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Sri Krishna

VOL. 2

No. 12

APRIL - May - 1952



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Mesha : APRIL - MAY 1952

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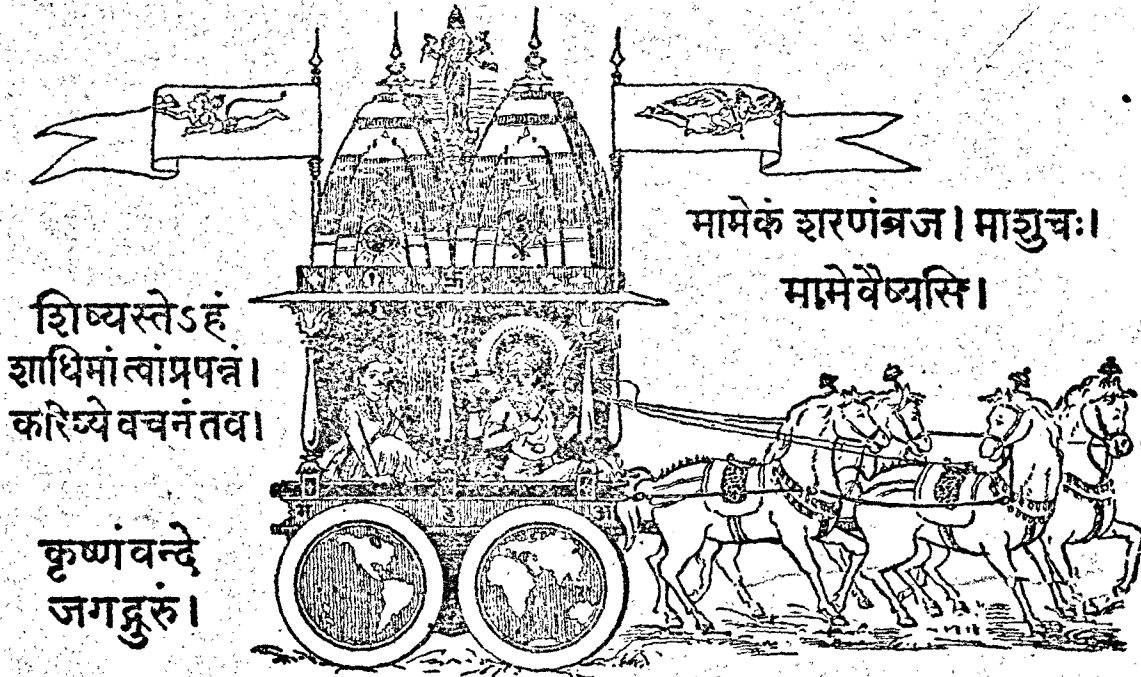
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SRI KRSHNA

The Digest of Religions and Cultures



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



EDITOR:-
S. NARAYAN
BOMBAY

Mesha
April - May 1952

No. 12

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SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Mesha: April - May 1952

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SRI VAISHNAVA SAMMELAN

(Synopsis of the Presidential Address in Hindi of Sri A. S. Iyengar, President of Sri Krishna Sabha, Bombay on the occasion of the Forty-first Session of Sri Vaishnava Sammelan held at Patna on the 7th, 8th and 9th March 1952.)

Who is a true Sri Vaishnava? Outward symbols are no doubt necessary in their own way but leading a life of a true Sri Vaishnava is more necessary than outward symbols. The most important thing is the outward manifestation of the inner qualities of a true Sri Vaishnava described in various works. For example, it is stated that God is pleased more by being worshipped with the eight flowers like Ahimsa (non-violence), Control of Mind (Indriya nigraha) etc. etc. than by the most fragrant flowers on earth. A true Sri Vaishnava is expected to try to be, not superior to not even equal to, but below, every other Sri Vaishnava. He should also develop friendship towards those who are happy, pity for those who are afflicted, gladness over the good works of others and indifference to their bad deeds. Every Vaishnava is for the Lord and the Lord believes that he is for every Sri Vaishnava. Similarly each for all and all for each. The ideal of co-operation should prevail amongst Sri Vaishnavas.

SECULAR STATE —

Our state is secular and not religious. The State cannot, however, be entirely free from religion because if the people are not religious, society will not last for long. Irreligiousness is more dangerous than even anarchy. In Russia the State does not lend any support to any religion but it is stated that people themselves collect subscriptions and support various religions. A State may remain secular but at the same time should remain equal to all religions. Looking upon all religions with an equal eye does not mean being indifferent to all of them but supporting every one of them equally. In the days of Akbar, it is stated that he looked upon all religions as equal. Even nowadays the State religion of England is Anglican Christianity but it does not mean that other religions or other denominations in Christianity are suppressed there. Other religionists also can follow their own religion without any hit or hindrance. Similarly it is highly desirable that in our own State also we should

establish Ram Rajya and at the same time look upon other religions with regard and respect. Even in the absence of Ram Rajya there is certainly a place for Sri Vaishnava Sammalen in a secular State because a secular State does not mean that religious people therein should not practise their religion. It only means that religious people should not demand any rights from the State by virtue of their being followers of a particular religion. In the organisations set up by people for the protection and advancement of their own religions there should be no intervention by the State.

SECTARIANISM

Some people object that such religious institutions give rise to sectarianism. The word used in this connection by Hindi speaking people is Sampradaya. Such people do not seem to understand the meaning of the word sampradaya. Sampradaya is made up of daya plus pra plus sam. Daya means heritage from our ancestors. In this case it is Rshis or seers who have handed down to us the heritage of their wisdom. This heritage of wisdom is not for the purpose of creating trouble among the people. Sri Bhashyakara's sampradaya really means Sri Ramanuja's darsan or Sri Ramanuja's Vedanta. Just as Bhagawan Patanjali is the author of Yoga Darsan similarly Bhagawan Ramanuja is the author of Sri Vaishnava Darsan. Just as Sri Sankaracharya has expounded Advaita Vedanta similarly Sri Ramanuja has expounded Visishtadvaita Vedanta. Darshan means exact knowledge obtained through exact sources of knowledge. Vedanta means the highest knowledge. Sri Ramanuja's philosophy cannot, therefore, be identified with any narrow sect. It is certainly a school of philosophy. If it is objected that even darshan or Vedanta or a school of philo-

sophy is sectarian, it can very well be argued that even secularism is a school of thought lending itself to the narrowness of outlook found in sectarianism. The greatness of Sri Vaishnavism lies in the fact that its outlook is universal. The word Vishnu means universal God. That is why Bhakta Prahalad, the prince of Passive resisters, asked how, when everything is the manifestation of Govinda, the innermost self, can we speak of one individual being a friend and another individual being an enemy. The entire universe is the body of Sriman Narayan. To serve any sentient being is therefore to serve Vasudeva. If every sentient being is the body of the Lord, every wise and devoted Sri Vaishnava is the innermost self of the Lord Himself according to Sri Krishna. The individual self is the servant of the Lord. He has the power to do and to enjoy but this power is subject to the will of the Lord. These powers have been bestowed on him by the Lord for the service of God, godly people and God's messengers or the Acharyas. That is why Sri Yamunacharya says that every part of him, the body, vital breath, happiness, self or anything else should meet destruction in different ways if it is not to be for the use of the Lord. According to Sri Ramanuja every individual self can attain liberation at the end of this very life unlike the views of certain other schools in which only brahmins and therein also only sanyasins can attain liberation at the end of this life. Whatever good points there are in other religions, or schools of philosophy are found in Sri Ramanuja's school and nowhere else are all the good points seen in one and the same place as in Sri Ramanuja's philosophy. That is why we say in the course of our service to the Lord everyday. "May the divine command of Sri Ramanuja spread at all times, places, and circumstances.

May it spread to the furthestmost corners of the universe because it is for the good of all people".

SRI RAMANUJA'S COMMANDS

History says that Sri Ramanuja lived upto the ripe old age of 120 years. When the time came for him to cast off this mortal coil and reach the highest heaven, his disciples began to weep and were bent upon committing suicide following him immediately in the other world. At that time Sri Ramanuja is said to have called the disciples together and told them, "You should not commit suicide after me. You are all Prapannas or those who have dedicated yourself to the Lord. It is not fit for a Prapanna to worry either about the body or his soul. If he worries for the livelihood of the body it means that he is no better than an atheist. If he worries for the future of the soul, it means that he has not entrusted the care of his soul to the Lord. If a Prapanna is not to worry either for his body or his soul what he is expected to do? There are five important things which he should do while on earth. These are: (1) the propagation of Sri Bhashya, (2) the propagation of Divya Prabandham, (3) the protection and the advancement of the divine seats of the Lord on earth, (4) repeating the dwayamantra with an eye on its meaning and (5) resorting to any true Sri Vaishnava and rendering him service".

