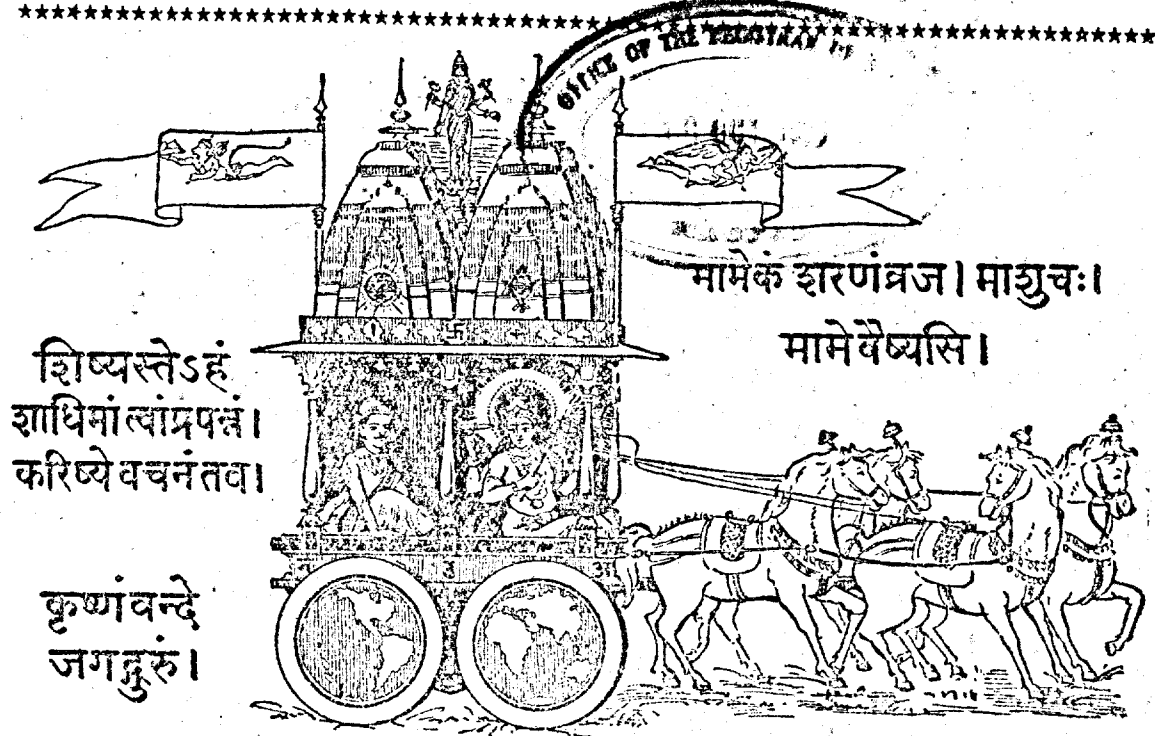


137

SRI KRISHNA

(A Spiritual and Cultural Monthly)



शिष्यस्तेऽहं
शाधिमां त्वां प्रपन्नं ।
करिष्ये वचनं तव ।

कृष्णं वन्दे
जगद्गुरुं ।

मामेकं शरणं व्रज । मा शुचः ।
मामे वैष्णवि ।

यत्प्रपत्तिविना सर्वस्य मायादुस्त्यया ।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः ॥

Sri Jayanti Number

A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.

Editors :—

S. NARAYAN
Bombay.

Vol. 1.

Simha
August - September 1950

No 6.

EVERYONE TALKS OF THE BILLIONS BURNT ON WARS BY THE WORLD;
HAVE YOU INVESTED A CRORE IN GITA-SOCIETIES FOR THE WORLD ?

SRI KRSHNA

Simha - August - September 1950

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We deeply regret that late receipt of articles from contributors added to the terrific pressure on space, (especially when paper availability position is so critical) has compelled us, to exclude from this souvenir first rate features and articles like 'Krshna charitam,' 'From the watch Tower', 'Acharya sishya lakshana,' 'Essence of Secrets Three,' 'Cinema & Drama' 'Valmiki's portrait gallery,' 'Paduka sahasram,' 'Purushottam Krshna,' 'Katha Upanishad,' and other such no less brilliant specially written articles. Contributors are earnestly requested to stick to schedule and send their articles at least 30 days ahead to Bombay Editor, SRI KRSHNA.

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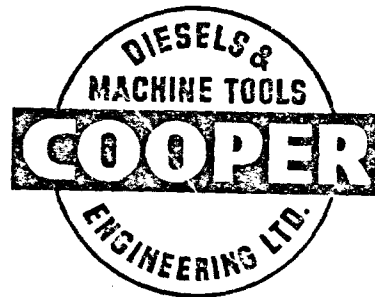
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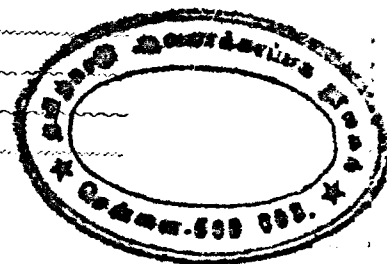
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Full name and address in Block Letters.

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Full address _____



SRI KRSHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and His followers.

b. The inculcation of a spirit of disinterested service to humanity as well as to all living beings.

c. The promotion of the spiritual, moral and cultural welfare of our people.

d. Building a Gita Mandap (Hall).

e. Establishing a reading room and library containing books and periodicals on religion, theology, philosophy, ethics and allied subjects.

f. Conducting study classes, arranging bhajanas, harikathas, lectures, discussions, prayers, reading of Itihasas and Puranas, etc.

g. Establishing a Sanskrit and 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:—

1 Tutorial classes have been opened for the teaching of Sanskrit, Upanishads, Stotrapatham and Divyaprabandham.

2 Study classes in Gita are being conducted.

3 Discourses on Ramayanam and Bhagavatam are being arranged.

4 Sri Krishna Jayanti celebrations are being organised for the worship of the Lord.

5 Copies of the Gita, Sahasranamam etc. are being distributed.

6 Religious instruction is being propagated through learned preachers from time to time.

7 Souvenirs on the occasion of Sri Krishna Jayanti (Gokulashtami) are being brought out.

8 As a beginning of propagating the Gita in the West a Gita Society has been started in London. Copies of the Gita have been sent to a friend in Germany for distribution among those interested.

9 Monthly magazine "Sri Krishna" is published.

SRI KRSHNA SABHA (REGD)

Affiliation

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

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

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 |
| 5 Fundamentals of the Four Schools of Vaidic Philosophy | Re. 1-8-0 |
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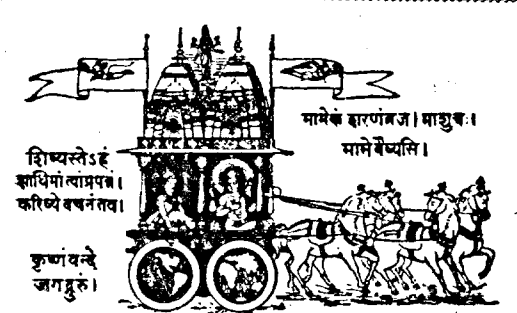
For the best article from each of these categories, one prize will be awarded. The prizes will be in cash—Rs. 20/- for students in High Schools, Rs. 30/- for students in Colleges and Rs. 40/- for others. The three best articles awarded prizes will be published in the journal. The articles sent by those who do not get prizes will not be returned. They may be published without any payment if the Editor decides to do so. Only those who are subscribers to Sri Krishna and remit an entry fee of Rupee one along with their articles are entitled to compete for the prizes. No correspondence will be entered into in regard to the articles or the prizes.

The articles should be sent so as to reach Mr. A. S. Iyengar, Commissioner of Labour, 'Krishna Bhavan', Third lane, Hindu Colony, Dadar, Bombay-14, who has kindly agreed to go through them and select the best and whose decision will be final, **on or before the 30th November 1950.** The prizes will be sent before the 31st December, 1950. No prizes may be awarded if the articles do not come up to a good standard.

THE EDITOR.

★ BOW TO SRI KRSHNA, THE TEACHER OF THE WORLD. ★

IN THAT LIGHT OF THE UNIVERSE TAKE SHELTER, WITHOUT SELF-SURRENDER TO WHOM NONE CAN ELUDE MAYA.



शिष्यस्तेऽहं
स्वाध्यायं त्वां प्रपन्नं
करिष्ये वचनं तव।
कृष्णं वन्दे
जगद्गुरुं।
मामेकं दारणं न ज्ञां मायुषः।
मामे वैष्णवि।
यत्प्रमत्तिविनाशवेयं स्य माया दुरत्यया।
धनञ्जयस्य तत्पदे दारणं न हः ॥

★ COMMAND ME THY SUPPLIANT DISCIPLE. I WILL DO THY BIDDING. ★

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

JAYANTI indicates the rising of the asterism Rohini at midnight on the eighth day of the dark night of Sravan—that is on the birth day of SRI KRSHNA. Jayanti, therefore, actually means the birthday of SRI KRSHNA only. It has, however, been appropriated by other people also for indicating the birthdays of good persons.

The Lord has stated in the Gita that when Dharma declines and when Adharma is in the ascendant He manifests Himself. May be we should infer that Dharma has not, after all, declined and Adharma is not in the ascendant to-day to a degree justifying His manifestation at this stage.

He has also stated that He manifests Himself from age to age for the all-round protection of the good, for the utter ruin of evil-doers and for the firm establishment of Dharma. The mere will of the Lord will suffice for the annihilation of

evil-doers. The firm establishment of Dharma requires the birth, not so much of the Lord as of His devotees, because the way of the world is to follow the example of such persons on account of their being men and women like themselves. All-round protection of the good, however, is not possible merely by the will of the Lord or by the example of godly persons. The protection which the good seek from the Lord is not mere protection from enemies. Sadhus thirst to see Him in this very life. This kind of protection to the good the Lord can bestow only by personally appearing Himself. May the Lord grant us that passionate yearning to see Him which will make of us Sadhus and thus necessitate His appearance in this very world. The Acharyas say that His Divine Spirit (दिव्यात्म-स्वरूप) cannot be seen, but that His Divine and Auspicious Form (दिव्यमङ्गलविग्रह) can be.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

SRI JAYANTI NUMBER

Vol. 1	Simha: August - Sept. 1950	No. 6
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Messages

1. *From His Holiness Sri Sankaracharya of Sringeri.*
 Blessings and wishes for successful publication
2. *From His Holiness Srimad Andavan (Srirangam.)*
 We pray at the sandals of the Acharyas for showering their choicest blessings on all followers of Sri Krishna in general and on the members of Sri Krishna Sabha and the readers of Sri Krishna in particular on this holy and auspicious occasion of Sri Jayanti celebrating the avatar of Sri Krishna—than Whom there is no higher Truth, greater Goal or easier Means.
3. *From Sri Swami Sivananda Saraswati of Rishikesh.*
 May your holy efforts be crowned with success! May "SRI KRSHNA" keep pouring the Wisdom of God into the sacred hearts of its readers! May it convert its readers into full men, saints and sages possessing the knowledge of Immortal Truth, of God Who is pervading all the universes, and breathing infinite peace and happiness!
4. *From His Excellency Dr. Kailas Nath Katju, Governor of West Bengal.*
 Gokulashtami is a national festival in India which ought, in my judgement, in these critical times when humanity itself is facing such a grave crisis, to be observed by the people of the world at large in all countries irrespective of race or creed. Sri Krishna is a universal possession and His teaching is of universal application. In India we worship Him in many forms—in the form of a child, of a companion, of a master and both of a lover and the beloved. He has soothed and comforted countless generations of men and women of the Hindu race for thousands of years, but I think that in these difficult days His worship is the most appropriate in the form of a charioteer on the battle-field of Kurukshetra. His teaching points the way to safety and preservation of mankind from destruction. The Bhagwat Gita is no longer a sealed book of mystery open only to a handful or learned men lost in philosophical thought. It has now become the treasured possession of mankind at large. It indicates the method by which we can solve all our present-day

baffling problems. Sri Krshna asks us to work not for personal power, not for personal profit, not for personal advancement, but for the welfare of the community as a whole. He does not ask us to retire and meditate, nor does he ask us to go in to the temple or the church and engage ourselves in rituals of piety and devotion. He asks us to work hard and work incessantly regardless of self, as by this work not only do we promote the common weal but also attain our own spiritual salvation. And remember that according to His teaching withdrawal unto ourselves and retirement from an active life and the non-application for the benefit of the community of all the talent, skill and experience that one possesses is not permissible, indeed it is sinful. The devotee of God is he who, desireless and passionless himself, is diligent and expert in all that he does. When I sometimes hear of threats on the part of the great captains of industry to withdraw from the field of economic enterprise. I am almost inclined to say that it would be impious and irreligious to do so. So also would withdrawal on the part of workers through strikes be equally contrary to the teaching of the Gita. Not only your wealth, but your ability, your skill, your industry you have to dedicate to Sri Krshna. Service of the community is the highest service of Sri Krshna Himself, and thus, the incentive to all action and all activity should not be the profit-motive, but the devotion to and service of Sri Krshna Himself. I ask my readers—is there any other higher teaching in the world anywhere? Is there any philosophy of life or theory of human conduct more advanced, more radical than the philosophy of action inculcated in the Gita? Let us on this Gokulashtami, when we think of the great birth which, according to our belief, was to effect a great deliverance from all misery, that the great birth should so influence our thoughts and our

minds that we may in the coming twelve months act and work in the spirit of the Gita in the service of our motherland and of mankind at large, leaving the fruit of all our action at the feet of Sri Krshna.

5. *From His Excellency Sri M. S. Aney, Governor of Bihar.*

Spiritualism as preached by Bhagwan Sri Krshna in the Bhagavad Gita is a positive attitude of action and not a mere passive attitude of meditation and renunciation. Action has, however to be selfless. Unless all sordidness disappears pure spirit of selflessness does not emerge. Killing of sordidness is, says the Gita, possible by practising studiously the precepts of the spiritual guru. Self-restraint is the first and self-realization is the last. One is the starting point and the other the culminating point. Those who have reached the culminating point stand on a vantage ground and are gifted with a clear vision so that they command a much larger view than the ordinary man and their conclusions are, therefore, based on more comprehensive and extensive data. It is, therefore, safer for ordinary men to be guided by their advice. This is the rationale of the glory of *satsang* (companionship of the good) on which so much stress is laid by spiritualists. A man who is in earnest search of such a preceptor for his guidance invariably gets one sooner or later. He must begin with faith and self-help and the rest will come to him as a matter of course if he follows the path of rectitude and righteousness and does not deviate from it by temptations.

6. *From the Hon'ble Sri K. M. Munshi, Food Minister, DELHI.*

I am glad that your journal devotes itself to spiritual and cultural matters. I wish the journal every success.

7. *From Sri Sir S. Varadachariar, Chairman Inc Tax Commission.*

I cannot think of a better message for the Sri Jayanti Number of the "Sri Krshna" than the following extracts taken from a book which I happen to be reading just now. One cannot lay too much stress upon the precepts therein contained in these days when there is so much of intolerance and misconception.

"The true Bhakti Yogi recognises that the love and worship of any conception of Deity is a form of Bhakti Yoga. ***The Absolute is unchangeable, but man's conception of the Absolute is constantly changing as the race makes evolutionary progress. ***As man advances he sees higher attributes in God and as he always loves and worships the highest and best in his conception of Deity, he transfers his idea from the lower idea of yesterday to the higher idea of today. ***We are but children in various stages of growth—each doing that which his age impels him to do, each having the understanding that belongs to his age, each doing the best he knows how. ***The true student of Bhakti Yoga will feel the keenest sympathy and the greatest tolerance for all who are seeking God, no matter by what road they are journeying, or what may be the methods of their search. ***When the Bhakti Yogi prays to God, he knows that prayer does not help God, nor does God delight in being besought and praised in prayer. Prayer is of the greatest benefit to man, because he thereby brings himself to the strength, courage, and wisdom that comes from the nearness to God. This is

the secret of prayer. Realize the sense of the nearness of God, and He will be near."

8. *From the Hon'ble Chief Justice Sri P. V. Rajamannar.*

I am glad that you are publishing a Souvenir full of contributions on spiritual and cultural subjects on the great and auspicious occasion of Sri Jayanti. The world is today more in need than ever of the Message of Sri Krshna. I hope your Souvenir will help to spread that Message.

9. *From Hon'ble Sri Vaikunth L. Mehta, Finance Minister, Bombay.*

I wish your efforts all success.

10. *From Hon'ble Sri K. T. Bhashyam, Law & Labour Minister, Mysore.*

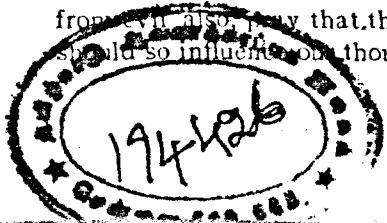
It is gratifying to note the service your Sabha is rendering for the spiritual uplift of the country. When the whole world is torn by passions at the present moment, the need for spiritual force to calm the perturbed atmosphere is all the more great. I am sure your journal goes a long way in fulfilling this need. I have much pleasure in conveying my best wishes for the success of your journal.

11. *From Dewan Bahadur Sri Krshnalal M. Jhaveri.*

The behest of Sri Krshna is: Do thou thy allotted duty *नियतं कुरु कर्म त्वम्*. If this is done, peace and prosperity are likely to return to this world torn by conflict.

12. *Sri Uday Shankar, of KALPANA fame.*

I am very glad to note that you are bringing out a special number of the "Sri Krshna" on the Sri Jayanti day. I wish all success and prosperity to the journal. With my heartiest good wishes.



Ode on Sri Krshna's Birth

Men of Bharat, wake and listen,
Songs are ringing o'er the earth!
While rains fall and blossoms glisten,
Hear the news of Krshna's birth!

Kanh has left his home of glory,
And a lowly birth-place found;
Well might sages tell the story
Well may their words resound!

Men of Bharat, wake and listen,
Flowers from sky rain on earth!
While peacocks dance, flowers glisten,
Hail with joy your saviour's birth!

See, in yonder prison low,
Born for us on earth below,
See, the tender babe appears,
Promised by God to our seers!

Lo! within a prison lies
The overlord of the skies!
He who lives in worlds sublime
Now lies amidst mud and grime!

In darkness suddenly, at dead of night,
We see a strange and wondrous light!
DEVAS singing peace on earth
Tell us of the Saviour's birth!

Darling Infant All Divine,
What a tender Love is Thine!
Thus to come from highest bliss
To such a world as this!

Virtuous to save, wicked to kill,
Gita to teach, Life fulfil!
Eternal Babe, we Thee adore,
O make us love Thee more and more!

(Adapted by Sri A. S. P. Ayyar, I. C. S;
from old hymns in his book
"SRI KRSHNA the Darling of Humanity"
(M. L. J. press Madras.)

