

SRI KRISHNA : A spiritual and
cultural monthly.

Vol. No. 1. March-April 1957.

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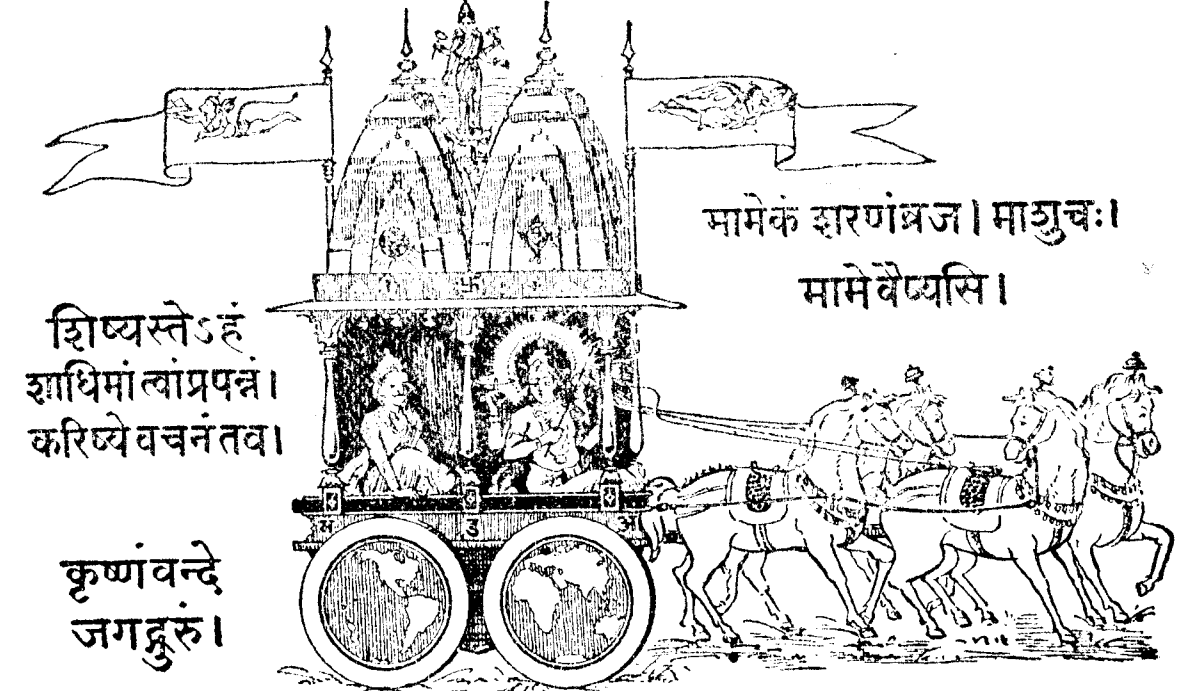
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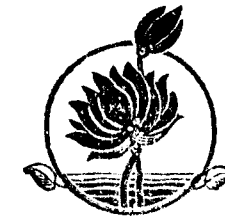


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शाधिमांत्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामेवैष्यसि।

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



EDITOR: -
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Bombay

Vol. 2.

March - April 1951

No. 1.

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EDITORS.

SRI KRSHNA

Meena: March - April 1951

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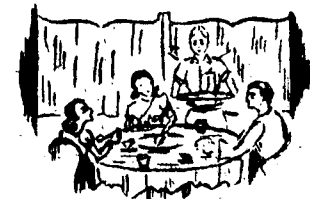
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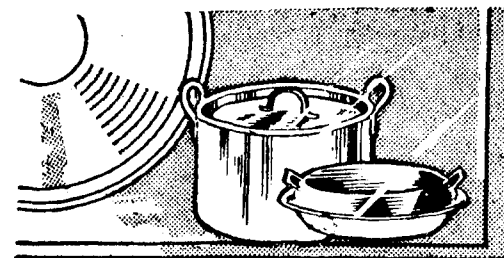
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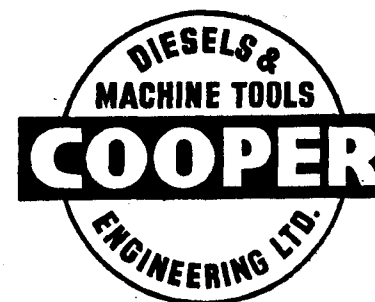
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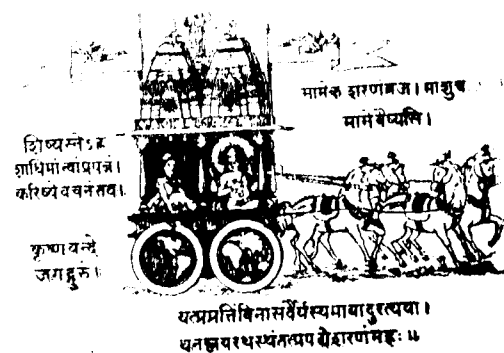
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4. This, dear reader, is no vague, routine request but a personal summons—urgent and supreme—for all your help by way of Advertisements, Subscriptions, Contributions, Criticism, Prayers etc.
5. Many a secret gem will shed its purest ray only at your request, and perchance some publicity-shy, silent worker you can persuade will canvass for us discriminating advertisers and purposeful contributors on features like Science, Women and Children, Art, Literature, Music, Short-story, Sports etc.
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7. Or even if it only be that your copy of KRSHNA does not reach you by the 25th of each month step forward, complain, criticize and do us a service.
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EDITOR

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Meena March - April 1951

No. 1

VISISHTA ADVAITA

The One Key to the solution of the World's International Problem.

By SRI V. V. SRINIVASA AIYANGAR.

Today it is universally acknowledged by all the thinking men of the world that this modern world of ours is once again even after the two recent great World wars is in the travail and throes of a still another world-conflict. One evening a few days back I sat in my club meditating on the question whether humanity was likely in the near or distant future to find a solution to the world problem, to the world conflict that is at present every day and every hour of every day threatening every one of all the governments of the world, big and small alike. All the people all over the world who are in the know of things are predicting the utter destruction of humanity itself and all civilisation, if there should come off any inevitable third world war in this century itself, and even before we have got beyond half way through this century.

I am not a pessimist. I am a believer in the gradual evolution of humanity. I have also faith in Divine Providence. Is there a key for the solution of the Problem? What is it? And is it likely to be found within any reasonable time and

applied to the solution of the problem to avoid and avert the catastrophe?

It is always useful to define and formulate the problem before setting out to solve it. Roughly and broadly stated it will be seen to be a conflict between the democratic principles of human Government for which the United States of America and England are standing and standing out and the totalitarian ideal of human government for which communistic Russia is pledged and devoted. A further analysis of this problem will show us that the difference is not merely one of mere expediency or political make-shift, but of a profoundly fundamental character. Verily it is the conflict of two ideologies. It is in truth and fact a desperate conflict between two political philosophies in relation to the constitution of human governments. Taking it for granted that anarchy will spell the ruin of men and that organisations and institutions for the governance of men living in groups and nations is absolutely necessary, the question is which is the ideal that must commend itself to all thinking men, especially in

the light of world's history and evolution of human civilisation?

To begin with it must be made quite clear that even the governments that have set up and accepted the ideology of the democratic freedom of the individual have had again and again to resort to political and legislative measures in the direction of whittling down that idealistic human freedom by making tremendous inroads on such freedom in the interests of society at large or the nation as a whole or the government as an institution. Similarly even the totalitarian Governments are found practically obliged to recognise in some considerable manner and measure the sanctity and inviolability of individual freedom.

Meditating on these aspects it struck me that the problem was in the last degree not indeed one of political statcraft, but of human philosophy. So viewed and so discerned, the expression "totalitarian State" can be translated in the language of philosophy as Advaita or Absolute Unity. In other words the individual man is no concern of ours; he is entirely body and soul for the state, its efficiency, its power and unity. He is only like a screw or a tool in the vast machinery of the state. On the other hand the ideology of democracy is that a state exists for the man and not that the man exists for the state. A Government is therefore only in the nature of an institution devised and designed for the benefit and well-being of our individual men living in organised society. In this view the state and the encroachments by it on the freedom of the individual get to be regarded as a necessary evil justified and justifiable only in the common interests of the entire nation. The emphasis on this sanctity of individual freedom stamps this ideology as individualistic and separatist or in other

words what we should call in philosophy 'Dvaitam.'

The ancient philosophers of India have conferred the name of Sariraka Sastra on that body of philosophical enquiry relating to embodied man, that is to say to his body and soul and their inter-relation. The philosophic enquiry, which began by asking whether man was body alone or whether there was a Soul, gradually developed into an inquiry into Brahman or the Absolute and its relation to the world of sense and finally crystallised itself in this country by the formulation and formation of three schools of philosophic thought called Dvaita, Advaita and Visishtadvaita. For the purposes of our present inquiry it is sufficient to state that the Dvaita School of Philosophy postulated and emphasised the separateness of matter or body, of soul and of God. On the other hand the Advaitic philosopher postulated the absolute unity of all existence relegating all appearance of separateness to mere illusion or delusion. Between these two extremes of metaphysical philosophy there came the doctrine of Visishtadvaita which was in truth and fact a sympathetic compromise between the two opposing schools of absolute differentiation and absolute unity. It will be seen, mathematically phrased, the Visishtadvaita philosophy is capable of being correctly stated to be "one in two and two in one", or in other words still it is one and yet not one; it is two and yet not two. There is a great deal of science and experience of logic and common sense in favour of such a synthetic compromise between two inconsistent schools of thought. It will be appreciated that developing in this line of thought the Sariraka Sastra, as it is called, culminates in the postulation of human individual as body and soul interdependent on each other, of an organised

unity in variety. Applying the same doctrine and fundamental principle to the human soul and God they postulated that carrying out the same simile the human soul was the body and God was the Paramatma or the Soul of the individual soul. It is regrettable and unfortunate however that this doctrine of interdependent organic unity and simile of body and Soul was not carried through for the definition and formulation of the individual man's relation to the external world. This external world is divisible into two: that world external to man which he comprehends through his senses: for each individual there is his own separate world constructed for him through his senses and mind and thought.

In this view the entirety of a man's knowledge and experience may aptly be regarded as a body of which knowledge and experience the individual perceiver and thinker is the soul. They are both inter-related. It is an organic unity made up by inseparable parts. Similarly the individual man's relation to human society can be rendered as if the individual was the soul and the body social or politic the corresponding body to constitute the living organism. Even as the soul of man is dependent on the material body for functioning and practical achievements and even as the body is but a corpse without the vitalising soul, we may postulate that the proper view of man's relation to society is that he should regard and realise himself as the soul, and the community he lives in as his body. It is, it may be remembered in this connection, that for the proper functioning and development of an individual, human community is necessary and human society has no value significance or meaning without the individual.

