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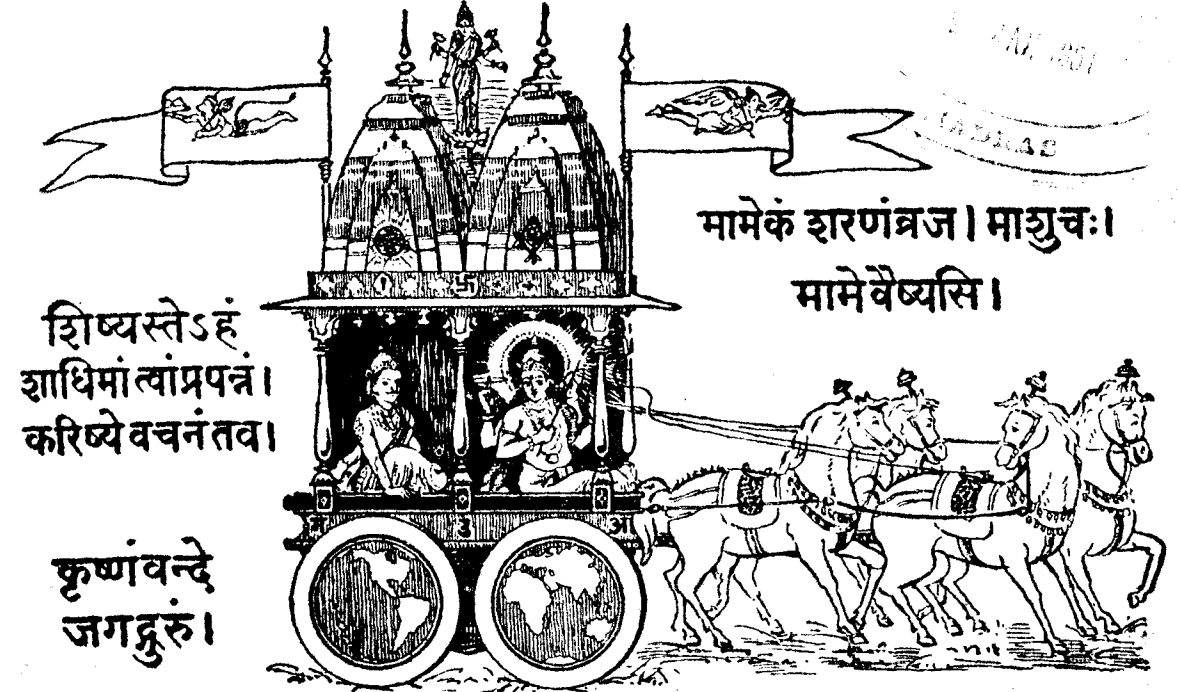
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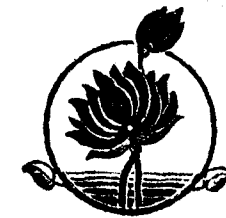
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SRI KRISHNA

A Spiritual and Cultural Monthly



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धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



EDITORS: -

A. SRINIVASA RAGHAVAN, M. A.
Pudukkottai.

S. NARAYAN
Bombay

Dhanus

Vol. 1. December 1950 - January 1951 No. 10.

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SRI KRSHNA

Dhanus: December 1950 - January 1951

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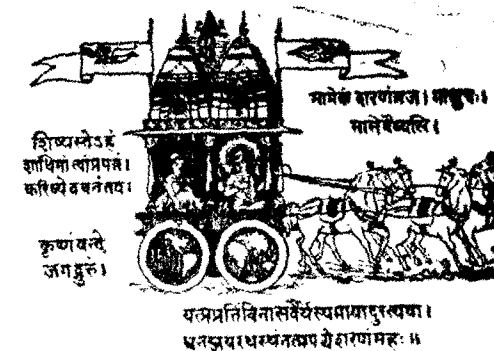
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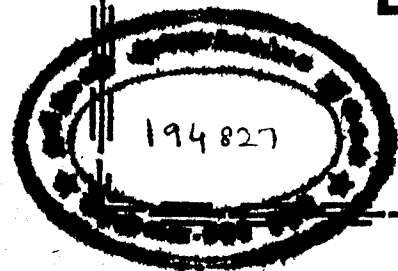
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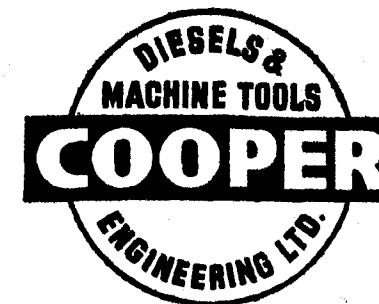
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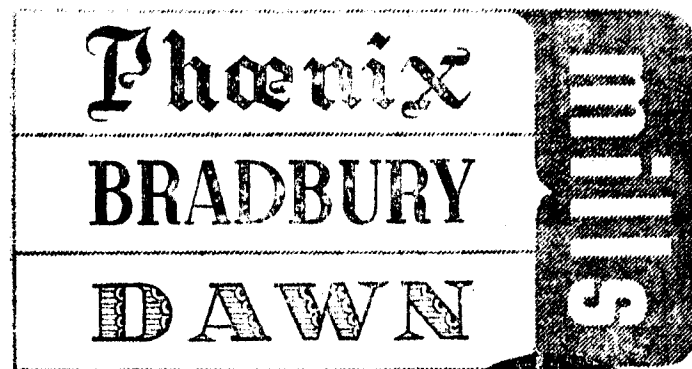
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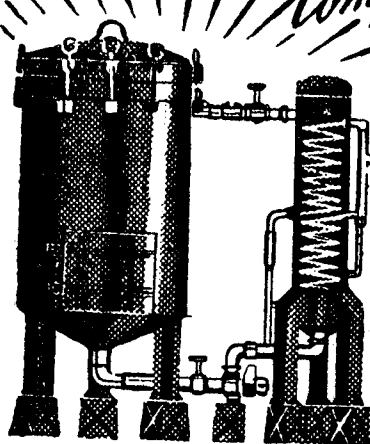
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EDITORS.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1 | Dhanus: December 1950-January 1951 | No. 10

BRAHMAN, THE ABSOLUTE OF THE UPANISHADS, IS THE GOD OF THE GITA.

(Summary of the fourth lecture delivered by SRI P. N. SRINIVASACHARYA, M. A.,
on 7th September, 1950, under the auspices of Sri Krshna Sabha, Bombay.)

The Bhaghavata and Bhagavad Gita expound the nature of Krshna as Madana-mohana and Sarva-loka-rakshaka, who, by His bewitching Beauty ravishes the soul out of its fleshly feeling and who by His redemption-love forgives the sinner and saves him from the ills of Samsara. It is sometimes said that the Lord of Beauty and the world-Redeemer is a personal God who suffers from the limitations of name and form and that He is a lapse from the Absolute of the Upanishads or Nirguna Brahman. Brahman or God transcends the subject-object relation and He is beyond all distinction and duality. He is pure Consciousness devoid of all relations and is Bliss itself. It is due to avidya and maya that the Jiva thinks of Brahman as Saguna and when avidya is removed by gnana, what is false disappears like a dream or illusion and what is real remains identical with itself as the one without a second. Brahman alone is real and the world is false and is negated.

The Upanishads prove this truth of nirguna Brahman by the negative

method of *neti neti*, not this, not this. It says that determination is negation. Sat or Reality is one without a second, but the moment It wills to be the many and becomes the manifold of namarupa or name and form, negation enters into it. This is due to the veiling of Brahman by maya and avidya or illusion in its cosmic and subjective sense. The Brahman is reflected in maya and avidya and becomes Iswara and Jiva. Negation is self-contradiction as the one appears as the many and Isvara is this one-many or finite-infinite. The Upanishads speak with a double voice and say that Nirguna Brahman is alone real and is beyond name and form and beyond all qualities and relations. But they concede the existence of Saguna Brahman for the benefit of the theists whose knowledge is veiled by avidya and maya. There are degrees of reality and truth due to avidya and avidya is gradually removed. When the theist ascends from Dvaita and Visishtadvaita and finally realises advaita or identity consciousness there is no ascent or attainment. Saguna Brahman or Purushottama is a lapse

from Reality and the difference between a pillar and Purushottama is one of degree and not of kind and Advaita removes this consciousness of difference leading to delusion. Sri Krishna Himself expounds in the Gita the distinction between Sakara Brahman and Nirakara Brahman and points out that Brahman is formless and eternal and that Purushottama is limited by space-time-cause and is therefore on a lower level. What is limited is confronted by maya-avidya and obscured by it. Karma Yoga and Bhakti Yoga are meant for worshippers of the personal God and are applicable only to the avidya-ridden mind. Gnaana sublates avidya just as light removes darkness and then what is, is and that is the Absolute; and what is not is not and that is Isvara the absolute spatialized by dvaitic consciousness.