Sri Krshna is within You.

By

SRI V. V. SRINIVASA AYYANGAR.

The Scriptures of all the religions of the world from the beginning of time have been engaged in discovering God. They seem to be still at it. It has been spoken beautifully that speech — the speech of man — whatever the language may be, goes and runs and flies to catch up God and describe him, but it has always returned breathless and helpless foiled of its purpose and confessing to utter defeat and despair.

Primaeval man saw God in the burning fire, in the blowing wind, and in the blazing sun. There were philosophers who fancied God in a far off heaven beyond the azure sky. Numberless are the passages from the Upanishads which seek to describe God in indescribable terms and in inconceivable contradictions and opposites. The expression attaining heaven has been construed as signifying being taken or escorted to a far off world by itself inconceivably distant from all that we see and know. Indeed, that heaven, that distant abode of eternal bliss, has been described in various ways by the sages and seers of various religions.

Vaikuntha is the name given by Vaishnavas to that transcendent world. And Sri Ramanuja has described it and delineated it in language which makes us question whether he has had at any time an actual vision of it.

Most of the Upanishads speak of the Supreme Being — that Absolute — only as Brahman. That expression has been accepted by all philosophic Schools as being the denomination of the God of all religions.

It was that Brahman that was incarnated on this earth as Sri Krshna. It is noteworthy that the word "Para Brahman" has been accepted by all Hindus to go naturally and unquestionably with Sri Krshna in the phrases श्रीकृष्णपरब्रह्मणे नमः. In the case of no other incarnation or deity has the identification been so universally accepted. If the incarnation of Sri Krshna has terminated, His identity with Para Brahman is eternal. The search for that Parabrahman has been declared and decreed to be futile.

But the search that proves futile is the search for Him in the outer world — in this world of sense and outer perception. But where indeed is He then to be found? In a well known stanza in the Bhāgavad Gita, Sri Krshna has said

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
श्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।

The above is the ordinary accepted reading of the passage. But however, in the version of Bhagavad Gita published by Brahmasri Kalidasa Sastri of Kathiawar in his Bhoja Patri Gita, the reading to be found is not हृद्देश but हृदयेऽः. I prefer that reading to the one ordinarily accepted. Amongst several reasons which can be counted in favour of the new reading, I may mention chiefly two. It is inconceivable that the heart of man should, instead of being described as the heart, be called a Desa or Country. Secondly, if the stanza is accepted as it is generally, it would

indicate that the Gitacharya, who has throughout been speaking of God Brahman in the first person singular, exhausting as it were that first person singular in all its declensions, should have thought fit in that stanza, to speak of the Lord in the third person. The insertion of the word "Esha" (एष) in the place of Desa (देश) would only go to confirm his identity with the Lord throughout which is the key-note of the Bhagavad Gita. I can quite imagine the Gitacharya in that context referring to the Lord of all beings abiding in the heart of all beings, and expounding the statement with the appropriate gesture of placing His hand upon His own chest pointing to Himself.

In any case, and whichever reading may be preferred by the reader, there can be no question that in that passage, the Gitacharya has made the declaration that He abides eternally in the heart of every human being. It must prove of interest to compare मामेकं शरणं ब्रज in the *charama sloka* with the words तमेव शरणं गच्छ in this passage. Co-ordinating the two passages, do we not arrive at the unquestionable conclusion that though Sri Krishna as the incarnated Avatara might have disappeared, He is still installed and consecrated inside every human being? It is note-worthy that the expression used to describe such abiding is तिष्ठति or stands or remains and that the word प्रतिष्ठा or permanent consecration is derived from that word.

I take this as a conclusive indication in the Gita that the God of human search is after all to be found and discovered inside the heart of man himself. This may serve to remind us of the story of the shepherd who, putting the lamb over his shoulders and unmindful of it, began to look and search for it here, there and

everywhere else. Eminent ancient writers of theology have declared God as discoverable in five different forms as Para, Vyuha, Avatara, Archa, and Antaryami.

I am rather inclined to take the view that this is only a kind of what may be called logical classification and in any case no close correspondence to such a classification is discoverable by us at the present day. Archa or idol worship was certainly not prevalent in Vedic or Upanidhadic times or it may be surmised even in the times of the first Puranas. There is reasonable ground for believing that worship of consecrated figures of the deity came by way of imitation of Buddhists and Jains. It is not surprising to see that in accordance with the genius of our people, even that has been developed into a kind of separate science. I do not question the validity or efficacy of Avahana or consecration or Pratishtha by appropriate Mantric invocations. If on every New Moon day our pits could be invoked and installed at call on Darbha Grass, as if at our bidding, who can question the possibility of Divinity which is immanent everywhere being specially installed and consecrated in images albeit fashioned by man? The modern mind with western culture and scientific training may experience difficulty in recognising any special degree of immanent divinity in the Vighras of our worship in temples. But if we should only bear in mind how the great saints and sages, Azhwars and Acharyas have used in reference to idols language which is wholly appropriate to the Divine Absolute alone, we may pause awhile and question our questioning wisdom.

But no such objection is at all available as regards the Antaryami God inside us, not because we wanted it, or prayed for it but because He wished it, He planned it. Our Scriptures, especially

the Upanishads, are full of the recognition of the Divinity within us. The Bible would seem to say the same thing when it says that the "Kingdom of God is within you."

It is very much to be regretted that this immanence of divinity within every individual should not have been made a concrete part of our daily religious life. Of course all people may be ready to accord to the fact their mere lip approval. But in the case of most men it is not a fact of consciousness, a fact of realisation, much less a fact of continuous experience as it should be. In several places in the Upanishads which are really in the nature of testaments, we find references to this divine immanence inside us. In this sense indeed every man is a temple of God but most men have taken care to shut and lock up the doors of these temples and even deliberately to cast away the keys so that there may not be even a temptation to open it sometime. Indeed it looks like an irony that man from the beginning of creation should have searched for God everywhere else and not found him, while all the time He has been inside the soul of each of us. The Scriptures declare that there could not be parts of divinity and that the entire divinity is completely even within the atom of an atom. If therefore the Divinity within us is not a mere fiction or figure of speech, we are bound to postulate with regard to it all the qualities we attribute to the divine, namely omnipresence, Omniscience, omnipotence and omnibliss. This doctrine of the immanence of the divine within every human being has been fashioned into what we may call a metaphysical science by the founders of Sri Vaishnavite philosophy by postulating that as the soul of man is to the body of man, so is the divine to the human soul. In other

words God is the soul of the human soul without which the human soul cannot exist or function. It would, therefore, seem to follow that if the soul of our soul is the God of omnipresence, omniscience, and omnipotence and omnibliss then we have within us all the possibilities of the Highest Divine within us and it would thus follow that if we have not come up to be possessed for ourselves of even a fraction of the omniscience or omnipotence or omnibliss of God, it must be set down only to our fault or failure. If we have not developed the connection (established in our very creation and nature between the human soul and divinity within it) it can only be because we have deliberately cut off the communication and shut up and closed for ever the source of supply. What matters it for the field under cultivation if there should be a limitless storage of water in a big reservoir not far off if the channel leading from it to the field has been closed up or cut off? It seems to me that it is only in the manner and measure in which great sages and saints have been able to effectuate in their own individual selves the organic connection with the divine within them that they have become possessed of miraculous and wonderful powers not only omniscience but also of blessing or cursing.

In the course of my studies in recent years of the philosophy and science of the west, I have been able clearly to discern the unmistakable tendency in them pointing to these ancient philosophic faith of our own people.

It seems to me that even as the sun sets in the West and then rises in the East, there may soon be a recognition once more by the world at large of the truth and greatness of our ancient philosophy. Indeed the quintessence of that philosophy may be stated to be the immanence of the divine in each indivi-

SRI ANDAL

(The Divine Damsel of Diravida desh)

By

SRI D. RAMASWAMY AIYANGAR.

[This year the birth-star of Sri Andal falls on 15th August]

श्रीविष्णुचित्तकुलनन्दनकल्पवर्द्धी

श्रीरङ्गराजहरिचन्दनयोगद्वय्याम् ।

साक्षात्क्षमां करुणया कमलामिवान्यां

गोदामनन्यशरणः शरणं प्रपद्ये ॥ Sri Desika—Goda stuti 1.

In almost all the Sri Vaishnavite temples of South India, festivals in celebration of the marriage of Lord Narayana with Sri Mahalakshmi and of the marriage of Lord Narayana with Andal (whose Sanskrit name is Goda) take place, the former on Panguni Uttaram day and the later on Adi Pooram day every year. A devout friend of mine who invariably worshipped at these festivals with great fervour asked me once if I noticed or felt any difference between the two; and without waiting for an answer said with an apparent touch of emotion that at the Marriage of Narayana and Sri she feels as if she is looking on at the Shashtiabda-Poorti marriage (Golden Jubilee at 60) of his parents, but that as he worships at the feseival of Andal's marriage he feels as if he is himself getting wedded. That seemed to me to be a very forceful way of pointing out that while Lakshmi is part of Iswara Tatva (or the principle of ultimate Godhead) far above us, Goda symbolises in herself the individual soul seeking union with the Lord and as such stands out as a model and example for all Jivas. That is Andal's very unique position and explains in a large measure the intimate appeal that her life and works make to the ordinary man and woman

If Lakshmi came out of the Ocean of Milk when it was churned on that memorable occasion for Amrita (Nectar) Andal made her first appearance as a small baby under a Tulasi plant in the garden which Sri Vishnuchitta (otherwise known as Periazwar) reared for the service of the Lord of Sri Villiputtur-Vata-Patra-Sayi. Andal had thus the great good fortune of being brought up by a devotee of the fervent type of Periazwar. She thus became Sri Vishnuchitta - kula-Nandana- Kalpa-Valli- (the creeper of Kalpaka sprouting from the garden of Vishnuchitta family) as Sri Vedanta Desika calls her. She is indeed even to this day the Kalpavalli (a giver of boons) to everyone who has Vishnu in his chitta or heart. For the Lord gives of His bounty to us only at her behest. She has bound Him body and soul, His body by her Poomalai (garland of flowers) and His soul by her Pamalai (garland of verses) and having thus lost His independence He obeys her mandate and extends His grace to us sinners.

The story of Andal is as sweet as it is short. Like Sita Devi she was an Ayoniya (born of no one) and had for a foster-father a very great and devoted person. There it was Janaka, — a great Karma-yogi. Here it was Periazwar

whose God-Love was so intense and immense that he assumed the role of His Protector by singing Pallandu (many many years) to Him! While Sita and Rukmini were born into Kshatriya families Andal was brought up by a Pattarpiran, a premier Brahmin. Andal is said to be the incarnation of Bhu-Devi (Mother Earth). Gandha or smell is the peculiar feature of earth and it is the smell of the flowers that she wore that made her dear to the Lord of whom she was very fond from her childhood. It is said that Goda used to wear the garlands and flowers which her father devoutly made for the Lord of Sri-villiputtur. The father when he came to know of it felt it was a great apachara (sin) to offer used garlands to God and withheld the flowers from God that day. But God made known His desire to the Azhwar to the effect that nothing pleased Him so much as the flowers and garlands which were first worn by Goda. By her contact she imparted a rare and ethereal fragrance to them which they did not possess before. He the Sarva-Gandha who had the perfume of the Vedas in His feet, the fragrance of the lotus which gave birth to Brahma the creator of all in His navel, and the alluring smell of the high-class sandalpaste of Sri (Mahalaxmi) in His chest, yet desired the amoda (vasana) of the flowers worn by Goda, with such an avidity indeed that discarding His Vanamala of great fame He received Goda's garland with bent head! Vishnuchitta when he saw that was His divine will, understood only then the greatness of his little Goda whom he had nurtured as his own daughter. Fully convinced that she had been sent to him as a divine gift for his spiritual uplift he called her Andal (she who was his protecting ruler). And from that time onwards only those garlands sanctified by contact with Goda were offered and accepted. Vishnuchitta's

Andal became Lord's Soodikkodutta-Nacchiyar (the consort who first wore the flowers and then gave them to Him).

* * *

No wonder that such a divine girl was very much unlike all other girls from early childhood. Even when she had not learnt to wear her frock and petticoat she lisped out the names of God and drew diagrams of Him and His divine weapons — the sankha-chakra and so on. The only stories she would listen to and never got tired of, were the stories of Rama and Krshna. Lord Sri Krshna especially exercised such a magic spell over the heart of this sweet little girl that He became the object of her special love and devotion. As she grew in age and stature her God-love also grew in dimension and intensity and she would not take any but Him in wedlock. She dreamt of her being wedded to Him and she has sung of that wonderful dream in classical verse. Her dream became true very soon. She was sent for by Lord Ranganatha of Srirangam and when she repaired from Sri-Villiputtur to Srirangam she merged into that Lord; her beauty and loveliness were swallowed up by that Sleeping Beauty of Srirangam. Or as a more happy version of the same story would have it, Sri Ranganatha went to Sri-Villiputtur and wedded her with all the rites and paraphernalia attached to a wedding. And He remained at Sri-Villiputtur as Ranga Mannar in which from He is still seen as an Archa along with His sweetheart — Andal.

*

That is Andal's life story shortly told. Her songs, 173 in number, are even sweeter and more sacred. Her Tiruppavai is too well known to be dilated upon here. It is regarded as the Upanishadic part of the Divya Prabandās. It contains the quintessence of Visishtadvaita Sid-

dhanta and Sri Vaishnava Sampradaya. And at the same time it is a Tamil lyric of a very high order. Besides the 30 stanzas of Tiruppavai there are 143 other stanzas of this wonderful child of Tamilnad, which have set the standard in erotic literature. Addressed to God this erotism is as pure as it is intense. In fact as Sri Vedanta Desika has so beautifully put it, the Azhwars—all of them males—have tried to enjoy God like Goda, and with that desire have donned the costume of a woman and tried to dabble in the language so peculiar to the feminine species, modelling themselves entirely in the fashion of Andal. But what came to them by a mental effort came to Andal easily and naturally. Here love and devotion became one. And whereas the Azhwars had to twist and transform their Bhakti into srngara to touch lofty regions of bliss, Andal's srngara was itself Bhakti as it was directed towards the Lord. The advantage she had there is apparent in every line of her loveladen songs.

* * *

A theory has been trotted out in recent times that Andal is not a historic person but is merely the Creation of the fertile imagination of a section of Sri Vaishnavas who have attributed to her the authorship of a portion of the songs of Periazhwar couched in feminine language and for that purpose given her a form and name. The only two things that can be said of this theory are its novelty and its daring disregard of tradition and higher sentiment. To its author and sponsors, one can only recommend a study of human psychology, with special reference to man-psychology and woman-psychology. Only after such a study can they understand the impossibility of some at least of the 173 stanzas ever emanating from a man's heart, voice or pen.

The essence of Andal's poems is Krshna Prema. Her Tiruppavai is about Krshna from beginning to end. Even her other poem—Nachchiyar Tirumozhi as it is called—exudes Krshna love. Krshna has had several abuses hurled at Him, by his parents when he was mischievous, by His playmates when He was exceptionally teasing, and by His consorts in later life whenever they suspected His fidelity towards them. But the epithets that Andal uses to depict and describe Him stand on a class apart from all others. She calls Him as the one who tells white lies, as the mischief-monger who is ignorant of Dharma, as that person who never knows to say 'Don't fear,' as, in short the one who is as black inside as He is outside,—black of heart and black of complexion, terms which ought to make even Him blush with shame and remorse.

* * *

Andal has thus a place with God and also with His devotees. As the composer of devotional lyrics she is reckoned as one of the Azhwars. She is also one of the consorts of the Lord, Nachchiyar. By the garland of Flowers she wore on her person before she offered them to Him she is a consort of Divinity. By the garland of verses which she has so exquisitely woven and placed at His Feet she has the pride of place among His devotees. So Poomalai (flower-garland) and Pamalai (verse-garland) are her two-fold offering and indicate her two-fold capacity. This is in a way contained in her name Goda. In Sanskrit the word Goda indicates excellence in speech or words. The same word in Tamil Kodai "கடை" means and stands for a garland of flowers. So in her very name lurks the essence of her greatness, the supplier of Poomalai and Pamalai. She is a blend of two cultures, - Sanskrit and Tamil, And her name is indicative by,

its Sanskrit and Tamil versions, of the Ubhaya Vedanta system of which she is such an admirable exponent.

* * *

There are two outstanding feats she has achieved in her Tiruppavai which merit separate mention. She awakens the Eternally Awake Being and she preaches to the Teacher of all Mankind. Lord Sri Krshna's indifference to the woes of mankind whom He has come down to help is regarded by Andal as more inexcusable than mere tamasic

sleep and He is commanded to bestir Himself. And His failure to realise His own Seshitva (overlordship) and the individual soul's Seshatva (being a servant) constitutes a very good subject on which Andal delivers a beautiful lecture to Him straight.

* * *

Andal has come to be regarded as the Eternal Bride of God and Her Tiruppavai as the Srivaishnava Gita by the savants of Srivaishnavism.

May she ever reside radiant in our hearts!

Sri Krshna - The Idol of United India

By

ACHARYA SWAMY NAMINATH MAHARAJ, ANGIRAS ASHRAM

The establishment of Dharma and the punishment of those who transgress the established order are the keynotes of an Avatar, and Sri Krshna is universally acclaimed as the greatest manifestation of the Parama Purusha. Sri Krshna as 'Parama Purusha' has been acknowledged in His own life-time by His contemporaries and no greater authority is needed to-day to impress this thought on the masses of Bharatavarsha. It was in the assembly of Raja Suyas Yagna that Vyasa declared Sri Krshna as the Avatar of Vaikunta-nath, and all have accepted except Sisupala who was punished in a battle by Sri Krshna. The great leaders of Kaurava family like Bhishma and Drona, have also subscribed to this thought in the Mahabharat war. Sri Bhishma gave the "Vishnu Sahasranam" in praise of Krshna in the Anusasana Parva, and no greater tribute is needed to Sri Krshna than the praise of the

greatest of Kauravas, who laid his life in Bharata war. "Sri Bhagavatam" another work of Sri Vyasa and Sri Suka and Sri Vishnupuran of Sri Parasara establish clearly the divine Avatar with a detailed description of Krishna's boyhood. Above all these authorities stands the monumental "Sri Bhagawad Gita", the work of Sri Krshna himself. In His own work, Sri Krshna teaches the world that He is the all-pervading Paramatma, and reveals to Arjuna His Visvarupa. Thus the identity of Sri Krshna with Vishnu and as an Avatar, is beyond all dispute and it is sufficient for us to note that the worship of Sri Krshna as God was begun in His own life time.

