

Sri Krishna : A Spiritual and
cultural movement

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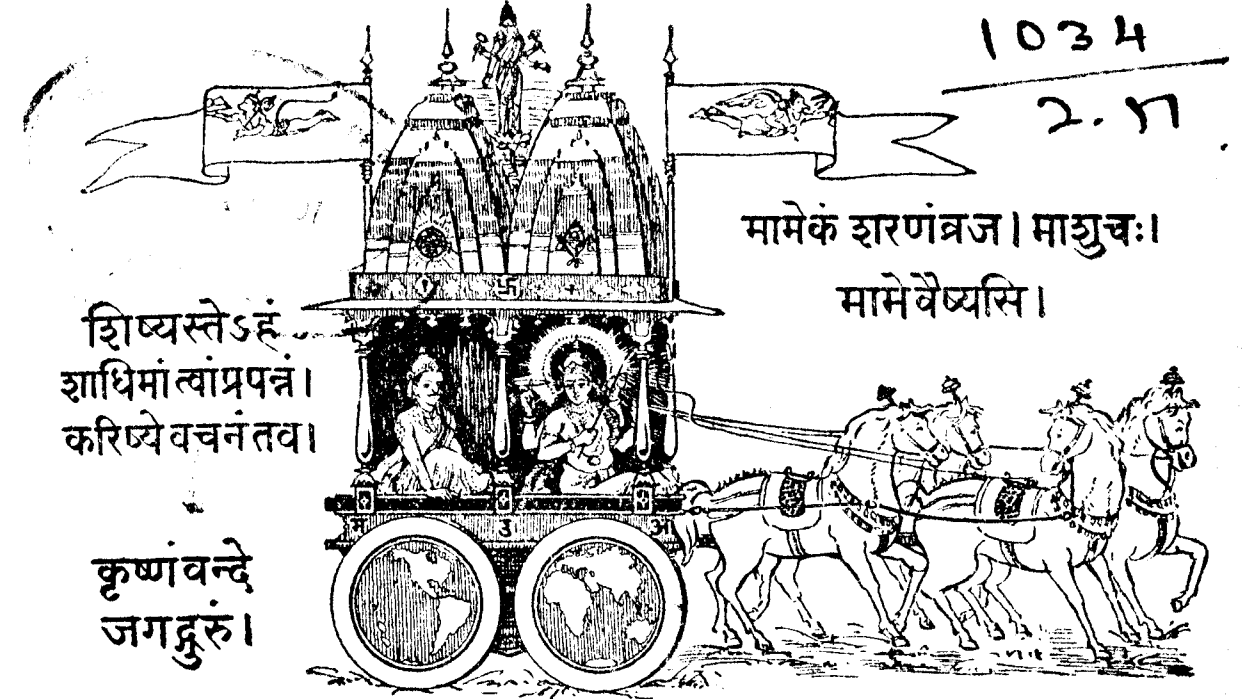
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SRI KRISHNA

Spiritual and Cultural Monthly

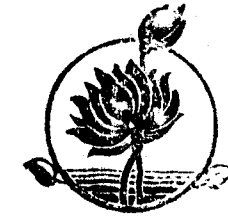


शिष्यस्तेऽहं
शाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं व्रज। मा शुचः।
मामे वैष्यसि।

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



EDITOR:-
S. NARAYAN
Bombay

Vol. 2.

Vrshabha
May - June 1951

No. 3

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SRI KRSHNA

Vrshabha: May - June 1951

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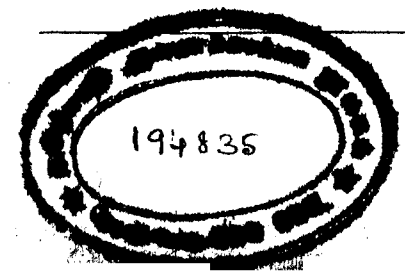
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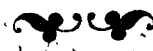


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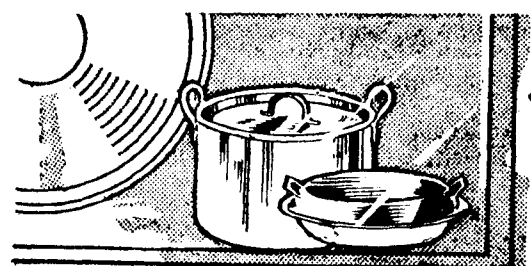
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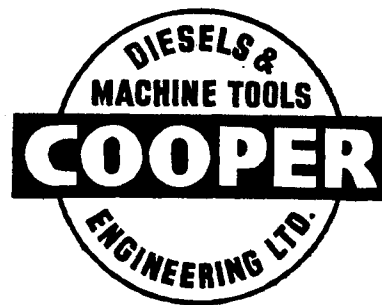
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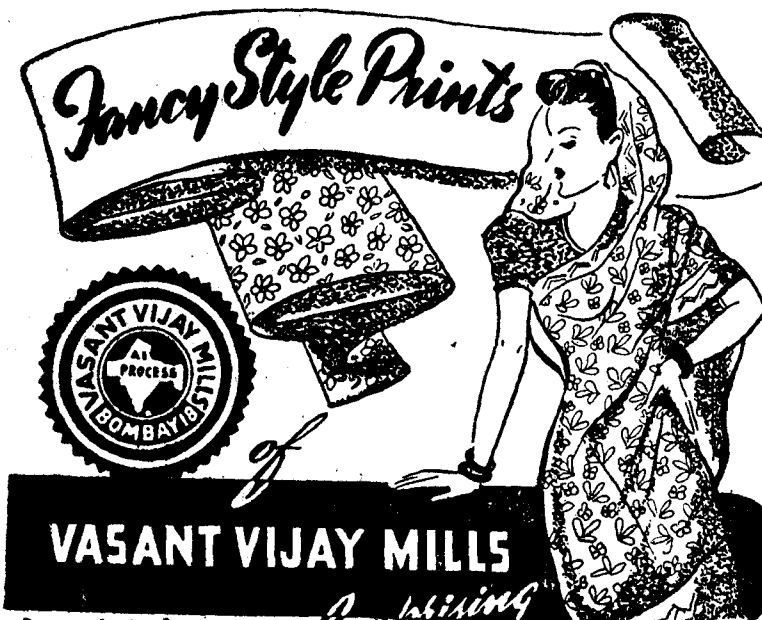
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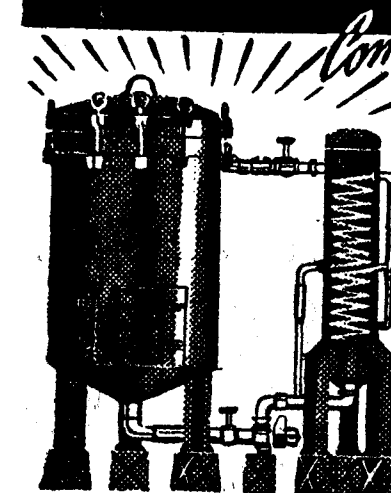
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Articles sent by those who do not get prizes may be published without payment if the Editor decides to do so. No correspondence will be entered into in regard to the stories or the prizes.

EDITORS.

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Vrshabha: May - June 1951

No. 3

SRI GITA BHASHYA

By SRI YAMUNEYA

(Continued from page 44)

There are 18 chapters in the Gita. The first six chapters describe in detail the way of realisation of the self. Chapters 7 to 12 speak of Bhakti-yoga and the knowledge of God necessary for the same. The last six chapters give in very great detail the same things referred to in the previous chapters.

The 1st chapter of the Gita as well as the first 11 verses of the second chapter state who taught the Gita; to whom, where, when and for what purpose. Verses 12 to 30 of the second chapter contain the teaching of the Lord regarding the nature of the self. The self is imperishable. The nature of the body is to perish. The Lord teaches very clearly and gives several reasons to show that the self is different from the body. To the attribute of the self that it is eternal we should add the other attributes viz., that the self is subject to the Lord. He is for pleasing the Lord and he exists only for that purpose although these are not specifically stated here. The Lord says in the 47th verse of the second chapter that after knowing the true nature of the self one should carry out the duties ordained by the

Sastras keeping the attributes of the self in mind. Duties should be discharged with two thoughts in mind: (1) 'I do this duty to please God'. This thought arises in the following way: I am different from the body. The body and those who belong to it are not mine. I do not want them. I need not work for them. Duty alone, therefore, is the end in view. The lower heaven and other fruits of action I do not want. Such ideas should be cultivated. The 71st verse of this chapter refers to this. (2) 'I do not do all these actions' It may be asked as to how one can think that he does not do the action although he actually does it. The idea arises in the following way: 'I am in nature and substance *gnana* or knowledge. I am in this body because of *karma* or action. If I depart from the body when the bondage of action is cut asunder I need not and will not do this kind of action. I happen to do this kind of action because of my contact with the body. Even this work I do not do by myself. The Lord does it through me'. All duties should be discharged in this spirit. One should realise the self. Until such time as one realises the self,

any one ordained duty liked by one and suitable and possible to be discharged should be continued to be done as a means for the liberation of the self. One duty should be primary and others subsidiary. Doing like this goes by the name of *karma-yoga*. The Lord is thereby pleased and decreases the *Rajas* (passion) and *Tamas* (ignorance), makes the quality of *Satva* (goodness) increase and fosters *karma-yoga*. When one practises *karma-yoga* in this way one will get naturally disgusted with the enjoyment of the objects of the senses. The thought of the self will become permanent. Then one who practises *karma-yoga* will meditate upon the self and realise it. (Verses 52 and 53 of chapter II).

What is stated above has been described in detail by the Lord upto the end of the 6th chapter of the Gita. As soon as the Lord spoke of the permanence of the knowledge of the self Arjuna asked: "What will a man endowed with such knowledge be like?" In reply to this the Lord describes in four verses from the 55th verse, four stages of *jnanins* who have the knowledge of the self permanently. The top-most among them is the one who practises *jnana-yoga*. On hearing this Arjuna is likely to say that he does not want *karma-yoga* and that he would like to be on the top-most stage of the *jnana-yoga*. In order to prevent him from saying so the Lord states in 10 verses from the 59th verse in the 2nd chapter that the top-most stage cannot be reached by one who has not controlled the sense organs. Without understanding this Arjuna asks why he should not practise *jnana-yoga*. The Lord replies: "You should not practise *jnana-yoga* because you cannot. You should practise only *karma-yoga*." He gives

several reasons for this in the 3rd chapter, in the first 3 verses of the 4th chapter, in the first 7 verses of the 5th chapter and in the first 6 verses of the 6th chapter and thereby brings home his advice to Arjuna.

It has been stated previously that *karma-yoga* should be practised with two thoughts in mind. Verses 19 to 23 of the 4th chapter describe in detail what one who practises *karma-yoga* with the 1st idea should be like. He does not want any fruit of action. He is not interested in the objects of the senses. He prevents his mind from thinking of them. He is pleased only with the self. He has no anxiety for food. He has no desire for this thing or that thing. He eats whatever he gets merely to support his body. Although he does actions he goes on practising the knowledge of the self. The knowledge of the self is, therefore, mixed with these actions. In course of time attachment to the objects of the senses departs from him of its own accord. The second thought referred to above is: 'I am not the doer.' The Lord speaks of this in the 8 verses from the 8th verse of the 5th chapter and in the 5 verses from the 13th verse of the 18th chapter. All work is done by five entities jointly. They are: the body, the organ of senses, the vital movements, the self and the Lord. This being so, no one should think that he alone does anything. The self is prompted by the body, the sense organs and the vital airs to do various things because he is in contact with them. They in turn are prompted by the Lord to prompt him. 'I am not the doer' means only this much. When one discharges one's duties with these two thoughts in mind, one is practising the knowledge of the self.

