abandoned Lanka, my friends and my wealth. My kingdom, my life and all my happiness are all centred in you. I am Ravana's younger brother and have been put to shame by him. I seek shelter in you who are the shelter for all beings”. (6-17-16; 6, 19, 5; 6, 19, 4).

The idea is the same in both these extracts. God is the ultimate and real shelter for all beings. This truth, simple and axiomatic as it is, has got to be realised with a vividness which is necessary to get rid of attachments. The well known story of Draupadi holding up her hands helplessly and seeking shelter in Sri Krishna and getting immediate relief when she was being molested by Dussasana and the famous story of Gajendra crying to the Lord for succour from the crocodile and getting it forthwith, are apt illustrations.

We thus see that both in the Ramayana and in the Gita the central ideas are three fold: the absolute supremacy of the Lord, His easy accessibility to all that seek His shelter and His unfailing protection to those that surrender themselves unto Him.

(To be continued)

AHALYA

By

Sahitee Vallabha Saraswat Saragna
SRI T. SUNDARACHARIAR, B A., B L., SHIYALI.

WOMAN: The sin has stripped you naked;
The curse has washed you pure;
You have risen into a perfect life.

—Poet Rabindranath Tagore.

Vishaya vinivartante niraharasya dehinah
Rasavarjam Rasopyasya param drshtva nivartate.—

—Gita.

Brahma, desiring to create a perfect exemplar for beautiful women, is said to have produced, after much careful effort, AHALYA—so named because of her flawless beauty. When the question came as to whom she should wed, Indra thought she was certainly his by virtue of his being the over-lord of the three worlds. But Brahma, in his superior wisdom, envisaged that a beauty like Ahalya's could find its highest destiny and fulfilment only if united with true spiritual grandeur and he gave her hand to sage Gautama, but not before subjecting even him to a test. He first gave her to his charge and asked him to keep her as a trust. When after the lapse of thousands of years, Gautama gave back Ahalya Brahma found that she had not been touched by so much as a look. He applauded such mastery of the senses on the part of the great sage as very much superior to the sway of a thousand kingdoms; and so, he asked Gautama to have her for himself as his wife. And the sage received her with reverential gratitude. Thinking that the god of gods, in presenting such a paragon to him, had only intended to favour him with a suitable partner for the practice of his austerities, he took her as an associate for pursuing his endless tapasya. And this went on for a long time.

Indra, who thought that a grievous wrong had been done to him, could not reconcile himself to the decree of Brahma and was only biding his time. One early morning, before dawn, Gautama repaired to a distant brook for his daily ablutions, leaving his wife alone in the hermitage. Indra seized this opportunity and stole into the ashrama disguised as Gautama himself. The look of surprise on the part of Ahalya soon gave way to full recognition, and the foolish woman felt highly flattered that the king of gods himself had come to make love to her. Neither her unrivalled beauty, nor the fact that she was the wife and partner in the dedicated life of so effulgent a sage as Gautama, proved any safeguard against the on-set of temptation. Rather, these twin-factors only served to speed up her long pent-up emotions, countless of all cost. With a shy and meaning look in her beautiful face, she whisperingly faltered, "It is not my season yet, my Lord."

"Oh my punctilious ashramite", said Indra smilingly, "Can beggars wait for the season or period? I am hungering for thy companionship all these ages".

Such words from the mouth of Devaraja were too much for Ahalya. Her head began to swim and she felt

giddy with delight and a quick decision forced itself on her mind. And she.....

Here the curtain falls and when it lifts again, the scene that opens shows Indra and Ahalya in their mutual leave-taking and expressions of gratitude and satisfaction.

Scarcely had Indra come out of Ahalya's cottage, when Gautama, his bark-garment dripping with particles of water, returned from his bath and saw to his immense surprise his own double sneaking away, catlike, by the side of the front door. The Rshi's tapas told him who he was and what he had done. His rage and fury at this unthinkable perpetration of perfidy on the part of no less a person than the King of God's may be better imagined than described. There and then he deprived Indra of his masculinity by pronouncing a terrible curse; and then went in and saw his wife shrinking in shame and fear in a corner of the hermitage.

