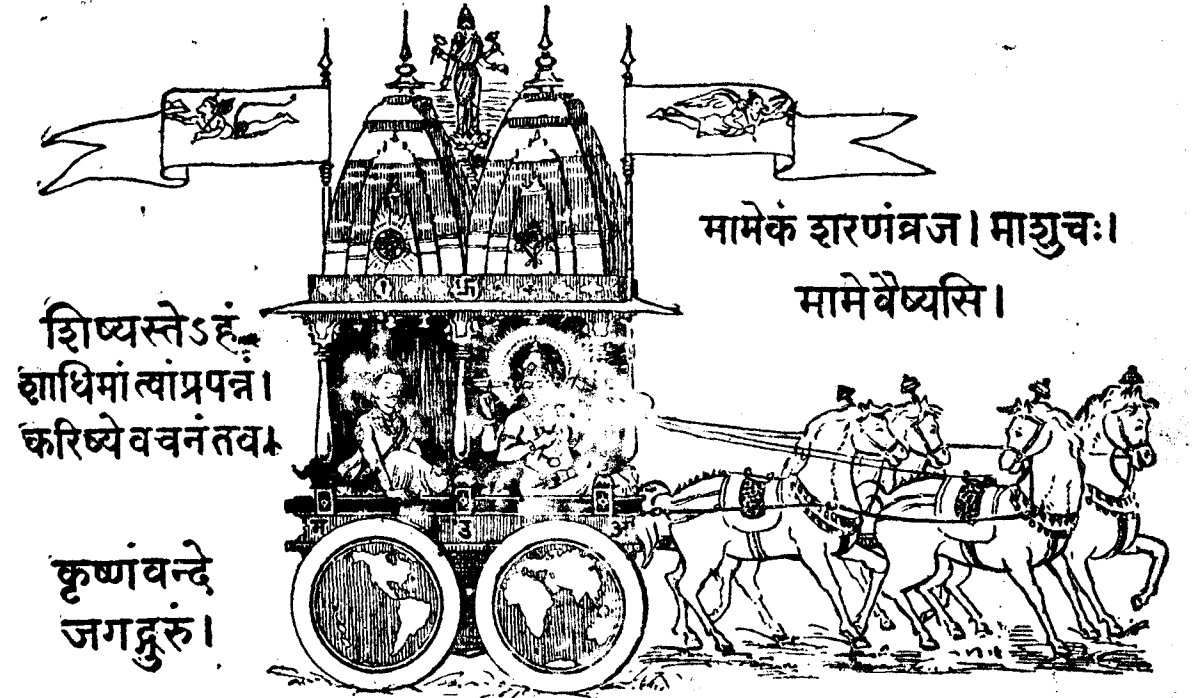


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SRI KRSHNA

THE DIGEST

OF RELIGIONS AND CULTURES



शिष्यस्तेऽहं
हाधिमां त्वांप्रपन्नं।
करिष्ये वचनं तव।

कृष्णं वन्दे
जगद्गुरुं।

मामेकं शरणं ब्रज। मा शुचः।
मामे वैष्यसि।

यत्प्रपत्तिं विना सर्वैर्यस्य माया दुरत्यया।
धनञ्जय रथस्थं तत्प्रपद्ये शरणं महः॥



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The Essence of Secrets Three

By SRI R. R. DESIKA

(Continued from page 108)

8. THE CLASSIFICATION OF THE ELIGIBLE.

After one keenly desires for release or becomes a mumukshu he will try to resort to some means for getting out of samsara or the cycle of births and deaths. Such a person is said to be eligible for practising the means for attaining moksha. In other words, he is called an adhikarin. An adhikarin means one who desires a particular fruit and has the ability to practise the means for attaining it. Ability means knowing how to practise the means, strength to practise it as known and being considered by the Sastras as fit to practise it.

Those who practise the means for attaining moksha are divided into two categories. One practises prapatti for getting bhakti and attains moksha through bhakti. He considers that bhakti or devotion to God is very difficult to attain and, therefore, practises prapatti or begs of the Lord to grant him devotion, then practises bhakti i. e. meditates upon the Lord for a long time with great devotion and then reaches Him. Another attains moksha through prapatti itself. i. e.,

he is afraid of the delay involved in meditating upon the Lord for a long time and, therefore, begs of the Lord to grant him liberation or take him unto Himself without imposing on him the duty of practising bhakti or any other means. This may be illustrated in the following way. Two people are taking medicine for driving out disease. The physician advises them to be on diet. They require cow's milk, curds and ghee for this. Both of them go to a rich man who has many cows. One of them says "Please give me a cow. I shall feed it, take care of it and drink its milk". He gets a cow, tends it and takes its milk. Another man says "I am not in a position to look after a cow. Kindly, therefore, give me milk, curds and ghee". He gets them.

One who practises prapatti for getting bhakti is like the man who asked for the cow and the man who asks for moksha through prapatti itself is like the man who asks for milk, etc. direct.

It is not correct to divide them into the categories of bhakta and prapanna because both have bhakti and prapatti. One practises prapatti directly for moksha and the other indirectly. In the

first case, prapatti confers moksha directly, and in the second case, through bhakti. In any case, no one attains moksha without prapatti.

There is delay in the attainment of moksha in the case of the bhakta who is an indirect prapanna but he is compensated by the immeasurable bliss arising from the meditation on the beautiful form of the Lord which is as good as seeing him physically with naked eyes. In the case of the other, who practises prapatti directly for moksha, liberation is attained quickly but so long as he stays in this world, he does not enjoy the same bliss as the former.

As regards practising prapatti for moksha, one may practise it one self or if one is unable to do so, may request another to do it for him. When practising oneself one should learn everything necessary for the practice of prapatti from an Acharya and then practise it oneself. Even if the requisite knowledge is somewhat deficient he can learn the important things and practise prapatti. In the case of those who practise prapatti themselves clarity of thought in regard to the individual self, the Lord, purgatory, the lower heaven and the Highest Heaven or moksha, and great sorrow arising from one's inability to to practise bhakti are absolutely essential. One who practises prapatti with full knowledge thereof is called a swanishtha and one who practises it with some imperfect knowledge of certain aspects thereof is called an ukti-nishtha. Both of them practise prapatti themselves. One who does not know how to practise prapatti in either of the two above-mentioned ways and is entrusted to the care of the Lord by an Acharya is called an Acharyanishtha.

UKTI-NISHTHA

One who is eligible for practising ukti-nishtha generally knows what is prapatti, what are helpful to its practice and that they are indicated in the dvaya-mantra which is uttered while practising it but does not know which is indicated where and how they are helpful to the practice of prapatti. He should, however, have the idea that he has no help except that of the Lord and complete faith that He will protect him if he practises prapatti. Sorrow arising from the thought that there is no other help is called akinchanya. Without this and great faith or mahavisvasa prapatti is not complete and will not, therefore, be successful. Learning the mantra from the Acharya through Upadesa, generally understanding the meaning thereof, uttering the mantra and practising prapatti, the angin, with its angas or limbs is what goes by the name of ukti-nishtha. Although prapatti is mental it is here called ukti-nishtha, which means that it is oral, merely because the meaning of the mantra is not understood well in all its entirety in this case. Although the meaning of mantra is not understood clearly, the Lord saves the Ukti-nishtha who practises prapatti with some general knowledge only. The Lord considers even this somewhat imperfect prapatti as purna or perfect prapatti. This is so because although the person who practises prapatti does not understand the meaning of the mantra well the Lord, our Great Benefactor, knows everything fully. Ukti-nishtha can, therefore, become purna prapatti. In this connection, some illustrations are given and the words of certain great Acharyas are cited as authority. The king of a little kingdom who is to pay tribute to an emperor fights with the emperor and loses his life. His son is

held prisoner in the emperor's palace. The prince is taught by his governess how he should ask the emperor for giving back his kingdom. The prince merely repeats the words taught by the governess and the emperor is pleased to give the kingdom to the prince. The young prince wants the kingdom back but does not even understand the full implications of the words taught to him by the governess. Another illustration is given below. The sacred thread ceremony is performed in the 7th year of the child. It is laid down in the Sastras that the young boy should be under the control of his guru or preceptor, beg for his food in the village and thus live on alms. The guru tells the boy "Go to different houses at midday and say" bhavati bhiksham dehi ('Meaning' honoured lady: give me alms.) The ladies of the house will give you food". The boy accordingly goes to a house and repeats the formula. In one house, there is a new daughter-in-law aged about 18 years. She has been told by her mother-in-law that if students or brahmacharins come and say 'bhavati bhiksham dehi' she should give them cooked rice. The boy repeats the words the girl also gives him food. The boy only knows what his guru told him viz., that if the words are repeated he will get food. The girl also only knows that if a student utters those words she should give him food as advised by her mother-in-law. Neither of them understands the correct meaning of the words. Very often we find that what is taught in the Sastras takes place in the world also. This happens with a view to inculcate faith in our hearts. It is stated in the Sastras that if we go to a temple or to our Acharya we should withdraw from the presence of the Lord or the Acharya with our face turned towards them and without showing our back to them. If one goes to meet

H. E. the Governor, the Military Secretary advises him to withdraw from the presence of the Governor without showing his back to him. This rule of etiquette has not been framed after consulting the Pancharatra Sastras. The Lord runs the world like that. Several such things take place in the world. We will come to know of them if we pay a little attention to what happens all around us. When an illustration is given we should take only the relevant part of the illustration and not insist on everything being on all fours. Citing the example of the student or the brahmacharin, we should not draw the conclusion that the mere repetition of the dvaya-mantra constitutes prapatti itself. In Saranagati-gadya Sri Bhashyakara has stated that when he performed prapatti before Sri Ranganatha the Lord was pleased to tell him "somehow or other (with or without knowing the meaning fully) you have uttered the 'dvaya-mantra'. Sri Vatsankamisra also, the great disciple of Sri Ramanuja, has stated "I am a great sinner. I have merely repeated the dvaya-mantra. You should not forsake me. 'I repeated the dvaya but I did not do so understanding its meaning' "I want to attain you who cannot be attained even by bhakti merely by repeating the word that you should save me". Sri Parasara Bhatta also has said, "I asked you to save me. Being satisfied with the mere asking, you should save me". It cannot be said that Sri Bhashyakara, Sri Vatsankamisra and Sri Parasara Bhatta were ignorant people not understanding fully the literal meaning as well as the implications of the dvayamantra. In several places, they have stated as quoted above with a view to teach us that the Lord will save us if we crave for His mercy even without understanding fully the meaning of the dvaya-mantra.