Applying these fundamental concepts to international affairs, may we not

postulate that no single unitary nation can live in the modern world except on terms of harmony and dependence on the other nations of the world. The conception of the proper ethical and philosophic view should be that of the relationship of soul and body which is in truth a physical and physiological necessity. Even so in the organised world of the present day and in the complexity of modern international relations the ideal of every individual nation regarding itself as the soul abiding in and vitalising and activating the physical body is manifestly applicable in the case of nations also. The ideal of a Hindu joint family is the ideal of one in many and of many in one. That is true Visishtadvaita. There is no reason whatever for our not recognising that to be a universal law applicable in all spheres and relations, and formulating therefrom the rule of being and conduct. The ideal of a joint family is the identity of the interest of every one in the family as a whole, while at the same time freedom and liberty of the individual to develop on his own lines and acquire separately for himself positions and property is recognised. Why should such a conception at least as a virtue of necessity not be capable of being adopted in international relations? If the parts together become well organised into a unit the parts cannot exist or function apart from the organised whole even as the limbs of the body depend on the body as a whole for existence and effective functioning.

Now to revert back to the two conflicting ideologies of democratic and totalitarian states. I venture to believe that the day need not be far off for a synthesis in a single concept of both these ideologies. The democratic ideal requires the largest amount of freedom of the individual consistently with the

efficiency of the machinery of the state; and conversely the utmost efficiency of the state as an institution demands the least interference with such efficiency by the individual freedom. These two at first sight appear to be in conflict. But they are not. In truth and fact they are but parts of a single synthetic ideal. If the individual cannot exist or function to his utmost without a state, so also an ideal state cannot exist or function properly without securing to the utmost the integrity of the individual. May we not therefore suggest the possibility of the real and fundamental relationship between the two to be the same as the relationship between body and soul i. e. the interdependence of both on each other and the impossibility of the existence or satisfactory functioning of the one without the other even as in the formulated doctrine of Visishtadvaita, of interdependent organic unity. If the body is neglect-

ed for the sake of the spirit or *vice versa* there is danger, there is evil. If therefore after realising the ultimate interdependence of the two ideologies for the existence, proper functioning and welfare of either, the question may then arise as to what in this comparison and synthesis should be regarded as the soul and which as the body. The answer need not be single. In the state of ideal abstraction to which we have reached it is equally possible that the state may from one point of view be regarded as the soul and the individual as constituting the body and at the same time from the other point of view as the individual constituting the soul and the state the body politic as it is often called. This it must be predicated is true and pure Visishtadvaita, differentiated unity. It is one in two and two in one. It is the ideological synthesis of both the conflicting ideologies.

"The doctrine of *Sarira-Sariri-bhava* opens the door to the ideals of social solidarity, spiritual service and religious toleration. Since all Jivas, subhuman, human and divine are essentially alike in their nature of intelligence and in their relation to God as His *prakaras*, the *prapanna*, or the seeker of God sees all with the eye of equality and love, and delights in spiritual service as the highest form of religious endeavour..... The principle of organic unity provides also the *raison d'être* for religious toleration on account of the living identity of God pervading all the differences of Sects and systems which are His modes, and thus makes a claim for universality. Ramanuja is never tired of pointing out that every deity refers to *Brahman* and that the worship offered to every deity is really the worship of the Highest "

—Ramanuja's Idea of the Finite Self

by P. N. Srinivasacharya.

The Essence of Secrets Three

By SRI R. R. DESIKA

II. *Sara Nishkarsha or Determining the Quintessence.*

In this chapter is given the answer to the question whether it will do to know these three Mantras only when there are so many different Sastras to study. We should take the quintessence of the Sastras. The Sastras which are opposed to the Vedas and the philosophies which have been propounded without studying the meaning of the Vedas will in spite of acknowledging their authority are not of the slightest use (except perhaps by way of contrast) to those who want to understand the Highest Truth without loss of time. Not only this but they may also do harm. They should therefore be set aside. It may be said that the Karma-Kanda portion of the Vedas which deals with the means of obtaining worldly benefits like wife, children, property, wealth, etc., is of some use. But as these benefits are small, temporary and mixed with misery that portion of the Vedas also should be abandoned. In several portions of the Vedas it is stated that there is a place called heaven where happiness unmixed with sorrow can be enjoyed and the means of attaining such happiness are indicated. Those portions are certainly more useful than the preceding one. They also should not, however be taken up as that happiness also is not free from several evils. The two kinds of happiness mentioned above relate to the enjoyment of insentient things. The happiness derived from the realisation of one's own self which is intelligent, is no doubt better than that derived from the enjoyment of unintelligent things, but enjoyment of the individual self is very much inferior to the enjoyment of the Universal Self, Our

Great Benefactor. Therefore the portion of the Vedas dealing with the means to achieve that end is most useful. Even in that portion the three Mantras which give out the Truth, the Means, and the End briefly and clearly should be considered to be the quintessence. The Jiva (individual self), who desires to have release from bondage, should without ail take to these Mantras only.

असारं अल्पसारं च सारं सारतरं त्यजेत् ।
भजेत् सारतमं शास्त्रे रत्नाकर इवामृतम् ॥

Things which are of no use or of a little use, things which are useful and the things which are slightly more useful should be abandoned. The quintessence of the most useful things in the Sastras should be resorted to like nectar from the milky ocean (which yielded many other useful things also).

III. *Pradhana Pratitantra or the Chief Conclusion peculiar to this School of Philosophy.*

Prati-tantra means a conclusion peculiar to a particular school of philosophy which is not found in others. There are many such conclusions peculiar to Sri Bhashyakara's or Sri Ramanuja's philosophy. Mention is here made of one of the most important conclusions of this philosophy. It is this:— the Lord is the Atman or the Highest Self and the world is His body. In certain parts of the Vedas, the Lord and the sentient and the insentient world are spoken of as if they are one and the same. In certain others, He is said to be different from the universe. Different philosophers have tried to reconcile this contradiction in different ways. The right method would be to

give an interpretation which will be in accord with both portions of the Vedas. Let us look to popular practice. If we point to a particular person and inquire of a friend who he is, the reply is sometimes given by indicating the name of the place to which he belongs; e. g. the Duke of York is called York or the Duke of Windsor is called merely Windsor. In international conferences placards indicating the names of the countries are hung against the desks at which the representatives of the countries concerned take their seats—e. g. before the desk of the Indian representative we find the placard 'India'. Is he India? Merely because he lives in and represents India, he and his country are spoken of as if the two are one. Similarly, it is usual to say that a particular person is stout or dark. Here the particular person is the intelligent Atman or individual self. What is stout or dark is that individual's insentient body. In the same way, because Our Great Benefactor is everywhere, He and the universe are spoken of as if they are one. If this interpretation is accepted there will be no contradiction in the Vedas. This relationship between the Lord and the universe is peculiar to Sri Ramanuja's School of Philosophy. This relationship stems into three branches: (1) The Lord supports everything. Just as the individual self remains in the body and because of his existence therein the body remains as a body all things remain as so many things merely because the Lord resides within every-one of them; (2) The Lord controls everything. Just as the individual self controls the body at his will and pleasure, the Lord controls all sentient selves and insentient things; (3) The Lord owns the entire universe. He can dispose of it as He likes. He is the Master. Everything else is at His service. One whose duty is to please another by rendering service to him at all times, places and

circumstances is called *sesha* in Sanskrit and one who is pleased by the service rendered is called *Seshin*. In the world, one man works for wages for another. He says, 'I shall serve you in your house but I cannot accompany you when you go out on tour'. — We cannot say so to the Lord. We should serve him everywhere. Again in the world, a cook says, 'I shall cook for you both morning and evening, but I will not stay at home in the afternoon'. We cannot say so to the Lord. We should serve Him at all times. A servant who is ill, takes leave of his master and does not do any work during that period. We are bound to serve the Lord as far as we can, even when we fall ill. Not only this much. The relationship between master and servant in the world lasts for some time only. After some time it does not exist. The relationship between the Lord and the Universe lasts for all time and never comes to an end. In this sense, we are called *seshas* and He is called *seshin*. A thing which is at the disposal of and supported, and controlled, by another thing is said to be the body and the thing which owns, supports, and controls the other thing is called Atman or self. In this sense, the Lord is the Atman or the Self and everything is his body. This relationship of body and Self is very important in Sri Bhashyakara's philosophy. The Jiva is called the *Jeevatman* or the individual self and the Lord is called the *Paramatman* or the Highest Self of the universe. *Paramatman* means the Highest Self or the Most Superior Self. By appreciating this relationship between the Lord and the universe, we are not only able to interpret the Vedas properly but our minds also will not get confounded by other interpretations which do not reconcile the apparent contradiction in the Vedas satisfactorily.

There will also be scope for our desiring intensely to realize the Lord.

The net gain accruing to the individual self as a result of the relationship of body and Self existing between the Lord and the individual self is:— (1) Our Great Benefactor is the sole Supporter of the individual Self.

(2) Serving Our Great Benefactor is the only End of the individual self.

(3) No one but Our Great Benefactor is the Jiva's protector.

(To be continued.)

* * * *

THE SUMMUM BONUM

By SRI SWAMI SIVANANDA.

He who sees his own Atman in all beings and all beings in his own Atman becomes fearless. He is no longer deluded by the objects of the senses. Sorrow melts away before his sunny personality! Bliss fills his very being. And this bliss is infectious—everyone who comes into contact with him is injected with it! Not only has he no enemies in the universe; even avowed foes shed their enmity in his presence! He is not particularly attached to any object or being. His heart flows out to one and all—animate and inanimate. He perceives unity in diversity.

Time and space bow before him and withdraw. He lives in the One Great Present. There is neither a past nor a future for him. There is neither a here nor a there. Before his inner eye is laid out the grand panorama of the three periods of time—a Cosmic Vision. He sees nothing but Pure Consciousness.

In the crying babe, the playing boy, the fiery youth, the dazed man and in the disillusioned old man—in everything he perceives the same One Atman. The

Seshatva or the quality of being a *sesha* is common to intelligent jivas and to insentient things. Because the Jivas have intelligence, their *seshatva* becomes *dasatva*, i. e. they become servants. In the same way, the quality of being a *Seshin* in the case of our Great Benefactor becomes *Swamitva* i. e. He is the Master.

changes that are observed to take place do not really belong to the Atman. Nay, even death is no end; it is but another apparent change! Life continues beyond. Man but sleeps with one encasement and wakes up after a short while with another; Where, then, is the sting of death for him? He has achieved the seemingly impossible—he has eluded the grasp of Death Itself!

