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SRI KRSHNA SABHA (REGD)

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- 1 Institutions having same objects will be called branches.
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- 3 The affiliation fee will be Rs. 15 per annum.
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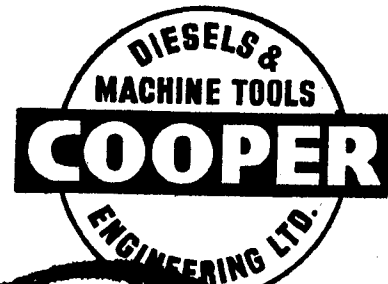
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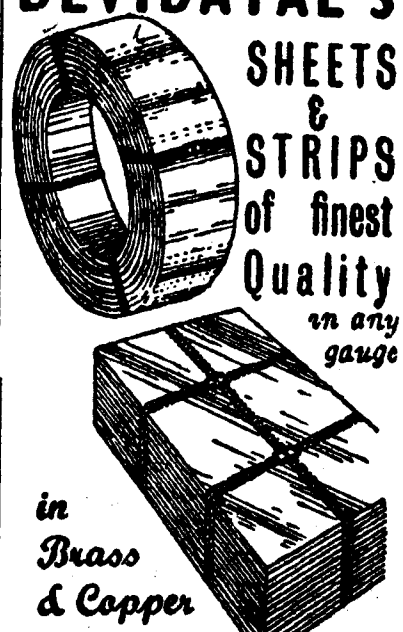
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SRI KRISHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

- a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and his followers.
 - b. The inculcation of a spirit of disinterested service to humanity as well as to all living beings.
 - c. The promotion of the spiritual, moral and cultural welfare of our people.
 - d. Building a Gita Mandap (Hali).
 - e. Establishing a reading room and library containing books and periodicals on religion, theology, philosophy, ethics and allied subjects.
 - f. Conducting study classes, arranging bhajanas, harikathas, lectures, discussions, prayers, reading of Itihasas and Puranas, etc.
 - g. Establishing a Sanskrit and Divya-prabandham College, training religious preachers, encouraging the study of Philosophy in general and of the Philosophy of Sri Ramanuja as expounded by Sri Vedantacharyavarya in particular and subsidizing the propagation of their teachings.
- A beginning has been made on a small scale in achieving a few of the above objectives:—
1. Tutorial classes have been opened for the teaching of Sanskrit, Upanishads, Stotrapatham and Divyaprabandham.
 2. Study classes in Gita are being conducted.
 3. Discourses on Ramayana and Bhagavata are being arranged.
 4. Sri Krishna Jayanti celebrations are being organised for the worship of the Lord.
 5. Copies of the Gita, Sahasranamam etc. are being distributed.
 6. Religious instruction is being propagated through learned preachers from time to time.
 7. Souvenirs on the occasion of Sri Krishna Jayanti (Gokulashtami) are being brought out.
 8. As a beginning of propagating the Gita in the West a Gita Society has been started in London. Copies of the Gita have been sent to a friend in Germany for distribution among those interested.
 9. The Sanskrit Drama Sankalpa Suryodaya was presented on December 24, 1949 at Bombay by a cosmopolitan cast, before a highly appreciative and distinguished audience.
 10. Monthly magazine "Sri Krishna" is published.

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The Personality of Sri Krishna

(By SRI SWAMI SIVANANDA)

The unique Divine Personage of the charming Lord Sri Krishna is the glorious revelation to mankind, of the Eternal Absolute, in the greatest degree possible. Krishna is the Ideal of perfection for all times. Even imagination has not been able to picture a more fully comprehensive, integrated, harmonised, balanced and well adjusted personality than of Sri Krishna.

The greatest hero, the most illumined scholar, the wisest statesman, the ablest politician, the mightiest warrior, the Lord of Yoga, and the most supreme Seer of the age as Krishna was. He offered Himself as the humblest servant of humanity. He dedicated His whole life for the complete uplift of the world, and He got nothing for Himself. He refused to become a king when the throne was offered to Him. He, at whose word, kings came down from their thrones never wanted to become a king. He, at whose terrorising form the earth and heaven began to tremble, Himself washed the feet of the guests during the Rajasuya Sacrifice and cleared the remains after their food. The mighty Yogeshwara became the driver of a chariot. He lived the life of an ideal

Sanyasin absolutely detached from everything of the world and yet He was the biggest family-man and the most fashionable person of the time. He possessed nothing of his own, even the site of his house was borrowed from the Ocean-King, and yet, he was the Master of the Whole Universe. He had wives who always quarrelled with one another and he was often the victim of their non-cooperation and mischief. He, the simple cowherd boy of the village, was a terror to the whole world of evil and injustice. He, the thief who stole away butter, delivered the immortal Gospel of Wisdom and referred to Himself as the Goal, the Sustainer, the Lord, the Abode, the Refuge, the Benefactor, the Origin, the Dissolution and the Seed Imperishable of the entire universe and its inhabitants. The supreme God in the form of Sri Krishna spoke to the whole world of humanity through Arjuna on the eternal mysteries of existence.

To understand Krishna and His Gospel fully is not possible with limited interests. Man sees things not as they are but as he is. One reads his own mind in things rather than discern what they actually are. Every individual is

shut up within his own experience and knows nothing of others. This is the reason why the nature of another person or thing is not properly understood by anybody without an integral development of the self. This is why super-human beings like Krishna and immortal laws like Gita are misunderstood or rather not understood at all.

Man's ignorance about his own real nature is hideous. It is the noble purpose of Divine Manifestations like Sri Krishna to brush aside ignorance and light up the torch of wisdom in those who have lost their way in darkness. The workings of such higher principles can be comprehended only through an integral development. Lop-sided progress will not bring knowledge and power. Sri Krishna is the specimen of such a perfected being and every man has to be like this. *If he does not become like this, he may have wheat and rice, cattle and gold, women and palaces; but he has failed as a human being as a worthy heir to the Kingdom of Heaven.*

To be like this, it does not mean that one should be a demarcated devotee, a philosopher, a mystic or a man of action. One has to become all these at once. One may begin by choosing to be any one of these, but in a later stage it will be found that progress in any aspect necessitates an equal advancement in all aspects. A onesided expansion is not the path to perfection. Perfection in order to be real should be harmonised whole. Attuning oneself with the Infinite means the identity of nature of the self with that of the Infinite. That is what we find exemplified in the Life of Sri Krishna Himself. Sri Krishna endeared Himself to all as the most ideal personage the "Yogeswara" and the "Jagadguru" for all times. a Yogin, a Jnanin, a man of action and a centre of Love.

If you would try to find out one man in the whole history of the world who was a better master, more integrated and possessed of a higher knowledge and Power than Sri Krishna, you would find none. Sri Krishna's incarnation was to show man to be perfect, to be wise and powerful like Himself, to be the towering example of a person with unbroken Self-consciousness. Even the mere remembrance of such a blessed being like Krishna is, therefore, an immediate redeemer from all troubles, the bestower of bliss and peace, for it excites a vibration of integration and harmony in the mind. Sri Krishna's glorious deeds are to create in all an irresistible urge to become pure and strong, wise and powerful, blessed and immortal.

Once Sri Krishna said to His wife Rukmini, "Princess, you have not done well in marrying me after rejecting the offers of great potentates and kings. I have no kingdom. My character and conduct is peculiar and is not according to the general usage. Very few understand me. The wives of men like me always meet with miseries. I love to associate with the poor and the fallen, and therefore the rich do not like to meet men like me. I have no attachment to wife, children, wealth or luxury. Men like me live contented with their own Selves. Therefore, O Princess of Vidarbha, You have made a mistake in marrying me". This little speech of Krishna tells us of the depth of His being and the inscrutability of his character and action.

The life of Lord Krishna is the practical illustration in daily life of the great Yoga of Self-Realization inclusive of every aspect of being. He lived the Yoga of synthesis as He himself expounded in His Great Gospel. Every act of His life was an epitome of world-

(Continued in page 4)

SRI KRISHNAISM

(By P. N. Srinivasachariyar)

Sri Krishnaism as a philosophy of religion is most elevating and fascinating; as philosophy it is very satisfactory and as religion it is very satisfying. But it has its own limitations and it is the aim of this short note to point out their defects and also the remedy. Krishnaism as a philosophy reaches only the gate of God, does not enter into the shrine and intuit Sri Krishna. Philosophy is a thinking consideration of all things and thoughts in a connected way and it is classified into three schools, realism, idealism and absolutism. Realism is analytic in its method; it dissects all things, puts them into the test tube and presents a piecemeal view. The realist is only a retail dealer in knowledge and in his passion for particulars he perceives only the trees and their branches and not the wood. The idealist goes to the other extreme and his method is synthetic. To him the world is an idea and he thinks of the universal alone. He thinks only of the wood in general and not the particular trees. Absolutism goes beyond both as it tries to know the universal in the particulars of knowledge. The absolutist is a wholesale dealer in knowledge and he thinks of reality as one comprehensive whole. But the chief defect of all the three schools lies in their merely theorising activity. The realist seeks Sri Krishna from outside but does not see Him. The idealist seeks Him within but he may have mere visions. The absolutist seeks Him outside and inside but fails to do so. They only reach the gate of God and do not intuit Sri Krishna who is in the inner shrine.

Secondly, Sri Krishnaism as a method of contemplation on Sri Krishna as

Vasudeva or Sarvatma or the All - Self is a higher stage than mere philosophy. But it is also liable to limitations. When the contemplative meditates on the All - Self, he regards the cosmos as one whole as *Visvarupa*. But this view is only arithmetical because he tries to count all things, the atoms and the protons below and the suns and the stars above. But it is impossible to count all the things in the universe and even if there is a cosmic whole it is only a bad infinite arrived at by counting cases. A higher stage in contemplation is meditation on the All - Self as the Self. The self is not the body nor the senses nor the mind but the shining Atman behind realized in *Kaivalya*. But the transition from Atman to Sarvatman is very difficult because in trying to know Sarvatman we often stop only with the Atman. A still higher stage in meditation is the practice of the loving all-pervading Presence as Sarvatman or Sri Krishna as was taught to the Gopis by Uddhava. But the practice is very difficult as it is only a few mystics like Nammazhvar that had this vision. The contemplative method is on the whole liable to pitfalls as Sri Krishna is beyond the contemplation of the Jiva. Contemplation on Sri Krishna is not Sri Krishna as He is Himself the *upaya*.

