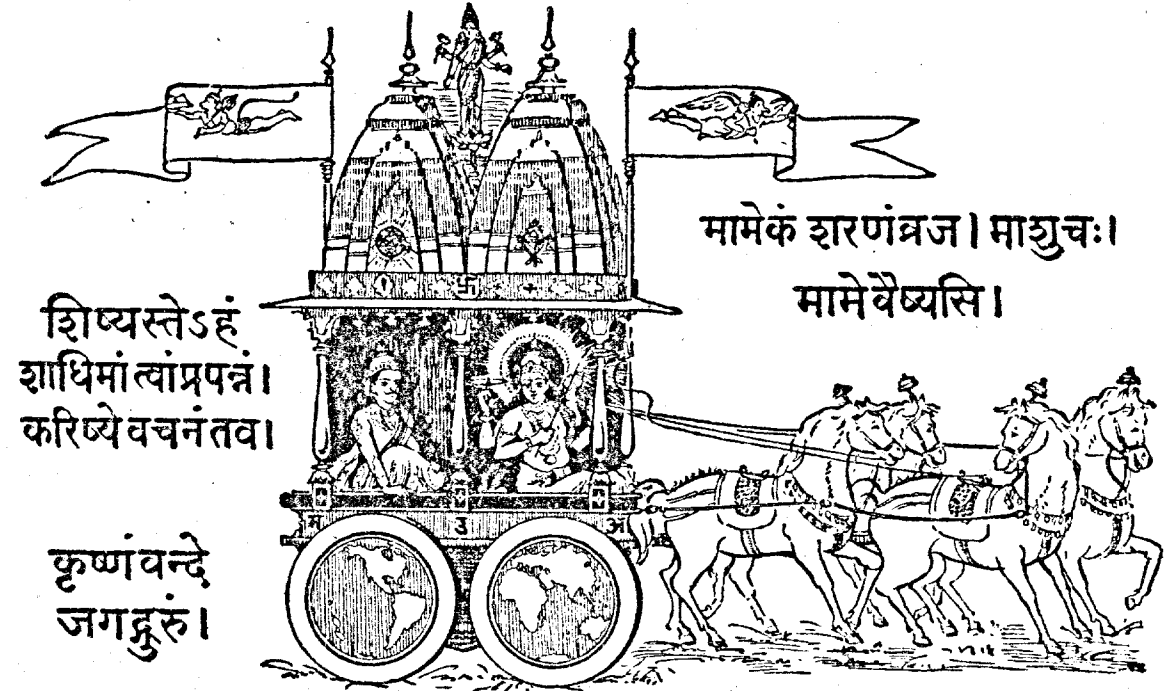


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SRI KRISHNA

(A Spiritual and Cultural Monthly)



शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

मामेकं शरणं ब्रज। मा शुचः।
मामेवैष्यसि।

कृष्णं वन्दे
जगद्गुरुं।

यत्प्रपत्तिविना सर्वेयस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



Editors:—

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

Vol. 1

June 1950

No. 4

SRI KRSHNA - JUNE 1950

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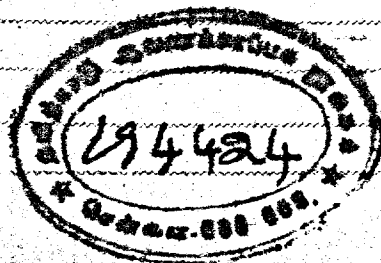
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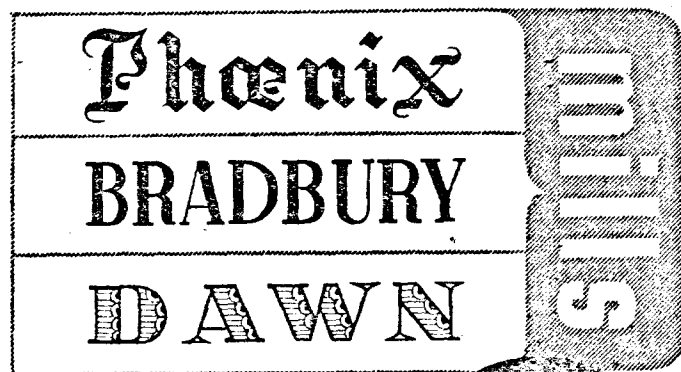
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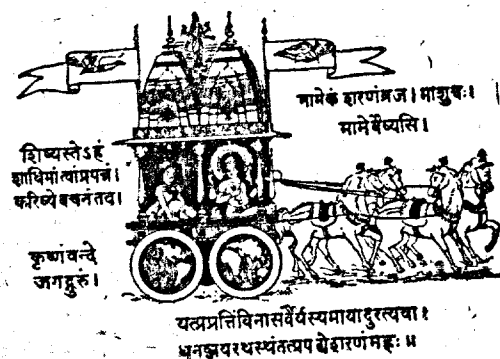
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SRI KRSHNA

(A PHILOSOPHICAL AND RELIGIOUS MONTHLY)

Vol. 1

JUNE, 1950

No. 4

Dramidopanishad Saram

By

Sri D. Ramaswami Ayyangar.

(Continued from Vol. I No. 2. page 31.)

II

GOD-HUNGER

Bhakti or God-love is insisted upon by all schools of Vaishnavite thought as an essential pre-requisite for the flow of divine grace and therefore a means of salvation. Vallabha, Chaitanya and all other Vaishnava Acharyas have dwelt upon the need for this Bhakti or Prema towards God and all those great Acharyas lived each a life of Divine Love. So too the Azhwars—the divine bards of Tamil Nad—have laid emphasis both by their lives and their sayings on God-love. 'Anbu' (அன்பு), 'Asai' (அசை), 'Bhakti', 'Kadal' (கடல்) or 'Ava' (அவா) for and towards God is the most noteworthy feature of their songs. In fact they take their generic name 'Azhwar', (one who gets immersed) from the fact of their being eternally immersed in God-love. While to the Advaitin God-love or Bhakti is only a means to the attainment of Gnana or true knowledge, to the Azhwars and indeed to all Vaishnavite Acharyas, Bhakti is the summum bonum of religious experience.

It is both the means and the end. It is an Upaya or means, since there is no surer method of obtaining Divine Grace. It is also Purushartha or goal since there is no higher state to be realised by man than to love God as an end in itself. Usually Upaya is difficult and hard and not very sweet in the process. But here Bhakti as Upaya is indescribably sweet and pleasant. In fact before the practice of Bhakti even the pleasures of Paramapada pale into nothingness. Sadhana Bhakti itself is ever so sweet indeed that there is no desire to think beyond it of Sadhya Bhakti. The sayings of several of the Azhwars are to the effect that the attainment of Vaikuntha is not to be preferred to the enjoyment obtainable here by loving Him and singing of Him.

While this amount of God-love is seen in every Azhwar, Nammazhwar's God-love is on a level far more exalted and far more intense. It is more an organic craving than a mere mental feeling

It is a consuming passion. Nammazhwar's songs of anguish and his songs of rhapsody both take their origin in this passion for God. While all devotees of God long mentally for communion with God, Nammazhwar pants for that communion with every pore and cell of his body and with every beat of his heart. There is a wonderful Tiruvaymozhi (III-8) starting with the words 'Mudiyane' (முடியானே) in which we see the hunger and craving not only of the Azhwar but of every one of his senses and faculties for God-realisation. His mind, his mouth, his hands, his eyes and his ears—each faculty vies with the other in throbbing for consummation and fruition in the matter of God-enjoyment. And one very noteworthy feature of this very peculiar state is that each faculty is anxious to obtain realisation not only in the manner legitimately obtainable by it but by exceeding and transcending even its functional limitations. Thus the hands want to praise Him with lofty words, the eyes want to worship Him with flowers, the ears want to see Him and so on—in addition of course to respectively worshipping, seeing, hearing, etc. in the exercise of legitimate functions. A very extraordinary state of mind indeed! This 'extra-sensuous desire' of each sense in the matter of enjoying God does not appear to have been given expression to by any one else. Nammazhwar appears to justify such a longing on his part by the way God Himself sports by talking with His eyes and by looking or seeing in and through the melodious tunes of His flute. (Tiruvaymozhi IX-9-9). The mystic realisation of Nammazhwar—this is but a single instance of it—really baffles comprehension and classification. Koorathazhwar (Sri Vatsanka), a disciple and companion of Sri Ramanuja, sings thus in his Varadaraja Stava.

त्वक् च दृक् च निपिपासति जिह्वा
विह्वला श्रवणवत्परवृत्तौ ।
नासिका त्वयि करीश तथेति
प्राप्तुयां कथमिमां सिद्धवस्थाम् ॥

Taking the cue from Nammazhwar the great Acharya here prays that he may attain a state of God-enjoyment similar to the Azhwar's in the stanzas above referred to. This sensuous and organic love and infatuation towards God is the hall-mark of Nammazhwar's works. He makes no secret of it. He avowedly attempts to attain and ultimately attains God only through love. He calls it *Matinalam* in the very first stanza of his Tiruvaymozhi (I-1-1) and Sri Ramanuja translates it in his first sloka of Sri Bhashya into 'Semushee Bhaktirupa'. Bhakti—rupapanna—Gnana has ever since become the Visishtadvaitin's recipe for God-attainment.

The Tamil world for love which is very frequently used by Nammazhwar is *Ava* (அவர்). It signifies loving and intense loving at that. We can see this 'Ava' sprouting in Azhwar's first work Tiruviruttam (stanza 84). He says there that he longs to see Him with His hands adorned by the Golden Chakra and the white Sankha. In the next work Tiruvasiriyam, this *Ava* begins to assault and outgrow the Azhwar. In the second stanza he tells us that this love for God melts his inner soul. The love, we see, begins to flow like a river in Peria Tiruvandadi (8). The word used here is 'Anbu' (அன்பு). What flowed like a river becomes as big as the sea in Tiruvaymozhi (V-3-4). It next becomes bigger than the sea (VII-3-6) and almost immediately exceeds in magnitude the entire earth, the seven seas and even inexhaustible space. (VII-3-8) God does not vouchsafe His full grace even now and so the Azhwar whips up his love to even greater sizes. Having be-

come big enough to envelop all matter, the entire Achetana Tatwa, Azhwar's love begins to excel the next bigger Tatwa, the individual soul. In (X-3-2) Azhwar feels that his individual soul is too small to hold this divine love and he says so:— 'My yearning is not any more containable in this my soul which has been penetrated and soaked over with it'. So the love outgrows the Azhwar and by degrees outgrows and envelops the Lord Himself. Not till He, the biggest Being (Brahman) is made small by the fast growing passion of the Azhwar's God-love does God deign to vouchsafe His love and grace unreservedly to the Azhwar. The great Mayin that He is, the Lord envelops that love which enveloped even His mighty and infinite self and the Azhwar finds and realises that he has reached his goal. He sings in these very words in the closing stanzas of his Tiruvaymozhi (X-10-10 and 11). In the last line of the tenth stanza he describes his *Ava* (அவர்) as one which enveloped Him and outgrew Him. He the Lord overlaps that *Ava* (அவர்) and thus envelops the Azhwar in His folds.