How this worship of Sri Krshna has penetrated to other parts of the Bharat, is really surprising and a fact over which I am sure the followers of Krshna worship could well be proud of. It is not the in-

should make a buffalo, which was passing, recite the Vedas. Sri Dnyaneswara replied with all respect that the wish of the Bhudevas, Brahmins, shall be done and on his touching the buffalo, the animal started reciting अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् etc. The Brahmins were humiliated and gave them the Suddhipatra after recording this fact therein.

A contemporary yogin Sri Changadeo, who had managed to live for a thousand years and who could bring corpses to life, wanted to test Sri Dnyaneswara. He was so vain that, as he could not find out suitable form of address, he sent a blank letter to Dnyaneswara through one of his disciples. Muktabai laughed and invited the yogin to their place. Changadeo came riding on a tiger wielding a serpent as a whip. Spotting him Muktabai said to Dnyaneswara that as they had to receive a great guest the response should be becoming. The four children were at that time basking in the sun sitting on the wall of a roofless house. Sri Dnyaneswara thereupon bade the wall move and move it did. Changadeo was humiliated and he totally surrendered. He became a disciple of Muktabai who was about 10-12 years old. She told him that yogic powers are nothing and the main mission of life is seeking and realizing God. All these four children had the highest yogic powers such as bringing dead people to life becoming invisible, travelling in air etc.

During his wanderings Sri Dnyaneswara wrote his DNYANESWARI a commentary in Marathi on the Gita, at a place called Newase on the banks of the river Pravara. This book is held in highest regard in Maharashtra and has undisputedly the first place in the esteem of the people. It is in Marathi as Sri Dnyaneswara wanted

to serve the common man which could not be done through Sanskrit, the language of the learned few. He went to Pandarpur where his fame had preceded him and all the contemporary saints acclaimed him as their leader. He has also written a small book AMRTANU-BHAVA giving a masterly exposition of Advaita philosophy as propounded by Sankarbhagavatpada.

Along with contemporary saints these children made pilgrimage throughout India. After celebrating its successful completion at Pandarpur Sri Dnyaneswara returned to Alankapur and attained samadhi at the early age of 21. After one month Sopandeo followed. After five months Muktabai disappeared in the presence of bewildered spectators even as Lord Krishna's sister vanished from the hands of Kansa. Next month Nivrttinath attained samadhi at Trambakeswara near Nasik. Dnyaneswara considered Nivrttinath as his Guru and speaks about his elder brother at the beginning of every adhyaya of Dnyaneswari with utmost reverence. Nivrttinath was of the other world hundred per cent. Sopandeo and Muktabai were from the beginning fond of each other. There is a remarkable incident showing Muktabai's level of spirituality. Once the children were driven out and were ordered to abandon even their thatched hut in the Harijan locality. Dnyaneswara himself apparently dejected closed the Tati (door made of hay) and began brooding alone. Muktabai in the most beautiful abhangas whose first sentence in each case is 'open the Tati Oh! Dnyaneswara' soothed him even as a mother does her child, saying "let society go its way. We must not give up our mission."

Sri Dnyaneswara was the first rebel against orthodoxy which held in esteem

only learning expressed in Sanskrit and consequently denied its benefit to women and Sudras. Dnyaneswara attacked this citadel. He was the pioneer of Vaishnava or Bhagawat Sampradaya. He was a Dnyani Bhakta and gave this sampradaya the requisite philosophical basis. In fact it is surprising as to how all the contemporary saints who were devotees of Sri Vithal of Pandarpur crowned him as their leader. He is considered to be an avatara of Vishnu come to this world to explain the message of the Lord as the Gita was not understood by most people; Nivrttinatha an avatara of Siva, Sopandeo of Bramha and Muktabai of Adimaya. Within the short span of life of 21 years he brought about a revolution. There was nothing in his heart but the most selfless love for fellow-beings. Though the story of the persecution of these godly children at the hands of society in Bhavabhuti's words makes stones weep and breaks hearts of vajra these children did not only not show anger or

exasperation with society but tried the method of conversion of heart in order to set an example to others that reforms should be brought best in this way and not by uprooting the structure of society. It succeeded admirably and after the Paithan incident Sri Dnyaneswara became Maharashtra's God. No religious congregation to this day after about 700 years begins prayer without taking his name. People call him Dnyaneswara Mauli (mother Dnyaneswara) and his book Aai (mother) and dance with joy holding it on their heads. What is so enchanting about his book? Why should a mere commentary and that too in Prakrit hold such an unparalleled position when scores of other learned commentaries are available? What is the message of this God's own man to society? I shall venture to give a short humble exposition of this in the next part of this article; for who can fathom this lord of Dnyana?

(To be continued.)

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effectively refuted this objection. It is for this purpose that He took care at the outset to explain the nature and properties of the soul and the body and later on point out how both of them are permeated and controlled by the Paramatma the Highest self or God. Once this fundamental knowledge is acquired it will naturally and necessarily follow that the greatest gain that could be secured by the performance of Karma is the approval and blessing of the Lord whose command it is and compared to this the petty and perishable benefits suggested in the Vedas which after all proceed from His bounty are mere dross. Hence the Lord says that the Vedas, meaning the Karma Kanda that prescribes for Karma mundane fruits petty and transient are intended for ordinary persons who are swayed by the three gunas or attributes of Matter while for an aspirant for lasting spiritual bliss like Arjuna it is necessary to drink deep of the transcendental knowledge inculcated in the Gnana-Kanda which enjoins the performance of Karma without regard to fruits but disinterestedly as the worship of the Lord and thereby rise above the influence of the gunas. Karma performed in this way is called Suddha-Dharma because it is unalloyed by the admixture of any desire for gain which serves to bind the doer to Samsara. Accordingly the Lord extols this as *gnanagnidagdha*—sterilised by the fire of knowledge—and hence deprived of the capacity to generate samsara.

Viewed in this light Karma assumes a new aspect altogether fit to be ranked with Gnana in serving as a means to emancipation. This attitude of detachment on which the Lord lays repeated emphasis is styled *Satwikatyaga*, enlightened *Phalatya*—which consists of three parts: *Phalatya*—detachment from the fruits; *Kartrtwatyaga*—abandoning the

idea of the doer being an independent agent; and *Sangatya*—giving up the thought that the act enures for the doer's benefit. Putting this in the form of a positive formula for easy recapitulation and practice the doer is enjoined to feel and recount—"I am merely a tool in the hands of the Lord who employs me to do this Karma which is one of the modes of His worship, for His own sake, and for His own satisfaction and with His own materials provided for the purpose." No exception can be taken to this formula for if we but know the truth it can be easily seen how dependent we are for everything upon the Lord and how ridiculous therefore, it is for any man to boast of his own ability or independence. One who has attained this mental attitude will always see that his action is governed by the Sastras which the Lord has declared is the authority for deciding what should be done or avoided and there is no chance of his falling into errors through ignorance or perversity. He will not also be affected by pleasure or pain but will always maintain mental equipoise. Here it is necessary to remember the twofold distinction of Daiva and Asura drawn by the Lord between those who obey and those who disobey the Sastras and also of the four-fold Varna distinction according to which He says creation itself has been planned and attributes and duties (allotted) to all beings. Hence it is nothing short of disaster for anybody to close his eyes to these verities and proceed to act as though they are non-existent.

Once this mental attitude is reached and by constant discipline every fibre of one's being gets saturated with God-consciousness, the next stage of self-realisation is easily reached and this will eventually lead to the realisation of the Paramatma through the practice of

Bhakti-Yoga which consists of all-engrossing love for and uninterrupted meditation upon the Lord as the foundation of bliss and repository of blissful qualities. Bhaktiyoga thus practised brings about the right kind of Antima-Smrti (death-bed-vision)—which according to the Lord, ultimately decides the next stage of being by presenting before the mind at the time of death the image of the Lord which leads directly to the final goal of Moksha—liberation from the bondage of Karma and inseparable union with the Paramatma.

That is the normal path of Karma Yoga, Gnanayoga and Bhakti Yoga detailed by the Lord to Arjuna. Evidently Arjuna felt diffident about his ability to go through this elaborate process, steering clear of the many obstacles that usually beset the path of the aspirant. The Merciful Lord noticing this proceeded to inspire him with courage and confidence by prescribing the grand

elixir of Prapattiyoga in the famous Charamasloka which forms the crown of the Gita, adorning and illumining the entire discourse. Proclaimed the Lord

"Don't worry about going through those Dharma Processes. Dedicate all your action to me and surrender thyself unto Me. I shall deliver you from all sins. Don't grieve."

This infused new vigour into Arjuna who forthwith declared that his doubts were cleared and he was ready to do the Lord's bidding. This contains the gist of Nyasavidya (Prapatti or Saranagati) consisting in the supplicant expressing his helplessness and surrendering himself unto the Lord praying for Mercy and imploring exemption from the adoption of the Upaya prescribed for the object in view. The All-Merciful readily responds provided the appeal is sincere.

A Universal Panacea indeed!

MAX MULLER ON INDIA

If I were to look over the whole world to find out the country most richly endowed by with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problem of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I would point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal in fact more truly human a life not for this life only, but a transfigured and eternal life—again I should point to India.

—Max Muller on India.

The Divine Conch

By

Sri D. T. TATACHARYA

All attempt to prevent war was futile. Big armies belonging to both sides were mobilised. They took position and were ready to strike at each other only anxiously awaiting for the signal.

Dhrtarashtra knew full well that his sons were wicked and they alone were responsible for the calamity that threatened to overtake them. But he could do nothing to save them. His filial affection, however, was so powerful as to make him wish and hope that somehow or other his sons might win. The battlefield was Dharmakshetra, because it was Kurushetra, one of the sacred places where dharma alone would grow manifold, and sin could never triumph over virtue. Thus agitated in mind the blind king asked Sanjaya: "What did my own sons and those of Pandu assembling in the battle field do?"

Sanjaya's answer to this question is contained in the very last verse of the Gita. Sanjaya knew what was passing within the poor man. He did not want to tell him bluntly and at once that Pandavas were sure to win. He thought that the wonderful and instructive conversation between the Lord and Arjuna, if and when narrated, would prepare Dhrtarashtra to receive the answer coolly and so he began with describing the incidents that served as preliminaries to the engaging discourse, reserving the direct answer to the last.

The guilty king, Duryodhana, at the very sight of the well-arranged and well-distributed army of his adversaries, naturally lost all his courage. Depression

and fear suddenly took possession of him. He rushed forth to Drona and craved that he with others on his side should protect Bhishma. Bhishma saw the pitiable plight of the man and encouraging him gave the signal, crying aloud his *simhanada* and blowing his conch.

Arjuna, the hero, and Sri Krshna, the Charioteer, had stood aside so long. Though war was certain it would never be started by Pandavas or their followers. Now Bhishma blew his conch and drums were beaten. Arjuna and Sri Krshna, therefore signifying their preparedness and signalling to their own troops, blew their divine conches. On Duryodhana's side, among those that blew their conches, Bhishma alone is mentioned by name. Others are not at all mentioned even in a general way and their conches are put together with varieties of drums that were beaten. "Then conches, bheries etc., were beaten" says the poet. But on Pandavas' side there are a number of conch-blowers specifically mentioned by their names. The six conches belonging to Sri Krshna and the five Pandavas have also their names given. Even among these six conches thus distinguished, only two, Sri Krshna's and Arjuna's, have the description 'divine'. The intense and resonant sound emanating from these two conches put courage into the heart of warriors on this side and made men on the other side tremble and lose courage. All others blew their conches, while Sri Krshna and Arjuna blew theirs excellently—*Pradadhmatuh*.

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As soon as the sound of the two divine conches Panchajanya and Devadatta was heard all eyes on both sides were turned to the direction wherein Sri Krshna and Arjuna remained. At first they met with something that was white. Then there appeared horses. Then there appeared something behind the horses. The eyes went up and down. There was a big chariot to which the white horses were attached. They looked into the chariot and they saw first Sri Krshna and then Arjuna behind him and both of them

with their respective conches enjoying the touch of their lips. Quite significant is the very order of the words in the verse:

ततः श्वेतैर्हयैर्युक्तं महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥

It hardly needs to be said that Arjuna's conch derives its divineness from its association with Sri Krshna's conch, which is naturally and inherently divine.

Diet & Nutrition in Sri Krshna's Period

By

Dr. K. S. MHASKAR. M. A., M. D., B. Sc., D. P. H., D. T. M. & H.

The subject of Nutrition has always been in the forefront of every nation, of every age, since the time the world began and "Man" was seen to move about on this earth. No wonder, therefore, that in Ancient India it formed an important part of the Medical lore existing in those ages. Such lore, enshrined as "Ayurveda", dates back to the period of the Vedas and much of it is found in Atharva Veda, of which Ayurveda (the Knowledge of Life) forms a valuable section. This being a medical treatise, it mentions, without prejudice, not only the good and bad qualities of every food article from the three divisions of the world, the mineral, the vegetable, and the animal, but also of the various combinations of food-stuffs man prepares out of them and of the whole list of which these food-stuffs form individual parts.

There is often a confusion of terms in popular parlance and it is better at the outset to have clear conceptions of the terms used in this paper. *Food-articles* are those as are found in "Nature" and are capable of being used as food. Such are the salts from mines; leaves, flowers, fruits from shrubs, plants and trees; eggs, milk and meat are parts of living beings in water or on earth. *Food-stuffs* are the cooked or uncooked preparations of the food-articles. *Dishes* are combinations of one or more food-stuffs presented on a plate. A "Meal" contains a variety of these dishes enough to allay hunger or appetite for a number of hours. A "Diet" consists of a combination of smaller or large meals taken in, in a day of 24 hours. *Nutrition* is the sum-total in health, vitality and bodily configuration as a result of such diets taken over a number of days.

The ancients were also aware of the value of Air and Sunlight as important adjuncts of our food. "Eating the Air" is a common expression in many languages when a person seeks open space as a recreative measure. Air is also considered to be the sole article of food of those Ascetics—the Yogis—who are often lost in meditation.

अपाने जुहति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्धा प्राणायामपरायणाः ॥

Gita 4-29

(Some persons offer the sacrifice of Prana in Apana; others control the movements of inhalation and exhalation and sacrifice the Apana in the Prana.)

The sun with its halo of rays has been worshipped in many religions as a giver of life and energy not only to man but to every living organism. That sun's rays are an important source of Vitamin D is now known even to the illiterate.

Water is not a direct food; it produces no energy, but is an important means of the growth and sustenance of life.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

Gita 3-14.

'All beings originate from food; Rain-water originates all food.'

Washing cleaning and cooking demand a large supply of water and so do nutrition and elimination of waste substances through perspiration and the urine.

Medical literature of India comprised in the Ayurveda is a science of slow growth and is a store of the wisdom of centuries down to the 12th, when its evolution and development apparently came to a stop. Its theory is a unique one among all medical sciences as it

takes cognisance to begin with, of the One Principle of the Universe and deduces from it not only the evolution of this world but also those indefinable qualities, seen as the highest attributes of man.

यज्ञात् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ।

कर्म तद्धोद्वं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

Gita 3-14-15.

'Sacrifice produces the rain; sacrifice originates from action. This action originates from Veda (Knowledge); and this Veda originates from Brahma—one Principle of the Universe. Therefore everything present in the Universe originates from sacrifice.'

Ayurveda of India does not stand by itself. It draws freely on other literatures and philosophies and makes an equally valuable contribution to those philosophies. The above three quotations from the Gita show how closely intermingled are the ideas of Ayurveda in contemporary Indian literature. The following quotations from the Gita are all that could be culled from it to illustrate the thoughts current in Lord Sri Krishna's time on this subject.

शरीरावापि च ते न प्रसिञ्च्यन् कर्मणः ।

Gita 3-8.

'Oh Arjun, if you remain inactive even the functioning of the body will be impossible.'

अपरे नियतादाराः प्राणान् प्राणेषु जुहति ।

Gita 4-30.

Others control their diet and sacrifice the Breath of Life in that Breath itself.

नायश्नास्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चार्वास्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

6-16.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

6-17.

No yoga is attainable by a person who eats much nor by one who does not eat at all; nor by one who sleeps much, nor by one who keeps much awake. He who resorts to appropriate diet, appropriate recreations, appropriate activities, appropriate sleep and appropriate walking finds it possible to attain freedom from miseries.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

7-4

Earth, water, fire, air, space, mind, intellect, and self—these eight things go into the formation of my external self.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्भन्नं चतुर्विधम् ॥

15-14.

I, the Lord of the Universe, am the hunger of all living beings and in conjunction with the two "airs"—Prana and Apana,—digest four classes of food.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

17-7.

आयुःसत्त्वबलारोग्यसुखप्रतिविवर्धनाः ।

रस्याः क्षिप्त्वाः स्थिरा हृद्या आहाराः सारिष्क-

प्रियाः ॥ 17-8.

कद्वद्वलवणाद्युष्णशीघ्ररूक्षविदाहितः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ 17-9.

यातयामं गतरसं पृति पर्युषितं च यत् ।

उच्छिष्टमपि चाभेद्यं भोजनं तामसप्रियम् ॥

17-10.

All people like one of the three types of Diet [(Sattvic, Rajasic, Tamasic)]:—Those with a philosophical and holy trend of mind (Sattvic) like a diet which will lengthen life, will tranquilize the mind,

increase strength, health, happiness and love towards all beings. Such a diet is juicy, fatty, tranquilizing and satisfying one.

Those with trend of enjoyment (Rajasic) like a diet which creates pain, disease and grief and contains bitter, sour, salty, very hot, very pungent things and is devoid of fats and creates a burning sensation.

Those of soporific trend of Mind (Tamasic) like a diet which is cold, stale, devoid of juices, odourous, decomposing, dirty and partly tasted by others.

The above, when read with the large context in Ayurvedic standard books, appears as mere information which every educated man of the period of Lord Krishna ought to have possessed. The only authoritative side of it, is the one which refers to the spiritual aspect of food.

The two terms on which great stress is often laid by the Indian public are a square meal (अन्नं चतुर्विधं) and appropriate diet (युक्ताहार). Both these terms are now classical in every literature of the world; they indicate not only the adequacy of the diet as a whole but also adequacy of its various contents, viz. full of natural juices, with sufficient fatty ingredients enough to bring tranquillity, and pleasing to the heart.

Adequacy in quantity has been mentioned in Ayurveda, not in such accurate terms as Calories (the heat-producing measure of any liquid or solid food-article) but in actual weight or measure, which is rather a deceptive term where health is concerned. It is also open to guess-work what the "four-sided" diet really was. The Western Nutritionists lay stress on the five constituents of almost every food-article, viz. proteins, fats, carbo-

hydrates, salts and vitamins. The first four, therefore, are perhaps the ones indicated in a square meal of the ancients. If these are wisely chosen and if different food articles are laid under contribution, all vitamins are bound to be included in a square meal.