Visishtadvaita does not accept this kind of reasoning as it is based on a philosophy of religion which says that the Upanishads and the Gita are integral and that there is no difference between philosophy and religion and the Absolute of philosophy and the God of religion. Existence and value are one and Brahman as the ground of the universe is the goal of religion. He is apprehended as the ground of all beauty and is attained as the highest end of life. He who knows Brahman attains the Highest and therefore the knowledge of Brahman ends in the attainment of Brahman.

But the view of Nirguna Brahman does not accept this primary principle of the philosophy of religion. It says that Brahman is *Sat* and there is no need for any Sadhana. But reality is realisable and realized in truth and such realisation implies the reality of the process. The idea of realisation

and value is implied in Brahmanavidya. But the view of Nirguna Brahman does not give any place to spiritual Endeavour and End. It is argued that Brahman is the secondless *Sat* and when it becomes the many, determination and negation enter into it. *Neti* or determination is not bare negation as bare negation ends in sunya or nothingness. Negation implies affirmation and has therefore positive meaning. What is denied is the finiteness of Brahman and not the finite itself. The infinite is in the finite and though the two are different in denotation they are one in connotation. Every thing, thought and word connote Brahman as the ultimate meaning of the universe. They apply to difference, but imply unity. As all beings live, move and have their being in Brahman and exist for Him, they are not separate from Him. They can be distinguished, but not divided. They are distinct but not opposites. Brahman is real and the world also exists, and existence and reality are one. The world has its being and value in Truth, is sustained by Truth and Truth is saguna and not nirguna. The theory of degrees of Truth leads to no truth as it refers to infinite degrees to the Infinite. If non-contradiction is the test of truth there is no reality at all. Every thing in the world is infested by contradiction as it appears to be real but is not real. There is no passage from appearances to reality and they cannot be harmonised in the Absolute. If Saguna Brahman is the illusory Highest he has no chance of being freed from illusion. To say that Saguna Brahman is a concession to the theistic mind, suffering from the contradictions of avidya savours of the spirit of condescension ending in compromise. A philosophy which insists on the absoluteness of reality cannot consistently

speak of absolute Truth and compromising between Mayatita and Mayaridden Isvara. In pure Advaita there is no place for Advaita philosophy and Advaitin. In its refutation of theism it employs the logic of Buddhism and leads towards atheism or the denial of God. The theory of degrees of Truth is reinterpreted in terms of integral and synthetic philosophy and it is the theory which refers to the passage from the partial to the full. A journey through the unreal is an unreal journey, but a real journey is real ascent to the Absolute.

Nirguna Brahman is *Sat*, Chit and Ananda and it is Saguna Brahman. *Sat* is Reality or *satyasya satyam*. It gives a meaning to the finite and infinitizes the finite. Brahman is self-luminous or Param Jyotis or Swayamprakasa. Consciousness implies a self that is, self-consciousness. Brahman is apprehended as a Substance, Subject or self and also comprehended as a That with a What. It is the light of lights that illumines the sun and stars and the sky itself and is the light when there is night. Brahman is not bliss but blissful as bliss without a blissful being is a mere abstraction emptied of all content. Therefore Brahman is real Reality which is self-luminous and eternally blissful and what is nirguna is the denial not of gunas but of the imperfections of error, evil and ignorance. These imperfections are attributable only to the finite self and not to Brahman. The true meaning of maya is avidya and it obscures not Brahman but only the Jiva. Avidya is Karma and Kama and they are somehow in the Jiva though it is really a spark of Brahman. In philosophic modesty and spiritual humility, the Visishtadvaitin takes on himself the imperfections of life and frees Brahman from all taint. He is

beyond the limits of space, time, mind, body, avidya, kama, karma. He is the Whole, the Stay and the Home of the eternal values of Beauty, Goodness and Truth. This view is not a compromise between Saguna and Nirguna Brahman but the comprehensive reconciliation of bheda and abheda. The one remaining in the many as its ultimate meaning and value and the finite self is ultimately infinitized without losing its distinctness.

The theory of Nirakara and Sakara Brahman is likewise reinterpreted in terms of Brahman as the formless taking a form of His own in order that the Jiva may be drawn by His Bewitching Beauty and become beautified. Divine Beauty is not the sea or Land, Space or time, or finite or infinite but it is transcendental. Brahman is not impersonal but super-personal. He is not a person made of prakrti, nor is He nirakara devoid of content and colour. Determination negates only when it is determined by others but Self-determination enriches the Divine nature. Brahman is and has *Sat*, chit and ananda and in the interests of redemption of the many He takes a form made of love and incarnates into humanity in order that humanity may be spiritualized. A man can rise from the animal and spiritual level and can be divinized. The Jiva is attracted by Beauty that is Krishna and is transmuted into His likeness.

Even human personality is not limited and it has infinite possibility. Though a monad it has open wisdoms and it can expand into infinite consciousness. Modern psychology as metapsychics has discovered the phenomena of telepathy, television and so on. The Yogi by physical and mental discipline can bring out the *sakti* that is coiled up and make ascent into Sahasrara and

experience and science and other powers. The self can overcome the contraction of Karma and avidya and its consciousness can develop into infinity. So even finite personality can overcome the barrier of finiteness and exceed all limitations of space, time and cause. Divine Personality is by nature eternal and infinite and is the All-self that pervades all beings and is their Over-Self. Krishna is Purushottama or Vasudeva and He revealed His Divine nature or Visva-rupa on specific occasions, and thus proves that He is Purna Avatara or Absolute Brahman. He is Brahman the Infinite, Purna the perfect, Vasudeva or the All-self as was revealed to Yasoda, the Gopis, Narada and Durvasa. But they often forgot His divinity and so he played hide and seek with them till they renounced their egoity and self-centredness and became Krishna-centred. He is the centre without circumference and that centre is the Inner Being of all beings and He resides there in order that they may grow into godliness.



LIFE then is not so monotonous as one thinks. All one has to do is to give the world what it asks and give with good grace. Give graciously, with no regrets and without counting the cost. The satisfaction one derives from this far exceeds the original outlay, for Man is born and created to give, and unless he fulfills this purpose he is never satisfied or happy.

Leave cynics to criticise and leave pessimists to mope. Life for us is simple and straightforward, and unlimited happiness is yours and mine for the taking.

Sri Krishna or Vasudeva is Brahman. The Absolute is revealed in the life and teachings of the modern seer Ramkrishna Paramahansa who taught his Advaitic teacher that Nirguna Brahman is Saguna Brahman and that Gnana and Bhakti are one. Sri Ramanuja begins His immortal Sri Bhashya with the invocation that the Brahman, the ground of the Universe, is Srinivasa, the God of Religion, Who sports with all Jivas and saves them by His loving Grace. His invocation presupposes the truth of the philosophy of Religion that He Who is the Brahman of the Upanishads is the Bhaghavan of the Itihasas and the Puranas, Who incarnates into humanity with a view to alchemize all Jivas by his love and then Brahminize them. The Brahman has the Svarupa of Satyam, Gnanam and Anandam or Life, Light and Love and also a matchless form of Beauty to magnetize the Jiva and mould him into His image. Svarupa and Rupa of Brahman are fully Self-revealed in Sri Krishna as Purnavatara.

Valmiki's Portrait Gallery: Sri Rama : as Viewed by Himself

By

SRI K. S. RAMASWAMI SASTRI.

(Continued from Page 245.)

That Valmiki makes GOD function at the levels of the Divine and the human is thus clear. There is nothing abnormal or incredible in such a view. When a Yogi can function at two levels now at the ordinary level and now at the Yogi level, why cannot God do likewise?

That Valmiki is fond of the above said technique of mingling the higher and the lower levels of being and revealing occasionally the higher in and through the lower is clear from various portions of his immortal epic. When describing the Vanaras and especially Hanuman this is made clear. Hunuman is a नवःकरण पण्डित् and is a master of languages and sciences and philosophies and yet is ordinarily a monkey with a tail. Nay, when he sees Mandodari in Ravana's bed and regards her as Sita, he made a noise and kissed his tail and frolicked and sang and danced and ran up and down the pillars, and fell on the earth and thus exhibited his natural monkey-hood.

आम्फोटयामास चुचुंष पुच्छं

नतम् चिक्रीड जगौ जगाम ।

स्तम्भानरोहत् निपपात भूमौ

निदर्शयन् स्वां प्रकृतिं कपीनाम् ॥

(Sundara—X. 54)

In the same manner Jatayu is described as ordinary vulture and is yet shown as giving up his life to save a damsel in distress and earns rightly

the following supreme encomium from RAMA.

सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः ।

शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि ॥

Aranya LVIII. 24

Nay, RAMA sends Jatayu's soul to the highest paradise—a privilege that is regarded only as open to the supreme bhaktas and Jnanis.