The reader would have noticed how the growth of the *Ava* (அவர்) has been a steady one progressing from more to

more as the works and the stanzas flow by. Tiruvaymozhi like the three other works of the Azhwar is an *Antadi*, a species of prosody in which the opening word of each stanza is linked with the closing word of the previous one. So all the verses of this Azhwar are available to us in the very order in which they were sung and this enables us therefore to appreciate how it has been a growth from more to more. The development of the Azhwar's God-love as seen in and through his works is something marvellous and unique in the history of Divine Love in any language or literature. That the love of a small child sitting underneath a Tamarind tree in the Temple of Adinatha in Azhwar-Tirunagari could assume cosmic proportions and could even transcend Him who as Trivikrama transcended everything and everybody has been demonstrated by the songs sung by this super-mystic Sathakopa. His God-Hunger was intense enough to consume that very God who was the object of his love. And it is because of such hunger or thirst for God evinced by the Azhwar that Parasara Bhatta has called the him as the embodiment of 'Krishna Trishna Tatvam'. Lord Krishna is Iswara Tatwa; but a mere chetana is Krishna-Trishna Tatwa. And that chetana is Sathakopa.

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BRAHMAPURA OR THE CITY OF GOD

By

V. V. Srinivasa Ayyangar.

I came across this expression Brahmapura in Taittiriya Upanishad a long time ago. What was called by that name was the living human body—man, in short. The conception of man as the city of God is perhaps the most wonderful even in Vedantic philosophy. I remember at that time that it provoked in my mind a vast exposition of the metaphor contained in it. In the first place the very expression is sufficient to cast away from our mind the idea that this human life, this human personality, is contemptible; that this God-made body of ours is filled with repulsive matter is also cast aside. That man is, as it were, fit to be the abode of Brahman or God is sufficient to exalt our self, physical and spiritual to the highest possible. I doubt very much whether the expression Brahmapura as referring to man is properly capable of being adopted by the Advaitic school of Indian philosophy. It is capable of being logically expounded according to the Visishtadvaitic School of thought.

The word Brahmapura means simply the city of Brahman. The proper meaning should be understood as signifying the city of which Brahman is Lord or Ruler. Without a ruler even a city-state will become anarchical. The first import of this expression therefore is that Brahman is the Lord or Ruler; that is to say, the ultimate and final authority in the governance of the city. There may be other centres of authority. There may also be the individual soul which may be regarded as the vice-gerent. Then there may also be other centres of administration, but every and all such

authority are subject to the great ruler. When the time comes for the ruler to abandon this city, it goes to rack and ruins. It is no more a living city. With it also cease all the other centres of authority.

The comparison to a city is both admirable and accurate. To begin with, a city, at least in the ancient world was a fortified place for the safety of those within the walls. The fortifications of the city however, are inanimate and require for the preservation of its integrity the placing of sentinels all over. But in the comparison of this body to a city, the fortification mostly consists of living tissues—the skin, not even an ant can bite the skin of man anywhere without telegraphic communications being immediately and automatically despatched to the concerned authorities and without instantaneous orders being issued for the attack of the enemy and his annihilation. If perchance there should be any more serious breakage in his fortification, what takes place is even more wonderful. The matter is immediately reported and engineers and workmen are at once despatched to the site with orders to repair the damage and re-erect the fortification. How foreign matter entering into the hole or crevice comes to be forcibly expelled, how a moat is artificially formed round the site composed of an antiseptic fluid to prevent the entry of germs or other injurious objects, and how the broken wall is repaired forthwith by red bricks (red corpuscles) being placed one over the other and the whole building being completed in an amazingly short time

belongs to the fairy tale of philosophy.

In ancient times, certainly the characteristic feature of city was its commerce, the imports, the exports and the distribution. How wonderful these exports and imports are in the case of this divine city may be easily realised. The distribution of food, air and water to every corner and crannie of this system is simply perfect. There are industrial organisations in the body which manufacture not only blood from the raw material of the food, but also the chemical substances in demand in various parts of the body including therein the very manufacturing concern.

The sanitary system in this city is absolutely perfect of course in normal conditions. There is not a corner or crannie wherefrom the dirt is not removed regularly. The regular expulsion from the system of the refuse and other injurious matter is also well-known. More than all the manner and process by which the temperature of this city is always kept normal even when the outside temperature is very low or very high is a marvel of the administration of this city. The wants of every part of the city are attended to with scrupulous promptitude. If there is irritation in any part of the body it is at once allayed by scratching and directing a larger flow of blood to the site. When the store of food decreases, what is called hunger becomes immediately reported to the head-quarters and the whole city is mobilised at once for securing the food that is wanted; similarly in the case of decrease of water accompanied by the craving of the thirst. In one word the governance of this city, perhaps of all

the cities ancient or modern in the world, is alone perfect.

Now we shall have to proceed further and find out something about the sovereign authority of this city, the ministerial authorities and the administrative machinery. The brain which is the controlling agency of the body is provided with its abode within the skull, a kind of fortified palace. It is also gratifying to note that the ministers especially the eyes and the ears are provided with lodgings nearest the place. The other senses of smell and taste are also stationed close by. The hair on the head and all over the body may be compared to the forests and groves with which cities in ancient times were specially surrounded. Without the ministerial senses the sovereign authority must prove comparatively helpless. They are always on the watch making reports every moment and also advising what should be done to avert any danger or defect. It is the most ancient and accepted principle in all civics and politics that the sovereign authority has to depend on the ministers. The organs of the body especially the hands and legs, might be compared to the two branches of the city's armies including the policing of the city. Perfect obedience and organised action are the most striking features of this city-state.

To conclude, it is a moving city and wherever it may be placed, and whatever its surroundings may be the city continues to function as an organic unity adapting itself wherever and whenever necessary to protect itself and promote its interests in any environment it may find itself in.

Is there a more wonderful city in creation?

Srih The Essence of Secrets Three

By

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

FORE-WORD

(Salutation to Srimad Vedanta Ramanuja Mahadesika.)

(Continued from page 71)

First Question.

In various places it is stated that God, our great Benefactor is angry. On the other hand the Sastras have stated that anger is something to be avoided. How can it be that our great Benefactor is angry?

Answer.

The anger of our great Benefactor is not like ours. Our anger destroys our intelligence and makes us do things which should not be done. The Sastras say that anger of this type should be shunned. The anger of our great Benefactor is not of this type. It is merely the will to punish the evil-doer. Take for example a father having four sons. He says: "In order that you may live happily, you should do such and such things and you should not do such and such things and if you do not obey these orders I will punish you". He punishes the son who does not obey his orders. If he does not do so, that son will not obey his orders. He should be punished for his own good. When he punishes him it is not that the father's intelligence is affected in any way. He is sorry that the son is not good and that he has to be punished. In the same way the king of a country lays down laws for the good of his people to the effect that one should not assault another, that one should not steal etc. The king punishes those who transgress the laws. If he does not do so how will the people be happy? If the King is good he feels sorry at the time

of punishing the people that he has to punish them. His anger is not such that it will destroy his intelligence. In the same way our great Benefactor has laid down laws in the form of the Vedas, so that the people may live happily and reach Him in due course. He grants the boons asked for by those who obey Him. He wills to punish those who transgress His laws. He punishes them at the appropriate time. This will to punish is called Nigraha sankalpa or the anger of God. If such punishment is not given, people will go along the evil path and suffer. The punishment is for their own good. This will to punish does not destroy the intelligence of our great Benefactor. He does not do anything which should not be done. Only that anger is bad which makes a man feel sorry after the anger has subsided, for what he did foolishly when he was angry. Whatever appears to be good to every one at any time is righteous anger or indignation. Again that anger is bad which arises in the case of one who has injured us. The anger which arises only for the good of others when one is not injured personally in any way is not bad.

Second Question.

The Sastras say that our great Benefactor throws the Jivas who commit sins into purgatory and punishes them and that he has created different kinds of purgatories also. Is it right for our great Benefactor who is said to be highly compassionate to throw into purgatory

the Jivas who commit sins involuntarily through ignorance?

Answer.

The Sastras say that our great Benefactor grants heavenly happiness un-mixed with sorrow, to those who perform Yagnas as laid down by the Vedas. We believe in these and perform Yagnas in order to obtain such happiness. The same Sastras say that our great Benefactor sends the guilty ones who do things which the Vedas say should not be done, to purgatory where there is suffering un-mixed with happiness. Why should we not believe this and behave in such a way as to avoid that place? The king, although kind and merciful, sends guilty people to jail, imposes various restrictions on them and makes them do hard labour. It will not be possible to rule a country if such things are not done. Jails have to be established and guilty persons have to be sent there. This is done out of kindness to the guilty persons. In the same way our great Benefactor creates purgatories like jails and throws sinners into them. Jivas have got the habit of doing evil as a result of having committed sins for a long time. This habit has to be removed by suffering. If there is dross in gold, it has to be removed by putting gold into the fire.

A Sub-question.

Our great Benefactor makes the Jivas live in the womb for ten months and throws them into the sea of samsara. (Cycle of births and deaths.) Will this not do? Why should there be any experience of purgatory at all?

Answer.

The Government removes from service a Government servant who has gone against the Government Service Conduct Rules. The Government not only

removes him but also publishes in the Gazette that he should not be given any more employment under Government. Why two punishments here? In the same way our great Benefactor also has created purgatory in addition to Samsara for punishing sinful Jivas. Whatever appears to the Magistrate to be the proper way to reform the criminal is the right punishment to be imposed. We have no right to question God the Judge in the present case. Our great Benefactor knows everything well. Our intelligence is much less than the light cast by the fire-fly. Moreover how can Samsara, which we consider to be happy and to enlarge which we practise even penance, be considered to be a punishment? That alone can be called punishment which is full of sorrow without any admixture of happiness. It is said that purgatory will be like that. Therefore a place like purgatory is necessary. There is no happiness in it. There is some happiness in the world even while experiencing great sorrows.

Third Question.

Do not the Sastras say that a Jiva who does anything will reap the fruit thereof without fail? If so, how is it that the same Sastras have stated that our great Benefactor forgives the sins of those who practise Bhaktiyoga (love of God)? Will it be right to forgive a murderer if he prays for mercy saying that he has committed murder through foolishness? Will not the world suffer if he is forgiven?

Answer.

The questioner has not understood what is meant by karma. Karma is a particular action; It is over as soon as a particular deed is done. It has not got the intelligence to award the fruit thereof. The fruit does not come immediately. How can that action yield that fruit?

In order to meet this difficulty some people say that something called *adrshṭa* is produced by karma. It endures till the result of the karma is experienced and then disappears. Some people have given the name *apurva* to this *adrshṭa*. Saying like this is wrong. Is this *adrshṭa* or *apurva* also not something without intelligence like karma? How can it yield any fruit? How can it by itself yield fruit, that is, give the reward or punishment for the action done? It is therefore stated in the Vedas that if a particular deed is done the deity is pleased and rewards that action. When it is clearly stated that there is an intelligent deity already in existence why should we abandon it and imagine a new and unintelligent *adrshṭa* or *apurva*? Therefore if an action is good it leads to the pleasure and if it is bad it leads to the displeasure of the deities concerned. Our great Benefactor who resides in the hearts of all deities is pleased or displeased by different good or bad deeds and rewards or punishes the doers accordingly. This being so *Punya* or good action means the will of our great Benefactor to give a reward and *Pāpa* or sin means His will to punish the sinner.

