

Sri Krishna : A spiritual and
cultural monthly

Vol. No 5: July - August 1951.

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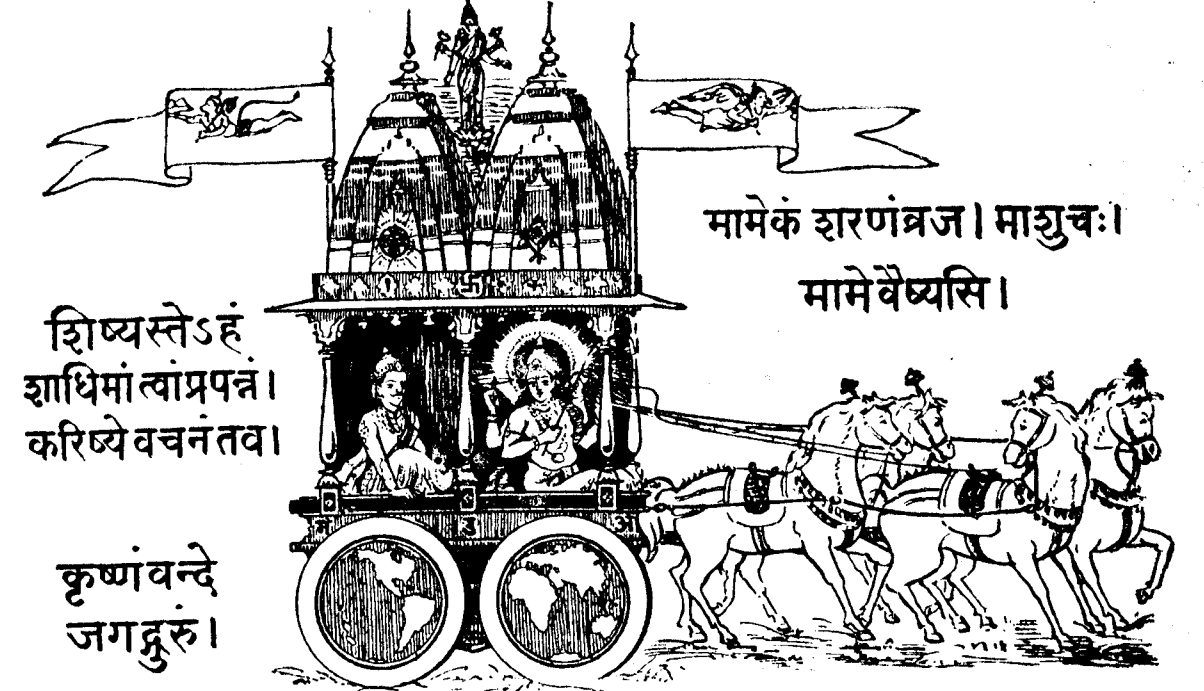
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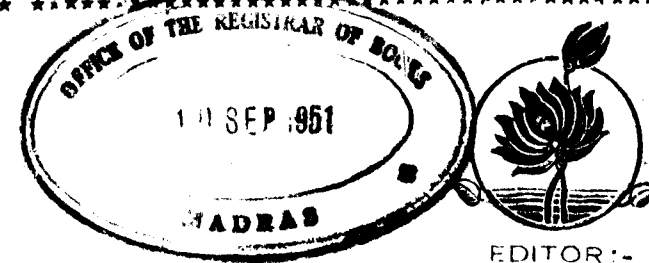
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SRI KRISHNA

A Spiritual and Cultural Monthly



यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया ।
धनञ्जयरथस्थं तत्प्रपद्ये शरणं महः ॥



EDITOR:-
S. NARAYAN
Bombay

Vol. 2.

Katakam
July - August 1951

No. 3

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

SRI KRSHNA

Katakam: July - August 1951

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As your Railway Book-Stall and other leading Agents in your town may not be able to fulfil heavy orders for some more time, subscribers are earnestly requested to share their copies of SRI KRSHNA with others as soon as they have read them. — Ed.

ALWAYS YOURS IN THE SERVICE OF SRI KRSHNA

Editor SRI KRSHNA, 421. Bhaudaji Road, Bombay 19 (INDIA)

OUR SRI JAYANTHI PRIZE ENTRY:

Adjudged Worthy For First Prize Rs. 1000

*
Peerless.....

Cosy Rosy
Dimple Twinkle;
Love's Sweet Bungle
Tweet and Tangle.
Male Female
Money, ..Honey;;

The Prize.....

Cluck and Cackle
Gobble Gobble;
Life's Brief Candle
Grief and Jingle.
Bible? -Bauble,
Feebie Fable:

**
& Priceless.....

Yoga Yaga
Maya Cycle;
Right Eventual
Sight Ethereal.
Cool and Cloistral
From Night Ephemeral
Krshna Trshna
For Light Eternal

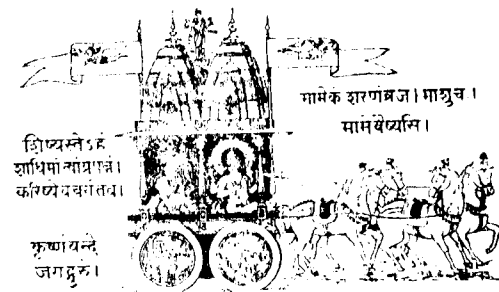
—Copyright: Krshnapriya—

Bible: The Diverse scriptural authorities. Yaga: Oblations.

Trshna: Literally covetousness; hunger or deep thirst for Krshna



BOW TO SRI KRSHNA, THE TEACHER OF THE WORLD.



यत्प्रतिनिवितासर्वस्यमायादुरत्यया ।
धनं ह्ययं यत्प्रत्यक्षं यत्प्रमाणं महः ॥

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

SRI JAYANTI

Jayanti indicates the rising of the asterism Rohini at midnight on the eighth dark day of Sravan that is the birth day of SRI KRSHNA. This year it fell on the 25th of August.

Sri Krshna was the Prince of peace to those who loved peace. Sri Krshna was also the Prince of war and was more than a match for those who wanted war. To Sadhus or good men who wanted to be in physical contact with Him, He was the very breath of their life. He manifests Himself in this world from time to time not only for satisfying the craving of the Sadhus for such appearance but also for the firm establishment of Dharma. Here Dharma particularly means the Dharma of the worship of the Lord. Unless the Lord manifests Himself in His divine and auspicious Form from time to time, agnostics who doubt His very existence, increase in number and atheists, who go to the length of asserting that He does not exist begin to sway the world. The manifestation of the Lord at such times strengthens the faith of the faithful and dispels the doubts.

Incidentally, the evil-doers also are annihilated. Kamsa showed his mailed fist and invited Sri Krshna to fight a tournament, and thus sealed his own fate. Sri Krshna tried to avoid Jarasandha and Kalavavana by flying from battle and actually allowed Himself to be called Ranchhodrai. Jarasandha and his evil hordes invaded the city of the Lord again and again only to die. Sri Krshna tried His best to avoid the Mahabharata war but when Duryodhana would not listen to His advice He prompted Arjuna to give fight even to his own kinsmen in the cause of justice.

The Lord's message in the Gita is intended for all times, and places, persons and circumstances. Even now our policy should be honourable peace if possible but fight to the finish if necessary. The finishing will of course be of the enemy, who, like the fool in the parable falls into the placid waters of the lake and drowns himself. The Dharma-chakra of Asoka will transform itself into the Sudarsana-chakra of Sri Krshna when the occasion demands it.

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

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Katakam: July - August 1951

No. 5

MESSAGES

From His Holiness

Srimad ANDAVAN

(Srirangam)

At the request of saintly men who took birth in this world for the enjoyment of the fruits of meritorious deeds in the course of crores of good births in this world, Sriman Narayana Himself, who is the Cause of the Universe, appeared in this world in the divine and auspicious form of Sri Krshna in order that His Devotees may have a physical vision of the Divine and in order to rid the world of people who are opposed to Dharma.

Sri Krshna, the Omnipresent, the Omnipotent and the Omniscient, became the charioteer of Arjuna in the battle of Kurukshetra and taught the Divine Gita nominally to Arjuna but really to all the world with the great desire of saving the souls of all.

Speaking of the path of Prapatti or Atma-Nivedan, Sri Nigamanta Maha Desika says:— Whatever a Jiva may desire—undisputed sovereignty of the entire world or, caring a straw for such sovereignty getting disgusted with the world and seeking liberation therefrom, the service of the Lord in the Empire of Moksha, the Seat of Eternal Bliss, or both, the final teaching of the Gita divulges SELF-SURRENDER, or SARANAGATI as the means thereto.

This jewel of Saranagati has been churned from the Milky Ocean of Mahabharata and bestowed on Jnanins by Sri Krshna for adorning themselves with great love and pleasure.

The day of incarnation of Sri Krshna of such wonderful greatness most certainly deserves to be celebrated with due love and respect.

From SWAMI SIVANANDA

of Rshikesh.

The history of the lives of the greatest mystics and saints, of the greatest genius in all fields of knowledge—Religion and Philosophy, Science and Poetry—bears witness to the fact that man has an endless number of the highest, the holiest and the noblest possibilities potentially hidden in his vast bosom. The reality of God is not an inpalpable, inane supernatural mystery, a will-o'-the-wisp wonder but the very natural fact of life: It is the very stuff with which we are made of. It is the Power and Force that enables you to breathe, that sets the philosopher brood that hurls the mystic into ecstatic raptures over Its own Pulse and Beauty, that animates the worm to wriggle in filth. And there is only one Ideal for man to be ever-increasingly aware of his Stuff and Substance, to be intensely conscious of his God-Nature, his God-

Power, his God-Beauty and incessantly and actively employ his spiritual growth, knowledge and achievements in growing more and yet more, in greater enrichment of his own Self, in further Self-development in establishing DHARMA on earth and becoming a Centre of Consolation, peace, happiness and knowledge to tens of thousands of men in this world of stress and strain.

Self-seeking, Self-discovery, Self-knowledge and Self-fulfilment is, in the various kingdoms of life among all products of nature, the uniqueness, the privilege and the glory of man and man alone. Imprisoned in a narrow and limited word of thought, and in a trivial round of day-to-day activities, if man thinks that his physiological and mental selves are his all he is thinking preposterously and is stone blind to the concrete fact of his essential Nature, to his true Being, his Grandeur and Glory. The intimate relation of his outward life, of his superficial modes of living, to a larger spiritual world within, above and around himself, betrays itself through his intellectual ideals, his moral pursuits, his higher aspirations, his intolerance of that which is ugly and monstrous, of that which is base and chaotic, his aesthetic craving for order, harmony, art and beauty, and above all through his painful dissatisfaction with his present possessions and attainments and his panting for an ever-receding Ideal of Perfection.

From March 1950, "SRI KRSHNA", through the noble efforts of its Editors, has been one of the leading lights of spiritual guidance and illumination to thousands of its readers. This cultural and spiritual monthly has been effectively throwing great emphasis on the higher aspects of man and exhorting its readers to get closer to living for the eternal values of spirit, truth and goodness. Realizing that

the spiritual man is the greatest asset and value to the society, this journal of enlightenment has made its capital mission to awaken its readers to discover the secret Seed of the Spirit which lies concealed within the coatings of their nature and live by it, so that they may come in contact with the universal source of life, be filled with vitality and freedom and become pure flames full of light and happiness. Such a journal as "SRI KRSHNA" does rightly deserve the appreciation, support and sympathy of every man in every walk of life. May the Almighty Lord bless the journal with immortal life, its Editors with peace, happiness and long life, and its readers with bright intellect, pure hearts and spiritual Nature.

From the Hon'ble

Sri B. G. KHER,

Chief Minister, Bombay.

To Hindus all over the world, श्रीकृष्ण is the never failing friend in distress—Who helped Ganjendra, Draupadi and thousands of others. He Says

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

We should all try to follow this advice.

From Sri KRSHNALAL M. JAVERI,
Bombay.

During its short period of existence Sri Krishna has done much commendable work. Articles published in it are scholarly and more inclined towards spiritual than material problems. This lends it also a cultural aspect. 'May it develop and prosper more' is my heart-felt prayer to Him.

Personal Beauty and Personality

By

V. V. SRINIVASA AYYANGAR.

Of Sri Rama it has been sung that even males fell in love with him captivated by the perfect charm of his figure and features. Sri Krishna, the next Avatar, has also been celebrated in the same manner, he also being aptly called Bhuvana-Sundara. The description of the physical body and appearance of both these Divine Incarnations side by side with and often interspersed with the description of character, conduct, and personality leaves no doubt in my mind that the poets, the great artists, who composed their immortal works really intended to inform us that the person and personality are harmonious and indicative of each other. The idea must be taken to be that those great poets, those seers have declared it from their extensive sight and deep insight that the perfect soul is to be found only in the perfect body.

