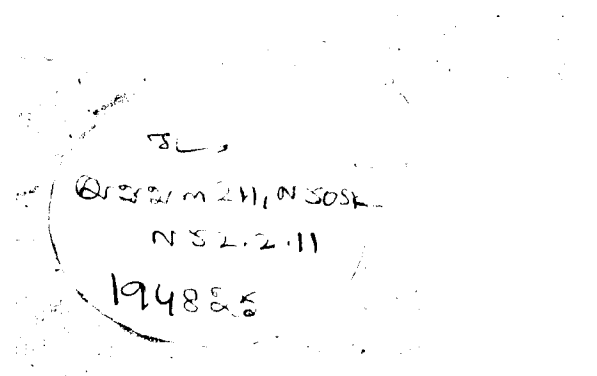


SRI KRISHNA : A spiritual and
cultural monthly (1950).

V2.no-11. Janur-feybrary 1952



SRI KRISHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 2

Makara: January - February 1952

No. 11

THE SEASONAL RAINS.

By Sri T. E. Sathakopacharya, TIRUPPAPULIYUR.

THERE ARE two modes of approach to every phenomenon, the material and the spiritual, the former being guided by sense-perception and inference based thereon and the latter by revelation. These three media of knowledge are known in Sanskrit as *Pratyaksha Anumana*, and *Agama*. While modern scientific thought ignores the last altogether, nay even condemns it as superstition, our ancient philosophers accepted all the three as PRAMANAS i. e. reliable media of cognition, each, in its own way and within its own sphere of preponderance. While according due weight to sense-perception which is acknowledged as unignorable in matters accessible to it and granting equal validity to the conclusions drawn by the process of inductive and deductive reasoning from the results of sense-perception so far as such conclusions might be clear, definite and flawless, they recognise that the spheres of the said two media are limited in as much as they can afford no help in discovering the hidden secrets even of physical nature much less of the nature and possibilities of the spirit or soul within, that constitutes the background of the entire creation, forming the kernel as it were of all existences, their physical forms which are perceivable by

the senses being only the outer shell or vehicle through which it expresses itself. In fact the uniform unambiguous and unshakeable conviction of our forebears is that in all existences it is the spirit or soul that really matters forming as it does their permanent and immutable constituent. While the material frames in which they are encased for the time being are from their very nature transient and mutable and intended to subserve the process of the soul's evolution. They therefore hold to the view that the proper way of understanding the principle of evolution on which the gradation of all created beings rests is not to investigate the shape and composition of their bodies but to direct attention to something deeper and far more subtle which is the real cause of all the variations and which consists in the particular mental configuration of the individual concerned that has been determined by pre-existing tendencies transmitted as well as acquired as the result of previous KARMA (i. e. doings). To be more explicit - Our actions leave indelible impression on our mental canvass which beget appropriate *Samskaras* i. e. tendencies which adhere to our mental personality in spite of the dissolution of the physical body and at the time of the latter's separation

become the index for the particular incarnation which the soul should make in the next stage of its evolution. It will be useful to point out how graphically and pregnantly this has been presented by Lord Krishna in the Geeta aphorism —

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥

i. e. just as a man gives up his worn out garments and takes up others that are new, the soul (the owner of the body) gives up the decayed bodies and enters other new ones. The implications of this simile are worth careful attention. The subservience of the body to the soul and its usefulness so long as it is capable of ministering to the latter's requirements and its being thrown away when no longer fit for use to be replaced by another suitable to the changed circumstances are all beautifully suggested here. It is also indicated that the choice of the new body is in a way dependent upon the will of the owner of the old body thereby suggesting that it is the result of the previous *Karma* of the individual himself and not of any external agency. This is what is known as the law of *Karma*, according to which every man reaps as he sows, so that he is rewarded or punished in the next stage of his evolution according as he has done good deeds or evil ones at the earlier stages. It is this law that forms the pivot of our philosophy and religion and provides the key for the most rational solution of the vexed problem relating to the cause of the manifold differences that are witnessed in the world, a problem which has baffled the ingenuity of all others who have not had the opportunity of knowing and appreciating

ing this fundamental principle. As the poet has pitthily put it —

शरीरमाद्यं खलु धर्मसाधनं

the body is the first and foremost aid in the performance of duty. This means that a man is provided with a body not for personal indulgence but for the performance of prescribed duties each according to his allotted station in the grand scheme of Providence just as a workman is provided with the tool best suited to the nature of the work marked out for him and in the same way as the wages that the workman would get at the end of the day will depend upon the manner in which he made use of his tool and the results achieved thereby, the lot of every man at the end of his term of life will depend upon the way in which he employed his body in the performance of his duties and the results he thereby achieved during life. This is what we find loudly proclaimed in all our scriptures, srutis, smritis, etc. without any exception; and one will miss the gist of our culture and what all it stands for unless this principle is rightly perceived and firmly grasped. It will not do for the modern scientist to discard it as blind superstition for if one will take the trouble of investigating it with an unbiassed mind it will be found that it embodies a psychological truth which is as unexceptionable as the law of gravitation or any other physical law. It is because our ancient forefathers believed in the inexorable truth of this principle they had uniformly shaped their course of conduct, individual as well as collective, in accordance with the rules of DHARMA prescribed in the sastras and were mortally afraid of deviating therefrom. It was believed that the well-being of humanity both in this world and the next was dependent upon the proper performance of

194825

DHARMA which was affirmed to be the source of all blessings —

‘वृष्टिर्हि भगवान् धर्मः’

“The great Dharma is the endower of all good.” Indeed God Himself is known as Dharma. Hence it is necessary for any one who wants to understand our culture to know Dharma in its true significance and the reason why such prominence is given to it. Dharma is, as its etymology indicates, that which sustains; and hence it represents that course of conduct which is necessary for the continued maintenance and prosperity of the world. This has been summed up by the Lord in these words:—

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥
देवान् भावयताऽनेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

“The creator created the beings (of this word) in close union with DHARMA and told them “Grow with its help. Let this yield you all that you desire. Sustain the Gods by means of this (YAGNA): Let the Devas Sustain you. Sustaining each other attain the highest bliss.” It should be noted that the term YAGNA here means worship of God which is the highest form of DHARMA all other forms of it being ANGAS or accessories to this ANGEE or principal constituent and thus it is found that the worship of the Almighty in the prescribed modes is the highest form of duty for which man was created and that duly performed proves the source of all good. This is again presented by the Lord in another form.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

“He from whom all beings have their origin and by whom they are permeated, by offering worship unto Him by discharging the duties prescribed, man attains the goal.” Hence it necessarily follows that the worship of the Almighty Father is the highest of human duties and all other acts are accessory thereto so that their adoption or rejection is governed by their conducing to help His worship or otherwise. Upon this fundamental distinction the classification of our acts into Dharma and Adharma (Virtue and Vice) is based as also the corresponding division of Human Nature into Deva and Asura. Dharma is action done according to the Sastra which is the command of God while Adharma is what is done contrary to the Sastras; no wonder therefore that those who follow Dharma are favoured by the Lord while the others become the objects of His displeasure. Dharma makes for peace and harmony while Adharma begets strife and discord; because integration is the object of Dharma while disintegration that of Adharma. Life is harmony and death disharmony. A great English Poet, Dante, says in his “Song for St. Cecilia’s day”

From Harmony, from Heavenly
Harmony
This universal frame began,
From Harmony to Harmony
Through all the compass of the
Notes it ran
The diapason closing full in Man.”