"Appropriate Diet" of the Gita (युक्ताहार) leaves the question of quality and quantity again to experts and the individual is asked to be guided by them. For him who eats in excess or starves himself, it is foretold that he can never obtain the control over Self so well as one who observes moderation in diet. (Gita 6. 16 and 17)

Diet does not stand alone in giving good health and nutrition, but requires the help of several other factors viz. appropriate exercise (युक्त-विहार) appropriate activities (युक्त-कर्म), appropriate sleep etc., (युक्त-स्वप्नावबोध). Ayurveda describes in great detail the medical properties of every food-article and of the preparations made from it. The properties of the meat of the animal world, including that of the disgusting birds and animals like crows, vultures, wolves, etc., are described so as to make one lose oneself in admiration of the depth and extent of observation of the savants of those ages. This knowledge compares very favourably with that of the present day and some of us feel that the properties and poisoning effects described accord well with the ultimate chemical analysis of the food-articles and would serve as a guide for future Western investigation. Satva, Rajas and Tamas are properties accepted by Ayurveda but are not exploited to such a great extent in the Ayurvedic Science of Nutrition as Yoga and other philosophies do.

Every living being is the result of the digestion and assimilation of the food

it takes. The physical sciences of today can understand the presence of chemical and physical properties of the constituents in the whole, but are not yet prepared to understand and assimilate the metaphysical properties of the same. The ideas of the holy and the unholy, of the acceptable and the unacceptable change from time to time. Consider the great changes that have occurred during the last fifty years! The Tenets of Buddhism convulsed in centuries before Christ the tenets of Brahminism and divided the world of devourers of food itself into two camps viz: that of Vegetarians and Non-vegetarians; and everything that was from animal sources (non-vegetarian) excepting milk, was classed by the Brahmins as unacceptable (निषिद्ध) and unholy and styled as Rajasic or Tamasic in the language of the Metaphysicists.

Lord Krishna lived in the age before this cleavage occurred. It is worthy of note, however, that the philosophy of His period based its classification of Nutrition not on the source from which the food was derived but on the artificial savours imparted to it or to its freshness or staleness,—a principle that forms the essence of the art of cooking even among the Westerners.

The classification of diets into Satvic, Rajasic and Tamasic is based not only on the principles of Nutrition but also on those of Metaphysics e. g. (हृद्य) and Hygiene (e. g. उच्छिष्ट).

If we only realize that food is not only essential for the growth and formation of our body but also of our character and intellect and the evolution of our soul and that the principle of Satva, Rajas and Tamas prevades the whole universe, we would certainly achieve much in enhancing our value in the limited surroundings in which we live.

Sri Krishna in Mithila

By

PROF. H. VEDANTASASTRI, M. A.

Mithila is the ancient land of religion, culture and education; and it has preserved its tradition, though to a diminished degree, till to-day. The Bhagavat records that when Balarama quarrelled with Krishna over the *Syamantaka* gem, he repaired to the royal court of Mithila and resided there for some time, when Bhima and Duryodhana learnt from him how to fight with a club. But it is not certain whether the presence of Balarama did anything in the way of propagating the cult of Krishna in Mithila.

Mithila has ever remained a votary of the Sakti-cult; nevertheless, the cult of Vishnu was not altogether unknown there.

Jayadeva—the author of *Prasannaraghava* and *Chandraloka*—flourished, very likely, in the twelfth century in Mithila and internal evidence, as found in his *Chandraloka*, betrays the fact that he professed Vaishnavism—be it of the *Pancharatara*, *Narayaniya* or *Vasudeva* type. He was followed in his turn by Govinda Datta—grand uncle to the celebrated Vidyapati, who composed *Govindamanasollasa*. Another work—*Vishnu-Tattva-Vinirnaya*—also points to the same direction. But it is the devotional sentiment of the erotic type centring round Krishna with Radha that made its appeal tremendously felt. And no wonder it is in Mithila that works on practical erotics like *Nagarasarasva*, *Rasamanjari*, *Panchasayaka* and *Rasika Sarvasva* were composed.

The advent of Jayadeva, the author of *Gitagovinda*, gave a new orientation or at least, a new impetus to the cult of

Krishna; and it is in this work that the nucleus of Neo-Vaishnavism is to be traced. This work had wonderful popularity in Mithila and the next century—I mean the thirteenth—exercised its influence in the Maithili literature—when flourished Umapati Upadhyaya—the author of *Parijata-harana*. The Maithili lyrics of Umapati show complete self-surrender to Madhava, another name for Krishna.

Almost contemporaneous with Umapathi was Govinda Datta who has been already mentioned. But it is the grand-nephew of Govinda, the celebrated Vidyapati, that has made the Radha-Krishna cult supreme in literature. The Great Chaitanya was enamoured of his poetic genius and the late-lamented Tagore declared him to be a First class Poet of the Radhakrishna episode.

Vidyapati was followed by Vishnupuri, the author of *Bhaktiratnavali* who has been ever adored as a great Vaishnava saint.

Then came Paramananda puri—the author of *Govinda Vijaya* as well as *Raghupati Upadhyaya*, the author of *Krishna lila*. Both were contemporaneous with Chaitanya and both command high respect from the Vaishnavas of to-day.

Then flourished Murari, the reputed exponent of the *Mimamsa*-school, and the author of *Subha Karma-nirnaya*. Narottama Vilasa tells us that Murari took to *samnyas*.

Some time after Murari appeared Chaturbhuj, who composed *Gitagopala* in imitation of the *Gitagovinda* of Jayadeva.

The current of Vaishnavism then went on rapidly through the literature of Mithila and works after works were composed on the Radhakrishna episode or on the life-story of Krshna, of which the following deserve mention :—

A drama on the Life of Krshna, composed during the reign of Trailokyamalla of Bhatgaon in Nepal. (16 century).

A drama entitled Kunjavihari composed during the reign of the son of the former, Jagatjyoti Malla Deva.

Hari Keli, an epic dealing with the life story of Krshna upto the destruction of Kamsa by Bamsamani.

Ananda Vijaya, a drama by Sarasarama.

Rukmini Svayamvara by Ramapati Jha.

Krshna Janma by Manbodh.

Krshnalila by Nandipati Jha.

Prabhavati-harana by Bhanudatta Jha.

Ushaharana and Madhavananda by Harsanath Jha.

Over and above these, the composition of stray poems of the lyric type went on un-abated and amongst the writers of note the following may be cited by their names :—

Govinda Jha, Shyamasundara, Nandipati Jha and Lochana. Lochana brought out an anthological work under the caption Raga-tarangini.

Thus though the people of Mithila do not tread on the path of Krshna, yet Krshna shines bright in the literature of the land, either by Himself on the line of old school such as Pancharatra, Narayaniya or Vasudeva or to a large extent with Radha on the line of devotional sentiment involving complete self-surrender on the part of the votary as enjoined in the Gita in the following way :—

‘ सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।’

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RASA LILA

A NEW INTERPRETATION *

By

(Dr. J. B. DURKAL, M. A., D. O. C. VIDYAVARIDHI)

There is in the Gopalottaratapini Upanishad the narration of a remarkable incident in which the women of Vraja ask Sri Krshna about a fit *Brahmana* for giving alms and receive the reply that Durvasa was the fit person for it. The Gopis report their difficulty of crossing the Yamuna for going to Durvasa. Sri Krshna replies ‘Well, say “Sri Krshna is *Brahmachari*” and Yamuna will let you pass through’; and so they did. This is the Vedic seed or basis of our interpretation. The birth and actions of Sri Krshna are divine and unscrutable. Our task is to decypher the unscrutable so that the Kindly Light may lead us on.

The Rasa Lila of Sri Krshna has been interpreted in various ways in its spiritual significance by the devout people. To the men and women of faith there seems nothing unworthy in the event even on the physical and earthly plane. Some people, however, look askance at it and fancy the explanations as meant to explain away. The difficulty was felt even by King Parikshit and the solution also was given. We shall not concern ourselves here with the allegorical or cosmic or metaphorical interpretations of the Rasa Leela. We shall also leave the meanings improvised by implication (लक्षणा) and suggestion (व्यङ्ग्य) and concern ourselves with the straight meaning of the actual wording (वाच्यार्थ). The substance of this inter-

pretation is that Sri Krshna showed the divine Goloka to Sri Nanda and Gopas and Gopis in the *Trance*, and it was in that *Trance* that Rasa Leela was psychically projected. The whole Leela was in the Trance plane as in a dream or Samadhi. We shall now see the cogency and correctness of this interpretation by internal and general evidence.

The Rasa Leela begins from Chapter 29th of Canto X of *Srimad Bhagavata*. At the end of Chapter 20 we find that Sri Krshna in his merciful grace showed to the Gopas and Gopis his own Go-Loka or Brahma-Loka which is beyond all darkness and which embodies Reality, Vitality and Felicity eternal. The Brahma-Loka was, we are told, that to which Akrura was transported before (X 39 and 40). Nanda and the rest of them saw there Sri Krshna being adored by the Vedas, and they were smitten with wonder :—

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।

कृष्णं च तत्र छन्दोभिः स्तूयमानं सुविस्मिताः ॥

(X. 28-47)

It is easily comprehensible that this cannot be the end of the incident. Such a great event could not have been left off so abruptly. That is the whole crux of the new interpretation. This view is borne out by the text of the next chapter. In the very first verse there are clear

* This interpretation of the Rasa Leela was first presented by the writer before the *Gujarati Sahitya Parishad* in 1924, (published thereafter in its report) and was again presented in the *Sri Keshava Number* of the *Kalyan* of Gorakhpur.

indications that the narrative is being continued :—

भगवानपि ता रात्रीः शरदोत्तुल्लसद्भिः ।

वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥

(X. 29-1)

"The Lord also seeing those nights with the blooming autumnal flowers, thought of sporting, enveloped by the magic of yoga". Why this 'also' and 'those nights', and why the nights in plural? And why again, "enveloped in the magic of yoga?" Our interpretation clears up these riddles. The reference to Akrura at the end of Chapter 23 (X 23-16) thus becomes cogent and suggestive. The narrative being continued the word "also" is accounted for. "Those nights" refers to the long continuous Nights Of Nights of the Go-Loka which is referred to in Chapter (X 33-40) as the Brahma-ratra, the divine night. Just as it was the yogic trance induced by the Lord in the case of Akrura so it is also in the case of the inmates of Gokul. They see their own Gokul in the Go-Loka in the hypnotised condition of their trance brought about by Yoga-Maya, in which they partly retain their nature and memory. This also explains why the Gopas saw their own Gopis besides themselves. (X 33-39). Some Gopis in the ecstasy of love and devotion went away to Him in their subjective experience or psychosis. We may not interpret it as that they died as is often done (V. 1. अधीणमङ्गलः X 29-10). It may be relevant to note here that in the Gopalottaratapini Upanishad Gopas are interpreted as *Jivas*.

When the Gopis are there with the Divine Lord, on hearing the divine flute, he tests them sportingly. Why had they gone to him at this dead of night? They should like good women go to their homes and unto their husbands or guardians, and he sermonizes on the

duties of pure women. The Gopis in the first flush are dumbfounded but then they reply that they knew that He was not really another person but the Supreme Soul inhabiting all the hearts — and as such they went to Him (X-29-32). It is of course wellknown that by that time Sri Krishna had done a number of acts and exploits which made the devout Gopis realize Him as the Supreme God Incarnate. The Gopis in their celestial song (गोपिकागीत) refer also to "Indira" being there staying for ever". (X. 31-1)

It is worth noting that several sports referred to in the song are incompatible with the young age of the Lord, viz, about eleven years. They can be understood in the context of Sri Krishna at the Go-Loka and their ethereal nature can also be realized. The whole of this event happening as it does in a Yogic trance there is really no sensuous misdemeanour. The Leela is on the astral plane. King Pareekshit's question is about the subjective and ethical side of the happenings of the trance. And the reply of Sukadeva is equally relevant and apposite. He says that the apparent misdemeanour and adventures of souls on the Astral plane (तेजोयसः) are not reprehensible just as the act of fire devouring everything good and bad is not reprehensible. Here we are reminded of the Vedic view that the bride is enjoyed by Agni and other gods before her consummation in marriage to the husband and yet she is chaste. Just to keep men away from being entangled in the riddles of Godhead, Sukadeva says that the injunctions and not the actions of these Divine Souls are to be followed. In His grace the Lord takes to such sort of Leela as makes men attracted unto Him. The night has been significantly referred to as Brahma-ratra as Goloka is referred to as Brahma-rada, the Fount of Brahma. (X. 28-16) The human

language has to be used here for what is really inexpressible. The descriptions of Brahma, Goloka, etc. partake of such disabilities of language. We may in the end render the incident of Rasa Leela in a nut-shell in verse —

" The Lord did feel his men and women craved

" To see his transcendent divinity;

" He took them, hence, in trance in bounding grace

" To his abode infinite and unique,

" And there they saw him worshipped, adored,

" As great Reality, Life and Joy,

" The Gopis did love Sri Krishna beyond

" And above the earth as Soul Supreme.

" And Lord of all their hearts for evermore.

" To them the Lord did call in ecstatic dance

" And sported in their midst in wonders of Trance

" As if the stars did play the Music of Spheres".

Krshna - Lila Tarangini

of SRI NARAYANA TIRTHA

By

(SRI N. C. NARASIMHA ACHARYA)

THE FIRST TARANGA

MIRACLE OF DIVINE MANIFESTATION

I propose to give below the substance of the first Taranga of Krishna Leela Tarangini. Sri Narayana Tirtha starts with invoking *Vighneswara* born of Parvati and Iswara in the shape of Gajanana. Him the author invokes as one worshipped by the gods as the sun who dispels the darkness of disappointment and defeat. He is free from the faintest traces of ignorance. He is the conqueror of foes, the saviour of those who seek his protecting grace, the source and the origin of all Dharma, the one having the purest of existence, the one that dissolves by his grace the fear of earthly existence and the one that typifies perpetual happiness. Him the author first sings of even as the Samaveda sings of Him.

Sri Narayana Tirtha next invokes *Garuda* the embodiment of Vedas. He is the Life of all living beings, the carrier of Vishnu living in the highest heaven, and the fulfiller of the wishes of those who worship him. He is a terror unto the wicked, the embodiment of strength, the one having the sun and the moon as his eyes, and is the saviour of those who worship Him.

Sri Narayana Tirtha next remembers with gratitude the greatest of devotees in *Prahlada, Narada, Parasara, Pundarika, Vyasa, Ambarisha, Suka, Saunaka, Bhishma and others*.

He next brings before his vision Sri Jagannatha who is at the Purushottama Kshetra and who gives solace unto His devotees. He is one who saves even

those who have sinned and those who have fallen.

The author next prays unto *Vishnu* who is the all-knowing, the one who is the maker of all, the one who wields supreme strength over the worlds, the Lord of all devotees, the spirit of all the Vedas, the Supreme Cause of all. He is the Creator, the Soul of Universe. His feet being the earth, the sky His navel, the wind His breath and the Souls rest in Him as the devotees like Narada and Yogis like Sanaka sing of him. He is the seat of Mercy, the Saviour of all worlds, and the One who gave unto the author the Tatvartha.

Lord Krishna, the One who gives supreme joy unto all His devotees, he invokes, to save him from the illusory ocean of earthly existence. As the Krishna Leela Tarangini crystallises the essence of devotion, the true meaning of it is only understandable by one having true devotion to Lord Krishna and not by one devoid of it.

THE INCIDENTS OF THE FIRST

TARANGA.

Ugrasena was a king of the Bhoja dynasty. His son Kamsa was a thoughtless and sinful being possessed of great strength. He was devoid of mercy. Devaki was born of Devaka, the brother of Ugrasena. She is the mother of the Avatar of Sri Narayana. Vasudeva was born to Sura of the Yadu Vamsa. Devaka got his daughter Devaki married to Vasudeva. While the couple were going in a chariot driven by Kamsa a mysterious heavenly voice was heard to the effect that the eighth child born of Devaki would destroy him (Kamsa). Hearing this, Kamsa thundered that, as Devaki though his sister, was going to be the cause of his destruction, he would slay her. He observed further that his fear could only be allayed by killing her. Vasudeva then told Kamsa thus:

"This sister of yours just married to me is beloved of yours. Pray don't kill her. I shall truly give unto you all the children born of her. Deal with them as you please. But give unto me one boon and that is to live with her and we will stay with you". Kamsa then ordered the couple to be kept in prison.

Brahma in Satyaloka singing the praises of the Lord and creating the worlds was met by Devendra thinking of the woes which beset the earth on account of the wicked King like Kamsa. Bhudevi too went to Satyaloka at the same time and after meeting Brahma and appraising the nature of her mission goes to seek the Grace of Sri Narayana in the guise of a cow accompanied by Brahma and other heavenly beings. The author introduces Devotees like Sanaka who sing the praises of the Lord. 'Rama', 'Krishna' and 'Govinda' are the three Divine names the utterance of which is sacred like the confluence of the three sacred waters of the Ganga, Yamuna and Sarasvati. A dip into those waters will purify the soul and achieve unto a person every desire of his. The waves in this flood are named Brahma Rudra and other Gods. The waters of this Prayaga flow at the foot of the trees known by the names of the four Vedas. By the utterance of these names the essence of Upanishads can be known. All the sins and all the woes of earthly existence evaporate by the utterance of these divine names. The Prayaga which the author knows is the one associated with these three Divine names." The Lord was approached whilst praised in the above manner by Sanaka etc.

To Him Bhudevi gives out her mission. She said unto Him that the burden she was obliged to bear on account of the wickedness of the beings infesting the earth was unbearable. In this the other heavenly beings like Brahma and others

joined. At this the Lord gave them His word of Grace that He would be born in the Yaduvamsa and save the world. The heavenly beings feeling glad that the Lord's Grace was to descend on the world went to their respective places.

In the meanwhile Vasudeva gave over his first-born child to Kamsa. Kamsa said that it was not his enemy. As the eighth one was to be his enemy, this one might be taken away. Hearing that Kamsa did not kill the first child and feeling that unless this child was killed there was no security for the world, Narada repaired to Kamsa and informed him that he was thoughtless in sparing this child. He added that unless he killed the children all the eight would turn out to be his enemies. Kamsa then killed six of the children according to this advice. The seventh infant in the womb of Devaki was by divine wish removed from the womb of Devaki by Yoga Maya and deposited in the womb of Rohini the other wife of Vasudeva. This Yoga Maya then crept into the womb of Yasoda, the wife of Nanda in Gokula.

THE AVATAR OF SRI KRSHNA.