I venture to believe that it was only in ancient India that the science—I claim it to be one—was developed and perfected. It was called Samudrika Sastra. The etymology of that word seems rather difficult to determine. But I wish to believe that there is in it the clear indication that the outward features are only like *mudras* or stamps from which an inference could be drawn as regards the mind, character, and soul of the person. But the poets—those who have so to say created and immortalised for us Sri Rama and Sri Krishna—have, it seems to me, propounded even a much higher and spiritual science than that of *Samudrika Sastra*.

In the first place it is remarkable that the incarnation of Sri Rama and Sri Krishna should have come to us described with special reference to their beautiful lotus-eyes, as they are called, almost in identical terms. Lotus is the flower of ancient Bharat or India even as perhaps the rose is in England and English literature. The comparison of the human to the lotus is not a bare figure of speech. The shape, the colour, the tenderness, the beauty of the lotus-petal with reference to the human eye, must not be set down as merely confined to the sense of beauty roused in the observer. But it may be averred without any fear of contradiction that if man is the most wonderful thing in creation, the human eye is even more wonderful not merely in its anatomy and physiology. As an organ for the expression of emotion it is unequalled it is unfathomable; it can threaten a man as no loaded gun can. It can melt a man even if he should be icy cold. It can free a man. Its power of attraction is irresistible. It has been said that the eye is the window of the soul. There is reason to believe that the planetary position on the birth of a child can be fixed accurately from the lines on the palm of its hand albeit the planets are millions of miles away. The rising sign in the Zodiac and the position of the planets is a commonplace of astrology. The mere contemplation of this astounding relationship between the cosmos and the creature is enough to stagger human thought. By what law are all these governed is a discovery reserved perhaps for the remote future.

When Sri Rama is spoken of as *प्रियदर्शन* or pleasing the minds by mere appearance or as *चन्द्रानन* that is to say pleasing to all mankind even as the moon, or as *स्मितभाषी* always accosting people with a smile—the inference borne in upon us is that the physical features are, as it were, the index of the mental and moral characteristics of the person. When the attribute *महाबाहु* or possessed of long arms—closely follows the expression *महोरस्क* the suggestion is not merely of the strength of the hand or the physique but of the mind and spirit as well. When such an expression as *सत्यपराक्रम* follows the description of face and features the suggestion undoubtedly is that the two are interdependent and originally connected. It is neither possible nor proper to say that either of the one is the cause and source of the other. They are strictly correlated and co-existing. The suggestion and implied declaration would seem to go even so far as that the one is impossible without the other.

While what we have said has to be accepted as perfectly true in the case of the perfect soul in a perfect body, the question with regard to the bodies and souls, or persons and personalities falling far below the ideal are bound to be many and various. But even in those cases it is bound to be accepted that the formulated principle is bound to be true. Every individual has in him or her elements certainly of the person if not also of the personality of about 2000 ancestors at least who have gone to the making of him taking only ten generations before him or her. It has been said with much truth that in the few square

inches of a human face, we might, if we could, trace some characteristic features of perhaps all those ancestors. But we have not known them and our reading of the features written in strange language may not be correct. But all this cannot detract from the rule.

It is a common experience of many of us that by looking at the face and features of any person we are able to gauge the mind and soul. We may occasionally err. But it is only like misreading a word. It is not everybody that can read every language. The language of the human face and features can be no easier. I venture to think that with insight and experience you can comprehend at a glance the kind of personality that is behind a person. I have done it frequently; I have rarely been in the wrong. And what I have done can, I believe, be done by most others if only they will try.

In this theme about person and personality I should not omit to refer to another striking characteristic in human being:— I feel convinced that every thought a man thinks every word that a man speaks, and every deed that a man does leaves forthwith and fixes instantly a mark of the good or bad thought, word or deed, on his facial features. We can read those stamps and impressions correctly if only we have learnt the art, the language in which it may be said to be writ, but we are unlearned and ignorant—I mean most of us—but, that is scarcely a reason for our failing to understand and appreciate the profound law in all its subtlety and strength that is working in the case of human person and personality.

॥ गोपालविंशतिः ॥

GOPALA VIMSATI

of Sri Nigamanta Mahadesika

(With an English rendering By Sri. V. GOPALA AYYANGAR.)

— * —

1. वन्दे वृन्दावनचरं वल्लवीजनवल्लभम् ।

जयन्तीसंभवं भ्राम वैजयन्तीविभूषणम् ॥

To Him I bow, the wanderer of the woods of Brinda,
The darling of the cow-herd maids, the splendour that on Jayanti's day appeared,
Bedecked with wreaths of flowers wild.

2. वाचं निजाङ्कुरसिकां प्रसमीक्षमाणो वक्त्रारविन्दविनिवेशितपाञ्चजन्यः ।

वर्णत्रिकोणरुचिरे वरपुण्डरीके बद्धासनो जयति वल्लवचक्रवर्ती ॥

Gazing at the lips that utter words, sweet with the impress of his own glory,
With the divine conch applied to His lovely mouth,
And sitting on a charming lotus seat tastefully designed with a painted triangle
He shines triumphant encircled by the cow-herd folk.

3. आस्रागन्धिरुदितस्फुरिताधरोष्ठमास्त्राविलेक्षणमनुक्षणमन्दहासम् ।

गोपालडिम्भवपुषं कुहनाजनन्याः प्राणस्तनन्धयमवैमि परं पुमांसम् ॥

The lip that bears the Vedic fragrance, quivering as He sobs,
The eyes with tears excited, followed up by an instant smile.
The seeming cow herd Babe that sucked away the pseudo-mother's life
I know Him as the Lord Supreme.

4. आविर्भवत्तन्निभृताभरणं पुरस्तादाकुञ्चितैकचरणं निभृताभ्युपादम् ।

दध्ना निमग्नमुखेण निबद्धतालं नाथस्य नन्दभवने नयनीतनाय्यम् ॥

The tossing jewels jingling forth a tune, the splash of the churned curd keeping
rhythmic time,
With one foot bent above, and the other firmly stamped,
The Lord, in Nanda's mansion danced for butter.
May that mystic dance present itself before me.

5. हतुं कुम्भे विनिहितकरः स्वादु हैयङ्गवीन दृष्ट्वा दामग्रहणचटुलां मातरं जातरोषाम् ।

पायादीषत्प्रचलितपदो नापगच्छन् न तिष्ठन् मिथ्या-गोपः सपदि नयने मीलयन्निश्वसोत्सा ॥

Covetous of butter fresh and sweet, into the pot He thrust His hand,
And Lo! His eyes beheld the angered mother hastening up to seize a rope.
Not escaping, neither standing still, with uneasy steps he lingered closing up
his eyes,
May He protect us, the seeming cow-herd, the guardian of the worlds.

6. वजयोषिदपाङ्गवेधनीयं मधुराभाग्यमनन्यभोग्यमीडे ।
वसुदेववधूस्तनंभयं तत्किममि ब्रह्म किशोरभावदृश्यम् ॥

The target of the side-long looks of cow-herd dames, the embodied fortune of
Mathura,
The fountain of delight to single minded saints, of Him I sing, the supreme Being,
Out-topping knowledge and yet visible as the garb of the suckling Babe of
Vasudeva's spouse.

7. परिवर्तितकन्धरं भयेन स्मितफुलाधरपल्लवं स्मरामि ।
षिटपित्वनिरासकं कयोश्चिद्विपुलोलूखलकर्पकं कुमारम् ॥

I meditate on that boy,
His neck, in fright, now turned round, and his tender rosy lips now blossoming
forth into smiles;
Dragging along the unwieldy mortar
He redeemed the two victims from their state as trees.

8. निकटेषु निशामयामि नित्यं निगमान्तैरधुनापि मृग्यमाणम् ।
यमलार्जुनदृष्टवालकेलिं यमुनासाक्षिकयौवनं युवानम् ॥

The twin Arjun trees beheld the sportive miracles of His boyhood,
The Yamuna waters witnessed the mystic romance of His youth;
The Vedic hymns do yet pursue their quest of Him
And still around me I behold Him for ever.

9. पदवीमद्वीथसीं विमुक्तेरटवीसंगदमम्बुवाहयन्तीम् ।
अरुणाधरसामिलापवंशां करुणां कारणमानुषीं भजामि ॥

To the goal of Deliverance, He leads through the shortest route.
His lustre clothes the vast expanse of the woods with the dark beauty of the rain-
clouds.
His lips with longing, cling to the tender bamboo flute
Mercy Divine, manifest in human guise to fulfil the Divine Will;
Unto Him do I pray.

10. अनिमेषनिषेवणीयमक्षोरजहृद्यौवनमाधिरस्तु चिन्ते ।
कलहायितकुन्तलं कलापैः करणोन्मादकविभ्रमं महो मे ॥

Worthy cynosure of unwinking eyes,
The form that never ages beyond youth, with locks of hair that combat the
pea-cock feathers,
The rapturous Effulgence that maddens the senses all,
May He for ever persist in my thoughts.

11. अनुयायिमनोऽङ्गवन्तलैरवतु स्पर्शितवल्लवीविमोहैः ।
अनघस्मितशीतलैरसौ मामनुकम्पासरिदम्बुजैरपाङ्गैः ॥

Those side-long looks of His,
The lotuses that bloom in the fountain of His flowing mercy,
Followed by the sweet and tender flute and delightful with His guileless smiles
enchanted all the cow-herd girls.
May those glances protect me.

12. अधराहितचारुवंशनाला मकुटालंबिमयूरपिङ्गमालाः ।
हरिनीलशिलाभिभङ्गनीलाः प्रतिभाः सन्तु ममान्तिमप्रयाणे ॥

The delicate lovely flute applied to the lips, the wreaths of peacock feathers
dangling on his locks
Blue like the sliced off surface of sapphire
May that steadfast picture haunt my mind,
When on my last journey I may set out.

13. अखिलानवलोकयामि कालान महिलाधीनभुजान्तरस्य यूनः ।
अभिलाषपदं व्रजाङ्गनानामभिलाषक्रमदूरमाभिरूप्यम् ॥

The youth whose chest pertains to the Goddess Sri,
The beauty infinite, that's far beyond all modes of expression
The coveted prize of the cowherdresses,
On such a Beauty I shall gaze for ever and ever.

14. हृदि मुग्धशिखण्डमण्डनो लिखितः केन ममैष शिल्पिना ।
मदनानुरवल्लवाङ्गनाघदनाम्भोजदिवाकरो युवा ॥

Who may that artist be,
That has painted on the canvas of my heart,
This Youth adorned with the charming plumage;
This sun that bursts into bloom the lotus face of the love-lorn cow-herd maids?

15. महसे महिताय मौलिना विनतेनाञ्जलिमञ्जनत्विषे ।
कलयामि विमुग्धवल्लवीवलयाभाषितमञ्जुवेणवे ॥

With head bent low, I offer my salute,
To that lurid lustre, dark like collyrium, adored of all the world.
With its sweet flute whispering forth an answer to the wristlets of bewitching
cowherd lasses.

16. जयति ललितवृत्तिं शिक्षितां वल्लवीनां शिथिलवलयशिञ्जलीतलैर्हस्ततलैः ।
अखिलभुवनरक्षागोपवेष्टस्य विष्णोरधरमणिसुधायामंशवान्वंशनालः ॥

In glory shines the tender flute,
Tutored in the graceful modes by the claps of the hands of the cowherd damsels
Sweetened by the jingle of the loosely hanging bangles.
Its rightful share it takes in the nectar of the coral lips of the Lord manifest in
the role of the cowherd lad to save the world entire.

17. त्रिःकल्पः श्रवसि कलयल्लङ्गलीकर्णपूरं बहोत्तंसस्फुरितचिकुरो बन्धुजीवं दधानः ।
गुञ्जाबद्धामुरसि ललितां धारयन्हारयाष्ट गोःस्त्रीणां जयति कितवः कोऽपि कौमारहारी ॥

On the ear, a pendent *langali* blossom, on the locks a dazzling crest of peacock
plumage,
Bandhujiva flowers on the hand, and on the breast a *gunja* necklace,
In unique adornments thus bedecked shines the indescribable gallant of the
cowherdresses.
Enrapturing in His boyhood.

