

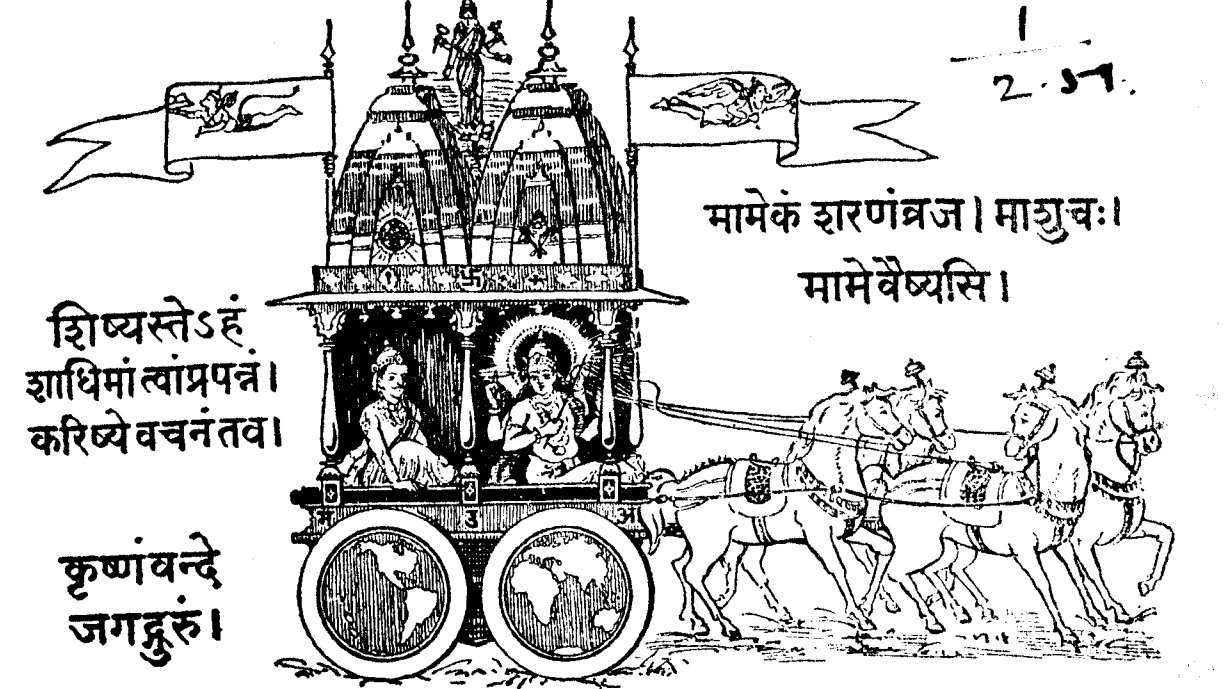
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Cultural monthly

VI. NO. 12 February - March 1957.

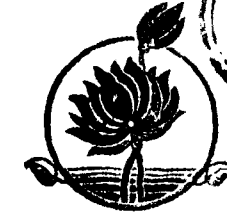
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SRI KRISHNA

A Spiritual and Cultural Monthly



यत्प्रपत्तिं विना सर्वे र्यस्य माया नृणां कुरुते
धनञ्जय रथस्थं तत्प्रपन्नं शरणं महः॥



EDITOR: -
S. NARAYAN
Bombay



Kumbha
Vol. 1. February - March 1951 No. 12.

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SRI KRSHNA

Kumbha: February - March 1951

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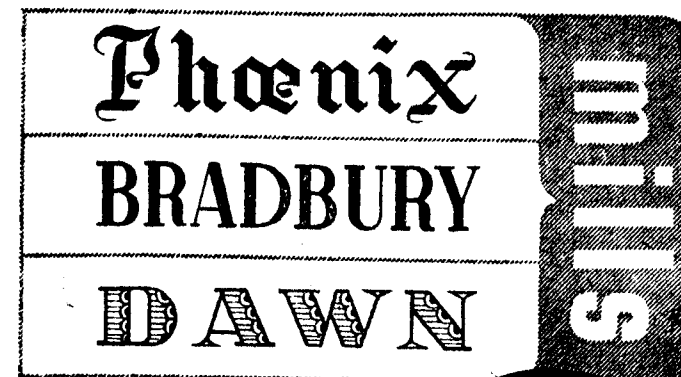
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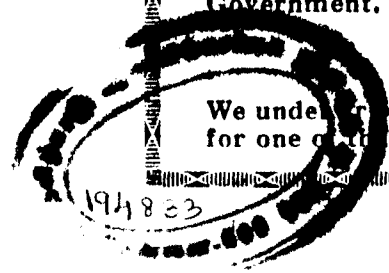
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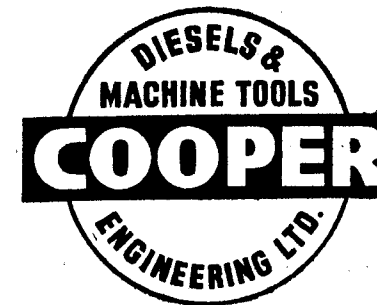
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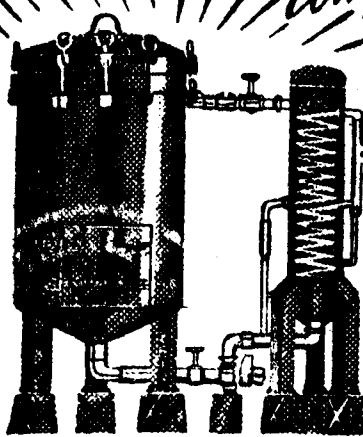


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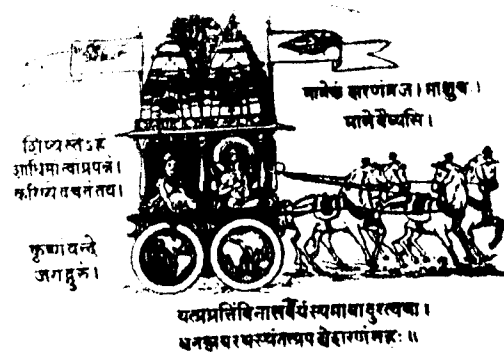
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3. For its steadily spiralling circulation, all thanks to you, to Wheelers and all leading bookshops who have done fine work through their magic network of 500 book-stalls all through India. And yet, unless one is a monster of omniscience (an Editor, remember, knows less and less about more and more!), so much good and goodwill stand silently scattered without being harnessed to stabilize and reinforce KRSHNA as an institution, which no worker, however mighty, can singly build.

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.

6. May be you have yourself felt a compelling desire to share a rich reminiscence or spiritual happiness, — the subtle but abiding, distilled essence of a whole life's tears.

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8. TRY.

Yours in Service,
EDITOR

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1

Makara: January - February 1951

No. 11

The Truth about Astrology

By

SRI V. V. SRINIVASA AYYANGAR.

The Science of Astronomy is as old as the Vedas themselves. The primæval man when he saw the rising and setting of the sun and the moon and began to generalise from his observation became the astronomer. In fact Jyotisha or Astronomy is one of the Vedangas (or one of the six subsidiary sciences) to be learnt after the Vedas. In the Vedas, astronomy is called in for the purpose of determining the particular or appropriate stars and days for the performance of different sacrifices. It was thus not astronomy pure and simple, but a kind of astrological astronomy. There can be no doubt that ancient Indians had attained very high proficiency in astronomy. By the time of Varahamihira which seems to have been in the 6th cent. A. D. very great advance had been made in the Science. The late Mr. L. D. Samikannu Pillai who was a great mathematician and astronomer and who was the author of the Ephemeris associated with his name, once observed to me that the astronomical formulas of ancient Indian astronomers were verified by him and found to be correct to seven decimal points. And when we remember

that all this was achieved merely mathematically without the aid of the high-power telescopes of recent times, we modern Indians who have lost touch with such heritage have reason to be ashamed of ourselves.

The Science of Astrology is the science whether in the East or in the West by which the career and the main events in the lives of human beings are shown to be connected with the position of the planets at the exact minute of birth. Predictive astrology gradually grew from that basis.

I believe there is a very large number of persons in all countries even at the present day who believe in predictive astrology, that is to say, in the possibility of ascertaining before hand the events and occurrences in the future of a man's life by a study of the horoscope of the person. Though there are also large numbers of unbelievers and even scoffers, yet it may be noticed that many even amongst them at times exhibit their faith in astrology if not in theory, certainly in practice.

I have had innumerable occasions and opportunities of testing the truth of that science.

An old incident in my own life is well worth narrating if only to prove definitely and finally at least the connection between the planetary positions at a particular point of time and the child that may be born just then. It was in the year 1889 when I was a student in what used to be called F. A. class. Then there was introduced to the college one day an old gentleman from Lahore who gave a performance of many feats of mind such as mental multiplication of long digits, roots from square root to the fifth root and so on. He seemed to be about 80 years of age. The most outstanding performance of his was casting the horoscope of a man's nativity from the lines of his palm. I was one of the few that held out my hand to the Professor. He gave the Lagna and fixed also the position of all the planets correctly. But only one planet he placed in the eleventh house whereas according to my original horoscope it had been placed in the tenth. At the end he asked me if it was all right. I answered it was all right except for the one planet which he placed not in the tenth, but in the eleventh house. His answer was unhesitating. I remember the very words to this day. He said, "Tut, your horoscope is wrong". I thought he was merely bamboozling while at the same time I marvelled how he could fix up correctly all the other positions. I wondered how it could possibly be done, and what connection there could conceivably be between the positions of planets millions of miles away and a little baby that may be born in the crannie of a hut in some remote corner of the Earth. I wondered if it was thought-reading. But if it was thought-reading it must have been exact; because I knew my horoscope, and

was thinking of it. And there was no room in thought-reading for any difference. But the most surprising demonstration came when a friend of mine sent my horoscope to a *Srauti* and he cast it placing the planet referred to in the eleventh house even as the Lahore Professor did. I felt thereon that the casting of the horoscope from a reading of the lines of the palm was even an exact science. I have seen later several persons attempt or perform the same feat; but though they were able to give the cast more or less correctly no one was able to attain the perfection of the old Lahore gentleman the absolute correctness of whose method was demonstrated both by the law of agreement and by the law of difference.

This fact and feature alone is sufficient to stagger all human thoughts and modern science. It seems to me however strange that though so many people believe in the connection, they are still able to remain content even without experiencing the sense of anything marvellous.

The foregoing however establishes, only the connection between the lines on the palm and the planetary positions. Why or how it should be so, is astounding and has not been attempted to be explained. If it be true, it will be right to ask, for what purpose this co-ordination has been established. We can only ask the question and wait for the answer. Perhaps some centuries from now scientists may discover the *raison d'être*.