Sri Narayana Tirtha then introduces the Avatar of Sri Krishna. To Devaki in prison He was born with all the effulgence of Divinity illuminating the world. The praises of the gods like Brahma who vied with one another in singing that His presence filled their minds and their voices could speak of none but of Him. Their bodies were in obeisance unto Him. That Being who is the Parama Purusha with the attributes of Satya, Jnana and Ananda had shone with the brilliance of a crore of Suns and moons and shed His Grace on His parents. The parents praised the Lord, the unknown even by the Yogis or even by the gods like Brahma. They said it was a miracle that He was born in that prison unto them. They prayed that His Grace

might descend on them. Vasudeva then prayed that he might appear as a human child and save them. The Lord said unto the parents, "I am the God of gods who is known to the Upanishads. I am untouched by ignorance and by meditating on Me Yogis reach their destination. Although I reside in all, I am uninfluenced by all like the sky. I am the seat of salvation". He then commanded "Take Me to Nanda Gokula and place me by the side of Yasoda wife of Nanda and fetch the Yogamaya in the shape of a female child lying with her. To Rohini your wife in the house of Nanda is born a son by My command known as Rama. He is born to help the world with Me. I am the Avatar to save the world from the wicked. The watchmen of Kamsa are fast asleep. The doors of the prison will be flung open for you. The Yamuna will give you the way by My command." Vasudeva obeyed His command. Then Hari stayed at Gokula in human form.

YOGAMAYA BECOMES THE EIGHT-ARMED DURGA.

At Mathura Kamsa and his watchmen woke up at the cries of the female child and repaired to the prison wherein Devaki and Vasudeva were confined. He reflected on the importance of the Mysterious Voice and tried to dash the child on the ground holding its legs. The Yoga Maya, however, got out of his clutches and taking the shape of the eight-armed Durga shone in the skies. Gods and devotees vied with one another in Her praises as the sister of Him who rules the worlds and as the embodiment of Ananda and Jnana. This Devi known as Vaishnavi was worshipped by the three worlds. Kamsa watched the incident with great sorrow and disappointment and repaired to his palace feeling that there was nothing he could do at the time.

(To be continued)

Indian Music

By

Sangeet Visharad SRI N. R. BHATTACHARYA

The author has been associated for 25 years with all leading Musicians of India, Institutions for advancement of music, and also the AIR, from which he latterly resigned owing to differences regarding music with the Controller and the Station Director.)

India is admired throughout the world for her art and culture. The art of Indian classical music is thousands of years old. From the period of mythology to the present day, India has preserved this classical music. The greatest work written by our learned sage Bharat Rshi is the Bharat Natya Sastra. In this book the great scholar has especially dealt with the science of Dramaturgy and has written a very valuable chapter on music. After that several other scholars have written much on the subject of our classical music.

In the period of the Hindu kingdoms we learn that music was patronized by the different rulers and great exponents of this art flourished both in the north and south of India, especially in the kingdom of Devgiri rulers where great musicians lived in their courts. In the medieval period, especially in the reign of the Great Mughal Emperor Akbar, we find that he patronised music in the right sense as he picked up the best musician, Tansen, who is even today remembered with great pride by all music-lovers. During the end of the Mughal period music developed but the former spirit of this noble art was not maintained. This art went into the hands of dancing girls in particular and the Pandits and Ostads were asked by the noble-men to teach music to these dancing girls. The result was that it became a sort of pleasure-seeking affair of the rich, who visited the houses of these girls and liked to hear the cheaper quality of music known popularly as

Thumri and Dadra in North India. These dancing girls used to express these songs with bhava (facial expression with hand and body movements)—a form of classical dancing.

Music which was supposed to be divine in nature became too much associated with srngara rasa and thus became sensual in nature. It was not, therefore, considered to be a desirable art to be taught or learnt by better class of people especially younger generation. Towards the end of the 19th century this art was not liked by orthodox people and the place for it was limited to occasions of marriage or pastimes of the rich in Northern India. In the South in its pristine purity Tyagaraja and others have preserved and enriched classical music.

Various defects crept into Indian classical music and when the time came to revive it to its former glory, a large number of people in India had a very poor opinion of this art. Some of the learned exponents of our classical music like the late Pandit Vishnunarayan Bharatkhandey, the late Pandit Vishnu Digambar and Sri Girija Shanker Chakravarty tried their best to popularise this art amongst the educated and better classes of people by giving a number of recitals in the big cities of India. It had some effect. Later on, organizing of All-India Music Conferences at Allahabad, Delhi, Banares, Lucknow, Baroda, Calcutta, Bombay and Madras by some of the great educationists like Dr. D. R. Bhattacharya, Vice-Chancellor of the University of Allahabad,

Thakur Jaya Dev Singh, Principal of Yuvaraja Datta College, Oel, late Sri Bhupen Ghosh, Zamindar of Bengal, Sri Champaklal Modi, Judge, Small Causes Court, Bombay, etc., created interest in this art. These music conferences were of much value as people had a chance of listening to the best talents of the country. Some more efforts, especially by the Marris Music College of Lucknow, Gandharva Maha Vidyalaya with branches all over the country, Madho Sangeet Vidyalaya, Gwalior, and also music schools and colleges at different places in the South induced many to learn classical music. Good work was thus done as many brilliant students were produced from these institutions. At present we find that music has become a subject in the educational curriculum at several places in India and especially at Allahabad, Annamalai and Banares Hindu Universities.

The position that classical Indian music holds today is hardly a happy one. We find that there is a big tussle between our original (classical) music and a type of popular music which is called light or film music that is growing everywhere in the country. Those who are conversant with music will agree with me that great damage is being done to our classical music, which is our heritage by this cheap type of film music. I may use a little stronger expression that film music caters to rather a cheap taste and is demoralising our youth in particular who are running mad after the filthy type of 'prem ka divana' songs. The damage is so complete that wherever they are present it is impossible to hold a musical soiree without film music and film stars. This is not because they understand music and for the love of music they would like to hear these stars, but they have fancy for these stars from the point of view of romance and so run after the boy-meets-girl films.

Probably the producers and the film-makers will think that I am attacking them out of spite and am trying to work against the film industry. But I hasten to state honestly that my desire is not such. What I want to impress is that there is no back-ground to the present film music excepting that it is trying to copy a hotchpotch affair from the western type of jazz music adjusted to a vulgar and cheap type of songs and dances to make the pictures attract the masses.

The point now will be whether classical music can become popular if film-producers do away with the music they are giving in the pictures. It is a difficult situation, no doubt, as many film producers themselves do not know what the meaning of music is. It is difficult to explain in this small article the steps necessary to develop classical music so as to enable the masses to grasp and like it. But certainly this matter can be discussed if a board comprising people learned in Indian classical music is set up by the Government of India in order to discuss and to make a comprehensive report regarding the development of classical music and devise ways and means to popularise it.

At present Government have the media of broadcasting, and Information Films to find out what actually should be the type of our art and culture and if they can constitute a Board as suggested above I think that a programme can be easily chalked out to revive classical music and thus raise the standard of our music, as has been done in other countries of the world.

I propose to contribute to Sri Krishna articles on subjects like (a) Musicians of India, (b) Hindusthani and Karnatak Sangit Paddhati, (c) Our Notation System and Western music, (d) Suggestions to develop Git-Vidya and Nrtya, (e) How to popularise Music through Radio, Films, Gramophone, etc.

(Bhagwan Krishna's name and His enchanting flute are providing the inspiration for a series of articles on music. — Ed.)

In the Hour of Spiritual Peril

By
(S. P.)

Mundane life is beset with a variety of perils. Each of the different aspects of life, physical, mental and spiritual bristles with its own disasters. Let spiritual perils demand our most serious attention since far-reaching consequences of the gravest type are involved therein. This truth is not as patent as one might wish it to be, at least to ordinary understanding. The majority of mankind on account of their materialistic trend are prone to regard the corporal vesture as the basis of our existence even at higher levels; but to the vision of the enlightened seers, the truth is clear that the spiritual element in us is the real and only foundation of life at lower levels. The Gitacharya has proclaimed in unambiguous terms that all other aspects of existence derive their support from and have their root in spiritual aspect. "The tree of existence — the eternal Asvattha — has its roots above and branches below", so says the Gita (15-1). Hence the security and prosperity of the visible parts of our being are ultimately dependent upon the nourishment supplied to them from the invisible roots that form the spiritual core of our being.

Now disasters in spiritual life are likely to occur at various stages of one's development and in a variety of ways. Thus, ignorance of the means leading to the supreme beatitude, mistaken notions about the nature of the spiritual life and its implications, arrogance and other causes may contribute each its own share to the perils of spiritual life; yet the present article will confine itself only to those that arise all of a sudden and lead to a crisis. For indeed moments

come in every individual life,—moments of trial and temptation when maya, the great enchantress, puts forth false reasoning in the way of virtuous acts, closing the entrance to the narrow path and storming the soul along the great broad path of perdition. In such perilous hours our cherished ideas are at stake, our powers of resistance appear feeble, and the opposing forces too strong to overcome. So it behoves us, aspirants after spiritual life, to be fully prepared to meet such contingencies to behave with utmost circumspection and cool courage and to avail ourselves of all the latent yet potent resources at our disposal.

At the outset let us remember that the gravity of this problem has been envisaged by all great teachers of mankind and that even adepts in the art of mind-control have succumbed to the allurements of sense life; for the mere reflection on these truths is apt to afford encouragement and consolation in the midst of despair and distress. Sri Krishna cautions us in the Gita, "The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving after perfection." In vain did Jesus warn his choice disciples on the eve of his crucifixion "Watch ye and pray lest ye should enter into temptation, for the spirit indeed is willing but the flesh is weak." "To be forewarned is to be forearmed" says the proverb; and yet the disciples Judas, Iscariot and Peter, despite the prophetic warnings of their Master, renounced their precious convictions and cherished relationships for the sake of the satisfaction of their petty selfish propensities. The grim truth

that forces of destruction assail the soul that sits self-complacent in the thought of its virtue and strength has to be recognized. Even saints like Christ and Buddha were not exempted from the sinister attempt of the siren voice of temptation to thwart their mighty and world-saving purposes, not to speak of the unforgettable ignominy and shame which Visvamitra, the ascetic of interrupted vows, had to endure. That freedom from lapses cannot be guaranteed until the feet of the sadhakas are firmly planted on the secure heights of final realisation, and that the danger of a fall goes on increasing as one rises higher and higher up the ladder of spiritual advancement are admonitions which the sages of yore have tirelessly reiterated to their disciples. Indeed to aspire presumptuously to self-conquest and to make vain self-assertions is a capital sin entailing spiritual death.

Whoso desires to emerge victorious and unscathed out of the hours of peril should frequently ponder over its deep significance and its bearing on future life. The portentous hour is an hour of test. If in that hour the spirit is strong it rises to heights unseen before, it rises in power and in knowledge and greatness as it has learnt the lesson of control in the hour when control is difficult and in the hour when in the appearance of things the soul stands alone. It is an hour when men develop divine or demoniacal tendencies according as we conquer or fail to conquer. In that hour it is often difficult for the still small voice of the higher Self within to be heard, for many forces seem to beguile the mind instilling false views and erroneous ideas that speak in the cause of delusion and ruination of our heart. The spirit of evil shouts with loud acclaim the allurements of sin, and, with loud noise, deafens the ears of the Soul so that it hears nothing but the ceaseless stress of wanton passion

and the noise and the turmoil of rampant desire. Sometimes it is as it were, almost beyond possibility for the soul to save itself. If it listens even for one single second to the insistent clamour of the baser nature, there is the greatest danger that it may be pitched headlong from its pedestal of strength and self-reliance. Again, the portentous hour is the period when nature arouses the soul to recognise its inherent strength. The violent eruptions of the sense occur only to teach the young soul the dangerous following in their wake. When flint strikes flint the hidden fire flashes. Nature is flint and the soul is flint. When these come into intense and continuous relation the flash of desire on the flash of divinity is precipitated. Whereas the flash of desire ignites whatever is within its reach and is guided by an intelligence that is ruthless and pernicious, the flash of divinity comes from within the deeper elements of our being, ignited by the passionless, free and abiding soul in which man finds his true consciousness.

Such being the nature of the perilous hour, no amount of wakefulness can ever be considered too great. In this big battlefield of life we are perpetually engaged in battle on all fronts. This state of being on the war path involves on our part both general preparations for guarding ourselves against surprise attacks and special preparations for dealing with the enemies at the time of encounter.

The first step in the preparations is to be alive to the sources of danger and acquire an intimate knowledge of our deadly foes that persist in giving incessant battle. The obstinate enemies of men are the six-fold passions that are deeply rooted in the ignorance-bound human nature, to wit, Kama (Lust), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Pride) and Matsarya

(Envy). They dwell in the fair citadel of the body, ceaselessly conspiring against us and surreptitiously depriving us even in broad daylight of the precious gem of wisdom buried in our bosom. Since the second set of three out of the six passions can be said to be the offspring of the first set of three, Sri Kṛṣṇa has reduced the six to three—lust, anger and greed, and characterised the three as the three gates to hell, destruction of the Soul (Gita 16-21). They have been still further reduced to lust and anger in chapter III of the Gita (III-37)—the two foes of great craving and great sin. Nay, in the last analysis these two have dwindled to one only—lust; for from longing anger grows (II-62.) Since anger is desire thwarted it is evident that Kama or desire is the tap-foot of all our troubles. It has to be borne in mind that desire has been deliberately and passionately watered, nourished and tended with great care and assiduity during many lives by fulfilments in an endless variety of ways. It has grown into a mighty banyan tree with its aerial roots on all sides well fixed in the soil like supporting pillars and as a consequence its destruction is a stupendous task achievable only through almost unlimited patience and perseverance. The samskaras or the seeds of actions (the tendencies) remain hidden in our mind; the surface of our mind is honey-combed or riddled with holes innumerable, in every one of which resides a serpent of desire. These serpents appear at their sweet will and pleasure on the surface of the mind in the waking or preferably the dream state and then retire within. Their existence in the sub-conscious and the unconscious regions which form about 90% of our mind is mostly beyond our ken. Thus in the portions of our mind beneath our consciousness carry all the secret springs of temptations and sources of imminent peril to the aspiring soul; and

the sudden undisputed sway of these over the conscious region of a mind highly fortified by new and prolonged contrary lines of thought and endeavour is the despair, the anguish and the humiliation of even valiant struggles.

The preliminary qualifications for these that are determined to tread the path of *sreyas* (the highest good) as opposed to that of *preyas* (pleasure) are threefold. The basic requirement is an intense awareness of the transitory nature of the world and everything of life that pertains to it. The world has been characterized as the abode of misery and that which is impermanent and the advice that is offered to Arjuna in the Gita (Chap IX-33)—Having obtained this transcendent, joyless world, worship thou Me— not only serves to point out the contrast between the world and God but also suggests a way of escape from the former. Secondly, there should be the strong conviction that the aim of life is to go beyond the dead throngs of pleasure and pain, good and bad, success and defeat etc. and realise the eternal Truth. Virtue or Dharma may be a means but not the ultimate goal which should be nothing short of the attainment of the transcendental Absolute Being. Thirdly, the aspirant should boldly cast aside the delusion that Bhoga (sense-enjoyment) and Yoga (the practice of the means of self-realisation) can co-exist. Bhoga is freedom of the senses, while Yoga is freedom from the senses and the two are as poles asunder, irreconcilable and antithetical like light and darkness. Yet the futility of the simultaneous pursuit of both does not easily dawn in the mind of a person except through bitter frustration of efforts and a clear recognition of its impossibility. All these qualifications become established in one's consciousness only through a constant and clear visualisation of the ideal life of the Yogin, Bhakta or Jnani

in all its aspects and with all its implications and this may be achieved by a systematic and repeated study of and reflection on the mental state and behaviour of the man of steady wisdom, the ideal devotee and the *Gunatita* as portrayed by Sri Kṛṣṇa respectively in Chapter II. 55 to 72, Chapt. XII 13 to 20, and Chap. XIV. 22 to 27.

Apart from the consciousness of the goal and the means, the constant remembrance of the ideal should be deliberately practised with a view to subject all our thoughts words and deeds to a careful scrutiny and ascertain impartially how far we are proceeding towards or receding from the goal supreme every moment of our life. This act of introspection is sure to generate in course of time an intense dissatisfaction with our own mental states, poor achievements, pious pretences and stubborn misbehaviour. An uncontrollable battle against our selves and feelings of despondency, chagrin and disgust may develop and may even be considered justifiable. But it is just then that better sense and a more noble attitude should prevail; despondency should give place to courageous tenacity to cling to ourselves; fretting and fuming should subside with the knowledge that failures are only the stepping stones on the long and tedious battle leading to success. Even millions of lapses in the apparently unending spiritual battle are insignificant in the light of the ultimate success which is sure to crown our efforts. Again, the Sita of our soul though she can be abducted by the Ravana of delusion, remains ever immaculate as her purity can never be molested by the accursed Rakshasa. Occasional reflection upon this truth should suffice to instil new hope and fresh courage into us, every time the mind sinks under the weight of crushing failure. Self-pity and self-belittlement are as much the means to render the

mind unfit to entertain definite purposes as self-indulgence; and hence it is necessary to cultivate true self-appreciation and not to yield to depression on weakness—the thought that man is in reality a soul dragging behind a carcass subject to human infirmities must breed a deep and sustaining faith in the intrinsic purity and incorruptibility of the soul that remains untouched by physical or mental impurities.

The above mentioned preliminaries are intended only for the purpose of preparing us for tackling the main problem of the hidden enemies within man. To guard ourselves against the unwarranted intrusions and insidious attacks of these foes, the faculty of the Buddhi (Intelligence or the power of discrimination between the real and the unreal, the really useful and the apparently pleasant) should be made the sentry of our mind, and the motto and watchword given to him should be 'Eternal vigilance'. If he loses sight of the motto or if he forgets the watchword, the brute within rushes past the outposts of individual strength and successfully storms the citadel of the soul. The aspirant must realise that every moment of weakness, every moment of inattention, every moment of toying with lower things is a dangerous moment; for the adage that 'Eternal vigilance is the price of liberty' is true not only in the conventional political sense but also far more in a spiritual sense.

The kind of perpetual alertness should be cultivated chiefly with respect to sense enjoyments and egoism. The desire for sense enjoyment easily entices us away from the battle of spirituality and this has to be minimised and gradually annihilated by frequent meditations on the probable consequences of self-indulgence that spells disaster to our desire for God-enjoyment. The ex-

pectation of real happiness in the field of sense-pleasures is likened to the mouse's hope of attaining security by seeking shelter under the hood of a cobra. The Sastras ask, "Can a man quench his insatiable thirst for water by devouring fire?" Man lashed by the fury of passions seeks to derive justification and comfort from the sanction accorded by the scriptures to the enjoyment of the so-called legitimate sense pleasures by the house-holders. But be it known that the permission granted is only as an indispensable concession to the unavoidable human weakness and as the first step in the arduous battle of perfect self-control. For the sacred scriptures also din into our ears the truth that whereas forbidden sense-enjoyments are like unalloyed poison, legitimate ones are like food mixed with poison; the latter though equally baneful put on the guise of innocence that beguiles the unwary and are therefore all the more to be dreaded and shunned. Another pleasant illusion in this connection to which man often falls a prey is that appeasement of desires is the surest way to their final extirpation. He does not realise at the outset that the process of adding fuel to the burning fire of desire instead of quenching it makes it burn more vigorously and increases its destructive power; but the disillusionment comes when in time he is awakened to the stern realities of actual experience as in the case of the great king Yayati of Puranic fame. All this makes wakefulness an imperative necessity.