The second fact to be borne in mind is that it is often said that RAMA regarded himself as a mere man and said to the assembled divinities: "I regard myself as a man, as RAMA, son of Dasaratha. आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ॥

(Yuddha Kanda, CXX, 12)

But it is clear that on particular occasions RAMA's Divinity was deliberately self-revealed by him as it was ordinarily self-obscured by him deliberately just as the sun hides himself behind the clouds which he creates out of aqueous vapour, is sucked up by his beams and yet breaks through the clouds of his making if, when and as he pleases. When RAMA meets Sarabhangha and Sutikshna he says to them: अहमेवाहरिष्यामि सर्वान् लोकान् महामुने (Aranya, V, 33; VII, 14)

Sri Govindaraja quotes Tanisloki and interprets आहरिष्यामि as सम्पादयामि or प्रदास्यामि. The previous verse which states the request of Sarabhangha gives the real key to the meaning of the word

अहमेव सर्वान् लोकान् आहरिष्यामीति न तु त्वत्तः
प्रतिग्रहीष्यामीति क्षत्रियस्य प्रतिग्रहानर्हत्वादित्यभि-
प्रायः ।
Govindaraja says that in verses 30 and 31
aforesaid अक्षय means त्रिकालस्थायिनः
भोगमयाः though in verse 28 Sarabhangā
says that he had conquered Brahma Loka
by Tapas. He says further (Brahmyah)

अहमेव सर्वान् लोकान् भोगमयाः and that
अक्षय means त्रिकालस्थायिनः भोगमयाः
निर्गुणः । He says also that Sarabhangā
wanted to go to Tridiva and that Tridiva
means त्रिपादभूमि which is higher than
Brahma Loka.

देवमेवितं “यत्र पूर्वं साध्यास्सन्ति देवा”
इत्युक्तरीत्या नित्यसूरिसेवितं ब्रह्मलोकात्
उत्कृष्टं गमिष्यामि । ब्रह्मलोकं न गच्छामीत्य-
नेनायमर्थोऽत्र गम्यते ।

It seems to me that the later ideas of
importing ideas of higher and lower
among Vaikuntha and Kailasa and
Brahma Loka should not be imported
into the ancient poem of Valmiki. The
idea ruling Sarabhangā's mind seems to
be that he desired to offer as समर्पण the
worlds won by him as the reward of
merit, because the higher sadhana of
कर्तृत्वत्याग and संगत्याग and फलत्याग
(surrender of doership and attachment
and results) will intensify bhakti and
gnana and would lead to union with God
(Sayujya) instead of merely leading to
salokya or samipya or sarupya if he
went after meeting the full incarnation of
God. I therefore think that when Rama
replied आहरिष्यामि he meant that he
accepted the arpana and gave the highest
liberation or salvation (mukti) and that it
implied the meaning of all the three
synonymous words स्वीकरीष्यामि,
संपादयिष्यामि and प्रदास्यामि.

Let us examine also the later verses in
the chapter. Sarabhangā afterwards
enters the funeral pyre and ascends
with a divine body. Where does he
go?

स लोकानाद्वितामीनामृषीणां च महात्मनाम् ।
देवानां च व्यतिक्रम्य ब्रह्मलोकं व्यरोहत ।

Govindaraja says that the word
ब्रह्मलोकं means ब्रह्मात्मकलोकं and that
the reference is to Devayana or
Archiradi-marga. I think that in the
older works no gradation of planes as
between Vaikuntha and Kailasa and
Brahma Loka was meant at all. Even
in Sankara's Bhashya on Brahma Sutras
IV, 4, 22 the reference is to Brahma
Loka from which there is no return
whereas from Chandra Loka (the ordinary
svarga) there is a return into rebirth.
But he evidently ranks what he calls the
Mukti which is attained by Gnana of
Nirguna Brahman as higher than that
got by Bhakti of Saguna Brahman. He
says

सम्यग्दर्शनं विध्वस्तमसां तु नित्यसिद्धनिर्वाण
परायणानां सिद्धवानावृत्तिः । तदाश्रयणेनैव हि
सगुणशरणानामप्यनावृत्तिसिद्धिरिति ॥

This gradation also is not approved
by Sri Krishna who says in Chapter XII
Verses 2 to 7 of the Gita that both attain
Him and who says also in chapter XIII,
verse 18 of the Gita that those who know
the Jnana (Nirguna Brahman) attain Him
and says in Chapter XIV verse 27 of the
Gita that He is one with Nirguna Brah-
man. I am, therefore, of opinion that in the
Sarabhangā and Sutikshna episodes
Rama reveals His supreme divinity and
accepts their arpana of the results of
Karma and confers on them not merely
Salokya etc. in Paradise or Brahma Loka
(without any element of gradation as
among Vaikuntha and Kailasa and
Brahma Loka) but the highest Sayujya or
union with Godhead. We see the same
result in the case of Sabari also. Thus
tapas and bhakti and jnana and the high-
est Moksha are available to all beings in
the eyes of Rama and Valmiki.

चक्षुषा तव सौम्येन पूतास्मि रघुनन्दन ।
गमिष्याम्यक्षयल्लोकांस्तव प्रसादादरन्विम ॥
(Aranya LXXIV 13)

The Jatayu episode to which I referred
above is another instance where Rama
reveals his God-hood.

या गतिर्यज्ञशीलानामहिताग्नेश्च या गतिः ।
अपरावर्तिनां या च या च भूमिप्रदायिनाम् ॥
मया त्वं समनुज्ञातः गच्छ लोकाननुत्तमान् ।
गृध्राज महासत्त्व संस्कृतश्च मया व्रज ॥
(Aranya XLVIII 29-30)

Govindaraja says that अपरावर्तिनाम्.
means the Sanyasins because the attain-
ment of Viraswarga by those who die
in battle is Jatayu's due and need not
and should not be stated in a passage
relating the highest salvation and libera-
tion (Mukti-prakarana).

रणादपलायिनामित्यर्थवर्णने जटायोस्तादृशत्वेन
स्वतः सिद्धत्वेनानुज्ञातव्यत्वाभावात् । मुक्तानां
धर्मप्रकरणे उक्त्यसंभवात् ।

Maheswara Teertha says that the word
अपरावर्तिनां means Mukta पुनरावृत्तिरहितानां
मुक्तानां. Thus Rama sends Jatayu's soul
to Paradise a feat which no mere man
can accomplish !

In the Yuddha Kanda (XVIII-23) Rama
reveals His superhuman divine power.
He tells Sugreeva that Vibheeshana
could do no harm and that he Rama
could kill unaided all the Rakshasas,
nay, all others also, in the world with
the mere tip of his finger-nail.

सुदुष्टो वाप्यदुष्टो वा किमेव रजनीचरः ।
सूक्ष्ममप्यद्वितं कर्तुं ममाशक्तः कथंचन ॥
पिशाचान् दानवान् यक्षान् पृथिव्यां चैव राक्षसान् ।
अंगुल्यग्रेण तान् हन्यामिच्छम् हरिगणेभ्यः ॥
(Yuddha, XVIII, 22-23)

The implied reference is to his killing
of Hiranyakasipu by finger-nails in
His Narasimha Avatara. Tilaka says well

अप्राप्य न देवमात्रोपेतनिजविलासैर्गोपयन्त्य-
मस्य मयैव दत्तमिति तत्परिणामाय स्वदिव्यभावं
स्वशक्त्यैवान्तर्धाय मानुषमर्यादायां स्थित्या तद्भाव-
प्रकटनायैव सीतावियोगप्रयुक्तरादनवत् भवाद्दश-
सहायमेलनम् । वस्तुतो न स्वातिरिक्त-
सहायन्तरापेक्षा मम मनुष्याणां संसारमर्या-
दापानतद्व्यवहारफलमिति भावः ।

Another episode where he shows his divinity is where he asks Lakshmana to bring his bow and arrows so that he may dry up the ocean who would not appear and allow a bridge to be built to Lanka.

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।

सागरं शोषयिष्यामि पद्भ्यां यान्तु स्रवंगमाः ॥

(Yuddha XXI-22)

Nay, in the famous episode where he promises abhaya to all devotees taking protection— be they Vibheeshana or even Ravana—the word abhaya as already pointed out by me means not only freedom from worldly fears but also the highest liberation and salvation in Paradise. Govindaraja says अभयमेव मोक्षो नाम

The Upanishads declare अभयं वै जन-
प्राप्तोऽस्मि । अथ सो अभयं गतो भवति । आनन्द-
ब्रह्मणो विद्वान् न विभेति. The word कुतश्चेति
may mean "to all beings" or "from all
beings". The former meaning is more
consistent with the above-said higher
meaning of the word abhaya.

I may refer in conclusion to two pieces of self-revelation of his divinity by Rama. After entering into and routing and destroying the Rakshasa army with a peerless and hypnotising power (Mohana) by the Gandharva astra, he told Sugriva and others that such power was possessed only by himself and God Siva एतदस्त्रबलं विद्म्यममस्मात्त्रयं बकस्य वा (Yuddha, XXX, 38). Finally, I may refer to the divine bestowal by Rama of deathlessness (chirajeevatva) on Hanuman and Vibheeshana and of Paradise on Sugriva and of Heaven on all the inhabitants of Ayodhya at the time of his ascension to Paradise (Uttara, CXVIII to CXX).