Having thus taught the nature of *karma-yoga* the Lord speaks of its subdivisions in 8 verses from the 25th verse of the 4th chapter. There are 13 subdivisions. As they yield one and the same fruit any one of them may be practised. *Karma* or action as well as knowledge of the self are combined in these. Of the two, knowledge is more important. That is why knowledge is said to be higher than *karma* in the 33rd verse of the 4th chapter.

It has been stated above that by practising *karma-yoga* the knowledge of the self will become permanent. That the knowledge of the self has become permanent can be known by certain signs stated in three verses commencing from the 7th verse of the 6th chapter. They are:— A man who practises *karma-yoga* is not elated because of pleasure or honour or grieved on account of pain or dishonour. His mind does not become agitated. It is always calm and clear. All his desires are concentrated only on realization of the self. In his eyes rubble, granite and gold are all alike. No one is his friend nor any one his foe. All are equal to him. Such a man is fit to practise *jnana-yoga*. How one should sit, etc., when meditating on the self is stated in 10 verses commencing from the 10th verse of the 6th chapter and in 5 verses commencing from the 24th verse of the same chapter. When one meditates upon the self he considers such meditation to be the highest joy. He realises the self in thought. He is greatly pleased and does not like anything else. He enjoys bliss which cannot be attained with the help of the organs of the senses. He does not want to stop meditation even for a single moment. Even when he stops he wants to practise the same again. His mind does not turn away from such meditation either because of the desire for other

kinds of happiness or by the heaviest of sorrows. If he goes on practising the realisation of the self like this the practice becomes perfect. There are four steps therein. The man on the 1st step sees the self well and realises that its nature is knowledge, that all selves partake of the nature of knowledge and that all are, therefore, alike. The second step is when he begins to consider how the self happens to get bodies, understands that bodies come as a result of *karma* and that with the departure of *karma* the self also will be pure like the Lord and thinks that the Lord and the self are alike. The 3rd step is when these two ideas continue even when one is not practising *yoga*. The 4th stage comes when one does not feel agitated by pleasure or pain because of the full realisation that just as other selves have no connection with his own pleasure or pain, his own self also has no connection with his pleasure or pain. Verses 36, 37 and 38 of chapter 4 praise this ripe knowledge of the self as the destroyer of all sins. 'Sins' here means the obstacles in the way of meditation upon the Lord.

It may be asked as to why all people do not practise *karma-yoga*, see the self as it is and rejoice. The reply is that people being desirous of mean ends obtainable here and now, go and worship deities other than the Lord. It is this desire for mean ends which stands in the way of the commencement of *karma-yoga*. The Lord points out the way for the removal of the obstacles and the commencement of *karma-yoga*. That is when the Lord creates the world, one is born high and another low in certain respects. The difference for this inequality is the *karma* of the self. The Lord is equal and impartial to everybody. He is not benefited in any way by creating this inequality. If one under-

stands this he will realise that his status is low because of his sins, and will be anxious to do away with the sins and practise *karma-yoga* for the purpose. This will be clear from verses 12, 13 and 14 of the 4th chapter. If one understands that the Lord is pleased by the practise of *karma-yoga* and that although he is the King of kings He is the greatest friend of everyone, he will complete *karma-yoga* with the greatest ease possible. One will be able to practise *karma-yoga* much better if one understands *Avatara-Rahasya* or the secret of the incarnation of the Lord mentioned in 7 verses commencing from the 5th verse of the 4th chapter.

Some may ask: "Why should those who do *prapatti* or take refuge in the Lord practise *karma-yoga*?" The reply is: "They need not practise *karma-yoga* but they should discharge their duty ordained daily duties with the two ideas mentioned by the Lord." By doing so they will get disgusted with the objects

of the senses. The thought of the self will become permanent. Service to the Lord will be rendered with great pleasure. God will be pleased and they also will be happy. Now-a-days whenever any religious duty is performed, people repeat orally a sentence containing these thoughts but these two thoughts are mostly absent. If the thoughts were there, one would not get angry. As one gets angry frequently one has to conclude that these thoughts are absent and that one has not realised one's own true nature. A man in his senses cannot but grieve for those who are sub-merged in *samsara* (birth, death and worldly affairs) in spite of being born in families following the noble philosophy of Sri Bhashyakara and praising in no measured terms the precepts and practice of Sri Bhashyakara and Sri Vedanta Desika. Such a fall is due to nothing but failure to appreciate what they have preached and to follow what they have practised.

(To be continued)

SRI RAMANUJA JAYANTI

This year the asterism under which Sri Ramanuja incarnated in this world falls on Thursday, the 10th of May. We cannot do better than remember Sri Ramanuja's auspicious attributes than by repeating the following verse uttered by his chief disciple Sri Kuresa.

यो नित्यमच्युतपदाम्बुजयुग्मरुक्म-
व्यामोहतस्तदितराणि तृणाय मेने ।
अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धो
रामानुजस्य चरणौ शरणं प्रपद्ये ॥

"I take refuge in the feet of Sri Ramanuja, our Blessed Guru, the Ocean of Compassion who, because of his great

love for the lotus feet of the Lord never cared a straw for any thing else."

Sri Kuresa is otherwise called Azhvan. He was a prince and he led a princely life. He heard of the greatness of Sri Ramanuja, forsook all princely possessions and became his disciple. When they were living in Srirangam serving Lord Sri Ranganatha the bigoted Chola King persecuted the pious and tried to extort their consent to the recognition of Siva as the Supreme Being. Sri Kuresa had the courage of his conviction and refused to be cowed down by the threats of the tyrant. When he found that other

pious people were persecuted by being deprived of their eye-sight, he dared the tyrant to do his worst by voluntarily plucking out his own eyes. When Sri Ramanuja saw the sightless condition of Sri Kuresa, he exhorted him to pray to the Lord for sight as the Lord grants His devotees not merely the Highest Heaven but worldly boons also. Sri Kuresa, however, could not persuade himself to ask the Lord for any worldly thing. So he prayed to the Lord for being taken to the Highest Heaven where he could see the Lord for all time. This prayer was answered. Sri Kuresa was about to depart from this world. Sri Ramanuja went to see him. It is at this time that Sri Kuresa is said to have uttered the above verse taking refuge in Sri Ramanuja.

The verse brings out the following ideas:—

(1) Sri Ramanuja loved the Lord to the extent of infatuation. It is such supreme devotion that is required from the true lovers of the Lord. The Lord is here said to be Achyuta or one who does not fall from His own place and Who does not allow His devotees to fall therefrom.

(2) Sri Ramanuja cared a straw for everything else except the lotus feet of the Lord. Such Vairagya or disgust with worldly things will follow as a matter of course great devotion to the Lord. One cannot worship both God and mammon.

(3) Sri Ramanuja is called our Guru, meaning that he had such knowledge that he could enlighten even the most

stupid people like ourselves and the most learned people like Sri Kuresa.

(4) Sri Ramanuja is called Bhagavan, meaning one blessed with auspicious attributes. The Lord blessed him with everything of His so that he could confer everything on his disciples.

(5) He is stated to be the Ocean of Mercy. He had to go 18 miles through thick forests infested by wild animals and by wilder men to one of his Gurus for learning the meaning of the secret Mantra of salvation. His Guru commanded him not to divulge the meaning of the Mantra to any one else. Sri Ramanuja, however, was so much moved with pity for the pitiable people in bondage that he immediately went to the top of the tower of the temple and called out to all and sundry at the top of his voice to take refuge in the lotus feet of the Lord. On being asked by the Guru as to why he broke his pledge, Sri Ramanuja replied that he did not mind going to hell himself if only other people went to heaven. The Guru was greatly moved by the depth of the love of Sri Ramanuja for all living beings and blessed him. Such was Sri Ramanuja.

(6) Taking refuge in Sri Ramanuja, the Acharya, is even greater than taking refuge in Sriman Narayana, the Lord. Have not the seers said, "Doubt there may be as to whether success will crown the efforts of those who serve the Lord; but doubtless is the success of those who serve His servants." Jesus said, "Believe in Me and ye shall be saved. Sri Vaishnavas believe in Sri Ramanuja and hope to be saved. Sri Ramanuja is no one else but Sri Krishna.



The Essence of Secrets Three

By SRI R. R. DESIKA

(Continued from page 7)

IV Artha Panchaka or Aggregate of matters five.

This chapter states that one should know five matters. In all things one has to understand five matters, that is, the goal to be reached, the person striving for the goal, the work to be done for reaching the goal, obstacles in the way and the object of reaching the goal. For example, paddy is to be obtained; the farmer is the person who strives for it; ploughing and other agricultural operations are the work to be done; the obstacles are grazing by cattle, scarcity of water; and the object of getting paddy is eating and getting cash by selling etc. In the same way, we can find five matters in all affairs like studying etc. There is no matter which cannot be classified into these five heads. In the matter of life insurance those who get the money are wives and children. Applying this division of five to spiritual matters, we, who are called Jivas, are to pacify the anger or remove the displeasure of God, reach Him and serve Him in ways pleasing to Him. We should know (1) the Jiva, (2) the displeasure of God, (3) the means of removing the displeasure, (4) God and (5) the service of God. God has made us take birth in this world in order to know these five things and reach Him. Now-a-days, people in this world, whether they are wise or otherwise, mostly speak of the existence of the imperishable Jiva within the body and of having to go to the Master, God etc. but do not think of these things. They have not even understood that they do not think about these things. Speaking

about such things is merely a matter of outward form in conformity with what most people, do but really feeling about the matter and thinking about it is a different matter.

Our Great Benefactor is our Master. We should go to Him and serve Him in ways pleasing to Him. It is not possible to go to Him now because He is displeased with us on account of our not obeying His commands. We should fall at His feet, beg to be forgiven and thereby remove His displeasure. If we are not able to crave for pardon like this, we should beg for pardon through a devotee dear to Our Great Benefactor. This comprises five things. Craving for pardon like this is otherwise called Saranagathi prapatti, taking refuge or self-surrender.

We should understand the following five matters.

1. Our Great Benefactor Whom we should reach;
2. Ourselves who are to reach Our Great Benefactor - what our real nature is and what we are like now;
3. The obstacle standing in the way or the reason for our not having reached Our Great Benefactor upto now, that is, the displeasure of Our Great Benefactor;
4. The way of removing the displeasure of Our Great Benefactor, that is, taking refuge in His lotus feet; and
5. the fruit, that is, our reaching Our Great Benefactor, enjoying Him fully and serving Him in all ways pleasing to Him.

If we are to know a thing, we should know it through the qualities it always has and which are inseparable from it. We know salt and sugar through their qualities only, namely, and salinity and sweetness. When we think of salt or sugar, we cannot but think of salinity or sweetness. The qualities necessary to be known for understanding a thing are called Swarupanirupakagunas or the attributes determining the essential nature or constitution of a thing. We have to know Our Great Benefactor through five such qualities. They are.....