As the nature of Karma is like this why should not our great Benefactor, Who is full of mercy and Who is related to us in many ways, change the will to punish us if we feel sorry for what we have done and pray for His mercy? If a prodigal son who has offended his father in many ways returns home, feels sorry for his actions, promises good behaviour in future and asks to be forgiven, a good father forgives him, takes him unto himself and bestows on him all his riches. A king visits a prisoner. A prisoner fully realising the seriousness of his offence feels sorry and begs to be pardoned saying "Alas! I am

very sorry. I am not able to put up with the punishment. The offence committed by me is no doubt a very serious one. The punishment meted out is certainly not adequate. Nevertheless, have mercy on me and forgive me this time." The king releases him. Similarly our great Benefactor forgives the sin called *Sanchita* (or that which has not begun to give fruit) in the case of one who practises *Bhakti-Yoga*. For one who practises *Bhakti-Yoga* resorts to the means of *Bhakti* quivering in his heart with fear of the punishment for the innumerable sins committed in the past, disgusted with his wife and children and worldly pleasures and being anxious to reach the place of our great Benefactor. At the commencement of *Bhakti-Yoga* our great Benefactor who is full of mercy and who is related to the *Jiva* in various ways forgives his *Sanchita* *pāpa* (accumulated sins) in the same way as a kind father forgives the offences committed by a son who begs to be pardoned being afflicted with sorrow because of the seriousness of the offence committed. If our great Benefactor does not do so and wants the punishment for all the sins committed to be undergone, will it not amount to our great Benefactor having no mercy at all? Our sins are infinite, committed as they have been without interruption in innumerable births. The infinite future will not be adequate for undergoing fully the punishment of the sins committed in the infinite past. Moreover, sin not only leads to sorrow but also creates a bad *vasana* or tendency to sin and makes the sinner commit the same kind of sin in future also. Therefore we commit the same sin again even while undergoing punishment for it. It therefore follows that undergoing punishment for all sins is an impossible thing. Therefore one who does not repent should enjoy the fruit of his Karma. He alone should

undergo such punishment. Forgiving sins in the case of one who repents is not opposed to any kind of reasoning. Not forgiving in such cases will not appeal to the reasoning of any one. Even an approver is let off although he is one of the guilty persons merely because he speaks the truth and thereby helps the Court.

Forgiveness of sins by our great Benefactor depends on the repentance of the sinner. The repentance of one who practises *Prapatti* is greater than that of one who practises *Bhakti-Yoga*. One who practises *Prapatti* feels sorrow in the following terms:— "Alas! I do not know the path of *Bhakti-Yoga*; even if I know I have not got the strength to follow the path. Even if both knowledge and strength are there I have not got the right to follow the path because of my

birth as ordained by the Sastras. Even if I have the right to practise *Bhakti-Yoga* I am not able to wait till I reach the goal. One second appears to me to be as long as an age or aeon. My longing to reach God is greater than the so-called limitless ocean." Seeing this our great Benefactor is not able to remain unmoved by the sorrow of one who practises *Prapatti* and forgives even the *Prarabdha Karma* (or the action which has already commenced yielding fruit) in his case. Unfortunately it cannot be said that even a billionth of this sorrow exists in most cases of those who practise *Prapatti* for others or on their own account. The writer may be forgiven for saying that it remains to be seen how many even know that such sorrow is necessary for practising *Prapatti*.

(To be continued.)

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Acharya-Sishya-Lakshana

By

Gomatham S. Srinivasa Aiyangar.

(Continued from page 73)

(a) The modern man is not willing to concede that it is necessary to learn the Vedas only through a teacher. He wants to have the right to study them independently but coolly forgets that he is likely to be misled. If he will pause for a moment and ponder over this for some time, he is sure to admit that the study of the Vedas requires the guidance of a teacher. Can he maintain that because he has a thorough knowledge of the English language or because he has attained high proficiency therein, his interpretation of a particular rule in the Code of Civil Procedure would be accepted by any court as correct? Mere knowledge of the language in which a book is written cannot be sufficient authority to say that it would be properly interpreted. The entire book should be carefully studied, very carefully from beginning to end in all aspects and then only can one come to a definite conclusion about a particular point.

The intention of the original framers of the code also has to be taken into account. Care also should be taken to see that the interpretation so arrived at does not contradict any other portion of the book or any other authoritative book dealing with that subject. Let the comparison be stretched a little further. Supposing one takes a lot of trouble to specialise in law and wants the Court to allow him to offer his interpretation, for acceptance. Will the courts agree to it? They will not. They will say that they have prescribed a

certain procedure in respect of study, practical training, etc. and that only such persons as have undergone such a course are competent to discuss the matter and that the previous discussions on the subject will also have to be given due consideration. What is the reason for a lay man not being allowed to argue a point of law in the Court? Why should the Courts insist on an Advocate appearing in such matters? Do not Advocates make mistakes? The reason behind this is that only persons who have had a training (special) should be allowed the privilege of interpreting points of law. Similarly the same restriction has been made in respect of the Vedas. Only those who have been instructed by others engaged in the study of the Vedas in the manner prescribed have been allowed to teach them to others. Just as a layman, however, brilliant his academical career may be, will not be allowed to appear in a Court and argue a case, so also however learned one may be in the Sanskrit language, he will not have a right to teach the Vedas or interpret them till such time as he qualifies himself by getting trained in the manner prescribed.

(b) As pointed out in para I (b) above Brahma was the first recipient of the Vedas. He in his turn imparted them to some of his disciples who in their turn taught them to others. This work of teaching was carried on so faithfully systematically and meticulously that one can boast without fear of contradiction, that the continuity of the Upadesa has

been maintained even till today. In addition to teaching the text of the Vedas to their disciples, sages discussed the teachings also and commented thereon. These interpretations also have been handed down to the present day. These have been designated Smrtis (those which have been remembered or interpreted) as opposed to the original texts designated Srutis (those which have been heard). In Srutis there can be no alteration or difference of opinion in regard to the text. It can exist in Smrtis as they represent only the opinion of the particular person concerned. They will be accepted only to the extent they follow the Vedas and do not contradict them. These interpretations are designated Upabrahmanas and are known as Itihasas, Puranas, Dharma Sastras, etc.

(c) As explained in para II (a), just as the courts require only a lawyer duly trained and registered to appear before them only those who have learnt the Vedas in the manner prescribed by Upadesa were allowed to teach them to others. Thus the study of the Vedas by individuals direct from the book was prohibited. Everyone will surely admit that while travelling in a new locality the advice or guidance of the local man is necessary to prevent wandering or to avoid pitfalls. So also it has to be conceded that in the study of the Vedas, the guidance of one who has previous training and study is necessary, if one is really anxious to understand the Vedas. It is only those who presume that they are superior beings would dare to study the Vedas direct. Let them please themselves. Let them break their heads over solving knotty points or reconciling apparent contradictions. Only one point should be borne in mind by them. They should not read a portion which appeals to them and say that it is enough for them and that

they are not going to worry about the rest or bother if it is contradicted elsewhere. The Vedas have to be taken as a whole and interpreted in full and not piecemeal. If anyone is prepared to do so, let him come forward. Previous experience shows that so far no one has succeeded in such an attempt except to confirm what has been said already.

There is further an apparent and blind prejudice against going to a Guru under a mistaken notion that the Guru will insist on the Sishya's taking everything taught by him as gospel truth. This is absolutely incorrect. The Acharya does not expect his disciples blindly to follow him. Every statement made by him is to be verified on the rock of common sense and reason and to be rejected if it does not stand such test. The only thing required is that one should not reject the Vedic texts solely on the ground that they do not appeal to one's individual fancy or opinion. There is absolutely no objection to reject any Vedic text if it is against Pratyaksha. Our religion is based on sound principles of logic and the existence of so many schools clearly goes to prove that once the sanctity of the Vedas as a whole is accepted, one is welcome to have one's own opinion on matters in which an option is allowed.

(d) The Vedas themselves foresaw this contingency and because their sole object was to help every individual in understanding the teachings truly and without difficulty laid down that a seeker after truth should go to a teacher in the first instance. Then he has to ponder over what has been taught and then choose the particular Upaya which one can follow. These Upadesakas are called Gurus.

(e) The Taittiriya (Sikshavalli-11) lays down: "Regard the Acharya as God". The Chandogya says: "Only he who has an Acharya — one who has learnt from an Acharya — can really know the Svarupa of the Paramapurusha." The Svetasvatara (Chapter 6. last verse) declares: "Only to that Mahatma who has great Bhakti towards God, and who has similar Bhakti towards his Guru, the teachings become clear" The Rahasyamnaya enjoins that "One should have the same Bhakti as is necessary in respect of Bhagavan to him who taught about Him." The Mundakopanishad (1-2-12) orders peremptorily "One who wants to know should go to a Guru."

(f) Smritis in support of the above are too many to be quoted here. The

Gitopanishad in addition to enumerating Acharyopasana as one of the sterling qualities, specifically directs that for fully understanding the Truth one should go to Gnanis who have realised Him.

(g) Taking all these into account one of the sages has stated: "One of the worst sinners — *Kshatrabandhu* and one of the greatest of good men, *Pundarika* — both attained salvation because they had an Acharya, therefore you too should go to an Acharya." The good deeds did not help in the attainment of salvation without the teachings of an Acharya and the sins did not stand in the way when an Acharya intervened.

VALMIKI'S PORTRAIT GALLERY.

By

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

I. SRI RAMA

Valmiki's Technique

The character of the hero of the Ramayana will appeal to us diversely according to our study of him as an incarnation or as an epic hero or as a great king or as a model man. Such studies are really complementary and not contradictory to one another; but yet they fall into a gamut of which the highest tone is the tone of Incarnation. If we deny it the gamut would be incomplete. That is why the poem begins with Valmiki's request to Narada to tell him about a contemporary ideal man and yet Valmiki himself says in chapter I of the Ayodhya Kanda that Rama was

incarnated God — nay, tells us that all the gods themselves affirmed that fact after Sita Devi's unparalleled ordeal by fire. The Rasa of Metaphysics, the Rasa of Aesthetics and the Rasa of day-to-day life meet and mingle in the poem as they do in life.

I feel no sense of incongruity in Rama and Sita coming down from the divine levels of consciousness to the ordinary human levels of consciousness. The acts of an Incarnation are as much an Avatara (stepping down to our level) as the initial taking of form. To me the

acts are as real as the form, however we may view both from a transcendental point of view. If Spirit can concretise itself into matter, why cannot God become Man? The divine consciousness is not lost but is in the background, just as it sustains and animates and transcends the manifested universe. Rama's grief after his separation from Sita was not a mere piece of acting nor is such a representation a mere allegory. It was a self-veiling of Sachchidananda to show us our way in life. His grief was not like our grief, a mere ignorant wail. But it had an eternal peace subsisting at the heart of endless agitation.

I cannot forget the divinity of Rama and Sita and yet I can read their lives at the human level. In one sense every being is an emanation from God but the descent of the Full among the Fragments has an eternal and infinite significance of its own. The Poorna Brahman and the Vibhutes are one and yet not one. To the Hindus Rama is not a mere man who has attained to God-heights in his nature, but is God who has become man to allure all souls unto Himself. An ordinary man cannot at will ascend to the heights of omnipotence at his pleasure and bestow beatitude on Jatayu and other devotees or take all the people of Ayodhya to the joys of Heaven or say that his puissance is equal to that of Siva.

