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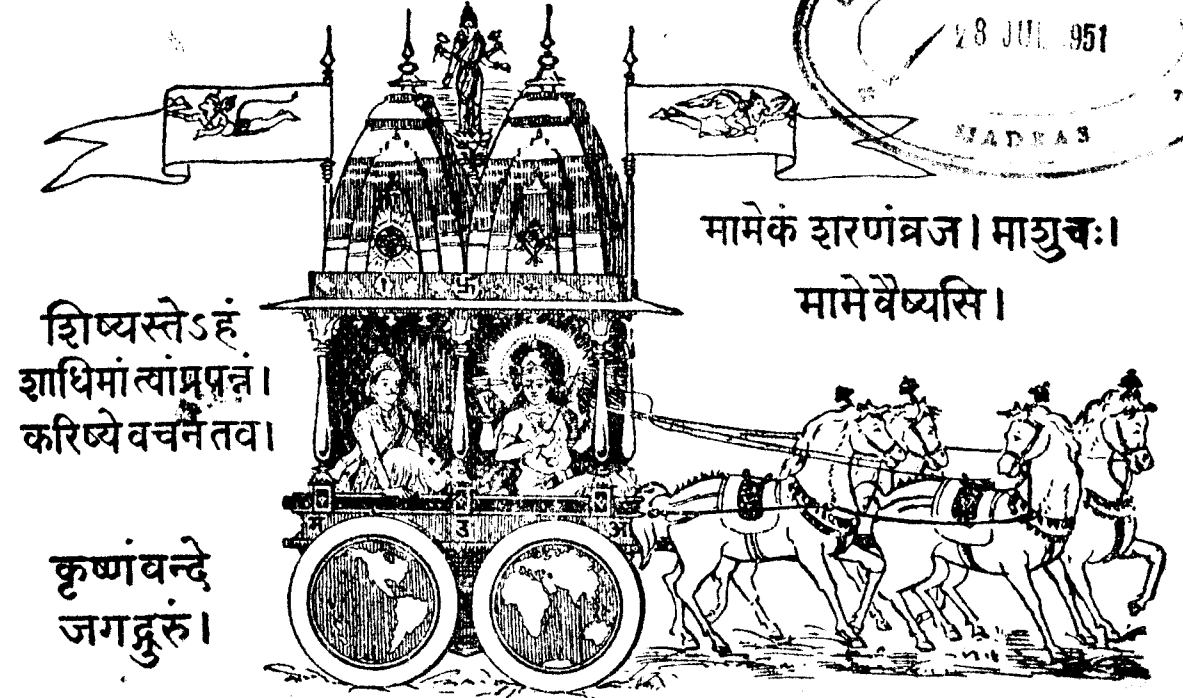
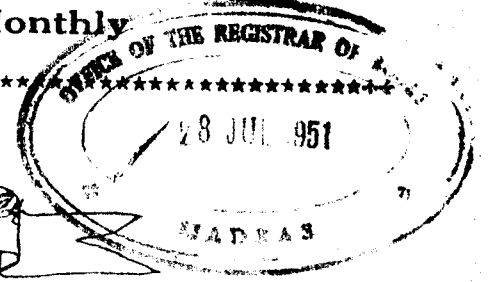
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SRI KRISHNA

Spiritual and Cultural Monthly



शिष्यस्तेऽहं
शाधिमां त्यागप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं यन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामे वैष्यसि।

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



EDITOR:-
S. NARAYAN
Bombay

Vol. 2.

Mithuna
June - July 1951

No. 4.

EVERYONE TALKS OF THE BILLIONS BURNT ON WARS BY THE WORLD;
HAVE YOU INVESTED A CRORE IN GITA-SOCIETIES FOR THE WORLD?

SRI KRSHNA

Mithuna: June - July 1951

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SRI KRISHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Mithuna: June - July 1951

No. 4

SRI GITA BHASHYA

By SRI YAMUNEYA

(Continued from page 64)

The six chapters commencing from the 7th tell us about Bhakti Yoga. In the 7th Chapter is related what should be known about the Lord. That is insentient things as well as sentient beings (Jivas) belong to the Lord; He resides within them and supports them. The Vedas say that He resides within them supports them and prompts them. A thing which is supported, prompted and used for one's own purpose is called the body and the intelligent being who supports prompts and uses for one's own purpose is called the Atman. These three characteristics, however, should always be present. Because of this the Lord is the Atman of all things and beings. All things and beings are manifested by Him. All of them are absorbed by Him at the time of dissolution. Thus He is infinitely superior to all of them. He is also superior to all of them because of His good qualities. There is no end to His good qualities, nor is there any limit to their greatness. People do not know the Lord because they are infatuated with things born of Prakrti. It is the Lord that brought about this infatuation and it is He alone that can remove it. He will remove it if we humbly request Him to do so. Those who have done good

deeds request Him for various things; some for wealth, some for realising their ownself which is without birth or death and some for being with Him and serving Him always considering Him to be the Highest End and cultivating the greatest love for Him. Those who are mentioned last are said to be Jnanins and the Lord closes the 7th chapter by saying that such a Jnanin is difficult to find.

In the 8th Chapter the Lord says how the Jnanin should meditate upon God, how the thought of the Lord as meditated upon during the life time occurs at the time of death also, how the Jnanin reaches the Lord by travelling along the Path of Light and how he has never more to reach the world of Samsar. The coolness of the shade will be realised only by one who suffers from the sun. Similarly in order to show the greatness of the Jnanin the Lord says how the person who craves for wealth and meditate upon the Lord reaches the Path of Darkness leading to the Moon and comes back again to the world of Samsar.

Verses 4 to 7 of the 9th Chapter state more clearly what has been said previously about the Lord. The greatness of the Jnanin is again described from verses 11 to 25. The remaining verses enjoin Bhakti Yoga, define it and mention its essential features. The most essential feature is that whatever is done—whether enjoined by the Vedas or worldly affairs like eating or earning the wherewithal for the purpose, should be done with the sole idea of pleasing the Lord. Verses 27 and 28 state that He is easily accessible in order to show that any one can go to Him without the least hesitation and that He will accept anything given with love from any one who approached Him with love, however low he may be.

In the 10th Chapter the Lord describes the need for cultivating love for the Lord and the development of the love so cultivated. The means of acquiring and developing such love is knowing that everything and everyone considered to be the highest in the world is subject to the Lord and that the Lord who is the Lord of all such things and beings resides in our heart in this despicable body of ours in the expectation of our meditating upon Him. Those who understand this will certainly develop love for the Lord.

In the 11th Chapter Arjuna requests the Lord to show Him to him as described by Himself. The Lord then shows Arjuna His universal form. From this one can understand that, if the Jnanin who practises Bhakti Yoga intensely desires to see the Lord, He will show Himself to him.

In the 12th Chapter the Lord says that the realisation of the atman by meditating upon the self means that, but,

reaching the Lord by meditating upon Him can be accomplished more quickly and concludes with teaching Bhakti Yoga.

In the last six Chapters the Lord clarifies certain matters taught in the previous chapters. Chapters 13, 14 and 15 speak of the three categories, viz., Atman, Prakrti and Paramatman. Chapters 16, 17 and 18 speak about the different ways of doing Karman (Action). In the second Chapter certain reasons were given as to why the atman should be considered different from the body. In the 13th Chapter the same thing is reiterated and the nature of the self, the nature of the body and the qualities necessary for the realisation of the self are described in detail. In the 14th Chapter the Lord relates the actions of the attributes of the body, viz., Satva (goodness), Rajas (activity) and Tamas (darkness) and the way of doing away with the union with the body. In the 15th Chapter the Lord says that He is greater than the Jiva in this world of Samsar (birth and death) the Mukta who is released from this world and everybody else. Samsar is compared to the Aswattha tree which should be cut with the axe of non-attachment to the world attachments to the Lord. The Lord exercises His Control over everyone and everything.

In the 16th Chapter Jivas are divided into two classes, one divine and the other demoniac. Those who belong to the divine class know that they are subject to the Lord and that He does everything through them. The demoniac class do not know this and consider that they themselves do everything by themselves. The qualities of the demoniac people and their actions are described in verses 7 to 18 and the Lord says that He throws them into purgatory. When we study this we should realise that we are like demons, we should abandon lust

and anger and greed and do what is enjoined by the Sastras. It was stated in the second Chapter that all actions should be done with two ideas the mind One who acts with those ideas is a good man and his actions are good. In order to show this the Lord divides doers, deeds and the thoughts while doing these, the happiness attained, etc. into three categories of satvika, rajas and tamasa and describes them in great detail in the 17th and 18th Chapters. In verses 45 to 55 of the 18th Chapter what is taught by the Gita is summarised, i. e. Karma Yoga, permanence of the knowledge of the self, meditating upon the self, para-bhakti or developing great love for the Lord, para-gnana or seeing the Lord and parama bhakti or the highest Love for the Lord i. e. intense desire to reach Him and finally reaching Him.