The propagation of Sri Bhashya is necessary because it leads to the resolving of the doubts arising from the study of Srutis, smrtis, Brahma Sutras, itihahas, and Puranas.

The propagation of Divya Prabandhas is necessary because it leads to true enlightenment and the removal of all ignorance, doubts, want of faith and contrary knowledge.

The protection and the improvement of the divine seats of the Lord on earth is necessary because although the Lord can be worshipped in different ways, image worship is the easiest of all. To take the example of a man who is thirsty it is no use showing him the clouds which may or may not rain. God in the highest Heaven is like the clouds in the sky. Nor is it any use showing him the waters of the sea which are difficult to approach and even when approached undrinkable. Similarly are the forms of the Lord like Padmanabha who is said to be found in the fabulous ocean of milk. Nor will it be useful to show him a river which is in floods only during the rains and which gets dried up in summer. The manifestations of the Lord like Sri Rama and Krishna are like such rivers. They were available at a particular time and place and are not available to us now to see, to hear, to touch and to feel with the body. Nor will it be useful to ask him to dig a well to get water. Similarly will be the advice of asking him to dive into the innermost recess of his heart and see the Lord within. That can be done only by the practice of yoga which is not easy for all. The manifestation of the Lord in images in temples, however, is like water in tanks in all villages and the manifestation of the Lord in houses is most accessible like water in water-pots in one's own house. This greatness is not understood by those who do not believe in image worship. They think that we worship only the images made of different metals. Our worship is of the Lord who manifests himself in all images at the request of His devotees and image worship is intended not merely of the ignorant but also for the wisest people like the Alvars. Even nowadays we know that because of such manifestation in holy place like Srirangam, Conjeevaram, Tirupathi, Ayodhya, Brindhaban, etc. the desires

of devotees are fulfilled. As a result of the troubles arising from the age in which we live, namely Kali or the age of strife, the commands of the shastras have fallen on evil days in these holy places also. In this connection it should be remembered that it was Sri Bhashyakara who first of all allowed the so called untouchables to enter the temple in Yadugiri or Melkot as it is called nowadays. He introduced this practice within the limit of the shastras. The present position is however altogether different. Because of this transgression of the shastras it will not be right to abandon the temples altogether. In olden days it was the practice in Srirangam for example only for Sanyasins and Paramaikantins to enter the holy of holies for wishing the Lord well. They are called Ekantins who ask only the Lord and nominor godling for whatever they want in this world or the world to come. They are called Paramaikantins who ask the Lord for nothing except the Lord Himself. Even nowadays in every holy place expiatory ceremonies are performed for removing any unholiness which may have crept in known or unknown. It is certainly true that the conduct of many of the so called devotees of the Lord belonging to the higher classes is no better than the conduct of the so called untouchables. It should not therefore be impossible for intelligent and practical people to devise means by which only Paramaikanthins may enter the holy of holies in order to praise the Lord and wish him well and all other people including the so called higher classes and lower classes may remain at a respectable distance laid down by the shastras and have darshan of the Lord. May the Lord bestow right thoughts on every one! Amen.

The existence of the temples is not for the display of outward forms and

ceremonies. The temples are there for the study and teaching of Brahma vidya so that they may become centres of good conduct, wisdom and devotion and spread the holy atmosphere all round. We should congratulate ourselves on the fact that Sri Vaishnava temples have not yielded to Vamamarga even to the minutest extent. One of our highest things in life should, therefore, be to protect and advance the interests of His holy places. It is not desirable to establish new temples in these days. The establishment of mutts however will be necessary for the purpose of "propaganda work."

LORD KRSHNA himself says that among Yagnas He is Japa Yagnya. The performance of Yagnas is necessary as they are considered to purify even the most learned people. The repetition of Dwaya Mantra with an eye on its meaning has therefore, been recommended. In this connection, it should be remembered that Sri Bhashyakara has laid emphasis on the repetition of the mantra with an eye on its meaning and not on mere repetition. It is stated that Sri Bhashyakara proclaimed not merely from the house-tops but from the top of the temple tower of Goshthipura that the gate of the highest Heaven is open to all and not merely to any particular set of people. Such was his great pity for humanity as such.

SERVICE OF GODLY PEOPLE is the highest end for a Srivaishnava. Those who appreciate the good qualities of Bhagawatas will be able to realise the truth of this statement. Sri Lakshmana was the brother of Sri Ramachandra but being attracted by His good qualities became His servant. Similarly Sri Shatrughna was attracted by the good qualities of Sri Bharata and considered

Continued in page 253

DHARMATMA EKNATH

By V. V. T., B. Sc.

Eknath was born in a Brahmin family in about 1532 A. D., whereabouts was also born another great Vaishnava Tulsidas. His birth place was Paithan a great seat of learning in South India, in fact called Dakkhina Kashi. His great grandfather was the famous saint Bhanudas who, according to tradition, had brought back the Lord (Shri Vithala of Pandaripur) from the prison of a Muslim King. Eknath's grandson was the poet laureate Mukteshwara. He lost his parents in very early childhood and his grandmother brought him up. As the only descendant of Bhanudas he was the recipient of great love and regard from all the people of Paithan. His family appears to have been a fairly well to do one. He was brought up quite in keeping with his birth in a learned and at the same time a devoted Vaishnava family. In his 13th year he felt the urge of Adhyatmadhyana and went to Shri Janardana Swami of Deogad - Daulatabad whom he made his Guru. Janardanpant though an official of the Muslim ruler, was a great Siddha. He had the anugraha of Shri Dattatreya Himself. The Guru in a moment assessed Eknath's potentiality. He was formally given the work of keeping accounts. Once it so happened that he could not close the accounts of the day,

as he could not reconcile the mistake of one pice. He was restless and was at it till midnight, by which time to his great joy he found it out. His joy was so much that he clapped his hands loudly. Janardanswami who was watching all this called him out and said "If you are so joyous on finding out such a trifling mistake, what will happen when you find out the real mistake, the mistake of Samsara?" Eknath thereupon fell at the feet of his guru and requested him to lead the way. Realising that the opportune moment had arrived Janardanaswami gave him the experience of Shri Dattatreya's Sakshatkara, and allowed him to go home and marry.

Eknath returned home and as a result of a thousand punyas of previous births had such a wife as Girijabai. This remarkable woman was in every way an ardhangini of her husband. Eknath practically opened an Annasatra and Dhyanasatra in his ancestral residence. In 1570 A. D. he had completed five chapters of his Bhagwata, his most famous grantha, which is respected in Maharashtra with the same respect as given to Dhyaneshwari. In fact Dhyaneshwari, Eknath's Bhagvat and Tukaram's Gatha are the Prasthanatrayee of Maharashtra. Some one of his disciples, it

Continued from page 252

service of Bharata, a Bhagawata, the highest aim of his life. The individual soul has lost itself in the world because of egoism. The way of salvation for the individual soul is being looked upon by godly people as their own. In order that godly people may look upon the individual soul as their own it is the duty of every Sri Vaishnava to render service to godly people.

(To be continued)

seems, had taken it to Kashi and was reading it. when a learned sanyasin objected. There was again a furore in Kashi that someone should have written in Marathi about Shrimad Bhagawatam so holy a book. Eknath was peremptorily summoned to Kashi. In a conference of Shastris and Pandits his five chapters were put to scrutiny. Eknath came out of the ordeal unscathed and the Shastris unanimously gave a verdict that the whole writing was divinely inspired. He was requested to stay in Kashi and complete his Bhagawat. Eknath resided in Kashi for three years and completed it and also another one Rukmini Swayamwara. Every night he used to perform kirtans on what he completed in the day on the banks of the holy Ganga. Perhaps the Lord might be leaving Vaikuntha to listen to His own greatness sung by such a great Vaishnava. On completion his holy book was taken in procession in a palanquin in Kashi and Eknath received great ovation throughout Kashi.