As for predictive astrology I confess I am a confirmed believer in it. I could not possibly be otherwise. I have been a witness to some astounding and marvellous predictions which came true accurately months and even years afterwards. For instance if it was predicted that a particular South Indian will after

20 months become the Diwan of a named North Indian State and it came out true to the letter at the end; it strikes me that one such prediction is sufficient to establish even the absolute correctness of the Science. There have been several others, some of them wonderful to which I could personally testify and some of them came out true in a manner even inconceivable by the human mind.

But while I am a believer in the Science of astrology, I am the greatest unbeliever in astrologers. Few of them are deeply learned and several of them as soon as they acquire a smattering of knowledge begin to go about exhibiting their attainments either for some professional gain or the admiration of friends.

I feel convinced that a correct astrologer should not only possess a careful and correct grasp of the principles sometimes even contradictory as laid down by the authors of many books on the subject, but should have by observation and study in modern conditions and by the application of an inductive method enable themselves to translate the forecast so to say in the language of modern life and circumstances. Over and above this I feel that the development in a would-be astrologer of a correct instinct for balancing the forces and arriving at the result should also be assiduously be cultivated.

But the question remains, the question most important of all, whether astrology is a science recording as it were the pre-determined events and occurrences in a man's life to which he is doomed unchangeably and irretrievably or if not what is the true nature and scope of the Science. Having had occasion to bestow a great deal of thought upon the subject, I have come to the conclusion that it is by no means a hard and fast matter. It consists of a mere indication

of the dominant tendencies in a man's life. Predictive astrology can serve no purpose, at least any real human or useful purpose if its forecasts are all inviolable. I take the function of predictive astrology to be to avert the danger or damage by forethought and appropriate effort and if possible to help and promote the beneficent ends and prophecies. I refuse to believe that man is a mere doll, the strings of whose being are held tightly far away. Man has a large element of self-will and freedom of action. Every life is but a stage in the evolution. Sin and crime cannot have any meaning or significance if man were a mere machine worked by other forces. The dominant tendencies there may be and are. They may be likened to the current of a stream which will carry the man off and away by its own force if he should not presee the waves and struggle across or against the current. That it is possible, if not to overcome fate at least to modify it considerably there can be no doubt about. The beautiful puranic story of Markandeya's life and of the conquest of Fate by faith resulting in an almost incomprehensible compromise is worth pondering over.

The true function therefore of predictive astrology is to afford to us an inkling into the dominant tendencies and put forth our highest effort to help or hinder them as the case may be.

I have arrived at these conclusions as the result of a long and strenuous endeavour to co-ordinate astrology with Vedantic philosophy.

The dominant tendencies I spoke of are beyond question the results of our previous Karma. The scope and nature of that Karma it is that is indicated by the platenary position at the time of birth. I have great difficulty in believing that the planets have a direct and potent

effect on the activities of every human being. On the other hand my view which of course I submit with much misgiving is that as there is a great and wonderful law of Karma, the totality and tendencies of that Karma are merely indicated by the planets just as the time of the day is indicated by the hands of the clock by the working of an inscrutable machinery inside. There is I believe some great and close connection, some mystic wonderful law by which the balance-sheet of the

previous life or lives is shown in the planetary positions and it is upto man—man the maker of his own destiny to conduct himself in life and steer his boat along according to the winds that are blowing. The winds may be blowing from any corner; but the wise mariner somehow manages adjusting himself and his sails to the winds and waves, somehow safely to reach the port. Such we may take it is the proper purpose of predictive Astrology.

The Six Teachers

Emperor Nahusha found Rshi Bodhya having perfect peace of mind and asked him, "What has helped you to move in the world like a Mukta or released soul?"

Rshi Bodhya replied: The prostitute, the sea-hawk, the serpent, the bee, the bowman, and the virgin are my Gurus or Teachers.

Pingala, the prostitute, was given an appointment by her lover but he did not keep it. She was disappointed but found consolation in the thought that desire leads to great misery and desirelessness to great happiness. Having abandoned desire she was able to sleep with perfect peace of mind. She is my first Guru. I expect nothing. I am not therefore disappointed.

The sea-hawk with its prey of fish was sought to be killed by other sea-hawks having nothing to eat. By abandoning the fish, the sea-hawk was able to save itself. The sea-hawk is my second Guru. I have no property. What I have I share with others.

Setting up an establishment leads to misery and never to happiness. The

serpent lives in the anthill prepared by the ants. It is my third Guru. I have no house of my own.

The bee takes the honey from different flowers—big and small. It is my fourth Guru. I take the quintessence of all Sastras.

A bowman was taking aim at his target. While taking aim a king was passing by but the bowman did not notice him. The bowman is my fifth Guru. I have learnt concentration of mind from him.

A virgin had many bangles in her hands. When the bangles were many, they used to make a lot of noise. All were broken except two. When there were only two in each hand there was friction between the two. The virgin is my sixth Guru. I have learnt from her bangles that the company of many leads to quarrels and that I should move alone if I am to avoid friction.

Following what I have learnt from these six Gurus, I move in this world like a Mukta or released soul.

—MAHABHARATA.

SRI GITA BHASHYA

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

FORE-WORD.

(Homage to Sri Vedanta Ramanuja Mahadesika)

Srimad Vedanta Ramanuja Mahadesika was a man of God who trod on earth between 1872—1932 A. D. He belonged to Sri Sat Sampradaya. The Acharyas in this line are called Andavan or Master. He used to be called Nam Andavan or Our Master in view of the fact that He endeared Himself to all who came in contact with Him by his learning, wisdom, devotion, dispassionateness, service to God, simplicity of exposition, compassion towards all beings and other good qualities too numerous to be mentioned separately. Every one who had anything to do with Him used to feel that he alone was His special favourite in the same way as Gopies used to feel in the case of Lord Sri Krshna. His disciples consider Him to be an Avatar of God and greater than even Sri Ramakrishna Paramahansa and Sri Ramana Maharshi. In order that the history of His life and the beauty of His sayings may not be lost to posterity, His disciples propose to bring out a book on the subject in the near future. The writer had the rare good fortune to meet Him in 1925 for the first time and learning spiritual matters at His feet for more than 12 months on different occasions. He studied Sri Gita Bhashya at His feet once in 1925 in Kumbakonam and again in 1929 in Conjevaram.

Sri Ramanuja's Gita Bhashya, as is well known is based on Sri Yamuna Muni's Gitārtha Sangraha. Sri Vedanta Desika has written a monumental gloss entitled Sri Tatparya Chandrika on Sri Ramanuja's Gita Bhashya. In order

that the rare gems of truth, goodness of beauty embedded in Sri Gita Bhashya and Sri Tatparya Chandrika may be made known to the Tamil-knowing people, Our Master has written a beautiful commentary in Tamil through the late Sri V. K. Ramanujacharya who was similarly instrumental in publishing in simple Tamil the Essence of Secrets Three also. The present is an attempt to put in simple English the Tamil commentary mentioned above. The present writer is keenly conscious of his limitations but begins this work relying on His grace only on the Paramapada Ekadasi Day (20th December 1950), which is considered by many North Indian Pandits to be the day on which Sri Gita was preached to the world by Bhagavan Sri Krshna through Arjuna.

All persons refer to themselves in the first person singular as "I". What is the meaning of this "I"? Is it the body or is it something very different from it? Let us consider this. When the body is born out of the womb of the mother, it is small, then it begins to grow and later on enters the states of youth, manhood and old age. This is a well known fact. Does the "I" also wax and wane in this way? If it does not do so and if it remains constant, the unchanging "I" should be considered to be different from the ever-changing body.

Again the body seems to speak, run about hither and thither, keep quiet during sleep and get up after sleep. At the time of death it lies down without functioning. Does the body do and

cease to do, all this by itself or is it that the "I" different from the body resides within it and works through the body for sometime? Does the "I" leave the body at one time and then the body fall down and cease functioning for good? If we consider this question carefully to say that the "I" was functioning through the body appears to be more reasonable than to say that the body does all things by itself.

Can "I" be one of the Indriyas or sense-centres? Let us consider this. A man turns his head away from a beautiful lady passing along the street for fear lest by looking at her his mind should be agitated. In the very next moment, however, his eyes turn towards her. In the same way when a delicious dish, say, a good mango, is served during dinner, he thinks that he should not eat it because it will affect his health. But the very next moment his hand takes the mango and puts it into his mouth. The mouth also swallows it. Similarly, Gnanendriyas or the organs of sense like the eyes, ears etc. and Karmendriyas or organs of action like the hands, feet etc. do their work without being subject to his control. The mind also behaves in the same way. A man sits for meditation, wants to concentrate his attention on one thing and not to be diverted by anything else, but the mind begins to wander. The "I" within him prevents the eyes, the hands, the mind, etc. from going astray. Therefore, "I" can neither be the outer Indriyas like the eyes and the hands nor the inner Indriya like the mind. It cannot be Prana or the vital breath also because at the time of sleep "I" does not function but even then Prana or the vital breath continues to function without stopping.

Then the question arises as to how the "I" different from the body came into it. Did he come voluntarily or did someone superior to him place him there? The first alternative does not appear to be right because everyone would like to be born in a body endowed with beauty and other good qualities and be stationed in life in a high position from the point of view of wealth, learning and other good things of life. Most people, however, are not born in the world in such good positions and endowed with such good qualities. Almost all the "I"s are born poor, foolish and inclined towards doing evil. Their bodies are bereft of different limbs and beauty of form and affected by various diseases. Will they choose such bodies voluntarily? We have, therefore, to conclude that there is a Master who is superior to them and who places them in such bodies.

Thus it appears that there are three categories, namely, (i) the body and things belonging to it, (ii) the "I"s and (iii) the Master of both. What is the evidence leading to this conclusion? There are three sources of knowledge in this world viz, perception, inference and authority. Perception is of no use in the present case because with the help of the eyes and other sense organs, the second and the third category mentioned above cannot be known. Nor can they be known with the help of inference alone because many have discussed the subject with the help of inference alone but everyone of them speaks in a different way. What they say is not according to experience also. Outstanding among them are six:— (1) Kapila Rshi, who founded the Sankhya School. He is famous as a great Yogin. (2) The four-headed Brahman who is said to have founded the School of Yoga. (3) Kanada Rshi who founded the School of Vaiseshikas. (4) Buddha who founded

Buddhism. is said to be an Avatar of God. (5) Jina who founded Jainism. (6) Rudra or Pasupati who founded the School of Pasupatis.

MASTER

Among these the Sankhyas and the Buddhas do not acknowledge the existence of a Master who is superior to every one and everything. These Schools say that God exists and He can be known through inference. Their argument is as follows :—

A potter makes pots. Similarly different workmen make different things. We who observe this infer that whatever is made should have been made by someone. This world has come into existence as a result of the combination of different things. It is, therefore, something created. There should, therefore, be a Creator. What kind of a Being can He be? — One who creates the world, should have infinite power and intelligence. As the Jivas we call "I" s are limited in power and intelligence they cannot have created the world. Therefore, there must be a Being called God.