18. लीलाप्रति करकिमलगे दविने न्यमः प्रशान्ते देव्याः पुलकन्त्रिं रीतिविशयवाहः ।
मेषश्यामे जयति ललितो मेखलादन्तेणुः गुञ्जापिडस्फुरितकिङ्करो गोपकन्याभुजङ्गः ॥

In the right hand, soft like a sprout, He holds a graceful blessed cane.
The other arm rests on His beloved's shoulder that is charming with a bristle.
His flute lies inserted in his belt His lock is sparkling with a *gunja* chaplet
And His hue is that of the cloud.
Thus shines the paramour of the Gopis.

19. प्रत्यालीढस्थितिमधिगतां श्रमवाढाङ्गुलि पश्चादीपन्मिलितनयनां प्रेयसीं प्रक्षमाणः ।
मखायन्त्रप्रणिहितकरो मक्तसौवातुरग्याह्वारिणीडानिबिडवसतो वल्वीवल्वभो नः ॥

His beloved behind him kneels in archer's pose clasping Him in close embrace,
And with eyes half closed in an ecstasy of joy.
On her, he casts a glance
And on the leathern pumping bag He lays His hands,
His garments dripping with the sport of water-splashing, sticking to his limbs.

20. वासो हत्वा दिनकरसुतासन्निधौ वल्वीनां लीलास्मेरो जयति ललितामास्थितः कुन्दशाखाम् ।
सखीडाभिस्तदनु वसने नाभिरभ्यर्च्यमाने कामी कश्चित्करकमलशोरज्जलि याचमानः ॥

In the presence of Yamuna, daughter of the sun snatching off the clothes of the
Seated on the lovely *Kunda* branch cowherd lasses
He shone triumphant with a sportive smile
When for their clothes, the girls did beg, smitten with dire shame.
The mystic lover begged in turn for just a salutation joining their two lotus hands

21. इत्यनन्यमनसा विनिर्मितां वेङ्कटेशकविना स्तुतिं पठन् ।
दिव्यवेणुरसिकं समीक्षते दैवतं किमपि यौवतप्रियम् ॥

Whosoever this hymn recites,
Which Venkatesa, the poet, with single minded devotion did compose
Shall before his eyes realize
The sweet player of the divine flute, the Lord indescribable, the Beloved of
all Youth

ANNOUNCEMENT

Only next month the

SRI KRSHNA

(Supplement)

will appear.....

॥ शिक्षाष्टक ॥

or

A Devotional Lyric

(By श्री कृष्णचैतन्य)

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दान्धुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वान्मस्नपनं परं विजयते श्रीकृष्णसंकीर्तनम् ॥

The utterance of the name "श्रीकृष्ण"
is ever victorious. It cleanses the mirror
of mind. It extinguishes the conflagra-
tion fire of this wordly existence. It
bestows moon-light on the night-lotus of
real spiritual bliss. It brings back to
life the bride of learning. It makes the
ocean of bliss swell. Every letter of it
makes one taste the sweetest nectar. It
completely drenches the whole person
with spiritual joy. In short, it is the
Highest Incarnate.

Note: This is no poetic exaggeration:
It is an experience any one can have in
one's very life. Mira has also sung that:

रामनाम के दो अक्षर में सब सुख शान्ति समई ।

i.e. All peace, all happiness is to be
had in the two letters 'रा' and 'म' of the
Divine Name 'राम'. Vasishta too has
sung that:

राम त्वत्तोधिकं नाम इति मे निश्चिता मतिः ।
त्वयैका तारितायोध्या नाम्ना तु भुवनत्रयम् ॥

i.e. Oh Rama, your name surpasses
your person. I feel not the least doubt
about it. You liberated only Ayodhya,
but your name all the three worlds.

नास्त्रामकारि बहुधा निजसर्वशक्तिः

तत्रार्पिता नियमितः स्मरणेन कालः

एतादृशी तव कृपा भगवन् ममापि

दुर्दैवमीदृशमिहाजनि नानुरागः ॥ ॥२॥

Oh Lord! You have introduced an
infinite variety into your names. Into
them you have put all your Omnipotence.
You have set no time-limits to their
utterance. Such is your Grace. Oh
Almighty! Alas, my ill luck too is so
much that no love for them has been gene-
rated in my heart.

तृणादपि सुनीचेन तरोरिव सहिष्णुना ।

अमानिता मानदेन कीर्तनीयः सदा हरिः ॥ ३॥

Feeling oneself humbler even than a
bit of straw, putting up with everything
like a tree, expecting no respect from
others and at the same time respecting
all, one should utter the name 'हरि'
every moment.

Note: This is no mere verbal formality.
It is a real experience of a true saint.
And this world is as yet not completely
denuded of such saints. Shakespeare
too has sung of "sermons in stones and
books in running brooks". Grass feeds
cows; and cows provide men with milk
and butter, whereas, a saint feels that,
he is of no use whatsoever. As to the
capacity to endure, a tree surpasses all
Surdas has sung:

जाही वापे पथर चलावे ताही को फल दे ।

i.e. A tree gives its sweet fruit to one
who has pelted it with a stone. A record
example of endurance.

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये
मम जन्मनि जन्मनीश्वरे भवताऽस्किरहेतुकी त्वमि ॥

Neither wealth nor men, neither
feminine beauty nor poetic fame, do I
Oh Lord, desire. May, in birth after

श्रीकृष्णः शरणं मम ।

Sri Krishna is my Refuge

By SRI V. T., B. Sc.

To-day we celebrate the birthday of Lord Sri Krishna. Thousands of years ago on this auspicious day the Lord left Vaikuntha to assume Purnavatara in human form for once more putting his erring children on the righteous path. On this memorable day in this sacred land did assume the highest Brahman a human form to oblige the fondling bhaktas. Lord Sri Krishna was born when there was eclipse of religion, people having fallen from the high values they had practised during the period of his previous Avatara in the

form of Lord Sri Ramechandra Prabhu. Emperor Jarasandh's word ruled the world. Jarasandh represented forces of wickedness under whose flag had mustered such dark figures as Kama, Sisupala and Durvadhana. In the fitness of this picture the Lord decided to be born in a Jail. In his so called childhood (for while opening his mouth to convince Yasoda that he had not stolen and eaten the modakas offered as naivedya to Ganapati, the Lord out of fun gave her the experience of

(Continued from page 127)

birth, the selfless Devotion for thee, the Almighty, ever reside in my heart

*अपराधसहस्रभाजनं पतितं मां विषमे भवाम्बुधौ ।
अगतिं शरणागतं सखे कृपया केवलमात्मसात्कुरु ॥

As to faults, I commit them without number. Drowned am I in this troublesome ocean of world. I am helpless. I have sought your help. Oh Friend, lend me your hand for the sake of pity alone.

नयनं गलदध्रुवाग्या वदतं गददरुद्रया गिरा ।
पुलकैर्निश्चितं वपुः कदा तव नामग्रहणे भविष्यति ॥

When shall I see that day on which, while uttering Thy Name, my eyes will shower down tears, my throat will be choked and speech will falter, and hair will stand on end all over my body?

शुभायितं निर्लेण लक्ष्म्या प्रावृणायितम् ।
शून्यायितं जगत् सर्वं गोविन्दचिरहेण मे ॥ ॥७॥

This separation from my Master has brought about such a state that time taken up in winking is felt as being long as an aeon, there is a veritable rainy season in my eyes, and the whole world has become a total blank to me

आश्रित्य वा पादरतां पिनष्टु मां
अदर्शनां नर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाशस्तु स एव नापरः ॥

Let my Lord first bless me with an embrace and then crush me under His feet. Let Him debar me from His sight and cast the most painful strictures on me. Let the libertine in Him do anything He likes. In spite of all this, He and He alone is my Lord and no other.

N. K. Bambania, M. A., LL. B.

*Note: This verse shows that Sri Chaitanya followed the footsteps of Sri Yamunacharya, the Pracharya of Sri Ramanuja. Sri Yamunacharya's verse reads as follows:

अपराधसहस्रभाजनं पतितं भीमभवाणबोदरे ।
अगतिं शरणागतं हरे कृपया केवलमात्मसात्कुरु ॥

Ed.

Visvarupadarsana) itself the Lord gave indications of the coming events. He successfully challenged Indra and gave protection to the community by lifting the Govardhana mountain on his fingertip. He killed Kali and removed another menace. The divine music coming from his Murali spread the bliss, which was till then the monopoly of Vaikuntha, all round Gokula and smothered in its sweetness even the insentient world. Not only the Gopis, the peacocks and the cows stood enchanted by those nectar raining tunes but the very waters of the Yamuna hesitated to flow.

The Lord soon despatched Kamsa, Sisupala and Jarasandha to their proper destination. The thousands of women, locked up by Jarasandha were freed and as sophisticated society refused to take them back in its fold (for as the Lord himself had to say in his previous Avatara "हा हा शिकु परगृहवासदूषणं यत् आलोकं विप्रमिव मध्येन प्रज्जमम्" and had to abandon his beloved Janaki) the Lord accented them and emancipated them. To charge the Lord with frivolity for this would be the height of perversity to say the least. Then started the epic struggle between righteousness and wickedness represented by the Pandavas and the Dhartarashtras respectively, the former as may well be expected in this imperfect world being in the minority but having the support of the Lord himself. Before the declaration of actual war the Lord notwithstanding the apparent humiliation made the most supreme peace effort history has ever recorded. The famous offer made to make peace even if five villages were given to the Pandavas was turned down by impudent Duryodhana saving that even space occupiable by a needlepoint would not be conceded. It is therefore most distressing to find criticism accusing the Lord of being a conceited warmonger. The only

thing which can be said is that the Lord's mission

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥”

has not been understood in such quarters. The great and good Lord did not want anything for Himself. He left the kingdom of Mathura and founded Dwarka. His mates were cowboys. His message was of divine love. Surely there is nothing of conceit and love of war in all this. But when unfortunately war was forced upon the good and Arjuna out of a false sense of compassion started hesitating, the Lord apparently for him but really for the benefit of humanity propounded the philosophy which to this day remains the only solace to the distracted human mind. He replaced the undue emphasis on Yajnyas laid by the Purvameemamsakas and opened the door of Bhaktimarga to all including women and the Sudras. In the end when he found his own children misbehaving he did not hesitate to bring about their end and gave an example of “कालोस्मि लोकक्षयकृत्प्रवृद्धः” even where his own kith and kin were concerned. His message “मामनुस्मर युञ्ज च ।” counts for all time. For even when there may be no enemy for a physical war, we have always to wage a ceaseless war on all evil practices obtaining all around us and more important than eternal war, the war on our internal enemies-our own mind's shadripus. In doing so we may fumble and falter but then the kind Lord has already assured

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

DRAMIDOPANISHADSARAM

V. The Azhvar's Humility

By SRI D. RAMASWAMI AYYANGAR.