* * *



PHILOSOPHY ?

"What is it anyway ? I simply go along getting the most out of life on a day-to-day basis. I don't worry about tomorrow and I don't care about what happened yesterday. Once you start thinking about life and its problems, and begin worrying over the future or regretting the past, you're liable to become confused. I figure if a person does his work well and extracts all he can from the present, he'll have as happy a life as he's supposed to have."

The Essence of Secrets Three

By SRI R. R. D., B. A., LL. B.

(Continued from page 250.)

Religions deteriorate more because of the faults of the founders than because of the faults of the followers. Similarly, disciples go astray more because of the faults of the Teachers than because of their own faults. Sri Vedanta Desika has written a book called *Guru Parampara Sara* or the "Essence of Successive Teachers". The main reason for doing so is his great pity for people who go astray without reaching the Acharyas who have understood the Truth of the Religion which is being taught from time immemorial till even today by good and great men with the help of reliable sources of knowledge, practising Truth themselves and persuading others also to follow the same.

What is taught in *Guru Parampara Sara* is this. One should learn from the Sastras what a Teacher (Acharya) and Disciple (Sishya) should be like. The disciple should know for certain that the Acharya has the qualities necessary for an Acharya, love him with all his heart, mind and soul, sit at his feet and learn good things from Him.

Alas! How many people in this world know this? Disciples mostly go to their hereditary teachers the Swamins of Mutts, big and small, their own father or paternal uncles. It is very difficult to say that even one, not to speak of a few, seeks a Teacher endowed with the necessary qualities. Just as in the present day world father and son, husband and wife and master and servant revile each other either directly to their face or out of their sight, teachers and disciples also do the same. The pity is that such

disciples even claim to have great love for their Acharya. It is very rare for people to know themselves as they are and to reform their pitiable condition. Very few people in the world are given to introspection or to study their own faults. To be frank, people do not attend to their families or even to their bodies properly. This being so it is much rarer to devote time to consider the good of the Atman or the immortal self. I write this after studying my own conduct and that of a few according to the best of my light and not in glorification or condemnation of anyone school of thought. I merely record what appears to me to be happening in the present day world.

What is stated in the *Upodghata* or Introduction is this. In our body there is an entity called *Jeeva* which is distinct from the body and is indestructible. Our Father and Mother, the owners of this entity, related to us in all ways, live in their Eternal Abode. They want to remove the great sorrows that we are undergoing in this world, to take us to their place and to bestow on us infinite bliss. Innumerable Jivas like ourselves are living with them in perfect enjoyment of infinite happiness. Without knowing anything about this we go about in search of happiness mistaking needlessness misery and difficulties to be true happiness. In this unfortunate state of affairs a kind, good and wise man advises us as follows:— "You are fit to enjoy infinite bliss." "You are in hopeless misery now. If you go to a good Acharya you will attain infinite bliss. Seek and find a good Acharya". By a stroke of good fortune the disciple comes across a good

The following illustration may be given of one who undergoes hardship as a result of not knowing good things and later on attains happiness by learning good things from a good person. A king went to a forest for hunting, accompanied by his children. In the course of hunting his male child of three years of age was lost. The king went back to his kingdom. The hunter in the forest came across the child, adopted it as his own and was bringing it up. The child became twelve years of age. He considered himself to be a hunter boy and was doing everything which hunters did. The Rshi wanted to get into touch with the boy and question him on the subject of his ancestry. But the boy, true to the nature of his adopted father, was in the habit of reviling good persons and was therefore even unapproachable. The Rshi, however, nothing daunted, finally became friendly with the boy by some means or other. Then the Rshi advised the boy to ask the hunter as to how the boy came to live with the hunter and whether he was born to him. The boy questioned the hunter accordingly. The hunter informed the boy that he was not born of his loins, that he was a foundling and that he reared him merely because there was no one to look after him. The boy communicated this to the Rshi. The Rshi said, "My good boy, you look like a prince. The signs of royalty are clearly visible in you. You are the son of a king. Look at yourself and the natural son of a hunter. You will know the difference for yourself. You will surely

... I shall take you with me. Come along. Please ask the hunter whether he is willing to part with you". The boy asked the hunter for the necessary permission. The hunter readily agreed to send the boy with the idea that if the boy got the kingdom, he also would be benefitted. Then the Rshi took the boy to his hermitage, made him put on the sacred thread and taught him all the arts and sciences necessary for a king. At this stage a favourite of the king of that country came to that hermitage one day. He was wonder-struck to see that boy. He questioned the Rshi about him. The Rshi related the boy's antecedents. The king's favourite said, "Formerly a little boy of our king was lost. This boy is perhaps that long lost child." He then addressed the prince as follows:— "My good prince, come to the city. Your father is the king." The king's favourite went to the king and told him:— "I came across your long-lost child in a hermitage. He is really a wonderful boy. Shall I bring him to you?" The king asked his favourite to bring the prince. The king's favourite brought the prince to the king. The king was immensely pleased to find that his long-lost child was regained and he made him the crown prince. This boy originally considered himself to be the hunter boy because there was no one to tell him the truth. He regained his kingdom as a result of following the advice of the Rshi owing to a stroke of good luck.

In the same way all of us can reach God, enjoy eternal happiness, if we go to a good Acharya and learn good things. If a good man communicates this to a man of the world he receives only rebuffs for his pains. He is told, "Mind your

own business. You may advise me when your advice is sought." A fortunate few blessed with a favourable turn of the wheel of time thank the adviser for the good advice given and want to learn more. People undergo hardships in this world because they do not know about the Jeeva, the immortal self, the Lord, the Master of everyone and everything and similar truths. Many people will listen to the advice if they are advised by one who is moved with infinite pity and endowed with great wisdom. Scoffers there will be. Being content with having even a single listener to this advice Sri Desika has been pleased to write this work containing spiritual truths. If one understands that being a king is better than being a hunter and that one is fit to be a king one will endeavour to abandon behaving like a hunter and begin behaving like a King. In the same way if we realise from the words of an Acharya that to be a Nitya

(Archangel) or a Mukta (Released atman) is superior to be a samsarin (a man of the world or atman in bondage) and that we are fit to be Nityas and Muktas we will long to stop behaving like a samsarin and to become like Nityas and Muktas. Even when we go to an Acharya for Kalakshepa (spending time in listening to spiritual truths) or when we listen to or even teach spiritual truths ourselves it is very difficult to realise the truth that we are still samsarins or are in bondage absorbed in the ways of the world.

Unless one knows his defects and feels sorry for them he cannot get happiness of the highest order either in this world or in the world to come. This is the essence of the things taught in the Upodghata or introductory chapter.

(To be continued)

* * *

TALKING POINT.

For a long time, to believe that evil is an active principle in the world and the affairs of men has been a heresy; I think the 20th century has by now made us see that it is not. Religion which knew otherwise, had softened into illusion. Hence the revulsion that terrified and paralyzed us when the hard reality of evil, man or his soul or his society, broke through.

Forty-seven years of the 20th century have, I believe, cracked that illusion. My faith is that we now understand evil as implicit in the world - and so we will bring courage and fortitude and strength, not panic, to the struggle against it. That we will see the struggle as one not to eradicate evil but to subdue and contain it. Courage and reality seem to me better weapons against evil than illusion and despair.

—Bernard DeVoto.

satisfying his hunger for knowledge with his guru. Feeding the poor was a duty inculcated as paramount. The ascetic was forbidden to cook for himself. All that has now disappeared. The begging by the bachelor has been transformed into a delightful little drama. The poor are forbidden to beg, are bidden to the poor house. The ascetic who is supposed to have left his family has in practice to support another man's family. New currents obliterate previous configurations and even landmarks. And the current of time makes havoc with its obliterations far and wide.

As we have said however the open door we have been so far speaking of is only in reference to its primary meaning. But it will be seen and appreciated that phrase is a figurative expression applicable to numerous other spheres. To start with a human being with his senses is required not only to keep them open, but vigilantly so to the degree of observation at once comprehensive and correct. It is only too well-known that most men are defective in their powers of observation. It is this difference in the degree and scope of observation that makes all the difference between the common man in the street who seeing sees nothing and the great scientists who sees and studies everything. The senses indeed wonderful in their build and marvelous in their function we have been endowed with by God as if they were so many doors which we have to keep open day and night for the incoming knowledge. In this connection it will be appropriate to refer to a scriptural passage in sanskrit beginning "शतमानं भवति". Even by great scholars it is misunderstood only as a kind of blessing to live for a hundred years. Nothing can be farther from the true meaning of that passage. It has nothing to do with living for a hundred years except incidentally. Its true meaning

and significance would be seen to be its postulation that if only a man should cultivate and improve his *indriyas* or senses a hundred fold (and the possibility of one doing so is necessarily implied), the hundred years of man's life will indeed become multiplied a hundred fold equating thereby the need for and the value of living an intensive life.