This argument is not correct. Although the world is created, why should not have one Jiva created it? There is great difference among jivas in respect of their power and intelligence. Why should not one Jiva, therefore, have acquired the power and the intelligence to create the world as a result of his performing good actions and thereby acquiring plenty of religious merit? Is not Brahman who presides over this anda or egg a Jiva only? All people acknowledge that there are Jivas and they have power and intelligence. Which is better — to acknowledge that one of these Jivas has unlimited power and intelligence, or to acknowledge the existence of a new and unknown God and to say that He has infinite power and intelligence. The first alternative seems

to be better. All Sastras agree that instead of acknowledging the existence of a new entity, it is better to concede a particular quality to an existing being or to say that a particular quality is unlimited. It is, therefore, impossible merely by inference to establish that there is God.

Here the Sankhyas and the Bauddha may very well ask, "Why take the trouble of acknowledging that God exists? Where is the necessity for God? The answer is as given below :—

How can there be such great differences among things and men in this world unless there is God? One man is rich. Another is poor. One man is intelligent, another is an idiot. One is beautiful and another ugly. How did all this come to be? The reply of the Bauddhas is that all these things have resulted from Karma. One who did good things gets good things and one who did bad things gets bad things. Let us put the following question to them. After all, what is Karma? Karma is what we do and the action is over as soon as we have done it. It has therefore, no existence of its own, nor has it any intelligence. How can it give fruits in the form of reward or punishment? One possible reply to this is that although the Karma disappears immediately, it generates a particular power in the Karta or one who does Karma or action. If water in a pot is heated on the oven, the water becomes hot. Although the fire is extinguished heat continues in the water. The same is the case here also. The power is called Adrshta. It gives fruit at the proper time. This reply is also not correct because even Adrshta has no intelligence. Has any one seen an unintelligent thing doing anything without being prompted and set in motion by an intelligent being?

JIVA or THE FINITE SOUL

Yogacharas among the Bauddhas say that 'I' is intelligence itself. It has no intelligence. It lasts for a moment and disappears. The next moment there is another intelligence. That also disappears after a moment. Thus one intelligence follows another like a flood of water. The succession of this momentary intelligences is called Jiva. This theory does not accord with the experience of any one. When we meet any one today whom we met yesterday, we say he is the same man. 'He' means the person who was seen yesterday. It therefore appears that he and the person seen today are one and the same. It cannot, therefore, be said that Jiva exists only for a moment and then perishes. The reply of the Bauddhas to this is that the person seen yesterday was different and the person seen today is different. The fact that the two appear to be alike causes confusion. This reply also is not correct. Because the man who is confused must have seen one person yesterday and seen a different person today and then alone he can get confused. If the man in whom confusion is caused exists both yesterday and today and merely for a moment the theory that Jiva exists only for a moment goes overboard. He is permanent.

The Vaiseshika, who established the science of logic, says that Jiva is Vibhu or all-pervading. This also is not correct. If Jiva is all-pervading why does he not know things happening everywhere? The reply of the Vaiseshika is that, although Jiva is all-pervading, he has intelligence only in the place where he has a body, and therefore does not know the things happening elsewhere. This is also not correct. Why state something wrong and try to explain it away? All say

that one who does Punya or acquires religious merit and dies, goes to heaven and one who commits sin goes to purgatory. If Jiva is everywhere, where is the necessity of his going anywhere or coming from anywhere? Going and coming are possible only in case Jiva is small.

The Jainas say that the Jiva is as big as the body. This is also wrong. The Jainas also agree that the Jiva takes many births. If a Jiva was an elephant in the previous birth and becomes an ant in the subsequent birth, the size of the Jiva being as big as the elephant, how can the entire Jiva of an elephant enter the body of an ant? The reply of the Jainas is that the size of the Jiva shrinks and expands according to the size of the body it enters. When the Jiva in the elephant enters the body of the ant, he shrinks to the size of the ant. In that case as there is frequent change in the nature of the Jiva, he is liable to perish like pots or balloons. We cannot, therefore, accept the theory of expansion and shrinkage of the Jiva. As the Jiva enters the body of all beings including Brahman the great, and the smallest invisible insect, it is better to say that he is as small as, say, the atom or a point. The Vedas say so. Why not accept them?

The Sankyas acknowledge the existence of Jiva but say that he is only intelligence and he has no intelligence. This is also not correct as it is not in accord with the experience of anyone. Whenever any one sees anything, he thinks and says "I see this". From this it appears that 'I' has intelligence. Jiva is, therefore, not mere intelligence. It is intelligence and it has also intelligence.

(To be continued)

The Triple Delusion and the Triple Transformation

By

Dr. K. C. VARADACHARI

त्रिणाचिकेता त्रिभिरेत्य सन्धि त्रिकर्मकत् तरति जन्ममृत्यु.....।

Man is confronted with the problems of life in three ways. The triplicity of problems and solutions is an arbitrary mathematical way of simplifying them. The great Tirumazhisai Azhwar, otherwise known as Bhakti-sara Yogi, in a wonderful manner in his *Tirucchanda Viruttam* enunciates this mathematical procedure regarding the triplicities, the quarternaries etc.

There is at the very beginning of life the glow of or awareness of the world. It is surely confused, a big booming buzzing confusion as William James the great psychologist said. It is just likely it may be quite different also as the great Advaitic Teacher said a clear lucid presentation of the spirit indivisible, undifferentiated, the self-awareness of oneself before it projects itself to seize the differences in the objects. Whether awareness of oneself is the first moment and the awareness of the object the second moment or otherwise, one thing is certain that these two moments are of intensest consequence. Abstraction may be progressive or regressive and our main difficulty is that we should seize upon this movement and size up our difficulty. The soul is in conjunction with a sensory and vital body gifted with motor functions. It is this embodied soul that knows and understands and feels, whether it is the knowing of itself or the world continuous with this body. From the very beginning the awareness of the world includes his own awareness or his own awareness of himself implicit in his awareness of the world around

him. Conjunction or nearness is one of the fruitful causes of wrong inference. Man is unable to distinguish his spiritual nature from the physical which is in closest association with him. It is just likely that we might conceive of man's evolution as a gradual long-drawn-out process of acquisition, of mastery over subtler and smaller elements of nature till he has sovereignty over the body that he has now with all the osteological, circulatory, muscular glandular and nervous systems. Indian philosophy or rather psychology has postulated that this process is a little more elaborate. Even feeling and sensing are the activities of the instrument which is material in essence namely the manas. Even intellect or buddhi is declared to belong to the material category. Only the soul and its consciousness or awareness are spiritual. Even here we have a peculiar psychology enunciated. Consciousness as a function of a conscious self is a non-selfconscious activity. All its activities are what we know as sensations, feelings, volitions, cognitions, intellections, inspirations and imaginations in all the states of consciousness. It is that which undergoes changes such as expansion or contraction, or even minimality and ineffectivity in activity. Thus the soul in conjunction with the instruments shaped by its own activity in Nature, due to what ancient psychology calls anadi-Karma, beginningless Karma, begins to identify itself with the body or instruments. Instead of being the master, it becomes more and more its creature.

The body, that is, the instrument declares so to speak, what the soul shall endure or enjoy or achieve. The roles are reversed. The *dehatma-bhrama* deepens. Discrimination vanishes. Darkness overwhelms. Direction is lost. The materialistic affirmation that there is no soul apart from the body depends into an affirmation that there is no soul at all and that the body is the soul. The brain secretes thought and consciousness even as the liver secretes bile. This is the first delusion.

This delusion cannot be dissipated directly. No physiologist has discovered the soul in any part of the body distinguished by any characteristics or qualities applied to it by mystics or Rshis. Nor has any materialistic pre-empirical psychologist discovered the soul, by introspection of the states of consciousness. Buddha and Nagarjuna on the one side and Hume on the other have uttered the ultimate word about this, no soul substance can be discovered through introspection of the states of consciousness. It is transcendent to them. Or else it is non-existent!

The second delusion arises from the level of the identification with the infinite. The finite individual, the so-called empirical self, identifies itself with the infinite Spirit and All.

This is a delusion that perhaps is conceded as much less disastrous than the first delusion, since identification here leads to the spiritualisation or infinitisation of the finite soul. The former leads to the materialisation of the soul, the latter would lead to the more desirable infinitisation and spiritualisation of the soul. In one sense this is facilitated because the soul is spiritual in nature, that is to say, is

the self-conscious knower and controller of the body in which it finds itself. Rightly perhaps it recognises the body to be a limitation to its activities, without the restrictive body it could be free and infinite. The body limits or restricts, not only its movement but also its consciousness. Free from its limiting conditions, the soul would be free. But this freedom from the body entails the recognition that it is different from it, (the first delusion persists alas!). We are indeed thrown back on the first illusion. However it is held that since delusion perhaps is inevitable to any terrestrial creature, the delusive identification with God or the Infinite Being is relatively at least liberating. We shall be liberated from the first delusion though we may slip into another! However fascinating and alluring this second delusion, mistakenly known as liberation, it is not quite free from the development of egoism. The ego which identifies itself with matter produces egoism, a correspondence to the ego in the material form. This is *ahamkara* and leads to ignorance being a product of identification with the triple *gunas* of matter. The ego which identifies itself with the Brahman and experiences the passing off of the material egoism develops a stretch and wideness which is but the glorified egoism of the individual. Analogies of course there are, which compare this to the removal of the limitations of ether in a pot by the destruction of the conditioning pot-form. But such analogies forget that greater tragedies of the soul are possible when it equates itself with the infinite and knows itself to be substantially infinite. *Vrtra*, the encompassing omnipresence of the asuric power, is rendered possible by this delusive infinitisation of the finite. Identification means the transference of the selfness of Brahman in all to oneself.

It is surely impossible for any soul to become 'the self of all souls'. This is possible through sympathy, but is impossible for any soul to become the Inner Ruler Immortal of all other souls. The assumption of the existence of one soul alone will mean the acceptance of the view that all souls are but appearances and it cannot be argued that appearances develop the habit of identification or discrimination. Appearances, even real appearances, hardly develop or gain the characteristics of that with which they identify themselves, for the only identification possible to them if at all, is the identification with that of which they are appearances. This being the case, when any identification happens it is of that primary original reality with another original reality.

Logical thought proceeds on the basis of identity of the appearances with realities or vice versa, though it ought if at all to distinguish them. The finite resembles the Infinite in some respects: straightaway there is the identification between them. Similarly Nature and the individual have certain similarities, and we proceed to identify them. All identifications lead to hypostatization of characteristics belonging to the one of the other. Anthropomorphism and Naturalism, Animism and Absolutism all are illegitimate in the extreme forms and are results of identifications which result from false analogy. There can only be partial identity and, the logic that seizes upon this partial identity and keeps it within limits is real logic.