(एतदस्त्रवर्ते दिव्यं मम वा त्र्यम्बकस्य वा)

or tell the Ocean-God that he will dry up the ocean with a single flaming arrow. We must therefore take these acts and words along with his words that he considers himself to be a man, the son of Dasaratha.

(आत्मानं मानुषं मन्ये रामं दशरथात्मजम्)
These words are immediately followed by a declaration of Godhood by all the assembled gods. It seems to me that Tara appraised him best — in fact the women — characters judged him better than the ordinary men — characters, let alone the sages like Vasishtha and Valmiki — when she says:—

मनुष्यदेहाभ्युदयं विहाय दिव्येन देहाभ्युदयेन युक्तः । (K-XXIV-32)
"Leaving the glory of the human body and having the glory of the divine body."

It is thus clear that those who read the Ramayana saying that Rama was God and always knew and felt so and merely acted the part of a man on the stage of life have an exaltation of emotion and devotion and need not hence be commiserated on that account as missing the essence of the human point of view. In the case of Sri Krishna the divine element was asserted continuously and the realisation of that aspect inspires and uplifts us. In Siva Leelas as described in the Siva Bhakta Vilasa, we find God described as a human form for a purpose and for a while but not born as a man and growing as a man and living a full human life and passing out of life as a man. Such a description is not less felicitous and uplifting than a description like Valmiki's aesthetic technique mingling harmoniously the human level and the divine level, stressing the former more than the latter and making God assume not a casual human manifestation for a certain purpose for a while (as in the case of Narasimhavatara) but keeping him on the stage of life for the full term of a long human life. But in the latter aesthetic mode there is a sense of nearness to us, an inner affinity and propinquity between us and Him an inflow of Grace from Him to us, which

somehow seems to be more potent and efficacious than in the other aesthetic mode.

There are some critics to whom the human level appeals so much intellectually and emotionally and aesthetically that Rama's being described as a man without "redeeming faults or vices" seems to be a defect. They say that he is a monster of perfection and not a man of flesh and blood. If they are avid of seeing only a replica of themselves, they may as well go to ordinary human biographies as those of Ashoka or Alfred or Akbar. Are they dissatisfied by the life of Christ who made a super-human and divine act of redemption of humanity? If so, they are hard to please and

may be allowed to go their way. In Christ's life the supreme message and gospel and the supreme redemptive act and the supremely divine forgiveness shining in the utterance 'Father! Forgive them for they know not what they do' are seen along with the human touch in the words "O my Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt", and the words "My God, My God, why hast Thou forsaken me?" In the same way Valmiki's wonderful aesthetic technique of describing Rama as God functioning now at a human level and now at a divine level melts our hearts and divinises us more than we would be by describing Rama as God alone or as Man alone.

The Ramayana and the Bhagavad Gita

By

Sri R. SRINIVASACHARIAR, B. A., B. L.

(continued from page 76)

We may now resume the examination of the Ramayana with a view to see how the threefold aspect of the Supreme Being incarnated as Sri Rama is described in it. The Gods headed by the Creator himself were getting terribly annoyed at Ravana's ravages and assembling at Dasaratha's Asvamedha sacrifice were discussing the matter when Lord Vishnu appeared before them. "At that moment the all-resplendent Vishnu, the Lord of the Universe, appeared on the scene clad in His yellow robes and bearing in his Hands the wheel, the conch and the mace". (1-15-16).

The gods prostrated before Him and requested Him to descend into the world assuming the form of Dasaratha's sons and to exterminate Ravana and his

brood. "Accompanied by the sages, all of us Gods including Siddhas, Gandharvas and Yakshas have assembled here to think out a way for the destruction of Ravana. We therefore take shelter in you. You can conquer all enemies and you are our final and great refuge. Kindly make up your mind to incarnate in this human world for the destruction of the enemies of the Gods. The lotus-eyed God then assumed four forms and accepted King Dasaratha as his father. Then all the gods, sages and Gandharvas including Rudra and the celestial damsels sang divine songs in praise of Madhusudana". 1-15-25, 26, 31, 32).

Vishnu, the supreme Lord, is here acknowledged to be the sole protector of the universe including the gods headed

by the Creator and Rudra. His voluntary appearance in their midst when they were worried to find a way out of the travails caused by Ravana is proof of His (सौलभ्य) easy accessibility. Their taking shelter in Him and His agreeing forthwith to incarnate in human form indicates His (परत्व) super-eminence and His (शरणगतरक्षण) protection of all that surrender themselves unto Him.

King Dasaratha surrounded by his ministers was considering how his sons could be got married, when, for that identical purpose, (though not expressly stated at the time), sage Visvamitra appeared before him and requested him to send Sri Rama to kill some Rakshasas that were creating obstruction to the sage's penance. The great sage anticipated the King's objection to sending the tender boy that Sri Rama was at the time, for such a difficult task; and, after describing the greatness of Sri Rama, wound up thus: "I know Sri Rama to be a great soul and to possess true valour. Likewise do the all-resplendent Vasishtha and all the persons who are steeped in penance (तपः)".

These words are pregnant with meaning. They reproduce with very little modification the famous *Rk in the Pursha Sukta*:

वेदाहमेतं पुरुषं महान्तम

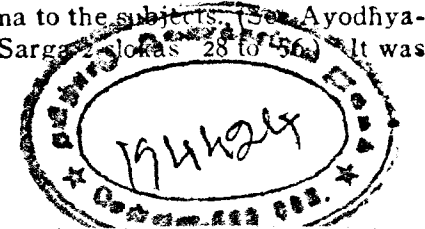
Sages Visvamitra and Vasishtha and the other sages assembled before King Dasaratha at that time fully understood the significance of these words. That Sri Rama was the "great soul" महात्मा, परमात्मा or पुरुषोत्तम) incarnated in the world was definitely meant by these words. The words तपसि स्थिताः show that only those who were capable of deep meditation or penance could

perceive who Sri Rama really was. Does not the Upanishad say:— "Know Brahman, the supreme Being, by penance"? That Sri Rama was known by these great Seers as the Supreme Being is thus quite clear.

Sri Rama broke Lord Siva's bow and Sita was offered in marriage to him. King Dasaratha accompanied by his sons, the new brides, his ministers and army set out for his kingdom. The way was darkened by the arrival of Parasurama who challenged Sri Rama to handle the bow of Lord Vishnu who had vanquished Lord Siva in battle on a former occasion. Sri Rama bent the offered bow and set an arrow upon it. Parasurama felt humbled and said: 'Oh Conqueror of enemies! By your wielding this bow I realise that you are the immortal Supreme God that slayed Madhu. All glory to you! All the gods are now assembled here and are looking at you whose actions are unmatched and who cannot be faced by anyone in battle. Oh Kakutstha! I have no reason to feel ashamed at my defeat by you, for you are the Lord of all the three worlds'. (1-76-17, 18, 19).

Words cannot be more explicit. Sri Rama was acknowledged to be the Supreme Being by one who, though a Brahmin by birth, had assumed the warrior's role and vanquished all the Kshatriyas of that age and who has been recognised as an earlier avatar of Lord Vishnu.

The burst of praise for Sri Rama emanating from the people when King Dasaratha proposed to make him Yuvaraja brings out vividly the one quality which, more than any other, endeared Sri Rama to the subjects. (See Ayodhya-kanda Sarg 28 to 36). It was



his affability to them and his sincere and transparent love for them. This is known as सौलभ्य.

Sri Rama and Sita got ready to abandon Ayodhya and go to the forest. Lakshmana offered to follow them. Says Valmiki:— "Lakshmana fell at his brother's feet and holding firm to them, he addressed Sita and also Sri Rama of great vow" (2—31—2.) It will be noticed that Valmiki's question to Narada was 'who kept a firm vow (व्रतः)'. This word "vow" (व्रत) is being repeated from time to time. We found it in the expression तमेव व्रतसंपन्नं (2-1-33). It is now repeated here. What the vow (व्रत) was, is found explained in Sri Rama's own words in the Yudhakanda in the following famous lines:

सहदेव प्रपन्नाय तवास्मीति च याचते ।
अमय सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

6—18—34

"My vow is to give protection (freedom from fear) from all beings to any one who even once seeks shelter in me and calls himself mine". These words exactly resemble Lord Sri Krishna's words already cited "अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः".

Lakshmana knew that Sri Rama always maintained this vow and sought shelter in Sri Rama in the truest and most effective manner. He addressed his words to Sita in the first instance and then only to Sri Rama, for, as we shall see later on, Sita observed a similar vow and in a far more generous manner. Lakshmana had full confidence that his appeal made to Sri Rama in the presence of and backed by Sita could never fail. In his address to Sri Rama in the following lines he sets the way for others to follow: "Make me your follower (servant). There is nothing

improper in so doing, my purpose will thereby be fulfilled and your work will also be achieved. You may enjoy yourself on the hillsides in the company of Sita. I shall be doing everything for you both when you are awake and asleep." (2—31—24; 27).

The true servant, sesha (शेष) as he is called has no greater delight than rendering such service to the Lord. He effaces himself and feels happy when he pleases the Lord by his service. Later on Lakshmana said: "O Rama! you may live for hundreds of years and yet all that time I shall merely carry out what you command, having no object or purpose of my own" (3—15—7). Truly was Lakshmana not merely a (शेष) servant, but the (आदिशेष) first servant of the Lord.

Lakshmana has thus taught us three things: (a) that Sri Rama was the Supreme Lord incarnate; (b) that service is the most appropriate mode of approach to Him; and (c) that His Divine Consort Sita is the most suitable agency through whom such an approach can be effectively made. We shall have to pursue these points in greater detail in another connection later on.

That Sri Rama was the incarnation of the Supreme Being, the Soul of all souls (परमात्मा), the Sustainer of the Universe consisting of animate and inanimate objects, has been beautifully brought out by Valmiki in describing the departure of Sri Rama from his kingdom into the forest. It was a day of mourning observed by all. Men and women found no pleasure in any thing. The elephants were disinclined to take even a morsel or food. Cows did not suckle their calves. Even the birth of a first son did not please the mother. The stars and planets moved ominously. A deep gloom fell over everything. Even

trees withered from root to leaf. Water in ponds, lakes and rivers began to boil. Beasts, tame and wild as well, did not move. Flowers withered. There was a pall of silence everywhere. Nature was "unnatural". No wonder, for Sri Rama, who was in the heart of all, was banished. Says the Lord in the Gita "I am in the heart of all". (सर्वस्य चाहं हृदि सन्निविष्टः)

The address of Sumitra Devi to Lakshmana on the eve of his following Sri Rama to the forest and again to Kausalya Devi when she was mourning the banishment of her son, reveals the greatness of that lady and her unerring perception of the divine couple in Sri Rama and Sita. Thus she told Lakshmana:— "Look upon Sri Rama as your father Dasaratha. Look upon Sita as myself, your mother. Look upon the forest as Ayodhya. Go merrily along". There is, however, an inner meaning for this stanza which alone accords with what this lady told Kausalya Devi later on. "Know that Sri Rama is Lord Vishnu (having a bird as his vehicle). Know that Sita, Janaka's daughter, is Goddess Lakshmi (मा). Look upon the forest as Ayodhya (the abode of Lord Vishnu). Go merrily along".