We have so far spoken only of the senses. More than that there is of course what may be called keeping the intellect open for the entry of all new knowledge. Keeping an open mind is also another well-known expression indicating the desirability and indeed the duty of the judicial mind being kept open for the reception of argument and reason to the very end.

The open door will also be appreciated as an appropriate expression for the free functioning of the faculty of friendship. I am not here referring to the emotion of sexual love, because in that case the power of the emotion to knock at and even break open the door may be regarded as adequate even apart from the danger of keeping an open door mentally and morally. It is much to be regretted that in the hurry and hurly and burly of modern civilisation there is little room for the development of the great and divine faculty of friendship for the promotion of which spacious time and luxurious leisure seem to be required.

There is further the need and necessity for keeping in modern times our doors open for a sympathetic consideration of the innumerable changes that are taking place around us in individual life in the social sphere, in the political world and even in the international humanity. He will be a fool, and miserable at that, who would not or cannot adapt himself to the changes taking place all around him and so swiftly too.

We may speak of scores of other things from the point of view of the expression "the open door." But I have said enough just to indicate the principle underlying the great idea in the metaphor.

But I cannot conclude what I have to say on the subject without referring at last to what is perhaps after all the greatest and the most important aspect of the open door. If god is immanent and in-dwelling in everyone, it must be recognised that albeit even in such con-

finer and secluded. Immanence, He is none the less omniscient, omnipotent and omni-blissful. He has this golden shrine within each of us weary waiting to bless us with the highest Truth, Happiness and Good. But few of us remember that He keeps an open door in His shrine. We forget and insist on forgetting all about Him and His shrine; nay more, some of us, perhaps most of us, have even gone the length of shutting the open door and locking it and losing the key.

The Moral of Kishkindha and Sundara Kandas

By

SRI S. VIRARAGHAVACHARYA

It is a well-known fact that ancient India was a civilized country even at the time when other parts of the world were not reclaimed from their native wilderness. The two great Epics Ramayana and Mahabharata are the standing monuments in proof of the same. Of the two Ramayana is pre eminently supreme. Its style and diction do not fail to attract the attention of European scholars also. Each Kanda is important in itself and is pregnant with celestial fire. It is truly said of it that it is an ocean full of precious gems at the bottom, meaning thereby that he who dives deep into it will be compensated even out of proportion while he who swims on the surface will have a poor return. The Kishkindha and Sundara Kandas, fourth and fifth in number, are very important portions of Ramayana. The principles of Visish-tadwaita demand intervention and recommendation of an Acharya for obtaining salvation. A soul, however great and virtuous, will not attain salvation

unless recommended by an Acharya. A soul, however condemned, will attain salvation through the recommendation of an Acharya. This is fully and clearly brought out in the Kishkindha and the Sundara Kandas. Sita (a soul) is imprisoned in Lanka (Samsara). Sita feels her situation very hot and is ever thinking of Rama and praying for deliverance. Rama (God) is also thinking of measures for the deliverance of Sita (Soul) who repents of her past conduct. Rama, though possessed of mighty powers, does not grant salvation himself, without the help of Hanuman who is capable of doing this act of redemption. Hence Rama sends Hanuman, the Acharya, to redeem Sita. Hanuman goes to Lanka and initiates Sita into holy Mantras in the shape of ring and removes the burden of Sita in the shape of choodamani. Thus Sita the soul is relieved of anxieties. This is the great moral that lies embedded in the KISHKINDHA and SUNDARA KANDAS.

Hidden Treasures of Indian Philosophy

By

SHRI AGNIHOTRAM RAMANUJA TATACHARYA

Our philosophy is known as Vedic Philosophy but only a small portion of the Vedas or Upanishads has in practice been used as the basis of our philosophy. The question, therefore, naturally arises: what is the purpose of the other portions of the Vedas which are vast and many-sided? Do they have anything to do with philosophy or not?

If we carefully study the Vedas, we find that all portions of Vedic literature are full of philosophical ideas and not merely the Upanishadic portions and we can therefore conclude that the whole of Vedic literature is the basis of our philosophy.

Unfortunately there have been some mistaken notions in this matter. Vedanta is understood as the last portion of the Vedas. The Vedas are considered to be divided into two compartments, namely, the Karma Kanda and Brahma Kanda or Vedanta. Further it has been the practice of most of the philosophers to quote texts only from the Upanishadic portions in support of their philosophic statements. The result of all this is that we have lost contact with the rest of the Vedas.

Although commentators of Brahma-sutras refer to the original distinction between Karma Kanda and Brahma Kanda, the author of the Brahma-sutras has himself made no such distinction. Vedas are really divisible into two portions Mantra and Brahmana. The Mantra portions which are full of prayers and invocations to God deal with the nature of Brahman and incidentally of Jivatman and therefore make substantial contributions to our philosophy. The Brahmana portions, which explain the Mantras and

describe their application, also put forth philosophical ideas. Thus all portions of the Vedas are philosophical in their nature. This is further evidenced by references in the Upanishads themselves to texts in the so-called Karma Kanda to illustrate their doctrines. For example, Brihadaranyakopanishad quotes the words:

"Indro Mavabhik Puru-rupa Iyate" occurring in the so-called Karma Kanda of Rgveda. Chhandogyopanishad quotes the words:

"Udvayam Tamasaspari Pasyanto—" forming a Mantra in the Karma Kanda of Yajurveda. It is also clear that the Sutrakara himself treats the Vedas in their entirety as the basis of philosophy as can be seen from his Sutra *"Sakshachcho bhayamnant"* which refers to a Mantra of Karma Kanda.

Although other philosophers separate the Vedas absolutely into two compartments—Karma Kanda and Jnana Kanda—on the hypothesis that Karma and Jnana are mutually incompatible, Bhagwan Ramanuja, however, effects a compromise by pointing out that Karma Kanda explains Bhagwad Aradhana Svarupa and Jnana Kanda the Aradhya Svarupa and thus they are closely inter-linked with each other. In many places in his Vedaratha Sangraha he has demonstrated his doctrines with the help of Mantras from the Karma Kanda and thus demolished the theory that Karma Kanda cannot be a foundation for our philosophy.

Coming to the modern age, although we do not accept all the principles laid

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down by Dayanand Sarasvati, we find that he and his disciples have explained philosophical doctrines through Mantras in Karma Kanda. The late Sri Arambindo has also explained in his book "Life Divine" the significance of Mantras in Karma Kanda from the philosophical point of view. One of his followers has started writing a commentary on the Vedas in which he shows that Vedantic principles are contained in Karma Kanda.

I now propose to show in this series of articles, with illustrations, how the Mantras in Karma Kanda are quite important for our philosophy.

*"Akama Dhirah Amrtas Svayambuh
Rasena trptah Na kutaschanonah
Tameva vidwan na bibhaya mrttyoh
Atmanam Jivam Ajaram Yuvanam"*

This Mantra occurs in the famous Sambha Sukta of Atharvaveda. It says that one who knows Brahman has no fear of death and is thus clearly of high philosophical value. The nature of Brahman is also described here with ten attributes which I am explaining below:

1. *Akama* i. e. unattached. Here God is described as without attachment. This is in keeping with the definition of Bhagwan who is said to have six qualities of which one is Vairagya. It also fits in with Lord Krishna's own words in the Gita:

"Na mam karmani limpanti na me karamaphale sprha" i. e. I am not affected by actions. I have no desire for the result of actions". Jivatman is impure being Sakama and if God is to be distinct from Jivatman, He must naturally be *akama* and therefore pure. The main reason for Samsara of Jivatman is Sakamatvam or attachment and when he desires to get rid of the bondage he

must worship only God who has no desire and is therefore free from bondage.

2. *Dhirah* i. e. Courageous. Courage is the consequence of having no attachment. A person who is attached cannot move about independently and fearlessly. In order to be courageous therefore he has to be unattached. The Karma which enslaves Jivatman is not able to subjugate God because he is Dhira. Very often the Vedas refer to Jnanis as Dhiras. e. g. *Iti susruva Dhiranam: tasya dhirah parijananti yonim etc. etc.* Jnanies can become Dhiras only if they meditate on a God who is himself a Dhira.

3. *Amrtah* i. e. immortal or free from death. Jivatman suffers from the cycle of births and deaths and if he desires to overcome death and become Amrta, he must meditate on God Who Himself is Amrta. If God who is Dhira is mortal, his Dhairya is not of any use. Therefore God is described here as Amrta. One name given to Prakrti is Mrta as it changes its forms, but as God is not subject to such changes, He is called Amrta to distinguish Him from Prakrti. God is free from changes both in Swarupa and Swabhaya i. e. substance and character.