Lastly the Lord says "I have taught you great secrets. Consider these carefully and do what you please". On hearing this Arjuna was visibly moved with grief. At first he had expressed a desire to practise Jnana Yoga. When he heard of the qualities described by the Lord in the 12th Chapter as necessary for one practising Karma Yoga he wondered how he could practise even Karma Yoga and even if he was able

to practise Karma Yoga how he could practise Bhakti Yoga and became afflicted with grief. The Lord knew this. In spite of knowing this He showed outwardly that He was sorry for having asked him to do as he pleased and asked him in two verses to practise Bhakti Yoga. Arjuna's grief was doubled. The Lord saw this, considered that Arjuna was fit to be taught the easy means of attaining liberation and taught him the Path of Prapatti or self-surrender without even waiting for praising the Path of Prapatti. The Lord preached Prapatti in verse 68 which goes by the name of Charama Sloka or the Final Verse or the Last Teaching. The verse says "You who grieve for not being able to tread the path of Karma Yoga, Jnana Yoga or Bhakti Yoga, take refuge in Me alone. I shall release you from all sins. Grieve not." Because the Lord says "Grieve not" it follows that only He who is filled with grief for not being able to tread the other paths leading to the Lord—he alone is fit to tread the path of self-surrender. What has to be known about Prapatti will be found in the commentary on this verse. This verse is called the Charama Sloka or the Final Verse because it is the Last Teaching of the Lord.

(Foreword concluded)

यत्प्रपत्तिं विना सर्वैः यस्य माया दुरत्यया ।
धनञ्जयस्थं तत् प्रपद्ये शरणं महः ॥

Without surrendering oneself
Whose Maya no one can cross,
Which is seated in Arjuna's chariot
In That Light I take refuge.

श्रीमन् अभीष्टवद् त्वामस्मि शरणं गतः ।
एतद्देहावसाने मां त्वत्पादं प्रापय स्वयम् ॥

O Lord of Mercy ! O Granter of boons !
In you I have taken refuge,
When this body comes to an end,
Me, to Your lotus feet, take Yourself.

The Essence of Secrets Three

By SRI R. R. DESIKA

Continued from page 69

Aggregate of Matters Five

THE NATURE OF THE JIVA WHO IS TO ATTAIN THE FRUIT

The common properties of all Jivas are being atomic, conscious, blissful, pure and belonging to the Lord. By saying that the Jiva is atomic, we mean that his form is very small and subtle. If the end of a hair is cut into 100 parts and each part is again cut into 100 parts, one such part may be said to be the size of a Jiva. This is merely for purposes of illustration. It is not an exact definition. It merely indicates that the Jiva is atomic. The Jiva is self-luminous or conscious of himself as well as others. The very thought of himself is sweet or blissful to the Jiva. The Jiva is pure in the sense that by nature he is faultless by himself. Because he transgresses the commands of the Lord he is impure at present. If he begs the Lord for mercy the impurities will disappear. What is meant by *Sesha* or belonging to the Lord has already been described.

MEANS AND FRUIT

The means of reaching the Lord are described in Chapters 10, 11 and 12. What accrues to the Jiva in this body after the means are fulfilled is described in seven chapters and what accrues after departure from the body, in the succeeding three chapters.

IMPEDIMENTS

The reason for our not reaching the Lord is the Lord's displeasure arising out of our evil deeds. This displeasure leads to various evils. The first and

foremost is the union with Prakrti or insentient matter. At the time of dissolution Prakrti makes the Jiva almost entirely ignorant. At the time of manifestation Prakrti turns into the body and sense organs and drags him in various directions. At present we do not even know that the body and sense organ drag us in various directions because we do not even pause to think about what is happening. At the time of eating a sweet thing we know that too much of it will lead to ill-health. We even say 'no' to those who want to serve us more. If they insist on serving more we help ourselves to it with our hand. If we consider this carefully the truth will appear that the tongue and the hand are not under our control. It is the Lord that has bestowed on them the power of dragging us along their own ways in spite of ourselves.

WHAT THE BODY AND THE SENSE ORGANS DO.

(1) If we are born in the vegetable kingdom or in the kingdom of brutes we are not in a position to know the commands of the Sastras.

(2) Even if we are born as human beings, in case we take birth in the families of those who do not acknowledge the authority of the Vedas and those who acknowledge their authority but mis-interpret them, we will behave like them only and will not ordinarily improve our lot in the right direction.

(3) Even if we escape this we are deprived of true knowledge, believe in theories contrary to truth, become

absorbed in the pleasures of the senses and commit sins for the sake of low pleasures. True knowledge means knowing truly ourselves and Our Great Benefactor. All knowledge contrary to truth is false knowledge. We may wonder whether contact with Prakrti will lead to the concealment of the true knowledge of the self, give rise to false theories and desire for sensual pleasures. The answer to this will be clear from the following illustration. If a man marries a woman of evil nature, she is able to conceal from him the truth that his mother is good to him and convinces him that his mother is his enemy, makes him engrossed in herself and drags him along her own evil ways. This is well-known to every one in the world.

(4) The Lord uses Prakrti or matter as the means to make the Jiva become infatuated. This is somewhat like a magician waving the magic wand consisting of peacock feathers. Prakrti or matter thus makes the Jiva do things prohibited by the Sastras, abandon duties prescribed by them and thereby transgress the commands of Our Great Benefactor.

(5) One sin leads to another and the Jiva is subjected to birth, old-age, disease, death and purgatory.

(6) Even those who follow the Sastras fall in love with low kinds of pleasures, prostrate themselves, before inferior deities who are bound by karma like themselves get what they want from those deities and consider themselves blessed like gutter worms.

(7) Even those who commence the practice of Yoga, practise Yoga of deities other than Our Great Benefactor or the Yoga in which the word is taken for the meaning (or the shadow for the substance) and ask for the enjoyment of things transient.

(8) Even those who despise such low pleasures and want to enjoy their own true nature practise Yoga considering themselves together with or separate from the body and in either way one with or apart from Brahman. The fruit thereof is very little. Not only this but this kind of Yoga involves return to the world of Samsar (birth and death).

(9) Even those who practise Yoga considering Our Great Benefactor as the Highest End get the desired fruit after considerable delay in various ways i. e. they get *Ashtaisvarya*, posts like those of Vasus, enter into the body of the four headed Brahman, the Creator, and enjoy things enjoyed by him and remain in Samsar for some more time. *Ashtaisvarya* means taking a small form, assuming a big form, becoming very heavy, losing all weight and becoming light clairvoyance, clairaudience etc. Appointment to the posts of Vasus, etc. means this. There are beings called Vasus, Rudras, Adityas, Maruts, etc. If we practise Yoga we can approach them, become one of them, and have all their enjoyments. The desire to stay in Samsar for some more time may be illustrated like this: A King becomes angry with his son for some reason or other and puts him in jail. Later on the king makes up his mind to crown the prince and to get him married to a princess. He appoints a day for the occasion and sends for the prince. The prince, however, has foolishly fallen in love with a servant-maid of low tastes who serves him while in jail. In the same way as soon as we practise *prapatti* or self-surrender Our Great Benefactor is anxious to bestow on us His own enjoyment which is infinitely superior in every respect to the enjoyments of sensual pleasures as well as to Jiva's self-enjoyment. The Jiva, however, is greatly attached to his wife and

children and is afflicted with grief when even the very thought of leaving them occurs to him. This is also another kind of impediment in the way of reaching the fruit. Thus the Lord's displeasure prevents the Jiva in various ways from reaching Him.

How can those who practise Yoga for reaching the Lord and those who do evil deeds be put together in one class as the object of the Lord's displeasure? The answer to this is this: both of them belong to the same category inasmuch as there is delay in reaching the Lord in both cases. To illustrate:- There is a well which is 32 feet broad. One who is able to jump only one foot and one who jumps as many as 30 feet, both fall into the well without reaching the other side.

Another question:- Is it not stated in the Gita that one who commences the practice of Karma-yoga never fails to obtain the fruit thereof? This is no doubt true but it should be borne in mind that 'when he will attain the fruit' is not stated in the Gita where this passage occurs. It may be at the end of this Yuga

or Age at the end of this Manvantara or at the end of this Kalpa. This difference arises as a result of the difference in the good deeds of the people concerned. Even in the case of virtuous people like Vasishtha there has been delay. On the other hand, Vrtra and Kshatrabandhu and great sinners like them have attained liberation quickly. There is no saying, therefore, that a Jiva of low birth, learning etc., will not reach Heaven without delay. We do not know what his previous and present deeds are like. In accordance with them he gets the fruit from the Lord immediately or after considerable delay.