"Vile woman!", he cried, "Is it thus thou hast betrayed thyself? Now take thy punishment; here in this very place of thy shame, shalt thou abide for many a thousand years with dust for thy bed and air for thy only food, penance and repentance being thy sole avocation. Invisible shalt thou remain to all beings till the great Rama, the son of Dasaratha will set His foot here in this frightful wilderness. Then shall dawn the day of thy deliverance and thou shalt be cleansed of thy sin. After performing the good offices of hospitality to him, thou shalt become purged of thy covetousness and infatuation. Thy form shall come back to thee and thou couldst then remain with me in all happiness". So saying the great Rshi vanished.

At long last, the day of her redemption came; and Viswamitra, telling the pathetic tale of her fall in answer to

Rama's question about the deserted ashram, invited him to step in and rescue Ahalya from her terrible ordeal. They all went in and the curse was lifted as if by magic, and Ahalya stood face to face with Rama, Lakshmana and Viswamitra. Her beauty was already such that she was the master-product of creator's art. But now, as she emerged out of her long immurement, there was in her an effulgence that had not been there before. In the words of the poet she was now.

TAPASA-DYOTITA-PRABHA and
TAPO-BALA-VISUDDHANGI.

Everything earthly, material and carnal had been burnt out of her. Every limb of hers was now bathed in the eternal founts and irradiated the splendour of the spirit itself. Well could she now claim to head the list of the traditional women-gems.

Ahalya, remembering the words of her husband, duly performed the duties of hospitality to her illustrious guests. And both Rama and Lakshmana fell down at her feet as if she were their own mother. And mother she was in a sense. For, she it was that long before the descent of Rama with his brothers on this earth, had conceived him in the womb of her meditations, as Gautama had named him as her redeemer. The gods that witnessed this superb scene showered down flowers, as to them, it was really a red-letter day. They exalted the glory of Ahalya's womanhood was honoured by Rama and his brother in a manner that can never be dreamt in the case of any other woman. In the guise of telling of a woman's fall and absolution, the human soul itself is laid bare with its incomparable grandeurs and precipitous falls, its pangs of self-renewal and its crown-supreme significance for the feminine soul in special, whose mission it is to be not merely the queen of

beauty but the anointed priestess of snow-white purity and holiness.

The curse invoked by Gautama, though it looks on the surface like Ahalya being simply petrified, was, in sooth, as the verses in the Ramayana show, plunging her into the deepest yogic trance. Ahalya is perhaps the unique instance in the

Hindu literature of a woman being thus engulfed in solitary meditation for untold periods. Her unregenerate daughters are here, there and everywhere filling the world with laughter and song, tragedy and tears. Upon all such, the light of Ahalya has to fall, if they are to rise out of their dead selves.

SRI NRSIMHA JAYANTI

(This year Sri Nrsimha Jayanti falls on the 1st of May 1950.)

The Lord says in the Gita that He has taken several births. Innumerable are His avatars, but ten of them are considered to be very important. Of these ten, only two, Sri Rama and Sri Krshna, are well-known. As a matter of fact in point of time Sri Nrsimha preceded the avatars of Sri Rama and Sri Krshna and therefore deserves to be ranked as the first of the three important avatars.

Sri Nrsimha is represented as having taken the form with the face of a lion and the body of a human being. One poet remarks in fun that the Lord wanted to assume the form of a lion but in the great hurry necessitated by the intolerable persecution of Sri Prahlada by his father Hiranya. He manifested Himself neither as a man nor as a lion but with the character he wanted to assume made up in part only. This great hurry to protect His devotee has not been evinced on very many occasions. It is Sri Prahlad, the prince of passive resisters that appears to have deserved such prompt help. May the race of passive resisters live long!