Next alertness in the sphere of egoism is even more difficult to achieve than in the foregoing sphere of sense-enjoyments. The reason is not far to seek. The forgetfulness of man's real being as the soul is his original sin that has been the precursor of myriads of ills that flesh is heir to on earth. The mistaken and deep-rooted notion that man is a free

agent endowed with the triple freedom of knowing, feeling and doing actions in accordance with his own sweet will is another allied evil that he has to contend against. The most potent remedies for egoism that great spiritual heroes have left as a precious legacy to us after churning the ocean of the Sastras are the following. The ego-sense has to be subordinated either by infinite expansion or infinite contraction. Man must educate his mind to feel more and more that he has a spark of Divinity in his soul, that he is neither body, nor mind, nor ego but a soul that by virtue of its being ensouled by God is heir to infinite power, infinite bliss and love and infinite knowledge, and that he is in reality not bound by time, space and causation. Whether it be the Advaitic attitude of "*Soham*" (I am identical with the Absolute being) or the Visishtadwaitic attitude of "*Dasoham*" (I am the servant of the Infinite Being) meditation on the attitude is bound to generate such an increasing exaltation of self-consciousness that all finiteness and all limitations will be transcended in course of time. The 'I-consciousness' (*Aham*) expands infinitely so as to transcend the bounds of time, space and causation; in short it becomes merged in the consciousness of the Infinite Being. The other method is to think that man is no reality but an instrument in the hands of God on whom he is eternally dependent, and that without His grace, not even an atom moves, that his soul though sentient exists solely for the Lord's sake and is absolutely at His disposal like insentient matter except for the fact that his soul is conscious of its tool-like utter dependence on Him. By constant reflection on the truth that the individual soul lives and moves and has its being in the universal Soul, man learns to feel more and more his own helplessness until it becomes absolute;

and thus the ego-sense contracts more and more, i. e. it becomes thinner and thinner until it is almost annihilated. The former method makes the ego infinitely vast and the latter makes it infinitely small but in either case the ignorant ego-sense nearly reaches the vanishing point. The net of maya in which men are entangled has been endowed by the will of Providence with the power of expanding or contracting upto a certain limit as a challenge to man's attempt to defy it and finally get out of it. But man's power of expanding or contracting his consciousness is so unlimited through God's Grace that he one day comes out of the net of maya either by tearing it to pieces or slipping through meshes. Hence the alertness of the aspirant in the domain of the ego consists in replacing the impure ego-sense by the persistent adoption of the pure servant - ego-consciousness or tool-ego-consciousness.

So much with regard to the general preparations. As regards special precautions to be taken during the hour of temptation the most elementary, yet the most useful, advice to follow would be to arrive at a quick decision to rush out of the scene of temptation and seek holy company if available or at least avoid being alone at that moment. Any hesitation on our part on such occasions with a view to argue with our mind that is likely to be overpowered by passion, or to be indifferent to the temptation in a spirit of bravado or complacency is often fraught with disastrous consequences. For the truth is "The brain may devise laws for the blood but a hot temper leaps over a cold decree". After all it matters little whether we escape the danger by fight or by flight. The most prudent course is to cease fighting against the shadow,

and making a right-about turn, walk towards the light so that the shadow may follow us like a slave. Yet when we are so encompassed by danger on all sides that our escape from the scene becomes an impossibility we must fight the battle to a finish with the courage born of absolute reliance on God who ever resides in the temple of our heart. We must seek refuge in God with a sincere but swift prayer that the Embodiment of Divine Bliss might approach us with the gift of succour, and with the soothing grace of illumination dispel the fever of desire and the galling pangs of ignorance. The proud man believes that he is able to walk over the waters of the sea of ignorance through repeating the affirmations of his faith; but by reason that his faith is not the knowing faith he falters and fails and is drowned; however in the perilous hour when the mind and heart call on the Divine earnestly after realizing the futility of self-effort, it shall be heard and relief sent from the blissful shore whither we are bound; for as Sri Ramakrishna, the sage of Dakshineswar has assured us, "He hears even the foot-fall of an ant" and fulfils every sincere prayer of His devotee.

To conclude, in the fluctuations of the perilous hour when the soul is swept by the tumultuous waves of passion, it should rely upon that source of sublime peace which through its non-resistance to evil overcomes all that is not good. It should rely on the omnipotence of Him who observes the struggle through which the soul passes. The practice of the perpetual presence of God within us and without is the supreme resource available to man at all times and even in the hour of direst calamity. There is but one enemy. He is the lower self in the form of the hidden selfish tendencies or samskaras lodged in the depths of the mind. Against these base tendencies the

child of the eternal spirit must continually struggle for the lower self breeds discord, and vampirises on the higher and the spiritual. The higher must be emphasised if the soul would rise to superior heights and be exalted into those regions where it is directly conscious of the existence of spiritual realities and where it directly perceives the living active Truth. This is the cry of the wise of all ages,—get at the Truth. Let it not be clouded by metaphysical abstraction. Let not the clouds of argument or doubt darken the sky of Truth and shut out the radiance of the spirit. Truth exists and in a sense far more real than can be attributed to the seemingly concrete objects about us. If then,

Truth is real, if it is true, it is the business of man to discern it. This discernment cultivated, is potent in the perilous hour and drives away the forces of evil, establishing the soul in true firmness and in self-sufficient strength. Let us remember the saying: "Greater is the inner than the outer. Vaster is the unseen than the seen."

(Sri Krshna poses the inter-dependent riddle that the senses cannot be conquered without realizing the self and that the self cannot be realized without conquering the senses and solves it by recommending meditation on Him as the remedy instead of relying on one's own effort only. Vide Gita II—61. Ed.)

The Religion of the Rishis.

By

SRI N. R. KRISHNASWAMY AIYENGAR

1. Religion has its basis in the super-consciousness of man. The higher this consciousness develops and extends, the higher and the more accurate are the reaches of the truths of religion, the person possessed of it, is able to perceive enunciate and communicate. The common element in all the founders of the religions of the world is the super-consciousness they were possessed of. With its help they were able to perceive and realise the fundamental and primordial forces and powers unseen, upon which rest the origin, growth and decay of the seen world and cosmic existence. This knowledge of theirs enabled them to give the proper lead to the ordinary world of man and animal equally groping in the dark, about the nature and functioning of the inner realities, the existence and the course of which are the seen effects. They are therefore called *Rishis* — The Seers, who

saw what others did not see, nor are able to see.

2 The system of Ashtanga Yoga, developed by the authors of the Vedic Lore and practised with varying degrees of success in the later days, aimed at introspection. The process made the aspirant immune to the outer world and opened to him the world inside himself. Their knowledge and perception of this inner self opened the way to perceive and realise the power and energy working in and actuating from inside, all that is seen in the outside world and therefore fix the root-cause of worldly happenings and to prescribe adequate cures by proper lead to such inner cause, viz., the sources. The process further led to a widening of perception of the senses not from outside in, but by extending what is in, outside. The Yogi was not hearing the

voices outside through his ears which is limited to a sufficient degree of intensity affecting the tympanum, but he acquired the quality to extend, through his yogic power, the audibility of his tympanum not only to the extremes of this planet but even to planets and spheres beyond, and was so able to perceive sounds not hearable by the ordinary man. So with regard to the other senses of smell, touch, taste and sight.

3. The doctrine of Karma is the doctrine of the infallibility of the effect from a cause. The word has its root in *Kru*—to do. Therefore Karma is what is done and is usually understood also as the effect of acts. 'The Great Buddha said, 'It is easier for you to detach the sound from the stroke you give on the drum, than to be able to avoid the effects and consequences of the acts and deeds you do'.

4. A standard of purity of the body and the soul for cultivating their integration to a higher existence is another commonly conceded doctrine of all religions. We wash the body with water to keep it pure and the mind with *Satya* (Truthfulness) to achieve for the mind the same result. *Sowcham* and *Satya* are therefore enunciated to be the first essentials for the rise of man in both body and Soul.

5. The religion of the rishis has for its bases all that has been said above. They developed a purified body and Soul, extended their powers of perception by Yogic practice and perceived the inner existences and enunciated what is good in them thus guaranteeing the best relations and results for life in the outer world.

6 Sri Krshna enunciated in slokas 4 and 5 of the 7th. chapter of the Gita :— 'Cosmic existence is eightfold: the earth, water, fire, air, Akhasa, Manas, Buddhi, Ahankaram. They are the outer or baser world. The world of life which is My world, is higher and distinct from this world and this seen world is worn and borne by that My world of Life.' It is this inner world of life the seers saw; they studied its working and functioning and laid down the injunctions in the *Srutis* and the *Smritis*, the practice of which is called *Srauta Smartha-Vihita Karma-Anushthanas*. So they are the true law givers and their laws are the Eternal laws of Real life.

May the religion of the Rishis rule over this land for ever. Real work for National Upliftment is work upon these bases and directions.



Travelogue: Lure of BADRINATH—Heaven on Earth.

By
(R. R. P.)

Pilgrims generally visit almost all holy places from Dhanushkoti to Hardwar. Here I would confine myself to places north of Hardwar upto Badrinath.

The pilgrimage to the Himalayan shrines commences about the middle of April from Hardwar and ends by the end of October. It is said that no pilgrimage would be complete unless a pilgrim paid a visit to Badrinath, the abode of Vishnu. Shri Badrinath temple is situated at an altitude of about 20,240 feet above sea-level, amidst the snowy and magnificent ridges of the Himalayas. Bhagwan appeared here for yoga and His image is in Padmasana. According to Mahabharata Lord Krshna visited the hermitage of Manu and Pandavas in their exile and lived with Arjuna for a considerable time in Badrikashram. Arjuna as Nar and Krshna as Narayana performed austerities here. Later Rishis headed by Vyasa came to Badrikashram to learn religion from Sage Parasar.

Pilgrims upto a couple of decades back used to walk the whole distance from Rishikesh to Badrinath. Rishikesh is twelve miles run by bus from Hardwar. There is bus service now from Rishikesh to Chamoli, a distance of 125 miles with a gap of 3 miles in the midway to be covered by foot. A distance of about 48 miles from Chamoli (Motor Terminus) onwards has got to be covered either on foot or horseback or on Dandi or a Khandi. (Dandi is just like an easychair carried by four people and Khandi is nothing but a basket carried on the back of a coolie. Coolies can be hired at Chamoli for carrying luggages.)

Pilgrims from every part of India can be seen on the route. The best period for visiting the shrine is during the months of May and June but they say it is more delightful and sanitary to travel in September. Each pilgrim should necessarily possess a walking stick, an umbrella, a blanket, warm clothes and a pair of canvas shoes.

There are rest houses all along the pilgrim route which are called Chattis, where foodstuffs are available on payment. Nothing is charged at these Chattis for shelter and cooking utensils. The people in these parts known as "Byans"—branch of the Rajputs,—though mostly illiterate are reputed for their honesty and hospitality. They are much like the Gurkhas in appearance but on an average they are taller than the latter. The women dress like gypsies and wear many silver ornaments and fancy gaudy coloured clothes. Their timid simplicity blends with Nature, bringing to stunning contrast the doubtful tastes and learnings of the belles of the plains.

One cannot help mentioning the fly nuisance which is intolerable at these chattis in the Himalayas. Flies swarm these rest houses and it is no exaggeration to say that you can't take a single morsel without also swallowing a couple of flies! Profiteering even here is rampant for the scanty comforts and services offered. But you can forget this nuisance by enjoying the captivating Himalayan scenes, snow-clad peaks emerald green turfs all round, wild flowers in vibrant colours round about and gushing waters of the brooks and rivulets throughout.

Here Nature is magnanimous. Ganges by moonlight and starlight and light of the silvery dawn is limpid and exquisite as at many a place, she steadily advances but savagely swerves, suddenly losing height, momentarily trembles and flutters, but gushingly rushes rapidly (and eternally) on.

A brief description of the important places enroute is given below for the guidance of the intending pilgrims:—

HARDWAR*—Situated at the foot of the mighty Himalayas with clear sparkling waters of the Ganges having a huge concrete embankment to accommodate hundreds of thousands of pilgrims taking bath has no parallel. [Hari-ki-pari (Brahma Kund) with mountains overlooking is an artificial island in the Ganges sheltering the not so imposing (to Southerners) temples of Gangaji, Sri Ramachandraji, Sri Badrinathji, and Sri Lakshminarayanji. An imposing clock towers lends the site its eery presence.

The whole surface of the river goes *en fete*, as, in the evening, Arati is performed, and pilgrims send afloat the Ganges a myriad lamps kept on folded leaves.]

RISHIKESH* Gateway to Badrinath, is 12 miles from Hardwar. There are many temples here but the famous one is that of Bharat named after the brother of Sri Rama. Many Sadhus live here and it is from Rishikesh the real journey commences. Lakshmana Jhula, the site of the famous suspension bridge is three miles from Rishikesh and it is in this holy region that Lakshman performed austerities in the Tapovan.

DEVA PRAYAG* is about 41 miles from Lakshmana Jhula. Sri Rama passed a thousand years here in purification after killing the ten-headed Ravana. The two

holy streams, muddy Alaknanda and crystal-clear Bhagirathi confluence here and the combined stream is called the Ganges. A dip and *pind* offerings in memory of the departed dear ones is very sacred here. The motor bus travel from Rishikesh to Kirtinagar a distance of about 63 miles causes great anxiety to the travellers, who very often burst with the slogan 'JAI BADRI VISHALALKI'. The road is not only zigzag and up and down but narrow flanked on one side by lofty, sky-kissing mountains and on the other by steep yawning abysses to the bottom of the river.

KIRTINAGAR*—This is motor terminus of the Tehri State and is about 18½ miles from Deva Prayag. Pilgrims have to cross the river Alaknanda and walk three miles to Srinagar.

SRINAGAR*—is the largest town in Garhwal District and is situated at a height of 1600, feet above the sea level. There is motor bus service from here for about 60 miles upto Chamoli enroute to Badrinath. The motor road to Chamoli has been constructed by the U. P. Government and is quite safe having parapet walls on the side of the river.

RUDRA PRAYAG*—is about 18 miles from Srinagar. The Mandakini and Alaknanda rivers meet here. From here one road bifurcates to Kedarnath (48 miles) along the bank of Mandakini and the other to Badridath (88 miles) along the bank of the Alaknanda.

KARNA PRAYAG*—(confluence of Alakananda and Pindarganga) is 21 miles from Rudra Prayag. Raja Karna performed austerities here in honour of Surya.

NAND PRAYAG*—is about 12½ miles from Karna Prayag. The Mandakini joins the Alaknanda here.

Chamoli*—is the bus terminus about 7 miles from Nand Prayag. From here also one road goes to Kedarnath (54 miles) and the other to Badrinath (48 miles). Almost all pilgrims walk by foot generally between 5 and 10 A. M. and 4 and 7 P. M. from here to Badrinath and the following are important places having rest houses in the middle.

Pipalkoti	10 miles
Gulabkoti	10 miles
Joshimath*	9 miles
Pandukeshwar	8½ miles
Badrinath	10½ miles

There are Dharmasalas, Hospitals, Posts and Telegraph Offices and Dak Bangalows in places marked with asteriks.)

From Joshimath (6100 ft), one of the 4 monasteries founded by Adi Sankaracharya, and the winter seat of Sri Badrinatharayan for six months in the year, warm clothes are essential for the weary plod uphill through polar, bone-shattering cold. The journey up and down round about the hills from Joshimath onwards especially the final 8 mile lap after Hanuman chetty is no doubt unnerving but it is well worth the electric thrill that madly gallops through your veins at the sight of the golden canopy on the temple of Badrinath, when you are about a mile this side. You forget the great exertion caused all the way in travelling. Badrinath pulsates with perennial peace to you if you do not run there only to run away from yourself. Badri breathes a deathless and indomitable spirit.

The temple at Badrinath is usually open for darshan between 7 and 11 a. m. and 4 and 9 p. m. It is refreshing to bathe in Tapkund, and Suryakund and Naradkund (hot-water springs) before the pilgrim enters the shrine. At Brahma

Kapal, a furlong from Badrinath where Brahma dwells, Pindas are offered once and for all in the sacred memory of departed souls.

Pilgrims are advised to go to the temple-kutchery at the compound of the temple and make payments for the following for which receipts are issued:—

Bhog	— Rs. 2/- (used for the Pind Ceremonies at Brahma Kapal for the departed souls. Brahma Kapal is less than a couple of furlongs from the temple.)
Archana	—Rs. 7/- (Ashtottara) Rs. 22/- (Sahasranam)
Abhishekam	—Rs. 101/-
Daily Bhog	—Rs. 252-10-0

The temple remains open from the middle of May to the middle of November.

JAYA BADRI VISHALALKI.

[Man's insatiable thirst for unperturbed peace and eternal bliss take him to climes crossing profound depths and scaling dizzy heights. Build up a permanent Badri, enshrined in the holy temple of your heart,—in the mind unscarred by circumstance within a body consequently unscarred by time,—wherefrom to draw such nurture and nourishment as can never be found by any Badrinath, any mate, money or anything material. Pilgrimage is only a pastime for persons who have unreservedly surrendered themselves—saranagati—through an Acharya at the feet of the Lord of Lords. For it gives them Bliss here on this Earth arising from Satsang, Sankirtam and Archavatara-seva. —Ed.]

How is the Solar Month Kanya for You?

GOCHARA PHALA (17-9-50 TO 16-10-50)

(By 'SOWMYA')

*The stars impel, but do not always compel.
Man can make or mar minor matters and modify major events by effort.*

MESHA RASI (ARIES):— ASVINI, BHARANI and 1st Quarter of KRTTIKA.

The commencement of the month will cause ruin to the enemies and put an end to illness, and grief. A new status will be enjoyed with heap of wealth, joy and good health. Those who might have suffered or been afraid of enemies' action or diseases will be completely free from them and all the troubles will pass away smoothly. Some who might have had quarrels with sons and wife will be free with a change of attitude and temperament. Those who have been striving hard for popularity, working hard freely in anticipation of gain, acquisition of wealth, property etc., will get them to their maximum advantage in the early part of the month. Those who might have had displeasure of their elders relatives and superiors, and those of profitless work, will gain speedy success. Some will have the birth of children, some gain of lands, clothes, vehicles, new enthusiasm, mental happiness, gold, grain, food and all the necessary requirements for daily life. Friends and relatives will volunteer their help in all matters. Life will be enjoyed to the maximum advantage. The employees will get much remuneration. The employers will get good out-turn of work to their best satisfaction; the businessmen will thrive well in business. High satisfaction will be recorded for good work. There will be a tendency for doing virtuous deeds. Success in dispute, litigations and in all undertakings will specially mark the period. On account of the malevolent influence of Mars, some may have boils, wounds and scabbies as a result of impure blood. As Mars occupies his own sign throughout the month, there will be nothing serious except experiencing some interruptions in the enjoyment of pleasures. By appeasing Mars, by taking Tuesday Vratam, by wearing a coral ring, by chanting Angaraka Stotra,

Kavacha or Subrahmanya Sahasranama or worshipping Subrahmanya, one gets complete relief and enjoys life well.

