

754

# SRI KRISHNA

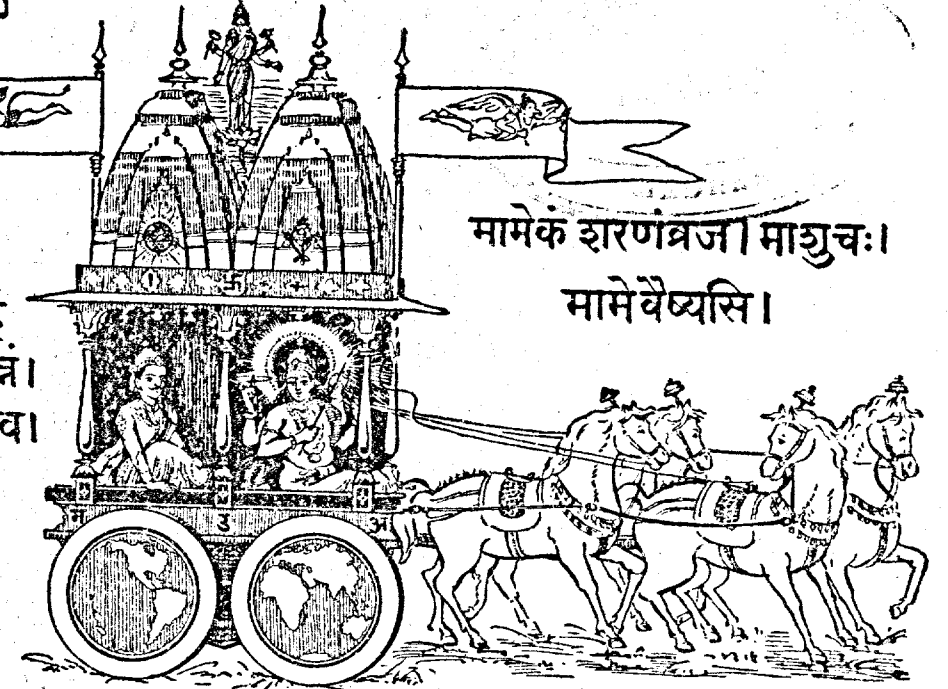
(A Spiritual and Cultural Monthly)

754  
250.

शिष्यस्तेऽहं  
शाधिमां त्वांप्रपन्नं।  
करिष्ये वचनं तव।

कृष्णं वन्दे  
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।  
मामे वैष्यसि।



यत्प्रपत्तिं विना सर्वे र्यस्य माया दुरत्यया।  
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



Editors:—

A. SRINIVASA RAGHAVAN, M. A.  
Pudukkottai.

S. NARAYAN  
Bombay.

Vol. 1

July 1950

No. 5

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**SRI KRSHNA JULY - 1950**

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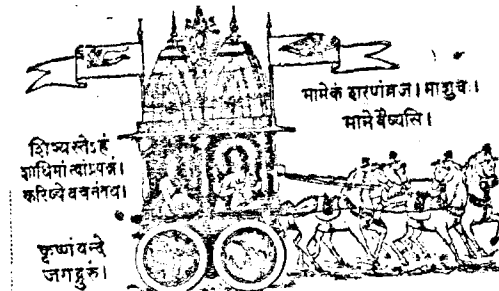
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July 50

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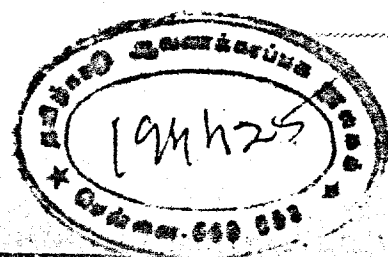
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THE EDITOR.

# SRI KRISHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1

JULY, 1950

No. 5

## THE CHURNING OF THE MILKY OCEAN

By

Sri V. V. SRINIVASA IYENGAR, B. A., B. L.

The story of the churning of the milky ocean and the obtaining of the ambrosial nectar as the last product of the churning is found told in all the Puranas. It is one of the stories which have been literally believed by all the Hindus. Of course at the present day there may be thousands of educated men, young and old, who reject it altogether, as being what is called a cock-and-bull story.

We are not aware of any milky ocean unless we take the reference to be to the frozen seas in the Arctic or the Antarctic poles. There is nothing in the definition or description of the ocean which helps us to locate the sea in any map of the world. The idea of securing some preparation or product which would serve to make life immortal or free from injury or disease might well be conceived and conceded. It might also be granted that Lord Narayana it was that suggested it to the Gods at the time of their defeat and death at the hands of the demons might also be accepted as possible, if

not also probable. The further episode that the hosts of demons were also enlisted in the process is also within the range of credibility. But when after all we come to the actual churning, the mind peremptorily refuses to give credence to the fantastic story of a mountain Meru being dislodged from its foundations, lifted in tact and being placed in position in the ocean, of a big long snake tied round the mountain as a rope and the mountain being churned this way and that and held in position by a divine Tortoise at bottom and a divine hand at the crest. The modern mind, therefore it is not surprising, rejects the story in its entirety as too grotesque to be believed.

But it seems to me that such wholesale unbelief is primarily due to our forgetting that innumerable relations and narrations in the Vedas are merely symbolic. For instance the representation of Sun-God as always driving in a car drawn by seven horses is but a developed metaphor very probably referring to the seven elementary colours of sun's rays.

It may indeed be stated that vedic lore is full of symbolism, the true significance of which has been failed and omitted to be discovered and appreciated through all the ages.

In the first place it behoves us to note that the chief and most effective reason for the attempt to obtain nectar which will be calculated to make even the Gods immortal was that those Gods suffered defeat and even death when they were attacked by demons or Asuras. It is significant and worthy of note that in this episode the good Gods are represented as unable to stand before the wicked demons and suffering defeat. We may therefore well doubt whether the weakness of the good against the strength of evil is in the very constitution of things. This is also calculated to throw some light on the solemn declaration of Sri Krishna in the Bhagavad Gita that He has to and does incarnate himself from time to time for the protection of the good and the destruction of the evil-doers. The lesson apparently intended to be conveyed to us would appear to be that without divine help, the good cannot attain victory over the evil.

The second aspect we may note in this connection is that the divine nectar was capable of being obtained and secured only as the result of perhaps the most tremendous agitation we have ever heard of. From the shaking of the mixture-bottle to the political agitations we read of in history, from the pity and grief that shook the greatest warrior of his time in the Mahabharata war to the world wars I and II of the modern world, it is agitation and adversity that have again and again been demonstrated as the precursor and indeed the *sine qua non* of all good from the

lowest to the highest. It is also remarkable that in the episode the churning or the deep agitation of the ocean is said to have been manipulated and brought about by the opposing forces and phalanx of good and evil. It is not without its point in common life as well as in the highest philosophy that the opposition of forces referred to was by the ordination of the Almighty Himself. That which was churned was an ocean, vast and infinite. So indeed is the divine soul of man. We are told that the ocean was of pure milk. We may be sure that the colour and the quality also have their correspondence in the pure spirit of man. The episode has it that that with which the churning was effected was called Manthara with its close etymological association with the root मन् 'to think'. The agitation in the mind of a real thinker is at least comparable to the symbolic agitation of the ocean by the tossing and churning of a mountain therein. What is even more remarkable is according to the assured symbolism in the episode that which is applied to bring about the churning is a serpent, which is symbolised in a spiral and represents the law of being and movement. It thus comes about that the episode is corresponding and parallel throughout to the struggle in the soul of man brought about by mental disturbance in which the good and bad oppose each other and whirl the mind. It seems to me therefore that whether or not the episode itself is symbolic, it is worth our while to symbolise it for the purpose of our clear understanding of the nature and evolution of the human spirit.

It is also opposite that we should recollect that this adumbrated churn-

ing would have proved a disastrous and disgraceful failure but for the timely intervention of Providence protecting and facilitating the enterprise from bottom to top. This certainly is a lesson every man has to learn and remember.

The episode goes on to relate that the first produce of this stupendous adventure was the most unimaginable evil in the form of the most deadly poison. This again has its counterpart in spiritual and psychological experience. The first thing that confronts and even affronts man in any high or ideal endeavour of his, is not only the prospect and fear of utter failure, but also of the imminence of unspeakable danger. It required another Almighty to avert this danger and hearten the workers who were apparently overcome even to the point of running away from their post. This lesson also is invaluable in life that of not being frightened out of the task by the mere sight of initial or impending danger. The rest of the story that follows is fairly familiar to all readers. It is on record that the appearance of the devastating poison was followed by a long succession of the highest and best of all things to be desired. It is to be regretted that the Puranas are not uniform or corroborating in the number or nature of the wonderful emergences in the course of the churning of the ocean. But there is no question about their supreme excellences. We are told that the gladdening moon arose then. This was apparently for the benefit of the entire world with its denizens. There were apparently representatives from every species of existence. As the representative of the plant life we find that it was in the course of that churning that Kalpaka Vriksha arose to which is attributed the power

of yielding up to every one approaching it all that he may wish or desire. The very conception of such a tree in Indian Mythology must be regarded as magnificent. It is forsooth the Almighty divinity in plant-life.

Then amongst animals it is narrated that the greatest and best of elephants came out. It was Airavata, the white elephant which apparently was gifted to Indra as the Ruler of the worlds. Not only the best of elephants, but the best of horses Uchchaisrava also came out and was allotted to the same ruler of the world as being also the insignia of royalty. Then there was the fabled Cow Kamadhenu which again was represented as the grantor of whatever may be desired. It is significant to note that this was granted to Brahmarshi Vasishta as being perhaps an appropriate attainment by him through his Tapas.

Then we are told that Kaustubha the most divine of gems also emerged at the churning. It was the representative of human soul and was properly dedicated to and donned by Sri Vishnu. The episode goes on to narrate that Sri Lakshmi Herself arose out of the ocean at that churning. We are left in doubt and wonder whether Maha Vishnu had no spouse before that. But the point to be noted in this connection is whether that was the first appearance or reappearance. The episode about Her emergence on that occasion in taking Her abode near the heart of the Lord and next to Kaustubha must be conceded to scintillate with profound significance.

As part of the episode it is related that the divine damsels of Indra's court also made their appearance at the time, each representing apparently some particular aspect of feminine beauty.

Last but not least, there appeared Dhanvantari the God-man, the presiding divinity of Ayurveda carrying in a

golden bowl the longed-for and the laboured-for Amrita. It looks as if that we men of modern times have lost all knowledge and trace of this Amrita. It has been claimed that the intaking of that divine product was calculated to make beings not only free from all the thousand ills that the flesh is heir to, but even immortal freed from the fangs of death. This is the final hope of man, of humanity, of all religions of the world.

It will thus be seen that according to the episode it is the churning that brought forth for Gods and men the best of all the best. It is also possible that there is here the clear indication that as a result of persistent effort mankind may itself come to be endowed with a divine drug freeing him for ever from disease and death enabling him to attain perfection even as the deathless Gods.