Thirdly, Sri Krishnaism may be treated as the method of renouncing all *karmas dharmas* and taking refuge at Sri Krishna's feet. But the way of renunciation is also difficult to achieve. The *trishnas* of the flesh like lust, possession and sensual desires in general are so deeply rooted in human nature, that they cannot be easily rooted out. The attachment to them is more in the mind within than in the things with-

out. It is deeply ingrained in the subtle body as ancient vasanas. The desires for the pleasures of Svarga are also very attractive. But they are very trivial and fleeting. There is a higher desire in man, namely, the knowledge of the self or atma. All these desires are obstacles to Krshna-prema and it is very difficult to renounce them. Thus Krshnaism as a philosophical view and a way of contemplation and self-renunciation is beset with many drawbacks and pitfalls.

The only way of remedy is to transcend Krshnaism as a view and be drawn by Sri Krshna Himself. Sri Krshna is the charmer of souls. He is the ravisher of all fleshly feelings, and *trishnas* vanish only when there is a vision of Sri Krshna. He is the stealer of hearts and with His soul-hunger He is eager to capture the soul and possess it for Himself. As the seducer of souls He longs to wean them away from their bodily attractions and draw them to Himself by His beauty and love. Sir Suka, the born Vedantin, was Krshna-intoxicated. Uddhava realized His all-pervading inner love. But it was the Gopis that were irresistibly drawn by His charming music and alluring Divine beauty. They were the Rishis

of Dandakaranya who were drawn from their contemplation and so captivated by His beauty and character that they wanted to fully enjoy Him. Sri Rama therefore incarnated as Sri Krshna and the Rishis were born as Gopis who were simply charmed by His love and lost in the bliss of communion. There was one typical Gopi who like the rest rushed to the magnetic centre but was confined in her room by her relatives. She immediately passed away and was seen in the presence of the Lord. Sri Krshna is thus the charmer of all souls and blessed are the few like Andal and Nammazhwar, Mirabai and Chaitanya, who hear the call of Sri Krshna and are irresistibly drawn to Him. Thus in Sri Krshnaism the *ism* as philosophy, Contemplation and self-renunciation, is only the feeble attempt of the Jiva to know Sri Krshna. He is directly intuited but not inferred. But Sri Krshna reveals Himself and attracts all souls by His beauty and love. Sri Krshna is all-attractive love and to Him the *lila* of love is the art of playing hide and seek with those that respond to His love and He finally reveals Himself to them. He who is blessed with one glimpse of Sri Krshna is drawn by Him for ever and attains eternal bliss of His communion.

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Continued from page 2

evolution. His laughs and movements indicated great changes in one part or another of the Universe. No moment of His life was lived without serving a lofty purpose.

Blessed selves! Be integrated like Sri Krshna, be not narrow. Each man is a copy of the Universal Whole. Hence there is no conflict among the peoples of the World. Each man is in truth a cosmic man as Sri Krshna was. The Essence of Life is common to all. The

source of Immortal Bliss is enthroned in the hearts of every creature here. The struggle of all beings is towards the attainment of Spiritual Perfection. Let there be, a consciousness of the one spiritual bond that connects the beings of the universe. May Lord Krshna broaden your hearts, brighten your intellects and divinise your natures.

May the Almighty Lord bless you all with health, peace, long life, prosperity and Kaivalya Moksha.

Krshna, the Attractor

(D. RAMASWAMI AYYANGAR, Advocate, MADRAS.)

Lord Sri Krshna is the enchanter of souls and the thief of human hearts. Last year, we had occasion to dwell upon one meaning of the term "KRSHNA", namely, black or dark. The term also signifies a drawing unto oneself. And if it could be said of any God that He drew all and sundry unto Himself, that God is without doubt SRI KRSHNA. He attracted all the Gopas and Gopis of Gokul. He enchanted the cows of Gokul and the deer and even the birds of Brindavan. There is a compelling force in His beauty which rivets the attention of one and all. There is a drawing force in the sweet notes of His Flute which calls forth every Gopi from her household heedless of the abuses of her elders or even husband. Like a magnet that draws all pieces of iron coming within its ambit, Lord Sri Krshna drew unto Himself all feeling hearts that come under His sway. It may be an unlearned Gopi. It may be a devoted Akrura. It may be a great Vedantin like Uddhava; or it may be the birds and beasts of Brindavan.

Leela Suka in one of his soul-stirring verses sings of how the cows ran towards Him thinking He was the river Jumna, how peacocks unfurled their rich plumes thinking the clouds had come, and how the Gopis began to resort to Him as if He were a Tamala Tree with soft green petals to adorn their beautiful heads with. The feeling with which each person is drawn towards Him is essentially and entirely different. Leela Suka again has this

beautiful verse in the second aswasa of his Krshna Karnamrita.

आनन्देन यशोदया समदं गोपाङ्गनाभिश्चिरं
साऽशङ्कं बलविद्धिया सकुसुमैस्सिद्धैः ।
सेष्यं गोपकुमारकैः सकरुणं पौरैर्जनैः सस्मितं
यो दृष्टः स पुनातु नो मुररिपुः प्रोक्षितगोवर्धनः ॥

When the Lord lifted the Govardhana Hill for the protection of the cows and cow-herds, this is how He was looked upon by each one there. Yasoda, His fond Mother, looked upon Him with great ananda, bliss. The girls of Gokul looked upon Him with love. Indra began to entertain doubts on seeing Him about the wisdom of his own action. The Siddhas came there with flowers to offer at His feet. His fellow-Gopas, the boys with whom He was playing but a while ago, could not help regarding Him with envy. The people of the place looked on Him with sympathy.

The great Sukabrahman has a similar experience, which he gives expression to when he describes the Lord as He entered into the arena of fight during the Dhanur Yagna arranged by Kamsa.

मल्लानामशनिर्गुणां नरवरः स्त्रोणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः
शिष्युः ।

मृत्युभोजयते विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतस्साग्रजः ॥

To Malla and Chanura, the two boxers of Kamsa's Court, the small Boy of Brindavan looked as terrific as thunder.

All men looked on Him as the Man among men, Parashottama. To the assembled womenfolk, He was the incarnation of Manmatha, the God of love. To the Gopas He was one of them. To His parents He was their B. by. To Kamsa, He was the God of Death. To the Yogis, He was the highest Truth. And so on.

Such are the varied feelings and reactions that Sri Krshna rouses in the minds of others. He reacts suitably to their feelings towards Him. Everyone of them feels the draw and the force of His personality and no one can run away from Him even though he is afraid. With each one, however, the feeling of attraction differs in content and intensity. There is the attraction to the bee of the lotus full of honey. There is also the attraction of the light to the moth. But while the bee enjoys the honey, the moth loses its life in the flame to which it felt attracted. And so too were the Gopis, Akrura and others felt irresistibly drawn towards Krshna; one finds Kamsa, Sisupala and their ilk drawn equally irresistibly towards Him, though by a totally different kind of feeling.

Another thing. A study of the method by which Sri Krshna confounds and finishes His foes will reveal that He uses the very weapon held out by the foe to finish that foe. If Puthana came to Him with poisoned breasts, He took her life through those very breasts. If Brahma in a momentary feeling of Ahankara tried his hands against the Lord, the Lord made him come to his senses by that very act. And so too with all who were either conquered or subdued by the Lord.

Everyone who has attempted a description of Sri Krshna with the Flute on His Lips through which He sends forth

Divine notes of ecstatic bliss, has drawn pointed attention to the sense of attraction, the compelling forceful attraction. One has only to read the description of Parasara in the Sri Vishnu Purana and of his illustrious grandson Suka in the Srimad Bhagavata, of the effect of the Lord's playing on the flute on the hearers. The same is the case with His Beauty, a contemplation of which almost brings about the Tanmayatva, which is true Samadhi. How else can one explain the moods of the Gopis during Sri Krshna's disappearance in Rasa-lila? Each one becomes a Krshna, and thinks, sneaks and acts as if she were Krshna. Rama had His own beauty. But it was mainly the serene Beauty beyond sense-perception and sense-enjoyment. With Krshna, however, it is a voluptuous beauty that never fails to move the seer into beatitude. The sense of forlornness that the Gopis' experience during his temporary disappearance during Rasaleela and the classical wail they set up in the Gopika Geetham bear ample testimony to the compelling force of His beauty, just as the rush towards Him for Rasaleela demonstrates the sweet and at the same time, strong force of His Divine music. The feather on His crest, the Flute on His Lips, and the flowers on His shoulders worked havoc with the hearts of one and all in Gokula and Brindavan. The Vedana or knowledge with which saints like Akrura and Uddhava tried to approach His Feet dwindle into unimportance before the Rodana or weeping which the Gopis set up when they missed seeing His feather, flute and flower.

