

SRI KRISHNA

(A Spiritual and Cultural Monthly)

354

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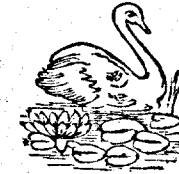
शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।



मामेकं शरणं व्रज। मा शुचः।
मामे वैष्यसि।

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



A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.

Editors:—

S. NARAYAN
Bombay.

Vol. 1.

Kanya

September - October 1950

No 7.

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SRI KRSHNA

Kanya : September - October 1950

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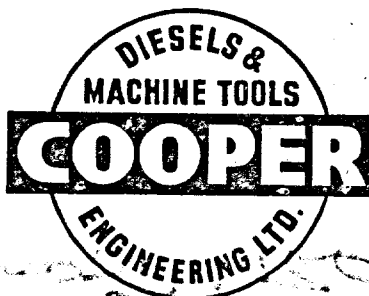
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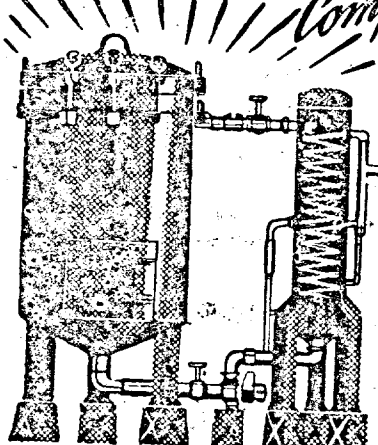
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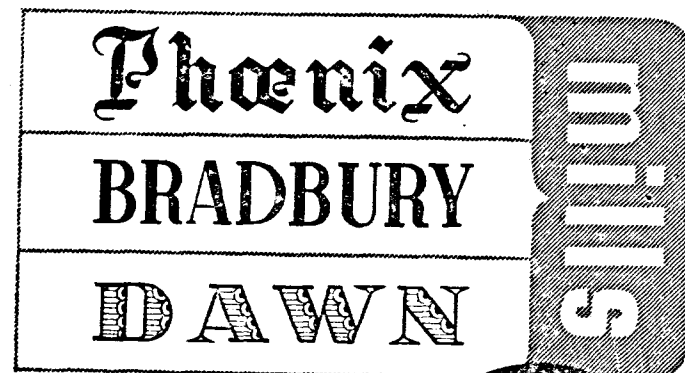
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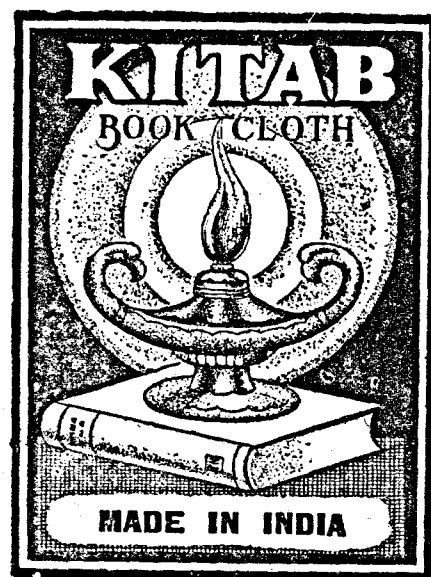
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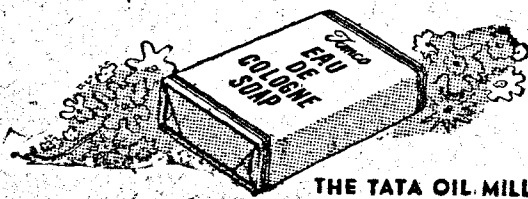
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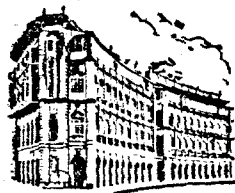
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EDITORS.

SRI KRSHNA

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Vol. 1

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No. 7

THE SHASHTI-ABDA-PURTI OF SRI VEDANTA DESIKA

By

SRI V. V. SRINIVASA AIYANGAR.

It must prove of intense interest to all the followers of Sri Vedanta Desika to be afforded at least a glimpse of the place at which and the manner in which the Shashtiabda-purti (the completion of the sixtieth year of his birth) of that centenarian was celebrated. That he must have lived for a number of years in his boyhood and youth at Kanchi, that he made Tiruvahindrapuram his favourite abode for some decades, that he made Srirangam his place of permanent residence except for a few years during which on account of political disturbances, he had to remove himself to and take refuge in Satyamangalam and Satyakalam may be accepted as the main landmarks in his long and active life. Life and work have no doubt been made out the theme of quite a large number of poetical and other compositions both in Sanskrit and in Tamil. But as characteristic of all such works there have not only been a large admixture of devotional imagination but a too ready acceptance of unverified facts of life. More than all we miss in these so-called biographies the chief characteristic of a graph of life, the dated events. But regrettable

as it may be, we are not left altogether without material and without indications from which we can piece out the current of life and determine the career and movements of the Acharya. We have elsewhere had the occasion to point out how it is possible to fix up with reference to his numerous poetical and other works the places and dates of compositions.

The question therefore of how and where the great Acharya celebrated the completion of the sixtieth year of his birth is one fraught with intense interest if only from the point of view of mere curiosity. That Sri Venkatanatha was born at Thuppul near Kanchi and that the year of birth was *Vibhava* (1268 A. D.) and that it was in the month of *Purattasi* (*Kanya*), and that the star of his birth was *Sravanam* may all be accepted without question, not only on the basis of unquestioned tradition but as corroborated by the result of investigations made by scholars. The sixtieth year of his birth must have been therefore the year 1328 and the actual star of his nativity must have come off some

time in September or October of that year.

Certain facts and features in any life may fall to be determined even *a priori*. The great Acharya was too much of an ascetic in temperament and too great a Vedantin in his outlook on life to have indulged in or to have tolerated any accustomed celebrations in relation to such an event. But at the same time it seems unlikely that he would not have made a special worship as becoming what is considered properly a turning point in life. Though the reason for the Indian Astro-momy having divided time by cycles of sixty years with a specific proper name for each year could not satisfactorily been ascertained, still there was no doubt that some special importance was attached for the completion by a person of the star of his nativity in his 60th year—on the completion of his sixtieth year and in the beginning all over again of the succeeding years by way of repetition. I consider it therefore reasonable and proper that we might attempt to determine *a priori* what he would have done at that period; and then to proceed to verify and check it *a posteriori* with the help of such material as may be available. That Sri Desika was even during his life time regarded as an incarnation of Sri Venkatesa of Tirupati Hill is common knowledge. That he himself felt persuaded that his birth was due to the grace in some way of Lord Srinivasa could not be doubted. On these premises if we should proceed to postulate that at the time of completion of his sixtieth year he would have preferred to make special worship at some shrine to which he was devoted, and that his preference in the circumstances would naturally have fallen on Tirupati may also be postulated subject however to the verification I have referred to. Was that so actually, and if so what material is there to confirm us in

that view would be the questions we shall have to pause to the consideration of.

Further taking into consideration that wonderful poem of Sri Desika on Divine Clemency called *Dayasataka* the sense is overwhelming of the appropriateness of its composition in the presence of the Lord of the Seven Hills and about the time of the completion of his sixtieth year. If indeed his birth was believed to be traceable in some way to the Divine Grace of Lord Srinivasa, it was quite in the fitness of things that he should have been anxious to acknowledge and celebrate that Grace at that very place. There is also more cogent evidence available in the Sanskrit hymn called "*Sri Stuti*" composed by him. We have had occasion to point out that it was and must have been the practice of this poet, though not perhaps invariable, to indicate in the first line of his compositions the year of its writing. The occurrence in *Sri Stuti* of the word *Vibhava*, the name of one of the sixty years and that the year of his birth cannot be a mere coincidence. Taking into consideration the plan and deliberative nature of his compositions with the manifold suggestions contained in and conveyed by several of them it may be accepted until at least the contrary is satisfactorily established that that poem contains a clear indication of the year of its composition being *Vibhava*. There are also numerous indications in that poem itself which go to show that the Sri he was celebrating in that poem must have been the Padmavati consecrated at Tiruchanur. The expression *Sarasijanilaya* (सरसिजनिलया) in the last stanza is the exact rendering of *Padmavati*. Further it is apprehended that the name *Madhuvijayi* मधुविजयी is used by Sri Desika with special reference to Lord Srinivasa. That expression occurs both in the first stanza and what is

virtually the last stanza of the poem. I am inclined to the view that this also is meant to be indicative and suggestive.

Furthermore there is the expression *Manatita-Prathita vibhavam* in the very first line of the first stanza. Knowing what we do on the fact that the idols of the Goddesses in all Vaishnavite temples in South India are never taken out of the temple enclosures, but that is well-known that the Goddess at Tiruchanur enjoys exceptional freedom in the matter of processions even outside the temples the words *manatita-prathita* are in my view bound to be accepted as indicating exclusively the Goddess of Tiruchanur. From these the inference seems logical and quite proper, if not also positive, that *Sri Stuti* was in celebration of the Goddess, the Deity at Tiruchanur and that it was composed by the poet about the time of his Shashti-abda-purti in the year *Vibhava*.

We may next turn to the other poem which may also be accepted as in celebration of the Divine Spouse of the Lord Srinivasa namely the personification of His Divine Clemency. It is true there is not in the first line of this poem the actual mentioning of the year of its composition according to the year of accredited practice of the poet. But at the same time there are to my mind other indications equally conclusive. Though the first line is generally read and construed as merely referring to the Tirupati Hill, I for my part, refuse to believe that the master of poetic art would have written the first line without some important and indicative suggestion. It is note-worthy that the word

prapadye which is taken to mean prostration or worship, has also the significance of 'reaching' or 'arriving'. The word "*Tam*" meaning 'that' is also significant and appropriate to refer to the pointed year of his birth. That very word *Tam* when written in Grantha characters as it must have been by Sri Desika would have served to designate the figure 60 as the letter 'ta' denotes the number 'six' and the letter sound 'm' is indicated by a cypher in grantha characters. The word '*Giri*' referring to the hill or peak can be appositely used to denote the peak in the cycle of years reached by the completion of the sixty years. The word *prayah* is competent to convey the connotation of repetition or return and possesses the further suggestiveness of being a word which in Tamil as *அருள்* means age. The last word in the first line *अनुकंपा* will also seem to be quite appropriate in the circumstances to commemorate the feeling in the poet's mind that if his birth was due to the grace of Lord Srinivasa, his having reached and completed the sixtieth year may be regarded as the repetition of the Divine Grace.