The story concludes by telling us that as soon as Amrita was achieved and obtained, there was again the prospect of a battle for it which was, however averted by Maha Vishnu taking on the

form of a ravishingly beautiful maiden and thereby ravishing the deluded demons cheated them and deprived them for ever of any participation in any of the fruits of the great churning. The final lesson we are left to draw from this wonderful episode is that all the conceivably best and most valuable possessions of life are obtainable only by resorting to and suffering what always partakes of the nature of churning and that though it may have its origins in evil, all association with it might be overcome by suitable means and methods.

The churning of the human mind and spirit is in its essence not unlike the churning of the milky ocean. With it and by means of it, we may help ourselves to the best of all the best in every sphere of existence or ideality. Without it even Almighty God cannot help you to anything. And we thus come back to the good old adage that God helps only those who help themselves.

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III

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By

Sri D. RAMASWAMI AIYANGAR.

कृपि जुगमहे कृष्णतृष्णतस्वमिवोदितम् ।

सहस्रशाखां योऽद्राक्षीत् द्रामिर्दो ब्रह्मसंहिताम् ॥

This is Sri Parasara Bhatta's conception of Sri Sathakopa that he was the personification of Krshna-Trshna Tatva, the embodiment of the spirit of the thirst for Sri Krshna. The traditional guruparamparas ascribe to Sathakopa a period so early as to be very close on the wake of Lord Sri Krshna's avatara. The commentators on Sathakopa's Tiruvaimozhi very often put down the Azhwar's intense longing for Sri Krshna to a feeling of frustration engendered by the thought that if he had only been born a week earlier he would have been blessed enough to worship the Lord in flesh and blood. Whatever that may be nobody can fail to see the inordinate love that Sathakopa evinces towards Krshna-avata. No other avata of the Lord exercised such a fascination over the saint's mind. The very thought of the birth of the Lord, how He grew up and how He managed the Mahabharata war melts his soul. So he says in his Tiruvaimozhi V. X. 1 It is difficult to translate the fervour underlying the simple words employed in the stanza. The incidents pertaining to Krshna's life assault his soul in all their freshness, and steadily melt and eat it away. "When O Lord, can I join you?" is how he finishes the pasuram. In the third stanza of that Tiruvaimozhi (V. X) the Azhwar thinks of the incidents relating to Putana and Sakata,

and then pictures to himself the fear exhibited by that sweet little Lord when Yasoda threatened Him with a stick for His having stolen ghee. That picture wherein the Divine child is seen with His lotus eyes full of tears appears to cast a spell on the Azhwar's soul which again melts away into unprecedented love. The story goes that the trance that the Azhwar got into while singing this Tiruvaimozhi lasted for six months. No wonder: the language employed in the pasurams of this Tiruvaimozhi is enough to melt even hard hearts for all time. This trance was the second one which he is said to have got into. The first one was much earlier while singing the 23rd stanza of his wonderful work—the Tiruvaimozhi. In that stanza he seeks to demonstrate how easy of approach the Lord is to His devotees. At once and as an instance of that *saulabhyam* he conjures up before his mind's eye the vision of the Lord in bondage ... the great Lord sought after by Mahalakshmi tied to a mere mortar in a cow-herd's house, and that as a punishment for the theft of butter! With the onrush of feeling engendered by thus contrasting the Consort of Sri with the cowed down weeping child tied to a mortar, the Azhwar became speechless for six months and got immersed in the in-

ward enjoyment of the lapse of the High into the low, of the Eternal into the Ephemeral. This again is a specimen of Krshna-Trshna that this unique devotee of God symbolises in himself. Incidentally it bears out the truth of Vedanta Desika's beautiful reference in the Yadavabhyudaya to the contemplation of the Lord's bondage leading to our obtaining freedom from bondage.

Sathakopa's Krshna love was thus of the trance level and not a mere casual or fleeting desire. That his works abound in references to Sri Krshna. His deeds and misdeeds is but a corollary to the Azhwar's great Krshna Bhakti. Everything good was set apart for his Kannan (Krshna).

References have already been made in this series of articles to Nammazhwar's talking of himself as God, saying that he it was that created the world and so on. It is noteworthy that while in this mood the only avatara of the Lord that he imagines himself to be is Krshnavatara. In the sixth stanza of that Tiruvaimozhi (V. vi.) Sathakopa says "I was the one who lifted the Govardhan. I it was that subdued the seven fiery bulls, I it was that grazed the calves of Gokula and protected the herds of cows and I am the chief of the gopas". One will search in vain to find a reference to any other avatara being talked of in that strain.

Yet another instance which proves to us the special fascination that Lord Sri Krshna exercised over the Azhwar is furnished by the Tiruvaimozhi starting with the words *minnidai-madavar* (VI-ii). Pranaya-Rosha or the anger born of love is one of the symbols of great love. It is but natural that the

beloved should very often feel that the lover is not true to his words and as a consequence work herself up into a state of anger intending to give the lover no quarter when next he comes to her. In that mood of mind the lady who feels herself injured and hurt by the indifference of the lover imagines a contemplated assault in the course of which she will repulse him with angry words and stern mien. If there is one avatara of the Lord with whom anyone can without fear adopt the language of assault and insult it is Sri Krshna. No wonder then that the Azhwar with his partiality to Krshna has couched his pasurams of pranaya-Rosha in the language of a neglected Gopi. In all literature religious or secular, it is hard to find a parallel to the ten stanzas of this Tiruvaimozhi. Inordinate Krshna Prema coupled with a sense of injury born of a feeling of frustration can be seen in almost every syllable of the words employed herein which are all loaded with indescribable God love. "Get out, you have no place here. Return to me, my play-things you took away on the pretext of loving me. There are others who are blessed enough to hear and enjoy the sweet notes of your divine flute. But I belong to a class born to pine away in loneliness, a loneliness during which your lotus eyes and sweet smiling lips perennially hover around me causing me infinite distress. No. Please do not start giving excuses as is your wont. The days are gone when we implicitly believed in your words. You can go and repeat them to those who do not yet know you. For goodness' sake take yourself off. Your face and your eyes are our danger signals of destruction. All the worlds by now know your infidelity.

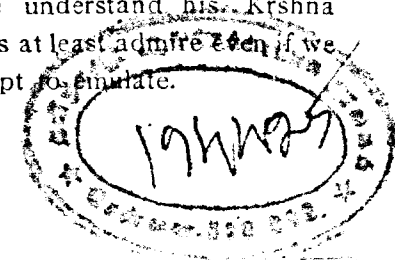
A fault is, I suppose, a fault by whomsoever it is committed. If you persist in standing here and holding converse with my parrot and other pets, do not blame me if my people drive you away with sticks. Oh, it looks to me as if I have been specially doomed eternally to pine away in grief at your indifference".

A few of the sentiments contained in those love-choked verses have been sought to be rendered into English above. The English rendering, however hardly does justice to the beauty of the sentiments expressed or of the language employed by the Azhwar. It behoves everyone to dive deep into the beauties of the original verses themselves and see the depths of Krshna-prema vouchsafed to this premier Krshna Bhakta.

Sometimes the Azhwar gets into an exultant mood and imagines himself as the specially favoured devotee. Such periods are rare, unlike the periods of depression which are numerous and more frequent. The one Tiruvaimozhi in which the Azhwar is seen to indulge in a feeling of elation (VI. iv) is bound up with Sri Krshna. Rather unusually with this Azhwar who has specialised in weeping and in giving expression to his sense of *vislesha*, (separation) and feeling of forlornness, this Tiruvaimozhi talks in the language of satisfaction and security. The Azhwar begins here by exclaiming that he has no imperfections or wants as he has learnt day and night to expatiate upon the inexplicable and inscrutable sporting of Lord Krshna. All the worlds cannot equal him who has learnt to spend his time in love, his mind always revelling in the contemplation of the deeds of that sweet flutist. All the pasurams of

this Tiruvaimozhi run in this strain and show to us in what measure the heart of Nammazhwar was soaked with Krshna love. This Tiruvaimozhi is in fact the only place where we see the thirst of the Azhwar for Sri Krishna quenched in a measure. In almost all the other references to Sri Krishna we see the Azhwar thirsting pulsating, and palpitating for Sri Krishna-samslesha (union).

Sri Parasara Bhatta who coined the epithet 'Krshna - Trshna - Tatva' as appropriate to describe Nammazhwar was himself an ardent student of the Divya Prabandham, with special reference, of course to the Tiruvaimozhi. Coming from him therefore one has to attach much importance and significance to it. The attempt made herein is only to indicate briefly the lines on which each of us can enjoy the aptness of that phrase as applied to Nammazhwar just as one points to the sea with the forefinger. The Azhwar's love towards God is greater than all the seas as he himself has described it in one place (VII-iii-8). How can it be understood by us ordinary human beings wallowing in Samsara with no hunger except for food or edibles and no thirst except for water or liquor? Hankerings of the flesh we have in plenty; hankering of the soul none. By long and intimate association with the body and the senses we have forgotten that there is a soul at all apart from the body, much more, therefore that the soul can want God as the body wants food water, and air. But to Nammazhwar Krshna was everything, the food that he ate, the water that he drank and the betel that he chewed (VI-vii-1.) How then can we understand his Krshna Trshna? Let us at least admire it if we cannot attempt to emulate.



## Sri Bhattanatha

According to tradition Sri Vishnuchitta or one whose mind is fixed on God, the omnipresent, was born at Srivilliputhur in modern Tirunelveli district in South India 5005 years ago. The anniversary of his birthday this year falls on the 25th of June. From childhood he was greatly devoted to God. Following the footsteps of Sri Malakara who gladly handed over the garlands intended for Kamsa to Sri Krishna, he began wreathing garlands and offered them for the worship of the image of the Lord in the temple at Srivilliputtur. Several years passed in this form of service to the Lord.

In those days there ruled over Madura (then called KOODAL) Sri Vallabha Deva. He was highly righteous and his administration of the kingdom was such that the weak were not exploited by the strong. As usual in those days he went in disguise at night along the streets of the city in order to ascertain the opinion of the people about his rule. A Brahmin pilgrim whom he met in the street one night gave him the following advice:

वर्षार्थमग्रे प्रयनेत मासान्  
निशार्थमग्रं दिवसं यनेत ।  
वार्द्धक्यहेतोर्यस्या नयेन  
परत्र हेतोरिह जन्मना च ॥

"What is required during the rainy season should be gathered during the remaining 8 months; what is required for the night should be gathered during the day-time; what is required for old age should be laid by during youth; and what is required for the other world should be done during this life-time".

The king thought over this advice. Finding that he had nothing to desire in this world, he consulted his minister Sri Selvanambi as to what he should do

for the life to come. The minister sent for all the learned men of the kingdom, suspended a purse containing untold wealth to a lofty pole as a reward to the greatest of them and asked them to establish the highest Truth.