PLAYFUL PRANKS

By BALAGOPAL

THE DEAREST THING IN THE WORLD

One day, Akbar was displeased with one of his wives and asked her to leave his palace and go to her father's place immediately. The Begum pleaded with the emperor as best as she could but all in vain. After the emperor left her apartments, she consulted Birbal in the matter and he gave her a valuable piece of advice. She decided to follow the course suggested by him. She made preparations for going, packed some baggages and sent for the emperor for taking leave of him. Again she tried her best to coax him but his firm and final order was that she may take with her whatever was dearest to her in the palace but that she should depart without unnecessary delay. The Begum said, "I shall certainly follow your command my lord, but pray take a cup of sherbat from my hands before I leave for I do not know when we will meet again". The emperor agreed to do so. According to the instructions of Birbal, the Begum served the emperor a cup of strong intoxicant which made him fall asleep almost at once. The Begum sent for her servants, placed the emperor in one palanquin in a lying posture, seated herself on another and set out for her father's place. After reaching the destination, the emperor still sleeping was taken to a cot where he continued to sleep for some more time. When he regained consciousness, he was surprised to find himself in a strange place. He wondered whether he was awake or asleep. The Begum, who was standing nearby, requested him to get up, wash his face and say his prayers. The following conversation ensued.

AKBAR :- This is neither your apartment nor mine. Where are we? How did we happen to come to this strange place?

THE BEGUM :- This is the house of my father, my Lord. I have come here at your bidding.

AKBAR :- But how did I happen to come here?

THE BEGUM :- You were pleased to order, my Lord, that I should take with me from the palace whatever was dearest to me. There was nothing more dear to me in the whole palace, why, in the entire world, than Your Majesty. I have, therefore, brought you along with me to my father's house.

Hearing this reply, the emperor was immensely pleased, forgave the Begum her fault, met his father-in law and took her the same day back to his palace.

WHICH IS THE BEST SEASON?

One day, the emperor asked the courtiers "Which is the best season?" Some praised summer, others spring and yet others winter. Those who praised the monsoon also were not wanting. The emperor was not pleased with any of these replies. When he turned towards Birbal, swift came the reply "When the belly is full, all seasons are good, my Lord", when the stomach is empty, no season is pleasant."

LIGHT AND SHADOW

Akbar and Birbal were watching a highway, seated on the top of the terrace of the palace. All of a sudden, the emperor's eyes fell on a traveller, who was being robbed of his belongings by a gang of robbers.

AKBAR :- How is it, Birbal, that the law is violated under your very nose? You are supposed to be in charge of the administration of justice.

BIRBAL :- The lamp, my lord, sheds light everywhere but beneath it, there is shadow.

SRIVAISHNAVA JEEVANMUKTI

By Sri D. Ramaswami Aiyangar

It was Shelley who wrote "Die if thou wouldst be with that which thou dost seek." But the experience and the teachings of the great Srivaishnavite Saints are to the contrary. To the true lover of God whose love is truly reciprocated, departure from this world and this life is not essential in order to complete the realisation of his spiritual bliss. Encased in this material body and surrounded by this material world, with all that it means in the way of temptations and allurements, he still finds it possible to realise the fruition of his soul and to find the goal of his spiritual journey. Nothing daunted by his physical shortcomings and his material surroundings he is able to centre his mind in God and convert this world so far as he is concerned into a Paramapada.

The word Jeevanmukti has been applied only in the case of Advaitic realisation. In fact it is an Advaitic term, while the Visishtadwaitins think in terms of Videhamukti which involves the notion of an Utkranti and a departure to a Divya Desa or Celestial Region. Still I have always felt that the term Jeevanmukti can very well be applied to the Vaishnavite mentality which when it breaks into rhapsody speaks somewhat in the following language:

"இங்கே திரிந்தேதற் கிழுக்குற்றென்"
(Tiruvaimozhi, VIII. x 4.)

"What is there wrong or low in my continuing in this life, if my beautiful Lotus-eyed Lord so grant that my mouth shall always utter His ever-increasing greatness and grace, my mind be ever-

filled with His rapturous and seductive form, and my hands be unceasingly engaged in offering the choicest flowers at His Divine Feet?"

It must of course be admitted that this is a poetic mentality which only enhances the spiritual enjoyment of the moment, and that it lacks the permanence and the eternality which are always associated with Mukti. But the feeling when it comes is so strong and so intense, and has been shared by so many eminent Alvars and Acharyas that it will well repay a closer examination.

Mukti by itself means only release from the sorrows of life; but to all theists this term connotes not only the negative aspect of freedom from burdens, but also the positive aspect of association with God in some form or other. If in this very life it were possible to attain this association with God in such a shape and to such an extent that the physical encumbrances and material surroundings cease to count and make themselves felt, a state is attained which by proper mental discipline may be equated with Moksha. To minimise the wants and cravings of the flesh is certainly a feat, but it is a feat which has been accomplished in no mean degree by not a few of our saints. Once that is done and the body is put aside except for the bare mechanical continuance of its existence in an automatic manner, taking up no thought and engaging no attention of the indwelling mind, a vast progress is made towards the attainment of Mukti.

The mind in the meanwhile has by proper study and reflection got rooted in God to such an extent that God is known and felt to be the source and sustenance of the individual soul. By the triple process of metaphysical cogitation, moral conduct and mystical contemplation, the at-one-ment with God is completely achieved. When the receptacle is thus in a thoroughly fit state the ineffable bliss of God pours from above, and when the two meet, the yearning love of the individual soul for God and the gracious love of God for the individual soul,— then there comes that union and that unity at which all the spheres rejoice as in ‘சூழ்விசும்பணிமுதில்’ (Thiruvaimozhi X ix. 1.)

The individual soul, it is true, has not cast off its body which still ties it down to the material plane. But the centre of its existence has been shifted from itself to God. The Ptolemaic theory has given place to the Copernican theory and it is now deeply realized and fully felt that our centre is outside us. When it was shown that the earth was not the centre of the solar system about which the rest of the planets and stars revolved, but was itself a microscopic speck revolving along one of several circumferences round another centre then there came the revolution in the astronomical and scientific world. The shifting of the centre is so full of meaning and significance. The same process applies to the evolution of the individual soul. It is made to realize that the physical world, the animal world, the rest of mankind, the starry firmament above, and the warring elements below have not all been created for its pleasure and well-being, but that along with it (the individual soul) they are all revolving round the same centre, — God. Once this is understood in all its aspects and signifi-

cance, there is no more any trouble. The individual existence is no more in conflict with the eternal existence. The daily motion of the planet round its own axis is quite consistent with its annual motion round the sun together with its own moons and satellites. The individual being has gravitated towards the Supreme Being and in that very gravitation finds its source, sustenance and satisfaction.

This is the state which, as I started by saying, can be equated with Moksha-nanda or the Bliss of the Ascended Celestials who are in Vaishnavite literature designated by the term “Nityasuris”. In fact in the intensity of its first contact with this earthly-unearthly state, the individual soul feels all the security and all bliss which is usually understood to be the lot of the Mukta, and thinks that this state is Moksha and not merely a pale foretaste of it. Nay in the first flush it even feels that this state is far higher and sweeter and more difficult of attainment than Moksha itself. Nammalwar is among those who claim for this (what I call) Jeevanmukta state greater excellence than for the state of Moksha in Paramapada (பரமபாதம் மோகசாவரம் Peria Tiru Andadi, 51).

Where there is no war there can be no victory. The Mukta in Paramapada has no Indriyas to grapple with every movement of his existence and it is no wonder that in such a place he ought to have a very easy time of it dwelling in God. But to the Mukta here below must be paid the highest tribute of having achieved what is well nigh impossible to the myriads of other mortals, of having quelled the warring activities of the five foes and synchronised and synthesised them into Divine at-one-ness. For as

Parakala has aptly remarked, when it is difficult to appease the hunger of one Indriya what is to be said of five eternal indwelling tormentors?

Sri Andal in one of her soul-stirring lyrics puts the question

“கோவிந்தற்கோர் குற்றேவல் இம்மைப் பிறவி செய்யாதே இனிப் போய்ச் செய்யுந் தவந்தானென்?”

(Nochiar Tirumozhi, XIII. 9.)