Let us pass on to a consideration of how Great Acharyas who have sung about this Lord of Beauty and Music feel drawn and attracted. The compliment that is paid by the followers of other Sects and schisms to Krshna is a

peculiar feature of this Lord. One can today assert without fear of contradiction that while all the other avatars of the Lord are regarded as sectarian, this Avatar alone is of universal appeal. I wish to remind my readers even about the way the Governments at the Centre and in the States regard Ramavataram and Krshnavataram. Gokulashtami and Sri Jayanti Days are declared public holidays by the Central and State Governments respectively. But Sri Rama Navami one thinks of as a fit day for a general holiday. There was once an attempt in the Madras State to make it a holiday for Vaishnavites alone. Rama is thus more exclusively Vaishnava than Krshna. That apart, the fact remains that Krshna's appeal is more universal. From the time of the Great Suka-brahman, we find ample evidence of this. In the Second Skanda of Srimad Bhagavatam, we find Suka saying this:

परिनिष्ठोपि नैर्गुण्ये ह्युत्तमश्लोकलीलया ।
गृहीतचेता राजर्ष आस्थानं यदधीतवान् ॥

"It is true that I was having my nishta definitely in Nirguna. But I was drawn so forcefully by the Leelas of this Great Lord - the Uttama Sloka - that I was forced notwithstanding my tendencies, inclinations and proclivities to learn from my father, the great Vyasa, the history of the life and doings of this Lord." That is the compliment a Nirguna Upasaka pays to the compelling attraction of Sri Krshna. His counterpart in recent Sanskrit literature Leela-suka says "Without doubt, we have been Saivites for several generations doing Japa only of the Panchakshara. But what can I do? My mind untutored thinks only of the blue lustre of Lord Sri Krshna and His smiling face. Here is the Sloka, which will tell us His feelings in his own words.

शैवा वयं न खलु तत्र विचारणीयं
पञ्चाक्षरीजपपरा नितरां तथाऽपि ।
चेतो मदीयमतसीकुसुमावभासं
स्मेराननं स्मरति गोपवधूकिशोरम् ॥

Great Advaita Acharyas who have written volumes to establish that God has no form or name, still feel so attracted by the beauty of Sri Krshna's form and the sweetness of His names and the rhapsody of His Music that they burst into song by denying the validity of their doctrines and postulating the contrary through the description of their feelings. Madusudana Saraswathi than whom it will be difficult to find a greater or truer follower of Advaita has sung this famous sloka:

वंशीविभूषितकरावलीरदाभात्
पीताम्बरादरुणविस्फलाधरोष्ठात् ॥
पूर्वेन्दुमुद्रमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

The pen picture that he depicts is enthralling and he winds up by saying "I do not know of any other Tatva beyond Krshna." Another Advaita Acharya says that he does not care what the followers of the Nirguna Schools say or do. He is content for himself to meditate upon the blue lustre of the Lord who played so many pranks on the sand heaps of the Jumna.

ध्यानाभ्यासवशीकृतेन मनसा तन्निगुणं निष्क्रियम्
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति
पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाश्चिरात्
कालिन्दीपुलिनेषु यत्किमपि तन्नीलं महो धावति ॥

Before the beauty of Krshna, Saivism flies to the winds. Advaitam disappears; and Nirguna Brahman gets solidified into perfection of form and attributes. Not that the systems are faulty in any sense. But it is a compliment paid, unconsciously perhaps, to the forceful personality of this God of Gods.

DIVINING THE DIVINE

I come from a village near Conjeevaram. Fifteen years ago my son was suffering from typhoid. I exhausted all kinds of medical treatment. The Vaid, Hakims and Doctors however, gave up all hope as they could do nothing more to cure the patient. In utter despair of all human effort, I turned to the Lord to Tiruppati Hills and prayed that my only son be spared. I also took the vow that if he was spared, I would give him religious education in order to equip him for a religious life of sacrifice for the common weal unlike boys of my community who go to school and train themselves to become quill-drivers.

It was really a miracle to watch the improvement in the condition of my boy from the moment of my prayer. The Hakims, Vaid and Doctors wondered how the change for the better took place. When I told them what I had done, they agreed that failing all human remedy, the Divine remedy is the only one to be resorted to.

This incident is very much like Babar's praying for the life of Humayun, Humayun's getting better day by day.

WHEN ALL TRUST, WHY DISTRUST?

By SRI N. K. BAMBHANIA.

A certain food tastes sweet, a certain medicine tastes bitter. How do you know this? Your tongue, you say, enables you to know it. You trust your tongue then. A scientist too trusts his sense organs and his instruments. If one distrusts oneself, how is one to proceed? You can doubt everything; but you cannot doubt the doubter. Nor do you doubt the doubt itself. This shows that there is something so very fundamental to all mental activities that it has to be taken for granted. If so, is not faith something going to the very root of things? Soul is faith श्रद्धामयोऽयं पुरुषः I says Gita. Implicit

Babar's getting bad, growing worse and finally meeting with his end. I felt that my prayer also had been similarly answered. I did not ask for my life's being taken away in return for my son's, because I do not believe that the Lord wants any one's life in return for another's.

For the matter of that I do not believe that the Lord even required my vow of giving religious education to my boy in place of mere secular education. Giving religious education is my religious duty. It is not a favour that I am doing God. Nor does the Lord want anything in return for His favour of sparing my son. This is a favour for which there can be no return.

I realise it now, but in those days I thought that I should give something in return. Accordingly I gave the boy religious education in Tamil and Sanskrit with the result that he has grown into a good Pandit. He has also become a good teacher of Hindi and is rendering national service by spreading the knowledge of the national language among those whose mother tongue is Tamil or Telugu.

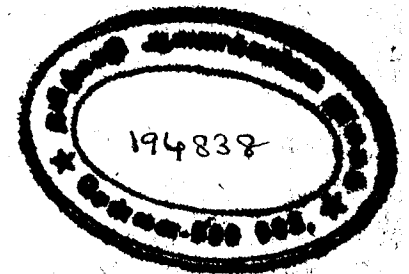
4th Aug 1951.

T. S. V.

faith is at the root of all activities. Faith constitutes spiritual health. A child which is nearer God than a grown-up man is the least doubting creature. Fear born of possessive instinct gives rise to doubt and disturbs mental peace. A firm believer in God is a fearless creature. Faith in God is no blind belief. It satisfies the philosophical demand. It fortifies the mind in the worst of troubles. It regulates conduct. It is the only thing that forsakes you not, when you are forsaken by all. If doubt, is the birthright of a doubter, why not faith the birth-right of a believer?

ODE TO SRI KRSHNA

Oh, those generations bald,
Whom the Divine Flute n'er called,
Sightless, lifting up blind eyes
To the silence of the skies.
Your love, in great profusion;
Goes out to souls in prison;
Through all the depths of loss and pain
You guide our chariot and rein,
Never yet abyss was found
Deeper than Your love could sound.
Our hands, feeble and helpless,
Groping in the thick darkness
Of Ignorance, touch your hand
And are lifted up, strengthened.
Like Himalayas round Bharat,
You stand round all creation.
Yours the gentle voice we hear
Soft as the breath of a child,
Which checks each fault, calms each fear,
And laughs at all demons wild.
All the fitness you require
Is our need of you, O Sire,
When you give, You are supremely good,
Nor are You less when you withhold;
Afflictions from your hand
Are blessings in disguise.
No name is more sweet than this
No word is more full of bliss,
No thought brings comfort so high
Than of Vasudeva high.
We love to hear the story
Which our ancient sages tell,
How clothed in *Maya's* glory
You came down on earth to dwell.



.....Specially adapted by Justice A. S. P. AYYAR from old hymns for his forthcoming book "SRI KRSHNA, The Darling of Humanity."



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SRI KRSHNA THE SUPERMAN

(By Sri. Krishnalal M. ZHAVERI)

The late Babu Bankim Chandra was not only a well known novelist of Bengal but also a research scholar of repute. His study of the Mahabharat and the Gita in original Sanskrit, made with the eye of a Researcher, resulted in his publication of Krishna Charitra, Life of Sri Krishna. In that monumental work he has thrown the search light of Research on every phase and incident of Sri Krishna's life, and laid bare its real or true perspective, the background of reality lying behind that mythical presentation. He has microscopically examined the events relating to him in the Mahabharat, the Bhagawat, the Bhagawad Gita, the Harivamsha and our other ancient scriptures and in order to arrive at the truth concerning them, laid down certain tests. If an event stands those tests then he considers it real i. e., neither mythical nor much less divine. Repetitions occur in every scriptural work specially the *Puranas*. Accretions are found galore there, as the finger of every succeeding copyist or scribe was moving to add something of his own composition to the copy he was making. It must, however, be said to his credit that instead of perpetuating his name, he chose to remain anonymous. Further whatever appeared to be but of the ordinary, unnatural, unreal, Bankim Chandra rejected as not being genuine. The residue, in his opinion, represented the real Sri Krishna, not only a man, but a Superman, one capable of wielding super-human powers, one endowed with uncommon intelligence and extra superior intellect so far as human intellect goes. Prescience and persuasiveness, all the qualities of a capable leader were concentrated in him. It was for this reason that all eyes

in those old days were focussed on him. Babu Bankim has thus solved the question for those who do not believe in the Divinity of Sri Krishna. To those who do not subscribe to the belief that he was God or Divine, he says, assume that he was not that but then do acknowledge him to be a superior man, a superman. There is ample material for holding that view found in the literature appertaining to him.

LISTENING TO SRI KRSHNA'S SPORT: What else on this Earth can be more pleasing to the soul? The supreme religion of the people consists in selfless devotion to Lord Krishna, and not in the religious rites performed with a view to attaining Heaven and happiness. Devotion to the Lord begets aversion to the world and confers knowledge of the Self. The religion that does not spontaneously generate interest and earnestness in discourses on the Lord is useless. The real aim of life is enquiry after 'Tatwa' (Truth). 'Tatwa' is the knowledge of Eternal Truth. The followers of the Vedas would call it Brahman; the philosophers call it Paramatman (the Super-soul) the devotees would name it as Bhagawan (the Blessed or the Exalted One, the possessor of all knowledge, wealth and power).

Students having implicit faith should first of all follow Vedanta which produces in them aversion to the world, and then in their sublime soul they behold the Super-Soul.

Who will lack in eagerness to listen to discourses on Him, through meditation on Whom as with a sword in hand,

(Continued on page 163)

Mysticism in Bhagawad Gita

By

Sri K. S. RAMASWAMI SASTRI.

Mysticism is a natural growth in every religion and there is a unity and unanimity of theory and practice in regard to it, whatever be the variety or contradictoriness of religions in the realms of ritual and dogma and mythology, Mysticism is both a view of life and a way of life.