What we should learn from this detailed description of the obstacles which stand in the way of reaching the Lord is this:- Just as a man walking in a sandy place at mid-day in mid summer is not able to put up with the heat and runs for shelter to the cool shade of an hospitable tree, the Jiva in this world of Samsar (birth and death) should think of the miseries of this world, be afraid of them be torn with anxiety as to how and when to reach Our Great Benefactor.

(To be continued)

ARTHA PANCHAKA

All the Vedas, Itihasas and Puranas teach

1. THE END:- The Highest Brahman, the Lord of all things beings.
2. THE OBTAINER:- The individual self who is fit to serve the Lord because of his relationship.
3. THE OBSTACLE:- Egoism due to ignorance.
4. THE MEANS:- Complete surrender to the Lord and full reliance on the mercy of the Lord, the Mother and Father.
5. THE FRUIT:- Infinite bliss arising from the service of Lord in all His aspects.

THE GREATNESS OF GIVING

By SRI KRISHNA DWAIPAYANA

Yudhisthira:- "Between giving gifts and practising penance which is more difficult and which is more fruitful, my Grand Sire tell, me this".

Veda-Vyasa:- There is nothing more difficult than giving in this world. The truth of this statement is known to everyone because to see is to believe. Do you not see people in this world leaving their near and dear ones, friends and even their own life to cross the seas and enter dense forests all for money? Others serve people who are purse-proud for the sake of earning a pittance. Yet others take to agriculture putting up with diverse difficulties and resorting to injury to various living beings in the earth. Money is thus dearer than life to many and parting with it is hard indeed, particularly when it is not ill-gotten. If well-gotten wealth is given to deserving persons there is no end to the fruit accruing from such gifts given in full faith according to the mandates of the Sastras. Faith begets righteousness. Faith purifies everyone. Faith supports the world. Faith gives knowledge. Faith generates strength and faith is the boat with the help of which people cross the ocean of Samsar (birth and death). The great ones acquired righteousness through faith and not through heaps of money. Great thinkers devoid of all worldly goods but endowed with complete faith have reached the Highest Heaven. In this connection the following anecdote is related by the ancients as to how Mudgala attained the Highest Heaven by parting with a measure of rice:-

Long long ago Mudgala lived in Kurukshetra and his only means of livelihood

was gleaned food grains from fields of corn. He lived righteously, controlled his senses and treated his guests with great love and respect. He had heard much and was studying more. He spoke the truth and never found fault with others. He had subdued anger and looked like Brahman himself. By gleaned food-grains for a whole fortnight he had collected as much as a measure of rice. He with his wife and children used to take meals only after feeding the guests. Hearing Mudgala to be of such wonderful character Sage Durvasa came to see him. Durvasa was nude, muttered all kinds of non-sense and looked like a mad man. He announced himself as a guest. Mudgala was greatly pleased, treated him with respect and tried to please him by uttering sweet words.

Mudgala:- "I am indeed fortunate in getting you as my guest. I am greatly pleased by your coming and my joy knows no bounds. I regard this day of your arrival as a day of festival."

Veda-Vyasa:- Having said so Mudgala worshipped him according to the usual rites and gladly gave him the food prepared after a full fortnight's gleaned here and there. Durvasa ate everything, besmeared his body with the leavings and departed. He went on doing like this every fort-night and every time he was treated with due honour. Mudgala's face shone like the full moon and not a trace of anger or unwillingness to give could be seen in him. Finding him with such purity of heart Durvasa was greatly pleased.

Durvasa :- "Never was there a giver like you in this world; nor will there ever be. You have conquered lust anger and grief which are unconquerable and thereby won Heaven for yourself. Even the celestials admire you for your giving. You have conquered the senses. You are brave. You practise penance. You speak the truth. You forgive your enemies. You are one in thought, word and deed. You pity the poor. You give to the deserving and you have controlled your mind. It is with the support of pillars like you that hall of Dharma or righteousness stands, I am indeed pleased by contact with you. Contact with the good removes all sins."

Veda-Vyasa :- When Durvasa was speaking like this a celestial messenger approached Mudgala with a plane. The plane was decorated beautifully. It contained everything pleasing to the senses. It shone with splendour and it would travel according to the occupant's sweet will and pleasure.

Messenger :- "Please deign to get into this plane, Oh, Great Rshil you have acquired great merit by your deeds, Indra, the Lord of the celestials is waiting along with the great Rshi to see you."

Mudgala :- "The wise men say that the good ones become friends even if you move with them for seven steps only. I, therefore, request you in good faith to tell me what is really good and true. Be good enough to relate to me the merits as well as the demerits of living in heaven. After hearing you I shall decide on the proper course of action."

Messenger :- "You are indeed wise, Oh, Great Rshi, inasmuch as you weigh the merits and the demerits of heaven awaiting you with open doors. In heaven there are wonderful gardens full of all

kinds of trees, flowers and fruits. There are wonderful planes where divine damsels serve you with all sensual pleasures. The interior of the planes is decorated with diamonds. The planes move where you like and stay where you please. They shine like the morning sun and their windows have pendants of pearls. The seats and couches therein are made of gold and spread with snow-white sheets. Whatever you desire you can have in heaven. There are no troubles to worry about. Heaven is meant only for people who have done good deeds. They can roam as they please in heaven. Atheists and agnostics, thieves and sensualists, the cruel and the tale-tellers, the ungrateful and the hypocritical cannot go there. The true, the brave, the merciful, the forgiving and the sacrificing — they alone can go there. There is no disease, old-age, death, sorrow, excess of heat or cold, hunger or thirst or even fatigue in heaven. These and many more are the merits of heaven. I shall now tell you the demerits also. The fruit accruing from good deeds is enjoyed in heaven but that good deeds yielding further fruit cannot be performed there is a great defect in heaven. There is also discontent at the sight of others' prosperity. This no doubt leads to an immediate fall from the state of happiness. Whatever good is done here the fruit thereof is enjoyed there. This is called the 'Karma-Bhumi' or the world of action and that is called 'Phala-Bhumi' or the world of enjoyment.

Mudgala :- "Great indeed are the demerits pointed out by you in life in heaven. If there is a place which is faultless and everlasting, please tell me that."

Messenger :- "Defects there are in all the worlds upto and including the world

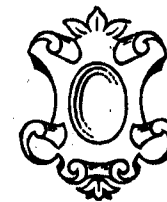
of the four-headed Brahman, the Creator. That is why wise men do not want to go to heaven. Higher than the world of Brahman is the Highest Abode of the Lord (Bhagawan Vishnu). It is good, it is auspicious, it is everlasting, it is full of light and the wise ones call it 'Para-Brahman'. Ignorant people who hanker for sensual pleasures do not go there inasmuch as they are overcome by anger, pride, delusion, desire, grief and treachery. Only the good, who have no thoughts of 'I' and 'mine' who have transcended the pairs of opposites who have brought well under control their sense organs, who love to meditate upon the Lord and enjoy mental peace, can go there. I have told you what all you asked me. Please be good enough to get into the plane immediately and let us go to the abode of the celestials.

Veda-Vyasa :- Understanding the significance of what the celestial messenger told him Sage Mudgala gave a suitable reply.

Mudgala :- "I do not want to go to heaven. You may go back as quickly as you please. Please convey my due respects to Indra, the King of Celestials to the Devas and to the divine Brahma Rshis and request them to forgive me my declining to accept their offer of heaven."

Veda-Vyasa :- Having told the celestial messenger like this Sage Mudgala developed desirelessness for the pleasures of the senses and the lower heaven which can offer such pleasures only and from where one is bound to return after enjoying the fruit of one's good deeds. Abandoning all desires for sensual pleasures Sage Mudgala became absorbed in contemplation. He took great pleasure in solitude. He forsook all ideas of 'I' and 'mine'. He put up with all pairs of opposites like heat and cold, honour and dishonour in practising penance, found great joy in doing good to all living beings, controlled all sense organs and applied his mind to the atman and the atman to the Highest Lord. Thus doing he attained the Highest Heaven which is hard to attain even by the celestials. Therefore, Oh, King Yudhishtira, you also give your lawfully gotten wealth in charity. Through giving one attains knowledge and through knowledge one attains the Highest. The Highest is the cause of the universe. He does not change when others change. The great ones call Him Srīman Narayana. Those who love Him and take refuge in Him only and do not desire worldly things — they alone reach the Highest.

(Adapted from the Mahabharata)



Vaishnava Prasthanana in Vedanta

By Dr. H. GOSWAMI, M. A., D. Phil.

Sri Jiva Goswami, the master Philosopher of the Vaishnava school of Bengal, has remarked as follows in his highly authoritative work — the *Sarva-Samvadini* :—

वेदान्ते वैष्णवप्रस्थानविदामयमभिप्रायः ।

From this, the existence of a Vaishnava Prasthanana in the School of Vedanta can be easily surmised. What is it?