The Lord appeared to Sri Vishnuchitta in his dream and asked him to go to Madura and establish that He was the highest Truth. Sri Vishnuchitta who had not studied the Vedas inquired of the Lord how he an unlettered man, could do so before an assembly of learned men. The Lord replied that he was only to be His instrument in the same way as Sri Arjuna was *Nimitta Matra* to Sri Krishna. Sri Vishnu Chitta went to the Court and just as Sri Valmiki understood everything about Sri Rama through the grace of Brahma, and Sri Dhruva, a mere child, knew everything about the Lord because of a touch of the sacred conch (Panchajanya), found himself to be the most proficient of the Pandits. He himself was surprised at his learning and established on the authority of Srutis, Smritis, Itihasas, Puranas etc. that just as the letter 'A' (अ) stands first among the letters of the alphabet, Sri Narayana who is denoted by that letter stands first among gods as the one who created the universe sustains it, who absorbs it into Himself and grants mukti or salvation to the deserving.

When Sri Vishnuchitta was expatiating upon the oneness and the greatness of the Lord (Sri Narayana), the pole to which the purse was tied bent by itself before him and the purse fell on his lap. Seeing this the learned men, the Minister, the King, the Queen and the other members of the court fell at the feet of Sri Vishnu Chitta. The king con-

ferred on him the title of Sri Bhatta Natha, meaning the great Brahmin who helped him in finding out the Truth. Sri Bhattanatha was placed on the royal elephant and taken round the city in procession. Like parents who always rejoice in the joyous events of the lives of their children, Sri and Narayana, (Sri Narayana, the real mother and the real Father that they are to the universe), mounted on Sri Garuda representing the Vedas appeared in the skies to witness the procession.

Out of great love for the Divine Couple, Sri Bhattanatha sang Alleluia (*Tiruppallandu*) from a sense of unjustifiable fear lest any evil eye should be cast upon them. Such a fear merely indicates the intensity of the love for the Beloved.

The King and the Queen became his disciples and learnt all spiritual things from him. Later on he returned to Srivilliputtur, dedicated to the Lord the reward given by the King and continued

his service of wreathing garlands for the Lord. He was a great devotee of Sri Krishna and has sung in praise of all the various lilas of Sri Krishna from birth onwards. He has enjoyed the Childhood of the Lord as no other devotee has. He has composed 473 beautiful stanzas in praise of the Lord. These are still extant and are the fore-runners of the thousands of poems composed by various devotees in praise of Sri Krishna. Kavi Sri Premanand of Gujarat appears to have followed his footsteps.

Sri Bhattanatha is also called the great Azhwar. It is mainly because he was the foster-father of Sri Andal who married Sri Ranganatha Himself and thereby made him the Father-in-law, worshipped by all gods and therefore truly deserving the name of the Great Azhwar. Sri Andal's life which is on a higher plane than that of even Mira will be published in a later issue of this journal.

## Essence of Secrets Three

(Continued from Page 95.)

Question No. 4.

Our Great Benefactor is the Master of the entire universe. He is the Highest of the High. We are, however, the lowliest of the lowly. Will He look at us? As the individual souls are innumerable, is it possible to look after all of them? Is it not a mistake on our part even to think of Him? How are we to pray to Him? It is, therefore, better for us to take the Sun who is in our world as our Deity and to mind our own business.

Answer.

The person who puts this question has not understood the nature of our Great Benefactor properly. For our Great

Benefactor, although He may be the Highest of the High, can take the trouble of caring for us, the lowliest of the lowly. His knowledge is not like ours. We can see only those things which are in front of our eyes. If there is any obstacle in between we cannot see things beyond the obstacle. We are not able to see even things at a distance. Even things which are very near us cannot be seen if they are very small. There is no such want of ability in the case of our Great Benefactor. He knows everything. We cannot attend to several things at the same time. We can attend to them only one after another. He sees everything at the same time. We cannot see one and the same thing for all time.

He does not suffer from this defect either. This cognition is called Gnana or Knowledge. This power has not been bestowed on Him by somebody else. This power He has naturally. He is within everything in the entire universe and supports it. If He does not do so, things cannot exist as the things they are. This attribute is called *Bala* or strength. Our Great Benefactor is within everyone and gets things done by prompting them from within and helping them from without. This attribute is called *Aisvarya* or Controlling. In spite of cognizing all things thus at all times, supporting them, prompting them and controlling them, He does not get exhausted. As for us, if we see a few things our eyes begin to ache. If we carry a burden there is pain in the body. If we direct the work of a few people at one and the same time we get exhausted. This kind of defect our Great Benefactor has not. This attribute is called *Virya* or not-getting-tired. He does things which nobody else can do. This attribute is called *Sakti* or Power. What He wills to do, no one can prevent. He who opposes Him will be reduced to nothingness. This attribute is called *Tejas* or Overcoming opposition by one's lustre. These six attributes go by the name of *Shadgunya* or six qualities. As our Great Benefactor possesses these qualities He can take care of all and do the needful for them.

As He has infinite mercy He continues to do as stated above. Moreover our Great Benefactor who is in the Highest Place imaginable is seated in our heart in our most despicable body and is waiting for an opportunity to save us. As He treats everyone equally He is on the look-out for an excuse to render us special help. We are, however, thinking only of the contact between the senses and the objects of senses which gives happiness full of many evils like being slight, temporary etc. We do not even

think that there is such a being as God. (When I write this I do not think of its meaning. I write this merely as a result of the habit of saying so. Most people who write like this now-a-days do so without realising the meaning. It is very difficult even to understand that we have not realised the meaning.) How are we going to ask Him to save us?

Therefore, if without knowing that something is good and thinking that we should do it, we happen to do it, He counts that also as *Punya* or good action and begins to reward it amply. To illustrate (i) A man lost his bullock. He went in search of it to another village and wandered round it. In the midst of the village there was a temple. He did not even know that there was a temple there. Even this is counted by God as *Pradakshina* or the meritorious act of going round the temple. This is called *Agnata Sukrta* or Unconscious Merit. (ii) A man went to a holy place like (Kumbakonam) for purchasing things for a marriage. That day happened to be *Akshayaatrtiya*, a holy day. In the Big street he was able to have the darsan of Gods from 12 different temples seated on Sri Garuda (Eagle) as His vehicle. He also earns religious merit called *Yadrchcha Sukrta* or Accident Merit. (iii) In the case of another man, the first anniversary of the birth of his grand-child fell on the holy day of *Akshayaatrtiya*. He went to Kumbakonam for that purpose. Even before starting from his village he knew that it was the holy day of *Akshayaatrtiya*. He had not gone to Kumbakonam merely for the sake of having darsan of the Lord. He also earns merit which is called *Prasangika Sukrta* or Incidental Merit earned as a result of good religious work along with ordinary work. Our Great Benefactor rewards even religious merits of this type and step by step

directs us to a good Guru (Acharya) or Religious Guide and takes us to the Highest Heaven.

The question is: We are the lowliest of the lowly and therefore thinking of our Great Benefactor and repeating His name with the help of our foul tongue—is it not a great crime? The answer is that the Sastras and the Holy Scriptures lay down that we should think of Him. It is also stated that by repeating His name our sins will disappear. Therefore following the Sastras cannot lead to the commission of any crime. He expects us to think of Him and to repeat His name. He is greatly pleased by our thinking and speaking of Him. How can doing so be a sin then? We are His property. Saving us is considered by Him as His duty. He considers our happiness to be His own. If He does not save us He will be worried like a mother who does not give milk to her baby or a man who does not feed his cattle. He is, however, on the look-out for an excuse. This excuse comes about by thinking of Him and repeating His name. Our Great Benefactor bears towards us the same love as a mother bears towards her child. Just as a mother forgives a child who has committed a mistake if the child feels sorry and asks to be excused, our Great Benefactor also forgives us our sins if we repent, weep and pray to be forgiven.

He is easily accessible; that is to say, if we really feel sorry for not seeing Him and pray to Him to reveal Himself to us, He grants us His darsan (sight) in the manner in which we want to see Him. When the Pandavas were suffering from different kinds of hardships He helped them on various occasions yielding to the request of Draupadi. When Gajendra (the king of Elephants) cried on being caught by the crocodile, He appeared before him and saved him by

killing the crocodile. Sri Sathakopa saw Him through his mind's eye as clearly as with the physical eyes and was filled with immense joy. The Lord appeared before him in all the different ways he wanted to see Him. He wanted to see Him as He is with the eternal arch-angels. Our Great Benefactor was pleased to grant him His darsan (sight) along with the Sri Sankha (Divine Conch) Sri Chakra (Divine Wheel) and in the company of the eternal arch-angels. Sri Sathakopa wanted to serve Him in all ways imaginable with this body only. Our Great Benefactor showed him how He stands for that purpose on the top of the Tiruppathi Hills.

Our Great Benefactor has the quality of mixing with the lowliest of the lowly without any distinction. He came to this world as Sri Rama and mixed with the monkeys, Sri Guha, the hunter and Sri Jambavan, the bear with great love and without the least disgust. When he appeared in this world as Sri Krishna, He rolled in frolic with the Gopas and Gopis. He went as a messenger on behalf of the Paadavas. In the Bharata War He acted as the charioteer to Sri Arjun. When He came as Sri Vamana and measured the worlds as Trivikrama He touched everything on the earth by His foot without regard for their greatness or littleness. He has no difference on the ground of birth, e.g. that only a man of high birth can approach Him and a man of low birth should not approach Him. All are equal in His eyes but He loves beyond measure the person who loves Him. He has stated that such a person is His Atma (self) and that he is His body. The body obeys the orders of the Atma or Self. Our Great Benefactor also does whatever His devotee wants Him to do. If the body is separated from the Atma or the self it dies. In the same way our Great

Benefactor also feels sorry if He is separated from His devotee and is unable to put up with the separation.

All this is stated in the Srutis, Smrtis and Puranas. They are worthy of being believed in. All the attributes of our Great Benefactor mentioned above can be experienced even now, if one learns from a good Acharya and feels convinced as a result of His Grace but it is very difficult to have such conviction and to feel about it with one's heart. Even now there are a few who are experiencing these attributes of God to some extent as a result of inward conviction and heart-felt feeling. Anyone can without the least hesitation think of our Great Benefactor and repeat His Holy Name and go near Him. Even the so-called out-castes who are said to be low by birth, occupation and qualities can think of Him, repeat His name and do His work. It is, however, said in the Sastras that they should not enter temples. They suffer no handicap by not entering

temples. It is stated that Brahmins etc. are polluted at the time of births and deaths in the families of relatives and that on these occasions they should not go to temples etc. We have no right to ask why the Sastras have laid down like this if we believe that the Sastras are His commands and that it is our duty to obey these commands. He has stated in the Gita that he who disregards the mandate of the Sastras and acts as he likes does not attain success, happiness or the Highest Goal. He has also stated that the Srutis and Smrtis represent His commands and that he who transgresses them is a law-breaker, a traitor to Him and cannot, therefore, deserve to be called a Vaishnav or one who belongs to the Lord although he may be His devotee. What greater penalty can there be than not being counted among those who love the Lord or the Lord's devotees who are our fellow-men and at the same time His Atma or Self?