(1) Satyatva or reality or changelessness. Non-sentient things always change. Earth is in the form of a hard lump at first. When water is poured on it and earth is trampled, it becomes clay. Then earthen vessels of different types like pots, pans, jugs, jars etc. are made of it. The earth which was a hard lump at first has taken various forms and thereby got different names. Our Great Benefactor undergoes no change of this type. The swarupa or the substance of the Jiva or Individual self does not change; but the quality of Gnana or intelligence sometimes contracts and sometimes expands. Our Great Benefactor has no change of this type also. He is uniformly the same throughout. He undergoes no change either in substance or in nature. Therefore, He is said to be Satya. The attribute of Satya is called Satyatva or changelessness.

(2) Gnanatva or Swayamprakasatva or self-luminosity or being self-evident. A thing in darkness is not able to show itself; but a light is not like that. It shows itself. It does not require the help of something else in this matter. Light is called self-luminous and the thing which does not show itself is called Jada. Our Great Benefactor is self-luminous or self-evident like light.

(3) Anantatva or infiniteness or not being subject to measurement by time, space and thing. A thing existed yesterday but does not exist today. It exists now, but will not exist tomorrow. It does not exist today but will be produced tomorrow. A thing which can be spoken of as above is subject to measurement by time. Our Great Benefactor is not subject to this. He is everywhere. If we say that a particular thing is not that thing then it is subject to measurement by that other thing. As God is in everything, He is everything. As Our Great Benefactor is not subject to measurement by time, space or thing, as indicated above, He is said to be ananta or infinite.

(4) Anandatva or blissfulness or being supremely felicitous. His very Swarupa or substance is such that it affords supreme bliss. A man who has remained unmarried for a long time, is happy when he marries a girl and lives with her. A man who is childless for a long time will be very happy when a child is born to him and when he lives with child. When even these worthless things make a man happy, is it necessary to say that Our Great Benefactor will afford supreme happiness to us?

He is Sarvangasundara or beautiful in every limb. If one looks at His eyes, He will go on looking at His eyes only. If one looks at His shoulders, he will not be able to take his eyes from them. He is always young. He has no old age. He is all sweet smells. His body is soft like flowers. He is sweet like the combination of all sweet tastes in the world. His qualities like compassion, forbearance, love for us, mixing with us without condescension etc. are very wonderful. Our Great Benefactor is, therefore, called Ananda or Supreme Bliss.

(5) Amalatva or Stainlessness or faultlessness or the quality because of which nothing bad adheres to Him. Just as darkness cannot exist in the sun, no fault can even distantly approach Our Great Benefactor. His swarupa or substance is inimical to blemishes.

Our Great Benefactor should be thought of in the following ways:—

(1) He is always with Our Great Benefactress. According to the philosophy of Sri Bhashyakara or Sri Ramanuja, Our Great Benefactor and Our Great Benefactress constitute the Divine Couple. Our Great Benefactress, however, is sesha or belongs to Our Great Benefactor. The two together are Our Seshi or Owner. Neither Our Great Benefactor by Himself, nor Our Great Benefactress by Herself is our Seshi or our Owner. All things are done by the two together.

(2) He has innumerable auspicious attributes. Every one of His attributes is immeasurable. The quality of soft-heartedness is of different types in the world. One man has a soft heart for himself only. Another has a soft heart for himself and his family. A third man has a soft heart for his community. A fourth man has a soft heart for his village, town, district or country. It is not so in the case of Our Great Benefactor. He has a soft heart for everyone and everything. All are the objects of His compassion. Similarly, there is no limit to the greatness of His other qualities.

(3) He has a divine and auspicious body. Divya or divine means that His form or body is not made of prakrti or matter known to us. Prakrti or matter known to us has three qualities called Satva (Goodness), Rajas (Passion) and Tamas (Darkness). There is a world

above the world of Prakrti or matter. Satva or Goodness unmixed with Rajas (Passion) or Tamas (Darkness) is the quality of that world. It is very radiant. It is of that heavenly delicate substance that the Divine Body of Our Great Benefactor is made. The Divine Form of Our Great Benefactor is radiant as if a hundred million suns have risen at one and the same time. The constitution of that Form is wonderful. Its qualities have already been described above. Its auspiciousness means that all sins disappear from those who are fortunate enough to have a look at It.

(4) He has Ubhayavibhuti or two properties. Vibhuti means a thing owned and controlled. He has two properties. This world of matter is one. Here all things always change with the passage of time. At first a bud appears on a tree. It changes into a flower. A part of it becomes a green fruit which later on ripens. If it is not plucked and made use of, it rots. A flower does not always remain a flower, nor a fruit a fruit. The other vibhuti or property has been said to be above the world of matter and to have only one good quality of Satva or goodness or purity or radiance. Time has no power over it. It changes as a result of Divine Will only. Certain things therein always remain the same. Other things appear when desired and disappear similarly. That place is called Nityavibhuti or the Everlasting World. The world of prakrti or matter is called anityavibhuti or lilavibhuti or the world of sport or the world which exists for the time being only. Both these worlds are properties belonging to Our Great Benefactor. He owns and rules over them.

(5) Our Great Benefactor is engaged in Jagadvyapara or creating, protecting

and destroying the world all matter which is subject to the effects of time merely for sport. Just as we have day and night alternately, creation and dissolution come one after another. A part of the world of matter has been created into earth, water, fire, wind, ether. They have been mixed together in different proportions and sense organs formed out of these different types of mixtures and we have been placed in the bodies. The way of reaching Him has been indicated in the Sastras, good Acharyas or Teachers have been provided and in all these ways Our Great Benefactor arranges for giving us opportunities to endeavour to reach Him. He does not want to take us to Him by force. Doing so

would not be in good taste, nor would we relish it. This is the object of creation. But we tread on the evil path with the help of the bodies and sense organs. Our Great Benefactor forbears for a long time. At last when our sins go on increasing, he deprives us of our bodies and sense organs. It is this action which goes by the name of samhar or destruction or dissolution of the world of matter. Creation, protection and dissolution constitute mere child's play to Our Great Benefactor. He has no object to attain by doing so. The whole thing is done without effort and for mere sport and not as a duty imposed on Him by some one else.

(To be continued)

SRI SATHAKOPA MUNI

This year the date on which Sri Sathakopa Muni, the Light of The Universe, was born falls on the 20th of May. Sri Alavandar, the Prince who forsook the kingdom for the service of the Lord, composed the following verse in remembrance of Sri Sathakopa Muni

मातापितायुवतयस्तनयाविभूतिः

सर्वं यदेव मदन्वयानाम् ।

आसस्य नः कुलपतेर्वकुलामिरामं

श्रीमत्तदङ्घ्रियुगलं प्रणमामि नमो ॥

Mother, father, wife, sons, wealth, all these and more, which alone are as a rule to those connected with me, the first Chancellor of our School of Philosophy, his twin feet of matchless beauty adorned by Vakula flowers, I bow my head to.

Sri Nammazhvar sang hymns in Tamil, the sweetest of tongues, which unlike the Sanskrit Vedas can be studied by every one. It was he that revealed the Dramidopanishad to Sri Nathamuni. His love for the Lord is without parallel in the history of mystics. When he sang of the auspicious attributes of the Lord it is said he remained unconscious of the world for not less than six months at a time on three different occasions. He is a great example of the Mahatma who looked upon the Lord as everything i. e. both the end and the means as the Gita says:—

वामुदेवस्त्वमिति समहात्मा सुदुर्लभः ।

Very rare indeed is such a Mahatma! Sri Alavandar takes refuge in Sri Sathakopa Muni as he did in the case of Sri Parasara and Sri Nathamuni.

A mother practises penance for getting a son, carries him in her womb for more than nine long months, undergoes the pangs of child-birth, fosters the child with great care without regard to the nuisances committed by him, puts up with the harsh words uttered by the boy when grown up and always prepares things pleasing to him.

A father always looks to the good of his son. The spiritual father is greater than the mere physical father.

A wife is considered to be the sweet-heart and preferred even to parents.

Sons when young make the parents happy and when grown up maintain them.

Wealth is no doubt necessary as in its absence everything else is as good as non-existent.

More than all these is the means of liberation and the enjoyment of the liberated.

Genuine Sri Vaishnavas should consider Sri Nammazhvar alone as all these and more.

As a rule Sri Nammazhvar is all these and even by mistake nothing else takes his place.

The connection with Sri Alavandar or Sri Yamuna Muni may be either physical or spiritual. To Sri Alavandar's physical progeny as well as his spiritual disciples, Sri Sathakopa Muni is everything.

The head of University imparting instruction to pupils is called a Kulapati. Sri Sathakopa Muni is the first Teacher of Sri Vaishnavas in this world. He is, therefore, called the first Chancellor of the Sri Vaishnava University or School of Philosophy.

Sri Nammazhvar's hymns are sweet like the smell of the Vakula flowers.

Sri Sathakopa Muni's beauty is the beauty of the spirit. It brings in its wake the grace of the Lord.

Physical beauty is no match to spiritual beauty. There are different degrees of beauty and Sri Sathakopa Muni's spiritual beauty is of the highest degree.

Spirituality and nothing else constitute real wealth.

The beauty of the twin feet cannot be compared to anything else.

When one thinks of the ineffable spiritual beauty of the hymns of Sri Nammazhvar, the depth of his devotion to the Lord, the completeness of his detachment from the world the height of his faultless spiritual knowledge and the extensive sweep of his comprehensive vision; one cannot but fall prostrate at his feet and take refuge in him.

One of his hymns may be mentioned below :—

நாடாத்தமலர்நாடி நாடோறும்
நாரணன்தன்
வாடாத்தமலரடிக்கீழ் வைக்கவே
வகுக்கின்ற
விடாடிவிற்பிறுத்தல் விசையற்ற
தென்செய்வதோ?
ஊடாடுபனிவாடாய்! உரைத்திரா
யென நடனே.

This is addressed to the cold wind by the separated beloved as a message to the Lover. As the cold wind blows in the space between the Lover and the beloved it is chosen as a messenger. The atman or the self is said to be a rare flower whose destiny is to be placed at the never-withering lotus-feet of Sriman Narayana for all time. What is the use of putting on this hapless crown of the Queen of Separation? The cold wind is requested to convey the message to the Lover and if He still declines the service of the Beloved to pierce her body and bring about her end.

SRI MAHAVIRA

This year the birthday of Sri Mahavira, the 24th Tirthankara of the Jains, fell on Thursday the 19th April. A Tirthankara is said to be one who has made the means of liberation, the means of liberation meaning the four-fold communion consisting of Sadhus or monks, Sadhvis or nuns, Sravakas or lay-brothers and Sravikas or lay-sisters. These are the four boats which according to the Jains will infallibly carry the passengers to the desired heaven of deliverance.

Modern research has shown that the traditional dates of Mahavira's birth and death, viz. 599 B. C. to 527 B. C. cannot be far wrong. The corresponding dates for Sri Buddha have been fixed as 557 and 477 B. C. If these dates are correct Sri Mahavira and Sri Buddha were contemporaries for 30 years.