Her address to Kausalya Devi was in these words: "Oh Respected Lady!

Your son is imbued with all good qualities. He is Purushottama. He is firmly rooted in Dharma; He is the foremost person. There can never be any occasion to mourn for him. He is Sun to Sun himself, Fire to Fire himself, the Over-Lord of the Creator himself. He is the giver of grace to the Goddess of grace (Lakshmi) herself. He is the giver of Fame to Fame herself. He excels the Goddess of Earth in forbearance. He is the God of gods. He is the ultimate Sustainer of all beings. Whether Sri Rama is in the city of Ayodhya or outside, there is nothing to detract from his greatness. This invincible Lord though clad in grass and bark is accompanied by the Goddess Lakshmi herself in the shape of Sita and there is therefore nothing that he cannot achieve." (2—44—2; 4; 15; 16; 19).

The highest philosophy is embodied in these words. They reproduce the essence of the Vedas and the Gita in their description of the Infinite. Sri Rama and Sita are asserted to be the Divine Couple sustaining the Universe. Truly did Sumitra Devi possess divine vision and perceive the Supreme Being even as Valmiki obtained such a vision through the grace of Narada.

(To be continued)

TRUE BELIEF IN GOD

By

SRI N. K. BAMBHANIA, M. A., LL. B.

Recently I was reading a book entitled "The way to be happy" by Lawrence Gould. He was born in Montreal has received his degree at McGill University. Since 1932 he has devoted himself to psychology, studying at Foreham University Graduate School, New York

School of Social Work, New York Psycho-analytic Institute, and the Manhattan State Hospital for the Insane. At present he lives in New York and is in private practice as a consulting psychologist and lay psychoanalyst.

On page 124, he writes as follows:—

"One fact cannot well be questioned. Religion, whatever else it is, is a regression to emotions and attitudes typical of childhood. Jesus himself said: "Except ye turn and become as little children, you shall in no wise enter into the kingdom of Heaven" and in many faiths, the clergy are called frankly "Father." The essential thesis of religion, as most of us know it, is that we all have a Heavenly Father who will take care of us if we reverence Him and obey His commands. And this is no less true, despite the wide difference of opinion as to just what His commands are, or where we should look to learn them. No matter how much we might prefer it otherwise, we should be unrealistic to deny, not only that most of our fellow men accept this idea, but the mere thought of being "fatherless" is as appalling to them that if they are deprived of one all-powerful and all-wise parent, they will soon adopt another. One may talk at certain aspects of the Christian God, but one cannot deny that it is better to live with His "Children" than the spiritual progeny of Marx or Hitler.

Again "Faith in God" has a pragmatic value for those who can achieve or retain it. I know an experiencee and able aviator who says that he "wouldn't have the nerve to take a ship up if he did not feel that somebody was looking out for him away off up there." And as long as this does not make him relax his vigilance or take unnecessary chances, it would be no favour to rob him of his conviction."

And on page 126 he writes:—

"Many psychologists and psychiatrists have retained their religious beliefs, and none of them would deliberately seek to undermine the faith of others. Several eminent psychiatrists

are Roman Catholics; and not a few others remain members of Jewish or Protestant congregations. All, I think, would agree that if religion is in some sense an escape, whatever danger lies in it depends upon the use made of it. For my own part, if religion stimulates a man to recognise the brotherhood of mankind and the fact that all men's deepest interests are in harmony, I say, "More power to it!"

A doctor can very well realise the worth of 'physical health' and a psychologist or a psychiatrist that of 'spiritual or mental wealth'. Not so one whose tongue alone has been liberated through the acquisition of superficial second-hand knowledge. And it is the persons of this type that have done more to undermine the spiritual health of mankind. And what have such people to promise in return? Nothing practically!

In connection with this loss of religious belief and the consequent loss of spiritual health, he writes on page 94:—

"Science and invention have contributed to the loss, partly through the new devices with which men can threaten one another, and I think still more by the collapse of religious certainty even in the minds of those who try to cling to their faith most desperately."

And on page 96 he writes —

Indeed, war experience has shown, that to a small child actual danger like that of a "blitz" has a less serious effect than separation from those who love and take care of him, especially his mother. And, of course, most people always have sought more or less effectually to carry the sense of being loved and taken care of on into adult life by believing in a "Heavenly Father" — or a "Virgin Mother" — upon whom they may still

rely as they did upon their parents. From this standpoint it is at least psychologically true that, as Voltaire said, "If God did not exist, it would be necessary to invent Him."

But unfortunately, after two world wars and a depression it is hard to credit any longer the idea that the Almighty takes care of those who, obey and trust Him — anyhow, as most of us were taught to believe this..... But if the religious type of infantile security has suffered gravely from the events of the last thirty-old years, what religious people would scorn as the worldly type has been even more seriously damaged. No one to-day feels more terrifyingly insecure than the men and women whose sense of security is based on property and investments. For however hard they strive to ward off the appalling thought, these people are being compelled to realize that they can retain their wealth no longer than the mass of mankind will consent to let them do so, and that revolution would deprive them of all that makes life worth living from their standpoints."

Where then lies the trouble? Belief in God contributes to spiritual health or mental peace, to use a simpler term. But, if a person believing in God is overtaken by a calamity, is there anything wrong with his belief in God and freedom from calamity? In other words, will a person believing in God be ever free from calamity? If by 'calamity' is meant 'worldly calamity' e. g., loss of

life or property or death of the dearest and nearest, the spiritual masters as well as the modern psychologists assert in unmistakable terms that there is no such vital connection. Just as a physically healthy person is not accident-proof, so a firm believer in God is not calamity-proof. On the contrary, the beloved of God are much more the victims of such calamities. And there are a number of passages which expressly state this:—

यस्यानुग्रहमिच्छामि धनं तस्य हराम्यहम् ।

"I deprive him whom I want to favour, of his wealth" says God.

लोकार्थी चेत् भवेत् कृष्णं क्लिष्टो भवति सर्वथा ।

"One worshipping God for the sake of worldly gains will surely be overtaken by calamities", says Sri Vallabhacharya.

The Bhagavadgita too, says that the spiritual state in this world is not entirely free from calamity.

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ।

"A person in the spiritual state remains as firm as a rock even in the midst of a great calamity." To say briefly belief loses all its charm when it becomes a bargain. We believe in God and God in turn protects us. It is this type of belief that gets shattered by untoward incidents. True belief is never a bargain. It is belief *per se*. It is this sort of belief that contributes to perfect spiritual health. All true religions teach this sort of belief. Happy, indeed, is he who has this unshakable belief.



SRI NATHAMUNI

नमोऽचिन्याद्भुतक्रियज्ञानवैराग्यराशये ।
नाशय मुनयेऽगाधभगवद्भक्तिसिन्धवे ॥

Salutation to Sri Nathamuni, the ocean of unfathomable devotion to the Lord and the store natural, wonderful and unthinkable of spiritual knowledge and aversion to worldly pleasures.

This year the anniversary of the birthday of the great Acharya Sri Nathamuni falls on 27th June. The following sketch written in Gujarati by the late Sau. Sumati Behn, a disciple of the late Sri Anantaprasad Trikamal Vaishnav, Dewan of Radhanpur, a daughter of the late Sir Lalubhai Samandas, Finance Minister of the Government of Bombay and a sister of Sri Vaikunthbhai Lalubhai Mehta, the present Finance Minister of Bombay.

For about 3500 years after Sri Sathakopa, there was no great Acharya to propagate the Sri Vaishnava faith with the result that the great treasure of Divyaprabandha bequeathed by the Azhvars was almost entirely lost to the people. The Lord, however, willed that the religion of Sri Vaishnavas should not be lost to the world and that is why Sri Nathamuni was born. Next to Sri Sathakopa he is the first Acharya and really he stands first and foremost among the Acharyas. There is historical evidence of his birth, life and teachings. He lived in the 9th century. His descendants are still alive. He was born at Viranarayanapuram near modern Chidambaram. First he was named Sri Ranganatha, the name of the Lord of Srirangam considered by Sri Vaishnavas to be Sri Vaikunth on earth. From boyhood he developed immense devotion to the Lord and indifference to the pleasures of the world and had mastered all learn-

ing along with Yoga also with the result that he came to be known as Sri Nathamuni. He had a son called Isvaramuni who followed the foot-steps of his father. He was a great devotee of the Lord with the name and form of Sri Rajagopala.

He went on pilgrimage to the north and lived for a long time on the banks of the holy Jumna in Gokul, Govardhan and Mathura. It was because of his living on the banks of the holy Jumna for a very long time that he wanted his grandson to be named Yamuna - another name of Sri Krishna. Srinathji worshipped now-a-days at Srinathdhar was in Govardhan in those days and he was His devotee for a very long time.

One day after his return to his native place Viranarayanapuram he heard a devotee belonging to Kurunagari who had gone to Sri Kumbhakonam for worshipping Lord Sarngapani singing ten stanzas from Divyaprabandham. Sri Nathamuni was greatly moved by the stanzas which appeared to form part of a thousand but was not able to get the remaining stanzas as the pilgrim knew no more. Sri Nathamuni therefore went to Sri Kumbhakonam and made enquiries, but there also nobody seemed to know any more. At night the Lord appeared to him in a dream and commanded him to go to Kurunagari. He obeyed the command immediately, and at last came in contact with an old Sri Vaishnava who told him as follows:- "The book containing the thousand stanzas has been drowned in the waters because of the belief among people that one who studies the thousand goes to the highest Heaven immediately. The image of the author of the thousand stanzas, namely Sri Sathakopa is in the

temple of Sri Adhinath here. You please take refuge in Him and repeat the ten stanzas composed by Madhura Kavi on Sri Sathakopa, the author of the thousand stanzas and through His grace you will be able to secure the entire Divyaprabandha. Sri Nathamuni, the Yogi, followed the advice. Sri Sathakopa appeared to him in Yogic trance and blessed him with inward vision in the same way as Sri Sanjaya was blessed by Sri Vyasa and Sri Valmiki by Brahma. Sri Nathamuni learnt from Sri Sathakopa not only his own thousand stanzas but all the four thousand stanzas of the 12 Azhvars. Sri Madhura Kavi also appeared to him and taught him how to sing the Divyaprabandha to the tune of divine music. In great gratitude Sri Nathamuni praised Sri Sathakopa, the first Acharya next to God to all Sri Vaishnavas. To real Sri Vaishnavas, Sri Sathakopa is the mother, father, better half, children, property, in fact everything. Sri Sathakopa, who appeared in divine form in the Yogic trance of Nathamuni is thus the Kulapati or Acharya of the race of Sri Vaishnavas who surrender themselves to the will of the Lord.

Sri Nathamuni went to Srirangam and began to propagate the Ubhayavedanta or the Sanskrit as well as Tamil Vedanta or philosophy. People from Malabar to Andhradesa were attracted by his teachings and many became his followers.