(To be continued)

## Sri Krishna Charitram

By

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

(continued from May, page 64.)

Chapter 60 is remarkably beautiful as relating a dialogue between Krishna and Rukmini. Krishna trying his level best to make Rukmini angry by talking to her very very unpleasantly and Rukmini crying bitterly over it and Krishna appeasing her by profusely apologising and telling her he was merely joking and not at all serious. Suka says in the opening Sloka of the Chapter that Rukmini's husband and lord seated on her cot was the Jagad Guru and she was fanning

him although there were any number of her Sakhis with her. Rukmini was so great that she looked upon her maid servants as Sakhi-janas, never as her servants. Krishna her Guru was the Jagad Guru. The mention of the Jagad Guru aspect perhaps lays the foundation for an apology on behalf of Krishna for his not very justifiable behaviour in speaking to Rukmini as he did at first. Suka suggests, holding brief for Krishna, that he had to teach to the world how an

ideal wife would behave when provoked by her dear husband though for the first time in the course of many long years even when provoked very badly without any slightest cause for provocation. Possibly the lesson is wished to be conveyed that, when a husband does his level best to provoke a quarrel, an ideal wife like Rukmini will come most gloriously out of the situation throwing her greatest Brahman husband into shade. In Sloka 9 Suka says Rukmini had followed Krishna into earth voluntarily taking a human frame quite in fitting with her Lord—*Anuruparupa*. Suka suggests that the ideal Devi wife following him into this world must set a glorious example to women folk under such trying circumstances when unimaginable rude and offensive language and sentiments are addressed to her by her dearest Lord. Suka says that Rukmini was *ananyagati* who had no hope or object of affection excepting Krishna who was her only help. She would not think of any other help or helper even if one was available. Of course it was impossible so far as she was concerned or we may say for the matter of that so far as any one in the world is concerned. If God is the only hope and help for us, how much more must He be so for Rukmini—that is what Suka means. Slokas 10 to 20 are Krishna's words to Rukmini. We will merely translate them. Krishna might have said them but we cannot use any words of ours for expressing the thoughts uttered by Krishna, nor can we approve of the undoubted inordinate rudeness of the speech. We are translating Krishna's words only for understanding Rukmini's reply and the most exalted dignity of her language and conduct in the most trying circumstances. Krishna says:— O' Rajaputri!

so many great Princes endowed with beauty, kingdoms, great qualities, great *balam* (army and strength) and great in every way, coveted your hand. They all came to you to your palace begging for your hand. Their hearts were overflowing with a love passion for you. Your eldest brother and your father promised your hand to Chedi Raja Sisupala and were actually engaged in the ceremonies for giving you away to him. Why did you choose me who am in no way equal (to you or to them)? The word used is (*Asama*). Oh Charming woman with beautiful eye-brows (which could command the whole world by a knit)! Who am I who have, being afraid of those mighty kings and their enmity, taken shelter in a place built in mid-ocean (*Samudram Saranam Gatah*)? Am I not a person who can never have a chance for ascending a throne (*Tyakta Nripa Asanah*). My ways are not like the ways of men but are often mysterious and inscrutable—*Aspashta - vartma, Aloka patha*. Women who marry such husbands cannot at all fare well. I am a perpetual pauper—a *nishkinchana* owning nothing. It is only such poor men who hold me dear and resort to me. You know generally the rich never indulge in Bhakti for me. Marriages can properly be made only between persons of equal birth, equal *aisvarya* etc. How can there be marriage or friendship between the greatest Uttama and the lowest Adhama? Not considering all this and with no foresight into the long future you have chosen me who am devoid of Gunas—*Gunair hinah*—having been deceived by untrue songs of my praise sung by Bhikshus—mendicants.

(To be continued)

# SRI YAMUNA MUNI

नमो नमो यामुनाय यामुनाय नमो नमः ।

This year the birth-day of Sri Yamuna Muni falls on the 28th of July. Sri Yamuna Muni is so named after Sri Krishna who is also called Sri Yamuna because of His being born on the banks of the Jamna. Sri Yamuna Muni is the grand-son of Sri Natha Muni. He was born some time after the death of his grand-father. He grew up to be a prodigy under the tuition of one Mahabhashya Bhatta. The high priest of the Chola king of those days had imposed a tax on all learned men including Sri Mahabhashya Bhatta. Sri Yamunacharya challenged the high priest for a discussion and defeated him not only in various Sastras or Sciences but also in matters of worldly wisdom. The high priest was a sophist claiming that he could prove or disprove any statement. Sri Yamunacharya gave him the following statements to disprove :

- (i) the king's mother is a barren woman,
- (ii) the queen is a chaste woman and
- (iii) the king is a righteous ruler.

The high priest was non-plussed and accepted defeat at the hands of the boy prodigy. The queen fell at the boy's feet and called him 'Alavandar' or one who has come to rule. From that time onwards Sri Yamunacharya is known as Sri Alavandar.

The king gave him half of his kingdom as a reward for his learning and Sri Alavandar lived a princely life for some time. Even access to him became difficult. Sri Rama Misra, the

grand-disciple of Sri Natha Muni gained access to him by sending him a satvic food every day to eat. As the Gita says food is of three kinds, viz., satvic, rajasic and tamasic. Tamasic food induces sleep and indolence, rajasic passion and activity and satvic wisdom, harmony and happiness.

Sri Rama Misra taught him the Gita and showed him Sri Ranganatha at Srirangam as the ancestral property which Sri Natha Muni, his grand-father, had bequeathed to him. Sri Ranganatha, the treasure that He really is to every one, is in an island formed by the two branches of the Caveri river. The city has seven walls and the seven-headed serpent, Adisesha is guarding the Treasure in the temple. The Treasure is to be obtained by offering a moolika (medicinal herb) in this case, tulasi leaf. Verily the Lord is the only true Treasure left to us by the Acharyas.

For the benefit of posterity Sri Alavandar has left behind him eight works. One of these Sri Gitartha Sangraha condenses in a single verse the meaning of each chapter of the Gita. Thus 18 verses give the meaning of the 18 chapters of the Gita and the remaining verses summarise the substance of the Gita as a whole. For the people of the present day who consider themselves to be too busy to study the entire Gita and whose craze for preparing summaries of the Gita lead them to omit very often the most important portions thereof, no more ideal summary than Sri Gitartha-Sangraha can be recommended for studying and digesting the ideas therein.

Sri Stotra-Ratna, another work of Sri Puranas. It teaches how Atma-nivedan Alavandar, is really great (a jewel) or self-surrender is to be made. May among stotras, just as Sri Vishnupurana God grant that we benefit by the is stated to be great (a jewel) among the teachings of Sri Alavandar. Amen.

## BEFORE AND AFTER DEATH

By

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

The positive view about life is well expressed in a verse by the author of the Bhagavadgita:-

Avyaktadini Bhutani vyakta-madhy-  
ani Bharata  
Avyakta nidhananyeva

We know nothing about creatures before they were born; nor do we know any thing about them after their death; anything that we know about them is during their brief span of life.

Thus the positive view leads us nowhere. Following it if we have to bid good-bye to all spiritual progress, how are we then to explain the inner dissatisfaction with things of this world and the inner urge to go beyond? Thus to a spiritual aspirant belief in the continuity of life after death is inevitable. That belief is the very foundation on which all his future plans are laid.

Our scriptures and scriptures of practically all religions believe in after death. Manusmrti lays down a line of conduct which enables us to remember our past lives. The verse concerned is as follows:-

"Vedabhyasena satatam souchena  
tapasaiva cha  
Adrohena cha bhutanam jatim smarati  
paurvikim"

Repeated study of the vedas, mental as well as physical purity, penance, and non-violence in thought, word and deed enable a person to remember past life. The Bhagavadgita says that the soul which survives after the death of the body can be seen. The stanza concerned is as follows:-

Utkramantam sthitam vapi bhun-  
janam va gunanvitam  
Vimudha nanu- pasyanti pasyanti  
gnana-chakshushah

Persons with spiritual eyes see the soul while it is in the act of leaving a body, is residing in the body or is enjoying in the company of Gunas (of Prakrti), but not so the persons devoid of such eyes.

When Arjuna questions as to the fate of an aspirant who dies before he has had his success, the continuity of the efforts in the next life is Sri Krishna's only answer.

And it is a matter of great delight to spiritual aspirants who feel pained to hear the destructive logic of the materialists and whose faith in the continuity of life after death is a little shaken that Vallabhacharya in the introductory stanzas to SUBHODINI his

commentary on Srimad Bhagavata in unmistakable terms states his divine nature and his divine mission. The stanza concerned is as follows:-

Artham tasya vivechitum na hi vibhur  
vaisvanarat vakpate  
ranyastatra vidhaya manushatanum  
mam vyasavach chripatih  
datvagnancha krpavalokanapatur  
yasmadato hammuda  
gudhartham prakatkaromi bahudha  
Vyasasya vishnoh priyam

Vaisvanara, the Lord of languages (the mouth of god) can alone explain the meaning of the "Bhagavata" (which describes the greatness of god). (I am he.)

God invested me with a human form. The same was the case with Vyasa. (He was the knowledge incarnate of God.) God ordered me to explain the beautiful meaning of the Bhagavata which lay hidden and showed kindness to me; hence I have explained this meaning and this meaning has been (personally) approved by Vyasa, the incarnation of God, (when I had an occasion to see him personally in Badarikasram during my visit there).

Trust the words of this mighty master and heed not the foolish arguments of shortsighted materialists. It is no use arguing with a sick man as to the necessity of taking meals. Materialists are spiritually sick persons.

## HOW IS THE SOLAR MONTH SRAVANA FOR YOU?

GOCHARA PHALA (17-8-50 TO 16-9-50)

(By SOWMYA)

The results of the movement of planets in Gochara for persons born of the different zodiacal signs in twenty seven asterisms of twelve Rasis are given for the Tamil month of Avani corresponding to English month 17-8-1950 to 16-9-50.

The Gochara phala is given in detail so that one can have a correct understanding of Gochara phala according to one's nature, tendency, birth, place of residence, association, status and so on. The dasabhukti phala also should be considered along with the Gochara phala for accurate predictions.

MESHA RASI - Aries -

*Asvini, Bharani and the first*

*quarter of Kritika.*

During the first fortnight businessmen will find their transactions dull. Expenditure will be on the increase when compared with the previous month. All efforts will require greater intelligence and better care and support of friends and immediate superiors than before. For some, there is the likelihood of dissatisfaction on account of interference of ladies in their private matters. Some may have anxieties in matters concerning parents but freedom from dependence is assured in the end. Some troubles may be expected from enemies or slight illness may be suffered in the eyes or abdomen during the first fortnight; but the next fortnight will clear off illness and sorrow.