It is the way of all poets to preface their works with an expression of their unworthiness to deal with the themes taken up by them. We see Sathakopa doing the same. But he does it in a manner that suggests that such an expression of humility on his part is the outcome not of mere conventionality but of a real and deep consciousness of his unworthiness to talk about God. For with him this *anusandhana* or expression of humility (which is known as *அனையடக்கம்* in Tamil literature) is perceivable throughout in all his four works, and does not form a mere preface as it does with almost all the other poets. We have had an occasion to refer already to the first stanza of his first work Tiruviruttam in which the Azhvar starts singing in a plaintive and a humble mood by making a *vinnappam* or submission to the Lord. Again and again, in the course of that poem, we see the Azhvar assailed by a feeling of

unworthiness born of a realisation of his smallness. In a very moving stanza (verse 94 of Tiruviruttam) the Azhvar says: "Only the great Vaidika can truly claim to bow before your anjana-like (dark) body and lotus eyes. They alone, therefore, are fit to talk about you. But here I am trying to sing about you. Shall I tell you what is it like? A vast herd of cows is being taken towards pasture-fields far away from the village. When after some distance tempting green grass is sighted, all the cows in the herd send forth sounds of joy. In their midst, however, is a cow which cannot see for itself the pleasures of the green pasture-fields that have been sighted. Nevertheless resounding the cry of joy generated in the rest, that blind cow also bellows in union. Like that I also speak of you. What else can I say?" This stanza indeed gives us a very good insight into the mind of the Azhvar and how he regards his own

(Continued from page 129)

With

“भज गोविन्दं भज गोविन्दं राधारमणं भज
गोपालम् ।

भवभयहारं भज भगवन्तं भज रे मनुज त्वं
श्रीरङ्गम् ॥”

these humble salutations to our Lord who for the emancipation of all of us gave the Gita which in a nutshell, to quote the late Lokamanya, propounds “ज्ञानमूलक

भक्तिप्रधान निष्काम कर्मयोग” the pen is regretfully kept down. For has it not been said

“असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे
सुरतस्वरशाखा लेखनी पत्रमुर्वी ।

लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानां नाथ पारं न याति ॥”

V. V. T., B. Sc.

* Sri Vaishnavas say that selfless Karma leads to jnana, jnana or Knowledge of the self leads to bhakti or devotion to the Lord and bhakti leads to prapatti or taking refuge in Him and Kainkarya or serving God and godly people. —Ed.

attempts in praising the Lord. In another Pasuram (the 48th) he refers to the great skill with which God (Tirumal) gets Himself sung by one like his own self. He compares himself to the “tiny bacillus wallowing in a wound in a human body, living, moving and having its entire existence there; what can it know of the outside world?” The idea is that the Azhvar knows and can know nothing of God. But he is certain that even his words will command attention. Is it not, he asks, an ancient custom to give significance even to the sounds of a lizard? In yet another pasuram the Azhvar says that his learning the names of the Lord (*இருநாமச் சொல்*) is like a person taking a bite of an unripe fruit for want of a truly ripe one. “For” he says only the Devas of the earth can claim to say their obedience to God in the hallowed words of the Vedas (*இருக்காய் சொழி*). One is reminded of his immediate predecessor Tirumazhisai Azhvar's words “*இருக்காய் முறிக் கண்டுகொடுக்க யானு மேகஞ்சேன்*”. In fact, Nimmazhwar uses almost the very same words in a pasuram of his Tiruvaimozhi “*இருக்காய் நெய் மேன் மெய்க்கொடுக்க யானு மேகஞ்சேன்*”. I also have praised Him who is praised in loud tones by the great men of the earth. Azhwan (Koorattzhavar) echoes this idea in Sanskrit when he sings Vaikuntha Stava.

In NamAzhwar's second work Tiruvasirivam which consists of only 7 pasurams the 4th stanza has got this as its central idea. *அழிய வொன்று யான் தொழு இருநாமச் சொல் . . மையக் கடவுள் மாடுக்க அப்படியே*. Is it possible for me to worship those great feet of God of great maya (Wonder)? The idea is that those feet are beyond his worship. He starts his third work Peria Tiruvantadi with an apology. The second stanza merits being set out here in full: *புகழ்வோம் பழிப்போம் புகழோம் பழியோம் இருநாமம் மதிப்போம் மதியோம்*

இருநாமம் மற்றெங்குமால் செங்கண்மால் சேறல் நீ தீவினையோம் எங்கள் மால் கண்டாயிவை.

Our praise of you really amounts to dispraise, nay, even abuse. As long as we do not attempt to praise you, we at least can have that satisfaction that we do not traduce you. If we demean you, it is really respect of us towards you. If we do not respect you it at least ensures that we do not demean you. Our own lord of Love! O Lord with lotus like eyes! Kindly do not get angry. These are all the love antics of ours – Sinners that we are of the worst type”.

A pasuram very much reminiscent of the Upanishadic paradox:—

अज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ।

Paradox in sound apart it talks in a wonderful strain of the wide disparity between the object of praise and respect on the one hand and the person who seeks to praise or worship. This pasuram it must be noted, throughout uses the plural ‘we’ and not the singular ‘I’. The Azhvar here sings about the unworthiness of all mankind and not of himself alone. Putting aside those who never care to utter one word of praise or worship towards God, the Azhvar takes in the rest of mankind and on all their behalf submits to the Lord how He transcends words and is beyond praise. The tone of apology in particular is noteworthy where he says “Please do not get angry with us that we indulge in doing things impossible.” And he seeks to justify the transgression by referring to the love that impels men to take to praise. As he sings seven more stanzas, this feeling of impossibility of worship overtakes him again and in the tenth stanza he addresses his mind and says “Who are we and where is mankind?”

He prefaces this by saying that possibly the eight Vasus (அஷ்ட வஸுக்கள்) the ekadasa rudras (அகாடச ருத்ரர்கள்), the dwadasa adityas (பொன்னெட்டுத் திருநீலர்கள்) and the great two (out of the Trinity) Brahma and Siva (பெருந்தாய்) may claim to worship Tiru-mal. "Alas" he concludes "we have to our credit immense faults." There are other pasurams in this work disclosing a similar mentality. They are not referred to here as no attempt is here being made to be exhaustive.

In the Tiruvoimozhi which is the last and, therefore the ripe work of the Azhwar, this sentiment gathers even greater strength and can be seen to take several shapes and forms. In the Tiruvoimozhi beginning with the words "என வேழலகு" where the Azhwar thinks for a moment of the superiority and transcendence of the Lord and in a fit of depression at the thought of his own lowliness as against the same seeks to run away from God as it were, the feeling, we are dealing with here naturally comes foremost and the Azhwar sings "அடியேன் நிறிய ஞானத்தன் அறிதல் யார்க்கும் அறியாமை..... அடியேன் காண்பானலற்று வன் இந்நிலம் மிக்கோர் அயர்வுண்டோர். "I of very small intellect hanker to see him who cannot be known by any one. Can there be a greater folly than this?" Unfitness to sing of Him is gradually disclosed to be only a corollary to the appreciation of the Lord's unsurpassed greatness which is far above our human ken. One can now see that the Azhwar's அநாமதேயம் is not born of a superficial sense of conventionality but out of an abiding sense of His indescribability. I shall content myself with merely giving references to other pasurams of Tiruvoimozhi wherein the Azhwar voices a similar sentiment before I conclude by drawing reference to a wonderful twist that he gives to this sentiment. I-10-7; II-5-8; II-8-5; II-8-9;

III-1-2; III-1-6; special mention must be made of the feeling and idea underlying the last two of the above listed pasurams. In III-1-2 (அந்நொக்கே) the Azhwar refers to the comparisons, similes, and analogies, that he and others of his ilk indulge in while trying to describe His indescribable beauty and features. "The lotus can never equal", he says to the Lord, "Your eye or feet". Molten gold can come nowhere near the resplendence of your Form. And so the comparisons and the suggestions we indulge in by way of praising you only show how small and trivial they are". The idea in இந்நிலம் III-1-6 is even more superb. "All the sacred works that are uttered by any one in any way in any world are nothing but reflection of your praise. What words can I employ to sing such a You?" These sentiments are the outcome of the exquisite enjoyment vouchsafed to the Azhwar by the Lord of Tirumalirunjalai. (Azhagar Koil near Mathurai). His name is Azhagar or the beauteous one. "What shall I call you as?" is the refrain of one whole Tiruvoimozhi, the 4th Tiruvoimozhi of the third Centurim. There are about 52 அந்நொக்கே's.

In the first 8 stanzas of this decadum. "அந்நொக்கே" means "Shall I say thus?" "Shall I call you milk, shall I speak of you as the cream and essence of the four Vedas. Shall I call you as the medicine that is desired by every one or as the nectar of the sea of milk?" A very good illustration of how the Azhwar fumbles and flounders for words and expressions suited to Him.

The Azhwar ultimately gives us an insight into the true reason why it has come about that he is praising the Lord whom he full well knows to be beyond praise. This is in IV 3. In the 9th pasuram of this Tiruvoimozhi he says

RETURNING GOOD FOR EVIL

By

SRI KRISHNADVAIPAYANA.

Dharmaputra:— Kindly tell me, Oh Grandsire, the merit arising from protecting those who take refuge.

Bhishma:— Protecting those who take refuge is the greatest of virtues and confers never-ending bliss. Sibi and other kings of old following this dharma have attained the Highest. I shall tell you an anecdote of the doves and the hunter which was related to Emperor Muchukunda by Maharshi Bhrgu. There was a hunter who lived by killing birds. Kindness was altogether alien to his nature and he was disliked by all people on account of this. Once when he was wandering in the forest there arose a big storm. There was thunder and lightning

and there was an extraordinarily heavy rain. The ground was filled with water within a short time and animals took to high ground for safety avoiding low-lying places. He was shivering with cold, suffering from hunger and filled with fear. He saw a she-dove lying on the ground afflicted by cold. Even in his then-existing state of mind he felt no pity for the suffering, caught hold of the dove and put it in a cage. He wandered further on in the forest in search of shelter. Soon after, the sky cleared and he found himself far from any human habitation late in the night. He therefore made up his mind to spend the night in the forest itself. He went to the foot of a tree and said with folded

(Continued from page 132)

"I cannot even speak of you. When can I expect to reach the shores of your immeasurable flood of fame? Where the good and noble men of yore have praised you. I also am praising you". The idea runs into the next pasuram "I shall praise; all the seven worlds may praise; and over all that even He may take to praise Himself. But even then it is not possible to praise. Why, then, do I praise, you may ask. As it is sweet to me like honey, milk, and sugarcane-juice. I also praise my Lord so that I may live யானுயர்வோம். What breathing is to us ordinary mortals, praising God is to the Azhwar just a means of going on living.

The Azhwar sees truth and finds a solution for all this in VII. 9. By that time his ripe soul realises that all this

singing and praise of God by him is nothing but a leela or sport of the Lord by which God sings about Himself through Azhwar. In the second pasuram of that decadum he says "என் சொல்லால் யான் சொன்ன சுலியென்மித்து தன் சொல்லால் தான் தன்னைக் கீர்த்தித்த மாயன்". Making it appear as if I sing of Him with my own words, He, that wonderful Mayan, (of unfathomable wonder), praised Himself with His own words".

A truly wonderful synthesis mingling in itself the humility of the Azhwar, the unspeakable greatness of God, his sport or leela by which He enjoys Himself and His grace by which He blesses His Devotees.

hands, "I take shelter in the beings living in this tree", spread a few leaves on the ground, made a stone do duty for a pillow and lay down on the ground shivering with cold and suffering from hunger.

The he-dove living in that tree finding that his wife had not returned although it was very late, became afflicted with sorrow and began crying out in distress like this: "I do not know what has happened to my wife. There has been a heavy storm and a heavier rain and my sweetheart has not yet returned home. The house in which there is no wife is no better than a forest. If my dearest one with lovely eyes, comely form and sweet voice does not come back I shall surely die. She would not take her meals if I did not dine. She used to rise before I got up from the bed and go to bed only after I lay down for rest. She was happy when I was pleased and pained when I was sorry. She used to speak mildly when I was harsh and kindly when I was angry. She considered me as her life and devoted herself entirely to doing things good and pleasing to me. Fortunate indeed is the person who is blessed with such a wife. With such a wife even the foot of a tree is like a mansion and without her even a palace is like a forest. The wife helps the husband in the practice of virtue, the acquisition of wealth and the enjoyment of pleasures. When he goes to a foreign land she alone can be trusted. There is no relative greater than learning, no comrade greater than the wife. The wife is the greatest panacea of all ills man is heir to. He who has no sweet-tongued sweet-heart in the house may as well live in the forest because there is no difference between such a house and a forest.

Bhishma :- Hearing the woeful lamentation of her husband, the she-dove

imprisoned by the hunter in a cage replied as follows :-

She dove :- Extremely lucky am I whose existing or non-existing virtues are praised by my dear lord like this. A woman whose husband is not pleased with her does not deserve to be called a woman. When the husband is pleased all the deities are pleased. Pray listen to me, my lord. I shall tell you what is good for you. A person who takes refuge should be saved even at the cost of one's own life. This hunter has come to your living place and is shivering with cold and suffering from hunger. Please show him all the honour due to a guest. The sin arising from killing a cow and the sin arising from not protecting one who takes refuge are equally heinous. If a guest who comes with the fall of night is not honoured according to one's ability, the guest takes away all the merits of the householder and gives him all his sins. Honouring the guest is the greatest virtue of the householder. Please do not hate this hunter because he has imprisoned me in this cage. I am imprisoned not by him but as a result of my own evil deeds in the past. Poverty, disease, misery, imprisonment and evil habits are the fruits ripening from the tree of one's own faults. No one gives pain or pleasure, nor does any one remove them. Every one enjoys pain or pleasure as a result of one's own deeds. Please therefore cast aside your sorrow resulting from my imprisonment, fix your mind on righteousness and honour this guest as laid down by the Sastras. What merit is there in being good to those who are good? One who returns good for evil, he alone is said to be good by the good. The sandal tree by its sweet smell bestows happiness even on the man who cuts it down.