From these and other materials and considerations it seems to be possible and proper to conclude that Sri Vedanta Desika visited and worshipped at the shrines of Tirupati and Tiruchanur at the time of Shashti-abda-purti and that it was in celebration of the Divine Grace accorded to him he composed these, both these two poems which are unquestionably masterpieces of poetical composition celebrating and expounding Divine Grace and Divine Clemency.



KATHA UPANISHAD

By

SRI A. V. GOPALACHARYA

SANTIPATHA

हरिः ओं ॥ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

"May He (or the Vidya) protect and sustain us both !

"May He (or the Vidya) enjoy us both and be pleased with us both !

"May We both endeavour in Brahmic research !

"May our studies be fruitful and spread far and wide !

"Let no mutual dislike or hate ever arise between us (engaged in Brahmic research) !

"Om ! Peace ! Peace ! Peace !

The root 'Ava' has a number of meanings: (1) Protecting (2) Movement, (3) Splendour, (4) Love, (5) Satisfaction, or contentment, (6) Knowledge and inspiration, (7) Entering into, (8) Hearing, (9) Sovereignty or ruling, (10) Entreating, (11) Action, (12) Desiring, (14) Obtaining, (15) Embracing, (16) Punishing, (17) Giving, (18) Sharing, (19) Infinite expansion.

The word 'Om' is derived from the root 'Ava'. 'Om' is a well-known name of Brahman. All the root-meanings of 'Ava' which give Brahman, the name 'Om' can be predicated of Brahman which has them all in the fullest measure. The name 'Om' and the meanings suggested by its root 'Ava' convey the most comprehensive ideas of supreme Divinity and throw light on ITS varied cosmic functions. The first letter of the alphabet 'A' is itself a name of the supreme Divinity. That name is also derived from the root 'Ava'. The prayer word 'Avatu' may convey the meaning of protecting and sustaining and other appropriate meanings out of the above

list. The teacher's modesty is exemplary. He feels that in the Brahmic research and knowledge he is still a student and has to endeavour together with his pupils in the field of Brahmic research. In the Brahavidya as in all other vidyas, the pupil is also important as the guru. The pupil of today must play a guru's part later in the dissemination of knowledge. The guru and the teacher perpetually play their part in keeping the lamp of knowledge always burning. At the opening of the Mahabharata, Narayana, the guru, and Nara, the pupil, are both saluted.

The word 'Bhunaktu' in the second sentence being in the Parasamaipada must in ordinary language (Bhasha) grammatically mean 'protection.' As the idea of protection has been definitely conveyed by the word 'Avatu' in the first sentence, the word 'Bhunaktu' may be interpreted to mean 'enjoyment', not minding the Parasamaipada form used in Vedic language where all kinds of uses are permissible and there is no invariable obligation to conform to the forms of Bhasha. The second sentence

would thus mean "May Brahman enjoy us, who are engaged in the pursuit of Brahman". Giving a causal sense to the verb, the sentence may mean "May Brahman fill us with enjoyment". The subject which is not named in the first two sentences may be the Brahman whose research is made or the Brahma Vidya which is embarked upon.

In the third sentence, the word 'Karavavahai' is in the Atmanepada form. The root is 'Kri, to do' which can be used in both the Atmanepada and the Parasmaipada forms. The usage of the Atmanepada form may be taken as adopted with the special purpose of giving in the usual Atmanepada sense, i. e., of making the *karta* the subject the enjoyer of the fruit of the action. The action here is the studying of Brahman and the fruit is the attainment of Brahmic knowledge and experience.

The Atmanepada form may have been deliberately used to convey an aspiration for being blessed with the fruit of Brahmic experience in themselves. If the Parasmaipada form were adopted, the prayer might be taken as merely for the acquisition of Brahmic book-knowledge that might be used for earning livelihood or fame by teaching to others without being themselves blessed with the sweets of self-experience. It may mean that the attainment of knowledge useful for *paropadesa* without *svanubhava*. The use of Atmanepada form would voice an earnest aspiration in the teacher and the pupils to be themselves

blessed with the perennial joy of full Brahmic experience.

The fourth sentence contains a prayer for the results of the study being successful and effective, in spreading far and wide the light of Brahmic knowledge.

The last sentence contains a prayer that there shall be never any aversion, dislike or hate between persons working in the field of religion and spirituality. The Vedanta emphasizes the spirit of utmost tolerance of spiritual doctrines or beliefs; differences of opinion may arise between the guru and the pupil or between persons devoted to the pursuit of the Divine. On no account should any differences which might naturally arise between seekers or devotees of Divinity engender any dislike or hate. The Vedanta condemns all hatred and war between different systems of religion in the name of religion, between different schools of Vedanta or of even religion in general. This prayer of 'never any hate', 'abandon all hate Ye who enter into religious study or devotion' is a time immemorial prayer. The prayer should be religiously followed as a motto. Any acrimonious quarrels and any bitterness between Vedantic schools adopting different interpretations of the same texts, would invite the curse inferentially contained in this condemnation of all bitterness or hate in the name of the Vedanta or in the name of any religion.

(To be continued)



Two minute tales-1

Birth Pangs

Critical readers will at once detect that this ten-ager is a hedonist by taste but a martinet by will, which of course means that like all young and old, who slouch into a slovenly Bohemianism in course of time he also has managed to evolve an uneasy, jangling critical compromise, — enjoying the pleasures of folly in practice to-day and the pleasures of philosophy in anticipation to-morrow! The cynic will say a philosopher after all, doesn't cry over spilt milk but consoles himself with the thought that it was 4 out of 5 parts water anyway. All the same, when to-day's brave new world chews everything from 'Marriage and Morals' to 'SRI KRSHNA' and 'Vivekananda's lectures', it certainly would appear to be not so stupendous a feat navigating one's twenties with its plentiful crop of wild oats ever sown but never, if rarely survived. Most incisively, the author echoes modern youth's frustrations, articulates his dilemmas and chronicles his brave struggle with the multi-headed monster that has Time and Ego on one face and Women and Money on the other.

The Editors will encourage budding talent by all possible manner of means. Short stories, with depth and purpose in them, conveying any mood from reckless movement, pathetic sweetness to religious awe are invited for this feature. Please see page ii for address etc.

—Editors

*Placed on this isthmus of a middle state,
A being darkly wise, and rudely great;
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act, or rest;
In doubt to deem himself man or beast;
Sole judge of Truth, in endless error hurled:
The glory, jest and riddle of the world".*

—Pope

(A dull weariness numbs my soul.)
Seventeen years have glided away
since I saw the light of day. Seventeen
years of soulless existence, every minute
of it packed with bitter memories that
blunt one's feelings and makes life one
long, unending chapter of restlessness
and wretchedness. Presently, I will be
eighteen, nineteen and then out of my

teens. It can have no meaning, if any to
a person of my temperament at least. I
wish I were never born, but now that
there is no help for it, at least dead. May
be I should 'live' till I die—but Provi-
dence seems to be working with a ven-
geance. Society and surroundings have
already moulded my future—if such there
be.

It is said that one's whole future is
shaped in childhood. The child is the
father of the man. Of all the strange things
in the strange course of our human exis-
tence, it is curious to watch the reactions
of a boy slipping from childhood to ado-
lescence, from high school into college.
All was light and happiness then, the
very blood pulsed with dear life. And
now, the sky is suddenly overcast, the
horizon darkens, the clouds scowl, a

peal of thunder, and then, the drizzle
that once refreshed has changed to a
downpour that drenches. There is a
realization that life's sordid being has
after all no part in the vain imaginings
stirred up in your heart while the blood
was still warm. Dear God! the very
house you played in, you laughed in,
seems asleep and all that mighty heart
is lying still, dormant, weighed down
by cares and responsibilities. And as
suddenly as it flashed into view, the
scene is done with; not that it is over,
but you get used to it.

It is at this stage that new conundrums
begin to appear on one's mental horizon.
What, you ask yourself is the good of
mugging up text books and qualifying
for degrees—foreign though they be?
Nothing that is worth knowing can be
taught. As Shakespeare would have put
it: "What's in a degree?" Empty words.
You see or will presently see M. A.'s,
M. Sc.'s, and persons with high medical
and engineering degrees of foreign uni-
versities who return home jobless only
probably to plod as clerks in a local
rationing office! And just on the other
side you see the spectre of ruin,—com-
mercial giants, multi-millionaires
driving past in luxurious limousines;
and if you are an autograph hunter you
are sure to be disappointed,—for why
they cannot sign! Wealth possesses them
and they die of ennui; they have no
rivals in their love for themselves. The
One is worked to death, the others wor-
ried to death. It is high time we see
through this humbug of Finance.