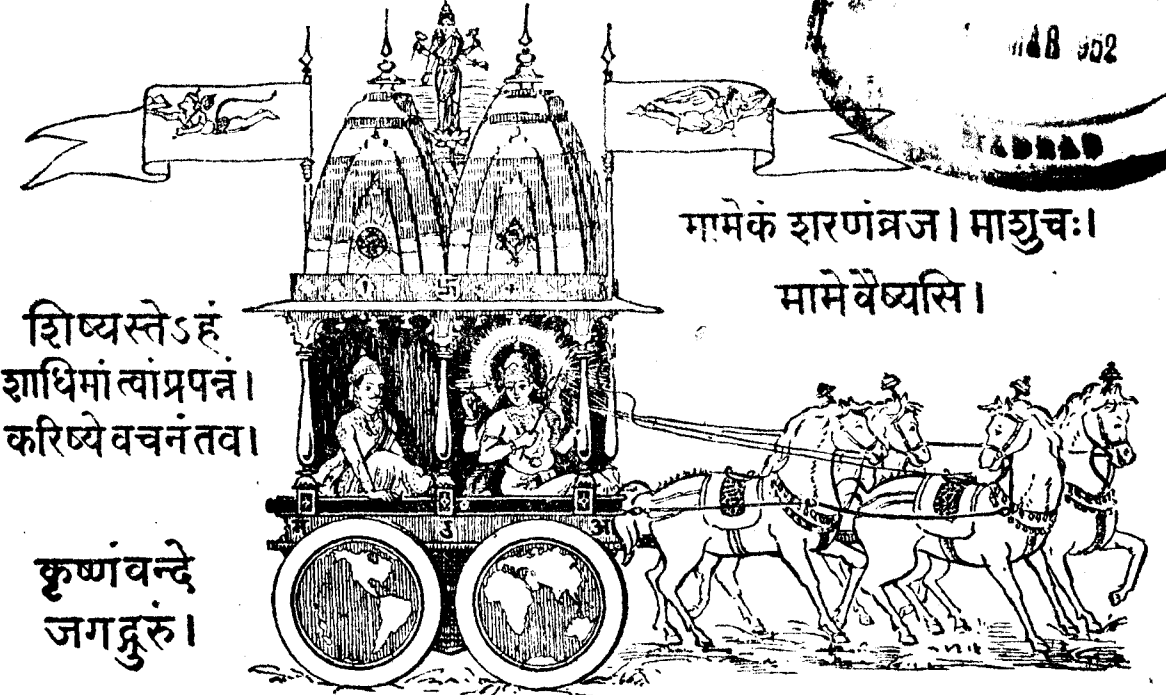
Whatever the poet might have meant, the words employed admit from our standpoint of a deep significance which fits in with what is found in our scriptures. We find therein that in the beginning God brought into being

(Continued in Page 233)

513

SRI KRSHNA

The Digest of Religions and Cultures



शिष्यस्तेऽहं
शाधिमां त्वां प्रपन्नं ।
करिष्ये वचनं तव ।

कृष्णं वन्दे
जगद्गुरुं ।

मामेकं शरणं व्रज । मा शुचः ।
मामेवैष्यसि ।

यत्प्रपत्तिं विना सर्वैर्यस्य मायादुरत्यया ।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः ॥



EDITOR:-
S. NARAYAN
BOMBAY

Makara
Vol. 2. January - February 1952 No. 11

HELP YOURSELF TO

Rs. 1,00,000

FESTIVAL OFFER IN THIS ISSUE.

HONOURING GUESTS

By Krishna Dvaipayana

JANAMEJAYA: Kindly tell me, oh Vaisampayana, if anything wonderful happened in the sacrifice performed by my grand-father Dharmaputra.

VAISAMPAYANA: Please listen: I shall tell you one wonderful thing which happened there. The learned, the poor, the defectives, the blind, the deaf, the dumb etc., were fed and flowers were showered on the head of Dharmaputra. All men were proclaiming his greatness from all quarters. At that time a mongoose, half of whose body was of golden hue, came into the hall and spoke thus in human accents:

THE MONGOOSE: This sacrifice of yours, oh Dharmaraja, is not equal to the sacrifice performed by a Brahmin of Kurukshetra who lived by gleaning grains (Unchavrtti) and who gave his all though it was only a measure of barley to a guest although he himself and his family were starving.

Hearing these words, all the learned people there were wonderstruck and began to question the mongoose out of curiosity.

THE LEARNED: Who are you with this wonderful body and whence do

(Continued from Page 232)

Brahma to whom the task of creation was allotted and taught him the Vedas so that he may carry on his duty in accordance with the rules prescribed therein.

यो ब्रह्माणं विद्मति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

Then Brahma chanting the Vedas created the world with its manifold existence in due order, grade upon grade arranged providing them with forms and names according to the Vedic injunctions. These injunctions contain also the rules of conduct by which the created world could be sustained and developed and they are hence known as Dharma."

"धारणः कर्ममित्याहुः धर्मो धारयति प्रजाः"

The human kind being the top-most in the creation being gifted with the power to discriminate right from

wrong is entrusted with the duty of observing the rules of Dharma and thereby promote the well being of the world.

"बुद्धिमत्सु नराः श्रेष्ठाः"

Thus it will be found that the Harmony which helped to create the world is that of the Vedic chant encased in the mystic tune of the pranava. The Vedic Dharma is therefore the supreme harmoniser which by allotting to each member of the created world its due place to function provides for the smooth working of the universe without any hitch or hindrance and it is only when Dharma is transgressed that troubles arise. This is the sum and substance of what the Vedas, Puranas, Dharma Sustras along with all other sacred works acclaim and the Geetha reaffirms with particular emphasis.

(To be Continued)

you come? Why do you speak lowly of this great sacrifice of Dharmaraja?

THE MONGOOSE: I do not condemn this sacrifice because of malice, envy or hatred. Please listen to what happened before. There lived a Brahmin in Kurukshetra. He was living by Unchavrtti or gleaning grains from fields. With his wife, son and daughter-in-law, he used to take only one meal late in the afternoon. There was a great famine. All people were afflicted with hunger. For several days together the poor Brahmin and his family could obtain no food. Once with great difficulty he was able to secure a measure of barley. Barley water was prepared and divided into four parts for the four members of the family. At the time they were about to take their paltry meal and when there was nothing else left in the house, there arrived a guest. Honouring the guest, as in duty bound, the Brahmin addressed him in sweet words with real pleasure.

THE BRAHMIN: Fortunate indeed am I in as much as you have blessed us by your arrival exactly at the time of taking meals—the proper time for honouring guests. Right royal welcome to you, oh guest! Please enter this humble hut. The houses of householders in which travellers take rest as in their own houses are the only houses in this world. Lucky indeed are even poor householders whose every day is spent in honouring guests. A mattress of grass to sit on, a clean floor to lie on, cold water to drink and sweet words pleasing to hear are never wanting in the homes of good people.

THE MONGOOSE: Having honoured the guest thus the Brahmin gave him his own share of the barley meal

but the hunger of the guest was not appeased thereby. Then the Brahmin's wife, old, weak, fatigued and reduced to a skeleton as she was, said to her husband:

THE BRAHMIN LADY: Why do you hesitate, my Lord, when more barley meal is available? Let my share be given to the guest.

THE BRAHMIN: Even birds, beasts and worms protect and support their women folk. I would not advise you to give up your share. The acquisition of Dharma, Artha and Kama, serving the elders and securing heaven for one self and one's fore-fathers depend on the wife.

THE BRAHMIN LADY: Husband and wife, oh my lord, are created by God to perform Dharma together. Pray, therefore, do not keep me out of this Dharma. There is no Dharma, friend, God or goal greater than the husband for the wife. When the wife pleases her husband, she pleases everybody else. The wife who is devoted to her husband in mind, word and deed, is honoured by the Gods even in this world. You know I never take anything when you have not taken your meals. Please, therefore, give my share also to the guest.

THE MONGOOSE: Hearing this the Brahmin gave her share also to the guest. After eating that also the guest was not satisfied. Then the dutiful son addressed the father modestly:

THE SON: Let my share also be given to the guest. Of what use is the life of one from whose house a guest has to turn back as if from a vacant house? He alone attains the highest goal who feeds the guest without caring for himself or his family.

DIVINING THE DIVINE

It was in 1936. I was suffering from anemia, I could not even walk a furlong. My wife was in the family way. It was the eighth month of pregnancy. Needless to say that she could not negotiate any long distance.

