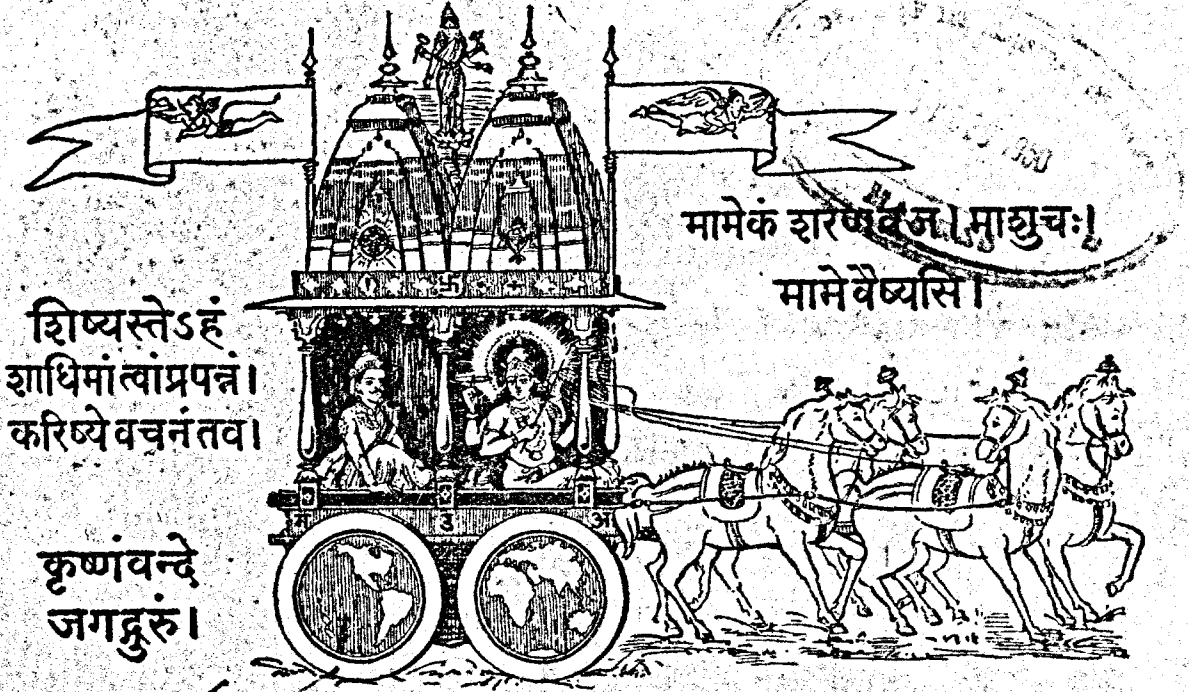


SRI KRISHNA

1045

A Spiritual and Cultural Monthly



A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.

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Vrschika

Vol. 1.

November - December 1950

No. 9.

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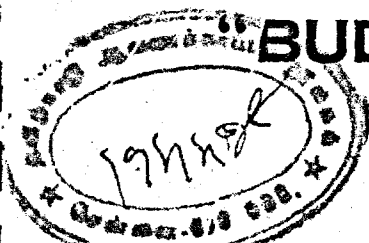
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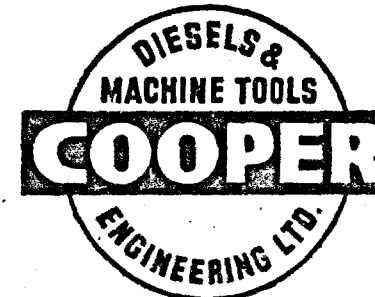
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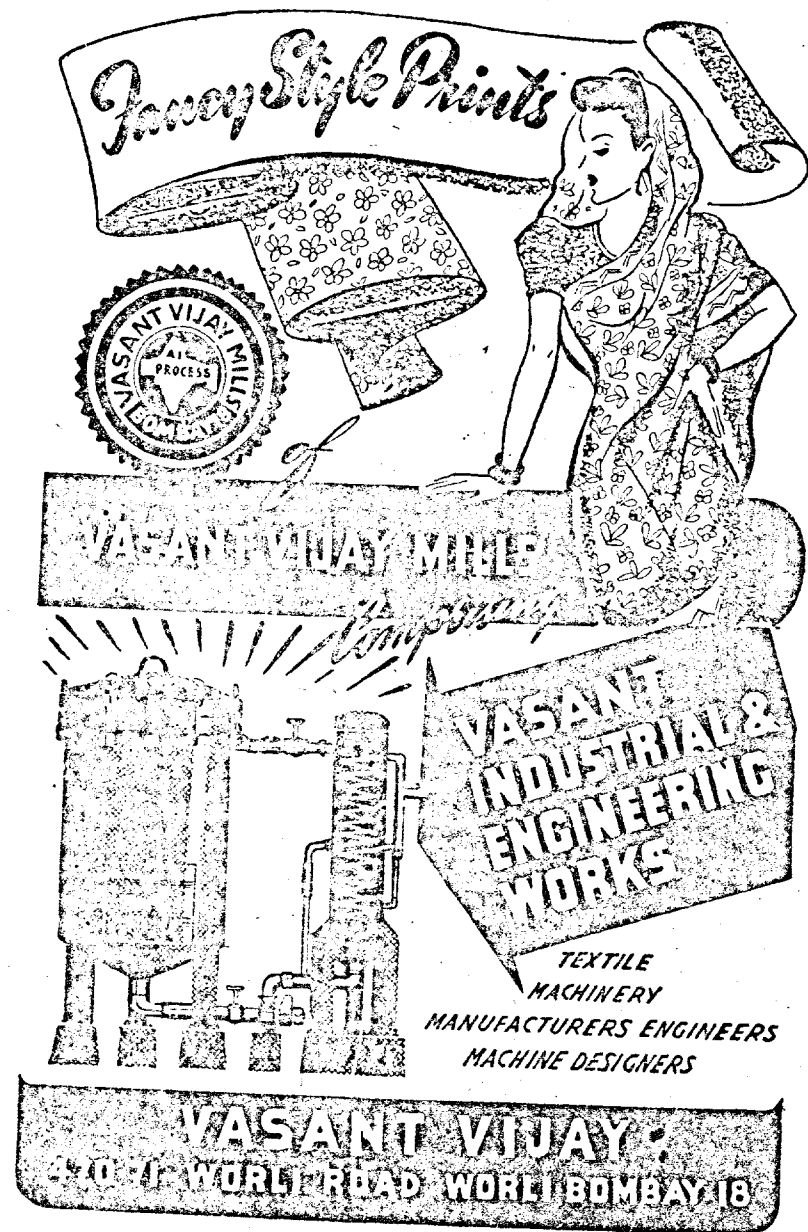
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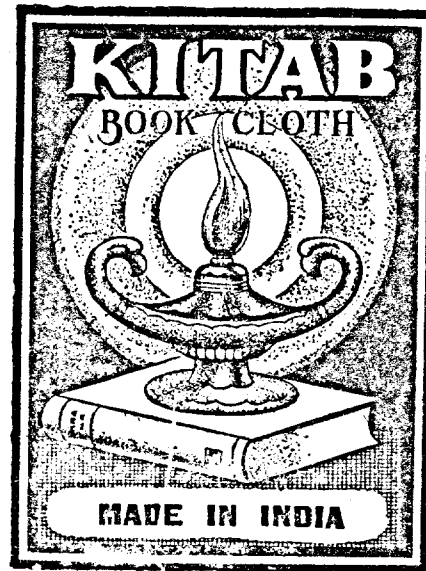
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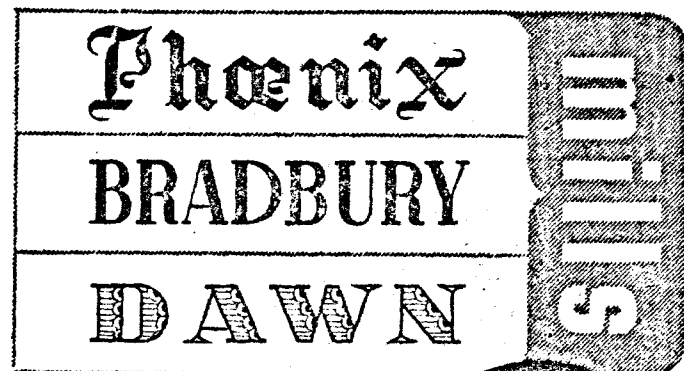
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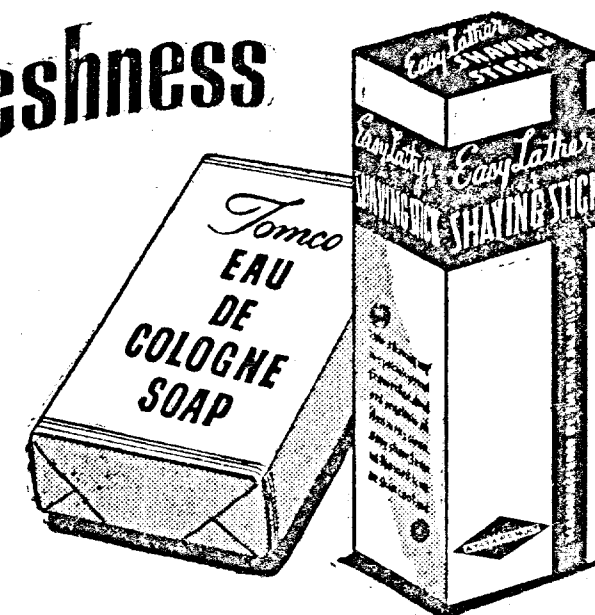
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(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1

Vrschika: November - December 1950

No. 9

ANANDAVALLI- A MATHEMATICAL EQUATION

By

SRI V. V. SRINIVASA AIYANGAR.

This caption may be regarded by the reader as intriguing. But I expect that its real significance will be unfolded and cleared up so as to elicit his approval, if not also his appreciation. In the section named Anandavalli the eighth *Anuvaka* is expressly devoted to a discussion of what supreme divine happiness consists in. I regard it as a most striking and significant instance of appealing to human thought and imagination with the help of mathematical figures. It is simply marvellous.

It begins with an indication, if not a definition of what is termed a unit of human happiness. It seems, to attain that unit of human happiness a man should be a *yuvaka*, that is to say a youth. The Scripture says no more. It leaves the reader to imagine for himself all the capacities and tendencies of an ideal youth in respect of indulgences in which he finds his pleasure or happiness. More than that it would appear that he is required to be an efficient teacher of the young. The implication in this context is undoubtedly to the effect that there is supreme pleasure to be attained by a good teacher of the young in his work.

To these two qualifications we are told, should be added a condition that the youth in question should be a good eater. By this we may take it is meant not merely one who can consume a large quantity of food and digest it, but also a discriminate and tasteful eater. This word therefore deals with the physiology and fine art of eating which forms no small part of the activities and pleasures of human life. The next conditions are, *dradishu* and *valishu*. Some people are prone to regard both these as identical. But they are not. The first refers to the capacity to resist and endure—to resist all diseases and be proof against all violence and attack. He is also required to be a *valishu*—a man of strength. It may be primarily in strength of body and secondarily in strength of will. This requisite is apparently intended to enable the individual not only to attack others successfully whenever required but also to encompass and achieve feats requiring strength. As if all these were not enough, however rare yet possible, it is required that for a man to attain the unit of happiness he should have under his control and at

his disposal all the wealth of all the world. This of course will at once be seen to be an impossible condition, as we may be sure that no single individual in the past present or future is ever likely to come into such possession

Let us pause for a moment and apply the ideals postulated by this definition to the actual facts of life. If there is a young man it often happens that he is subject to ailments or otherwise incapacitated to enjoy even the ordinary pleasures of life. He might have had no high education; how then can he teach the young? He might be a dyspeptic, and be condemned to a regulated diet. He might be a weakling without nerves. In our experience in the world what we actually find is that even if we should find in some measure the existence of these requirements we find the others absent. The reference to the wealth of all the world is certainly also suggestive. Wealth is that which promotes our weal and most desires can be accomplished with money.