The social world goes on in its curi-
ously commercial round of get and gain,
have and lose, and people talk casually
of their domestic joys and sorrows—all
absorbed in things which personally
affect them for the moment. We find
Nature red in tooth and claw as thorough-

ly unbeautiful and the relations of
people unless adulterated by the gla-
mour of false politeness—at all times the
most acceptable hypocrisy,—are not con-
ducive to mutual respect or likely to
lead to any higher better mentality.
Even honesty always the best policy,
lapses soonest like a life-insurance policy!
Through the utterances of its philoso-
phers and poets we are told that the
world wants intellect, sympathy, hope
and affection but in itself it wants none of
these things; it wants food, drink and
animal comfort. With its body's suste-
nance and ease, it can do well for itself
and makes no demand on things of the
spirit or mentality. The adventure of
being, the very joy of life possesses nor-
mal children with so much unreasoning
rapture that they are unable to see any
end to its glad inspiring influence,.....
and so they go on believing trusting and
idealizing; then, the veil is rudely torn
asunder and the Real shows itself,—a
real which is so vile and appalling in
base selfishness, cruelty, vulgarity and
harshness that it drives some people to
madness, more often to badness. Prea-
chers and teachers are assuring us that
there is no God—no mortal force of Right
or wrong and that what we call the
Beautiful and the True is only the parti-
cular view we ourselves elect to take;—
and yet, a man and woman stand up
before an altar to a God in whom they
do not believe and swear to take each
other for better or worse till death do
them part. Knowing that, in these our
modern days of change without progress,
the divorce court is always in the back-
ground as a convenient matter of arrange-
ment. A wedding is at all seasons, a
kind of comedy, a solemn farce, licensed
concubinage. In every case, half the
world collapses when your wife dies,

and the other half ends with your death !
So, eat drink and make merry !

After all Marriage is an education in which a man loses his Bachelor's degree without acquiring a Master's.

But there are yet a few who cling to the topmost mast of the sinking ship of civilization and strive to keep their eyes on a guiding star. That star for me used to be Trust, Love and Hope—the three divine supports of life which, in these days are so rudely being taken away from us ruthlessly. What is it now? I hardly know—yet I still discern a light through the gloom—a light to which I cannot give a name.

But then why worry? Worry is a complete circle of inefficient thought whirling about a pivot of fear. But why fear? A panic is a sudden desertion of us, and a going over to the non-existent enemy of our imagination. Life is understood backwards, but lived forwards. The past is the best prophet of the Future. Why befutuous and futile? Quite unexpectedly sense is beginning to dawn on me (There is no need to despair; even the worst of us can serve as examples to others.) Every man has two selves one attractive and lovable, the other diabolic and hateful; and according to his mood he presents one side or the other. Malice, envy, deceit but worst of all that devilish wedge, discouragement ruins the hardest nature and breaks down the finest men. I definitely have no wish to leave the sweet air, the light and the thousand and one joys of daily existence just because the satan in me has tried to murder the soul within me.

The soul is stronger than we ourselves know; till we put it to test, we do not realize its force. It can be wounded but never killed. So in spite of all discouragements and disillusionments, you know

you should not allow all these ideas and feelings to seduce you into inaction. The world gives no man a living unless he deserves it. The perplexed youth must be spurred on to act the Columbus to his own undiscovered possibilities. Urge him not to regret what is done, not to brood over the past, nor dream of the future, but to utilize this very hour to make every occasion a great one. He must not wait for his opportunity, but make it. Opportunities bear no labels. Strike while the iron is hot, also make it hot by striking. Teach the hesitating youth that he who would grasp the key to power must be greater than his calling and resist that vulgar prosperity that retrogrades towards barbarism; that there is something greater than wealth, grander than fame. For money may buy the husk of many things, but not the kernel: it brings you food, but not appetite, medicine but not health, acquaintances without friendship, servants but not faithfulness, wives minus love, days of joy but never the joy of life, or peace for happiness. Money makes monkeys of men. (Ford and Darwin will say: Money makes men of monkeys.) Fame is an article that may be of use as an universal passport to everywhere except Heaven and as a provider of anything but happiness. Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. Round Rupees are made only by square dealings. Teach the wavering youth that true character alone is success where to succeed and be self-made is not to be undone. Riches may be admitted into our houses, not into our hearts. By all means possess them, but take them not into your affections.

People talk of gaining by other's experience. Charles Kingsley speaks of two freedoms,—the freedom to do what one

likes and the freedom to do what one ought to—and observes that, the first freedom is a fallacy, as in the last analysis men are only free to do what they ought to. But good judgment comes from experience and experience from poor judgment. To err is human and it feels divine. May be that is why people seldom rectify even by their own experience. It is not at all difficult, as people make out, to find our faults, the method that will set them right or the byways that lead up to those very blind alleys. The naked truth, unpalatable as it seems is that human nature seems to follow the path of least resistance and what is more excels in those very points which has brought about this decay. Good luck is a lazy man's estimate of a worker's success. Laziness is twice cursed. We learn only from history that mankind learns nothing from history. Hence, squander not time, for that is the stuff life is made of. Happiness is less a matter of your circumstances than of your attitude towards them. To make amends means taking courage in both hands and acting. To get this courage

and even more so humour loyalty, perseverance, gentleness, responsibility, to overcome mere incidental emotionalism to get over the doctrine of fatalism, the importance of the habit of prayer can, by no means be over-estimated. Such a habit does more to quieten the spirit and strengthen the soul.

So once again, life may be a dreary journey with perhaps the destination unknown to most people. True, its road has many a pitfall and dangerous spot, 'steep places—broken stairways where the feet stumble as they seek to climb.' Then too, there are side paths that look so fair, paths that entice one into ways of careless living. But with our hands in His, we shall not stumble in life's noonday heat nor in the midnight gloom. We are safe with God. "The heart may trust; for His guiding hand is better than light and safer than the known way." How much talent is lost to the world for want of a little faith—a little courage! (I am born for greater things).

—“Nana”

SUCCESS

A meek young man approached the big business magnate shyly and ventured, "May I ask you, sir, the secret of success?"

"There's no secret, my boy," was the reply. "You must just jump at your opportunity."

But how can I tell when my opportunity has come, sir?" inquired the boy.

That's just it, you can't," barked the man; "so you h've got to keep jumping."

Sri Krishna as Enchanting Beauty or Bhuvana Sundara

By

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[The author of this article has to his credit several works on philosophy and allied subjects published from the Visishtadwaitic point of view. He presided over the session of the Indian Philosophical Congress held in Lahore some years ago. He was good enough to accept the invitation of Sri Krishna Sabha, Bombay and delivered a series of lectures on the occasion of the celebration of Sri Jayanti this year between the 4th and 10th of September. It is proposed to publish summaries of his lectures in SRI KRSHNA. On the 4th of September he removed by way of introduction certain misconceptions in regard to the meaning of Avatar. On the 5th of September he delivered a lecture on Sri Krishna as Bhuvana Sundara. — Editor.]

AVATARA.

Many misconceptions have crept into the meaning of Avatar, especially of the Purna Avatar that is Lord Krishna. A few of them may be summarized and refuted. The first is the Asuric view of the Sisupala type that the incarnation is manufactured by interested people to consolidate their position; but the Lord came to redeem even Asuras from their sinfulness. The second is the anthropomorphical view that the Lord descended from Vaikuntha and vacated His seat; but the Avatar is spiritual and not spatial. The third is the temporal or the evolutionary view which explains the incarnation in terms of the origin of the species and ascent to man, but the incarnation is of the Eternal One and should not be explained in terms of genesis. The fourth is the view of some Indologists that Sri Krishna is a combination of the Krishnas of the Upanishads, the Satwata clan and the Pancharatra, but this is absurd as the incarnation is integral and Purna. The fifth view is the rationalistic one that incarnation is the process of human perfection as illustrated in the case of Rama; but the

Epic refers to God as Purushottama and not as Uttamapurusha. The sixth is the view that incarnations are only of the Jiva and not of God who is perfect; but this view ignores the Infinity of Divine Love. The seventh is the allegoric view that God is in everyone in whom there is fight between good and evil and God sides with goodness; but this view ignores the historic and cosmic side. The Western view of the only begotten son ignores the divine redemption process that is at work in historic periods. There is another view which says that Vedanta refers to Brahman as Absolute and the Puranic incarnations are relatively imperfect, but the Absolute is the God of Religion. The real object of the incarnation of Sri Krishna is not so much the ethical restoration of righteousness, not so much the religious goal of Universal redemption, but the mystic view that the incarnation brings out the fullest meaning of Divine Love in making man into the image of God. Divine Love descends into humanity and man ascends to God and the two ultimately are united in love as in the case of Nammazhwar.

BHUVANA SUNDARA.

The second lecture on Tuesday, the 5th September 1950 was on Sri Krishna as Beauty, Love and Bliss or Bhuvana Sundara, Manmatha-Manmatha or Anandamaya. Beauty is spontaneous and as the harmony of Truth and Goodness it is the Bhagavata that is the homeland of God as Absolute Beauty and Bliss. There are some partial views of Beauty like the naturalistic, the biological, the psychological and the rationalistic. The first traces Beauty to the physical qualities of symmetry and softness. A higher view is the biological which explains it as the result of the surplus energy of man, as a result of the play impulse and the sexual urge which uglifies Beauty. The psychological view explains Beauty as what is pleasant, but what is pleasant is not always beautiful. The rationalistic view refers to it as harmony of opposites. The realist says that Beauty is in nature outside. The idealist says that beauty is in the creative imagination within. To the mere poet and the musician who are most qualified to speak of Beauty their Rasa is secular and not spiritual. It is only when the poet and the musician rise to Brahma Rasa that Beauty becomes infinite and seductive. The beauty that is in nature and the beauty in the body as Brahmapura are very partial expressions of the Absolute Divine Beauty exists in five forms - the Shining One beyond the Sleeping Beauty on the Ocean 'Pacific', the inner Beauty in the hearts of all beings, and the incarnational Beauty which is embodied in Sri Krishna and the speaking Beauty that is *archa*. Krishna is the Divine Artist or Alchemist and transforms the soul into His likeness. Krishna is not the illusionist veiled by Maya but the elusive Enchanter or the Mayi or

Mayan who sports with the soul and moulds it into His likeness. This idea of Krishna as the ravisher of souls is fully portrayed in Gopi-love and it is the inspiring idea or ideal of Ramanuja, Chaitanya, Vallabha, Nammazhwar and Andal as portrayed in Rasa Lila. The Lord of Beauty sports with each Gopi as her own Gopal without any taint of sex. He is not only cosmic Beauty, but Manmatha-Manmatha who becomes the eros of the eros and transforms human beauty into divine attractiveness. It is not sublimation but self-revelation. Beauty is seductive and attractive and this attraction is Krishna-Prema. Love is two-sided in the active and passive aspects of the love and the beloved and it is the love of union or *samslesha* and also the love of separation in what is called the dark night of the soul. The lover suffers from the agony of forelornness and assaults the Beloved. The bridal love of Andal is unsurpassed in the history of such mystic love.

