

332.0

The Digest

VOL 5

Nov-8

December 1952

Jan 1953



6-200-211/105 SK.

NOV 2 1952

1952

70
822
4.52
IF YOU LOOK FOR CHASTE METHOD, MOULD, MOTIVE AND SUBSTANCE IN YOUR READING SUBSCRIBE

THE DIGEST

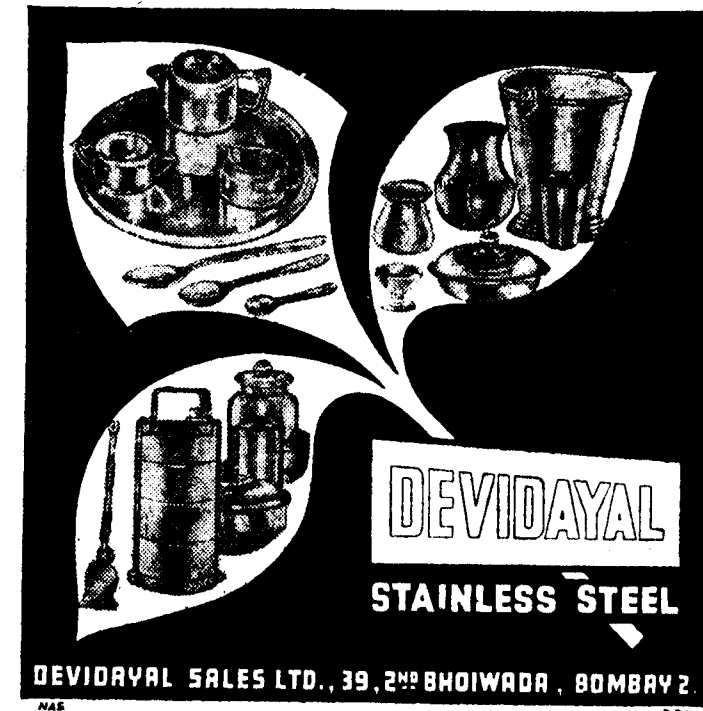
OF RELIGIONS AND CULTURES

Dhanus: DEC. - JAN. 1952-53

Articles appearing in SRI KRSHNA can normally be reproduced by other magazines only after the permission of the Editor is taken in writing. Due acknowledgement of the source from which the articles are copied should be invariably made.

TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD
ADVERTISE IN SRI KRSHNA

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.



DEVIDAYAL
STAINLESS STEEL

DEVIDAYAL SALES LTD., 39, 2ND BHOIWADA, BOMBAY 2.

MARRIAGE BUREAU

(Without profit motive)

At the request of a large number of parents and with a view to help them in selecting suitable brides and bridegrooms a Marriage Bureau has been started under the auspices of SRI KRSHNA. Parents will be saved the trouble of wasting time, money and labour in collecting horoscopes and other details. Information regarding boys and girls of marriageable age will be supplied on payment of a nominal registration fee and actual office expenses in regard to correspondence etc.

Please apply for particulars to:—

THE MANAGER, "MARRIAGE BUREAU"
c/o Sri Krishna Sabha (Regd) 1/10 Brahmitwada Road
G. I. P. MATUNGA, BOMBAY 19

with a stamped self addressed envelope and postal or money order
for Rupee One only

CONTENTS

Articles	Author	Page
1 SRI VAISHNAVA JIVANMUKTI	... D. Ramaswami Aiyangar	...164
2 PLAYFUL PRANKS	... Balagopal	... 168
3 THE ESSENCE OF SECRETS THREE	... R. R. Desika	...169
4 DIVINING THE DIVINE	... Lakshmi Ammal	...172
5 TRUTH AND NON-VIOLENCE	... Krshna Dvaipayana	...173
6 PANANATHA	...	...175
7 EDITORIAL—SRI GITA JAYANTI	...	...176
8 HOW IS THE SOLAR MONTH	...	...
DHANUS FOR YOU ?	... Meena Deva	...177
9 PANCHANGA-DHANURMAS (SOLAR)	...	...179
10 WHO IS BLIND ?	... Sri	...180
11 FILM REVIEW : (a) "Ratna Deep"	...	...187
(b) 'The River'	...	...189
12 SHORT PRICE	...	...190
Advertisements:—	...	... i to vi

ALWAYS YOURS IN THE SERVICE OF SRI KRSHNA
Editor, SRI KRSHNA, 421, Bhaudaji Road, Bombay-19 (INDIA)

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 3 | Dhanus December—January, 1952-53 | No. 8

SRI VAISHNAVA JEEVANMUKTI

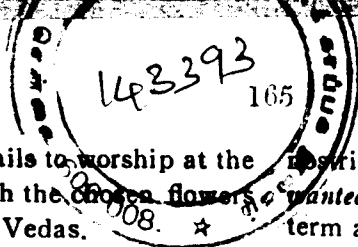
By Sri D. Ramaswami Aiyangar

(Continued from page 143)

All higher things have a tendency of provoking base imitations and spurious images. There has been no lofty ideal preached in any place or time which has not been dragged to the dust by dishonest followers and unsympathetic and unimaginative adherents in other places and at other times. And nothing is easier to the hostile critic than to clutch at one of the spurious sort and expatiate upon his evils taking him to be the true type which he is not. The same may be done easily of this school of thought, namely, the possibility of bliss upon earth. So many of us are religious by habit, and easily and comfortably mistake religiosity for religion. An easy-going Vaishnava who has not taken the trouble to look into the Sacred Books, or to study the life and teachings of the great saints, but who easily lulls his conscience by regular visits to the temple or chanting of the sacred hymns, and who in the name of God smears sandal paste on his body, wears flowers on his head and eats all the delicacies known to the hearth, can be easily mistaken by the ill-natured critic of Vaishnava thought to be the Jeevanmukta as depicted by the Alvars. and

the critic can empty the vials of his jealous criticism and the poison of his pent-up hostility at him. But that man can no more represent the true Vaishnava than can the Adwaitin, who repeats Aham Brahmasmi to himself and plunders his neighbour of his possessions. be called to be a type of Adwaitic Jeevanmukta. These modern degrading prototypes and imitations apart, no blame or blemish can be laid at the door of true devotee who sees God all around him who feels His warm and divine embrace every moment of his life, who live, moves and has his being in the God who alone to him is, all the rest being nought, and who has no eye to the world except in pity and love.

What really marks off the Jeevanmukta from the rest of mankind is the organic craving which the former has for and towards, God. He wants God as we all want air to breathe, water to drink, and food to eat. And just as the dearth of these—air, water and food,—is our death, so the dearth of God (that is) to their feelings is death. One mystic says that his hungry days are not those on which he foregoes food and drink, but



those on which he fails to worship at the Feet of the Lord with the choicest flowers culled from the four Vedas.

உண்ணுநான் பரியாவதொன்றில்லை, ஓவாதே நமோ நாரணுவென்றெண்ணுநானும் இருக்கெனச் சாமவேத நாண்மலர் கொண்டுன பாதம் நண்ணுநான்வை தத்தமுமாவில் அன்றெனக்கண்ணு பட்டினி காணே.

That is how they hunger for God. Lakshmana in Srīmad Ramayana is reported to have said that neither Sita nor he could ever live without Sri Rama, no more than can a fish lifted from water

(“जलान्मत्स्याविवोद्धृतौ”)

There will be the continuation of life only as long as there is still the wetness of the water. That is how these Jeevanmuktas live in God. That mystic of mystics Nammalwar who is reported to have eaten the Lord and existed in Him

(அக்கைத் தின்று, அங்கே கிடக்கும்)

says that the food that he eats, the water that he drinks and the betel that he chews are all God.

(உண்ணுஞ் சோறு பருகு நீர் தின்னும் வெற்றிலையு மெல்லாம் கண்ணான்).

This may mean either that he ate, drank and chewed God and only God, or, to minds which do not dwell in miracles and mysteries, that the ordinary food, water and betel that he used were, or appeared to be, God. In another place this great mystic says that he praises God because that is the only way he can continue to live.

(யானு மெம்பிரானே ஏத்தினேன் யாஹுவானே)

In other words, worship or praise of God is to him what the breath of our

spirits is to us. The Jeevanmuktas wanted God in the fullest sense of the term and having got Him and tasted of His sweetness, Grace and beauty, are not prepared to resign Him for all the riches and powers that hold other men enthralled. They revel in the sense of freedom born of dependence on Him. Dasya or the attitude of the slave is the richest ambition of these Jeevanmuktas. They do not feel it as loss of independence any more than the Sovereign sitting on his throne and administering justice feels that the rules of mercy and justice he is dispensing bind him. In the very notions of boundeness to God there is the notion of freedom and independence, for is not God the very life of our lives,—Antaratma?

In their state of purity the word sin has no meaning to them except separation or separateness from God. The primary notion of 'Sin' is sinningness or the commission of evil deeds, thinking of evil thought and uttering of impure words. That is what it connotes to the ordinary man. There is a higher state in which sin connotes sinfulness or the potentiality for evil, caused by lives on lives spent in reeking sinfulness without any actual perpetration of evil deeds in this life. This is the idea underlying the songs of sin sung by saints such as Sri Alavandar and Sri Vedanta Desika. The loftiest conception is however the feeling that God-forgetfulness is sin.

(மறப்பெல்லாம் ஏதமே).

And the Jeevanmukta shuns and fears this विस्मृति or forgetfulness as being keener than sin as we understand it. And if ever he can bring his mind into praying for any wealth this, unforgetfulness is the only wealth he will pray for—not rebirthless Moksha even.

(பிறப்பின்மை பெற்றதக்கீழ்த் குற்றமாவன்று, மறப்பின்மை யான் வேண்டும் மாடு).