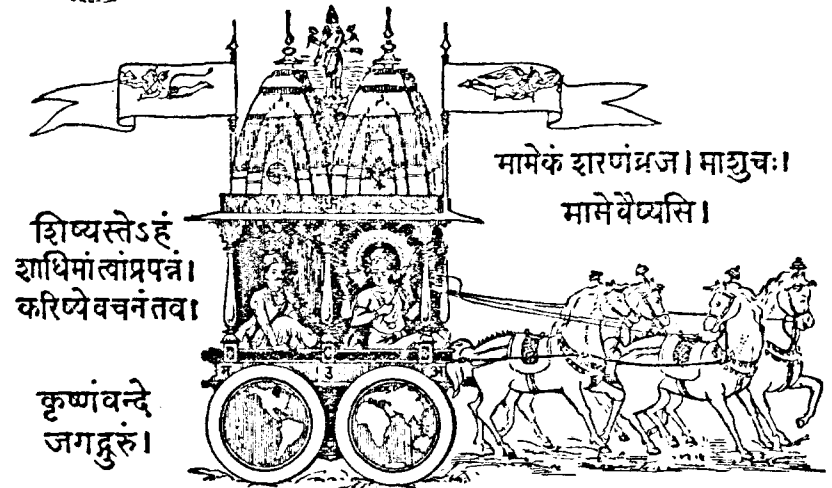
Sri Vedantadesika depicts the omnipresence of Sri Nrsimha finely when he says that with the object of rendering the words of Sri Prahlada that the Lord is everywhere true. He was concealing Himself inside every atom of the universe in the form of Sri Nrsimha. Only one pillar in the court of Hiranya gave birth to Sri Nrsimha. Every other atom

in the universe is still pregnant with the Lord in the form of Sri Nrsimha. May Sri Nrsimha manifest Himself again whenever necessary!

Sri Vedantadesika points out in another place that the pillar (sthuna, feminine gender in Sanskrit) because of its giving birth to Sri Nrsimha became all at once the grand-mother of the grand-fathers (Pithamahar-Bramhas or creators of the world). The Lord who has no father had a pillar as His mother!

The founder of Sri Ahobila Mutt in the South was a great devotee of Sri Nrsimha and to this day all the Acharyas in his line are worshipping Sri Nrsimha. A Mahant disciple of Sri Ahobila Mutt who has his headquarters at Pushkar near Ajmere is called the Acharya of the Uttar Ahobila Mutt. The Puranas say that, in the age of Kali, Sri Nrsimha fulfils the desires of His devotees more quickly than the Lord in any other name and form. May the tribe of the devotees of Sri Nrsimha increase!

All people are advised to worship not merely Sri Nrsimha but Sri Lakshminrsimha. Sri Nrsimha as the Lord represents Justice, and Sri Lakshmi as His Divine Spouse represents Mercy. Justice alone without Mercy will only lead to the punishment of sinners. The worship of Justice with Mercy (i.e. Sri Lakshminrsimha) is, therefore, recommended by the Sastras.



यत्प्रपत्तिं विना सर्वे यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

THE SIGNIFICANCE OF THE PACT

SCEPTICS and scoffers notwithstanding, every passing day is bringing fresh evidence of happy "first fruits" of the historic pact entered into between the Prime Ministers of India and Pakistan. As Sardar Vallabhbhai Patel recently pointed out, Hinduism believes that no man is "irredeemably lost" to society or to God. Instances of the most wonderful changes of heart have been recorded in our sacred scriptures. Those who led a life of wickedness all their lives have attained *Moksha* or liberation by a sudden and abiding sense of atonement. To us who have faith in the fundamentals of religion, therefore, there was no alternative except to hope that a genuine change of heart would come over the top leaders of our neighbouring country. After all, the Pact is but the first step to a series of mutual discussions for resolving disputes which have got tangled and knotty by previous misunderstandings, fears and suspicions. The first decisive steps have already been taken.

More of their kind will have to follow. The Central Minister for Minorities has been appointed. As the Hon'ble Shri C. C. Biswas rightly asked "has there ever been a single instance in the history of international relations where a full sovereign State has agreed to keep in its dominion the Minister of another sovereign State for watching over the interests of certain minorities? The very fact that arrangements of such a unique nature have been accepted with cheer and spontaneity by the Prime Ministers of India and Pakistan shows that their aim is not some patched-up truce but a permanent and comprehensive understanding.

In a context like this, the responsibilities of the ordinary man-in-the-street are as great as those of the leaders themselves. The members of the majority community in our country must remember that it is their privilege and duty to be imaginative and generous to the mino-

rities. It is only natural that the latter should develop a certain measure of fear and even inferiority complex. To make them fell at home requires not condescension and patronage, but genuine consideration and helpfulness. This is an urgent necessity not only from the point of view of morality and religion, but also from the point of view of mundane statecraft. Life in a composite State is possible only by adopting the course of fraternisation. No State can be built on the ashes of the minority community.

