

SRI KRISHNA : A spiritual and
cultural monthly

VI. No. 8. October - November 1950.

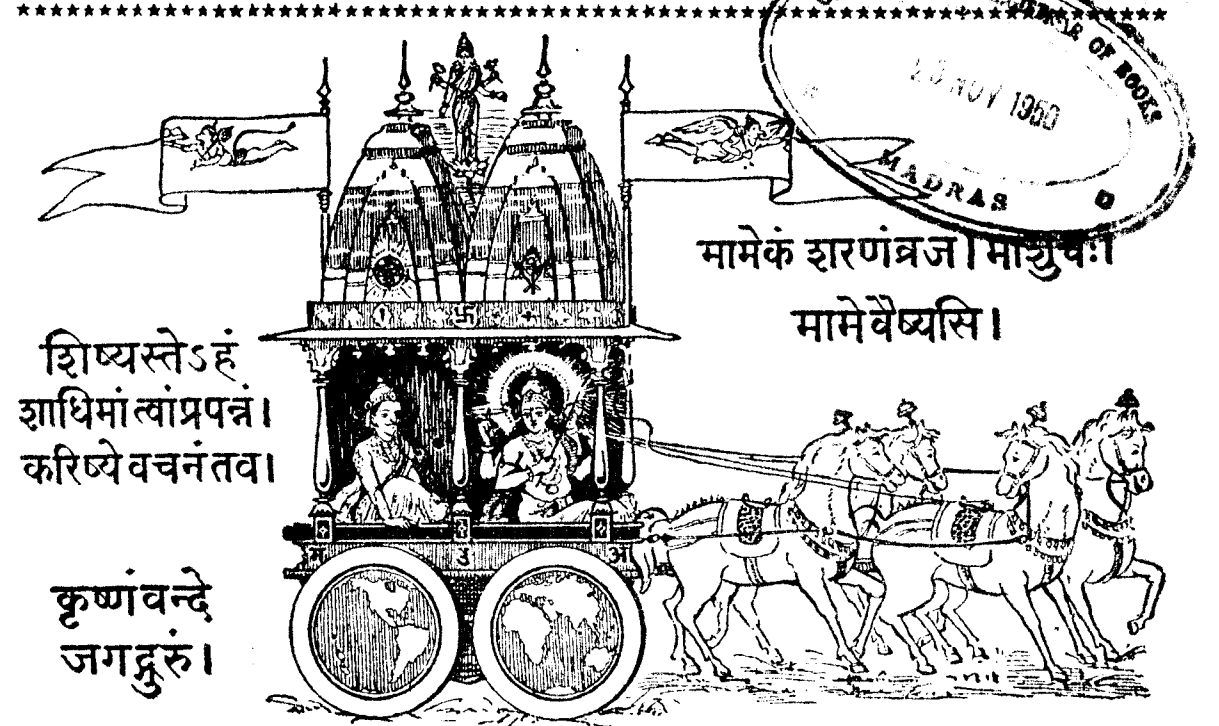
SL
① 1851 m 21, 1851
84.05N

1948816

640

SRI KRISHNA

A Spiritual and Cultural Monthly

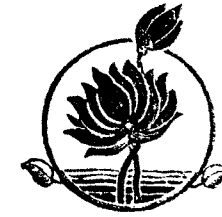


शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं व्रज। मायुधः।
मामे वैष्णसि।

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



Editors :—

A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.

S. NARAYAN
Bombay.

Tula
Vol. 1. October - November 1950 No. 8.

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

SRI KRSHNA

Tula: October - November 1950

CONTENTS

ARTICLES

- | | | | |
|--|-----|--|-----|
| 1. Food in Vedantic Philosophy
By Sri V. V. Srinivasa Aiyangar. | 237 | 7. Sri Krshna, the Teacher of the
World
By Sri A. V. Gopalacharya | 251 |
| 2. Sri Vedanta Desika | 239 | 8. Indian Music
By S. A. P., M. A. | 255 |
| 3. Avatara — Nataka
By Sri N. S. Tatachari | 241 | 9. Sri Krshna as World Saviour or
Sarva-Loka-Rakshaka
By Sri P. N. Srinivasacharya M. A. | 257 |
| 4. Valmiki's Portrait Gallery: Sri
Rama as Viewed by Himself
By Sri K. S. Ramaswami Sastri | 243 | 10. Editorial: The Right to Strike | 259 |
| 5. Gita and God Realization
By Sri T. V. Souriraja Iyengar | 246 | 11. From the Watch-Tower | 260 |
| 6. The Essence of Secrets Three | 248 | 12. News | 261 |
| | | 13. How is the Solar Month
"Vrschika" for you. | 263 |
| | | 14. General Predictions | 268 |
| | | 15. Crossword Puzzle No. 8. | |

ADVERTISEMENTS

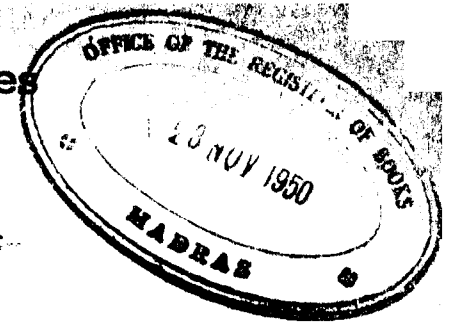
- | | | | |
|--|------|---|------|
| 1. Bombay Union Dyeing Mills. | i | 8. Ravalgaon Sugar Farm Ltd. | iv |
| 2. Cooper Engineering Ltd. | ii | 9. Shamjibhai N. Parekh. | x |
| 3. Doulatram Dyeing and
Bleaching Mills | ii | 10. The Khatau Makanji Spg &
Wvg Co Ltd. | iv |
| 4. Kamani Brothers Ltd. | xi | 11. The Dahanukar Organization. | v |
| 5. Narotamdas Bhau | ix | 12. The Shree-Niwas Cotton
Mills Ltd. | vii |
| 6. Pratap Mill & New Pratap Mill. | vi | 13. The Godavari Sugar Mills Ltd. | viii |
| 7. Ramnarain Sons Ltd. | viii | 14. Vasant Vijay Mills. | iii |
| | | 15. Walchandnagar Industries Ltd. | x |

Madras Editor
SRI KRSHNA
East 3rd Street
PUDUKKOTTAI
S. INDIA

ALWAYS
YOURS
IN THE SERVICE
OF
SRI KRISHNA

Bombay Editor
SRI KRSHNA
421 Bhaudaji Road
Bombay 19
(INDIA)

Prizes for Articles



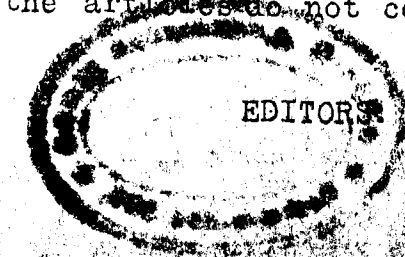
Article in English is invited on:-

HAPPINESS

From	No. of Pages as Printed in SRI KRSHNA
1. Students in High Schools	-- (2)
2. Students in Colleges	-- (3), and
3. Others	-- (4).

For the best article from each of these categories, one prize will be awarded. The prizes will be in cash—Rs. 20/- for students in High Schools, Rs. 30/- for students in Colleges and Rs. 40/- for others. The three best articles awarded prizes will be published in the journal. The articles sent by those who do not get prizes will not be returned. They may be published without any payment if the Editor decides to do so. Only those who remit an entry fee of Rupee one are entitled to compete for the prizes. NO correspondence will be entered into in regard to the articles or the prizes.

The articles should be sent so as to reach Mr. A. S. Iyengar, 'Krshna Bhavan', Third lane, Hindu Colony, Dadar, Bombay-14, who has kindly agreed to go through them and select the best and whose decision will be final, **on or before the 30th December 1950.** The prizes will be sent before the 31st January, 1951. No prizes may be awarded if the articles do not come up to a good standard.



SUBSCRIBE TO SRI KRSHNA

(If you look for Clasic Method, Mould, Motive and Substance in Your Reading).

Date _____ Place _____

To

THE BUSINESS MANAGER, "Sri Krshna"

438, East 3rd Street, PUDUKKOTTAI (S. I. Ry.)

Sir,

I would like to be on the regular subscribers' list of your magazine 'SRI KRSHNA'.

I am sending by cheque/Postal Order/Money Order the amount of Rs.being my subscription foryears beginning with _____ 1950.

Yours faithfully, .

(Please write in Block Letters)

From

Name

Full Address _____

TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD ADVERTISE IN SRI KRSHNA.

ORDER FORM

Date _____ Place _____

To

THE BUSINESS MANAGER, "Sri Krshna"

438. East III Street, PUDUKKOTTAI. S. I. Railway

Dear Sir,

Please register our name for the publication of the enclosed advertisement in your monthly for one/ three/ six/ twelve months. I/We enclose a cheque for Rs. The block for insertion is sent by separate registered post.

Yours faithfully,

Full name and address in Block Letters.