In India man began with the worship of the divine agencies energising natural phenomena. He then went on to sacrifices and charms and incantations and imprecations. In course of time he began to attach more importance to righteousness in relation to man and devotion in regard to God. Then the craving for immortality and for the realisation of oneness with the Eternal Godhead expressed itself in and through the Upanishads. It is with this urge that mysticism begins.

Thus mysticism is based on this urge for spiritual illumination and rapture. It goes beyond the realms of sacrifice and devotion to a personal God and seeks oneness with the Beauty and Bliss which is the heart of the being of all. To realise this new view of life, a new way of life was indispensable. Such a new technique was developed in diverse ways in different lands. The differences among the mystics of different lands and

diverse religions arise in such diversities of technique.

In India the mystic technique took the form of yoga. The eight-limbed (ashtanga) yoga takes us from righteousness and service and renunciation to the higher states of contemplation and meditation and ecstasy and oneness with Godhead.

Mysticism speaks sometimes the language of pessimism but more often the language of optimism. Its pessimism is not due to a lack of the will to live and to enjoy the ordinary joys of life but is due to an urge to seek and attain "that Fair Beauty which no eye can see and that Sweet Beauty which no ear can measure". Its desire is to rise from self to self, from Ego to Satchidananda. It believes and acts on the belief that this artesian fountain of sweetness is inside ourselves and is also the innermost core of the entire universe. This urge to realise the ever free, ever blissful Atman is the deepest and strongest and most basic and fundamental of all urges. It implies a very high physical and mental and moral equipment but is not content therewith. The body must be made supple and strong by yogasana and pranayama, the mind must be made keen and quick by concentration, and

(Continued from page 162)

the learned ones would cut through the meshes of the bondage of Karma?

By doing so the bonds of illusion forged by egotism fall off, doubts are driven out, and Karma wears away. For these reasons the learned ones joyfully

devote themselves to listening to the discourses on His divine sport as an end in itself and not as a means to an end. Suka and Parikshit have set the example and we should humbly follow their footsteps.

the moral nature must be perfected by self – sacrifice and suffering and service and simplicity and spirituality – all this is a means for attaining the supreme experience of oneness with Godhead. In yoga the mind is controlled and introspected, because only the controlled and introspected mind can see and realise and attain oneness with Atman which is the same as Brahman which is the same as infinite Sactchidananda. Tapas, Yogi Sadhana etc. are all only milestones showing the way to that goal and consummation

The supreme greatness of the Gita consists in its conserving and garnering and perfecting all the best and finest elements in the Indian spiritual consciousness. In its divine flame all the dross is purgated and only the finest gold remains untarnished and bright. While the Karma Kanda of the Veda emphasises Karma especially in the form of sacrifices and the Jnana Kanda in the Upanishads calls the sacrifices as leaky boats and emphasises Jnana of Atman or Brahman, the Gita emphasises the range of Karma and refines it by the concept of Nishkama Karma and also amplifies the concept of Jnana by the interfusion of Jnana and Bhakti by showing that the so – called Brahman of the Upanishads is identical with the Bhagawan of the Gita.

ब्रह्मणो हि प्रतिष्ठाहं अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

The Gita shows also that the treaders of the path knowledge of the Absolute Brahman and the treaders of the path of love of Bhagawan reach only Sri Krshna, the only difference being that the former tread a lonely path and attain Him without extraneous aid.

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।

whereas the latter have Sri Krshna's Omnipotent aid and attain Him.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

The phrase सर्वभूतहिते रताः occurs often in the Gita and is evidently one of Sri Krshna's favourite phrases. No one under the pretext of pursuing Jnana yoga or Bhakti yoga should neglect the good of all beings or regard himself as superior to the Karma yogi. Again and again he emphasises the real unity of the yogas, despite each emphasising some special aspect.

एकं सांख्यं च योगं च यः पश्यति स पश्यति ।

All the abovesaid yogas bring about calmness and composure and equipoise of mind and raise us above all the tempests and agitations of life and dower us with a vision of God and lead to our crossing death मृत्युतरण and to our realisation and attainment of Him. See XIII, 24, and 25.

But at the same time the glory and bliss of the mystical consciousness and experience of Godhead is specially stressed in Chapter VI of the Gita. Though some later thinkers and teachers have let go their hold on yoga, Sri Krshna never let go the hold on yoga and never approved of our letting go our hold upon it. His exposition of yoga is far above the mere level of Chitta – Vritti – nirodha as taught by Patanjali or the mere perception of the Atman as freed from the wiles of Prakrti. The concentrated introspection of mind must be on God and must be of the nature of full knowledge and love of God.

योगिनामपि सर्वेषां मद्भक्तेरान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

But such yoga certainly implies the preliminary acquisition of yama and niyama and asana and pranayama and implies also unceasing abhyasa and vairagya and must take the form of Pratyahara and dharana and dhyana and samadhi. Though the words yama and niyama and asana and pranayama and pratyahara and dharana and dhyana and samadhi may not have been used in the Gita, yet the moral basis of yoga is stressed in VI, 5 to 9 and 16 to 18; asana and pranayama is stressed in VI, 10 to 13, pratyahara and dharana are stressed in VI, 14, 15, 19, 20, and the ineffable bliss of the attainment of Brahman – which is certainly Patanjali's Samadhi and much more – is called Brahmasamsparsha in VI, 28 and Brahmibhoota in VI, 27 and stressed and described in rapturous terms in VI, 21 to 28.

This blissful state of mystic consciousness and Brahmic attainment and union

(which Krshna describes as Antar – Jyoti v, 24) and pravesa (XI, 54, must not be regarded as being different from knowledge (jnana) or devotion (bhakti) in regard to God. The intuitive experience of Godhead will be the incandescent fusion – point of Knowledge and Love and the fulfilment of both Sri Krshna affirms also that this process of Self – Realisation and God – Knowledge and God – love and God – realisation must not be regarded as negating or as being inconsistent with the love of all beings and the striving for their real and lasting welfare. The Gita is pre – eminently the gospel of synthesis and sublimation and spirituality. It is pre – eminently the gospel of the synthesis of the love of God expressing itself in the love of all and in the love of all culminating in the love of God.

आत्मौगम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

Continued from page 159.

No wonder then that Sri Vaishnava Acharyas like Koorathalvan Bhattar and Vedanta Desika have sung in ecstasy about Sri Krshna. For them, there is no conflict between the school of thought they were pursuing and the feelings of fervour they were entertaining towards Krshna. Doctrine and desire coalesce, Sastragnana and sense – desire both lead them to Krshna and all merge in the Purushotthamatwa of Sri Krshna and in the attraction of His Beauty and Music.

Lord Gowranga known better as Chaitanya Mahaprabhu and Acharya Vallabha went further than any other Acharya of any other school of thought and postulated Krshna as the only God. Krshna Bhakthi as the only means, and Krshna Sayujya as the only end for men. But it is the appeal that Krshna had and has for the followers of other schools of thought that bring into prominent relief the great power of attraction which this God possesses in a preeminent degree and, for which reason, He is being rightly called Krshna.

* * *



Some After - Victory Incidents of The Mahabharata War

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

(Continued from page 139)

After the events of the war were discussed shortly, Krshna said "Arjuna the great warrior who could conquer the world would not fight though it was his duty and he was authoritatively impelled by me. He was reluctant to kill. Then I sang to him pure, true, good and very powerful words of advice. I also showed within me everything (including the Bharata war scene-to-be).

That inspired confidence in him and he achieved victory. He was referring to the Gita here.

विधिना विहितं चासौ मया संचोदितोऽपि सन् ।
न चकार मर्ति हन्तुं ततस्ते बलवन्तराः ॥
अत्र गीता मया सुष्ठु गिरः सत्या महीपते ।
दर्शितं मयि सर्वं च तेनासौ जितवान् रिपून् ॥

Bhagawan's description of Gita words as Balavattara is note-worthy.

Krshna then spoke in high terms of Sankara's gifting all great divine astras to him and said that therefore he was equal to himself or even greater. Yudhishtira was terribly afraid that Gandhari who was very holy Pativarta and full with the power of her tapas had lost all her 100 sons and might pronounce death curses on the Pandavas and requested Krshna to go and appease Gandhari and her anger. "In her anger she might reduce us to ashes", he said to Krshna "You have saved us from ever so many dangers and have won victory for us. No doubt Duryodhana has fallen but now there is danger from Gandhari's

anger. Now, therefore, our life will be in danger and doubt.

संदेहदोलां प्राप्तं नः चेनो कृष्णा जये सति ।
गान्धार्था हि महाबाहो क्रोधं शमय माधव ॥

He expected grandsire Bhagawan Krshna dwaipayana to be there with Dhritarashtra and Gandhari for consoling them. As Dharmaputra expected, Dwaipayana was there. Krshna went to the Hastinapura Palace. He touched the feet of Vyasa Krshna and of Dhritarashtra and made abhivadanam to Gandhari. He seized Dhritarashtra's hand and wept. We are told by the chronicler Vyasa that the weeping was in very sweet voice and accents. The same voice that sang the Gita on the morning 18 days before, sang weeping songs now, though not without the sweetness natural to the singer and his throat सुस्वरं प्रहरोद ह । That was only for a short Muhurtam. मा शुचः was the last word of the Gita.

Here he was showing his genuine sympathy for the bereaved parents. He spoke at length to Dhritarashtra and then addressed Gandhari as follows:—

"There is no woman like you in this world.

त्वत्समा नास्ति लोकेऽस्मिन् अद्य सीमन्तिनी शुभे ।

You know what trouble I took for effecting peace."

(He told Dhritarashtra that he begged for peace and asked to conclude it by granting 5 villages. "O, 'Kalyani', you entreated your son very strongly and said to him, 'Fool, listen to me, where there is Dharma there is victory.'")

शृणु मूढ वचो मेऽयं यतो धर्मस्ततो जयः ।

"Your prophesy has come to happen O, Kalyan, knowing all this, let not your mind think in the direction of ruining the Pandavas. You have got the power to burn the entire world by your angry looks".

