

SRI KRISHNA : A Spiritual and
Cultural monthly

VI. No. 11, January - February, 1951.

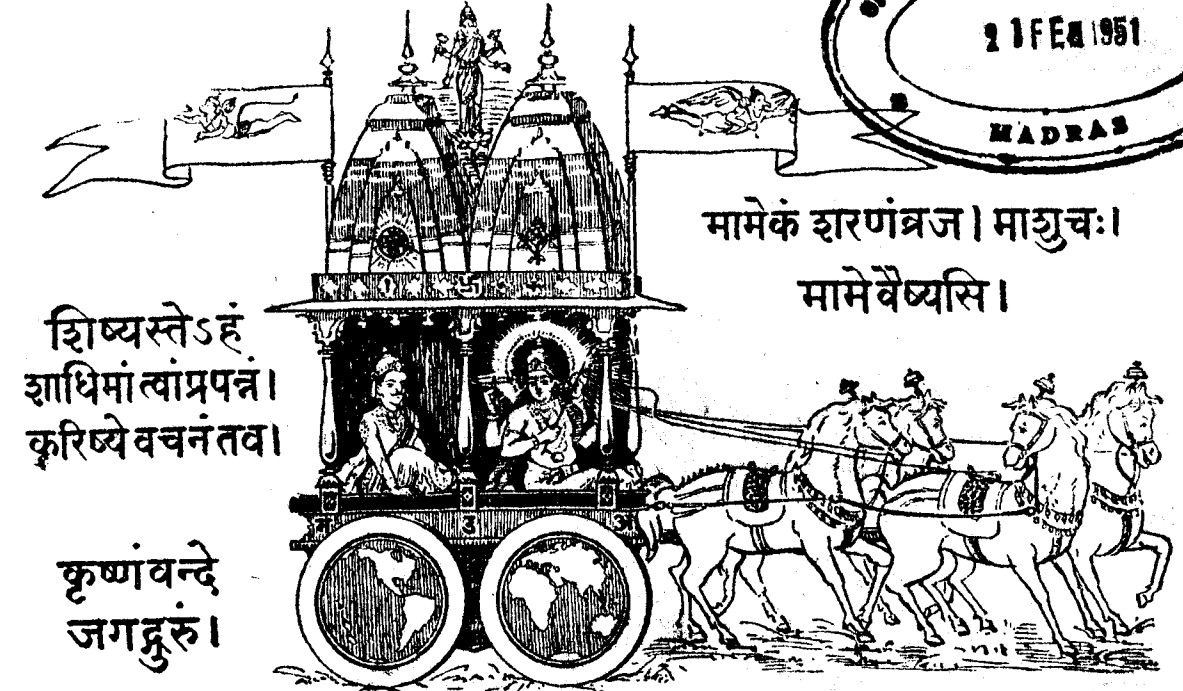
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KRSHNA

Spiritual and Cultural Monthly



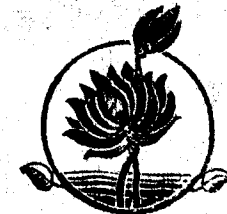
शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
कुरिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामे वैष्यसि।

यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया।
धनञ्जयरथस्थं तत्प्रपद्ये शरणं महः॥

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EDITOR: -
S. NARAYAN
Bombay

Makara
Vol. 1. January - February 1951 No. 11.

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SRI KRSHNA

Makara: January - Februar

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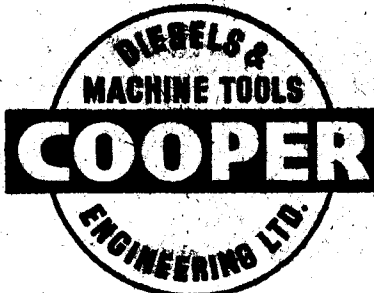
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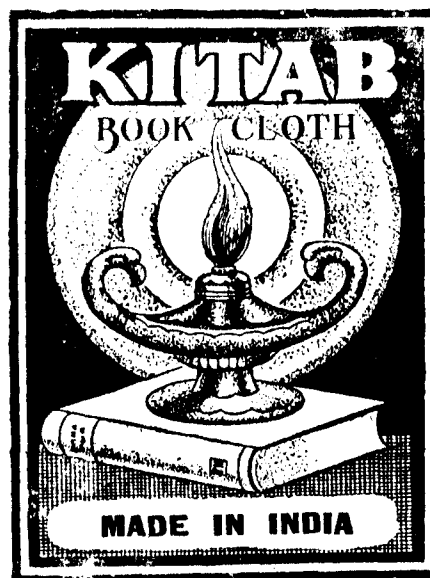
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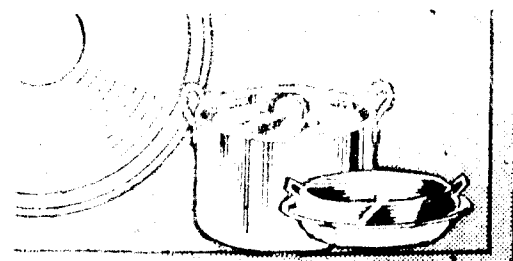
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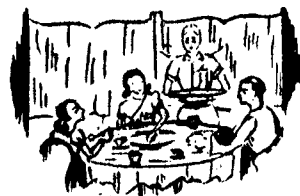
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Only Subscribers or those who remit a nominal entrance fee of Rupee one to the Madras-Editor, East 3rd Street, Pudukkottai are entitled to compete.

The first Prize is Rs. 50/-, the Second Rs. 35/- and the Third Rs. 25/-; Two consolation prizes of Rs. 10/- and Rs. 5/- are also offered. The Second prize is reserved for High-School, College and Lady competitors. They are however, eligible for the other prizes also. No correspondence will be entered into in regard to the stories or the prizes.

The short stories should be sent so as to reach Mr. A. S. Iyengar, "Krshna Bhavan", Third lane, Hindu Colony, Dadar, Bombay-14, who has kindly agreed to go through them and select the best and whose decision will be final, **on or before 20th April, 1951**. The prizes will be sent before the 30th April, 1951. No prizes may be awarded if the articles do not come up to good standard.

EDITORS.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 1

Kumbha: February - March 1951

No. 12

On Dreams

By

SRI V. V. SRINIVASA AIYANGAR.

I have heard some friends of mine observe occasionally in conversation that they have no dreams at any time. I refuse to believe it. I think that those cases must be instances of the dreams, such as they may be, not being remembered after waking from sleep. We are all of us familiar with our being unable to remember the dreams or their details. If the memories of men vary with regard to the facts of life and study, why should the memory of dreams be different?

It is my sincere belief that there is perhaps no sleep without some dream. Or in other words that the expression dreamless sleep is not strictly accurate. Not only men; women and children dream, but I believe even animals have their own kinds of dreams.

The correct view seems to me to be that sleep is not akin to absolute unconsciousness. It is the body that sleeps. It will not be correct to say that the mind and the soul also go to sleep, except in the measure and manner in which they are conditioned by and dependent on the body. The existence of dreams would seem itself to indicate that the mind even while the body is lapped in sleep

is not really sleeping or unconscious, but is merely resting without being quite active. I say quite active because I know that the mind especially in its subconscious state is always functioning, though we may not be able to perceive or feel such functioning. The sudden solutions or answers to problems, or answers to anxious doubts which we experience are all cases of sub-conscious thinking. Most psychologists of the world have recognised the existence of the sub-conscious mind; and I for one am inclined to take the view that whereas the conscious mind is connected with and attached to the senses, the sub-conscious mind is attached to the divine and spiritual within us. It must therefore be clear that even as there are activities of the physical senses, there are activities of the mind and the deeper activities of the spirit inside us; and our dreams may be classified into these three respective classes.

Though humanity from the beginning has been subjected to dreams (I am not speaking of metaphorical day-dreams) it is surprising that no scientific book has been written on dreams dealing with

all their aspects. No doubt in certain books on psychology the causes of dreams such as communications through the sleeping senses from the external world and association of ideas as causing dreams have been in a manner dealt with. I am also aware that certain Indian philosophers have regarded and expounded dreams from the point of view of the doctrine of Karma or the like. It has also to be noted that most nations of the world have tended to an ominous interpretation of dreams as indicative of good and bad happenings in the future. There have been many dream books in Indian languages as well as in English and possibly in other European Languages. It is therefore much to be regretted that these dream-phenomena have not come to be completely and comprehensively dealt with and subjected to a systematic and scientific investigation, analysis and exposition.

There are of course the semi-sensual dreams. A sleeping person may be dreaming as if he were in some strange land among strange people and in that condition, he might hear a portion of some talk that is going on around him and it often comes about that what he hears or half-hears, comes to be incorporated in and woven with the dream he is having. I have reason to believe that all the senses of man function in this way by affecting or adding some elements to his dream experience. For another instance if a man while dreaming should happen to pick up with his tongue a particle of some sweet he had eaten he may come to dream of feasting upon some delectable food. Soft and hard feelings of touch in the bed have also played their part in dreams. Therefore we may be sure that in various ways the senses of the sleeping person take part in and affect in some

appropriate way and in more or less degree the dreams he is having or passing through. These effects on dreams may be classified as sensory.

There are of course, as is well-known, dreams prompted and promoted by the mind itself. When a man goes to sleep with some ideas or feelings, these make their rush into the dream-land and subject him to dreamy experiences closely associated with the ideas and feelings dominated by which he went to sleep. These dreams constitute a wonderful study to the psychologist. It must be a fascinating study to find out how these associated ideas weave themselves into the pattern of the dreams and how those patterns become complicated by the character and the inner wishes and tendencies of the dreamer. It seems to me that a whole volume can be written on such an interesting aspect of psychology.

I believe that there is still another class of dreams which may be regarded as entirely new to the sub-conscious self without any connection with the surface ripples of the conscious mind, either before or during sleep. Sudden solutions of problems or the emergence of unaccountable thoughts in the nature of resolutions of doubts or answers to unasked questions may all be put into this class. I dare say it is within the experience of most thinking men that in and through dreams the sub-conscious self helps a person out of many a difficulty he may be experiencing in life.

The existence of still another class of dreams must also be admitted. I have myself had many a time in life dreams which turned out to be either forecasts of future events or of events actually occurring in far-off distant places. Such dreams are staggering in their nature.

How can a man dream this night of what is actually to happen say a month or year from now? How can a man dream as to what is happening say at a place hundreds of miles away? But such dreams have happened and are true. Abundant and unquestionable testimony has been given about such dreams. All great poets who are great seers have described and dealt with the fact and truth of such dreams. Such dreams can be explained only on the possibility of a man sensing so to say with his spirit what is far distant in space or time by reason of the closeness of the contact and the relationship of his Atma with the Paramatma in him. To Paramatma or God, there is no past, present or future. There is no here, there or elsewhere. He is omniscient and the closer the touch and the closer the connection with or dependence of the soul on the supersoul or of what we call the self with the Inner self, that can alone account for such prophetic dreams. The purer the mind, the more spiritual the self of man, we may be sure, the greater will be the number and nature of such prophetic intimations in and through his dreams.