Great and grievous disasters have overtaken souls which have sought identification, though these disasters have been glorified under the name of catastrophic reality of Divine Experience, inevitable on the path of the Divine Experience or God-realisation.

The second identification thus is a great delusion to the evolving mind or soul. The Infinite Divine is so infinite in its nature that no individual ever can comprehend its immensity and its power. This Divine is Love and demands of us faith in His love and wisdom.

The third delusion is the delusion that nature and God are one and the same.

Hegel almost slipped into this delusion when he declared that Nature is objective Spirit. History is the field of this objectification of the Spirit as Nature. Scientific-minded people almost conceive of Nature as Spirit itself. But Nature (Prakrti) is under the rule of the spirit, and the Spirit is expressed in its activities through a small part of Its power. The Spirit is transcendent to Nature and man. Man or the individual soul or purusha is a higher form of the Nature or body of God. Both Nature and the souls are bodies of God, the souls are higher and the Material world is the lower one characterised by the eight forms of buddhi, ahamkara, manas and the five so-called elements.

The transformation of the individual proceeds through three steps which lead to each other. The first is the realisation that one's body is different from one's soul, the second that this body is part and parcel of Nature, and that the soul is the instrument and body of God, and the third that the Infinite Divine Lord is transcendent to all souls and Nature and cannot be identified with them either individually or collectively. He is the Creator, Master, Leader, and Enjoyer of the Whole having all as His body and vibhuti.

Indian Music

By

SANGEET VISHARAD SRI N. R. BHATTACHARYA

(Continued from page 286)

Development of Music (Upto the Moslem Period)

The stretch of Vedic period upto the end of the 10th century is generally classified by historians as the Hindu period. In the Buddhist period we get more information regarding culture, architecture, painting etc., than about music. Dramas formed an important part of music as Kalidas gives information in his works about music and musicians attached to palaces. Temple-singers became stage performers thus evolving a new field for music during this period. "Most flourishing age of Indian music was during the period of the Hindu princes, a little before the Mohammedan conquest. With the advent of the Mohammedans it declines. Indeed, it is wonderful that it survived at all." Thus remarks Captain Day and adds, "Owing to the South of India having been less disturbed by internal commotion, and having been more subject than Deccan to Hindu rule, the science of music would seem to have been maintained and cultivated long after the original art had been lost in the North" (Music of Southern India: page 3.)

In the 7th century, India, especially in the south, witnessed a religious revival which was associated with the predominantly Vaishnavite Bhakti movement. Their leaders composed songs and with the religious preaching which went far and wide, musical activity spread among the people. The old melodies to which these songs were sung are now lost though Travancore

claims to have preserved some of these forms of Ragas such as Indisa, Indalam, Padi, Puranira etc. It was the period of the Chera Kingdom spreading into the whole of the south, the beautiful strips of land on the South-West Coast of India between the Western Ghats and the sea, of which the present Travancore is a part. This place was highly developed for its commercial activities tropical products, etc., which latter on attracted outsiders. Tamil culture was always a rival of the Sanskriti culture and somehow both differed greatly. It is no wonder that the south has up to this day kept up its tradition and her flourishing schools of music in the Karnatak paddhati. The 7th century is a very interesting period for in this very period, Gregory the great, was developing music in Europe for religious purposes.

Religious feeling is prevalent in all parts of India, and as it has inherent qualifications, its range and depth are not easily understood by outsiders. We may call Western music practical and Indian music contemplative. The need for stressing this point at this juncture is to remove the Western notion that the music of India is of the savage type — that of "snake-charmers and rope-climbers". Music of India is in no way inferior to that of others. Each language has its charms, and folk music which is common in tune, temper and thought is perfectly developed in our

multi-lingual India. Music does not reside in those designs and devices which can be impressive in symbols and committed to paper; it comes and goes only upon the lips and upon the fingers of those who are able to feel it and create it. Only the best composers of the world can stand comparison with the composers of India.

One more thing: Tamil books of the succeeding period make it clear that the culture of music reached a high level among the Dravidian people. Had not the Dravidians gone South, the present day forms of Karnatak music would have been quite different. The names given to the notes in this period are not those current in the present day and are with one exception pure Tamil words. "Divakaram" a Jain lexicon of the South of the same period gives valuable information about the early music of the Dravidians which mentions two kinds of Ragas: complete or heptatonic, and transilient or hexatonic and pentatonic, which were called respectively Pan and Tiram. It gives the 22 Srutis which it calls Matra, the Tamil names of seven Swaras with the equivalent Sanskrit Sloka mentioning Sa Ri Ga etc., the seven Dravidian notes called Palai, 4 kinds of Yal and the names of 29 Pans, some of which are still found amongst the primary Ragas of Southern India. Power politics of different Hindu Rulers creeps in towards the tenth century, and thereby certain misleading factors also crop up in our music and people wrongly connect Narad Siksha (with the name of Narad Rshi) — probably composed in the twelfth century. This book is an improvement and developed form of Natya Sastra written by Bharat in its Raga system agreeing with the Kudumiyamalai (in Pudukkottai State, Madras Presidency) inscription where it

disagrees with the next important treatise the "Sangeet Ratnakar" particularly. Scholars are of opinion that this work has been written at a much later stage.

In this period we read about the first North Indian musician whom we can definitely locate both in time and place as Kavi Jayadeva. Born at the end of the 12th century he flourished at Beerbhumi, a place known as Kendula near Bolpur (the same place where our poet laureate Rabindranath Tagore has created his Shantiniketan) in Bengal. Even to this day in Kendula is celebrated a Hindu fair — at which the best musical pieces are regularly performed. Jayadev was a great musician, his style being in the original form of Prabandha singing. A considerable deviation in the style of this music has taken place and it is very difficult to say that the Prabandha that we sing now is in the original Raga and Tala sung by Jayadev.

Sir William Jones, the great oriental scholar puts in an interesting remark in his book as follows:— "When I first read the songs of Jayadev who has prefixed to each of them (Prabandhas) the name of the mode in which it was anciently sung, I had hoped of procuring the original music; but the Pandits of the South referred me to those of the West and the Brahmins of the West would have sent me to those of the North; while they, I mean those of Nepal and Kashmir declared that they had no ancient music but imagined that the notes of Gita Govind must exist, if anywhere, in one of the Southern provinces, where the poet was born". This remark by Sir William Jones about the place of birth of Jayadev is definitely wrong because Jayadev had never been to the South and he was born in Bengal where he flourished.

Gita Govind of Jayadeva is a charming lyrical composition in which Radha poured forth her yearning, her love, her very Soul for Lord Krishna and Krishna assures her of His love for her. This series of compositions was known as Prabandhas. It is a classic message to the people of India of the Bhakti renaissance. To preserve our culture from the onslaught of repeated Muslim invasion and corruption was a mighty task. Jayadeva and Vidyapati, — concerning whose exact periods, only research students need wrangle about — lived in the Court of Raja Sivsing of Tiruhut in Bihar, did hard work for systematic improvement and wrote a treatise, full of songs with several Matras, Ragas and Raginis. Many other writers flourished and the name of Lochana Kavi is of great importance, as he has tackled the theoretical side of our music in his book "Raga Tarangini". "Sangeet Ratnakar" is another important work on music written by Sarangadev in the first half of the 13th century at the Court of the Yadava dynasty of Devagiri in the Deccan. All honour to these Devagiri Rulers, but for whose patronising such giant talents during that perilous period, the music of our country would have perished without trace or record.

What do you think happened to Persian music after the conquest of

Persia by Moslems? Saad, the son of Abu Waghas, once read the message of Omar, the second Khalif after Mohammed to give permission to send a number of Persian works on music to him; but Omar commanded that, as the works were useless to the Faith, they should be thrown into the seas! All important works on music were burnt except one of some importance known to exist in Persian language entitled "Heela Imaeli" mentioned in a catalogue to Mr. Fraser's History of Nadir Shah. Persia's ancient civilisation disintegrated in the 7th century after conquest by the Mohammdeans.

A similar fate nearly overtook India's hoary art and civilisation. India was a country with gems, jewels, and an old wealth which attracted foreigners to bleed and despoil the fair land, leaving her dying and desolate. The progress and practice of music was arrested, and the decline was speedy when the Muslims came down like the wolf on the fold. Those who provided entertainment for princes and nobles could not prevent the plunging paralysis.

A significant record on music in the reign of Sultan Allaudin Khilji of Delhi, let us examine in the course of the next article.

(to be continued)

Students should learn early in their careers that nine-tenths of every-man's work is monotonous, tiresome and uninteresting. When education follows workshop experience, this actual experience drives home the very core of the young man's education, — to show respect for a day's work, and for the men who do it well.

F. W. Taylor.

AN EASY LADDER

By SRI SWAMI SIVANANDA

Ananda Kutir-Rshikesh

Performance of the duties enjoined by the Scriptures on man in the various stages of his life here, with a realisation of their true inwardness, and his final understanding of the transcendental nature of the Atman, has been laid down as one of the paths for the attainment of liberation. Inside this, emphasis is laid on truth, ahimsa and brahmacharya. Renunciation holds a high place, too, in the scheme.

It is clear from all this that the Upanishads aimed at the synthetic development and perfection of every individual. Jnana is the culmination, as no liberation is possible without Wisdom. Vairagya is of paramount importance. Renunciation is necessary: but inner renunciation, born out of the true knowledge that the Supreme Atman is Akarta and Abhokta and that it is not affected by the actions of the sense-organs, is far more vital than mere external, physical, renunciation. Man should perform his duties in the proper spirit. Actions done by him in such a process do not bind him; on the other hand, they help him to liberate himself. Devotion to the Self and the invocation of Its Grace is the *sine qua non* for the achievement of success in the Path.

In the light of the above, the four stages of life acquire a new significance and assume a marked importance.

During the period of his life with his Guru, the Brahmachari acquires a knowledge of the Scriptures and a theoretical knowledge of the Supreme. He learns to discipline himself, to curb his lower

passions, to develop the sterling virtues of humanity, obedience, adaptability, tranquillity, perseverance, etc.

Grhasthasrama was not, in the days of yore, meant to be made an excuse for letting loose the diabolical forces within the youth which had perforce to be suppressed during his Gurukulavasa. The advice which the Brahmachari used to receive at the conclusion of his period of study under the Guru was such as to enable him to translate into actual practice his theoretical knowledge so laboriously gleaned by him. "Speak the truth. Do your duty. Never neglect the study of the Vedas. Never lose sight of your duties to the gods and the manes. Look upon the mother as God. Regard the father as God. Revere the preceptor as God. Treat the guest as if he were God. Do only such actions as are free from blemish. Charity should be performed with faith, modesty and generosity." What golden words of good counsel! It need hardly be pointed out how most of the ills the world is suffering from today have their root in the negligence of these duties by householders.