At the same time, the minorities should realise that their peace and happiness will rest entirely on the unstinted loyalty which they give to their respective States. For the Hindu minority in Pakistan to look to India for protection and for the Muslim minority in India to look to Pakistan for their peace and welfare will end only in an aggravation of their misery. Hindus who reside in Pakistan must cultivate undying loyalty to the country of their adoption; and so must Muslims in India. And a time must come when the political merger between all the different linguistic units must be as complete as that of the groups which comprise the United States of America.

The present atmosphere is most favourable for the resolution of disputes. The technical aspects of the canal water dispute between the two countries are now already under examination by the experts of both countries. Similarly fresh talks on the vexed question of evacuee property will be held in the third week of this month at Karachi. The Press of India and Pakistan has given tremendous support to the Nehru-Liaquat Agreement. In fact, the Chairman of the Pakistan Newspaper Editors' Conference went so far as to suggest that he would make it impossible "for any journalist, cartoonist or individual to wreck the Nehru-Liaquat Pact or to deviate from its spirit." These

are brave words. And every right-minded citizen will hope and pray that strength will be added unto him to carry out his bold promise.

Now that 'we have just managed to stop ourselves', in the inimitable words of Pandit Nehru, "at the edge of the precipice and to turn away from it", it behoves us to seize every opportunity to build up an abundant measure of goodwill between the two States. Only then can India and Pakistan face the problems which are common to both of them, namely, the problems of hunger, ignorance and disease.

Sir Syed Sultan Ahmed quoted the other day from a sage who had said that "everything happens at the destined hour". For more than two and a half years now a series of ugly instances has been vitiating the relationship between the two States. At this fortunate hour, it was possible to reach a settlement by a marvellous stroke of statesmanship. There is no reason why the present Agreement should not prove to be a turning point in the history of the world. Agreement between India and Pakistan may develop into a 'super-national' concord which will eliminate the necessity of wasting money on arms and armaments. Once these two countries unite, the hopes of the enemies of freedom intending to fish in troubled waters will be blasted. It is on the basis of India-Pakistan amity that the economic stability of this continent can be built up. And if there is no such stability in this part of the world, a war on a global basis cannot be put off for long. For all these reasons the Nehru-Liaquat Pact should be regarded not only as the timely blessing of a benign Providence, but also an indication of the course of future action chartered for us by His divine grace.

FROM THE WATCH-TOWER

CONVERSION

Dr. Ambedkar has become a Buddhist and has appealed to his followers to embrace that religion. In doing so he has gone out of his way to criticise Sri Rama and Sri Krishna and Hinduism. The learned Doctor seems to have forgotten that for ordinary people it is not possible to change religion as one changes one's coat or upper garment. Religion is a matter of deep-seated conviction in the case of those who have accepted a particular religion from the rational point of view and it is a matter ingrained in the very blood in the case of those who follow a particular religion because their forefathers have been following it. The part of wisdom would appear to be to appreciate the good in one's own religion and to assimilate the good in other religions also. This is what Hinduism has been doing. Dr. Ambedkar says that the time has arrived when religion should no longer be inherited from father to son like goods and chattels but should be examined rationally by everybody before personal acceptance. We congratulate him on his discovery but the time has not arrived only now. In the case of all thinking people it has always been so from time immemorial. In the case of unthinking people religion has always been a matter of mere faith or following the ancestral path. Luckily Dr. Ambedkar does not belong to the category of people who believe that religion is unnecessary or harmful. He believes that religion is necessary for mankind, that when religion ends society will perish too and that after all no Government can safeguard and discipline mankind as *niti* or *dharma* can. Conversion from one religion to another

does not seem to be possible as a matter of conviction in the case of the majority of people as they are mostly indifferent to religion or are merely blind votaries. It is, therefore, necessary to show them the good in their own religion and make them appreciate the good in other religions also in order that their faith in their own religion and due regard for other religions may not be shaken. Once this faith is shaken they will find it difficult to find their moorings.