In this connection a word may be said about the effect of good and bad dreams according to many popular beliefs or even special books devoted to such interpretation. It is not possible to accept them on their face value. Many of them may have been based only on insufficient induction or illogical deduction. Unless they are tested, investigated and finally established according to the invariable experience of mankind, they cannot be accorded any credence.

Lastly I venture to believe in a new classification of dreams about which I am not aware that anything has been said or written. If what is spoken at one end of the world or what can be seen at

a remote place can be transmitted, so to say, to all over the Universe so that through the help of some instrument attuned properly you can hear the words reproduced by the process called the wireless telephone or the radio or the scenes reproduced for vision by what is called television, is it too much to suppose that all that is being enacted or spoken anywhere in the world might possibly impinge itself on some sensitive receiver so as to produce or reproduce the sounds or scenes in his dream or even in waking condition? It may be that in the absence of the appropriate instruments it may not be possible to account for the phenomena. But who can undertake to say that if man-made instruments can accomplish such wonders, man himself endowed so much with the divine may not possess the faculties which when properly tuned or attuned may not enable him to see and hear without any such instruments?

Nay, more. If what was spoken a few minutes back could be transmitted and heard in unimaginably distant places or scenes similarly transmitted and visualised thousands of miles away, is there any good ground for saying that what all has been said, done or enacted, throughout history has not left its indelible mark in some ethereal substance in the Universe so as to enable those words or scenes to be reproduced in some way, it may be ages afterwards, it may be that on account of the gradually fading impression or force the possibility of reproduction or realisation is rendered more difficult, if not impossible, in the ordinary sense of the word. He must be a bold man who can lay any such limits to the possibilities of human achievement. I venture to think and it is only an idea that the bizarre nature of most of our dreams about experiences which seem impossible

wholly unconnected happenings and scenes and the suddenness with which our dream consciousness flits in space and time, can all be satisfactorily accounted for only by its receiving the impressions of all those happenings in some mysterious manner and seeming to experience them all although not connected by contiguity of time or space. This last phase of dreams is however a matter for future investigation, it may be only in the distant future.

I think I have said enough to make it clear that dreams also may be made useful subjects of study. Some great philosophers have accounted for dreams by referring to some deep personal characteristic or suppressed wishes or to the hidden personality of man. But whatever and however they may be sought to be utilised in future for purposes of education, for treatment of individuals, reformation of character and so on, all that we can at present

affirm about them is that "even such stuff as dreams are made of" as the poet says, even such stuff might be pressed into the service of man.

Finally it may be borne in mind by all thinking men that the dreams conclusively demonstrate, to us the possibility of every person coming to attune himself spiritually so as to become a true and dependable receptacle of the intimations of the Divine Omniscience and Omnipotence within him. It is one way in which every person may make of the God within him his guide, philosopher and friend. If God will not speak to us from outside, He may still give intimations to us from the profound depths of our inner self. In other words we may succeed in making our dreams overnight serve to enlighten the dark paths of life or to contribute albeit in a small measure to our finite intelligence and capacity the infinite sources of knowledge, wisdom and power divine.

“ न तत्र रथा न रथयोगा न पन्थानो भवन्ति ;
अथ रथान् रथयोगान् पथः सृजते ।
न तत्र आनन्दाः मुदः प्रमुदो भवन्ति ;
अथ आनन्दान् मुदः प्रमुदो सृजते ।
न तत्र वेशन्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति ;
अथ वेशन्तान् पुष्करिण्यः स्रवन्त्यः सृजते ।
स हि कर्ता ।”

(*Brihadaranyaka: IV. iii. 10.*)

There are no chariots in that state, no horses, no roads; then He creates chariots, horses and roads.
There are no blessings, no happiness, no joys; then He creates blessings, happiness and joys.
There are no lotus-pools, no ponds, no streams; then He creates lotus-pools, ponds and streams.
For He is the creator.

The Ramayana and the Bhagavad Gita

By

Sri R. SRINIVASACHARIAR, B. A., B. L.

(Continued from page 103)

The meeting of the sages with Sri Rama, Lakshmana and Sita in the Dandaka forest is beautifully described in the opening sarga of the Aranya Kanda.

“The pious sages saw Sri Rama coming forward like the rising moon, with Lakshmana and Sita and welcomed them with blessings. They eyed Sri Rama with astonishment at his fine form, softness and grace and his exquisite appearance in his forest attire. With fixed and steadfast eyes, they looked at the wonderful forms of Sri Rama, Lakshmana and Sita” - (3-1-11 to 14).

Further on, they say “We have to be protected by You and by You alone, whether you live in the City or in the forest. For, You are our Lord” - (3-1-30).

This unequivocal expression by the sages who alone knew the Unseen clearly shows that Sri Rama was the Infinite Being incarnate.

The meeting of Sri Rama with Sage Sarabhanga and other sages in the forest, further brings out the greatness of Sri Rama as perceived by the sages.

The advice tendered by Sita to Sri Rama with regard to His promise to the sages to slay the Rakshasas, brought forth a reply from Sri Rama in the following immortal words - (3-10-19).

“Oh Sita, after passing my word of protection to any person, especially the Brahmins, I am prepared to lay down my life, nay, give up even you along

with Lakshmana in fulfilment of that word.” As observed frequently in the course of the Ramayana, Sita was dearer to Sri Rama than his own life and Lakshmana was valued even more than Sita herself. See the exclamation of Sri Rama when He beheld Lakshmana struck down by the mace of Ravana in the Yuddha Kanda. - (6-10-12).

We thus find in the unmistakable language of Sri Rama Himself that in the matter of affording protection to those that sought refuge under Him, nothing was too great a sacrifice for Him.

The famous outburst of Sri Rama on the eve of his performing the last rites to Jatayu wherein He gave the bird access to the highest celestial regions, is indicative of Sri Rama being the Lord Supreme whose word is inviolable.

The divinity of Sri Rama was perceived by some of the women characters in the Ramayana more than even by the men. The great Saintess Sabari has been advised by her Gurus to await the arrival of Sri Rama, welcome Him and then make her departure from this world. She accordingly waited. This advice by her Gurus was given when Sri Rama came to Mount Chitrakuta from the hermitage of Bharadwaja. When Sri Rama came to her hermitage she prostrated before Him and said “I have achieved the fruit of my penance by beholding your immaculate form. The purpose of my birth has been achieved and surely emancipation (swarga) is near at hand for me, because I worship You who are

the God of the Gods. I have been wholly purified by your merely looking at me. By your grace I shall reach the celestial worlds from which there is no return" - (3-74-11 to 13).

Again Tara in the Kishkindha Kanda describes Sri Rama in unmistakable language. Addressing her husband Vali on the second occasion when he emerged from Kishkindha to meet his brother Sugriva, she advised him thus: "Sri Rama is invincible. He is the shelter of all good men. He is the final refuge of all persons in distress. He is the emblem of fame itself. In wisdom he is incomparable. All the virtues in the universe, grace Him even as every precious metal is found in the Himalayas. He has come to the forest in obedience to the words of His father. It is not proper on your part to make Him your opponent. I would, therefore, advise you to drop your quarrel with your younger brother, make peace with him, make him your crown prince and hand over his wife to him. I do not consider that you can at any moment stand up to Sri Rama in fight. I would, therefore, advise you to take my word." - (5-15-18 to 26).

Vali did not heed her advice. He rushed out and was killed by Sri Rama. Lying prostrate on the ground he addressed harsh words to Sri Rama when the latter approached him. Sri Rama easily convinced Vali that he had committed a grievous sin and therefore met death at Sri Rama's hands.

All the monkeys including Sugriva were in tears. Tara herself, sobbing with agony at her husband's tragic death, approached Sri Rama to remonstrate with Him. But at the sight of Sri Rama she burst forth in the following immortal words:— "Oh Lord, Your greatness is immeasurable. You are unapproach-

able. You have complete mastery over your five senses. You are Dharma incarnate. Your fame is unsullied. You are truly wise. In patience you are equal to Mother Earth. You are truly mighty and you have a wonderful form. Your body is not made like that of an ordinary man. It is truly divine in form." - (4-24-31 and 32).

This is reminiscent of the description of the Lord when He assumes human form and incarnates in the world.

न तस्य प्राकृता मूर्तिः मांसमेदोस्थिसंभवा

"He does not assume the ordinary form of human beings made up of flesh, blood and bone."

Thus, says the Lord in the Gita "Though I have no birth though I am immutable and though I am the Lord of all beings, I make incarnations retaining those attributes and descend into the world assuming my own Prakriti or body and with the help of my own Maya or wonderful power. (Chapter 4, stanza 6.)

The Divine Prakriti is not the same as the Prakrita form of which all created beings are made. We thus find that Tara had a clear inkling into Sri Rama's divine character.

The message of Hanuman to Sita described beautifully in the Sundara-kanda and Hanuman's advice to Ravana when taken captive and produced before him, bring out Sri Rama's greatness in bold relief. Says Hanuman to Ravana "Neither the Brahman who thinks he came into existence of his own accord and who is four-faced, nor Rudra who annihilated the three cities and who has three eyes, nor Indra who is the Lord of all the Gods of all the three worlds, can rescue a person who has courted Sri

Rama's displeasure and who has been marked out for destruction by Him." (5-51-45).

On the eve of Vibhishana's seeking refuge under Sri Rama, Sugriva and many of his followers advised Sri Rama not to take him into his fold as he was coming from the enemies' camp. Sugriva said that a man who was prepared to abandon his own brother in his hour of distress would have no scruple in turning traitor to any other being, with whom he may appear to be on friendly terms. Sri Rama appearing to admire Sugriva's worldly wisdom when he said like that, observed as follows: "What does it matter whether Vibhishana is a good or a bad man? Neither he nor any of the Rakshasas nor indeed any one in the whole universe can do me any harm. With the tip of my little finger, I can cause the destruction of the whole universe, if I am so minded." - (6-18-22 to 24).

This famous observation of Sri Rama is parallel to Sri Krishna's observation in the Gita in the concluding stanza of chapter 10. "I am pervading the whole universe and sustaining it by an infinitesimal fraction of my divine energy." The only difference is that in the Ramayana the Lord says that He can

cause destruction with ease while in the Gita He says, He sustains the universe likewise.

The greatness of Sri Rama has not been better brought out than in the words of Mandodari, the senior queen of Ravana when she beheld Ravana lying slain in the battle field. "Sri Rama is clearly the Lord Eternal who has no beginning, middle or end who is greater than the greatest, who bears the conch, the wheel and the mace, whose chest is marked by Sri Vatsa, who is invincible and eternal and strong. This Lord Vishnu, with true prowess, has descended on the earth assuming human form. Surrounded by the monkeys who are no other than Gods in that form, He has killed you, because you have caused untold suffering to the world." - (6-114-14 to 27).

As if to crown all, sage Valmiki describes the scene when all the Gods appear suddenly before Sri Rama on the eve of Sita's falling into the fire. The climax is reached in the praise of the Lord Creator addressed to Sri Rama in the following words—You are Lord Narayana wielding the wheel-weapon etc. - (6-120-14 to 33).

[To be continued.]