His name spread by leaps and bounds because of another incident also. In the court of the Tamil King in those days there were two dancers, one well-versed in human music and the other in divine music. Both of them sang in Court. The one who was an expert in human music was rewarded and the songs of the one expert in divine music were not

appreciated because neither the king nor any of his musicians knew divine music. The one knowing divine music got disgusted with this want of appreciation and made up her mind to sing before God only and went from place to place singing in temples. In the course of her pilgrimage she went to Viranarayanapuram. She sang before Sri Rajagopal there. Sri Nathamuni appreciated the music very much and rewarded her suitably. She immediately went to the Court of the king and made known the fact that an expert knowing divine music was available and she should therefore be tested in his presence. The king had heard of Sri Nathamuni and was himself very anxious to meet him. Taking advantage of this opportunity, he requested him to be gracious enough to go over to his court. Sri Nathamuni was pleased to attend the court and the competition between human and divine music began. Sri Nathamuni sent for an anklet and placed it on a stone before divine music was commenced. The stone began to melt and when the music stopped the stone solidified and it was not possible to take out the anklet. Human music was commenced but the stone would not melt. Divine music was again commenced and the stone melted and it was then possible to take the anklet. The king became his disciple. As the king, so the people. The people of the country therefore followed suit.

Sri Nathamuni taught his two nephews to sing Divyaprabandha to the tune of divine music just as Sri Valmiki had taught the Ramayan to Sri Lava and Sri Kusa. He was a great expert in Bharata Sastra or the Art of dancing. The name Bharata (भरत) is made up of the first letter of the three words Bhava, (Gesture) Raga (Tune) and Tala (Marking of time). To this day the descendants of his nephews sing Divya-

prabandha before the Lord Sri Ranganatha at the time of festivals. Sri Nathamuni has written several works among which Nyayatatva, Purushanirnaya and Yogarahasya are still extant.

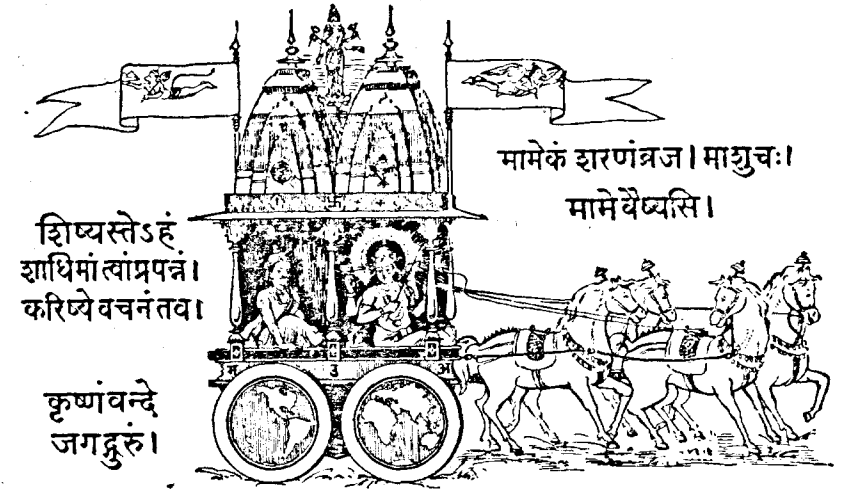
Once a king with his queens went to see him but as Sri Nathamuni was absorbed in Samadhi, the king had to go back. When Sri Nathamuni regained consciousness of the world after Samadhi, he said that it was Sri Krishna with his queens that had come to see him and he had been foolish enough not to be careful to await His arrival. Because of this incident his hunger for God began to increase. He told his disciple Sri Pundarikaksha that his grand-son Yamuna would become a great Acharya in due course and that he should teach him everything and hand over to him the legacy of the Treasure of philosophy. He went into Samadhi again. This time also another king came there with a minister and with a monkey. This king also went back on hearing that Sri Nathamuni was absorbed in Samadhi. When Sri Nathamuni came to consciousness, he stated that it was Sri Rama with Sri Lakshmana and Sri Hanuman who had come

and again he had lost the opportunity of the sight of the Lord. He was afflicted with great sorrow and prayed to the Lord. The Lord out of His infinite mercy appeared before him. He fell at the feet of the Lord and surrendered himself to Him. Thus he reached the highest Heaven and joined the eternal service of the Lord.

His grand-son Sri Yamuna who became a great Acharya according to Sri Nathamuni's prediction has praised him thus :—

भुयो नमोऽपरिमिताद्युतभक्तितत्त्व-
ज्ञानामृताब्धिपरिवाहशुभैर्वचोभिः ।
लोकेऽवतीर्णपरमार्थतमप्रभक्ति-
योगाय नाथमुनये यमिनां वराय ॥

Again salutation to Sri Nathamuni, the greatest of Yogins, the incarnation of true Bhakti Yoga in its entirety who inundated this world with good words which proceeded as it were as an overflow from the ocean of nectar of endless knowledge of and devotion to Sri Achyuta (who never lets down His devotees.)



Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

(TO PREVENT, NOT TO WIN, IS OUR OBJECT.)

In his message to the 42nd annual conference of the Governors of U. S. States and territories assembled at the South-eastern vacation resort of White Sulphur Springs, the President of the world's richest and most powerful country, the United States of America, pointed out that the ordinary citizens should take more active interest in "the grave question of how to preserve world peace." The conference began on June 20. And the first address was delivered by the Economic Co-operation Administrator, Mr. Paul G. Hoffman.

That was a significant address. In unforgettable words Mr. Hoffman pointed out that our goal should be not to *win* the world war III, but to *prevent* it. Planning to win world war III, he pointed out with real wisdom, would be one of the most "impracticable dreams ever imagined." It is impracticable

because no one can win world war III. Decades ago the same truth was expressed by Mr. H. G. Wells when he said that the next war will result in the Victory of the dying over the dead. With the marvels of modern sciences which unscrupulous politicians had forced on the ingenious scientists of the world, every battle fought will bring humanity nearer and nearer total annihilation.

Freedom and democracy can help the peoples of the world in securing world peace only by the richer countries helping the backward ones in the vital task of re-establishing their economies on a sounder and more vigorous footing. It is only by establishing in every part of the world "wholesome societies of steadily expanding well-being" that peaceful influences can be reinforced. The enemies of freedom and the

supporters of despotism are using every means in their power to undermine the forces of peace, progress and democracy. "Terrorism, fraudulent propaganda, infiltration and incitement to civil unrest" are all common weapons in the armoury of those who believe in the treacherous gospel of achieving their ends by the employment of violent and unfair means.

On the same day, June 20, more than 6,500 delegates from forty countries attending the annual function held in Detroit of the Rotary International listened to its retiring President's report. Mr. Percy Hodgson, who has visited more than fifty countries and travelled approximately 200,000 miles to talk to the members of this world-wide organization of 7078 clubs and 340,200 members, explained that the one dominant impression in his mind is that "all through Europe and Asia the people are more keen on re-building and looking ahead, forgetting the yesterday of wars and hatred." "From Argentina to Asia, from Pawtucket to Palestine", everyone is keen on having peace.

But while the ordinary men and women are thinking that way, a few powerful militarists are working in the opposite direction. It is the task of those who believe in the ideals of Sri Krshna Sabha, to see that the voice of the people — which is also the voice of God — triumphs over the machinations of a

mad few, in their lust for power, pelf and prestige.

Peaceful citizens who believe in spiritual values can achieve their ends only if they are "strong, united and determined." Ceaselessly must they support those sections in the U. S. A., who hold with Secretary of State, Dean Acheson, that the teeming millions in Asia, Africa the Near East and Latin America must be enabled to raise the standards of living to combat hunger and poverty. For, as Gandhiji observed, even God cannot appear before the hungry except in the form of bread.

In Asia since the war there have come into being nine new Governments with a total population of 600 million people. These Governments must be encouraged and assisted in their admittedly difficult task of weaning their peoples away from the corroding doctrine of Godless anarchy. The recent visit of our Prime Minister, Pandit Jawaharlal Nehru to Indonesia, Malaya, and Burma should be viewed in this background of the re-emergence of Asia as a vital force in international affairs. To put spirit into these nascent Governments, to hearten them, and to strengthen their conviction that "peace hath her victories no less renowned than war" is the task to which leaders like Pandit Nehru — schooled in the hard but glorious traditions of the Mahatma — have rightly addressed themselves.

Sri Buddha Jayanti

Sri Buddha, the Light of Asia according to Sir Edwyn Arnold, was born exactly 2500 years ago, that is, in 550 B. C. Vaisakh, Sudh Purnima, that is the full-moon day of the second month of the Hindu Calendar is considered by the Buddhists to be the date on which Sri Buddha was born, got enlightenment and attained Nirvana. The 2nd of May this year marks this triple anniversary according to the Buddhists. Hindus in Southern India consider the 18th of May this year as the anniversary of the birthday of Sri Buddha. It is not clear why there should be this difference between calculations made by the Hindus and the Buddhists even in regard to the birthday of such a great figure in history.

In the Northern India Sri Buddha is considered to be one of the ten avatars of God. In Southern India he is not considered to be one of the ten avatars but as one of the innumerable avatars of God.

The life-history of Sri Buddha is well known. He was born a prince but renounced his family and kingdom after the birth of a son and went in quest of the remedy against sorrow, old age, disease and death. He sat beneath a "pipul" tree in contemplation and discovered that craving and passion are the sources of all miseries and that the noble eight-fold path of right views, right aims, right speech, right action, right living, right effort, right mindfulness and right concentration is the way out of misery. He preached ahimsa or non-killing and denounced the performance of sacrifices (Yagnas) and the observance of caste restrictions. The avoidance of all sins, doing good and purification of the mind are the cardinal planks of his teachings. The immortal truth that hatred is not quenched by hatred but by love alone was proclaimed by him with

deep conviction and incomparable peace of mind reflected on the bewitching eyes of his beautiful face. He wandered from place to place for no less than 45 years preaching to people in their own language and not in the language of the learned. He attained Nirvana while preaching to his followers that the body being composed of several elements is bound to decay, but they should not grieve for him and that they should work out their own salvation by striving diligently. He was opposed to all hair-splitting philosophical speculation; but his followers have developed his teachings into a metaphysical plan culminating in *Sunyavad* or nihilism which has been adapted by Sri Sankara to his own Vedantic doctrine of Adwait or non-dualism.

Sri Buddha had organised a brotherhood of monks which goes by the name of the Sangha. The followers of Buddha take refuge in Buddha, Dharma and Sangha. Because of the patronage of Emperors like Ashoka, Kanishka and Harsha, Buddhism spread not only throughout the length and breadth of India but also to the various countries to the north, south, east and west of India.

The life and teachings of Sri Buddha led to a renaissance which brought about a revival of art in all its branches of painting, sculpture literature and architecture. The artistic treasures of that period are still a source of pride for India and the object of admiration for the whole world. Throughout the ages Sri Buddha will be remembered for his enthroning reason and for his proclaiming the ancient truth. — "Not by hatred is hatred stilled; but by love is hatred stilled" — which has been echoed in our own times by Mahatma Gandhi's affirming "Not by violence is violence stilled, but by non-violence is violence stilled".