If so much is required to constitute one unit of human happiness we have implicitly in the very first sentence the declaration as it were of the practical impossibility of the attainment even of that unit by any man past present or future. From there, from this initial impossibility we are led step by step as it were to the higher grades of happiness. And this is accomplished by the indication of a series of multiples of hundred. What foundation or authority this scripture proceeds on it is difficult to conceive. But what is attempted is obviously not a verifiable arithmetical calculation, but a puzzling appeal to the mathematical imagination.

We are told that the unit of happiness of certain persons called *Manushya-gandharvas* is a hundred times of that

of human happiness. A hundred times that again we are informed is the unit of happiness for a *Deva-gandharva* and so on and so on in succession we have Pitrs, Ajanaja-deva, Karma-deva, Deva, Indra, Brihaspati, Prajapati and then at last Brahman. (After many years and many abandoned trials I have after all succeeded in calculating after making all the multiplications indicated that we arrive at an arithmetical figure represented by the number one followed by twenty ciphers thus 100,000,000,000,000,000,000.

In other words in the language of arithmetic we can only call it a hundred Million Million Million or in still other words if million millions should be a unit, a hundred millions of such units will be the sum-total arrived at. It is no doubt stupendous. It is unimaginable. It is conceivable. But such and so much the scripture tells us is the quantity and quality of what is termed one Brahmananda.

It is unfortunate that most readers of this Upanishad are satisfied with a mere general idea of the immensity of Brahmananda. But I feel certain that the ultimate and real object of this chapter on *Ananda* or happiness is not to furnish us with a mathematical estimate of its immeasurability. Its main object has to be ascertained not from the multiplied numbers but only from the words at the end of every definition of each unit of happiness viz. *श्रोत्रियस्य चाकामहतस्य* which means "and also of a *srotriya* not killed by desires". It is repeated from the beginning to the end as a regular chorus. Beginning with the unit of human happiness as defined and described already it proceeds to affirm in the words of the chorus produced above that such great unit of human happiness is also available to a man who is a *Srotriya*

in the first instance, and also one who has not been killed by desires. With every ascending unit of happiness as detailed above these words are repeated, thereby necessarily declaring that such higher and higher units of happiness upto the last immeasurable and inconceivable unit of Brahmananda are also available to such a *Srotriya*. A *srotriya* may be defined as a person of high birth, highly learned and possessed of high character. It should be noted in this connection that the delimiting words *अकामहतस्य* after the words "*Srotriyasya ca*" is a well-known trick of literary, esp., poetic language in which the meaning is extended to the person indicated, with the super-added condition or qualification that if such a person had also the further qualification stated then what is indicated can be attained in the fullest measure. Thus when we find that after the enumeration of each unit of happiness the words *श्रोत्रियस्य च* are repeated we may be sure that the clearest indication of the Scripture is that such incalculable happiness belongs to or in other words can also be attained by a *Srotriya*. That means again that even the highest happiness of Brahmananda not to speak of the lower units is attainable by man even in this life on this earth provided he is of good birth, of high character and great learning. The three conditions which we may be sure are undoubtedly among factors making for happiness. To my mind however the pith of the matter indicated by the Scripture would seem to lie in the fact that a learned man who has nothing to be ashamed of in his character and who may be trusted to be always fond of learning and pursuing his studies would be certain to attain to the highest happiness measured by any standard. I for my part think that there is undoubtedly no greater pleasure open to man on earth than getting into common

with the greatest minds of all times by the close and enjoyable study of their great books.

Apart from this the words that follow are also wonderful words. The single expression contains and conveys an idea which may form the subject matter of a whole volume. This expression is *अकामहतस्य*. The implication is that *काम* or desire has a distinct tendency to destroy the man. Or in other words to kill him. It may be by turing him into a beast. But at the same time there is in that expression the recognition of the fact no man can be or live without desires. But what is required is desires, as he must have, he should see that they do not destroy or kill him. If therefore he is a person albeit with strong desires yet having them all under control then they could not kill him or destroy him and he will answer to the description of an *akamahata*. If desire is even like steam in a steam-engine which allowed full vogue may break and burst the boiler and the engine itself; but when kept under control and regulated and directed by appropriate instruments, then it can be made to pull and draw long trains over many hundreds of miles even so the desires of man vastly multiplied but still controlled and directed may be made to subserve great and beneficent ends. This therefore seems to be the great and priceless secret lesson intended to be conveyed by this Scripture to mortal man. It assures man the supremest divine happiness in this very life provided he fulfils a few conditions, not after all so onerous or difficult. It promises happiness equal to the units defined and perfect if the *Srotriya* should also be an *akamahata*. The indication is clear that at least in a smaller measure it is attainable to a *Srotriya*. It is most regrettable that the commentators of this Upanishad have missed entirely the real point and

purpose of the chapter. They were perhaps unable to understand how a *Srotريا* even if he should be *akamahata* could obtain such happiness in this life and have therefore to cover up their ignorance added the words 'in the world or state after death'. There is no warrant for their adding any such words as if the great Upanishad was not able to hit upon and use appropriate words if such was its meaning. This chapter of the Upanishad is therefore chiefly intended and designed to hearten mortal man struggling in life with the possibility of his attaining the highest bliss in this very life. The Scriptures contain similar

indications in several other places. It is also significant that at the end there is to be found a clear declaration that the Brahmananda finally defined is to be found inside every man as well in Parabrahman. I regard this especially in the context as an absolute pronouncement by the Sruti of the possibility of the highest and supreme Bliss to every man even in this earthly life. It is further gratifying to note that the ultimate pronouncement in this anuwaka is to the effect that Ananda is of Brahman and that he who realises it, is in no need of fearing anything here and hereafter.

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DRAMIDOPANISHAD SARAM

By

SRI D. RAMASWAMY AYYANGAR

IV. The Azhwar and the World

In the previous two articles we tried to understand somewhat the consuming God-hunger and the intense God-thirst of the Azhwar. Lest the reader should run away with the idea that there was no place in the Azhwar's heart for his fellow-beings, it is necessary now and here to acquaint him with the workings of the Azhwar's heart in regard to the world and its denizens. Here again the Azhwar occupies a pre-eminent place among God's devotees. For he alone out of them all starts singing for the redemption of all his fellowmen.

The first song with which he opened his lips is a humble appeal for mercy for the whole of mankind. Even like the Rshis of Dandaka who drew the attention of Sri Rama to the mutilated limbs of the sages of that place victimised by the Rakshasa "एहि पश्य शरीराणि" in order to enlist His sympathy and obtain His promise of redress, Nammazhwar draws the Lord's attention to the serious drawbacks and failings of humanity. He starts the Tiruviruttam, his first poem with a *vinnappam* or petition. Freely rendered into English, that Pasuram is somewhat in the following terms:

"O! You Lord of the Celestials! Who were born in all categories of living beings, (bird, beast, man etc.) in order to give succour to all life! Pray lend your ear truly to this humble petition of mine praying that *We all* (entire mankind) may never more wallow in this woeful state of false knowledge, wicked (or evil) conduct, and filthy body."

If this is the sentiment in which a person who never talked a word since his birth, spoke for the first time, it is a sure indication of the compassion residing in his heart for the whole of mankind. It must have been his foremost thought drowning even the God-love that had kept him speechless for years. If we compare the sentiments with which each of the numerous devotees of God, singing in one language or another, starts his work, it will furnish a wonderful study in the psychology of godly men. This is not the place to indulge in that study, however interesting and instructive it may be. I shall content myself with observing that the sentiment embodied in the first stanza of Nammazhwar is exceptional and unique as no other devotee has started with a plea and a petition on behalf of suffering humanity. The Azhwar's compassion for the world is commensurate only with his love towards God. It is the object of this article to indicate how this feeling (and mood) is at the back of the Azhwar's mind throughout the four poems of his, coming to the surface now and then but ever there as reflected in several places in the course of the 1296 pasurams of his. The first word of the first stanza of his works stands for falsehood and the last word of the last stanza stands for exaltation. If ever any soul migrated from falsehood to exaltation, it was Nammazhwar as even the words used by him indicate.

It is said of Prince Siddhartha (Gautama Buddha) that his pity and

compassion for the affliction and woe that humanity is subject to, made Him renounce a Kingship and take to the life of a mendicant trying to soothe and heal. He however had not postulated God in his philosophy. Nammazhwar, whose compassion for humanity equalled, even if it did not excel, Siddhartha's, indulges very frequently in heart-felt prayer to his God to help man to cast off his sin and partake of the pleasures of divine Bliss. There are indeed occasions when he bitterly complains against God and accuses Him of being selfish and self-centred not caring for the true welfare of his created beings. There are again occasions when finding that no man responds to his call to come and pray, the Azhwar becomes bitter and says things not very complimentary to man. Thus in his second work "Peria Tiruvandadi" in one place he says: "Let any one do anything he likes. Who can try to correct this wide and diverse world? I rejoice in the feeling that by the grace of the Lord of the Devas I have been enabled to wipe out pain and distress from my mind." His fellow-feeling, however, very soon asserts itself, and, casting off complacency at his own state, we find him putting in a plea once more for afflicted man and telling the Lord that it would be cruel of Him to expect men to think of Him or come to Him even to pray for succour. For he asks 'What stuff are they made of and where are they situate? How can you expect them to be able to think of You and come to You for relief?' He explains this elsewhere by referring to the primordial sin that prevents man from even bowing his head or clasping his hands in prayer (Peria Tiruvandadi 84) and to the potency of the senses that are strong enough to assail even the Lord's chosen devotees in Paramapada (Tiruvaimozhi VII. 1. 6.).

This alternation of feeling in the Azhwar between sympathy for man in his distress and disgust at his waywardness which persists in putting God out of man's thought, word and deed, and between praying for his own safety and for the safety of the entire world, is even more visible from his Tiruvoimozhi. Here he is even more vociferous in his condemnation of God's indifference to human woes. He is particularly bitter in III. 1. 4, where he complains in this wise:

"Already this wretched world is unable to concentrate on the freshness and beauty of Your glorious Form. And to such a distracted world You have given a multitude of conflicting and mutually destructive siddhantas and schisms. If You, who are bound to protect them indulge in self-satisfaction and revel in the freshness and fragrance of your Tulasi garland, will not this wide world go to ruin?"

It will be hard to excel this passionately-worded pasuram in the beauty either of its sentiment or language. That even during these ecstatic moments of God-enjoyment, the Azhwar has an eye towards afflicted humanity and never fails to shed a tear for their inability to partake of the feast of the soul he is reveling in, speaks volumes about Azhwar's compassion for suffering humanity. He is very desirous of partaking of his God-enjoyment with his fellow beings. (एकः स्वादु न भुङ्गीत) He calls out to them in the very second Dasaka 'அருமன்' of his Tiruvaimozhi, and again in the 6th and 8th dasakas of the first century. Can it be mere coincidence that all these three dasakas are couched in short metre quite unlike the other stanzas or can it be that it was a deliberate trick of languages indulged in to invite reluctant men into the Divine fold by giving them short

and sweet advice? Be that as it may, one thing is clear and that is that the 100 dasakas of which the Tiruvaimozhi is made up are freely interspersed with pasurams addressed to Azhwar's fellow-men pointing out to them the emptiness of human life and the vanity of human wishes at times and at other times drawing their attention to the greatness and glory of God and to the pleasures and ecstasies derived and derivable from God-life and God-love.