We decided to go on pilgrimage to Tirupati. We reached the foot of the seven hills at five in the evening after a tiresome journey from Madras to Arakonam and from Arakonam to Tirupati. We thought we would be able to get majdoors to take us up the hills in their dolis or palanquin sort of thing in which pilgrims are carried in return for a fee. In those days the hire used to be about Rs. 3/- only. Seeing that both of us were helpless late in the evening with our poor health and heavy luggage the majdoors took advantage of the situation and demanded Rs. 30/- for each of us. I offered up to Rs. 10 - for each of us but the majdoors were adamant in the belief that we would have to yield to their exorbitant demand. Without boasting I can say that, I am not stingy by nature. Nor can I be accused of want of pity for myself or my helpless wife in her delicate condition. The Shylock-like demand of the majdoors for their pound of flesh, however, made me steel my heart against being dictated to by unscrupulous people. I warned the majdoors that I had more than trebled the fare and that I would not go on increasing it any further. They thought I was only bluffing.

Finally I placed my reliance entirely in Lord Srinivasa and made up my mind to walk the entire distance up the hills. My wife also was equally firm in her resolve. We entrusted the luggage to a majdoor whom we hired for three

rupees and boldly set out on foot at six in the evening.

We do not know how we managed it. Surely we could not have managed it but for the wings, lent to our feet by the Lord. How could I, who was not in a position to walk even a furlong, and my wife, who had never before walked such a long distance over such an uphill road, have managed to reach the temple premises by 7-30 p. m. but for the grace of the Lord and the strength, He gave us to face the fatigue of the journey?

The majdoors came up to Kaligopuram progressively reducing their demand but having negotiated the most difficult part of the ascent we would not yield to their entreaties. They had to go back sorely disappointed.

I can hear the sceptics saying that I am attributing to God what should really be ascribed to my miserliness and my want of pity for even my better-half. I have already stated in the beginning that my friends, who know me well, do not find fault with me for such failings. Nor could my wife and I even in our normal state of health covered the distance in the record time of an hour and a half. There is no doubt that it is Lord Srinivasa that wafted us up in the air and not we that walked on foot to the top of the hill.

When we were going up the hill and when we reached the dharماسala we thought we would be able to get darsan of the Lord only in the morning but as if to assure us that it was His grace that had descended on us and not we that had ascended the lofty flights of steps, the Lord Himself came in procession and granted us His darsan at the entrance to our dharماسala.

Bombay
The 7th. of Jan. 1952 }

K. T.

THE ESSENCE OF THE GITA

(A lecture delivered by the President, Sri Krishna Sabha, Bombay, in the Department of Philosophy of the Banaras Hindu University.)

(Continued from page 222).

The result of parabhakti or great devotion to the Lord is given in verse 55.

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

It is stated that as a result of great devotion the individual self understands the Lord truly and entirely. Having seen the Lord truly, the individual self enters Him immediately because of that. Here we have to understand clearly the meaning of the word ततो or 'because of that.' ततो means 'afterwards' or 'because of that.' If ततो here merely means 'afterwards' the words मां तत्त्वतो ज्ञात्वा appear to be redundant. The verse begins with the word भक्त्या 'that is, 'through Bhakti' the individual self knows the Lord truly and entirely. The first word of the second half of the verse is ततो meaning, 'through that' or 'because of that', that is, through Bhakti. What should be said to be the means of entering the Lord? Should it be Bhakti or Gnana? In a previous chapter (11-54) the Lord has Himself stated:

भक्त्या त्वनन्यया शक्य महमेवविधोऽङ्गुन ।
ज्ञातुं द्रष्टुं च तस्मै प्रवेष्टुं च पानप ॥

That is, it is possible to know Him, to see Him and to enter Him only through undivided devotion to Him. If, entering the Lord in this Sloka is taken to be through Gnana it would conflict with

the Sloka quoted above which says that He can be entered only through Ananya Bhakti or undivided devotion. It, therefore, seems better to interpret the word ततो in verse 55 to mean 'through that,' that is, through Bhakti or devotion.

Through परभक्ति or great devotion one gets परज्ञान or a glimpse of the Lord as He is and through परज्ञान one develops परमभक्ति or the highest devotion which brooks no delay and through परमभक्ति one attains union with the Lord. Here another difficulty arises. All Vedas and the great Acharyas are agreed that it is through Gnana that liberation is attained (Gnana mukthi). How are the claims of Gnana and Bhakti to be reconciled? This is done by the phrase भक्तिरूपज्ञान, that is, Gnana which has taken the form of Bhakti or knowledge of the Lord which has developed into devotion for Him.

Verse 56 indicates what a true devotee will behave like. Will he abandon all duties because he has become a devotee? 'No,' is the definite answer. Verse 56 reads as follows:

सर्वकर्माण्यपि सदा कुर्वन्तो महत्भवाभयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमन्ययम् ॥

Even after developing great devotion to the Lord the devotee discharges all his duties नित्य, नैमित्तिक and काम्य in a spirit of service and relying on Him, as the Sole Support, attains and enjoys the

THE FATHER : You may live to be a hundred but still you will only be my child. Hunger afflicts the young very much. You had better take your meals, my boy. Even the Vedas say that a man conquers all the worlds through his son. With you living all worlds are within my reach. I have practised great austerity. I have worshipped the fires. You are my progeny. I have therefore no fear of death. Generally people are afraid of death because they have committed sins. Those who have discharged their duties look forward to death as to a dear and honoured guest.

THE SON : The father is God. The father is Dharma eternal. When the father is pleased all Gods are pleased. Who is worthy of greater honour than the father by whose favour this body, riches, wife, education and all the worlds are secured? The Vedas say that the father protects the son when young and the son protects the father when old. Please, therefore, give my share of the barley also to the guest.

THE MONGOOSE. Hearing this, the Brahmin gave the share of the son also to the guest. Even after taking the son's share, the guest was not satisfied. Then the daughter-in-law addressed the father-in-law in all humility.

THE DAUGHTER-IN-LAW : Let my share also be given to this Brahmin, oh revered one !

THE FATHER-IN-LAW : I should protect you at any cost. You are a woman. You are young. You are the daughter-in-law of the house. You are good and you have suffered and become lean by practising austerity. You are also the medium through which this family is to be perpetuated. I am greatly pained to see you fatigued by serving the elders, afflicted by hunger, practi-

sing austerity. The good ones do not approve of Dharma practised by cruel people at the expense of others whom they should support.

THE DAUGHTER-IN-LAW : This rule, oh sire, applies to cases where those who should be supported feel afflicted. It does not, however, apply to cases in which such a sacrifice is considered to be an honour and a blessing. You are the lord of my lord, the God of my God, and the teacher of my teacher. You should not therefore speak like this. Kindly take pity on me. Consider me to be a steadfast devotee and favour this poor being by giving away my share also to the guest.

THE MONGOOSE : Then the Brahmin took her share also and gave it to the guest. The guest took her share and was satisfied. Considering all this to be a great favour the Brahmin with his family stood firm like a rock on the path of duty. The guest was pleased and said:

THE GUEST : I am Dharma come here in the form of a Brahmin in order to test you. My body is four-fold. It consists of self-control, austerity, kindness and giving gifts. I will take those who are devoted to me to whatever goal they want to reach. In as much as you have given me with a pure heart what all you had, although it was acquired with great difficulty, go to heaven direct from here. All the gods in heaven and all the divine sages are struck with wonder at this great gift of yours and are praising you. Your name has travelled to the farthest corners of all the worlds. Fruitful indeed is your

birth and fruitful your Brahminhood. See, the gods are showering flowers on your head. Hunger destroys a man's lustre, intelligence, strength and fortitude. He who is able to conquer hunger has conquered heaven. You have sacrificed everyone, your wife, your son, your daughter-in-law and your own self for the sake of Dharma as if they were mere straw. Dharma is not satisfied so much by huge charities as by a gift in great faith of whatever little is acquired by legitimate means. Want of faith is the greatest sin. Faith destroys all sins. Faith casts away sin like the snake casting off its own skin. The learned people say that even plenty given without faith is entirely lost whereas even water given with faith is equal to infinity. Rantideva, the great Dharmatma, had nothing to give. He gave only water with great faith and he reached heaven. Similarly Sibi the son of Usinara, gave his own flesh and obtaining release from all misery rejoiced in heaven like the immortals. Even sacrifices like the Rajasuya or hundreds of Ashwamedha are not equal to the gift of the barley meal given by you and your family. Look! the divine plane has come from heaven to take you there. Mount the plane and go to heaven with your family.