पृच्छामि किञ्चन यदा किल राघवत्वे

मायामृगस्य वशगो मनुजत्वमौघ्यात् ।

सीताकियोगविवशो न च तद्वतिः

प्रादास्तदा परमतिं हि कथं स्वगाय ॥

Sri Kurattalan's Atimanusha Stava - 17.

The Essence of Secrets Three

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

(Continued from page 311.)

Essence of Successive Teachers.

All the Acharyas who teach the Essence of Secrets Three, teach Guru Parampara Sara or the Essence of Successive Teachers first and then begin Sri Rahasya Traya Sara or the Essence of Secrets three. Acharyas have discussed the question whether the two works constitute two separate books or form part of the same book. Whatever conclusion may be reached on this point it is universally accepted that Guru Parampara Sara should be studied first. This is so because if there is no Guru Bhakti or love for the Teacher, the essence of what is taught will not stick to the mind. The truth of things taught will be clearly understood only if there is great love for the Teacher.

No one can attain Heaven without the blessings of a Guru or Acharya. Even great virtues or religious merits will be of no avail if there is no Acharya. Even great vices or sins will not stand in the way if the guidance of the Acharya is available. The teacher will worry himself very much and take great pains to see that the disciple understands well what is taught to him. If the Teacher sincerely feels that the disciple should understand him well and if our Great Benefactor also grants his prayer, the disciple will absorb well what is taught to him. With the help of that knowledge the disciple will attain the highest good. It is, therefore, necessary that one should seek, find a good Teacher and sit at his feet.

It is not enough to have great regard and be respectful to one's own Teacher

alone. The entire line of Acharyas, from our own Acharya to our Great Benefactor should be thought of lovingly and respected in all humility. It is, of course, necessary that the Acharya should be such as can claim spiritual descent from our Great Benefactor in an unbroken succession of Acharyas.

The Acharya should not be considered to be a mere man. Our great Benefactor Himself has incarnated in the form of the Acharya. He is the first Acharya to the entire world. In the beginning He taught the Vedas to Brahma and made him reveal the Sastras. With the help of Brahma's sons, namely, Sanaka, Sanandana, Sanatkumara etc. as well as Maharshis like Narada, Parasara, Suka, Sounaka etc. He continued the tradition of Vedanta teaching intact. He took the form of Vyasa and wrote Mahabharata and the Brahma Sutras. He incarnated himself as Hamsa, Matsya, Hayagriva, Nara Narayana and Gitacharya and revealed the Truth and their Means. As the occasions arose, He Himself revealed the Pancharatra Sastra. In the form of the Azwars, He took a new Dasavatar and expounded in Tamil all the essence of Vedanta. All this did not suffice. Some people have written books as the result of their own intellectual effort without acknowledging the authority of the Vedas. Some others have acknowledged the authority of the Vedas but misinterpreted them. Because of this the obstacles in the way of understanding the Truth did not disappear. He has, therefore, incarnated Himself as the Acharyas and removed these obstacles also.

We should love the Acharya as much as we love our Great Benefactor. One should know the Acharya well and then reveal or proclaim Him. It is said in the Sastras that, if one does not do so, his wealth will decrease. Knowing the Acharya well means understanding his qualities like wisdom, love of God, patience, kindness to all, forgiveness etc. and the great help that he has rendered to the disciple. Revealing or proclaiming him means saying always, "What wonderful wisdom; What deep devotion; What great patience; What infinite mercy; What a great miracle has he wrought by allowing me to approach him, reforming me and making me achieve the highest good!" By wealth is meant the wisdom granted by the Acharya. Wisdom means clear ideas about what should be known and not ability to lecture on the different sciences. This is real wealth and not gold and silver. It is not necessary for the Sastras to ordain that one should praise the Acharya like this. If the disciple has great love for the Acharya, he will praise him of his own accord. The meaning of the Sastraic injunction, therefore, is that one should love the Acharya to such an extent as to praise him incessantly. If the disciple has such love, the true meanings of all that should be known will reveal themselves unto him. One who has no such love will not get wealth in the form of such wisdom. This can be ascertained by the difference in the degrees of wisdom of different disciples. One who has great love for His Acharya gets wisdom which is crystal clear. One who has no devotion to that extent does not get that much wisdom. This can be seen with our own eyes. It may be asked: for getting wisdom in the first instance one should cultivate love for the Teacher; but once wisdom has come is it necessary to continue the devotion? If the love for

the Teacher is not continued the wisdom which arose in the first instance will disappear. It is, therefore, necessary to develop great devotion to the Teacher, both at the time of imbibing wisdom from his lips and after having done so. One should cultivate such great love for the Teacher that one cannot contain himself and praises the good qualities of the Teacher in whatever circumstances one may be placed. The word Teacher or Guru or Acharya includes all the Acharyas upto our Great Benefactor. Whenever the sacred teachings are contemplated upon, homage should be paid to the unbroken line of Acharyas. Not to do so is to commit a grievous sin.

The Sastras say that one should not speak with certain sinners. If it becomes necessary to speak with them, thinking of the Acharya is prescribed for purposes of expiation. This love for the Acharya has three aspects. It can be said to be Kamya Karma; because one gets wisdom through it. It can be said to be Nitya Karmah because, if one does not love the Acharya, it leads to sin. It can also be said to be Naimittika Karma; because it is prescribed in expiation of certain sins.

I. Upodghata or Introduction.

Upodghata means beginning. It is said in this chapter that in the beginning we should realise that we who are really placed in a very bad state of affairs, are in a low position if we are to attain the high position where we should naturally be.

Our Great Benefactor Sriman Narayana is seated with His Consort Sri Lakshmi on the couch of Sri Ananta in the Hall of Thousands of Diamond Pillars in the City of Ayodhya in the world of Vaikuntha. His will is that all should go to Him, enjoy His Divine Beauty and Goodness (Auspicious Attributes, and attain the goal of life. The

The son, who would be in the same entitled to the enjoyment of the Great Benefactor. This inherent right arises as a result of the Jiva's being said to be the son and the disciple of our great Benefactor. Just as the son gets the property of his father as the result of the right of the inheritance, the right of enjoying Para-Brahman or our Great Benefactor accrues to the Jiva by virtue of his being His son, disciple etc.

The reason for the loss of this enjoyment is the Jiva's forgetting himself as a result of his contact with Prakrti. This contact is without beginning and is flowing like a perennial river. This contact has not been made anew for the first time. That is why the Jiva is unable to know himself as he really is. As a result of this contact with Prakrti, knowledge wanes; evil scents and their root causes, desire and hatred, Rajas (Activity), and Tamas (Darkness) arise. The Jiva takes various births and suffers. Without reaching a haven for taking rest even for a little while, he is still wandering or voyaging.

Is it possible for one to forget one's natural state and to consider oneself to be different from what one really is? Yes. This is possible. For example, a prince accompanies his father who goes hunting and when the father is hunting, loses his way and reaches a hunter's abode. As this happens before he knows himself to be a prince, he considers himself to be a hunter. He speaks like a hunter, takes the same food as a hunter, does and engages himself in the same pursuits as the hunter boys indulge in and without any knowledge of the pleasures of a prince, he feels himself blessed by the acquisition of petty things and accursed by their loss. In the same manner, the Jiva considers himself to be the body as a result of his contact with the body, speaks like those who consider themselves to be the body, enjoys the pleasures of the senses like

them, engages himself in different occupations for the pursuit of these pleasures, fails to acquire any knowledge of his right to the enjoyment of God, feels overjoyed by getting low sensual pleasures and is stricken with sorrow when he loses them. If someone recognizing him to be a prince by certain princely marks in him tries to intimate this to him, he is not allowed to approach him. In the same way, if a great and good man wants to intimate to the Jiva his true nature he is not allowed to do so.

The way out is this: A great and good man sees the princely marks of the boy, approaches him, becomes intimate with him by following his ways for some time, brings him to the position of listening to his advice, then informs him that he is a prince and not a hunter, takes him to his own place, teaches him how to discriminate between good and evil, makes him disgusted with low forms of pleasures creates in his mind interest in royal pursuits. In the same way, a great and good man approaches the Jiva, tells him that the Jiva is different from the body and teaches him wisdom and good conduct.

When the Jiva is in this state of affairs, an Acharya prompted by our Great Benefactor approaches the Jiva, tells him that he is the servant of our Great Benefactor, creates in him a desire to go to the Lord and makes him adopt the means necessary for reaching Him. The Acharya does like this merely out of infinite mercy and not out of a desire for any personal benefit. The good of the disciple is considered by the Acharya to be as good as the acquisition of all the worlds. All that the Acharya teaches him is contained in the three secrets, namely, Mula Mantra, Dvaya and Charama Sloka. These three mantras, therefore, form the subject matter of this book.

(To be continued)

SRI GITA BHASHYA

By SRI YAMUNEYA.

FORE — WORD.

(Continued from page 340)

The Vaiseshika says that the intelligence of the Jiva is not natural but accidental. When Jiva is united to the mind, intelligence appears. When he is separate from the mind, intelligence disappears. This is also wrong. According to this school the Jiva has no mind when he attains salvation. As he has no mind he has no intelligence. At that time he will be like a stone. Who would like to go to such a heaven? This samsar or world of births and deaths although mixed with misery seems to be better than the heaven of the Vaiseshikas which has no happiness at all. All people want to be rid of samsar and to enjoy eternal and infinite happiness. How can one get such enjoyment without intelligence? The proper thing, therefore, seems to be to accept that Jiva has intelligence and that intelligence is everlasting.

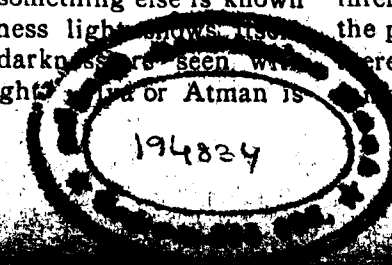
We can accept, as the Sankhya says, that Jiva is intelligence. After all, what is intelligence except what makes it possible to speak of onself or of oneself and others? It is possible to speak of the Jiva. This is in agreement with our experience. When we ask anyone, "You refer to yourself as 'I.' What is 'I' and how do you know about it?" He replies "I can certainly know myself. Everyone knows himself." What he says means, "I" is self-evident. The Vaiseshika does not understand this. He calls the Jiva jada or insentient. A thing which cannot be known by itself and which is known with the help of something else is known as jada. In darkness light cannot be seen. Things lying in darkness are seen with the help of the light. Similarly, the Jiva or Atman is

not like the insentient things which are seen with the help of the light but like the light itself which does not require anything else to reveal its existence. Jiva is self-luminous.

THE WORLD

The Yogachara among the Bauddhas says that the world perceived by every one is false—an illusion. Let us ask him: "The world is perceived by everybody. Yesterday also it appeared as it appears today. How can it be false?" He replies "We see several things in dream. Are they not false? Similarly the world also is false. In reality knowledge or intelligence alone exists." This illustration is not appropriate. The things seen by us in the dreamy state are seen by us only. They are not seen by every one. That is not the case with the world. It is perceived by everyone in the same way as we perceive it. Moreover whatever is seen in the dream state disappears as soon as we get up from sleep. But the world is permanent. It cannot, therefore, be false or unreal.