Chandrashtama days for the period are 17th & 18th September and 14th & 15th October, 1950.

VRSHABHA RASI (TAURUS):—

2nd, 3rd & 4th quarters, of KRTTIKA the whole of ROHINI and first two quarters of MRGASIRA.

For some, there will be multifarious troubles arising from illness and enemies. Disease of the eye and abdominal troubles may be suffered. Some will experience domestic quarrels, royal disgrace sorrows of separation from son or a close relative, mental agitation, ill-health and embarrassment in all possible ways. Loss of money and friends, mental cares and other minor diseases will cause some hindrance to some extent even for those who are happy. There will not be expected gain in the undertaken jobs, and some will have to change their offices or stations where they are employed. Of course, this transfer will be for the better. Some will have to change their quarters where they might have had quarrels and misunderstandings, and from a change, they will lead better life. Some will meet their old friends whom they have not seen for a number of years.

Some will be threatened with loss of status position or occupation of son and wealth, of relatives and litigation, but everything will pass away without materially affecting them. Those who are big family men, should be better attached to the members of the family, never use harsh words, and be very economical in housekeeping. Unnecessary and unpleasant words should be avoided. The rights and privileges of a head of a family must be very carefully exercised. Some will not have a steady

mind, but always will be confused in small matters too. They should not give much mental strain during the month. For some, even though they may keep aloof, they will be involved in suits or legal actions and this will not bring them any dishonour or shame. This will result only in a profitless waste of energy. Some will have litigation in trade. Such people should try to be very careful during the period. Generally, great care should be taken of the health, wealth, children, talking, undertakings, and every item of daily life. Sun, Mars, Jupiter and Saturn have to be appeased to minimise the evils. For people having a good and a powerful Dasa Bhukti, the aforesaid adverse events will not affect. Even if noticed, they will pass away smoothly.

Chandrashtama days for the period are 19th & 20th September, 1950.

MITHUNA RASI (GEMINI) :—

3rd and 4th quarters of MRGASIRA, the whole of ARDRA and first three quarters of PUNARVASU.

For persons born of the Rasi, Mars will bring about the termination of strife with one's enemies, alleviation of diseases, victory, financial gain and success in all undertakings. Confers Gold, Corals and copper, wealth freedom from enemies, relief from fear and quarrels, honour, happiness, glory and prosperity.

Mercury is not so favourable until 4th October 1950. He creates fear from enemies; fear at heart of the king and enemies. Better days will be enjoyed from 4th October 1950 with influx of money. The relatives, friends and family will prosper better. There will be gain of wealth, progress, honour and praise of one's character. Mathematicians, Mechanical Engineers, Philosophers, Tradesmen and those who attempt their lucky chances in the crosswords, competitive essays etc., will succeed in their attempts with distinction.

Jupiter brings success, enjoyment and all prosperity, confers skill, authority, sons, success in the task undertaken, wealth and fertile lands; position of

command, new status, honour, position prosperity, love, garments and destruction of enemies.

Venus also is good and gives prosperity. Persons get authority, wealth, honour, position, garments and destruction of enemies, and freedom from diseases. Increase of happiness and friends. Meets friends and gets power similar to that of Rudra and Indra and pecuniary gain. Rahu gives gain in all matters.

The Sun and Saturn are the only two planets unfavourable to this Rasi for the period under review. Some will get diseases and there will often arise impediments in the matter of his sexual enjoyments. Some may suspect getting dishonour, disease, obstacles in the way of enjoying women. Haemorrhage, fever, other diseases, litigation, quarrels and disputes. Some may be afraid of the health conditions of their wives, relations and wealth. Some are likely to be separated from their friends, wealth, wives and others best attached; and everywhere the mind of some persons will not work in the right and proper direction; sinful thoughts might occur and for some it has been stated that the mind will be crooked like the serpent's crawling. Some will waste money without being conscious of the purpose for which they spend.

Persons whose planetary positions viz., Sun and Saturn are powerful and good in their birth signs and who are having the best dasa bhuktis will not be much affected by the aforesaid malevolent influences of Sun and Saturn. Others, who notice any of the evil influences, will do well to mitigate Sun and Saturn. To appease Sun, Surya-Namaskara, Adityahrdya Paravana; and for Saturn Siva-Sahasranama Parayana and Abhisheka for Saturn or daily Navagraha-Parayana according to the status, ability and availability of time should be chosen and done. Persons born of Rshabham, Tulam, Simha, Makara and Kumbha will not be much affected.

Chandrashtama days for the period are 21st and 22nd September 50.

KATAKA RASI (CANCER) :—

The last quarter of PUNARVASU and the whole of PUSHYA and ASLESHA.

Sun is very favourable and gives acquisition of a new position, advent of money, happiness, freedom from sickness and destruction of enemies gain of money, wealth, esteem, Dharma, friendship and Joy.

Mercury favours financial gain with some ill-treatment or insult or dishonour. There will be slight fear from the enemy quarters, but one makes friends, has fear at heart but is fortunate.

Venus helps in enjoying financial gain, bestows issues, wealth, corn, royal favour, family interests, flowers and gem ornaments. Consequently the person though grown old with grey hairs enjoys sexual bliss, prosperity, gets authority, wealth, honour, position, garments and destruction of enemies. Pecuniary gain, happiness, birth of a child, wealth, gain, royal favour, welfare of the family and sexual bliss.

There will be acquisition of position or employment, servants and money, attendants, buffaloes, horses, houses, sound health and freedom from illness; and even if one is a coward, he will curb his mighty enemies through his heroic efforts, enjoys limitless pleasures, cure from diseases, gains even great foes to his side and success in undertakings.

Mars, Jupiter and Rahu are badly placed. They cause fear, improper desires, mental anguish caused through one's sons, or quarrel with one's relations, causes enmity, illness, anger, fear, quick loss of energy, loss of money, troubles from enemies, theft. Will suffer fatigue by wearisome journeys, will be unlucky, fear of imprisonment. For some who have bad dasabhukti results, disease, intense grief, hardships on journeys, and diseases almost threatening as though amounting to death, dissatisfaction, anxieties and disputes, mis-understandings on trifling matters. To appease the evil influences of these planets, Mrithyunjaya Japa or Homa, Sudarsana Stotra Parayana, Sri Vishnu Sahasranama Parayana are recommended.

If the dasabhukti results are good, much difficulty will not be experienced.

Chandrashtama days for the period are 24th & 25th September, 50.

SIMHA RASI (LEO) :—

MAGHA and PURVAPHALGUNI and the 1st quarter of UTTARAPHALGUNI.

Sun causes loss of wealth, unhappiness, profitless labour, victim of deceit, fear and anxiety. Mars causes loss of position, disease of the belly such as dysentery, diarrhoea, etc., and sorrow through relations, fever, stomach troubles, bleeding and great harm through association with wicked; general debility will be suffered with loss of zeal in undertakings. Persons who have any of the above symptoms will do well to exercise great care in their investments, not to undertake fresh work without an agreement, keep their diet properly, attend to their health, and watch their general conditions with utmost efforts and take all precautionary measures to get relief. Some will have eyetroubles. Such persons should not give much strain in the eyes.

Mars and Saturn also are not well placed. Some will have to suffer loss of wealth and children. Some will be bereft of good appearance, happiness, pride and energy. Even if one should earn much wealth through other channels, it would not stay with him. Some may experience heavy expenditure.

Mercury, Jupiter and Venus are very favourable. Some will have to avoid the company of wicked persons and tale-bearers. Some will have changes in opinion by force and fear. There will be financial gain. Some, in spite of all enjoyments, will have to meet with ill-treatment or insult but are sure to acquire wealth. Some will experience unjust blame, grief, uncontrolled conduct, anger and misery. Some persons will travel on auspicious undertakings, will be happy with their wives and be blessed with children. Confers couches, erotic pleasure, wealth, food, vehicles, graceful speech and intelligence, bed, sexual bliss, sweet words, cheerfulness and wide knowledge.

Venus confers all kinds of enjoyments, financial gain, a good deal of the requisites of love, Fragrant and attractive perfumes, houses, seats and food. Bestows issues, wealth, corn, royal favour, gains gold, silver and other forms of wealth, study and new status with brilliance.

Those who have had dasabhukti results too, will enjoy some of the afore-said results. Sivasahasranama-parayana, Adityahrdaya-stotra, Navagrahajapa-parayana, Shashtivrata, Tuesday vratam or Saturday-Vrata will minimise the evil results.

Chandrashtama days for the period are 26th and 27th September, 50.

KANYA RASI (VIRGO):—

2nd, 3rd and 4th quarter of UTTARA-PALGUNI, HASTA and the first two quarters of CHITRA.

The planets Sun, Mercury, Saturn and Rahu do not favour much. The evil influences cause fatigue, reduce wealth, bring on bowel-disease and wearisome travelling. Some will become irritated and suffer diseases. Chest pain and travels, heart diseases, sorrows of separation, journey, litigation, despair, anger, asthma, illness, fear and anxiety, troubles from enemies, insults. Will not be able to enjoy pleasure of union with the beloved, fear of humiliation, loss of wealth, wicked words, in excitement and exertion in undertakings, dejection in life. Friends will become enemies, and good things will look hateful. Will have trouble from close relatives and Dayadins and fruitless undertakings.

Some are likely to be affected by poison or fire, will be separated from kith and kin, will wander in foreign lands, will have neither friends nor a house to live in, will be hateful in appearance and look pale. Some will have to perform funeral rites, feel wretched, and troubles from a sharp weapon or Vayu.

The planets Mars and Venus are excellent and confer benefits through thieves, young boys and brothers, energy, authority, wealth, woollen articles, mineral wealth and the like. Success in

everything and happiness through the attainment of golden ornaments, bodily splendour, position of authority, acquisition of money through women, wealth and garments; but certainly loses some of the latter. A good deal of necessary requisites, lovely things with all kinds of enjoyments with sexual bliss.

The above good results will be enjoyed fully if the dasabhukti results are very favourable. If otherwise, even though there will be incoming fortunes, obstructions stand in the way of good enjoyment. It is advisable to be philosophically inclined, cultivating patience, avoiding journeys and particularly with bad company, not to venture in enterprises, competitions, file suits or pick up quarrels with the members of the family or with Dayadins in particular. When slight defect is noticed in the body, immediate medical treatment should be taken. Health should never be neglected during this period on any account. Navagrahajapaparayana, Adityahrdaya-parayana and Sanipriti according to the ability of persons will help much and give full relief.

Chandrashtama days for the period are 28th, 29th and 30th Fore-noon of September, 1950.

TULA RASI (LIBRA):—

3rd and 4th quarters of CHITRA, the whole of SWATI and the first 3 quarters of VISAKHA.

The planets Sun, Mars and Saturn are not occupying advantageous positions during the month. The activities of only those that have a bright character will be successful and not of others; will suffer fatigue and loss of wealth, will become irritated and suffer diseases.

Troubles from the sovereign and enemies, quarrels, excessive bilious troubles, fire-accidents, robbery and disease. Causes fear, hot words and loss of wealth. Some persons will suffer a series of waves of misery, while some will have to perform funeral rites, loss of skill in action, fame, physical splendour and estimation.

The planets Mercury, Jupiter, Venus and Rahu are very favourable and

counteract some of the evil influences and bestow servants, meritorious acts, sons, bulls, gold, houses in towns, young women, garments, gems and a number of virtues. Acquisition of children, friendship with the good, and royal favour will mark the period with success. Auspicious acts such as marriage, treasure, high educational qualifications, distinction in examinations, servants, clothes, new place, appointment, gold, honour and victory over foes will be enjoyed.

For persons born of Rshabha, Tula, Makara and Kumbha lagnas Saturn will not affect much. Likewise, for those having excellent dasabhuktis with Rajayoga results, the adverse results will not materially affect in the major events even though slight hindrances in the enjoyment of good health and wealth might be experienced. Some delays might be caused in achieving things, and expected fortunes might come a little late and promises from friends will have a postponed effect.

Those who have the 7½ years duration of Saturn for the first time will do well to appease Saturn, those for a second time will be free from evil forces, and those of third rotation, should take precautionary measures to do Apamrtyu Japa and Sanipriti for longevity of life.

Chandrashtama days for the period are 1st & 2nd October, 50.

VRISCHIKA RASI (SCORPIO):—

The last quarter of VISAKHA, the whole of ANURADHA and JYESTHA.

The bad influences of the unfavourable planets cause dejection in mind, separation from one's relations, diseases caused by impurity of blood, bile or heat, bodily affliction, obstacles, troubles from the King, fire, serpent, poison, sword, weapons, loss of money, consumption and obstacles, troubles and worries caused by relatives, gets peace of mind neither in the village nor in the forest, will have to apprehend danger from cattle loss of wealth, disgrace, depromotion, false implication, or loss of relatives, suffers insults, quarrels through he speaks very few words, indisposition, and disgrace even when one speaks with care.

Will develop a sharp temper; mind will be tempted in wrongful pleasures and enjoyments; get the wealth of wicked women; some will receive a unique honour, pecuniary gain; those in temporary service get their confirmation; some get a new position, honour, wealth and freedom from disease; success and consequent gain of a coveted position and prosperity. Enemies become crushed, bestows wealth, happiness all round, comforts; union with a passionate woman, gains her house, etc.

Some get wealth, sons, happiness through wife, children and friends, vehicles and lead a contented life. Happy with gains of money, sons, pleasure, friend and marriage. Some who might have been expecting fortune from reversioner rights, will now gain in getting possession of them; some will get unexpected fortune of lands, houses, money, jewels, appointments, good contracts, better business through the support of women. These will take place according to the planetary results in the dasa-bhukti which one is destined to enjoy. Vishnusahasranama parayana is recommended to appease Guru and on Thursdays Bengal-gram preparations might be offered to the Navagrahas and distributed among the poor during the month.

Chandrashtama days for the period are 4th and 5th October, 1950.

DHANUR RASI (Sagittarius):—

The whole of MULA and PURVASHADA and the 1st quarter of UTTARASHADA.

During the period under review, a very mighty undertaking will be successfully completed. A new position, honour, wealth, gains of labour, wealth and freedom from disease, victory and gradual success; gain of men and cattle, gold and silver; cloth, and happiness all round will be enjoyed by the influence of Sun. But Mars gives loss of wealth, sufferings from diseases by excessive heat, tortures a man with expenditure of various kinds, wrath of women, bilious affections and eye pains. During the first half of the month Mercury is not very favourable but in the second half

bestows happiness all round, minimises the actions of the enemies, bestows wealth, lands, house, servants, gain through the favour of women, success in occupation and fame.

The planet Jupiter is badly placed and gives loss of position, death of one's friends, obstacle to business, disease, obstacles in undertakings, troublesome journey, loss by fraud and indisposition. Venus bestows happiness; religious acts; gets women, happiness, wealth and garments; gains Dharma and bliss. With all these pleasures and enjoyments some may suffer disgrace even if one speaks very carefully. Favours from friends and success in undertakings will be enjoyed.

The position of Saturn makes some persons do sinful deeds. Some will experience loss of honour, some suffer from disease. Some will acquire position or work, but will suffer loss of wealth, learning and fame.

There will be new enjoyment for some persons but with loss of money, Vidya and fame while some though prosperous and successful in undertakings are likely to suffer loss of savings and mental pain. Friends should not be suspected; those attached but not inclined to offer their help should not be mis-understood and talked ill of. Health should be safeguarded against excess of heat; medicines for the purification of the blood should be taken. Those doing maximum labour and getting only minimum wages should not grumble now. Mind must be kept free without giving unnecessary worries on trifling matters. Good dasabhukti results or Sanipriti will mitigate the evil forces and bestow happiness.

Chandrashtama days for the period are 6th and 7th October, 1950.

MAKARA RASI (CAPRICORN) :—

2nd, 3rd & 4th quarter of UTTARASHADA, the whole of SRAVANA and the first half of SRAVISHTHA.

Sun and Saturn are not well placed. They cause danger, humiliation, disease and impediments to wealth and undertakings, separation from relatives,

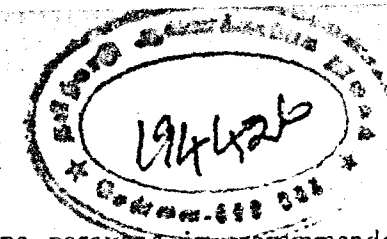
disappointment, despair, enmity on account of money, enmity of parents, break in the auspicious observations of daily temple worship, religious duties, heart disease losing faith in spiritual matters already developed, many obstacles for doing any good action. Loss of a relative equal to one's father, hunger, loss of money, fruitless troubles, cares and even some persons doing virtuous acts such as 'Vaisvadeva' may find it impossible to do it on account of some enmity or quarrels at house, or threat of imprisonment and the like. The planets Mars, Mercury, Jupiter, Venus and Rahu are well placed. They cause various kinds of riches and success and enables some persons to exercise power and authority over the country. Financial gain, freedom from sickness additions to the existing landed property etc., gain in various ways, victory, honour, birth of sons, employment, gains of house, gold, energy and splendour. Men of intelligence and skill will have good reward and succeed in their attempts at gaining wealth and fame. Those astrologically inclined will thrive better. Mathematicians will have a brilliant career with distinction. Pandits will be honoured, respected and remunerated. Those unemployed will get suitable appointments. Those in temporary service will be confirmed.

Some will get wealth and be free from enemies. One's beloved will confer sexual bliss and domestic happiness. Words will have weight. Performs good deeds, and enjoys happiness with all comforts and conveniences.

People having monetary transactions will have to exercise great care during this month. Those who are indebted should not speak harshly to their creditors. Every dealing must have a forethought. Indulgences in controversies should be avoided.

Cultivating patience, perservance, genial temperament, and happy outlook will minimise many wrongful events. Adityahrdaya parayana and Sanipriti will help a good deal to get over the difficulties gradually.

Chandrashtama days for the period are 8th and 9th October, 1950.



KUMBHA RASI (Aquarius) :—

3rd and 4th quarter of SRAVISHTHA, the whole of SATABHISHAK and the first three quarters of PURVABHADRA.

Almost all the planets are not favourably placed during the month. The first half will not be very bright and some happiness and fortune will be enjoyed in the latter half on account of the beneficial aspects of Mercury and Venus.