There are several places in the course of the Tiruvaimozhi wherein the Azhwar draws God's attention to the world. The feelings with which he does so are markedly diverse. In IV. 9, he dreads, shuns and abhors the world that he sees before him and prays to God to take him away and not show him this wicked world. In VI. 3 the Azhwar loses himself in the thought that God combines in Himself all the contradictions known to man. He is poverty and He is wealth. He is perdition and He is paradise; and soon. I think there is reference to about 32 contradictions and contrarieties talked of in this dasaka and the Azhwar is simply amazed at this Viruddha-vibhuti (Inconsistent state) of the Lord. In VII. 8, in the course of which also the Azhwar gives free and full expression to his feelings of wonder and amazement at the way the Lord manifests Himself in this world, he puts a question point blank to Him asking Him to divulge the secrets by which He manages to be all this — a question to which no answer is vouchsafed except that He is "அறிவதரிய அரி" — the Hari who cannot be understood by man.

The Azhwar's desire to probe into the mystery of the universe, however, persists till the very end. Almost the very last question that he puts to his Lord after he is assured of His grace and feels that he is being taken unto His Feet, has relation to the continuance of this world — His Leela-Vibhuti. The Azhwar slyly asks in X. 8. 9 "May I know why You, Who have now deigned to protect me, left me in the lurch all these bygone days?" — a question which goes to the very root of the subsistence of the world. That is a cosmic secret — His secret — which He has yet vouchsafed to no man but has left all men to solve and answer as best as they could. Even the Azhwar, who at the next step is to become a Mukta or released soul does not get this question answered by God. The only answer that is furnished is by the cosmic rejoicing as God extends His loving arms and draws the Azhwar into their fold. All the clouds roar and all the seas dance in ecstasy at the emancipation of the soul of the Azhwar (X. 9 1). That is the only answer that God gives to questions relating to the cause of the world. No wonder various schools of thought give various reasons and find various justifications for the creation and continuance of the world. The wise man seeks to get out of it by invoking God's Mercy and will not waste his life in trying to solve apparently insoluble problems. This is a problem that has never been solved; but it can be very easily dissolved in respect of each one of us by invoking the Lord's Grace and throwing oneself on It as Nammazhwar did.



19/1/25

ESOTERIC SYMBOLISM

By

SRI C. R. SANKARAN

The esoteric significance behind the terms "poor" and "rich" met with in Valmiki's Ramayana (वाल्मीकि रामायण), in Andal's Tiruppavai (ஆண்டாள் திருப்பாவை) and in Subrahmanya Bharati's Panchali Sapatham (பஞ்சாலி சபதம்) was discussed by me in my previous article "The Level of Silence" already published in this journal. Now we shall proceed to discuss a few concepts in similar light in some esoteric literatures known to us.

It is striking that the enigmatic expression *poor in spirit* is met with in the New Testament "Blessed are the poor in spirit: for theirs is the kingdom of Heaven" (Matt. 5. 3.). This pregnant phrase does not imply destitution in the material sense. Nor does it by any means denote the idea of "weak in spirit". It signifies on the other hand, *non-attachment to things*.

"A man who by the strength of his spirit makes himself non-attached to things, as though destitute, that is, when things have for him as little meaning as if he had not had them and had not known about them, will be *poor in spirit*."

"This non-attachment is a necessary condition for approaching esotericism or the Kingdom of Heaven". (Cf. P. D. Ouspensky, A New Model of the Universe, London. Routledge & Kegan Paul Limited, 1948, p. 166).

'Poor in Spirit' in the New Testament refers to the same idea denoted by the term श्रीमान् in Valmiki's Ramayana. We see, therefore, the necessity to go behind the terms used in all the esoteric

literatures of the world like the Gita, the New Testament, Valmiki's Ramayana and the Divya Prabandham or Tevaram.

All such books are written definitely for those who already have a certain degree of understanding. It is meaningless to expect to read them simply even as it is meaningless to read simply a book of mathematics, full of formulae, special expressions, open and hidden references to mathematical literature and allusions to different theories known only to the initiated. But mathematics is only a science of pure form. It cannot dictate an answer to what ultimately constitutes the nature of reality. It is only philosophy in its role as the knowledge, of reality, as the doctrine of "being as being" may give or attempt to give an answer to the problem of the nature of reality (Cf. Ernst Cassirer, The Problems of Knowledge, New Haven Yale University Press, London. Oxford University Press, 1950, p. 32).

In esoteric literature, there are undoubtedly a number of passages which can be understood emotionally. These passages can produce a certain emotional impression, different for different people or even for the same man at different moments of his life. In esoteric literature, every phrase and every word contains hidden ideas and these hidden ideas are incessantly to be brought to light in relation to deep inner experience.

For instance, we meet the following statement of Jesus in the New Testament: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven (Matt. 5. 10.)

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt. 5, 11, 12)".

"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John 12 25).

"If the world hate you, ye know that it hated me before it hated you.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15. 18, 20).

"They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God Service". (John, 16. 2).

Truly, the esoteric ideas are inaccessible to the majority which 'stigmatizes the behaviour of certain people as pathological because it diverges from the behaviour of a larger group which is 'normal' only by the arbitrary standards of numerical superiority" (Trigant Burrow, The Social Neurosis: A Study in "Clinical Anthropology", Philosophy of Science, Vol. 16 No. 1, January, 1949, p. 33).

We are reminded here of the following telling lines of Kulasekhara Azhwar (குலசேகரர்) in this connection:—

பேயரே யெனக்கு யாவரும்
யானுமோர் பேயனே யெவர்க்குமிது பேசு
யென்
ஆயனே! அங்கா! என்றழைக்கின்றேன்
பேயனெயொழிந்தேன் எம்மோனுக்கே.

Again Tirumangai Azhwar (திருமங்கை மாழ்வார்) in his ecstatic hymn exclaims:

அத்தா! அரியே! என்றுள்ளை அழிக்க
பித்தா என்று பேசுகின்றார் பிறர் என்னை
முத்தே! மணி மாணிக்கமே! முளைக்கின்ற
வித்தே! உன்னை எங்ஙனம் நான்
விடுகேனே.

Similarly, Manikkavachakar (மாணிக்க வாசகர்) in Tiruvachakam (திருவாசகம்) says beautifully:

பேர்ப்பட்டேன்: தின்னடியார் என்று
ஏர்ப்பட்டேன்.

All these saints were reviled as mad for their devotion to reality. We have just seen the esoteric significance of the phrase "poor in spirit" used in the New Testament. Now we turn our attention to yet another striking passage in the New Testament in this connection:

"He that loveth father or mother more than me is not worthy of me" (Matt. 10 34, 37).

Attachment to things, to people, even to one's own father and mother, is the chief obstacle on the way to esotericism. This idea is emphasised still more further on:

"Then came to him his mother and his brethren, and could not come at him for the press.

"And it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee.

"And he answered and said unto them, My mother and my brethren are these

which hear the word of God, and do it" (Luke 8. 19-21).

"The term 'Rich' in the New Testament contains the idea of 'attachment', sometimes the idea of great knowledge, 'great mind, a great talent, position, fame — all these are 'riches' which close the entrance to the kingdom of heaven" (Cf. P. D. Ouspensky, *ibid.*, p. 176).

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19. 20-24).

"Attachment means in the Gospel sense of the word a small, selfish and slavish feeling. The following passage concerning the blasphemy against the Holy Ghost in the New Testament is a striking one:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be for-

given him! But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12. 31, 32).

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in a danger of eternal damnation" (Mark 3. 28. 29).

"And whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (Luke 12. 10.)

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12. 35, 36).

P. D. Ouspensky (*ibid.* p 293) takes the Holy Ghost to mean *god* in everything.

"If a man does not see this good, if he condemns everything irrevocably, if he seeks and sees only the bad, if he is incapable of seeing the good in things and people — then this is the blasphemy against the Holy Ghost. There are different types of men. Some are capable of seeing the good even where there is very little of it..... The parable of the unjust steward refers to the creation of the tendency to see the

Holy Ghost or the 'good' even where there is very little of it and in this way to increase the good in oneself and liberate oneself from sins, that is from evil." (P. D. Ouspensky, *ibid.*, pp. 263-264.

Gita X, 41 says:

"Whatever being there is, endowed with grandeur, beauty or strength, know that it has sprung only from a spark of my splendour."

यद्यद्भिभूतिमत्सत्त्वं श्रीमद्भूतिमेव वा ।
तत्तदेवाय गच्छ त्वं मम तेजोऽशसम्भवम् ॥

Such an attitude presupposes intelligence which naturally leads to the idea of a Higher Intelligence to which it submits.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
(Gita 18. 66).

"Surrendering all *Dharmas* (and *adharma*s first!) come to me alone for shelter. Do not grieve, for I will release thee from all sins".

But lo, intelligence is banished from the communistic state to which man is fast tending now as a matter of fact; intelligence is regarded as an element harmful to the community — which in fact it is! (Cf. P. D. Ouspensky, *ibid.*, p. 63).

This is the neurosis of man today (Cf. Trigant Burrow, *The Feurosis of Man*, London, Routledge & Regan Paul Limited, 1949).

"To a modern mind ideas are an abstraction from facts; in our eyes ideas have no existence of themselves. That is why we get so badly burned when we touch certain ideas. For as 'facts', which do not exist, are real, and 'ideas' which alone exist, are unreal." (P. D. Ouspensky *ibid.*, p 137)

In esotericism, ideas alone matter. An unskilled handling of an idea there burns and consumes everything around it. If an idea is taken wrongly, it leads a man astray and poisons his life. The caution sounded by the poet Sri Harsha (हरिश्चन्द्र) with reference to his *Naishadiya Kavya* (नैषधीयकाव्य) applies truly here:

मादक्षिन् स्वयः खेदतु

"Let not fools play here".

Again we are also reminded of the following tell-tale Sloka from Murari's *Anargharaghava* (अनर्घराघव)

अधिलङ्घितः एव चानरमतेः कृत्यस्य गम्भीरतां
आवातालनिमग्नधीवरतनुजोनाति मन्थाचलः ।

"The monkeys have indeed crossed the ocean; but only the Mantha mountain which is submerged to the very bottom, knows the depth of the ocean."



Sri Krshna, the Teacher of the World

By

SRI A. V. GOPALACHARYA, M. A., M. L.