The Sautrantika among the Bauddhas says "The world exists but we cannot know it with the help of the sense organs. We know it only through inference. The inference is made like this. We have several ideas like the tree, the plant, birds, beasts etc. The tree, the plant etc. exist in our ideas. When we consider the origin of these ideas we infer that they have arisen from the tree, the plant, etc. The tree, the plant, etc. therefore exist. This inference is on the footing as that of a man who after



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waking up from sound sleep finds that some parts of his body are swollen and therefore infers that he must have been bitten by something during sleep. As this school denies what is actually perceived we cannot accept it. The difference between the Sautrantika and the Yogachara is that although both accept ideas or intelligence, one says that the world giving rise to ideas exists while the other denies it.

The Vaibhashika among the Bauddhas says that the world is perceived. Both he and Sautrantika say that the things in the world exist only for a moment. The next moment similar things come into existence and they also exist for a moment and disappear. If we ask "How is it possible to eat a mango after seeing it on the tree, plucking it, and cutting it if it exists only for a moment?" He replies: "the mango plucked is different from the mango seen, the mango cut is different from the mango plucked, and the mango eaten is different from the mango cut. You consider them to be one and the same as all of them look alike." Who can refrain from laughing at this reply? The Bauddhas say "Please do not laugh. A lamp is burning. One labours under the delusion that its flames are one and the same. Many flames appear in succession and disappear. The wick is 4 inches long but 1/16th of an inch burns and the flame is produced. When 1/16th of an inch of the wick is burnt out the flame disappears. The second flame is produced by the second 1/16th of an inch of the wick. In the same way everything in the world appears for a moment and disappears." We should put them the following question. The flame of a lamp requires oil and a wick. If they are not there the flame will also disappear. You say that the mango which was originally seen disappears. What is the reason for the coming into existence of the mango

which is plucked? We cannot give any reason. Pots are made of earth or clay. The earth out of which the pot is made exists, only the form is different. As the mango which was seen has disappeared, the mango which is plucked cannot arise out of that. How then is it produced?" The Bauddha replies: "The mango which is seen exists till such time as the mango which is plucked is produced." If so, two mangoes should be seen but we are able to see only one. Moreover it will follow that the mango which was seen exists for two moments. There is another question also. "Are only the things which are seen at present in the world in existence for a moment or are the atoms, the Paramanus, which you say constitute the world also momentary?" The Bauddha replies "Every thing exists only for a moment." The answer is: "The earth etc. come into existence as a result of the coming together of the paramanus. When do they come together? When do the earth, etc. come into existence? The paramanus will disappear before they come together. Before the earth, etc. are produced the paramanus which came together would have disappeared." The plaintain yields fruit in 12 months and the cocoanut tree in 5 years. If they exist only for a moment how can we see the fruits and the nuts? The theory, therefore, that things exist only for a moment is not fit to be considered seriously!

We should investigate the problem whether the world as it is today has been always like that or whether it also comes into existence from something else. Many schools of philosophers say that the world as it is today has been created. The Sankhya says: "The Satva, the Rajas and the Tamas were at one time equal, i. e. none of them was predominant. At that time the world,

as it is, was not produced. That time is called Pralaya or dissolution. When Satva, Rajas and Tamas are equal, the three together called Prakrti. When the equilibrium is lost and when each quality begins to predominate Prakrti changes into mahat, ahankara, five bhutas, ten indriyas and mind, etc. From them the world, as it is has arisen. It must have been produced like this only. Satva, Rajas and Tamas which constitute the cause produce pleasure, misery and wrong ideas. In this world which is the effect we see these things only." Let us ask the Sankhya "Does Prakrti become the world by itself or has an intelligent being created or transformed it into the world?" The Sankhya replies "Prakrti by itself has become the world." We put the question: "Brick and mortar are available for building a house but unless a mason makes use of them and builds a house, the house does not come into existence. If the mason does not work, will brick and mortar by themselves be converted into a house? In the same way only an intelligent being could have converted Prakrti into the world as it exists." He replies "Milk turns into curd. In a cold country water turns into ice. In such cases what is the function of an intelligent being?" We reply: "The point at issue here is that if anything is to be done by an insentient thing, it cannot happen without the help of an intelligent being. The items of milk and water mentioned by you are also covered by this issue." The Sankhya says "The intelligent being need not do anything. His mere presence will suffice. The cow eats grass and drinks water. Grass and water turn into milk. The mere presence of the cow will suffice for the conversion into milk! In the same way the mere proximity of the Jivas or the individual souls enables Prakrti to turn into the world." The answer to this is: "The bullock also

eats grass and drinks water. The intelligent Jiva is near by but still they need not turn into milk. Moreover the Jivas are always with Prakrti, but in spite of this, Prakrti does not remain as the world always. You say that the world does not exist at the time of dissolution. How can it be? Again Satva, Rajas and Tamas remain equal at the time of dissolution. How did they change into the predominance of one over the rest? Therefore we can say that Prakrti has turned into the world only if we accept God and His will to create, sustain and dissolve."

The Vaiseshika comes forward saying that he can give the correct explanation for the coming into existence of the world. He says: "When the rays of the sun enter a room through a hole in the roof, we see several minute particles revolving in the sun beams. We are able to see them although they are very small. They are things called paramanus which are even smaller than these and which cannot be seen by our eyes. They are of four kinds—paramanus of earth, paramanus of water, paramanus of fire and paramanus of air. The paramanus are indestructible. Two paramanus unite together and become a diyanuka. Three diyanukas unite together and become a tyanuka. From them are produced bodies, indriyas and every thing else in the world." We ask him: "What is the reason for coming together of the paramanus which are separate?" He replies "Jivas have done karmas and adrshtas have been produced as a result of these karmas. The Jivas require bodies and indriyas in order to enjoy the fruits given by the adrshtas. For that purpose the adrshtas unite paramanus and produce the world." We ask him: "If what you say is correct, adrshtas always exist and the paramanus should, therefore, be always united. You say that the world does not exist at the time of dis-

solution and the world comes into existence simultaneously. How can that be?"

He replies: "Adrshtas do not yield fruit immediately! Some yield fruit today, some tomorrow, some the next year, some the next yuga and some in the next Kalpa. World-producing adrshtas unite together at the same time and produce the world." We cannot accept this theory. Jivas are infinite in number. All of them do not unite together and do the same kind of action with one mind. Therefore all the adrshtas cannot unite together at one and the same time and do the thing necessary for the creation of the world.

We ask the Vaiseshika: "You say that paramanus exist eternally. What is the source of knowledge for the assertion? As you say that they cannot be perceived, perception cannot be the source of your knowledge. What is your authority for saying that they exist?" He replies: "Inference is the source of my knowledge. I infer like this. The small things revolving in the sun beams can be seen by the eyes. They should, therefore, have been produced by the coming together of several parts. Such examples can be seen in the world. We have to accept that these parts also are made of parts. As they produce things which can be seen I call those minute parts paramanus." We ask him: "What if we do not accept this kind of inference?" He replies: "We speak of one thing being smaller than the previous thing. There should be a limit of this. i. e. We should accept that there is something which is not smaller than anything else just as among coins we accept the pie to be of the lowest value. If we do not accept the paramanus how can the difference between the mustard and a mountain be explained? If we accept the paramanus we can say there are, say, 100 paramanus in a mustard and millions of para-

manus in a mountain. That both of them — mustard and mountain — are made up of parts is common to both." We reply: "If what you want is only a limit to littleness take the small thing revolving in the sun beams to be of the smallest size, for practical purposes instead of accepting the invisible paramanu." Although a geometric point has in theory no length, breadth or thickness we assume for practical purposes that a point has dimensions.

The followers of Yoga and Pasupati say: "We accept God. God has converted paramanus into the world. You can't find fault with our schools as you have done in the case of Sankhya and Vaiseshika." Let us ask them: "People speak of two things, namely, the material cause and the instrumental cause. Which of these is God?" They reply: "God is the instrumental cause, Paramanu is the material cause. In the world also the potter who makes pots is the instrumental cause and the clay is the material cause. The two causes should always be separate." We ask: "A child is born from the mother's womb and grows up into a youth. Which is the material cause of the youth and which the instrumental cause? The body of the child cannot be said to be the material cause. If the individual spirit within the body of the child quits, the body will not grow. Therefore the individual soul along with the body is the material cause. As nobody else has produced the youth, the individual soul along with the body of the child should be said to be the instrumental cause. In the same way God immanent in Prakrti should be considered to be both the material and the instrumental cause of the world. The two causes need not necessarily be separate."

(To be continued)

Valmiki's Portrait Gallery

IV. Sri Rama as Viewed by the Poet and other contemporaries.

By SRI K. S. RAMASWAMI SASTRI.

I shall show here how Rama's contemporaries including the poet himself regarded him as an incarnation of the Supreme. That Valmiki was a contemporary of Rama is an undeniable fact. Rama goes to his Asrama before going to the Chitrakuta hill (II, 56, 16). Lakshmana speaks of him as a friend of Dasaratha (VII, 47, 16). In the Ramayana (I, 1, 88) it is clear that Valmiki puts his famous question about a contemporary perfect man to Narada after the coronation of Sri Rama.

The poet gives us many express statements about Rama's divinity. In I, 15, 16 to 31 he says that God Vishnu became Rama. In I, 18, 9 and 10 he says that Vishnu took form as the four sons of Dasaratha. In II, 1, 7 he expressly says that Vishnu incarnated as Rama.

स हि देवैरुदीर्णस्य रावणस्य वधार्थिभिः ।

अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः ॥

'The Eternal Vishnu was born in the world of men.'

In VI, 59, 112 and 113 the poet stresses the fact that Lakshmana [was an *amsa* of Vishnu. The fact is stressed also in VI, 131, 114 and 115 and VII, 110, 12.

Among the characters in the poem, Sumitra and Tara and Sabari and Mandodari make direct and express statements about Rama's divinity.

Sumitra says:—

सूर्यस्यापि भवेत्सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः ।

श्रियश्च श्रीः भवेदग्र्या कार्तिः कीर्त्याः

[क्षमाक्षमा ॥

दैवतं देवतानां च भूतानां भूतसत्तमः ।

(II, 44, 15 and 16).

'He is the god of the gods.'

Tara says:—

मनुष्यदेहाभ्युदयं चिहाय

दिव्येन देहाभ्युदयेन युक्तः ।

'He has a divine body'. (IV, 24, 32)

Sabari says:—

त्वयि देववरे रामे पूजिते पुरुषर्षभ ॥

'When you, the greatest of the devas, are worshipped'. (II, 74, 12.)

Trijata sees Rama as Vishnu in her dream. (V, 27.)