He has acquired the knowledge of the Atman. He has negated the false notion that happiness comes out of sense-objects: the wrong identification of the unborn and undying Atman with the body and mind vanishes. He has got that obtaining which man desires nothing more! He is absolutely desireless, for there is nothing for him to desire! He is full of the ineffable Bliss that arises out of the realisation of the Self. Can there be a worthier objective? Can there be a more magnificent achievement? It is within your grasp. You have only to stretch your hand to obtain it and be in a state of everlasting bliss. Why, then, delay?

Valmiki's Portrait Gallery: Rama as viewed by the later poets and dramatists

By SRI K. S. RAMASWAMI SASTRI.

Treating the story of Rama as visualised and narrated by Valmiki from the point of view of Indian Aesthetics, Rama belongs to the category of Dhirodatta Nayakas. The latter poets and dramatists in India took their inspiration from Valmiki who deliberately took it to be his life's mission to describe the perfect man and then deliberately fused the divine and human levels, because no man has ever been born or will be born who will be absolutely perfect and only God can show the goal of perfection by taking form as man.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सर्वं प्रकृतिर्जैमुक्तं यदेभिः स्यान्निर्भिर्गुणैः ॥
(Bhagawad Gita, XVIII.)

(Neither on earth nor even in heaven is there a person free from these three gunas). In the language of aesthetics and dramaturgy, the hero (Neta) is classified into four groups. But it is stated that the hero should be a disciplined and a decorous person, a man of personal comeliness, a man of generosity, a prompt and capable person, a man of sweet speech, a man beloved by the people, a man of purity, a man of eloquent tongue, a man of good lineage, a man of steadfastness, a man of youth, a man possessed of wisdom and enthusiasm and good memory and intellect, a lover of arts, a man of prowess, a man of poise, a man of splendour of appearance, a man learned in the Scriptures and a man of virtue. Thus a hero is a kind of superman elevated far above the average level of his species.

The hero is of four types:— (a) Dhira Lalita who is relieved of the drudgery of life by others and who loves the arts and is a man of pleasure and of soft ways; (b) Dhirasanta who is of average qualities; (c) Dhiroddhata, who is impetuous and is full of pride and jealousy and intrigue and deceit and who is egotistical and fickle and fierce and vainglorious; and (d) Dhirodatta who is of noble and sublime qualities and has great mental strength and patience and is never given to vain self-praise and who is steadfast and of controlled egoism. Each of them may be of one or another of four groups i. e. (1) दक्षिण i. e. gallant or devoted to diverse women and principally to one (2) शठ or immodest and faithless (3) धृष्ट or boldly courting other women; (4) अनुकूल or devoted to one woman alone like Rama. It is acknowledged on all hands that the highest type is one who is a Dhirodatta and an Anukula i. e. a person who has sublime qualities and is faithful and attached to one woman. In the language of Tennyson:

“Who revered his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listened to it;
Who loved one only and who claved to her”.

It is because of such a high conception of true heroism and exalted manhood that the Dhirodatta Anukula is exalted

so highly in our literature. It is also acknowledged on all hands that Rama is a Dhirodatta Anukoola Nayaka and that he had no peer among men at any time and that the poets and artists had to go to him to portray their ideal of human perfection. To take only one illustration Sri Jayadeva says in his famous play Prasanna Raghava: “Whose mind does not rejoice in the moon and in Rama and in the living oblique glance of an affectionate woman—whose glow is friendly to the Nilotpala flower?”

How is it a fault of the poets if they make Rama the sole object of poetic description? It is the fault of his countless virtues. He alone became the sole abode of all sublime and noble qualities, which in a spirit of rivalry among themselves sought him and him alone”.

Thus the ideal of the Dhirodatta Anukula Nayaka has always fascinated the Indian mind, mainly, because of the spiritual and aesthetic glory of Valmiki's description of Rama. Man is of course infinitely varied but it is not necessary or proper to idealise the lower types in the highest art.

In regard to the ideas about women in Indian aesthetics and dramaturgy, we do not find the same high level of analysis. There is a conventional description of women as sva, anya and Sadharana (one's wife, another's wife and a courtesan) and as Mugdha, Madhya and pragalha (adolescent, adult and matron.) There is also a classification of women in eight aspects viz. स्वधीनपतििका (svadheenapatika), (whose husband is devoted to her), वासकसज्जा vasakasajja, i. e. (who decorates her house and awaits to meet her husband), विरहोत्कण्ठिता Virahotkanthita i. e. (full of yearning because of long and continuous separation from her husband: खण्डिता Khandita

(one who is neglected because of love for another woman), कलहान्तरिता Kalahantarita (one who is in a state of angry wrangling), प्रोषितपतििका Proshita-patika i. e. one whose husband has gone to foreign lands) and अभिसारिका abhisarika i. e. one who out of passion goes seeking her lover). These women are only a few out of many women in many situations and this classification has but little beauty or significance or value. The aestheticians proceed also to classify the natural charms of youthful maidens, three physical, seven natural and ten mental. They are bhava, hava, leela: radiance, brightness, splendour, sweetness, nobility, munificence, courage; sportiveness, liveliness, charming carelessness, amorous agitation, absent-minded thought of the lover, affected repulse, affected indifference, grace, bashfulness.

Here again the analysis is but an attempt to state but a few out of the infinite variety of the love emotion and its physical manifestation. The love poetry of Valmiki has a sublimity and an exaltation which place it far above these love corundrums and their laboured descriptions in verses which are often pretty and graceful but lack the height and the depth of the sentiments and emotions of Sita in relation to Rama. On the whole the later Indian literature in poetry and drama was loyal to Rama-Sita ideal though it often got bogged in the morass of petty concepts and unreal sentiments and did not remain on the exalted plane of the expression of elemental and deep seated human feelings by a harmonious fusion of the aesthetic and moral and spiritual aspects of human nature.

If we look from the diverse points of view described above we can get a fairly adequate realisation of the peerless and

supremely beautiful literary technique of Valmiki. As I stated already we see some facts of the truth by looking at Valmiki's presentation of the character of Rama from the points of view of Rama as a Dhrodattanayaka or as an ideal king or as a model man. But we get at the very heart of the presentation of Rama's character only when we realise how admirably Valmiki presents Rama as incarnate Godhead ordinarily functioning at the human levels of conscious-

ness but yet assuming the God and seeming to shake the spheres by virtue of innate and inherent and inalienable God-hood on special occasions. This mood is best expressed in Tennyson's famous stanza in *In Memoriam* :

Thou seemest human and divine,
The highest holiest manhood thou;
Our wills are ours, we know now how,
Our wills are ours to make them Thine."

HOMOEOPATHY

By

SRI DIVYOUSHADHA

It was a Dream, a "Vision of the Future" that Brahma sent forth from the Eternal Mind; and out of chaos rose beauty and harmony. Thus was the Universe created with its immortal, immutable laws that regulate and govern its rhythmic motion.

To crown all this Man was created after His Own Image, embodying the three fold principle of Brahma, Vishnu and Siva. For, he can create and preserve; and with his own hand he destroys to prepare the way for re-creation.

To guide the rational being in his conduct of life, great spirits in nature descend among mankind time and again in the garb of sages and scientists; and one such being was born among the western folk of our human family on 11th April 1755.

A German by birth, Samuel Hahnemann became a well known physician at the young age of only 24 years. Being dissatisfied with the then prevailing

system of medicine, he began his own researches in the year 1790; and after several years of painstaking labour he established the law already existing in nature, which says "Likes cure Likes".

In nature, once again, we find three states or kingdoms, such as the mineral, the vegetable and the animal. The principle of life, 'Prana', pervades through all three of them. Man, the miniature universe, is made up of all these and more. He has the rare gift of rationality superceded by a free will which leads him in the choice of his actions of creative, preservative or destructive art.

Hahnemann through his genius had realised this fact; and set to work to find out what effect could be produced on a healthy human constitution through the administration of large doses of crude drugs. He made experiments on himself on members of his own family and on friends and physicians both male and female, who gathered round him to

sacrifice their own selves for the benefit of suffering humanity.

The experiences of these provers were very carefully recorded in a systematic manner and great care was taken in observing the mental, psychic and psychological affectations. Thus steadily, step by step the 'Materia Medica Pura' of Homoeopathy came into existence.

While achieving this great feat of human endurance he spared himself neither toil nor suffering; for, as he said, "When we have to do with an art whose end is the saving of human life, any neglect to make ourselves thorough masters of it becomes a crime".

This was not all. Side by side with the proving of the drugs he ascertained that the law of cure acted from within outwards, and that within the body itself lay the power of curing its illness. This vital force or energy within the body is at times overwhelmed by the disease products and needs only a minute exciting force to revive it from its stupour. This minute exciting force is obtained from the minute or atomic dose of a drug administered homoeopathically which produces the necessary reaction to overcome the diseased condition. The finer the dose the deeper is its penetration and the smoother is the cure.

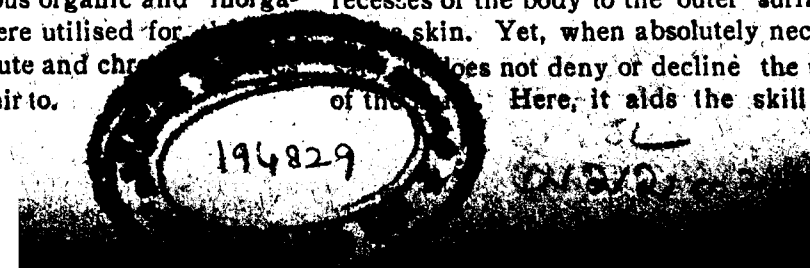
To this end did Hahnemann begin diluting various drugs to such fineness that their chemical and physical existence was lost in the solvent. But this brought out the real forceful energy which pervaded the drugs but could only be released through their dynamisation or potentisation. Thus over a century and half ago the atoms and their finer divisions of various organic and inorganic substances were utilised for the purpose of curing acute and chronic diseases. Human flesh is heir to.

Even in disease there exists the triad of Psora, Psychosis and Syphilis which have been the fountain heads of all other diseases and have proved to be the bane of human life through aeons and ages. Though their origin is lost in the misty haze of post centuries yet their precipitated ailments have survived to ravage the present generation. Once again Hahnemann comes to our rescue. Through his "Organon" and his "Chronic Diseases" he teaches us how to make use of the Science and Art of Homoeopathy to deal successfully with epidemics and dread diseases that scourge unwary humanity.

Yes! Homoeopathy is both an art and a science. The practitioner is an artist who first visualises in his patient the perfect picture of the indicated remedy and then applies the science of this atomic way of cure to heal the sufferer.