Sri Mahavira was born, in the town of Besarh near modern Patna. He was of Kshatriya parents. His mother, Trisala is reported to have had 14 wonderful dreams foretelling the birth of a superman before the child was born. He was at first called Varadhamana but later on named Mahavira or great hero or Jina the conquerer. Even as a boy he excelled all his companions in strength and physical endurance as well as in beauty of mind and body. There is a difference of opinion between the Svetambaras and the Digambaras as to whether he married or not before he entered into ascetic life. It seems to have been established by research that when he entered the ascetic life about his thirtieth year he belonged to the order of Parsvanatha but most Jainas do not acknowledge this. After going about for 13 months clad in one piece of cloth he wandered alone in a state of absolute nudity. For 12 years he wandered from

place to place never staying for longer than a single night in a village or for more than five nights in a town. During these years he was absolutely absorbed in meditation for long periods and unconscious of outward circumstances. In the 13th year he is said to have obtained Kevalagnana or Omniscience. Then he was called Jina or the conquerer Arhata, being worthy of veneration, Arihanta or destroyer of enemies and Aruhanta or one who has killed even the roots of karma. Then he began his career as a preacher for nearly thirty years. His great message to mankind was that birth is nothing but Karma is everything and on the destruction of Karma depends future happiness. He laid stress on asceticism in whose glow Karma can be burnt up. Asceticism takes the form of non-injury and fasting. He preached in a language called Anaksari. It was not intelligible to the common people and was therefore translated into Magadhi. Many kings and their subjects are said to have become his disciples.

A year after gaining Omniscience he became a Tirthankara or one who has reached that further shore across the ocean of troubled life or samsara and shows the true way across. The path he pointed out was to become a monk or nun, if possible, or at least to become a devout lay-man or lay-woman. Fourteen thousand monks and nuns are said to have accompanied him in his peripatations. He died in his seventy-second year, some fifty years before Sri Buddha. He died in Papa, the modern Pavapuri, a small village in the Patna District. He preached all night, and towards dawn his hearers fell asleep. Just as the morning dawned he attained Nirvana and the people awakened only to find that he was no more.

Jainas constitute a rich and influential community in India. The community can boast of a high level of education. The percentage of literacy among women is very high.

Jainas consider that their religion is the oldest in the world and was at one time prevalent throughout the world. They do not believe in the existence of God. Ahimsa or no-injury to all living beings is the chief tenet. Jainas have recently established a World Mission to spread their religion in all parts of the world. Bernard Shaw committed the mistake of thinking that Mahatma Gandhi was a Jain.

We cannot do better than to reproduce one of Sri Mahavira's sermons entitled "The Leaf of the Tree". "Life will end some time even as the withered leaf of the tree must fall to the ground when its days are done. Its duration is as brief as that of a dew-drop clinging to a blade of grass. Only when the chances of rebirth have resulted in one's being born as a human being can one get rid of the result of past action. How rare is the

opportunity; for one's soul might have been imprisoned for aeons in an earth, or a fire, or a wind body; or it might have been clothed with a plant, an insect, or an animal form; one might have been born in heaven or hell as a god or a demon, but only to the human being is the change of escape open. Even if one happens to be born as a man, one might not be born an Arya but only an aboriginal or a foreigner; or if born as an Arya, one might not be capable or have the opportunity of intelligently hearing and believing the Law; or again, one might not have the strength of will to choose the hard path of asceticism. As one grows old this priceless opportunity which comes so seldom will gradually pass away from him. Therefore cast away every sort of attachment that may chain one to rebirth and press on to the very end. You have crossed the great ocean, why do you halt so near the shore? Make haste to get on the other side and reach that world of perfection, Nirvana, where there is safety and happiness."

SRI BUDDHA

This year the birth day of Sri Buddha falls on the 20th of May. He was born on Vaisakh Purnima, attained enlightenment on Vaisakh Purnima and again passed away or attained *Nirvana* on Vaisakh Purnima in his 80th year. He was born in 563 B.C., left home when he was 29, attained enlightenment when he was 35 and passed away in 483 B.C.

Buddha means the Enlightened One. His original name was Gautama. He belonged to the Kshatriya caste of Sakya clan. His father was a Prince named

Suddhodana. His mother, Maya by name, gave birth to him in the Lumbini Gardens on the border of the Nepal Terai. The child was called Siddhartha although the family name was Gautama. At 16 he married Yasodhara and had a son Rahula, by her.

The thought that all men who are subject to old-age, disease and death tormented him. He bade farewell to his sleeping wife and babe and took to homeless life for seeking the Way out of worldly misery.

He went to some teachers but was not satisfied with their teachings. He practised penance but still did not get enlightenment. He sat in deep meditation in Buddha Gaya under the Bodhi Tree and finally attained enlightenment. Out of compassion for suffering humanity he made up his mind to preach Dhamma.

He spoke of the Middle Way which lies between the extreme sensuality and self-mortification. He taught the four noble truths:— (1) Suffering. (2) Its cause, namely, desire or selfishness. (3) Removal of that cause and (4) The eight-fold path which leads to the end of suffering. The Eight-fold path consists in Right Views, Right Means of Livelihood, Right Speech, Right Thought, Right Conduct, Right Effort, Right Concentration and Right Samadhi. "Cease to do evil, learn to do good, cleanse your own heart", this is the teaching of Buddha. At Saranath he proclaimed his Dhamma—glorious in the beginning, glorious in the middle and glorious in the end.

He sent forth his disciples to proclaim Dhamma and gave them power to ordain disciples in the simple formula, "I take refuge in Dhamma, I take refuge in Buddha, I take refuge in the Sangha." A follower of Buddha is expected to refrain from injury to living beings, taking that which is not given sexual immorality, falsehood and intoxicants.

King Binbisar Rajagaha became a convert to Buddha's teaching.

On receipt of repeated messages Sri Buddha went to his father, wife and child. The wife and the child were received into the Order.

Once two kings and their armies were about to fight about a certain embankment built to store water. Between the armies Buddha appeared and asked:

"Is earth of any intrinsic value?"

"No", was the reply.

"Is water of any intrinsic value?"

"No", was the reply again.

"Is the blood of kings of any intrinsic value?"

"Its value is priceless."

"Is it reasonable that the priceless should be staked against that which has no value?"

The Kings saw their folly and abandoned their dispute.

Against Buddha's wishes and through the insistence of his disciple Ananda, women came to be admitted to a separate branch of the Order. He wanted his disciples to be very careful about women not to see them if possible, or if they saw them to abstain from speech and if women spoke to them to keep wide awake.

For 45 years he moved from place to place in North-East India preaching to all, high and low, and organising the Order.

Buddha's final exhortation to the Bhikkus was: "Decay is inherent in all component things. Work out your own salvation with diligence."

It is said that Buddha died of indigestion arising out of eating too much of pig's flesh. The story however is too absurd to be given credence. Buddha peacefully passed away at Kushinara. The physical body of Buddha was cremated. The ashes were divided into 10 parts and given to various princes who erected *Stupas* over them.

Most of the good things in Buddhism have been absorbed by Hinduism. Buddhism has travelled to various parts of the Eastern and the Western World but is not popular in India itself. Attempts are, however, being made by some leaders to popularise Buddhism in India. There are many things true,

good and beautiful in the teaching of Buddha. Many of them have already been absorbed by Hindu thought. To a large extent many of them were there even before Buddha taught them to the common people. Buddha himself did not indulge in philosophical speculations regarding the *Atman* and the *Paramatman*. The speculations of his followers in this field have been exploded by the subtle arguments and the spiritual experiences of Sri Sankara, Sri Ramana, Sri Vallaba, Sri Madhva, Sri Chaitanya and a host of saintly leaders of no mean Order. Hinduism has always been eclectic.

Unity of life, *Karma* (action and re-action), re-birth, compassion, desirelessness, tolerance, the trodden Way, the Guide, peace which passeth all understanding and flowers when egoism dies, these are the central teachings of Buddha. These are all accepted and followed by Hinduism although some of them have been given a truer interpretation by *Vedantins*. 'Peace to all beings', this is what Buddhists say. 'Peace and happiness to all beings,' this is what Hindus say.

Who is Responsible?

By SRI KASHNADWAIPAYANA

Yudhishtira :— Bhagavan Vyasa has spoken, oh grandsire, of peace of mind but I am not able to enjoy it when I consider that I have been instrumental in bringing about your end and the end of so many relatives; I suffer like the lotus during the monsoon. Having struck down you who are steadfast in truth and justice, what world am I going to reach? Please teach me the way to be delivered of these sins.

Bhishma :— When you are not an independent actor, why do you consider yourself to be the cause of all this? The mind of all beings makes them act in such a way as to reap the fruit of their previous actions. What is not ordained will never happen and what is ordained cannot be otherwise. If you take this thought as your medicine, all your poisonous worries will disappear. I shall tell you an anecdote which the great

[पञ्चशील]

[Five Rules of Conduct of Buddhists.]

नमस् तस्य भगवतः अहतः सम्यक् संबुद्धस्य ।

Salutation to the Blessed, the Perfect of fully Enlightened One !

बुद्धं शरणं गच्छामि । त्रिः ।

I take refuge in Buddha. (Thrice)

धर्मे शरणं गच्छामि । त्रिः ।

I take refuge in Dharma (Way). (Thrice)

सङ्घं शरणं गच्छामि । त्रिः ।

I take refuge in the Sangha (Order). (Thrice)

प्राणातिपातात् विरमामि ।

I refrain from injury to living beings.

अदत्तादानात् विरमामि ।

I refrain from taking what is not given.

कामेषु मिथ्याचारात् विरमामि ।

I refrain from sexual immorality.

मृषावादात् विरमामि ।

I refrain from uttering falsehood.

सुरमैरेयमद्वयमादेभ्यो विरमामि ।

I refrain from intoxicants.

ones relate in this connection. There was a Brahmin lady called Gautami. Her son died of Snake-bite. A hunter brought the serpent which bit the boy and asked her permission to kill it.

Gautami :— If this serpent is killed, my boy is not going to come back to life. Please, therefore, release him. People die of disease, fire, poison, weapons, hunger, snake-bite, animals, water, etc. as pre-ordained.

Hunter :— There is no sin in killing sinners. I am therefore going to kill the serpent which has killed the boy.

Gautami :— Easy to get in this world are people who return good for good; but hard indeed it is to find people who return good for evil. It is only because of the great people who return good for evil that this world continues to exist. People already undergo the pain of disease, death and old age; of granite indeed is made the heart of the man who would like to add to this pain. One who gives pain to others gets back greater pain himself. One who is anxious to avoid pain should not give pain to anyone. One who puts up with great pain and does not pay back in the same coin, is the man of good deeds fit to live for full hundred years.

Bhishma :— Although repeatedly requested by the hunter, Gautami would not agree to the serpent being killed. Virtuous people having faith in God are not inclined to commit sins although they may be persuaded to do so. Sinful people, however, commit sins however much they may be dissuaded. Even the teachings of wise men are futile in the case of sinners.

At this stage the serpent began to speak in human voice :—

Serpent :— Only a fool will say that I am responsible for the death of this child. Independent I am not. It is

Death that prompted me. Because of his prompting I bit the child and not out of anger or desire. The sin is, therefore, Death's, if there is any sin in this.

Bhishma :— When the serpent spoke like this, Death himself came and addressed the serpent thus

Death :— I was prompted by Time and you in turn were prompted by me. Neither I, nor you, are therefore responsible for the death of this child. It is Time that is responsible. Mobile and immobile things of this world are all subject to Time. The man whose time is up neither control of the senses, — outer or inner, — nor penance, nor alms — giving, nor friends, nor relatives can save. Birth, death and marriage take place as pre-ordained. As the clouds move according to the wind, the world moves according to Time.