(Continued from page 254)

2. Krshna is a Vishnu Avatar. Siva-Bhaktas and exclusive Siva Bhaktas are numerous. The Vishnu Avatar's Gita describing Krshna, Vishnu as the supreme Being and recommending Saranagati and all-acts surrender and Bhakti to Krshna must be palatable to them. Krshna's Gita is a marvellously universal scripture in the inculcation of Bhakti, prapatti etc. to the Supreme Deity. Krshna recommends three names as the best names of Brahman — Aum, Tat, Sat are the three names. Their universality is patent on their face. Ramanuja and Desika say that Tat is illustrative for other Sarvanama names repeated in conjunction with Tat in the Sahasranama in the sloka "(i) Eko (the one) (ii) Naikah (the many) (iii) Saha (he) (iv) Kaha (who) (v) Kim (what) (vi) Yat (which) (vii) Tat (that) etc. Sri Sankara says "Tat" is a very appropriate name for the universal which is all being, a Sarvanama Sabda. "Sat" is interpreted by Krshna as meaning (1) Existence (2) Goodness and (3) Good benevolent activities. "Aum", which sums up within its self by three letters entire creation sentient and non-sentient and the pervading Creator, all cosmic activities in all states of consciousness and indicates by the last Ardhamatra Nada the Transcendental beyond, has no savouring of any particularisation. It also means "Yes". Sat is asi and Aum also is a non-particular universal affirmation. Krshna's omission of himself in this enumeration is surely noteworthy. The Gita has been dear to Saivas and Vaishnavas alike and also

to those who are neither Saivas nor Vaishnava. Gita day and Krshna Jayanti celebrations are universal. Abhinavaguptacharya, the great author of the "Sulochana" on Dhvanyaloka and a great Maheswara and Siva-bhakta, has written a very excellent commentary on the Gita which was critically read and enjoyed by Desika. He loved and worshipped Krshna as His dear Lord Siva himself. In Chapter 18, slokas 61 to 63 he says that Iswara-paramatma is not other than Krshna and this great truth, Rahasya of Rahasyas, Guhya of Guhyas is arrived at after collectively considering all the pramanas. He says *with passion* that when the Simhakisora, Krshna Iswara is sitting in the hearts' cave, the Indriya deer dare not attract and distract men's minds. His description of Krshna as the lion cub is comparable with Goda's Tiruppavai opening "Yasodai Ilamsingam". The peroration of Professor P. N. Srinivasacharya in his "Essentials of Hinduism" that "The Gita summons all humanity to accept its spiritual hospitality as expressed in the immortal words 'whosoever worships in me whatsoever form reaches me through that form' is absolutely true. Krshna sets out various kinds of practisers of spiritual Yagna practices. He says that all these know the truth of yagnas and become wholly purified by those practices. Sri Sankara says "that the man who denies that Krshna is the supreme being is a Murkha". Krshna is "Sankara of the eleven Rudras", "Vishnu of the Adityas", "Skanda of all army-commanders". He defines Brahman as

"Aksharam Paramam." echoing the definition of Yagnavalkya in his upadesa to Gargi known as the Aksharavidya which the Sutrakara affirms in his Aksharadi Sutra. He leaves the choice between the Visvarupa form of the supreme and the formless Akshara, Anirdesya, Avyakta for upasana to the devotee himself. The manner and form of the Deity or the formlessness of it, is left to the choice of the devotee. "Yatabhimatadhyanam" is recommended by Patanjali. "As the devotee likes and chooses" is the yogasutra which is an echo of Yogeswara Krshna's advice in the Gita Vikalpa, the devotee's choice, is the Sutrakara's advice in respect to the choice of anyone of the various Brahma vidyas found in the Upanishads. The Sutrakara's statement in the sutra "Yatra Ekagrata Tatra Aviseshat" in respect of choice of place and posture for Dhyana a practice may apply also to the form of the Alambana Deity for Dhyana. Passionate love, ever springing up and overflowing, is required and the commonsense advice of Yogeswara may well be "choose a form of perennial love to you".

3. The other great world teachers were mere teachers. They were not God. Of course the Koran is believed to be God's own production; but Mahomad was the teacher and the prophet. A very pious and cultured friend told me once that the statements of Krshna "Fall at my feet and seek refuge in me and them" might not be strictly good taste. I gave an answer which satisfied him. Krshna takes care frequently to describe himself impersonally as "He" and "That". Slokas 61 to 63 may be taken. "Iswara is seated in the hearts of all. Seek refuge in Him alone" "Tam Eva Saranam Gachha". You will be blessed with permanent establishment in Moksha

peace by His Grace "Tat Prasadat" Krshna's "matbhava" is "Tatbhava". His Matbuddhayah: Matchittah is Tatbuddhayah, Tat Atmanah. His Mat Arpanam is Brahmarpanam. "Mam Ekam saranam vraja" may be well understood "Iswaram Tam Mam Ekam" from the immediately preceding sloka's context. The Brhadaranyaka charmingly says that the Brahman said and felt, "Brahman is me", Brahman is "I". I am not a personal individual I. I am the impersonal all Brahman, or, rather, the "all" is me" "Krishna's "Vasudevassarvam". "Vasudeva is all", is the echo of the Chandogya "Sarvam khalu Idam, Brahma" and "Aitadatmyam Idam Sarvam", culminating with the famous peroration "Tat, Tvam, Asi, Svetaketo". The word Svetaketu meaning the bearer of the white flag, repeated a number of times hoists the flag of all unity and peace on the Veda parvata Crests, namely, the Upanishads for the nations and men to be guided by. The Gita is never tired of stressing this all-unity passion and the elimination of all ill-will to one and all. Krshna evidently expects the word Vasudeva to be understood in the way Vidwans understood it, namely, the Supreme dwells in all and everything and all dwell in Him". Arjuna's address to Krshna Visvarupa as "Sarva" "the All" voices the same truth and vision thereof.

Keen and subtle and heated discussions of Vedic acharas, dharmas and tatvas with severe dissections of the words of pramana texts were common amongst the large body of Veda scholars from before the days of Krshna. The Gita was to become the great Vedanta pramanaprasthana. It would be dissected and strained severely in the name of 'interpretation' by different groups of Veda Vedantic pandits. Such severely critical and ratiocinative Vedavadas were common in India indulging

in scholasticism from long before the advent of the Gita. The guarding of the Gita essentials, we would add, the Gita universals, from the fires of severe scanning from the rival stand-points Dvaita, Advaita etc., was surely a very great difficulty. Sri Sankara at the opening of his Bhashya refers to the existence of many previous commentaries. Advaita, Dvaita, Visishtadvaita and other Bhashyas have been written. Sri Desika about the close of the Tatparvachandrika states that Bhashyas have been written by Pisacha, Ranti-Deva, Abhinavagupta, Sankara, Yadavaprakasa, Bhaskara, Narayana Arya, Yagnaswami and a number of others (Parassatam) more than a hundred. Having read them all, he declared that all of them agree about the fundamentals of the Gita, namely, that Vasudeva is the Parabrahman of the Gita, that surrender—saranagati—to him of oneself and all one's life actions is the road to Mukti. He finds this synthesis and harmony in the numerous commentaries on the Gita written from various different standpoints. The supreme liberality and universality and tolerance of Sri Krishna, who as the God and Teacher of the Universe could not but adopt that universally tolerant attitude liberalised the outlook of the various commentators. It liberalised Desika, an uncompromising and unyielding adherent of Sri Ramanuja's Bhashya so much as to make him see and declare the unanimous agreement on the Gita essentials. He also declares that Sri Sankara, rightly understood as he proves by citations, holds the view that Karmasvarupatyaga is permitted only to the sthitapragas absorbed completely in Brahmic enjoyment and that when out of the samadhi condition and returning to the world-awareness and activity condition, svarupatyaga of prescribed essential Dharmas is not permissible. This dis-

covery of Sri Sankara's true view is made by a critical study of Sankara's Gita Bhashya. Sri Desika, therefore, declares that the two systems are at one in this important matter.

4. The Gita is counted as an independent Vedanta-prasthanana—one of the trio. It is revered as an Upanishad which draws the milk from all the Upanishad cows and contains their essence. It is a Sara Upanishad extracting the Sara of all Upanishads, the milkman being the Divine Gopala. Sri Desika says charmingly in "Subhashitanivi" "a Gopala's songs came to enjoy the high destiny of being ranked among the Vedic Upanishads". The Gita words of Krishna, "I am a Vedantakrt, not a Vedavit only" "Vedantakrt, Vedavit Eva cha Aham". With regard to the Veda's purvabhaga, He can only claim knowledge of them and their meaning: but with regard to the Vedantas, He can humbly claim authorship of some Vedanta. Was not this Gita an Upanishad, Vedanta? The Vedantas are out and out expositions of peace, harmony, unity. "Santis, Santis Santih" is the inevitable essential for Vedanta teaching, study etc. "Rise and Fight" has to be the burden of this Gita song. Can any Upanishad advise and impel the making of bloody war? Can Vedantic peace and the doctrine of reaching Moksha by peace—santi—and peace alone admit of harmony in the slightest degree with the exhortation to plunge into the most bloody war? Who but Krishna, the Ocean of peace, all love and sweetness and the great God to whom nothing is impossible, could have achieved such an impossibility with what wonderful success any critical reader of the Gita cannot but wonder at every step? The critical reader could not but exclaim at the end of every

sloka "adbhutam", "atyadbhutam" "Hrshyami mahurmuhuh" like Sanjaya. In the first place it was absolutely essential that the war to be fought was totally inevitable, "Apariharya", to use Krishna's language. It was not enough that the Pandava's cause was righteous on which there could be no two opinions—the only supporter of Duryodhana was his gambler uncle. But it was also necessary that every avenue for peace and peaceful solution should have been explored fully. Krishna was the guardian angel and the protector of the Pandavas and he was closely allied with them by birth and marriage. On the other side were his kinsmen who were also allied. Discarding the loudest and most piteous protests of bitterly weeping Droupadi for whom Krishna always had the greatest tenderness and consideration, He set out on His peace mission selecting a maitri muhūrta Vyasa in his long epic thinks this a very important circumstance and mentions this Krishna said there were two factors: (1) Daiva and (2) Manusha prayatna. He would use in all sincerity and earnestness the best

human effort. Knowing Duryodhana's incorrigible evil intentions to the Pandavas He said He had not much hope of persuading Duryodhana but He could not but make all possible efforts for finding peace and averting bloodshed amongst kinsmen. It may be asked, Krishna being the Daivam Factor, why He could not use that Daivam power. Krishna does not give the answer directly in this context, but His Gita gives it and the answer is clear to a Vedantin. "Prakrtim Yanti bhutani Nigraha kim Karishyati" Every man whether of Daiva or Asura sampat—the wonderful two-fold classification of humanity by Krishna has "Free will to decide for himself". If he had not that freedom he could not be made responsible for any action of his. Any number of Gods could not dissuade Duryodhana against his own all life harboured hatred and jealousy of Pandavas. Krishna therefore was right in not trying to use his Daiva power which must end in failure.

(To be continued)

Peace of Mind

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

A certain devotee is calmly lying in his bed. His wife comes all of a sudden, and utters certain words which cut up his very vitals. For the time being he suffers from acute mental anguish. Presently he feels tempted to give vent to his feelings. But Ah! God has given man a tongue to sing His greatness and mutter His great name, not to utter words which are nothing but filth of mind. He desists from speaking to her, and begins to mutter the great name of God instead. Gradually his mind gets cleared up of the filth of mental anguish; and the following verse of the भगवद्गीता flashes before it:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

God is in the heart of all; and all move as He moves them. He thinks his wife is moved to utter those words not of her own accord but by God. It is no fault of hers. She is not to be blamed. Why, then, God made her utter such words? A washerman strikes clothes against a slab of stone. A goldsmith cuts up and hammers gold. Are these persons wise and God foolish? No, no! God, the fountain-head of all wisdom can never be so. The devotee thinks there is filth in his mind. God wishes to remove it. He thinks his soul is a shapeless lump. God wants to give it the finest shape. Is he not then the most fortunate of men?

* * *

Indian Music

By

SANGIT VISHARAD SRI N. R. BHATTACHARYA

(Contd. from page 183)

(The author has been associated for 25 years with leading musicians of India, Institutions for advancement of Music, and also the AIR.)

HISTORY AND WORKS (Legendary Period)

The earliest history of Indian music is in a rather obscure form and has a background of legends and myth. Music was developed on Vedic lines and the theory was handed down from the Vedas. It is no use writing lengthy remarks about the literature of that period in this small article. The most important historical work about which I have referred in my previous article was the Natya Sastra written by Bharat Rshi, a Sage.

After this period a long time passes without good work on music. Vedic hymns were only the verses of our Hindu music, performed on occasions religious or festive by the singer-priests later known as the temple singers. Barring the Natya Sastra hardly any reliable record for a faithful history of the early Hindu period is available.