This is why Sri Kulasekhara, the author of the Mukundamala when he frames his secret prayer to be sent forth in all supplication to the Lord who can give Moksha, sings thus:

“मुकुन्द मूर्ध्ना प्रणिपत्य वाचे

भवन्तमेकान्तमियन्तमर्थम् ।

- अविस्मृतिस्त्वचरणारविन्दे

भवे भवे मेऽस्तु भवत्पसादात् ॥”

He is not afraid of incurring a future life or future lives. But while he is prepared to be born and reborn in this world of sin and suffering he prays for Avismriti or unforgetfulness as an antidote to all the ills of life. In another sloka, he calls this unswerving attachment to the Lord's Feet as his most cherished desire

“एतत्पार्थ मम बहुमतं जन्मजन्मान्तरेपि

त्वत्पादाम्भोरुहयुगता निश्चला भक्तिरस्तु ॥”

If this is the state or the attitude of the Jeevanmuktas to the Lord, how is it reciprocated by the Lord who is so eagerly and yearningly sought after? It is stated that the love that He, their Lord, bears to these Jeevanmuktas is a thousand times more intense and powerful. While the individual soul seeks for its “other” in God without whom it feels incomplete and forlorn, God Himself feels more incomplete and wretched without the companionship of such individual souls and is loath to leave their side even for a second. In fact it is feelingly pointed out that He can in no way recompense these Jeevanmuktas for all their all-engrossing love except by

never for a moment leaving their side. The choicest gift in His possession and power is Paramapada for which these Jeevanmuktas attach no importance. So that He in His turn makes it His point always to want these Jeevanmuktas as sorely as they want Him, if not more. If Bharata out of his all-consuming love for Sri Rama pined for his Darsan and kept on repeating:

“यावन्न चन्द्रसंकाशं द्रक्ष्यामि शुभमाननम् ।

भ्रातुः पद्मपलाशाक्षं न मे शान्तिर्भविष्यति ॥”

(Ayodhyakanda 98, 7.)

Sri Rama in turn would reciprocate that feeling a thousandfold and say,

“तं तु मे भ्रातरं द्रष्टुं भरतं त्वरते मनः ।”

(Yuddhakanda 124, 19.)

So too when Rukmini full of that untutored love that has arisen in her heart for the bewitching Sri Krshna spends sleepless nights in thinking of Him, who had, (as she thought) heartlessly rendered her heartless, (having stolen it), Lord Sri Krshna too in spite of His seeming apathy would think of her and spend equally sleepless nights.

“यथा विनिद्रा मच्चित्ता रुक्मिणी रुचिरानना ।

तथाऽहमपि तच्चित्तो निद्रां च न लभे निशि ॥”

(Sri Bhagavatam X Canto 53, 2.)

Why? In the Bhagavat Gita Sri Krshna has unambiguously declared that the Gnani who realises that God is the soul of his soul, in his turn becomes the soul of God ज्ञानी त्वात्मैव मे मतम् । “He regards me”, says the Lord, “as his Antaratma. He knoweth not that he is my Antaratma.” “The Gnani is exceedingly fond of me”, says the Lord again,

and adds as if His own love is less intense "I am also fond of him,"
 स च मम प्रियः Verily the Lord doesn't feel as if He is fully reciprocating the selfless love that he gets from those to whom He is everything. He feels sorry that their number is not numerous, for He declares that "Rarest among the rare are those who regard Me as all in all."

"वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ।"

And in this mood and with this lofty and gracious love doth God give Himself up to His chosen devotees, and what with His having realised His 'other' and with the apprehension that they may be pained beyond measure by estrangement or separation even for a moment, looks upon that separation, albeit for ever so short a time, as the greatest calamity that can befall Him

It is the blessing of such great and lofty Mahatmas who are the walking Gods of this earth that can elevate ordinary mortals like us and make it possible even for us to love and be loved in this inexpressibly passionate and sweetly divine way. And hence does

Sri Yamunacharya invoke their loving and sympathetic kataksha or look upon himself as the surest way of becoming one of the chosen devotees of the Lord.

"सकृत्त्वदाकारविलोकमाशया

तृणीकृतानुत्तमभुक्तिमुक्तिभिः ।

महात्मभिर्मामवलोक्यतां नय

क्षणेपि ते यद्विरहोऽतिदुस्सहः ॥"

(Stotra Ratna 56.)

(O Lord, grant that I may be looked upon by those Mahatmas who in their intense longing to behold your Rapturous Figure once, reject the pleasures of the earth and the promises of Paramāpada, and separation from whom even for a moment is to Thee most insufferable.) And consistently with the wish of this great Acharya, Sri Vaishnavism has ever regarded as its ultimate goal not only Dasya to the Lord but also Dasya to the Lord's chosen, whom we have styled Jeevanmuktas.



THE INORDINATE THIRST OF SAINTS FOR GOD, OR LOVE TO GOD INSATIABLE.

'It is related of Jiyar-nayanar [the grandson of Manavalamamunigal] that he once came from Azhvar-Tirunagari to Srirangam on a holy mission with respect to Azhvar. Here he was seized with the malady known as "sun-set and sun-rise," as between sun-set and sun-rise was all night time during which was interrupted the otherwise continuous performance of Divine services to Sri Ranganatha (God-Resident of Srirangam). Nayanar's avidity for enjoying God was so great as not to permit of delay by any interruption. The (figurative) malady of "sun-set, sun-rise" produced the (figurative) lock-jaw; and he exclaimed thus :— "If by thirst unquenched, my mouth be locked in and cannot be forced open, why do ye not cut my belly open, and introduce water by that way so as to allay my burning thirst?"'

PLAYFUL PRANKS

By BALAGOPAL

A POOR GIRL RESCUED

A poor man in Delhi had a daughter. When she was 8 years old, a man engaged in immoral traffic enticed her away and sold her to a prostitute. The prostitute brought up the girl and taught her singing and dancing. The poor man made enquiries here and there about his daughter but could not find her whereabouts. A few years passed and the girl's proficiency in singing and dancing was greatly appreciated by the public. When she was dancing one day for public entertainment, her father happened to go to that place. He was able to recognise that it was his daughter but knowing that the prostitute would not part with her if he approached her direct, complained to Birbal in Akbar's court. Birbal sent for the prostitute as well as the girl. Before going to Birbal, the prostitute advised the girl to say that she knew nothing about her parents. When Birbal enquired of the prostitute where the girl came from she replied that she was the daughter of a Fakir and that she had been given to her when she was a baby. When Birbal asked the girl, she, following the advice of the prostitute pretended not to remember her parents. When asked what the name of the girl was, the prostitute said that she was called Kasi. The prostitute and the girl were then sent back from the Court.

Later on, Birbal sent for the father of the girl and asked him what her name was. He replied that she used to be called Lakshmi and that every one in the neighbourhood knew her name well.

On the following day, Birbal sent for the prostitute and the girl as well as her father. There was a large crowd in the court-room. Birbal instructed the peon to call out 'Lakshmi' and bring whoever answered that call. Accordingly, the peon went to the middle of the crowd and called out 'Lakshmi! Lakshmi!'

The girl stood up. She was at once taken to the presence of Birbal. The prostitute followed her. Birbal asked the girl why she answered the call although her name was said to be Kasi the previous day. The girl replied that her father used to call her Lakshmi and that was the reason why she responded to that call. She had to confess that on the advice of the prostitute she had uttered a lie the previous day to the effect that she did not remember her parents at all. Her falsehood thus betrayed, the prostitute had to acknowledge that she had uttered a lie and that the real name of the girl was Lakshmi and that she had been bought by her when she was only 8 years old and subsequently taught singing and dancing. When the father of the girl was brought to the presence of Birbal, the girl was able to recognise her father. Birbal meted out condign punishment to the prostitute for buying the girl for immoral purposes and for trying to deceive the Court of Justice. Birbal advised the father of the girl to get her married to a suitable man so that she may not turn to an immoral career in life.

TWELVE MINUS FOUR

One day, Akbar put the question to his Courtiers :- "What is 12 — 4?" Every one but Birbal replied "8". Birbal replied :- "12 — 4 means Zero." Akbar asked "Why?" Birbal replied "If out of the 12 months of the year you take away the 4 months of the monsoon, what is left but famine?"

A BIG ASS

One day Birbal tried his best to check but was obliged by nature involuntarily to hiccough rather loudly. Akbar took offence at this and said :- "Birbal, you are a big ass." Birbal immediately replied :- "Yes, Your Majesty, I have become a first rate ass by long association with asses."

The Essence of Secrets Three

By SRI R. R. DESIKA

ACHARYA-NISHTHA

One who does not know how to practise prapatti or has not got the ability to do so or possesses neither of these qualities is eligible to follow the path of acharyanishtha. The acharya considers him to be his son, or disciple and entrusts to Our Great Benefactor the burden of protecting him. There is absolutely no doubt in regard to the acharyanishtha's reaching the goal. This may be illustrated thus :-

Three persons go to a river in flood. One of them is blind but is able to walk. The second can see but is lame. The third is both blind and lame. All the three persons are conveyed to the other bank by the boatman. One who has no knowledge is like the blind man. One who is not able to do prapatti is like the lame man. One who has neither the knowledge nor the ability to practise prapatti is like the man who is both lame and blind. The acharya is like the boatman. Want of knowledge means not knowing the nature of the individual self, of Our Great Benefactor and the path of prapatti. No doubt we repeat the words that there is such an entity as the jiva or the individual self, the Lord is our Master and prapatti means craving for the mercy of the Lord with great regret for the past. But, unfortunately, we do not understand what we say. We do not even understand that we do not understand. Even when someone tells us that we do not understand we do not understand. Want of ability means not having the

necessary regret for the past and faith in the Mercy of the Lord although we know that these and similar qualities are absolutely essential.