There is a common belief that Homoeopathy is a simple system, easy to understand and easy to practise. It is even ranked as quackery. But those who opine thus have not gone deep enough into its profound, vast and fertile valleys. A true student of Homoeopathy remains a student for ever; and the more he studies it, the greater is the realisation of how little he knows.

It is not merely a science of drugs used in minutest atoms; but it embodies within its sphere the whole science of hygiene and sanitation. Diet, recreation, exercise, pure air, bathing and such other concomitants form part and parcel of this little understood and grossly abused science. The art of the surgeon too is performed by medicines which bring the disease products from the innermost recesses of the body to the outer surface of the skin. Yet, when absolutely necessary, does not deny or decline the use of the knife. Here, it aids the skill of



the surgeon with various healing remedies which lead to a speedy recovery.

Nor is it lacking in astronomical aspect; as it deals with the affinity of drugs to particular times of the day or night; and deals with maladies which ebb and flow with the tides or wax and wane with the phases of the moon.

Though the sands of the deserts abound as far as the eyes can reach, the Pyramids survive unscathed by the hand of time and preserve within their precincts the knowledge of the master minds who have carved in stone the size, the age and the history of the universe. So also doth survive Homoeopathy as its foundation is laid on the solid rock of Truth and its knowledge is carved from the granite of Universal Law.

To the mere onlooker it is but a curious awe-inspiring monument of great wonder. But to the gaze of a seeker after knowledge it unfolds vast treasures

which remain inexhaustible even though their wealth be utilized for eras to come.

This modern world of ours is truly indebted to the mighty minds of old who have left behind vast quantities of priceless gems with which to enrich and enlighten the famished and darkened minds of our age of rank materialism. We are all the more indebted to the great genius Hahnemann who has left us the great heritage of the power of healing. But few are there to appreciate its real worth; for, truth is always stranger than fiction. Nay! Even more; Jesus Christ has said that "Truth is mixed with chaff and scattered unto the winds, so that ye shall see and not perceive, ye shall hear and not understand."

Yet, on another occasion this Prophet has also said "seek and ye shall find". So to the seekers after the truth of Homoeopathy one can quote, Bacon who says "Read not to contradict and confute, nor to believe and take for granted—but to weigh and consider."

Good Company

By SRI KRSHNADWAIPAYANA.

Yudhishtira: Please tell me, oh! grand-father, what are the merits accruing from good company, particularly the company of great devotees of God?

Bhishma? The great ones say that a conversation on this very subject took place between King Nahusha and Rshi Chyavana. I shall tell you the same.

There was a great Rshi called Chyavana born of Bhrgu, who practised severe penances. He wanted to practise more penance, living underneath the water. He overcame desire, anger, pride, etc. and entered the waters in

samadhi at the confluence of the Ganges and the Jamna. The waters of the rivers went round him and did not trouble him. A long time after his entering into trance some fishermen came there, spread their nets and caught fish and other things from the waters. They caught from the waters Rshi Chyavana also in their nets. Seeing the Rshi, the fishermen got terribly afraid; prostrated themselves before him; begged to be forgiven for the sin committed by them unknowingly. Rshi Chyavana was overcome with pity for the slaughter of the fish and said: "If you may kill me along with the fish or you may tell me along with them."

Having lived with them, I do not want to abandon these poor things afflicted with sorrow. Breathes there a more cruel man than one who cares for his own good in spite of seeing living beings afflicted with different kinds of distress? Those who want to be happy themselves should be moved by pity for all beings. The wise should not strive for their own good alone. If they themselves are absorbed in a life of contemplation in whom will the people of the world take refuge? The fish out of water are greatly troubled by the hot rays of the sun and move hither and thither in a helpless state. No harder heart can there be than one not moved with pity on seeing the deaf, the dumb, the maimed, the shelterless and those suffering from different diseases. He will surely reach the worlds of sin who being in a position to help does not save a living being in fear of death. Going to the lower heavens or even the highest Heaven will not yield even a small part of the joy resulting from the removal of the trouble these fish are subject to. I do not, therefore, want to abandon these poor fish which are most unhappy and go to the highest Heaven of even Parabrahman, not to speak of the heavens of the minor gods. At the same time, I do not want to deprive you of the fruits of your labours. Please inform the king of what has happened here and he will pay you my price."

Hearing this, the fishermen went to King Nahusha and told him all that had happened. The good king, Nahusha considered that Chyavana must be a great Rshi and went to the place with his priests and ministers, leaving aside all troops and other royal paraphernalia. He worshipped him with due respect and requested him to command his services.

Sri Chyavana: These fishermen have caught me after great effort. Let not their labours go in vain. Please give them my price. Afterwards you may pay the price of the fish also and release them. I have made up my mind that just as I save myself by getting my price paid the fish also should be saved similarly.

King Nahusha: "Let a hundred thousand gold coins be paid to the fishermen. I consider this to be the price of the Rshi."

Chyavana: I cannot be bought or sold for a hundred thousand. Please consider with your ministers, and fix my proper price.

King Nahusha: What can be paid to these fishermen? If necessary, let the amount be doubled.

Rshi Chyavana: One should not fix one's own price. A man who fixes his own price is never held in high esteem. I cannot praise myself. That is why I cannot tell you my price. I cannot be bought or sold for a lakh, a crore or even for anything higher. Please think of the matter along with the priests and pay a suitable price.

King Nahusha: Let half or even the whole of my kingdom be given to the fishermen. I think that will equal the Rshi. Or, do you consider that also to be low?

Rshi Chyavana: My price is not equal to half or even the whole kingdom. Kindly consider the matter along with Rshis and pay the proper price.

King Nahusha was greatly distressed to hear this and along with his priests and ministers went to a Rshi called

Gavijata. Gavijata said: "Do not worry. I shall satisfy Rshi Chyavana."

King Nahusha: Please tell me the price of this Rshi and save me from this situation. The Rshis when angry will destroy the three worlds along with the over-lords not to speak of a man like me devoid of penance and depending on the strength of my hands only.

Rshi Gavijata: These great Rshis, oh! King! are equal to cows and devas or celestial beings. You may, therefore pay the price of a cow and release Rshi Chyavana.

On hearing this, the king was greatly pleased.

King Nahusha: Rise, oh! great Rshi. You have been bought from the fishermen for the price of a cow.

Rshi Chyavana: You have bought me for the proper price. There is nothing equal to the holy cows in the whole world. Everywhere cows should be held to be holy. May cows be in front of me, at my back, to my right, to my left and in my heart. Let me live in the midst of cows. The holy sacrifices take place with the products of cows. Gods and manes are worshipped if cows are honoured. The cows therefore, are like so many flights of steps to the heavens. They should be fed properly and always protected—whether young or old.

Fishermen: Why should cows be protected when old? Why feed them and lose wealth? Why not kill them and make a sumptuous feast?

Rshi Chyavana: That is the view of charvakas or materialists. If cows can be eaten why not kill one's own parents also when they become a burden on account of their old age?

Rshi Gavijata: Those who kill cows or dumb animals for the matter of that will become heartless. Such men will not,

hesitate to fly at the throats of fellow men also. It is, therefore, the duty of every man to be kind to all living beings, particularly to cows whose milk is in all respects as good as mother's milk.

On hearing about the greatness of cows, the fishermen said: "Seeing good men, speaking to them, speaking of them and thinking of them are all holy, we hear. We have seen you and we have spoken to you. Be pleased, therefore, to accept this cow from us."

Rshi Chyavana: I am very pleased to accept this cow from you. You are forgiven your sins. Whatever good I have done with the help of my body, mind and speech, I give all that to you and to these fish removed from water. Because of those good thoughts, words and deeds, may all of you afflicted with sorrow become happy and go to heaven.

Bhishma: As a result of the grace of the great Rshi Chyavana the fishermen and the fish went to heaven in divine bodies. The kind priests and the ministers were all wonder-struck at this sight. All those who want to attain the highest good should therefore seek the company of good and holy men living in holy places. Contact with them even for a single moment will not go in vain. Even seeing good and holy men is holy. Good and holy men are like holy places. Why, they are greater than holy places. Living in holy place yields fruit immediately.

Rshi Chyavana and Rshi Gavijata advised King Nahusha to ask for a boon. King Nahusha asked for the boon of a steadfast mind in dharma, which is very hard to have. They were immensely pleased at this request and blessed him accordingly. They said: Fortunate indeed, are you Oh! Great King! in that your mind is fixed on kindness or righteousness. A kind and righteous mind is

not easily attained by mortals, particularly by kings, ministers and administrators. Kingly power easily leads to pride and through pride one gets intoxicated and dressed in brief authority behaves in the most silly fashion. The wise men therefore always condemn kingly power as leading to hell. It is only those who are after sensual pleasures that think highly of kingly power. Wise men, however consider it to be as bad as, if not, worse than, hell. Pride destroys this world as well as the world to come. Do not therefore be proud, if you care for the eternal good of your soul. This most terrible pride which destroys the world here and hereafter will not,

however, affect you because of our grace inasmuch as you have asked for the boon of a steadfast mind in kind and righteous paths.

Bhishma: Having spoken thus, Rshi Chyavana and Rshi Gavijata went to their respective hermitages. King Nahusha also was greatly pleased to have received this boon and went to his city. I have now told you the merits accruing from the company of good and holy men. Along with this I have also told you of the greatness of cows and kindness to not merely animals but to all living beings. What more do you want to hear?

—From the Mahabharata

DIVINE DISSATISFACTION

By N. K. BAMBHANIA

Few feel satisfied in this world. Practically all feel dissatisfied. Why? Why not investigate this matter? This is an age of scientific investigation. To scientific humanity nothing is insignificant. Why then ignore this mighty sense of dissatisfaction? The research in this direction is bound to be very fruitful.

Now, let us investigate the nature of dissatisfaction itself from its known examples. A rich man, suppose for instance, happens to find a very faithful servant, who fully satisfies him. The beloved of God die young. And this servant, unfortunately dies. The rich man cannot do without a servant. He has to employ some other servant. Now, suppose as is the case generally, this second servant does not happen to be as faithful as the first. Dissatisfaction will undoubtedly be the lot of the unfortunate rich man now. The experience of something good followed by the experience of something not equally good gives rise

to the sense of dissatisfaction. This is true of all types of dissatisfaction experienced by men on the earth. Will it not be true of the general dissatisfaction felt throughout the universe? If so, have we all at some period in the past experienced something good and are not experiencing something equally good at present? This is a very serious question which no thoughtful person can afford to ignore.

God is a convenient term for that something good experienced in the past. If there is the feeling of hunger, there is food too to appease it. If, then, there is the feeling of dissatisfaction, there is God too to provide satisfaction. Philosophical instinct points this way. And just as visual objects can be known by persons endowed with vision, so subtle objects can be known by persons endowed with philosophical instinct. Blessed are they that have this instinct. May God bless all.