Nammazhwar is so much entranced by Krishna-Prema that love becomes an infinite longing which the Infinite alone ultimately satisfies and then he is one with Brahman, rapt in the Bliss of Union.

The bridal mysticism of Chaitanya and Vallabha is known as the Prema of Radha-Krishna. Sri Chaitanya is the embodiment of Radha. In the ascent of Bhakti from Santa Bhava to Madhura-Bhava there is gradual heightening and deepening of love till it is consummated in Madhura-Bhava, and it is beautifully portrayed in Gita Govinda. Radha is lost in the flaming love of Krishna and she revels in His Divine Embrace but the artful Mayi or Mayan forsakes her in a critical moment and she is seized with agony and her assault on the cruel Lord who forsook her defies description. Andal seized with desperation or dis-

appointment seeks to pluck the emblem of blooming bridal love that sprouts from her heart and aims it at the cruel and cunning Lord who stole away her heart and He could no longer withstand the shock of love and then the two become one for ever. The Bhakti of Vallabha is known as Pushti-Bhakti. It bursts conventional Bhakti and becomes God-intoxication. In the Northern schools of Radha-Krishna love even the world of Vishnu is treated as valueless because it brings out only the Aisvarya or cosmic power of God and not the entrancing love of Krishna.

Bridal love is, however, one aspect of Krishna -- Prema as portrayed by Nammazhwar in his ascent to the Absolute. In the final stages of his love adven-

ture he is consumed by the transcendental Beauty of Sri Krishna that is beyond. He feels that the love inspired by feeling and illumined by Gnana otherwise called *Matinala*. Krishna is his food and drink and he was sustained only by Krishna-Trishna. Love gathers momentum and becomes infinite and all invasive. It is infinite longing for infinite Beauty and the Azhwar ascends from the Body which is made of Beauty to the eternal Realm of Beauty where matter shines without modification, and is lost in the bliss of such communion. The Azhwar shares his ecstasy with humanity. He is extolled by Visishtadvaita as a mystic like Vamadeva of the Upanishads and Narada of the Puranas.



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Essence of Secrets Three (Contd from page 130.)

Question No. 5:— Our Great Benefactor is everywhere. Why not contemplate on Him instead of building a temple, making an image of stone or copper, worshipping it, going to the temple every now and then and doing similar things? There are many temples only in the South. It is stated that in olden times Rshis practised penance in forests. To which temples did they go?

Answer:— It is true that our Great Benefactor is everywhere. Those who love Him very much long to realise Him, to go near Him, and to see Him decorated with flowers and ornaments. It is for that purpose that an image is made and His presence is invoked therein with great devotion. Then he adjusts His supernatural form to that of the image and is pleased to reside therein. The image which we see is not merely an image. The living Paramatma resides therein. That Paramatma is known as the Lord of all, who has in full the six attributes mentioned previously. To illustrate:— A lovely boy is born to a man who was childless for a long time. The boy is in the house of the man's mother-in-law. The man knows by correspondence that the child is born and that it is doing well. Still why does he go to see the child? He is not able to live without seeing the child. As soon as he sees it, he takes it up in his arms, embraces it and kisses it. He decorates it with ornaments and feels pleased thereby. In the same way one who is greatly devoted to the Lord worships Him as stated above. In order to fulfil that desire, our Great Benefactor also is pleased to come and reside in that image out of love. In addition to fulfilling the desire of the devotee like

this, Our Great Benefactor also absolves one, who sees Him in the image with love knowing His greatness full well, of all his sins. Knowing that all will not go to the temple to see Him He finds the excuse of festivals and goes to the places where people live. If one who wants to realize the truth of all these things goes to the temple with devotion and serves the Lord, his heart will become pure and his mind will become good. This can be verified. If someone says that sugar is sweet the truth of the statement can be verified only by putting sugar into the mouth. Similarly here also. The only difference is that the result is not known immediately, but after some time. The Rshis meditated upon God even without the help of an image as they were men of great intellect. They also first meditated upon God with form and only later on upon God without form. Many Rshis like Markandeya wanted to see God. Our Great Benefactor appeared before them in a particular form. Then they requested Him to be always present where he appeared and be visible to all future generations who would not be able to practise penance and go through all the troubles which they had undergone in order to see Him. Acceding to their request He is visible to us even now-a-days in those forms. Even now many miracles take place in such places; but now-a-days because of many faults and imperfections of the people God does not reveal His presence to all people always. One has to take a lot of trouble to learn even ordinary crafts. This being so spiritual matters should be understood by constant contact with great people and learning things from them. Many temples have come into existence in the manner mentioned

above. It is true that there are not as many temples in the North as in the South. Many of the temples in the North have been destroyed by Muslims and others. Those who have studied history will be able to appreciate this. As the Muslims did not invade and give trouble to the South as much as they did to the North, the Azhwars and the Acharyas who were immersed in the love of God were born in the south.

Question No. 6 :- Laws may be made for the good of one's body and for the good of one's Atma. Why should laws be made for what to eat, how to sleep etc? Who gave the right to make such laws?

Answer :- These laws have not been made by anyone. These laws were always there before. They will always be there in future also. All languages have what are called proverbs. The word denoting proverbs in Tamil means "old words." "Old" means what has been in existence for a long time. The Vedas are some what like proverbs in Sanskrit. No one can say that what is stated therein is not true. Even today one gets immediately without fail the fruits of actions laid down therein if done according to the prescribed procedure. In order to let us know the meaning of the Vedas clearly, the Rshis have explained the meaning to us in various ways. They did not make new laws. They only made known the meaning of the laws which had been in existence. The laws, therefore, are without beginning. They have been laid down for the good of the body as well as the Atma. Everything in this world has three qualities called Satwa (Radiance), Rajas (Restlessness) and Tamas (Darkness). For example all bodies have bile, wind and phlegm. Physicians prescribe medicine after studying them. The three attributes

of Satwa, Rajas and Tamas exist in a combined state but one attribute gains ascendancy at one time and another at another time. These attributes cannot be seen by the eyes. From the resulting action we should infer which attribute is in the ascendant. The actions resulting from them are as follows: Satwa makes the intellect clear and enables us to understand things as they are. Rajas makes one hanker after things and do actions suited to that state of mind. Tamas produces listlessness, indolence and sleep. The attributes of all things are as described above. We should know ourselves and Our Great Benefactor as we are and as He is as laid down in the Sastras. We should first understand what we should be like and then examine what we are like now. Then we should practise the means laid down by the Sastras for reaching the place which the Sastras say is the Highest goal. For this purpose the attribute of Satwa should predominate in our body and mind. The great men of old have learnt by experience which food produces Satwa and handed down their knowledge to us in their works. We should take such Satwic food only and that too prepared according to the method pointed out by them in the same way as a patient takes food as prescribed by the physician. The property of one in whom Satwa predominates, the things touched by him and the things seen by him will increase Satwa. Similarly, the property of people in whom Rajas and Tamas predominate and the things touched by them and seen by them will increase Rajas and Tamas respectively. Such things should therefore be avoided. It will be well nigh impossible to discover what should be taken and what should be avoided without the help of the laws laid down for this purpose. Great men have, therefore, laid down laws for general application. Satwa predominates

among certain people and Tamas among others. Those who want their Satwa to increase should not, therefore, eat anything belonging to those in whom Tamas predominates, things cooked by them or seen by them. Among all people, however, there are some in whom Satwa predominates, who seek the good of the body and the Atma, who as a result of the great merit acquired by them study with help of great men the Sastras which lay down what they should do by their mind, speech and body and act accordingly. Animals eat whatever they like as they have no discrimination. Among men also there are many like this. Some learn from the physicians what is good for the body and eat accordingly. Those who think highly of the body alone do not know the Atma distinct from the body. Those who understand the Atma as distinct from the body and desire the good of the Atma alone will not do even to the slightest extent anything condemned by the Sastras as harmful to the Atma. Not even the slightest harm befall the body as a result of the Sastras which lay down what is good for the Atma. Generally people neither know the Atma nor seek its good. Many people do not know the Atma at all. Some say that they have realized the self but they have not understood it will. Those who do not care even a little for the good of

the Atma ask :- What does it matter if we eat or do anything we like? Many religions have come into existence without any sincere solicitude for the good of the Atma. Among good religions also many sub-sects have come into existence. Those who are sincerely solicitous of the good of the Atma will not hate anyone. After studying the Vedas and the other Pramanas, Sri Bhashyakara (Sri Ramanuja) and other Acharyas have written what we should take and what we should avoid in food and other things in order to ensure the good of our body and the good of our Atma. Just as a father advises his son for his own good to do certain things and to avoid certain other things, the Acharyas have out of great love for our good framed certain rules in respect of our food. Asking the question who gave them the right to do this leads to the great sin of ingratitude for which there is no atonement. For the same reason as stated above certain rules have been framed by the Acharyas in regard to taking bath, going to bed, coming into contact with others etc. for our own good with the help of the laws laid down in the Sastras.

(To be continued)

THIS GOD—DOGGED EXISTENCE!

SUNDAY school teacher: Why in your prayers do you only ask for your daily bread instead of asking enough for a week?

Boy: So we can get it fresh every day.

RICH!

DOCTOR (ecstatically): "Sir, yours is a case which will enrich medical science!"

Patient: "Oh, dear, and I thought I wouldn't have to pay more than five or ten rupees."

* THE LEVEL OF SILENCE

By

SRI C. R. SANKARAN

(Dedicated to the memory of my child Krshna alias Kannan who passed away in his second year).

We shall to-night examine Bharati in a new light. He was a dynamic personality who ruthlessly attacked the society which as usual for such personalities as his, appeared to be in a static condition. Bharati stressed the need for the re-evaluation of all our existing values.