One more illustration may be given. A man has got into a deep channel of running water; the bank is rather high: it is raining and the earth is slippery. He is not able to get upon the bank. If a strong man stands on the bank, the man in the channel takes hold of his hand and reaches the bank. The man on the bank if he is strong, helps the man in the channel. The individual self caught in samsara or the cycle of births and deaths is like the man in the channel of running water. The acharya is like the strong man on the bank who lends him a helping hand. Even if the man in the channel does not ask for help, the strong man on the bank sometimes raises him up. This is done out of pity. Similarly a good acharya takes pity on the individual self suffering in samsara and saves him even without being asked to do so. In such cases what is necessary is the individual self's not declining the help offered. In this connection, one particular point should be noted. The man on the bank should be a strong man. Otherwise he will also fall into the channel. The man in the channel also will not take hold of the hands of a weak man. Similarly one who wants to get out of samsara should resort to a suitable acharya. The suitability of the acharya lies in his being very dear to Our Great Benefactor, his knowing very well the path of prapatti, his being able to perform it properly and his infinite pity for the disciple. This fact that an indi-

vidual self can attain liberation by the acharya's performing prapatti for him is not established merely by reasoning. There is authority for this in Sandilya-smrti. It has also been practised by the acharyas. The great ones say that Sri Bhashyakara performed prapatti for his disciples also. Those who practise svanishtha or uktinishtha should learn the essentials of prapatti from the acharya partly or fully, should cultivate the qualities of regret for the past and absolute faith in the Lord and should dedicate themselves to the Lord with the idea whether they are so offered to the Lord by the acharyas themselves. One who resorts to acharyanishtha has neither the knowledge nor the repentance necessary for performing prapatti; nor does he beg the Lord himself for liberation. But one who is very dear to the Lord and who is full of regret for his past craves the Lord for mercy on his behalf. The Lord is, therefore, much more pleased with that man than if he had himself craved for mercy and takes him unto Him.

It is stated in the Sastras that the Lord takes unto Him even the animals which are dear to those who are dear to Him as well as those living in divyadesas or places of Divine manifestation merely because they are dear to those who are dear to Him and they have been living in divyadesas. The question may be asked whether bhakti or prapatti is necessary for them in order to attain liberation. The answer is in the affirmative because there is authority to establish the fact that Our Great Benefactor can be reached directly only through bhakti or prapatti. Being dear to those who are dear to the Lord and living in divyadesas do not lead to moksha or liberation directly. Each one of them will promote bhakti or prapatti in those who are

lucky enough to be dear to bhagavatas or to be living in divyadesas. In the case of those who are practising bhakti or devotion they will make bhakti grow greatly. In the case of prapannas or those who practise prapatti, they will make them serve Our Great Benefactor better and intensify the desire to reach Him quickly.

The individual self has been committing sins for untold ages. If he begins to practise bhakti or prapatti Our Great Benefactor immediately cancels his sanchita or accumulated sins. The Lord takes unto Him the person who practises bhakti at the conclusion of the enjoyment of the fruits of prarabdha-karma or action which has begun yielding fruit. The man who practises prapatti with the prayer that he should be taken to the Lord immediately is taken unto Him with even the prarabdha-karma cancelled. It is because of this difference that Bhakti and prapatti are classified separately. Sanchita means guilt for which the sentence has not been pronounced and prarabdha means the action of which the fruit is being enjoyed.

Our Great Benefactor resides in various places of Divine manifestation in the form of archa or images in temple. He who thinks of the Lord sincerely develops infinite devotion for Him. Our Great Benefactor also shows great kindness to Him. Endless joy arises while going through books describing the Divine attributes of the Lord. While engaged in such studies, one does not know how time flies. Because of these some people request the Lord to take them unto Him, when the present physical body reaches its natural end. The prapanna no doubt serves the Lord while living in this world itself. But that service can be rendered only in some places and at

certain times. All kinds of service cannot be so rendered. After the attainment of liberation endless service can be rendered to the Lord in all places, times and circumstances.

Prapatti is greater than bhakti in several ways because (1) Only the trainees — or those who have been born as Brahmanas, Kshatriyas and Vaisyas can practise bhakti. Prapatti, however can be practised by all including even Panchamas. (2) Bhakti does not do away with the prarabdhakarma; prapatti, on the other hand, does so. (3) Bhakti is very difficult; prapatti is easy. (4) Bhakti has to be practised for a long time; prapatti has to be practised only once. (5) Bhakti yields fruit after a long time; prapatti does so on demand. (6) Bhakti will either decrease or come to an end if one misbehaves with those who are dear to the Lord; prapatti is completed immediately on its being practised once. Misbehaving with those dear to the Lord is, no doubt, wrong in the case of a prapanna also but that will not stand in the way of the fruition of prapatti. (7) A bhakta has to do several things as accessory to bhakti. In the case of prapatti, however, no other activity except the five essential angas is necessary. Not only is no other activity necessary but it will not yield fruit if any other activity is indulged in by way of assistance to prapatti.

The fruits sought are of four kinds :-
(1) desire to regain lost prosperity, (2) desire to gain prosperity anew, (3) attainment of self-realisation, and (4)

reaching Our Great Benefactor, i.e. liberation. All these four can be attained through prapatti just as they are attained by bhakti. There is delay in attaining them through bhakti; if prapatti, however, is practised as it should be, the fruit can be obtained immediately. It is because of these that the Sastras say that the greatness of a bhakta does not come to even a ten millionth part of that of a prapanna.

The bhakta meditates upon the Lord as if he sees him with his physical eyes. This meditation yields him immense bliss. The prapanna also can enjoy this bliss if he wants it. Many people have no keen desire for asking for it and therefore, do not get it. In the attainment of the bliss of mukti or liberation, there is absolutely no difference between a bhakta and a prapanna. The Sastras say that the bhakta becomes svatantra or independent on the attainment of moksha or liberation. Svatantra means that he is no more subject to karma and that all the shackles of karma have been removed as a result of the Mercy of the Lord. This independence the prapanna also has. A jiva born in this samsara or cycle of births and deaths can reach the Lord in one of two ways only :-

(1) begging the Lord to grant him bhakti and practising bhakti as prescribed in the Sastras or (2) begging the Lord for moksha or liberation itself instead of bhakti. This is what the Sastras say.

(To be continued.)



DIVINING THE DIVINE

By LAKSHMI AMMAL

It was several years ago we were living at Pudukkottai. Three miles away from Pudukkottai is a small village called Kadayakkudi. Every year on the occasion of Chitra Purnami a big festival is held here. The deities from 7 different places come here in garuda-vahana for giving darsan to devout worshippers. There is a small river here called Svetanadi. On the bed of this river is celebrated Gajendramoksha on the occasion of Chitra Purnami. As is well known the Puranas say that Gajendra or the Lord of elephants while in the act of offering a lotus-flower to the Lord was caught by a crocodile and dragged into deep waters. The struggle between the elephant and the crocodile lasted for a long time when out of sheer exhaustion and utter helplessness the elephant cried out for help to the Root-Cause of all things. None from among the 33 crores of devas is said to have responded to the name Adi-Moola or the First Cause or Root Cause of things. Only Sriman Narayan appeared on his Garuda-vahana, killed the crocodile with the help of his Chakrayudha and released the elephant from the clutches of the crocodile. This Puranic event is re-enacted every year on the bed of this river. The State elephant used to be brought there and made to trumpet for help. On hearing this Sri Bhagwan from all the 7 places used to appear and the scene of the elephant's being released from the clutches of the crocodile was gone through. For witnessing this people come from far and near and there is a big mela.

In the year in question all the members of our family also wanted to go to the mela. Accordingly we finished our meal at about 6 P. M. and set out for Kadayakkudi. No one being in the house it was locked before we went. Having had darsan of the deities before midnight the crowds of people who had gathered for the mela were engaging themselves in different activities. Some were engaged in hearing religious discourses, others in listening to music performances and yet others in making purchases or in chit-chatting. Having devoted some time to these activities we were just enjoying a short nap before Gajendra-Moksha which was scheduled to take place at about 4 A. M. At about 3 A. M. I dreamt that God appeared to me and said "Go back; do not tarry here for long. Your property is in danger". I got up with a start and communicated the dream to my husband. The enacting of the scene of Gajendra Moksha being so very near he could not reconcile himself to the idea of our leaving the place immediately without witnessing it. He therefore pooh-poohed the idea of our house or property being in any danger. He assured me that we could start immediately after witnessing the scene of Gajendra Moksha. This we did and left Kadayakkudi at 4-15 A. M. and reached Pudukkottai at about 5-15 A. M. When we reached the house we found that the front door was locked as before. But when we went in we found to our great consternation that the room in which we used to keep our valuables was open as well as the backdoor. We ran inside the cash room and to our

(Continued in page 174)

TRUTH AND NON-VIOLENCE

By Sri Krishna Dvaipayana

(Continued from page 147)

Kamarupa: I place trust in you because of your inviting sins on your devoted head as stated above. Who knows, you may perhaps even think that you have deceived me by cursing yourself life this? There are people in this world who say that there is no sin in taking such false vows, particularly when one's life is in danger. I hope that you will not prove to be one of such people. There are many atheists in this world who consider themselves to be wise and confuse the minds of others by their sophistry. They cite false authorities and mislead others by giving false illustrations. They are submerged in ignorance but exercise the subtlety of their minds and are able to make falsehood assume the semblance of truth and when one hears them what is straight appears to be crooked and what is crooked straight. Low things are held out to be lofty and lofty things to be low. Mostly, the ways of the world are like this. No one whose work is finished has any regard for one who helped him; even the calf abandons the cow when the cow has no milk. How and far between are the people who want to return good even for good. As soon as one's work is got through all the help received is forgotten. Sages and celestials as well as men and demons have taken vows in the past as you have down now for the accomplishment of what they had in view but have never thought of fulfilling them subsequently. When one takes a vow in the name of Truth in the presence of fire or gods one half of his past meritorious deeds is

debited to his account by God. Do not, therefore, delude yourself with the notion that you have deceived me by taking false vows. I have faith in you. That is why I am releasing you. You may do as you please.

Bahula: What you say is entirely true. One who tries to deceive others deceives one's self first. One should not do such acts as lead to scandal, breach of faith or to purgatory.

Bhishma: Having taken vows like this, Bahula, released by the tiger, went to her young one shedding tears and sighing heavily. Reaching the cow-pen she addressed the calf like this:

Bahula: I have come here out of pity that you, my child, may now drink milk to your heart's content. You will not be able to see me any more. Poor child! Whose milk will you drink tomorrow morning? I have come here after taking vows in the presence of the tiger, Kamarupa. I am to sacrifice myself to satisfy his appetite.