Name

Full address

194826

SHETH MEGJI MATHRADAS

FOUNDER

THE

BOMBAY UNION DYEING MILLS

GOVERNMENT GATE ROAD,

BOMBAY - 12

FOUNDED - 1918

32 YEARS' BRILLIANT RECORD AS:-

PIONEERS - DYEING & BLEACHING

COTTON TEXTILES



ALWAYS INSIST ON OUR PRINTED AND MANUFACTURED CLOTH

"BUDFABRICS"



DOULATRAM DYEING & BLEACHING MILLS

Mogul Lane, Upper Mahim, BOMBAY.

**

Proprietor:-

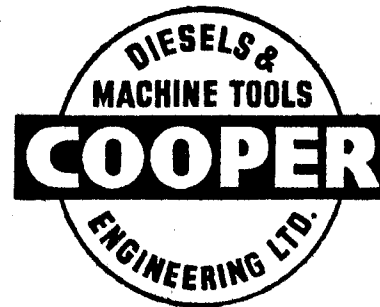
DOULATRAM MOHANDAS,
Dyers, Bleachers & Dealers In
Cotton Textiles

**

SHOP:-

GOVIND CHOWK,
M. J. MARKET, BOMBAY.

Telephone No. 20067



Diesel Engines - Rotary Oil Mill -

Shaping Machines - Sugarcane Crusher -

Textile Looms - Ploughs & Plough-Shares

Chaff Cutters

FACTORY:

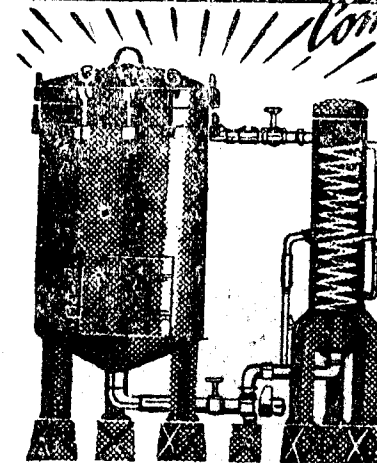
SATARA ROAD, M & S. M Rly.

HEAD OFFICE:

**Construction House, Ballard Estate,
BOMBAY**



VASANT VIJAY MILLS



**VASANT
INDUSTRIAL &
ENGINEERING
WORKS**

TEXTILE
MACHINERY
MANUFACTURERS ENGINEERS
MACHINE DESIGNERS

VASANT VIJAY
470-71 WORLI ROAD WORLI BOMBAY 18

Manufacturers of:

Textile Finishing Machinery; Vegetable Ghee Plants; Electro-lytic
Plant for Caustic Soda.

Veiled Then

Voiled Now

THE KHATAU MAKANJI
Spq. & Wvg. Co. Ltd.,
Hains Road, Byculla,
BOMBAY.



THE RAVALGAON SUGAR FARM LTD.

Producers of

Sugar, Sugar Candy
Confectionery Golden Syrup
and
Dairy Products of Quality

Head Office:

CONSTRUCTION HOUSE,
Ballard Estate,
BOMBAY.

Factory:

RAVALGAON,
Via Mapmad,
(G. I. P. Rly.)

THE DAHANUKAR ORGANIZATION

The various enterprises of M. L. DAHANUKAR & CO., LTD,
consist of the following manufacturing and service companies:

- * M. L. Dahanukar & Co., Ltd.,
- * The Belvandi Sugar Farm Ltd.
- * The Amrut Oil Mills Ltd.
- * New United Cons. & Eng. Co. Ltd.
- * The Maharashtra Sugar Mills Ltd.
- * Dahanukar Sons Ltd.
- * Worli Chemical Works Ltd.
- * Bharat Dahanukar & Co., Chief
Agents, The New Asiatic
Insurance Co., Ltd.
- * The Hind Razor & Blade Co.

What We Make

SUGAR AND BY - PRODUCTS

Pure cane sugar, confectionery, boiled sweets, pan goods,
lozenges etc. alcohol from molasses, high class rectified spirit,
denatured spirit and quality aromatics.

Our Sugar mills have their own sugar estates, 30 square miles
in area—an area larger than the island of Bombay! The
total crushing capacity of the two mills is 1300 tons of cane
per day. The plants making confectionery and alcohol have
been made to our specification in India.

OIL AND OIL PRODUCTS.

Vanaspati (vegetable ghee), refined groundnut oil,
pure coconut oil, pure til oil, Soapchips, toilet & washing soaps,
oil cake for manure and cattle-food etc.

The Amrut Oil Mills is the first concern in India to manu-
facture vegetable products approved by Government with an
entirely Indian-made plant.

PHARMACEUTICALS.

B. P. Extracts, Tinctures, Medicinal Syrups and Injectables.

Our Service

ENGINEERING & CONSTRUCTION.

Designings of civil engineering projects, surveys, valuations, etc.,
construction of roads, bridges, buildings and other works for
Government, municipalities, railways and public bodies etc.

INSURANCE.

We underwrite life, fire, marine, accident and motor insurance
for one of the leading Indian Insurance companies.

सत्यमेव जयते

PRATAP MILL

NEW PRATAP
MILL

A
M
A
L
N
E
R



D
H
U
L
I
A

Managing Agents

MOTILAL MANEKCHAND & Co.

Managing Agents

MOTILAL MANEKCHAND & SONS.

Long cloth, Drill, Coating, Shirting, Towels, Chaddars,

Dhoti, Sari. Blankets, etc.

Cheap, Popular and Durable varieties,

within reach of the common man.

SHREE NIWAS FABRICS



DHOTIES, SAREES, LONG CLOTHS, POPLINS,
VOILES, MULLS, SHIRTINGS etc.



Apply for Export Goods

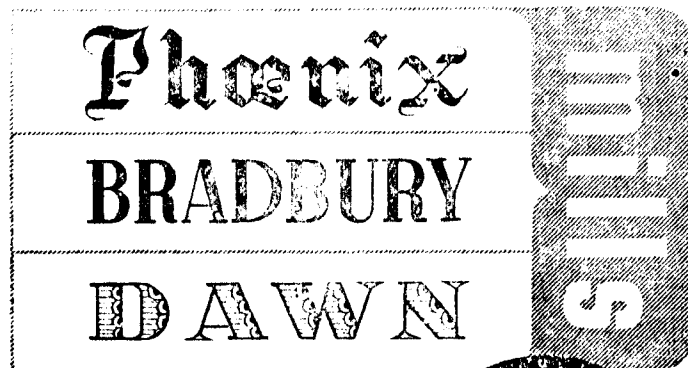
The Shree - Niwas Cotton Mills Ltd,

Shreeniwas House, Wandby Road, Fort, BOMBAY

Managing Agents:-

THE MARWAR TEXTILES (AGENCY) LTD, BOMBAY

Back again
to pre-war production of quality materials



under the *New* name

DHOTIES • SAREES • CHINTS • MULLS
DRILL • LONGCLOTH • BED-TICKING
COATINGS • SHIRTINGS • POPLINS
TOWELS • HOSIERY • YARNS • SEWING-
THREADS • SURGICAL • DRESSINGS



Managing Agents:

RAMNARAIN SONS LTD., Imperial Bank Annexe, BOMBAY 1.

The Godavari Sugar Mills Ltd

MANUFACTURERS OF PURE, WHITE CRYSTAL SUGAR

Factories at

SAKARWADI Station Kanhogaon, DHOND MANMAD LINE
Dist. Ahmednagar, (G. I. P. Railway,)

LAKSMIWADI Station Kopergaon, DHOND MANMAD LINE
Dist. Ahmednagar, (G. I. P. Railway,)

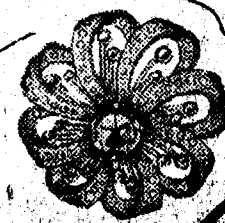
MANAGING AGENTS

K. J. Somyiya & Son

Fazalbhoy Building, Mahatma Gandhi Road,
FORT, BOMBAY.



*Alluring
Perfection*



Narotandas Bhau

JEWELLERS

Walchandnagar Sugar Works and Agricultural Industries

Manufacture:—

CRYSTAL SUGAR
REFINED G. N. OIL
DENATURED and
RECTIFIED SPIRIT.

For particulars please write to:

WALCHANDNAGAR INDUSTRIES LIMITED

HEAD OFFICE:

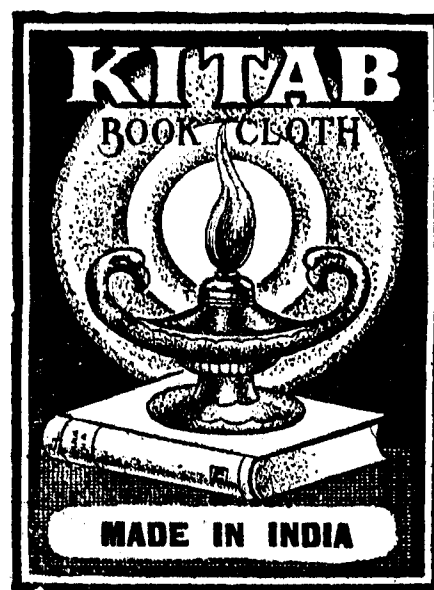
Construction House,
Ballard Estate,
BOMBAY

FACTORY:

Post. Walchandnagar
Dist. POONA
Rly. Station Diksan
(G. I. P. Rly.)