During the second fortnight it is likely that sons, daughters or close relatives or friends will separate on suspicious grounds in the case of some persons. The second fortnight will be enjoyed well with good-food, superior bed and clothing. Ordinary domestic matters and misunderstandings will be rectified. During this month one should not enter into controversies even with wife or children. Pecuniary gain and happiness, honour from Guru, meeting of relatives who have been absent from the place for a long time, birth of a male child, incoming of wealth, recovery of bad debts, help from friends got and freed one from enmity are indicated. Be very careful in entering into new contracts involving litigation. Intelligence properly used will bring pecuniary gain in cross-word competition etc.

Businessmen will thrive gradually. Chandrashtama days are 21st and 22nd August, 1950.

VRSHABHA RASI - TAURUS -

*Quarters, 2 3 & 4 of Kritika, the whole of Rohini and the first two quarters of Mrgasirsha.*

During the first fortnight excess of heat and irritation of eyes will be suffered and there will be obstacles to enjoyments. Quarrels with sons and wives will be experienced or loss of status, health or money will be threatened; or disease due to phlegm will be suffered by some. Friends will not be truthful, and the mind will be sometimes tempted towards wicked acts. Death of relatives disgrace, journey, fear and physical illness will be experienced by some. Peace and harmony will not prevail between the employer and the employee.

During the second fortnight there will be general improvement in health, success in undertakings, gain of lands,

help from others, liquidation of debts, incoming of wealth, journey, prosperity of relatives and friends, authority, honour, position, destruction of enemies and meeting with friends. Great care should be taken of health by taking precautionary measures for preventing or not allowing diseases to go farther, wasteful talk should be curtailed, authority must be cleverly and carefully exercised both at home and abroad. Cultivate a genial temperament and adjustable nature. In spite of many anxieties, and difficulties, there is nothing very serious to worry in any matter.

Businessmen will have to be very careful in their investments, and with their employees, and by generous treatment much gain will accrue.

Chandrashtama days are 23rd and 24th August 50.

MITHUNA RASI.

(GEMINI) — *The latter half of Mrgasirsha, the whole of Ardra and the first three quarters of Punarvasu.*

Those who might have suffered scandals, abdominal troubles, misunderstanding in women's affairs and extravagance in the previous month, will enjoy a new status, plenty of wealth, employment, sound health, honour, and friendship even from the beginning. Those who might have picked up quarrels with their sons will be free from misunderstandings. Much gain may be expected from friends and relatives. The family will thrive well. Those who have been dependent so far and on whose behalf money might have been spent will cease to be a burden. In houses where there had been no servants, good servants will be employed. Birth of children or grandchildren will take place. Boys of marriageable age will get

married. Those who have suffered hardship under harsh masters will get immediate relief. The superior officers will be transferred or will have a changed attitude. According to the original status of persons, vehicles will be purchased. Some persons even though grown old with grey hairs will enjoy worldly pleasures during this period. Some will get money in abundance and gain wealth from all attempted sources; daughter's or son's marriage will be celebrated; and skill, good work and industry will bring distinction. Happiness will be beyond control. Businessmen will thrive very well. Persons who have been noted as wicked will change miraculously and they will be taken into good society. Even minimum labour will bring maximum wages. Those owning sites not built upon for a number of years will immediately start construction or those who can afford to purchase house and lands will get them easily. Others will purchase building sites at least. For some, gardens, land and house properties gone out of possession will come to enjoyment without strain. Association with higher circles add much influence and gain on that account will be enjoyed continuously.

Chandrashtama days are 25th and 26th August 1950.

#### KATAKA RASI.

(CANCER) *The last Quarter of Punarvasu and the whole of Pushya and Aslesha.*

There are possibilities of some wealthy people losing money, clever men falling victim to deceit, healthy persons losing strength and having defective eyes, men who are capable of earning more getting less profit, even courageous men losing courage, care-free ones feeling anxious; honourable men afraid of dishonour

happy men feeling miserable, and people always accustomed to travel safely meeting with unexpected accidents. The above disappointments will be felt only by those who have not experienced them before. In spite of these difficulties, sexual happiness, clothes, house, furniture, food, birth of a child, wealth, and favour from high quarters will be enjoyed.

If the Dasabhukti favours a person, persons born in rasis will be devoid of the aforesaid evil influences. To mitigate the evil results Saturn should be appeased on Saturdays.

Chandrashtama days are 27th and 28th August 1950.

#### SIMHA RASI:

(LEO) — *Magha, Purva phalguni and the first quarter of Uttaraphalguni.*

There will be improvement in profession, return of debts considered bad, friendly attitude towards brothers and prosperity of the family. Persons having lost some articles will get them back; those who might have suffered from chest pain, heart disease, asthma or stomach ache in the previous month or months will have good relief. Some who are accustomed to use harsh words and listen to tale-bearers must change their general attitude and move carefully with those who are inimically inclined. A short journey will change some for the better. All learning, intelligence and enthusiasm must be diverted to a constructive and useful programme. Some may experience trouble from fire and poison, separation from friends and relatives, loss of friends, leaving the country for no benefit, sometimes feeling life very wretched; trouble from a sharp weapon, and the like. Persons born in Rishabha and Tula Rasis will not experience these sufferings. If slight mitigation

is done for Saturn the evil results will be minimised. By so doing, marital happiness money, fine food, flowers, vehicles, cheerfulness and wide knowledge will be enjoyed by the grace of Saturn.

Chandrashtama days are 30th and 31st August 1950.

#### KANYA RASI:- (VIRGO) -

*Second, third and fourth quarter of Uttaraphalguni, the whole of Hasta and the first half of Chitra.*

Even the best friends will become enemies, and good things look hateful in the case of some. One should keep aloof from wicked society and avoid gossipers. There will be temporary relief in money, clothes and other necessities. Quarrels are likely to break open unnecessarily and suffering from bile, fire, thief, disease, varied anxieties, jealousy and deceit will threaten some persons slightly. As Saturn is under check and powerless to do harm in the twelfth house, men of good conduct will always succeed in their attempts. For some the beloved will be indifferent. Fruitless undertakings should be avoided and no trial measures taken now. Persons having good dasabhukti and those born of Rishabha, Tula, Makara and Kumbha Rasis will enjoy well. For others propitiation must be done for Saturn..

Chandrashtama days are the first and second September, 1950.

#### TULA RASI: (LIBRA)

*The latter half of Chitra, the whole of Swati and the initial three quarters of Vishakha.*

Almost all the important planets are posited in auspicious houses and nothing wrong will happen in general. A new coveted position, honour, wealth and freedom from disease success and conse-

quent prosperity will mark the period. The person will get wealth of ladies, sons, daughters, friends, vehicles, servants; do meritorious acts, have gold, houses, garments, marriages, high distinctions, success in competitive examinations and the like, and the favour of all marital happiness will be notable in the case of youngsters. The separated will reunite. The unmarried will get married. He will have his enemies completely subdued and become free in mind and body. Every attempt, undertaking and investment will bring success in abundance. But some may see in their dreams bodily affliction, obstacles, serpent, sword and weapons. To enjoy good sleep without dreams etc., santi should be performed for Mars on Tuesdays. Those inclined to pilgrimage to any sacred Subrahmanya Kshetra may do so; some may take Tuesday Vrata. Sahasranama Parayana will do good.

Chandrashtama days for the period are 3rd, 4th and 5th September 1950.

#### VRISCHIKA RASI - SCORPIO -

*The last quarter of Visakha and the whole of Anuradha and Jyestha.*

A very mighty undertaking will be successfully completed. There will be victory, gradual success, gain of money, son, pleasure, marriage, wealth, clothes, favour from friends, religious acts. Some will experience troubles from relatives. Some will not have peace in village affairs. Some will be anxious about facing disgrace, depromotion, false implication, loss of relatives, troubles from various sources caused by relatives and heavy expenditure of various kinds. Some will have to face the wrath of women, bilious affections and eye-pain. Those who have dealings in villages and among relatives will do well to transact things very calmly with prudence. Great

care should be taken in talking with women. Propitiation of Mars and Jupiter will be necessary to minimise the evils. Persons having strong dasabhuktis producing Raja Yoga will be free from the adverse results. A reserved and philosophical mood will help much.

Chandrashtama days are 6th and 7th September 1950.

#### DHANUR RASI - SAGITTARIUS -

*The whole of Mula and Purva-  
ashadha and the first quarter of  
Uttara-ashadha.*

Some who have got a bad dasabhukti during this period may face danger, despair, disease, humiliation, enmity on account of monetary transactions loss of status and the enmity of parents. They will do well to perform Suryanamaskara, during the period if they can afford to do it; and others at least take up 'Parayanam of Adityahrdaya' as a remedial measure. Some may have fresh enmity with men of lower rank, cares or even imprisonment threatened, journey, fruitless troubles, loss of money, anger and heart disease. They should propitiate Saturn and get relief.

There will be gains in various ways victory all round, enjoyment as that of a bee in a forest of flowers, honour, birth of a son, employment, gain, land, copper or gold, energy and splendour. Some will exercise power and authority over the country depending upon their present status. Enemies will lose strength and gradually change the vindictive spirit. Passionate reunion after bitter separations, comes with advantage. Some will get lands houses, carpets, wealth and fame through the influence of ladies. Those who suffer troubles from loss of position, status, employment, obstacles in undertakings, loss of relatives and

wealth, troublesome journey and loss by fraud, will propitiate Jupiter for relief.

Chandrashtama days are 8th 9th and the forenoon of 10th September 1950.

#### MAKARA RASI - CAPRICORN -

*The remaining three quarters of  
uttarashadha, the whole of Sravana  
and the first half of Shrivishtha.*

The planets Sun, Mercury and Saturn are not well-placed to do much good during this period. Some will suffer from fear and diseases. The wife will speak harshly. There will be obstacles in every walk of life. Unnecessary hindrances will upset constructive programmes. Unjust imputation, weariness from journey, creation of enemies and difficulties will be the general results during the first half of the period. Some are likely to be abandoned by wife and sons, to do mean acts and grief. Anxiety from relatives or servants may have to be faced. To get over these difficulties, proper remedial measures should be taken to satisfy Sun, Mercury and Saturn. As these planets have the aspect of Jupiter much difficulty will not be experienced and some afflicted by any of the aforesaid evils will get complete relief in the second half of the period. Mars remains neutral and neither good nor bad is expected of this planet. Some may get itches or scabbies as a result of Mars influence. By the good influence of Venus and Jupiter some will get houses, wealth, new status, employment freedom from enemies, attendants, marital bliss, fame, honour and happiness. Persons having Rajayoga dasabhuktis will not suffer anything bad. The income and expenditure will be the same.

Chandrashtama days are 10th, 11th and 12th September 1950.

#### KUMBHA RASI - ACQUARIUS -

*The latter half of Shrivishtha, the  
whole of Satabhishak and the first  
three quarters of Purvabhadra.*

A good number of planets, Sun, Mars, Mercury, Jupiter, Venus and Saturn are badly placed.