Calf: Mother, don't worry. I shall go where you are to go. In your absence also, I shall have to die. Why not then die along with you? If I am also killed by the tiger along with you, I will surely attain the world reached by those who are devoted to their mothers. Otherwise, you had better stay here. I shall go in your stead. Of what use is life to one deprived of one's mother? Who is going to take care of me—poor

orphan! For children drinking mother's milk there is none dearer than the mother in the whole world. Children are protected by their mother even when the father is not living. Who can pay back even in hundreds of years the debt due to the mother who carries the child in her womb for 10 long months with great difficulty; undergoes the pangs of child birth gives the child milk sweet as nectar and rears it without disgust despite the dirt in which it wallows?

Bahula: I am fated to die. It is not meet for you to accompany me in death. This is my last message to you. Follow it. There is no dharma greater than listening to the word of the mother. Do not take a false step either on land, water or air. It is false steps that ultimately lead to the destruction of all beings. Never try to reach out of avarice grass growing in places which are not on level ground. Greed makes people cross seas, roam in forests and enter places difficult to reach. Even learned people commit atrocities out of greed.

(Continued from page 172)

great satisfaction found that the almirah in which the valuables were kept had not been opened although it bore visible marks of forcible attempts at opening. We went through all the other rooms and were satisfied to find that no property was stolen. We went to the backyard and found a big club and a crowbar lying at the foot of the bilwa tree which was growing there. We could only thank God for the timely

warning He gave us to go back immediately. If we had tarried at Kadayakkudi for long and reached home a little later, probably all our valuables would have been lost. How can this dream be explained except on the ground of its being a result of the Grace of God?

[Dreams have played a prominent part throughout the world in communicating the will of God to Man.

— Ed.]



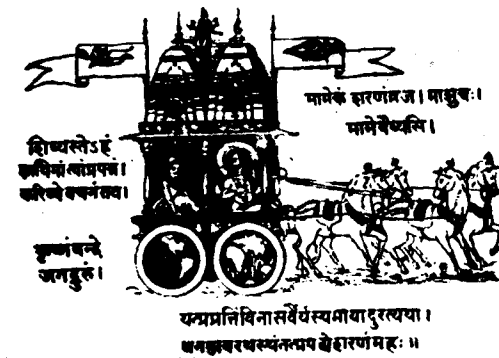
SRI PANANATHA

Tradition says that Sri pananatha was born in 2760 B.C. in the month of Krittika under the constellation Rohini. This year, the birthday falls on the 1st of December. He was born in Uraiyur, near Trichinopoly. He was found in a field from which he was taken and brought up by a family belonging to the Panchamavarna. He is reported not to have taken any food except cow's milk from his birth. As he was considered to have been born in a family of unapproachables he used to stand on the southern side of the Cauvery, singing songs in praise of Sri Ranganatha. He used to have a vina in his hand, look towards the north — the island of Sri-rangam and meditate upon the Lord. It is stated that Lord Sri Ranganatha was so very pleased with His devotee that He appeared in a dream to Sri Lokasarangamuni who was in the habit of bringing water from the river Cauvery for purposes of holy ablution and said: "Do not have any poor opinion of Sri Pananatha. He is the greatest of my devotees. He does not want even to tread the holy soil of Srirangam. Please bring him unto me. If he declines to walk on this holy island, lift him on your shoulders and bring him unto Me." Sri Lokasarangamuni communicated this dream to other Sri Vaishnavas who were equally transported with joy at this benevolent command of the Lord and joined the Muni in the preparations for bringing Sri Pananatha from the northern side of Trichinopoly to the sanctum-sanctorum in the temple of Srirangam. As Sri Pananatha would not think of placing his feet on the holy island, Sri Lokasarangamuni lifted him on his shoulders and carried him to the Divine Presence. Seeing the Lord, Sri Pananatha experienced ecstasy of bliss and began to praise the Lord in the famous hymn Amalanadipiran consisting

of 10 stanzas of great poetic beauty and devotional fervour. In this hymn, which is extant to this date, he praised the Lord from foot to head and not from head to foot because it is the Divine Feet of the Lord that one resorts to in the first instance and then begins to have a look at the beauty of the other parts of the Divine Form. In this hymn, Sri Pananatha has shown that the Divine Lord is his only Master or seshi, that the Divine Feet are his only Means and that They alone constitute his only End. At the end of the 10 stanzas, Sri Pananatha prayed that his eyes which had cast their look on the Divinely Beautiful Lotuslike Feet of the Lord should not see anything else in future. As soon as he came to the end of the hymn, Sri Pananatha is said to have disappeared from the sight of the people standing by and merged into the Holy Feet of the Divine Lord.

Sri Vedanta Desika calls Sri Pananatha "Our Pananatha" thereby suggesting that both Sri Pananatha and Sri Vedantadesika were like brothers to each other in as much as both were the recipients of the direct blessing of Sri Ranganatha Himself.

Sri Pananatha's life shows how the Lord himself and the devotees of the Lord particularly Sri Vaishnavas treat or at least should treat great devotees whether they belong to the so called high or low varna. It also shows that great devotees like Sri Pananatha who is one of the Azhvans canonised by Sri Vaishnavism, do not themselves insist on rights and privileges or even dream of transgressing the mandates of the Sastras but are conferred much more than they can possibly desire by the Lord Himself and His devotees who really deserve the name of devotees.



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

This month Sri Gita Jayanti will be celebrated by every enlightened follower of Vedanta Philosophy. Speaking of the Gita, Sri Vedanta Desika beautifully puts it as follows in Dayasataka :

प्रभूतविबुधैर्विद्वद्भिरणुलिखितविश्वम्भरा-
भरापन्यनञ्जलस्यमवतार्य लक्ष्मीधरम् ।
निराकृतवती दये निगमसौधदीपधिया
विपश्चिद्विगितया जगति गीतयान्धं तमः ॥

This means that lightening the burden of the Mother-Earth by the destruction of evil doers, opposed to divine life was only an excuse for the Lord's advent. His Avatar was really for the purpose of giving out the Gospel of the Gita. The Gita is compared to a lighthouse. A lighthouse helps all seafarers to sail along the right path avoiding shoals and hidden rocks. Similarly, the Gita indicates the right path to all sailors in the sea of Samsara or the cycle of births and deaths. There is not one language worth the name in the whole world into which the Gita has not been translated. Similarly there is not one savant worth the name who has not written or spoken in great appreciation of the Gita. Stray exceptions to this only prove the rule. Sri Krishna's emphasis is more on synthesis than on

anything else. He shows how both Karmayoga and Gnanayoga lead to the same goal, viz., the realisation of the individual self, the Jivatma. Similarly He also shows how Bhakti and Prapatti lead to the same goal, viz., the realisation of the Lord, the Paramatma. Again He has shown that Sanyasa and Tyaga are both means to the same end. He is the only Teacher in the Universe who unfolded the panorama of His Viswarupa or Universal Form to the view of the disciple immediately on being requested to do so. Others have spoken as prophets. They have even said that they and their Father are one. But Sri Krishna alone has stated in unmistakable terms that he is the Lord Himself. There is no doubt that so long as the lamp of the Gita sheds its light, there is not the least fear of the Universe being deluded by darkness. There is none so blind as those who have eyes but do not see the Light.

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तैः ।
या स्वर्ग्यं पद्मानामस्य मुखपद्मादिनिःसृता ॥

The Gita has emanated from the blessed lotuslike lips of the Lord Himself. Let it be propagated everywhere. Of what use are all the other elaborate Sastras?

How is the Solar Month "Dhanus" for you?

(Gochara Phala from 15th December to 13th JANUARY 53)

By "Meena Deva"

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

MESHA (Aries)

Aswati, Bharani & Kartika ¼

Mars indicates health, wealth and acquisition of lands. Rahu also leads to gain. Mercury shows the birth of a son in the first part of the month. In the latter half of the month Venus goes to another place indicating the removal of fear. Saturn, Jupiter, Sun and Ketu, however, are not favourable. Satyanarayana pooja is recommended for propitiating them.

VRSHABHA (Taurus)

Kartika ¾, Rohini & Mrgasirsha ½.

Saturn is in a very good position, suggesting happiness in all respects. Mercury indicates gain of money and the birth of a son in the second half of the month. Ketu also suggests the acquisition of wealth. Jupiter, Sun, Mars and Rahu are not aspecting favourably. Venus is good only in the first half of the month. Sri Sukti parayana is recommended.

MITHUNA (Gemini)

Mrgasirsha ½, Ardra & Punarvasu ¾.

Jupiter is in a very good position. Mercury is good during the first half of the month. Venus also is good. Rahu, Ketu, Mars and Saturn are not in a good position. Sudarsana shtakajapa is recommended for propitiating them.

KATAKA (Cancer)

Punarvasu ¼, Pushya & Aslesha.

Sun is in good position suggesting the destruction of diseases and enemies and the removal of sorrow. Mercury shows victory in the second half of the month. Venus indicates good fortune in the second half of the month. Saturn, Jupiter, Mars, Rahu and Ketu are not in a good position. Taking a vow to go on pilgrimage to Tirupati is recommended.

SIMHA (Leo)

Magha, Purvaphalguni & Uttaraphalguni ¼.

Saturn, Jupiter and Rahu are very good. Sun, Mars, Mercury, Venus and Ketu are not good. Sri Vishnusahasranama parayana is recommended.

KANYA (Virgo)

Uttaraphalguni ¾, Hasta & Chitra ½.

Mars is in a very good position indicating a favourable end to all affairs. Ketu also shows gain of money. Venus is good only in the first half of the month. Saturn, Jupiter, Sun, Mercury, Venus and Rahu are not aspecting favourably. Sri Sudarsana shtakapara-yana is recommended.

TULA (Libra)

Chitra ½, Swati & Visakha ¾.