Eknath's inspiration was Dhyaneswari. In fact he collected many editions of it and compiled a correct one. Even for this one act of his Maharashtra would have remained indebted to him. He also located the place where Shri Dhyaneswari had taken Samadhi and started the annual yatra of Alandi. He unified the Dattasampradaya of his guru which had come down from Shripada, Shri Vallabha and Shri Nrisimha Swami and the Bhagwat Sampradaya of Pandharpur to which his family belonged. His devotion to his guru is comparable to only that of Shri Dyaneshwara to his guru (brother Shri Niwritti). At the end of every composition of his, he says Eka Janardan meaning "Janardan's Eknath". He composed many a devotional akhyanas, songs, etc. His great speciality was to simplify the subject of philosophy so as to bring it in the reach of common

people and to take the message of Bhakti to the remotest household. Therefore he turned his pen to every field so that kirtankars, women and persons belonging to various faiths and sampradayas could sing them. He was blessed with a care free and long life and he fully gave it to the Lord by singing His greatness in many thousands of lines each bubbling with the highest form of Bhakti. Another of his famous grantha is his Bhawartha Ramayana.

Eknath can be easily called a Shanti samudra. A few of the incidents in his life may not be out of place. Once some mundakas instigated a panwalla to spit on Eknath when he would return after taking bath in the river Godavari which is called the Ganga of the South. He did it 108 times and 108 times Eknath returned to the river to take fresh bath. In the end the man fell at Eknath's feet only to be reassured that because of him "I had the good fortune of having the punya of 108 sacred baths". A brahmin who was in need of money was similarly instigated that if he could make Eknath angry he would be given the money. He tried his level best but without success. Then an idea struck him. When Girijabai was serving food he jumped on her back. Thereupon Eknath asked his wife to take care that the Atithi did not suffer a fall. The great wife of this great man replied, "you need not worry my Nath, I am used to take Hari (Eknath's son) on my back". The brahmin's face changed colour and he fell at the feet of this remarkable couple. When he told the story Eknath himself gave him the money he wanted. His own son Haripandit, however, for a long time was not reconciled with him. Haripandit was a Karmatha Brahmin and did not like Eknath writing books in Marathi and propagating the Bhaktimarga even to women and sudras. Eknath however believed in conversion and not compul-

sion and finally it appears he went to Kashi and brought back Haripandit from Kashi to Paithan. After this Haripandit understood the greatness of his father and lived with him. There is a story that once Eknath and Haripandit were on a pilgrimage from Kashi to Rameshwaram. On the way a donkey was dying of thirst and Eknath without hesitation put the sacred water of the Ganga which was being taken for Abhisheka of Rameshwara in its mouth. Haripandit turned red with anger, but Eknath coolly replied that he saw God even in the humblest of His creations. It is said that Lord Shri Krishna himself in the form of a boy named Shri Khandya served this great Vaishnava for 12 years being pleased with the Bhakta's devotion. There is a remarkable story in Eknath's life. After completion of 172 chapters of his Bhawartha Ramayana he disclosed that the call for him had come. His disciples requested him fondly to complete it but as a true Ghyani he declined. Now it had so happened that there was a boy named Gawba in Paithan who had not introduced himself even to the three R. S. He always wanted puranpoli which his poor mother could not afford. Once being disgusted she left him at Eknath's residence and told him that he would get it there daily. Eknath accepted the boy who did nothing except sit near him all day and eat to heart's content. To the greatest amazement of his learned disciples Eknath gave his pen in the hand of Gawba and commanded him to complete it. Gawba touched his feet and completed the next 125 chapters and it is impossible to distinguish the styles but for this fact recorded in the text itself. In about 1599 Eknath performed his last Kirtan on the banks of the Godawari, had a sacred bath and on his seat (leaving his sacred body in Padmasana) mingled with the Lord.

Even till this day his memory is celebrated each year on Palguna Vad Shashthi and lakhs of people assemble at Paithan and get rid of their sins.

If Shri Dhyaneshwara was the founder of the Bhagwat Sampradaya of Pandharpur now called the Warkari Sampradaya, Eknath was its great consolidator. Eknath's life was a great success in every respect. He was well to do, was blessed with a befitting wife and meritorious children. He was born in a family of Vaishnavas, was fortunate in securing a great man as his guru. In fact nothing was wanting. But these are exactly the circumstances under which ordinary men never remember the Lord. Eknath however was no ordinary mortal. He lived to show to everyone that there is no need to go to the forest, abandon one's family, and become a sanyasin to seek the Lord. His is the most brilliant example of how by devoted Bhakti complete success in samsara as well as paramartha can be achieved. If Shri Dhyaneshwara was the Lord of Dhyana and Shri Tukaram was the Master of Vairagya, Shri Eknath was the King of Bhakti. All the three were great Bhaktas and Upasakas. All were devoted Vaishnavas worshipping the Highest Brahman in the form of Lord Sri Krishna.

Paithan falls in Hyderabad State and in the fitness of things, on the first anniversary of this great saint after the police action, the Hyderabad Government declared a handsome grant for publishing the works of Shri Eknath at a reasonable price so that even persons of moderate means can afford them. May this deserving aspiration bear fruit and may all the devoted enjoy to their heart's content the nectar of Bhakti overflowing in the sacred works of Shri Eknath Maharaj.

Divining the Divine

I am a member of the Judiciary. I have been leading a religious life in my own way. I conform to outward forms and ceremonies also and do not confine myself merely to the development of inner good qualities. Off and on I have been visiting a great saint of the South. For the last several years he has been living in seclusion. He does not allow people to see him. The majority of people consider him to be mad. He has even appointed a successor to whom he has entrusted all his work, spiritual and temporal.

I was recently suffering from dropsy. All kinds of treatment were tried. The physicians gave me up for lost. I was only praying to God and to my Guru. I did not even communicate the fact of my illness to the Guru because he lives in seclusion, encourages the idea among those around him that his mental balance is not alright and seldom sees them or receives any communication from them. No one had informed him that I was ill.

All of a sudden one day, when all hopes of my recovery had been given up, a messenger from the Guru in the South came to my residence in a North Indian city and gave me the prasad of the Guru, namely, some Vibhuti and Kumkum. He said that one day the

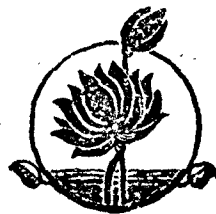
Guru appeared before his disciples, informed them that I was not doing well and instructed them to send this prasad to me. I was to mix it with the water of the Jamuna and take it. The messenger was wondering how the Guru could have got scent of the fact that I was not doing well.

I followed the instructions given and took the prasad as advised. To the great joy of myself and to the surprise of all who had been attending on me, I gradually recovered from the day of taking the prasad and I am now perfectly alright attending to my duties.

I am unable to attribute this to any thing else except the grace of God and the Guru. There must be some method of spiritual communication by which the Guru felt that I was not doing well and hastened to my rescue. But for His grace I would not have been able to recover and to give you the story of my recovery. The ways of God are inscrutable and His Grace descend even upon unworthy people like me. However-much others may praise my religious way of life I do not consider myself to be a worthy recipient of the Grace of God and the Guru.

NEW DELHI }
March 1952 }

J. N. C.



HEAVEN AND HELL

By

KRISHNA DWAIPAYANA

YUDHISHTHIRA : Please tell me, O Grand-Sire, which deeds lead to heaven and which to hell.

BHISHMA : I shall first tell you who go to hell and why.

Brahmins who have abandoned their Brahminical duties and serve others for filthy lucre - they go to hell. Those who promise gifts to Brahmins but do not fulfil their promises and those who deprive Brahmins of their property, those who examine the worth of hungry people who have come for meals, liars, tale-bearers, the vain-glorious and those who talk too much, those who betray others' property and those who are jealous of others' wealth, those who kill animals and those who revert to family life after resorting to the life of an ascetic, those who demolish wells tanks and roads, those who do not worship the Gods and the ancestors and those who do not feed children servants and guests, those who find fault with the Vedas, ascetics and those who keep vows, those who do not meditate upon the all-pervading Vishnu who is the first and the greatest of all deities, those who betray friends, virgins, cows and brahmins, those who obstruct roads with wood, thorns stones and nails, those who are crooked to all people, those who have pity for none and believe in none, those who demolish houses and those who frustrate love and hope, those who treat with contempt the hungry guests who have come with the hope of getting meals,

those who are given to drinking, gambling and stealing and to a life of luxury, those who cohabit with their wives at improper times, those who do not cohabit with their wives at proper times, those who waste the seminal fluid, those who live on the wife's property but do not protect her, those who prepare and sell weapons of war, those who have no pity for the helpless, the maimed, the poor, the diseased and the young, those who betray trusts, are avaricious or have no faith in God are hypocritical, cruel and crooked and cast glances on other people's wives, all those go to hell. Even hell gets disgusted with people who are ungrateful and who are not afraid of sinning.