Telegram: "CALICOBOOK"

Telephone: 45368



K I T A B

Book

Cloth

of

Better

Quality

Sole Distributor:

SHAMJIBHAI N. PAREKH
55/57, Ghamp Gally, Kilachand Devchand Bldg., 1st Fl.,
P.O. Box No. 3096, BOMBAY 2.

K BRAND

BRASS

**COPPER &
ZINC SHEETS**

In various compositions
and thicknesses

BRASS

**ALUMINIUM
UTENSILS**

For Indian and
Overseas Markets

Industrial inquiries for any special compositions
and thicknesses are invited

KAMANI METALS & ALLOYS LTD.,
KAMANI ENGINEERING CORPN. LTD.

Managing Agents:

KAMANI BROTHERS LIMITED,

KAMANI CHAMBERS, NICOL ROAD,

Ballard Estate, BOMBAY

Telephone: 32897 (3 lines)

LOOK!

This Sir, is our rate card. Sample copies are sent only on request—Bla, blah. But why waste time talking business? Come on. Accept a warm welcome to **do** business. Capture **our** class of readers. Service Pays—always! **TRY.**

ADVERTISE IN SRI KRSHNA

TEN PER CENT COMMISSION TO CANVASSERS

The circulation of this Journal is among prominent people and includes Mills, Factories, Business Houses, Colleges, High-schools and Cultural Institutions both inside and outside India. There is no doubt that the Journal will be an excellent medium of advertisement to your Concern. The rates for advertisements are as follows:—

	Yearly.	H. Yearly.	Quarterly.	Monthly.
Back outside cover page	Rs 1200	900	480	240
Cover pages 2 & 3, Inside first and last pages and all pages opposite reading matter	900	690	360	180
Inside full page	600	450	240	120
Inside half page	375	270	150	75
Inside quarter page	240	150	90	45

For advertisements in double colour please ask for rates.

Please fill in the Order Form on the reverse and benefit yourself while at the same time benefitting a good cause.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1

Tula:

October-November 1950

No. 8

FOOD IN VEDANTIC PHILOSOPHY

By

Sri V. V. SRINIVASA AIYANGAR.

At the present day when the entire world seems to be hungering and crying for food, it may be of some importance and interest to know what the Vedantic Philosophy has to say about it?

It is possible that at the present day some of the pronouncements may be regarded as either crude or unscientific. But in view of the fact that the ancient sages discussed such matters from fundamental points of view our supercilious criticisms will be found to have no place in those meditations.

To begin with we may be sure that there is no religious or philosophic literature in any other language or part of the world in which the glory and value of food have been so much acclaimed.

The genesis or origin of food has been stated not everywhere in the same manner, but at the same time that earth and water are so to say the conditions of food production have never been doubted. There is however one curious declaration which at first sight may even seem illogical. It is declared that the worth of living things and men is from food.

It may at first sight seem like putting the cart before the horse. Nevertheless it is possible to recognise a great truth in that statement. If life is impossible without food, how can there be the origination of life except with food in some shape or form? The Upanishads speak of life arising from food and of course life is dependent on food, whether food is taken to be either vegetarian or non-vegetarian.

In Bhṛiguvallī of Taittirīya Upanishad as in other places in the course of the eternal search for Brahman, food or *anna* is itself declared to be Brahman. There is a wonderful conception of Brahman or the Supreme Being itself requiring food for its comprehensive expansion. Of course here it is not the ordinary food that is referred to. If the soul or Atman is described as performing a threefold function even in respect of our material body such as dharaka, poshaka, bhogya (sustenance, nourishment and enjoyment), can we not say that these three functions are also performed by food? If in the same way the Brahman or Paramatman performs those very three

master-pieces in the realms of literature and philosophy. Among his poetic works may be mentioned Hamsa-Sandesa, Yadavabhyudaya, Sri Paduka Sahasra, and Sri Dayasataka. Sri Paduka Sahasra as the name indicates consists of a thousand verses on the holy sandals of the Lord and is said to have been composed in three hours in one night. Every one of these slokas is a gem in itself. Sri Dayasataka consists of one hundred verses on the Mercy of the Lord. The beauty of every one of these verses is such as will move the stoniest heart. The great Appaya Dikshitar has written a commentary on Yadavabhyudaya and admired the work in no mean terms. Hamsasandesa is if anything more beautiful than Kalidasa's Meghasandesa. Among his philosophical works may be mentioned Tatvamuktakalapa, Sarvarthasiddhi, Adhikaranasaravali, Satadushani, Nyayaparisuddhi, Nyayasiddhanjana, Tatvatika, Tatparya, chandrika, Seswara Mimamsa, Mimamsa-paduka, Niksheparaksha etc.

Sri Desika's modesty and humility are beyond praise. When he was congratulated on having produced Sri Padukasahasram long before the stipulated time, although the poet who challenged him was not able to compose even three hundred verses, Sri Desika is said to have remarked that a pig brings forth a large progeny whereas an elephant breeds rarely but brings forth the elephant honoured by kings. Again when he found that slippers were suspended over the door by which he was to enter he placed them on his head saying that some look to Karma Yoga and others to Gnana Yoga but he

looks to the chappals of the devotees of the Lord as his only means of salvation.

He is reported to have lived to the ripe old age of one hundred and one. His image has been installed in various sacred places in India and is worshipped by his followers even to day with the prayer that his writings should live for hundreds of years.

Leaving traditions alone, Sri Vedanta Desika will be regarded by any unbiassed critic as one of the greatest philosophers and literary luminaries of any time or clime, if not the greatest of them all. He combined in himself the highest tolerance with the courage of his convictions. Sri Desika led a simple life of boundless Bhakti, of burning love for the Acharya and of profound Vairagya. In the words of the author of Viswagunadarsa one may have studied all the Vedas with the angas and upangas but may have no knowledge of the Sastras. One may have studied the Sastras also but may not be found to be good at literature. Even one who has all these three may not have humility, good conduct, love of God, fortitude, forgiveness, worldly knowledge and the ability to deal skilfully with all situations but all these great and auspicious attributes adorn Sri Vedanta Desika.

कविताकिं कसिदाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

To the Lord of poets and logicians alike,
embodiment of virtues all,

To Sri Venkatesa, our Vedantic
Master, Homage.



AVATARA – NATAKA

By

SRI N. S. TATACHARI

This material world is transient. It has its origin and destruction. It is ever changing. So we must classify it as Karya (effect). For every Karya there must be a Karana (Cause). That cause here must be the Creator of this world. We cannot comprehend it with the help of perception and inference only without the support of scriptural authority. The Upanishads clearly teach us that Sriman Narayana is the cause of this material world (Jagad Karanam). So

our Vedanta Desika also says त्वां सर्वकारणमुत्पत्त्यनपायवानः । कारणम् त्रयो नारायणोऽहम् । He is both Upadana Karana and Nimitta Karana. He is Omniscient, Omnipotent and Omnipresent. He is the abode of all Supreme Virtues. (Kalyana gunas). He is the Sariri (Soul) and all the other chetanas and achetanas are his Sarira (Body). “உடம்பினை உயிரெனக் காந்தெங்கும் பரந்துள்ளன்,” “பாலுள் நெய்யேபோல் இவற்றுள் எங்கும் மறைந்துகொளையான்” The Isavasya also clearly indicates His inseparable connection with this material world. He is the Paramatma (Supreme Soul) and He is the life of all Jivatmas (individual Souls). So “Tirumazhisai Azhvar” also rightly observes முத்தனார் முத்தனார் புத்தனார் என்றான் மேலினார். His abode is Paramapada (Highest Place) otherwise known as Sri Vaikuntham. We call it “Nitya Vibhuti” and we call this world His Lilavibhuti. The world is a stage and He acts as the Hero. We generally do not have a drama without a Heroine. So His Consort Maha Lakshmi acts as the Heroine. (नित्या श्रीरत्नपायिनी) The Paramaikantins take the place of the

audience. We may here note our Desika's word अध्यक्षितो भायुनैः. Generally Kavyas are supposed to teach us what they purport to teach in an efficient manner, but the Drama is proved to have been most efficient in that way (काव्येषु नाटकं रम्यम्). That is why the Lord in His incarnations acts in the world-stage and teaches the realities to the “Chetenas”. It is His infinite Daya that makes him take the several Avatars (Incarnations). केचित् चित्रित्रचरितान् भवतोऽवतारान् सत्यं दयापरवशस्य वदन्ति सन्तः । All his acts are prompted by his “Nirhetuka Daya (causless mercy). Even the punishments he metes out are the result of His Daya because His nature is described like this: याचितोऽपि सदा भक्तैः नाहितं कुरुते हरिः । “Hari does not do anything which is not for good even though beseeched by his devotees always”. Even as a father would punish his way-ward son and try to bring him round, so also the Lord out of his infinite Daya metes out small punishments to the “chetanas” in order to rectify them. In order to save the ‘chetanas’ He takes several Avatars both Vibhava and Archa. He is the end or the goal and the way or the means. Out of the several incarnations (Avatars) ten are most important and they are Matsya (Fish) Kurma (Tortoise) and so on. It is in these ten Avatars that He has shown His Daya directly and to the fullest extent. Of these ten Avatars the first two belong to the category of water animals. The next one belongs to the category of beasts. Then comes the half-beast, half-man, then a man short of stature and then a man of immense

Gita and God Realization

By

SRI T. V. SOURIRAJA IYENGAR

All devotees of God, to whatever religion they belong, aspire to realise God. For the realisation of God three essential factors have to be studied and understood. They are characteristics of the individual self (2) characteristics of the Paramatman or Iswara and (3) obstacles in the way of realisation which have to be overcome. No one except our great Sri Vaishnava Acharyas have succinctly dealt with all these three factors for the realisation of God as expounded by the Lord in Sri Bhagavad Gita.