Mandodari says:—

व्यक्तमेव महायोगी परमात्मा सनातनः ।

अनादिमभ्यनिधनो महतः परमो महान् ॥

तमसः परमो धाता शङ्खचक्रगदाधरः ।

श्रीवत्सवक्षा नित्यधीरजय्यः शाश्वतो ध्रुवः ॥

मानुषं वपुःस्थाय विष्णुस्त्यपराक्रमः ।

सर्वैः परिवृतो देवैर्वा नरत्वं मुपागतैः ॥

सर्वलोकेश्वरः साक्षाल्लोकानां हितकाम्यया ।

स राक्षसपरीवारं हतवांस्त्वां महाद्युतिः ॥

'It is clear that the Paramatma Vishnu has killed you, (Oh Ravana).

Visvamisra refers to Rama as महात्मा and सत्यपराक्रमः in the well known verse

अहं वेदि महात्मानं रामं सत्यपराक्रमम् ।

(I, 19, 14.)

'I know Rama to be the great Self'.

Parasurama affirms about Rama.

अक्षयं मधुहन्तारं जानामित्वां सुरोत्तमम् ।

(I, 76, 17.)

'I recognise you as the greatest of the devas'.

In Sundara Kanda, Hanuman ranks Rama with the deities.

नमोस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोस्तु चन्द्रार्कमरुद्रेभ्यः ॥
(V, 13, 54.)

In V, 41 to 44 Hanuman calls Rama as
लोकत्रयनायक Lord of the three worlds.
In the Yuddha Kanda Malyavan says:—

विष्णुं मन्यामहे देवं मानुषं देहमास्थितम् ।
'We think that god Vishnu has taken a
man's body'.

In the same Kanda Ravana himself
says:—

तं मन्ये राघवं वीरं नारायणमनामयम् ॥
'I think that Raghava is Narayana'.
(VI, 82, 11.)

Garuda is described in the same
Kanda as honouring Rama and
Lakshmana. In the same Kanda, Brahma
says as the leader of the gods:—

कथं देवगणश्रेष्ठमात्मानं नावबुध्यसे ।
(VI, 120, 71)

भवान् भाग्यवतो देवः श्रीमांश्चक्रायुधो विभुः ।
एकः प्रहो यराहस्त्वं भूतभव्यमपन्नजित् ॥
अक्षरं ब्रह्म सत्यञ्च मय्ये चान्ते च राघव ।
लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ॥
शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ।
(VI, 120, 18 to 20.)

'How is it you do not recollect that you
are Pusushottama?'

Dasaratha says:—

एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः ।
अभिगम्य महात्मानं अर्चन्ति पुरुषोत्तमम् ॥
एतत्तदुक्तमव्यक्तं अक्षरं ब्रह्मसम्मितम् ।
देवानां हृदयं सौम्यं गुह्यं रामः परंतपः ॥
'All the three worlds worship Sri Rama
the Immutable Brahman'.
(VI 122, 32 and 33.)

So also Uttara, XVII, 35; XXXVII,
105 to 109; LXXVI, 29. DCVIII. 13.
Similar indications are found in regard
to Rama's brothers also.

Vide:— I, 18, 12 and 13; VI, 59, 112
and 113 and 122; VI, 131, 115; VII, 96,
18; VII, 110, 12.

* * *

भद्राणि देवि ! जगतां प्रतिपादयिष्यन्
प्रागेव येन भवतीं भरतोऽभ्यविष्टत् ।
मन्ये कपीश्वरविभीषणयोर्यथावत्
सन्तन्यते स्म तत एव किलाभिषेकः ॥

Paduka-sahasra. 218.

What is murder?

By

SRI KRSHNA DVAIPAYANA.

Yudhishtira:— "What is murder?
Are only those who kill holy men said to
commit the most heinous crime of
murder? Or are there other crimes
which are tantamount to this deadly sin?"

Bhishma:— "I once put the same
question to Bhagawan Vyasa. I shall
tell you what he told me. He who
promises a gift to holy men but fails to
fulfil the promise is a murderer.

Yudhishtira:— "In that case is it
not better not to promise at all? How
can one be guilty of breach of promise
when the promise is without considera-
tion?"

Bhishma:— You are anticipating the
civil law of the Kali age by putting this
question. Breach of promise when the
promise is without consideration may be
no offence against the civil law of that
age but it is an offence against the
moral law of all ages. It is, therefore,
a solemn duty to keep a promise.

Yudhishtira:— "What about not
promising at all?"

Bhishma:— "It is also like the advice
of politicians of the Kali age which will
be 'Always keep your word when given
but never give your word.' The question,
however is how punya (religious merit)
can be acquired without gifts to holy
men and gifts are normally preceded by
promises to give and invitations for
accepting the gifts."

Yudhishtira:— "What other sins are
equal to murder?"

Bhishma:— "There are many. I shall
mention only the few related by
Bhagawan Vyasa. Falsely accusing
holy men, giving daughters in marriage
to unsuitable persons, depriving research
scholars of their means of livelihood,
standing between thirsty cows and
drinking water or hungry people and
eatable food, expropriating the lame,
the blind, the poor, the sick and the
demented, calling well known scriptural
texts interpolations, reviling God,
Gods, holy men and the moral
law, hunting harmless animals, catching
innocent fish, telling tales, cruelty to
living beings, giving false testimony,
setting fire to living places, refusing to
support parents in old age and many
more similar acts are equal to the he-
inous crime of murder.

Yudhishtira:— "What is the one
standard by which we can judge whether
a particular act which may not actually
be killing amounts to murder?"

Bhishma:— Whatever is contrary to
the good of living beings is as good as
murder although there may not be any
actual killing in the process. Whatever
a man does — sitting, standing, walking
or sleeping — is what beasts also do,
so long as his acts do not tend to pro-
mote the good and well-being of living
beings.

Yudhishtira:— "Those who promise
gifts to holy men but do not keep the
promise on account of love of money —
what happens to them after death?"

Bhishma:— "Why speak of the results
after death? Even in this life the frus-

trated desires of holy men kill the children of the frustrator. Whatever good the frustrator may have done from the time of his birth go to the credit of the frustrated. Frustrated holy men are like fire which burns the frustrator like dried wood.

Yudhishthira :— Is there any anecdote to illustrate this ?

Bhishma :— "Yes. There is. The great ones say that there were two rich men who were brothers in one life. In the next life one of them became a jackal and the other a monkey. One day the two animals met in the cremation ground. The jackal was eating a carcass. The monkey asked the jackal what heinous crime it had committed to be born as a jackal, and to eat dead bodies. The jackal replied that it was all

due to not having fulfilled the promises given to holy men.

The jackal asked the monkey why it was born as a monkey. The monkey replied that it was born as a monkey because stealing fruits belonging to others in the previous life.

Stealing other people's property, much or small, leads to birth in the animal kingdom bereft of human reason. Those who want to be born as men or as higher beings should, therefore, not commit theft, nor should they fail to keep the word given to holy men.

Yudhishthira :— "For my part I do not want to descend to levels lower than the human."

— *From the Mahabharata.*



The Right Outlook

Accumulation of wealth is the chief aim of the uneducated, intellectually defective, and cowardly man. A well-educated, intellectual and brave man, being healthy-minded, has a better aim in life than money, though his liking for money may be as strong as his liking for food. A good soldier thinks more of winning battles than getting paid for them, notwithstanding his love of pay. A good Clergy-man is more intent on baptising and preaching than collecting pew-rents and baptismal fees. A good doctor would even forego his fee before he could cure the sick. Other brave and rightly trained men are also of this category. No nation is without a large class of ill-educated, cowardly and stupid men who place fee first and work second. This distinction in men is like that between life and death, Heaven and hell.

To place Work first is to acknowledge God, while to give precedence to Fee is to become the devil's disciple.

TIRUPPAVAI

By

SRI D. RAMASWAMY AYYANGAR.

The Tamil month of Margazhi is sacred to Krshna Bhaktas for a two fold reason. Lord Sri Krshna from His seat in the chariot of Arjuna has declared that of all the months in the year, He is the month of Margazhi.

Added to that comes the glory arising out of the close affinity that has developed for the last several centuries between Tiruppavai and this Margazhi month. It is quite in the fitness of things that the sweet-heart of Krshna, Goda, should be identified with the month so sacred to Sri Krshna Himself. So far as history and tradition go, the study and enjoyment of Tiruppavai start from the great Ramanuja himself. He was called,—and, I am sure, he was proud to be so called, 'Tiruppavai Jeer'. For the last several centuries, Sri Vaishnavites have always referred to the Calendar but by the particular stanza of the day. The 30 stanzas of Tiruppavai are sung every morning long before sunrise, and in addition the first stanza on the first day, the second on the second day, and so on, regarded as the days pasuram *பாசுரம்* or song, so much so, a habit has come about to date letters and other documents not by mentioning the date but by mentioning the first word of the day's stanza. Thus, 1-1-1951 Monday is Vikrti-Margazhi—'Ambarame', that being the first word of the 17th stanza of Tiruppavai. This has been mentioned here to show the importance and the veneration which generations of Sri Vaishnavites have attached to this wonderful work of religious art, 'Tiruppavai.'

'Tiruppavai' means a sacred Girl, a Divine Girl, and therefore, is capable of

indicating ANDAL Herself. In the Sri Jayanti number of this year's 'Sri Krshna', we had occasion to mention a few of the great and noble traits of Andal, the truly Tiruppavai. It is the normal thing to utilise the Margazhi month for enjoying Her work 'Tiruppavai.' It is so called because it relates to the observance of a Pavai or Nonbu,—Vratam in Sanskrit. In fact, all the stanzas excepting the 30th end with the refrain 'Elorempavai', the 30th alone ending with the words 'Empavai' simpliciter. One of the several meanings attributed to this refrain is based upon the meaning 'Nonbu', for the word 'Pavai'. Pavai may also be a Tamil rendering of the Sanskrit word 'Bhava.' It may, in fact, mean several other things with which it is not proposed to dwell here.

This work 'Tiruppavai' has its genesis in the Krishna Prema of Andal. Having learnt to love Sri Krishna from Her childhood, nay baby-hood, Her Krishna-prema grew in volume and intensity as She grew up. The course of no love is ever smooth and that of Krishna love can never be smooth. In the course, therefore, of Her yearning for Krishna Samslesha, Goda had to live through several moments of depression and anguish at the thought that He did not respond. During those periods of depression, Her father, the Great Vishnu-Chitta, used to give Her words of advice and encouragement by relating to Her several episodes from Srimad Bhagavata. One of such episodes is the Katyayani-Vrata-anushthnam resorted to by the Gopis in order to get rain for the country and to obtain

their hearts' desire, Krishna Samslesha, Goda, who listened to this episode with rapt attention, immediately made up Her mind to follow that method. Her poetic soul helped Her to convert Herself into a Gopi, Her place SriVilliputtur into Gokula, the temple of the Presiding deity, Vata Patra Sayi, into the mansion of Nanda Gopala, the Lord of Cowherds, and Vata Patra Sayi Himself into Sri Krishna. She looked upon her playmates as Gopi damsels, like her pining for Krishna, with this setting and with this mentality. She starts singing 'Tiruppavai'. The idea is that for this Nonbu the Leader, Sri Krishna, has got to be woke up by all the girls repairing to his mansion very early in the morning, and with His help they are to go and bathe in the cool waters of the Jumna. The Tirumukkulam of Srivilliputtur served for the Jumna for Andal.