The Hymn of the Logos

(Adaptation of the Purusha Sukta of Rgveda)

By DR. J. B. DURKAL, M. A., D. O. C.

Myriad-headed myriad-eyed and myriad-footed
is the Denizen of the Cosmos
He pervades the Universe and extends beyond
He the primordial Logos*

1

The Logos is all, that has been and is
all that is yet to be,
It dominates all life that expands afar
with nutriments' key.

2

Such is life's greatness and greater still
of the spirit pervading,
Its quarter extends over the Creation,
three quarters rest in heaven extending.

3

The three-stepped Logos went high up and
its quarter here remained,
From it came those that eat not, and those
that are by food sustained.

4

From it again came out the Cosmos
and the spirit that o'er it presides,
And spread out the World and the body
in which the Soul resides.

5

And the gods performed the sacrifice with
the Spirit's self-same ration
Spring served as the butter, Summer as the fuel
and Autumn as the oblation.

6

The Fire sprinkled the purifying element over
the adorable Spirit of yore,
And with His own self the primeval gods
and sages did Him adore.

7

From that sacrifice well-performed came out
the butter saturated with curds,
And it produced those living in forests and town
And the varied beasts and birds.

8

From that sacrifice by all well-performed
came the sacred hymns,
And from it came the metres varied
and the prayerful chimes.

9

From it came the steeds and came
the double toothed animals,
And the cows were born of it and
the goats and the cattles.

10

And those that upheld the Denizen Divine were functioned, As to who formed the mouth and who the hands and who the feet fashioned.	11
The godly became his mouth and the valiant became his hands meet, And the trader formed his loins and the worker formed his feet.	12
From the mind came the moon and from the eyes the sun entire From breath the winds and from the face the God of rain and Fire.	13
From the navel came the Vision within, from the head the Heaven, From the feet the Earth and from ears the directions even.	14
And seven were its orbs and twenty-one elements as fuel came, And the gods expanding the sacrifice caught the Logos as darling tame.	15
By the adorable they adored the adorable and these became the rites primeval, And those great souls attained the abode Where live the deities perennial.	16

*Logos is the Divine, Eternal, sound of Omkara which is the Prime source of the Lokas or various worlds.



Messages

I am glad that SRI KRSHNA is bringing out a souvenir on the occasion of Sri Jayanti.

I read SRI KRSHNA regularly. It contains articles on topics relating to Hindu Philosophy, which maintain a high standard of excellence. In this way the journal renders most valuable service to the country by spreading the central lessons of Hindu religion and philosophy. I wish SRI KRSHNA an ever-increasing sphere of usefulness.

— Sri. V. T. KRISHNAMACHARI (Planning Commission,

On the occasion of GOKULASHTAMI,

We also gratefully acknowledge messages of good cheer from :

Sir S. RADHAKRSHNAN (Moscow),

Hon'ble K. SANTHANAM (Railways), and

Sri. G. L. NANDA (Planning Commission.)

Some After - Victory Incidents of The Mahabharata War

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

The Mahabharata war ended with Duryodhana being mortally wounded by Bhimasena's gada-stroke in his thigh which is described in chapters 59 and 60 of Satya Parva in the last part known as Gada-Yuddha-Parva. Duryodhana had concealed himself under the waters of a tank not being able to bear the strokes of Bhima in gada duel combat. He ran away from the battle-field and took shelter under water using his skill in jalastambha. Abuses were showered upon him calling him a coward. He found the abuse of a coward not more unbearable than the mighty gada strokes of his opponent known by the name of 'Terrible' and risking his life, came out of the waters back to the battle-field. Luckily for him his guru Balarama returned to Kurukshetra from Tirthayatra on which he had gone purposely to absent from the battle, which had been determined to be commenced. Kalidasa immortalises the incident of his staying away from the battle and undertaking a pilgrimage to serve as an excuse therefor in his Megha Sandesa Sloka I-53.

a victor in battles and he did not absent himself on account of fear. बन्धुप्रीत्या is the reason he gives for the decision to be away. He had a great partiality to Duryodhana though both Bhima and Duryodhana were his pupils. He loved Krshna most heartily and he could not enter the battle on the side opposite to Krshna and he excused himself to Duryodhana when he invited his participation. Kalidasa's term बन्धु could apply truly to Krshna and sister Subhadra whom he also loved intensely. When Duryodhana fell, Balarama who was witnessing the combat, grew very wild, and crying that Bhima sinned against the rules of gada duels and struck below the belt, and that Duryodhana was his asrita and dear pupil and any wrong done to him was a wrong done to the Guru (Asraya), ran against Bhima with his big दल weapon. This danger from Balarama, his own brother, Krshna was to save the Pandavas from

This incident is narrated in Chapter 61

रामः प्रहरतां श्रेष्ठः चुक्रोध बलवद्दली ।

ह्रित्वा हालामधिमतर्सा । हाला

means Liquor. That was a great sacrifice for him. He could not make a Tirthayatra without abstaining from his favourite liquor. If he was fighting in the battle, he could freely use it, even more freely than usual. Kalidasa wonders at Balaram's sacrifice in the shape of his abstinence from intoxicants and draws our attention to it. He describes him as Samaravijayi समरविजयी) to make it clear that he was always

Rama was mighty (बल), his anger was mightier and his strokes would be mightiest धिक् धिक् भीम "Shame! Shame! Bhima! he cried. अधो नाभ्या न हस्तव्यं इति शास्त्रस्य निश्चयः । "No stroke should be dealt below the navel", is the clear Sastra rule. ततो लाङ्गलमुद्यम्य भीममभ्युद्वत बली । Raising his plough weapon, he ran against Bhima. Krshna with all due humility held the mighty

Balarama with great force with his stout hands and repressed him from his attempt.

अथ रामं निजग्राह केशवो विनयान्वितः ।

बाहुभ्यां पीनवृत्ताभ्यां प्रयत्नान् बलवद्गृही ॥

The elder brother was Bala and बली. But in this incident the younger is called बली because that term importing irrepressible might truly apply to the younger brother. He had to use the might of his mighty arms thrown round the brother and stop him by force. The Rshi uses the words निजग्राह which would mean not only that he seized him but also foiled his attempt by keeping him under forcible restraint. What if the elder brother was बली of irrepressible might, Krishna's seizure was बलवत् far more mighty. निग्रह would convey repression. Was he not the elder brother entitled to be respected? He took care to do this with due humility. विनयान्वितः says the Maharshi poet. The poet's words बलवद्गृही are very suggestive. By superior might the younger brother prevented the elder from moving. That was the only way to save Bhima from Bala's attack. Krishna was bound to prevent a Yadu-Pandava war immediately after the Kuru-Pandava war. He had to keep up all appearances of humility and he also sincerely meant to be humble. He had to justify Bhima's action and put up a strong defence. Three strong reasons were given. (1) Bhima made a Pratijna that he would break the thigh of Duryodhana with his gada in battle when his anger was roused beyond bounds in the युनसभा when Duryodhana showed his thigh to weeping Draupadi held captive by her locks by his brother Dussasana and asked her in the Sabha shamelessly to sit upon his thigh. Was not that

Pratijna made against the thigh shown to Draupadi in the Sabha for her sitting justifiable? Did not the thigh deserve to be the limb for inflicting a mortal wound? Was not a Kshatriya bound to carry out his Pratijna?

सुयोधनस्य गदया भक्ताऽस्मि ऊरु मदाहवे ।

इति पूर्वं प्रणिज्ज्ञातं भीमेन हि सभातले ॥

(2) The great Rshi Maitreya, Sishya of Parasara, pleaded with Duryodhana about the inequity of sending away the Pandavas for exile in the forest. Disregarding the rshis' pacific advice, Duryodhana slapped his thigh and gloated over the justice of his action. Maitreya pronounced the curse that he should die by the thigh being broken by Bhima's gada. Could the mighty rshi's curse fail to happen exactly as it was given?

मन्त्रेणेनाभिशाप्तश्च पूर्वमेव महर्षिणा ।

ऊरु ते भेतस्यते भीमो गदयेति परंतप ॥

The Rshi's curse was the last word on Duryodhana's fate. After intercession on behalf of Duryodhana the Rshi qualified the curse by saying that if the battle was avoided there would be no danger. Was not that Rshi a Maharshi? Duryodhana must have avoided a gada-duel with Bhima. He had full notice that his death would be caused by a gada stroke in the thigh. He could not plead surprise.

(3) The third reason was based upon the facts which took place in the course of the duel with regard to the blow falling on the thigh. The reason is given by the following sloka :

ऊर्ध्वमाक्रम्य वेगेन जिघांसन्तं वृकोदरः ।

बिभेद गदया चोर्ध्वं न स्थाने न च मण्डले ॥

The facts are that Duryodhana suddenly made a big high jump with his gada wanting to give swiftly a surprise crushing blow with the gada from above the ground and kill Bhima. Bhima seeing this aimed a heavy blow with the gada to inflict a mortal wound before Duryodhana could strike Bhima violently from above the ground. The blow aimed over the navel struck the thigh because of Duryodhana's sudden jumping. The blow was not inflicted while Duryodhana was standing on the ground (न स्थाने). Nor was it inflicted in the course of the normal circling rounds (न च मण्डले). The argument is also that Bhima had to act in self-defence to prevent Duryodhana's surprise jump at him to give a fatal blow quite suddenly and in great excitement without any opportunity for cool thinking. Bhima himself stated his defence of sudden self-defence action to Gandhari later in his explanation to her and Gandhari accepted it. Krishna's narration of the facts was addressed to Balarama who was a direct witness of incident. He did not contradict the facts but in his partiality for and grief over

Duryodhana, would not acquit Bhima of blame. He praised Duryodhana as Dharmatma, the name commonly given to the hero of the Ramayana. Bala landed Duryodhana as the Dharmatma of the Mahabharata War and declaring that Maharaja with all his friends, jnatis and bandhus would go to Svarga went away to Dvaraka.

Then all went to Yudhishthira's tent. When they had got there by the chariot, Krishna asked Arjuna to get down from the chariot taking with him his gandiva and the quiver and said that he would get down last. Immediately after Krishna got down from the chariot after Arjuna with his gandiva and quiver, the chariot instantaneously burnt into ashes. Krishna told the wondering spectators that the chariot had been already practically burnt by Brahmastra of Drona and Karna and that it continued to serve as a chariot solely because of Krishna being seated in it.

द्रोण कर्णस्त्रनिर्दग्धः पूर्वमेवायमर्जुन ।

मदास्ति शतत्वात्समरे न विशोर्णः परंतप ॥

(To be continued)

Messages

Dispel the mistaken notion that our Holy books are more concerned with the next world than with this. The Indian Renaissance largely depends on our measure of acceptance of the Upanishadic ideals embodied in philosophic, scientific and classical Sanskrit literature. Education directed towards material ends cannot be belittled; but the Vedic ideal of life is the coordinated, integrated life. Conduct your daily life in conformity with the teachings of the holy verses. Imbibe this primary education as your birthright, and spread it as your duty.

— Sir S. VARADACHARIAR, Chairman, Income tax Investigation Commission.

Shree Krishna sabha, Bombay is doing a lot of educative and instructive work for the spiritual and cultural advancement of the people. The institution also brings out an interesting monthly 'SRI KRSHNA', which has made rapid strides during the past year in firmly establishing itself as Asia's finest and cleanest cultural monthly because of its chaste method, mould, motive and substance. May I look forward with pleasure to my brother-industrialists' continued cooperation and goodwill for SRI KRSHNA.

— Seth Gajadhar Somani, President, Bombay Millowner's Association.

The Essence of Secrets Three

By SRI R. R. DESIKA.

(Continued from page 98)

THREE CATEGORIES.

In the last but one chapter the relation between the world and Our Great Benefactor and in the last chapter five matters which everyone should necessarily know i. e. in the last two chapters 6 matters in all have been dealt with. Some Acharvas have dwelt upon three categories. They are Prakrti, the Jiva and Our Great Benefactor. These are no doubt included in the six matters. The reasons why these three categories are discussed separately are two in number. There are two false notions which the Jiva has. The three categories are discussed in order to remove the two false notions. The first false idea is that there is no Jiva apart from the body. There is no trouble after the dissolution of the body. The second false notion is that even if the Jiva exists apart from the body Our Great Benefactor who is the Master of the Jiva does not exist. One who has these false notions will not do anything really good. It is therefore, necessary to show that three different categories, namely, the body, the Jiva and God, exist by pointing out their different attributes. The Acharvas have discussed the three categories for the purpose stated above. Three different categories, viz., the body which is the means of enjoyment, the Jiva, who is the enjoyer, and God who controls these two are mentioned separately in the Upanishads. For example, it is the practice in Vaishnavaites temples to give prasada (food) offered to God to pilgrims from other places. The Jiva is like the pilgrim who partakes of the prasada. Prakrti is like prasada and Our Great Benefactor is

like the person who distributes the prasada to the pilgrims.