In the absence of realisation here and in this life, of what use is the talk of bliss in a life or lives to come? A bird in the hand is certainly worth many more in the bush. Here we are, blessed with a thoughtful and feeling life unlike myriads on myriads of souls which are dragging on their miserable existence in unthinking and unfeeling animal and bird bodies. If here and now God whom we so eagerly long after cannot vouchsafe to us the sweetness of His Company and the rapture of His anubhava, a fig for the hereafter, the problematical uncertain hereafter of which we can be sure only by the strength of our faith and not by any positive proof of the senses. When we can get enough food from out of sure *terra firma* why pant after the winged denizens of the air (ஏனார் முயல்விட்டுக், காக்கைப் பின் போவதே! Siriya Tirumadal.)

It is only the mad man that will permit life to drip eventless through his fingers and fix his long and lingering gaze on what the life beyond is supposed to fetch. Arguments such as these have strongly appealed to the God-intoxicated mystics of Vaishnavism and they have sung accordingly. Many of them have not hesitated to whittle down the pleasures of Moksha itself. In fact very often in a comparison Paramapada-

Vaikuntha stands very much below Bhuloka-Vaikunta.

(அச்சுவை பெறினும் வேண்டேன்)

I don't want it, says one mystic. (நல்விடு பெறினும் கொள்ளுவதெண்ணுமோ)

I would not think of having it, says another. In one of these drunken moods of spiritual bliss an Alwar interrogates God Himself thus: “To me who regard You as my food, my drink and my pleasure what have You to give in return for my unceasing love? “Vaikuntha” says the Lord, “is my supreme possession and nothing higher have I got to bestow on you.” The Alwar rejoins “Do you think that that Vaikunta is sweeter than the mind of Your devotee deeply lodged in Your goodness, greatness and grace? Why if it were so, have You Yourself discarded Your lofty seat in that Vaikunta and come to dwell permanently in our hearts?” This conversation is but one of the many in which these Alvars immersed in the deluge of divine bliss indulge rather very often.

To the unsympathetic critic, to the heart-less intellectual, to the dry-as-dust metaphysician, and to the matter-of-fact moralist, it is very easy to have a fling at this ecstatic state of God-intoxication which they can't in their dullness distinguish from other intoxications. To the intellectual scoffer, and the ethical prude, mysticism is always a sealed book. They can never taste of its sweetness or look on its freshness and beauty. No amount of eloquent expatiation on the ecstasies and raptures, of mystic experience will ever appeal to them. It were a waste of breath and energy to convince them that this dip into divinity which can make you taste all the deliciousness of Godhead in this very life is as pure and as high as their

moral codes and logical hair-splittings, that while it imitates all the ways of the earthly lover it has exalted them beyond recognition, that though it frequently wears the garb of erotism, it has nothing whatever to do with it except in language, that in short it so high and so serene in its conception that it has no place in its fold for the sensualist or the sentimentalist. The Jeevanmuktas I have depicted in the above paragraphs are persons who have cut off all ties with the world and all touch with wealth and women and who have nothing in common with the rest of sweltering mankind except in their retention of their bodies. The words lust and lucre have been long ago erased out of their vocabulary. It was their first qualification for the Jeevanmukta-ship. Renunciation or vairagya with all that the term signifies to the metaphysician and the moralist was their first attainment and the farther they flew from the ordinary run of mankind which hankers after wealth and women, the nearer they felt they were drawing to their God. Their teachings amply show this.

முத்துவரைக்கேன் மடவார் கலவியை விழு.
(My first lesson to you is leave off all sense of pleasure born of sexual impulses)
உண்டியேயுடைய உகந்தோடும் மண்டலத்
தன்னொழிவிடிகுதிவல்லே யான்.

(I never mix with those of the world who are daily running after food and raiment.)
பேயரோயனக்கியாவரும் யானுமோர் பேயனே
எவர்க்கும் இது பேசியென்.

(I am regarded as a mad man by the whole world and to me the whole world with its unceasing toil in the filling of the bottomless pit appears mad. What use speaking even of this? What is there in common between them and me to form the material for comparison?)

வீடுவின் முற்றவும்

(Resign and give up everything),

உற்றது பற்றெனில் உற்றது வீடு.

(If attachment is served moksha is attained.) I suppose I have quoted enough to show that these saints have no faults or foibles to justify any imputation of unchaste thoughts and impure ideas to them. In fact the greatness of Sri Ramanuja is daily sung in the following strain,

“यो नित्यमच्युतपदाभ्युज्युग्मस्त्वय्यमोहतः
तदितराणि लृणाय मेने ।”

(He who was so deeply in love with the lotus feet of Achyuta that all the rest was regarded by him as trash.) Here indeed is the paradox of attachment and renunciation co-existing in one and the same individual. But that is the paradox which lies at the root of these Sri Vaishnava Bhaktas. It is complete renunciation of the world and mad attachment to God; thorough disgust of earthly things and passionate love of things divine; deep-rooted antipathy to pleasures born of the flesh and consuming desire for the spiritual bliss of divine union.

(To be continued)



Was Jagadguru Krshna, His Parents' Guru?

By A. V. GOPALACHARIAR

Sri Krishna's position as world teacher finds a very general acceptance — at any rate He is a world popular spiritual guide and His Gita teaching is very widely read, remembered and respected with ever increasing popularity with the passage of time. On His advent on this planet, He was created by His mother as Vishnu Adhyatma Dipa, a Universal spiritual lamp shedding its rays here, there and everywhere. As Kapila Avatar He was His mother Devahuti's beloved spiritual Guru — the son Guru and the mother disciple were the greatest types of Guru and Sishya, greater than even Narayana and Nara who were both Vishnu Avatar as Guru and Sishya, living ideal Guru-Sishya lives, and setting the greatest examples thereof. Guru Kapila was very proud of his pupils' mother, the Nirvedavadini (Vairagya talking) and Brahmavadini (Brahman discussing) mother struggling to renounce the three desires (Ishanas) including Putra Ishana which in her case involved her renouncing and forgetting the motherhood of her dearest God son Kapila. She overcame that Ishana also at last. Her last spoken word was the description of Him as Vedagarbha (who was in the womb of mother Sruti Devi). She made her Farewell salutation to her son Guru by the sloka

in his Harimide Stuthi is perhaps as reminder of it. After that her soul unreservedly and undividedly plunged into Vasudeva and immersed there never to rise again. The Rishis proclaim that Avatars were never embroyos in a mother's womb and their visible bodies were not of matter flesh and blood.

“नैष गर्भत्वमापेदे न योन्यां अवसत् प्रसुः ॥”

Surely He was not an occupant of Devahuti's Garbha. But was He in any mother's womb or Yoni? Devahuti gives up her claim and idea of her motherhood and she very cleverly suggests He was in the Garbha of Sruti 'Devi and was Sastra Yoni as the Brahma Sutra says of course that mother Sruti Devi was bodyless being mere sound. Krshna is all-admiration for Avatar Guru Kapilamuni. He says “of all Brahman realisers Siddhas, I am Kapilamuni”. The teaching was so effective and appealing, the pupil Devahuti was so keen and sincere and so effectively absorbed the teaching that she was ripe enough to plunge at once mentally into Vasudeva pictured as a Nirguna, Nishkriya, peace-bliss ocean (Samtadita) like the Pancharatra, never to come out of the indivisible union. Her body was for some length of time protected and kept living by Devas to be held up to the world as the solitary and greatest example of the most rigid out and out Jivan Mukthi enjoying moksha even while living in the body. To deny the possibility of the perfect Jivan-mukti state will be to deny the great Devahuti with whose narrative, the third skandha

“स्वतेजसा ध्वस्तगुणप्रवाहं

वन्दे विष्णुं कपिलं वेदगर्भम् ॥”

Sri Sankara's opening line

“वन्दे विष्णुं अनादिं जगदादिम्”

closes. Her body was physically living, but she had no body awareness. The trance into which she had fallen was permanent — Nitya samadhi.

“देवगुप्तं न बुबुधे वासुदेवे प्रविष्टीः ॥”

(Bhag. III 33, 29)

Vasudeva and Devaki were a couple who has Bhagavan as son in three successive births as a reward for their great tapas with that object. The narration by the new born Sri Krshna to His parents shows this. Their prayer to be blessed in three successive births with a son exactly like Bhagavan was granted. The grantor was Satyasaya Satyam. The difficulty was in the execution. Where was Bhagavan's like or equal? Does not the Sruti say

“न तत्समश्च अभ्यधिकश्च दृश्यते ?”

Arjuna said to Visvarupa-Krshna “There is none equal to you, how can there be a greater.” Finding the finding of an equal impossible, Bhagavan decided to become their son himself thrice.

अदृष्ट्वा अन्यतमं लोके शीलौदार्यगुणैः समम् ।

अहं सुतो वामभवं पृश्निगर्भं इति श्रुतः ॥

(10, 4, 40)

Bhagavan's line of thinking and decision and action ought to discourage Tarka quarrels about samya and aikya in Mukthi. The third son was Krshna. The parents had learned much Vedanta in previous births which was never lost. They were both Vedanta learned as their Avatar greetings speeches show. Father Vasudeva's words were

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः ।

केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥

“I know you to be ultra-cosmic, beyond all matter, Ananda experience pure and simple. You are the Sakshi in all buddhis. Pure Consciousness, as you are, you create with prakruti, the tri-guna cosmos. Although you make no entry into your creation; you are supposed to have entered it because you are already there and everywhere”. He addresses his two sons Bala and Krshna in X. 85

“जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ।”

We will revert to this conversation later.