Bhishma :— Then came Time and addressed them all thus :—

Time :— Neither I nor Death, nor the Serpent is responsible. It is the Karma (action) of this boy that is responsible. It is his karma that has brought about his death and we are all dependent on karma. Karma acts as brothers and cousins, Karma acts as friends and relatives and Karma leads a man to pain and pleasure. Long life, means of livelihood, health, wealth, death — these are pre-ordained even when the child is in the womb. Just as a potter fashions pots, jars, cups, saucers etc. out of clay according to his will, the fruits of deeds done in previous lives reach the doer in time. The Jiva becomes a celestial, a human, a brute or a tree according to his previous Karma. Just as flowers and fruits appear in the due seasons, deeds of previous lives mature and bear fruit in due season. Whether good or bad, the Jiva has done and tastes the fruit thereof. Pleasure and pain are brought

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by oneself and not by anybody else. Neither by physical strength nor by intellectual prowess can one alter the deeds done in previous lives.

Yudhishthira:- How is it that one's Karma yields fruit to him alone and not to anyone else?

Bhishma:- Just as a calf finds out its mother in the midst of a thousand and one cows, the previous karma of a man unerringly reaches him.

Yudhishthira:- Is there no way of avoiding this karma?

Bhishma:- Karma can be destroyed only by enjoying the fruits thereof. Karma follows a man like his shadow.

Yudhishthira:- How can everything be ascribed to Karma although people suffer from different things?

Bhishma:- People are first tormented by karma and it is because of this that that they are tormented by fire, death, snakes, diseases, poisons, thieves, kings or hunters. If one is to enjoy pleasure or suffer from pain at a particular place, he is dragged thereto as if bound by a rope. Karma follows a man sleeping or awake. Karma kills only the man who is to be killed and saves the man who is to be saved whether it be from weapons, fire, poison or difficulties. A thing apparently not guarded by any one stands save and sound protected by karma and a thing guarded by every possible means perishes destroyed by karma. An orphan abandoned in a forest lives hale and hearty and a patient surrounded by expert doctors does not survive.

Yudhishthira:- Where is the karma of previous lives seated or located?

Bhishma:- Just as a seed is buried in the bowels of the earth, previous karma lives attached to the Jiva himself. In the same way as the lamp does not

burn when the oil is exhausted, the Jiva does not get a body when all his karmas are exhausted.

Time:- Therefore neither I, nor Death nor the Serpent nor this lady is responsible for the death of the child. It is the karma of the child that is responsible for the death of the child. It is the Jiva himself that is responsible for everything that happens to him.

Gautami:- The boy has no doubt died because of his karma but at the same time I have also done such a karma as to lead to the death of my boy. Let Time go. Let Death depart. Let the serpent be released by the hunter.

Bhishma:- Then Time; Death and the serpent left as they had come. The hunter realised his mistake and Gautami gave up her grief.

Learn a lesson from this, oh Yudhishthira! Do away with worries, acquire peace of mind. Everyone is happy or miserable according to his own karma or action. Neither you nor Duryodhana is responsible for the death of so many kings or my being struck down to this bed of thorns. It is my own karma and the karma of these kings that is responsible. Karma has impelled Time and Time has prompted Death and Death has overtaken us. You should not therefore consider that you are responsible for all this.

Vaishampayana:- Hearing this from Bhishma, the grandsire, Yudhishthira gave up the grief for the loss of his relatives and attained peace of mind.

If our own karma is responsible for everything, we ourselves are our best friends and worst enemies according as we do good or bad deeds leading to good or evil.

(Adapted from the Mahabharata)

THE LORD'S MERCY

अनुभवितुमर्शयं नालमागामिकालः

प्रशमयितुमर्शयं निष्क्रियामिर्न शक्यम् ।

स्वयमिति हि दये त्वं स्वीकृतश्रीनिवासा

शिथिलितभवमीतिः श्रेयसे जायसे नः ॥

From Sri Vedanta Desika's
Dayasataka.

To enjoy the fruits of the innumerable sins committed in the past even endless time will not suffice; expiation for every sin is not possible by the practice of penance and austerities. Because of this you, Lord's Mercy, voluntarily bringing the Lord, dispelling the fear of Samsara (the cycle of births and deaths), for our Greatest good, You make Your appearance.

HOMOEOPATHY

By
SRI DIVYOUSHADHA

Very often, apparently very trifling ailments result in serious illnesses. It is therefore, very essential that the least discomfort anywhere in the body should be promptly attended to and be nipped in the bud before it assumes dangerous proportions.

The Common Cold, for instance, is generally treated with external application of eucalyptus oil, or various sorts of balms and inhalents like Vicks. These, however, fail often, and drugs like Aspro and Annacin are freely resorted to before the aid of a physician is sought. This latter gentleman after examining the patient pronounces his verdict of Syanosis, Bronchitis, Pneumonia, Broncho-Pneumonia and the like. The patient suffers much in health and purse; and emerges weak and cheerless after a long course of obnoxious drugging.

This cold with its subsequent dangers may result from indiscreet indulgence in our modern luxuries like ice fruit, various sorts of ices and cold drinks taken immediately after the body being heated up by strenuous labour or by moving about in the hot sun. It may also be the outcome of sudden changes

of temperature caused by going into or coming out of air-conditioned theatres, offices and residential quarters.

Once again, meals taken at irregular intervals and unwholesome food articles, or heavy indigestible dishes absorbed merely to gratify the palate result in constipation which may cause cold with diarrhoea or dysentery.

Half a century ago people were free from artificialities of life; food was simple and wholesome and our mothers were wise and watchful. They knew the art of curing a cold or cough or even fever with simple household remedies which are sadly forgotten today by the modern mother, who is perhaps more occupied with fashionable shoppings and society visits than with the culinary art and the care of the household, which are left in the hands of hired attendants.

Yet she can read and write; and can study a little bit of practical Homoeopathy, so that with a small set of sweet sugar pills and a little intelligence she can keep her house free from sickness.

Homoeopathic drugs are prepared in various strengths known as potencies;

and for all household purposes the 3rd or the 6th potency will suffice. Even the 30th potency is often used with great advantage. The 3rd or 6th may be administered three times a day or the 30th only once or twice though very often a single dose of a well chosen remedy will suffice for clearing up the symptoms. The globules are preferably taken either first in the morning or last in the night at bed time, or one hour before or after food or drink, to be dissolved slowly in the mouth.

It is usually recommended that while making use of Homoeopathic remedies coffee, tobacco, spicy and pungent food articles and alcoholic drinks should be avoided or refrained from in order to acquire the best of results.

And with this we shall study some of the most common Homoeopathic remedies which are usually employed for the common cold according to the cause and symptoms.

ACONITE: The attack of cold is sudden, caused by exposure to cold, dry winds or due to checked perspiration.

Dry chilly sensation with fever. The nose may be running or dry and congested. The nose is hot and stopped up. With all this, there is restlessness, anxiety and fear. Fear of death. Throbbing frontal headache and a flushed face. The patient is better in open air.

ALLIUM CEPA: Cold settles in the head. There is fluent burning discharge from the nose and fluent watering of the eyes. Frequent sneezing. Hot and thirsty. Worse indoors or in a warm room. Discharge ceases in open air but returns on returning indoors. Violent cough which seems to tear the larynx. Tickling in larynx.

ARUM TRIPHYLLUM: Discharge from nose and eyes; yellow and acrid (burning). There is thirst but drinking is painful. There is a constant desire to bore fingers in the nostrils. While the nose is running fluently it may be completely stopped up. Drowsiness. Inclination to sneeze.

ARSENICUM ALBUM: Easy susceptibility for catching cold. Nose though blocked is constantly discharging acrid fluid which hardly gives relief. Nor does sneezing give relief. The patient is worse in open air and better indoors. Every change of weather brings on cold. Wants to be near a fire or to be completely covered up.

BELLADONA: Suppressed cold with maddening headache. Throat raw, sore, red and shining. Dryness and suffocating swelling of larynx. Flushed face. The attack is sudden and violent. Worse lying down.

BRYONIA: Cold begins in the nose. Sneezing, nose running, lachrymation, a ring of eyes, nose and head on the first day. Then it descends through the posterior nares to throat and chest. Great dryness of throat and lips with great thirst for large quantities of water. Cough shakes the whole body. It may take a turn towards bronchitis; pleurisy or pneumonia. Better lying down and keeping still.

DULCAMARA: Change of weather from warm to cold wet brings on coryza; eyes red and sore; sore throat; back and limbs ache. Nose blocked or running. Stiff neck. Worse warmth or cold wet.

EUPHRASIA: Fluent discharge from nose. Acrid lachrymation with burning in eyes (Opposite Allium Cepa) Sore

throat with hard cough. Coryza worse by night or lying down; cough worse by day and better lying down.

CELSEMIUM: Coryza from warm moist weather. Head heavy. Nose burning with hot burning discharge. Teasing cough. Chill runs up and down back. Feverishness with heaviness and weariness of the whole body. Drowsy. Wants to be near the fire.

HEPAR SULPH: Like Aconite, the cold is brought on by cold dry weather. Sneezing comes every time on going into a cold wind. Cold in nose, ears, throat and chest. Discharge from nose is first watery, then thick white, then yellow and offensive.

KALI BICHROMICUM: Thick yellow or greenish jelly like tough offensive discharge that can be drawn out into strings. At times with blood. Plugs in nostrils. Pressive pain at root of nose.

NUX VOMICA: Once again, like Aconite and Hepar, the coryza is produced by exposure to dry cold wind. The mind becomes very irritable. Throat rough and scraping. Sneezing. Nose stuffed at night and in open air; fluent running by day and in warm room. Coldness and chill of whole body, which no amount of covering or heat of fire can relieve. Sensitive to least draught.

PULSATILLA: Especially suited to old chronic catarrh with loss of smell, thick yellow discharge at times mixed with blood. Nose stuffed up at night. Fluent discharge in morning. Stopped up in the house, fluent in open air. A weeping, nervous timid patient longs for sympathy.

RHUS TOX: Damp weather or getting much wet or constant working in water brings on a cold. Violent sneezing. Throat red and inflamed. Nose stopped up or discharge of thick, yellow, offensive mucous. Bones ache. Fear and restlessness at night. Better warmth.

So far we have considered Homoeopathic remedies generally employed for common cold. Now we shall look into some of the tissue salts, the deficiency of which, according to Dr. Schussler, causes disturbances in the normal functioning of the body. The following are commonly indicated for coryza or catarrh or cold. They are usually utilized at 6x or 12x potencies (powders) taken three times a day or the 30th potency once or twice a day according to necessity.

FERRUM PHOS: First remedy in any type of cold; Headache; Nose congested. Cold in the head. Predisposition to take cold. Nasal discharge may be bloody. Feverishness.

KALI MUR: Thick white discharge. Stuffy cold in the head. Whitish gray tongue. Chronic cold.

NATRUM MUR: Thin watery discharge irritating the upper lip. Cracks in corners of mouth. Entire loss of taste and smell. Lachrymation. Vesicular eruptions round nose and about the mouth, burst and leave crusts and scabs. Violent continuous sneezing. Tendency to catch cold.

NATRUM SULPH: Profuse discharge of yellow or greenish mucous. Change from dry to wet weather. Catarrhs of people living in damp or marshy places. Posterior nasal catarrh.