Gandhari said - "All that you say is true. My grief was very very intense. After hearing your words I am gaining fortitude. You are the hope now of my sadly bereaved husband." Then she began to weep and Krshna did his best to console her. Krshna then went back.

The next सौप्तिकपर्व describes Asvatthama's intense prayer to Lord Siva and getting by His grace a bit of His Sakti-Avesa for the natural slaughter of the Panchalas and the sons of Panchali-. He must have his revenge. - Panchala Dhritadyumna's slaughter of his father must be avenged and the entreaty of his master Duryodhana-, lying mortally wounded in the ground - to kill as many leaders as possible (having installed Asvatthama formally as his Senapati) must be complied with at once and reported to him, if possible before he died.

Lord Siva said to Asvatthama "There is no one dearer to me than Krshna. I have been respecting Krshna's wishes and protecting Panchalas. Now their pre destined natural "Ayus" is ending. That is the pre-destined decree of fate. There is no question of terminating their life before the pre-destined hour. They

will be dying only in the time already fixed for their death". Having committed the slaughter of the Panchalas and the panchali Putras, Asvatthama went to Duryodhana who was still clinging to his life with yoga effort in anxious expectation of the news he wanted. Aswatthama said, "Seven survivors there are on the Pandavas' side and three on our side. Panchalas and Draupadi Putras have all been disposed of". Duryodhana was mightily pleased "You have done for me what neither Bhishma, nor Karna, nor your father had done. Now, therefore, I consider myself equal to Indra and can go to meet Indra in Swarga as his equal. We shall meet again in heaven." So saying he gave up his life. The Chronicler says "His soul went to Swarga, his body to the earth".

अपाक्रामद्दिवं पुण्यां शरीरं क्षितिमाविशत् ।

Sanjaya who narrated the story to Dhritarashtra said, 'The Divyachakshus given by my master Rshi now ceases'.

The सौप्तिकपर्व closes with sloka of Krshna.

न तन्मनसि कर्तव्यं न च तद्दुर्गुणिना कृतम् ।
महादेवप्रसादः सः कुरु कार्यमनन्तरम् ॥

("Don't think it was Aswatthama's power. It was the power of Mahadeva's grace-gift. You may attend to after-rites".) After the close of the Rama-Ravana War, Rama returning by the Pushpaka told Sita of Mahadeva prasada he had in that his father Dasaratha's darsan was obtained for him. Here at the close of the war, Krshna mentions Mahadeva Prasada was the source of Asvatthama's power. Krshna said "I know the truth of Mahadeva".

वेदाहं हि महादेवं तत्त्वेन भरतर्षभ ।

The next Parva is called the Stree-Parva which describes (1) the meeting of the Pandavas and Krshna with Gandhari and in the presence of Vyasa and (2) the story of widows of the killed warriors visiting the dead husbands on the battle-field in the company of Gandhari and Krshna.

Vyasa told Gandhari there was no use in trying to punish the Pandavas by her curses and that the proper course was absolute (सम) Sama. Vyasa always admires the great traits of his daughters-in-law and grand daughters-in-law. Duryodhana just before the war went to his mother and requested her hearty blessings for his success. Gandhari who was of remarkable dharma buddhi and did not like the adharma obstinacy of her son would not give him an unreserved blessing for victory in that war. She said that her blessing was that 'where Drama was there would be victory.' Vyasa's description of this to Gandhari is very touching :-

पुरोक्ता युद्धकाले त्वं पुत्रेण जयमिच्छता ।
जयमाशास्व मे मातः युध्यमानस्य शत्रुभिः ॥
सा तथा याच्यमाना त्वं युद्धकाले जयैषिणा ।
उक्तवत्यसि कल्याणि यतो धर्मस्ततो जयः ॥

"When your son begged for your victory-blessing to himself, you said, 'Victory would follow Dharma. If the son wanted to live he must not indulge in adharma. That was the mother's warning and prophecy. She had not the fortune of Mother Kausalya whose blessing to Rama was 'May the Dharma you protect, protect you.' Gandhari preferred her son's death to the Victory of adharma. Vyasa said further,

अधर्मं जहि धर्मज्ञे यतो धर्मस्ततो जयः ।
कोपं संयच्छ गान्धारी पाण्डवेषु सुतेषु ते ॥

"If you get angry with the Pandavas and curse them it will be adharma. Let not Gandhari be guilty of any adharma for her cherished motto is., यतो धर्मस्ततो जयः ।

Gandhari said immediately "Kunti's sons are my sons and I should protect them exactly like Kunti. All the things happened on account of the misdeeds of my brother Sakuni, Dussasana, Karna and Duryodhana. The Pandavas are not at fault." She accepted Bhima's explanation and apology and excused him. Asked as to how he could drink Dussasana's blood, Bhima said, 'No blood went inside the lip which merely touched the blood on account of the vow taken.'

रुधिरं नातिचक्राम दन्तोष्ठादस्य मा शुचः ।

Yudhishtira came to Gandhari and said 'I deserve your curses. Curse me. Let me die'. Gandhari gave no reply. Seeing the Pandavas crying over the unfortunate events to Gandhari pacified them like a mother casting aside all anger. गान्धारी विगतक्रोधा सान्त्वयमास मातृवत् ।

Gandhari's words to her son यतो धर्मस्ततो जयः are quite like Kausalya's words of the sloka यं पालयसि धर्मं त्वं. Kshatriya mother's were worshippers of Dharma and wished success for it.

After finishing the seeing of the mutilated bodies of great warriors in the company of Krshna showing to him the weeping widows and praising the greatness of heroes on both sides, Gandhari in her unbearable grief began to curse Krshna. The terms of her curse are recorded in slokas 39 to 48 of Chapter XXV. She charges Krshna with उपेक्ष

(Continued on page 169)

RETURNING GOOD FOR EVIL

By

SRI KRISHNADVAIPAYANA.

(Continued from page 134)

BHISHMA — Hearing these dharmic words uttered by his wife, the he-dove addressed the hunter as follows :-

HE-DOVE:— Welcome to you, my guest, How do you do? Kindly tell me what I can do for you. Make yourself entirely at home. One who does not honour a weary and unknown traveller suffering from hunger and cold, heat and thirst to him accrues the sin of having killed a learned man. Please, therefore, tell me what you want and I shall try my best to supply your wants. You have

taken refuge in my abode and it is my duty to honour you as a guest. The householder who does not honour a guest—he gets happiness neither here nor hereafter.

BHISHMA :- Hearing these words, the hunter asked for protection from cold. The he-dove brought some embers from a long distance and placed them on a heap of dry leaves which immediately caught fire. Thus the hunter got protection from cold. Then the hunter asked for food to ward off the pangs of hunger.

(Continued from page 168)

i. e. looking on when both sides were killing each other.

She did not hold him responsible for the war. The word उपेक्षा is repeated several times. For that omission to prevent the war somehow with his superior power, she would pronounce her curse upon him with the power of her pativrata Tapas.

पतिशुश्रूषया यन्मे तपः किञ्चिदुपाजितं ।

तेन त्वां दुःखापेन शपे चक्रगदाधरं ॥

यस्मात् परस्परं घ्नन्तो ज्ञातयः कुरुपाण्डवाः ।

उपेक्षितास्ते गोविन्द तस्माज्जातीन्वधिष्यसि ॥

"What Tapas Power I have acquired by my long puja of my husband, by that I curse you though you may be chakra Gadapani (Your great ayudhas cannot save you from the power of a Pativrata's curse). Because the Kurus and Pandavas, agnate brothers, were witnessed by you killing one another and you were keeping quiet, the agnates of your family will

die at one another's hands. You will meet with your end by a petty attack quite privately, unknown and unobserved, like an anatha. Your women will weep over loss of their sons etc., just like these Bharata women.

On hearing this what did Bhagawan do? He replied to Gandhari with a gentle smile, I know this is going to be the fate of the Yadavas. That is pre-determined. Your curse merely states what is a pre-determined fact. No one can cause the destruction of the Vrshni's circle excepting myself. I have willed that they should die by killing one another, Your curse agrees with my already made determination.

संहर्ता वृष्णिवक्रस्य नान्यो मद्भित्ते शुभे ।

He coolly addressed the Cursing woman as शुभे. The curse was quite Subham to him which agreed with his previously cherished desire.

(To be Continued)

HE-DOVE:— We, dwellers in the forest, live hand to mouth from day to day. Like Sages living in the forest, I have neither store nor treasure to save you from hunger. Every day I fill my belly with my bill. The misery of a poor man who is not able to supply the want of a beggar is even greater than that of the beggar. Fie upon me whose life is of no use to any one else and who merely fills one's own belly! Some maintain a thousand others a hundred and yet others at least ten but poor me. I am not able to maintain even myself. Fortunate indeed are trees full of leaves, flowers, fruits, shade, roots, wood etc., from which no one returns without his want being met. What is the use of being a householder with all the attendant troubles if one is not in a position to feed even a single individual? I shall not cherish this useless life any more so that I may not live to say 'no' to another guest.

BHISHMA:— So saying the he-dove thought further and said as follows:—

He dove:— I shall discharge my duty (swadharma) and please you. Several times have I heard in the conversation between the sages and the deities that the merit arising from honouring guests is indeed extraordinarily great. Honouring the guests is as good as performing the best of sacrifices.

BHISHMA:— Having said so, the he-dove went round the fire three times and entered it without the least thought of self, as if it were its own house. Seeing this the hunter was touched to the quick and moved by great compassion uttered these words:—

HUNTER:— What a heinous crime has been committed by me? I shall not be able to forget this sin throughout my life. He who commits sin is no friend of himself, for he alone is to enjoy the fruit

of his sin. He who thinks, speaks or does evil is born in evil wombs. Surely, I shall have to fall into hell. What does this body consist of except germs and what does it end in except in ashes or worms and why should one commit sin for the sake of this body? I wonder how those who commit sin can sleep soundly at night. On the other side of death great pain awaits them in hell. This he-dove sacrificing his body has shown by practice the great dharma of honouring guests which is the sacred duty of all householders. This he-dove has surely set an example for me. Henceforward I shall deprive this body of all enjoyments, practise penance and follow the path of righteousness. It is not the holy waters, it is not the images in temples, it is not the penance groves in forests that purify a man. He is purified by himself if he abstains from sins. He himself is his best friend and he himself is his worst enemy. He is his best friend when he overcomes his lower nature and turns his back on evil ways.