Now I shall tell you who go to heaven and why. Those who speak the truth, practise penance, forgive their enemies, give gifts, study spiritual literature and follow the path of righteousness they go to heaven. Those who are given to worshipping the fire, repeating mantras, taking bath and praying to the Gods and those who have faith in God, those who serve their parents with due respect and regard and do not sleep during the day time, those who abstain from killing, those who put up with all troubles and those who help others, those who have acquired learning by service and penance and those who do not accept gifts from others, those who rescue living beings who are afraid, diseased and poverty-stricken from sins and misery, those who feed people in thousands and those

who protect people in thousands, those who are rich, beautiful and young and still have their sense organs under control, those who are glad to give and speak kindly after having given and do not expect anything in return for their gifts, those who build houses, produce corn and grow fruit trees at their own expense and give them away in gifts, those who do not hate even their enemies and speak of the good points of others, those who stick to the Vedic and shastraic path in doing what the sastras enjoin and in abstaining from what the shastras prohibit, those who are not jealous of others' good fortune but are glad when others prosper, those who dig wells, tanks and build water-sheds and temples and create gardens, those who are true even to the lying and are straightforward even to the crooked and who wish even their enemies well, those who have pity for others and those who are well-behaved, those who do not even with their minds want to enjoy others' property lying even in a forest or a lonely place, those who keep their vows every day and make every day of their life fruitful by doing at least one good act, those who do not mentally appropriate to themselves even a blade of grass belonging to others, those who have equanimity of mind for those who praise as well as those who blame, those whose minds are peaceful and under control those who do not love or tempt

other people's wives, those who sacrifice their lives in battle for the sake of their master, those who are grateful, those who love their mother, those who offer pindas to their ancestors in the Ganges, in Pushkara or in Gaya, those who take pleasure in controlling their mind and sense organs, those who have given up fear, anger and avarice, those who protect women, cows and brahmins from thieves as if they were their own, those who put up with pairs of opposites and resort to holy waters and persons according to shastraic injunctions, those who do not kill even flies, bugs and mosquitoes, those who do not save beyond the limit laid down and do not try to attract other people's wives by thought, word or deed, those who follow the shastraic injunctions and abstain from the shastraic prohibition, they all go to heaven.

I have told you who go to heaven and hell and why. To put the whole thing in a nut shell, those who hurt or hinder others go to hell and those who help others go to heaven and for the latter release from the cycle of births and deaths is not far off.

परोपकारः पुण्याय पापाय परपीडनम् ।

* * * *



Scientific Discipline and Spiritual Indiscipline

By N. K. Bambhania

What follows is an extract from Prof. Low's "Science Looks Ahead" published by Oxford University Press :—

Approaching completion in the United States is what will undoubtedly be one of the new wonders of the world, a telescope costing a million pounds with a 200 inch mirror that will magnify a million times, bringing the moon to an apparent distance of only twenty-four miles from the earth..... A dozen sciences have contributed to the solution of the problems involved in the construction of this great telescope.

The heart of a telescope is in the mirror, which catches the light emitted by an object billions of miles away, concentrates it and throws it into an eye-piece or on to a photographic plate. When we say that certain stars are 'too small to be seen' we really mean that the light they give out is insufficient to affect the human eye. But the telescope, by collecting the light from a larger area than is possible with the human eye, and concentrating it, makes the invisible star visible. Unless the optical system is perfect, the loss of light and distortion that occur will be such that the image thrown into the eye-piece will be useless; the making of the great 200 inch telescope has therefore been a matter of producing perfection as nearly as possible on a very large scale.

Manufacture began with the casting of the mirror. It may seem simple to

the layman to produce a piece of glass weighing 20 tons of some 17 feet in diameter, but many difficulties were foreseen. First of all the glass had to be perfect, without flaws or air-bubbles.... When any mass of glass cools, strains are set up owing to unequal contraction of different parts, a difficulty particularly acute in the case of glass because it is a poor conductor. The process of cooling or annealing therefore, had to be arranged to take place at a speed of not more than about one degree a day. A special glass with a small co-efficient of expansion was chosen not only to make this cooling possible, but also that small changes of temperature in the completed lens should not set up great strains.

The first mass of glass cast was not considered satisfactory and a second casting was made in 1934. Special apparatus was erected to carry the molten glass from the furnaces to the great mould, and when the last air bubble had been removed it was covered and allowed to cool. Not until long afterwards was it possible to conduct tests that proved the glass to be flaw-less. The transport of this huge piece of glass from New York State, where it had been manufactured, across the continent to California, where it was to be ground and polished, represent a considerable feat. To avoid the possibility of damage the train taking it observed a strict 20 m. p. h. speed limit, and the casting was carefully insulated so that it should

not be subjected to changes of temperature.

In a specially prepared room, air conditioned and with the temperature constant night and day to within one degree Fahrenheit, the huge disc of glass was installed for the grinding process, which had first to make it perfectly flat before introducing the required parabolic curve. Two tons of glass had to be removed in the preliminary grinding and the process extended over a year. It could not be hurried, for although mechanical grinding devices were used, they could be applied only for a short period at a time. Friction means heat, and heat might have ruined this very valuable piece of glass. A fine carborundum solution was used as abrasive, and every few minutes it was washed off, the mirror in addition being given rest periods. The grinding devices, instead of travelling up and down or round and round, moved in intricate curves so as to produce an even effect. The accuracy aimed at was a millionth of an inch, and extra-ordinary precautions were taken to prevent damage. The handful of men controlling the grinding process, for instance, had to wear special clothing and shoes; interested visitors were made to inspect the lens from behind windows. If they had entered the room, they might have taken in with them particles of dust that would have ruined the glass.

After grinding came the polishing, a process which occupied two years. A ton of jeweller's rouge was used in the process although only a few pounds of glass were removed from the 16-ton disc. Not even the ingenuity of the engineer could suggest a method by which this process could be speeded up without risk.

At the end of the polishing process, when the glass was accurate over its 7-foot surface to a millionth of an inch, it was still a lens and not a mirror. To convert it into a mirror it had to be silvered, or rather treated with aluminium. Silvering on mirrors of the perfection required for astronomical work has the disadvantage that it tarnishes and has to be periodically replaced. The task of dismantling this 16-ton lens and of resilvering it would be tremendous. Aluminium has the advantage that while it reflects as much light as silver, it is not so liable to attack by the traces of acid found even in the very pure air of Californian mountain tops. The difficulty hitherto has been the application of the aluminium. This was overcome by the invention of a new process. When this was completed and the final intricate optical tests made, the mirror was ready for its journey up the 6000-foot high Mount Palomar, which had been chosen as the site for the telescope.

This site was selected after a survey of many. At ordinary sea-level much of the additional power of the new telescope would be wasted owing to the impurity of the atmosphere. Only after many places had been surveyed and meteorological tables over a long period examined was Mount Palomar chosen. Work has been in progress on it for nearly ten years, a special road having to be constructed up the mountain side.

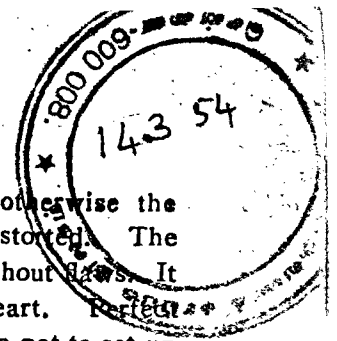
Calculations show that the telescope will bring stars a thousand million light years away within range of the human eye. In terms of astronomy, this means that billions of new stars whose existence can only be guessed at will be brought within range. The size of

the observed universe will be increased fifty times, and the planets already well known to us will be revealed with a new wealth of detail."

The extract is rather a long one: but it will amply repay patient reading. One seldom comes across so fine a piece of reading. Here is to be found an excellent example of scientific devotion or rather spirit of devotion towards science. Being devotion it has much in common with the devotion towards God or Spirit.