SRI GITABHASHYA

By SRI YAMUNEYA.
(Continued from page 378.)

Thus, with the help of schools of thought based upon inference alone we are not able to reach conclusions which are in accordance with our experience. We should, therefore, reach conclusions on the basis of the source of knowledge which goes by the name Sabda. It is only the Vedas that are authoritative to us as Sabdapramana. The Vedas say that God exists, the world and the individual spirits are His, He controls them, and He creates the world with all its differences according to the Karma of individual souls. The individual souls are immortal. Their size is like that of an atom, that is there is nothing smaller than they are. The attribute of intelligence is natural to them. After they attain liberation also the attribute of intelligence does not therefore, forsake them. The individual souls are self-luminous, that is, they know themselves without the help of anything else. The world is not an illusion; it really exists. It does not exist for a moment only as the Bouddhas say. It has innumerable forms and names. At the time of dissolution the world in a subtle state without names and forms was united with God. At that time it was not possible to distinguish between God and Prakriti. Therefore, the Vedas say that at that time God alone existed. God who was thus One, willed that He should become the many with diverse forms and names and transform Himself into the world. Prakriti (Nature) and the Jivas (Individual Souls) are with only God both at the time of their being one with God in the subtle state as well as their transformation into the physical world. As God is the Inner Controlling Spirit, He never cuts Himself away from Prakriti and the Jivas. If He separates Himself,

Prakriti and Jivas cannot exist as Prakriti and Jivas. They are in a sense the body of God and God is the Spirit within them. God with Prakriti and the Jivas in the subtle state became the world as we see. God is both the material and the instrumental cause. As stated earlier, God, the Jivas and Prakriti constitute separate categories.

Those who do not acknowledge the authorship of the Vedas combine and raise some objections. These are:

(1) How can the Vedas be authoritative? Are they not the work of some author? Unless a person sees things as they are and speaks of them as He sees them without the idea of deceiving others, how can he be believed? Is it possible to say that the author of the Vedas was of this type? The reply to this question is that the Vedas have not been made by any one. Therefore, the faults arising from authorship do not pertain to the Vedas. The Vedas are eternal.

(2) How can the Vedas be said to be eternal? What are the Vedas but words? The words cease to exist as soon as they are uttered. The reply to this is; The sounds in the Vedas in the order in which they are uttered and with the accents with which they are pronounced now are uttered in the same order and with the same accents always. Because of their being similar or identical at all times the Vedas are said to be eternal.

(3) It is said in the Vedas that some Rshis are the authors of some Mantras and some others are the authors of some other Mantras. This being so how can the Vedas be eternal? The reply is: The Vedas are eternal; the Mantras are also eternal. No Rshi is the author of

the Mantras. The Rshis merely discovered the Mantras which had disappeared and taught them to others. They are, therefore, said to be the Rshis of those Mantras or those who discovered them. The word Rshi means one who saw or discovered the Mantras.

(4) You say that God is the material cause of the world. The clay which is the material cause of pots etc. changes itself and gets different names and forms. If God is also changed similarly, how can He be said to be Satya? That alone is said to be Satya which does not change in substance or nature or attribute. The reply to this is that God does not change as the clay does. Whenever bodies grow fat or lean, the changes appear in the body only. They do not touch the individual soul within. In the same way, although Prakriti which is the body of God, was one with Him at any time and changed itself into diverse forms at another time no such change is effected in God Himself who is the Spirit within.

(5) If God is the material cause, has God in His entirety changed Himself into the world or has a part of God changed into the world and is some other part left out. If God in His entirety, is spent out in this transformation, then there is no God left out. If only part of Him is transformed, the statement will conflict with the assertion that God is indivisible and not made of parts. The reply to this is that whatever cannot be perceived by the senses is to be known only through the Vedas. Whatever the Vedas say we have to accept. We cannot bring reason to play upon such matters and say that certain things are possible or proper and certain other things are impossible or improper. You raise this objection on the basis of your having seen clay being changed into pots etc. The clay belongs to one

category; God belongs to another. How can the nature of clay be applied to God? Burning or scalding is the natural quality of fire. From this how can we ask why water also does not burn or scald?

(6) You say that God has become the world. Why does God become the world? The potter works for eking out his livelihood. God has everything. Why should he work? The reply to this is: A king who has everything plays tennis in the evening. What does he do so for except for lila or diversion? The same is the case here. The creation of the world is due to Infinite Mercy. At the time of pralaya or dissolution, the individual souls are like insentient and unintelligent things. God takes pity on them, creates the world, grants bodies and indriyas to them and teaches the Sastras to them through many Acharyas so that they may reach Him by practising either Bhakti (Meditation) or Prapatti (Self-surrender or begging for mercy).

At this juncture four types of Advaitis or non-dualists raise the following objection: The first among them says: "I also acknowledge the authority of the Vedas like yourself. I am not like the Sankhyas. The Vedas say that all this is Brahman, meaning that Brahman alone exists and that nothing else exists. This being so, how can we say that there are three categories?" The reply to this is: "In another place it is stated in the Vedas: There are three categories, namely, the enjoyer, the enjoyable and the controller of these two. If the enjoyer meditates upon the Controller, God, the Controller, is pleased and releases the enjoyer from Samsara or the cycle of births and deaths. Have you forgotten this passage?" The Advaitin says: "The passage referred to by you is cancelled

In the passage quoted by me, "The object of the Vedas is to state that there is no difference between Brahman and the world. Difference has first to be mentioned before it is denied. The passage quoted by you says that Brahman and the world are different. The passage quoted by me says that there is no such difference. Therefore, your quotation is cancelled by mine." This argument is wrong. If the difference between God and the world is known through any other source of knowledge, it will be in the fitness of things for the Vedas to mention the difference first and then deny it. We are not able to know through any other source of knowledge that God exists and that He is different from the world. It is only the Vedas that say that God exists and that He is different from the world. If the Vedas say something which cannot be known through any other source and then denies it the statement made in the Vedas will be like that of a mad man. My quotation cannot, therefore, be said to be cancelled by yours. The two quotations should be so interpreted as to reconcile the two and not construe as one contradicting the other.

Apart from this, if there is only one category, how has the world with all its differences come into existence? You should explain the cause of this phenomenon. The Advaitin says the Brahman is enveloped by Avidya or ignorance. Because of that Brahman does not know itself just as a man is not able to see himself in the dark. Brahman, therefore, suffers from the delusion that the world exists apart from it. When it realises the truth, there will be no world. This is also wrong. It is stated in the Vedas that Brahman knows everything and that this knowledge is natural to Brahman. Therefore, Brahman always

knows itself as it is. How can it be shrouded by Avidya? What is Avidya but ignorance? He replies that Brahman has no knowledge because the Vedas say that Brahman is Nirguna and Nirguna means having no attributes. This is also wrong. In certain passages it is stated that Brahman has many auspicious attributes — Omniscience, strength, control, omnipotence etc. Because of this, the word Nirguna can only mean that Brahman has no bad attributes. My question, therefore, remains unanswered.

Moreover, you say that Brahman is self-luminous, that is to say it appears to itself without the help of anything else. How can a thing which appears to itself not know itself? A man sees a mother-of-pearl. He sees the substance but he does not know that it is the mother of pearl. Because it is bright he thinks it is silver. If, similarly, Brahman has attributes, it will be possible to say that the substance appears but its attribute is concealed by Avidya or ignorance. But you say that Brahman is Nirguna or has no attributes. Therefore, if Brahman appears everything is known and there is no part which remains unknown.

You say further that Avidya or ignorance will disappear with knowledge. Brahman as enunciated by you is nothing but knowledge. Why has not Avidya or ignorance disappeared with knowledge? The Advaitin replies: The knowledge of Brahman relates to Swarupa or substance. The knowledge which removes ignorance is derived from understanding the meaning of the passage that Brahman is self-luminous. Reply: What is the additional knowledge derived from the sentence that Brahman is self-luminous over and above what is understood from the knowledge of Swarupa or the substance of Brahman?

There seems to be nothing known in addition. Therefore, if Avidya does not disappear as a result of the knowledge of Swarupa or substance, it will not disappear as a result of the knowledge arising from understanding the meaning of the sentence that Brahman is self-luminous. Moreover, your theory is that Brahman is not the object of any knowledge as a result of its being self-luminous and that which is the object of any knowledge cannot be self-luminous. Saying that Brahman is the object of the knowledge derived from the meaning of the sentence that Brahman is self-luminous, therefore, conflicts with your theory.

You say that Avidya renders Brahman ignorant of itself. If Brahman has the attribute of being luminous, Brahman as such will exist even if luminosity disappears as a result of Avidya. If Brahman itself is luminosity, Brahman itself will disappear when luminosity disappears as a result of Avidya. What is the meaning of saying that Avidya removes luminosity? Does it prevent luminosity from appearing or does it destroy luminosity? As luminosity which is Brahman has had no origin you should say that Avidya has destroyed it. In that case, the conclusion will be that Brahman has been destroyed.

You speak of Avidya. Is it real or unreal? If you say it is real, then there will be two realities — Brahman which is real and Avidya also which is real. Your theory, however, is that there is

only one real thing. If, on the other hand, you say that Avidya is unreal, you have brought in Avidya to explain the origin of the unreal world and you will have to bring in another Avidya to explain the origin of the unreal Avidya. If that is also unreal, there should be another Avidya to explain it away. Where is the end to all this? A man from a distance took the mother-of-pearl to be silver. When he looked at it at close quarters he found that it was the mother-of-pearl. It is, therefore, only to a man who has got the power of knowing that a false idea occurs and disappears. How can a false idea appear and disappear to Brahman which has no power of knowing? These points should be considered carefully by all.

The reply of the Advaitin to the faults pointed out above is: "We also acknowledge like yourselves that there are three categories for all practical purposes." The answer to this is: "What is the meaning of for all practical purposes or Vyavaharadasa"? Vyavahar means argument. You, therefore, acknowledge the existence of three categories merely for the sake of argument but not in reality. What is the use of acceptance merely for the sake of argument? It is something like pleasing a man by saying that he will be given a million dollars but denying payment when demanded on the ground that the whole thing was merely said in fun."



THE OPEN COURT

Under this caption we propose to set apart every month in this journal one, two or three pages for the purpose of our readers and scholars interested in such matters to express themselves freely and indulge in discussions of all kinds. Questions will be allowed to be put for eliciting answers from those who can and care; doubts may be expressed without restraint or criticism; and opportunities to resolve them will be invited and afforded. In fact it is our purpose that this section should be regarded in the nature of a Free-Thought-Section to enable debates and discussions being carried on regarding any matter-cultural and spiritual falling within the scope, purpose and object of this periodical.