When his mind has thus been purified by the proper performance of right actions man renounces Grhasthasrama and resorts to the forest, practises tapasya there, meditates on and realises the Atman!

Next comes Sanyasashram or final renunciation or self surrender.

What an easy ladder, every rung smooth and pleasant, had our ancients made for us!

The division of the community into four Varnas could easily be seen to have a deeper significance than mere convenience. The Brahmins spent their time in mastering the Vedas and Sastras. They engaged themselves in preaching the Dharma; they meditated on and actually lived the Truth — All this is the Self alone!

The Kshatriyas ruled the kingdom, maintained law and order, preserved

the peace of the land, protected their subjects and devoted themselves to the welfare of the Brahmins, through whose contact, advice and grace they endeavoured to live in the Truth — All this is the Self!

The Vaisyas and the Sudras were heart and soul in the service of the community, striving every moment to realise the Truth — All this is the Self!

The ladder is still there; perhaps a little stiff through age and disuse. Adjust it as necessary and climb to the summits of human perfection, happiness and peace.



विवेकनिर्वेदविरक्तिभीतयः

प्रसादनोत्क्रमणाचिरादयः ।

प्रकृत्यतिक्रान्तपदाधिरोहणं

परामित्यत्र पर्वणां क्रमः ॥

The steps in the ladder to the Highest Abode are

- (1) Discrimination (2) Regret (3) Non-attachment (4) Fear
- (5) Pleasing God (by supreme devotion or self surrender)
- (6) Leaving the body (7) the path indicated by Fire, Jyotis etc.
- (8) Reaching the place beyond Prakrti of three gunas and
- (9) Attaining the supreme.

—Paramapadasopana of Sri Vedanta Desika

SABARI THE GIRL GUIDE

By

SRI N. R. KRISHNASWAMY AIYENGAR

Service for universal welfare has been the function of the few. They have waited and tarried abiding time and tide when alone they act and help. They have long, long ago felt and realised detachment from all the allurements of Nature and become pure and selfless. Foremost amongst them should be counted the Girl Guide of Sri Rama.

imparting knowledge and the omniscient getting initiated in it as a true disciple feeling His salvation lies in his correct understanding and imbibing the knowledge she imparts, in fulness, and his further conduct and course of action being in strict conformity to it alone would lead to the achievement of his object viz., the discovery of Seeta.

In the magnificent art gallery of Kamban - His Ramavathara - a very small niche alone is provided for their meeting. It is the last chapter of 9 stanzas only in Aranyakandam. It is the brightest and the most effulgent. It depicts and delineates the Highest before the lowest and makes even the humblest student of the poet realise them both in contrast.

Sabari means a mountain-girl; a child of nature who knows no art, artless and simple, full of the knowledge of the hills and downs, foot-paths and ravines, water falls and passes amongst which she was born and brought up, nurtured and taught. Her fullness of Divinity and innocence has enabled her to realise the Lord. She waits to receive him and gives him full and complete hints and directions as to the routes and paths, alleys and by ways amongst the many hills and forests by following which alone strictly and without error he would reach the slopes of the Rishyamukapurvata.

She tells with details and particularities. He hears in rapt attention and learns with definiteness and precision. The poet-dramatist raises a unique scene before us, the simple country-girl

The poet boldly compares Rama to the ardent disciple and Sabari to his Guru, imparting Brahma vidya in all its minuteness by the strictest adherence to which alone the disciple could attain salvation. This Gurukula is one of the highest achievements of Kamban in his art. By the way Kamban gives us a note of warning about the humble disciple here who gets initiated in the knowledge the girl guide considers her monopoly and deigns to initiate him in.

The poet says:— He is the ever-abiding sweetness in the Nectar of enjoyment which gives perpetual good taste and never-ending pleasure to those who have realised Him, through all they heard, learned and imbibed from their Gurus.

What a wonderful object lesson to the teachers and the taught! Knowledge if great, never mind who possesses it, he is great; no matter how great the disciple to be initiated in it, he is bound to approach his master in all humility and devotion. The master must give in fulness, the aspirant should learn in all particulars and details, with great care and rapt attention.

Jai Vidya (Knowledge).

BENGAL VAISHNAVISM AND THE AZHWARS

By Prof. H. VEDANTA SASTRI, BIHAR.

Srimad Bhagavat and the Bhagavad-Gita are the bedrock of Vaishnavism. The Bhagavat begins where the Gita ends. The Gita ends with the injunction-

“सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।”

and the doctrine of the Bhagavat is based on this “Saranagati” which has been illustrated therein through the medium of Gopis - whose relation with Krshna the supreme - is one of Preman or supreme Love. Bengal Vaisnavism has declared this Preman to be the Summum Bonum of life, - and the mystic system of worship - practised by the Gopis to be the most sublime. The essentials of this school are thus summed up by Srinatha Pandit:—

आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं
रम्या सा तदुपासना व्रजवधूवर्गेण या कल्पिता ।
शास्त्रं भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं.....”

‘Adorable is the Lord - the Krshna of Brndavan and appealing the system of worship - that the Gopis took up the Bhagavat is the faultless source of knowledge and the summum bonum of life is Preman.’

The nucleus of this system was noticeable in Sri Madhavendra Puri and had its full play in his grand disciple - the wellknown Chaitanya - and later on it was codified and worked out into a definite system by Sri Rupa Goswami in his Bhaktirasamrta Sindhu as well as in his Ujjwala nilamani. In the subsequent period, it underwent further development at the hands of Viswanatha Chakravarthi of the seventeenth century.

The Bhagavat was undoubtedly the main spring of their inspiration; and next to it, what influenced them most was the lyric of Jayadeva the Gita-govinda of All-India fame. Besides, the lyrics of Vidyapati of Mithila, of Khandidasa of Bengal, the melodrama Jagannatha Vallabha of Raya Ramananda of Orissa, as well as the Krshna Karnamrta of Vilwamangala (of Andhra Desa) lent a helping hand to them. Indeed, it is the lyric of Jayadeva, that gave a new impetus to Vaishnavism, and the system pointed out therein, was accepted as the model by the followers of Rupa Goswami — the right hand man of Sri Chaitanya.

But the mystic cult of Jayadeva was not an original one. The Bhagavat in its eleventh chapter speaks with commendation of a group of Vaishnava Saints inhabiting the Dravida country — where flow the Tamraparni, the Kaveri, the Krtamala and the Payaswini. Who are they?

It is difficult at least in the present stage of our knowledge to reach any definite conclusion. But meseems, they are the ancient Azhwars — I say ancient since all the twelve Azhwars do not belong to the same period. The Bhaktiratna-prakasa of Raghava of Southern extraction states that Bhakti appeared in human figure in Tamil country. This also lends support to the fact that the highest stage of Bhakti developed in the South amongst the Azhwars.

One of the Azhwars is Sathari or Satha-kopa. His mode of worship is

known from his own work Tiruvoimozhi of Thousand Songs otherwise known as Dramida-Samaveda and Dramidopaniśhad. On the authority of Vedantadesika (Venkatanatha), we know that Sathari assumed the role of a female, imitated the Gopies of Brndavan and ultimately reached the Goal. Thus रम्या सा तदुपासना as mentioned by Srinatha Pandit is seen to have been taken to by the grand Azhwar Sri Sathari.

The system codified by Sri Rupa stood for “Swakiya-vada” but it ultimately gave way to “Parikiya-vada”, promulgated and philosophically defended by Viswanatha Chakravarty. Thus the Azhwars of the far South - especially Sathari the most prominent of them is the fore-runner of Vaishnavism of Bengal.

After the passing away of the Azhwar period, there appeared a stalwart figure, Nathamuni himself followed by the well known Yamunacharya. Yamuna was a mystic and his prayer bears striking resemblance to the spirit of the Bengal Vaishnavas. His Alavandar stotra is still read with interest by them and Sri Ramanuja’s Saranagati gadya is a grand piece of composition. Yamuna has been very often quoted with approbation by Krshnadasa Kaviraja in his Chaitanya Charitamrita, the Bible of Bengal Vaishnavism; and so has been done Kulasekara, the author of Mukundamala who is also one of the Azhwars.

The Vaishnava vandana by Daivaki-nandana mentions Narayani, the mother of Brndavana Dasa of Chaitanya Bhagavata fame, as an “ALVATI”. The word “ALVATI” may be interpreted in more than one sense, but methinks it stands for a Lady Azhwar and thereby compares Narayani with

Andal the only lady amongst the Twelve Azhwars.

There is a Railway station in Bengal, on the E. I. Rly. which is known by the name Ondal Junction (आंडाल). Does it in any way preserve the memory of the great lady Saint Andal?

Be that as it may but that the mystic system of worship as adhered to by the Azhwars is the harbinger of Bengal Vaishnavism, and that it was followed up by the founders of the Brndavan school of Bengal Vaishnavism is quite an established fact.

How did contact spring up between the two?

No definite verdict can be pronounced and we are only to conjecture. As regards Jayadeva, he was the court-poet of king Lakshman Sen of Bengal whose dynasty originally hailed from the Carnatic. Hence Jayadeva might have been acquainted with the southern tradition through the royal house.

Sri Madhavendra Puri is held to lie at the root of Bengal Vaishnavism. Haricharan writes in his Adwaita-mangal that Puri toured widely in the South and thus he might have come in direct touch with the Azhwar Tradition. His favourite disciple also lived for a considerable period in the South. He is Paramananda Puri who had great influence with the master, I mean — Sri Chaitanya. Raya Ramananda was Governor of Vidyanagar on the Godavari, and it is from him that Sri Chaitanya learnt mystic Vaishnavism. Thus it is quite likely that Ramananda acquainted himself with the Azhwar Tradition before he met Sri Chaitanya. Further Sri Chaitanya had an extensive tour in the South in the course of which he procured Krshna-Karnamrta and Brahma-

Samhita. Again, out of the six Brndavan Goswamins who are responsible for the formulation of Bengal Vaishnavism, one, namely Gopala Bhatta, was a Tamil. His uncle Prabodhananda is also a reputed writer of works on Bengal Vaishnavism. And out of the remaining five, three, namely, Sri Rupa, Sri Sanatan and Sri Jiva were originally Brahmins from the Carnatic. Besides, another savant, namely Raghava Bhatta, the author of *Bhaktiratna-prakāśa* also hailed from the South. Thus from all these facts, it appears that Bengal Vaishnavism stood on the foundation of Azhwar mysticism, and in the arena of philosophy also, the chief philosopher of the Bengal school, Sri Jiva, has accepted the authority of Sri Ramanuja, the successor of Sri Yamuna and has referred to him in his *Tatva-Sandarbhā* as "Bhagavat-Pujyapada". Besides, Acharya Madhwa and some of his followers are also cited by Sri Jiva as authority.