CULTURAL CONTACTS

Speaking on cultural synthesis between the East and the West at the spring lecture series at Poona Sir C P Ramaswamy Ayyar pleaded for greater cultural contacts between the East and the West as a solution for the political malaise facing the world today and sought to be remedied by the U. N. O. Each culture has its own features but essentially culture is universal in character. If every country tries to present the best in its life, religion, art and literature to other countries and appreciate the best in other countries there is every possibility of believing the saying that "East is East and West is West and never the twain can meet" and substituting it by "East is East and West is West but East plus West makes the best". It is a matter for gratification that UNESCO is doing much to make the different countries of the world establish cultural contacts and thereby understand one another better than before. With better understanding peace will follow.

DISARMAMENT

The 1st World Peace Congress was held in Paris in April 1949. The 2nd World Peace Congress is to be held in the second half of 1950 in Italy with the specific programme of demanding the prohibition of the Atomic Weapon. The Stockholm session of the Permanent Committee of the World Peace Congress has made the following demands:

"We demand the unconditional prohibition of the atomic weapon, of intimidation and mass extermination of people.

"We demand the establishment of strict international control over the implementation of this decision.

"We consider that the Government which first uses the atomic weapon against any other country will commit a crime against humanity and shall be regarded as a war criminal.

"We call upon all people of goodwill all over the world to sign this appeal".

SRI SATHAKOPA JAYANTI

Tradition has it that Sri Sathakopa was born 5052 years ago at Tirunagari in the present Tirunelveli District on the 43rd day of the age of Kali which was also the full-moon day of the month of Vaisakh according to the Hindu calendar. The anniversary falls this year on the 31st of May. The word "Satha" means Maya or Ignorance and "Kopa" means Anger and the word "Sathakopa" means one who held Maya completely at

Banning the use of the atom bomb, the most barbaric weapon in the hands of men, is no doubt an end for the realization of which every peace-loving man and woman should work. But what is really wanted is not merely the prohibition of the atom bomb but also the use of all arms except by the army of the police force of the World State to be. The quicker mankind is able to establish the World State with a Parliament of Man the nearer will it be to the path of peace, progress and plenty and farther away from the path of suicide.

DEATH OR DISHONOUR

On the 16th of May 1950 the Coroner's Jury in Bombay gave a verdict of suicide due to harassment of the crew in the case of the death of Miss Loomis, an American stewardess on board the Norwegian ship "Vinstra". She is said to have taken poison and ended her life rather than lead a life of moral degradation at the hands of the crew. All honour to glorious womanhood which prefers death to dishonour.

bay. It is stated that he did not eat, drink or sleep during the 33 years of his worldly existence. To him, food, drink and enjoyment was all Sri Krishna, and Sri Krishna alone.

He is other-wise called Sri Nammazhvar. The word means one who is immersed in Us—us denoting God, as Lord Sri Ranganatha Himself is said to have given him that appellation. At the

foot of a tamarind tree outside the temple at Tirunagari he sat day and night in perpetual Samadhi or deep absorption in God. It is stated that God appeared to him in the various names, forms and aspects He has assumed in the 108 holy places of pilgrimage of Sri Vaishnavas. Sri Sathakopa lisped in numbers as numbers came in praise of God.

His great disciple Madhura Kavi, who had gone to Ayodhya on pilgrimage, gazing towards the south one evening for bowing to his Ishta Devata or favourite God beheld a beautiful light in the skies. This phenomenon was repeated on three successive days. His curiosity roused, he travelled towards the south in search of the place where the light came from and every night the light appeared still farther south. Days and months he travelled and at last reached Tirunagari and the light was no more to be seen in the south.

Hearing about the extraordinary boy Sri Sathakopa, he went to him and put some questions in order to find out whether the boy was not deaf and dumb or an idiot; and lo! the boy, who had never spoken to anybody before then, opened his lips and gave suitable replies. Realising the extraordinary nature of the boy and finding that he was not made of common clay, Sri Madhura Kavi, an aged Brahmin, took Sri Sathakopa, a Sudra boy by birth, as his Guru or Acharya. To this day all Sri Vaishnavas consider Sri Sathakopa to be their first Acharya after God. This gives the lie direct to the theory bolstered up nowadays that Sudras, whatever their merits, are looked down upon by Brahmins. He learnt everything from him and did not even think it worth-while to go to Dwaraka where Sri Krishna was actually living in those days and there-

by taught to the world by example that if you get a good Acharya God is as good as realised.