SILICEA: Purulent, offensive discharges from the nose. Itching of the tip of the nose. Painful chronic of nose. Should not be used in patients with chest complaints.

With the above, most of the ordinary colds will be easy to cure. But when the cold is the result of chronic complaints or in case the above though well chosen should fail to give results, it is always advisable to consult a regular practitioner in Homoeopathy, who after a thorough study of the conditions will be in a position to prescribe the proper remedy.

DIVINING THE DIVINE

(Real incidents like the one below are welcome for publication: Editor.)

I come from Mannagudi in Tanjore District, Madras State. I am the son of a poor man. We are three brothers. My elder brother's marriage was arranged to take place in Madras. My father and brothers left for Madras asking me to finish some work and follow them the next day. One of the things I was commissioned to do was to get back an ornament most essential for the marriage from pawn-broker to whom it had been pledged for one hundred rupees. With interest the amount due to him came to Rs. One hundred and thirty. I collected some dues from our debtors but the total amount so collected came to Rs. One hundred and twenty only. The pawn-broker would not part with the ornament unless the full amount was paid. I was in a sad predicament. The jewel in question was absolutely necessary for the marriage. But for it the marriage itself would have been cancelled or at least postponed and all the preparations would have been a waste of expenditure which our poor family could ill afford. I tried to borrow from family friends but no one would trust me in the absence of my father because of my young age. I could not steal because of moral scruples. Nor could I beg because of the short time at my disposal and for fear of being laughed at by people who would not hesitate to do so although they would not raise their little finger to help me out of my difficulty. There were only fifteen minutes for the train to leave. If I did not catch it I could not reach Madras in time for the marriage. I was in this terrible fix. I could not see any way out. The temple of the Lord was before me. In all sincerity I turned towards the temple and prayed to the Lord to come to my succour. As I

prayed tears flowed down by cheeks. I turned back to go to the Telegraph Office and send a wire to Madras to my father intimating facts.

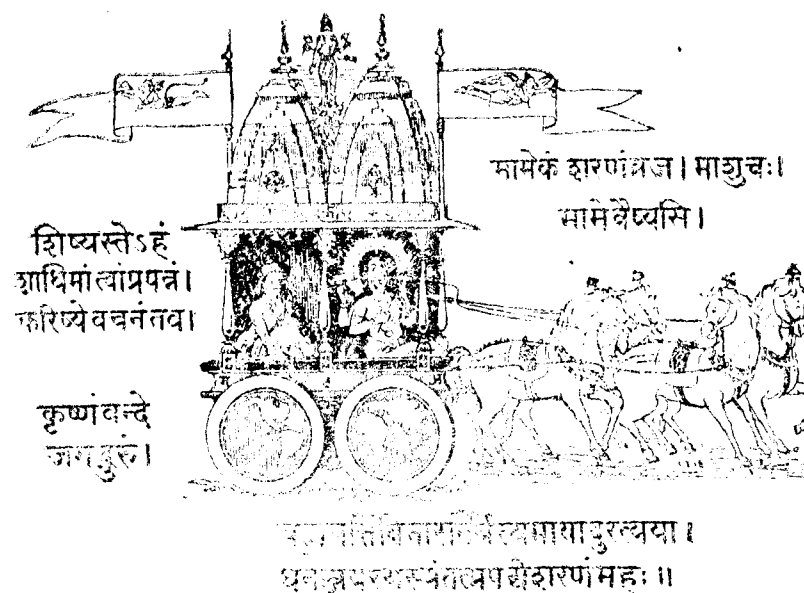
Scarcely had I gone a few yards when lo! I found a ten rupee note lying on the road in front of me. I was simply overjoyed. I turned back towards the temple and my heartfelt prayer went up in grateful thanks to the Lord for the timely help. I took the note, paid the pawn-broker his dues, recovered the ornament and ran to the railway station just in time to catch the connecting train for Madras.

Some may say that I should have taken the note and handed it over to the police to be returned to the rightful owner. I did not do so. It only occurred to me that the Lord had answered my prayer and dropped the note in my way for my benefit at that critical juncture.

Others may say that it was merely a matter of chance and all prayers are not, if at all, answered so very promptly. It is true that all prayers are not answered promptly but which is the better course ... to deny the existence of Providence or to find fault with ourselves and our prayer ... its insincerity, want of full faith, not being in true need, having some other means of achieving the object in view, not deserving divine help because of leading an ungodly life, the thing prayed for not being conducive, to our highest good, etc.?

For my part I believe in blaming myself and my prayer than the Lord who helps those who help themselves as well as those who cannot help themselves.

M. Rajagopalacharya.



Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

RELIGIOUS TOLERATION

In the name of religion several bad things have been done. Even wars have been fought and men have been massacred. Does true religion expect its followers to do such things?

What true religion expects us to do is to love God, the Father and serve man the Brother and be merciful to all living beings. This Man is the surest way to happiness.

Many speak of religious toleration. Intolerance should no doubt, be eschewed; positive regard also for the religions of other people (and not merely tolerating their existence!) should be developed. 'Do unto others as you would be done by' It is given to very few people to study different religions in a spirit of humility, ascertain their merits and demerits dispassionately. Such people never quarrel.

Most people follow the outward observances of religions not because they are convinced of their efficacy but merely because their forefathers have followed them. If the followers of a particular religion object to the observances of other religions, their own observances also are objected to by other religionists. The best thing is, therefore not to attach too much importance to outward observances. न लिङ्गं धर्मकारणम् । The outward symbol does not signify whether a man is truly religious or not. This does not however mean that outward symbols play no useful part.

Inner religion implies following the true principles of morality which are the same for everyone. Be good. Abstain from evil. Love God. Serve man. Be kind to all living beings. Such people never quarrel.

There may be differences in regard to doctrines. There is as much likelihood of our being in the right as other people's being in the wrong. Honest and legitimate criticism by the wise, there should be in the interests of ascertaining the Truth. The layman should

confine himself to prayer and strive for enlightenment, and not indulge in cheap condemnation of others. तमसो मा ज्योतिर्गमय । Lead me from darkness to Light. That is the prayer of the Upanishadic Seer.

FROM THE WATCH TOWER

A GOOD EXAMPLE

Prime Minister Nehru set a good example against sloppiness immediately after the session of the All-India Congress Committee. In the Pandal where tea was served several members had thrown about banana skins indiscriminately after eating the fruit. Obviously annoyed, the Prime Minister stooped and started picking up the skins. Those around him were taken aback for a moment and then followed his example, tidying up the place in no time.

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SATI

A case of Sati is reported from Gwalior. It is not understood how this act of self immolation was not prevented by the Police as this is an act of suicide and should have been dealt with as such. However, much one may admire a true Sati almost all cases arise from decisions taken while temporarily of unsound mind. Cases in which one dies of a broken heart on hearing the news of bereavement are the only cases which can be considered to be above suspicion. We have heard of two such cases reported in the papers some years ago, one in Calcutta and the other in Ahmedabad.

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DOWRY SYSTEM

Three bills seeking to discourage the practice of dowry are before the Indian Parliament, all of which have been sponsored by ladies. Two bills propose to make the practice of giving and taking dowry penal. One of them seeks to apply the law to Hindus, Buddhists, Sikhs, and Jains whereas the other wants to apply it to all the communities. Under the third bill the dowry when given will be deemed to be the property of the bride for whose benefit it should be held by the bridegroom or his father as a trustee. Time was when the bride's parents used to take money for giving away the bride in marriage. With the advent of costly English education the tables were turned and dowry came to be demanded by the parents of bridegrooms. If the cost of education goes down there is some change of the evils of excessive dowry being mitigated. At one time it was considered by social reformers that if orthodox people gave up the practice of pre-puberty betrothals, the dowry system would vanish overnight. Even after the introduction of the Sarada Act and its subsequent amendments there is no sign of the disappearance of the evil. If anything, parents of the bride have to spend not only on the education of the girls but also on their marriage. Mere legislation is not likely to achieve the objects in view. There is nothing wrong in giving a dowry provided it is well within the means of the party concerned. Rich

parties should set a good example to society by avoiding giving huge dowries thereby removing from people of comparatively moderate means the temptation to give dowries beyond their means and leading the rest of their lives in poverty and sorrow. What should be done is not to prohibit giving and taking dowries but to penalize giving and taking of excessive dowries compulsorily. Boys and girls should take a vow not to be made pawns in the game of compulsory dowries.

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ANTI-BEGGARY WEEK

Bombay has organised an anti-beggary week. Funds will be collected to build homes for beggars and the people will be asked to contribute to public charity instead of indiscriminate private charity. A suggestion has been made that the able bodied, fraudulent and the unscrupulous beggars should be colonised and the really disabled and unfortunate beggars should be hospitalised and the religious mendicants should be eradicated completely. That the able-bodied should not be allowed to beg goes without saying. But it is the duty of the State to provide employ-

ment for those who are willing to work and not foist them as dependants on relatives whose resources are slender. A poor law, should be passed under which begging by the able-bodied should be banned and work provided for those who transgress the law. It is only then that the rich people also will realise their responsibility and provide for the maintenance of the poor. The poor (also) will not breed indiscriminately for fear of being sent to the poor house. That the fraudulent and the unscrupulous should be awarded punishments will be readily agreed to. It is really a disgrace to Indian society that the really disabled and diseased poor people should disfigure the streets. It is the duty of society to take care of them by providing homes and hospitals where they can be taken proper care of. Society should not however, meddle with religious mendicants, who voluntarily lead a life of poverty. It is the duty of all religionists to see that mendicancy is not taken up as a profession and that the truly religious mendicants are kept above want and allowed complete freedom to follow their spiritual duties.

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NEWS

An actor to play the role of Mahatma Gandhi in a projected film about the Indian leader, and philosopher is being sought by the Oriental International Films, which plans to make the picture.

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Three quarters of a mile from Somanath Shrine a Mandapa with 18 pillars representing the 18 cantos of the Bhagavad Gita is to be erected as a humble homage to Lord Krishna. Laying

the foundation stone the Jamsahib of Nawanagar recalled an episode from the Mahabharata in which the Lord during a Rajasuya yaga performed by Yudhishtira volunteered to do actually the work of washing the feet of the guests.

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Shri K. M. Munshi's plan is to establish a gosala along with the International Cultural Academy at Dehotsarga.

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"The Wish" a song inspired by a young Indian girl, won first prize for Dinsu M. Todywalla, Indian music student from Bombay, on a nation-wide radio song contest in the United States.

A film star in Madras is reported to have the complexion which makes darkness visible.

A new weapon appears to have been used against the Communists in Korea. An American commander gave the order

and ten Chinese advancing toward American defences in the Pukhan valley disappeared in a searing mass of flames.

The flames roared 200 feet into the air and enveloped 100 square yards of ground.

A great cloud of smoke issuing from the flames rolled over the area. No sign of the Chinese remained on the devastated patch of ground.

VIEWS

It is desirable for all of us to realise the great secret of spiritual faith which is that to have a glimpse of God or truth, it is not necessary for all to follow one and one path alone.

President Rajendra Prasad.

India's difficult problems can be put in five words — land, water, babies, cows and capital.

An eminent American Author.

A very great necessity in India is that each one should realise that the best course for him is to act with a sense of respect and equality towards every community and creed.

President Rajendra Prasad.