Some persons suffer from fear and diseases, and even one's own wife will speak harshly of him, he will be drawn to quarrel, he will incur royal displeasure, and will also suffer from excessive heat. One's wife is in no good humour; sorrow and disease to wife, relative or self.

Some lose their lustre, quarrel often, misunderstandings, worry of the results of bad actions, misery, vain temptation and obstacles. Some lose money, mental balance and position, will quarrel frequently, some may have to go away from their native village, town or permanent residence incur heavy expenditure and bear ill-will towards others. Loss of wealth and judgment, loss of place, difficulties in the village, journey quarrels with relatives and enmity.

Some will have to face threatened disaster pertaining to or caused by women, trouble to wife and children. Some will have to separate from their wives and children, engage in mean activities, loss of children, cattle friends and wealth, grief, hunger anxiety from relatives or servants.

The latter part of the month will bring gains, success, good health to wife and children, clothes, money and skill that brings solace to his heart. Acquisition of children, wealth, various gains, cheerfulness, steadiness and happiness. Some get houses, attendants and a prosperous wife. Some gain wealthy women, sexual bliss, fame, honour, happiness meeting of friends and clothes.

It is necessary that Apamrtyujapa or Homa should be done. Guru and Sani in particular must be appeased. Nava-

grahajapa parayana is recommended during this month. Those having Rajayoga dasabhukti influences will not be much affected by these adverse results. Even they, if they do some propitiation for the planets, will enjoy everything without any obstacles.

Chandrashtama days for the period are 10th and 11th October, 1950.

MEENA RASI (PISCES) :—

The last quarter of PURVABHADRA and UTTARABHADRA and REVATI.

The general conditions all round do not seem bright and advantageous during the first half of the month, while during the second half some relief and betterment will be enjoyed. Persons born on Thursdays and Saturdays or in Rshabha, Tula, Makara and Kumbha do not experience so much worries and difficulties. Even those having a very strong and powerful yoga are likely to be affected a little by the Gochara this month.

Some will experience wearisome travelling, diseases of the stomach and the anus. Will suffer humiliation through loss of wealth. The gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body, disease of the stomach, journey, dysentery and flow of blood, fever, fatigue, indigestion, trouble from poison and journey, walk without strength on account of defeat and loss of money, weakness of the bodily tissues, wounds from sharp weapons, danger, loss of money, worries and wasteful trips.

Some may suffer grief and fear caused through property, travel in foreign lands with anxiety. Causes some persons to serve from the right path. Mishap, dishonour, disease, and mental torment. Some will experience evil from women while some will be giving trouble to their wives for nothing. Trouble from ghosts (change in the bodily colour), aimless travel, fruitless trouble, disease in the private organ. Some may be threatened with loss of wife and son; bad dreams also.

The second part of the month will bestow some success, popularity, triumph, eminence, mental happiness, zeal, gain and acquisition of wealth. The happiness will be very poor when compared with the responsibilities some will have to get over. Elderly people should not treat their wives and children in an angry way, during this month. Even though there may be failures for the boys and girls, they should be given the best treatment and no feeling of discouragement should be expressed. They should be pacified and made courageous. Likewise, persons of good earning and prosperity, on whom their aged parents are depending must be looked after with the same affection and regard which has been shown to them all these months. No change must be made in this respect. Some will have to take proper medicines to lessen excessive heat and avert diseases caused thereby, and some of nervous debility will do well to take good nerve tonic for good health and purity of blood. Before taking up a travel or a business, some will have to consider deeply about the advantageous and disadvantageous aspects, and decide about the necessity to take them up or not. Any action with a forethought and

good decision will minimise or avert some small difficulties. People with chronic diseases may have to suffer much and must take special remedial measures to appease almost all the planets. A Navagraha Abhisheka and Parayana will be necessary during the month. Students undergoing training on educational grounds and living away from parents may require supervision by their parents during this month, as some have the chances of obstacles for regular attendance in Colleges, practical works and upkeep of normal health. Persons having the convenience of a regular worship of Navagrahas in close quarters will do well to light the temple daily, do Archana in the name of the affected persons and also do pradakshinas. As even the best of men well versed in the Sastras and those who are observing strictly the religious principles in day to day life (as some of them too) may be affected by the evil influences, nothing can be said of those otherwise inclined. A Rajayoga dasa with bright fortune alone can completely rectify the evils caused by almost all the planets.

Chandrashtama days for the period are 12th & 13th October, 1950.

News

SRI JAYANTI CELEBRATIONS

We have great pleasure in noting that, as in the past, Gokulashtami has been celebrated in Matunga, Bombay under the auspices of SRI KRISHNA SABHA from September 4th to 10th. Religious discourses by eminent scholars (like Dr P. N. Srinivasachariar, Subrahmanya Iyengar, Justice Bhagwati, Justice Shelat, Acharya Venkateswara Dikshitar, Pandit Gopalacharya, Smt. Krishna Devi Gujral, N. C. N. Acharya, T.V. Ramanujam, Pandit Ratanpiya, Shri V. H. Kamat, Brahmaswarup Puri and Shri A. S. Iyengar); entertainments by talented artists (like Sow. Satyabhama, Kalyani Varadarajan, Lakshmi Raman, Smt. Rajawade, Shri A. P. Gambhir Rao, Visvanatha Iyer, Natarajan, N. S. Raju, S. V. Narayanaswami Iyer, Angarai Vaidyanathan, R. N. Subramania Iyer and Ranganatha Iyer), Aradhanam and Veda Parayanam in the morning and evening Saptaha Parayanam and a public meeting followed by a procession formed the main features.

Third Independence Day

The President, Dr. Rajendra Prasad, has issued the following message to the nation on the occasion of the third Anniversary of Independence:—

While celebrating the third anniversary of our freedom we have to remember that we have still a long way to go before we may feel that the responsibilities it brought in its train have been duly discharged. The way can be covered with success and speed only if the whole nation realises that it is not the job of the State alone but also its own. There has been for centuries a gulf between the nation and the State on account of the latter being alien. It thus came to be considered an evil that had to be suffered but not to be supported. This mental attitude persists in some quarters even today. It must change if we are to progress. The State today is of the nation and for the nation. The psychological gulf that separates the two must be immediately filled up. The people must be proud of the great Democratic Republic which they have themselves established and whatever programme any one may consider necessary for the betterment of Bharat any action which tends to weaken or disrupt it should be looked upon as an act of treason. With a Constitution which on account of its adult franchise gives opportunities to all its citizens to take part in its governance and in shaping its policy and moulding its future, it is obvious that constitutional remedies for redressing any genuine grievances are available to all. It is to be hoped

that fullest advantage will be taken of this and any matter involving the use of force against the Republic or any section of its citizens should be actively condemned and resisted by the people. The nation should put all its resources and will-power behind the State so that the latter may be able to function efficiently and effectively. It needs the active good-will and patriotic fervour of all its citizens who must recognise their duty towards it and joyfully render it.

Another point which requires emphasis today is that it is only by remaining firm in the path of right and true to moral values that our nation can progress. Sordid selfishness has been responsible for the manifold evils that our society has been suffering from and it manifests itself in innumerable ways. It has to be fought out and eliminated and decent standards of conduct have to be laid down and followed in practice. Whether it comes up in the form of exploitation on a scale where it cannot be easily detected or in the cruder form of blackmarketing, bribery and corruption, on however small or large a scale, or in the more plausible form of caste, communal or provincial rivalry, it has to be regarded as sordid selfishness and must be done away with. I have no doubt in my mind that our people who are the inheritors of a great culture and the masters of immense moral and spiritual resources shall conquer the enemy within and build up an India of which all will be proud.

General Predictions

By 'Makarguru,

(To Makaraguru alone goes the credit for the contents of this article, Ed.)

Ye Stars which are the poetry of Heaven
If, in your bright leaves we read the fate
of Men and Empires — this to be forgiven,
That in our aspirations to be great,
Our destinies overleap this mortal state
And claim a kindred with you; for Ye are
A beauty and a mystery and create
In us such love and reverence from afar,
That Life, Fame, Power and Fortune have named themselves
a Star.
— Byron —

OURSELVES

On 25th June 1950 the Korean War started.

On 25th of June Harshal and Pluto had their parallels with each other and the Korean War is exactly started on that very day. In our books "The Hue and Cry", "The Rohini Shakat Veda", speeches, articles and writings since 1925 September, we had announced about starting of the second world war by the end of August 1939. It started at the commencement of September 1939. Fall of France was exactly predicted by us as sure to happen on 1st of May 1940 in the above mentioned books. We had to face the bureaucracy for our predictions that England would become a third class power and thereby India would become a Republic from 15th of May 1942, negotiations would go on and on 15th of August would be independent. We were greatly criticised by so many papers in India and even abroad. The bureaucracy launched a case against us (No. P. 423 of 1940). But all our events have stood correct to the point with little variations here and there

but specially the fall of France was exactly on the very day so predicted. Quaide-Azam Jinnah, we had predicted, would die 13 months after the division of Pakistan giving the exact date of 13th September 1948 and that Hyderabad would collapse within a week's time after his death. Our predictions at that time were thought to be impossible ones but they have proved to be correct. This enables us to say definitely with the courage of our last forty years' experience that our future predictions and calculations will also turn out to be correct.

As stated above the parallels of Harshal and Pluto have given independence to India but with surrounding difficulties of Himalayan chains.

KOREAN WAR

The next parallel of Harshal and Pluto is going to take place in March-April 1951 which reveals that the Korean War is not going to end till then. This is a certain fact that till the end of the year 1950 it is not going to end. What complications it takes thereafter is another question.

WORLD WAR III?

In the month of September 1950 serious complications are expected to take place and thereafter in the last two weeks of December 1950 the third world war. On the longitude and latitude of Formosa, Japan, Tibet, Ladak, Black-Sea, Turkey, Dardenals, Yugoslavia, Germany, and in Europe the fire spreads its flames from the spark of Korea and thereby gradually encircles the whole world in one or the other way like the second world war.

This is being distinctly indicated from the horoscopes of Marshal Stalin, President Truman, General MacArthur, Premier Attlee and such high personalities and persons in power of important nations of the world including those in India and Pakistan.

THE MONSOON

As we had announced on 25th June 1950 in the Bharat the monsoon commenced from 4th or 5th July 1950 in right earnest.

THE CROP

The crop for the ensuing season will be bumper in Bharat of seeds, cotton and every required commodity.

PRICES

The prices of medicines, machinery gold, silver, paper and such other requirements where the questions of imports and exports and the availability of dollars are in balance how they can be controlled is a problem.

In the first and second week of September and the last two weeks of December the heavenly cabinet that rules heaven and earth has passed a decree to lift the prices of articles and specially foodstuffs in spite of good monsoon and bumper crops; similarly in cotton piece goods, yarn, groundnut oil; linseed, castor seed, sugar and jaggery, etc.

The speculation in cotton as well as seeds, groundnut, groundnut oil, linseed, castor seeds is stopped by the Government since last two years but the prices which were then being quoted as Rs. 625,35,17,35,25 respectively have soared upto Rs. 800,48,26,40,32 respectively in the spot. Similarly will be the case in the above stated period of the spot markets inspite of many restrictions. The prices cannot be lowered down. When the prices in New York and the rest of the world will soar higher can they be lowered here?



WORRY YOUR WORRIES
BY
WORRYING MAKARGURU

CUT OUT THIS COUPON FOR QUESTION
&
GIVE FOLLOWING PARTICULARS.

Name in Full.....
Vocation.....
Full Address.....
Birth date..... at Place.....
.....Present age.....
Date.....Month.....Year
.....& Time of birth.....
Enclose copy of horoscope if available.....
Your question.....

My difficulty is genuine.

Signature

Date.....

Place.....

Every one, whether young or old, boy or girl, man or woman has got some worries or other which keep one uncomfortable in health, education, family life, service business or any other matter.

Sjt. Babasaheb of the universal
Astrological & Statistical Bureau,
Esplanade Mansion, Kala Ghoda,
Fort, Bombay I
Phone: 22757. Tel: Makarguru.

who predicted correctly about starting of the II world war, Fall of France exactly on the 1st May 1940, India's becoming a Republic, Jinnah's death exactly thirteen months after India's division on the 13th September 1948, police action on Hyderabad and its collapse in three days, offers his advice to readers of Sri Krshna at concession rates.

Fill up the following coupon and send it with a remittance of Rs. 2/- and a stamped envelope for a reply. For Rs. 2/- one question will be replied in short if question is sent through the Editor, Sri Krshna, Bombay 19. If sent direct to Babasaheb Rs. 5/- for each question. No correspondence except a reply to the question. No refund.



Crossword Puzzle No. 6

RULES AND CONDITIONS.

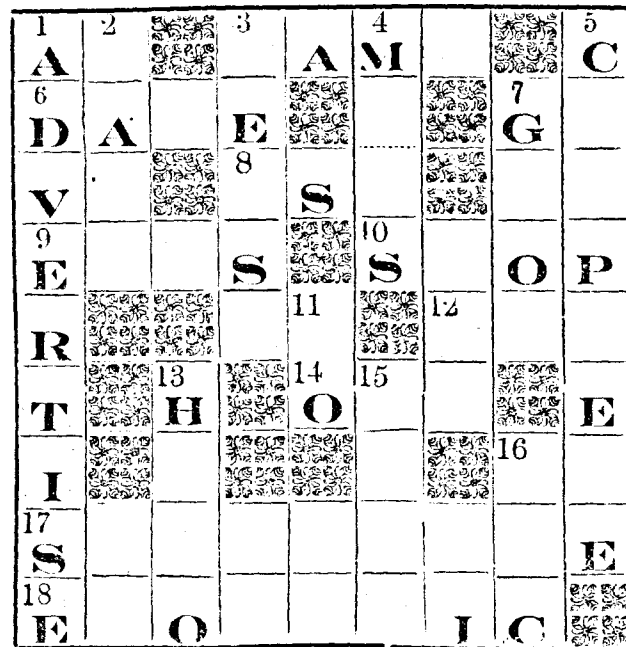
1. Only those who are subscribers to Sri Krshna and remit by money order or postal order an entrance fee of Rupee one, are entitled to compete. 2. The Crossword Puzzle Editor's decision will be final and legally binding on the competitor. 3. The solution should be sent by post so as to reach the Competition Editor, Sri Krshna, 438 East Third Street, Pudukkottai (S. I. Railway) on or before the 30TH NOVEMBER 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. 500/- 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 DECEMBER, 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 Krshna have nothing to do with the Editor, Crossword Puzzle.

EDITOR,
Crossword Puzzle.

SOLUTION TO PUZZLE NO. 3

1	2	3	4	5	6	7	
U	P	A	N	I	S	H	A
	L	P		M	L		8
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	Y	I		O		E	
		12					
		C	I	T	E		R
13	F	L	O	W	R	14	S
E		15	I	N		16	P
18	A	S		T		19	G
20	R	I	S	K			A
			22				
	N		P	A	N	T	H
							E
							R

Crossword Puzzle No. 6



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. / a Money Order receipt for Rs...../ My number as Subscriber is

Signature and date.

CROSSWORD PUZZLE NO. 6

CLUES ACROSS

3. ——— has a fatal fascination for the recklessly daring.
6. An auspicious ——— is bound to bring happiness.
8. As stupid as an ———.
9. Keep both ——— open to get at Truth.
10. The merest trifle makes the diffident ———.
12. Wise looking dullards are compared to this bird.
14. Make choice.
17. If you look for chaste Method, Mould, Motive and Substance in Your Reading, ——— to SRIKRSHNA.
18. Bhakti-(extreme devotion to god)-yoga, is wrongly considered to be completely ———.

CLUES DOWN

1. To Influence the Influential in Asia & Abroad, ——— in SRI KRSHNA.
2. Never envy the blind the ——— life they stupidly lead.
3. Hard work is the very ——— of life.
4. Women, like politicians can ——— everything.
5. Only the mentally disciplined can ——— the task under taken.
7. Friendship can never ——— in barren minds.
11. Preposition (reversed).
13. Tramp
15. Exclusively feminine manner of showing pleasure.
16. Rudiments of any subject are called its ———.

* FOR PROMPT PAYMENTS AND
** FOR DISCREET RAPIDITY IN THOUGHT
AND ACTION IN SELECTING OUR SRI JAYANTI
SOUVENIRS AND SRI KRSHNA AS MEDIUM
FOR ALL FIRST RATE PRODUCTS AND SERVICES.

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Kapol Dairy Farm.
Kitab Book Cloth, Shambhai N. Parikh.
Krishna Trading Coy.
Mangalore Jewellery Works.
Modern Commercial Institute.
Mahalakshmi Cotton Mills
Metro Wood Works Ltd.
Novelties.
National Tourist Agency.
Narottamdas Bhau.
New Varieties Stores.
New Vinod Silk Mills Ltd.
Oriental Mill Supply Co., Ltd.
Panalat Silk Mills Ltd.
Prakash Cotton Mills Ltd.
Progressive Trading Coy.
Purshottam & Co.
Ramnarain Sons Ltd.
Roopam.
Roy & Co.
Sirolin Roche.
Shree Vijay Trading Coy.
Star Trading Coy.
Shree Mahalakshmi Stores.
Seksaria Cotton Mills.
Saraf Oil Mills Coy. Ltd.
Sadana Textile Mills.
Swastic Textile Trading Coy.
Textile Traders.
United India Life Assurance Coy. Ltd.

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 Vasant Vijay Mills. Vijaya Trading Corporation. Vimso Chemicals Ltd. Vithaldas Makanji & Sons. Wagle & Coy. Devidayal & Sons. Hasanbhoy Jetha. Beliram Chamanlal & Co. M. L. Dahanukar & Co., Ltd. Steel Industrial Corporation. Calico Dyeing & Printing Works. Morarjee Goculdas Spg. & Wvg. Co., Ltd. New India Dyeing and Printing Works Ltd. Hind Silk Mills Shree Jam Hosiery Works. 	New Mahaluxmi Silk Mills. Mangalore Jewellers. Ravalgaon Sugar Form Khatau Mills Walchandnagar Sugar Works and Agricultural Industries. Kamani Brothers Ltd. Shapurji Brocha Mills. Shree Niwas cotton Mills. Wolverhampton co. Ltd. Cooper Engineering Works Godavari Sugar Mills. Pratap Mills. New Pratap Mills. Britannia Biscuit Co. Vasant Engineering Works. W. H. Brady & Co.  
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Time is money, and we have lost both. Because of pressure on space and the critical paper situation, and because Advertisement material was received three and even four weeks after August 10th, many advertisements could not be inserted. Frankly, this is a loss to you and to us both. Always send your matter at least 21 days ahead of the month in which you want your advt. to appear.

For the last time, we repeat we will not accept advertisements for wine, snuff, tobacco and other harmful products and services. We will not waste postage answering or returning such correspondence.

ON HOW
TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD
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