In Panchali Sapatam (பாஞ்சாலி சபதம்), for instance, he calls Duryodhna "poor" in spite of his great prowess. Undoubtedly, Duryodhna had in possession a valiant heart which would not quail even at cataclysmic changes of great magnitude. Yet he was poor! The context here is, I need hardly tell you, Duryodhana growing envious of the Pandavas in the well-known story of the Mahabharata.

என்றவாறு பலபல எண்ணி
எழையாகி இரங்குகின்றான்
வன்றிறத் தொகு கல்லைனும் நெஞ்சன்
வானம் விழினுமஞ்சுதலில்லான்.

The really "poor" are those who live only at such a level of Duryodhana in that condition. In this connection, I crave your indulgence to quote Aldous Huxley from his *Time Must Have a Stop*. The author puts the following significant words in the mouth of the hero Sebastian:-

"It is wonderfully easy to escape the vices towards which one doesn't happen to be drawn. I hate sitting long over

meals, am indifferent to 'good food' and have a stomach that is turned by more than an ounce or two of alcohol; no wonder, then, that I am temperate. And what about the love of money? Too squeamish and retiring to want to show off, too exclusively concerned with words and notions to care about real estate or first editions or 'nice things', too improvident and sceptical to be bothered about investments, I had always had more than enough for my needs. And for someone with my musculature, my kind of gift and my disastrous capacity for getting away with murder, the lust for power is even less of a problem than the lust for money. But when it comes to subtler forms of vanity and pride, when it comes to indifference, negative cruelty and the lack of charity, when it comes to being afraid and telling lies, when it comes to sensuality"

Here note that Sebastian breaks off, his mind tending to that transformation—the Level of Silence—on which alone I would like to lay the greatest stress to-night. No wonder, words are inadequate to describe such a state. For, the things of the mind can be understood only at such a level above the level of the mind. (Cf. Sri AUROBINDO, *The Life Divine*, pp. 33-34, Vol I) It is at that level of experience alone, Bharati calls

Duryodhana "poor" in spite of possessing a stony heart.

P. D. Ouspensky, in his *Tertium Organum* (London, Routledge and Kegan Paul Ltd., 1949, pp. 62-63), rightly says, "generally speaking the understanding of the most fundamental and simple things of our world will be infinitely long and difficult to the plane being (i.e. the two dimensional being). He would have to entirely reconstruct his concepts of space and time. This would be the first step. Unless it is taken, nothing is accomplished. Until the plane being shall imagine all our universe as existing in time i.e., until he refers to time everything lying on both sides of his plane, he will never understand anything. In order to begin to understand 'the third dimension' the inhabitant of the plane must conceive of his time-concepts spatially, that is, translate his time into space."

In like manner, to achieve even the spark of a true understanding of the world of higher dimensions, we will have to reconstruct completely all our existing ideas, to revise our present concepts, to dis sever what appears as uniting concepts in the state of our limiting consciousness and to unite those which are dis severed in the state of our present consciousness; and, what is most important, to create a great number of new concepts. Even if we could come in contact with such a consciousness we would never be in a position to understand all the manifoldness and richness of worlds higher than ours and the variety of function of the things of those worlds.

To quote P. D. Ouspensky again (*A New Model of the Universe*, London, Routledge and Kegan Paul Ltd., 3rd Ed., p. 91):-

"The centre of a sphere is inaccessible to us. To reach it we must cut or dig

our way through the mass of the sphere, i.e., act in exactly the same way as the plane-being with regard to the circle. The process of cutting through will in that case appear to us as a gradual change in the surface of the sphere."

At that level of inner transcendental experience when we rise above our present plane of delimiting consciousness, we do not see in our ordinary way; but quite differently. Our Ordinary state of consciousness is only a particular instance of consciousness, and our conception of the world is only a particular instance of such a conception of the real world. The higher orders of ideas than our own are incapable of verbal expression and logical definition. The expression of "poor" of Bharati reflects deeper experiences belonging to such higher orders of ideas. In this, he follows Andal Tiruppavai (ஆண்டாள் திருப் பாவை.)

Cf. செல்வச் சிறுமீர்கள்!

In like manner Valmiki called Vibhishana *Sriman* (श्रीमान्) when he rose up from the ordinary plane of consciousness at the crucial moment when Ravana discarded Vibhishana's wise counsel. Vibhishana then in utter insecurity, ascended high seeking refuge of the Reality in the form of Shri Rama-Chandra—अन्तरिक्षगतः श्रीमान्.

The distinction between the physical body and the Atman involving the distinction between our ordinary consciousness wherein we identify the Atman with the physical body, and the higher forms of consciousness is referred to by Bharati when he says later that Duryodhna made friends with evil under the sway of an overpowering envy forgetting all the innate nobility:

* This is an English Version of the Presidential Address in Tamil of the author delivered on the 24th Sept. 1950 at the Kalamandiram, Kirkee, in connection with Bharati Day Celebration.

தெருத்துள் ளோர் பெருமையெனுத் தீ தன்னை யறிவதறிவா மக்தன்றிப்
நீள்வதாளுள்ள நெக்குருகிப் போய்; பின்னை யறிவது பேயறி வாகுமே
மஞ்சுனன்மை மறந்தின்மை பானம்
வன்மை யாவும் மறத்தனனுதிப்
பஞ்சையா மொரு பெண்மகள் போலும்
பாவர் போலும் பரிதவிப்பானாய்க்
கொஞ்ச நேரத்திற் பாதகத்தோடு
கடியே யுற வெய்தி தின்றுஞல்.

In short we are all beings of higher dimensions and are turned towards the third dimensional world with our limiting consciousness with only a small part of our inner being. The greater part of our being lives in worlds of higher dimensions, but we are unconscious of this greater part of ourselves. Or, it would be still more true to say that we live in a world of higher dimensions, but are conscious of ourselves only in a three dimensional world. This implies that really we live in one kind of conditions, but imagine ourselves to be in another. The realisation of our true being can be attained only through the help of a Higher Intelligence. I remind you here of a telling verse in Tirumantiram (திருமந்திரம்) of Tirumular (திருமூலர்), in this connection.

என்னை யறிந்திலை எந்தனை காலமு
மென்னை யறிந்த பினைது மறிந்திலை
என்னை யறிந்திடிகுந்தலுள் கை விடா
தென்னை யிட்டென்னை யுசவுகின்றனே.

Again this saint speaks of such a knowledge alone as true knowledge.

தன்னை யறிவதறிவா மக்தன்றிப்
பின்னை யறிவது பேயறி வாகுமே

In Tiruvaymoli (திருவாய்மொழி) also, we are told that the Higher Intelligence just guides us in our ascent in which condition we accept our personality in entirety. The past, the present and the future then constitute one Eternal Present for us, all lying together and existing simultaneously. We then laugh at the hell of our own psychological memory of various frustrations disappointed hopes and failures which act as fetters to us in our limiting consciousness.

வானேற வழித்த வாட்டாற்றான்
பணிவகையே
நான் ஏறப்பெறுன்றேன் நாகத்தை
நகுநெஞ்சே.

In such a complete acceptance of one's own personality, Dharma (the state of the real inner being) and we become identical as a consequence of our "choiceless awareness". We protect Dharma and it protects us. For we become Law unto ourselves even as Sri Ramachandra was as according to his own mother.

यं पालयसि धर्मं त्वं धृत्या च नियमेन च ।
स वै राघवशाङ्गुल धर्मस्वामभिरक्षतु ॥

KILLING - A SALES PROPOSITION

An English man and a Jewish friend, talking about conscription, were recalling the Great War

"And did you join the Army, Abie?" asked the Englishman.

"Yes"

"Served in France?"

"Yes, three years."

"Did you get a commission?"

"No, just my wages."

MAHATMA BHARATA

By

SRI. T. V. SOURIRAJA IYENGAR

The scene is Panchavati with its frightful forests infested with wild animals and poisonous reptiles. On all sides green leaves and colourful blossoms filled the eyes and the pleasant chirps of the birds tuned to a gurgle of rivulets filled the ears. In such surroundings Sri Ramachandra lived shining like fire with the tejas of a Rajarshi along with Sita and Lakshmana who were always inseparable from him. At such a moment Lakshmana's thoughts were switched on to Ayodhya. Out of his overwhelming love of Sri Ramachandra, he uttered a few words of reproach about his step-mother Kaikeyi such as आत्मकामा सदा चण्डी self-ish and always quarrelsome etc. (conveyed in the words of Bharata). He wondered how such a noble king as Dasaratha could have so wicked a woman as Kaikeyi as his wife. Hearing these words of Lakshmana, Sri Ramachandra was much grieved and he said:

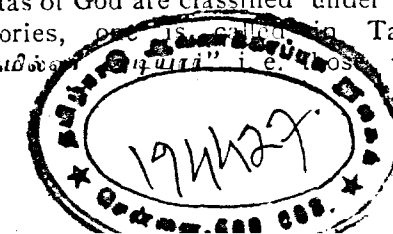
न तेऽस्वा मय्यमा तात गहितव्या कदाचन ।

तामेवेश्वानुनायस्य भरतस्य कथां कुरु ॥

"In no circumstances should you utter such words about your step-mother. On the other hand you can profitably speak of the appealing story of Bharata, the Lord of Ikshvakus". What is this appealing story of Bharata that was referred to by Sri Rama and why was he called the Lord of the Ikshvakus. The background is this. King Dasaratha passed away unable to bear the separation from Rama his beloved son. Rama and Lakshmana had left the Kingdom and a great crisis threatening anarchy was facing the land which was so far held under the sway of mighty Ikshvaku Kings. Bharata was ordained by his father to rule the kingdom but nothing was more repugnant to him than this. He had to undertake a res-

ponsibility at a moment when the whole world suspected his bonafides. But King Dasaratha's promises would be falsified if Bharata did not take up the kingship and Sri Rama did not go to the forest. Thus the situation was wrought with the two-fold danger of losing the earthly kingdom by the Ikshvakus and the heavenly abode by Dasaratha. At the bidding of Sri Rama, Bharata came to the rescue. He could have easily discarded the kingdom and all the odium. But he was too noble a spirit to do such a mean act. On a similar occasion Arjuna was clouded by Moha (delusion) and it took Lord Sri Krishna the 18 chapters of the Bhagavad Gita to make him say "Destroyed is my delusion" नष्टो मोहः. But Bharata always steered clear of such delusions and was flawless in all circumstances. Sri Ramachandra alone properly assessed the greatness of Bharata. In Rama's word Bharata was a 'Mahatma'. Rama considered his act as a magnanimous help to him personally for after all Sri Rama could have carried out only one half of his father's command. Bharata pleaded with Rama for his return to Ayodhya. But when this was found impossible he completely sacrificed his 'self'. Not only did he adhere to the noble traditions of the Ikshvakus but also added fresh chapters to their glory by moulding new ways of life for any king and by living a life of sacrifice the like of which it is difficult to imagine of one born to a luxurious king. Valmiki speaks of him as धर्मवत्सलः "one who has a love for Dharma."