Devaki's greeting speech shows her even more learned. Her first words are, “the Avyakta transcendent nirguna, nirvisesha Satvamatra, Brahman has descended as Vishnudipa” — but all this Vedanta learning of the couple was not put into the practice necessary for realisation. Their parenthood towards Iswara which made them take or mistake Krshna for their son was a hindrance to the realisation of Iswara Krshna in the vedanta way and rising to the height of a Tatvadarsin.

After Kamsa was disposed off and the parents were set at liberty, the sons came to the parents and said, O Mother, O Father! a cursed fate denied to us the pleasures of being kissed and caressed by our beloved parents which is the birth right of every child in the world. They were also denied the privilege of being brought up and lived by you as your children, following your commandments although we owe our whole body to you. The parents ran into tears. They could not speak. They really

believed the son-ship of the boys. Their fondness for the son almost made them oblivious of Krshna being the God-hood.

There was a total eclipse of the Sun when pious people from all India went to Kurukshetra. Vasudeva and Devaki went with their sons. Great Rishis had come there. Narada was there. When the Rishis wanted to leave after the eclipse, Vasudeva approached Narada and asked him by what religious rites he could wipe off his load of past karma. Narada smiled and told the Rishis, “No wonder Vasudeva comes to us for advice as he thinks Krshna is his child. Familiarity breeds contempt”. Narada here really gives the explanation for Krshna being not sought as the spiritual Guru by the parents. Vasudeva was advised to perform a Yagna to propitiate Hari. Great Rishi's officiated as Ritviks in Krshna's Father's Yagna. This is narrated in chapter 84. The next chapter 85 reads an interesting conversation between Vasudeva and his sons. One day when the sons went to worship the parents' feet, as usual Vasudeva began to talk Vedanta. He said, O Mahayogi Krshna! O Sankarshana Sanatana! I know you are divine Cosmic Purusha. Although you are the entire Universe, we had been loving and treating you as our child. You Krshna told us in the confinement room you are Divinity descended as Avatar. I want to take refuge in your lotus-feet to be delivered from Samsara. Krshna smiled (prahasan) and said, “You have been speaking about us as Vedanta tatvas. The one atma sits in many bodies of its creation

as if it were many. The one has become many”. Suka says, on hearing this short speech of Krshna, Vasudeva's duality and difference notions are dispelled and he silently enjoyed blissful peace. But this trance was short lived. Devaki who was sitting there and she wanted Krshna to bring her first six children killed by Kamsa now wherever they were and show them to her. Did He not bring back His Guru Sandipini's dead child? Were not the parents also Guru's? Krshna complied with her request and showed the children to the parents. They were not satisfied with their two greatest surviving sons, but wanted to see the six deceased sons. Was their Vedanta knowledge abiding?

In the 11th Skandha, Suka says Narada who was keen about enjoying as much of Krshna's Avatar directly before His expected departure made Dwaraka His home giving up His daily routine of Cosmic circuits. Vasudeva approached Narada and prayed for Vedanta enlightenment to be shown the way out of Samsara fear. Narada could not refuse. He did not want to use any words of teaching of his own that would not be consistent with his humility when playing the role of Krshna's parents Guru. He gave the teaching by quoting the teaching of another Krshna Avatar, Rishabha, given to his 11 sons. He quotes the words of the 11 Rishi sons who took their teaching from their father. Devaki was also present and the teaching went home into the parents and made them spiritually enlightened.



TRUTH AND NON-VIOLENCE

By Krshna Dvaipayana

Sri Vaisampayana.— Sri Yudhishthira prostrated himself before Bhishma, who was lying on a bed of arrows and asked:

Sri Yudhishthira: Kindly explain to me, Oh, grandsire, What Bahula said in days of yore about speaking the truth being the highest virtue

Bhishma: I shall relate to you, my good boy, the conversation which took place between Bahula, the cow, and Kamarupa, the tiger. On the banks of the river Jamuna lies the beautiful city of Mathura. King Indrasena was its ruler in days gone-by. In his kingdom, there was a small town called Chandravati. A certain brahmin of that town had a cow called Bahula. She was very beautiful to look at. She had a young calf. One day, in the course of grazing on the northeastern side of the mountain Rohita, Bahula saw the terrible-looking tiger Kamarupa. Bahula was about to run away when Kamarupa asked her to stop.

Kamarupa:- You have come to me as my Godsent meal. I am going to appease my hunger with your beef. What is the use of being afraid or running away?

Bhishma:- Hearing the words of Kamarupa, Bahula began to quiver like a plaitain-tree. She could not contain herself with sorrow because she remembered her young calf. Hearing her piteous cries, Kamarupa said Kamarupa. What do you cry for? Your life is going to come to an end. Your laughing or weeping will make no difference. You are fated to die like this. What is the use of vain lamentations?

Bahula: Salutation to you, my lord. Please forgive me my crying. I know I am helpless having fallen into your clutches. I do not cry for the loss of dear life. Certain is death for those who are born. What is the use of lamenting over what is inevitable? Even the celestials have to die, I do not,

therefore cry for fear of losing my life. I cry out of pity for my poor little calf. My young one is so very young that he has not even begun eating grass. He is hungry and expecting me in the cowshed. When I think of his dark future, I am moved to shed tears. I only want to see him once more, suckle him, lick him on the head, entrust him to the care of my sisters tender him good advice as to what he should do in future. After doing these things, I shall surely come back to you and you may eat me to your heart's content.

Kamarupa:- What is the use of speaking about your son when your death is at hand? All animals tremble with fear and most of them die at my very sight. You, on the other hand, are talking about your son. No incantation, no penance, no gift, no relative-father or mother can save anyone from my clutches. Once you go back to your city, full of people and things near and dear to your heart how will you have the mind to come back at all? Let the five elements in me be satisfied with the taste of your blood. I am not going to disappoint them by having faith in your mere words.

Bahula:- Kindly release me for some time. I shall surely come back to you. I am willing to swear to that effect in the name of all that is holy. May the sin of killing holy and learned men and one's own father and mother afflict me if I do not come to you. The sins arising from abusing, beating and placing obstacles in the way of cow's interrupting religious discourses, driving old bulls over difficult roads, finding fault with ascetics and the vedas, sending back mendicants with disappointment, depriving others of their property, eating sweets all alone without company—may all these sins afflict me if I do not come back to you.

(To be continued)

Visishtadvaita and The Vision of Unity

By Dr. K. C. Varadachari

In all real religious thought there is a hard core of identity of intent. This is the central teaching from which all diversity arises. It is not necessary to emphasise it so much but for the fact that men are more easily attracted by the glamour of the superficial manyness, superficial in the sense that nothing really takes rise from them. They are in one sense Vikrtis, modifications, expressions, manifestations of the fecund one — the prakrti. But even this fecund original matrix depends on a deeper ground the spirit — the purusha. Thus the great scripture — the Gita teaches us to go back searching for the One that is the ground of the many:

The many need not be taken to be metaphysically unreal axiologically even useless, or experientially ugly or terrifying, deceitful. All these reactions arise because of the essential attractiveness of the many in the one. Divorced from this central Oneness, they fall apart from each other and lead to the experiences of reaction of each one of the many in regard to and in relation with the others. The Illusory theory is valuable in so far as it helps the concentration of attention on the basic ground. Identity theory is valuable in so far as it brings about the unity of the ground and the surface-manyness and grants significance (Tattvamasi) to the experience of oneness of the Two. The organic experience of inseparability between the one and the many explains the process of becoming as a gradual process of evolution which more and more restores

the sarira — nature of Prakriti to god instead of the individual who finds himself as the petit master of it in a sector of its existence. Sri Ramanuja focusses the essential need of yoga. To turn the tattvas, categories into real and living entities in their synthetic unity or dynamic oneness is a great realisation. Visishtadvaita is a good name to describe the relationship of Nature and Soul to God but the relation of identity by the soul or seeker (mumukshu) between God and itself, between God and Nature and its place in relation to both is a unique enough Yoga. It cannot be merely known through the knowledge of the tattvas; it has to be experienced as a positive unity in an integral union in all one's parts. Through jnana, through works and through devotion one must realise the unity of the triple categories.

The Supreme Lord showed in his great vision the Supreme omnipervading nature of His being within which all have found a place — fighters on both sides as well as spectators — The all supporting nature of His Being included the spatio — temporal infinities. He is the self of all, the Purushottama, who is greater than the Impersonal and the Personal, the unchanging and the changing, and who supports both of them. Such a wonderful vision is the fulfilment of the knowledge of the Tattvas but that is not quite enough.

Sri Krshna points out not only one should know, but one should also enter

into it. God is to be known and also entered into. This is not quite a metaphorical statement; more than anything in Yoga, this entering into Brahman or God is a preliminary to the entering of Brahman into oneself. This is the Brahma-bhuta consciousness. The correlative word is Jivabhuta—to become the soul, or rather to enter the soul of the creature as the enjoyer of experiences 'privately' in isolation and in the privacy of the cave.