4. *Swayambhuh* (i. e. Self-existent.) Jivatman's existence is dependent on God but for the existence of God or Paramatman, there is no cause other than Himself. If the Amrta God is dependent for His existence on others, He will not have much value. Again Prakrti being non-sentient, depends for its existence and movement on sentient, agency. God Himself being sentient and self-existent is distinguished from Prakrti also in this respect. Therefore God is described here as Swayambhuh.

personally, he felt pity for those whose aim in life was to amass wealth. "How does it profit a man to gain the whole world and lose his soul?" he asked.

STUDY OF SANSKRIT.

Indians have inherited a glorious legacy through the Sanskrit language which must be preserved and advanced, stated Dr. M. R. Jayakar, Vice-Chancellor, Poona University, delivering the convocation address at the Banaras Hindu University.

Dr. Jayakar pleaded for the study of Sanskrit and adoption of Vedic culture and added that the ideal of One World and the conception of the four freedoms were also the goal of ancient Vedic Scriptures.

He hoped that the University would emulate the ideal of the Vedic culture to restore the pristine glory of India.

Ancient sages of India, Dr. Jayakar said, wanted that India should be so great that men from all over the world should flock here and regulate their daily conduct and behaviour from what they learnt in this country. They made absolutely no distinction on the basis of nationality or religion. They regarded life as the best gift of God, unlike the Buddhists who considered it full of misery and wanted to escape as early as possible. That was why birth, according to ancient Scriptures, was celebrated by observing "Sanskaras."

SECULAR STATE

Dr. Jayakar observed that in the present atmosphere of the country, anything connected with religion was taboo. "If secularism means complete abolition of any religion that will be a vain attempt" he declared, adding, "if secularism means that no religion will have an established place in the State, nobody will disagree with it. If it means that there should be no special privileges on the basis that he or she professes a particular religion, everybody will agree". "Secularism is good up to a limit and beyond that limit it is foolish", Dr. Jayakar stated.

POISE AND INTEGRATION

Opening the 35th session of the Indian Science Congress at Bangalore on 2nd January, Prime Minister Jawaharlal Nehru recalled that the temper of Western countries before the first world war was belief in progress step by step, going to higher stages not only in physical betterment but in mental and spiritual betterment. He added:—"Well it is obvious that the idea of progress which filled people's minds right through the nineteenth century and early days of the twentieth century does not fill their minds today. People do not know exactly what is going to happen. Highly educated people somehow miss something that might be called the concept of good life, the concept of an integrated poised life. They are very clear, they can do many extraordinary things but they do not know how to lead their life in a poised and integrated way. That applies to individual as to the group and nation. Now, how are we to find that poise and integration in life in a nation and as between nations? Because if we do not, we do not remain where we are".

THE PRESENT CONCEPT OF THE PHYSICAL WORLD

Addressing the 35th session of the Indian Science Congress Dr. Bhabha reviewed the development of our picture of the physical world resulting from the recent discoveries. Dr. Bhabha said that scientific research led to the finding of electron and proton and by 1930, the picture of the physical world appeared simple. The subsequent development of the last 20 years, said Dr. Bhabha, had shown how far this belief was from the truth. Further experiments led to the view that nuclei were not composed of protons and electrons but of protons and of some hitherto unknown particle. A particle of this description was discovered in 1931 and was called neutron. The discovery of new phenomenon called cosmic ray showers led to the discovery of the positron and later to meson, with a mass of 204 times that of electron.

Research conducted after the war demonstrated that the picture was again not so simple as it was then supposed to be, and two types of mesons were identified. More recent experiments with the large cyclotron at Berkeley and elsewhere had led to the discovery of yet a new elementary particle, the neutral pion.

Summing up, Dr. Bhabha said, "We see now that at least nine different

types of elementary physical entities exist in nature, while the existence of two more is almost certain.

WORLD FEDERATION

World Federationists from 47 countries have been meeting at Geneva since 31st December 1950 to plan a world Government with a world parliament, a world executive and a world judiciary to dispense world law.

VIEWS

TRUE PROGRESS

We must strive to be human in this most inhuman of all ages when we are calculating the atomic strength of different peoples. True progress is derived from recognition of the possibility of creative acts in history and not from forces of evolutionary naturalism or economic determinism. Philosophy should base itself on positive knowledge of actuality and not speculative idealism. It must base itself on facts of outward nature, facts of the individual mind and facts of spiritual life, what is without us, what is within us, and what is above us. In the study of his self and the world, man comes face to face with the soul and its nature, so profound so complex, so full of hidden secrets and powers that his intellectual reason betrays itself as an insufficient light. The very power of the soul cannot be grasped by logical reason.

— Dr. Radhakrishnan,

THE ROLE OF PHILOSOPHY

I hope the philosophers will bring their philosophy in touch with the vital problems which over-whelm us in our lives to day. There is little room for the ivory tower outlook at present. At any rate, it does not help.

— Prime Minister Nehru.

LIBERAL RELIGIOUS STATE

I want the Hindu Mahasabha to lead in devising ways and means for establishing a liberal religious state.

the country, for preventing cow-slaughter and for ensuring proper education, food, clothing and shelter for the crores of people in the country..... I hope the day would come when we would have one province of India, one religion with one language — Sanskrit, and assurance of full protection to other religions..... I attach very great importance to the preservation of the cultural heritage of India. The ocean of Hindu "Dharma" is so vast that it was capable of encompassing the rivers and seas of other minor religions

— Sri Dalmia.

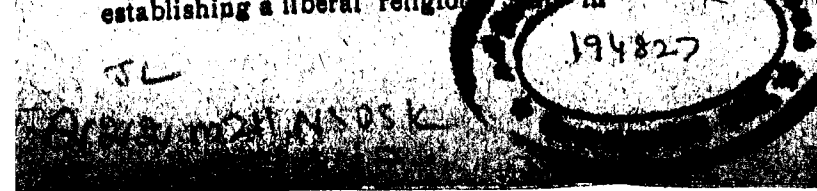
FAITH IN GOD

A special day of prayer, devoted to the revival of faith, would be held throughout the United States on New Year's Eve. Across all the continents to this world, peace-loving people to day feel apprehension and loneliness and fear. At this Christmas time we should renew our faith in God..... it is fitting that we should turn to Him.

We are all joined in the fight against the tyranny of Communism. Communism is godless; democracy is the harvest of faith, faith in one's self, faith in one's neighbours and faith in God. Democracy's most powerful weapon is not a gun, tank or bomb. It is faith — faith in the brotherhood and dignity of Man under God.

Let us pray at this Christmas time for the humility and the courage to carry on this faith.

— President Truman.



I WILL KNOW

I know not why His hand is laid
In chastening of my life;
Nor why it is my little world
Is filled so full of strife.

I know not why when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayers so long
By him have been denied;
Nor why, while other's ships sail on,
Mine should in port abide.

But I do know that God is Love,
That He my burden shares;
And though I may not understand
I know for me He cares.

I know the Heights for which I long
And oft reached through pain,
I know the sheaves must needs be
thrashed
To yield the Golden Grain.

I know that though He may remove
The friends on whom I lean,
'Tis that I may learn to love
And trust the one Unseen.

And when at last I see His face
And know the Unknown,
I shall not care how rough the road
That led me to my Home.

anon

(Dear Reader, This space and the correspondence columns are all your own.
Use them.) BOMBAY EDITOR

(VIEWS Continued)

PRAYER FOR PEACE

I beg of Christians and of all friends
to give a lead in this noble mission, to
change their accustomed plans for the
New Year's Eve festivities, to cut out or
cut down excessive merry-making and
pray that God may have mercy on this
world.

— His Grace the Archbishop of Bombay.

INDIAN CULTURE

The essence of the philosophical
spirit is one of critical inquiry and broad
toleration. This has also been the spirit
of Indian civilisation and culture.

— Maulana Abul Kalam Azad.

PHILOSOPHY AND RELIGION

"In this troubled age great responsi-
bility rests upon the intellectual leaders
of the peoples. But great also is the
opportunity. For, in the long run, it is
always ideas and not things, philosophy
and religion and not technology and
economics, which decide the welfare or
the ruin, the happiness or the misery of
mankind".

— Viscount Samuel, President of the
Royal Institute of Philosophy, London.

How is the Solar Month "Makara" for you?

GOCHARA PHALA (14-1-1951 to 12-2-1951)

(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 KRTTIKA

The general conditions all round are
very satisfactory during the month
under review. The evil results suffered
during the past month will have a turn
in advantageous direction. There will
be victory in disputes, gradual success
in undertakings, gain of men and cattle,
favour from women with gold, silver
and cloth.

This month will bring enhanced
status, health and money; and thereby
prove to be a progressive one in all
matters. Those who might have suffered
disgrace, false implication, worry from
creditors, disease etc. will be completely
free during this period. The planets
Mercury and Venus must be appeased
during the first half of the month to get
over some difficulties like unjust
imputation, weariness from journey,
and disgrace even when one speaks
with care.