THE MONGOOSE : Thus Brahmin was told by Dharma himself who was greatly pleased. He got into the divine plane with his family and reached heaven. After they had gone I speedily

came out of my hole and rolled my body on the barley water covered by divine flowers. As a result, by the grace of Dharma, the greatness of that Brahmin and the contact with divine flowers, a part of my body has assumed the colour of gold. In order that the remaining part of my body may become golden, I have ever since been going to penance groves, holy places and great sacrifices, but all in vain. Hearing of this sacrifice of Dharmaputra I came here with hope but my body has not turned into gold. It is because of this that I told you that this sacrifice is not equal to the gift of barley by the Brahmin and his family.

VAISAMPAYANA : Having said this the mongoose went away. This is the great wonderful thing which took place at the horse sacrifice of your grand-father, Dharmaraja. Do not, therefore, be overcome with wonder at the greatness of sacrifices only. Even without sacrifices sages have reached heaven by practising austerities only. Kindness to all beings, contentment, truth, straightforwardness, control of all sense organs, forgiveness and penance—these also are means by which heaven can be attained. Even when a little, acquired with great effort is parted with, great merit accrues therefrom. The Brahmin gave away only barley water without caring for himself or his family and reached heaven with all of them.

(From the Mahabharata)



eternal goal, the Lord in His entirety as a result of His favour. This shows that even in the highest stage of evolution, duties should be discharged, and not abandoned as some people would like to do. That is why Lokamanya Tilak appears to have laid such great emphasis on Nishkama Karmayoga. Service may be necessary even at the highest stage but it is not necessarily the highest means because due weight should be given to the Lord's own words re.-bhakti and His prasad or favour.

Verse 57 reads as follows :

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

Here again the Lord asks Arjuna to think of Him and to discharge his duties intelligently like a true Karmayogin or mumukshu seeking liberation and not to relinquish them.

Verses 58, 59 and 60 read as follows:

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्स्वमहङ्कारात् न श्रोष्यसि विनश्यसि ॥
यद्यहङ्कारमाश्रित्य न शोक्त्य इति मन्यसे ।
मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥

If you think of Me you will surmount all obstacles as a result of My Grace. If out of egoism that you know everything you will not listen to me you will get lost. Your effort to make up your mind not to fight as a result of your egoism in the form of unwillingness to follow My advice will be in vain because Nature will prompt you to do what you do not want to do because I ask you to do that. What you do not want to do voluntarily now you will be obliged to

do involuntarily because of your innate Kshatriya nature of valour which will not brook the attacks of adversaries when actually made and the taunts of your enemies that you are flying from the field of battle out of fear.

Verse 61 shows that nature which prompts individuals is in turn prompted by the Lord. It reads as follows :

ईश्वरः सर्वभूतानां हृदयेऽर्जुन तिष्ठति ।
स्नामयन् सर्वेभूतानि यन्त्रारूढानि मायया ॥

The Lord is seated in the hearts of all beings prompting them all, mounted on the wheel of Prakrti, by His maya of Satva, Rajas and Tamas.

Verse 62 exhorts Arjuna to take refuge in the Lord. It reads as follows :

तमेव शरणं गच्छ सर्वभावेत भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Follow the Lord with your whole heart. By doing so, you will attain the highest peace in the form of freedom from the shackles of Karma His Eternal abode. विशते in verse 55 seems to be explained by स्थानं प्राप्स्यसि in verse 62.

Verse 63 reads as follows:

इति ते ज्ञानमाख्यातं गुह्यात्पुण्यात्तरं मया ।
विमृश्यैतदशेषेण ययेच्छसि तथा कुरु ॥

Thus I have divulged to you the most secret knowledge. Consider this fully and do as you please i. e. follow any of the yogas suitable to your status.

Verse 64 reads as follows :

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इहोऽसि मे कष्ट इति ततो मया मे विदितम् ॥

Listen to my highest or best advice, the most secret knowledge. I am going to tell you that which is good (the best means) for you because I am very much pleased with you. Here the Lord speaks not merely of ordinarily secret knowledge or comparatively more secret knowledge but of the most secret knowledge. He prefaces the succeeding slokas by saying that they constitute His highest or best advice. He also says that it is hita or good or the best means for Arjuna. He further says that he divulges the greatest secret knowledge because he is mightily pleased with Arjuna. A physician will naturally give the best and the most efficacious medicine to his nearest and dearest one. All this surely indicates that what is going to follow is going to be the most important teaching of the Gita. What all is taught in the Sastras can be divided into three categories, namely, Tatwa or Truth, Hita or the means and Purushartha or the Goal. Here we are speaking of the Hita or the Means for attaining the Goal. What is the best Means of attaining the Goal of liberation from Samsar?

The Lord says in verses 65 and 66:

ममना मय मङ्गको मयाजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वकर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

'Think of me : be devoted to me: worship or sacrifice for Me : bow to Me or prostrate yourself before Me. You will certainly reach Me. I give you My word. You are dear to Me.' This verse 65 reads almost like verse. 34 of chapter 9 where the Lord speaks of Bhaktiyoga as गुह्यतमं ज्ञानं (9-1) or the most secret knowledge. Bhaktiyoga, therefore, appears to be the comparatively more

essential teaching of the Gita—more essential than Gnanayoga or Karmayoga.

This does not, however, appear to satisfy Arjuna. When he listened to verse 64 he must have been under the impression that सर्वगुह्यतमं and not nearly गुह्यतमं—something really very easy was going to be taught by the Lord and not merely भक्तियोग which is also hard to follow : He must have been sorely disappointed when the same advice given in chapter nine was repeated. This so-called highest advice or most secret knowledge is like some children joking with other children by saying that they are going to tell them some mighty secret but whispering in their ear some commonplace thing like "the rice is within the husk. Do not divulge this to anyone."

When Arjuna was sorely disappointed like this the Lord divulged to him the quint-essence or the most essential teaching of the Gita or the easiest and quickest means of attaining the Lord. That is in verse 66 'Renouncing attachment to and the fruits of all Dharmas take refuge in Me alone. I shall release you from all sins. Do not grieve. The word 'renunciation' cannot mean abandoning all duties. The word 'tyaga' is explained by the Lord Himself in chapter 18 itself and it can, therefore, only mean doing one's duties to the best of one's abilities in a spirit of service to the Lord and non-attachment. 'Taking refuge in Him alone' means that He is both the End and the means. Here 'release from all sins' cannot mean merely the sins incurred by killing one's own kith and kin as Arjuna feared in the first instance. The teaching is for all the universe and not merely for Arjuna. The Gita is the Moksha Sastra par excellence given by the Lord of the Universe and not an

exhortation to fight made by army chaplain. The sins of all aspiring souls are therefore, meant and not merely those of Arjuna. What stands between us and the attainment of our goal of धर्म, अर्थ, काम or मोक्ष is our sin in one form or another in this life and in previous lives. If these sins are forgiven all obstacles between us and our goal are removed our desires are fulfilled and we come into our own as a result of the grace of the Lord. That is why He says 'do not grieve or worry.'