Sri Sathakopa is otherwise known as Maran in Tamil which means one who is different. Yes, he was different from everybody else and no one can be compared with him as the world has not produced his equal at any time anywhere else. In the Eadu, the monumental commentary on Sri Sathakopa's Tiruvaimozhi, it is stated that Samsari Jivas of this world have not seen his equal in this world. Even the archangels who attend on God for ever in the highest Heaven cannot be compared to him as their realisation and enjoyment of God have fructified in a region suitable for such realisation and enjoyment but Sri Sathakopa realised and enjoyed all that in this terrestrial world which is most unsuitable for such realisation and enjoyment. Even the omniscient God does not know his equal because of the fact that there is no equal.

This may be said to be hyperbole but if the reports of his life and experiences are true, and they appear to be true from his own works, one is tempted to say that they do not constitute hyperbole but understatement. Throughout the religious literature of the world we cannot find anyone who can even distantly approach him in his varied experiences of God.

Sri Vedanta Desika has composed 1008 verses called Paduka-Sahasram in praise of Sri Sathakopa who is regarded as the sandals of the Lord in view of his supreme devotion to him. The auspicious attributes of the Lord sung by Sri Sathakopa in his hymns have been cull-

ed by Sri Vedanta Desika in his Dramidopanishad-Saram and Dramidopanishad-Tatparya-Ratnavali. The beauties of Sri Sathakopa's works, particularly, Tiruvaimozhi, by which name Divyaprabandham or the entire works of all the Azhvans are called although the name pertains particularly to one of Sri Sathakopa's works alone are being brought out in a series of articles on "Dramidopanishad Saram" in this journal elsewhere.

Sir Edwin Arnold calls Sri Buddha the Light of Asia and Sri Jesus the Light of the World. We may be forgiven for

calling Sri Sathakopa the Light of the Universe. Unfortunately the light has for a long time been hidden in a bushel instead of being placed not merely on a hill top but on Mount Everest for all the world to see, appreciate and be benefited. The Lord, the Puranas say, appeared as Sri Dattatreya, a Brahmin in Krta Yuga as Sri Rama, a Kshatriya in Tretayuga, as Sri Krishna, a Vaisya in Dvapara Yuga and as Sri Sathakopa, a Sudra in Kaliyuga.

May Sri Sathakopa's blessings descend on all living beings.

News

HEALING BY FAITH

It is reported that Sister Beatrice of the Dadar Convent, Bombay who has spent ten years of her life in St. George's Hospital, is able to walk without any help for the first time in twelve years after attending a special service for the sick and the ailing at the St. Xavier's college ground, Parel, Bombay on Wednesday the 3rd May 1950 when a gathering of Catholics knelt before the statue of the Pilgrim Virgin or Our Lady Fatima in supplication to God. Doctors will examine Sister Beatrice and submit their findings. The Archbishop of Bombay will also investigate the affair before the Church declares the cure to be a miracle.