Jupiter is good. The position of the Sun suggests gain of health, wealth and status and the destruction of enemies. Mercury indicates prosperity in the first half of the month and Venus increase of happiness and friendship. Rahu, Ketu, Mars and Saturn, however, are not occupying good positions. Sri Ramanamajapa is recommended.

VRSCHIKA (Scorpio)

Visakha ¼, Anuradha & Jyeshtha.

Mercury indicates prosperity in the second half of the month. Venus is good both in the first and the second half. Rahu indicates happiness. Ketu, Mars, Sun, Jupiter and Saturn are not aspecting favourably. Sri Sudarsana shtakapara-yana is recommended.

DHANUS (Sagittarius)

Mula, Purvashada & Uttarashada ¼.

Saturn is very good. Jupiter also with Mars as well. Venus is good throughout. Sun, Mercury, Rahu and Ketu, however, are not good. Sri Ramanamajapa is recommended.

MAKARAM (Capricorn)

Uttarashada ¾, Shravana & Sravishta ½.

Mercury indicates good health during the first half of the month. The position of Venus is excellent throughout the month. Saturn, Jupiter, Sun, Mars, Rahu and Ketu however, are not aspect-

ing favourably. The performance of Satyanarayana puja is recommended.

KUMBHA (Aquarius)

Sravishta ½, Satabishak &

Purvabhadra ¾.

The position of the Sun is very good. Mercury's position is excellent. Venus also is very good throughout the month. Ketu also indicates prosperity although Rahu suggests expenditure. The position of Saturn, Jupiter, and Mars is not favourable. Sri Vishnusahasranamaparayana is recommended.

MEENA (Pisces)

Purvabhadra ¼, Uttarabhadra & Revati.

Jupiter is good. Sun indicates victory. Mercury suggests happiness in all respects in the second half of the month. Rahu indicates happiness. Saturn will not do any harm. Venus suggests the removal of fear and the acquisition of wealth. Ketu and Mars however are not good. Sri Vishnusahasranama japa is recommended.

Note:- Those who want further instructions in regard to propitiating God the Almighty through the ever-beneficent Acharya and not the planets and minor deities for the mitigation or elimination of evil influences and for the strengthening of good influences are requested to write to MEENA DEVA, c/o EDITOR, SRI KRSHANA, 421, BHAUDAJI ROAD, MATUNGA, BOMBAY-19 with a self-addressed and stamped envelope.



PANCHANGA

HEMANTHARTU—DHANURMAS (SOLAR)

Dhanu Date	Vasara	Tithi	Nakshatra		Yoga	English Date	Special Features
			Name	After sunrise Upto Hrs. Ms.			
		<i>Krishna</i>				December	
1	Indu	Chaturdasi	Anuradha	23 40	Subha	15	Shadasiti
2	Bhauma	Amavasya	Jyeshtha	22 25	Asubha	16	Sarva Amavasya
3	Saunhya	Prathama	Mula	20 45	Subha	17	Hanumat Jayanti,
4	Guru	Dvitiya	Purvashadha	18 55	Subha	18	
5	Bhrgu	Trtiya	Uttarashadha	16 55	Su-Asu	19	Simanta (Makara)
6	Sthira	Chaturthi	Sravana	14 55	Subha	20	Sravana Vrata
7	Bhaan	Panchami	Sravishtha	13 05	Subha	21	Mars in Kumbha
					Asubha		
8	Indu	Shashthi	Satabhishak	11 30	Subha	22	
					Asubha		
9	Bhauma	Septami	Purvaproshtapada	10 05	Asubha	23	
					Subha		
10	Saunhya	Ashtami	Uttaraproshtapada	9 00	Subha	24	
					Asubha		
11	Guru	Navami	Revati	8 15	Subha	25	Tithidvayam
		Dasami					xmas
12	Bhrgu	Ekadasi	Asvati	7 50	Subha	26	
13	Sthira	Dvadasi	Bharani	7 45	Asubha	27	Sarva Vaikuntha Ekadasi
					Subha		
14	Bhaan	Trayodasi	Krttika	8 00	Subha	28	Pradosha
15	Indu	Chaturdasi	Rohini	8 45	Subha	29	
16	Bhauma	Pournima	Mrgasirsha	10 00	Su-Asu	30	Venus in Kumbha
		<i>Krishna</i>					
17	Saunhya	Prathama	Ardra	11 40	Subha	31	Bank Holiday
						Jan 53	
18	Guru	Dvitiya	Punarvasu	13 50	Subha	1	Mercury in Dhanu
							Bank Holiday
19	Bhrgu	Atithi	Pushya	16 25	Asubha	2	
20	Sthira	Tritiya	Aslesha	19 20	Asubha	3	
					Subha		
21	Bhaan	Chaturthi	Magha	7 00	Asu-Su	4	
22	Indu	Panchami	Purvaphalguni	day & night	Subha	5	
23	Bhauma	Shasthi	Purvaphalguni	1 35	Su-Asu	6	Gurur-rju
24	Saunhya	Septami	Uttaraphalguni	4 30	Su-Asu	7	
25	Guru	Dasami	Hasta	7 00	Subha	8	
26	Bhrgu	Navami	Chitra	8 50	Subha	9	
27	Sthira	Dasami	Svati	10 05	Subha	10	Koodaraivelli
28	Bhaan	Ekadasi	Visakha	10 25	Asubha	11	Sarva Ekadasi
29	Indu	Dvadasi	Anuradha	10 05	Subha	12	
30	Bhaan	Trayodasi	Jyeshtha	9 00	Asubha	13	Bhogi festival
					Subha		Pradosha
							Bhaktanghirenu
							Sripurna
							Budha Astamana

Sun in Makara 14-35hrs after sunrise

Two Minute Tales—3

WHO IS BLIND ?

[AN ONE-ACT PLAY]

By SRI

[CHARACTERS]

KUMARI RUPAVATI —	A Student studying for B.A., (Sanskrit Hons) betrothed to Manohar.
KUMARI GUNAVATI —	A Friend of K. R. Studying in second year Commerce and engaged to Vasudev.
KUMAR MANOHAR —	A Master of Arts in literature who is fast losing his vision.
KUMAR VASUDEV —	A Student of Law.

SCENE

[Place: UNIVERSITY GARDEN; Time: 5-30 P. M.]

KUMARI RUPAVATI, a college girl with the Gita in hand is walking to and fro in front of a latticed curtain covered with creepers. She appears to be in deep thought :

KUMARI RUPA : What shall I do ? I am on the horns of a dilemma. Here comes my friend KUMARI GUNAVATI. Let me see what her advice is.

(Enter Kumari Gunavati)

Kumari Gunavati : Hallo ! Rupavati ! You appear to be very much worried; if I were you I won't give a second thought to the question to be decided.

K. R. : How can anyone come to a decision without thinking out the pros and cons ? Kindly tell me what you would have done if you had been in a similar predicament.

K. G. : There can be only one decision. 'No' with a capital N. One may as well commit suicide. Who would be prepared to spend a life-time with a blind fellow ?

K. R. : He is not blind from birth. When he was alright, my father and mother as well as myself agreed to the proposal. How can we go back upon it ?

K. G. : Blind from birth or from youth — what does it matter ? A blind man is a blind man in any case. What do your parents say now ?

K. R. : When my mother agreed it was mainly because he is rich. My father agreed because he is highly educated. When they consider the present position, however, they are greatly agitated. But the mind of my grandmother appears to be made up.

K. G. : What does granny say ? Is it granny that is going to marry ?

K. R. : She says that once betrothal takes place one can marry again only in case the betrothed dies, renounces the world, becomes impotent, goes in exile or become a convert to another religion. Otherwise the promise should be kept. She further says he comes of a good family, he has also plenty of property

and his education is high. How can anyone hesitate to marry such a boy?

K. G.: Throw your granny into the gutter. Is it the grand-daughter or the grand-mother that is to marry and suffer? As for others they will be satisfied with the blare of trumpets, music performances and sumptuous dinners.

K. R.: Grand-mother says that it is so stated by Manu, the Law-giver.

K. G.: In that case, Manu deserves to be thrown into the manhole. We have modern Manus now.

K. R.: Manus of to-day do not know the past, the present and the future. Nor do they practise the precepts of Sastras. How can one follow them?

K. G.: Modern Manus are students of history. They read newspapers. They can predict what the future will be like from their knowledge of the past and the present. They can, therefore, be said to know the past, the present and the future.

K. R.: The knowledge of Manu of ancient times was not derived from studying history, reading newspapers or books on sociology. Nor did they resort to predicting the reform. Because of his yogic knowledge, he knew what had taken place in previous kalpas, manvantaras and yugas (ages) and promulgated sanatana-dharma which holds good for all time and which will be useful to mankind here and hereafter. Who would like to abandon the laws of Manu in favour of modern Manus who have no faith either in the authority of the Vedas or the Dharma Sastras, or in the existence of God or Heaven and who are either ignorant of doubtful about, or bent upon misconstruing, the codes of Dharma handed down to us from time immemorial, and whose own

opinions change like the weathercock from time to time. If we follow the footsteps of modern Manus what would be our fate!

K. G.: Why not be in the same boat with modern Manus?

K. R.: In that case our fate will be to sink with them and be drowned in the sea.

K. G.: How can you be so very positive about that?

K. R.: The advice of modern Manus tends towards the satisfaction of our sense-organs by feeding them on the objects of senses. The advice of Manu, the ancient lawgiver, on the other hand, is to control the senses and guide them along the right path in order to attain the goal of the Highest Heaven.

K. G.: You speak as if you have seen all this with your own eyes.

K. R.: The Sastraic eye shows even things what cannot be perceived by the sense-organs. He who does not see with that eye may see things with his physical eyes. Yet he does not see things as they are. He sees them only as they appear.

K. G.: I wonder, my dear friend, why you always speak of the Sastras as authorities. We are taught in college that perception and inference are the only guides for arriving at the truth. Many big people also are opposed to authoritarianism.