In the first Six chapters of Bhagavad Gita it may be stated that the Lord has mainly dealt with the various aspects of the individual soul inclusive of its existence, its nature and attributes and the method of self realisation. The nature of the Individual Souls may be briefly stated as follows:-

1. There was no time when they were non-existent and there will be no time when they will cease to exist.
2. The Souls are indestructible, imperishable unborn, eternal and immutable.

The nature of Paramatman or Iswara is expounded in the second six chapters of the Gita. The first essential condition for a devotee to undertake a study about the Lord is that he should start with the humble notion that the infinite nature of Iswara cannot be fully understood by men whose mind is limited (यस्य मते

तस्य मते. If a person understands that he cannot know God fully in all His infinite aspects he knows something of God. In order to facilitate an understanding of the Lord's several attributes our Great Acharyas have studied them under the following five heads:- 1. Para. 2. Vyuhā. 3. Vibhava. 4. Antaryami. 5. Archa.

PARA:- The transcendental state in which the Lord remains in His Supreme Abode the Paramapad where under His effulgence the sun, the moon and the stars pale into insignificance, where there are no vagaries of Kala and where unmixed bliss prevails न तत् भासयते सूर्यः etc—). For mortals it is verily difficult to realise the Para state of God.

2. **VYUHA** is the state in which the Lord manifests Himself as Sankarshana, Pradyumna, Aniruddha, Padmanabha etc. which forms also are not easily accessible to man.

3. **ANTARYAMIN:-** This is the state in which the Lord lives in the heart of every person at all times.

He lives in the hearts of all persons as Supervisor and Permitter, Supporter and Enjoyer (उपद्रष्टानुमता च भर्ता भोक्ता महेश्वर).

4. **VIBHAVA:-** Vibhava is that state of God in which He manifests Himself as Avatars in this world. Of all the Avatars Rama and Krishna have more

worshippers than others. They are said to be Purnavataras. Particularly this holds good in the case of Krishna-vatara. Here Lord Krishna unfolded His paratva from the moment He descended into this world with his Sankha and Chakra and Chaturbhuja and from time to time thereafter by his immortal deeds like Govardhanadharana, bringing back to life the children of his preceptor, the bringing unto the earth the celestial Parijata plant etc.

5. **ARCHAVATARA:-** The state in which the Lord has manifested Himself in the idols in several temples in order to satisfy the urge of his Bhaktas to worship Him in this world. In this connection we have to think of the Upanishad according to which His complete state still remains equally in Heaven though He has descended down in complete and full state into this world either as Avatara like Sri Krishna or as Archa Murtis in the temples in several holy places पूर्णमेवावशिष्यते. The worship of God in His Archavatara is a peculiar feature to Hinduism and it is the one aspect which has been greatly criticised and not understood by men belonging to other religions. But our great Saints Acharyas, and Bhaktas throughout the length and breadth of this vast country have achieved realisation mainly through their super-abounding devotion to the Lord in Archa murtis. It would not be out of place in this connection to ponder over the Samskrit Sloka stated below:

अग्नौ तिष्ठति विप्राणां हृदि तिष्ठति योगिनाम् ।
प्रतिमास्वप्नुद्धानां सर्वत्र समदर्शिताम् ॥

The ordinary meaning of this stanza is that for the Brahmins God is in fire, for the Yogins in the heart, for the ignorant in the idols and for the Samadarsins everywhere. Sri Yamunarya in his brilliant exposition of the meaning of this stanza has dispelled all illusions about the meaning of the term "for the ignorant in idols." It is that the ignorant also can perceive the Lord in the state of idol. In fact Para is like water in the

clouds. Vyuhā is like the ocean. Vibhava is like rivers in spate only on occasions. Antaryamin like wells and Archavatara like beautiful tanks with clear water which are available at all time for the thirsty. So the easiest means of worshipping God and realising Him is by devotion to the Lord manifested in the idols of several Kshetras like SriRangam.

Now let us consider the obstacles in the way of God-realisation and how to overcome them. They are Agnana, Anyathagnana and Viparitagnana. Agnana is ignorance of the existence of the soul body, and God as separate entities. Anyathagnana is taking one thing for a different thing e.g. that the body is the soul. Viparitagnana is thinking one thing to be the very opposite of what it really is. These three obstacles are caused by the gunas called Tamas (darkness) and Rajas (Kama and Krodha) which can be overcome only by constant practice and devotion to God and by the Grace of the Acharya or the Teacher. The real aspirant should practice the Lord's instructions contained in the two following Slokas.

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।
(Gita Ch-IV-34.)

(Learn by discipleship, by proper questioning and by service. The wise the seers of Truth will instruct you in wisdom.)

ममना भव मद्रक्तो मयाजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
(Gita-XVIII-65)

Merge thy mind in Me, be My devotee, sacrifice to Me, Prostrate yourself before Me, you will come to Me. I promise you that you are dear to Me.

The Science Of Secrets Three

(Continued from page 221)

Question No. 7:- It is laid down that Brahmins should perform Sandhyavandanam, Brahma Yagnam, Aupasanam, Vaisvadevam etc. every day and that they should perform Sraddhas to the sirs at certain times. How can one attain salvation through these? Is it not meditation that is necessary for that purpose? Moreover, most people repeat the words without understanding, or thinking of the meaning of the Mantras or knowing what these duties have been enjoined for. Are not these observances similar to attaching importance to the skin of the fruit instead of the substance inside? Of what use are such observances?

Answer:- It is true that one can reach our great Benefactor through meditation, but, it cannot be done without these observances also; because, every day the qualities of Rajas and Tamas grow in us as a result of bad food and bad thoughts. Our great Benefactor is pleased with us if we perform the above duties as His servants thinking that they constitute His Service and that they are to be done for pleasing Him and for controlling Rajas and Tamas and for developing Satva. He makes our quality of Satva grow and removes the difficulties that beset us every day. To illustrate, a man is serving under a master. He does his work for the master's pleasure and because it is his master's work. He does not expect any reward for himself. Even if the master gives him something, he refuses to accept it and prays with great feeling that he should not be given any reward. We can imagine how pleased the master will be with such a servant. In the same way, if Sandhyavandanam and other duties are performed merely

for the pleasure of our great Benefactor and without expecting any reward He will be immensely pleased with us.

When performing these duties, certain Mantras are chanted. It is true that it is wrong to chant the Mantras without understanding, or thinking of their meaning. The Mantras, however, have a special efficacy; it is well-known to all that the poison due to cobra-bite is eliminated merely by Mantras. It cannot be said that all those who eliminate the poison in this way understand the meaning of the Mantras. These Mantras are to be found in Tamil, Hindi and various other languages. With the help of these Mantras many miracles are wrought. It is not necessary that those who chant the Mantras should be of high birth. It is, therefore, clear that the Mantras have naturally a special efficacy of their own. If the meaning is understood, it will certainly be much better. Because of want of Sraddha things are not done properly. Does not a connoisseur in eating who has a discriminating sense of taste, content himself with what he gets when nothing good is available? In the same way we should be content with the little that is available in these days of want of faith. Duties should not be abandoned. We should try to improve upon what we have.

Question No. 8:- In this connection, another question is asked: Why should not Sandhyavandanam etc. be performed with the help of any Mantra and why necessarily with the Vedic Mantras?

Answer:- What justification is there for Brahmins to leave Vedic Mantras and

to resort to other Mantras? What difficulty is there in chanting the Mantras given in the Smritis and the Srutis? Is any thing lost by using them or anything gained by leaving them? If not, who would like to do so? Who has got the right to order us to leave this and take to that; and whose duty is it to obey such an order? Just as the medical science is intended for the physical body, the Vedas and other Dharma-Sastras constitute a medical science for curing the diseases of the spirit. Even a slight departure from the medical science intended for the physical body is looked upon with great fear and dis-favour, but people play havoc with the medical science of the spirit. What is it due to except that people do not know that there is a spirit and are not interested in its welfare?