FROM THE WATCH-TOWER

LINGUISTIC PROVINCES

Speaking on the linguistic problem, Pandit Nehru is reported to have stated that he will not come in the way of people who want linguistic provinces but he advised them to consider the problem calmly and dispassionately and reach a decision at the proper moment and not in hurry, conflict or passion. At the same time he has made it clear that if we are to progress we have to develop more and more the conception of our being Indians first and everything else afterwards. The future of a State or a Province depends on the progress of India as a whole. So long as we think of the common conception of India and the more we ally our minds and spirit to it the more we progress not only in the whole of India but in the particular parts of it. We fully endorse the view. The need of the hour appears to be that all the emphasis that can possibly be laid should be an united India and strengthening the Centre. We appeal to those who work for linguistic provinces to confine their activities to establishing linguistic Universities which will ensure the preservation of their literature and culture.

STUDENTS AND CONSTRUCTIVE WORK

The All-Gujrat Students' Congress recently organized a camp to provide work, education as well as recreation for students during the vacation when a tank was dug for the benefit of the village folk at Bhuvai in Khaira district and a cart road was constructed on the border of the tank. The students are reported to have worked for three and a half hours a day and paid on the basis of the standard rate fixed by the District Local Board. The digging of a tank would have no doubt provided fun for students but at the same time their vaca-

tion could have been better utilized for imparting education to the illiterate village folk and the poor village folk themselves could have been provided the work of digging the tank and constructing the road and paid the wages due.

WORLD CRIMINAL COURT

The United Nations International Law Commission is reported to have considered the question whether a special criminal court should be set up to try crimes against international law. The proposal is to have a code of offences against the peace and security of mankind and the power to indict anyone anywhere in the world for the commission of such offences. The possibility of establishing a criminal chamber of the international court to deal with such cases was considered. The institution of international criminal jurisdiction for the prevention and punishment of international crimes appears to be not only possible but also desirable and necessary in these days of the use of atom bombs and the perpetration of similar crimes against humanity.

SOUTH AFRICA AND COMMUNISM

The South African Government is passing legislation for the suppression of communism. In the course of the debate on the bill it was stated by the Minister of Justice that it was the declared policy of the South African Communist Party to break down all race barriers, destroy all colour bars and extend the franchise to all adults, irrespective of race or colour with the full right to be elected to Parliament and other public bodies. The Bill gives the Governor-General power to ban any publication if he is satisfied that it propagated or furthered the cause of Communism. There seems nothing objectionable in the above mentioned policy of the Party. The means to be

adopted for the realisation of the end, however, appears to be questionable. In the absence of a correct social and economic policy, South Africa, as other places, affords a fertile field for the spread of Communism.

FALSE RATION CARDS

The number of ration cards in Delhi is stated to have gone down from 16 lakhs to 12 lakhs in the course of five months as the result of a drive against bogus and ghost cards. In these days of food shortage it is a crime against humanity to make use of bogus and ghost cards, and keep the bread off hungry mouths. The sooner such bogus cards are given up the greater the chances of more rations for everybody and the ultimate abolition of rationing itself.

FOOD AND POPULATION

India's Health Minister is reported to have told a press conference in London that she did not think that India's food problem was acute mainly because of the growing population, and that birth-

control is not practicable in India on a national scale in the present conditions as there is a deep-rooted prejudice against it in the mind of the average Indian. She is also said to have suggested that there are other methods of coping with the population problem like raising the marriage age for instance which would be a very healthy way of limiting the family. Mahatma Gandhi was preaching the practice of Brahmacharya although he was opposed to mechanical contraceptive methods. Now-a-days, however, the tendency of the leaders is to talk about self-sufficiency in food without turning the least attention to the question of increasing population. Unless the question of increase in population is tackled there seems to be hardly any hope of attaining self-sufficiency in food by 1951. Raising the marriage age still further will be a remedy worse than the disease in as much as the disease is only want of food for the body but the remedy will lead to the moral evils prevalent in countries where very late marriage are in vogue.

News

SECRETARY-GENERAL

U. N. O.

The name of Dr. S. Radhakrishnan, India's Ambassador to the U. S. S. R. is mentioned as a possible successor to Mr. Trygve Lie, the present Secretary-General to the United Nations Organization whose term of office terminates on February 1, 1951. A scholar statesman commanding the respect of the powers that count is hard to find.

MUSLIMS IN INDIA

The Editor of the Egyptian paper "El Sawady" is reported to have expressed the following view on the eve of his departure from Bombay to Egypt after a tour of three months in India:—

"I have now seen for myself in what peace and harmony the Muslims in this secular democracy live and work. This fact must be made known to the Arab world in the interests of India and Asian unity".

YOGA

The Duke and Duchess of Windsor are reported to be the latest devotees to the cult of Yoga now enjoying remarkable popularity in the West. When a French cabaret star complained to the Duchess of increased weight, the Duchess is said to have advised her to take to Yoga. It is mentioned that the Duke can stand on his head for some minutes and the Duchess squats upright on her haunches indefinitely.

HOW IS THIS YEAR (1950-51 VIKRTI) FOR YOU?

By "Sowmya"

The stars impel, but do not always compel.

Man can make or mar minor matters and modify major events by Effort.

Astronomy is a science as old as the Hinduism, as vast as the Sky and as deep as the Ocean. Astrology is an art which applies astronomy to daily life and seeks to read the signs of the movements of the planets and interpret their significance to Man. The sages have by their divine vision given all the general rules and exceptions and cautioned astrologers to make use of the science with utmost care fixing the responsibility entirely on the Astrologer who deals with the predictive part. So, everyone who has studied, undergone training and got experience in Astrology must always remember that the respect for the subject as a "Practical" Sastra should be maintained.

Every man or woman wants to know about the immediate future of himself or herself, family, stability of the profession and general prosperity of the country and the world. To satisfy their desire predictions based on the movements of the planets are made.

A wise person will understand his immediate future good or otherwise and know for himself how to overcome or minimise a difficulty and also how to safeguard a fortune with due care and protect it to the best advantage. With a view to make the readers know about the planetary influences on them according to Gocharam for the Tamil year, Vikrti in general (Middle of April 1950 to middle of April, 1951) predictions are

given below. These are subject to modifications according to their respective dasabhukties. For a more accurate reading the position of the planets at the time of birth should also be taken into account.

MESHA (ARIES):-

ASWATI, BHARANI AND KRTTIKAI
(I Quarter)

The two most important planets who are very powerful in Gocharam are "GURU" and "SANI". GURU was in a Nicha Rasi in Makaram and moved to Kumbham early in March 1950. SANI continues to occupy an inimical house in Simham till 16th September 1950 when he moves to Kanya. Persons who are born of this Mesha Rasi and who might have suffered during the previous year, would have gained strength from 16th March 1950 and will be perfectly happy from 16th September, 1950. Happiness of family life with children is assured. Marriage celebrations will take place. Troubles from the enemy quarters will gradually decrease and complete relief will be had by July 1950. With the movement of SANI, life will be enjoyed to utmost satisfaction. Conditions of health will be slightly varying each time according to the movements of the Minor Planets, but there will be no fear of any permanent attack or loss of life or fortune. If any heavy expenditure has to be met, it will be on account of an auspicious

celebration like Marriage etc. It is desirable to take precautionary measures in all matters and have a slow and steady drive to achieve objects and thereby avoid misunderstandings, and unpleasantness. Official status will gradually improve; respect in society will be specially marked, gain of unexpected property or money will be enjoyed; relationship with superiors will be very advantageous. Inclination in religious and philosophical affairs will take a sincere turn, and may even lead to a pilgrimage by the end of the year. The only advice is to take special care in conversations and not to take a drastic step in any matter and to avoid force and whimsical measures in the course of executing any work either at home or abroad.

VRSHABA (TAURAS):-

KRTTIKAI 2nd, 3rd, 4th quarters,
ROHINI AND MRGASIRSHAM 1st,
and 2nd quarters.

For those who might have enjoyed general prosperity during the last year, this year will not be equally prosperous in general. There will be chance of separations of important family members for sometime. This will be out of necessity but not out of misunderstanding. Expenditure will be abnormal. There will be a feeling of financial difficulty during the year. It will be advisable to be very economical in all matters and do things with due consideration and forethought.

Health condition will be normal, and great care should be exercised to protect the children. There will be a tendency for sexual excess and this should have to be checked to avoid general debility and minor diseases which might be caused on this account. Special care should be taken in all dealings.

MITHUNA (GEMINI):-

MRGASIRSHAM 3rd and 4th quarters,
ARDRA AND PUNARVASU 1st, 2nd
and 3rd quarters.

The first quarter of this year will not be encouraging in domestic affairs. As months pass on gradual development in family happiness will be noticed. Life will be enjoyed to the maximum advantage. Conditions of wealth and health will be very satisfactory and beyond expectation. There will be success in all undertakings without much effort. It is likely that abdominal trouble will be experienced and the same will become perfectly alright without much trouble. Financial position will be very sound. All pending matters will have a successful finish. Great care and forethought should be taken in deciding purchase of articles, lands or making journeys or voyages. As far as possible things not absolutely necessary should be postponed. The middle portion of the year will bring good appreciation of work, and promotion in official rank will take place with real advantage and all desires will be fulfilled by the end of the year.

KATAKA (CANCAR):-

PUNARPOOSAM 4th quarter, PUSHYAM
AND AYILYAM.

This year will give relief in all matters and wipe off all the bad results suffered during the last year, and pave the way to have very good benefit in the next year. What all actions or transactions are done during this year must be done very carefully in order to ensure success. Health should not be neglected at any time. It will be better to be a little reserved and slow in dealings. In anticipation of income, money will have to be borrowed and spent. Disappointments are likely to be met with in such dealings. It is better not to go in for

loans. The tendency of extravagance should be checked in every item of expenditure. The difficulties in official line will have an improved outlook and gradually happiness will be enjoyed from September 1950.

SIMHAM (LEO) :—

MAGHAM, POORAM AND UTTARAM
1st quarter.

Birth of children, relief from the evil actions of enemies, good enjoyment, good association, good health, unexpected incoming of wealth, pilgrimage, success in undertakings, favour of superiors, return of money considered as bad debts, gain of lands, friendly attitude towards brothers and sisters, visiting temples, discharging of debts, increase in business transactions with gain will be the results upto September, 1950. But during the last two months of the Tamil year, fear from enemies, failure in undertakings expenditure and income equal, abdominal troubles and parents' health conditions being affected a little will be experienced. But the month of March 1951 will bring success in all undertakings and set right all the defects experienced in the previous month. Sometimes monetary difficulties will be suffered. Even the best friends who were previously obliging will refuse small loans and some days will be spent even without a pie in the case of some persons. If the dasabhuktis are favourable, the aforesaid bad results will be mitigated and better life will be enjoyed.

KANYA (VIRGO) :—

UTTARAM 2, 3, 4 quarters. HASTAM
AND CHITRAI 1st and 2nd quarters.