This inter-entry of the soul into Brahman is conceivable because the Lord is the Supreme Vast Brahman. One gets enveloped by God—*Isavasyam idam sarvam*—as the great Upanishad says. This is more easy perhaps for it is a great liberation—*moksha*, an experience of nonlimitation by one's several bodies and activities inherent in them. For it is verily a union with Brahman that is called *Mukti*. Yoga gets its *siddhi* in this experience. All knots are cut asunder. *Prakrti* falls away along with its tentacles of ignorance. Mystic experience (*atmanubhava*) of *Moksha* is this much alone. There is a possibility of conceiving or experiencing this as freedom within the body wherein the soul does not experience the binding sense of the body as it has united itself with and lost itself in Brahman. In the ecstatic knowledge of the identity between Brahman and the soul, which can well be described as knowing God as one knows oneself, interiorly, there is a great sense of liberation in knowledge (*jnana*). But a liberation in Being happens to many only when the Divine Lord is merged into one as salt is dissolved in water, or the water of the River enters into the ocean. This grants a great inflation of Being. The finite

being becomes continuous with the infinite Being without any barriers barring the sharing of the infinite existence. Here alone arise problems of great concern to the metaphysician. How can the finite get extinguished in the infinite? And if it did originate from it, how did it ever get its finitude out of the infinite; and if it always was of it and in it how did it disengage itself even if it be illusorily from that *Sat* existence? It thus becomes not so much a serious problem for the mystic as much whose axiological interest is in the union or identity with the Divine which is his greatest *siddhi* and fulfilment. It may be called *atmanubhava* or *Brahmanubhava*, *Kaivalya* or *Moksha*. This fourth *Purushartha* is the goal. Why then worry about problems which agitate the intellect alone? Men transcend philosophy when they seek and attain Salvation or Realisation or *Mukti*.

The problems of Philosophy are debunked in Religious mysticism since they are dissolved with the dissolution of the soul or finite being. But such unanimity in regard to this experience is not had. For the problems of philosophy are not strictly intellectual problems alone. They are problems which transcend the dichotomous analysis and Polarisation of Reason. That the experiences of the higher consciousness cannot be adequately rendered by intellectual categories is well known from the writings of Kant, the greatest of critical writers. But there are yet categories to be gained and experienced; Transcendental categories which pass beyond the Nihilism and Agnosticism of Reason. Faith or a 'return to the Heart', since as Vavanargues says 'Great truths are discovered by the heart'

may mean not an abandonment of Philosophy but a deepening and intensification of it so that there can be a philosophy that discovers the Suprarelational and integral of Being. Brahman is the *sacchidananda*—a triunity of Being interpenetrated by the unity of the Three elements so to speak of the Divine Nature. All *Tattvas* issue from this triplicity. That is why we find the higher mind of the founders of the *Darsanas* discerned these *Tattvas* not from Reason but from above. But these *darsanas* had the misfortune of being interpreted in an intellectual manner by later scholastics in order to be neatly fitting into a rational form, that is not at all capable of rectification by integral philosophers. Thus a careful '*Samanvaya*' approach to the *darsanas* is the need of the moment not only because it would correct the error of their emphases but also intimate the living truths in them.

Sri Venkatanatha did try this in his *Nyaya Parisuddhi* in respect of logical

thought. A logic of the organic must be different from the logic of the mechanical, even as the logic of the infinite should be different from the logic of the finite.

There is need for the integration of the logic of the Organic with the logic of the infinite.

The application of *Visishtadvaita* to the many-sidedness of Reality is to develop the possibilities of a fuller and complete Religion informed by the saving solution. Whilst we may all, as orthodox followers of the Sri Ramanuja Sampradaya read and reread, discuss and get instruction from our Acharyas, in the well established manner, we must also as Srīman V. V. Srinivasa Iyengar the Grand old Sage of *Visishtadvaita* would say, relive and rethink the possibilities of it in other spheres than the religious so that religion could permeate and transform life.



There used to be a controversy on the point whether the Vedas were great or the Kural. This question was raised by those who did not know both. Sri Vedanta Desika once said that if they felt any difficulty about understanding the Vedas or the Vedanta, they should clear their doubts by reading the works of the Alvars. In that way he illustrated the profound truth that there was nothing like high or low in language.

—C. R.

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One distinguishing feature of Tamil language and literature is the divine conception of love. This conception of love is clearly indicated in the Kural and in the songs of Andal, and it transcends all caste, communal and regional barriers. It brings happiness in domestic and national life. It would be one of the contributions Tamil would be making to the culture of the world.

Sri Kalyanasundara Mudaliar.

DIVINING THE DIVINE

It was April 1926. I was working in a firm at Calcutta. Orders were issued transferring me to Rangoon. I did not particularly like the transfer. My family people were living in Southern India. They as well as I consider even now that apart from other considerations, Rangoon is not a good place to work in for orthodox Hindus like myself because of the absence of the necessary facilities there for the performance of religious ceremonies as are available at home. If I had informed my people of the transfer they would not have approved of the idea of my going to Rangoon. I had, therefore, to keep it a secret from them. On the call of duty I left Calcutta for Rangoon but all my letters from the South used to be redirected by a friend of mine from Calcutta to Rangoon. Similarly my letters to my relatives in the South used to be sent to my friend in Calcutta and he obliged me by putting them in separate envelopes and posting them from Calcutta to their destination. In this way nearly a whole year passed without my people knowing that I was in Rangoon.

I left Calcutta soon after performing my father's annual ceremony. The next annual ceremony was fast approaching, and I was at a loss to know how to perform it in Rangoon without the necessary facilities. In great anxiety I prayed to God to show me the way. One night in the course of this period of anxiety my father appeared to me in my dream and expressed his disgust at the idea of my continuing to live in Rangoon. I fell at his feet and requested him to intercede with God on my behalf and to get me an immediate transfer. The dream ended and I woke up with a start.

I immediately informed my room-mate of the dream. There was no talk in the Office or anywhere else so far as we knew of my retransfer to Calcutta. My

friend and myself could not, therefore, make out how the re-transfer could be effected without the grace of God.

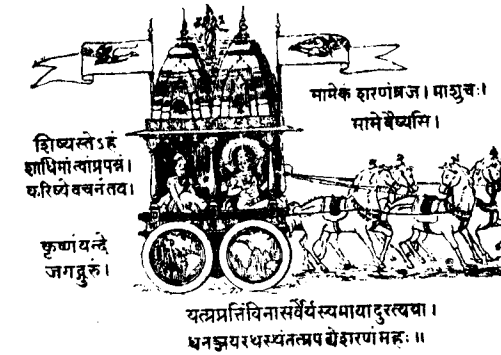
Within a couple of days a telegram came from the Calcutta Office asking for the re-transfer of my services to Calcutta immediately. My boss at Rangoon considered my services to be indispensable and tried his best to retain me at Rangoon but all in vain. I did not personally move in the matter, nor did I ask my friends to do so but the final result was that I was in Calcutta two days before my father's annual ceremony, which I was able to perform to my own satisfaction and positively to the satisfaction of my departed father, who no doubt had interceded with God on my behalf and brought about this happy re-transfer. My joy knew no bounds when I performed the ceremony with all necessary facilities after taking a bath in the holy Ganges.

To my mind this incident in my life proves beyond doubt that not only our own sincere prayers for proper things are answered but also the prayers of those who take interest in us and intercede with God on our behalf.

BOMBAY }
20th August 1952 } P. R. R.

The Sastras say that God the Mother mediates between God the Father and the individual souls, Their children. That is why our Mother is Called the Great Mediatrix. In the Path of Prapatti there is such a thing as Acharyanishtha or surrendering oneself to the Acharya, who intercedes with God on behalf of his disciple and secures for him whatever is desired here or hereafter.

—Ed.



SRI KRSHNAM VANDE JAGADGURUM

SALUTATION TO KRSHNA, THE TEACHER OF THE UNIVERSE.

Mass illiteracy and middle-class unemployment

News from Poona states that "a double-graduate—B. Sc. and LL. B.—and a number of undergraduates were among the 125 applicants for posts of boys for distributing newspapers." The applications were called for by a local daily.

Recently, Dr Radhakrishnan, Vice-President of the Indian Republic, had occasion to wonder why so much unemployment among educated people should co-exist with illiteracy among the masses. It is the duty of the Administration to bring the two together so that the problem of illiteracy may be solved as early as possible. If Japan and Russia could liquidate their illiteracy within a measurable time, there is no reason why India also should not be able to do so. Students, who seek jobs immediately after passing their examinations should be required to devote at least one year for making literate a number of people. Similarly those who

are unemployed among the educated classes should be offered regular employment only if they devoted the period of their unemployment to educating the illiterate. Again, it should be possible to make it compulsory for Government pensioners who are in sound health to take to solving this problem of unemployment of the masses. If the question is tackled on these lines, it would not be a long time before India can hold its head among the nations of the world as a nation fully literate.

In this connection, we welcome the opinion recently expressed by the Finance Minister to the effect that, as a result of implementing the 5 Year plan, a considerable number of people, who are at present under-employed will be fully employed, while middle-class unemployment would largely disappear. This is a consummation to be most devoutly wished for.

UDUPI

DESCRIPTION AND LEGEND

By B. V. Sundararaja Aiyangar

The name Udipi arose according to the puranas because Chandra did Tapas in the woods and God appeared before him as Chandramouleshwara whose temple still exists at the end of the South Street. The place where he sat for meditation is known as Abjaranya Theertha, where if the pilgrims bathe in Thula and Karthika months they would secure the great blessings as occurring from bathing in the Ganges and the Kavery.

To the south of Udipi is the Pajaka Kshetram. This is the birth place of Sri Madvacharya. Here one can see the foot prints of Sri Madhva and also the idol and his temple. It is learnt that this idol was established by his devotee Sri Vathiraja Theerthapada Swamigalu. Near by we can see Sri Kanurmatta where Sri Madhwa in his boyhood invoked the sacred Ganges for the sake of his mother and the theertha is known as the Vasudeva Theertha.