The first five pasurams of Tiruppavai are by way of introduction and relate to what happened in the early part of the night, in the later part of which they are all to go to Sri Krishna to solicit His help for the observance of the Nonbu. The first stanza is the clarion call which his 'Divine Damsel of Dravida-nad sends out not only to those who were blessed to be Her playmates but to all willing humanity ever since that date. She calls forth தீர்ப்போதளிர் போது மடுகு. Those who are desirous of having a dip into divinity come forth! That is the only condition she imposes—a desire for God. In the next stanza, She relates the rigours of the Nonbu which include abstinence from fatty food, absence of decoration of the person and such other features usually associated with a religious observance. She then relates the lasting and imperishing benefits that will accrue to one and all by the observance of the Nonbu. She invokes the God of Rain in the 4th Pasuram; and by the 5th She gives a

wonderful twist to this Nonbu affairs by mentioning to Her listeners that, if Sri Krishna is worshipped by all the Karanas (Manas, Vak, and Kaya), the age-long sins will disappear like cotton in fire.

All the girls of Andal's imagination are supposed to have returned to their houses, it being understood that very early in the morning, they are all to meet at the trysting place called 'Pavai-kalam.' It is difficult to say that any of the girls would have slept, but one could rest assured that Andal did not sleep. She gets up from her sleepless bed very early in the morning and goes from house to house waking up girls who are still asleep or at least have not left their beds. Pasurams 6 to 15 are in this strain. How I wish I had the power to depict the beauty of the wonderful words employed by Andal in these Pasurams, now coaxing, now threatening, now teasing, and ever and anon reminding the addressee of the Krishna Samslesha which is awaiting her on getting up, — in language that can do at least some justice to their freshness and originality. Several of the Azhwars have sung 'Tirupalli Ezhuchi' or rousing-from-sleep-songs to the Lord. Andal Herself does so later in this poem. But She stands unique in having sung ten wonderful and marvellous stanzas addressed to the devotees of the Lord and intended to wake them up from their sleep, stupor, laziness, or what you will. As one reads these 10 stanzas, one feels transported into an atmosphere of simple, unsophisticated village life with all its noises, sounds, scents and sights. Here indeed is a pastoral poem par excellence.

Having gathered together all the girls of the village, Andal imagines herself as going in their company to the mansion of Nandagopala. The 16th pasuram is a knock at the gate and a request to

the gate-keeper to permit the young girls inside the house so that they may mention their hearts, desire to the Lord, who is sleeping there with His Consort Nappinnai. Having obtained entrance into the house they then sing to rouse from sleep Nandagopala, Yasoda, Krishna and Balarama in the 17th stanza. But there is no response. An idea then strikes them that they have proceeded on wrong lines by appealing straight to Krishna without praying to His Consort. The 18th stanza, therefore, invokes Her grace. The 19th and 20th stanzas are stanzas in which they appeal to the Lord and to Sri by devoting a half stanza to each. By the 21st and 22nd stanzas, they make known to the Lord that they have come to him cleansed of their Ahankara and Mamakara. Touched by this moving appeal, the Lord bestirs Himself and Andal prays to Him by the 23rd stanza to come like a lion out of its cave, majestic-stepped, and seat Himself on the throne so that they may present to Him their humble petition of prayer. And as He starts walking to fulfil this desire of Andal, Andal as the true daughter of Vishnu-Chitta the author of Pallandu, who had imbibed in full the same love and the consequent fear for the safety of God, bursts out into Pallandu. She forgets the petition she has come to present. She forgets her helpless state. She forgets all else. She remembers only that the Lord is coming walking and afraid that those soft and downy feet may feel pain. She sings Pallandu for those Feet. By the next Pasuram, (25) She addresses Him and tells Him how She and Her mates have come to Him to have pain trouble and sorrow dispelled and to obtain everlast-

ing joy. Not forgetting the pretext of the Nonbu or Vrata, in the next stanza, (26), She prays to Him to give to, and confer on, them all the necessary requisites for the observance of that Nonbu. She tells Him in the next stanza, the 27th, that all the benefits that the world can confer upon mere man or woman will be theirs, as soon as He deigns to be with them and of them. In the very sweet and enchanting stanza that follows, 28, She talks of Her lowliness and His greatness and apologises to Him for having used, out of love or ignorance, terms not very respectful or respectable in relation to Him. The 29th stanza is the pivot of this wonderful poem. In it the prayer goes forth that She may be granted the great boon of ever serving Him and She requests Him to convert all desires and passions She is capable of into God-desire and godly passion. The 30th and the last stanza is the Phalasruti and says, in words which cannot be excelled in sweetness or auspiciousness, that those who memorise these stanzas and repeat them will obtain all the boons and all the pleasures that are the gift of the ever dear Lord with the lotus eyes.

Thus ends a unique work of literary and religious art.

This is the story simple told of the Nonbu or Vrata, but the words employed by the great artist Andal unfold to the reader in a language all Her own the greatest secrets of Vedantic religion. This is known as Swapadesartha-esoteric meaning. We shall deal about it on another occasion.



Was Sri Ramachandra a liar?

By

Dr. P. S. SUBRAHMANYA SASTRI.

Sri Ramachandra through his expression अकृतदारः in the line

श्रीमानकृतदारश्च लक्ष्मणो नाम वीर्यवान् ।
(आरण्य. 18. 3)

of Valmiki Ramayana, addressed by him to Surpanakha when she was mad with love for him, was considered a liar by two scholars. They carried on their controversy through the pages of the Hindu, one accusing him for it and the other justifying him. It is evident that the expression meant to them an *unmarried man*. To consider whether it is the only interpretation that is possible or whether it is capable of another interpretation is the object of this article.

In many a language certain roots assume a generalised meaning in its growth so that their meaning can be decided only from the context. The root कृ in Sanskrit is one of them. For instance in the following sentence of the Mahabhashya

यस्मै तर्हि सम्प्रत्युपदिशति तस्याकृतः (1, 1, 3)
अकृतः means *is not known*. In the sentence कथं कृत्वा ज्ञापकम् often found there, कृत्वा means *being interpreted*. In the oft quoted sloka,

वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम् ॥

कृत in कृतकृत्याः means *accomplished*. Hence the expression अकृतदारः may be taken to mean *one who is not living or consummating the marriage with his wife*. It may be interesting to note that the root स्था is used in the sense of *to remain* in the following sentence of the Veni-samhara

एव महाराज एक एव न्यग्रोधच्छायायामुपविष्टः तिष्ठति. The same is the case with the root stand in the sentence 'he stands first'. The root make also belongs to that category. Similarly is the root காண் in Tamil. In the line

முனைவன் கண்டது முதலு ஸாகும்
(தொல். பொ. 649)

of Tolkappiyam, கண்டது means *composed*. The word கண்டார் in

செம்பொருள் கண்டார் (திருக். 98)
means *those who have realised or understood*. The word காணின் in

சீரிடங் காணின் (திருக். 821)
means *if it chances to happen*. The word கண்டார் in

குளத்தைக் கண்டார் (தேவாரம்)
means *those who have dug*.

From this it is left to the scholars to decide whether it is not possible to take அகृतதாரः in the sense of *one not living with his wife* and refrain from accusing Sri Ramachandra of being a liar.

'Plavotsava' or The Floating Festival

By

SRI N. R. KRISHNASWAMY AYYANGAR

1. In this month of Magha come off the Floating festivals of several temples in the Tamil country. There must be some cause for the month chosen and some reality behind, which it pictures and presents.

2. The wet and cold months are gone. The dew is duly disappearing. The Vedic classes have been suspended from the previous full moon day and are to recommence six months hence. The Vedic chanting, teaching and understanding from Ashada to Margasirsha is the *Subject* of knowledge and understanding. The realisation and the enjoyment of the *Object* pointed out by the Vedas is the Lord in Archa whose enjoyment by various festivals is relegated to the other half year from Pushya to to Jyeshtha. This is the bright part of the year when things spiritual, Divine and Heavenly shine before the thinking man, attract his attention and engage his mind.

3. The hard labour of cultivation and grain procurement to provide for the coming year is over. The employer and the employed have reaped the full fruits of their labour. They take their well-earned rest and engage themselves in festivals to God and marital and other celebrations in their homes. In the second month of this period perhaps the real festivities to God commence, Pushya being the tail end of the period of gathering and storing.

4. Cosmic existence is only the Floating of the seen and the unseen in the stream of time running through space. The Sun and the Stars, the planets and their satellites are rushed by Time in

Space in which they float. Time integrates and manifests its very being in the abundance of Space through which everything is rushed. Space is equally measured by Time but only in correlation to the functioning of Time through it.

5. All the living beings we see are only jivas in bodies of various designs and structure which are like toy boats set afloat in this huge stream of Time. God Himself floats in and above the huge creation. He floats on. The entire universe floats upon His Grace controlled by His Command and directed by His Mercy called Destiny and Ordainment. His are the Laws for the intelligent and the instinctive, the individual and the collective, the sentient and the insentient, the fixed and the moving, the creeping, the walking and the flying and those that flourish in earth, water, fire, air and ether. These laws control and direct all creation in the double aspect, material and spiritual. They project, run, control, direct and absorb creation. When the whole creation disappears the Space gets struck to him and Time in Eternity stays with Him. Adishesha is the conception of Space and Garuda is the conception of Time. They are the inseparable attendants of the Lord. He floats on the pneumatic body of the former who stays, and travels on the latter who fleets on his wings.

6. The idea of the Ocean being the bedstead of the Lord is a grand and wonderful conception. The Ocean is a combination of what appears to be stagnant and at rest being at the same time full of currents and countercurrents

of high speed and velocity, waves rising to mountain heights and depressions deep and awful. It really typifies the currents and countercurrents of thoughts in the mind of man, his buoyancy when happy and ecstatic, and depression due to disappointment or sorrow. Nevertheless each day in his life almost looks like the other and he is unconscious of his being rushed through his short life by the inexorable current of Time.

7. The individual mind floats over pride and vanity. Volition (actuating arts) floats over desire but is controlled and directed by Buddhi (understanding). Man floats on his knowledge and understanding and gloats over his achievements. Gloating always accompanies floating. But both are really fleeting.

8. The float is constructed of bare materials large to look but hollow inside. All the weight reasonably expected to be put on it would not make it sink. This represents the body and all the worshippers and staff who carry the idol into the float represent the jiva (Life). The Archa Vighraha installed in the high pedestal in their midst is the Antaratma who is the inmost life of all Lives sustaining them. The very structure answers to the definition of the Para and the Aparā prakṛti enunciated by the Lord in slokas 4 and 5 of the 7th canto of the Gita. The Float is his Aparā prakṛti and the worshippers with Him installed in their midst constitute the Para prakṛti. It is the latter which wears the former temporarily to present to the thousands of worshippers a true picture of cosmic existence. The water of the tank is Time. The banks illuminated brilliantly represent space.