This month we are beginning with a challenging question or rather series of questions regarding certain readings in the Bhagavad Gita. We have great pleasure in inviting our readers and all scholars and savants who may be interested to bestow their own independent thought with regard to the questions raised and take part in a continuous series of discussion we are inviting and commencing. We venture to hope that such discussions will serve to promote studies, rivet attention and make generally for a proper and adequate understanding of the matters discussed.

* * *

FROM THE WATCH-TOWER:—

FELICITATIONS TO THE POPE

The President of the Indian Republic has on behalf of the Government and people of India and on his own behalf extended to His Holiness the Pope sincere felicitations on the occasion of the 12th anniversary of his coronation. We heartily approve of this but wish to point out that except for the fact that His Holiness is the head of a small State what is the difference between him and the various religious heads for example, Their Holinesses Sri Sankaracharyas, Sri Ramanujacharyas, Sri Madvacharyas etc? We see no reason why such courtesy should not be extended to those Acharyas also in spite of the fact that the State may be secular.

* * *

SELF-HELP

The villagers of Watva about 7 miles from Ahmedabad have made an approach road linking Watva with the Bombay-Ahmedabad road so that they

may not be cut off from the city during the monsoon. Most of the workers are agriculturists and were giving their labour free of cost for four hours a week from 7 to 11 in the morning. The work was taken in hand on March 5 and completed by March 20. All honour to the spirit of self-help. With such self-help the villages of India can be changed beyond recognition within a short time.

* * *

EFFICIENCY AND CORRUPTION

Recently Pandit Jawharlal Nehru remarked in the Indian Parliament "I would like to say, speaking from my own experience, that in spite of all this talk we are a more efficient and more clean nation than most nations in the wide world." Although we should be alive to our defects we should not decry ourselves too much.

* * *

CONSCRIPTION

It is understood that Russian citizens begin military training at the age of 15

and during the conscription period, over twice as long as in Western armies, their training is much more intensive than in the West.

A proposal for universal military training in America is reported to have been approved by 68 to 20 in a test vote in the Senate. Effort to remove the universal military training clause from the conscription Bill has been defeated. The provisions, as they stand, aim at a system under which everyone on attaining 18 years of age will have at least 6 months of military training. That everyone should have a sound physique and lead a life of discipline goes without saying. That everyone should be conscripted for serving in the army is, however, the way followed by many civilisations to meet their doom.

Indian civilisation has survived so many other civilisations merely because India set apart a separate martial class which did all the fighting for the preservation of culture and civilisation. If that class lost ground the new class which stepped into its shoes chose in its own interest not to interfere with the spirit and culture of the people of the soil. Even when there was such interference the people merely absorbed the good elements in the new culture and civilisation without forsaking the essentials of their own. Unless this method of survival is understood and practised culture and civilisation as they are existing in most countries will be wiped out by new cultures and civilisations.

* * *

CULTURE

Commenting on Sri K. M. Munshi's statement that the central idea of Indian culture has been the integration of human personality the "Times of India" says that the division of society into innumerable castes, the practice of untouchability, the denial of education to all but the highest in the social

hierarchy — these and other cultural aspects were and are inimical to the idea of human personality and its integration. Without trying to defend Sri Munshi who is capable of doing it himself we may say that the Aryan concepts of castes and untouchability and education have been very much misunderstood. The system of castes has arisen mainly from division of labour and the desire to give the benefit of heredity and environment to children and to educate them in their ancestral occupations in the absence of any other system of technical training. The Practice of untouchability has arisen from the concepts of purity of blood and personal cleanliness although the ideas have been carried to extremes in certain cases. There is no doubt that in the interests of health and purity these ideas should be given the respect that is due to them. As regards education it is only the chanting of the Vedas that has been forbidden to people who are not in a position to pronounce the texts with proper accents. Even today there are thousands of Sanskrit scholars hailing from different castes in Kerala. As regards secular education it is usually the non-priestly persons that monopolised the teaching profession even in the middle ages. There has been no bar on learning as such and great saints and scholars have come from even the so-called lowest rungs of the social ladder. The idea of integration of human personality does not appear to mean that one and the same man should be a scholar, a soldier, a trader, and a servant at the same time. By understanding life as a whole and trying to attain Moksha (liberation) through the practice of Dharma (Righteousness) and not concentrating on the realisation of Artha (wealth) and Kama (sensual pleasure) at the expense of Dharma (Righteousness) one's personality is integrated and culture preserved.

THE OPEN COURT

THE NUMBER OF STANZAS IN THE GITA -- 700 or 745 ?

In a fairly well-known stanza to be found in the Mahabharata editions it has been claimed that the Gita consists of 745 stanzas of which one represents the speech of Dhrtarashtra, 67 of Sanjaya, 57 of Arjun, and 620 of Sri Krishna. The stanza is as follows:—

पटुशतानि सर्वशानि श्लोकानां प्राह केशवः ।

अर्जुनः सप्तपञ्चाशत् सप्तपष्टि च सन्नयः ।

श्रुत्वाष्टः श्लोकमेकं गीताया मानमुच्यते ॥

(भाष्यपत्रे. 1-7.)

It is well-known that all the accepted editions of the Gita as commented on by the great Acharyas of South India—Sri Sankara, Sri Ramanuja and Sri Madhva—consist of only 700 stanzas. It is possible that the ancient Acharyas following their unquestioning proclivities and what may even be called the dharma of their scholarship might have accepted as unquestionably conclusive the Gita with its 700 stanzas as appearing in the South Indian rescensions. The idea of questioning or even doubting the readings to be found in the ancient manuscripts preserved from generation to generation was foreign to their minds. Strange as it may seem it will not be an exaggeration to state that the general tendency of their minds was not to question the correctness of the reading but only interpret according to their predilections.

If the correct number of stanzas in the Gita should be accepted to be 700 and no more, then it follows that the stanza extracted above was not only an interpolation, but is obviously unreliable. What is the truth and the fact ?

Sometime back a great scholar and savant Sri Kalidas Shastri of the

Rasashala—Aushadhasram, Gondal, Kathiawad brought out a publication of the Gita called Bhojapatri Gita not only with innumerable readings different from the accepted readings even in famous stanzas, but consisting of 745 stanzas in complete accordance with the analysis and enumeration in the cited stanza. We may allow the quite natural and understandable disinclination of scholars to countenance anything that may even have the appearance of running counter to positions accepted by the great Acharyas, not even singly but unanimously. But that ought not to prevent us from investigating into the truth and sustainability of the claim made for the new edition. Of course the view is possible and may also be regarded as reasonable that a scholar who accepting unquestionably the date furnished in the stanza under reference will only be too ready somehow or other to fill up and make up the number. But we are loathe to countenance in any such manner that great scholar who has brought out the said edition after a quarter of a century of unremitting labour after comparing and collecting a thousand manuscripts secured with infinite pains and spending over a lakh of rupees in the adventure. Many, if not all, of the variant readings adopted in the said edition will be seen to be undoubted improvements. Bearing in mind, as we should, that our ancient scholars were comparative strangers to the art of accurate scholarship of meticulous research for and examination of different readings according to the ideas and ideals of English scholarship in the publication of great works, we need not be surprised or shocked that unquestioning acceptance

of current versions was during countless centuries the accepted rule and practice in this country. The question, therefore, of the proper and full number of stanzas in the Gita in what has come to be accepted as the Scripture of Modern India is of the greatest importance. Not merely is the question raised one of greatest interest and tremendous importance but its seriousness and difficulty have by no means been decreased by our finding in some versions and rescensions of the Gita a considerable number of stanzas more than 700 in the total. More than all Sri Vedanta Desika, a no mean scholar and savant, has in his commentary called Tatparya Chandrika on the Gita Bhashya of Sri Ramanuja under verse 27 of chapter XI has stated as follows:—

“ एते श्लोकाः सन्ति न वेति देवो जानाति । पूर्वव्याख्यातुभिः अनुदाहृतत्वात् अध्ययने प्रसिद्धभावाच्च भाष्यकारैरनाहताः । न च गीताशास्त्रस्य श्लोकसंख्या व्यासादिभिरुक्ता । अर्वाचीनास्तु अविश्वसनीयाः इति ॥ ” ११-२७.

He concludes by saying that the eleven stanzas reproduced by him and about which his final verdict was “God alone knows whether they are correct or not” must leave us gasping. Will the scholars of India take up the question and apply themselves to a serious and satisfactory discussion of the problem ?

— V. V. Srinivasa Iyengar.

NEWS

NEW ANTI-DOTE

The Indian Institute of Sciences, Bangalore, has extracted a substance from the roots of the common drumstick tree which is an effective antidote to the growth of various micro-organisms that cause typhoid pneumonia, dysentery tuberculosis, and other diseases.

COST OF LIVING

In India the cost of living has gone up by thrice the pre-war (1937) figure. Britain has been most successful in preventing an increase in prices. In Burma the cost of living is now 4½ times the prewar level, in Indo-China 40 times as high, in Italy 48 times and in Greece 290 times.

NEW ALPHABET

A new alphabet has been worked out by Mr. Peter Ridge Beedle in the belief that simplification of spelling would give English a chance to be accepted as a universal language. The new alphabet

claims to be phonetic. G. B. S. left provision in his will for this reform in the English alphabet.

BHARATIYA SANSKRIT SANGAM

An All-India Cultural Academy, bearing the above name has been established with its head-quarters in New Delhi. The objects of the Academy will be to develop and consolidate Indian Culture in all its aspects so as to enrich its composite nature. The functions of the Academy include translation of the best books from each regional language into others and also into foreign languages and their distribution. The Sangam has been sponsored by a group of Central Government Ministers, M. P.s and Educationists and has the blessings of President Rajendra Prasad also.

WORLD PEACE

29 distinguished British writers have thanked the Prime Minister of India for his efforts for world peace which they also support.

PRANKS

By SRI BALAGOPAL

It was common with kings to maintain bards and jesters at their Court. Some Indian kings were known to be zealous patrons of art and wit and king Vikramaditya and the nine gems of his Court are proverbial. Poets laureate are many, but persons celebrated for wit and wisdom like Birbal and what is more, equally celebrated patrons like Akbar the Great are unique in history.