The Indrani Theertha which is about two miles east of Sri Krishna's temple was created by Lord Indra when he rejoined his wife, after being maltreated by the Rakshasas, on the hill known as Vedachalam.

To the west of Udipi, on the sea-coast, about four miles distant is Balarama Kshetra known as Vadabhandeswara. Balarama Kshetra is also known as Second Dwaraka. On Newmoon and other sacred periods pilgrims in large numbers come and bathe here. First

they bathe in Ramapushkarani, and then in the sea; performing tharpanam and shraddha, worship Sri Balarama, and on the way see Sri Narayana in Kanana temple.

As long as Sri Madhwa was on this earth he used to perform the Mahapooja here him self, and even now it is only at the feet of his idol (which is just to the north of Sri Krshna's shrine) that pilgrims place fruits and flowers, the idea being that he would offer them to the Lord Sri Krshna.

Forty four miles to the south of Udipi lies Kanva Theertha where Sri Madhwa once observed the 'Chathurmasa'. Here in a mattha Sri Rama is worshipped by Kanvamahamuni. It is also said that Sri Hanuman, who was born again as Sri Madhwa is even now worshipped by Vibheeshana at this place. There is a stone seen in the sea nearby sitting on which Sri Vijayadhwaja Theertha Swamigalu is said to have written his commentary on Bhagavatam.

To the east of this Kanva Theertha about eighteen miles distance, is Kadathila Kshetra where Sri Madhwa established his Granthas and Vyasasilas. Above the place where he enshrined his books is a small hollow full of water called Vyasa Theertha.

There are some important places that should be visited by pilgrims besides Udipi, and are well known, one among the places being where Sri Madhwa

deposited his twenty-four images of Sri Krshna.

The procedure to be followed by pilgrims:— The pilgrims uttering the names of Sri Krshna should place their fruits and offerings at the entrance of the temple; this is known as Dhulidarsanam, prostrate, and then see Chandreswara and Ananteswara; wash their feet before saluting the Dhvajasthambha and Garudamurthi. Then they should see Sri Krshna and Sri Madhva and Sri Vyasa. They should then go to the eight matthadhipathis secure their permission, bathe in Madhvasarovara and fast the whole of the first day. On the second day the pilgrim should perform ceremonies for his departed ancestors and feed Brahmins. Then he should worship Sri Krishna, and take prasadam. Thus a man is purified of all his sins. Then securing the permission of his Guru, the devotee should visit the various Theerthas, and bathe in the sea, come back to Udipi, and after getting "akshatha" from the hands of the matthadhipathis, return home.

UDIPI TEMPLES :-

To the east lies the temple of Chandreswara; to the west of it is that of Ananteswara. Surrounding the temples are the four streets and the eight matthams of this place and also several others. In the north street is Sri Krishna's temple. Within the temple to the north-west lies the temple of Sri Mukhyaprana; to the south-west is the Garudasthana; to the north east is Vyasa Sannidhi; at the entrance to the Garbhagudi is Sri Madhwa's shrine.

MADHVASAROVARA :-

This sarovara is very sacred. By the order of Ananteswara the holy Ganges

is always present in this tank as also the sacred Godavari, Krishna, Yamuna, Saraswati, Kaveri, etc. As the daily abhisheka of Sri Krishna is done with this water, this tank is held in great sanctity. Along the shores of this tank Ayodya, Madhura Maya Kasi, Kanchi, Avanthika, Dwaravathi and other sacred Kshetras are always said to be present unseen. When the sun enters the Makararasi, a bath in this sarovara is considered to be highly purifying.

THE ORDER OF DAILY POOJA :-

In the small hours of the morning conch-shells are blown and drums are beaten in the temple and the Swamigalu having finished his morning ablutions comes to worship Sri Krishna. Then the devotees sing the praises of God with the help of Thambur and other musical instruments. The Swamigalu bathes in Madhvasarovara, puts on caste marks, and after japa wakes up Sri Krishna by blowing a conch-shell. Then the abhisheka is performed, and milk, curd, honey, sugar, and fruits, as also Mahanaivedya are offered to God. Then comes the Puranasravanam. The idol is then decorated and only after this the Brahmins are given prasadam. Thus there are eight kinds of Poojas during the day, and one night pooja (Nirmalya Visarjana Puja, Ushakkala Puja, Panchamrita Puja, Udvarchana Puja, Theertha Puja, Alankara Puja, Avasara Puja, Mahapuja and Rathri Puja). At twilight a cow (said to resemble the Kamadhenu) comes near the idol, and is offered pooja and worshipped, as it is thought that she has come to worship Sri Krishna. The Mahapooja takes place at about noon. In the evening the Swamigalu performs the torchlight worship when God is illuminated on both sides by means of torches and camphor lights. After the night pooja Sri Krishna

is placed on a swing, then comes the Ekanthaseva when Vishnu is thought to be alone with Lakshmi. This is the daily routine of worship at Udipi. A pilgrim can according to his abilities worship Sri Krishna by doing any one or all of the following pujas: Kshirabhisheka, Panchamrita abhisheka, Karpura Mangalaharati, Thulasarchana, Nanda deepa, Alankara puja, Mahapuja, Rathotsava (car festival) and Brahmot-savam. The charges range from rupees eight to thousand rupees. A detailed list can be had from the temple authorities.

EXTRA-ORDINARY FESTIVALS :-

On the Uttana-dwadasi day there is a floating festival, with the streets lighted with lakhs and lakhs of lights known as the "Lakhlight festival".

On Makara Sankranti day there is a big festival preceded by a six day festival. Next day is the Choornotsavam after which Sri Krishna the Swamigalu and all the devotees enjoy a bath together.

On the Madhvanavami day (Magha-shuddanavami) the day on which Sri Madhwa left this world he is worshipped by a large number of his disciples.

On the Sri Rama Navami day a big festival takes place, but of course the Krishnashtami day is the most important, when the devotees try to re-enact all the scenes of Krishna's childhood by dressing themselves up in the garbs of shepherds and gopis.

Besides these there are several other festivities such as the Vasanthotsavam. Subramanya Shasti, etc.

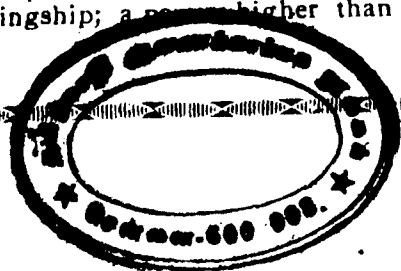
The Mudradharana ceremony is performed every year at Udipi on Ashadha Shuddha Ekadasi day. On that day after the Mahapooja the eldest Swamigalu performs this ceremony and on the rest of the Swamigalus, who in their turn give the mudra to their respective followers.

In this Kaliyuga, bhakti for Sri Krishna is the best way to salvation, and the easiest. Those great devotees of Lord Krishna, and they are many in number, who are earnestly trying to purify their minds of all earthly dirt and sins, in order to tend their whole beings into harmony with the love of Sri Krishna should not fail to visit this great Kshetra and attain their desires.

The more desperate the situation, the greater is the power which the GITA reveals. This has been the experience of the strong. Why should it not be the inspiration of us, the weak?

The strength which the GITA gives does not lie on the surface. It lies in real personal power; not the power of the wordly, in apparent glitter and domination. It is the power that makes every one to whom it comes a little more of himself. By and through it, the weak become strong; the shallow, deep; the voluble, silent; the insolent, humble; the wasted, effective. It gives the power of God to every one that believeth; the power to rise and win glory, to overcome foes and to enjoy Kingship; a power higher than which no man can covet or gain.

K. M. MUNSHI.



SUGAR AND SPICE

"Tell the court exactly what happened".
"What after I've pleaded 'Not guilty?'"

* * * *

"What's your favourite sport, doctor?"
"Sleighing".

"I mean, apart from business".

* * * *

"What sort of a man is your new minister?"

It's hard to say. For six days of the week he's invisible; on the seventh he's incomprehensible".

* * * *

Drunks found by Ankara police will henceforth be driven 25 miles outside the city and left to make their way back as best as they can. Their pocket money will be temporarily confiscated so that they will have to walk.

* * * *

"Last week when that bear got out you ran away and left me but you once told me you would face death for me".

"Yes. But the bear was not dead."

* * * *

"Got your teeth filled on. Did the dentist do a good job?"

"Well, I can honestly say he spared no pains".

* * * *

"If you spend so much time at golf you won't have anything laid aside for a rainy day".

"Won't I? My desk is loaded down with work that I've got put aside for a rainy day".

* * * *

"You say, you were engaged to a promising young lawyer?"

"Yes, but he did not keep his promise."

* * * *

NEWS

The records collected by Dr. Shapiro of 40,000 centenarians in the Ukraine alone "including numerous cases of people 150 years and more old with their liveliness, memory, and working ability still intact" show that "the age of 150 or 160 is not the limit to life".

* * * *

At present it is possible to establish the date of archaeological and geological materials back to about 30,000 years by measuring the strength of atmospheric radio-active carbon—the so-called carbon-14 contained in fossilised remains. But another instrument known as "liquid scintillation counter" which uses a different principle of radiation detection, is now being developed which might well be able to date objects 100,000 years ago.

* * * *

More people, all over the world, are marrying, having more babies and living longer than ever before in history. Women are becoming more fertile, especially between the peak of 25 and 29, but there has been no change in the general rule that their fertility lessens after 35 and especially from the age of 40.