The telescope in question is going to cost a million pounds, i. e., approximately one and a half crore rupees. Have not the devotees of God spent crores of rupees in constructing temples, installing idols, and carrying on their worship? The telescope in question is going to magnify a million times. Does advanced devotion towards God not magnify the mind of the devotee, who sees God even in a blade of grass and thus desists from wantonly injuring it? A dozen sciences have been utilized in the construction of this telescope. Does a true devotee not believe that all the different systems of philosophy describe the different aspects of the self-same God? It has been said in the extract that 'The heart of a telescope is in the mirror' and that 'Unless the optical system is perfect, the loss of light and distortion that occur will be such that the image thrown into the eyepiece will be useless.' Herein the mirror is spoken of as the heart. In devotees, the heart is the essential element. It

must be perfectly pure; otherwise the vision is bound to be distorted. The glass had to be perfect, without flaws. It is equally true of the heart. Perfect precautions had to be taken not to set up great strains. The heart too has to be protected from unnecessary disturbances. The first mass of glass was not considered satisfactory and was rejected. The heart too has to reject unsatisfactory systems of philosophy. The furnaces were there to prepare the molten mass of glass. In spiritualism there are seven religious disciplines. Then it was carried to the great mould, and when the last air bubble was removed from it, it was covered and allowed to cool gradually. The heart too has to be freed from the least blemish. Long afterwards tests were carried on to prove that the glass was flaw-less. The same is in the case with the devotees. They have to undergo very severe ordeals. Then for getting the glass polished, it had to be carried to another place. To avoid the possibility of damage, the train taking it observed a strict 20 m. p. h. speed limit, and the casting was carefully insulated so that it should not be subjected to changes of temperatures. Do spiritual aspirants not take similar precautions in preserving the serenity of their heart? Grinding and polishing went on at a very slow pace, lest the slightest amount should ruin this very valuable piece of glass. What a great amount of patience has a devotee not to exercise for maintaining intact the serenity of his heart? Where the grinding process was carried on, the handful of men controlling it had to wear special clothing and shoes; interested visitors were made to inspect the



GITA-THE REVELATION

By

Dr. H. VEDANTASASTRI, M A, D.Phil.

“ कृष्णम् वन्दे जगद् गुरुम् ”

Srimat Bhagavat Gita—an appealing appellation, the phrase implies that the topic is something that emanated from the Lord, the Majestic! Or in other words, the expression referred to, is nothing short of Revelation.

What is Revelation?

Revelation stands for the expression of the eternal truth, through the agency of some seers, the entire responsibility, of the said expression lying but with the Divine one. In our Aryan tradition, the word (i. e. Revelation, refers to the Vedas, that are defined as अपौरुषेय i. e. not composed by any un-inspired mortal.

The Vedas, another name for which is Sruti, admit of two divisions, the Karma Kanda and the Jnana dealing with the two principal ways,

advocated by different Seers for the realisation of the Self. Besides, there are other two—viz. yoga-marga and Bhakti-marga—and there are stray hints, about both in different parts of the Vedas.

In course of time, different Schools of thought sprang up on different lines as found in the Vedas. Thus the Great Sage Jaimini relied entirely on the Karma-Kanda and founded the Mimamsa School, Kapila depended mainly on the Jnana Kanda and gave birth to Samkhya School and in like manner Patanjali and Sandilya ushered into existence the schools of yoga and Bhakti respectively. Thus there grew up difference of opinion, not only in the field of philosophy, but also in that of Religion, as buttressed by Philosophy.

Continued from page 261

lens from behind windows. Here there is no assertion of the false right to equality. To it not then sheer folly on the part of the authority to violate the sanctity of temples? For the sake of silvering, instead of silver aluminium was used; for it has the advantage that while it reflects as much light as silver, it is not so liable to attack by the traces of acid found even in the pure air of Californian mountain tops. How much do the true devotees guard their heart from even the slightest evil influences? Again, the site for this telescope was

selected after a survey of many; for at ordinary sea-level much of the additional power of the new telescope would be wasted owing to the impurity of the atmosphere. Are not temples and places of worship such select spots?

Thus, if scientific discipline and spiritual discipline are much the same, is it not apparent injustice on the part of authority to well-treat the one and to ill-treat the other?

* * * * *

The fourth (or the final) Section of the Vedas, which are incorporated in the Jnana Kanda is spoken of as Vedanta or Upanisad. The conflicting views therein were brought to a fine compromise by Acharya Badarayana in his Brahma-Sutras. But here too, arose the same difference of opinion the Sutras being interpreted by different commentators in different light.

Thus what was needed in the moment was but a system of perfect harmony amongst the conflicting creeds, which would come, not from the genius of any human figure but from the mouth of some Divine figure and it was the Gita that supplied the demand. A grand compromise revealed itself from the Divine Figure, that only assumed the form of human figure, and thus the Divine figure, that passed off by the denomination Krishna can really be turned the Jagat Guru the teacher of the world, the one that is responsible for the revelation of the Eternal truth that underwent but partial expression in different schools of thought and thus every human being is perfectly justified in declaring the following:—

“ कृष्णम् वन्दे जगद् गुरुम् ”

What did He teach or in other words what was revealed through Him? It was revealed that Karma and Jnana are not either mutually exclusive or antagonistic. The former leads to the latter

“ सर्वम् कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ” (4:33)

and is but an aid to it. In like manner Jnana and yoga are not on entirely different lines; and consequently, strictly adhering to one. One may attain the final bliss. The fundamental thing in any line is the same, namely that one is to be Nishkama i. e.

to make one's mind entirely free from the domination of desire (Kamana). Thus it is said—

“ तस्मादसक्तः सततम् कार्यम् कर्म समाचर ” (3. 19)

and it will open the door of knowledge which is the holiest;

न हि ज्ञानेन सदृशम् पवित्रमिह विद्यते (4. 38)

and one possessed of knowledge is the best in as much as his Bhakti is unique and firm. After passing through so many births the Jnanin surrenders to the Lord, clearly realising that nothing lies beyond him.

वह्नाम् जन्मनामन्ते ज्ञानवान् माम् प्रपद्यते (7. 19)

And it is this Prapatti, which has been highly commended by Yamuna and Ramanuja. Thus Acharya Ramanuja took Gita, as the Revelation and interpreted the Brahmasutras in the light of this work. Setting forth his view in the fourth line of the very first sloka of his Sribhashya running as the following:—

“ भवतु मम परस्मिन् शेषुषी भक्तिरूपा ”

Yes, Bhakti is the supreme knowledge and the assertion is strongly corroborated by Sri Jiva Goswami—in his Tattwa-Sandarbha. Sri Jiva has also taken the Gita as the Revelation and has always referred to the same as “Gitopanisad” notwithstanding the popular tradition (namely) that Gita constitutes the smriti-prasthanas.

Thus the Lord Himself revealed the Gita which proclaimed Bhakti to be the Final phase of Religion, and this Bhakti may be practised through nine methods, individually or collectively. And of

Foundation of Spiritual Life

By SRI SWAMI SIVANANDA (Rishikesh)

Everyone who longs to transcend misery and obtain joy and happiness in life should sincerely strive to entirely eradicate all vices and carefully cultivate important virtues. To do this, the best method does not always lie in directly struggling and straining with the vices in an attempt to root them out of existence. They prove very obstinate. A very effective way of rooting out evil qualities is to supplant them by ennobling virtues.

Virtues are the emanations of the fragrance of the Divine, the Indwelling Truth that resides in the heart of man. It is the manifest expression on the plane of human relationship of the Divinity that is enshrined in the heart of Humanity.

Purity, Patience, Humility, Self sacrifice, Self-reliance, Fearlessness Kindness, Compassion, Love Sincerity, Self-control, Resource and Generosity are cardinal virtues which if assiduously cultivated transport man from the morass of misery and ignorance to the paradise of pure joy and Bliss. They fill this worldly life with heavenly happiness.

The opposites of these elevating elements in man, their contradictory qualities are vices. They are as it were the projections of the petty 'self', the lower ego-bound personality in man. Vice degenerates and binds man to endless misery and acute suffering. Virtue transfigures, emancipates and confers pure joy and supreme happiness.

(continued from Page 263)

se nine, Kirtana, Smaran, Archana and Dasya have been mentioned more than one time in Gita. The ultimate step of Bhakti is Atma-nivedanam and the Gita ends with the recommendation.

“ सर्वधर्मान् परित्यज्य मामेकम् शरणम् ब्रज ”

The cultivation of virtues is, therefore, the important thing necessary if one would attain to happiness. This then is the main concern of those that seek to end misery and obtain joy. 'As a man thinketh so doth he become'. This is the greatest psychological and spiritual law. On the basis of this law, the sure way to change one's nature to annihilate vices and to grow in virtue, is to regularly meditate upon those qualities which he wishes to acquire. A man grows into the likeness of those qualities upon which he constantly meditates.

An important point here is that in addition to meditation you must also actively exercise these virtues. Qualities like charity, forgiveness, kindness, forbearance, etc. which a person manifests particularly in his relationship with others have to be practised if they are to develop. They are of an objective type appearing mainly in our dealing with beings outside ourselves and thrive and grow in strength by constant exercise and active application in daily life. The noble quality of forgiveness, for instance is possible of development only when one moves in the midst of many people, some good, some bad, some actually malicious and wicked, clashes with opposing natures and temperaments, suffers at the hands of the thoughtless and the wicked. Renunciation and isolation fail to give scope for blossoming of such objective virtues. Therefore, the concrete foundation of all spiritual life and Yoga is the cultivation of fundamental virtues and progressive moral and ethical development.