We have some works like 'Sikshas' and 'Pratisakhyas', but they do not carry us very far in our quest for a knowledge of the music of those days. After Vedic times we come to the age of the Epics and then to the ancient dramas. Here we have ample evidence of the height attained by Hindu music. It had by this time, we find, two simultaneous categories of science and art and was being taught as such. The nature of the actual exposition in the form in which it then existed is again not very clear and we cannot say with any appreciable authority that the science of music then was this and not that. It is worth

mentioning here that the names of Ragas and Raginis, their form and structure are nowhere mentioned in these works. Modern critics have tried to explain this by the supposition that the nomenclature had not come into existence then.

To my mind the solution of this problem may be that the chanting of hymns by the senior priests must have been on particular syllables and words extended over a fairly long duration of time with modulation of voice with intermediary pauses with the melody and rhythm causing barricades which resulted ultimately in the creation of Ragas and Raginis with an increase in scale. The mention of two most important parent scales, and in all fundamental harmonies of 18 Jatis, are found in some of the works on Saman Chant. These works mention each parent scale as 18 Jatis and 14 of these were derived by mere transposition and the remaining 4 were obtained by the fusion of the two parent scales. Music was thus classified into 18 Jatis or broad groups. Finer distinction was, however, necessary and was evolved at a later stage, when it was found that two or more songs of the same Jati could not be sung with any marked difference detectable by the ear.

I am of the opinion that this further split in Jati gave birth to the system of Ragas and Raginis which came into

existence between the 10th and 12th century.

Between Sama Veda and the works of succeeding writers we have some works like Sikshas and Pratisakhyas as I have mentioned before; but they do not give much information to us as none of them are available in their original form now.

Rev. Popley writes in "The Music of India" as follows:—"Once upon a time the great Narad Rshi thought within himself that he had mastered the whole art and science of music. To curb his pride the All knowing Vishnu took him to visit the abode of gods. They entered a spacious building in which were numerous men and women weeping over their broken limbs. Vishnu stopped and enquired of them the reason for their lamentation. They answered that they were the Ragas and Raginis created by Mahadeva but that a Rshi of the name of Narada ignorant of the true knowledge of music and unskilled in the performance of them had sung them recklessly, their features were distorted and their limbs broken and that, unless Mahadeva or some other skilful person would sing them properly there was no hope of their ever being restored to their former state of beauty. Narada, ashamed, kneeled down before Vishnu and asked to be forgiven."

Mr. Fox-Strangways in his book "The Music of Hindustan" mentions another legend as follows:—"With Narad Rshi who first heard the laws of music are associated Tumburu, the first singer, and Bharat, the first to draw up rules for the drama of which music formed a large part. Of Tumburu it is said that he increased the scale in which the Sama Veda was chanted from five notes to six or seven. The treatise which

purports to record the doctrines of the Narad Siksha is probably of the later date. The stage of the art which it describes is identical with that referred to in the Panchatantra, the text of which may be approximately dated A. D. 1,000, and gives no clue whatever to the achievement of Narad of the legend."

I have mentioned one or two legends in order to enable the readers to know what actually formed the basis of our ancient music. There are many other legends some of which give very interesting clues to our ancient music. We may not be surprised if a document were to come to light showing that music of which we read in Bharata Natya Sastra existed many centuries before. Grammarian Panini who was alive when Alexander the Great was in Taxila (325 B. C.) while commenting upon NRTYA (Verb meaning to Dance and Noun meaning the art of dancing) mentions two names as the authors of two sets of Sutras on dancing namely Sitalin and Krsasvin. Instrumental music had an equal importance with vocal music as we gather from references to our ancient music and from these we gather the names of several musical instruments many of which are obsolete today. Some of these are Dundubhi, the ordinary drum; Adambara - another kind of drum; Bhumi-Dundubhi - earth drum made by digging hole in the ground and covering it with the skin; Vanaspati - a wooden drum; Aghati - a cymbal used to accompany dancing; Kand-Vina - a kind of lute; Karakari - another kind of lute; Vana, a lute of 100 strings; Vina proper which we see till this day; Tunava, wooden flute; Naga, a wooden reed flute; Bakura, the exact shape of which is unknown.

In Ramayana we read about the following instruments. Bharat, Dundubhi.

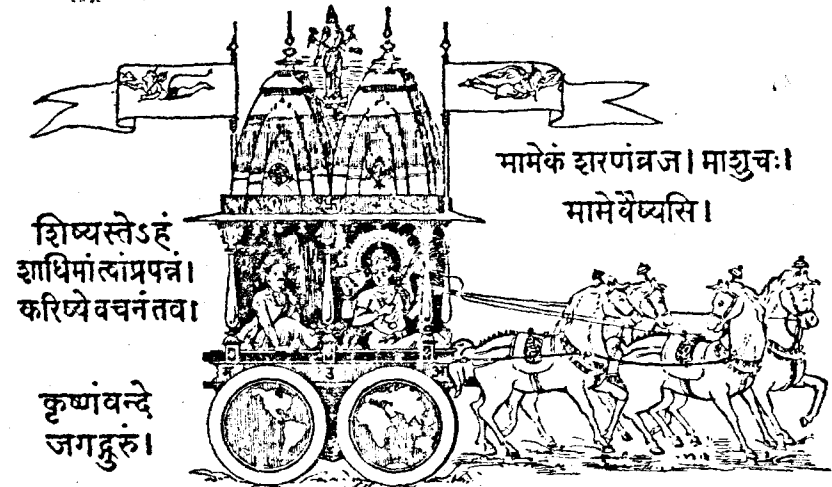
Mrdanga, Pataha, Ghata, Panava, Dindima, amongst drums, and Mudduka (brass trumpet), Adambara (Clarinet) amongst the wind instruments. Vina is played with bow or as a plectrum. The term Vina was then used for all string instruments.

Fox-Strangways mentions in his book "The Music of Hindustan" about the legendary period of Hindu Mythology in the Chapter on instruments as follows:—"In Hindu legend other instruments can scarcely be heard for the din of the drum. It beats the night watches, heralds proclamations and preludes the sentence of death. Porus (Purusha) posts the drummers with the infantry and archers behind the elephants, which are accustomed to the sound and are not alarmed by it; and Dionysus in his turn uses cymbals and drums instead of trumpets in making signals, in order to deceive the Indians. The King of Kanauj progresses accompanied by several hundred men with golden drums called "Music-pace-drums", beating one stroke at each step. Of another it is said, "When King Devanampriya practises righteousness the call of his drum (Bheri) has become a summons not to war but to righteousness."

There are many allusions to the five great sounds (Panchamaha Sabda), an honour conferred by kings on the greatest of their servants, in which the drum ('Nagara', Tamra, Damaruka) is associated with various forms of horn, gong and cymbals. These were sounded

in front of a chariot which is occupied, but behind one which contains no occupant. The car went solemnly round the place and up the Kettledrum road. They sounded the hundreds of instruments - it was like the noise of the sea. Brahmadata finds a mountain hermit who is annoyed by the elephants, and presents him with a drum. If you beat upon this side your enemies will run away, if you beat upon that side they will become your friends. The following remunerations are interesting:— 'One matter' for the sacrificial vessel, two to the horn blower, four to each of the five dancers of the temple, twelve to the skilful Pallama who built the temple, and fourteen to the drummer. It is indeed very interesting to learn these legendary aspects of the ancient instruments about which much more can be said."

I have chosen this subject for this article due to the reason that many ancient legends and myths relate to a great background of our classical music which, although it has changed its original form considerably, is still having the same finer sense. It is of great importance for the students doing research work on Indian music as well as to the musicians who give practical demonstration to know the true, ancient and legendary background of our classical music. I want to continue this article further and leave it at a place from where authorities on music can make a good link up of the work done in the medieval period.



मामेकं शरणं व्रज। मा शुचः।
मामेवैष्यसि।
शिष्यस्तेऽहं
शशिमांसां प्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुम्।

यत्प्रपत्तिं विनास्तु सर्वस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

G. B. S

G. B. S. is dead. Long live G. B. S.!

G. B. S. was no atheist as will be evident from a study of 'Saint Joan' and his 'Androcles and the Lion'. He was a creative evolutionist.

"The Intelligent Woman's Guide to Socialism and Capitalism" and "Everybody's Political What's What" are his best known political treatises.

As playwright, social thinker, philosopher and satirist he has influenced the thought-current of his generation as few people have done. As a critic, dramatist, man of letters, humorist, social philosopher he was the present world's greatest entertainer and teacher.

He strove hard by his immortal plays and prefaces to wake up man from the slumber of false ideas. He waged war against time-honoured traditions and made men think.

The pricker of bubbles and the destroyer of dubious platitudes will always be associated with his sparkling wit, brilliant irony and rapier-like repartee.

He called himself greater than Shakespeare. He challenged public attention by his paradoxes and egotism.

He sympathized with Indian aspirations and struggles.

After his visit to Russia, he considered Stalin to be the ablest statesman of Europe and that the world would have to follow the lead of Russia in adopting the Soviet system.

He advocated simplified phonetic spelling which he maintained would save two months, working days per scribe per year.

G. B. S. was the greatest intellectual of his times. He belonged neither to England where he lived, nor to Ireland whose citizenship he claimed, but to the entire world.

In spite of his 'Back to Methuselah', death knocking at his door was no unwelcome guest.

The people of all lands mourn his passing away. His works will never die.

"BHISHMA and SRI KRSHNA"

Bhishma was a rigid all-life ascetic-Brahmachari. Born as the eldest son and heir to the throne, he while a young bachelor renounced the kingdom and also married-life and solemnly took the vow of auster 'naishtika-urdhvaretas-Brahmacharya', which drew forth the exclamation "Bhishma! Bhishma!" from the gods above — 'terrible! terrible!' which gave him the new name of Bhishma. He was 'terrible' not only to his enemies in the battle but also to his 'indriyas' (hrshikas) and the six internal and eternal enemies of man namely the passions, kama, krodha etc. Krishna was the most loving and beloved husband of 16108 wives and used to be at one and the same time with every one of them personally. In his early Gokula-life, he loved countless Gopis and was loved by them. Of course, he was 'hrshikesa' and 'yogesvara' always, whether at Gokula or in Dvaraka. When Parikshit in his mother's womb was being burnt by Asvathama's astra, Krishna solemnly affirmed and swore on his all-life Brahmacharya and by the truth of that affirmation brought Parikshit back to life. He did not use his divine power but relied on the truth of his affirmation, evidently intending to correct popular misconceptions. He is proverbially called 'Nitya Brahmachari'. This was the bare truth about him; not a joke as supposed by some. If Krishna was 'hrshikesa', master of his own 'indriyas' and the 'Indriyas' of men as stated in the Gita, Bhishma was a terror to his 'Indriyas'. He is put even before Hanuman in the counting of two great conquerors of Sri-Kama. Austere ascetic as he was, Bhishma yielded to none in his passionate love-devotion to Krishna. They loved each other passionately more intensely than man and woman. When the Bharata war was over, Bhishma lying on his bed of arrows was absorbed in loving-Krshna-Dhyana. Krishna was deeply touched by Bhishma's absorption in Himself unmindful of the intense bodily pain of the numerous wounds. Krishna was Himself absorbed in Bhishma-dhyana in return and said so to Dharmaputra who wondered as to what could be the object of Krishna's Dhyana when he found him absorbed in a trance. In the Rajasuya he gave his decision that Krishna should be given the first honour in the great assembly of Rshis and Kings. When Sisupala protested, Bhishma declared that he sat at the feet of great Rshi-saints who were very eloquent in their praise of Krishna as the Supreme God. Sri Parasara Bhatta and Sri Vedanta Desika in the opening of their Sahasranama Bhashya and Rahasya traya Sara, say that Bhishma is the greatest Apta-teacher and his declaration in the Rajasuya and the Sahasranama about the greatness of Krishna is of the highest authority. Bhishma narrated the story of Krishna from before the creation of the cosmos and passionately described the prior Avatars and also the story of Krishna from his childhood. Bhishma began his narration with the statement that Krishna had passed through many, many births. "Pradurbhavas Sahasrani Samatitani" Krishna remembered his Bhakta Bhishma's narration and says in the Gita 'Bahuni me vyatitani Janmani'. Bhishma describes Krishna at the opening as 'Sahasra Sirsha purusha' in the manner of the Purusha-sukta. Bhishma in his long narrative draws our attention to many points about Sri Krishna which he appreciated and loved. He was a great

teacher and intended his narration to be a teaching to Sisupala also to rouse his sub-consciousness of his past and convert him into a Krishna lover as he was before the curse of the Kumara munis. At the end of his narration, he declared that Krishna was never in his mother's womb nor was he ever born. Narada rising from his seat on the close of the narration exclaimed: "He who objects to Bhishma's declaration will be a 'jivan-mrta'". After the Rajasuya Sabha the next occasion for close contact between Bhishma and Krishna was in the thick of the Bharat-war. On the third day of the war, Bhishma promised to Duryodhana that he would fight so furiously as to compel Krishna to take up arms which He had promised Duryodhana not to do. The question now was whose vow was to be broken. Bhishma was fighting most furiously and the Pandava army was being destroyed on a colossal scale. Arjuna was not able to prevent the destruction by Bhishma. Krishna found that it was dangerous to look on as the total destruction of the Pandava forces at the hands of Bhishma was certain. "Nasti Yaudhishthiram balam", he cried and leaped from the chariot raising his Chakra and ran towards Bhishma, the earth quaking under his trampling feet धृतरथवरणः अभ्यगात्. Bhishma was cool and unperturbed and addressed Krishna a most beautiful sloka:

एषेहि फुल्लं वुज पवनैः नमोस्तु ते देववर प्रसीद
प्रसह्य मां पातय लोकनाथ रथोत्तमात् भूतशरण्य
संख्ये ॥

"Come! Come, My lord, looking at me with your lovely lotus-petal-eyes which feast my eyes and heart. May it please you my great God, I utter my namas to you. Oh! Lord of the Cosmos! Throw

me down from my chariot with all your might and place me at your feet which are the goal of all souls." Bhishma enjoyed Krishna's advance toward him more as a love advance. Did Krishna want to separate the soul of his loving Bhakta from his body for passionately embracing it and uniting it with him eternally? Was it an 'abhisarana'? Bhishma used the upasarga 'Abhi'. The redness of the blood in the lotus-eye was enjoyed as a token of love. Whether it was anger or love, the reddish eyes just then were beautiful and lovely to the great Bhakta arrayed on the opposite side by cruel Fate. Arjuna leaping down from his chariot, begged Krishna to come back and took him back to the chariot. Bhishma could not forget this incident in which Krishna preferred the keeping of his Bhakta's vow which was diametrically opposed to his own. He refers to this charmingly with gratitude and love in his last swan-song in praise of Krishna recorded in the first Skandha of Sri Bhagavata. The stotra of the old saintly Hamsa was literally a swan-song. The third day scene was repeated on the 9th day. Bhishma then thanked Krishna saying, "You have demonstrated to the world that I am unconquerable except by the lord of all the worlds". What great honour!"

In the Gita Krishna tells Arjuna to go to great seers of the truth and sit at their feet and acquire Brahmic knowledge and discipline. Bhishma was waiting for the advent of the 'Uttarayana' for quitting this body. Krishna was anxious to have all the knowledge of Bhishma about Dharmas including 'Moksha Dharma' recorded for the benefit of the world within the short period of life left to Bhishma. This great opportunity could not be lost for the world. Krishna hurried

Dharmaputra to run to Bhishma and get his Dharma-teaching daily at Kurukshetra which was more appropriate as Dharma Kshetra. Krishna went with him. Just then Bhishma whose bedside was attended by Vyasa and other great Rshis, had completed his great stotra of Krishna, known as 'Bhishmastavaraja' (Chapter 56 of Santi-parva). In the last sloka of the stava, he pictured in his mind, his own passage to 'Moksha' giving up his own 'pranas'. Sri Sathakopa muni pictures up his own ascent to 'moksha' in the 'Suz visumbu' decad (சூழ்விசும்பு முடி) and sang one more de ad afterwards closing with the statement that he was most lovingly enveloped by his Lord's embrace which was to last for ever and which quenched his insatiable God-thirst which Sri Parasara Bhatta describes as Krishna-Trishna. The Santiparva and the Anusasana parva together form a third of the Maha-Bharata. The teaching was given in a few days by the dying old Bhishma before a most distinguished assembly which included Vyasa and Krishna. Krishna said, 'You are the reservoir of Dharma — knowledge and of saintly character, though you were surrounded by numerous beautiful ladies in the Kaurava palace I can declare, you were a perfect 'Urdhvaretas'. Bhishma said he was too feeble and the arrow wounds were giving him acute pain Krishna blessed him with full physical strength, freedom from pain, and also 'Divya gnana'. He was particular about the teaching coming from Bhishma's saintly lips. The teachings of Bhishma have the force not only of his authority but also of the authority of Krishna and Vyasa who considered it a privilege to have a 'sravanam' of moksha dharma from this great seer. They valued 'sravanam' as much as pravachanam. Bhishma had learnt the Sahasranama from the author Vyasa himself and he refers to it in his Rajasuya speech 'Devo nama sahasra-van' 'What if Sisupala called him a few bad names!' The great Rshis sang a thousand glorious names of him. Shortly before his demise, he taught Yudhishtira the Sahasranama which from that time has been sung countless times by countless people Bhishma possibly intended it as a Sahasranama archana of Krishna in his dying moments in the presence of Krishna Himself. Started under such holy auspices by this grand old-bhakta in the Kurukshetra, the Sahasranama recitation has become a perpetual all-India religious ceremonial. When Bhishma had finished his teaching, the assembly gave him a few days of solitude for his concentrated dhyanam Krishna and the Pandavas and others came to him again on the advent of uttarayana and kept him company in his last moments. Sri Bhagavat has recorded his last stotra which is matchless for its Krishna-passion and grandeur. He prayed for perpetual pure and unalloyed 'Rati' in Krishna, and he particularly prayed in his last slokas for the intense 'Rati-bhava' of the Gopis. He expressed his admiration for the Gita sermon delivered just before the war. Old Kunti prayed to Krishna for 'Rati' in him. Krishna Himself is very fond of 'atmarati' (Soul-love and soul-enjoyment) and strongly commends it in the Gita. The exposition of Bhishma's swan-song is reserved for a later article.

VARA VARA MUNI - His Place in the History of Sri Vaishnavism

By Prof. B. V. RAMANUJAM, M. A.

(This year the Tirunakshatram of Sri Manavalar mamuni fell on 13-11-1950.) —Ed.

The history of Sri Vaishnavism in South India, in common with the history of several other religions, falls naturally into four phases or periods.

(1) The Revelational phase (corresponding to the period of the Azhwars i. e., the Hymnist Period).

(2) The Philosophical phase (corresponding to the period of the early Acharyas from Nathamuni to Sri Ramanuja).

(3) The Organisational phase (corresponding to the period of the Acharyas of the Post-Ramanuja epoch ending with Pillai Lokacharya, Sri Vedanta Desika and Vara Vara Muni),

(4) The Scholastic phase (corresponding to the period of the Acharyas of the later Guruparamparas of the different schools and Mutts from Vara Vara Muni to the present day).

That these stages of religious evolution are natural, can be easily explained. For, the starting point or the basis of all religions is Revelation which is embodied in the several scriptures of the world like the Vedas, the Zend-Avesta, the Bible, the Koran, etc. In respect of Sri Vaishnavism in South India, this Revelation is embodied in one of the world's richest devotional literatures, namely, the songs of the Azhwars.

Every religion develops a Philosophy of its own in a natural attempt to explain the true meaning of Revelation. True Philosophy is indeed that which ratio-

nalises and gives meaning to Revelation though strictly in conformity with the true nature and content of such revelation or religious experience. The third or the organisational phase follows naturally the Revelational and the Philosophical, as a result of the need for spreading the Truth behind revealed religion among men. This phase is, therefore, characterised by expositions of the Philosophy of Religion both by the spoken and the written word.

Up to this point it will be found that religions in general, show a distinct dynamism in their evolution. Then, we come upon the fourth stage, when this dynamism gradually gives place to a comparatively placid stage of preservation of what has been achieved so far. Even worse may happen, as in certain religions the unfortunate development at this stage has been the emergence of mere Scholasticism often giving rise to rigid and competing forms and consequently sectarianism in the fold.

As noted already, the history of Sri Vaishnavism in South India reveals all these four stages of Revelation, Philosophy, Organisation, and, lastly, the Scholasticism.

Vara Vara Muni or Manavala Mamuni belongs to that very significant and creative epoch, namely, the Organisational period in its history. His greatness, and that indeed which distinguishes him from the earlier Acharyas, with the exception of Sri Ramanuja, consists in the fact that apart from

giving a clear exposition of the Rahasya Granthas in his lucid commentaries, he devoted most of his life to the institution of several religious sees in important centres of Sri Vaishnavism in South India. Rightly has tradition acclaimed him as the last of the glorious line of "Purvacharyas".

That these institutions, which were intended to be the living centres for the propagation of Sri Vaishnava religion and philosophy, have become at best formal repositories of tradition today only reveals the general tendency of religions, after a certain stage of creative evolution and progress, to lapse into dead formalism, if not definite decline.

The following brief sketch of the life of Vara Vara Muni has been attempted mainly with a view to emphasising the part played by him in the creative epoch in the history of Sri Vaishnavism.

According to the Tenkalai Guruparampara Vara Vara Muni was the ninth in apostolic succession from Emperumanar (Sri Ramanuja) through the line represented by Embar, Bhattar, Nanjiyar, Nampillai, Vadakku-Tiruvithippillai, Pillai Lokacharya and Tiruvaymozhippillai. He was born in Tirukkurukur (Azhwar - Tirunagari), famous as the birth-place of the saint Nammazhwar. His date of birth has been fixed beyond any doubt as the austerism (4), Nakshtra Mula, the month Asvayuja, in the year Sadharana (Saka 1298). *His father was a pious Sri Vaishnava Brahmin of Tirukkurukur and his mother, Sriranga Nacchiyar, hailed from Sikkil Kadaram, near Tirupullani in the modern Ramnad District.

It is surmised that the birth of the Acharya occurred in his father's home in Tirukkurukur and not in his mother's residence in Sikkil Kadaram because

the latter place in the Madura—Ramnad District was roughly between 1324 and 1372 under the occupation of the Mohamadans, and consequently the entire family had shifted to Tirukkurukur for safety.

After early education in Sri Vaishnava lore under his father, he had the good fortune to become the disciple of Tiruvaymozhi-Pillai, under whose initiation and direction he devoted his life as a Grahastha to the service of Sri Ramanuja installed in a special shrine by his Acharya in Tirukkurukur. It was then that Vara Vara Muni earned the endearing title of "Yatindrapavana", and is said to have composed the Sanskrit work "Yatiraja Vimsati".

It was again at the bidding of his Acharya, Tiruvaymozhippillai just before his demise, that Vara Vara Muni left Azhwar-Tirunagari for Srirangam to take the work of Dravidamnaya Pravachana so dear to the heart of the Purvacharyas.

After a period of stay in Srirangam, he went on pilgrimage to Kanchi, where, after initiation in the Sri Bhashya by Kidambi Nayanar, he himself is reported to have expounded the great work for nearly a year in that city.

On his return from Kanchi to Srirangam, Vara Vara Muni took up the Sanyasa Asram and got the name "Azhahiya Manavala Jeer". From now began a period of intense religious activity which attracted the eager attention of several Sri Vaishnava scholars and savants from far and near like Vanamamalai Ramanuja Jeeyar, Pattarpiran Jeeyar, Koil Kandadai Annan etc. all of whom came to acknowledge him as their Acharya.