In the Sri Vaishnava literature the Bhaktas of God are classified under two categories, one is the *Pranipata* Tamil "நீக்கமில்லாத" i.e. those who



cannot bear separation from the Lord even for a moment and the other is "उत्तमभक्त्या" i.e. those who are devoid of any kind of flaw and who are always ready to act up to the Lord's desire (however unpalatable it may appear to be). Sri Lakshmana belongs to the former category. He cannot part with Rama in any circumstances and Sri Bharata belongs to the latter category always ready to sacrifice himself for the pleasure of the Lord. The former category of Bhaktas, sometimes on account of their extreme love of the Lord and on account of their anxiety that no harm should come to the Lord may suspect other Bhaktas as Lakshmana did Bharata. He went to the extreme limit of saying :-

भरतस्य वधे दोषं नाहं पदममि रात्रि ।

"I did not consider killing Bharata as an evil act." On a similar occasion Satrugna said of the dwarf कुन्जा that he would kill her at once. But on such occasions how Rama and Bharata were calm and viewed the matters in the proper perspective is illustrated by their disapproval of such rash actions. How the Lord views both classes of Bhaktas alike is illustrated by Sri Ramachandra's words that his love for Lakshmana and Bharata were equal.

Thus Bharata's illustrious story gives food for thought. Let us all remember the advice of Sri Ramachandra himself not to waste time in useless and futile criticism of the petty foibles of others, but usefully utilise it in understanding and appreciating the merits of others.

'Only Prayer can save us' said the harassed captain of the ship which had run into stormy seas.

Clergyman on ship: 'Is the situation really so bad?'

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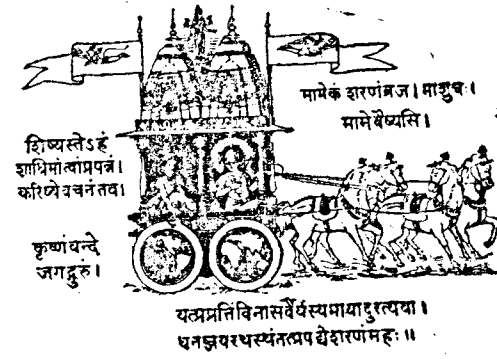
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SRI KRSHNAM VANDE JAGADGURUM SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE

PRAYER

Sri Jagjivan Ram, India's Labour Minister, is reported to have described the position of India on the following lines:— "India is passing through a critical phase, and Government in spite of their best efforts have not been able to solve the manifold problems of the people and attain peace and plenty. Essential commodities have become scarce, prices are rising and black-marketing and profiteering have become rampant. The situation has further been complicated by natural calamities, like floods, earth-quakes, drought, etc." He also congratulated the Bihar Government for their bold action against hoarders and black marketeers and declared that anti-social elements should be dealt with ruthlessly.

We entirely agree that whatever is humanly possible should be done by Government and it is the duty of the people to co-operate with them in order to make the efforts fruitful. When there are, however, natural calamities like floods which made the Prime minister say that the Indian Ocean appeared to be on a visit to India, earthquakes which have altered the whole face of the country as in Assam and droughts which compel people to eat things leading to disease and death, it is high time to ask for Heavenly help without relying on human effort alone. It is easy to understand that the Government, secular as it is does not pray to God for help; but it is

sad to think that no leader, either political or religious has raised his voice appealing to the people to pray for the blessing of God. Would not the Father of the Nation, whose name the leaders are taking in vain times without number, have attributed these natural calamities to the wrath of God and called upon the people to purify themselves and pray to Him for succour? As the poet says there is more in prayer than the mortals know. The Bible says that Jehoah promised to help Moses and his people so long as he lifted his hands in prayer to Him. The Gita says "The body, the doer, instruments or different kinds of organs of action, manifold and various types of activities are necessary for accomplishing anything, but the fifth in the list of causes, namely God, Daiva or Iswara or His Grace is absolutely necessary. This being so, if anyone owing to lack of knowledge considers himself to be the sole actor he does not see correctly because of perverted intelligence." Is it too much to look to leaders of the people, to ask people of different religions to pray in their own ways when the Nation is faced with natural catastrophies of such magnitude. India has now been declared to be a Secular State, but that does not mean it should be a Godless State, nor an irreligious or anti-religious State. One of the main differences between the Devas and the Asuras is that the former prayed to God for help whereas the latter, relied on themselves alone.

CORRESPONDENCE

(i)

Shri "Baba" writes from Washington

Washington 25 D. C.
21st Aug. 1950.

To

THE EDITOR,
'Sri Krishna'

Dear Sir,

I have been in the New York States till now mostly and am now in Washington. The above is my permanent address here in America. While in Rochester I visited the Eastman Kodak factory. In that unit alone they employ 20,000 workers and there is no Union there. Because the "employee benefits" that they give are more than any other place and the Union leaders find no grievance to work up a Union! They have medical recreation, sickness, pension, old age etc., benefits. They have vast recreational facilities. I was also at the International Business Machines Factory in Binghamton, N. Y. They too have a fine Personnel Dept. They are the people who produce those wonderful machines for statistics, card index and all sorts of mathematical calculations and have labour-saving devices. Their motto is THINK and their emphasis in the Personnel Dept. is on HUMAN RELATIONS. I suggested to them that it was interesting to me that a factory which produced machines to eliminate THINKING and one which specialised in eliminating the human factor in work should have that motto and that emphasis! I wondered how often institutions, colleges and schools had a motto which they belied in action. The motto of my college was "All to the Glory of God"! More often it was to the glory of one man and sometimes some men. During the

day I have full office hours and more when I discuss with experts various programmes or visit institutions. In the evenings there are generally social engagements which run late into night and they are mostly dinners with groups who are interested in India and it takes all my energy to tell them all about in India, our social work, religion and politics. I am glad to be of some service to my country for I believe I am able to in small measure undo the wrong done to India by British propagandists for years, decades. It is both interesting and instructing, this tour study I just attended the first National conference on the Aging convened by the President. There were 800 specialists, social workers, professors of sociology, economics, religion, doctors, psychologists and psychiatrists, and all shades of experts. It was a unique experience to see how different it was from our conferences where we have speeches, and more speeches. This was a business-like conference, precise, to the point. It was exchange of experience and sharing of special knowledge. All possible problems of the aged were thrashed out. It was a non-official conference. But the recommendations of the conference will now form the Govt's. policy, legislation and action in relation to the aging people. It was impossible to know who were Govt. servants and who were private. They all participated as citizens. The preparation that had gone into this conference months before would make an interesting article. I am attending another National Conference on Recreation in Cleveland in the first week of Oct. I

have spent three days with the Washington Recreation Dept. seeing their programme and discussing. I am going to Kentucky and T. V. A. from Sept. 15th to 30th to see Rural Recreation, for that is the best rural programme here. Washington and California are the best Urban recreation programme and I am going to California in October. I am

trying to go to Detroit to see the labour welfare programmes.

I have given you glimpses of my programme since I thought you would be interested.

With respectful regards to you,

Yours etc,
J. B.

(ii)

Shri A. Rajagopalan writes from Bangalore Cantonment

Re: "SRI KRSHNA"

I have seen the issues but I am not competent to offer any criticism as I am not sympathetic with the object in view. To my way of thinking, we need more humanity in life, than religions teaching which appeals only to the intellect If

there be any Truth, it could only be in the nature of One God, One Life, One World and One Love. Anything that smacks of distinctions in the region of the Mind and Heart is going further away from the Truth.

A. RAJAGOPALAN.

(Editor's comments are kept reserved pending what other readers have to say on this controversial subject. A thoughtful and appropriate analysis of the arguments advanced in this letter, will fetch a handsome cash prize to the best writer who sends his reply to the Editor, SRI KRSHNA, Girja Bhuvan, Bombay - 19 before 30th November, 1950. — Ed)

FROM THE WATCH-TOWER

MANY HAPPY RETURNS

Dr. Maria Montessori, one of the world's great teachers of children, has celebrated her eightieth birthday. True discipline, according to her, is self-discipline. Children are to be kept interested and occupied in an ordered environment. In the children's houses organized by her in the slums of Rome or in the courtyards of large tenements she proved that children are naturally greedy of work if the work is adapted to their development. Her system is based

on freedom of movement for the pupils so long as it does not conflict with good manners, social order and harmony. Each child is shown the precise and best way to do a particular task. Then it becomes game, the best of fun. Pupils are also taught to read, write and count with the aid of special apparatus devised by her. The system of education practised by her and taught to thousands of persons throughout the world has transformed schools into places of happiness to which children run laughing unlike the old schools to which they used to creep unwillingly like snails.

STUDENTS AND POLITICS

Addressing a gathering of more than 40,000 students at the Brabourne Stadium, Pandit Jawaharlal Nehru said that while there can be no objection to students evincing both theoretical and practical interest in the politics of the country purely in their individual capacities, it would be improper for student organizations to do so, for the primary purpose of such bodies was the welfare of the cultural and the other interests of the student world only. He warned the students never to forget that the first and foremost object of their academic days was the building of their minds, bodies and character. Every other consideration was subordinate to that.