More boys are born after wars—World War II is no exception—but more girls live.

WORLD HEALTH ORGANISATION.

Sri M. S. Golwalkar has appealed to the people of all religions and political views to co-operate in the "peaceful anti-cow slaughter campaign" launched by the R. S. S. A campaign is to be undertaken to collect signatures of millions of people demanding enactment by the Government prohibiting cow-slaughter.

VIEWS

I commend to the students the development of the ingredients of character represented in the letters that form the two words "deep cud"—discipline, energy, endurance, perseverance, courage, unselfishness and determination. With these qualities they can face anything in the world.

General Cariappa.

* * * *

Students should be outside the pale of political influence. They should not be made pawns in the political game as otherwise the foundation of the nation would be shaken.

Dr. S. P. Mookerjee.

* * * *

It is the duty of every volunteer to go to the villages and make the villagers active so that they could unitedly contribute to the laying of the foundation of a new nationalism in the country based on the Hindu view of life as preached in the Gita.

Dr. S. P. Mookerjee.

* * * *

Culture is not mere knowledge but perception and appreciation of whatever is beautiful. In other words, it is achieved not only by training the mind but by refinement of taste also.

G. S. BAJPAI.

* * * *

We should all want to help one another. All human beings are like that. We want to live by each other's happiness, not by each other's misery. We don't want to hate and despise one

another. In this world there is room for everyone and the good earth is rich and can provide for everyone. The way of life could be free and beautiful.

But we have lost the way. Greed has poisoned men's soul; has barricaded the world with hate. It has goosestepped us into misery and bloodshed. We have developed speed, but have shut ourselves in. Machinery that gives abundance has left us in want.

Our knowledge has made us cynical. Our cleverness, hard and unkind. We think too much and feel too little. More than machinery we need humanity. More than cleverness we need kindness and gentleness. Without these qualities life would be violent and all would be lost.

CHARLIE CHAPLIN.

* * *

If it is not possible to stop animal slaughter completely and if it is absolutely necessary that life of the animals has to be taken, it should be done in as humane a manner as possible.

H. P. MODY.

* * *

People of India could not be said to be free in the true senses of the word until their "younger brothers", the dumb animals, were also free and happy,

SADHU T. L. VASWANI.

As long as we are human beings we must continue to have faith... I am entitled to place my faith in God.

C. RAJAGOPALACHARI.

* * *

How is the Solar Month "Kanya" for you?

(Gochara Phala from 16th November to 14th December 52)

By "Meena Deva"

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

MESHA (Aries)

Aswati, Bharani & Kartika ¼

Income and happiness are indicated by two planets. The rest show that travel, fear from Government, ill-health, enmity, loss of money and status are possible. They require propitiation. Sri Ramanamajapa is recommended.

VRSHABHA (Taurus)

Kartika ¾, Rohini & Mrgasirsha ½.

Happiness in many respects and gain of money are indicated. Travel, weakness, humiliation, disease, fear of loss of money and the death of an elderly relative are possible. Evil influences require propitiation. Sudarsanashtaka-parayana is recommended.

MITHUNA (Gemini)

Mrgasirsha ½, Ardra & Punarvasu ¾.

There will be relief from diseases and sorrows. Victory over enemies is also indicated. Financial gain is likely in the second half of the month. Wife and children may suffer from disease. Taking a vow to visit Tiruppathi is recommended. Jupiter is in a very good position and will go a long way to eliminate evil influences.

KATAKA (Cancer)

Punarvasu ¼, Pushya & Aslesha.

Saturn indicates difficulties in money matters and troubles to wife and relatives. The position of the Sun suggests

anxiety, disease and loss of money and prestige. The planetary influences also require mitigation. Sri Vishnu Sahasra nama and Sri Sudarsanashtaka parayana are recommended.

SIMHA (Leo)

Magna, Purvaphalguni & Uttara-phalguni ¼.

Saturn, Mars, Jupiter, Rahu and Mercury are good. They indicate gain of status, servants, money, good fortune, ceasing of quarrels with enemies, relief from disease, victory, happiness and favourable settlement of all matters. The Sun, Venus and Ketu however, are not good. Sri Ramanamajapa and Sri Stutiparayana are recommended.

KANYA (Virgo)

Uttaraphalguni ¾, Hasta & Chitra ½.

The Sun indicates gain of status, money, health, happiness and the destruction of enemies. Ketu shows acquisition of wealth and Venus increase of friends, and happiness and begetting a son. Mercury suggests victory over enemies. Mars, Jupiter and Rahu however, are not well-placed. They require propitiation. Sri Krshnanamajapa and Sri Sudarsanashtaka parayana are recommended.

TULA (Libra)

Chitra ½, Swati & Visakha ¾.

Jupiter, and Venus are good and indicate travel for some auspicious purpose, marriage, birth of a son, increase of

friends and happiness, and acquisition of wealth. Saturn, the Sun, Mars, Rahu, and Ketu, however, are not good. They require propitiation badly. Sri Vishnu-sahasranamajapa and Sri Sudarsanashtakaparayana are recommended.

VRSHIKA (Scorpio)
Visakha $\frac{1}{4}$, Anuradha & Jyeshtha.

Mars is very good indicating success and happiness from gold ornaments. Venus also is good showing wealth and lordship. Rahu suggests happiness. But the Sun, Saturn, Jupiter, Mercury and Ketu are not favourably placed. They require propitiation. Sri Vishnusahasranamajapa, Sri Krshnamantrajapa and Sri Sudarsanashtaka parayana are recommended.

DHANUS (Sagittarius)
Mula, Purvashada & Uttarashada $\frac{1}{4}$.

Jupiter is good suggesting favour from Government, company of good people and birth of a son. Venus also is good indicating enjoyment of sensual pleasures and acquisition of wealth. Saturn is good showing happiness, great fame and prosperity. The Sun, Mars, Rahu, Ketu and Mercury however, are not good. They require propitiation by Sri Vishnusahasranamajapa and Sri Sudarsanashtaka parayana.

MAKARAM (Capricorn)
Uttarashada $\frac{3}{4}$, Sravana & Sravishta $\frac{1}{4}$.

The Sun is good indicating relief from disease and gain of status, honour and prosperity. Mercury indicates good health. Venus shows acquisition of wealth and the enjoyment of pleasures. Saturn, Jupiter, Mars, Rahu and Ketu however, are not good. They require propitiation by Sri Vishnusahasranamajapa, Sri Krshnamantrajapa and Sri Sudarsanashtaka parayana.

KUMBHA (Aquarius)
Sravishta $\frac{1}{4}$, Satabishak & Purvabhadra $\frac{3}{4}$.

The Sun is good indicating the accomplishment of a very difficult task. Mercury suggests happiness in all respects and Venus and Ketu prosperity and the removal of fear. Saturn, Jupiter, Mars and Rahu, however, more than counteract the above good influences and, therefore require propitiation badly. Sri Vishnusahasranamajapa, Sri Krshnamantrajapa and Sri Sudarsanashtaka parayana are strongly recommended.

MEENA (Pisces)
Purvabhadra $\frac{1}{4}$, Uttarabhadra & Revati.

Jupiter is good indicating wealth, domestic happiness and general influence. Rahu suggests prosperity. Saturn will not do harm although situated in the eighth house. Mars shows health, wealth and purchase of landed property. Venus suggests quarrel in the first half and removal of fear in the second half of the month. The Sun, Ketu and Mercury, however are not favourably situated. Sri Ramanamajapa and Sri Sudarsanashtaka parayana are recommended.

Note.- Those who want further instructions in regard to propitiating God the Almighty through the ever-beneficent Acharya and not the planets and minor deities for the mitigation or elimination of evil influences and for the strengthening of good influences are requested to write to Meena Deva, c/o Editor, Sri Krshna, 421, Bhaudaji Road, Matunga, Bombay 19 with a self-addressed and stamped envelope.

— Ed.

REVIEW

SRI MUNITRAYA SIDDHANTA (in Tamil)

By SRI PARAVASTHU SRINIVASACHARYA SWAMY,

Periasramam, Srirangam, S. Rly.

Pp. 108 : Price Rs. 1—8—0 (Postage extra)

Sri Ramanuja's philosophy is an elaboration of the philosophy of the Acharyas preceding him like Sri Nathamuni and Sri Yamuna Muni. All three including Sri Ramanuja Muni form the trio Munitraya. Munitraya Siddhanta, therefore, means the same as the philosophy of Sri Ramanuja. It is called Munitraya merely because Sri Nigamanta Mahadesika, the Lion of poets and logicians has composed three verses in Tamil in praise of the three munis namely Sri Natha Muni, Sri Yamuna Muni and Sri Ramanuja Muni. Some schools of thought following Sri Ramanuja's system have chosen to call themselves after the names of certain great Acharyas who adorned their guruparampara or line of Acharyas. Some others have contented themselves with the names of the three great original Acharyas only although they also have had several great Acharyas in their guruparampara. The first Acharya is Bhagawan Sri Nityananda Himself, After Him come Sri Lakshmi, Sri Vishvaksena and Sri Sathakopa. Next in succession in recent times comes Sri Natha Muni and after him come all the other Acharyas including Sri Nigamanta Mahadesika. In more recent times appeared Sri Thirukkudandai Desikan and his disciple Sri Vedanta Ramanuja Mahadesika, while resorting to him for the study of Vedanta, for the granting of final unction and the performance of atonement, is said to have addressed him in the words of one of the hymns of Sri Sathakopa —

தீர வினைகள் தீர என்னை ஆண்டாய் —
திருக்குடந்தை ஊரா.