By Vedanta are implied :— the (1) Eleven Principal Upanishads (together with two or three more, added to the list) — which form the *Srutiprasthana* of the Vedanta, (2) the Gita — constituting the *Smṛti Prasthanana* of the same and (3) the *Brahma Sutras* acting as the *Nyaya-prasthanana*. Every school of religion has based its philosophy on the Vedanta and in order to substantiate its tenets, has commented upon the afore-said three *prasthanas* with another in the list — the *Vishnu-Sahasra-nama-Stotra* — incorporated in the *Santiparvan* of the *Mahabharata*.

For one reason or another, the doctrine of Maya — as propagated by Acharya Sankara, held the ground for a considerable period and still does so over a large portion of the country and this has given birth to a false notion, namely, that Vedanta is identical with the *Sariraka Bhashya* of Sankaracharya and that the principal subject contained in it is the doctrine of Maya. Belief has also been current that the *Advaitavada* is the sole property of Sankara and commentators like Acharya Ramanuja Acharya Madhwa, Acharya Nimbarka Acharya Vallabha, Acharya Valadeva, Bhatta Bhaskara, and others have failed to realise it. In this article, I propose to

do away with all these wrong ideas and show that there is a Vaishnava Prasthanana of the Vedanta.

Acharya Sankara commented upon all the principal-Upanishads, the Gita and the *Brahmasutras* in the light of *Mayavada*. But it is not a fact that he is the originator of the said doctrine or it is the doctrine propagated by the *Brahmasutras*.

Indeed, the doctrine of Maya is an old one. The *Yoga-Vasistha Ramayana* stands in favour of it. Goudapada, the Guru of Govindapada, who himself is the Guru of Acharya Sankara has composed a *Karika* on the *Mandukya*, one of the eleven principal Upanishads in which he has set forth the doctrine of Maya in a masterly way. Acharya Sankara imbibed the spirit from his *Parama-Guru* and went a step further. He interpreted the three *Prasthanas* of the Vedanta in this light and has thus super-imposed the *Mayavada* on the same. He has himself admitted it in his introduction to the *Brahmasutras*.

Curiously enough, the word Maya over which there is so much fuss, appears only once throughout the whole course of the *Brahmasutras* and that too, with reference to only dream-creation. Besides, there is another word, also appearing only once, which may lend some countenance to the *Maya-theory*. It is the word “*आभासः*” (*Abhasa*) and the Acharya has held fast to it. But it has been explained away by other commentators — especially by Acharya Ramanuja as well as by Acharya Nimbarka. This being the case, there was ample scope for the Vaishnava scholars to interpret the *Brahmasutras* in perfect

conformity with the ancient Vaishnava creed and thereby give birth to what has been termed Vaishnava Prasthanana in Vedanta.

What sort of interpretation was the need? The *Sutras* themselves speak of Eight Acharyas — whose views have been recorded therein. Some of them appear to entertain non-dualistic, some *Visishtadvaitic* and some dualistic views. But certainly these cannot be said to constitute Vaishnava Prasthanana; neither can the commentary of Bhatta Bhaskara — which advocates *Bhedabheda-vada* be called so; indeed Vaishnava Prasthanana implies some sort of exposition upon which will stand the Vaishnava creed for its philosophical support.

Acharya Yamuna, the Grand figure of Southern Vaishnavism laid the foundation; but he himself did not comment upon the *Brahmasutras*. He felt the need of one, who could do so. The tradition encircling his death also corroborates this assertion. After the demise of Yamunacharya the task was undertaken by Acharya Ramanuja the defender of Vaishnavism against the theory of the school of *Mayavada* and Sri Jiva, the master-philosopher of the Bengal School, has admired Sri Ramanuja with the laudable epithet “*Bhagavat pujiyapada*”.

Ramanuja commences his exposition with a *Namaskriya sloka*, which sets forth the fundamentals of his doctrine in a subtle way. Throughout the whole course of his interpretation he has defended his doctrine, the doctrine — which is in perfect conformity with the Vaishnava creed. All through his commentary, he has challenged the *Maya-theory* of Acharya Sankara. He has taken Maya in quite a different light and has proved the authoritative character of the cult of *Pancharatra*. Sri Jiva has followed suit, of course, developing the idea of Ramanuja, where necessary.

Thus it was Acharya Ramanuja who laid the foundation of Vaishnava Prasthanana in Vedanta, touching upon all the three branches of the same.

Popular belief looks askance at Vaishnava commentators, thinking them to be upholders of dualistic views opposed to the non-dualistic view of Acharya Sankara. But rightly speaking all the Vaishnava commentators are *Advaita-vadins* with the exception of Acharya Madhwa, the only difference being that whereas the *Advaita* of Sankara looks up to *Maya* for support, the *Advaita* of Ramanuja, or for the matter of that, of all the Vaishnava commentators dispenses with it. Thus *Vishnuswamin* is called a *Suddhadwaita-vadin* implying thereby the purity of his *Advaita*, the *Advaita* being free from any support from the mysterious *Maya*. The *Visishtadwaita* of Acharya Ramanuja is nothing but true *Advaita*, the only point of difference being that he does not despise creation as unreal or being a mere *Vivarta*. Indeed nowhere have the *Brahmasutras* countenanced the *Vivarta* theory of Sankara. On the contrary, the *sutra* “*आत्मकृतेः परिणामात्*” clearly sets forth the *Parinamavada*, which Ramanuja accepts in a way and about which *Krishnadasa Kaviraja* has affirmed in his reputed work — the *Chaitanya Charitamṛta*.

And, as regards the way to the final bliss, the *Sutra* “*अपि संराधने प्रत्यक्षानुमानाभ्याम्*” points to *Bhakti* — the *Dhruvanu-smṛti* of Sri Ramanuja in unmistakable turns.

Thus Bhagavan Ramanuja has laid the Vaishnava faith on the solid foundation of the Vedanta wherefrom has emanated the Vedantic Vaishnava Prasthanana and the time has come for a critical study of the views of Vaishnava commentators beginning with *Bhagavat-Pujiyapada*, — Acharya Ramanuja.

STUDIES IN THE UPANISHADS

By A. V. GOPALACHARYA, M. A., M. L.

Santipata

हरिः ओं । सह नावक्तु । सह नौ भुनक्तु ।
सह वीर्यं कर्वावहे । तेजसि नादधीतमस्तु । मा
विद्विषावहे । ओं शान्तिः शान्तिः शान्तिः ।

"May He (or the Vidya) protect and sustain us both !

"May He (or the Vidya) enjoy us both and be pleased with us both !

"May We both endeavour in Brahmic research !

"May our studies be fruitful and spread far and wide !

"Let no mutual dislike or hate ever arise between us (engaged in Brahmic research) !

"Om ! Peace ! Peace ! Peace !"

The root 'Ava' has a number of meanings : (1) Protecting, (2) Movement, (3) Splendour, (4) Love, (5) Satisfaction, or contentment, (6) Knowledge and inspiration, (7) Entering into, (8) hearing, (9) Sovereignty or ruling, (10) Entreating, (11) Action, (12) Desiring, (13) Shining, (14) Obtaining, (15) Embracing, (16) Punishing, (17) Giving, (18) Sharing, (19) Infinite expansion.

The word 'Om' is derived from the root 'Ava'. 'Om' is a well-known name of Brahman. All the root meanings of 'Ava' which give Brahman the name 'Om' can be predicated of Brahman which has them all in the fullest measure. The name 'OM' and the meanings suggested by its root 'Ava' convey the most comprehensive ideas of Supreme Divinity and throw light on ITS varied cosmic func-

tions. The first letter of the alphabet 'A' is itself a name of the Supreme Divinity. That nama is also derived from the root 'Ava'. The prayer word 'Avatu' may convey the meaning of protecting and sustaining and other appropriate meanings out of the above list. The teacher's modesty is exemplary. He feels that in the Brahmic research and knowledge, he is still a student and has to endeavour together with his pupils. In the field of Brahmic research, in Brahavidya as in all other vidyas, the pupil is also important as the guru. The pupil of today must play a guru's part later in the dissemination of knowledge. The guru and the teacher perpetually play their part in keeping the lamp of knowledge always burning. At the opening of the Mahabharata Narayana, the guru, and Nara, the pupil, are both saluted.

The word 'Bhunaktu' in the second sentence being in the Parasmaipada must in ordinary language (Bhasha) grammatically mean protection. As the idea of protection has been definitely conveyed by the word 'Avatu' in the first sentence, the word 'Bhunaktu' may be interpreted to mean enjoyment, not minding the Parasmaipada form used in Vedic language, where all kinds of uses are permissible and there is no invariable obligation to conform to the forms of Bhasha. The second sentence would thus mean "May Brahman enjoy us, who are engaged in the pursuit of Brahman". Giving a causal sense to the verb, the sentence may mean "May Brahman fill us with enjoyment". The subject which is not named in the first two

sentences may be the Brahman whose research is made or the Brahma Vidya which is embarked upon.