GOD.

God has two aspects — Our Great Benefactor and His Consort Lakshmi. Jivas are of three different types — Baddhas or the bound, Muktas or the released, and Nityas or those who are eternally with God. Achetana or insentient things are of three types — Prakrti, Time and Suddha Satva. The Swarupa, Sthiti and Pravrtti of every one of these things should be understood. These three are different for each of the three different categories.

Swarupa can be understood through the inherent and inseparable attributes of things. Without thinking of these attributes it is not possible to know anything because, everything has certain attributes of this type. No means of knowledge indicates that there is anything by itself without any attributes. Our sense organs do not show any such thing. Reason does not support the existence of any such thing. The Sastras also do not say that there is any such thing.

Sthiti means the continued existence of a thing. The continued existence of certain things has no break in the middle. Such things are called Nitya or eternal. The present state of certain things changes after some time. Such things are called Anitya or temporary. The existence of certain things is short and that of others long. All this is due to the will of Our Great Benefactor.

Pravrtti means doing or abstaining from doing something. Both these are included under Pravrtti. When questioned as to what a man is doing, the reply is given that he is sleeping. Sleeping means that he is not doing anything. Still sleeping is one kind of activity coming under Pravrtti.

JIVAS:

Swarupa or the inherent and inseparable characteristics of the Jivas are being small (like the atom), conscious, blissful and pure. The Jiva is, therefore said to be Anu (Atom), jnana (consciousness), Ananda (bliss) and Amala (purity) by the Sastras. Being a Sesha to Our Great Benefactor is also an inherent and inseparable attribute of the Jiva like the other attributes mentioned above. His very existence is for Our Great Benefactor only. He is for pleasing the Lord by doing at all times in all places and in all circumstances things pleasing to Him. The Jiva is the Sesha of our Great Benefactor only. The question may be asked whether one Jiva does not serve another Jiva and please him in this world. The answer to this is that this arises out of his karman. Although the characteristic of being a Sesha is always there this has not been included in the definition of the Jiva. This relationship exists between the Jiva and Our Great Benefactor and the Jiva cannot be defined by indicating the characteristic of Seshatva only without mentioning both the Jiva and Our Great Benefactor. In order to know that So and So is the son of So and So, we should know both. If we want to say that the Jiva is separate from Our Great Benefactor we can give a definition. The same for all Jivas.

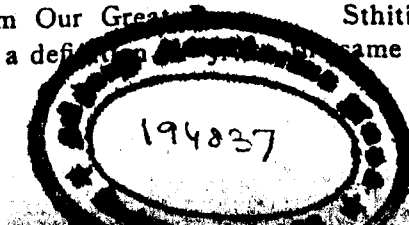
including Seshatva i. e. Jiva is one who is intelligent and by nature Sesha to another (God). If we omit the portion "intelligent" in the above definition it will apply to insentient things also, because they are also by nature Sesha or subordinate to Our Great Benefactor. If, on the other hand, we omit "and by nature Sesha to another" and retain only the portion "who is intelligent" in the definition it will apply to Our Great Benefactor also. Jiva is, therefore, defined as shown above.

There are certain characteristics which apply equally to the Jiva and Our Great Benefactor. They are Chetanatva and Pratyaktva. Chetanatva means being the seat of the characteristic of knowledge. Every Jiva has the characteristic of knowledge peculiar to himself. This attribute is called Dharmabhoota-jnana. Similarly Our Great Benefactor also has jnana as one of His characteristics. The jnana of the Jiva who is bound by Karman is shrunk to various degrees. In the case of Our Great Benefactor, however, the characteristic extends everywhere and embraces everything. Because of this He perceives all things directly at all times.

Pratyaktva means being conscious of one's self. The characteristic of Dharmabhoota-jnana or adjectival knowledge shows all things not to itself but to the Jiva or Our Great Benefactor who is the seat of janana. Jiva, however, shows himself to himself. The benefit of perception accrues to him. This characteristic goes by the name of Pratyaktva and is common to the Jiva and to the Lord.

Sthiti or continued existence is not the same for all Jivas.

(To be continued).



Sri Krshna the God

(By ANBIL SRI S. SOWMYANARAYANA IYENGAR, *Ivathirsha Bhushana*)

In the Dwaparayuga, after the lapse of 8,63,874 years four months and 22 days in the cyclic year Srimukha, on the 8th day of the dark half of the lunar month Sravana when the constellation Rohini ruled, at about midnight, was born SRI KRSHNA the incarnation of Maha Vishnu. The time of birth given is the rising of the Moon on that night or at about 16 ghatikas after sunset in Vrshabha Lagna. This is what tradition says.

Sri Krshna was instrumental in bringing about the Maha Bharata War

and the destruction of almost all the ruling monarchs of the then known world. According to Dharmaraja's statement to Dhrtarashtra about 166 crores and 25,000 generals and warriors of great reputation died on the destructive battlefield of Kurukshetra with countless numbers of others of less fame. The Lord's life-incidents are well known to all Hindus and almost all educated people in the world. Here the horoscopic conjunctions are given for study by those interested in astrology :

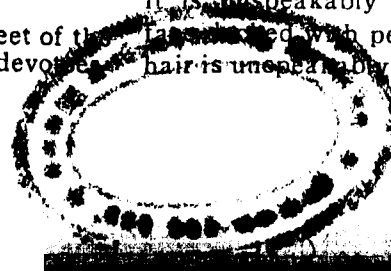
THE LORD'S HOROSCOPE

	KETU	LAGNA MOON	
SATURN	RASI		
			SUN VENUS
	MARS	RAHU	JUPITER MERCURY

SRI KRSHNA'S BEAUTY: The sages recite His name and concentrate their mind on Him through Yoga, so that when they die in that state they go beyond the influence of Karma, and thereby escape rebirth. It is therefore, the earnest prayer of many that the Lord may be pleased to remain before them at the end of their lives. They would like to see with their own eyes the possessor of lotus-like eyes matching the sublimely graceful face beaming with fascinating smiles.

The sages dedicate unto the feet of the Lord—ever merciful towards His devotees—

their minds completely withdrawn from wordly things. The Lord is of transcendent glory and is fully merged in enjoyment in Himself. Only at times in revelling vein He joins with Prakrti wherefrom issues forth the flow of creation. He is a friend of Arjuna, the possessor of the celestial bow Gandiva. His complexion is dark as the Tamala (a tree of that name) and is fascinating the three worlds. The yellow hue of His fine raiment with the rays of the sun on it is unspeakably graceful. His lotus hair is unspeakably beautiful to look at.



Andal, the Model of the Alvars

By A. SRINIVASA RAGHAVAN.

The very name Andal reminds us at once of the Tiruppavai which every child of Tamil Nad knows and the Tiruppavai puts in our mind the beautiful Gokula, the fortunate Gopis and the Bhuvanarasundara Krishna. The works of Andal and the tradition about her tell us of the great love and Divine passion she had for Krishna even from her very birth which grew every moment and every day of her life. She lives for Him, and says, "I will not live even for a moment if I am offered to a mortal". Like the Gopis, her one goal in life was the union with Krishna. She lived so much in that thought that gradually she found that she was herself a Gopi, her friends were other Gopis, her village was Gokula and the Lord at her village was Krishna Himself. As a Gopi she goes with other Gopis to the mansion of Krishna to get Him. The elusive Krishna as was His wont appears so near and yet so far that the young girl becomes lovelorn. In her despair She seeks the aid of Manmatha for getting the Manmatha-Manmatha. That does not bring Him at once. She listens to the cuckoos singing His glory. That only increases her longing to get a sight of Krishna and a union in the dream is the only relief that is vouchsafed to her. That again makes her long for this union and address Panchajanya to get news about the sweetness of Krishna's lips. The passing clouds are a source of pain for her as their hue reminds her of Krishna's form and she requests them to carry her message to Krishna—to Him that is ignorant of Women's suf-

ferings. All the objects serve to conspire against her in favour of Krishna. Being disappointed by all this she tries to go and seek Him out. But because of her delicate nature and the feeling of despondency she is hardly able to move out and appeals to those who can to lead her to the hall of Krishna's mansion, or if they cannot do that, at least to bring something which will have his touch and give it to her and thus save her. At last Krishna does give her the longed-for union which she so beautifully narrates by means of a dialogue between her person and personality: one puts the question, Have you seen Him?; and the other replies "Indeed we have in Brindaban".

This in short, is the love of Andal to Krishna. Her birth as a girl was very helpful to get the feeling of love towards the Purushottama, which was natural and reasonable. The Alvars also had this sentiment. Love is devotion; that is being able to live when in union and inability to do so in separation. This sentiment is natural to the Devis and if the Alvars get that sentiment, they must adopt the language of the ladies. They desired to enjoy the Lord as Andal has done and so they gave their devotion the urn of love and spoke words of love. They adapted themselves to the new make up of a lady in love and adopted the form and speech, dress and decoration of a lady. They felt despondent and sent the bird and the bee as a messenger to their lover. They were proud and happy in His company. They

laughed and they wept; they played and they pined. They were angry with Him; they were angry with all. Thus they were women in every way and in all aspects: in their hearts, in their mind in their speech, in their dress. In doing this they imitated, Andal who had an advantage over them as she was born and bred up as the Bride Eternal.

This has been so vividly portrayed by Sri Vedanta Desika in a beautiful verse

मेतुं तव प्रियतम भवतीव गोदे
भक्तिं निजं प्रणयभावना गृणन्तः ।
उच्चैर्वचः विरहसङ्गमत्रैरुदन्तैः
शृङ्गारयन्ति हृदयं गुरुवन्दनीयाः ॥
गोदास्तुति ८

* * *

Messages

From
His Excellency Dr. ANEY.
GOVERNOR of BIHAR.

“Renouncing all dharmas seek shelter in me alone. I shall deliver you from all sins. Do not be sad.” This is the message of hope of salvation for all given by Bhagawan Sri Krishna to all who err and fall victims to the temptations of the flesh. Sin is due to succumbing to the temptation. Bhagawan Sri Krishna gives to those who put implicit faith in him strength to overcome all temptations and blesses them with steadfastness in the discharge of their duties. Duty is all in all to such a devotee who expects no reward other than satisfaction of having done what he regarded as something entrusted to him by One whose commands are obeyed by the sun, the moon and all the elements and deities. Therefore the human being who is anxious for his deliverance from the fetters of the Samsar should try to become God's man.

Bhagavan says :

मन्मना भव मद्भक्तो मद्याज्ञं मां नमस्कुरु ।
Be my-minded, my devotee, my sacrificer. Salute me.

मामैवैष्यस्यसंशयम् ।
Doubtless thou shalt reach me.

From
The Hon'ble Shri K. M. MUNSHI,
Minister for Food and Agriculture, NEW DELHI.

Today the sounds of song and music, the flute and the mrdang, of joy and feasting reverberate throughout our land. We pray to Brndavan Bihari and rejoice in His teachings. From Arjun to Mahatma Gandhi, Indians have found life's fulfilment in living up to His message, in becoming His instrument—Nimitta Matra. No teacher ever gave the Message He did; no deeper philosophy was propounded than what He taught, leading frail and erring man to reach self-realisation. The message which He gave in the Gita is the message of Life Eternal — the only hope of man in this age of human conflicts and brutish passion. Let us all re-dedicate ourselves on this auspicious day to the service of the Lord.

REVIEW

BIHAGAVAN-NAMA-SAMASRAM.

(Gitanjali Press Limited, Pudukkottai, S. I. Rly.

PRICE RE. ONE ONLY)

Claimed and acclaimed it can be without any hesitation that this work — consisting of what may be regarded as twin poetical compositions called respectively Dramidopanishad sara and Dramidopanishad-Tatparya-Ratnavali — of Sri Vedanta Desika is absolutely unique in the history of any literature or any language of any country or of any time. With equal intrepidity it can be asserted that no poet or writer other than Sri Vedanta Desika could have been the conceiver and author of such a work. Both are called Upanishads which are according to their true meaning and significance regarded to be the inspirations and expressions of those in intimate touch with The Divine. What the Tamil people commonly call the Tamil Vedas are by this poet-philosopher declared to be Upanishads. This deliberate distinction is only too well-founded. Vedas are mainly ritualistic; the Upanishads are exclusively concerned with the knowledge and joy of the Divine. The description therefore of the Prabandhams as Dramidopanishad is not only apt, but unquestionable.