Hence the appellation Sri Andavan Sampradaya to a part of Munitraya Siddhanta. Sri Thirukkudandai Desikan is also reported to have appeared in the 15th generation of the family of Sri Vadihamsabhuvaha, the great Acharya and maternal uncle of Sri Nigamanta Mahadesika. Sri Thirukkudandai Desika was acclaimed as the only great Maha Bhagavata fit to embrace the image of Sri Aparyaptamrita of Kumbhaghonam and thereby confer special efficacy and effulgence to the Murti.

In the Andavan line of Acharyas appeared Sri Andavan the Great (Periya Andavan), who lived to a ripe old age, having lived as a sanyasi for no less than 56 years and having been hailed as Yathi Sarvabhauma or the Emperor of ascetics renowned for his knowledge, wisdom, devotion, detachment and scrupulous adherence to the practice of precepts. In the same line in our own times appeared Our Master or Sri Nam Andavan, whose greatness has been admitted by the pontiffs of even rival schools of philosophy.

Sri Paravastu Swami has laid us all under a deep debt of gratitude by bringing the life history of the Acharyas upto date. The book also contains 16 portraits of different great Acharyas, which contribute considerably to the attractiveness of the book. A copy of the book should be in the hands of every Sri Vaishnava and those who want to keep in touch with the life of the Acharyas. We only wish that the life history of the some of the Acharyas like Our Master were longer. We hope that this long-felt want will be supplied by further publications in the near future.

PANCHANGA

SARADRTU—VRSCHIKA MAS (SOLAR)

Vrschika Date	Vasara	Tithi	Nakshatra		Yoga	English Date	Special Features	
			Name	After sunrise Upto Hrs. Ms.				
Krishna			November					
1	Bhanu	Chaturdasi	Svati	15	5	Subha Asubha	16	Vishnupadi
2	Indu	Amavasya	Visakha	15	0	Asubha	17	Sarva Somavara
3	Bhauma	Sukula Prathama	Anuradha	14	30	Subha Asubha	18	Amavasya
4	Saumya	Dvitiya	Jyeshtha	13	35	Subha Asubha	19	
5	Guru	Trtiya	Mula	12	30	Subha	20	Simanta (Dhanus)
6	Bhrgu	Chaturthi Panchami	Purvashada	11	10	Asubha Subha	21	Tithidvayam Budha-Vakra
7	Sthira	Shashti	Uttarashada	9	50	Subha	22	Sravana Vrata
8	Bhanu	Saptami	Sravana	8	30	Subha Asubha	23	
9	Indu	Ashtami	Sravishtha	7	10	Subha	24	
10	Bhauma	Navami	Satabhishak	5	55	Asubha	25	Sani in Tula Budha Astamana
11	Saumya	Dasami	Purvaproshtapada	4	40	Subha	26	
12	Guru	Ekadasi	Uttaraproshtapada	3	30	Subha	27	Simanta (Dhanus) Sarva Kaisika Ekadasi
13	Bhrgu	Dvadasi	Revati	2	30	Subha	28	Simanta (Dhanus)
14	Sthira	Trayodasi	Asvati	1	40	Subha	29	Sthira Praodosha
15	Bhanu	Chaturdasi	Bharani	1	10	Asubha Subha	30	Tirumangai Mannan Nampillai
			December					
16	Indu	Pournima	Krttika	1	0	Asubha Subha	1	Dattatreya Jayanti, Sarvalaya Dipa, Sri Bananatha, Id-E-Milad, Holiday
17	Bhauma	Prathama	Rohini	1	25	Subha	2	
18	Saumya	Dvitiya	Mrgasirsha	2	20	Subha	3	
19	Guru	Tritiya	Ardra	3	50	Asubha Subha	4	Parasurama Jayanti
20	Bhrgu	Chaturthi	Punarvasu	6	0	Subha Asubha	5	Sukra in Makara
21	Sthira	Panchami	Pushya	8	35	Subha Asubha	6	Budha Udaya
22	Bhanu	Shashti	Aslesha	11	35	Asubha	7	
23	Indu	Saptami	Magha	14	40	Asubha Subha	8	Sinnandavan
24	Bhauma	Ashtami	Purvaphalguni	17	40	Subha	9	
25	Saumya	Navami	Uttaraphalguni	20	20	Subha Asubha	10	
26	Guru	Dasami	Hasta	22	25	Subha	11	Budha-rju
27	Bhrgu	Ekadasi	Chitra	23	50	Asubha Subha	12	
28	Sthira	Dvadasi	Svati	Day & Night		Subha	13	Sarva Ekadasi
29	Bhanu	Trayodasi	Visakha	Day & Night		Asubha	14	Praodosha

PRIZES for SHORT STORIES

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

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

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available.....
Your question.....
.....
.....
My difficulty is genuine.

Signature

Date.....

Place.....

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 dis-
interested 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, arrang-
ing bhajanas, harikathas, lectures, dis-
cussions, prayers, reading of Itihasas
and Puranas, etc.

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

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 pro-
pagated 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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SOLUTION TO PUZZLE NO. 10

C. R. THAMBI
of
Tinnevely
wins the First Prize.

1	F	A	2	C	E	3	T	4	B
	L			L		5	A	D	O
	O		6	A	7	S	M		T
	W		8	S	A	9	E	P	H
10	E	A	S	Y				L	E
	R			I		11	N	O	R
12	S	A	C	R	E	D			

Crossword Puzzle No. 12

RULES AND CONDITIONS.

1. Only those who remit by money order or postal order an entrance fee of Rupee one, are entitled to compete. 2. Not more than 10 entries may be sent, but for every two entries an entrance fee of Rupee one should be remitted to the Crossword Puzzle Editor. 3. The Crossword Puzzle Editor's decision will be final and legally binding on the competitor. 4. The solution should be sent by post so as to reach the Competition Editor, Sri Krshna, East Third Street, Pudukkottai (S. I. Railway) on or before the 25TH APRIL 1951. 5. No correspondence will be entered into in regard to the Puzzle, solution or the prize. 6. Solutions should be entered in ink in the printed square or squares neatly drawn in ink. 7. A prize of RS. 1000/- is offered for the all-correct solution. If more than one competitor sends the all-correct solution, the prize will be equally divided among them. The prize will be remitted on or before 30TH APRIL 1951. 8. In the absence of an all-correct entry, the first prize will be equally divided among the solvers with one error only. 9. Each wrong letter will be counted as a separate error. 10. The Editors and the management of Sri Krshna have nothing to do with the Editor, Crossword Puzzle.

NOTE.— If more than ten entries are sent by any one person for each puzzle, all entries are forfeit. Remember, the object of this competition is education, — not speculation.

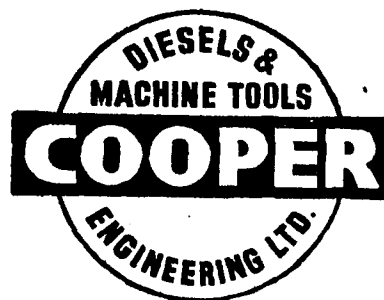
PUZZLE-EDITOR

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

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

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

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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.....

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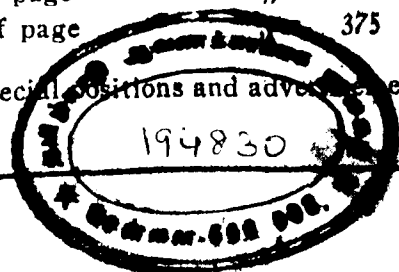
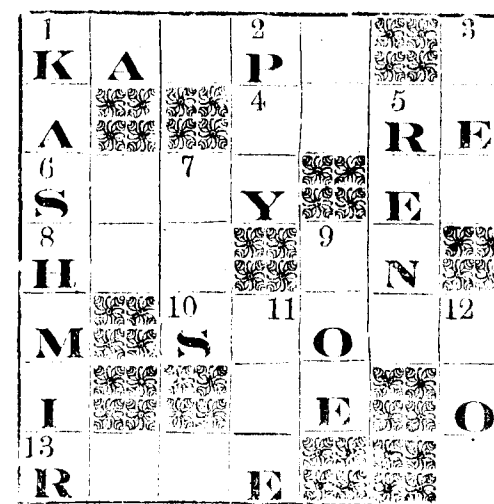
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I agree to abide by the rules and conditions framed for this purpose and to accept the Crossword Puzzle Editor's decision as final and legally binding.

I send herewith ... entries and a postal order for Rs/.....
 a Money Order receipt for Rs..... My number as subscriber is.....

Signature and date

CLUES ACROSS

- 4, 320, 000, 000 years
- The of ancient India leave few Indians speechless!
- To a restive crowd demands uncommon personal magnetism.
- In what way?
- Even the oldest have to be fed sometimes, when vital human principles are at stake.
- One thing the moderns do not know is how to righteously.

CLUES DOWN

- Win a substantial prize in Gokulashtami competitions, a spend your vacation in this Heaven on Earth.
- Assail vigorously with.
- The sight of magically soothed frayed nerves and tempers.
- Modern marriage and morals have rightly been neatly summed in the neat phrase, "Night in Paris morning at"
- Jumbled spelling of SAW.
- Even our worst help mellow our character
- 1/12th of one anna.
- Even Homer s.