VRSHABHA RASI (TAURUS):—

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

There is no advantageous improvement
during the first half of the month. Some
may be threatened with loss of status,
health and money, while some may
suffer diseases of the eyes, disease due
to Phlegm, anxiety about a son. Some
may be involved in quarrels while some
may suffer loss of status, or position,
and litigation. Enmity on account of
monetary transactions with the elders,
parents, friends or relatives is likely to
set in, and great care should be
exercised in dealing with them.

But during the latter part of the month,
much help may be expected from
neighbours relations and friends; and
the last week will be spent harmonious-
ly and will be productive of much good
in many ways. Travels will not bring
much benefit, and study too not very
encouraging; but the mind will be
optimistic and cheerful. Those born of
Rshaba or Tula lagnas will not suffer
any of the aforesaid difficulties to a
great extent, while others will have to
mitigate Sun, Mars, Jupiter and Saturn.
As the two major planets Jupiter and
Saturn are not well placed, strong and
powerful mitigation is advised to
minimise the evil forces.

MITHUNA RASI (GEMINI):—

3rd and 4th quarters of MRGASIRA
the whole of ARDRA and the 1st three
quarters of PUNARVASU.

Those who might have suffered
disadvantageous results during the last
month in respect of health, finance, or
from the actions of women or wicked
friends will be gradually gaining ground
by the middle of the month. Those who
might have experienced wearisome
journeys, disease of the stomach,
despair, dysentery, fever, indigestion
trouble, loss of honour and money,
despair and position of dependence,
disgrace, will get gradual relief and
normal conditions will be restored
during the last week of the month.

As in the previous month, this period
will bring happiness during the last
week by conferring victory, gains, son
money and cloth, complete satisfaction
to intellect and skill, cheerfulness,
success in undertakings, gain of a new
status, honour and wealth. The planets
Sun, Mars and Saturn should be
appeased for immediate relief.

whole of PURVA and ASLESHA.

The planets Sun, Mars and Jupiter are not well placed during the month. Mercury remains in a favourable position during the first fortnight and bad during the latter half, while Venus confers good results during the second half and not so during the first fortnight. Therefore the good and bad results of Mercury and Venus are counterbalanced and nullify the evil and good alike. Saturn remains well placed. Rahu causes anxieties. As Saturn is powerfully placed nothing wrong will take place affecting the life.

Persons who are suffering from chronic diseases of the stomach, fever, asthma and the like should take precautionary measures in time to minimise the troubles. Some are likely to face threatened imprisonment, danger in journey, diseases as bad as death, disputes, bad actions of some wicked friends and the like. There may be a tendency to pick up quarrels with others, and unsettled state of affairs will prevail with regard to finance and domestic life. A journey will unsettle normal health. The family expenses will mount up and could not be brought under check and control. Trouble from the creditors will be adversely affecting some persons. Good dasabhukti results will help much in minimising or completely getting rid of the worries and difficulties. Anyhow, Sun, Mars, Jupiter and Rahu should be appeased for complete relief.

SIMHA RASI (LEO):—

MAGHA, PURVAPHALGUNI, and the first quarter of UTTARAPHALGUNI.

The sufferings of the previous month will have a thorough change with good relief. This period clears off illness and sorrow, destroys foes, confers good health, happiness, fame and success in undertakings; popularity, triumph and eminence, zeal and acquisition of wealth.

The planets Mars, Saturn and Rahu are not well placed during the month. Some may experience domestic quarrels.

loss of the eye or of the stomach, loss of money and friends, mental cares, and heavy expenditure. Some sudden and unexpected losses may unsettle all the constructive programmes. Great care should be taken while moving with men of higher rank.

Some may pick up quarrel with son and wife, suffer loss of station, profitless conduct, dishonour and fear from wicked friends. Some may meet with disappointments even in small obligations with others. The latter half of the month will clear everything for better advantage. By appeasing Mars, Saturn and Rahu, the aforesaid evil forces will be minimised or completely averted. Persons having a strong and powerful dasabhukti results will not suffer in the least.

KANYA RASI (VIRGO):—

2nd, 3rd, and 4th quarters of

UTTARAPHALGUNI, HASTA and the first two quarters of CHITRA

Persons who might have suffered badly during the last month will gradually gain strength during this month. The planets Jupiter and Saturn continue to be bad. Sun, Mars and Rahu are fully good, while Mercury and Venus give mixed results, both good and bad. Some may suffer troubles from illness and enemies, royal disgrace, sorrows of separation from son and relatives. Some may be worried with troubles from fire or prison, leave the country, derive no benefit from money or son, and feel wretched.

The second fortnight bestows freedom from enemy, fear and quarrels, gaining coral or copper with gold. None can look with disfavour. There will be prosperity of relatives and family, gain of money, praise of one's character, happiness, women and health. Some may enjoy high satisfaction, honour from Guru, meeting of relatives, gain of son, wealth, aid from friends and freedom from enmity.

The planets Sun, Jupiter and Saturn should be appeased to get over difficulties.

TULA RASI (LIBRA):—

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

The planets Sun, Mars, Saturn and Rahu are not well placed during the month, while Mercury, Venus and Jupiter are very favourably inclined. The sufferings of the previous month as fever, diseases of the stomach or evil from forceful contact with wicked men, loss of zeal in undertakings, or series of calamities, loss of physical splendour and estimation will gradually find improvement during this period. Financial condition will be good; but the expenses will be on the increase leading to going in for loans. In all attempts for promotion and good business, opposition will have to be faced.

During the latter half of the month, friends will be favourably inclined. The good influences will bestow prosperity to the relatives and family, gain of money, honour, praise of one's character and happiness, gain of servants, auspicious acts such as marriage, high qualifications such as education, heroism, new place, victory over foes, power equal to that of gods, high satisfaction and honour from Guru. By appeasing Sun, Mars, Saturn and Rahu, the evil results will be minimised, and good results enjoyed to a greater extent.

VRISCHIKA RASI (SCORPIO):—

The last quarter of Visakha, the whole of ANURADHA and JYESHTA.

The planets Mars, Jupiter, and Rahu are not favourable during the period. Sun, and Saturn are fully good, while Mercury and Venus give mixed results. This period confers a new higher status, heaps of wealth, joy, health, destruction of foes, esteem, Dharma, home, friendship and position of command. The labour of the past months will bring due reward and remuneration to satisfaction.

Some gain bodily splendour, position of authority, money, Lordship, honour, happiness, birth of a child, wealth, grain, welfare of the family, permanence in a temporary appointment or promotion if

already in a permanent post. Profitless labour should not be undertaken and great care exercised in taking long journeys. There will be gain in speculation. A good dasabhukti will help a great deal in enjoying life to the maximum benefit.

DHANUR RASI (SAGITTARIUS):—

The whole of MULA and PURVASHADA and the first quarter of UTTARASHADHA.

The planets Sun and Jupiter do not favour much during the month under review; Mercury is good during the latter part of the month, Venus is good throughout. Saturn and Rahu are also promoting welfare and interest during the month. Some are likely to suffer loss of wealth, fall victims to deceit, get eye disease, profitless labour, anxiety; and even though there will be improvement in official and financial matters, there will be some mental cares and anxieties. Persons who deal mostly with cash should take great care, as some are likely to be answerable for certain charges for negligence or shortage in the course of executing the work. Domestic happiness will be normal on the whole. Even though there may not be any serious loss, at least loss in savings will be felt. Sun and Jupiter must be appeased to get rid of the new troubles. Those who enjoy Rajayoga period will not be affected much.

MAKARA RASI (CAPRICORN):—

2nd, 3rd and 4th quarters of UTTARASHADHA, the whole of SRAVANA, and the first half of SRAVISHTHA.

The planets Sun, Mars, Mercury, Saturn and Rahu are not favourable during the month. Mercury and Venus alone are good. For persons, not having a good dasabhukti, some adverse events are likely to take place. The bad influence destroys prosperity, produces stomach ache, and sends one out on travels, brings heart disease, sorrows of separation, litigation and anxiety. Some are likely to suffer oppression by

only the moon, but the sun and planets. Some may feel excitement and exertion in undertakings.

The latter part of the month will bring in wealth, enjoyment of the beloved, a new status with child, grain, royal honour, name and fame, house, furniture and fine food. Legal practitioners will establish a name and stability during the period. They will earn beyond ordinary expectations and be proud of their prominence in the profession. But great care should be taken of the health. It is better to appease Sun, Mars, Saturn and Rahu by having Adityahrdya-parayanam, Subrahmanya Sahasranama, Siva Sahasranama or reading Ramayana in the house as parayanam. This mitigation will help much for a better enjoyment of life.

KUMBHA RASI (ACQUARIUS):—

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

The planets Sun, Mars, Jupiter, Saturn and Rahu do not favour much to improve the conditions of the previous month. Mercury and Venus confer mixed results. During this month, pious persons and men of good conduct succeed in their attempts. The evil influence destroys some of the good actions and their results. For purchases or any additions to the family properties, this cannot be said to be a very satisfactory period.