Then came his pilgrimage to Azhwar-Tirunagari, and the fruitful contract there with "Ayi" from Tirunarayanapuram (Melkote), from whom he learnt the exposition of "Acharya Hridayam".

* By name திருநாவுக்கரசு பிள்ளை தாதன்னை.

The * "Yatindrapavana Prabhavam", the traditional source for the life of Vara Vara Muni, gives an account of several miracles purporting to show that he was an avatar of Adi Sesha. But to the critical student of history, what is more important and worth recording is the founding of several centres for the propagation of Sri Vaishnavism and the organisation of worship and kainkarya in important shrines in the region.

That the Jeeyar had by then become

the acknowledged leader of a large number of Sri Vaishnavas is revealed in part of the work which narrates in detail the meeting of a local Bana Chieftain and the Jeeyar on the banks of the Vaikai on his way from Srirangam to Azhwar Tirunagari. This incident finds striking corroboration in the local inscriptional records of the period incidentally establishing the authenticity of the work itself as a reliable source for the life of Vara Vara Muni.

* "Yatindra Pravana Prabhavam" (Telugu Script), edited by Vidwan Pudupper Ilayavall Venkatacharya, and Puduppalli Tiruvenkatacharya. pp. 158—160.

The account as given in the text may be briefly narrated here. On his way to Alwar-Tirunagari with his followers, Vara Vara Muni happened to halt at Kudal (the classical name for Madurai). There, the chieftain of the place, a certain Mahabali Vanarayan, met the Jeeyar, who graciously made him his disciple. The party left Kudal to proceed to Alwar Tirunagari carrying the Jeeyar in a palanquin. The chieftain, who had become earlier his disciple, had not only joined the escorting party but also carried the palanquin for some distance as one of the palanquin bearers. This act of devotion was revealed to the Jeeyar when he alighted at dawn for his morning ablutions on the river bank. The chieftain, besides, requested the Acharya to accept from him the grant of the village adjoining that spot by name "Muttarasan". On his accepting it, it was renamed "Alagiyamanavala Nallur". The chieftain then left, the party proceeding to their destination.

† The inscriptions referred to are the inscriptions of the Bana Chieftains, who had a long and chequered history in South India. In the 5th century, the Banas ruled over the region known as வடுகவழிமேற்கு. At first they were chieftains under the Pallavas. On the decline of Pallava supremacy about the first half of the 10th century, and during the time of Parantaka Chola, it is said that the Chola defeated two Bana Chieftains and handed over their territories to the Ganga King Prithvi Pathi II. At this time, Bana territory was called பெரும்பாணப்பாடி comprising portions of the modern North and South Arcot Districts.

During the 11th and 12th centuries, when the Pandya power rose and Chola power declined, the Banas became the feudatories of the Pandyas. One of them is said to have established his seat of authority either at a place called தஞ்சாவூர் or at இதுமலிநஞ்சோலைமலை and thus founded a new dynasty of the Banas. This conclusion is based on the inscriptions of one மாவலிவாணநிராயன் ruling in the territory adjoining Madurai, found scattered in திருக்காடம்பேர், திருப்பூர்வாணி, தேவியட்டனம் and other places. They are assignable to the 16th century (Saka Era.) (Refer article by C. Venkoba Rao, Asst. Epigraphist, in "Sentamil" entitled தஞ்சாவாணன் கோவை dated 5th August, 1906.)

The Bana Chieftain who became the disciple of the Jeeyar should have been one of his ancestors.

My valued friend Sri T. P. Palaniyappa Pillai, B. O. L., Reader in Tamil, Sri Venkateswara Oriental Research Institute, suggests that he may be identified either with திருமாளிநஞ்சோலை நின்றவாணநிராயன் or his successor சுந்தரத் தோளுடைய வானநிராயன் also mentioned in inscriptions of the period. The names mentioned above are significant as showing their devotion to "Vishnu", the presiding deity of the locality.

It was after his return to Srirangam from his southern tour, that another Sri Vaishnava savant by name Erumbi Appa met Acharya and became his disciple that has given us a beautiful account of the daily routine of the Acharya's life in Srirangam in his work named "Dinachari" (தினச்சரி). This together with his other work the "Vara Vara Muni Satakam" form additional sources for the life of Vara Vara Muni.

The traditional account of the avatara of the famous கவுண்டர் Sloka —

ஸ்ரீசைலேந்திரபாபுரம் திருவருளார்
யதிந்ந்ரபவணம் வந்தே ரமயஜாமாதரம் முனிம் ||

at the close of Vara Vara Muni's discourse on the ௧௭ in the Srirangam temple attributed to the authorship of Sri Ranganatha Himself need not be detailed here. This is said to record the climax of his career as Acharya, when the Lord Himself acclaimed him as His own Acharya.

The following were the eight chief disciples (Ashtadiggajas) of Vara Vara Muni. (1) Vanamamalai Jeeyar (2) Pattarpiran Jeeyar (3) Tiruvengada Ramanuja Jeeyar (4) Koil Kandadai Annan (5) Prativadi Bhavankaram (6) Erumbi Appa (7) Appillai (8) Appillar.

Vara Vara Muni's contribution to the literature and philosophy of Sri Vaishnavism consists mainly in his illuminating commentaries on the chief Rahasya Granthas—the "Sri Vachana Bhushana", the "Tatvatraya" and "Mumukshupadi"—and on the "Acharya Hridayam" of Azhagiyanamanavalapperumal Nayanar. He is, besides, the author of the commentaries on the "Ramanuja Noorantadi" and a portion of "Periyazhwar-Tirumozhi". His commentary on the Gita by name "Tatparya Deepam" (தத்தபரியா தீபம்)

தீபம்) is not now extant. The other works of his are the "Upadesa Ratna Malai" and "Tiruvaymozhi Noorantadi" in Tamil verse, and "Devaraja Mangalam" and "Yatiraja Vimsati" in Samskrit.

A word about the commentaries on the Rahasya Granthas will not be out of place here. Sri Vaishnava tradition holds that the Divyaprabandhams of the Azhwars are the quintessence of the Vedas and the Upanishads. Considering that the main works of Pillai Lokacharya and his brother Azhahiyamanavala perumal Nayanar were in the Sutra style (Prose), the commentaries of Vara Vara Muni may indeed be deemed to be the Bhashyas of this Sutra literature. This will be in close conformity with the development of the Vedic Literature through the Upanishads the Sutras and the Bhashyas in a Series.

The great contribution of the Purvacharyas from Nathamuni down to Pillai Lokacharya, Sri Vedanta Desika and Vara Vara Muni, has been to systematise the religion and philosophy of Sri Vaishnavism through the twin pravachanas, viz. the Sri Bhashya and the Dravidamnaya Pravachanas. The Acharyas of the two schools of Sri Vaishnavas (I do not like to call them two schools of Sri Vaishnavism) have shown the highest possibilities to which the two can reach. As is clear from their works, there was no fundamental difference the "Darsana" as such as expounded by them. If any thing only a certain "Yojana-bheda" is said to have existed among them. It is our duty to recapture the spirit of their teachings, catch up the main trends and re-establish the unity and universality that were the essential features of Sri Vaishnavism up to the times of the great purvacharyas.

How is the Solar Month "Dhanus" for you?

GOCHARA PHALA (16-12-1950 to 13-1-1951)

(By "SOWMYA") (Jyotishabhushana)

(The stars impel but do not always compel. Man can make or mar minor matters and modify major events by effort.) —Ed.

MESHA RASI (ARIES):—

ASWINI, BHARANI and 1st quarter of KRITTIKA.

The general conditions seem very satisfactory and the good results enjoyed during the last month will have slight modifications owing to the adverse position of Sun, Mars and Mercury during the first half of the month while the latter half gives entire relief and full satisfaction. Some may have to face despair, pain, enmity on account of monetary transactions, bitter feelings of the elders. There is the likelihood of hindrances in some matters, or unjust imputation. The latter half will bestow success in occupation, gain of wealth and fame.

Some will gain dharma, happiness, and wealth; get over disease and enemy. Some are likely to face disgrace even when they speak with care. Sun and Mars should be mitigated to get over the unpleasant happenings.

VRSHABHA RASI (TAURUS):—

2nd, 3rd, and 4th quarters of KRITTIKA the whole of ROHINI and the first two quarters of MRGASIRSHA

Even though everything seems well, the surroundings do not appear satisfactory. Some are likely to suffer from disease, wife will not be in good humour on account of ill health; difficulties from relatives might cause disturbance to the mind; or the death of a close relative or friend might upset certain programmes. Some may walk without strength on account of defeat or loss of money; weakness of bodily tissues; and worries in journeys. Some may experience unjust imputation,

creation of enemies and difficulties; while some may be threatened with loss of status, position, or health and money. Some may have to suffer disease of the eye, disease due to Phlegm. The latter part of the month will bring in a happier turn of events with gain of house, happiness, fame, honour, and meeting of long expected friends.

MITHUNA RASI (GEMINI):—

3rd and 4th quarters of MRGASIRSHA the whole of ARDRA and the first three quarters of PUNARVASU

Some slight disadvantageous changes in respect of health, finance, fear from the actions of women and wicked friends might cause some anxiety. Some will experience fear in journeys, disease of the stomach, despair, fever, fatigue, loss of blood, loss of honour and money; some may have fear of being deprived of good friends, wealth and wife and the mind will sometimes be tempted towards wicked acts.

The last week of the month confers victory, gains, son, money and cloth; satisfaction to intellect and skill; various gains, cheerfulness, steadiness and happiness; position of command, success in undertakings, gains, a new status, honour, and wealth of an exalted kind; fame, honour, and gradual relief from dependency.

KATAKA RASI (CANCER):—

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

The planets Mars, Jupiter, Venus and Rahu are not well placed during the month. They cause domestic quarrels, loss of money and friends. Mental cares and other minor diseases;

loss of splendour, fears, misery, temptations, threatening of imprisonment, illness, dangers or loss in journeys, hatred from women, and gain of wicked friends.

Sun and Saturn are good for the whole month, while Mercury alone varies in its results. The good influence of sun clears off illness and sorrow, destroys foes; gives a new status, heap of wealth, joy, health and cheerfulness; fame and success in undertakings. Mercury during the first fortnight and the last week confers popularity, triumph and eminence; prosperity, mental happiness, and acquisition of wealth. Saturn promotes wealth, servants, pleasures from houses and property, cure from disease, success in all undertakings and also gains even great foes to his side.

The planets Mars, Guru, Venus and Rahu should be propitiated to get over the difficulties.

SIMHA RASI (LEO):—

MAGHA and PURVAPHALGUNI, and the first quarter of UTTARAPHALGUNI.

Some may suffer troubles from illness and enemies; troubles may appear to come but will pass away; suffering from wounds, enmity, theft and disease; quarrel with the son and wife, dishonour, disputes, hatred, loss of pride, and strength; heavy expenditure and various troubles. Health of the family might be slightly affected.

During the latter part of the month one will be free from enemy from fear and quarrels, gaining coral or copper with gold. None can look upon him with disfavour, and treat him with dishonour. There will be gain of desired objects and happiness, glory, health and mental happiness, acquisition of wealth; fine food; flowers vehicles, sweet words, intelligence, and cheerfulness with wide knowledge.

KANYA RASI (VIRGO):—

2nd, 3rd and 4th quarters of UTTARAPHALGUNI, HASTA and the first two quarters of CHITRA.

The planets Mercury, Venus and Rahu are well placed and give intermittent

relief in all matters. There is the possibility of suffering from various diseases, meeting with obstacles in the way of enjoying health, wealth and good family life; litigation, and disputes; troubles from enemies, fear troubles from the son, physical energy apt to wither, enmity and theft. Quarrels with the son or wife, loss of station, profitless conduct, disfavour, might cause uneasiness in mind for some persons.