In the third sentence, the word 'Karavavahai' is the Atmanepada form. The root is 'Kr', to do, which can be used in both the Atmanepada and Parasmaipada forms. The usage of the Atmanepada form may be taken as adopted with the special purpose of giving the usual Atmanepada form sense, i. e., of making the karta, the subject, the enjoyer of the fruit of the action. The action here is the studying of Brahman and the fruit is the attainment of Brahmic knowledge and experience. The Atmanepada form may have been deliberately used to convey an aspiration for being blessed with the fruit of Brahmic experience in themselves. If the parasmaipada form were adopted, the prayer might be taken as merely for the acquisition of Brahmic book-knowledge that might be used for earning livelihood or fame by teaching to others without being themselves blessed with the sweets of self-experience. It may mean the attainment of knowledge useful for the paropadesa without swanubhava. The use of Atmanepada form would voice an earnest aspiration in the teacher and the pupil to be themselves blessed with the perennial joy of full Brahmic experience.

The fourth sentence contains a prayer for the results of the study being successful and effective, in spreading far and wide the light of Brahmic knowledge.

The last sentence contains a prayer that there shall be never any aversion, dislike or hate between persons working in the field of religion and spirituality. The Vedanta emphasizes the spirit of utmost tolerance of spiritual doctrines or beliefs; differences of opinion may arise between guru and the pupil or between

persons devoted to the pursuit of the Divine. On no account should any differences which might naturally arise between seekers or devotees of Divinity, engender any dislike or hate. The Vedanta condemns all hatred and war between different systems of religion in the name of religion, between different schools of Vedanta or of even religion in general. This prayer of 'never any hate', 'abandon all hate' 'Ye who enter into religious study or devotion' is a time immemorial prayer. The prayer should be religiously followed as a motto. Any acrimonious quarrels and any bitterness between Vedantic schools adopting different interpretations of the same texts, would invite the curse inferentially contained in this condemnation of all bitterness or hate in the name of the Vedanta or in the name of any religion.

Kathopanishad

Introductory

This Upanishad consists of two chapters each of them consisting of three Vallis—flower creepers. The Upanishad itself is on this account called Kathavalli. Sri Amalananda swami, the author of Kalpataru, describes the singer of this Upanishad as Kathavalli Kavi. Each Valli (Convolvulus) is full of lovely flowers of poesy. Sri Gopala, a commentator on Sri Sankara's Bhashya on this Upanishad, says, that these vallis like Kalpalatas give us everything we want in regard to the attainment of complete and certain knowledge about Vedantic problems. Sri Sankara in his Sutra-Bhashya says that the Brahmasutras string together the flowers of important lovely Vedanta vakyas. The Sutras having human authorship artificially string the Vedanta vakya-flowers, but these Vallis which have no author are natural creepers bearing unfading

perpetual fragrant flowers of eternal Vedantic truths. Badarayana is enamoured of the Rupaka (metaphoric) description describing poetically the progress of the mumukshu pilgrim to the transcendental moksha plane (state) and expressly draws attention to it in the opening sutra of Chapter I, pada 4. The Gita description of the Samsara-vrksha having its root above in Brahman with branches, leaves, flowers, etc., spreading down below far and wide in Chapter XV, is taken from the opening mantra of the last valli here. Sri Sankara probably has this in mind when he explains the meaning of the word Upanishad here as cutting at the root of all samsara ties, the chhedana (cutting) of the samsara-vrksha with its wide expansions, by the sharp axe-blade of Jnana or Asanga (no-contact). The guru here is the great God of Death who is rightly known as Dharma Raja, the master-observer of stern Dharma. The impartiality of Death is proverbial. Yama's son Dharmaputra's passion for Ahimsa-dharma gave him the name of Ajata satru, 'No enmity with any one', 'peace at any price' were his mottoes. This Upanishad shows Dharma Raja, the god of Death, as a master of Moksha-dharma and as a great guru of Adhyatma-yoga (inward concentration) and an apostle of perfect Brahmic unity, equality and peace. Parasara describes Yama as saying "The Supreme Lord is my Yama, controller and ruler; do not make the mistake that I am All-master Yama. I have a master who is the Supreme Yama, the Universal Antaryamih and whose humble servant I am". This Valli poem gives poetic expression to this humility of Yama in mantra 3, Valli 6, where Yama says "Out of fear of this Brahman, Fire burns; out of fear, does the Sun radiate heat and light; out of fear do Indra and Vayu discharge their high functions; and Mrtyu (standing before you) runs as

servant number 5." The numbering is like the numbers of Policemen. The question here is what happens to a soul 'Jivatman' when it is finally freed from the age-long samsaric-whirlpool of births and deaths, when it leaves its final body of flesh before Mukti. "Does the freed soul exist in Mukti or is it altogether annihilated? Is out and out annihilation of the self the spiritual goal of Nirvana? Is the luminous soul extinguished in Nirvana, like the light of a lamp? Is there a positively blissful state of ananda, or is there only a negative state of freedom from pain? Is there consciousness in Mukti or is Mukti an unconscious stupefied state? If there is consciousness, is it narrow consciousness of a narrow divided 'Aham' or is it an universal consciousness undivided from the universal Self whose 'Aham' includes the totality of 'All ahams' (Individual souls)? What is the relationship or position of the freed Jiva in regard to the Supreme All-Soul? Is the Jiva divided or undivided from the All-Soul? Is there a sense of duality in regard to the All-Soul or is there a sense of non-duality with it?" These and other thoughts are suggested and involved by the question of Nachiketas, the boy Brahmajignasu in Mantra 20 of Valli I. Who is more competent than Yama, to teach about the state of Moksha freedom after the dissolution of the last sarira before a soul becomes Mukta? The doubts about the state of a soul after the last death and final cessation of bodily entanglements are answered by the saint Yama

Sri Sankara opens his Bhashya with a santi sentence "Om", salutation to Bhagavan Mrtyu, the son of Vivaswan, Sun God who is the great Adhyatma-guru named by Sri Krishna at the opening of Chapter IV— 'the acharya of Brahma-vidya, and to Nachiketus'. As the Mahabharata opens with salutation

to both the guru and the pupil, Narayana and Nara, Sri Sankara begins with namaskara to both the great teacher and the boy Vedantic pupil. Sankara was quite young when he wrote the Bhashya and his admiration for the boy Brahmanishtha is natural. Sri Krishna with characteristic modesty calls the Gita a dialogue between Arjuna and himself (Dharmyam samvadam avayoh). Although He is conscious of the great destiny of Gita being treated as one of the three prasthanas of spiritual knowledge and ranked as an Upanishad or rather the nectar-like milk drawn from all the Upanishadic cows by the Gokulam boy because He used the word adhyatma in respect of the Gita recitation. Sri Desika in his Subhashitanivi says, 'who can predict what would be one's fortune? A Gopala's songs are ranked among Nigamas.' Sri Sankara uses the pranava as the opening word, evidently to draw attention to the fact of Yama opening his elaborate teaching with praise of the mono-syllabic word 'Om' which, rightly understood, contains answers to all the questions raised and sums up the whole essence of the Vedanta and represents all possible shades of it.

The word of salutation, Nama's meaning 'Niham. Namama' not me,

not mine' is also great word in the Vedanta. The idea of abnegation of the lower self and practical merger of it in the Highest All Self is the Central idea here.

Yama's heart overflows with the milk of human kindness although his duty may be constant infliction and witnessing of the cruellest punishments. His making a very humble apology for his three days' absence from home and non-attention to the distinguished boy-guest, who had come in his juvenile human body to his house and his pacifying him by granting three boons at his choice is a charming picture. The Taittiriya Brahma-vidya is at the end of the Bhrguvalli called 'Bhargavi Varuni Vidya', the Vidya of Bhrgu, the pupil, and 'Varuna' the teacher. The last mantra of this Upanishad describes this 'Vidya' as Mrityuprokta to Nachiketas. The same is found in the centre in Mantra 16 of Valli III. Both the teacher and the pupil are unforgettable interesting figures here. Sri Sankara, evidently, had this mantra in mind in his opening sentence. The Nachiketa Upakhyaana is narrated in the Mahabharata. The Vallis in this Upanishad are numbered continuously in spite of the division into two chapters.

(to be continued.)



DIVINING THE DIVINE

I am just narrating an incident that took place in the year 1945 which may be of interest to many readers. This incident will prove beyond doubt the greatness of Srimad Ramayanam.

In 1945, I entered Government service during the period when the war was in full swing with victories to the Allies against the Axis and our country was governed by the British. It was the usual practice during the war time, to ascertain the antecedents of the Government servant through the police authorities with a view to determining the fitness of the recruits for Government Service. It so happened in my case that when the reference was made to the police officers, the police sent a wrong report confidentially to my office to the effect that I was highly anti British and that I should be dismissed from service immediately. No sooner had the letter been received in my office than I was given a notice terminating my services without assigning any reasons as police reports were kept confidential and further action was being taken to inform all Government offices throughout India to debar me from Government service.