If an intelligent man considers the above things carefully he will not find any fault with the Sastras. He will perform all the duties enjoined by the Sastras in the way in which they are to be performed. Many things are enjoined by the Sastras. If one man with his little intellect finds fault with one thing, each man will find fault with something or other and consider everything to be wrong. In order that we as well as the world may not suffer, we should observe with great love and fear whatever has been laid down by the great with the help of the Sastras.

The philosophy contained in the Vedas and expounded clearly to us by Sri Bhashvakara (Sri Ramanuja) appears to be the best. There are many schools of philosophy in the world. According to the Charvakas or the Materialists, there is nothing like Atman beyond the physical world perceived by us. Accord-

ing to the Buddhists, there is an Atman but it is only knowledge. It exists just for a moment and, when it disappears, another similar knowledge lasts for a moment and then disappears. The succession of these momentary knowledge is called Atman. Knowledge itself is Atman and the Atman has no knowledge. The Sankhyas acknowledge that there is an eternal Atman apart from the body. According to their school, however, there is no God. The same is the case with the Buddhists, also i. e., they do not believe in God. According to the school of Nyaya, God exists, Atman exists but the Atman has no knowledge of its own as an inherent quality. After attaining salvation, the Atman will have no happiness but will be just like a stone. All these various schools, speaking in different ways and propagating different wrong notions, are due entirely to the fact that they do not believe that the Vedas are eternal. Among those who acknowledge the authority of the Vedas also there are certain schools which propound wrong theories. One school says that Brahman alone exists and that Brahman becomes Isvara, Jivas, and Prakrti (just as the ocean moved by the wind turns into waves, foam and bubbles) and finally becomes Brahman itself. According to this school, the Jiva is born and dies. Liberation is nothing but the destruction of the Jiva. Another school says that particles of Prakrti called Ahankara join Brahman. Brahman joined to Ahankara is called Jiva. If Ahankara disappears then Brahman alone exists. A third school says that Avidya [ignorance] envelops Brahman. Because of that Brahman imagines that the world and the Jivas exist. When Avidya or ignorance disappears, Brahman will realize that there is nothing else but Brahman. Brahman has no attributes like knowledge, bliss etc. To speak the truth, there is no

Sri Krshna, the Teacher of the World

By

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

Sri Krshna on his birth was greeted by (1) Mother Devaki as 'Vishnur Adhyatma Deepah' inside soul-illuminating Lamp diffusing spiritual light far and wide, and as Brahma Jyotis (meaning both Parabrahma Jyotis and Sabda Brahma Jyotis the latter including the Gita- upanishad Jyotis) cooling, seeable, heatless, smokeless Jyotis (Aardram Jvalati Jyotis) (Jyoti riva Adhumakah) (2) by Parasara as "rising Achyuta Bhanu" (never setting Sun) opening and awakening the Maya-sleeping Bhoo-Padma Lotus and the Hridaya Pundarikas (Lotus-hearts of humanity within the Bhoo-Padma), the description as the never-setting Sun being more appropriate to the Gita-Sun radiating resplendent spiritual light for all time and for all clime, Krshna Jyotir Vighraha having set after a sojourn of one hundred and twenty years; and (3) by Suka as the delight-ful Full Moon dispelling Avidya Darkness (Indur Iva Pushkalah, Anandakaram). Krshna quoting his mother's first greeting words of blessing says he will sit in the hearts of men as the Bhaswat Gnanadeepa (ever-burning Gnan Lamp) fed abundantly by the Sneha (oil) of never drying deep Bhakti Love-springs as Sri Sankara says (Gita-X-11). As Antaryami, Narayana Krshna is already seated in men's hearts but unseen though ever-seeing and waiting keenly to be seen. Adrshtam Drashtu as the Antaryami Brahmana charmingly says; and he now instals his brilliant and lovely Gita deepa there in addition. The Antaryami Narayana Muni is silent though ever benevolently busy in regard to every happening in our body and mind and in the universe, but the Gita is

suasively and mellifluously eloquent, a talking Jyotis. 'Vak Vai Jyotihi' says the hoary Chandogya, which is the principle of the modern Talkie. Light is sound. Grand old Bhishma while dying with eyes and heart centred on Krshna sitting in front thanks Krshna on our behalf for dispelling Kumati perversions by delivering the Gita Atmavidya to Arjuna. The Gita has spread and spread and was in everyone's lips within the short interval between the opening of the Mahabharata war and the demise of Bhishma. Sanjaya was singing and singing the Gita song and dancing with joy. He was the first powerful and enthusiastic Broad-caster of the Gita song. The Gita Jyotis is caught by the ears and carried and installed in the Hridaya Guha. Sri Desika in his Dayasatakam (sloka 89) describes the Gita song as sung to Jagat (Universe)- 'Jagati Gitaya Gitaya' and serving as a Deepa-Sri shining on Vedaparvata crest) dispelling the thick Avidya darkness enveloping the universe. Desika envisaged the Gita's high destiny as a light of the world never evoking dissent from the intelligentsia the world over- 'Vipaschit Avigitaya Jagati Gitaya Gitaya'. Although Krshna Jyotir Vighraha disappeared, His Gita Jyotis has been shedding light and solace all through the world for over four or five thousand years from long before the advent of great world teachers like Buddha, Jina, Christ and Mahommed, gaining more and more popularity with the advance of time by dint of its incomparable merit and ineffable sweetness and the most ear-happening by the Divine Singer to illuminate the inequalities, and cultivate

194826

his last moments he called to mind and uttered three mantras "Akshitam Asi, Achyutam Asi, Prana Samsitam Asi". The Upanishad then quotes twice the words "Aganma Jyotiruttaram", "we have reached the spiritual Sun's Zenith"—which is found in our daily meridian Sun Upasthana mantra. That evidently describes the devotee's attainment of the highest Siddhi. Sri Ranga Ramanuja explains "Krshnaya Devakiputraya" here as referring to Avatar Krshna, Devaki's son and also the uttering of the words "to Krshna Devakiputra" as referring to the Samarpana of every act. All-life Krshna Bhavana and Krshna Samarpana of everything small or great culminating in the last love and surrender thought of Krshna at the hour of demise and passing off into Krshna Jyotir-Bhava is the burden of the Gita song. This Upanishad inculcates an all-life of God-surrender and devotion ending with God-thoughts envisaging the immortality "Akshitam and Achyutam" coming on immediately and reaching the Spiritual Zenith. Though Sri Sankara does not understand Devakiputra here as Krshna, he in his Sutra Bhashya page 785 IV 1, 12, known as the Aprayana Sutra cites this very Upanishad text about final God-thoughts in the shape of these three mantras and also Krshna's Gita sloka VIII, 10 beginning with "Antakale tu Mameva" which is evidently an echo of this Upanishad text. The Upanishads generally give the father's name along with a person's name. The mention of the mother's name in the case of Jabala the son of Jabala is an exception and is accompanied by a long explanation. The reference to the future Avatar Krshna here is like the reference to another Avatar—Uma haimavati—in the Kenopanishad. Suta calls Bhagavatam an Adhyatma Deepam quoting Devaki's greeting words to Krshna.

Sri Krshna laboured under very serious handicaps for attaining the position of World Teacher, which no one can gain—say, He and Gita have attained.

(1) His Kshatriya birth in a varnasrama-distinction-ridden society claiming divine origin and immutability for the distinctions which with the growth of time could not but come in for great odium and censure and his loyal unswerving practice of Varnasrama Acharas as described in detail by Suka was a great handicap. The World Teachers Buddha and Jina had no such handicaps. They renounced the Vedas and the Vedic practices and they felt themselves at perfect liberty to teach perfect equality etc. to all alike. Insistence on elaborate rituals for Varnas and Asramas cannot have a popular reception outside parts of this country—even where distinction and rituals come in for severe onslaughts both from inside and outside, more from inside than from outside. Krshna says in the opening of the teaching in Chap II, "the Brahma Vidwan will cull out the essence from the vast expanse of Vedic ocean and use that only for Brahma Gnanam which is the soul-saving factor". Christ condemns the rigid ceremonial practices of the Sadducees and the Pharisees. The Koran condemns previous practices. Sri Sankara says that the Varnasrama Dharmas exist only in the Manushaloka—Gita IV 12 & 13. That could be only in a very limited part of the globe; and that with ever-increasing defections. Krshna takes the society of the times and addresses Arjuna on that basis. He could not but. The question of what was Arjuna's clear duty in this particular juncture is governed by Arjuna's duty as a member of the Kshatriya varna. It may be said that his duty as a soldier apart from any Varnasrama religious

The Sanskrit Granthakaras on Indian music have aptly defined 'Sangit' as :-

गीतं वाद्यं तथा नृत्यं त्रयं संगीतमुच्यते ।

"Vocal music, instrumental music, dance- all three constitute music."