By themselves Sara and Ratnavali are both complete poetical works in Sanskrit in majestic metres. They both treat of God and His myriad qualities and characteristics in His infinite transcendence, in all His manifestations, in His many incarnations and in relation to man as His creature, as the soul of his soul, and as his sovereign, sweet-heart and saviour.

The works, no doubt, are two, but twins. In their nature and objective

they are essences and summaries of the thousand and odd Tamil Stanzas of Sri Nammazhwar celebrated under the name of Tiruvaimozhi. The poem of Nammazhwar with the last word in each verse leading as the first word in the following verse and the division of the whole poem into tens of tens constitutes a marvellous piece of poetic art. The first of the twin works called Dramidopanishad-Sara may be regarded as intended for the senses of taste and smell, and the second called Dramidopanishad-Tatparya-Ratnavali for the sight and sense of beauty.

The Dramidopanishad-Sara consists of 26 Slokas. The first two are introductory and the last four give a finish. The body consisting of twenty verses not only present to us the quintessence of each of the ten centuriums of Tiruvaimozhi but reveals to us the concealed links in thought and plan between one centurium and another. The second called Dramidopanishad—Tatparya—Ratnavali is as its name implies a three-fold art of abstracting the essential meaning and significance, of selecting a gem from each stanza, and of stringing the gems in the form of an artistic garland.

In this Ratnavali the essence, the spirit, the poetry, the philosophy and all the beauty contained in each Tiruvaimozhi as a decadium of ten stanzas is summarised in a single sloka. Thus roughly for the thousand of the Alwar's songs, there are a hundred in this summary. The art is indeed a great art—a very fine art. It is comparable to the art of extracting the essence of scents

from the sweet fragrance of beautiful flowers. Nay more! To those who have admired the original blossoms in Tamil, the essence in Sanskrit is not only reminiscent of the native fragrance in smell but also of the visible beauty of the form, the colour, and also the variety of the colours of the flowers culled. It is also comparable to the wonderful jeweller's art which for the making of a garland of gems or precious stones will be appreciated to consist in the selection in each case from a large number all of them apparently sparkling, in their artistic arrangement and in the workmanship of making a garland out of them. In both we may also discern and discover a guide to and a commentary on the principles and philosophy of Sri Vaishnavism and Visishtadvaitism of him who has been hailed by Sri Desika as at once the founder and the Kulapati of the school of Sri Vaishnavism.

In this publication the further task has been undertaken of extracting so to say an appropriate name of God from each of the ten stanzas forming the decadium. In this manner a new collection of a thousand names has been culled and coined. The work therefore may no doubt in its parallel purpose, be comparable to the composition known as Sahasra Nama in Sanskrit regarded as a part of Mahabharata. But the thousand names chosen and strung together here are even like gems of purest ray serene selected by Sri Vedanta Desika from the unfathomable caves of the ocean of Sri Sathakopa's poetry and philosophy. These thousand names have, there ore, the combined flavour and the joint aroma of what is called Ubhaya Vedanta or the

dual philosophy embodied in the northern tongue of Sanskrit and in the southern tongue of Tamil. The union in this single and singular work of both these philosophies and systems is here represented and celebrated.

The work is thus typically South Indian and truly representative of Ubhaya Vedanta Vaishnavism.

It has been said that God when He created the world also gave names to the myriad objects of His creation. It seems now the turn of man, His creature, to render unto his God and creator, a myriad names in grateful devotion calculated to convey man's own faith and philosophy. May we not also add that in this test and contest of naming, we men have come off with laurels and glory?

"Vani Vilas" }
Park Town, Madras } V.V. SRINIVASAN
30th June 1951.

After seeing this book and review we are tempted to parody the well-known verses as follows.

द्रौपद्युवाच ।

केनोपायेन लब्धुना दिव्यनामसहस्रकम् ।

पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥

अर्जुन उवाच ।

श्री कृष्ण कृष्ण कृष्णेति कृष्णे कारुण्यभूपिते ।

तुल्यं नाम सहस्रेण परं त्रिण्योः सहस्रतः ॥

Editor:- SRI KRSHNA.



FROM THE WATCH - TOWER

GIRLS AS DOWRY.

A Press note of the Rajasthan Government states: "Government's attention has been drawn to the fact that the practice of giving and taking of girls as part of the dowry on occasions of marriage still continues and that such girls are subjected to forcible marriage. This is violation of the sanctity of person guaranteed in the Indian Constitution which prohibits traffic in human beings." This anachronism is not in keeping with the present Constitution. Firm action should be taken against any one who violates the Constitution and commits an offence against the law of the land.

* * *

COW PROTECTION.

Seth Govind Das M.P., President, All-India Goseva Samaj, has called on every citizen of India to strive for the banning of cow slaughter. The cattle wealth of India would be preserved and increased only through the protection and proper care of cattle, he said at a press conference in Bombay. The efforts of the Goseva Samaj during the 3 years of

India's Independence had yielded gratifying results. Cow slaughter had been banned in several States - Mysore, Rajasthan, Saurashtra, the Punjab - and numerous municipalities in the Uttar Pradesh have done the same. Bills to prohibit cow slaughter had been introduced in some States, and the Government of India had accepted the principle. The first five-year plan of the National Planning Commission had recommended an expenditure of Rs. 3 crores for improving the cattle wealth of the country, and another one crore of rupees for the maintenance of cattle in pinjarapoles. The Cattle Preservation and Development Committee, appointed by the Government of India, had recommended the banning of cow slaughter. If the work of maintaining cattle were undertaken zealously, cow slaughter could be banned in two years, Seth Govind Das asserted.

* * *

We appeal to the voters in the coming general election to cast their votes in favour of those who undertake to ban the slaughter of cows by legislation.

* * *

NEWS

The private boarding establishment of the President Dr. Rajendra Prasad is "off cereal" twice a month and from the President down to the table boy all have non - cereal food every alternate Wednesday. The food grains thus collected are sent to the circle rationing office from where they are periodically despatched in the form of gifts to scarcity areas. The saving was five and a half maunds of wheat, one and a half maunds of flour and five and a half seers of rice for the first fortnight.

* * *

The former Dewan of Travancore - wishes to bring together Indian, European and American scholars for the study--utilising modern methods of the fundamental problems of the growth and evolution of Indian concepts and ideas. He wants to see vague generalities and descriptions replaced by a carefully documented study of the history of the Indian cult from Vedic times. For this object, he has received not only the support of India's Education Minister and India's Ambassador to Moscow but also of many European and American

delegations to U. N. E. S. C. O. His object at the moment is to secure recognition for the new Centre of International Indological Research with financial assistance for the holding of conferences and publication of literature in Europe and in India. He has just returned from the International P. E. N. Congress in Lausanne at the closing session of which he presided.

According to the World Health Organisation the population of the world which was 545 millions in the year 1650 and 1551.7 millions in 1900 increased to 2377.4 millions in 1949. The population of India and Pakistan together which was 282.5 millions in 1900 increased to 420.4 millions in 1949.

America's supersonic research plane, the Douglas Sky rocket set up a top speed of twice that of sound just under 1300 miles an hour in recent tests. It was aiming to reach a speed twice that of sound - 1320 miles an hour - at high altitude and only just failed. The altitude was about 70,000 feet.

Pope Pius XII announced that a mass dedicated to world peace would in future be held in Saint Peter's every day.

The happy news that her soldier son declared by the 8th Army authorities as "missing" during World War II, was still alive, so overwhelmed an aged woman that she died instantaneously.

President Rajendra Prasad and Prime Minister Nehru attended an Id reception held by the Jamiat-UI-UI-Ema-l-Hind at the Imperial Hotel in New Delhi. The large gathering of Hindus and Muslims included Shri Asaf Ali, Governor of Orissa, Maulana Abul

Kalam Azad, Shri N. Gopalswami Ayyangar Shri R. R. Diwakar and Shri K. Santhanam. Speaking on the occasion, the President welcomed the observance of festivals when Hindus and Muslims and people of other communities held joint celebrations. Such occasions helped promotion of communal fraternity.

General Cariappa, Commander-in-Chief of the Indian army, has decided to miss a meal every Friday - the day on which Mahatma Gandhi was assassinated and Sardar Patel passed away. This weekly self-denial, it is stated is in homage to the memory of the Mahatma and the Sardar.

The pessimists have been deceived: on March the 19th the Schuman Plan has been initialled at the Quaid'Orsay by the representatives of the following countries, France, Western Germany, Italy, Belgium, the Netherlands and Luxemburg. When on May the 19th 1950 the French Government put forward the revolutionary idea of constituting a European coal and steel community, many people in the world were sceptic. They did not believe that France and Germany who had so long opposed each other in the economic field, would be able to come to an understanding; of course, concessions had to be made by both parties. But past rivalries have been put aside and an agreement has been reached. For the first time and owing to French initiative, the idea of European unity has found a practical and important application. This cannot be too much emphasized.

M. Jean MONNET, whose merit in conceiving the plan is at least equal to that of M. SCHUMAN, underlined in his speech the points which, in his view,

marked the basic transformation which the plan must bring to western Europe:

1. the supra-national character of the proposed plan;

2. the creation of a single market of 150 million consumers and the pooling of coal and steel resources;

3. the elimination of restrictive cartel practices and of excessive concentrations of economic power.

"This treaty", concluded M. MONNET, "must open a breach in national sovereignties and substitute to the barriers of the past, which upto now have divided and impoverished us, common rules accepted by all and applicable to all, for the common benefit of our six countries."

VIEWS

Not depending on schools alone, we can put education on wheels, so to say, and take the means of attractive and easily assimilable oral instruction in jeeps and lorries to the countryside from suitable centres of operation. There is nothing gained but much is lost, by divorcing the children of the farmers and the weavers from the life and work of their parents, sentencing them to terms of imprisonment in what we call schools divorcing them from the culture of their homes and unconsciously creating in their tender minds a complex of inferiority in respect of the simple, unlettered life of their own families. It would be a sad and heavy loss for a trifling advantage.

"Let them carry on with their parents, their cattle and their looms, but let us take to them, in a moving vehicle, for two days in the week, such oral education as we can impart through a pious, story-telling teacher, with pictures and things to show.

— C. RAJAGOPALACHARI.

Philanthropy need not be discouraged because it is directed towards one's own community. Charity is good even though limited to a narrow circle.

— C. RAJAGOPALACHARI.

Our temples and mosques, our fairs and our festivals, the sacredness of our streams, these and the like are indispensable guardians of national character. Every educational effort in our country must pay attention to the cultivation of true reverence and devotion.

— C. RAJAGOPALACHARI.

Industrialisation in India, with her large population must be directed not so much towards introducing labour-saving devices with attendant increases in unemployment, as to helping everyone to be more reasonably employed and be assured of fairer conditions of living.

— Dr. R. M. ALAGAPPA CHETTIAR.

SUGAR AND SPICE

The following anecdote is related by Narada of Bharat :-

During the 1937 elections, a Congress party organiser approached Kidwai for Rs. 50,000 and Kidwai nonchalantly told him that the money would be ready the next day. The Congress coffers were none too plentiful and Kidwai thought of a ruse to collect the cash. There were two leading Muslim Zamindars Nawab of Chhatari and Nawab Yusuf - between whom there was no love lost. They were both contesting the election in different constituencies and were being opposed by two Congressmen. These two Zamindars were interested in getting each other defeated by the Congress candidate. Kidwai phoned the Nawab of Chhatari and informed him that as the Congress was short of funds, it had no option but to withdraw its candidate against Nawab Yusuf. Chhatari was upset at his hated rival being returned unopposed; and told Rafi Saheb that he need not worry about the money and the Congress candidate against Nawab Yusuf should not be withdrawn. Matching his deed to the word, Chhatari, sent Rs. 25,000 to Rafi Saheb. The same ruse was played on Nawab Yusuf who also sent a cheque for Rs. 25,000/-.

John D. Rockefeller once stopped at a hotel desk. "I want the cheapest room you have," he said.

The clerk was startled, "But, Sir," he said. "when your son stays here he takes the best suite we have."

'Young man' replied the multi-millionaire, "he has a very rich father, I haven't."