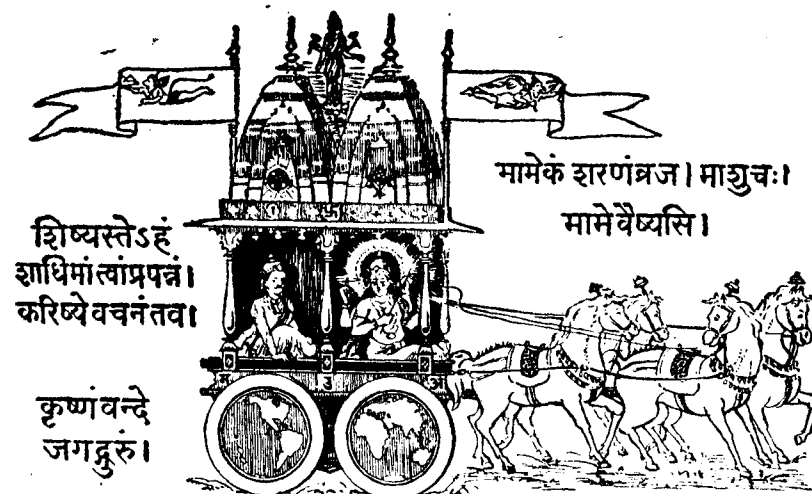
9. Tradition has it that the "Antar-jyoti's" floating festival was at one time in the flowing current of the Cauvery. Owing to the danger caused by excessive

floods in a particular year a tank was preferred and constructed. There is no stay in Time so also even when appearing to stay the molecules of the waters run both horizontally and vertically. The direction and the course of the float are controlled by those who push and the others who pull. They are the jivas representing the feet and the hands of the jiva acting at the will of the Lord installed in the float. He destines and ordains its course and determines its reaches. What an object lesson for those who see, could see, and understand?

10. In the body the prana, the manas, the Buddhi and the ahankara float one upon the other in succession. When the Ahankara comes out and identifies itself with the body the whole pile turns topsy turvy, falls into the mud and becomes mud and earth. When the Ahankara looks within itself through the jiva and realises the Lord installed within it even the mud of the earthly body gets purified and the jiva is wafted to the Heavens and becomes Eternal and Immortal. The float after all the rounds reaches the shore, the Lord and the people round him reach the temple. The float is dismembered and every part of it is gathered to where it came from. The earth takes its earthly share and the jiva and the Lord reach Eternal Bliss. So is the body on the departure of the jiva gathered to the five elements and life fleets with him and attains Salvation.

11. Lastly as for the festival. The festival itself it has floated away only to come again. But we float and will continue to float in Samsara until we become fit when He decides to take us to reach the Eternal shore, His Lotus Feet.

JAI PLAVA



Sri Krshnam Vande Jagadgurum
SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

RAM RAJYA

In the immortal Sri Ramayana, Sri Ramachandra put certain questions to his brother Bharata who was to rule the entire empire of the Ikshvakus during the exile of Sri Rama for fourteen years. The whole chapter goes by the name of Kacchit sarga as all suggestions in regard to good Government are given by putting a series of questions. Some of the questions put by Rama to Bharata are reproduced below in order that those on whose shoulders the mantle of administration has descended in different parts of the world may search their hearts and find how far they have reached or fallen short of the ideal.

1. Have your youthful hands firm grip of the affairs of State?
2. Are those who know the moral law honoured appropriately?
3. Do you respect the gods, ancestors, the preceptors, the elders and holy men?

4. Have valiant and learned men who have controlled the lower impulses and who can read the signs of the times been taken as Ministers?

5. Do you quickly implement your plans involving a little expenditure but yielding large benefits without delay?

6. Are your actions known to the people at large only when nearing execution and not before?

7. Do you prefer one learned man to thousands of fools?

8. Do you entrust your servants with work suitable to their ability, and not place the right man in the wrong place, i.e. "put round pigs in square holes"?

9. Do you take care to see that the enemies who were sent away or who went voluntarily but have come back, are not pooh-poohed as weaklings?

10. Do you keep at a distance dialectical materialists who are wise fools, experts in bringing about chaos, who care only for the laws of economics without any regard for the moral law?

11. Do you get the boundary lines also ploughed and sown and do you pay due attention to the cattle wealth of the country?

12. Are the farmers and merchants happy and prosperous?

13. Do you meet people both in the streets and in the Council Chamber?

14. Are you neither too cheap nor too inaccessible?

15. Are the defences of the country complete and up to date?

16. Do you balance your budget with ample surplus, and reserves and are your finances not diverted to barren channels of expenditure?

17. Do you encourage the friends who support the kingdom and discourage the enemies who conspire against its welfare?

18. Do you refrain from punishing the accused unless guilt is established by proper enquiry by experts in judicial methods?

19. Do you avoid letting loose those whose guilt is proved merely because they are rich or powerful?

20. Are your administrators impartial and free from corruption when either rich or the poor are in distress?

21. Do you devote different parts of the day to different pursuits, like service to the public, acquisition of wealth and enjoyment of pleasures, and not unduly concentrate on any one only?

22. Do the learned, the powerful, the rich and the poor wish your welfare?

23. Do you avoid the following 14 wasting vices of royalty, viz., atheism, falsehood, anger, carelessness, delay, failure to meet experts, indolence, sensuality, failure to consult any one, consulting fools and rogues, not implementing approved plans, disclosing state secrets, disregarding auspicious duties and dealing with too many enemies or problems at one and the same time?

24. Do you avoid tale-bearers, adventurers, critics who find fault merely out of anger, jealousy, harsh words and cruel punishment?

25. Do you punish the enemy and make peace or war with strategy at the appropriate time?

26. Do you follow the footsteps of the good and the great?



FROM THE WATCH-TOWER:—

By SRI NIGAMA SOWDA

MILITARY TRAINING FOR WOMEN

Rajkumari Amrit Kaur, India's Health Minister, is not in favour of military training in schools and colleges, especially for girls. According to her the idea of women seeking protection through arms is against the culture and traditions of womanhood. Fear is not in the nature of women. She says that women cannot defend themselves with weapons of warfare. Gandhiji taught them to defend the nation and win freedom through truth and non-violence. They should therefore remain true to his teachings. Hardly any one will agree with her in the view that fear is not in the nature of women. What she says in regard to women's not defending themselves with weapons of warfare is no doubt applicable to ordinary times. But in extraordinary circumstances women have to defend themselves with weapons and receive training in warfare also as in ancient times and medieval ages. The examples of Kaikeyi, Subhadra and Sakuntala of old and in recent times of the Rani of Jhansi cannot be forgotten.

HARNESSING SUN'S RAYS.

Mr. Julius Stulman, a successful American Industrialist and member of the Council of the Board of Integrated Education, New York since 1941 recently stated in Bombay that the boundless energy from the sun's rays could be harnessed in India for the betterment of the economic condition of the Indians. He explained how solar energy could be used for heating, cooking, dehumidifying, preservation of foodstuffs and many other purposes. He also explained how

molasses can be used for manufacturing proteins. He suggested that the best available men in the world could be brought together to solve India's problem to help creating a synthesis of the best thinking applied to the total resources of the nation and finally the creation of a vehicle to administer their findings into prompt action. To preach is easy but to practice is difficult but ideas are always welcome

* * * *

THE ROLE OF PHILOSOPHY.

Prof. G. N. Lawande, writes : Indian philosophy is concerned with an "inquiry into truth" but denies that intellect is ultimate. I find a contradiction here. An inquiry is an intellectual affair and whether your inquiry is successful or not can only be decided by appealing to an intellectual criterion. If our philosophers really wish to be consistent, they should either deny that philosophy is concerned with intellectual inquiry or affirm that intellect should be ultimate. You cannot appeal from Philip sober to Philip drunk. Unfortunately Indian philosophy always followed this procedure."—It is true that Indian philosophers decry intellect based on perception and inference as leading to no definite conclusions in regard to matters beyond the perception of sense organs but give intellectual answers to those who put questions from the intellectual plane. As Shri Yāmunacharya says :

नमो नमो वाङ्मनसातिभूमये

नमो नमो वाङ्मनसैकभूमये ।

* * * *

SUGAR AND SPICE

By

SRI PRAHASANNIVA BHARATA

Prime Minister Menzies thinks that extremely low living standards in India and Pakistan favour the development of Communism and that the people can become most heavily indoctrinated.

Thinking standards can perhaps be raised more quickly than living standards. The inoculation of high thinking may prevent indoctrination.

Mrs. Pandit said: "The word enemy has unfortunate connotation. Indeed, we wish the word to be erased from the international dictionary." A very noble sentiment no doubt. But human nature wants friends and foes to be differentiated.

Shri Jagjivan Ram, India's Labour Minister emphasised that whatever the Labour Appellate Tribunal of India would do, it should be aimed more at securing justice rather than rigid adherence to the letter of the law. Why should law and justice be divorced at all?

Shri Hare Krishna Mahatab, Minister for Commerce and Industry, said that financial difficulties would not remain

more than a year and thereafter it would be an "age of engineers" and no more of "politicians and lawyers." It is hoped that engineers also will not become politicians and lawyers.

Bees dispersed a meeting at Moradabad twice by stinging the audience out of the grounds. The honeyed speech of the orators was no match for the stings of the bees.

The speaker of the Madras Assembly has given a ruling that any newspaper comment on a matter pending in the Legislature was liable to influence voting and thereby constitute a breach of privilege. Is it the breach of the privilege of the House or of the Press?

A woman was recently hauled up for parking her motor-car on the wrong side of a road at Chatham. She pleaded guilty. The magistrates imposed a fine of five shillings but invited her to lunch, and announced that they themselves would pay the fine as they were celebrating the opening of a new court-house with a luncheon, and hers was the first case to be heard. How lucky!

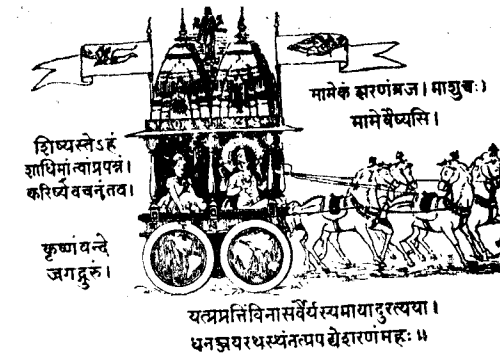
NEWS

MAMMOTH ELEPHANT

The skeleton of a huge elephant which is claimed to have lived between two and three million years ago is on show in the Zoological museum of the Soviet Academy of Sciences in Leningrad. Its tusks are twice as long and four times as thick as those of a modern elephant.

TALLEST BUILDING

The Empire State Building in New York, the world's tallest, is being increased by a 222 foot steel tower. The tip of the tower will be 1,472 feet above street level and it will be used for television broadcasts.



Gentleman

1. LOOK!

2. God breathed Life into KRSHNA, and KRSHNA marches on. With humility because it could not do more, but thankfulness that this little is achieved. KRSHNA steps forth into its second year of service in March 1951.

3. For its steadily spiraling circulation, all thanks to you, to Wheelers and all leading book shops 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.

7. Or even if it only be that your copy of KRSHNA does not reach you by the 25th of each month step forward, complain, criticize and do us a service.

8.