Rupa Goswamin, the Principal founder of the Brndavan school of Bengal

Vaishnavism stood for the glorification of Raganuga Bhakti and had worked out Bhakti into a Rasa. He has admitted five principal Bhakti rasas of which the Erotic is the most sublime. The very same idea is to be noticed in the *Tirup-pavi* of Sri Andal. Indeed not only Sri Sathari but all the Azhwars followed up this line of worship. So says Venkatanatha.

On the authority of *Rasarnava Sudhakarā* by Simha Bhupala, also of the South, Rupa accepted five stages higher than Preman. They are Sneha, Mana, Pranaya, Raga and Anuraga; and innovated one namely, Mahabhava. It is of two types Rudha and Adhirudha, and the latter also falls under two heads—Mādana and Madana, and a variation of the latter is Divyonmada. Divine Frenzy which came over Radhika in Vraja as well as over the Great Chaitanya. It is clear from *Tiruvoimozhi* that Sri Sathakopa also experienced the same Divine Frenzy.

पाञ्चलीमात्रशोभाहृतदयव्यूहर्गुभावनीत्या
पत्यो पद्मसहाये प्रणयिनि भजतः प्रेयसीपास्तच्छम् ।
भक्तिः शृङ्गारश्च या परिणमति मुनेः भावबन्धप्रथिक्ता
योगात् भागुत्तरावस्थितिर्हि विरहो देशिकास्तत्र दूताः ॥

*Dravidopanishad tatparya Rotnavali of
Sri Vedantadesika*

It is said in the *Mahabharata* that the ladies in the harem of Draupadi were charmed by her beauty so much that they wished they belonged to the other sex. In the same way Saint Sri Sathakopa attains the absolute dependence of a love on the beloved Lord Sriman Narayana and his devotion on account of the excessive attachment transforms itself into the sentiment of love. The condition before and after the union of the two lovers here is portrayed as separation and the Acharyas are the messengers of love.

★ BOW TO SRI KRSHNA, THE TEACHER OF THE WORLD. ★



शिष्यस्तेऽहं
शक्तिमांसाप्रपन्नः।
करिष्ये वचनं तव।

कृष्ण वन्दे
जगद्गुरुम्।

मामेकं हारणं ब्रज। मायुजः।
मामेवेष्टयामि।

यत्प्रपन्नविना सर्वैर्दस्यमायादुरत्यया।
धनञ्जयस्य तत्पथो हारणमहः॥

SRI KRSHNAM VANDE JAGADGURUM SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE. THE HINDU CODE BILL

There can be no two opinions on the desirability of bringing all Hindus under one code of law. At the same time it should not be forgotten that most of the Hindus have been covered either by Mitakshara or Dayabhaga. The law has operated not as a uniform dead machine, but as a growing organism. It has been flexible and adjustments have always been possible to suit local conditions.

The desirability of not delaying the passing of the bill unnecessarily can be appreciated, but at the same time it is difficult to understand the haste with which the bill is sought to be pushed through the legislature. If the Hindus have been ruled by some what different codes for the last several millenia, they can surely wait for a year or two more for the coming into force of a fairly uniform code. This being so, it is not possible to understand why the Bill should be passed before the Parliament assembles after the new elections. That the members of Parliament will then be more representative of public opinion

than now will be an additional advantage.

Again as the code is to apply only to the Hindus and not to all Indians, the reason for allowing non-Hindu members of parliament to participate in the discussion and voting on the Bill is not clear to any lay man. Strictly speaking the conclusions and conduct of those who know Dharma are authoritative.

धर्मज्ञसमयः प्रमाणं। वेदाश्च।

Even among the Hindu members of Parliament only such people as know and practise Dharma should be asked to evolve a code. It may be passed by the Hindu members of parliament in the first instance and non-Hindu members of Parliament should participate in the discussion and voting only to the extent of seeing that the provisions of the code do not conflict with sound general principles of public morals, policy, justice, equity and good conscience. Any other procedure of framing and passing the code will be repugnant to the religious tenets and instincts of the vast majority of the Hindu population of Bharat.

★ COMMAND ME THY SUPPLIANT DISCIPLE. I WILL DO THY BIDDING. ★

GRIEVE NOT. IN ME ALONE TAKE REFUGE AND REACH ME

IN THAT LIGHT OF THE UNIVERSE TAKE SHELTER, WITH-OUT SELF-SURRENDER TO WHOM NONE CAN ELUDE MAYA.

CORRESPONDENCE

(I)

INSPIRING IS THE WORD.

Nvaya Vedanta Vidwan Sri Karappan-gadu Venkatachariar Swami, who expounded four different subjects here for six exhilarating weeks, attained near-perfection in the difficult art of being extraordinarily lucid without being cheap.

His was a clear cogent and dignified exposition of intricate theological and metaphysical subjects. While handling the two great works, *Gita and Tiruppavai*, as well as during his lectures on *Bagavat Vishayam* and *Sri Vachanabhushanam*, the Vidwan took care to point out with the mellowness and humility that stem from deep piety and learning, what our different *Purvacharyas* had stated without trying to establish an artificial synthesis. Not once did he slur over any relevant point wherein there was perfect agreement among the various schools of thought, nor did any of the *bhaktas*, *rasikas* and even *asthikas* who always gathered for his discourses miss anything that would warm their hearts and tickle their intellects. So rich and sparkling with art, beauty, wit and subtlety are the *vyakhyanas* and interpretations of Alavandar, Emperumanar, Bhattar, Nanjeeyar, Nambillai, and Periyavachan Pillai that anyone else attempting to strike an original course

will, more often than not, land himself on something bizarre and fantastic! On the whole, even the most carping regard him as a potent force for greater understanding among all sections of connoisseurs. Can there be a higher compliment than this?

Cocksurenness, which is the hallmark of the half-educated and the uneducated, was conspicuous by its absence in the discourses of Sri Venkatachariar. Slow, steady, soft-spoken, the learned lecturer almost measured and weighed every expression of his. Small wonder, therefore, that with his many *atmagunas*, his genial and benevolent temperament, the Swami has been able to set a new standard of excellence in the field of religious discourses. Radiating *divya-tejas* and *Shantibhava* like Divyasukti Divakara Kannan Swamigal, whom Matunga had the privilege, pleasure and pure blessedness of hearing three long years ago, not only has Sri Venkatachariar Swami inspired and exalted hundreds of *asthikas* of Bombay, but he has also gone straight to our hearts; and the feeling is uppermost in our minds that we should invite them again and again whenever Madras can spare them.

Matunga, 7-2-51

—RVT.

(II)

OUR AMERICAN LETTER.

Sloane House, New York, 13-11-50.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it behoves all of us
Not to talk about the rest of us."

R. L. Stevenson.

I have so far hesitated to write about America to your Journal, because my first impressions here were disappointing. Exposing Uncle Sham was so easy, but

I controlled myself and allowed time to pass, to watch and experience the American way of life.

America has something to teach. The colour problem is on the wane. The Negroes are well-clothed and well-fed, and American schools have been thrown open to them recently. But prejudices die violently, and if a negro is not executed for a crime for which a white man would be let off easily, the odds are that the negro will be lynched, by the public, especially so in the Southern states! American thought realizes this serious drawback in their dollar democracy. But remember, our untouchables are starved and ill-clad, though this results only from the economic chaos that is Bharat and India!

The American may be a Jew extracting his pound (dollar?) of flesh from abroad, but, as charity begins at home, he is generous within his own country! (If the father goes to prison,) the Social Security Agency provides help to the dependants. The poor and the old, the blind and handicapped are looked after

by many societies. Children do not have to bother about their parents, as their soul duty consists of sending paper-flowers on anniversary days to aged parents rotting in old-age homes! Near 90% is spent on war preparations, yet more and more of the remaining 10% is being spent on more and more welfare.

America is a land of opportunities. There are morning-evening-, and night-Colleges where people study as they earn and pass by a system of getting credits for being hard-working and studious throughout—poles apart from the pernicious, speculative examination system of India. Their apprenticeship programme in Industry has paid rich dividends in increased efficiency and production. Longevity is over 70 years on the average, possibly because they are quick, precise, energetic, and more hard-working than any disgruntled clerk in India.

After London, I hop back home, after which I promise more serial articles for our esteemed SRI KRSHNA.

—PBB

FROM THE WATCH-TOWER:

THAKKAR BAPA

We are greatly pained to note the passing away of Shri. Thakkar Bapa, a selfless social worker in the cause of Harijans and aboriginals. He joined the Servants of India Society in 1914. He managed the affairs of cooperative societies of sweepers in Bombay and started several schools for children of labour classes. He did famine relief work in the United Provinces and other parts of the country. He founded the Bhil Sewa Mandal, an institution to look

after the welfare of the aboriginal tribes. He was the general secretary of the same association. We pay our homage to the selfless social worker in the case of aboriginals and backward classes whose conditions of life and labour require the services of many more such humanitarians.

FOOD & FAMILY PLANNING.

Mrs. Sen stated in her presidential address to the All India women's conference at Bangalore that family

planning was necessary to check the increase in population and thus indirectly help the food problem. She felt that the conference could popularise the idea of family planning and see that the requisite knowledge was placed within the reach of the average woman. Shri Gorwala addressing the Progressive Group in Bombay stated "Our population is increasing at the rate of three millions per year. to feed whom about four lakhs of tons of additional food are required. But according to Government estimates, the total food increase during the next six years as the result of "grow more food" schemes will be about 26 lakhs of tons. This means that the additional food yield will only be eaten up by the increasing population." The Gandhian ideal of Brahmacharya is no doubt the best solution.

WOMAN'S CLAIM TO PRIESTLY OFFICE

A division bench of the Supreme Court, on Tuesday, granted special leave to appeal under Article 136 of the constitution in a case where the question for determination was whether a Hindu woman is entitled to succeed to a priestly office or not. Musammat Rajkali Kuer filed a suit in the Munsiff's Court in Arrah, Bihar for a declaration that as her husband's heir she was entitled to the office of "Pujari" and to half the share of income and offering of the Aranya Devi temple at Arrah, and for recovery of possession and permanent injunction against the opposite party. The Munsiff of Arrah decreed the suit in her favour and the subordinate judge of the same place confirmed it. The High Court, on appeal, reversed the decision of the two lower courts and held that Musammat Rajkali Devi being a female was not entitled to inherit a priestly office, and consequently her claim to officiate as a priest in the temple by rotation could not be sustained.

Musammat Rajkali Kuer's case in the Supreme Court was that the absolute equality of woman with man had been recognised by the Constitution and all laws and customs in derogation of it should, under Article 13, be deemed to be abrogated. Consequently, even if a custom amongst the Hindus existed by which a woman was prohibited from succeeding to the office of a priest by reason of her sex such a custom would cease to have force after the promulgation of the Constitution.

BHAKTI MARGA.