Although individual and institutional factors may emphasise one or the other at any particular time, it is the totality of these three things that constitutes Indian music according to the Shastrakaras.

The technical basis of the first viz. गीत rests on the octave or सप्तक consisting of the seven notes or स्वर combined with ताल or time. The स्वर are of two sorts viz. शुद्ध and कोमल. In the Octave there are seven स्वर and five कोमल स्वर thus making twelve notes which make the stock of basis notes of Indian music. The different combinations of these स्वर is called a Raga and it is the Raga which is the source of emotional and spiritual inspiration in Indian music. The orthodox exponents of Indian music are very uncompromising about the time of the day and night when certain Ragas are to be sung e. g. Bhairavi and Todi Ragas in the morning, Multani in the afternoon, Malkams at night. There is however considerable difference of opinion on this point, one school of thought maintaining that such restrictions are needless.

A word may be said about the difference between Indian music based on melody and European music based on harmony. While the basic ideas are not different, the application and the

effect are quite distinct. A familiar analogy may be given and Indian music may be compared to spinning while European music may be compared to weaving. While Indian music handles one स्वर at a time, European music plays four स्वर at a time to form a single स्वर. While Western critics of Indian music have characterised it as monotonous it must be remembered that it is all a question of familiarity. Attempts have been made to bring about a synthesis between harmony and melody but the results have not yet become significant. It is often said that Indian music is not amenable to notation and hence instruction is restricted to a personal level and the knowledge is confined to a few families and only a certain class of society. The exponents of Indian music however, feel that this is a point of strength rather than of weakness of Indian music. The results of introducing western ideas into Indian music, as typified by most of the modern film music are considered by some to be sufficiently discouraging to merit abandoning the widespread adoption of these methods. The Indian system of time or ताल is, however, too complicated and cannot be described in this brief article. Some of the important ताल are त्रिताल, एकताल etc.

Indian dancing has in recent years received a great fillip. There are different schools of dancing such as Kathak, Manipuri and Bharatanatyam, the first being more popular in North India while the last is most popular in South India.



Sri Krshna as World Saviour or Sarva - Loka - Rakshaka

[Summary of lecture delivered by Sri P. N. Srinivasacharya, M. A.
on 6th September 1950 under the auspices of Sri Krshna Sabha, Bombay,]

The third lecture was on Sri Krshna, not as Jagannmohana Avatar but on Krshna as the saviour of souls, as portrayed in the Gita which is regarded by all as the epitome of the Upanishads. Just as the Bhagavata describes the aesthetic religion of Sri Krshna, the Gita brings out the ethical side of the Avatar. It deals with Karma as Kainkarya and not as Bhagavad-Kama. The Gita is divided into three sections. According to Visishtadvaita, the first part develops the nature of Karma-Yoga and Gnana-Yoga and is summed up in the moral ideal of duty for duty's sake and not the spiritual ideal of self-realisation or Kaivalya. The Purusha mistakes himself for the bodily self made of Prakrti and its 23 elements and the three Gunas of Satva, Rajas and Tamas. When the Jeeva seeks the pleasures of the senses and his desire is not fulfilled, his Kama reacts as Krodha or Anger. Anger confounds the intellect and leads to moral death and the Purusha is instructed to give up the pleasures of the senses and the utilitarian ideas of success in life and do Karma without caring for the results. In the worldly life of man he is swayed by the three Gunas of which the lowest is Tamas, the middle is Rajas and Satva is the highest. Tamas leads to apathy or inertia and dulls the intellect. Rajas is the dynamic side of Karma. It leads to restlessness and the mind then becomes like a maddened monkey. When Satva takes the place of Rajas and Tamas it makes for intellectual illumination and moral equanimity. When this is fulfilled it ends in vinaya or sweet reasonableness. It combines the illumination of Buddhi and sweetness of love.

From the Sastraic point of view, the Lord asks Arjuna to avoid the instincts of Vedic hedonism and the rationalism of the Sankhya. The first school regards Karma as Brahman and teaches men to follow its commands and then enjoy the

pleasures of Swarga. The second is opposed to this view and Purusha by means of Viveka is asked to detach himself from Prakrti and become a silent spectator. But the Gita idea of Karma Yoga avoids these extremes of hedonism and rationalism and its theory of Nishkama-Karma is freedom in action and not freedom from action. When there is a conflict of desires, buddhi considers the pros and the cons, deliberation leads to decision and then decision fulfils itself in the deed owing to the nicety of reason and will or practical reason. If the performance of duty for duty's sake or Nishkama Karma, the Yoga consists in renouncing the doer mentality and not the deed regardless of the consequences of the act. The moral seer is a Sthitapragna and becomes a moral victor. He is no longer swayed by the Gunas and he attains moral autonomy or Swaraj and not even a god can shake him from his moral consciousness. King Janaka and the butcher of Mithila are esteemed as ideal Karma Yogins who did their duty according to their Swadharma or station in life. The butcher who does his duty is as great as the King on the throne.

But the idea of duty for duty's sake is negative and it becomes positive when it fills up in meaning when Karma Yoga leads to Gnana Yoga. In this stage the moral seer turns to vision inwards and concentrates on the soul or Atma. The Atma practises introversion and by following the eight-fold path of Yoga, he cultivates the physical virtues of cleanliness, purity of the body and then devotes his attention to the practice of breath control or Pranayama and then mind-control or Dhyna by withdrawing the mind from functioning in the sense-plane. He raises to the Supra - mental plane where consciousness remains without rajasic restlessness, and the intellect is emptied of all inclinations and vasanas. At last he attains Samadhi or

Kaivalya or the state of aloneness in which Purusha remains without the fetters of Prakriti. In this state the Yogi realises that he is the person and not a thing or Prakriti and it is inner dignity and value of personality. It may be called spiritual realisation or Atma-Gnana and the Atma is distinct from the western term of spirit, soul and self. Western thought has not grasped the full worth of self-realisation or the nature of Purusha as different from Prakriti having its own form and function; its own self-effulgence and inner happiness.

But self-consciousness or Kaivalya is only a stage and not a stopping place in ethical religion. God is the inner self of all the Jeevas and at the same time as Purushottama, He is ever perfect and the home of the eternal values of truth, beauty and goodness. When the Gnani contemplates on God as his self or Sariri, he ascends from the realm of the ethics of spirituality to religious consciousness. Then Gnana has its fruition in intellectual love and Krshna-prema. He lives and moves and has His Being only in God and his work is now elevated into worship. In the highest analysis of Karma-Yoga there are three factors, namely, the body as the Kshetra of moral life, the Jeeva as the moral agent and God as the real Actor, whose act is ultimately the adoration of God, the Supreme Good. He is Himself the endeavour and the end. The Bhakta now says not "I" but "Thou" and consecrates all his action to divinity or Daivam. As the Gita says when Bhakti deepens into Paramabhakti or intense yearning for God the Atma cannot live for a moment without loving God, then he becomes a Mahatma and Krshna loves him as His very self. He is freed from the ideas of mine and thine and the Lord, Who is the Sariri of the

Soul is so much drawn by this God-hunger of the Soul that He regards the Bhakta as His very life and love. Love becomes so intense as to be called the soul or divine thirst or bhava.

Bhakti is finally interpreted as Prapatti or absolute self-surrender to God or self-gift to Him who is the self of the Jeevas. While Bhakti is arduous and elaborate Prapatti has got the naturalness and ease of organic self-surrender to God. The highest utility of all human endeavour is the realisation of its futility as God alone is the end and the endeavour of all devotees. Karma is now answered by Krpa. A typical example of Prapatti is afforded in the case of Tirumangai Azhwar's attitude of contrition and deathless faith in the forgiveness of God. Nammazhwar's Satana-gati to Srinivasa is extolled as the pattern of Prapatti. Sri Krshna from the point of view of the Gita is not merely the enchanter of all souls but the saviour of sinners, irrespective of their caste, creed and nationality and the Song on the Charriot has therefore a universal appeal to all Jeevas including the sub-human species. It is an inspiring motive to social service as it insists on the equality of all Jeevas owing to the indwelling of the Lord in all of them. All Jeevas are in Brahman and Brahman is in all Jeevas and therefore the service to others and service to God are the same. The teaching is more elevating than the idea of the brotherhood of man and the Buddhist conception of universal compassion as it guarantees the intimacy of spiritual and social life. Therefore, the Gita is extolled as the highest embodiment of ethical religion as it equates goodness with God and spirituality with social service.