K. R.: It is true that we should rely on perception as our guide so far as things which could be perceived are concerned. Inference also is a good guide. It is also based on perception. Both these are good guides only in regard to the things which can be perceived by sense-organs or matters which

can be inferred as a result of experience based on perception. In respect of matters like the existence of God, Dharma and the world beyond the present, however, it is the Sastras that should be taken as authority as pointed out by no less than Bhagawan Sri Krishna Himself in the Bhagawad Gita. Perception and inference have their limitations and intelligent person should be able to recognise those limitations. The so-called big people who rebel against authoritarianism are themselves advocates of subservience to their own authority or the authority of someone else whom they regard to be great.

K. G.: You appear to be so sure of the truth of things stated in the Dharma-sastras and yet you appear to be very much worried. How is that? Why not come to a decision and stick to it?

K. R.: There exactly comes the kitch. One may be able to speak about Dharma. Preaching is quite easy. Practice is most difficult. One can easily advise others. But to follow the same advice in one's own case is no joke.

K. G.: Yes, I entirely agree. This is a matter which concerns one's entire life. Are there precedents to this in the Puranas?

K. R.: They say that Draupadi was called Nalayani in her previous life. There was no end to her troubles in that life. Her husband was suffering from leprosy. Yet she served him in all possible ways.

K. G.: Is it not a fact that even in her case she got entirely disgusted with her sufferings, practised penance and as a result thereof secured five husbands instead of one in her life as Draupadi.

K. R.: That is so. That is why I say that when once a decision is taken, one

should stick to it at any cost without the least disgust. Nor should one go back upon it. That is why I am engaged in deep thought.

K. G.: Has anyone else done like this before?

K. R.: The Mahabharata says that Savitri did not desert her husband even after he had become poor and even after her parents-in-law lost their eyesight and kingdom.

K. G.: There also it is the parents-in-law that lost their sight and not Satyawati.

K. R.: The Ramayana says that when Sri Rama lost his kingdom and went in exile in the forest, Sita considered that life with Rama was heaven and separation from him was hell and underwent untold hardships in the Dandaka forest.

K. G.: But Sri Rama is called Pundarikaksh or the lotus-eyed. Sita also did not marry Sri Rama after he lost his kingdom. Marriage took place long before that. Take my own case for example. The father of Vasu to whom I am engaged has lost heavily in the share bazaar—Vasu is not likely to inherit much property from his father now. I am, therefore, sending word to him saying that our engagement should be treated as cancelled. The action contemplated by you, however, is something greater than even what Sita, Nalayani, and Damayanti attempted and achieved.

K. R.: Nothing of the kind. Have there not been child-widows in our country who before attaining the age of puberty lost their husbands and spent their lives in holy widowhood in the service of others instead of in a second married life for the enjoyment of

conjugal bliss. My case is certainly not worse than theirs or that of gandhari who is said to have never opened her eyes after coming to know that Dhritarashtra, her lord, was blind.

K. G: In their case at least their marriage ceremony was over to the chanting of mantras going round the fire seven times and the bridegroom's taking hold of hand of the bride in holy wedlock. In your case it is only a matter of betrothal.

K. R: Many Kshatriya ladies of our country have ascended the funeral pyre as Satis.

K. G: What they did also was only after marriage. Moreover is there anyone so heartless nowadays as to approve of the practice of Sati?

K. R: Compulsory Sati is no doubt bad. It has been statutorily abolished. She alone is a true Sati who dies broken-hearted immediately on hearing of her husband's death.

K. G: Now I see some light in your maze of words. What you have been speaking up to now—is it due to love for Manohar or out of respect for the Dharma Sastras.

K. R: The mandate of the Dharma Sastras is no doubt there. But love also indicates the same path. I am a slave to his virtues. The advice of parents and friends like you, however, makes me hesitate before taking a leap in the dark.

K. G: Are your parents definitely opposed as I am?

K. R: No their advice is somewhat like this. 'Whatever action you take please do so after considering fully the resulting advantages and disadvantages.

For Heaven's sake do not rush in haste and repent at leisure. The course of true love never runs smooth. We do not want to stand as stumbling blocks in the course of the fulfilment of your love. If at all you finally decide to marry you should consider that Manohar is health, wealth, pleasure and in fact everything even your soul, to you. You should be a true pativrata without harbouring the least disgust for him even in the innermost recesses of your heart "

K. G: What I say also amounts to the same thing. It will be difficult to pull on with a blind man for long.

K. R: To my eyes he does not appear to be blind at all. His face is beautiful and radiates intelligence. The sunny smiles on his lips and the unfailing humour in his speech have not deserted him. As for the keenness of his intellect it appears to be even greater than before. He developed eye trouble soon after graduation. He had at his disposal the services of the best physicians and surgeons in our country as well as countries like Austria and America but alas! all in vain. Now he has almost lost his eye-sight. He is able to distinguish between light and darkness only. Although he has not been able to read books himself for the last two years he has them read out to him. In that way he has passed his M. A. examination in literature and now wants to take a Doctorate. Only his parents do not want him, to study any more. What great love for knowledge has he? Look! Here he comes with his right hand on the shoulders of his friend Vasudev. For God's sake please have a good look. Does he look like a blind man? Let us stand behind the curtain for sometime and return after they pass. (Excaunt K. R. and K. G.)

(Enter Manohar and Vasudev)

VASUDEV: Manohar, bye-the-bye what happened to your proposed marriage with Kumari Rupavati?

MANOHAR: What a question? I am to be married only in my next life.

VASU: Is it that parents refuse to proceed further in the matter or is the girl herself opposed to the marriage despite the betrothal?

M. Such a move on their side would be most welcome to me. The fact, however, appears to be that neither Rupavati nor her parents want to go back upon what was agreed to, unless we ourselves do so.

V: I wonder what it is that makes them so much infatuated of you.

M: That is exactly what I do not understand. Betrothal and blindness appear to be poles apart.

V: What do your parents say?

M. They are in favour of this alliance but when they think of my misfortune they consider that it would certainly be fair and just if the girl's party declined to proceed further in the matter.

V: What Kind of fairness and justice is this? You can if you choose, proceed in a court of law and ask the enforcement of the contract to marry or demand damages for breach of promise.

M: My dear Vasu, will it be fair, just and equitable to do so? Can you show a milch cow at the time of negotiating a sale and actually deliver a dry cow fit only for slaughter to the same person and for the same price when accepting the consideration and finalising the sale.

V: Do you mean to say that you are only fit for slaughter? Are you not rich? Are you not educated? Are you not

183 143393
endowed with a beautiful form and a high level of intelligence? Are you not born of a good family? Is not your character something to be proud of?

M: No doubt I am fit only for slaughter. Which is greater, money or vision? How can there be beauty in a face devoid of sight? Will the world pay the least respect to education and intelligence which are of no avail for the acquisition of wealth? High birth counts for nothing so long as one is blind. I really do not know what you appreciate so much in my character as to be proud of it.

V: Why! I appreciate you for your liberality. Will not that single quality alone suffice not to speak of innumerable others?

M: Of all the parts of the body, the face is the most important. Of all the sense organs it is the eyes that makes the face look beautiful. How can a visionless face fascinate a love-hungry beloved? Liberality will be appreciated by the poor. Of what use is money when the girl's party is rich? Moreover if anyone were to marry me for my money, I would consider bachelorhood to be better than a kingdom.

V: What you say is true. One should not care for money. But at the same time beauty is not something which can lightly be set aside. I understand that Kumari Gunavati, to whom I am engaged, recently had an attack of smallpox. Since then her face is pitted and she has lost almost all her beauty. I have been wondering whether because of this I should not take the initiative in cancelling the engagement. But mine is a different matter. What is your own opinion in regard to your proposed marriage with Kumari Rupavati.

M: I have come here in the hope of meeting Kumari Rupavati somewhere

520m21152.3.8

here and telling her plainly. "Please do not waste your life on a worthless wretch like me. Kindly forget me altogether. Marry anyone else whom you may learn to love and live happily for ever. This will be the best course for you. That is why I am also for it and strongly advise you to do so".

V: What will you do in case she insists on marrying you?

M: I cannot imagine the existence of such a fool in this world. Even if one exists how can the words of such a fool be followed?

V: Suppose she insists on remaining foolish and does not want to become wise.

M: I shall try my best to make her otherwise.

V: If she insists on remaining an idiot in this respect?

M: What a pity! you are placing me on the horns of a dilemma.

V: Kumari Gunavati is drinking water from a water tap at the end of the garden there. I also feel thirsty. With your permission I shall go there, drink water, make enquiries about the whereabouts of Kumari Rupavati and come back in a few minutes.

M: Alright Only please take care that you do not yield to the attraction of Rupavati's beauty, and Gunavati's virtues, delay your coming and make me stand here helpless. (Exit Vasudev)

(Enter Kumari Rupavati)

K. R: God grant I remain a fool and continue to be an idiot in spite of dissuasion!

M: Who is that? Is it Rupavati? Were you listening to what we were saying? Is it right eaves drop?

K. R: The question of eaves dropping will arise only in case you and I are two separate entities. You are the only tenant of my heart.

M: If I am only a tenant I am ready to quit.

K. R: Did I not say in the beginning that I am a fool? That is why such foolish words escape my lips. You have taken the kingdom of my heart by storm.

M: In that case I am an invader and therefore an intruder.

K. R: No, you are the owner of my heart and I am your property.

M: Has anyone ever heard of any property speaking to its owner?

K. R: If the property happens to be a living being the property can speak.

M: How can any living being be considered to be property? Slavery was abolished long ago.

K. R: Why should you raise any objection if the slave has none?

M: The company of a slave will never be pleasant.

K. R: Will the company of a friend be pleasant?

M: Yes, particularly if it happens to be a girl-friend. But just now you were saying that you had lost your identity and become one with me.

K. R: That is also foolish on my part to have said so. What pleasure is there in becoming one? It is better to remain a bee and suck the honey than to become honey itself.

M: Who is honey and who is the bee?

K. R: When I am honey, you are the bee and when you are the bee I am the honey.

M: If both are honey?