This verse 65 is sometimes called the final verse or the charama sloka. Although verse 65 has not actually been explained by any one—either the ancient Acharyas or the modern leaders—I venture to suggest to you a meaning which you may accept if it appeals to your reason. When the Lord says मन्मना: he appears to refer to Gnanavoga; when he says मद्भक्तः to Bhaktiyoga and when he says मद्भार्ज to Karmavoga. Gnanayoga is most difficult. Failing that Bhaktiyoga is recommended. When even Bhaktiyoga is found to be difficult Karmavoga or discharge of one's duties without attachment and in a spirit of service of the Lord is recommended. When even this becomes impossible of achievement the fourth way of मां नमस्कुरु is recommended. 'Mam namaskuru' actually means 'bow to me or prostrate before Me.' This is nothing but atma-nivedam prapatti or saranagati or self-surrender which is dealt with in greater detail in verse 66. Failing Gnanavoga, failing Bhaktiyoga and failing Karmayoga, Saranagati or prapatti is recommended. This appears to be the quint-essence of the Gita. Verse 14 of chapter 7 also says:

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।

'Those who surrender themselves to Me alone cross this Maya.'

The great Vedanta Desika, than whom a greater poet or philosopher the world has not produced, has inimitably summed up the meaning of the charama sloka or the final verse in the following terms:

सुदुष्करेण शोचेष्यो येन येनेष्टेतेतुना ।

स स तस्याहमेवेति चरमश्लोकमब्रुहः ॥

One should do whatever one is able to do but it should be done not as a sure means to the end but as merely one's offering for the pleasure of the Lord. It is His grace that saves us. The Lord Himself should be considered to be both the End and the Means by all mumukshus or those who seek release from samsar. For others He is the Means but not the End. He helps them across all difficulties in the way of the attainment of their desired objects if they pray to Him and seek His help.

Confining the scope of verse 66 to the attainment of liberation only Sri Parasara Bhatarya says:

मत्प्राप्त्यर्थतया मयोक्तमखिलं सन्त्यज्य धर्मं पुनः

मामेकं मद्भासये शरणमित्यातोऽवसायं कुरु ॥

स्वामेवं व्यवसाययुक्तमखिलज्ञानाविपूर्णे ह्यहं

मत्प्राप्तिप्रतिबन्धकैर्विहितं कुर्यां शुचं मा कुर्याः

The idea of other dharmas being means should be abandoned. Sri Krishna alone should be considered to be the Means to the End. कृष्ण धर्म सनातनं, Sri Krishna alone is our SanatanDharma. A person who takes to Sri Krishna as his Sole Means need not worry because Sri Krishna will remove all the obstacles in the way.

Having rapidly gone through verses 45 to 66 of the 18th chapter of the Gita in which the Lord Himself has summarized His teachings it will be possible for you to apply your intelligent mind to this much-discussed subject and to come to your own conclusion as to whether Gnanayoga, Bhaktiyoga, Karmayoga, Anasaktiyoga or Prapatti or Saranagatiyoga is the quint-essence of the Gita. Students and professors of philosophy as you are, no further guidance will be necessary to ascertain the highest essence of the Gita.



Sri Krshnam Vande Jagadgurum

SALUTATION TO SRI KRSHNA, THE TEACHER OF THE UNIVERSE.

NETAJI BOSE

Sketches of Subhas as an intensely spiritual man are given in the book "UNTO HIM A WITNESS" by S. A. Ayer, former Minister in the Provisional Government of Azad Hind published by Thackers, Bombay.

"Whenever he was not actually doing some work or talking to somebody, he would withdraw within himself in a trice and would be in communion with God. His faith in the Supreme Being was an inexhaustible reservoir of courage and optimism.

Many a night, after dinner, while in Singapore, he used to spend a good two hours or so in spiritual communion before retiring into his study sometime after midnight, to go through official papers. Or, late at night, he used to drive incognito to the Ramakrishna Mission, there change into a priestly silk "dhoti" shut himself up in the prayer room, rosary in hand, and spend a couple of hours in meditation. This helped him face and solve complicated problems.

The only external symbol of his godliness was the tiny little leather bag—the tiniest article of his personal luggage—holding a two and a half by two-inch Gita, small rosary of beads ("tulsimala"), and his spare reading glasses. For a

long, long time, only his personal attendant knew about this symbol; none else.

If you wanted real peace and spiritual ecstasy, you had only to sit for a quiet chat with him late at night—rather tired of body, slightly drowsy, completely relaxed in muscle and nerve, half-closed eyes seeing visions of the fruition of plan after plan stage by stage, gloriously merging in the big panorama of a free happy and prosperous India, visions which clung to him to the last.

It was this conscious, constant, silent nearness to God that gave him the rare, charming, magnetic, dynamic and dominant personality which inspired tens of thousands of men and women and led them to perform rare feats of courage and heroism. The smallest of men grew to their fullest stature when they saw and heard him, even from a distance. At his touch, the most greedy and selfish were converted into men of unheard of sacrifices, even cowards became heroes. One shy, boyish, innocent, infectious smile from this eternal youth worked havoc in the hearts of men and women, old and young, rich and poor, and swept them on to acts of glory.

'May Mother India bear more such sons' is our ardent prayer.

LUXURY AS NECESSITY

By SRI N. K. BAMBHANIA

Rarity is essential to goodness. For, when a thing or an event becomes usual, its initial charm is practically lost. "अतिपरिचयादवज्ञा" is an age-honoured adage. In English, we have it in the form "Familiarity breeds contempt." We may retain a thing even after it has lost its initial charm, but then it is for its utility and not for its initial charm, which is practically dead and gone. We no more retain the thing for its own sake. We do so, for it serves some other purpose. A guide who shows the beauty of Taj Mahal in its minutest detail, no longer does so for the sake of his devotion to it, but for the sake of the money he expects to get from a rich visitor.

We rarely come across a very good passage in the course of our usual reading. And, accidentally enough after a very long time. I came across a very good passage while reading a Sherlock Holmes story entitled "The Naval Treaty." That beautiful passage runs as follows:-

"There is nothing in which deduction is so necessary as in religion," said he (i.e., Sherlock Holmes), leaning with his back against the shutters. *"It can be built up as an exact science by the reasoner."* Our highest assurance of the goodness of Providence seems to me to rest in the flowers. All other things, our powers, our desires, our food are really necessary for our existence in the first instance. But this rose is an extra. Its smell and its colour are an embellishment of life, not a condition of it. It is only goodness which gives extras, and so I say again

that we have much to hope from the flowers."

The words 'condition' and 'extra' in this passage stand for 'necessity' and 'luxury' respectively. What is the difference between a 'necessity' and a 'luxury'? Briefly it is this. A necessity is that which if neglected causes inconvenience, but if attended to gives no positive joy. A luxury is that which if pursued, gives positive joy, but if foregone causes no inconvenience. Take for instance 'answering to nature's calls' and 'going to a picture.' The first is a necessity, the second a luxury. Our negligence in the first instance causes a lot of inconvenience, but not so in the case of the second. But in the first instance we do not experience the same amount of joy as in the second. Life is full of necessities as well as luxuries. We could have dragged on our wretched existence, had there been only necessities. There is not the least doubt about it. Convicts sentenced to life-long imprisonment did complete their term in old-type prisons. But what joy had they in their life? Theirs would have been our lot, had there been only necessities. It is luxuries alone which contribute to positive joy. A State which provides luxuries to its prisoners, is a civilized State, a benevolent State. Is it not? We too are prisoners on this earth. If State-prisoners are not free to move as they like, we are not free to do as we like. In spite of this we have our luxuries. Is not then our Divine State civilized and benevolent? If so do we not then suffer for our own misdeeds?

PLAYFUL PRANKS

By SRI BALGOPAL

(For Children)

In Birbal's times it was the custom for learned people to compose poems in honour of rich people and get rewards from them. Following the general practice a budding poet composed a poem in honour of a millionaire and expected to receive presents. The millionaire however, proved to be a miser and wanted to deceive the poet. The millionaire therefore, praised the poet lavishly and asked him to see him the next day for receiving his reward.

The poet was greatly pleased, spoke to his friends about his good fortune and went to the millionaire the next day with great expectations. The millionaire, however, pretended not to know the poet and asked him who he was and what brought him there. The poet: "Don't you recognise me, Sir? I am the poet who met you yesterday and you were good enough to ask me to see you today for receiving a reward." The millionaire: "I do not care for yesterday. Pray, what is your business to-day, Sir?" The poet: "Please, Sir! Do not make fun of me. You were greatly pleased with my poem yesterday and wanted me to see you to-day for receiving presents. Surely you could not have forgotten what took place only yesterday."