Which is nothing but a form of Atma-nivedanam; and this is the Prapatti of Acharya Ramanuja, who has thus stuck to the Author of Revelation the Jagat Guru whom we adore.

ANNOUNCEMENT

Official Key solution of
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will be published in the issue of
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Yoga: Deep meditation, concentration of mind
Yaga: Offering sacrifice, oblations.

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CLUES DOWN

1. The sole centre of everyone'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. Shri Krishna's is the..... voice of Asia.
6. Even Vinay..... gives many a restless night.
8. The self-styled seer's vision is often-times beautiful 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.
17. Gossip
20. To be told that she is handsomely..... is the best compliment any house-wife would like to be paid.
22. Even the most vicious man expects his wife to be a.....
23. characters are adept at getting everything delightfully topsyturvy.
24. Soothes frayed tempers.

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

Yōga: Deep meditation, concentration of mind
Yoga: Offering sacrifice, oblations.

RUPEES ONE LAKH

[illegible]

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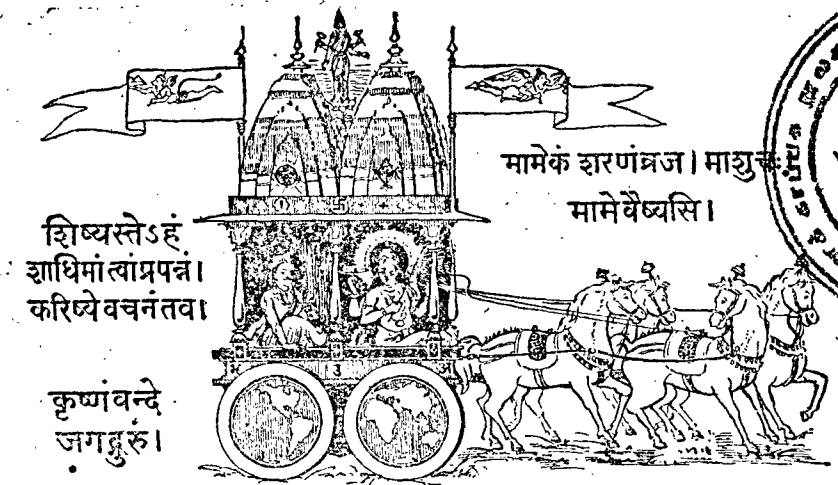
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2. When politicians both Hamlet and Othello are usually on a holiday.
5. Its a shrewd bachelor indeed who has realized how women.....to conquer.
7. Precious stone.
9.day dreams have brought about many a good man's decay.
10. To.....an ideal and wear 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 reviv- ing his mordantly malignant mathe- matical formula, that food increases in A. P. whereas population increa- ses in.....!
14. The surest way to attract is to pretend not to be too squeamish.
16., contrary to popular pre- judice, 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 freeee common man.
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यत्प्रपत्तिं विना सर्वे र्यस्य माया दुरत्यया।
धनं ह्ययं रथस्थं तत्प्रपद्ये शरणं महः॥

Sri Kṛṣṇam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

SAVE US FROM OUR FRIENDS

A highly placed individual is recently reported to have expressed the view that cows should be used for ploughing and that no charity should be given to Brahmins. The person concerned is himself a big Sanskrit scholar and can even speak well in Sanskrit. His father also was a renowned Sanskrit scholar. That a person from such a reputed family occupying such a responsible position in life should give expression to such views is really a tragedy. Even children know that if a cow is yoked to the plough they will cease to yield milk. It is well known that the quantity available of this most valuable commodity in India compares very unfavourably with what is available in other countries. Apart from religious and sentimental grounds making the cow work would be objectionable even from the merely economic point of view. As for the Brahmins, let

us leave alone for the moment the Brahmins who claim to be Brahmins merely by birth. What about the Brahmins who really lead the life of an ideal Brahmin? Even in the case of Brahmins who are Brahmins merely by birth, why should a secular state dabble with the sources of charity or the charitable inclinations of people without providing work for all people who are willing to work? No respectable Brahmin resorts to begging merely for the love of it. We know of Brahmins who decline to accept gifts even when offered in spite of their indigent circumstances.

It is the thoughtless effusions of people like the one referred to at the beginning that drive us to cry in despair, 'Oh, Lord save us from our friends.'

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

THE SEASONAL RAINS

By Sri T. E. Sathakopacharya, TIRUPPAPULIYUR.

(Continued from Page 233)

Thus coming to know the potency of Dharma in securing universal harmony one may not be wrong to opine that in these days when the world is full of strife and discord and every right-minded person has got sick of it all and is hankering for peace and harmony the only reliable and effective remedy for all concerned is to agree to follow the path of Dharma as far as may be possible under existing conditions. It may be that this looks like a wild suggestion proceeding from an antediluvian visionary who has not kept pace with the advancing civilization of modern times, without any regard to its impracticability; but with all that I am not abashed to hold firm to my sincere conviction that there is no other way out of the danger and repeat it as often as possible. People talk frequently of Rama Rajya as the ideal of peace and harmony but few stop to question themselves as to what was its guiding principle which achieved that result. It cannot be disputed that it was strict adherence to DHARMA that was responsible for all the contentment, happiness and prosperity of the subjects during SREE RAMA'S SWAY, so that Sree Rama himself was considered as the embodiment of Dharma. "रामो विग्रहवान् धर्मः" All the extant records of our national history uniformly bear testimony to the fact that the happiness and prosperity of our people stood in direct ratio to the observance of the DHARMA. If we believe in the truth and efficacy of the teachings in the BHAGAVAD GITA we cannot fail

to be convinced of the fact that our continued subsistence and prosperity is founded upon proper observance of DHARMA, because it is therein affirmed that the downpour of the Seasonal rains on which the sustenance of our body depends is dependent upon the performance of YAGNA. Says the Lord,

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥
कर्मब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

All beings spring out of food i. e. depend upon food for their existence; food depends upon the rains; the rains are caused by the performance of YAGNA. Worship; Yagna is carried out by human activity; activity arises out of the body which again is guided by the soul. Thus the body which is inseparable to all beings is sustained by Yagna. Whoever does not conform to the course of the wheel that has thus been set in motion (by Divine ordinance) but contents himself with the gratification of the senses leads a vain and sinful life." It is necessary to note how the rain-fall which is a physical phenomenon is herein stated to depend upon the performance of Yagna. This is what can be called the spiritual approach to this phenomenon. Of course to modern minds trained in the methods of experimental science it may look ludicrous that YAGNA which is a religious

duty should be sought to be linked with an ordinary physical phenomenon like rain-fall as cause and consequence. For ought we perceive the vapour that rises up from the waters of the Earth when they are heated by the sun's rays gather in the sky in the form of clouds and when the cold wind passes through them are condensed into water drops which being heavier than the atmospheric air fall down in the form of rains by action of gravity. (To say) That this simple process of action of physical objects and forces which we actually perceive with our senses should be attributed to any unperceived non-physical cause looks revolting to reason and commonsense particularly so in these days of advanced scientific knowledge.

However, one is tempted to ask—If it is so simple a process, how are we to account for the failure of the rains in many years and the consequent drought and misery that befalls the world? What is the remedy that experimental science can suggest for ensuring regularity of rain-fall? Is there any chance, even remote, of modern science being able to discover it? These are questions which may not be found easy to answer even by the greatest of modern experimental scientists. The reason is obvious. Their vision is limited to the outward appearance of the phenomena just so far as they are accessible to the senses. But as the poet with his super-sensual vision was able to predict:—"There are more things in Heaven and Earth than are dreamt of in our philosophy." The root-cause of the physical phenomena, the motive power that impels them lies else where than in the phenomena themselves. Their occurrence and regularity are controlled by a higher Power, an all-

powerful Intelligence, which has ordained them all according to prescribed rules. This is and will always remain invisible to the experimental scientist. Only revelation can enlighten this mystery and the transcendental vision of the Yogi can verify the truth so revealed and attest to it. The results actually achieved by following the dictates of revelation in this matter ought to be regarded as sufficient proof of its acceptability. Our country's history contains unimpeachable record of instances wherein this truth has been verified and even to-day it is possible of such verification, if only the necessary conditions are satisfied. But, unfortunately, the popular mind has not been nationalised in spite of the disappearance of alien rule which was no doubt a great hindrance to the development of the national genius along its own lines. It is indeed for securing unhampered opportunity for the full growth of the national mind along its own lines that every right thinker and true patriot in the country regarded the struggle for political emancipation as worthy of any sacrifice. To find that even after the disappearance of the cause, the result continues unabated, that in spite of the withdrawal of the domination of foreigners who were, through ignorance pride and prejudice apathetic to our ancient culture and strove in all possible ways to destroy it, our own countrymen who wield political power should make no attempt to shake off their ignorance and endeavour their utmost to restore the best in our national culture and infuse in the minds of our people a living consciousness of our inherent greatness and the super-eminence of the unrivalled culture we have inherited from our ancient Seers and enable them to enjoy the manifold blessings of the Kamadhenu of Dharma, causes indeed very sad disappointment. The reason