BHISHMA:— Because of his contact with a good soul, the hunter's mind became fixed on righteousness being moved by the great sacrifice of the he-dove. He threw away his club, spear, net and cage and released the she-dove. Released by the hunter and seeing her husband fallen into the fire, the she-dove was afflicted with great sorrow and began to lament.

SHE DOVE:— Oh, my lord! I do not remember your having spoken even one unkind word to me. Happy indeed is the woman who gets a husband like you. I have enjoyed life with you in the forests full of flowers, in the lovely sands of rivers, in green fields and wooded hills. Of no use is life to me without you. Limited is what the father gives, limited is what the brother gives, limited is what the son gives, but unlimited is

what the husband gives and breathes there a woman with soul so dead that will not honour her husband? The widow of even a millionaire is consoled by relatives although she may be surrounded by sons and friends. Of what use are scents, flowers, incense, jewels, dresses and conches to a woman without her husband? To women there is no misery worse than widowhood. Fortunate indeed are the women who die before their husbands do so. Barring widowhood with its pangs of sorrow is there any sorrow of greater intensity which can bring about death? A violin without strings cannot yield music. A cart without a wheel cannot be set in motion. A woman without a husband cannot enjoy happiness although surrounded by hundreds of relatives. A husband may be poor, given to evil habits, old, diseased, sinful, miserly and ostracized but he is the greatest treasure of the wife. There is no good greater than the husband, there is no friend greater than the husband, there are no means greater than the husband and there is no end greater than the husband.

BHISHMA:— Lamenting like this, the she-dove also entered the fire. She

assumed a divine form and was united to her husband who had also been gifted with a divine form. The two were happy beyond measure and, seated in a divine plane, enjoyed life like divine beings for long. The hunter also became disgusted with his sinful life and walked steadily in the path of righteousness. He left off lust, fear, avarice, hypocrisy, anger, pride, egoism, fault-finding, false prestige and jealousy, looked upon even pain as pleasure, regarded gold as no better than clay or stone, did no harm to any living being by thought, speech or deed, concentrated his mind, controlled the senses and proceeded northwards to his end. He came across a forest fire which he entered without the least regret. Because of leading a virtuous life towards the end, his sins were also forgiven and he joined the ranks of the immortals. Thus the foul hunter was saved by his contact with the good doves. From this you will realise the greatness of honouring guests, being a devoted and faithful wife, protecting those who take refuge and returning good for evil.

(Adapted from the Mahabharata)

* * *

America's supersonic research plane, the Douglas sky'rocket set up a top speed twice that of sound just under 1300 miles an hour in recent tests. It was aiming to reach a speed twice that 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 Hare, The Bird and the Mosquito

When the King of Heaven had created all the beings that were to people the earth, he began to fear there might be some imperfection in his work. So he made it known to all the animals that he was ready to listen to any complaints about their conformation and that he would attend to those which seemed justified.

The animals crowded to his throne, for each had something to ask. Last of all came the bird Natnuoc, the hare and the mosquito.

The first complained that his feet were too delicate and out of proportion with the size of his body.

The King of Heaven said to him: "Try to break them and when you have succeeded, come to me again and I will give you stronger ones."

Since then, the bird, when he alights either on the ground or on the water, always makes movements which weigh down on his feet. He is trying to break them and thus to obtain stronger ones.

The hare came in his turn and protested about his mouth which seemed to him too small.

The King of Heavens replied: "Well that's easy. I will make a slit to widen it."

And that is why the hare ever since has a slit mouth that is called a hare's lip.

After him came the evil mosquito: "You have made my sting too thin." He said "It is not strong enough to stick in the flesh of men and animals and drink their blood."

Then the King of Heaven exasperated by all these futile complaints, said to him. "You two are right. I will give orders so that you will be helped to stick in your sting."

The mosquito went away happy to try out the promise made to him by the King. He began to sting men and beasts wherever he went. The promised help came in the unexpected form of siaps from hands or tails that crushed him.

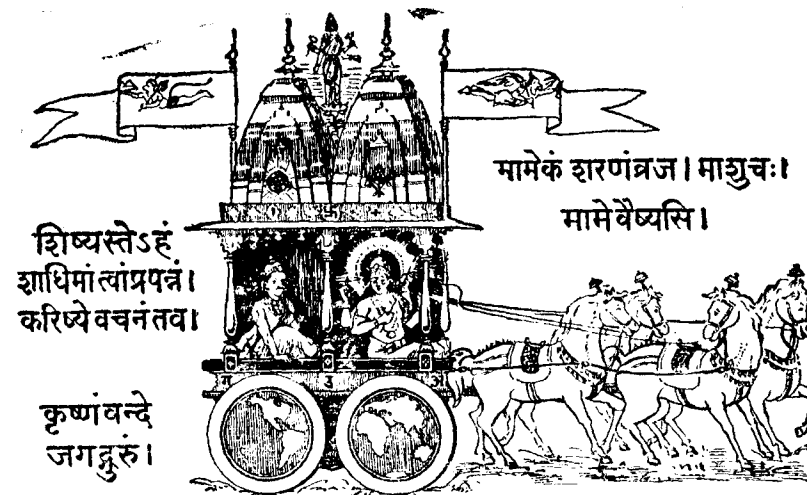
Moral: Whatever God does is well done.

—Le - Vau.

* * * * *

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 Abdul Kalam Azad, Shri N. Gopalaswami 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.



यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥

Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

MARRIAGE AND DIVORCE

Heaven alone knows what Government gained by trying to pass the Hindu Code Bill in the teeth of the opposition of religious-minded people. The inevitable has happened. The consideration of the Bill had to be postponed for want of time. Will the electorate be wise enough to elect people pledged to religious tolerance? This is too much to expect from illiterate democracy which functions merely on the counting of heads and attaches no importance to the contents thereof. Otherwise how can assaults on saintly persons like Karapatri Swami be explained? What is the difference between the British Government which lathi-charged Rup-rani and the Nehru Government which assaults Kara-patri Swami? Nature herself cannot tolerate such inhuman acts.

Live and let live has been the principle of India from time immemorial. Some communities have customary divorce and others not. Why reduce them all to one dead level without caring for local customs? Are we quite sure that monogamy with divorce is the best of marriage for all times, places and circumstances? Should not marriage also like any other social institution undergo modification necessitated by time, place and circumstances? Why compel every one to measure up exactly to a Procrustean bed? The present day followers of Aryan Dharma are naturally averse to the social system in which trial marriages are tolerated and the wife can tell her husband 'My children and your children are fighting with our children!'

SRI GITA BHASHYAM

By

SRI YAMUNEYA

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SUGAR AND SPICE

One unconventional writer says that half a husband to a woman is better than a whole husband to some and no husband to others. Apparently the problem is to find husbands for all women.

Mr. Attlee was saying that mistakes had been made in Palestine when Mr. Churchill interjected, "Half a million lives on your head".

Mr. Attlee retorted: "How many millions would there have been if you had tried to keep down India by force?"

The Hon'ble the Home Minister of the Union Government does not suppose that "the fundamental rights guaranteed in the Constitution would cover the profession (of prostitution) or that there is likely to be any agitation for lawful and protected non-martial satisfaction".

"Lives of great men all remind us
We can make as much as they.
Work no more, until they find us
'Shorter hours and better pay'"

BHARAT.

"Shri C. D. Deshmukh does not like companionate marriage (fluctuating rate of exchange) but enjoys a polygamous status in United Kingdom's financial harem."
— Dr. MATHAI.

Shri K. M. Munshi is proud of being a "tree fadist" and he has very frequently felt an irrepressible urge to subscribe himself "yours truly" in place of the more conventional and less romantic "Yours truly".

FROM THE WATCH-TOWER

An elderly woman from Poona, Smt. Saraswati Jategaonkar, had her one ambition fulfilled in New Delhi on 2nd August 1951 before retiring to Hardwar to lead a life of religious seclusion.

Her properties fetched her Rs. 42,000. Of this keeping Rs. 2000 for her maintenance for the rest of her life, she has made over Rs. 40,000 to Mr. Nehru as her contribution to the Benares Hindu University.

This is certainly a noble example worthy of being followed by others. Instead of adopting children and more often than not suffering at their hands, how useful will it be for all philanthropic causes if only rich people could persuade themselves to give away their fortunes for such purposes on similar lines. Health, Education and above all, propagation of the Gita both inside and outside India may be mentioned among such noble causes.

* * *

Dr. M. C. Modi, eye surgeon of Khasbag, Belgaum, has called on people to donate their eyes after their death and thus render "Yoeman service to many blinds".

"I think if Government's co-operation and essential help comes forth, I am sure, I will wipe out blindness through Bombay State shortly", Dr. Modi said.

Donation of eyes after death is something which will cost us nothing but will help the blind to see. We commend this to all as a method of helping the handicapped.

* * *

A representation drawing the attention of the Central Government to reports of desecration of Hindu temples in Travancore has been submitted to the Home Minister, Government of India.

The representation says that in the course of the last one year, 36 Hindu temples are said to have been destroyed. This series of temple desecration and destruction is against the spirit of religious tolerance characteristic of this ancient land and against the policy of our State which is declared to be one of respect for all religions, including Hinduism in its manifold forms. Such outrages were unknown in Travancore during the days of the Maharaja's rule. The destruction of temple after temple must be the work of a powerful gang based on a systematic plan. With the temples are entwined the deepest sentiments of the large majority of our people, and these acts of sacrilege are intended to wound the nation at its most sensitive point. The fact that these shocking crimes have not yet come to a stop only proves the necessity for more drastic action on the part of the authorities. This is a matter which concerns Hindus in every part of the country and it should be the concern of every non-Hindu also who believes in toleration and who is a real lover of the nation. The question is an all-India one and an effective remedy can be found only by the Central Government.