K. R: There will be none to suck the honey.

M: In case both happen to be bees?

K. R: Perhaps they may sting each other.

M: As both of us are living beings stinging also is a possibility which cannot be altogether ruled out.

K. R: That is why I say that both should accommodate each other and behave like an insensient thing whenever necessary. When you play the bee I should be passive and play the honey and when I play the bee you should be passive and play the part of honey. That is to say mutual love will lead to mutual subordination of conflicting interests.

M: It is against nature that man should subordinate himself to woman.

K. R: In that case let woman be subordinate to man.

M: Outside the house man also some times plays the subordinate part. There is, therefore, no objection to play the subordinate part at home also some times. In case the husband is cleverer than the wife the wife should be subordinate to the husband and in the case the wife is more intelligent than the husband, the husband should be subordinate to the wife. Dyarchi is no good even when the portfolios are divided.

K. R: You should, therefore, play the subordinate part and yield to my wish?

M: What is your wish?

K. R: That I should remain a fool and continue to be an idiot.

M: In that case you should listen to what I say.

K. R: What do you say? What is your command?

M: Let our marriage take place not as a sacrament with Vedic rites. Let it be registered under the law. Whenever you do not like me you can divorce me and remarry.

K. R: Krishna! Krishna! (Good God) Will any Aryan lady ever dream of divorce or remarriage?

M: Good people also sometimes get evil dreams.

K. R: In popular parlance I may be your better half but I cannot be your better in intelligence. Modern Manus are bringing forward legislation introducing divorce into Aryan marriages not registered under the law also. Let us, therefore, marry according to the Vedic rites. I am, however, altogether certain that all these new-fangled laws will remain a dead letter in my case. 'Till death do us part that is what some people say but even death cannot part us. When I pass to the beyond I shall be awaiting your arrival there to rejoice you. Here come our friends Gunavati and Vasu.

(Enter Kumari Gunavati and Vasu)

M: Rupavati! You have stooped to conquer; your sacrifice simply overwhelms me. I have, therefore, no other go but to abide by your wish.

V: So Kumari Rupavati insists on remaining a fool, unlike Gunavati and myself here who seek to be very worldly wise.

M: Yes she has been fooling me ever since we parted. Kumari Gunavati, your friend here is not only Rupavati, the beautiful, but also Gunavati the virtuous.

K. R: Gunavati, I wonder how his parents selected the right name for him. Does he not captivate everyone's heart?

(Addressing Manohar) Let us go and inform our parents now.

(Exit Manohar and Rupavati)

K. G: Love has no eyes. Both of them are blind.

V: Who are blind — they are we?

(Curtain)

The above appears to be incredible. But truth is stranger than fiction. We understand that the above [is] based on an event which took place recently in India although the names of the characters have been given differently. —Ed.

FILM REVIEW

RATNA DEEP

AN OUTSTANDING FILM

Debaki Bose, who, during the last few years had nothing but a series of flops to his credit, shows in this highly artistic and emotional film that his peculiar brand of talent, (which apparently could not thrive in the era of cheap and vulgar films) has come into its own in his high-class creation "Ratnadeep."

"Ratnadeep", adapted for the screen from a novel by Prabhatkumar Mukherjee, has an exceptionally sensitive story, which might have suffered at the hands of a lesser director. The story, which begins with the cynicism of its hero and ends with his idealism, is full of subtle psychology, and its development is logical and convincing. Debaki Bose has directed it very artistically, and the picture is, to use a eulogistic description which has almost lost its force by its frequent application to worthless films, "a rich emotional experience."

The story interprets the Indian concept of love and idealism at its best. The embittered and cynical hero, who has no scruples about obtaining another man's money by false pretences, still cannot bring himself to lay his hands on another man's wife. How the love and blind devotion of that woman redeems his lost soul forms the theme of the story which ends on a highly idealistic and sentimental note.

Gopal, an assistant station master of a wayside station on the East-Indian Railway has lost his job and also his wife, who has deserted him for a richer man. On the last night of his duty, a

passenger train drops the dead body of a sanyasi, who has suddenly died in the train due to heart failure. When the body is taken from the train to the station, Gopal notices along with others that the dead sanyasi bears a striking resemblance to him. During the night, Gopal reads the diaries of the dead sanyasi and learns that he is heir-apparent to a big estate, which he had left fourteen years ago for the life of an ascetic, and to which he was now returning. The remarkable coincidence puts the idea into Gopal's head to pose as the sanyasi and claim his estate. He would forget all about his wretched past and start life anew. He decides to act at once so as not to lose this unexpected opportunity.

The impostor is accepted as the long-lost heir-apparent Bhuvan by his mother and wife and all the people in the village amidst great rejoicings. He is given a right royal reception. No one doubts for a moment that he is the real heir-apparent.

Gopal, though embittered and cynical because of his unhappy experiences, is not entirely devoid of morality. His conscience begins to prick him when he is faced with the affection of the dead man's mother and the love and devotion of his widow. Having waited in vain of fourteen years for the consummation for her marriage, she is naturally keenly eager for the joyous event, her husband having returned at long last to reawaken her dormant but not dead desires. Gopal, uncertain how to act, hits upon a clever idea to find a way out of his difficulties. He declares that his vow of celibacy has

still three months to terminate. During this respite, he undergoes tremendous mental conflicts, while the woman strives day and night to tempt him with all her coquetry and attraction, but in vain. Gopal is essentially a man of high idealism, as few persons in his position could be expected to resist the advances of a woman who is too eager to give her all. He is overwhelmed by her love and devotion for him, and in the end, unable to bear the guilt in his conscience any longer, he decides to reveal the whole truth and calmly face whatever consequences might follow. The widow, on hearing that her husband is a fraud, dies of the shock which the revelation deals her. But her mother, though staggered at first, decides to pardon him on learning that he has not even touched her daughter. Though an impostor, he has desisted from sully the purity of the woman whom he could easily have deceived. The story ends near the widow's funeral pyre, with the hero reverently pressing her ashes to his forehead.

With his skilful and artistic handling of the theme, Debaki Bose has infused the picture with a rare emotional quality. There are, however, a few defects and digressions. The comic sequences, for example, could easily have been omitted. Otherwise the picture develops smoothly and is gripping from beginning to end. Debaki Bose's direction is masterly, and is characterised by extraordinary vividness and clarity.

The technical values of the picture are very good. The dialogue is well-written and to the point. Music by Robin Chatterjee is of a high standard, but the songs rendered by Juthika Roy, (who lends her voice to the screen for the first time in this picture) Geetha Roy, Sandhya Mukherjee and Talat Mahmud are not catchy or very attractive in tune.

Acting in this picture is exceptionally good, and Abhi Bhattacharya has given a sincere and convincing rendering of the difficult role of the hero. His acting is restrained and polished, and his face and eyes are very expressive. He has successfully portrayed the inner mental conflicts between good and evil. Anubha Gupta has also acted extremely well and is quite inviting in her coquettish moments! Her acting, however, is at its best in those sequences where her passions are roused only to wither away in frustration. Both the hero and the heroine have acquitted themselves very creditably in this picture. Manju Dey has acted quite well, though she has no looks. Pahari Sanyal as the faithful domestic servant has given a very fine piece of acting which shows his versatility as an actor. Molina has grossly over-acted, which is surprising in one of her ability and experience.

On the whole "Ratnadeep" with its unique theme and idealism is an outstanding and memorable film, which is a directorial triumph for veteran Debaki Bose, and definitely well worth its Tamil transcription: "Ratnadeepam".



JEAN RENOIR'S "THE RIVER"

A Landmark in International Understanding

Famous film director Jean Renoir's "The River", though a good picture, is undoubtedly a disappointment because it is the indifferent handiwork of a director of no mean merit. The blame for this mainly goes to Rumer Godden's story, which is insipid, inconsequential and immobile. A more powerful drama for an ambitious 'theme-picture' on India was certainly not lacking. It is as if a great artist took the choicest care and used the blackest colours to paint the Himalayas!

The story deals with a war cripple disillusioned in his homeland, who comes to India in search of peace of mind. He is the guest of an English friend, — a sadly bereaved man: a widower with his only delight, Radha, his own daughter of his dead Indian wife. Radha and the two neighbouring white daughters (of the manager of a jute mill on the banks of the eternal Hooghly) all three obligingly fall in love with the cripple, — not an unusual development in such circumstances. He is friendly and sympathetic towards the ugly sister, but naturally has warmer feelings for the beautiful one. The sisters, of course, begin to be jealous. Radha, strangely, is cool and collected. In her, our hero finds all that is mysterious and peace-giving in woman. But suddenly the hero, for unexplained reasons, leaves the place bound for home again, but to all three-three girls, writes 3 separate letters, which they all as comfortably, promptly forget and throw away, — just then happening to hear the healthy squeal of a new-born: 10th or 11th child in an English family mind you, in the very midst of 'licentious' fast-breeding India!

That is all there is in the story, which though natural and realistic, hardly seems to move on the screen and never even mildly grips. The India depicted in this picture is essentially that seen through western eyes, and while this makes it easier for the western mind to understand India there is this disadvantage, that the India represented here is not sufficiently Indian. It comes nowhere near real Indian life. The Ganga is "The River" here, but is frankly a misnomer. The correct title should have been something like: 'Three Girls and a Soldier'.

The background-music too like western jazz in Indian 'musicals', is mostly South Indian for a Bengali locale. Also, there are far lovelier girls to play the role of Radha, though it must be mentioned in fairness to the present choice, that her Radhakrishna dance is gracefully done in the authentic style. All the characters are natural and convincing, but to Suprava Mukherjee who acts the governess special boquets.

More of the credit side now. Technical values, especially technicolour outdoor shots are marvellously beautiful. For the first time here on the screen, is a genuine, sincere attempt to interpret India to the West. What is more praiseworthy, Jean Renoir has taken particular care not to condemn our religion and culture in today's so-very-fashionable, morally arrogant, culturally snobbish Americanized way, — the way specialized by The Readers Digest, no doubt to 'promote' peace as it does with Russia also!