Inaugurating the 104th death anniversary of Sri Thyagaraja, saint, composer and famous musician of South India, Sri C. Rajagopalachari exhorted the people to follow bhakti marga. He attributed the poverty and other ills in the country to their neglecting their age-long temples and to their lack of devotion to God. He added "If every one of us learns and sing in his own home Sri Thyagaraja's song full of devotion and praise of Sri Rama, and pays due attention to our temples, within 10 years our country will be fortunate and every one of us will be happy." Surely devotion to God the Father and Love of man the brother can achieve anything.

HINDUSTANI ONLY SECOND TO ENGLISH.

Hindustani is the second widely-spoken language in the world according to a survey of the National Geographic Society of the U. S. The English language is spoken by an estimated 260 million people according to the survey. Hindustani is spoken by 160 million people. Russian, the third, is spoken by about 145 million, and Spanish by 115 million people. When all India speaks Hindustani it will be the most widely spoken language of the world.

SUGAR AND SPICE

By "PRAHASANNIVA BHARATA"

An Indian admirer, "a noble youthful poet," is reported to have written to G. B. S. asking for the very modest favour of marrying into the Shah's family. The letter suggested that it would be "wonderful" if Shaw "could indicate me a young lady of his family or relationship" that he might "enter into correspondence to offer her a happy marriage."

This reminds of Shaw's retort to a young lady that an alliance between them may bring about a combination of her brains and his beauty instead of his brains and her beauty.

The Union of the Rulers has been formed mainly for the purpose of ascertaining what the position of the rulers in Republican India is. For instance nearly 50% of the princes have not been included in the electoral rolls. What a change from monarchy to claiming citizenship!

Presiding over the fourth session of the Indian Commerce conference, Prof Das Gupta pleaded for the elimination of controls, as this would help to restore the moral tone of the people, which seemed to be the vital need of the hour. Will people be more moral if don'ts are eliminated?

Dr. Rajan, speaking on the Hindu Endowments Bill in the Madras Assembly stated, "The truth is that our system of procedure in the law courts has resulted to enormous, and even sometimes unconscionable delays in the disposal of cases, particularly where the party mainly affected like the deity in a temple, cannot speak for itself." The deities are dumbfounded by the actions of their devotees.

Dr. Radhakrishnan's Commission has made the following recommendation in regard to silent meditation "A short period of silent worship or meditation every morning before the class work starts may well become an integral part of college life. For a few moments we may free the mind from the distractions of daily living and attend to the forces which determine the meaning and value of life".

Such of the members of Parliament and State Legislatures as depend chiefly on the allowances as M. P. 's or M. L. A. 's for their livelihood will be regarded by the Census Officials as "economically passive" and classified along with pensioners. Will M. P. 's and M.L.A. 's be ever passive?

Prime Minister Jawaharlal Nehru addressing the All India Congress Committee said: We have been wearing this cap for 30 years. I have respect for it. But what is more important than the cap is the head which it covers." More important than the head is what it contains!

An advocate of peace is reported to have blown into one of the conference rooms at Lake Success, smashed several chairs, flung delegation name-boards about and fastened his grip on a radio operator's unsuspecting throat. All under the frantic global urge for peace!

A Malayan State Welfare officer reports that uneducated daughters-in-law



suffer physically while the educated ones suffer mentally at the hands of mothers-in-law. That they suffer seems to be undeniable!

A Cairo head-mistress recently exhorted her staff to give birth to babies in the month of June only in the interests of not disrupting the school curriculum. Sound advice which will be honoured more in the breach than in the observance!

Shri Sampurnanand, the U. P. Education Minister, is reported to have stated at a sports prize-distribution that spears instead of cups should be presented to prize-winners as trophies. Sportsmen should, any day, prefer spears to cups which may both cheer and unbriate!

A farmer became the proud father of twins, and on hearing the news he was so delighted that he sent the telegram to his sister-in-law:

"Twins today. More tomorrow."

NEWS

SANSKRIT STUDIES.

Dr. Naibullah Khan, the Afghan Ambassador in India, recently gave an admirable talk on Al-Beiruni which opened the eyes of many people in Delhi and elsewhere to the catholic enlightenment of those days. He explained how in the eleventh century Al-Beiruni had devoted himself to a study of Sanskrit and Indian mathematics and philosophy and laid stress on the importance of Sanskrit studies in the cultural education of Islamic people.

YOGA AND CREATIVE

ALTRUISM.

A detailed technique of yoga is one of the subjects included in the current studies of research centre in creative altruism operated by Harvard University. Just as medical science assumed that life and health are preferable to death and sickness, so the research centre presupposes that love and free cooperation are greater values than hateful strife and coercion. The centre plans to study the changes necessary in existing institutions and cultures to make people more loving and peaceful; how crimes, revolutions, and wars can be decreased. It will seek efficient non-violent techniques for such a creative transfiguration of man's socio-cultural environment.

RELIGIOUS LEADERS UNITE TO BUILD PEACE.

Thirty religious leaders of Malaya have pledged themselves in a statement

to do all in their power "to promote understanding and reconciliation" between peoples of different views.

The signatories include the Lord Bishop of Singapore, the Muslim divine Maulana Mohammed Abdul Aleem Siddiqi, the Vicar-General of the Catholic Church, and Hindu, Buddhist, Sikh and other religious leaders.

"The world today is an arena in which the forces of good and evil are locked in deadly combat", says the statement. It asks "men of goodwill to return to faithful obedience of God and His law", and says that "obedience to the law of God is the only foundation of freedom and only protection from slavery".

Indian women have inherited a great culture of which the country is proud. Great women have been born in the country and Indian history is full of the names of heroines. Hindu society gives more than equality to women and holds them in high respect and reverence.

SHRI DALMIA.

If there are any inconveniences and difficulties in life, they are just like the inconveniences in a picnic trip which add to the pleasure and excitement. Do not think of life as a tragedy or a terrible misfortune, but face the difficulties with patience and courage.

C. RAJESWARALACHARI

BHARATA'S BIRTH IN VALMIKI RAMAYANA

By Dr. P. S. SUBRAHMANYA SASTRI, M. A., PH. D.

Valmiki reads —

कौसल्यायै नरपतिः पायसार्धं ददौ तदा ।
अर्धादर्थं ददौ चापि सुमित्रायै नराधिपः ॥
कैकेयौ चावशिष्टार्धं ददौ पुत्रार्थकारणात् ।
प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम् ॥
अनुचिन्त्य सुमित्रायै पुनरेव महामतिः ।
कौसल्याऽजनयद्रामं दिव्यलक्षणसंयुतम् ।
विष्णोरर्धं महाभागं पुत्रमैश्वराकुनन्दनम् ॥
भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः ।
साक्षद्विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥
अथ लक्ष्मणश्चाब्रुवौ सुमित्राजनयत्सुतौ ॥

It is clear from these verses, that Kaikeyi received *one-eighth* of the divine *payasa* after Sumitra received *one-fourth*, that Bharata was born before Lakshmana, that he represented *one-fourth* of Lord Vishnu and that he was endowed with all qualities.

Three discrepancies seem to arise here :-

1. How is it possible for Bharata to be born second though Kaikeyi received the *payasa* after Sumitra?

2. How can he represent *one-fourth* of Lord Vishnu while Kaikeyi received only *one-eighth* of the *payasa*?

3. How can he be endowed with all qualities; though Kaikeyi should have been in hot temper that she was given *one-eighth* after Sumitra was given *one-fourth*?

It is true that the Rgvedic hymn
स मज्जन्तु विश्वे देवाः समापो हवयानि नो ।
suggests that there must be *saumanasya* between the husband and the wife and that the Atharvaveda line—

मारोह तस्य सुमनस्यमानेह प्रजा जनय पत्यो अस्मै
suggests that it is absolutely necessary when they are in *talpa*. It is also true that Kaikeyi should have been cursing Dasaratha for his action.

It appears that all the three discrepancies may be met with the help of the Karikas in the Dhvanyaloka, the rare work of Anandavardhanacharya :—

प्रतीयमानं पुनरन्यदेव

वस्वस्ति वाणीषु महाकवीनाम् ।

यत्तत्प्रसिद्धावयवातिरिक्तं

विभाति लावण्यमिवाङ्गनासु ॥ (1, 4)

काव्यस्यात्मा स एवार्थस्तथा चादिकवेः पुरा ।

क्रौञ्चद्वन्द्ववियोगोत्थः शोकः श्लोकत्वमागतः ॥

(1, 5)

Here, says he, that *vyangyārtha* is the soul of poetry, that it is seen in the works of *mahakavis* and Valmiki is the *adikavi*. We must be on the look-out for some *vyangyārtha* to solve the difficulty. There is the word *अनुचिन्त्य* at the beginning of the fifth line above. It means 'after careful thinking', which gives room to our question :— (1) After what? (2) What is the need for careful thinking?

When Sumitra, a lady full of *sattva-guna* saw Kaikeyi being in a fit of temper, she gave her *one-fourth* to her and got her *one-eighth* for herself. This, Dasaratha a *mahamati*, saw, appreciated Sumitra's action; and then gave her the remaining *one-eighth* so that she might not have less portion than Kaikeyi. Now, it is sure that Kaikeyi should have been in a fit of joy. This will answer why Bharata was born second, represented *one-fourth* of Lord Vishnu and possessed all qualities. There is also room to suspect that Bharatha's being endowed with all the qualities and being *prasannadhi* is due, in Valmiki's opinion, to his having been born of the portion given to Sumitra and hence he has read भरतो नाम कैकेय्यां जज्ञे unlike कौसल्याजनयद्रामम्.

HOW ARE THE SOLAR MONTHS KUMBHA AND MEENA FOR YOU?

"GOCHARA PHALA" (13-2-1951 to 13-3-1951) & (14-3-1951 to 13-4-1951)

By "SOWMYA"

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

MESHA RASI (Aries):

ASWINI, BHARANI and 1st quarter of KRTTIKA.

These months can be said to be unusually lively ones. The fortune during the past month will continue throughout. Financially the months are likely to be more fortunate, and there is all the prospect of speculative gains. Some are likely to receive a close friend or relative who will bring an interesting scheme thereby changing the original plans. For recently married persons, there is every chance of the marriage partner's friends and relatives offering help more than their own relatives.

Many will sit back and relax to some extent, for many will be enjoying the fruits of their labour of the past months. The first fortnight is the propitious time for any social engagement or anything that concerns entertainment or music. There will be definite success in undertakings and expectations as also promotions. Health conditions are satisfactory.

VRSHABHA RASI (Taurus):

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

There will be definite improvement from the beginning of this month for an advantageous turn of events. Better life

will be enjoyed with sound health, finance and free from any disease. Some will be able to discharge a portion of their debts. Business conditions will thrive better. Income and expenditure will balance and much cannot be saved. Financially the outlook is very good. A long drawn out dispute will have a temporary settlement by the first week of the month of Kumbha. Good news about friends and relatives will bring cheer at intervals. As a whole, there is nothing to worry about in any matter as in the past months.