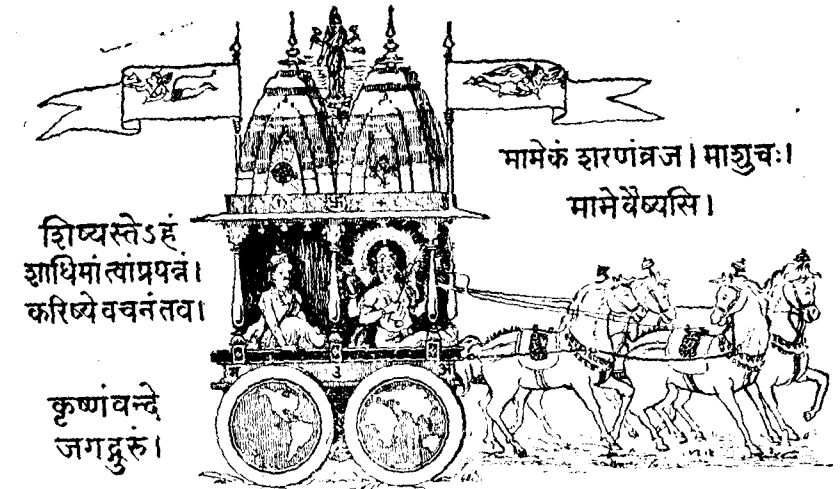
Birbal's origin is somewhat obscure and there are many legends about it. It, however, seems certain that he was born in an impecuniary Rajput Brahmin family. It is said that even as a boy, he was once out collecting firewood in the valley at the foot of his house and found that he had forgotten the rope to tie the bundle. He shouted to his mother and asked her to send the rope attached round the neck of his dog. Hearing about the ingenuity of the boy, Akbar who was camping near about called Birbal and Birbal jumping across a nearby stream reached him. The Emperor patted him and gave a reward. While returning, Birbal took more time to clear the stream. The Emperor called him back and inquired why he took longer to cross the stream while returning. Birbal promptly replied, "My Lord, I was light while coming to you and very heavy with your obligations when I returned." The Emperor found that the boy was not only intelligent, but clever in speech as well and kept him at the Court since then.

History has many instances of ethereal attachment between individuals such as Laila-Majnu, Ramkrishna-Vivekananda and Baji Prabhu-Shivaji, and Akbar-Birbal is a similar instance of mutual attraction between outwardly dissimilar persons. One was the emperor and the other the poorest of the poor and both belonged to different religions in an age

intensely religious. Both, however, seemed to be of the same mind, generous, just, fearless, wise, and exhaling an atmosphere of equality, fraternity, affluence and unity of men. Birbal was killed while engaged in a battle in the land of the Pathans and his body also could not be traced. Hearing the news, Akbar did not take food for two days and issued a firman giving vent to his intense grief on losing his nearest and dearest friend and philosophising on the inanity of life. Unable to contain the anguish he ordered fight to the finish and massacre of the Swat tribes of the Khyber pass.

Birbal was a poet as well and there are many instances of his having completed problem verses set to him by Akbar with a hidden meaning. Countless anecdotes are told about his wisdom which was the main attraction for Akbar in his life. A few are given below:

In Akbar's days, there was a famous artist who was capable of painting an exact likeness of any person. Once a wily rich man went to him and offered Rs. 5,000 for painting his picture. The artist as usual took great pains, but the rich man found that the picture he produced was not his exact likeness. The artist tried four more times, but each time the man deliberately pointed out some slight defect in the picture. Finally the artist went to Birbal who asked him to procure a perfect life size mirror and not to paint the man's picture any more. At an appointed time Birbal took the artist to the rich man's house and told him that his picture was at last ready. When asked to produce it, the rich man was shown his image in the mirror. Now, it was obviously not possible for him to point out any fault in the picture and he had to pay down the price of Rs. 5,000 to the artist!



यत्प्रपत्तिविनासवैर्यस्य गयादुरत्यया।
धनञ्जयस्य तत्प्रपद्ये शरणं महः॥

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

HIS HOLINESS SRI AZHAHIASINGAR

We are glad to note that His Holiness Sri Azhahiasingar (42nd in the line) has nominated His Holiness Srivan Sathakopa Sri Viraraghava Sathakopa Yatra Mahadesika as his successor and that the latter has entered the fourth ashrama to the universal joy of all disciples and the unanimous acclamation of all scholars. His Holiness the new Azhahiasingar is indeed a very happy choice of the present Azhahiasingar whose wisdom, far-sightedness and love of religion are well-known. His choice was almost a foregone conclusion in as much as the 41st Azhahiasingar also had blessed the 43rd as a suitable successor in due course after leading the life of a grhastha for some good time. It is indeed an admirable custom among Sri Vaishnavas of the south well worth copying by others—that those who become Sanyasins usually do so in later life without skipping over grhasthasrama as some others do. It is not everyone that can be a Suka, Bhishma or Anjaneya and there is no reason why

every Sankaracharya or other Acharya should follow the example of becoming a Sanyasin directly from the state of a Brahmacharin without going through the second normal stage of a grhastha. Even among Sri Vaishnava Acharyas of the north the practice of naishtik celibacy obtains and the vow of celibacy is not always observed strictly. It is high time that impossible vows are not forced on common people who for the love of the gadi take the vow which is honoured more in the breach than in the observance. Coming to the new Azhahiasingar he is a great scholar and devotee of sterling character. He comes of a family of yogins pure and rich (शुचीनां श्रीमतां as the Gita says) and is eminently fitted to discharge the duties of the high office to which God has been pleased to call him. We offer him our dutiful homage, help and co-operation in all his noble endeavours for the cause of religion, philosophy and morals and the interests of truth, goodness and beauty.

SUGAR AND SPICE

Referring to birth control a member of the Madras Legislative Assembly asked the leader of the house 'How dare this Government stand between man and his wife?'

Sri Munshi is in charge of the food portfolio. Mrs. Munshi has called upon women to help in solving the 'food problem which is essentially the problem of women'. Why is no lady placed in charge of the food portfolio?

The Deputy Speaker of the Bombay Legislative Assembly has advised members neither to chew pan nor to sleep in the House during the sittings.

The Bengal assembly speaker recently asked 'How can I prevent anyone from sleeping?'

In regard to the suggestion that the tax-dodgers' names should be published as the honours list used to be in the old days, the Finance Minister replied that tax-evaders like capital are shy.

Sri K. M. Munshi, Food and Agricultural Minister, presided over the first All India Cultural conference. The difference between culture and agriculture is very small.

The President warned the people against the belief that in the modern competitive economic system qualities of ruthless self-aggrandisement and of pushing oneself forward by squeezing out others and similar other qualities are absolutely necessary.

A Judge of the Madras High Court has referred to a Bench for an authoritative decision whether the Hindu (Bigamy) Divorce Prevention Act, 1949 is not void under the Constitution as it is discriminatory against a Hindu citizen and a Muslim on grounds only of religion.

The same Judge has also referred to a Bench for an authoritative decision the question whether section 497 of the Indian Penal Code dealing with the offence of adultery is not void under the Constitution since it is discriminatory against the male citizen on the ground only of sex.

A Sanskrit scholar is spending his days in the Worli Home for beggars teaching Hindi and Sanskrit to other beggars. Most Sanskrit scholars are no better than beggars.

A North Indian husband refused to disclose his wife's name to the census enumerator on the ground that the husband should not utter the wife's name.

The Bombay Governor recently enjoyed himself by riding along with other passengers in a public bus and taking an evening stroll on the Chowpatty beach talking to all sorts of people.

Sri Gadgil : If I am rubbed the wrong way, I can reciprocate."

Deputy Speaker : It is not appropriate for the Minister to say if he was rubbed the wrong way he would rub others. I did not expect that kind of reply from a Minister. How can non-violent Ministers reciprocate rubbing?

Gandhi's concept deserves unprejudiced scientific investigation and may well show the way out of the present day social and economic malaise of the world.

— President Rajendra Prasad

Let us not forget that our nation is immortal while we are here but for a short while.

— Prime Minister Jawaharlal Nehru

In free India students should discard the mentality developed during the freedom movement of being anti-Government and of defying authority. After the age of 21, students could participate in politics as full-fledged citizens, and until then they should devote themselves to studies. Now that India is free there is no need for agitators. But there is need for men who could give constructive suggestions and to constructive work for rebuilding the country.

— Dr. Keshkar

Countries in the South-East Asia, like China, Burma, Japan and Indo-China excluding the Indian residents, did not drink a drop of milk till a few years ago. They did not give milk even to their children. People in Europe and the United States of course appreciated milk. India, however, cared for milk more than any country in the world since thousands of years. But the fact remained that all the same India was the one country in the world where milk was the most poorly served, and the condition of the cattle in India was the worst.

— Prime Minister Jawaharlal Nehru

Indian mentality is like that of a highly intelligent and precocious child which tries to accomplish something very much beyond it and having failed, recedes into a cell of seclusion or even ends up in a psychiatrist's clinic.

— Julius Stuhman

The message of India to the world from time immemorial had been unity and tolerance.

— Prime Minister Jawaharlal Nehru

"Swans sing before they die —
'twere no bad thing
Should certain persons die
before they sing."

"Great men leave their message: but small men follow after them and make that message rigid, leaving out the spirit of the message and retaining only the letter of it"

— Prime Minister Jawaharlal Nehru

"Now am I a tin whistle
Through which God blows,
But I wish to God I were a trumpet
— But why, God alone knows."

The tendency of people always to look longingly to the glorious tradition of the past is deplorable. The past influences the present moment and even the future. But revivalism is not healthy, though the past should inspire us in shaping the future.

— Prime Minister Jawaharlal Nehru

"You think they are crusaders, sent
From some infernal cline,
To pluck the eyes of Sentiment,
And dock the tail of Thyme,
To crack the voice of Melody,
And break the legs of Time."

A large section of the people look with veneration upon the cow. But the surest way to kill a thing is by venerating it.

— Prime Minister Jawaharlal Nehru

Mr. Norman Thomas says that if on a Sunday the angels from heaven were to proclaim that there would be everlasting peace on Monday there would be panic not only among the financiers and industrialists but also among the common people of the United States of America.

The Madras High Court is reported to have observed as follows in regard to the Madras Government detaining Sri A. K. Gopalan for a further period immediately after release "Does it mean that as against this one man, the entire establishment of the police would be impotent and incapable of tracing him and arresting him? Did the situation really demand that he should not be allowed to enjoy freedom even for a few minutes? Even if it is assumed that the situation was so precarious and dangerous were there not other methods of catching him and depriving him of his freedom and was it necessary to make an order of detention almost suggesting that, whatever the order of the High Court may be, they were going to circumvent it by their order of detention passed and kept ready?"

Mr. Churchill is reported to have remarked that it should be Britain's earnest resolve to play her full part in saving mankind from the two hideous alternatives of communist tyranny or the annihilation of war. Annihilation of war may perhaps be a hideous alternative to

a war Prime Minister. We hope he has been misreported.

A member of the Assam Assembly suggested a tax on married people in order to discourage marriage in view of the rapidly deteriorating food situation. The minister replied that Government were prepared to consider a proposal for taxing bachelors.