Those making use of weapons in the course of executing their work in office or in private life should take special care in making use of them. Some may suffer loss of wealth, and loss of place. With

all these anxieties one is sure to enjoy wealth, study, son, cattle and also a temporary new status. But the evil effects of Saturn may threaten as though abandoned by wife and son, and mind will be tempted to sinful deeds and vain temptations. By appeasing Jupiter and Saturn and gets good relief. Good dasa-bhukti results also help a good deal to get over the difficulties.

MINA RASI (PISCES):—

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

The planets Mars, Jupiter, Saturn and Rahu do not favour much for a better turn of events. Sun, Mercury and Venus are favourable. Some may incur various expenses, meet with troubles, anger of women and bile. Even the best of men are likely to be worried. There will be tendencies and opportunities for personal advancement in learning new arts and sciences and also in the development of spiritualism. There will be success in occupation, gain of wealth and fame. Some may proudly drive a car, but are likely to come to grief while in travel. The latter part of the month brings success and consequent gain of a coveted position, honour, prosperity, happiness, freedom from disease. Financial condition will be very sound. If one takes special care in all matters of personal advancement, this month will be very fruitful in all attempts. Persons born of Rshabham, Tula, Makara Kumbham and those enjoying Rajayokakaraka results will be completely free from any anxiety while others will have to mitigate Mars, Jupiter, Saturn and Rahu.

GENERAL PREDICTIONS

FEBRUARY 1951

By

Shri Babasaheb, Kala Ghoda, Bombay 1, Tele. 22757. Tel: MAKARAGURU
(To Makaraguru alone goes the credit for these Predictions)—Ed.

If the war could be averted till the 15th of January 1951 the third world war will be avoided for at least one year. We cabled to President Truman advising him and a copy of the same cable has been sent to Mr. Atlee and to Pandit Jawaharlal Nehru on 18th December 1950. The cable and telegram nos are 0-4/288, 0-5/264 and 0-6. Detailed letters by air mail also have been posted to President Truman and its copy sent to the above persons.

In the next election Mr. Truman we have mentioned will hardly come as President. His successors will blame him. In the month of February 1951 we find that by about 15th things will much quieten down. General Mac Arthur will have to quit Korea and then establish base somewhere else. He will again try to find opportunity for launching next offensive. It will take some months to do so.

In India also reactions of these will bring some relief and so the prices of the trading commodities and even food-stuffs will come down which have soared up so high according to our predictions, after the 13th January. And, this will bring great relief to the common citizen.

From the heavenly bodies that rule the heavens and the earth the latest message is that their meetings are being

held similar to what took place on 5th of August 1945 when the atom bomb was used on Hiroshima, Japan. It is no wonder if on 16th and 17th a revised edition of the same occurs. That time it was by one party. This time it may be by both the ones. 25th, 26th, and 27th of January and 7th, 8th, 9th of February again and 22nd, 23rd of February are days of calamities and disaster. *Even a terrible shock of earthquake may take place at Assam and that side.*

One who is born particularly on 22nd March, June, September, and December, near-about these dates or in any month but on these dates whether a man, woman, child from one day of his/her birth to even 100 years of his/her age will have to suffer some troubles one way or the other. In some cases even chances of death and suicides are indicated not excluding financial loss to bankruptcy on or about these dates that have been given above. Just watch and see how far these predictions stand correct and whether the science is worth believing or neglecting. The results will be known immediately. It is worth believing, if the results stand satisfactory and shows the right way to avoid these calamities. On the other hand it is worth neglecting if it does not give the right advice.

Reserve your copy of the next issue for the month of March and read the correct predictions.



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&
GIVE FOLLOWING PARTICULARS.

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Enclose copy of horoscope if available.....
Your question.....

My difficulty is genuine.

Signature

Date.....

Place.....

WORRY YOUR WORRIES BY WORRYING MAKARAGURU.

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

Sjt. Babasaheb of the Universal
Astrological & Statistical Bureau,
Esplanade Mansion, Kala Ghoda,
Fort, Bombay 1.

Phone: 22757. Tel: Makaraguru
who predicted correctly about starting of the second world war, Fall of France exactly on the 1st May 1940, India's becoming a Republic, Jinnah's death exactly thirteen months after India's division on the 13th September, 1948 police action on Hyderabad and its collapse in three days, offers his advice to readers of Sri Krishna at concession rates.

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



SOLUTION TO PUZZLE NO. 7

M. R. IYENGAR, Salem
wins the prize with
an all-correct entry.

1	2	3	4	5	6
T	A	R	D	Y	
5					6
A	G	A		E	S
7					
J	U	N	G	L	I
	E	T		L	G
8					
W					H
9					
E	E	R	Y		T

Crossword Puzzle No. 10

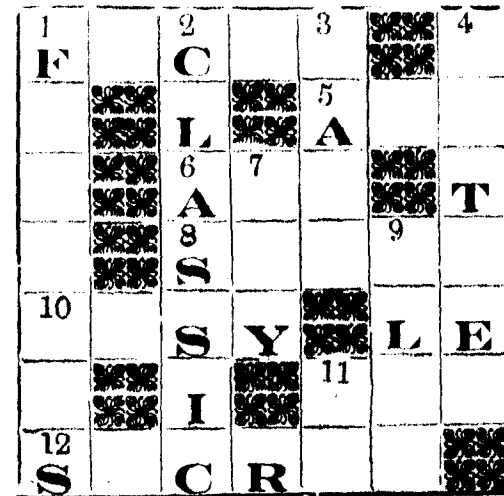
RULES AND CONDITIONS.

1. Only those who remit by money order or postal order an entrance fee of Rupee one, are entitled to compete. 2. Not more than 10 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 Krishna, East Third Street, Pudukkottai (S. I. Railway) on or before the 20 TH FEBRUARY 1951. 5. No correspondence will be entered into in regard to the Puzzle, solution or the prize. 6. Solutions should be entered in ink in the printed square or squares neatly drawn in ink. 7. A prize of Rs. 800/- 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 28TH FEBRUARY, 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 Krishna have nothing to do with the Editor, Crossword Puzzle.

NOTE— If more than ten entries are sent by any one person for each puzzle, all entries are forfeit. Remember, the object of this competition is education, — not speculation.

PUZZLE-EDITOR

CROSSWORD PUZZLE NO. 10



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

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

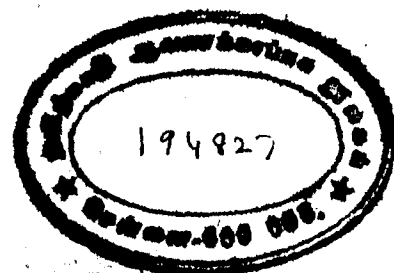
Signature and date

CLUES ACROSS

1. Immature person can hardly be expected to recognise unpleasantof an ugly situation.
5. Much.....about nothing.
8. Jumbled spelling of SHAPE.
10. Whither progress when all leadlives?
11. It is typically Indian and typically mystic to be neither here.....there.
12. Beauty never can be this, without Love.

CLUES DOWN

1. Ornamental phrases and expressions are called.....of speech.
2. Few magazines approach the..... standard set by SRI KRSHNA.
3.hackneyed approach to vital world problems has brought us to the verge of another war.
4. Parents who.....children too much usually receive only ingratitude in later life.
7. Precisely because it is the mobs....., the.....of electorate is unreliable.
9. Passing examination, according to many, is essentially a question of how to..... and succeed.



SRI KRSHNA SABHA (REGD.)

AIMS, OBJECTS & ACTIVITIES.

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

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

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

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

d. Building a Gita Mandap (Hall).

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

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

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

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

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

2 Study classes in Gita are being conducted.

3. Discourses on Ramayanam and Bhagavatam are being arranged.

4, Sri Krshna 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 Krshna 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 The Sanskrit Drama Sankalpa Suryodaya was presented on December 24, 1949 at Bombay by a cosmopolitan cast, before a highly appreciative and distinguished audience with Premier Kher as chief guest.

10. Monthly magazine "Sri Krshna" is published.

Sri Krishna 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 Krishna Sabha can also be affiliated.
- 3 The affiliation fee will be Rs. 15 per annum.
- 4 All the publications of Sri Krishna Sabha including the monthly magazine "Sri Krishna" 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 Krishna and to hold annual conferences.
- 6 Those who want to establish branches or get their institutions affiliated may correspond with the Secretary, Sri Krishna Sabha, No. 10. Brahminwada Road, G. I. P. Matunga Bombay 19. for further particulars.

1	Sri Jayanti Celebrations 1947 Souvenir	Re.	1-8-0
2	Sri Jayanti Celebrations 1948 Souvenir	Rs.	3-0-0
3	Synopsis of Sankalpa Suryodaya 1949	Rs.	3-0-0
4	Photographs of actors in the play Sankalpa Suryodaya	As.	0-6-0
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	Published on the 20-th of every month		

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OF THIS.

8 As.

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