* * *

If the Hindus tolerate and respect other religions they expect the followers of other religions also to respect the religious susceptibilities of Hindus. If this is not done it will be the duty of the State to take necessary action and bring the culprits to book.

* * *

Sir C. P. Ramaswami Iyer seems to be of the view that the claim of India being a secular State was not sustainable owing to the unsecular actions of the Government of India. The recent renovation of the Somnath Temple and the

official participation of the Government of India in the ceremonies which took place there was an act not consistent with their professions of secularism as their general policy. The Hindu Code Bill, which had been responsible for a bitter controversy in the country, was another example of the utter inconsistency of the Government's claim of a secular character for the Constitution. This Bill definitely hurt the religious sentiments of the Hindus. The Government should adopt a clearcut policy in their economic, social and other activities.

We do not know, whether the Government of India officially participated in the renovation of the Somanath temple. If the members of Government did so in their individual capacity, no offence seems to be committed against the secular character of the State. It is, however true that a secular state should not interfere with the personal laws of the Hindus.

* * *

NEWS

The Ohio University has disclosed that research on the sun's infra-red-radiation revealed for the first time that the atmosphere contains carbon monoxide and methane. The work also confirmed earlier findings that smother gas, nitrous oxide is a permanent part of the atmosphere.

* * *

The Balken-jii-Bari of India has prepared a draft International Children's Charter for the consideration of the UNESCO. The text is given below:

(1) The child shall live in a free land, in a free atmosphere and in a free environment. Every opportunity for its all-round development shall be available to him unhampered by any limitations of caste or creed.

(2) The child shall be provided with a happy home environment free from fear and chastisement. It shall be adequately fed and clothed and brought up with love and understanding.

(3) The child and its mother shall be assured proper pre-natal and post-natal care.

(4) The child shall receive, at all stages of its growth up to adolescence, adequate medical aid. Its health and well-being shall be the prime concern of its parents or guardians and of the State.

(5) The child shall receive the best education to which its talent entitles him — education that is both liberal and useful, and that prepares for good citizenship and service. Its education shall be a first charge on the revenues of the State.

(6) The child has right to play and recreation, and sufficient facilities for the purpose must be provided for it by schools and the local authorities.

(7) The child shall be protected by legislation from exploitation in any form for the benefit of parents and guardians.

(8) The child who is backward or defective shall be provided with special institutions for its care and education.

(9) The child in the village shall have the same privileges and facilities that are assured to the city child.

* * *

The Ford Foundation has allotted five million dollars to Pakistan and India to raise the standard of living in the two countries.

* * *

Dr. Mossadik draws no salary, nor does he use the State car provided for the Prime Minister. He lives in his own house which is an ordinary middle class dwelling.

* * *

About 1,000 people, including some women, signed in New Delhi on August 5 a pledge in blood declaring that they would lay down their lives in the defence of the country. They also pledged their support to the Indian Government in the event of any aggression from Pakistan.

* * *

VIEWS

"We say with all the emphasis at our command that Pakistan's policy towards Kashmir is fraught with the gravest peril to the 40 million Muslims of India. If the Security Council is really interested in peace, human brotherhood and international understanding, it should heed this warning while there is still time".

"If we, Muslims are living honourably in India to-day, it is certainly not due to Pakistan which, if anything, has by her policy and action weakened our position. The credit goes to the broad-minded leadership of India - to Mahatma Gandhi and Mr. Jawaharlal Nehru, to the tradition of tolerance in this country and to the Constitution which ensures equal rights to all citizens irrespective of their religion".

—Memorandum of Indian Muslims to U. N. Representative.

* * *

"Secularism does not mean that people are not free to profess their religion. It only means that no particular religion is recognised by the State".

— Prime Minister Jawaharlal Nehru.

* * *

"With the advent of freedom, we have ample opportunity of re-discovering the real culture of India and getting back to the study of Sanskrit, the store-house of inspiration and knowledge."

— Sri M. Anantasayanam Iyengar

* * *

"India has the highest form of secularism. No other part of the world has the form of secularism which people in India have. In the United States of America, while the Catholics are no doubt an influential community, no Catholic has been elected President or Vice-President. In Britain no Catholic has become the Prime Minister. If a Catholic is born in Sweden he has to register in a Protestant Church. All that shows the strides India has taken in the short period of four years."

— Mr. Joachim Alva.

* * *

"In India, we have declared ourselves, firmly and unequivocally in favour of what is called a secular democracy, that is, a State where people of all religions or denominations have the same rights and some opportunities."

— Prime Minister Nehru.

* * *

How is the Solar Month "Tula" for you?

GOCHARA PHALA FROM 18-10-51 TO 17-11-51

By "MEENADEVA"

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

MESHA (Aries)

ASWINI, BHARANI and KRITIKA ¼

Persons born under this asterism will have troublous times, unnecessary expenditure and fruitless travels. Sickness to family is indicated. These people will have to propitiate Jupiter well for warding off the evil effects.

VRSHABHA (Taurus)

KRTTIKA ¾ ROHINI, MRGASIRSHA ½

Very buoyant and promising month in all ways. Unexpected sources of income will be a feature for those engaged in trade while for those engaged in other walks of life, steady rise to fame and name will be felt. Expenditure will be controlled. Slight sickness to the children of this Rasi people may be expected.

MITHUNA (Gemini)

MRGASIRSHA ½, ARDRA and PUNARVASU ¾

A fairly good month for these people also. Whatever work has been left unfinished will be resolved this month. Business people will have to beware of their friends who may turn against them. If the Dasa and Bhukti are bad, misunderstandings with relatives and friends may arise, and repairs to vehicles and cars.

KATAKA (Cancer)

PUNARNASU ¼, PUSHYA and ASLESHA

This month is very auspicious for natives born under this Rasi. Many people will rather feel spiritually inclined

and engage themselves in auspicious events in the family. For business people, the month is a very promising one.

SIMHA (Leo)

MAGHA, PURVAPHALGUNI and UTTARAPHALGUNI ¼.

People born under these will have a trying period. Sickness and medical bills will mount up while misunderstandings in office may even mar their career. They will have to be very careful in avoiding quarrels with their superiors. Business people will have to be wary as they might enter upon losses. Unpleasant letters may also visit these people.

KANYA (Virgo)

UTTARAPHALGUNI ¾, HASTA and CHITRA ¾

The courses of evil and good seem to be balanced. These people will have some wearisome travels, will have heat diseases and blood impurities, while on the home front there may be troubles. People whose Dasa and Bhukti are good may embark on pilgrimage.

TULA (Libra)

CHITRA ½ SWATI and VISAKHA ¾

A very trying period for these people also. Misunderstandings with superiors in office as also unexpected expenditure. Business people will have to be very guarded against incurring losses. A journey also is likely to a pretty long distance. Change in office also is likely.

VRSCHIKA (Scorpio)

VISAKHA $\frac{1}{4}$, ANURADHA and JYESTHA

A very good period for these people. All round progress in domestic and financial fields. Happy and auspicious events will take place in the family. There will be a good influx of wealth from unexpected sources.

DHANUS (Sagittarius)

MULA, PURVASHADA and

UTTARASHADA $\frac{1}{4}$

A fairly promising and happy period for these people also. New contacts in friends will be established. For business people very auspicious and profit-making propositions will arise. Acquisition of new houses or cars through mortgage in possession may also occur. For people engaged in service, good support from superiors even though they may have to over work.

MAKARA (Capricorn)

UTTARASHADA $\frac{3}{4}$, SRAVANA and SRAVISHTHA.

The planetary positions do not promise to be strikingly beneficial. All the major planets are in unfavourable positions with the result that there will be

weariness, hot words and misunderstandings. Expenses will be mounting and will be very keenly felt by business people. They are cautioned to be very careful in their dealings with strangers. On the domestic front, there will be anxiety etc.

KUMBHA (Aquarius)

SRAVISHTHA, SATABHISHAK and PURVABHADRA

Here also a period of great unrest and melancholy dispositions, quarrels with superiors and friends, misunderstandings in the family, mounting medical bills etc. will be the feature for these people. They should propitiate Saturn very devotedly for mitigating the evil influences.

MEENA (Pisces)

PURVABHADRA $\frac{1}{4}$, UTTARABHADRA and REVATI.

A good period of promise. These people will come into the limelight. Good and auspicious events will take place in the family even though sickness may affect the partners in life. For people working in offices, special mark of favour will be shown and business people will have a good bargain.

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SRI KRISHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Supplement

No. 6

How is the Solar Month "Vrschika" for you?

GOCHARA PHALA FROM 18-11-51 TO 16-12-51

By "MEENADEVA"

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

MESHA (Aries)

ASWINI, BHARANI and KRITIKA $\frac{1}{4}$

Difficulties and sorrow during the first few days foreshadowed. In the latter part of the month destruction of enemies, influx of wealth, consummation of ideals and objects and contact with high circles.

VRSHABHA (Taurus)

KRTTIKA $\frac{3}{4}$ ROHINI, MRGASIRSHA $\frac{1}{2}$

Good influx of wealth and even unexpected gains. But there will be corresponding expenditure on auspicious events. For people in service good favours from superiors with chances of unexpected promotions.

MITHUNA (Gemini)

MRGASIRSHA $\frac{1}{4}$, ARDRA and PUNARVASU $\frac{3}{4}$

Good health, income unexpected, lift in official positions, good friendship, making of new ornaments, new dresses acquisition of vehicles and good house or bungalow, far traders, some difficulties in financial field.

KATAKA (Cancer)

PUNARVASU $\frac{1}{4}$, PUSHYA and ASLESHA.