A Bombay Corporator recently stated "We are not only City Fathers, but fathers in the real sense of the word, because we are all producing children."

The General secretary of the All India Women's Conference has made the "modest" appeal that at least 10 percent of future legislators should be women as against 2 percent at present, although nearly half of the electorate in the country consists of women. Modesty more than any other quality becomes women.

Two cloth dealers of Abohar on the Indo-Pakistan border were recently paraded in the principal streets on donkeys with their faces blackened to indicate their black-marketing activities.



How is the Solar Month "Rshabha" for you?

(GOCHARA PHALA FROM 15-5-1951 TO 14-6-1951)

(By "SOWMYA")

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

MESHA RASI (Aries):

ASWINI, BHARANI and the first quarter of KRTTIKA.

The two important planets Saturn and Rahu are very well placed; but Jupiter though placed in the twelfth house the swakshetra position helps a good deal to minimise the force of unfavourable events. The first half of the month is likely to link up with possible malicious criticism or double dealing on the part of relatives or associates. A period of tension may develop in the household, and this should be carefully got through. Some will see at least one worldly ambition fulfilled.

During the second half of the month, there seems little need to worry about income or current expenses. The last week will be a propitious time for any social engagement or for anything that concerns entertainment or music. Many will probably be content to carry on normal routine work and to relax from further concentrated effort until Jupiter transits into a favourable sign, if at present good dasabhukti results do not favour much. Health conditions should not be neglected. In professional and business matters, there are no glaring changes. Even though expansion of the business can be expected, during the month, nothing adverse will materially affect the fortune.

Jupiter, Sun and Mars should be propitiated for relief.

VRSHABHA RASI (Taurus):

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

The good results enjoyed during the last month will increase the fortunate circumstances with twofold strength. Persons suffering from diseases of the eye or the abdomen must take precaution in safeguarding the health conditions. There is nothing to worry about anything concerning finance, domestic happiness, official status and business enterprise.

Personal life will run on curious lines during the month. A long drawn out dispute will have a settlement. This will prove to be an essay month in business, and towards the end of it working conditions are likely to improve. Money is promised or due to be paid but there may be certain delay in obtaining it. There will be steady increase in the fortune. It is better to appease Saturn for splendid results.

MITHUNA RASI (Gemini):

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

The focus of interest during most of the days in the month is likely to be mental activity, publicity, travel and changes. Many will feel restless and be planning for trips abroad. All the efforts are likely to be rewarded by the end of the month. Alternatively, some

domestic worry clears up, probably for good, about the third week of the month. Some will be busy running about on other people's business. During the whole of the month many will be more on the move than ever, and will probably be doing an unusual amount of travelling or letter-writing, either about business matters or family affairs.

Although the financial situation appears to be somewhat certain, times should be pretty easy during the whole of the month. Great care should be taken in protecting children's health. Jupiter and Saturn will have to be propitiated for complete relief—particularly those walking without strength and those having vexed problems in their lives to solve.

KATAKA RASI (Cancer):

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

The major and important planets Jupiter and Saturn are very well placed. During the first fortnight, a stroke of "luck" in connection with a new house or some property is probable. Auspicious celebrations as marriages in the household will be a happy feature. Long outstanding dues will be realised. Generally the whole month will be very prosperous in every walk of life. Financially it will be moderately good period, with some prospect of speculative gains. If health has been a problem in the past few months, now it will be solved to advantage.

Business conditions are promising. Official status will improve to expectation. Happiness of family with children will be enjoyed without cares and anxieties. Rahu should be propitiated for better health.

SIMHA RASI (Leo):

MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

Whatever adventures the family might experience, the effect on these persons will probably be a curious one. Some may be jolted rather suddenly into taking life seriously and may be forced to shoulder responsibilities that are somewhat uncongenial. A certain amount of argument both about dependants and family affairs seems inevitable at the close of the month. The influences that suggests benefits may well work out in terms of social excitement or new friends.

Periods of adventure and excitement will alternate with times of misunderstanding and quarrels. An element of controversy is likely to crop up in whatever is done. Some will find that it will not be easy to get needed co-operation or backing or even sympathy on some days. Persons having an excellent dasabhukti will not be much affected. The planets Jupiter, Saturn and Rahu require mitigation.

KANYA RASI (Virgo):

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

The beneficial changes enjoyed during the last month will continue with increasing brilliance. The old cares and anxieties will be completely removed from mind. Financially all seems well this month, though some will be too busy and too interested in plans for the future to worry much about current income. During the second half of the month something is likely to happen to bring money from a half abandoned scheme and also from family sources.

It seems important that for many, if they should make an attempt to settle by taying in one place and sticking to one course of action, the profits would be great during the next few months. The month will be an unusually prosperous period. Some will be worshipped as a piritual Guru. Saturn requires mitigation for better strength of the body.

MULA RASI (Libra)

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

For persons of this Rasi, slightly advantageous changes may take place with regard to health, wealth and profession. It is likely that a change in profession, office, place of residence and designation with slight improvement will take place.

Health should not be neglected now. Some may feel the separation of the members of the family on professional grounds and this will be only temporary. Great care should be taken in scrutinising every item of expenditure to avoid wastage. The planets Jupiter and Saturn should be appeased for complete relief. Persons of Rajayoga thrive well.

VRSCHIKA RASI (Scorpio)

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

The fortune beneficial results enjoyed during the past month will be much improved during this period. There will be auspicious celebrations as marriage in the household. Purchases of lands, houses, cars or vehicles will mark the period.

Even people who might have taken a different attitude will now voluntarily join hands and offer their help. Health

conditions will be very sound. Expenditure will be cut to the absolute minimum. There will be happiness all round, success in undertakings; and gain in journeys. Even those having a bad dasabhukti are sure to have some enjoyment with betterment. Speculative gains will be a special feature.

DHANUR RASI (Sagittarius)

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

Even though the outlook does not seem favourable, there will be slight improvement in all matters concerning personal life. Persons who might have suffered constant attacks from enemies' actions, quarrels, disputes, litigations, illness and misunderstandings will be more gradually getting free from the evil forces. No mighty undertaking should be accepted nor any heavy investment made headlong now. The financial position will be sound.

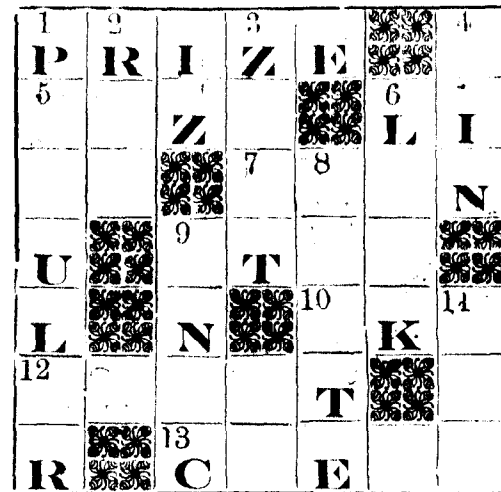
In signing documents or important papers great forethought will help a good deal in the long run. Men of good ideals and character always get through the minor unfavourable events and achieve their objects gradually. The planet Jupiter should be propitiated for better fortune.

MAKARA RASI (Capricorn):

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

Those who might have been indifferent in their personal matters hitherto should take special care in the preservation of health and the protection of the properties. Mind may not be free and may sometimes be tempted to sinful deeds for personal welfare. The debtors will feel the pinch from the creditors, while

CROSSWORD PUZZLE NO. 13



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

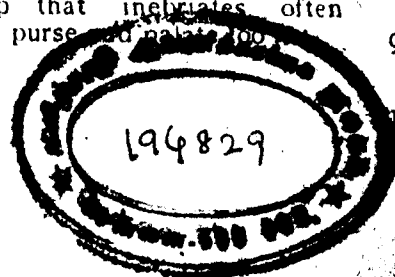
Signature and date

CLUES ACROSS

1. Learn to earn the first in these crosswords.
5. To leak.
7. Wantonly to others is in bad taste.
9. Taste + Thanksgiving + Adaptability + Courtesy = TACT.
10. Sri Krshna Sabha is the parent body of SRI KRSHNA.
12. The most at their jobs get the quickest promotions.
13. The cup that inebriates oftens purse and palate too.

CLUES DOWN

1. Every day in every way, in Asia & Abroad, SRI KRSHNA is becoming more and more
2. It's almost second nature for modern capitalism to by fits and starts.
3. Gusto.
4. No is too despicable for the weak-willed.
6. A little is indeed a dangerous thing.
8. in art is, to many, a sheer waste!
9. One issue of KRSHNA costs 30s. (Reversed spelling.)
11. To be kind to an erring is to be cruel to the man.



3L
Q/2/2/2/11 N

the latter will pick up quarrel with the former.

The business people will have very slow and steady progress. Very careful dealings will bring profits. Expenditure should be cut down wherever possible. The latter half of the month will bestow gains in business, prosperity, respect from relatives and friends, influential friends and ready money. Jupiter must be appeased for better luck and health.

KUMBHA RASI (Aquarius):

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

The whole month will continue to bestow the very good influences showered in the previous month and establish name and fame in mighty undertakings and the influence will increase in every walk of life. The financial position will be very sound. Health conditions will be enjoyed well without any disease. There will be improvement in personal status, household and recognition of valuable services with position of authority.

Very satisfactory conditions will prevail with regard to the profession and

business. Popularity and triumph will mark the period to high satisfaction. The planet Saturn requires mitigation for betterment.

MEENA RASI (Pisces):

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

The period will improve upon the previous month's benefits. Now the mind will become steady and completely free from anxieties. Small trips are possible. Joining friends and relatives will bring happiness throughout the month. Marriages are possible in desired quarters. Students will get through their examinations splendidly.

Favour from the authorities and patrons will be showering. Finance will be available in abundance. In correspondence and dealings great care should be taken to avoid misunderstandings and undesirable consequences. A genial temperament will avoid many quarrels and misunderstandings. Jupiter and Saturn should be appeased for better life.



SOLUTION TO PUZZLE NO. 11

Dr. RAZA,
Ferozpore (cant.)
wins the first prize.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
M	A	H	A	T	M	A							
I	C	E		A	L	L							
L	E	A	D			A							
K		D	R	E	A	D							
Y	O	Y	O		N	D							
	O		O	M	N	I							
P	F	E	L		A	N							

Crossword Puzzle No. 13

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 31ST MAY 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. 1500/- 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 10TH JUNE 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

SRI KRSHNA SABHA (REGD)

Affiliation

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

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

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Published by R. RAMANUJAM AYYANGAR, at Pudukkottai.

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 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 Ramayana and Bhagavata 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.