The extent of my mental anxiety can only be imagined by people in similar circumstances and I was bewildered and did not know what further action should be taken. I had no god-father to help me. However, it struck me to turn to God the Father and Srimad Ramayanam for help. The next day I started the parayanam of the Sundara Kandam with a sankalpa to get through the crisis. I made a request to the local higher bosses to make a reference once again to the police pleading that the report against me must have been given falsely and

so on. As a result of Sri Rama's grace the Administrative Officer promised to make a reference and he did make one to the Police authorities.

However the police were not in a mood to withdraw the allegations once made by them and apparently they were trying their best to substantiate the charges. All the while I was carrying on my parayanam daily. An interchange of correspondence went on from one office to another and I do not know what actually transpired. After two months, one sealed secret cover came from the highest police officer to my Administrative Officer to the effect that allegations against me were withdrawn and I was considered fit for Government service.

The police officers of those days if once they make a charge, will never withdraw particularly in 1945 when the war was about to come to a successful conclusion, and the British Government that ruled India was puffed up with pride on account of the good turn in the war.

But the Ramayanam and Sri Rama's Grace are mightier than the mighty Governments and Sundara Kandam solved my crisis successfully. From that day, I have become a great student and servant of Sundara Kandam and it is standing me in good stead in several other crises

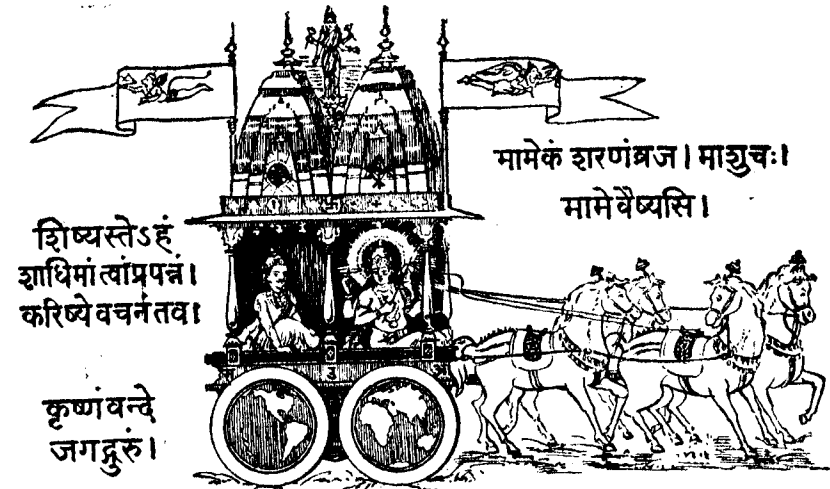
Madras,
4th July, 1951.

V. K. V.

For warding off evils and achieving desired objects the parayanam of Sri Padukasahasram is said to be no less efficacious than that of Sri Sundara Kandam.

Ed.

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Sri Krishnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

WHO IS A TRUE VAISHNAVA?

In a previous issue of this magazine the characteristics to be found in a true Vaishnava as mentioned by Narsi Mehta and made world-famous by Mahatma Gendhi were published. Some of the Marks of a true Vaishnava or Prapanna as stated by the great Acharyas are given below in summary form.

1. avoiding fault-finding and sincerely appreciating the good in others;
2. avoiding selfishness and diligently, seeking the good of others;
3. asking for forgiveness and heartily forgiving others their mistakes.
4. thanking others for their help but not expecting to be thanked for help rendered;
5. avoiding demoniac qualities and cultivating divine qualities;
6. endeavouring to practise karma and Niyamas as defined by Yogins;

7. being friendly with the happy and helpful to the unhappy;
8. worshipping the Lord with the eight flowers of ahimsa indriya-nigraha etc.
9. imbibing the characteristics mentioned by Narsi Mehta,
10. loving God the Father, serving Man the brother and seeing God in everything;
11. eschewing pride and prejudice of all types and trying to be humble, just and kind; and
12. following swadharma leading in due course to final beatitude.

These will be elaborated later on.

From this standard how many of us can be called Sri Vaishnavas? The path of a Sri Vaishnava is surely hard to tread. But even a little effort in this direction will save us from Samasara.

स्वल्पमप्यस्य धर्मस्य वाचते महतो भयम् ।

FROM THE WATCH TOWER

THE 4th ESTATE

The President of the A. I. N. E. C. states "It is clear from a reference to Clause three Sub-Clause (1) that all existing laws would be operative with retrospective effect. These laws include the Press (Emergency Powers) Act, 1931, the Public Safety Acts and various other enactments of the Provincial and Central Legislatures adopted when India was a subject country. These measures, which were declared invalid by virtue of the fundamental rights guaranteed by the Constitution, have now been validated. If these acts, which have been unanimously condemned by all political parties in the country as repressive in their character do not curb the liberty of the press, I do not know what else they do".

With reference to the Prime Minister's statement that "Again and again we are told 'you are curbing the liberty of the press' I say any man or any newspaper who says it lies and knows that he lies." All that I need say at present is that it was a most unfortunate statement for the Prime Minister to make." We entirely agree.

MORAL EDUCATION

A Correspondent writes that in view of the growing want of discipline among students of the present time moral education should be made a compulsory subject for the Matriculation Examination and fundamental principles of ethics common to all religions should regularly and systematically be taught for at least 2 half hours weekly as nothing wants more to be forced, repeated and pressed upon our minds than the plainest rules of religion. In educational institutions run by missionaries

religious education is compulsory for Christians and moral education for others. There is no reason why moral education should not be given daily to all students in all educational institutions despite the fact that we are living in a secular State. A Secular State may have nothing to do with the religion of the individual but has everything to do with his morals in the interests of the public

ANIMAL SACRIFICE

The Animals and the Birds Sacrifice Prohibition Act passed by the Madras Legislature came into effect from June 1st. It prohibits the sacrificial killing and maiming of animals or birds for the purpose of propitiating any deity within the temple or its precincts. The prohibition of the butchery of birds and animals for sacrificial purposes is no doubt laudable but will Government have the courage to prohibit killing for eating purposes outside the precincts of the holy shrines? So long as killing for eating is permitted to continue there is no great gain in prohibiting ceremonial killing at sacrifices.

NEWS

A new organisation called the Bharat Seva Sangh is to be formed for securing public association and co-operation in the sphere of constructive work for the social and economic development of the country. The organisation will consist of persons with a will to volunteer their services on whole-time or part time basis for constructive work. The organisation is to be completely non-political and non communal and will provide a common programme for the service of the country irrespective of caste, creed or political belief.

A Gandhian School of Economics and Politics will soon be established at Wardha under the auspices of the Sarva Seva Sangh. The study and research work taken up by the School will be on social political and economic relationship and institutions in a society based on truth and non violence, the political, social and economic implications of the Gandhian philosophy of action and the evaluation of current events and trends in the light of the progress towards a non-violent social order.

It is reported that Madhusudan Lalbhai Shah who topped the list of successful candidates at this year's S. S. L. C. Examination for which nearly 68,000 students from all over the State of Bombay appeared devotes daily a couple of hours to religious duties and Gita reading.

Research work on the nutritive value of Vanaspati has shown that cow ghee is definitely superior to all other fats and oils including hydrogenated groundnut oil.

VIEWS

Wealth, women and fame of ten demoralise men and bring about their degradation. The institution of marriage has regularised sex-relation but no limit has been prescribed for the acquisition and hoarding of wealth. The absence of such a limit has brought about a crisis for human society. Communism can be got rid of only if property relations were reorganised on a moral basis and a limit prescribed for how much a man can acquire and hoard.

Acharya Vinoba Bhave

The man of to day needs that religion which can lead him to a deeper contemplation of himself and to a higher purity and light.

Dr S. Radhakrishnan

Man with character and integrity alone should serve the people and lead them.

Acharya Vinoba Bhave

In view of the disasters which threaten the future of mankind it is UNESCO alone which offers one faint ray of hope. Mankind has in the course of the last century made phenomenal advances in the fields of knowledge and material prosperity, but this progress has not been reflected in the field of man's moral and political achievements. Increased knowledge has, therefore, led not only to greater provision for comfort and victory over want and disease but alas, also to an increase in man's power for destruction and death. This power is so great today that without a sense of community of all men it may well lead to common ruin for all.

Maulana Azad

SUGAR and SPICE

A notice has been served on a Banares merchant asking him to deposit his sales tax balance in the Government Treasury or the Imperial Bank within 16 days. And the balance is one pice. The merchant is wondering whether he should fill two forms of Treasury chalan, waste time at the Bank and incur at least a rupee to deposit one pice to comply with the notice.

Shri Mahavir Tyagi accused Shri Shibbanlal Sexana of committing spelling mistakes while talking.