Journey, fear, disease of the stomach, despair, dysentery and flow of blood, fever fatigue, indigestion troubles, wearisome travelling and humiliation will have to be faced. He will suffer insults, loss of wealth, weakness of bodily tissues, wounds from sharp weapons, danger, worries, fears, loss of place, dishonour disputes, hatred, fears from women, and gain wicked friends. Some will wander away from the house and contract venereal disease. The general results are very dreadful to continue further. Unless persons have very favourable dasabhuktis to mitigate or minimise the evil results of the Gochara, Santhi should be performed for the Navagrahas as a whole. Navagraha-Parayanam should be made. In any event, the above bad results will not affect a person, who has developed spiritually and is constantly meditating, with charitable disposition.

Chandrashtama days are 13th and 14th September 1950.

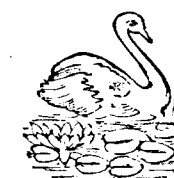
#### MEENA RASI - PISES -

*The last quarter of Purvabhadra*

*and the whole of Uttarabhadra and  
Revati.*

The planets Mars and Jupiter alone are not well-placed. But Mars is under check. There will be success in undertakings. He will clear of illness and sorrow, destroy foes, enjoy good health happiness, cheerfulness and fame. He gains popularity, triumph and eminence, prosperity, mental happiness, zeal, acquisition of wealth, high satisfaction, honour from Guru, meeting of relatives, aid from friends, freedom from enmity, incoming of relatives with affectionate disposition, and marital happiness. The period is generally very good in all respects; every undertaking will be successful. Superiors and elders will appreciate his good and sincere services and the blessings of the Guru will be sought for personal satisfaction. As Mars is under check, the slight dishonour, disrespect, wounds itches if any will get complete relief. Some who might undergo operations may be cured without the application of instruments, while some will get full relief by a small minor operation. There will be no anxiety for life on any account. If the dasabhukti results help, this period will be enjoyed in a most happy manner. Bad dasabhukti will cause no evil but lessen the aforesaid happiness.

Chandrashtama days are 15th and 16th September 1950.



## Views of Scholars Regarding the period of the Vedas

By

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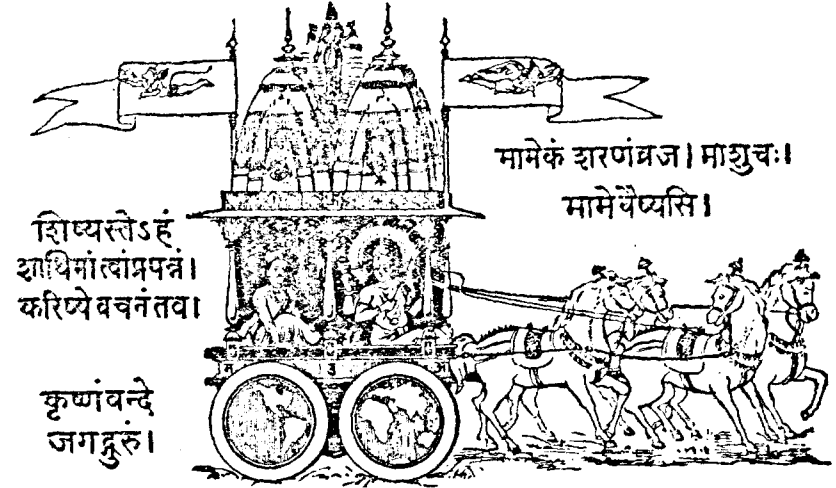
The Vedas are the most sacred books of the Aryans. European scholars have tried their best to cast doubts on their authenticity and their admirers are still engaged in the self-same pursuit. They claim that their philological studies have led them to the conclusion that the difference in the language of the Vedas can be explained only by their having been compiled in different periods and they are therefore not contemporaneous writings. They assert that the Rgveda was written first and the other Vedas followed much later. In my humble opinion such a theory is simply ruled out of court owing to the fact that the names of the other Veda sare to be found in the Rgveda.

We find in Mandal 8, Sukta 87, Richa I, (Cf. - Rg - Vedasamhita) the word "Stoma" and Stoma prayers are used only in the Sama Veda. Again the word "Ukta" occurs in Rgveda M. 6 s. 36 R. 13., M. 8 s. 6 R. 35 and M. 8-s. 16-R. -2-, and this word is the title of one category of the Samaveda. In Rgveda M. 10 s. 90 R. 9 the simultaneous birth of the Rgveda, Samaveda and the Yajurveda has been recorded. In Rgveda M 10 s. 107 R. 6 we come across the word "Samaga" which means the reciter or singer of the Samaveda. At the same place occur the words, "Uktha-shasa" denoting the "Shansita" of a special kind of Samaveda or in other words one who prays with it. "Yajanya" meaning the leader of the Yagnya. "Adhwaryu" implying the knower of Yajurveda and "Brahma" connoting the knower of all the Vedas. The portion of the Vedas containing Mantras (incantations) alone is called the Samhita. The other portion in which the procedure for performing Yagnya, the Rshis of the mantras and methods of performing prayaschitta (penance) etc. are given is called the Brahmana. The Brahmana of the Rgveda is named the Aitareya and we find the following account in it in chapter 25

sec 7. Prajapati collected the materials and made the knower of the Rgveda the Hota. He made the knower of the Yajurveda the Adhwaryu and the knower of the Samveda the Udgata. He made the knower of all the three Vedas the Brahma. It is the function of the Brahma to listen quietly to the incantation of the mantras. Later on if the rtwik makes a mistake in the pronunciation of the Rgveda he will perform havana in the garhapatya fire with the bhu vyahrti. If there is a mistake in the pronunciation of the Yajurveda, then if there is somayag he will perform havana in the agnidhrya fire with the bhuwar vyahrti and if there is haviryag he will perform havana in the anwaharya pancha fire. Yagnyas in which barley, rice, til (sesamum seed) etc. are poured into the havana are called haviryag. If there is a mistake in the pronunciation of the Samaveda the havana should be performed in the ahavaniya fire with the swah vyahrti. This latter havana is necessary as where the mantra is pronounced incorrectly that portion of the yagnya is nullified, and not only is that part spoilt but it causes injury otherwise also. It is, therefore, the duty of the Brahma to remedy the defect by performing prayaschita (penance).

All these things are clearly described in the Aitareya Brahmana. The Rgveda is the principal book of Yagnyas and it would be a purposeless publication if there were no yagnyas and no other Vedas. Therefore the existence of other Vedas along with the Rgveda is axiomatic. We come across the description of Raja Paijavan's aswamedha yagnya in Rgveda M. 3 S. 53 R. 11; but its procedure is given only in the Yajurveda. Thus the description of the Yagnyas in the Rgveda proves the pre or co-existence of the Yajurveda and Samaveda.

Still European scholars are counted as authorities. Such are the vicissitudes of the times.



## Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

THE KOREAN WAR.

There seems to be some doubt as to who fired the first shot and whether North Korea is the aggressor. This may be considered to be set at rest by the declaration of the Security Council of the United Nations Organization and its calling upon member-Nations to help in defending South Korea.

India's attitude has been one of neutrality so far as the two power blocs are concerned. Considering that North Korea is the aggressor, India has however, lent its support to the resolution of the Security Council that member-States should help in stopping aggression. It has not been possible for India to lend any military aid actually. The moral support of India is in favour of the efforts of the United Nations Organization.

At one time it was suggested that Pandit Nehru should act as mediator. Although he has not done so officially, he expressed his willingness to go to the ends of the earth in the cause of world peace and has personally appealed both to Russia and the United States of America to take certain steps in order to discuss the question across the tables and reach a settlement.

The acceptance by Russia of the suggestions made by Pandit Nehru and the polite rejection thereof by the U. S. A. appear to place the U. S. S. R. in the right and the U. S. A. in the wrong. The arguments adduced by the U. S. A. against placing a premium on aggression cannot hold water as the suggestion

of admitting Red China into the fold of the United Nations Organization was made by Pandit Nehru from an altogether different point of view and not because of coercion or duress

For the present the trend of the war appears to be going in favour of North Korea and against U. S. A. The idea of carrying on atomic warfare has been mooted. The settlement of any dispute by having recourse to arms can never be justified as might is not always on the side of right. The idea of atomic warfare is too horrible to contemplate in view of the experience of Japan.

### FROM THE WATCH-TOWER WORLD BRAILLE DAY.

The Secretary-General of the Rashtriya Andha Vidyalaya, Kanpur, has appealed to the Indian public to celebrate June 30, 1950 as a World Blind Day. On June 30, 1807, Mr. Louis Braille was born in France. The blind persons are getting education today because of his hard effort to evolve the Braille system. At a ten-day meeting in Unesco House, Paris, of the International Braille Conference attended by delegates representing most of the world's principal language areas steps were taken to evolve a single Braille script for the whole world. A broadly uniform Braille system for all languages and scripts is to be created. One of the achievements of the Conference is an agreement by representatives of the various forms of the Persa-Arabic languages to recommend to all countries in their linguistic group that Braille writing in the future be read from left to right, instead of from right to left as in the usual visual script for many centuries. The Conference also recommended that a panel of experts be

The world appears to be big enough to allow the co-existence of the two ideologies represented by the U. S. A. and the U. S. S. R. It should be for the people of the world to judge from actual experience which of the two ideologies is conducive to the best interests of humanity and to adopt either by a peaceful referendum and not by one party trying to eliminate the other by force of arms. Is it too much to hope that wiser counsels will still prevail and the Armageddon averted?

set up to make suggestions on the possibility of improving the Braille form of the International phonetic alphabet. The Conference further recommended that workers for the blind in all parts of the world should observe his birthday as an annual holiday, and that a world commemoration be arranged for the centenary of Braille's death in 1952. Milton wrote "dark dark, amid the blaze of noon, irrecoverably dark, total eclipse. Without all hope of day." Louis Braille, himself blind invented the script which bears his name and opened to the blind a whole new world of hope and happiness. We heartily appeal that those who are blessed with sight should do what all they can to improve the lot of their unfortunate brethren. The blind appear to be nearer the goal of realisation of a single script for the whole world than even those gifted with sight. Evolving a single script for the whole world will go far towards evolving a single

language for the whole world which will lead to greater international understanding.

### THE RED DEAN.

The Archbishop of Canterbury replying to the toast of the "Archbishops, Bishops, clergy of the Church of England at home and overseas" at a Mansion House dinner defended Dr. Hewlett Johnson who is known as the "Red" Dean by stating that he was "holding profoundly and sincerely precisely the same Christian faith as you and I" It seems that one need not necessarily be materialistic or irreligious in order to be communistic.

### WITCH DOCTORS.

In order to drive out evil spirits from human bodies, witch doctors of Jammu are recently reported to have revolved a woman patient in an earthen pitcher for days on end in the belief that it is the devil who suffers by the treatment and not the human body. After undergoing this process the woman was admitted into the hospital with 32 cracks on her body. The sooner such superstitious practices are put an end to by the State the better for the ignorant people.