Thus, for example, about the multitudinous Hindu idols, — our over-zealous missionary friends' eyesore for dubbing us: 'pagan and polytheistic', and therefore patronizingly saving our souls from the nethermost hell of some Christians comfortable creed! — Jean Renoir has truly and clearly explained that the Hindus have only One God, whom they worship under many names and manifestations. He has also treated Hindu philosophy and ideals as they are: higher and nobler than that of the West.

Thanks to the eminence of Jean Renoir, and the wide publicity it has justly received, "The River" has succeeded in creating interest and appreciation about India in all Western countries. Jean Renoir has thus paved the way for better and more authentic pictures about India for the world-market. "The River" is an excellent semi-documentary, and presents many facets of Indian life in a very attractive manner.

.....Readers digest.....no doubt to 'promote' peace, as with Russia, — in 17 languages, only one of which the distinguished editors claim to be a 'blind' (Braille) edition!

Concluding, we will say that 'The River', though something of a disappointment (to Indians), is a landmark in international film production, and Jean Renoir must be congratulated by the West for having produced it. But let us Indians invite the famous director to settle in India for a long time, study our own life more closely, select really Indian themes, and with the help of our own artists and technicians, produce such a gem of a masterpiece, that automatically, the scales will fall off the eyes of the self-blinded West. Really, how many men - and - women worshipping tribes of Westerners have truly succumbed to the tempting, siren-like, beckoning beauty of the Biblical: "Let there be Light and there was Light",.

SUGAR AND SPICE

A young person had taken for his text his young men's class the parable of the Wise and Foolish Virgins. In conclusion, he said "Now young men, which would you prefer—the five wise virgins with the light or the five foolish virgins in the dark?"

The vote was unanimous.

He was a notoriously slow settler of accounts and one day he complained: "I've been to every shop in town, and 'I'm dashed if I can get what I want!'"

"What is it—credit?" asked his candid friend.

"Was your lecture on economy a success?"

"Yes, they gave me two hearty cheers."

"He is very careful about his children, isn't he?"

"Yes: he's trying to bring them up in the way he should have gone".

"Is your wife the one on the left of that horse-faced woman or the one on the right?"

"The one in the middle".



PRIZES for SHORT STORIES

Short stories in English are invited for publication in Sri Krshna. The matter should not exceed 3 pages as printed in Sri Krshna. The story should have depth and imagination and should elevate and ennoble the reader by appealing to one's high intellect or deep emotions. A nominal entrance fee of Re. 1/- should be remitted to the Bombay Editor, SRI KRSHNA, 421, Bhaudaji Road, Bombay-19 by non-student competitors for this prize. Entrance is free for bona-fide students certified by the heads of their institution.

The first prize is of Rs. 30/- and the second of Rs. 15/-. The first prize is reserved for non-students and the second for students. The prize-winning stories will be published in Sri Krshna. Non-prize-winning stories will not be returned. No correspondence will be entered into in regard to the stories or prizes. Stories received between the 1st and 10th of every month will be considered for prizes awarded during the month.



WORRY YOUR WORRIES BY WORRYING MEENADEVA

Please cut out this coupon, sign and send with details asked for and question worrying you along with remittance of Rs. 2/- and a stamped envelope for reply to the Bombay Editor, "SRI KRSHNA", 421, Bhaudaji Road, Bombay, 19. No correspondence except reply to question; no refund; Re. 1/- only need be sent if horoscope also is furnished.

Name in full.....Vocation.....
Full Address.....
Birth place.....Date..... Month.....
Year..... & time of birth.....
Enclose copy of horoscope if available.....
Your question.....
My difficulty is genuine.

Date.....
Place.....

Signature

SRI KRSHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

Sri Krshna 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 Krshna and his followers.

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

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

d. Building a Gita Mandap (Hall).

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

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

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

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

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

2. Study classes in Gita are being conducted.

3. Discourses on Ramayana and Bhagavata are being arranged.

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

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

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

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

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

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

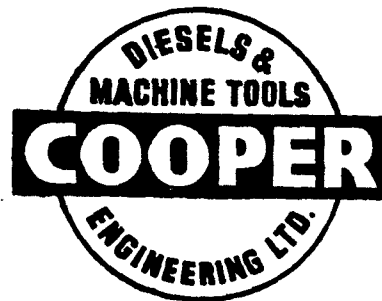
10. Monthly magazine 'Sri Krshna' is published.

*In a foreword to the pamphlet entitled "Bharat Seva Samaj,,
SRI JAWAHARLAL NEHRU, Prime Minister, said:*

*" It is an ambitious task and we want men
and women with high ambition for it-not the ambition
for the little and personal things of life but the
ambition to serve great causes, forgetting oneself,
and achieve great ends....."*

Space kindly donated by:

**THE TATA IRON AND STEEL COMPANY, LIMITED,
CALCUTTA**



Diesel Engines - Rotary Oil Mill -

Shaping Machines - Sugarcane Crusher -

Textile Looms - Ploughs & Plough-Shares

Chaff Cutters

FACTORY:

Satara Road, M. & S. M. Rly.

HEAD OFFICE:

**Construction House, Ballard Estate,
BOMBAY**

DEMAG

**Electric Hoists, Mining Equipment like Conveyors, Winches,
Loading & Winding Plants, Cages, Pit Frames, Buildings,
Compressed Air Plants, Harbour & Shipyard installa-
tions, Excavators & Earthmoving Equipments:**

POHLIG

Aerial Ropeways, Cableways, Conveyors, Runways:

KIESERLING

**Plants for Manufacturing Cycles, Cutlery, Nuts and Bolts,
tubes, bars and presses:**

TRIANCO

**Hollow & Solid Concrete Block making machines, concrete
mixers and vibrators:**

DORTMUNDER UNION

Hydraulic Engineering Structures, etc. etc.

CONTACT

KAMANI ENGINEERING CORPORATION LTD.,

Kamani Chambers :- Ballard Estate,

BOMBAY

Also at :-

NEW DELHI-CALCUTTA- MADRAS-JAIPUR-SATNA-NAGPUR

THE
RAVALGAON SUGAR FARM LTD.

Producers of
Sugar, Sugar Candy
Confectionery, Golden Syrup
and
Dairy Products of Quality

Head Office:
CONSTRUCTION HOUSE,
Ballard Estate,
BOMBAY.

Factory:
RAVALGAON.
Via Manmad,
(G. I. P. Rly.)

OUR
Walchandnagar Sugar Works
and
Agricultural Industries

Manufacture:-

CRYSTAL SUGAR
REFINED G. N. OIL
DENATURED and
RECTIFIED SPIRIT.

For particulars please write to:

WALCHANDNAGAR INDUSTRIES LIMITED

HEAD OFFICE:

Construction House,
Ballard Estate,
BOMBAY

FACTORY:

Post. Walchandnagar
Dist. POONA
Rly. Station Diksal
(G. I. P. Rly.)

SHREE NIWAS FABRICS

DHOTIES, SAREES, LONG CLOTHS, POPLINS,
VOILES, MULLS, SHIRTINGS ETC.

Apply for Export Goods

The Shree-Niwas Cotton Mills Ltd.,

Shreeniwas Wandhy Road, Fort, BOMBAY

Managing Agents:-

THE MARWAR TEXTILES (AGENCY) LTD., BOMBAY

ORDER FORM

Date..... Place.....

To

THE BUSINESS MANAGER, "Sri Krishna"
East 3rd Street, PUDUKKOTTAI. S. I. Railway

Dear Sir,

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,

Full name and address in Block Letters.

Name.....

Full address.....

SUBSCRIBE TO SRI KRSHNA

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

TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD
ADVERTISE IN SRI KRSHNA

The circulation of this Journal is among prominent people and includes Mills, Factories, Business Houses, Colleges, High-schools and Cultural Institutions both inside and outside India. There is no doubt that the Journal will be an excellent medium of advertisement to your Concern. The rates for advertisements are as follows:—

	Yearly.	H. Yearly.	Quarterly.	Monthly.
Cover pages 2 & 3, Inside first and last pages and all pages opposite reading matter	900	690	360	180
Inside full page	600	450	240	120
Inside half page	375	270	150	75

For special positions and advertisements in double colours please ask for rates.

SRI KRSHNA SABHA (REGD)**Affiliation**

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

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

SRI KRSHNA SABHA PUBLICATIONS

- | | |
|--|---------------------------------------|
| 1 Sri Jayanti Celebrations 1947 Souvenir | Re. 1-8-0 |
| 2 Sri Jayanti Celebrations 1948 Souvenir | Rs. 3-0-0 |
| 3 Synopsis of Sankalpa Suryodaya 1949 | Rs. 3-0-0 |
| 4 Photographs of actors in the play Sankalpa Suryodaya | As. 0-6-0 |
| 5 Fundamentals of the Four Schools of Vedantic Philosophy | Re. 1-8-0 |
| 6 Bhagavata Sutra of Sri Vedanta Desika | Rs. 0-8-0 |
| 7 Mumukshubhava | Re. 1-0-0 |
| 8 Sillarai Rahasyas | Rs. 3-0-0 |
| 9 Sri Sukta and other Lakshmi Stotras with Eng. Translation | As. 0-8-0 |
| 10 Nyayakalapa Sangraha of Senesvara | As. 0-8-0 |
| 11 Tiruppavai with English Translation | As. 0-8-0 |
| 12 Adhikarana Ratnamala of Kapistalam Desikacharya | As. 0-8-0 |
| 13 Time, its Philosophy & Economics | As. 0-8-0 |
| 14 Dramidopanishad - Sara & Tatparya-Ratnavali (Bhagavan Namasahasram) | As. 1-0-0 |
| 15 SRI KRSHNA - Monthly Magazine | Published on the 29-th of every month |

ANNUAL — Inland Rs. 5/- Overseas 10 Sh. or 2 Dollars.

MONTHLY — Inland As. 0-8-0 Overseas 1 Sh. or 20 Cents.

142393