The millionaire: "Yesterday you pleased me with your poem and I pleased you with my words. You did not give me any goods. Please note that I am not, therefore, bound to pay you anything."

The poet was greatly disappointed. He complained to Birbal. Birbal asked

the poet to see him after a week. In the mean time Birbal made friends with the millionaire without letting him know who he was. In the course of conversation Birbal invited the millionaire to dinner one day next week. When the poet met Birbal at the end of the week Birbal asked him to see him on the day the millionaire was to come.

The millionaire went to the house indicated by Birbal. Birbal had not mentioned his own house as he wanted to keep the rich man in the dark till the end. The poet also came in disguise. All the three talked about various things. The hours rolled on but there was no sign of dinner being served. For some time the rich man did not raise the point out of a sense of delicacy but when he could no longer bear the pinch of hunger he asked: "By the way, what delays the service of dinner? Are we waiting for any one?"

Birbal pretended to be surprised and asked: "Are you joking? Have you not yet taken your meals? We had our dinner long before we came for this conversational feast. It has indeed been a great pleasure to hear you talk so very intelligently on all subjects under the sun."

The rich man: "It is you that are joking, and unfortunately for you the joke is at the expense of a millionaire-like me! Why did you invite me for dinner if it were to be only a conversational feast?"

BOOK REVIEW

MYSTICS and MYSTICISM By Sri P. N. Srinivasachari, M. A.
Sri Krishna Library, Chitkulam North Street, Mylapore, Madras 4,
Price Rs. 8/- (430 pp)

As usual with books by the same author this book bears the stamp of profound study and sympathetic understanding. He has studied at the feet of great exponents of different schools of philosophy not the least of them being the late Kapistalam Desikacharya Swami to whom he has fittingly offered the guru dakshina of publishing in English with his knowledge of European philosophy the essentials of Visistadvaita thereby restoring the balance in Indian philosophy which is now over-weighted on the side of Advaita.

Mysticism he translates as Brahmanubhava which is not the monopoly of any particular country, age, religion or community. By a critical and comparative study of the varieties of mystic experience in the East as well as the west from ancient times he has brought to light the basic truths of mysticism in

general. He has pointed out the essentials and eliminated the non-essentials. God is life, Light and Love of which Love is the Super-essence. Mystics declare almost with one voice that God can be directly realized by pursuing the path of vairagya, jnana and avibhaga, the last term being translated as merger without losing distinctness. Western mysticism from Plato to Blake is considered and Eastern mysticism from the Upanishads and the Prabandhas to Rama Krishna and Arabindo are dealt with. It is not, however, clear why Ramana Maharshi has been omitted.

Bridal mystics—Christian, Muslim (Sufi) and Hindu—find an honoured place in the book and receive sympathetic treatment. The theory of certain hostile Western Critics that Hindu mysticism is erotic and immoralistic is exposed.

(Continued from page 244)

Birbal: "It is a pity that you did not understand what I meant in spite of all your vaunted intelligence. In the course of conversation I invited you to dinner. I was sure that you would take it to be a conversational feast only. I did the same thing to this gentleman. He at least has not misunderstood me."

The poet: "I understood you aright, Sir, thanks to this millionaire. When I pleased him with my poem he pleased me with presents of words only a week

ago. Since then I have become a wise man and I do not mistake the words of any one in this city. When you, Raja Birbal, invited me for dinner in the course of our conversation I knew what the dinner would be like and it has come fully to my expectations."

Finding who his new friend was and how the tables had been madly turned against him, the millionaire did the right thing by the poet, and begged Raja Birbal to forgive him his folly.

ded. The author rightly draws attention to the fact that lust is as different from love as the dog is from dog-star. Andal, whose Tiruppavai has become an Upanishad or Bhagavati Gita, is truly shown as the super-bridal mystic born for the Divine Cowherd of Brindaban. Only a mystic can appreciate the greatness of a true mystic. The author is himself a mystic of no mean order. That is why he has been able to enter into the spirit of the mystics of the world despite their differences in temperament training, dogmas and ceremonies.

The fundamental experiences of mystics are summed up as God, self and Nature being distinguishable but not divisible, the first two being distinct as existents but united in experience, God being realized as life, Light and Love, the self becoming deified but not destroyed and the mystic with his universal love longing to share his experiences with others and serve them in all possible ways as mystic union affords the most inspiring motive for benevolence.

Although but perhaps because, the author has been a philosopher for the

last fifty years he considers that spiritual experience is more important than theoretical philosophy as the only test of Reality is its actual realization. The object of the author is to bring together seekers after God on a common platform of fraternity of faiths and thus serve the cause of inter-religions and inter-Vedantic understanding so essential to Universal peace. There is no doubt that the author has in this monumental work eminently succeeded in achieving this object by his sympathetic study of mystics from their own standpoint. Mysticism stands for unity in diversity, universality of outlook, catholicity of faith and spiritual hospitality. Reality is one; Seers describe it in various ways.

The publication is cheap for Rupees Eight only in these days of high cost of paper and printing and no college, University or public Library or aspirant for God-realization should be without a copy.

Bombay
8-1-52

A. S. I.

BOOKS RECEIVED:

BHAKTI A religious Monthly-Annual Subscription	Rs.	5	0	0
Stories from Bhagavata	..	3	0	0
Stri Dharma, Samanya-				
Dharma & Niti Sastra	..	0	8	0
Sraddhakanda Sangraha	..	0	8	0
Nitya-karma-anushthana	..	1	0	0

Edited & published by:

SRI N. E. DORAISVAMI AIYANGAR,

South Indian Publishing House,

KAMBARASANPET POST,

Trichinopoly, S. I. Ry.

NEWS

The first All India Conference on Family planning urged every man and woman to accept the principle of planned parenthood. The fundamental rights of every child include such parental care as will promote its physical, mental and emotional well-being. The standard of people will continue to deteriorate unless provision is made for the control of population. Population planning is of primary importance at this juncture to solve the economic distress in the country.

Dr. Stone, American Family Planning Expert explaining the rhythmic method of birth control said that all that is necessary is to keep a record of the women's menstrual cycle. In a 30 days cycle, the first ten days were approximately safe, the middle period was the fertile period and the last ten days was again the safe period. If the cycle was irregular, the safe period would vary accordingly.

A movement to help the blind through the use of guide dogs that its origin in Germany 30 years ago is having wide success in the United States. For more than 22 years a philanthropic organisation in Morristown, New Jersey, has been demonstrating that dogs can be taught to help blind people regain their confidence and lead useful lives.

Two families in a little Swiss village exchanged sons as Christmas presents—thereby correcting a four year old error. The boys were mixed up a few hours after birth in a hospital in 1947 but this year the family resemblances were too strong to ignore; the mothers took blood tests and discovered the mistake.

VIEWS

There is no place for independents in a democratic State. They will not be able to achieve anything in the legislatures against the organised political parties.

G. L. Nanda.

The Fine arts of India including painting came to Japan with Buddhism about 1,300 years ago.

Teisuro Sugimoto.

There is a lot of talk of culture, but Somehow human beings don't seem to possess that culture.

Jawaharlal Nehru.

Drunken drivers are as great a menace as a mad dog and ought to be dealt with by severe sentences.

Lord Chief Justice. (London)

If we are to face the future with some degree of confidence, radical and drastic changes require to be introduced. Complacency, not communism, is our great enemy.

Dr. Radhakrishnan.

Students should learn by contacts with teachers and also by studies and reading the cultural historical and political background of all the people in India in detail.

Dr. Jayaker.

SUGAR AND SPICE

A reporter asked: "What is this thing called love?"

President Truman looked thoroughly puzzled and said it had been quite a question since Adam and Eve and always would be.