### NEEM TREE.

The medicinal Indian tree, neem, has yielded one more useful product, the 'Nimbidin', which can be used for a number of pharmaceutical preparations, especially in the treatment of malaria. Evolved at the laboratories of the Council of Scientific and Industrial Research, preliminary investigations revealed the efficacy of Nimbidin in the treatment of various skin diseases in different types of septic sores and ulcers due to burns. It is gratifying to note that the popular

belief in the efficacy of the products of the Neem tree as medicine is being established by scientific investigation.

### SOCIALISM AND RELIGION.

In the speech which Mr. Morgan Phillips, Secretary of the British Labour Party, made at the International Socialist Conference, at Copenhagen, he rejected the Marxist theory of materialism and asserted that the British Socialist movement has been profoundly influenced by religious thought. According to him, the very organisation of the British working class movement embodies methods taken over from religious institutions. The British Labour movement, both on its trade union and its political side, has drawn heavily for its leadership upon the religious communities. This statement has been challenged by others. The influence of religion on those who have worked and are working for greater social well-being cannot, however, be doubted.

### STRENGTHEN U. N. O.

At the 5th anniversary celebration of the United Nations Charter under the joint auspices of the Progressive Group and the Indian Institute of Education and Cultural Co-operation Mr. Justice H. J. Kania, Chief Justice of India, observed that it is incumbent upon the peoples and governments of all nations in the world to see that the United Nations which today stands between war and peace, does not fail so that the noble work of that organisation in the maintenance of peace could be successfully established. He further pointed out that the U. N. O. had no powers to legislate and hence it had to depend on the goodwill of all nations and that the basis of the U. N. Charter was the voluntary surrender by each sovereign State of a

portion of its power for the benefit of that organisation, for the peace and progress of the world. We entirely agree that the power to legislate the U. N. O. should have. We go a step further and urge that instead of different units yielding part of their power to the U. N. O. the U. N. O. should be converted into a World State delegating power to the present states which should be considered as so many provinces belonging to one World State.

### SMOKING AND CANCER.

According to a review of an American experiment in the British Medical Journal smoking is a cause of cancer of the lung. The American test is said to be the first statistically impeccable study to be produced on the subject. The risk of getting cancer in the lung is enormously increased in the case of one who smokes. Smoking however, has become so fashionable that even students, both boys and girls smoke. To businessmen it serves as an introduction, to so called society it is a passport.

### U. N. O. AND PEACE EFFORTS.

Pledging his continued and untiring efforts to bring about peace through the United Nations, Secretary-General M. Trygve Lie has in the course of his open letter to the people of the world stated: "There are no differences so great that only war can decide." Instead the programme should be discussion of differences, negotiation—patient, steady negotiations—in a spirit of give and take and mutual respect as many of you have written me. This does not mean surrender by any party. It means straightforward discussion aimed at settling differences. Not all can be settled quickly but a start must be made." From this the question arises as to what should be done if negotiations failed. The formation of a World State with sanctions to enforce the decision of a World Court appears to be the only solution although humanity seems to be progressing towards the ideal very slowly.

### TUITION FEES.

Recently the students of Rajkot went on a strike against the increase in tuition fees and indulged in stone-throwing. The police had to use force to disperse rowdy elements and some students were injured. A hartal was observed in the city. Mahatma Gandhi's sister went on a hunger strike. Ultimately the order to increase tuition fees was agreed to be reconsidered.

India has always held that knowledge is something which has no price. The *Dakshina* given by the pupils to their Gurus in the ancient times was more in the nature of a free gift of love than a *quid pro quo* for the education received. Education at all stages primary, secondary, collegiate, post-graduate etc. should be entirely free. Government would do well to progress towards this ideal of free education rather than increase fees, make education costly and effectively prevent the poor but intelligent students from acquiring knowledge.

### SUICIDE AND THE STATE.

In the year ending March 1950 17,112 people, of whom 10,961 were men, are stated to have taken their lives in Japan. the main reasons for suicide being illness to which 3,500 cases are attributed, family tragedies accounting for 1147 cases, 796 being due to poverty and 570 resulting from disappointment in love. Suicide is condemned by all religions. Suicide is penalised by all States also. Apart from penalising suicide what have States done to prevent suicide? It is a crime against humanity for States not to take action to abolish poverty, to relieve disease and to promote good relations in family and social life.

## NEWS

### INDIA'S WAY OF LIFE.

On this subject India's Health Minister said:-

"As an independent nation India is still young but as a laboratory for the development of morality and philosophy, it is centuries old. .... Non-violence, self-suffering and tolerance are inevitably linked together and form the basis of India's way of life—for no matter how far we may deviate from old concepts and, however much we may seek to absorb and adopt the new material facts which characterise the modern world, we cannot entirely rid ourselves of the basic values on which our civilization was built and through which it gained the strength for survival."

### THE ROPE TRICK.

It is reported that Sri P. C. Sircar who went to Chicago to attend the World Magician's Conference gave a television show of the famous rope trick. Another trick of his relates to the revolving girl. He made a girl rise from a couch and revolve in the air.

### ONE WORLD.

A few extracts from the illuminating speech of Dr. Radhakrishnan in his address to the fifth general session of the U. N. E. S. C. O. held in Florence on May 24 are given below:-

"It is not industrial prosperity or such achievements, important as they are, that preserve a people in the memory of mankind. How much do we know today of the proceedings of the Athenian Assembly, of the Roman Senate, of the Government of Byzantium, of the petty conflicts of the Italian States in

the Middle Ages? But though many centuries have passed, we still regard with devout gratitude the marvellous works of the Greek poets and artists, the great literature of Rome, the lovely creations of Byzantium, the 'Divine Comedy' of Dante and the works of Michael Angelo, to name a few. These are the permanent possessions of the human race."

"Again, international understanding is one of our cultural aims, and yet in reality we are being educated in the wrong way. We are given to the contemplation of our own virtues and the condemnation of other people's weakness. This nation is immoral, that other is decadent. This nation consists of prototypes of slave mentality, that consists of barbarous sub-human gangsters. This sort of idiotic chatter, vile nationalist propaganda, goes on in the drawing rooms of even those who consider themselves to be cultivated. It is no answer to say that the other people indulge in abuse and wilful misunderstanding of us. If we do as they do, there is nothing more to be said. 'I love my country because I love all countries' Mazzini said. Every country is someone's country. We must be taught to ponder over the defects of ourselves and the qualities of others, for no nation has a monopoly of either virtue or of vice. We are all human, much too human.

"We, in the UNESCO, cannot be content with tasks which are academic and technical in character. Are we to deal with every question except the one that reality matters? It is yet a cold war, a war of words, not of arms, though arms are piling up. Not weapons but ideas are struggling towards a conclusion. Our

Preamble says 'Ignorance of each other's ways and lives has been a common cause throughout the history of mankind that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.' So long as men are different, disagreements and tensions will exist. If we wish to secure a dominating position for our way of life, our religion, our method of social change and if there is another way of life, another religion, another method of social change, we develop an attitude of intolerance of fanaticism. The blind uncritical devotion to an idea or cause which is so utterly sure of its own rectitude that it refuses to argue or examine evidence is the temper of mind we call fanaticism. It may be racial or religious, national or ideological. The very existence of an opposite opinion is a standing offence to true doctrine and its extinction by violence, physical or psychological, becomes a sacred duty. We denounce the fanaticism we dislike, little knowing that we ourselves are not free from it. The closed mind and hatred of the heretic are not limited to any group. We preach the brotherhood of man and violently abuse those who deny it. We preach the abolition of war and are ready to declare war against those who uphold war. Fanaticism is a psychological bar to human unity. We wish to crush our opponents, beat down our foes, not understand them. Our aim is conquest, not reconciliation.

"We, in this organisation, believe in tolerance. Tolerance is the first condition of peace and intolerance is its greatest enemy. Tolerance is not in difference, but it is that most precious and difficult quality of impartiality that combines loyalty to one's own convictions with respect and fairness to the convictions

of those who passionately adhere to other views

"The task assigned to us is a similar one, to be humble to be poor in spirit, not to be overcome by the triumph of injustice, not to be tempted into belief in our own savagery, but to believe in humanity, to found a new civilisation, to establish a new pattern of social behaviour. We have a faith to live for. "God has made of one blood all nations of men to dwell on the face of the earth" (Act XVII. 26). This is science, this is religion. This is commonsense, this is wisdom. Our faith must be followed by works. Let us form ourselves into a secular priesthood, consecrate ourselves to this great task of achieving a new world of peace, of plenty, of good will among men."

### ONE WORLD

Mrs. Pandit, India's Ambassador to the United States, addressing 750 University students of Kansas is reported to have stated as follows :-

Science has achieved one world, but in our thinking we have not caught up with this concept and there is still misunderstanding between countries. War will come only if we refuse to co-operate in building a new world based on common effort for the common good. Then indeed it will become inevitable. Old patterns of thinking must change. There is nothing more powerful than an idea whose time has come—let us work out this idea of one world through co-operation and with faith in the dignity of the human person.

### CHINA AND INDIA.

In a message of greetings to India Mao Tse Tung, the Communist leader of

China is recently reported to have stated that the people of China had always thought of India as a country to which good Chinese go when they die and that even today that is the feeling of the common People of China.

### BHAGVAT SAPTAH

From Thursday, the 22nd June 1950 nearly 150 Pandits were engaged for a week in a function held at Sri Venkatesh Devasthanam, Fanaswadi, Bombay known as Ashtottara Sata Srimad Bhagvat Saptaha Parayan Mahayagna. Both in the morning and evening Srimad Bhagvat were read by the Pandits. Many scholars from outside Bombay gave religious discourses.

### GANDHIJI'S TEACHINGS

Addressing a mammoth meeting at Singapore, Pandit Nehru condemned terroristic violence in Malaya and stated that the basic things that Mahatma Gandhi taught India were of the most essential importance for the world to day. Co-operation between the different nations, races and communities was essential in the present world situation. Gandhiji also taught the unity of nations, unity of its different parts, everyone thinking more of India as a whole and less of its different Provinces or sections—as well as the unity of religions. He further emphasised that progress must be measured in terms of progress of the masses and not of a few.

### LIVING MATTER

A Soviet woman biologist claims that the new Russian theory of living matter completely explodes the reactionary idea that life does not exist outside the cell and opens the way to victory in the struggle against disease, old age and healing of wounds and the restoration of

lost tissue are made easier than before. The old cell theory fetters medicine and biology by limiting life to the cell and placing the cell itself under the influence of some supernatural force. She claims on proof that cells develop from what she calls "Living substance". To-day in any laboratory, the research scientist can produce a living cell from either the white or the yolk (of an egg) that is to say from substances which were hitherto considered to be only a means of nourishment for the embryo. Living substance and every kind of protein substance existing in nature is capable of metabolism, of development although it has no cell structure.