We do not see why there should be any distinction between the activities of students in their individual capacities and those of student organizations. Taking practical interest in political activities should be reserved for extraordinary times like the political slavery

of a country. In ordinary times students should confine themselves entirely to building up their minds, bodies and character and taking theoretical and practical interest in social service and to the theoretical study and discussion of politics and avoid practise of politics till their student life is over or they become full-fledged citizens. Once they have become citizens their political activities should be as citizens and not as students.

DRINK AND SMOKING.

Welcoming the proposal of the Bombay Government to penalise the sale of Bidis and smoking mixtures to children below 16 years of age Sri Karanjia told the Treasury benches: "You may not enforce prohibition but stop smoking". He quoted an American physician in support of his contention that drinking is better than smoking. An old Sanskrit saying says that drink kills only the drinker, whereas tobacco in any of its forms the progeny also.

News

INDIAN PHILOSOPHICAL CONGRESS

SILVER JUBILEE SESSION

The silver jubilee session of the Indian Philosophical Congress will be held in Calcutta under the auspices of the Calcutta University on December 20, 21, 22 and 23. Dr. Sarvapalli Radhakrishnan, India's Ambassador to Russia has consented to be the General President of the session. Eminent British and American professors of philosophy are expected to attend the session and deliver lectures on topical subjects. Professors A. C. Mukerjee of Allahabad, Humayun Kabir and S. C. Dutt will preside over the various sectional meetings of the session. Arrangements are being made for the publication of a

silver jubilee volume under the general editorship of Dr. T. M. P. Mahadevan.

UNITED NATIONS POLICE FORCE:-

The four point plan submitted to the UNO by the United States includes the creation of an armed United Nations police force to combat any threat to world peace. In this plan each member nation would designate within its national armed forces a United Nations unit or units to be specially trained and equipped and continuously maintained in readiness for prompt service on behalf of the United Nations. To assist in the organization, training and equipping of such units, a United Nations military advisor is to be appointed, according to the suggestion of the United States of America.

How is the Solar Month Tula for you?

GOCHARA PHALA (17-10-50 TO 15-11-50)

(By "SOWMYA")

MESHA RASI:— (Aries)

ASWINI, BHARANI and the First quarter of KRTTIKA.

Some will suffer from the fatigues of foot journey, chest pain, humility and consumption, diseases of the stomach and dysentery and flow of blood and fever or indigestion; some may have injuries or wounds; heavy expenditure, general debility; appearance will become less bright and there will be quarrels, misunderstandings and illness to wife and children during the first fortnight.

During the second half of the month the person will be liked by all, will gain renown, success, stability, popularity and eminence; while some will get a new position and will be freed from enemies and diseases; acquisition of wealth, houses, articles of luxury, meeting of friends and relatives. The nervous breakdown, the disturbed health of wife and the illness of children will be completely cured.

Pilgrimages, fulfilling of vows, baths in the sacred rivers and the blessings of holy persons will be enjoyed. All disputes will be easily settled with advantage. The whole or a portion of the pressing debts will be cleared; some will get possession of landed properties and settlement of outstanding loans. Profits will be greater and businessmen will thrive better. Those attempting in cross-words and other enterprises will win and gain money. Chandrashtama days for the month are 11th and 12th November, 1950.

VRSHABHA RASI:— (Taurus)

Quarters 2, 3 and 4 of KRTTIKA, the whole of ROHINI and the first two quarters of MRUGASIRSHA.

Some will pick up quarrels with their wives and children, will suffer diseases of the eyes and belly ache, loss of friends, mental cares and anxieties; loss of blood, and health and wealth, misunderstandings, vain temptations and obstacles. Some will have to quit their places, relatives and friends; and death of a friend or relative may take place; diseases due to phlegm may cause trouble. Some will suffer injuries through women. Some will suffer loss of status or occupation of son and wealth, of relatives and litigation.

The last week of the month will make the person free from diseases, enemies, grief and mental anxieties; success in undertakings and virtuous deeds, fame and wealth will be got. Special care should be exercised in all matters, concerning health, wealth, properties children, etc. but there will be happiness in spite of difficulties. Jupiter and Saturn should be appeased to minimise the evil results. Chandrashtama days for the period are 17th October, 13 and 14th November, 1950.

MITHUNA RASI:— (Gemini)

The latter half of MRUGASIRSHA, the whole of ARDRA and the first three quarters of PUNARVASU.

During the first half of the month some persons will suffer diseases of the eyes and stomach, mental agitation and

embarrassment in all possible ways. Some will suffer from quarrelsome wives; while some will suffer from disgrace, will be afflicted with diseases, and will be exposed to danger. Separated from friends, wealth, health and wife, and ever suspecting evil in everything, will never feel happy.

The latter half of the month will bring about termination of strife with one's enemies and relief from diseases, victory, financial gain and success in all undertakings; he will be free from enemies and quarrels; will obtain gold, corals and copper and will lead an independent life. Will be liked by all and will gain renown. Will become efficient at work and influential; and get sons, success in work, wealth and grains; will get friends and become greatly powerful. There will be much gain in all undertakings. Chandrashtama days for the period are 18th and 19th October, 1950.

KATAKA RASI:—(Cancer)

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

Some are likely to suffer various diseases, obstacles in the way of sexual enjoyment, litigation and disputes; trouble from enemies, anger, fear, troubles from son; quarrels with wife and sons, profitless conduct, disfavour dangers in journey and threatened imprisonment during the first half of the month.

But the second half brings freedom from enemies, fear and quarrels; none can look upon him with disfavour, gains friends and freedom from wicked actions; prosperity of relatives and friends; gains money, position of command, honour, new status, clothes, meeting of friends, power equal to that of gods; high satisfaction, honour from guru, gain of son, aid from friends,

virtuous deeds and death of the enemy also; cure from disease, gains even great foes to his side, success in undertakings; acquisition of position or employment, servants and money. With all these attainments, some may not feel completely happy at all times during the month. Chandrashtama days for the month are 21st and 22nd October, 1950.

SIMHA RASI:—(Leo)

MAGHA and PURVAPALGUNI and the first quarter of UTTARAPALGUNI.

Some persons may suffer fever, diseases of the stomach and of blood, evils from forceful contact with wicked men, debility and loss of zeal in undertakings; some will suffer dishonour, no gain of money, unjust blame, grief, uncontrolled conduct; enmity of relatives and danger to wealth; loss of pride and strength and wealth; heavy expenditure and various troubles in the beginning.

During the latter half the bad results will have a change and advantageous turn will give a new status or better status, heap of wealth, joy, health, destruction of foes, esteem, Dharma, home and friendship; some will enjoy praises of one's character, happiness, prosperity with gain of money, bed, sexual bliss, fine food, flowers, vehicles, sweet words, intelligence, clothes, ornaments, cheerfulness, wide knowledge; birth of a child, gain of grain, Royal honour. Some will gain position of command, good company, fine food and drink, new clothes and independence.

Chandrashtama days for the period are 23rd and 24th October, 1950.

KANYA RASI:—(Virgo)

2nd, 3rd and 4th quarters of UTTARAPALGUNI, the whole of HASTA and the first half of CHITRA.

This month generally proves unsatisfactory in its good results except for

those who have a good dasabhukti. Others may suffer loss of wealth, fall victim of deceit, eye disease; profitless labour, fear and anxiety; diseases of the stomach and of blood, bad associations; wicked words, tale bearers, enemies, changes in opinion by force and fear; deprivation of property by force, loss of money, beauty, learning and intellect. No happiness from wife and children; disputes with relatives, anxiety, fruitless undertakings. Some may experience troubles from fire and poison, separation from friends and house, leave the country; feel wretched; trouble from a sharp weapon or Vayu.

Even though some of the above evil results will be suffered, some happiness will be enjoyed in the latter half of the month; gains from a thief or a young boy; bodily splendour, position of authority, money, new woollens; sexual bliss with fragrance and flowers and clothes; gain of bed, house, furniture and food; birth of a child, grain, gains gold, women, silver and other forms of wealth, study, cattle, friends, and pleasure.

JUPITER AND SATURN must be appeased by those who feel pinch of defects. Great care should be taken in preserving health, investments and also in undertaking journey; also in talking one should weigh the words and be a little reserved. Chandrashtama days for the period are 25th, 26th and 27th October 1950.

TULA RASI:—(Libra)

The latter half of CHAITRAH, the whole of SWATI, and the initial three quarters of VISAKHA.

The person will suffer from fatigue, loss of wealth, chest pain and foot journey; lose prosperity and go on travels, suffer from quarrels, enemies

disgrace. He will also suffer from bilious and windy complaints and from thieves; varied anxieties, jealousy and deceit: Loss of wealth caused by the advice of wicked men, tale bearers. Will receive disagreeable intelligence when on journey. Some may experience series of calamities; loss of skill in action, fame, physical splendour and estimation.

From 27th October there will be gain of objects from robbers and from children; the person will become bright in appearance, his orders will be carried into effect; will get wealth, blankets, metals, gems and the like. He will get servants, prosperity, sons, bullocks, gold, houses, women, cloths, grain, presents from higher authorities, and good qualities. Saturn must be appeased for mitigation. Chandrashtama days for the period are 23th and 29th October 1950.

VRSHIKA KASI:—(Scorpio)

The last quarter of VISAKHA and the whole of Anuratha and Jyeshtha.

The evil influence of the unfavourable planets destroy all the actions and their results, but men of good conduct succeed in their attempts in spite of the obstacles; some will suffer from bile, fire, thief and minor diseases; while some may experience various troubles from relatives; will have no peace of mind; suffer, disgrace, depromotion false implications and loss of relatives; and financial loss.

Even though these bad results may be affecting the persons a little, they will enjoy sexual bliss, gain friends, good food, honour satisfaction, son, pleasure, marriage, sweet speech and permanence in a temporary appointment. Some may feel excitement in undertakings. Some may feel the inability to have sexual happiness. They will do well to appease

Mercury and Jupiter. It is very difficult to save much money unless some mitigation is done for Rahu who threatens financial loss. Chandrashtama days for the period are 31st October and 1st November 1950.