A professor once described himself as two-thirds married. He is willing to marry; the priest is willing to conduct the marriage but the girl is not willing

Daniel Lambert an Englishman who died in 1809, was the fattest man in recorded history. He weighed 739 pounds. He was one inch short of six feet in height but around the tummy he measured nine feet, four inches. Some one suggested to Dan one day that he go on a diet. Dan replied: "I'm like a pig. I can't stop eating because it would require will power."

The great historian, Gibbon, who wrote the Decline and Fall of the Roman Empire, was so fat that, proposing to his girl friend, he sank to his knees and couldn't arise. The girl had to help him on his feet. She refused to marry him. Probably for the reason that if he couldn't support himself, how could he support her!

According to the German language, the sun is feminine and the moon masculine. The reason for this reversal of genders is attributed to the sense of morality of Germans. For how, they argue, could we allow a female to roam about at night?

A politician is a man who has no conscience, who knows that he has no conscience, and is very well pleased that it is so.

Dr. Nair said: "Last night in my astral wanderings I visited the North Pole; and what did I see there? That a Palghat Pattar had opened a hotel even in that God-forsaken place. Such are the ramifications of this monopolist community. For the uninitiated, it might be explained that the term Pattar is an opprobrious epithet applied to Brahmins.

V Krishnaswamy Iyer: I followed Dr. Nair to the North pole and found the hotel. Though I didn't see the Palghat Pattar, I saw the Palghat Nair, bucket on one hand and duster on the other cleaning the tables as is his hereditary wont.

Apocryphal story by Narada in Bharat

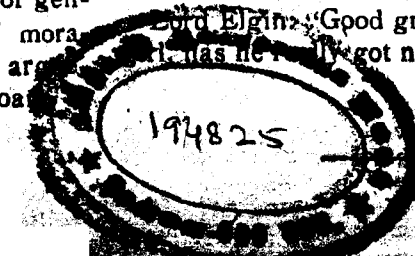
"A little nonsense now and then
Is relished by the wisest of men."

Chintamani: "You rolling stones
gather very little moss."

Pathan Joesph: "But we get all the
polish which others lack"

A lady asking for a title for her husband: "I wish you would give my husband something to wear."

Old Elgin: "Good gracious. My dear
it has never got no clothes?"



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.)

For Best Service Today and Every day:

Ahead ★

S. N. & CO.,

★ Always

★ Chemicals ★ Pharmaceuticals ★ Industrial Tools

★ Tata Agrico Tools & Special Steels

★ Import & Export

Textiles Oils Dyes

Nuts Plantation Products etc.

PHONE: 61222

POST BOX: 1222

G. P. O. BOMBAY-1

THE
RAVALGAON SUGAR FARM LTD.

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

Head Office:

CONSTRUCTION HOUSE,
 Ballard Estate,
 BOMBAY.

Factory:

RAVALGAON.

Via Manmad,
 (G. I. P. Rly.)



HELP THE RAILWAYS

TO

HELP YOU.

In Free India the Railways have to play an important role to achieve the greatest economic growth and the fullest industrial development of the country.

The Railways cannot attain fullest degree of success in their role without the unstinted support and co-operation of the people.

The public could and should co-operate in the following ways inter alia:—

REMEMBER.—

- 1) that any leakage in the Railway revenue caused by illicit travelling operates to the financial detriment of the Railway in particular and taxpayers in general.
- 2) that insecure packing, improper labelling and inaccurate marking lead to compensation claims causing a drain on the national exchequer.
- 3) that undue detention of goods consignments in the goods sheds and wagons means loss of space and wagon power which could be utilised profitably in some other way by the Railways.
- 4) that travel and sanitary conditions can be greatly improved by keeping Railway Carriages and premises clean and tidy.

WESTERN AND CENTRAL RAILWAYS

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.

ORDER FORM

Date..... Place.....
 To

THE BUSINESS MANAGER, "Sri Krshna"
 East 3rd Street, PUDUKKOTTAL. 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.



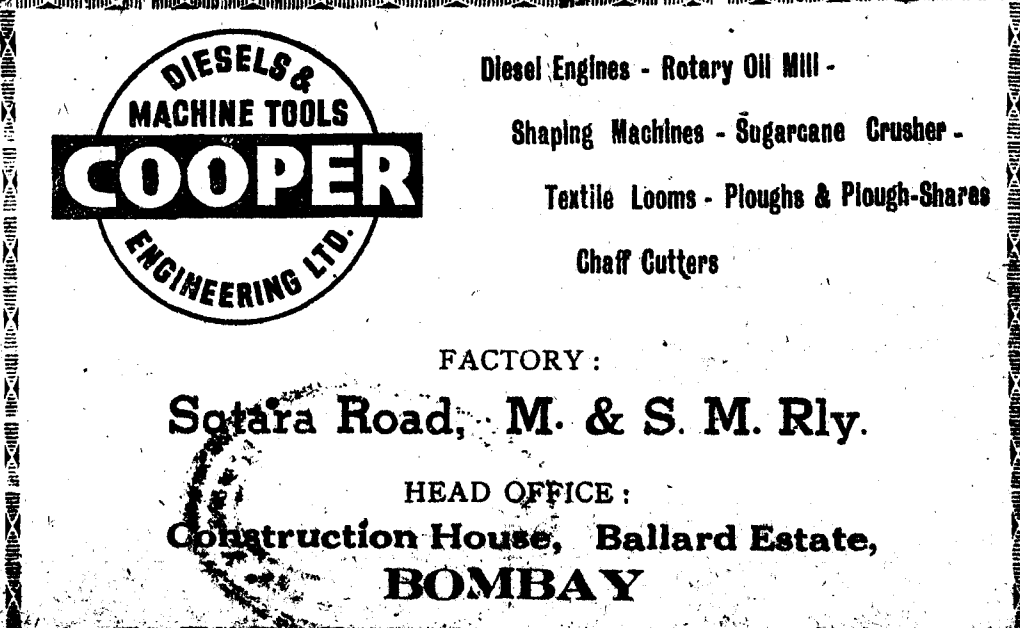
It's all Silover!

When the children see the shining new utensils on the kitchen shelf they will be as delighted as you. SilOver Stainless Steelware is practically indestructible. NEVER tarnishes, and has an appearance in keeping with the spick and span atmosphere of every modern kitchen.

Manufactured by:

THE ORIENTAL METAL PRESSING WORKS

MAHALUXMI OVERBRIDGE ARCHES BOMBAY 11
 TEL. 43801-2 GRAMS; HOLLOWARE.



DIESELS & MACHINE TOOLS
COOPER
ENGINEERING LTD.

Diesel Engines - Rotary Oil Mill -
 Shaping Machines - Sugarcane Crusher -
 Textile Looms - Ploughs & Plough-Shares
 Chaff Cutters

FACTORY:
 Sotara Road, M. & S. M. Rly.

HEAD OFFICE:
 Construction House, Ballard Estate,
BOMBAY

SHREE NIWAS FABRICS



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



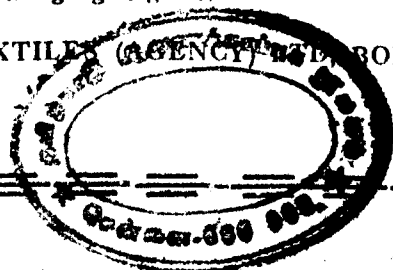
Apply for Export Goods

The Shree-Niwas Cotton Mills Ltd,

Shreeniwas House Wandby Road, Fort, BOMBAY

Managing Agents:-

THE MARWAR TEXTILE AGENCY LTD, BOMBAY



IF YOU PAY YOU ALWAYS TO.....