Difference of opinion with relations and friends, loss of money, failure in undertaking, extravagance, bad health litigations, dullness in business, fear of debts from creditors poor enjoyment, loss of grains and heavy waste of money

on account of the children, will be the results upto August 1950. During September, 1950 success in business-undertakings, gain from lands and false accusations by the difficulties from superiors will be experienced. In October 1950, good health, happiness of wife and children, increase of pay and allowances and reward for excellent work will be enjoyed. Marriage celebrations will take place. Landlords will have to take special precaution in moving with labourers in the field. Even though they will have to meet with heavy demands in the beginning, success and good understanding will prevail in the end. If proper care is not taken of health, some will have to suffer from infectious diseases. By doing Santis to please Sani, the bad influences will disappear and life will be enjoyed well. Persons born in Vrshabha and Tula Lagnas these bad results will not affect. Others who have a good DASABHUKTI producing RAJAYOGA RESULTS, the aforesaid bad influences will not affect

TULA (LIBRA) :—

CHITRAI 3rd and 4th quarters. SWATI
AND VISAKHAM 1, 2, 3 quarters.

This year will be marked as an exceptionally good one for all purposes. Marriages pending settlement in the past months will reach quick settlement. Even though heavy expenditure will be experienced, that will be for celebrating marriages etc. While travelling great care should be taken as some will meet with minor accidents. This will apply to those who have not an unfavourable DASABHUKTI. The family will thrive well during this year. All the monetary transactions will be advantageously dealt with and all arrears will be fully collected. Purchase of ancestral properties, house or lands or both are possible during the year. Children will be very

happy. They will pass in the examinations. Any undertaking, investment or sale done with care will bring much gain. Some will purchase carts or motor cars according to their status. Some will gain lotteries, some in races and some through the influence of ladies. The source of gain will be according to the DASABHUKTIS. On the whole, life will be enjoyed satisfactorily. Many friends and relatives who had ill-feelings so far, will change their attitude and seek help financially. A careful scrutiny in dealing with such persons will avoid waste, loss and encumbrances. Persons born in VRSHBHA AND TULA will enjoy better results than persons of other LAGNAS. On the whole, this year will be specially marked by its extraordinary fortunate living, and will be remembered in future years.

VRISCHIKA (SCORPIO) :—

VISAKHAM 4th quarter, ANUSHAM
and KETTAL.

There will be steady progress in the household happiness of children, incoming of wealth, official life and friendly quarters till the middle of September, 1950, after which there will be repaid advancement for a brilliant and successful life. Financial conditions will be very sound. The debtors will be grateful and pay off their dues in time. Health conditions will be very satisfactory throughout the year without any disease. Business people will thrive well and those dealing in partnership should be very careful in signing documents, etc. and those employed in offices must be careful in giving explanations. Income and expenditure will be equal and only small savings can be expected. Official status will improve.

DHANUS (SAGITTARIUS) :—

MOOLAM, POORADAM and
UTTARADAM 1st quarter.

This year cannot be said to be good and satisfactory in general. One cannot feel happy at all times in the year. There will be no steadiness of mind. All newly started things will remain either unfinished or abandoned as beyond reach and control. Differences of opinion

and misunderstandings will prevail in all dealings. Even good advice will be mistaken and badly dealt with. So it is better to be reserved. One should not indulge in unnecessary controversies, or enter into fresh contracts or take up long journeys. General debility will be experienced and health will suffer every now and then. Persons born in Dhanus, Meenam, Makar, Kumbha, Vrshabha and Tula will not suffer much. It is better to do necessary santis for Rahu, Guru (Jupiter) and Sani (Saturn). By doing so, the evil results will be minimised. For some there may be fear of danger to life; but it will not affect the life. Propitiation of these planets will reduce the evil results to a minimum. There is the likelihood of change of place, office or at least residential quarters. Official troubles may start unexpectedly and special efforts must be taken to overcome them. It is necessary to cultivate patience and perseverance during this year to withstand the strain and face many wrongs of life.

MAKARA (CAPRICORN) :—

UTTARADAM 2nd, 3rd, 4th quarters,
TIRUVONAM and AVITTAM 1st and
2nd quarters.

Most of the persons who might have suffered in the previous year will gradually get relief in every direction. From the middle of September, 1950, they will be completely free in mind and body. Financial condition will appreciate to the minimum advantage. Debts will be discharged to an appreciable extent. People living in joint families or having partnership business will conduct themselves very fairly and sincerely in their day to day life and avoid differences and misconceptions. *Agriculturists will spend more in cultivation but get only a portion of the expected yield. Relationship with workers in the field will not be very cordial. There is the likelihood of their attempting to do harm and damage at the time of harvests. Forewarning, check and sufficient care will minimise the troubles and the expected losses can be brought under control. Persons with genial temperament and amicable manners will not suffer much on

this account. More than the expectations from the land, cash transactions will have a better out-turn. The income will be hardly sufficient to meet the expenditure, but will not lead to take loans. The dasabhukties will help a great deal in favourable cases. If otherwise, propitiation will be necessary of Sani (Saturn). Attempts in speculations of a big nature are indicated and gain of money will be obtained by having short distant trips.

KUMBHA (AQUARIUS) :—

AVITTAM 3rd and 4th quarters, SATAYAM AND PURATTATI 1st, 2nd, 3rd, quarters.

Persons of this Rasi will undergo a thoroughly changed life during this year. Those who might have been prosperous during the previous year, will meet with disappointments in many of their affairs. General weakness of the body will be experienced; some are likely to be affected by venereal disease. There will be no peace of mind, and unnecessary worries will be on the increase. If not suffering from fever will be the result during the first half of the year. From the middle of September, some improvement will be shown. Anyway, this year cannot be counted as a brilliant one for happiness. No new undertakings of a speculative nature should be embarked upon. It is better to avoid heavy investments without proper securities and legal consultations. Unless the Dasa-Bhukti helps well to overcome the afore-said results, remedial measures must be taken to satisfy SANI (Saturn) and GURU (Jupiter) throughout the year according to the ability of the persons concerned. For the rich the period will be an obstacle to auspicious affairs, for the poor very irksome and for the middle class very difficult to make both ends meet satisfactorily. Faith in God and inclination towards Godly affairs will mark this period with sincerity of purpose.

MEENA (PISCES) :—

PURATTATI 4th quarter, UTTARATTATI and PURATTATI 1st, 2nd, 3rd, quarters.

There will be anxiety about some of the investments on both movable and

Immovable properties. Heavy expenditure will be noticed as months pass on and this may not be possible to be checked by some persons. Eyesore and gastric troubles may have to be suffered. As a precautionary measure those having the above symptoms will do well to take proper treatment in the initial stage itself.

Some persons who may seem strong and sturdy are likely to have slips or falls while walking or travelling, but the injuries will not be very serious or amounting to danger to life. Some will be tempted to pick up quarrels in small matters. Some who are noted to be very social will even go to the extent of being known as unsocial. Irritable temperament must be under cautious check. By September 1950, all the adverse results will begin to vanish gradually and bring relief to pain, disease, fever ache etc. For some, change of place also will take place. In the end, success will prevail in almost all matters. There will not be very heavy pecuniary loss. Persons born in Makara and Kumbha Lagna will not experience these difficulties so much, and those having a favourable dasabhukti will overcome all the afore-said evils and the small difficulties experienced will be negligible others can minimize the difficulties by SIVASAHASRANAMA parayana and Mrtyunjaya Japa.

The general results for the whole year (1950-51) are given above. Detailed predictions for the various Rasas or each month from August 1950 will be published from the July 1950 issue onwards. The Rasi is the sign occupied by the planet Moon according to the Nakshatra padas or quarters of twenty-seven stars. The predictions are governed, altered, completely changed or correctly experienced subject to the combined strength of planets in the horoscope at the time of birth, and the DasaBhukti based thereon. It will therefore be necessary to know the DasaBhukti results side by side and decide the final predictions thereupon. Then only the predictions will be correctly applicable.

One should not feel disappointed if the results seem bad or feel extremely happy if good things are read, but go on doing one's duty without slackening effort.

Crossword Puzzle No. 4

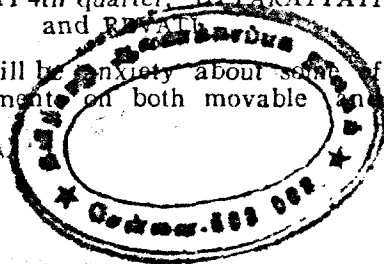
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1. Only those who are subscribers to Sri Krishna at Rs. 15/- per annum or who remit by money order or postal order the price of one issue at Rs. 1-8-0 or an entrance fee of Rupee one, are entitled to compete.
2. The Crossword Puzzle Editor's decision 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 Krishna, 438 East Third Street, Pudukkottai (S. I. Railway) on or before the 31st AUGUST 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 squares neatly drawn in ink.
6. A prize of Rs. 250/- 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 30th SEPTEMBER.
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 Krishna have nothing to do with the Editor, Crossword Puzzle.

EDITOR,
Crossword Puzzle.

A CORRECTION

TO CROSSWORD PUZZLE NO 3, CLUE 12 ACROSS.
THE SECOND SQUARE SHOULD CONTAIN NO ASTERISKS. IT SHOULD HAVE BEEN BLANK. THIS CORRECTION MAY KINDLY BE NOTED BY THOSE WHO COMPETE FOR CROSSWORD PUZZLE NO. 3."



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		R		P						

I send herewith.....entries and a postal order for Rs
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CLUES ACROSS

1. Both Hamlet's ——— without action and Othello's action without ——— are roundly condemned by the Gita.
6. Apparently, the uncultured expect the ——— element in their entertainment.
8. Always '———' and 'MY' constitute chronic egotism.
9. Help (Reversed spelling).
10. Happiness is primarily spiritual in the case of ——— persons.
12. The absolutely ——— do not exist.
13. Many betray only themselves by preaching that the examination system is merely a ——— to camouflage stupidity and ignorance.
14. Hamlet: 'To ——— or not to ———, that is the question.'

CLUES DOWN

1. Even ——— perfection greatly adds to fuller life.
2. It's the rule rather than the exception for people to remedy at leisure what they ——— in hasty wrath.
3. Weep, and the world will laugh at you; Be ———, and the world will laugh with you.
4. ——— people, have many a gem of purest ray to boast of.
5. Expert's deepest satisfaction is to ——— colleagues.
7. Wild ———s, like fine words, harvest nothing; fine words butter no parsnips.
9. As a rule, the unduly worried do not ——— sufficiently.
10. Jumbled spelling of EAR.

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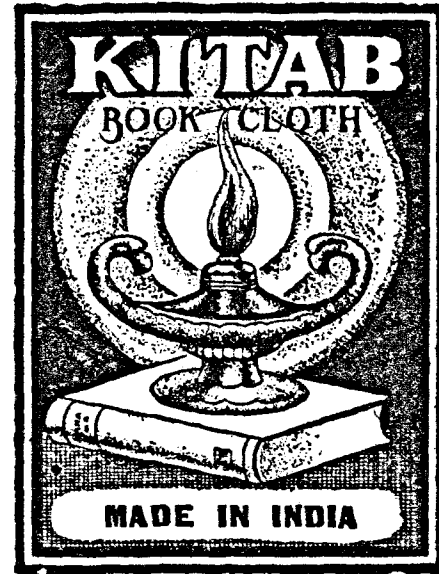
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AIMS, OBJECTS & ACTIVITIES.

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

- The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Ershna 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 Krshna 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 Krshna 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 Krshna" 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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Printed at the Gitanjali Press Ltd., Pudukkottai and

Published by R. RAMANUJA AYYANGAR, at Pudukkottai.