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KARNATIC MUSIC ACADEMY

The Education Ministers of South Indian States discussed at Bangalore the proposal to form a National Academy of Carnatic Music in South India on the model of the Academy of Hindustani music in the North. The purpose of the Academy is to develop South Indian music and dancing and conduct research in them. There is a proposal that the Central College of Karnataka Music in Madras City should be broad-based and developed as a National Academy.

STUDY OF SANSKRIT

The Indian Renaissance Conference which met in New Delhi under the presidentship of Sri Anantasayanam Ayyangar, Deputy Speaker of the Indian Parliament, adopted a resolution urging all State Governments to make the study of Sanskrit compulsory in all secondary schools, while another resolution urged the Government of India to take steps for the establishment of a Central Institute of Research in Sanskrit studies.

GROW MORE FOOD

Prime Minister Jawaharlal Nehru has by intensive cultivation grown 33 maunds of wheat per acre in his grounds in New Delhi. According to him the average yield per acre in India which is said to be 9 maunds only can be increased to 12 maunds at least, although a farmer in north India has grown as much as 63 maunds per acre.

ORIENTAL STUDIES

The Scientific Council of the Institute of Oriental Studies in Moscow is to complete works on literary and other histories of India, Iran, Japan, Turkey, the Philippines and other Eastern countries. The first volume to be published is to be devoted to contemporary India.

STIMULATE SANSKRIT STUDIES

Delivering the convocation address of the 30-year old Sanskrit and Ayurvedic College in Jaipur, Sri Bhoganath Jha, Minister, Rajasthani Government appealed to Sanskrit scholars to develop Sanskrit in such a way that it might once again actively contribute to the progress of Indian culture. Sanskrit is now studied in the same old style which had been adopted at a time when the question of preserving the language alone was before the country. Now that India has attained freedom, Sanskrit should once again occupy its due place and research and development should be restarted for this purpose.

NEW CROWD-COUNTING MACHINE

An electric crowd-counting machine will be used to record the number of people passing through the entrance to the festival of Britain main exhibition on the South Bank of the Thames in London this year. When capacity (around) 50,000 is reached, a warning will be given automatically and the gates will be closed. The machine adds and subtracts as people enter or leave the grounds.



How is the solar year Kara for all and the solar month "Mesha" for you?

GOCHARA PHALA (MESHA FROM 14-4-1951 TO 14-5-1951)

By "SOWMYA"

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

The solar year "KARA" commencing on 14th April 1951 will bring many advantageous changes and improve living conditions. The yield from the lands, both wet and dry, will be better; and there will be timely rainfall.

The prices of commodities will not rise abnormally, while the prices of the minor commodities will go down. Businessmen will thrive well with profits. The markets will have competitive sales and bring about appreciable reduction in the prices of all articles including gold, silver, diamonds etc.

Famine and scarcity of water will not be suffered. Grams and pulses, wheat, cotton, paddy and other grains will bring better yield and thereby increase the prosperity of the country. There will be free flow of money redressing the grievances of the suffering poor and the middle class. People of charitable disposition will not lack interest in conducting religious rituals. All arts and sciences will have full development and persons engaged in them will be much benefitted and suitably rewarded. Generally, people will be inclined towards God and Godly affairs; and the devotion to God and the mother land will be great. This year will bring harmony among the people at large.

MESHA RASI (Aries):

ASWINI, BHARANI and the first quarter of KRTTIKA.

Financially the month will be more fortunate; and there is the prospect of speculative gains by the middle of the month. For some, ready money may be a little scarce during the first fortnight. Those unemployed will be suitably fixed up in life, confirmed will get promotion.

Some are likely to have changes in offices, or residential quarters. Such changes will not be detrimental to personal comforts and interests. The outlook for new schemes is excellent. By the end of the month journeys are probable, and one of them might land overseas.

If some feel discontented with the present environment, it is better to stick to it a little longer. Health conditions will be normal. Businessmen will thrive with greater profit.

VRSHABHA RASI (Taurus):

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

On the threshold of the new solar year persons of this Rasi, who might have been longing for a betterment are sure to see the bright part of their luck in store for them even from the beginning of the month. One will make money in normal business, but at a higher rate than in the past months. By the third week of the month, something very substantial might materialise through a long-planned partnership or business associations.

This month will be spent with peace and prosperity. There will be improvement in all aspects of life. Success in undertakings, in travels and in studies will mark the period distinctly. Advantageous changes will be noticed in family affairs. All pending disputes, litigations etc., will have a successful termination.

MITHUNA RASI (Gemini):

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

There will be success and consequent gain of a coveted position, honour and prosperity, fame, joy, health and happiness; gains in various ways, birth of a son, employment, influence, gain of land, house, copper or gold with good energy and splendour. Enemies will become friends. Auspicious celebrations as marriage in the household will take place.

Great care should be taken in money matters as it is likely that money will be wasted on useless purposes. Special interest must be shown in protecting the movable and immovable properties and also in safeguarding the health conditions of the wife and children.

KATAKA RASI (Cancer) :

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

The planets Jupiter and Saturn are very well placed during the period. The financial strain that might have affected many during the past months will be lightening gradually and improving the conditions satisfactorily. The planetary positions make the persons feel smoother and happier in life. From a business point of view, life will be certain and comfortable. On the social side, the period will be an outstanding one.

This will be a fruitful month for those intending to marry, and also for those seeking employment or expecting promotions. There is the possibility of the friends helping in the new schemes. Health conditions will be satisfactory. Financial success and speculative gains may be expected during the month. Happiness of wife and children; and auspicious celebrations as marriage will lead to a happy life. Persons who might have suffered from either illness or loss of status or position will regain their original strength and position with remarkable appreciation.

SIMHA RASI (Leo) :

MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

The important planet Jupiter who has been well placed during the past months, has now transited to the eighth house, but still in his own sign. Saturn continues to be in the second place. Health should not be neglected and children should be carefully looked after. No investments should be made headlong, without forethought; and hasty actions must be slowed down. Honour and prestige will have to be maintained at great expense and strain. Maximum labour will have to be turned out and minimum wages alone will be got. Even though the work will bring reward and name, the income will be only disproportionate. Persons of this Rasi will be usually more fond of honour and distinction than any remuneration in good proportion. Friendship will have to be maintained at personal expense, and the usual liberal mind will be easily tempted to going in for loans. Unnecessary travels must be avoided. People of good meditation with philosophical attitude or persons having excellent dasabhukti results will tide over the aforesaid difficulties.

KANYA RASI (Virgo) :

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

Persons of this Rasi will be naturally liberal-minded, charitable, easily accessible, reasonable, helpful and intellectually great. With all these attainments many will be good opportunists, and profit much in speculative transactions and safe-guard the hoarded wealth on sound investments.

Their hands will be tied so as not to offer any direct and personal help to people concerned; but they can only be useful in offering suggestions and recommending to others. They themselves may not feel quite peaceful either at home or abroad. As Jupiter has transited into the seventh house, they will gradually gain ground and try to realise a portion of their bad and doubtful debts. Any malevolent influence or disrespect which might have been suffered during the past months, will all come under check and revive the old fame and reputation.

TULA RASI (Libra) :

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

Persons of this Rasi have to exercise great care in keeping everything under check and control. Even though the expenses will mount up in family life, nothing will go beyond control. Some may experience changes in official or residential quarters and the results of this dislocation will bring advantage and monetary benefit with better health to self and the family. The expected help may not come in full, or be received in time. No new advances should be made headlong for any purpose and any mighty undertaking accepted without forethought. People engaged in joint associations and working with partnership must avoid any kind of controversies or enter into dispute or litigations during the period.

VRISCHIKA RASI (Scorpio) :

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

Probably this month can be said to be most fortunate one for persons of this Rasi. Those who might have been looking forward for betterment in their affairs can have the full benefit of their objects, achieved speedily. Even mighty undertakings can be done with ordinary

effort. Loss of skill and appetite will thoroughly change, and confer strength of body and mind. The mind will be free from cares and anxieties. There will be auspicious celebrations as marriage. Voluntary help from friends and relatives will be a remarkable feature during the period; Lucky persons will get unexpected fortune or wealth, house and lands with articles in gold, silver and diamond and cars according to their status and be immensely benefited.

DHANUR RASI (Sagittarius):

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

Even though much improvement cannot be expected during the period there will be some happiness in domestic and official quarters. There is no prospect of any unexpected fortune and gain in speculations. One should be wise to adjust everything within the usual normal limitations and not fall headlong into any matter.

Health conditions will be normal. Investments must be very carefully made. Some misunderstanding might be possible on account of monetary transactions. The creditors and debtors must be moving very carefully with due respect to avoid unpleasantness and misunderstandings. This month will be spent with some stiffness and the mind will always be engaged in scheme and future programmes, but nothing will materialise speedily to expectation. Special care will be necessary in signing and documents for agreements with others.

MAKARA RASI (Capricorn):

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

The fortunate results enjoyed during the past two months will have slight modifications now. The usual indifference arising from the idea that certainty in success is always assured, will be under check. Routine small matters may seem irksome and difficult to carry on. The mind may be engaged in family matters of litigation or partnership and deep consideration with a leisurely decision is likely to turn matters to advantage. Expenses of the family will mount up in auspicious celebrations as marriage, or birth or children etc. Some expenses will be greater during this month than in the past two months for persons born of Makara.

KUMBHA RASI (Aquarius):

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

Persons of this Rasi will gradually pick up and achieve their long desired objects with great advantage. Those who might have run their lives on curious lines during the past few months, will now be able to enjoy life with lucky chances and constructive programmes.

This is the best time, propitious for any social engagement or anything concerning music or entertainment. Health conditions will be satisfactory and freedom from illness is assured. Any outstanding dues will be collected usefully in time.

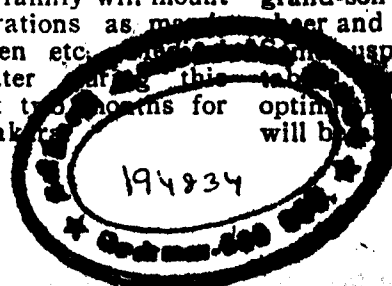
Those who might have been inimically inclined will have a changed attitude. Success in disputes, litigations suits or elections will mark the period. Businessmen will have a better income and the profit will be greater than in the past months. Persons affected in health should seek remedial measures by appeasing Saturn.

MEENA RASI (Pisces):

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

As everyone of this Rasi will be eagerly expecting for a better life, they will have the benefit of betterment and fixity in all matters. The mind will be steady now, free from worries or any vexed problem. This is a favourable period bringing about matrimony. This is a propitious time for taking up any new undertaking or job in any department of service. Some may be engaged in the construction of new houses or improving the existing ones. Some will have additions to the property in the way of the land, houses or articles of silver, gold and diamonds.

The health of the parents or any old attached member of the house may cause some anxiety and some travels may be necessary on that account. The employee in contract work or partnership work may expect an unexpected income and the work will bring the appreciation of the authorities. The birth of a son or a grand-son will bring exceptionally good cheer and happiness to the household. Some auspicious expenses will be inevitable. Many the mind will become optimistic and cheerful. Good enjoyment will be in life.



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