One of the objections to the recruitment of Indian merchant seamen by captains of ships is according to Sri Santhanam that "Our boys are smarter than the other seamen."

the flabbergasted villagers to go about bare headed.

A printer's devil in an American Newspaper is reported to have been responsible for referring to a battle-scarred veteran as a bottle-scarred veteran.

There was once a Cambridge undergraduate who offered the Bible as one of his subjects for the examination. In the viva voce, he was asked to quote a passage from the Bible, whereupon he quoted, "Judas went and hanged himself." Not satisfied, the Professor asked him to quote another. "Go thou and do likewise," was the next quotation.

The law of adultery as defined in section 497 of the Indian Penal Code has been declared intra vires of the constitution of India by the Bombay High Court. It was argued by the applicant that Section 497 amounted to discrimination between men and women on ground of sex.

Kites in a Kashmir village have started an anti cap "campaign" forcing

How is the Solar Month "Simha" for you?

(GOCHARA PHALA FROM 17-8-1951 TO 16-9-1951)

(By "SOWMYA")

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

MESHA RASI (Aries)

ASWINI, BHARANI and the first quarter of KRITTIKA

This is a very favourable month for men of schemes and new ideas. They will achieve their objects with incoming of wealth and enjoy peaceful life with good health. Many will enjoy the meeting of great men whom they might have been longing to pay respects to. There will be happiness in every walk of life. All concerned will be usefully inclined. Happy news may be expected from foreign countries. Some short journeys are quite possible. The mind will be inclined in charitable ways.

From 2-9-1951 great care should be taken in the preservation of normal health. Expenditure must be brought under check. Even though the medical

expenses may mount up nothing will go beyond capacity. A kind of malevolent talk is likely to creep in. Some may hear disappointing news in professional engagements. Mars and Jupiter must be appeased for relief.

VRSHABHA RASI (Taurus)

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

Some are likely to meet with unexpected disappointments or postponement in expected gains. Delay may be experienced in all matters. Some may suffer misunderstandings with their co-workers and superiors in the course of discharging their work. The family expenses will mount up in auspicious celebration. Controversies should be very carefully avoided; and one should

not indulge in wasteful engagements. The mind will not be steady now. Some friends are likely to change in their general temperament and behaviour.

From 2-9-1951 onwards the conditions will gradually turn for the better. Much gain may be expected in transactions and business. From a business point of view, there will be definite improvement and progress. The profit will be greater. Official promotion, good deeds, happiness of family and children, realisation of doubtful debts, friendship and help from business men will mark the latter half of the period with complete success. The planet Saturn alone should be propitiated.

MITHUNA RASI (Gemini):

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

Many will enjoy happiness in every walk of life. The mind will be always engaged in planning ways and means for safeguarding personal interests. Name and fame will mark the period to high satisfaction. Those who might have suffered suspicion during the past months will now be completely free in mind. Many will be enthusiastic in philosophy, religious discourses, God and godly affairs. Much profit will be enjoyed. There will be additions to articles and furniture at home. Success in disputes and realisation of dues will be enjoyed.

The authorities will be very favourably inclined to promote personal interests and record satisfaction for good work. Some may become very passionate. Great care and forethought have to be exercised in the matter of investment of huge sums of money in business enterprises. Many unpleasant dealings and wastage could be easily avoided by a careful scrutiny in even small undertaking during this period. Jupiter and Saturn require appeasement for greater relief.

KATAKA RASI (Cancer):

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

Many who have been looking forward for a brighter period in life and

family conditions may now enjoy their desired benefits to the maximum advantage. This period will certainly bring unexpected fortune and success in all undertakings. The health conditions will be very satisfactory. The official status will improve to expectation. Any misunderstanding which might have caused anxieties in family matters will now get full relief bringing friendship with twofold strength. Higher officials and authorities will now be very favourably inclined and much help may be expected from them.

Many will have to be very busy moving about here and there; and particularly businessmen will have to make long useful journeys. Persons suffering from blood pressure or from impure blood will do well to mitigate Rahu and Sun and enjoy good life. They should not walk without light in darkness. Properties and the articles in the household should be carefully watched, every now and then.

SIMHA RASI (Leo)

MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

This will probably be the best time for success in securing appointments, promotions and monetary help. The expenditure cannot be cut down to an appreciable extent. The mind may not be quite steady. Friends are likely to misunderstand in trifling matters. Some may be threatened with legal proceedings. Those who might have commitments in writing or in accounts should now take real interest and take care not to get themselves involved in a disadvantageous position.

Persons having urinal troubles may be losing weight if proper medical remedy is not taken immediately. The planets Sun, Rahu, Mars, Jupiter and Saturn should be daily prayed for and proper propitiation done to capacity. From 2-9-1951, life will be enjoyed better with good earnings, courage, success in all dealings and freedom from enemies and illness and with meditation and charitable disposition. The boys and girls who suffer putradosha will get relief by propitiating the aforesaid five planets.

KANYA RASI (Virgo)

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

Probably this will be the time when the mind will be engaged in safe-guarding all the hoarded fortunes very safely and advantageously. Even though there will be abnormal expenses advantages will make good the loss. In spite of all this, there will be courage and strength of mind to carry on normal work smoothly. This period will be a remarkable time for great minds to get themselves free from the burden of family undertakings; and get full relief and enjoy life as "enjoyment of the soul while alive on earth" equivalent to salvation.

Many will be inclined to rituals and charities. Enemies will now bow their heads and apologise for their wrongs. Reward for good and intelligent work will be had. Highly cultured persons will be honoured. Merchants will get more profit; and the wholesale business men will thrive better. Persons trading in cloths, scents, etc. may get only very little profit. Some may be tempted to sinful deeds, and some may appear very strict in the course of transaction. Freedom from disease is assured. Saturn alone should be appeased for excellent result.

TULA RASI (Libra)

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

An ordinary effort even in mighty undertakings will bring successful termination. One need not strive hard for anything. Much respect will be enjoyed in society. There will be free flow of money. Friends and relatives will visit the house and spend happy days. Some may start new life while some change for better life. Those engaged and dealing in agriculture stationery articles oil, paper, machinery, iron, scrap metal, leather, tobacco, woollen and cotton goods will get enormous profit during the period by careful business.

Those having litigations family matters will get success. Position of authority and command will be a remarkable future. There will be good undisturbed sleep now. There may be some unforeseen expenses on account of friends. Persons in charge of charities will be able to conduct them on desired lines. Some will take in new servants or cooks. Additions of cloth, jewels, silver vessels, etc. will be got. With all these enjoyments some may be worried on account of the sisters requiring assistance. Saturn and Jupiter require mitigation.

VRSCHIKA RASI (Scorpio)

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

For some, this period may cause some anxiety on account of the health of the mother, the company of bad friends or associates; heat and bilious complaints fear on account of fire, knife, blade, urinal troubles, skin diseases diseases of the eyes etc. Mars and Rahu should be propitiated for complete relief. From the first week of September 1951, better life will be enjoyed on improved lines. Short journey will have to be undertaken.

There will be the gain of cows, vehicles, lands, houses etc. with much gain in trade. Those having side business will be much benefitted during this period. By the contact of people other than their own, better profits will be got. Trade with foreign countries and dealings in foreign articles will bring greater profits. Official promotion with improved family conditions will lead to a happy living. Happiness of the wife and children is assured. Life will be enjoyed to satisfaction with all comforts and conveniences.

DHANUR RASI (Sagittarius)

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

Many persons of this Rasi will have to turn out maximum hard labour and earn only disproportionate wages. Some are likely to incur the displeasure of their superiors, while some may be threatened with loss of some portion of the ancestral properties. Ready money may not be

always available during the period. Some unpleasant things from the relatives of the father are quite possible.

Some may suffer from excessive heat and bilious troubles; urinal troubles abdominal complaints, diseases of the eyes or eyesore, unsteadiness in mind, difference of opinion even with elderly parents and Guru; and troubles from creditors. From the first week of September 1951 onwards, the family conditions will thrive better with increasing prosperity. There will be financial improvement. Gains from new friends will mark the period to high satisfaction. Sun and Jupiter should be propitiated for enjoying better life without obstacles.

MAKARA RASI (Capricorn)

2nd, 3rd and 4th quarters of UTTARA, ASHADA, the whole of SRAVANA, and the first half of SRAVISHATA.

The persons of this Rasi are sure to enjoy definite progress in official life. A kind of indifference will be shown with regard to income and expenditure. Happiness of family life will be enjoyed to great advantage. Much gain can be expected from lands. Many persons will have additions to existing lands and houses. Prominence in society will be a remarkable feature. All concerned will be very usefully inclined.