Happiness in the family, good income, contact with higher ups. Auspicious travelling, meeting of friends and relations. For those whose dasa bhukties are not good, ulcer in the stomach, sorrow through sons and daughters, etc., might be felt

SIMHA (Leo)

MAGHA, PURVAPHALGUNI and UTTARAPHALGUNI $\frac{1}{4}$.

Influx of wealth, contact with big officers, acquisition of vehicles or houses, promotion, helping others in distressed conditions success in litigations. For those whose Dasa and Bhukti are bad, wounds, dread from poisonous insects and snakes, cheatings, delay in undertakings may be felt.

KANYA (Virgo)

UTTARAPHALGUNI $\frac{3}{4}$, HASTA and CHITRA $\frac{1}{4}$

Doing of religious acts in the house, auspicious occasions in the family, influx of gold, contact with good damsels.

To some whose dasa and bhukti are bad, loss of wealth through females and gambling. They are advised to be cautious in litigation.

TULA (Libra)

CHITRA $\frac{1}{2}$ SWATI and VISAKHA $\frac{1}{4}$

Destruction of enemies even though at some financial cost. Success in office, good commendations, meeting of aristocrats, and rise of fame and wealth. Acquisition of good dress and costly ornaments.

VRSCHIKA (Scorpio)

VISAKHA $\frac{1}{4}$, ANURADHA and JYESHTHA

Unsullied fame, good income, fulfilment of one's object, acquisition of children, successful termination of litigation of longstanding duration. Good promotion to officer's cadre in the case of subordinates is likely.

DHANUS (Sagittarius)

**MULA, PURVASHADA and
UTTARASHADA $\frac{1}{4}$**

Dissatisfaction with the state of things, quarrels with relations, even with wife are indicated for those whose Dasa Buktis are bad. For others, acquisition of new friends and contact with higher officers and favours from them are indicated. Business people will have to be careful with friends who may turn out against them

MAKARA (Capricorn)

**UTTARASHADA $\frac{1}{4}$, SRAVANA and
SRAVISHTHA $\frac{1}{4}$.**

Success in office, making of golden ornaments and good dresses extreme self-satisfaction, contact with women. The mind will be directed towards spiritual things.

KUMBHA (Aquarius)

**SRAVISHTHA $\frac{1}{4}$, SATABHISHAK and
PURVABHADRA $\frac{1}{4}$.**

Jupiter is in an extremely auspicious sign for these people. The influence of these people will be greatly felt and slowly and steadily these natives will go up in the official cadre. In the case of business people great influx of wealth, realisation of longstanding dues and acquisition of children.

MEENA (Pisces)

**PURVABHADRA $\frac{1}{4}$, UTTARABHADRA and
REVATI.**

All the woes for these people will vanish. The natives will greatly command respect in the official field. Destruction of foes, delight in the family and consummation of one's objects, letters of merit from long distance friends of other castes, contact with Yavana nobles etc., will be a feature for these people. Acquisition of new houses, cars and vehicles the birth of a son are also indicated.



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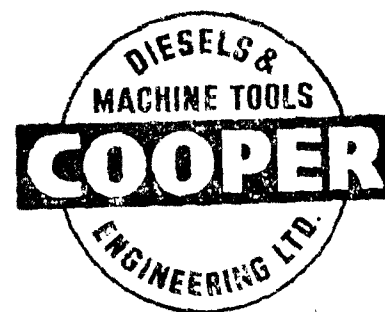
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1. Prizes offered are:	Prize	Rs.	For	
	First	40,000	— All-correct	} Entries
	Second	30,000	— One-error	
	Third	20,000	— Two-error	
	Fourth	10,000	— Three-error	

2. ONLY CASH prizes as above are offered. No motor-cars, radiograms, fountain-pens etc. are bartered; it truly will be cashing-in on your commonsense.

3. The All-correct entry is that which agrees with our official key solution published in the issue of SRI KRSHNA of 20th February 1952 or any later issue if closing date is extended.

4. Send your entries via Acknowledgment due Registered post only, and post them well in advance to 'Festival Crossword No. 14, c/o SRI KRSHNA, Pudukkottai, S. I. Rly.' Entries received after 6 p. m. on the 9th February, 1952 will be rejected.

5. The object of this competition is primarily education, not speculation. Only ONE entry can be sent by any one person. A competitor can share or receive only ONE prize in this competition.

6. No entry fee for Special subscribers * to SRI KRSHNA to whom All FOUR prizes above are open. Rs. 2. fee for one entry to non-subscribers who are eligible for ONLY the First prize.

7. Entries not on the prescribed printed entry squares in SRI KRSHNA must be accompanied by Re. 1. extra for each such square.

8. All remittances must be by Indian, Pakistan, or British Postal Orders (Without stamps) only. (which shall be in denomination of Rs. 15, 3, 2 and 1 only, crossed and made payable to Festival Crossword No. 14, SRI KRSHNA), which shall be attached to the Entry form, and their official numbers clearly written in the spaces provided in the Entry Square along with the full name and address of the competitor.

9. Only ONE letter in ink (or typewritten) is allowed in each blank space. Each wrong indistinct or pencilled letter, alteration, erasure, omission or substitution will count for ONE wrong word, and TWO wrong words in the case of interlockers.

10. These Rules and Regulations comprise a binding contract between the Puzzle Editor, SRI KRSHNA and each competitor. Such contract will be deemed in every case to be made and carried out in Pudukkottai (Madras State), Courts outside shall have no jurisdiction to entertain any suit in regard to any matter arising in any respect under this competition.

11. Unless it then be the subject of a pending action as above, all liability for a claim for a prize under this competition shall cease after the expiration of sixty days from the date of publication of the prize list in SRI KRSHNA.

12. Such suit can be filed as above only if notice with clear grounds and scrutiny fee of Rs. 10 is received by the Puzzle Editor within 21 days of publication of the prize list in SRI KRSHNA.

13. First carefully study the published solutions to previous puzzles which are in the nature of helpful hints and guides. Then concentrate deeply on the clues before entering EACH word.

* Special Subscribers are all those who are already on our Special Subscribers list, and even new Subscribers whose special subscription of Rs. 15. p. a. for SRI KRSHNA is received along with their Entry Square before closing.

CROSSWORD PUZZLE NO. 14

CLUES DOWN

1. The sole centre of every-one's interest and attraction, the subject / object of self-consciousness.
2. There are angels galore, but One only Supreme ...
3. Not to extinguish it as many preach but to sublimate the..... is the basis of all happiness.
4. Sri Krishna's is the..... voice of Asia.
6. Even tiny... gives many a restless night.
8. The self styled seer's vision is oftentimes baneful precisely because it is...
10. Democracy is everybody's and therefore nobody's...
11. When good Govts. go for too goody-goody laws, they are seldom greeted without generous.....
13. 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 housewife 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 unprecedented Festival bumper offer.
2. When politicians..... both Hamlet and Othello are usually on a holiday.
5. Its a shrewd bachelor indeed 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 realization is always to have peace of mind.

12. If latest census figures are any indication, it would seem India is anxious to oblige. Malthus by reviving his mordantly malignant mathematical formula, that food increases in A. P. whereas population increases in
14. The surest way to attract ... is to pretend not to be too squeamish.
16., contrary to popular prejudice, merely reinforces the will to achieve.
18. Villains stand.....hang together!
19. Jumbled 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

DETAILS OF FREE ENTRIES, HINTS ETC.

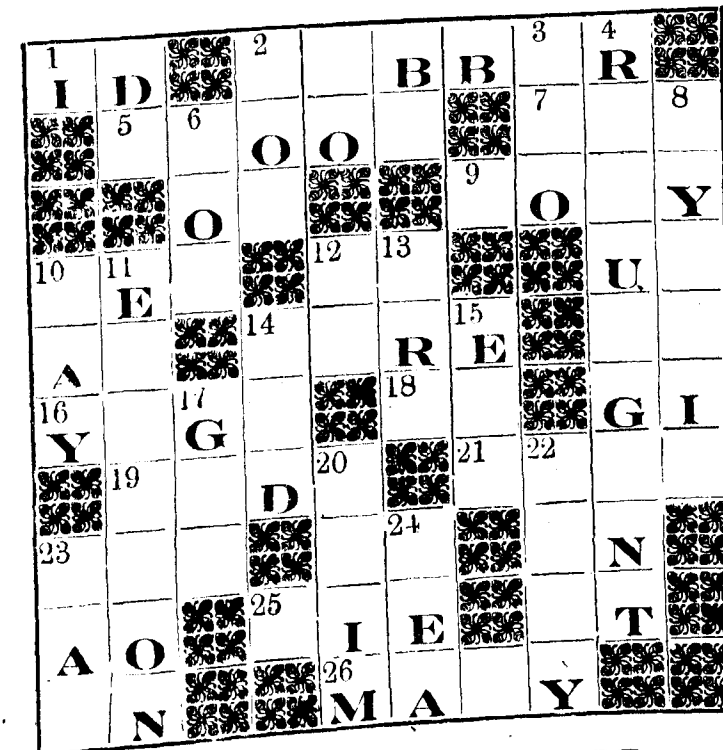
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vii

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CROSSWORD PUZZLE NO. 14

I have read and hereby agree to abide by the Rules and Regulations framed for this competition and to accept the Puzzle Editor's decision as final and binding.

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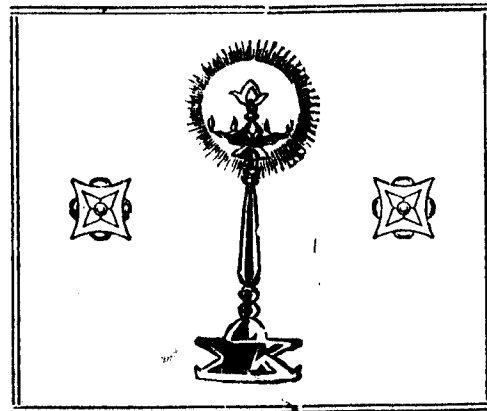


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