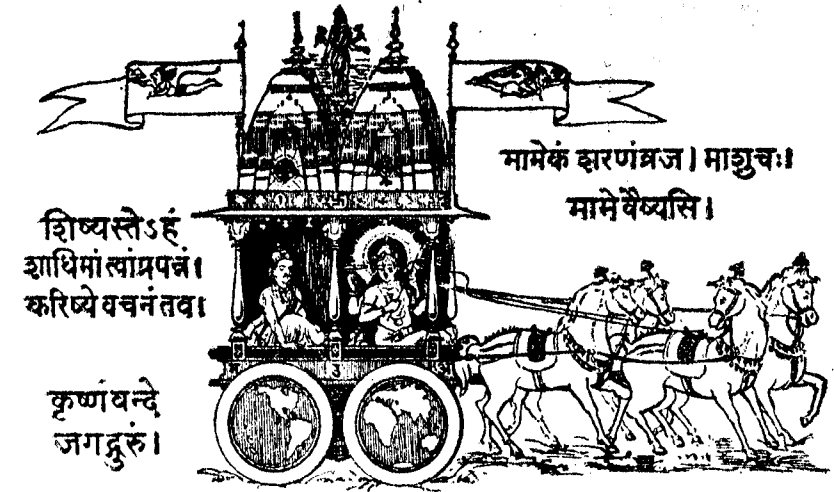
SARANAGATI OR TAKING REFUGE IN GOD

देवी शेषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरेति ते ॥ (Gita)

This my divine Maya of Gunas (misra satva or mixed light, rajas or restlessness and tamas or darkness) is hard to transcend. Those who take refuge in Me only cross this Maya.

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

Dedicating all duties take refuge in Me alone. I will release you from all sins. Grieve not.



शिष्यस्तेऽहं
शाधिमांसांप्रपन्नं।
करिष्ये वचनं तदा।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं क्षरणं ब्रज। मा शुचः।
मामे वैष्यसि।

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

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

THE RIGHT TO STRIKE

The Bombay Textile strike lasted for 62 days. It was first declared on the issue of getting 3 months' instead of 2 months' wages as bonus and subsequently the demand for declaring a particular union to be the representative of workers was made. The number of workers involved was 200,000. The loss in production was more than 230 million yards of piece-goods. The workers have lost crores of rupees in wages and the millowners also crores of rupees in profits. As a result of loss in production and profits, the export trade of the country has suffered. The income-tax and the super-tax due to Government have gone down and there is no possibility of any bonus being declared for the next year. Workers have

further invited on themselves troubles by way of lathi-charging, tear-gasing and firing by the police for defying the bans on meetings and processions. All these losses to the country have occurred at a time when production is most needed. The party responsible for bringing about the strike asked the workers to continue the strike indefinitely but called off the strike as soon as the workers resumed duty in large numbers. This is exactly like King Canute's ordering about the waves of the ocean to roll forwards and backwards at the time they were actually doing so. The strike has proved to be an ill wind that blows no one any good.

Workers as well as leaders are making much of the so-called 'right to strike'. We

are firm believers in the duty to work and not in the 'right to strike'. As Gandhiji used to say every right should accrue from a duty well-discharged. In the present case what is the duty well discharged which has given the workers the right to strike? The right as far as possible should be positive and not negative. The right of individuals to change their occupations cannot be denied, but the right of groups of people to abstain from work and the right of locking-out claimed by the management should not be tolerated. If the management take it into their head to declare a lock-out just to spite their workers or society, it should be the duty of the state to take over the management and run the factory. Similarly, if the workers take it into their head to strike in order to spite the management or society by abstaining from work it should be the duty of the state to run the factory with the help of the military and volunteers from among

the civilian population. Just as duelling has been prohibited by law and individuals are no longer allowed to settle disputes between themselves by resorting to fighting, Capital and Labour should not be allowed to resort to strikes and lockouts, particularly when the machinery for settling disputes by means of negotiation, conciliation and arbitration is provided by the state. If Labour wants to draw the attention of the state or society to its grievances, it should be able to do so by constitutional means like converting the electorate and obtaining a majority in the Legislative Assembly. It is no use holding the entire society to ransom by resorting to direct action like strikes and lockouts. They should become things of the past just as duelling has already become and war is likely to become in the future. Every one should be able to take pride in being a useful and productive member of society.

FROM THE WATCH-TOWER

RELIGION AND CULTURE

Commenting upon Sri Purushottamdas Tandon, Congress President's reply to the civic address by the Nasik District Local Board, Prof. Angelo Moses stated "Religion is the same all the world over; there is one eternal religion for mankind; the human soul is related to the divine. Man must realize God, feel God, see God, talk to God. That is religion.

"Culture includes as its subject-matter the whole result of man's strivings, arts and sciences, literature and philosophy, and above all religion: it is the reverent study of these that will ennoble our thoughts, widen our sympathies and subdue our passions—and confer upon us

the benefits of refinement or culture. The acquisition of knowledge has an important bearing no doubt upon the needs of daily life but side by side with this it should elevate our thoughts, enable us to understand the order the beauty and the unspeakable magnificence of creation; in a word, knowledge should raise us through nature to nature's God. That is the true function of culture. At every moment, in every circumstance, the cultured man recognizes that life does not consist merely in hoarding and sleeping and feeding, but in getting nearer and nearer to the source of all perfection."

We entirely agree.

RELATION

Sri Purushottamdas Tandon, Congress President, addressing a public meeting

at Allahabad, stated that "the future of the country should be shaped in accordance with Indian culture and traditions. But this did not mean that they should blindly follow old books written thousands of years ago under different environments. The tradition of this country had always been "to apply reason to whatever you do" No one, he observed, could act in a particular way because it had been laid down in 'Shastras' (scriptures.)"

It is a pity that common people and very often educated people do not understand the meaning of revelation. What is revealed by the Sastras is not what can be perceived by the senses or inferred by reason. Revelation relates to matters which is beyond human perception and reason. In such matters the Sastras are considered to be authoritative and not in others. In fact the Sastras which go against the results of perception and reason in regard to matters which can be perceived and reasoned about, are to be rejected as spurious. Once the proper place of revelation is understood, it will not be necessary for leaders to criticise true revelation.

REASON

Addressing the students of the Allahabad University, Sri Purushottamdas Tandon, Congress President, deprecated the tendency among young men and women to "accept old things without weighing their utility in the changed times". He advised students not to be blind followers. "Even if an eminent political or religious leader asks you to do a particular thing in a particular way, you should never do it till you argue it in your mind and you are convinced of its utility", he added.

"Student life should be utilised for the development of one's personality. A student ought to be sturdy, well disciplined and bold enough to face difficulties in life", he said. We agree with the above advice so far as mundane matters are concerned. In regard to matters which transcend the senses and the intellect, however, reason cannot be given that place. The procedure laid down in the Sastras will have to be followed if the result promised by the Sastras is to be attained. Considerations of worldly utility will have to be set aside when matters spiritual have to be taken into account. In all other respects, the advice given above should be acted upon.

News

SMOKING AND CANCER

Heavy cigarette smokers over 45 years of age run 50 times more risk than non-smokers of contracting cancer of the lung,—experiments just completed by two doctors disclose.

The two doctors are Dr. A. Bradford Hill, Honorary Director of the Statistical Research unit of the Medical Research Council, and Dr. R. Doll. Inhaling makes very little difference to the danger, they declare. All smoking is an

important factor in lung cancer, but cigarette smokers run greater risks.

Concerned about the great increase in the number of deaths attributed to cancer of the lung, they decided to carry out an investigation into the association of cancer with smoking.

The material for the investigation was obtained from 20 London hospitals where there were patients known to be suffering from cancer of the lung, stomach and large bowel. Altogether 649 men and 60 women with cancer of the lung were interviewed.

Patients were closely questioned as to whether they had ever smoked, the age at which they started and stopped the habit, the amount they smoked, and whether they inhaled.

The non-smokers and smokers were checked against each other.

A smoker was defined, for the purpose of the inquiry, as a person who smoked as much as one cigarette a day for as long as a year.

A high proportion of the victims were heavy smokers, 26 percent of the men and 14.6 percent of the women having been in the habit of smoking 25 cigarettes a day.

CRUELTY TOWARDS ANIMALS

A plea for the protection of animals and birds against slaughter and cruelty was made in Bombay at the All India Humanitarian Conference, presided over by Dewan Bahadur K. M. Jhaveri.

The President stated in the course of his speech that all animal sacrifices

offered in the name of religion should be terminated, and that propaganda for this purpose should be done all over the country. Animals and birds should also be protected against cruelty inflicted upon them in the name of sport, science and religion.

Mr. Surji Vallabhdas said that humanitarianism had existed in India from ancient times. In the vedas, punishment had been prescribed for those who killed animals. Gandhiji was a great upholder of animal protection and he had preached kindness to dumb-creatures.

The speaker made a plea for the observance of vegetarian diet saying that a meat diet was unnatural.

A protest against the export of monkeys to foreign lands was also made on the ground that the animals were submitted to various cruelties in vivisection and medical research.

LIFE WITH DEFINITE GOAL

Dr. S. G. Manavalaramaniam, Vice-chancellor of the Annamalai University Annamalaiagar, said that steps were being taken for founding a theological college in the University, where 'a rational and scientific' study of religions would be made.

The Vice-Chancellor was welcoming Swami Sivananda Saraswathi of Rishikesh to the University.

Swami Sivananda exhorted students to lead a life with a definite goal. He said that real and lasting peace and happiness could be achieved only through purification of hearts and minds possible through selfless service, self-discipline and meditation.