During the latter half of the period from 1-9-1951 special care should be taken in all dealings. Unnecessary trips should be avoided. Health conditions may not be very satisfactory. Heavy expenditure might be incurred in dealings in wood, bricks and buildings and with women. Displeasure from the higher officials should not be incurred now. Only small profits will be got in spite of huge expectations. The planets Jupiter and Saturn must be appeased for betterment in all aspects. Persons having a very good dasabhukti will not suffer much.

KUMBHA RASI (Aquarius)

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

This will be the best period in all matters personal, professional and matrimonial. Success in disputes, freedom from illness, improvement in profession and business affairs will be enjoyed. Medical practitioners and persons dealing in medicines will have a fair chance during this period. Reward for meritorious services will be obtained. One will achieve his objects and ambitions in life.

With all the beneficial aspects there is the likelihood of some misunderstanding with the brothers particularly elders. Purchase of gold, silver and copper articles will be made. From 2-9-1951 there will be betterment in the household, success in legal proceedings, acquisition of landed properties cows vehicles, etc. Those who are employed in special commissioned work, will receive good appreciation and suitable remuneration from Government. With all these advantages conjugal pleasures will not be very satisfactory. Saturn should be appeased for better enjoyment.

MEENA RASI (Pisces)

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

The persons of this Rasi will be exceedingly lucky during this period and enjoy a changed better life and be free from the worries and anxieties which they might have suffered in the past few months. They will have sumptuous and hearty meals every day, enjoy sound health, the birth of children and grand children, favour from Government officials, appointment, charitable disposition, and increased business profits. The enemies will either perish or become powerless. Jewels and silver vessels will be purchased.

Any pending cases will bring successful termination with gain of properties and money. The mind will be steady now. Some may be affected by diseases in the head, teeth and eyes;

bad dreams, displeasure of the women-folk, loss of minor articles and hindrances on account of the company of bad friends. During journeys great care should be taken. Proper medicines should be taken even in the early stages of diseases. Some may have the displeasure of the maternal uncle's relatives. To get entire relief, Saturn and Rahu should be appeased.

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The 9th May 1951
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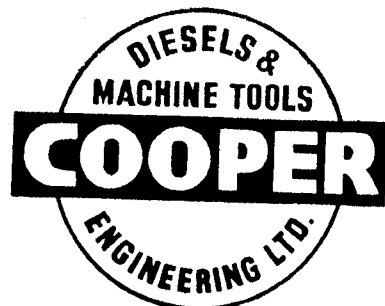
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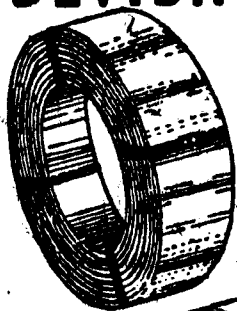
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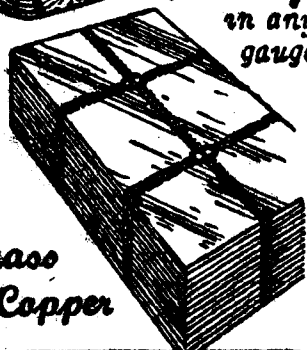
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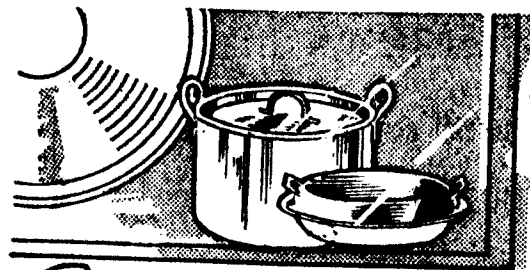
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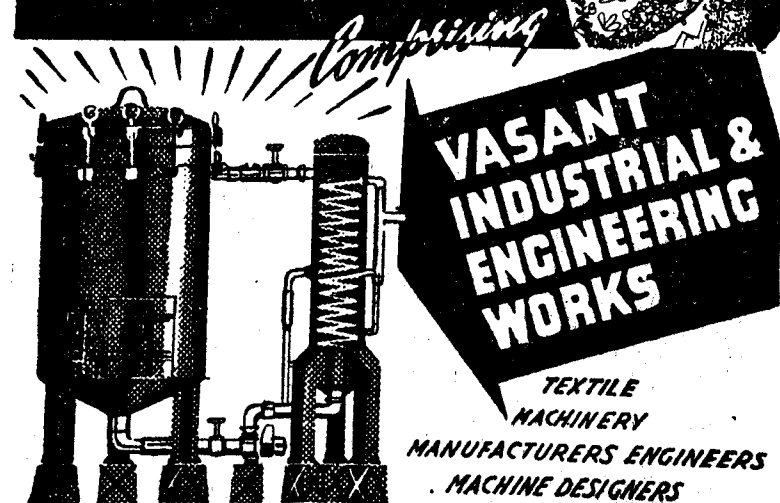
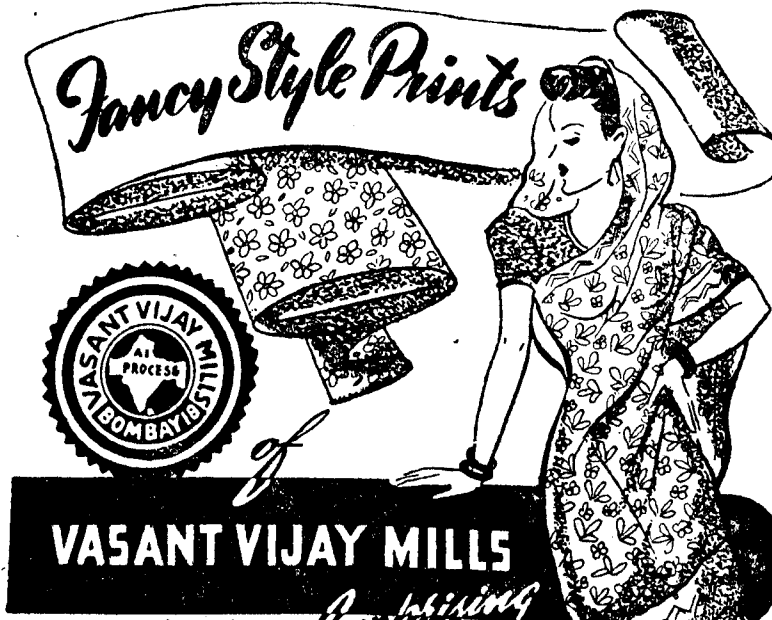
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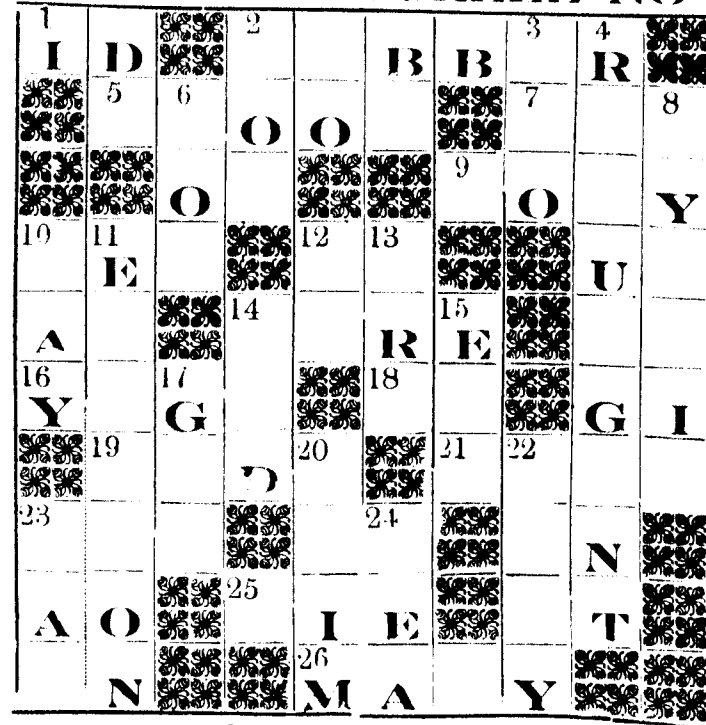


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18. Villains stand.....hang together!
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a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krshna and his followers.

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

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

d. Building a Gita Mandap (Hall).

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

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

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

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

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

2. Study classes in Gita are being conducted

3. Discourses on Ramayana and Bhagavata are being arranged.

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

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

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

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

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

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

10. Monthly magazine 'Sri Krshna' is published.

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- 1 Institutions having same objects will be called branches.
- 2 Institutions having similar objects and objects which are not in conflict with the objects of Sri Krshna Sabha can also be affiliated.
- 3 The affiliation fee will be Rs. 15 per annum.
- 4 All the publications of Sri Krshna Sabha including the monthly magazine "Sri Krshna" will be sent free to branches and affiliated institutions.
- 5 The central organization will arrange to co-ordinate the activities of the affiliated institutions, to send preachers for propagating the aims and objects of the Sabha and the teachings of Sri Krshna and to hold annual conferences.
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