Troubles from fire or poison, separation from friends and relatives, loss of friends and house, leaves the country with no benefit of money, feels wretched, trouble from a sharp weapon or Vayu and heavy expenditure will mar the peaceful living when the dasabhukti results also are unfavourable. If Rajayoga results are enjoyed there will be prosperity to the relatives, friends and family with gain of money, honour, praise of one's character and charitable disposition.

TULA RASI (LIBRA):—

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

The planets Mars, Saturn and Rahu do not favour much during this month. They cause fever, and diseases of the stomach evil from forceful contact with wicked men, debility, loss of zeal in undertakings; series of calamities.

The planets Sun, Mercury, Jupiter and Venus are well placed and are powerful to bestow a heap of wealth, health, destruction of foes, esteem, dharma, a higher status, home and friendship; honour, praise of one's character and happiness of women and children; gains servants, auspicious acts such as marriage etc., birth of a son or grand son, gems and high qualifications such as education, heroism etc., victory over foes, position of command, death of the enemy. Some will wield power equal to that of gods. On the whole the month will be spent with better progress than the previous one in all respects. By appeasing the planets Mars, Saturn and Rahu one is sure to have a brilliant career without obstacles.

VRSCHIKA RASI (SCORPIO):—

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

The planets Sun and Jupiter for the whole month, and Mercury during the first half of the period are badly placed. They are capable of giving loss of wealth, victim of deceit, eye-disease, profitless labour, fear, anxiety, dishonour, unjust blame, misery, various troubles from relatives, no peace in village or forest, disgrace, false implication and loss of relatives.

Mars, Venus and Saturn are very well-placed during the month and Mercury helps good enjoyment from the middle of the month. One gains from a wrongful person or a young boy, bodily splendour, position of authority, honour, happiness, food and gold; birth of a child or grand child, wealth, grain, royal honour, welfare of the family, gains, a fair lady, a new status, in a temporary appointment and promotion if already on a permanent footing.

By appeasing Sun Jupiter and Saturn, one will enjoy very good life without any obstacles or difficulties. Those having Rajayoga results will not be much affected by the evil influences; but will only experience slowness in all matters.

DHANUR RASI (SAGITTARIUS):—

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

The planets Sun, Mercury, Jupiter, and Mars do not favour much while Venus, Saturn and Rahu are excellent during the month. The evil influences destroy prosperity, produce stomach-ache and chest pain and send one out on travels; sorrows of separation journey, litigation, asthma, and anxiety; wicked words, talebearers, enemies, changes in opinion by force and fear, deprivation of property by force as in dacoity and in journey, dishonour, no gain of money, grief; troubles from loss of position, obstacles in under-

takings; loss of one's relatives, wealth; trouble-some journey and lot by fraud.

The beneficial planets Venus and Saturn and Rahu bestow bliss with fragrance and flowers and cloths, gain of bed, house, furniture with good food and drink; birth of a child or a grand child, wealth, grain, Royal honour, welfare of the family, happiness; new employment, prosperity and success in undertakings.

MAKARA RASI (CAPRICORN):—

2nd, 3rd and 4th quarters of UTTARASHADA, and the first half of SRAVISTHA

Men of good conduct succeed in their attempts. Others are likely to suffer destruction of actions and their results by unexpected turn of events caused by unreliable persons. Some might experience suffering from obstacles from the authority fire, serpent, poison, weapons, loss of money, consumption, defeat, wicked words, enemies, deprivation of property by force; even virtuous acts not possible on account of enmity.

Jupiter and Venus alone remain good throughout the month and they bestow wealth without troubles from the enemies, good family enjoyment, a new status with the birth of son and appreciation in employment; money and clothes, gains gold, silver and other forms of wealth, study; and prosperity everywhere. Persons having a very good dasabhukti will be devoid of the evil results and those having adverse influences in dasabhukti will have to appease Sun Mars, Mercury, Saturn and Rahu. In very hard cases Apamrthyu Japam and Siva Sahasranama Parayanam will give much relief.

KUMBHA RASI (ACQUARIUS):—

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

Jupiter and Saturn continue to produce the same results as in the previous month. Sun and Venus are excellent throughout while Mercury is helpful

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acts, and anxiety from relative or servant.

By the influence of the planets Sun, Mercury and Venus something good is sure to be enjoyed and consequent gain of a coveted position, honour, prosperity, freedom from disease; happy with gains of money birth of a child or grandchild, pleasure, marriage and similar auspicious celebrations in the house. Health conditions will be improved and the present status will have an advantageous turn in the right direction. Mars, Jupiter and Saturn require mitigation to be freed from small and temporary difficulties.

MEENA RASI (PISCES):—

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

During the month under review Jupiter, Saturn and Rahu are not favourable.

Sun, Mars, Mercury and Venus give the maximum beneficial results. One may proudly drive a car but come to grief. Travel in foreign lands with anxiety, change in bodily colour, fruitless troubles, and threatened loss of wife and son might be the experience of some persons.

Gradually the beneficial results will take their course of action as victory and gradual success gain of men and cattle, gold, and silver with fine clothes, victory all round, enjoyment as that of a bee in a forest of flowers. Honour, birth of son, employment, gains land, copper or gold, energy and splendour.

Some will be free from the bad actions of the enemies, with gain of money, success in occupation, gain of wealth and fame, favours from friends, success in undertakings. The outlook for new schemes is excellent and many will be benefitting financially through the marriage, partner. Towards the end of the month journeys are probable and one of them might lead overseas. If not, a close friend as a visitor from abroad is likely to be received and accommodated by the last week of the month. Finances fluctuate a good deal, and the month will be gladly spent on the right side.

General Predictions

(JANUARY 1951.)

By MAKARAGURU (6th Dec. 1950)

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

WAR

January 1951 is a very important month. From its commencement the whole world is expected to be in the melting point. It is very probable that by the end of December 1950 the Third World War would start but mostly about the 22nd December 1950. Marshal Stalin and similarly Premier Liaquat Ali Khan are waiting for a favourable opportunity and they would get an opportunity by that time. Germany, France, Czechoslo-

vakia, Yugoslavia, Greece, Turkey, Dardenels, Black sea, Kashmir, Ladak, Tibet, Nepal, Bhutan, Sikkim, Assam, Burma, Manipur, Formosa, Korea, and Japan all become active and longitude and latitude of these places indicate devastation by war. Mr. Atlee has gone to Washington for smoothening matters but the planetary position is not indicative of such smoothening and so war has become mostly unavoidable now. General Mac Arthur was born on 26th January 1880 about 2, clock in the

morning. His rising sign is Vrschik. Rahu and Sukra are in Dhanus second house. In the third house are Ravi and Budha, in the fourth house is Sukra, in the fifth is Sani, in the sixth is Neptune in the seventh are Mars and Pluto. In the 8th is Ketu, in the 9th is the Moon and in the tenth house is Uranus. This planetary position indicates that he will launch war. Pandit Jawharlal is advocating Shanti and that, with Duryodhana and Sakuni. Every fighting nation is blaming another as aggressive. The life of the Security Council is very short now and those who are hoping against hope of progress and prosperity of this Security Council will find that this child which is already suffering from Tuberculosis will die shortly.

The first war started due to Saturn and Neptune semi-sextile with Neptune and conjunction with Pluto and at the same time Shadashtak with Uranus. A similar position is cropping up a gain due to conjunction of Saturn and Neptune, sextile with Hershal and semi-sextile with Pluto. These aspects are in the Months of December 1950 and January 1951. At the same time Hershal forms parallel with Pluto. There will be some lull from February till October 1951. But from October to December 1951 again serious fighting will commence.

INDIA

In the month of March 1951, Pandit Jawaharlal's horoscope indicates facing of troubles—differences in the cabinet. Hon. Deshmukh and Munshi—no wonder if they resign due to differences. Food trouble will be at its highest in December 1950 and January 1951. This will create great differences in the Cabinet. According to Hon. Deshmukh's formula, the expenses will not be reduced in foreign

embassies. This will also be another cause of difference resulting in resignation. The differences with President Tandon will also widen to breaking point and the Prime Minister's position will be made delicate. The Congress election which is put down for November—December 1951 will be postponed due to above mentioned troubles all over the world and India. Food trouble will remain till January 1952. There is no wonder if even Prime Minister Nehru resigns.

The important dates in the month of January are 6, 7, 8, 21, 22, 23. On these days the trouble in respect of the above items will be highest. Those who are born about the 10th of any month and especially in the month of March, June, September and December will be the sufferers in one or the other way. Such people should be careful. They will have to face trouble for finances, business and family affairs. There are very few chances of success for such people because their condition of mind will be in a chaotic state, unable to understand what course to follow, which is the right and the wrong one. This applies to any sex and any age.

This is the General outlook for the month of January 1951.

The PRICES will soar high inspite of doing everything in the month of January.

The month of February is a very important one in respect of political debacle of the world, commerce and business affecting every individual, person and nation.

RESERVE YOUR COPY FOR THE NEXT ISSUE.

19/1/51

**CUT OUT THIS COUPON FOR QUESTION
&
GIVE FOLLOWING PARTICULARS.**

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

My difficulty is genuine.

Date.....
 Place.....



FROM THE WATCH TOWER

**BOQUETS TO SRI KRSHNA SABHA.
 5 Years Sterling Record of Selfless
 Service.**

Bombay, 12-12-50

A large appreciative audience at Matunga broke into a spontaneous cheer here last night when Sri Krishna Sabha conferred the title of "It has a Purana-Tatva Vimarsana Vikranta" on Rasa Ratnakara Vidwan Satakopacharya who gave Bombay 3 delightful weeks of discourses on the Srimad Bagavatam and Ramayanam.

With the close of this function Sri Krishna Sabha completes 5 years of tireless work done with the zealous help of several local members and the association of eminent persons of the calibre of Sri V. V. Srinivasa Avvangar, President of the Sabha Executive working Committee and Sir S. Varadachariar President of the Sabhas Building Fund Committee.

As its Vice-President in 1947 Sri A. S. Iyengar launched a Gita Society in London to focus the blood shot eyes of Europe on the Immortal Message of the Gita. This is the Sabha's first step towards propagating the Universality of the Gita to the spiritually sick and unhappy West. As is well known, Sri Iyengar's inspiring inaugural address on this occasion reaches new heights in religious literature and has been published in full in the Sabha's 1947 Gokulashtami Souvenir.

Last December, the Sabha presented Sri Vedanta Desika's classic Sanskrit drama, 'Sankalpa Suryodaya,' before a packed house filled to overflowing. The conflict of the divine and demoniac forces in man constitutes the movement of this Play. Premier Kher, who was present, congratulated the talented artistes of both sexes belonging to different faiths and provinces on their splendid, cultured teamwork. Here, he felt was a most happy augury of the harmonious shape of things to come as also most definitely for the full-fledged development of the Sanskrit language.

The Sabha celebrates Sri Jayanti every year on a grand scale, with dances, music, and Souvenir publications. The high light of this year's programme in September was a beautiful exposition by Dr. P. N. Srinivasacharya of the basis of our worship of That Beauty of Beauties, Krishna—so aptly described as 'the Life-blood of our men, and the Heart-blood of our women'. All these lectures in Bombay are currently being summarized serially in this—the Sabha's one-year-old publication.—SRI KRSHNA, aimed to cater to cosmopolitan tastes. SRI KRSHNA, is a cultural and spiritual monthly magazine in English already having a far-flung, record readership of over 10,000 fans all over Asia and abroad.

Readers will, we are sure, pray for the Sabha's continued success, and join us in wishing it a long life of fruitful service.