1. Prizes offered are:

Prize	Rs.	For
First	40,000	All-correct
Second	30,000	One-error
Third	20,000	Two-error
Fourth	10,000	Three-error

2. The All-correct entry is that which agrees with our official key solution published in the issue of SRI KRSHNA of 20th April 1952 or any later issue if closing date is extended. (3) Send your entries via Acknowledgment due Registered post only, and post them well in advance to 'Festival Crossword No. 14, c/o SRI KRSHNA, Pudukkottai, S.I.Rly.' Entries received after 6 p.m. on the 3rd April 1952 will be rejected. (4) The object of this competition is primarily education, not speculation. Only ONE entry can be sent by any one person. A competitor can share or receive only ONE prize in this competition. (5) No entry fee for Special subscribers * to SRI KRSHNA to whom All FOUR prizes above are open. Rs. 2, fee for one entry to non-subscribers who are eligible for ONLY the First prize. (6) All remittances must be by Indian, Pakistan, or British Postal Orders (Without stamps only, which shall be in denominations of Rs. 15, 3, 2 and 1 only, crossed and made payable to Festival Crossword No. 14, SRI KRSHNA,) which shall be attached to the Entry form, and their official numbers clearly written in the spaces provided in the Entry Square along with the full name and address of the competitor. (7) Entries not on the prescribed printed entry square in SRI KRSHNA must be accompanied by Re. 1/- extra for each such square.

RULES AND.....

REGD. NO. M. 5655

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

SRI KRSHNA

The Digest of Religions and Cultures



SECOND ANNIVERSARY FESTIVAL BUMPER OFFER



YOU MUST WIN THIS
RUPEES ONE LAKH PRIZE



No Entry Fee

* Only ONE Entry Per Competitor.

GITANJALI PRESS LTD., Pudukkottai, R. R. AYYANGAR.

Vol. 2. No. 10. 8 Rs.
To Influence the Influential in Asia & Abroad
ADVERTISE IN SRI KRSHNA

....OBSERVE STRICTLY THE FOLLOWING

(8) Only ONE letter in ink (or type-written is allowed in each blank space. Each wrong, indistinct, or pencilled letter, alteration, erasure, omission or substitution will count for ONE wrong word, and TWO wrong words in the case of interlockers. 9. These Rules and Regulations comprise a binding contract between the Puzzle Editor, SRI KRSHNA and each competitor. Such contract will be deemed in every case to be made and carried out in Pudukkottai (Madras State). Courts outside shall have no jurisdiction to entertain any suit in regard to any matter arising in any respect under this competition. (10) Unless it then be the subject of a pending action as above, all liability for a claim for a prize under this competition shall cease after the expiration of sixty days from the date of publication of the prize list in SRI KRSHNA. (11) Such suit can be filed as above only if notice with clear grounds and scrutiny fee of Rs. 10/- is received by the Puzzle Editor within 21 days of publication of the prize list in SRI KRSHNA.

* Special Subscribers are all those who are already on our Special Subscribers list, and even new Subscribers whose special subscription of Rs. 15/- p. a. for SRI KRSHNA is received along with their Entry Square before closing date. They are eligible for our special souvenirs, publications, Essay prizes, etcetera, and can avail themselves of our specialised services like Gita Society, dramatics section, Smt Sangh Samaj, Marriage Bureau (without profit motive).

★ ★ REGULATIONS

RUPEES ONE LAKH

CROSSWORD PUZZLE NO. 14

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. Sri Krishna's is the.....voice of Asia.
6. Even tiny.....gives many a restless night.
8. The self-styled seer's vision is often-times baneful precisely because it is.....
10. Democracy is everybody's and therefore nobody's.....
11. When good Govts. go for too goody goody laws, they are seldom greeted without generous.....
13. Togress, 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 housewife would like to be paid
22. Even the most vicious man expects his wife to be a.....
23. characters are adept at getting everything delightfully topsy-turvy.
24. Soothes frayed tempers.

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

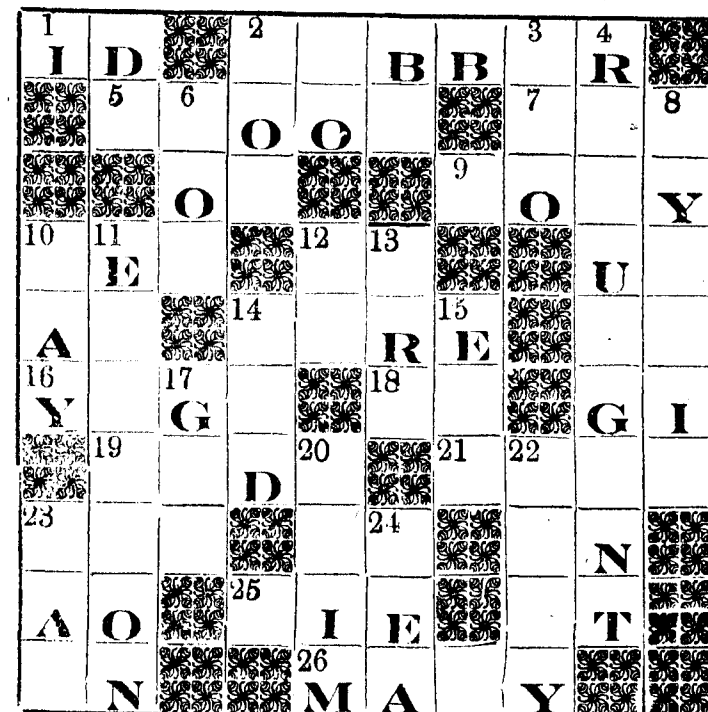
Yoga: Deep meditation, concentration of mind
Yaga: Offering sacrifice, oblations.

CLUES ACROSS

1. All the instinctive impulses of the individual must be focussed to win this unprecedented Festival bumper offer.
2. When politicians both Hamlet and Othello are usually on a holiday.
5. Its a shrewd bachelor indeed who has realized how women.....to conquer.
7. Precious stone.
9.day dreams have brought about many a good man's decay.
10. To.....an ideal and wear oneself out in its realization is always to have peace of mind.
12. If latest census figures are any indication, it would seem India is anxious to oblige Malthus by reviving his mordantly malignant mathematical formula, that food increases in A. P. whereas population increases in.....
14. The surest way to attract is to pretend not to be too squeamish.
16., contrary to popular prejudice, merely reinforces the will to achieve.
18. Villains stand...hang together!
19. Jumbled spelling of DUST.
21. A know-all or would be clever person is called a smart-.....
23. The greatest of causes dies when people start paying merely... service to it.
25. Not a few still regard marriage as a sacred.....
26. The.....ways of Govt. and big business seem very barbarous indeed to the theoretically free common man.

ONLY CASH prizes as specified are offered. No motor-cars, radio-grams, fountain-pens etc are bartered; it truly will be CASHing-in on your commonsense.

Rs. 1,00,000 FESTIVAL BUMPER OFFER



No Entry Fee for Special Subscribers to Sri Krishna
Rs. 2/- Entry Fee For this Square for others.
CROSSWORD PUZZLE NO. 14

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

SURNAME..... } In
MY NAME..... } Block
FATHER'S NAME..... } Letters
FULL ADDRESS.....

Enclosed Postal order No..... for Rs..... only Crossed in favour of Festival
Crossword No. 14 SRI KRSHNA
My Special Subscriber's No. to SRI KRSHNA.....

SRI KRISHNA SABHA (REGD)

AIMS, OBJECTS & ACTIVITIES.

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

a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and his followers.

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

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

d. Building a Gita Mandap (Hall).

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

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

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

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

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

2. Study classes in Gita are being conducted.

3. Discourses on Ramayana and Bhagavata are being arranged.

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

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

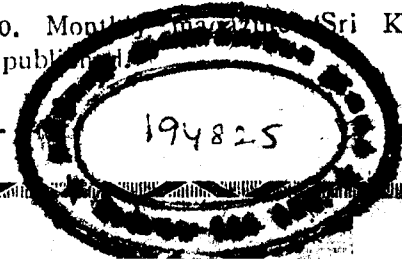
6. Religious instruction is being propagated through learned preachers from time to time.

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

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

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

10. Monthly magazine 'Sri Krishna' is published.



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 Ramayanam and Bhagavatam are being arranged.

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

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

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

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

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

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

10. Monthly magazine "Sri Krshna" is published.