for this unfortunate condition of affairs is not far to seek. The so-called scientific spirit or atmosphere of reason as it is boastfully called which confines its attention only to the material aspect of things and is guided solely by sense perception continues to hold undiminished sway so that although the Occidental's role as political master has terminated his role as teacher has not ceased but is progressively increasing its hold upon the minds of our people particularly those in power. The anxiety to shape our social life and conduct so as to deserve a certificate of merit at the hands of the Westerners still predominates in our minds and is responsible for most of the legislative measures that have the effect of distorting our community beyond recognition and destroying even the few fragments of the national culture that are left remaining. Such a mentality ought to disappear and it must be replaced by one broad-based upon a true and intelligent appreciation of the nature and value of Dharma and the mode of its application under existing conditions in such a way as to ensure peace, contentment and happiness not only to ourselves but to the entire world.

In this connection, I would refer to one circumstance by way of illustration. The failure of the monsoon and the consequent drought which is bitterly felt in the country, particularly in the Southern part of the Madras province, is naturally causing grave anxiety and apprehension to all; but yet no one is able to detect the cause or suggest a remedy. The planting of trees which is grandiloquently christened Vanamahotsavam is resorted to, but that will, if at all, be a very weak and slow remedy. Moreover it cannot be forgotten that without proper rains the trees which are

planted will not attain their full growth. Those who have not yet altogether lost the old national instinct cannot help putting two and two together and doing so they are forced to the conclusion that the period of this extra-ordinary drought which has been afflicting us for some years past synchronises with the defilement of temple worship by compulsory legislation transgressing the fundamental rules of Agamic worship in the temples so that this Mahayagna in the form of worship of the Gods in the temples which was in a way a substitute for the Vedic Yagnas, whose regular performance had become difficult in these days due to a variety of causes, has got polluted. It may be that my protest is a cry in the wilderness; nevertheless as a trueborn son of the country, I am entitled and bound to express my sincere conviction without fear or favour regardless of what impression it may create in whom. I must at the same time make it clear that what I say is nothing new but only the reiteration of what has been repeatedly proclaimed by our great ancestors all through, and has been reinforced by Lord Krishna in the Geetha which is even in these fallen days acknowledged to be the most unexceptionable gospel of the nation. Let us therefore remember what the Lord says in clarion tones with regard to what should be our course of conduct:—

यः शास्त्रविधिमुत्सृज्य वतते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥
तस्माच्छास्त्रं प्रमाणते कार्याकार्य व्यवस्थितौ ।
ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तुमिहार्हसि ॥

"Whoever abandoning the dictates of the Sastra acts according to his own choice, never attains success nor happiness nor the highest goal of heavenly bliss, Therefore let Sastra be your

SUGAR AND SPICE

Forty years ago Abadan was a desert island. Today it is a deserted island.

One of the latest Soviet inventions in building materials is an aerated glass brick which looks like a sponge but is like an ordinary brick. The Soviets will so be living literally in glass houses.

"Your latest publication is really marvellous; but, pray, tell me who wrote it for you?"

"It is very kind of you to be so considerate but, pray, tell me who read it for you?"

A villager after receiving ballot slip went out of the polling station and climbed a tree near the booth. Questioned, the voter replied that he wanted to cast his vote for the Socialist whose symbol was a tree.

Mr. Lloyd George thundering, "I want Home Rule for Wales. I want Home Rule for England. I want Home Rule....." a voice from the audience shouted, "Home Rule for Hell." "Yes," rejoined the veteran statesman. "I welcome the proposal. I want everybody to stand up for his country."

(Continued from page 268)

guide with regard to what should be done and what avoided, and shape your action in accordance with the rules of Sastra." This is the most important lesson of the Geetha which should always be kept in mind if we want to be true to ourselves. But yet how much this injunction is wilfully transgressed by those very men who swear upon the Geetha and are never tired of extolling its merits, is a contradiction which excites a melancholy smile in the minds of those who have an abiding faith in the infallibility of our Sastras and the Dharmachara that they inculcate. They naturally recall to their minds what the Lord has said about the Asura group:—

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहेतुकम् ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पमेधसः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

The Asura group of men do not know the Dharma, whether of the Pravritti

type (which leads to mundane happiness) or of the Nivritti type (which leads to salvation); nor have they either purity, or pious conduct or truth. They say that the world is neither true nor permanently established in truth and it is without an Overlord and there is nothing that exists which is not the result of the union of the sexes and beyond that there is no other ultimate cause to which creation could be traced. Clinging to this way of thought, these men of little wisdom cause detriment to themselves with the result that regardless of the world's welfare they resort to deeds of cruelty which leads to the destruction of the world."

How aptly this applies to the present world-situation! Let therefore, those who have eyes to see take this lesson of the Geetha to heart and save themselves and the world from the catastrophe by adopting the ways of Dharma adumbrated therein for the benefit of humanity in all times and in all climes.

FROM THE WATCH-TOWER

ELIZABETHAN AGE:

Mr. Churchill says that Queen Elizabeth comes to the throne at a time when mankind stands poised between a world catastrophe and a golden age and he has expressed the hope that it will be a golden age and that under Queen Elizabeth II there may be a brightening salvation of the human scene. Mr. Attlee hopes that the new Queen's reign may be as glorious as that of her great predecessor Queen Elizabeth I. 'Let us hope we are witnessing the beginning of another Elizabethian Age, no less renowned than the first.' We fervently share the hope that the reign will be renowned for its achievements in the cause of peace.

THE 10 COMMANDMENTS:

Promulgated by Bertrand Russell as teacher are given below:—

1. Do not feel absolutely certain of anything.
2. Do not think it worth while to produce belief by concealing evidence, for the evidence is sure to come to light.
3. Never try to discourage thinking for you are sure to succeed.
4. When you meet with opposition, even if it should be from your husband or your children endeavour to overcome it by argument and not by authority, for a victory dependent upon authority is unreal and illusory.
5. Have no respect for the authority of others, for there are always contrary authorities to be found.

6. Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you.
7. Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric.
8. Find more pleasure in intelligent dissent than in passive agreement for, if you value intelligence as you should, the former implies a deeper agreement than the latter.
9. Be scrupulously truthful, even when truth is inconvenient, for it is more inconvenient when you try to conceal it.
10. Do not feel envious of the happiness of those who live in a fool's paradise for only a fool will think that it is happiness.

G. B. S. used to say that as no one will ordinarily act on things he is not sure of, every intelligent man should act on his conclusions as if they were correct.

CONCEALED CHARITY:

The President of a great American business corporation announced the other day that his predecessor who died in 1922 had directed that two out of every three dollars in net profit made by the company should be paid into a humanitarian fund which would distribute the money to various beneficiaries in the State in which the business grew up. He stipulated that the existence of the fund should not be made known for thirty years after his death. Many worthy causes of a humanitarian or cultural character have benefitted from the fund to the tune of more than 500 million dollars.

A true follower of 'Let not thy left hand know what thy right hand doeth.'

NEWS

From about 300 replies received from Oxford Undergraduates, it has been found that 40% attend Church services regularly, 34% belong to some religious society and 50% read religious publications. Most of them form their religious views at home and school and the university has little effect on their beliefs.

The Shah of Persia has taken the lead in an effort to bring land reform in Iran. He has distributed to the peasants his most fertile and valuable estate near Teheran. 783 small holdings have been created for as many peasant families. The peasants will have to pay for the land over a period of 25 years.

A newly constituted international Court of Justice has taken office. One of the new Judges is Sri B. N. Rau (India) whose term of office will expire in 1961.

Mr. Pastor Martin Niemöller told a packed audience at Florida Southern College that congregations of 60 churches in Moscow were supporting their pastors with voluntary contributions so well that the pastors were earning four times as much as industrial workers. The Moscow Baptist Church alone has a subscribed membership of more than three millions.

Arid regions throughout the Middle East and other areas of the world with waste or 'dead' land can become highly productive as the result of a new American process of desalting the waters of the sea according to a U. S. Department of Agriculture scientist.