MITHUNA RASI (Gemini):

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

Persons having very good dasabhukties will not have any worry during this period. Wastage of money will come under check now. Domestic life will have to be carried on with great care and personal attention. Happy celebrations in the household will be a prominent feature. By cultivating a kind and sweet talk and possessing a genial temperament one can very well protect his best interests against all offensive measures during this period. As Jupiter continues to be good, nothing will affect materially and one will not be carried away beyond his means.

KATAKA RASI (Cancer):

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

There will be a fresh start in life. Financial condition will be very sound. Health conditions much improved. Auspicious celebrations will be conducted in the house. Popularity and triumph will be established. Learning will bring reward and remuneration. This is the best time to make the best use of your talents and be immensely benefitted by a careful demonstration. Business concerns will have a sudden rise with increase in financial gain. There will be some addition to the family. The unmarried will get married and the married will get children or grand-children. Jupiter should be appeased.

SIMHA RASI (Leo):

MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

This period certainly brings some advantageous changes in the family matter at home and makes persons of Simha Rasi some what happy. Health conditions must be carefully watched and any kind of mental or bodily strain beyond capacity should be avoided. The expenditure will continue to be the same.

Those who are employees should carefully move with their official superiors in order to avoid their wrath or displeasure in the course of executing their usual work. In all matters this period will show betterment and improvement.

KANYA RASI (Virgo):

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

Those who have a disturbed mind will get real relief. The good and bad

results will balance. relief from pains, aches and permanent diseases will be got. In monetary transactions these months may seem to bring unfavourable developments, and in such cases great care and caution will be necessary to tide over the critical times ahead.

Some may be perplexed about proposed changes in the line of business or worried by the increasing pressure of official regulations. During these months some may have to make some preliminary arrangements in connection with a long journey, or some radical change. Jupiter and Saturn should be propitiated for greater benefits and speedy and successful action in all matters.

TULA RASI (Libra):

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

Disputes and litigations or suits, if any, will bring a successful termination of strife. The mind becomes free from all disturbances. The hitches, if any, in domestic affairs can be easily got over as the financial side will be fairly good.

Some may experience increase in expenses, some may go in for debts while some may meet with opposition in the attempts for promotion and business interests. On the business side, it may be a slightly difficult period as any money that comes in will be obtained with difficulty. There are some definite benefits either through family sources or through some scheme that involves land or houses. Persons born of Rshaba, Tula, Makara and Kumbha and those having Rajayoga results will enjoy better events with two-fold strength.

VRSCCHKA RASI (Scorpio):

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

These months will be definitely promoting all the beneficial matters connected with personal life. Profession will be steady and successful. Persons dealing with publications, contracts, agreements in business, etc. will have an advantageous turn. Good work, business or employment will bring satisfactory remuneration.

The tendency for speculation will be on the increase and certainly there is financial gain in speculative matters. This period bestows an addition to the existing members of the family. These months work favourably towards the expansion of excellent business, mental, social and intellectual life. Some will achieve at least one of their immediate aims. By the end of the month Meena a stroke of luck in connection with a new house or some property is probable. Persons having correspondingly good dasabhukti results will enjoy really in all matters. Jupiter requires propitiation.

DHANUR RASI (Sagittarius):

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

These months are quite good and capable of increasing professional activities with much incoming of finance and fortune. Influence and popularity will be established far and wide with a remarkable change in events. Increase in business lines and better prospects in the profession are marked indications. If proper care is taken on the expenditure side much can be saved during these months. As Jupiter is badly placed, propitiations of this planet will give entire relief to the body and mind.

and also avoid unnecessary trips and wasteful engagements.

MAKARA RASI (Capricorn):

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

Financial conditions fluctuate fairly and are favourable throughout. Any mighty undertaking will be successfully completed. Health will be enjoyed well free from diseases. Good relationship will prevail with all concerned. Favour from the expected sources will be got. Litigations, suits or any outstanding long dues will have a successful turn and bring financial gain to expectations. This is the best time to gain in enterprises and be immensely benefitted. Many plans for future work will be made now. Considering the various engagements it is safe not to keep cash with self. Education of the children will be good. A slight propitiation of Rahu and Saturn will confer more fortunate results.

KUMBHA RASI (Aquarius):

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

Persons born of this Rasi will gradually gain ground and see light with some brightness in their face. They will pick up better health, and become completely free from anxieties. Debts considered bad become easy of realisation. Income from lands will be on the increase. Even though the income will be greater during this period than in the past months, it will not be possible to cut the expenditure to an appreciable extent and save much. But nothing can go beyond control. Every undertaking must have personal attention. Health should not be neglected. A careful diet and restricted

travel will help much in enjoying a normal life. As the major planets Jupiter, Rahu and Saturn are not placed in advantageous positions, suitable propitiation of these planets will bring much relief. Suryanamaskar or Aditya-hridayaparayan will also do much good.

MEENA RASI (Pisces) :

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

There is the chance of wonderful changes in all walks of life during this period, but nothing will alter the existing good status, position, rank or quarters. New friends will come in and some of the old dear cherished friends will find a way to keep aloof and thereupon the worries of old will pass away and much relief will be enjoyed. Living will be considered useful and cheerful with a change in atmosphere, free from any

fear or commitment. Mind will be tempted towards fashionable ways and means. Success in efforts and firmness in mind will mark the period. There is very little chance in speculative gains. But financial betterment is assured. The unmarried will be fixing up partners in life, and the married will make an addition to the family and thereby the house will become bright and cheerful. There will be termination of all the past strife. No mighty undertaking should be started now. Any new purchases of house or landed property postponed will bring better gain. Everyday the health of all the members of the family who are dependants must be specially looked after. Sun, Jupiter, Rahu and Saturn improve much if appeased to ability. Nothing dreadful will result as it may seem to appear.

* * *

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GENERAL PREDICTIONS

MARCH 1951

By

Sri Babasaheb of the Universal Astrological & Statistical Bureau Kala Ghoda, Bombay 1, Tele. 22757. Tel: MAKARAGURU

(Dr. Makaraguru alone goes the credit for these Predictions) - Ed.

The month of March gives great relief in respect of food and food prices. There will be sufficient food coming even from foreign countries and the cut in the ration will be done away with. This is the happiest news for the public clamouring for food.

The budget which will be out on 28th though window-dressed, will show that the burden of taxation remains. A post-budget cabinet crisis is indicated. Prices will soar till the end of February to top levels all round. Sagging tendency comes from 1st March in general. 21, 27 and 28 of February are very important. These dates create a great tempest in the Korean War and the food situation and then bring relief.

As we had mentioned about the appearance of the Atom bomb it did

appear at experimental stage in the island of Bikini about 600 miles from Chicago and Los Angeles, U. S. A.

The important dates in the month of March are 6, 7, 8, 22 and 23. March gives relief all round and specially to those who have suffered during the last three months.

One who is born on or about 9, 10 and 11th of July and January will be the greatest sufferer. This is due to his birth date coming in the degrees of Neptune and Pluto. If one's Mars be in 17-18° of Cancer or Capricorn, though the Mars is supposed to be exalted in Capricorn, still due to the position of Pluto it is spoiled, and he will be a sufferer, whatever position he may hold.

WORRY YOUR WORRIES BY WORRYING MAKARAGURU.

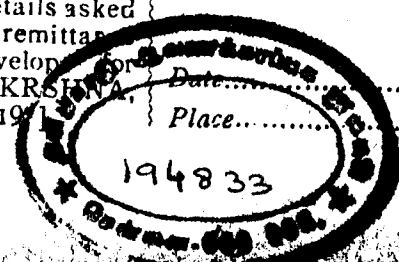
Sri. Babasaheb of the Universal Astrological & Statistical Bureau, Esplanade Mansion, Kala Ghoda, Fort, Bombay 1

Phone: 22757. Tel: Makaraguru. who predicted correctly about starting of the second world war, Fall of France exactly on the 1st May 1940, India's becoming a Republic, Jinnah's death exactly thirteen months after India's division on the 13th September, 1948 police action on Hyderabad and its collapse in three days offers his service to readers of Sri Krishna at concession rates of Rs 2 - if sent direct to him.

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

My difficulty is genuine.



Signature

SOLUTION TO PUZZLE NO. 8-9

Seven Ernakulam competitors share the prize with one error entries.

1	2	3	4	5
S	A	G	E	P
6	7	8	9	10
B	L	A	H	S
11	12	13	14	15
G	E	M	S	Y
16	17	18	19	20
A	T	R	E	I
21	22	23	24	25
W	N	F	I	N
26	27	28	29	30
E	X	O	T	I

Crossword Puzzle No. 11

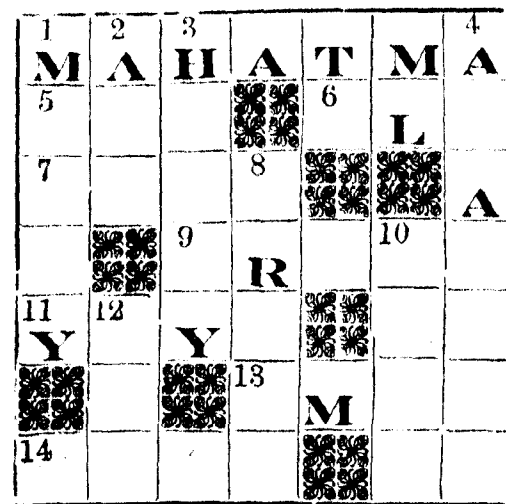
RULES AND CONDITIONS.

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 20th MARCH 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. 900/- is offered for the all-correct solution. If more than one competitor sends the all-correct solution, the prize will be equally divided among them. The prize will be remitted on or before 31st MARCH 1951. 8. In the absence of an all-correct entry, the first prize will be equally divided among the solvers with one error only. 9. Each wrong letter will be counted as a separate error. 10. The Editors and the management of Sri Krishna have nothing to do with the Editor, Crossword Puzzle.

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

PUZZLE-EDITOR

CROSSWORD PUZZLE NO. 11



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 herewithentries and a postal order for Rs/.....

a Money Order receipt for Rs...../. My number as subscriber is.....

Signature and date

CLUES ACROSS

- Not everyone with a trifle supernatural power is a
- Children relish cream.
- To the man in sorrow, nature easily offends.
- No politician playing to the gallery can always be in the
- It is the tyro's bravado that makes the meek the narrow path.
- A toy which returns to the hand when thrown down.
- To the seeing, God is present.
- Jumbled spelling of PELF.

CLUES DOWN

- Weakly amiable.
- Airman who has brought down ten enemy aeroplanes.
- Many now regard the UNO as a veritable babel of, diplomatic bullies.
- The way they fleece society, businessmen would seem to have the secret of 's lamp to easy wealth.
- How tyrants can in a crisis !
- Month by month, every month, one eight piece brings you a world of wisdom in KRSHNA.
- Men only spend themselves pursuing faithless