THE ANUVRATI SANGH

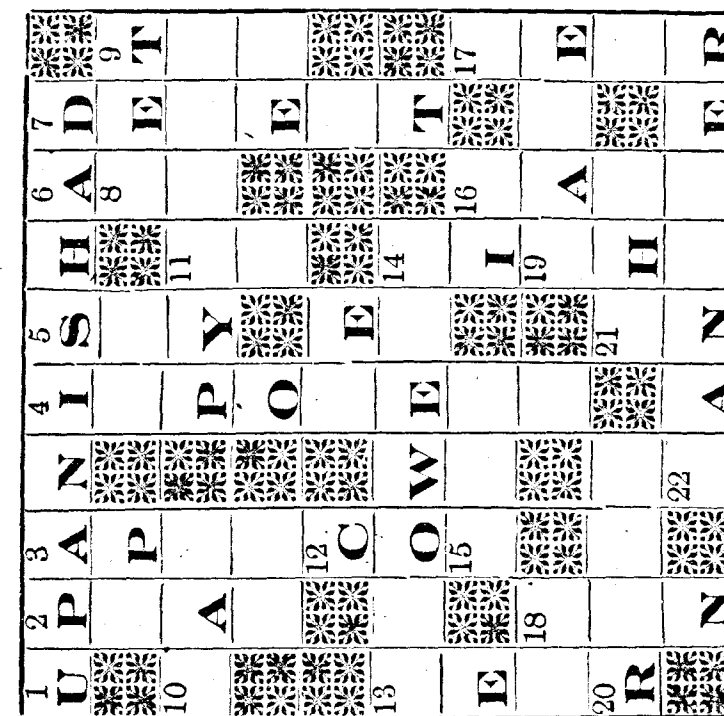
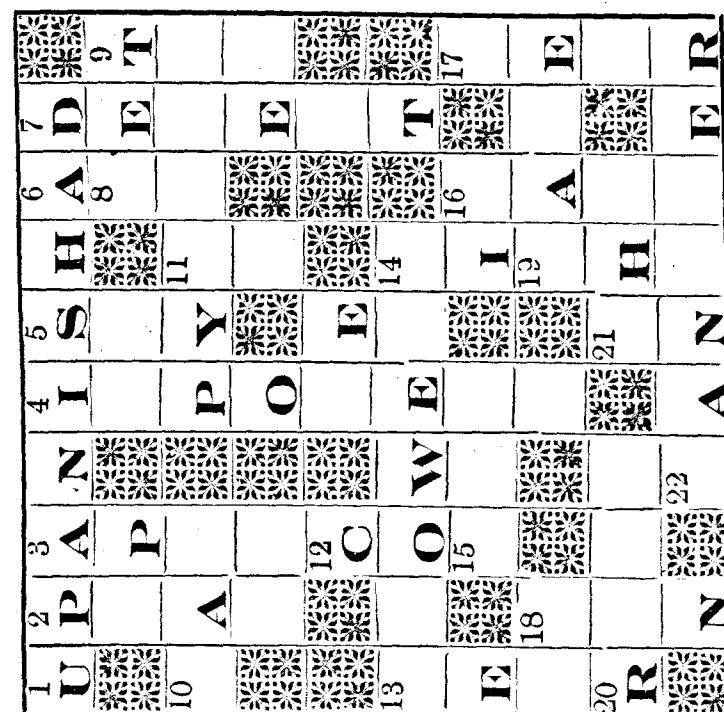
The first session of the above Sangh formed with the object of purifying humanity was held at New Delhi on the 30th April 1950, when about 600 persons including millionaires mostly from the Jain Marwari community took a solemn vow not to indulge in evils like black-marketing for one year more at the end of which the vow may be renewed. The objects of the Sangh are the propagation of the fundamental principles of

ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Aparigraha (non-hoarding) and Brahmacharya (chastity). Every man and woman irrespective of his or her caste, colour, creed or nationality is eligible to join the Sangh. A list of anti-social activities against which the millionaires and other prominent people have pledged themselves includes marrying after the age of 45, forgery, giving false information while trading in different articles, riding on rickshaws drawn by men, gambling, suicide travelling without tickets, giving and taking bribes, false advertisements, obtaining false ration cards, counterfeiting, adulteration, trading in articles prohibited by the State etc.

Acharya Tulasi, Leader of the Sangh, stated that religion is necessary for the attainment of peace, happiness and the ultimate goal of life and that those who condemn religion because of the evils that had entered into it should condemn science also for the evil purposes for which it is being used.

Let us hope that those who have taken the pledge will put it into practice and that more people will take a similar vow to avoid all anti-social activities.

Crossword Puzzle No. 3



I agree to abide by the rules and conditions framed for this purpose and to accept the Crossword Editor's decision as final and legally binding.

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

Signature and date.

SOLUTION TO
CROSSWORD PUZZLE No. 1

1 S	11 R	12 I	M	13 A	14 N		
2 N	A	R	A	Y	A	N	A
	3 S	U	R	E	L	Y	
4 H	E	L	P		5 A	L	15 L
C			6 W	H	O		A
F		7 T	A	K	E		W
	8 R	E	F	U	G	E	
9 I	N		T		10 Y	O	U

The name and address of the Prize winner is Sri K. SRINIVASAN,
Accountant, Field Pay Office, Sangor.