We have swerved from the path of Gandhiji. But we swear by him. This is the greatest hypocrisy. There is no other way whereby our country can progress except through the method of Gandhiji.

Acharya Kripalani.

The great truth of spiritual life is that every individual in every nation should have full independence and opportunities in which he can reach to the highest glory of his life to which his experience and natural talents entitle him. This great truth is complete religious tolerance.

President Rajendra Prasad.

GAMBLING

We are led by all evidence to the conclusion that gambling as a factor in the economic life of Britain or as a cause of crime is of little significance. Its effects on social behaviour are in a great majority of cases less important than has been suggested. We therefore consider the object of gambling legislation should be to interfere as little as possible with individual liberty to take part in various forms of gambling but to impose such restrictions as are desirable and practicable to discourage or prevent excess.

Royal Commission on betting, lottery and gambling.

In free India it is our duty to see that proper development of Bharatiya culture on the ways of what is best in Sanskrit is made, and an atmosphere must be created so that all might respect the old literature and books like the Gita.

Shri Purshottamdas Tandon.

The great need is to bring the essentials of all religions, which emphasise the same moral truths, into the day-to-day life of the people.

B. G. Kher.

I am amazed at the work I have seen and at what the Government and the

local authorities are doing for education. From talks I have had with various authorities I find that the Government, with the facilities there are from private individuals and local bodies, is able to finance all students to prosecute the studies for which they are considered fit. This is really a great thing for the nation.

I am greatly impressed by the facilities for studying at evening classes after a day's work — on payment of only 10s. (Rs. 6-11-0) a year.

S. D. Pande.

SUGAR AND SPICE

A South Korean Legislator has created parliamentary history by biting a large chunk from the cheek of his political opponent during a debate in the National Assembly.

Dr Ambedkar:— I do not want Parliament to be converted into a parade of chorus girls who would be saying ditto to the wishes of the Government.

Dr. Pande:— If we are chorus girls, he (Dr. Ambedkar) is the matron of the establishment.

C. R.:— Perhaps, Sir, it may bring some objection from chorus girls.

Shri Mahabir Tyagi:— The Income-Tax department should approach the assessee just as a bee approaches a flower for honey.

The present position appears to be that the bee leaves invariably a sting without even collecting the honey.

Noticing that several speakers were addressing the chair as "Sir" out of sheer habit, even when she was its occupant and then hastily changing over to "Madam" Mrs. Durga Bai said, "Some time is being lost by saying "Sir" and then correcting it to "Madam". I am perfectly willing to be called "Sir".

The Government of India have banned the export of copies of a picture of Jawaharlal Nehru, depicting him with a crown on his head, row of glittering medals across his chest and bearing the title of "Emperor".

The comments of an Uttar Pradesh Journalist are, "the horse is a noble animal and Nehru on horse-back reflects at once the nobility of the man. Uneasy lies the head that wears a crown and everybody knows how the Prime Minister tries to soothe the uneasiness of his head by standing upon it every morning."

How is the Solar Month "Kataka" for you?

(GOCHARA PHALA FROM 17-7-1951 TO 16-8-1951)

(By "MEENADEVA")

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

MESHA RASI (Aries)

ASWINI, BHIARANI and the first quarter of KIRTTIKA

The general conditions do not appear to be very favourable. Natives born under this Rasi are likely to experience considerable mental agony quarrels with brothers, also financial difficulties are likely to become patent and wasteful expenditure will result. The health of the partners are also likely to receive a set back. Jupiter should be propitiated for warding off the evil influences. Business people must be on their guard against interested parties.

VRSHABHA RASI (Taurus)

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

This Rasi people can breath a sigh of relief allround. Financial conditions are likely to improve and even lost properties are likely to be realised. One will have an aptitude for diving deep into the philosophical matters and will greatly tend to become God minded. Acquisition of good, new position etc., will also be realised. Business men will have plenty of profit money to go round indulging in pleasures. This is a favourable opportunity for acquisition of vehicles. Honour and status will be greatly enhanced.

MITHUNA RASI (Gemini):

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

Things look rather gloomy for persons born under this constellation. The natives

are likely to experience set back in health, injury from instruments and indulge in hot words against neighbours and colleagues. Superiors will look down on the natives with disfavour and contempt. These people are warned not to loose temper. Wife's health is also likely to be affected. Creditors will greatly trouble these people. The natives will have their happiness spoiled. For businessmen there will be a serious loss of prestige and money, if not careful.

KATAKA RASI (Cancer):

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

Things are looking up very bright indeed for these people. The major planets Jupiter and Saturn are in a very favourable position to ward off the evil influences of minor planets. Those in Government service are likely to receive commendations from their superiors and are likely to get out of turn promotions as well. Eventhough expenditure will be mounting up, one need not despair as it will pay dividends. Successful business trips can be undertaken for business people. Unexpected incomes also are likely to be realised. On the whole this month is very prosperous alround.

SIMHA RASI (Leo)

MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

Circumstances do not appear promising for these natives. They will be bound in situations which cannot be resolved resulting in loss of prestige. Adverse comments will be passed on

these natives by the official superiors if in service and for business people they might get cheated. Misunderstandings in domestic circles are present and they should be guarded against tendering unnecessary arguments at wrong places. Health also is likely to dwindle down and medical bills will be mounting. Business people might expect a change in their place of abode or office or enter into troubles.

KANYA RASI (Virgo):

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

Things are slowly beginning to improve better than that of the last month. The native's partner will suffer ill health but this is only temporary. Persons in service will receive due recognition from their superiors even though enemies will be secretly active. Abortions in the case of females seem likely and ill health may be a ruling factor in the family. Successful travel may be undertaken by business men.

TULA RASI (Libra)

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

There will be considerable mounting up of wasteful expenditure and exchange of hot words between colleagues and neighbours. Persons in service should be guarded in their dealings with their superiors as enemies are likely to poison the favourable impression against these people. Ill health will be experienced. Litigation should be avoided. Even business people's best friends are likely to turn out against their people. The planets Jupiter and Saturn should be greatly propitiated. But those natives whose Dasabukthi is good and who are having the second round of 7½ Saturn will gain official favour, attain emmi-

nance and position and will have all-round prosperity.

VRSHIKA RASI (Scorpio)

The last quarter of VISAKHA, the

whole of ANURADHA and JYESHTA.

An Intense period of great mental exhilaration and a sense of satisfaction will be prevalent to the natives. The natives are likely to receive high commendations from the superiors and if in service will be noted down for special promotions. Businessmen's ventures will pay them ample dividends. Those who are unemployed will get jobs subject to their desabukthi being good. Honour and prestige will steadily improve and unexpected financial gain will present itself.

DHANUR RASI (Sagittarius)

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

Persons born under this Rasi need not feel despondent as things are definately begining to improve. The natives are with some efforts likely to have a good place for living, vehicles etc.,. They will greatly interest themselves in philosophical matters. Ithihas or Puranas. However they should avoid contact with sharp instruments as some will receive a small injury.

MAKARA RASI (Capricorn)

2nd, 3rd and 4th quarters of UTTAR-

ASHADA, the whole of SRAYANA,

and the first half of SRAVISHATA.

Not a very promising time for these people. Ready money may not be available and even in the matter of raising small loans disappointments will be felt. There will be wearisome travelling and diseases of the stomach. Expenditure will be on the mounting side. They should be guarded in dealing with their superiors.

KUMBHA RASI (Aquarius):

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

The major planet Saturn is in the 8th place, which forebodes nothing good. General sickness in the family, heavy medical bills, misunderstanding with friends and relatives, will be the feature. The presence of Rahu in the Lagna will give trouble to the native by way of sickness like, gout, or even poisonous creatures. Business people will be cheated unless on their guard.

MEENA RASI (Pisces)

The last quarter of PURVABHADRA
the whole of UTTAPABHADRA and
REVATI.

This is a good progressive period. Official commendations, and unemployed will get employment. Persons in Government service will get a unique honour and superior officers will take a very great fancy for these people. Seemingly impossible things will be fulfilled. There will be no doubt heavy expenditure, but there will be plenty of money to go round. There will be a slight sickness. Journeys on pilgrimages will be contemplated and in spite of all the favourable signs there will be a certain element of uneasiness that is purely imaginary. Slight sickness to children is also indicated. Business people can reap rich harvest. They will be disgusted with their present vehicles and may contemplate a change of same.

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PLAYFUL PRANKS

(By Sri Balagopal)

Once Hussein Khan a brother of one of the queens, aspired to be a minister of Akbar in place of Birbal. He brought influence to hear up n the emperor through his sister, Akbar decided to prove that Hussein Khan had not got Birbal's intelligence to become a successful minister for but the time being appointed him as minister. Soon after, he ordered Hussein Khan to procure four things in a week's time as they were urgently required, viz., taste of everything, life of all things, embodiment of loyalty and embodiment of ingratitude. Hussein Khan did not know where to look for any of these things and was ultimately directed by the queen to seek the help of Birbal. The story has it, that Birbal promised to help him in return for a lakh of rupees, Birbal gave him two tins representing the 1st two things and asked him to reply to the emperor that the remaining two were given to Birbal. The tins opened at proper time were found to contain salt as the thing which imports taste to everything and water as giving life to all things. Birbal was summoned to produce the other two things. He brought with him a dog as the most loyal of all animals and cited a son-in-law as the most ungrateful person

who is never satisfied with anything that is given by the father-in-law. Every body could thus see the new minister was unable to carry on without the help of Birbal. Hussein Khan felt much ashamed and vacated the office of minister which rightly belonged to Birbal.

Once Akbar asked Birbal to build a palace whose foundation should not rest on the ground. He allowed him to take as much money from the treasury as he liked for building such a palace. Thereupon Birbal bought a hundred parrots and left them to the care of his daughter. The daughter kept them in a closed hall and taught them to speak. One day Birbal informed Akbar that the palace was under construction and invited him to see it. The emperor eagerly accompanied Birbal. Birbal on reaching his house opened the doors of the hall and parrots flew out into the air speaking "bring bricks, bring mortar, bring wood, build the palace, build doors, build windows, do not delay, and so on! The emperor enquired what the birds were saying and Birbal replied that they were the royal artisans body building the palace which rested not on earth but in the skies.



Dramidopanishad Sara & Tatparya-Ratnavali

REVIEW

The difference between a man who considers himself to be the body and a Rshi who has realized himself to be the Atman is said to be as great as between an atom and Mahameru, the greatest of mountains. The same difference obtains between a Rshi and an Azhwar or a saint who has realized and is immersed in God. Between ordinary Azhwars and Sri Nammazhwar who had realized God from the time of his birth, who devoted the entire span of the period of 33 years of his life on earth to being absorbed in in God, who never devoted even a single moment to worldly affairs or spoke a single word in praise of mere man and who has been hailed as the Light of the Universe, a similar difference as between Paramanu and Mahameru exists.

An Azhwar is so called because he is immersed in the bliss of God-realization. Nammazhwar or our Azhwar is so called because the Lord claimed him particularly as His own. Sri Nammazhwar in his Tiruvoimozhi has brought out the innumerable auspicious attributes of God. Just as Sri Narada asked Sri Valmiki at the beginning of Srimad Ramayana about the ideal person with good qualities (Gunavan), Sri Nammazhwar also begins Tiruvoimozhi asking his mind to uplift itself by paying homage to the Lord whose auspicious attributes like bliss (Ananda) have reached the highest possible pinnacle of perfection and which are not possessed in equal, leave alone superior, degree or measure by any one else. In his 1102 verses or Pasurams Sri Nammazhwar has sung in praise of the innumerable auspicious attributes of the Lord.