A 50-year old unattached refugee woman in New Delhi has taken to a novel method to eke out a living. The method as she put it needs only "supreme patience and a lot of standing." She takes a stand in a bus stop in the early morning only to head the long winding queue in course of time and when the rush hour comes she exchanges her vantage point for two to three annas with any office-going "babu-in-a-hurry" at the tail end. Thus, she told a reporter, she earned from Rs. 1-8-0 to Rs. 2/- each day.

A lance Corporal called out, "Come on girls" when he wanted six husky British soldiers, busy digging frontline trenches on a hill position over the Imjin river, in Korea, on June 15, to parade for training. A court martial was held. The men refused to obey the command, they told the Court which is trying them and five other privates for mutiny.

After a serious Railway accident in a particular country the wag quipped "Travel by railway and see the world; travel by Railways and see the next."

A Chief Presidency Magistrate who retired on Tuesday after 10 years' service appeared as a Defence Counsel in a liquor case on Wednesday.

A 23-year old American Negro woman has become a grandmother with the birth of a baby boy to her ten-year-old daughter. The child weighed seven pounds three ounces at birth. The doctor, who delivered the baby, said he had never in his 54 years' practice heard of a younger mother in America.

How is the Solar Month "Kanya" for You?

(GOCHARA PHALA FROM 17-9-51 TO 17-10-51)

By "SOWMYA"

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

MESHA RASI (Aries):
ASWINI, BHARANI and the first quarter of KRTTIKA.

Ready initiative, but debts. Family expenditure will continue to be steady. Loss of temper; even cheerful persons will get angry at trifling things. They are cautioned against water and fire.

Success in disputes, freedom from diseases and speculative luck but official troubles because of less care in talking. Propitiate Jupiter unnecessary interference in personal matters by relatives. This interference should not be misunderstood.

VRSHABHA RASI (Vaurus):
2, 3 and 4th quarters of KRTTIKA,
the whole of ROHINI and the first two quarters of MRGASIR-HA

Very sound financial condition but not sound health. Comfortable life, normal business profits. During the last week of the month, something very substantial might materialize through a longplanned partnership.

Towards the end of the month likely contact with an interesting associate will promote your family interests. Guard against fraud or deception. This is good time for journeys in connection with business, contracts and engagements.

MITHUNA RASI (Gemini):
3rd and 4th quarters of MRGASIRSHA,
the whole of ARDRA and the first three quarters of PUNARVASU.

A pleasant month in family circles, business improvements, and a new unusual interest. Busy days, good news of any foreign interest although difficulty in planning more than a few weeks ahead. For those who might have decided or planned for moving out of the country or place, this month will be fortunate for the crucial move. Appease Jupiter and Saturn. Past anxiety about an older person will be largely relieved now.

KATAKA RASI (Cancer):
The last quarter of PUNARVASU and the whole of PUSHYA and ASLESHA.

Money is promised or due to be paid, but there may be certain difficulties in obtaining it. Somewhat stormy month—clash with officialdom and whimsical marriage partner. A new approach to life and new ideas in the near future with consequent growth in spiritual stature and in mental awareness.

By the end of the month new moves get a stage nearer fulfilment, particularly if they relate to the wife, house or children. A complicated situation in which women relatives are closely implicated comes a little about the middle of the month. The positions of Jupiter and Saturn are excellent with hopes of wind falls through relatives. Propitiate Rahu. Ventures of the speculative kinds might be surprisingly remunerative by the last week of the month.

SIMHA RASI (Leo):
MAGHA, PURVAPHALGUNI and the first quarter of UTTARAPHALGUNI.

Lighter financial strain but continued lavish spending. Focus of the interest during most of the days in the month, is likely to be mental activity, publicity, travel and changes.

Many will be restless, and planning trips abroad. Some may find themselves involved at short notice, in complicated adventures. An excellent month either for improving the home or looking for a new one with success. Alternatively, some domestic worry clears up probably for good. Substantial "luck" come through the marriage partner but no peace of mind on account of in-laws interference.

KANYA RASI (Virgo):
2nd, 3rd and 4th quarters of UTTARAPHALGUNI, HASTA and the first two quarters of CHITRA.

The persons of this Rasi who are usually busy folk and never adverse to running about on other peoples business will now be more on the move than ever.

and will probably be doing an unusual amount of travelling or writing work either about business, family spiritual or philosophical affairs. Many will find that they are an indispensable link in chain that joins past and present friends or an important factor in some scheme that has been pending for matter. Domestic and financial felicity carefree but careless.

Ready money will be available at all times. Men of charitable disposition will meet with triumph in their dealings. Saturn requires propitiation.

TULA RASI (Libra)

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

Smoother and happier sailing. From a business angle, life should be uncertain but comfortable. Serious perplexity in seeing far ahead and about proposed official, professional or business changes.

Not advisable to rule out possibility of long travel in the very near future. On the social side it will be an outstanding month; and many will be surprised to find that they have grown popular. Appease Sun, Saturn and Jupiter. Definite chances of having a good deal more than one anticipates. Unsatisfactory health conditions.

VRISCHIKA RASI (Scorpio)

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

With enterprise you will achieve at least one of your immediate aims. A new job is likely to be taken up. The financial situation needs careful thought during the period. Those having money in long term investments, more particularly in food or textiles, must carefully revise the position of such holdings.

Shed unnecessary responsibilities, and be economical. A Luck in connection with a new house or some property holding is probable. A month of promising link-up and friendships, and renewed contacts.

DHANUR RASI (Sagittarius)

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

If financial backing is needed, make an attempt to get it from friends rather than from relatives during the period under review. Great efforts are called for to stick to the existing job or business.

Cut down expenditure rather ruthlessly early in the month, and take no speculative chances. Propitiate Jupiter and Saturn. The marriage partner's friends and relatives will be more helpful this month than one's own immediate family members.

MAKARA RASI (Capricorn)

2nd, 3rd and 4th quarters of UTTARASHADA, the whole of SRAVANA,

and the first half of SRAVISHTHA.

Stifled ambitions of the past now of easy reach. New friends, sporting interests, cooperation, folder and res-possible persons and relatives of the marriage partner, put a spell of hardwork.

Financially all seems well this month though many will be far too busy and interested in plans for the future to worry much about current income.

KUMBHA RASI (Aquarius)

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

An unusually lively week but Luck lastly experienced will run hostile. Family matters loom large throughout the month. Illness of an elderly relative will have to be attended to.

Extra duties, anxiety cause much food for thought. Be careful about any commitments that affect property, lease or plan, a change of residence or business. Even persons who might have been free from family matters will now be engaging all their attention in the upkeep of domestic affairs.

MEENA RASI (Pisces)

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

Straightforward and profitably business life, but abandon speculative schemes. Dealings with women are under curious stars throughout. Help from the womenfolk in business improvements will be a notable feature. Temporary settlement of long drawn out dispute, family opposition of worthwhile plans, and good news about associates abroad mark this period.

An opportunity of a job abroad or of an interesting trip is likely by the last week of the month. But family claims and disapproval will probably put any such schemes out of court for the moment. Propitiate Jupiter and Saturn. Letters by the end of the month may pave the way to some interesting travel later on.

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Please register our name as subscriber/for the publication of the enclosed advertisement in your monthly for one/three/six/twelve months. I/We enclose a cheque for Rs. _____ The block for insertion is sent by separate registered post.

Yours faithfully,

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If you look for chaste, method, mould, motive and substance in your reading.

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 Javanti 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 Javanti (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.

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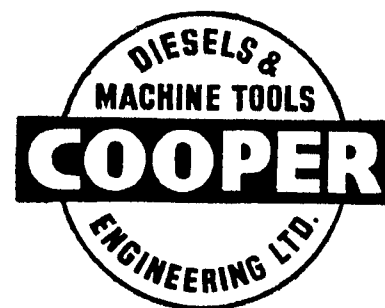
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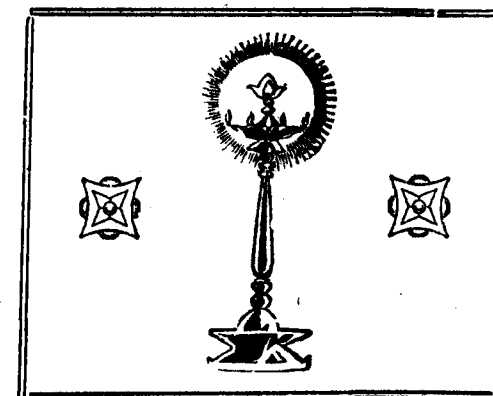
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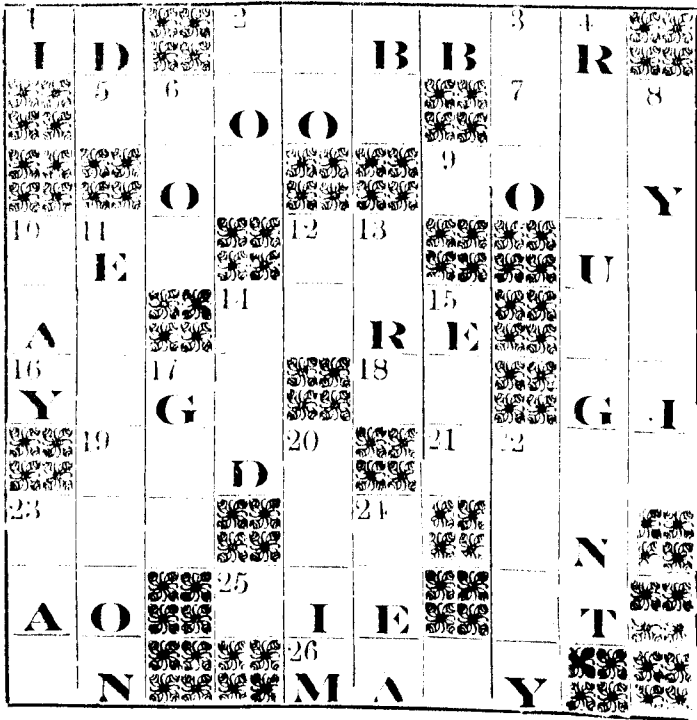
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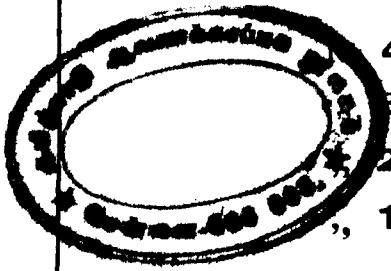


CROSSWORD PUZZLE NO. 14



CROSSWORD PUZZLE NO. 14

Prizes



- 40,000 for All correct.
- 30,000 for One error.
- 20,000 for Two errors.
- 10,000 for Three errors.

CROSSWORD PUZZLE NO. 14

CLUES DOWN

- 1. The sole centre of every-one's interest and attrac-tion, 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 subli-mate the .. is the basis of all happiness.
- 4. Sri Krishna's is the..... voice of Asia.
- 6. Even tiny... gives many a restless night
- 8. The self styled seer's vision is oftentimes bane-ful 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 with-out generous.....
- 13. To gress, 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.

Practice Square only

- 17. Gossip.
- 20. To be told that she is hand-somely 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 topsy-turvy.
- 24. Soothes frayed tempers.

CLUES ACROSS

- 1. All the instinctive impulses of the individual must be focussed to win this un-precedented Sri Jayanti bumper offer.
- 2. When politicians both Hamlet and Othello are usually on a holiday.
- 5. Its a shrewd bachelor in-deed who has realized how women... to 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 realiza-tion 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 reviv-ing his mordantly malig-nant 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 rein-forces the wi'll to achieve.
- 18. Villains stand.....hang together!
- 19. Jumbled spelling 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.

IT WILL PAY **YOU** TO AWAIT

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SRI KRISHNA SABHA (Regd)

SRI JAYANTI CELEBRATIONS (25-8-51 TO 31-8-51)

Place-Rambaug, Laxminarayan Street, G. I. P. MATUNGA.

Daily

7.30 A. M, Aradhanam, Vedaparayanam, and Saptahaparayanam

7-0 P. M. Aradhanam and Vedaparayanam

Date

25th August Laksharchana, Recital of Divyaprabandham, etc. throughout day, Sri Krishna Avatara Ghatta Pathanam night.

DISCOURSES

By Sri Acharya Venkateswara Dikshitar. Sri. T. V. Ramalingam, M. A., Sjt S. K. Patil, Mayor of Bombay. Sri. V. H. Kamat, M. A., L. L. B., Sri. Saram Rangachariar of Tanjore. Sri Brahmaswarup Puri, M. A., L. L. B., Pandit Gopalacharya M. A., and Sri A. C. Ramalingam.

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