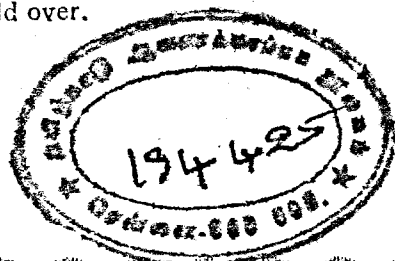
### SAINTHOOD FOR CHASTITY.

Fortyeight years ago Maria Goretti, a girl who was only twelve years old was assaulted in the kitchen in her mountain village in southern Italy by 20 year old Alessandro serenelli, a neighbour who tried to rape her, and she bled to death from 14 stab wounds inflicted on her. When her mother walked into the kitchen before she died, the little girl implored pardon for her murderer. Recently the Pope declared her a saint of the Roman Catholic Church in an open air ceremony witnessed by not less than three hundred thousand persons.

### RAISE MORALS BY SPIRITUALITY.

India's with her traditions of the domination of spirituality on the day-to-day life of the people should preach spirituality to raise the morals of the people and eradicate evils from society" observed Sri Hare Krishna Mahatab, Minister for Industry and Supply at a reception given to him by the Delhi branch of the Theosophical Society. Mr. Sri Prakasa, the Commerce Minister,

paid a tribute to the services of the late Dr. Besant in drawing the attention of the world towards the superiority of Indian culture over others and she had exhorted the youth of India to understand their country, its culture and traditions. Sri K. M. Munshi the Food Minister, remarked that the strength of the culture of India which has survived the last 6,000 years against all odds, lay in faith in God and in the belief that there is something to be achieved over and above the material satisfaction of desires which alone can provide solace to the mental craving of humanity - the world over.



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### G. B. S. AND THE PEACE OF PETITION.

George Bernard Shalin a letter to the "Daily Worker" has stated: "What on earth is use of all this pious hanky-panky about the peace petition? It has been going on for 8,000 years, to our knowledge probably 18000 years before that. Is the Bible not good enough? Are Indian, Jain scriptures not good enough? Have they ever stopped war? Our business as Pacifists is to find out how to prevent war and not preach about it until we know we had better held our tongues. Wasting time means plagiarising gospels."

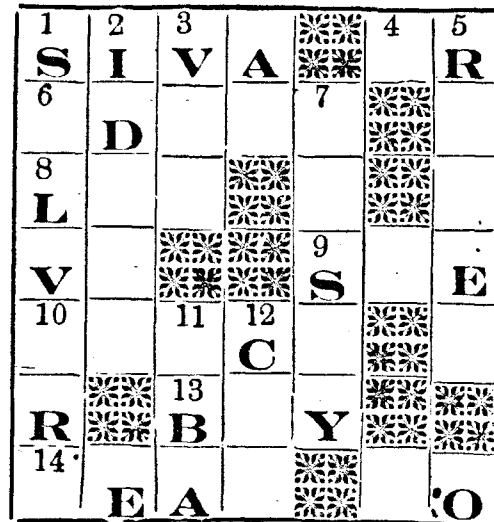
## Crossword Puzzle No. 5

### RULES AND CONDITIONS

1. Only those who are subscribers to Sri Krishna and remit by money order or postal order 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 30TH SEPTEMBER 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 square neatly drawn in ink.
6. A prize of RS. 300/- is offered for the all-correct solution. If more than one competitor sends the all-correct solution, the prize will be equally divided among them. The prize will be remitted on or before 31ST OCTOBER 1950.
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 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.

# Crossword Puzzle No. 5



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

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

Signature and date.

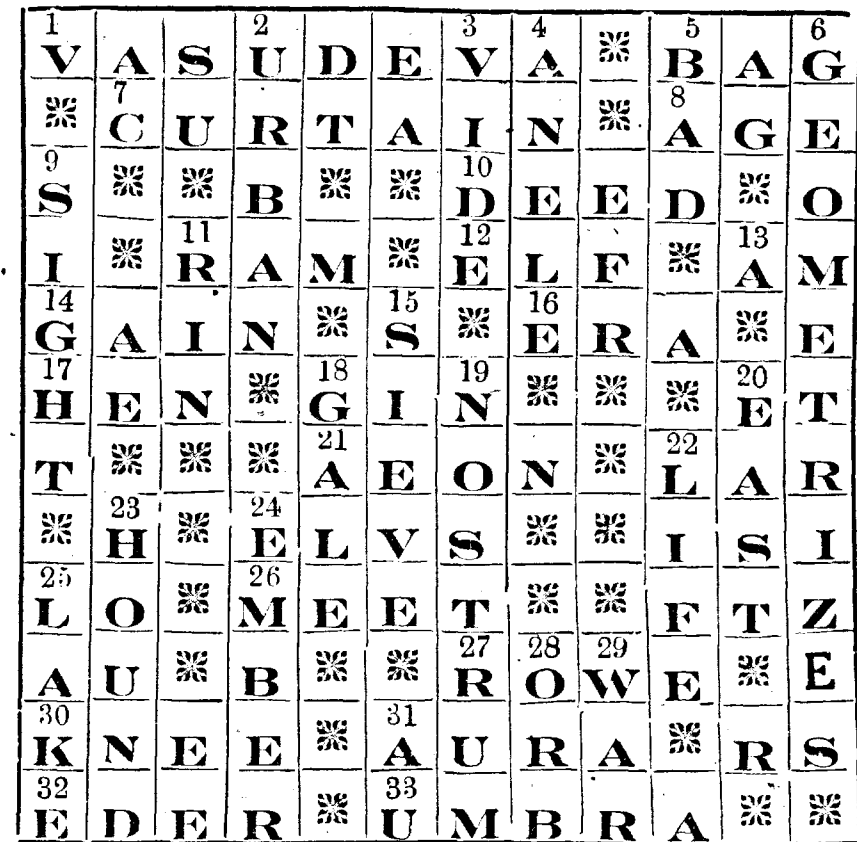
## CROSSWORD PUZZLE No. 5

### CLUES ACROSS

### CLUES DOWN

1. The principle of destruction in the triad.
2. To-day's choice is: "Either outlaw war, ——— barbarously perish".
3. Which perfect ——— cannot tax the relentlessly fastidious?
4. Often, disgusting employees method of bypassing boss.
5. Worldly-wise people never ——— foes in heedless haste.
6. The function of the Legislature is solely to ———.
7. Never be unduly excited when competitors recklessly ———.
8. What a ——— hoax the Hindu code bill will turn out to be, only time will tell.
9. How far will the press alone ——— to banish war especially when every one expects his pockets to jingle with war-money.
10. Silence is golden; speech ———.
11. Jumbled spelling of 'India'.
12. Petty people ——— God with their paltry perfections.
13. Ostentations ——— alone cannot THE Kingdom make.
14. ———... children give a hundred headaches to unduly fond parents.
15. Sack-like outer garment worn by Arabs.
16. However nasty the ———, "Gently does it" always!

## SOLUTION TO PUZZLE NO. 2



The name and address of the sole winner of the prize is  
**SRI V. KRISHNAN**, Police Extension, Srirangam

Editor  
Cross Word Puzzle

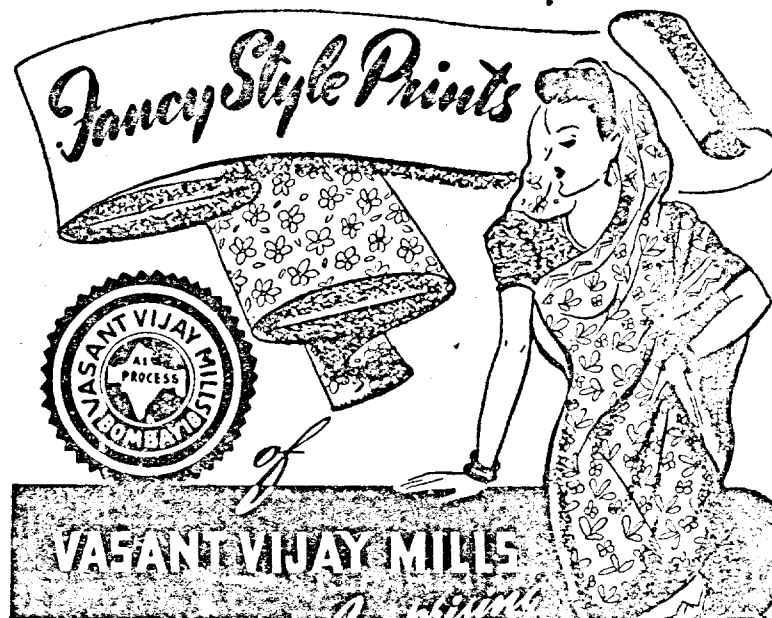
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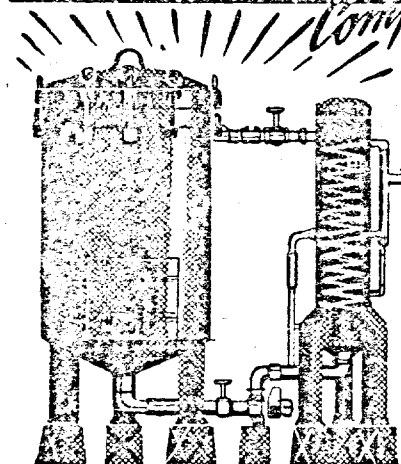
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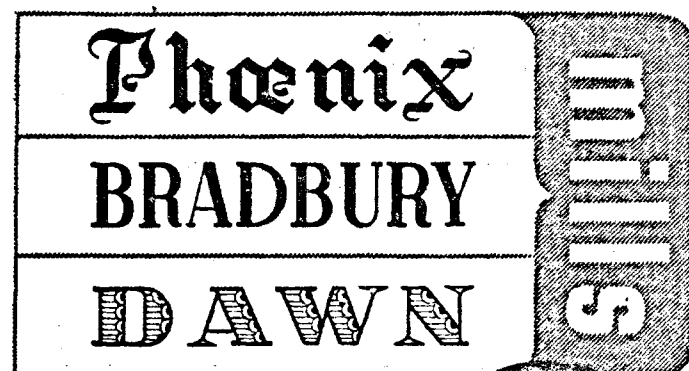
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## SRI KRSHNA SABHA (REGD)

### AIMS, OBJECTS & ACTIVITIES.

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

- The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krshna 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.

## SRI KRSHNA SABHA PUBLICATIONS

- |                                                         |           |
|---------------------------------------------------------|-----------|
| 1 Sri Jayanti Celebrations 1947 Souvenir                | Re. 1-8-0 |
| 2 Sri Jayanti Celebrations 1948 Souvenir                | Rs. 3-0-0 |
| 3 Synopsis of Sankalpa Suryodaya 1949                   | Rs. 3-0-0 |
| 4 Photographs of actors in the play Sankalpa Suryodaya  | As. 0-6-0 |
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| 6 SRI KRSHNA - Monthly Magazine                         |           |

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