DHANUR RASI:—(Sagittarius)

The whole of MULA and PURVA-ASHADA and the first quarter of UTTARA-ASHADA.

The person gains a new position, honour, wealth and freedom from diseases pecuniary gains; success and consequent gain of a coveted position, honour, prosperity, destruction of enemies; success in occupation and new employment.

Some may suffer loss of health, wealth, quarrels, mental pain, obstacles, dejection in mind, separation from one's relations, and diseases caused by the impurity of blood, bile or excessive heat. Some will suffer troubles by enemies; loss of position; death of one's friends; indisposition; troublesome journey, loss through fraud and heavy expenditure.

It will be wise to avoid unnecessary journeys, new investments and heavy purchases. Diet should be regulated and health conditions should not be neglected. Some who will be tempted to sinful deeds should try to avoid them. Jupiter, Saturn and Rahu should be appeased. Chandrashtama days for the period are 2nd and 3rd November, 1950.

MAKARA RASI:—(Capricorn)

The remaining three quarters of UTTARASHADA, the whole of SRAVANA and the first half of SRAVISHTHA.

Financially there seems little to worry about during this month even though a good deal has to go out on family

expenses and overheads or payments connected with family health. The outlook for new schemes is excellent and many will be benefiting financially through the marriage partner or through a close associate. It is better to give careful thought to what to do and not to make any decision hastily. Finances fluctuate a good deal, but some will probably end the month with something on the right side. If anything is due from women or old friends, there are chances of collecting the money before the end of the month. The married ones will be more prosperous and in a happier frame of mind. Incoming of wealth is possible through the wife's side people. Some improvement in family conditions is likely to materialise.

In many instances, queer developments are likely in family affairs and much will have to be kept quiet. Some will achieve at least one of their immediate aims. Many arrangements will have to be altered probably at short notice, but one problem that has been hanging fire for some months will be cleared up to advantage. Financially all seems well this month, though some will be too busy and too interested in plans for the future to worry much about current income. About the middle of the month, a stroke of "Luck" in connection with houses or some property is possible. Chandrashtama days for the period are 4th and 5th November, 1950.

KUMBHA RASI:—(Aquarius)

The latter half of SRAVISHTHA, the whole of SATABHISHAK and the first three quarters of PURVABHADRA.

Almost all the major planets are not favourably placed during the month. Unless dasabhukti results are powerful to produce beneficial yogas, nothing can be expected advantageously in Gochara.

Periods of adventure and excitement will alternate with times of misunderstandings and quarrels. Better not to take any precipitate action about property or the home this month. However discontented one may be with the present environment, he should stick a little longer. It would be unwise to make a move anytime this month. Also give careful thought to what you do, and don't make any decision hastily. In a number of instances, queer developments are likely in family affairs, and much will have to be kept quite.

Some relief may be expected by the end of the month with regard to finance and ailments. Some are likely to be put to unnecessary burden; unless special care is taken responsibilities and expenditure will increase. Some may have to take in and accommodate a relative or a friend to live together or in some way be responsible for his or her welfare. Better consider carefully before undertaking any such duties. Powerful mitigations should be done to appease Jupiter, Saturn, Sun and Rahu. Chandrashtama days for the period are 6th and 7th November, 1950.

MEENA RASI:—Pisces

The last quarter of PURVABHADRA and the whole of UTTARABHADRA and REVATI.

Towards the end of the month, journeys are possible, and one of them might lead overseas. Some will suffer

from sorrow and disease to wife, son, relatives or self. Some will be worrying themselves as a result of some bad action, while some may walk without strength on account of defeat and loss of money. Some will feel the weakness of bodily tissues. Some will have to waste their time and energy in vain temptations.

Every effort should be taken to preserve health of the self, wife and children. Speculations should not be attempted and the expenditure must be cut to an appreciable extent. Appreciation and reward for the good and hard work should not be anticipated during this month or feel disappointed if one gets adverse remarks. Times will change and confer due reward, and the intelligence and merit in due course be appreciated advantageously. Some will have to do maximum labour and in return get only minimum wages even a prompt payer may fall in default; incoming of help might be delayed or postponed. Of course for those who do not have a good Dasa Bhukthi, this will seem to be a trial period: but there will not be major bad events beyond control or capacity to withstand. The Planets, sun, Mars, Jupiter, Saturn and Rahu should be appeased to get relief. Persons who follow the Sastraic principles strictly, and those who are charitable, will not be much affected. Chandrashtama days for the period are 9th and 10th November 1950.

SUBHAM!



General Predictions For November 1950

By Makaraguru

Self-reverence, self-knowledge and self-control — these three alone lead to sovereign power. Everybody wants sovereign power, but how far one is prepared to develop it is the question. Any amount of knowledge can be acquired. But so long as the supreme knowledge is not achieved all the other branches of knowledge are unimportant.

The heavenly forces in the month of November are in the following form. The days 9th and 24th are very important — Divali Amavasya starting 2007 Vikrama Samvat on 9th and 'Suddha Kartika Purnima falling on 24th. The principal aspects in this month are Saturn in Kanya rasi and Jupiter in Kumbha rasi who after completing their Shadashtaka yoga are running point to point parallel with quarter or half a degree distance and Mars forming parallel with Uranus on 30th November and then with Pluto on 7th December 1950. First Mars was parallel with Uranus on 7th October 1950 and with Pluto on 12th October 1950. This aspect caused Gen. Mac Arthur to go above the 38th line of Parallel and the China Reds may come in opposition thus hearing the boundary of the Soviet Union. This aspect falls on the 9th House of Marshall Stalin, the chief of U. S. S. R. which indicates some provocation while in the case of President Truman it falls in his first House — House of Brain. In the case of Gen. Mac Arthur it affects his third House — House of boundary and foreign importance. Therefore, a number of complications are likely to arise and the general impression that the Korean war is over will be falsified. In fact, nothing is over. Only the dropping of the curtain after the first scene of a drama is over and another is approaching. It will create stormy weather in the UNO and the whole world.

In India these very aspects fall in the third House of Pandit Nehru and up-

setting forces in Kashmir are expected, while it falls in the 12th House — House of fighting and dodging—of Mr. Liaquat Ali Khan, Prime Minister of Pakistan. These aspects are prone to torpedo the ships of peace and harmony. In respect of displaced persons, foreign expenditure, travelling etc., all these things will create difficulties of balancing them properly. These and heavy expenses in foreign Embassies will create difference in Cabinet as the time approaches for the New Budget which is by the end of February 1950. The situation in the world and in India will be one of restlessness and unhappiness in general. The working classes too will be affected, thereby leaving no man free from difficulties to adjust his daily expenses of maintenance. More expenditure than income will be the case in general. Measles and cholera will increase in spite of good water supply and plenty of rainfall. Purity of water will be spoiled resulting in such diseases.

For those who are born between 15th October to 15th November of any year and 15th of March to 15th of April and similarly in June - July and December - January the time will be hard on the following dates, i. e. 8th to 10th and 23rd and 24th November.

The prices of food stuffs are not expected to go down much in spite of having good crops now and restrictions on those who inflate prices. On the contrary there is more chance to soar up.

Iswaradarsan or will power:— If one prays to Durga devi at about 9 a. m. or 4 p. m on 9th November the probabilities are there to evade troubles and to have Durgadevi darsan. If one tries for an hour or so forgetting himself and his body and bringing himself to the tune of the Infinite it is not very difficult to have Durgadevi darsan, It is worth trying.



Crossword Puzzle No. 6

RULES AND CONDITIONS.

1. Only those remit by money order or postal order an entrance fee of Rupee one, are entitled to compete. 2. 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. 3. The Crossword Puzzle Editor's decision will be final and legally binding on the competitor. 4. The solution should be sent by post so as to reach the Competition Editor, Sri Krshna, 428 East Third Street, Pudukkottai (S. I. Railway) on or before the 10TH DECEMBER 1950. 5. No correspondence will be entered into in regard to the Puzzle, solution or the prize. 6. Solution should be entered in ink in the printed squares or square neatly drawn in ink. 7. 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. 8. In the absence of an all-correct entry, the first prize will be equally divided among the solvers with one error only. 9. Each wrong letter will be counted as a separate error. 10. The Editors and the management of Sri Krshna have nothing to do with the Editor, Crossword Puzzle.

PUZZLE-EDITOR

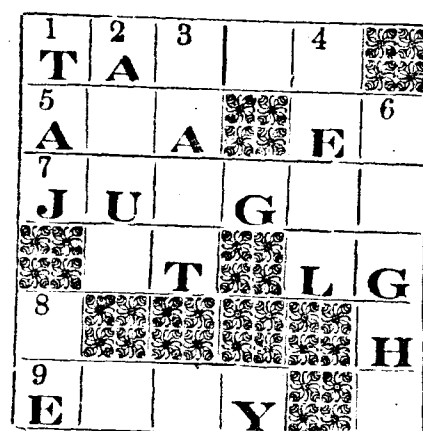
SOLUTION TO PUZZLE NO. 4

1	T	H	O	U	G	H	T	5
I				P	A		A	H
6	N	O	I	S	Y		M	E
Y	A		E			9	D	I
	T		T			10	A	L
			A			R		
12	P	E	R	V	E	R	T	
13	P	R	O	P			B	E

S. Ramakrishnan,
Rastaspeth, Poona
Wins the First Prize

194427

Crossword Puzzle No. 7



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 here withentries and a postal order for Rs...../ a Money Order receipt for Rs...../ My number as subscriber is.....

Signature and date

CROSSWORD PUZZLE NO. 7

CLUES ACROSS

1. Such understandings are dangerous in business matter even among friends.
5. Commander in(Ottoman Empire)
7. Unrefined, boorish (Anglo-Indian colonial word)
9. Women especially seen to be fascinated by such manners.

CLUES DOWN

1. Agra is world famous for the—
2. Malarial fit, quaking.
3. Not all—is catch word.
4. To soothe their agitation the emotionally chronic needs must —about everything to everybody.
6. God only is the supreme—
8. It always is a royal — with all of us!

SRI KRISHNA 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.

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