CROSSWORD PUZZLE No. 1

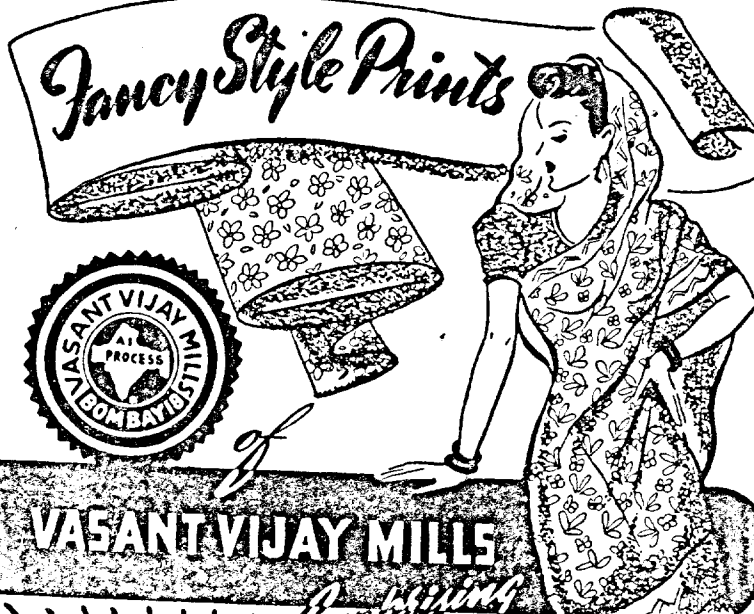
ACROSS: The words represent a prayer.

CLUES ACROSS

1. Means a rich man.
2. The name of God.
3. Those who are born——die.
4. Does the Lord —— those who
help themselves?
5. —— men are mortal.
6. A world organization.
7. Give and ——.
8. Many have come to India for ——.
9. A Preposition.
10. A Pro-noun.

CLUES DOWN

4. Highest common factor.
6. Whiff of odour.
11. Wound slightly.
12. A Tamil word for darkness.
13. Yes
14. The first four letters represent the
name of a King of Nishadha.
15. We should abide by the ——.



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Index to Advertisements.

1 Prizes for articles on Sri Krshna the means.	i	9 Narotamdas Bhau.	vii
2 Advertise in Sri Krshna	ii	10 Mangalore Jewellery Works.	viii
3 Kamani Brothers Limited.	iii	11 The Khatu Makanji Spg & Wvg Co. Ltd.	"
4 The Hind Silk Mills	iv	12 The Dhanukar Organization.	ix
5 Doulatram Dyeing and Bleaching Mills.	"	13 Ramnarain Sons Ltd.	x
6 Dalmia Jain Textiles Mills.	v	14 Ravalgoon Sugar Farm Ltd.	"
7 Walchand nagar Sugar Works.	vi	15 Vasant Vijaya Mills.	xi
8 Steel Industrial Corporation.	"	16 Shree Jam Hosiery Works Ltd.	xii
		17 The New India Dyeing & Printing Works.	xiii
		18 The New Makalakshmi Silk Mills Ltd.	xiv
		19 The Wolverhampton Works Co. Ltd.	"

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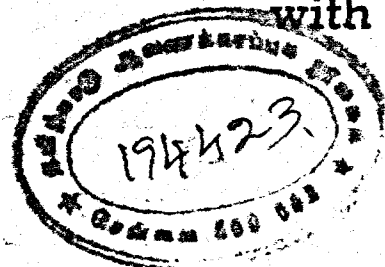
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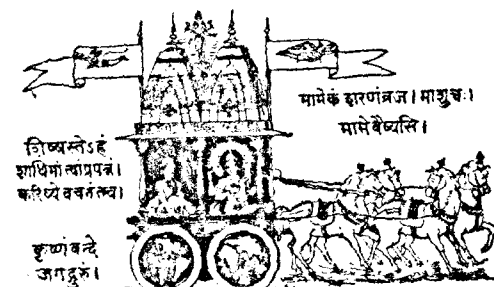
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धनं पूरयत्तस्य तस्य वैशरणं महः ॥

SRI KRSHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

- 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.
- 6 Those who want to establish branches or get their institutions affiliated may correspond with the Secretary, Sri Krshna Sabha, No. 10, Brahminwada Road, G. I. P. Matunga, Bombay 19. for further particulars.

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| 2 Sri Jayanti Celebrations 1948 Souvenir | Rs. 3-0-0 |
| 3 Synopsis of Sankalpa Suryodaya 1949 | Rs. 3-0-0 |
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| 6 SRI KRSHNA - Monthly Magazine | |

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