Sri Vedanta Desika or the Teacher of Vedanta according to the title confer-

red on him by Lord Sri Ranganatha Himself has culled 1001 auspicious attributes from the verses sung by Sri Nammazhwar and put them in the form of Dramidopanishad-Sara and Tatparya-ratnavali. The ten auspicious attributes selected from every ten verses (Dasaka) go to establish one main attribute of the Lord. The ten main attributes selected from ten Dasakas of verses go to prove the existence of a very important attribute of the Lord. The ten very important attributes culled from the ten Satakas or centuries (100 verses) prove beyond doubt the one all-important attribute of God on which depends the realization of the highest human aspiration of liberty from the bondage of Karma, equality with Divine beings and fraternity with fellow-beings.

This one chief auspicious attribute is given at the top of page 7 of the book. This shows that the Lord is Himself both the End and the Meansthe Goal as well as the Way. The ten very important attributes which establish this are given on the same page. Pages 8 to 12 give the auspicious attributes culled from each Dasaka (ten verses) of each Sataka (a hundred verses). Pages 47 to 136 contain the 1001 auspicious attributes in Sanskrit on one side and in Tamil on the other side of the page. Words given in Tamil contain actually the portion of the verse which leads to the conclusion that that auspicious attribute is referred to in that verse.

For those who know Tamil the reading of the Tamil portion first and the Sanskrit name next in the course of Aradhana or worship of God is recommended. For those who do not know Tamil use of the

Namavali at the time of Puja will be invaluable and for those who do not get time to perform Sahasranama Puja, Satanama Puja will be useful. Again for those who do not get time even for Satanama Puja, Dasanama Puja will be helpful. With this may be combined the Namavali of the Lord of the Divyadesa (holy place of pilgrimage where the Lord has manifested Himself in Archa form) to Whom the particular devotee is devoted. Sri Vedanta Desika has out of his infinite mercy given for the benefit of mumukshus (thus who want to be liberated from Samsara) the one name containing the all important auspicious attribute of the Lord which can be repeated and realized even by those who have very little time at their disposal for Puja. This is:—

देवाय श्रीशाय स्वसिद्धे: करणाय नमः ।

Dramidopanishad Tatparya Ratnavali gives the auspicious attributes in each verse, in each Dasaka (ten verses), in each Sataka (hundred verses), and in the Tiruvaimozhi as a whole. Dramidopanishad Sara gives the auspicious attributes mentioned in each Sataka, Dasaka and the work as a whole.

For a long time I had been desirous of worshipping the Lord with the aid of this Namavali instead of merely with Sri Vishnu Sahasranam which is ordinarily used. Sri Vishnu Sahasranam as is well-known was given out by Sri Bhishma in the presence of the Lord Himself before his ascent to heaven. Sri Bhishma says:—

यानि नामानि गौणानि विख्यातानि महात्मनः ।

ऋषिभिः परिगीतानि तानि वक्ष्यामि भूयते ॥

“These well-known names of the Paramatman arising from His having

auspicious attributes which have been sung by the Rshis, I am going to tell you for the uplift of the atman.”

As stated before the Namas or names discovered and realised by Sri Nammazhwar should be considered to be more appealing than those discovered by the Rshis.

Rshis are called Mantra-Drashta (मन्त्रद्रष्टारः) or those who have discovered the Mantras. Tiruvaimozhi is otherwise called Dramidopanishad which contains the quintessence of the meaning of all the Vedas. Sri Vedanta Desika, the master of all arts and the greatest poet, logician and philosopher the world has ever produced, calls Tiruvaimozhi

‘Sarvia Sakha’ (सर्वविद्याशाखा) or the Veda which is intended for all and says that this Sarviya Sakha has been दृष्ट or discovered by Sri Nammazhwar (Vide verse 10 on page 15). In Sri Paduka Sahasram also Sri Vedanta Desika refers to Sri Nammazhwar as (आज्ञायानां प्रकृतिमपरां संहितां दृष्टवन्तम्) or one who has discovered the Dramidopanishad which is another form of the Vedas. One chief reason why the Dramidopanishad is great is that by studying it we are able to clear the doubts which arise in the interpretation of the Vedas.

In the Phalasruti of Sri Vishnu Sahasranamam it is stated that those who recite Sri Vishnu Sahasranamam get all the Purusharthas (पुरुषार्थः). Similarly, Dramidopanishad also is said to be Sarvarthada (सर्वार्थदा), i. e. that which fulfils all the desires of people. The use of this Namavali (Dasa, Sata or Sahasra) will therefore certainly lead

to the realization of all that people long for, particularly Mukti or Liberation in addition to Dharma, Artha and Kama.

It will seen from pages xiii to xvi that Their Holinesses the Acharyas of important mutts have recommended the use of this Bhagavan-namavali in the course of worship.

Towards the end of December 1948 I mentioned my ardent desire to have this Bhagawannamasahsra published to Sri V. V. Srinivasa Iyengar, Ex-High-Court Judge and the leader of the Sahridaya Samiti of which he has been pleased to count me as a member. He immediately handed over to me a manuscript which had been prepared by Sri Ubha. Ve. Pandit Anantacharya, ex-Pandit of the Pachaiappa's College, Madras and stated that the manuscript had been given to him some time back and was awaiting publication. This we considered to be a God-send and we gave the manuscript to Sri Ubha. Ve. A. Srinivasaraghavan M. A. Sanskrit Lecturer, Raja's College, Pudukkottai to see it through the Press. But for his keen interest in the matter and indefatigable labours in carrying out the necessary changes in order to bring out the publication in its present form, it would not have seen the light of day. All thanks are therefore due to these great Bhagavata's through whom the Lord has been pleased to get this service rendered unto Him and to His devotees.

Sri V. V. Srinivasa Iyengar is also the President of Sri Krishna Sabha, Bombay, of which I happen to be a member. This publication is therefore, offered to all devotees of the Lord by Sri Krishna Sabha, Bombay through the Sahridaya Samiti, Madras of which the following are members :-

1. Sri V. V. Srinivasa Iyengar,
Vani Vilas Park Town, Madras.
2. Sri V. Anantacharya, Pranavasram,
Krishnapuram, Madras.
3. Sri N. R. Krishnaswami Iyengar,
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10. Sri A. S. Iyengar, Sri Nam Andavan's
Asram, Srirangam.

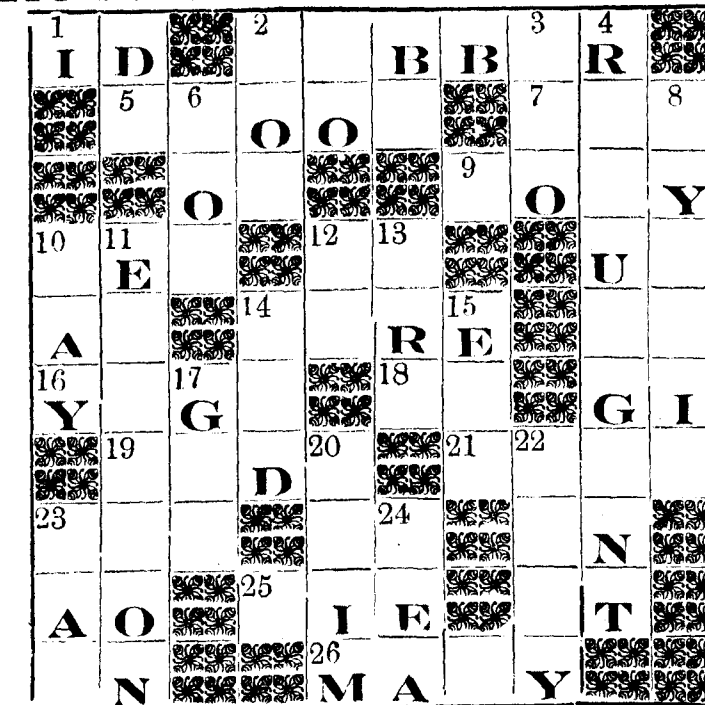
If the publication is utilised by the devotees of the Lord for worshipping Him, all the trouble taken by the publishers will be more than amply repaid.

BOMBAY
The 31st
December 1950 }

A. S. IYENGAR.



CROSSWORD PUZZLE NO. 14



Practice Square only

CLUES DOWN

1. The sole centre of every-one's interest and attraction, the subject /object of self-consciousness.
2. There are angels galore, but One only Supreme ...
3. Not to extinguish it as many preach but to sublimate the ... is the basis of all happiness
4. Sri Krshna's is the voice of Asia.
6. Even tiny gives many a restless night.
8. The self styled seer's vision is oftentimes baneful precisely because it is...
10. Democracy is everybody's and therefore nobody's...
11. When good Govts. go for too goody-goody laws, they are seldom greeted without generous.....
13. Togress, a progressive Press is essential.
14. Sudden stroke of ill-luck is apt to turn hot-blooded youth
15. The Sarvodaya can come only with bold economic action.

17. Gossip
20. To be told that she is handsomely is the best compliment any house-wife would like to be paid
22. Even the most vicious man expects his wife to be a....
23. characters are adept at getting everything delightfully to psy-turvy.
24. Soothes frayed tempers.

CLUES ACROSS

1. All the instinctive impulses of the individual must be focussed to win this unprecedented Sri Jayanti bumper offer.
2. When politiciansboth Hamlet and Othello are usually on a holiday.
5. Its a shrewd bachelor indeed who has realized how womento conquer.
7. Precious stone.
9.day dreams have brought about many a good man's decay.
10. To.....an ideal and wear oneself out in its realization is always to have peace of mind.
12. If latest census figures are any indication, it would seem India is anxious to oblige. Malthus by reviving his mordantly malignant mathematical formula, that food increases in A. P. whereas population increases in !
14. The surest way to attract ... is to pretend not to be too squeamish.
16.contrary to popular prejudice, merely reinforces the will to achieve.
18. Villains stand.....hang together!
19. Jumbled soelling of DUST.
21. A know-all or would be clever person is called a smart
23. The greatest of causes dies when people start paying merely.....service to it.
25. Not a few still regard marriage as a sacred.....
26. The.....ways of Govt. and big business seem very barbarous indeed to the theoretically free common man.

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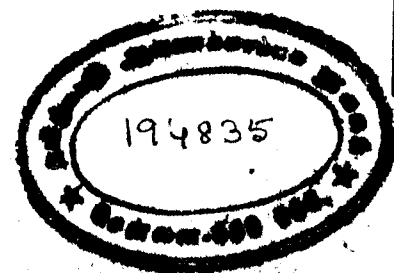
SRI KRISHNA
(SPECIAL SUPPLEMENT)

Puzzle Editor.

SOLUTION TO PUZZLE NO. 13

T. S. KUMARAN
(Secunderabad)
is the all correct
First Prize Winner.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
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SRI KRISHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

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

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

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

d. Building a Gita Mandap (Hall).

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

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

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

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

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

2. Study classes in Gita are being conducted

3. Discourses on Ramayana and Bhagavata are being arranged.

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

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

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

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

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

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

10. Monthly magazine "Sri Krishna" is published.

SRI KRSHNA SABHA (REGD)

Affiliation

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

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

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