How is the Solar Month "Vrschika" for you?

GOCHARA PHALA (16-11-1950 to 15-12-1950)

(By "SOWMYA")

(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 — ASVINI, BHARANI and Ist Quarter of KRTTIKA.

The two important and most powerful planets Jupiter and Saturn are very well placed during the month under review. Sun, Mars and Rahu are not very favourable, while Mercury and Venus promote the general conditions to satisfaction. For those having excellent Dasabhukhi or Raja Yoga results, life will be enjoyed with all splendour. Success in disputes, freedom from litigations and diseases, birth of a male child, gain of money and clothes will mark the period. Those who expect results in examinations will get distinction. Family will prosper without any want at any time during the period. Businessmen will get unexpected profit and thrive. Mathematicians, Astrologers and those inclined to religious matters will be much respected and rewarded.

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

VRSHABHA RASI (TAURUS):—

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

Some will have to experience fear in journey, disease of the stomach, and flow of blood, fever, fatigue, indigestion, loss of money, honour, wounds from sharp weapons, loss of splendour, health, disease of the eyes death of a friend, disease due to phlegm, anxiety,

evil words from women, bereavement of son, quarrels or loss of occupation.

The latter part of the period will bring victory, gain, money, cloth, cheerfulness, steadiness and happiness. Long journeys should not be made. Fresh contracts should be carefully undertaken and signed. Great care must be exercised with regard to diet. No hard work should be done beyond capacity.

Persons born of Vrshaba, Tula, Makara and Kumbha will not suffer much. Jupiter and Saturn must be appeased to get over the loss of position or status and Saturn to avoid litigations and loss of wealth and issues.

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

MITHUNA RASI (GEMINI):—

The later half of MRGASIRSHA, the whole of Ardra and the first 3 quarters of PUNARVASU.

Persons who have been suffering on account of illness, enemies and grief will get relief during this period. Some are likely to pick up quarrels with their wives and children, while some will suffer eye trouble or stomach disease. Some will be threatened with loss of wealth. Mental cares will come under check by the latter half of the month. Some are likely to suffer separation from close friends, wealth, wife and others; and the mind is likely to tend to wicked acts.

MEENA RASI (PISCES):

The last quarter of PURVABHADRA and
UTTARABHADRA and REVATI.

There is nothing to be worried about during this month in any matter. Students will study well and get through the examinations by excellent preparation. Even though there may be slight misunderstandings, indifferent health, quarrels with friends and relatives, disappointments and enmities on account of monetary transactions, steadiness of mind and educational success will give cheerfulness. Unnecessary journeys must be avoided. Proper medicine will have to be taken for excessive heat. Some are likely to have a fall from vehicles or meet with small accidents causing minor injuries. Help from relatives and friends will be usefully got. A portion of the

long outstanding dues or investments held up undistributed so far might be realised, and this small sum will be most welcome for the occasion. Generally the money market will be very tight, but the financial crisis will not affect these persons much.

Friends and relatives will offer voluntary assistance in all matters. Businessmen will have a fair chance to promote their trade and gain better profit. The income from lands and houses will be moderate. If the dasabhukti results are favourable life will be enjoyed to full satisfaction.

Chandrashtama days for the month extends from the midnight of the 5th to 7th December 1950.

GENERAL PREDICTIONS

By 'MAKARAGURU'

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

Now let us see in the month of December 1950 the yogas that are going to take place. The celestial bodies of the universe make every individual restless. Their rotations, aspects and meetings in the month of December 1950 are very important. About political situation of the world, Korea, Tibet, China, India, Kashmere and Pakistan there will be many complications. The last two weeks of December 1950 are very important. One who has achieved Yogarudha state can understand very well what would happen in respect of political affairs as well as on the country, community, individual and their health and so many major and minor matters which will make one puzzled what to do and what to avoid.

December 1950 is the most complicated month in passing severe ordinances for punishing blackmarketeers etc

whether the prices of food-stuff and essential articles will remain stationary and controls operate well or all prices soar high will be indicated in the month of December and mostly in its last weeks and thus will establish the superiority of astronomical forces to human intelligence of even dazzling brilliance. The important dates in this respect are 7, 8, 9, 22, 23, 24 and 25 of December. These dates indicate that in spite of doing everything possible, prices will soar up and that in Europe and Asia such important things will happen that may develop the Korean war into the third world war. The horoscopes of Mr. Liaqat Ali Khan and Marshal Stalin indicate that they are marking time for a good opportunity and they will strike at the best opportunity and it is no wonder if they press the button at the right time.

Read important occurrences of January 1951 in the next issue.

Crossword Puzzle No. 8

RULES AND CONDITIONS.

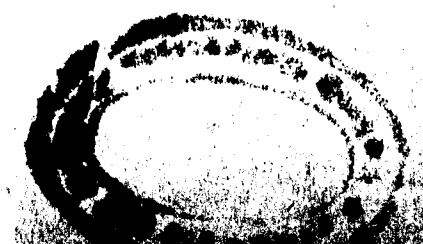
1. Only those who remit by money order or postal order an entrance fee of Rupee one, are entitled to compete. 2. Any number of entries may be sent, but for every two entries an entrance fee of Rupee one should be remitted to the Crossword Puzzle Editor. 3. The Crossword Puzzle Editor's decision will be final and legally binding on the competitor. 4. The solution should be sent by post so as to reach the Competition Editor, Sri Krshna, 438 East Third Street, Pudukkottai (S. I. Railway) on or before the 10TH JANUARY 1951. 5. No correspondence will be entered into in regard to the Puzzle, solution or the prize. 6. Solution should be entered in ink in the printed squares or square neatly drawn in ink. 7. A prize of Rs. 600/- is offered for the all-correct solution. If more than one competitor sends the all-correct solution, the prize will be equally divided among them. The prize will be remitted on or before 31ST JANUARY, 1951. 8. In the absence of an all-correct entry, the first prize will be equally divided among the solvers with one error only. 9. Each wrong letter will be counted as a separate error. 10. The Editors and the management of Sri Krshna have nothing to do with the Editor, Crossword Puzzle.

PUZZLE-EDITOR

SOLUTION TO PUZZLE NO. 5

1	2	3	4	5
S	I	V	A	O
6	7	8	9	10
I	D	E	A	L
11	12	13	14	15
L	A	X	U	T
16	17	18	19	20
V	I	S	U	E
21	22	23	24	25
E	N	A	C	T
26	27	28	29	30
R	B	U	Y	
31	32	33	34	35
N	E	A	T	G
36	37	38	39	40
				O

S. Sampath, from
Kanchipuram Wins the Prize
with a one error entry.



SRI KRISHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

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

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

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

d. Building a Gita Mandap (Hall).

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

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

g. Establishing a Sanskrit and Divya-prabandham College. training religious preachers, encouraging the study of philosophy in general and of the Philosophy of Sri Ramanuja as expounded by Sri Vedantacharyavarya in particular and subsidizing the propagation of their teachings.

A beginning has been made on a small scale in achieving a few of the above objectives :—

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

2. Study classes in Gita are being conducted.

3. Discourses on Ramayanam and Bhagavatam are being arranged.

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

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

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

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

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

9. Monthly magazine "Sri Krishna" is published.



SRI KRSHNA SABHA (REGD)

Affiliation

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

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

SRI KRSHNA SABHA PUBLICATIONS

1 Sri Jayanti Celebrations 1947 Souvenir	Re. 1-8-0
2 Sri Jayanti Celebrations 1948 Souvenir	Rs. 3-0-0
3 Synopsis of Sankalpa Suryodaya 1949	Rs. 3-0-0
4 Photographs of actors in the play Sankalpa Suryodaya	As. 0-6-0
5 Fundamentals of the Four Schools of Vaidic Philosophy	Re. 1-8-0
6 Dasavatara Stotra of Sri Vedanta Desika	Rs. 0-8-0
7 Mummanikkovai	Re. 1-0-0
8 Sillarai Rahasyas	Rs. 3-0-0
9 Sri Sukta and other Lakshmi Stotras	
with Eng. Translation }	As. 0-8-0
10 Nyayakalapa Sangraha of Senesvara	As. 0-8-0
11 Tiruppavai with English Translation	As. 0-8-0
12 Adhikarana Ratnamala of Kapistalam Desikacharya	Rs. 4-0-0
13 Time, Philosophy & Economics	As. 0-8-0
14 SRI KRSHNA - Monthly Magazine	

SPECIAL RATE FOR THOSE WHO COMPETE EITHER FOR THE PRIZE ESSAY OR THE CROSSWORD PUZZLE

Rs 15 -, Shillings 21 & \$3 per annum
 Rs 1-8- or 2 Shillings 6 pence or cents 30 per month } ORDINARY RATES ARE ONE THIRD OF THIS.

8 As.

Printed at the Gitanjali Press Ltd., Pudukkottai and
 Published by R. RAMANUJAM AYYANGAR, at Pudukkottai.