American scientist report a new chemical test to predict the sex of an unborn child which they claim has an accuracy of more than 98.6 per cent. The test is based on the presence or absence of a chemical substance, believed to be related to the male sex hormone, in the saliva of the expectant mother. Its absence has been found to be associated with the later birth of a girl.

The Kalinga Prize of £ 1,000 for the outstanding achievement in the interpretation and dissemination of science is a gift to UNESCO from Sri B. Patnaik of India. It bears the name 'Kalinga' from the empire that covered part of India and Indonesia more than 2000 years ago. It was after the victories which established this empire that Emperor Asoka undertook to devote the rest of his life to peace.

The Vatican has discovered to be fakes two photographs published by its daily newspaper of what was claimed to be the most sensational miracle in the recent history of the Catholic Church. On Nov. 17 the Vatican's Osservatore Romano published two photographs which it described as 'rigorously authenticated' purporting to show the sun spinning wildly above the little Portuguese village of Fatima, where the Blessed Virgin is said to have appeared six times in 1917 to three village children. The newspaper said that the photographs were taken on the occasion of the last apparition when a crowd of 70,000 had gathered to see it.

The Governor of West Bengal has decided to draw only Rs. 500/- of his monthly salary of Rs. 5 500 and give the balance to the State Government.

Sri Manilal Gandhi is undergoing a three-week self-purifying fast before participating in the campaign to be launched next month against South Africa's race segregation policy.

VIEWS

The common man is unable to practice sadhana in order to realise God, but he can worship God on such sacred days as Maha Sivaratri, which will be conducive to his spiritual evolution. The Gnani or the realised soul claims his right to his kinship with the Divine. But even the sinner has a spell of divine bliss and that is due to the supreme compassion of Parameswara.

—His Holiness Sri Sankaracharya
of Kamakoti.

In spite of the hold of the Communists in the area, people were engaged in kirthan and bhajan from morning to evening. Ram Nam filled the day throughout the two months I was there. I had told them that communists will come and Communists will go but Ram Nam will remain eternal in our land. Service of the poor is the only solution.

—Vinoba Bhave.

India has inherited from the past a culture and civilisation which should serve as a beacon light not only to India but to the world as a whole. I appeal to the people to enrich their lives spiritually by following the path shown by Sri Ramakrishna Paramahansa and translate his teaching into something concrete.

—Maulana Azad.

The place of Madras is high indeed in both legend and history and the great part it has played in the spiritual and political life of the country through the centuries is known to all. Madras has given some of our greatest men in every sphere of our national life who helped to raise the stature of the race at a time of darkness and despondency and made it possible for us to enjoy the freedom of today. It is indeed a great privilege to be asked to serve a State of such hallowed and rich associations and I only hope I may prove worthy of the task that has been entrusted to me.

—Sri SriPrakasa.

If any world organisation like the United Nations is to function properly and to achieve its aim of eliminating war, the question is to what extent should sovereignly be surrendered. Sovereignty of a large State within its domain must be brought into harmony with international welfare.

—Sri Patanjali Sastri

I want Hindi to be Bharati—the language of India—as English is the language of England. This Bharati shall be the language in the common pool of which all our Indian languages would have brought their variety and expressiveness, shaped and influenced by the graces of Sanskrit and the power of the greatest of modern languages, English.

—Sri K. M. Munshi.

The Solar Year Nandana

By
TULADEVA

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

SPECIAL FEATURES:

The Solar Year Nandana commences from 13th April 1952 and ends by 12th April, 1953.

In this year, Mercury is the King and also the lord of agriculture. (SASYA-DHIPATHI); therefore we can expect less rain, less production in certain parts, cyclones, and fear among people.

Since Ravi is the minister this year, there will be more and more quarrels among Nations and also there will be more inclination towards ADHARMA.

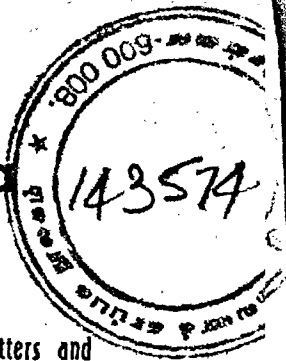
Saturn has become the commander-in-chief and lord of Clouds and Rain. There will be fear of war and robbery and corruption will exist this year too. There will be an increase in the production of commercial crops like cotton and jute. There will also be an increasing return in crops having black colour. We cannot expect heavy rains and flood this year. But since the moon and Venus are the (Dhanyadhipathi) and (Rasyadhipathi) we can expect good rain in certain parts more yield from cows and less intensity of famines.

Mars is the lord for precious metals; prices of precious metals of reddish colour will go down and will be available in plenty.

IMPORTANT EVENTS:

In this year, Jupiter continues to be in Meena till April and enters Mesha Aries and remains there throughout this year. Saturn continues to be in Kanya Virgo till November, 1952 and enters Tula. Rahu remains in Kumbha till the middle of June 1952 and moves to Makara and remains there throughout this year. The movements of the three major planets given above will be of much use to ascertain the trend of Gochara Phala. Taking into consideration the various influences collectively at least till the middle of the year, affairs will be neither too good nor bad.

The trend of the major planets over the commercial markets tends to be irregular and are of mixed character. However the undertone remains easy with the prices not being able to maintain high level. We can anticipate lowering trend for the stock values and commodity prices, ignoring the substantial rallies that might occur during this year. The expectancies facing us do not suggest any lengthy post-war boom, but the nature of movements of major planets suggest a growing post war crisis. Men selfishly seeking to protect their own future feather their own nests must face economic difficulties of a rather unexpected nature!



Though the year is highly adverse for silver market, one should not forget that the yoga aspect of exchange market extends upto the year 1954. But the present condition in silver market may not come again. Changes for increased out-put of gold is likely. Bullion fluctuates widely this year.

The heavy productivity of Mother Earth in blackgram sesame and their allied products will bring down the price level of all oils generally.

Earthquake shocks are feared at the foot of the Himalayan regions. North

India may suffer from many kinds of troubles and aggressions.

War clouds are hovering aggression from neighbouring parts, war, are feared. But by the grace of Almighty all untoward portents will vanish and the Republic and people will be happy.

On balance this year is generally good. Rulers will move amicably with the people and work for their well-being and make people happy and contented.

* * * *

Sri Nehru recalled his experience when he had once gone to visit the Asian Antiquities Museum in New Delhi and said those in charge were upset because they had not expected any visitors. He found that the last visitor had come three months ago.

* * *

If Agriculture is his headache, culture is his first love to which Sri Munshi will presently return.

* * *

Life is a gamble—a big gamble. It is

full of uncertainties and surprises. Things we do not like happen and our efforts end in failures. Sometimes unexpected things happen, changing the course of events.—Motilal, the film star.

* * *

The scavenger of yesterday is the refuse collector of today and the cleansing-officer of tomorrow in the same way as the coffinmaker of day-before-yesterday is the undertaker of yesterday and the mortician of today in America.

* * * *



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.

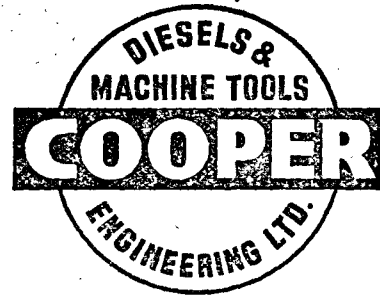
6. Religious instruction is being propagated through learned preachers from time to time.

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.



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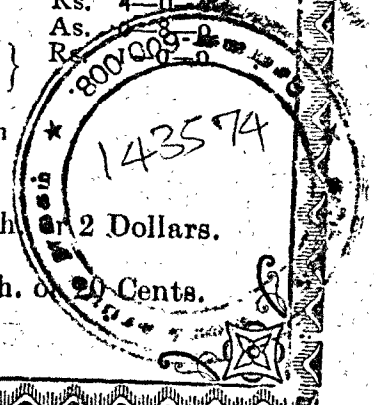
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- 1 Institutions having same objects will be called branches.
- 2 Institutions having similar objects and objects which are not in conflict with the objects of Sri Krshna Sabha can also be affiliated.
- 3 The affiliation fee will be Rs. 15 per annum.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

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| 3 Synopsis of Sankalpa Suryodaya 1949 | Rs. 3-0-0 |
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THE MANAGER, "MARRIAGE BUREAU"

Plot No. 91, Hindu Colony,
DADAR, BOMBAY 14.

with a stamped self-addressed envelope and postal or money order
for rupee one only.

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Printed at the Gitanjali Press Ltd., Pudukkottai and
Published by R. RAMANUJAM AYYANGAR, at Pudukkottai.

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