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CONTENTS

EDITORIAL :	PAGE
The Most Elemental Functions of Life	... 1
NOTES :	
Gospel of Sri Krishna	... 2
Every Action a Step in Yoga	... 3
Sramanic and Brahmanic Cultures (D. L.)	... 3
HEALTH :	
First Aid	... 4
MISCELLANEOUS :	
Sri Krishna Leela	... 6

It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIAL

• The Most Elemental Functions of Life.

(E. U. A. R.)

Eating, Mating and Speaking are the most elemental functions of life.

These are sacred to be performed most carefully.

Never can too much care be taken over them.

Ill-discharged, they lead to very misery.

Well-performed, they lead to all happiness.

Among sense organs, tongue is most radical, most dangerous, most necessary, yet most difficult, to control, in respect both of what goes in by it, and what goes out from it.

Let us examine what Scriptures of the world say about it;

Christ says :

"Not that which goeth in at the mouth defileth a man; but that which cometh out of the mouth, this defileth him.

Those things which proceed out of the mouth come from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, blasphemies.

These are the things that defile a man."

Bible says :

"If thou sit at a bountiful table, be not greedy upon it.

Eat, as it becometh a man, Devour not, lest thou be hated.

Be not insatiable, lest thou offend.

A very little is sufficient for a man well nurtured.

Sound sleep cometh of moderate eating. He riseth early and his wits are with him.

Show not thy valiantness in wine, for wine hath destroyed many.

Many have fallen by the edge of the sword; yet not so many as they that they have fallen because of the tongue.

Every kind of beasts, birds, serpents, things in the sea, is tamed, and hath been tamed, of mankind.

But, the tongue can no man tame.

It is an unruly evil, full of deadly poison."

Lord Krishna says :

"Lusts of the senses leave the man who fasts—

For food supports and strengthens all desires—

Excepting taste for food and feel of self.

Indeed it waxes with the want of food;

But leaves him when the Supreme hath been seen.

Over no organ is control secure

until the tongue has been placed under curb.

When that is conquered, all else are subdued."

Holy Muhammad, when asked to mention that one all-pervading principle which runs through and upholds all virtues, the Prophet touched his tongue and said :

Control The reign of this sense-organ o'er yourself.
Men are hurled headlong into fires of hell.

By loads of evil that their tongues have reaped.
Saadi: says in his own words:

"Only when hunger overpowers them, the wise
Do eat; and then they draw away their hands
Before that hunger is quite satisfied.
Who eats too much must suffer too much too.
Eat not so much that thou art taken ill.
Nor, yet, so little that thou lovest life."
"Keep then some space unfilled within thy body,
So may'st thou see the Light shine forth therein,
The Light of the Great Self within the small,
The Light of Knowledge, final, mystical."

Zoroaster says:

"Illumination and all that is Good,
Lord Mazda! Thou givest unto him,
The hero, valiant in righteous war,
Who ever thinks, hears, speaks of Rectitude,
Who knows the Self, is wise, controls his tongue,
And tells the truth in soft convincing words."
"They who, seeing yet blind, spread, all round,
Intolerance and insolence and hate,
By th' evil words of their unbridled tongues,
Know them to be dire devils on this earth,
Disseminators of the Creed of Hate."

Manu-Smriti says:

Ill-health, ill-mind, thence many sins, short life,
Loss of good name, and loss of paradise-
All these follow excessive and ill meals;
Let the wise man avoid such carefully.
And since all thoughts and feelings are enwrapped
In words, and are conveyed by them to others,
He who misuses words envenoms all;
Let the wise man then guard well all his speech.
If ye have to instruct, direct, command,
Use speech that may be smooth and soft and sweet.
Whose mind and speech are pure and well-controlled,
Only he finds the fruit of Final Truth.
Touch not another to the quick, though you
Yourself are hurt; let malice sway you not;
And carefully eschew the speech of pride,
Unsocial, which perturbs all and repels."

* * * *

"Speak but the Truth, but speak it sweetly too;
So it may gracefully pervade and soothe
And influence the mind of him who hears.
Tell it not harshly so as to annoy,
Repel, and be rejected wastefully.
Nor ever tell an untruth, sweet or harsh.
Such is the ancient way trod by the wise."

Hindusthani proverb says:

"Luqman, the wisest of the world, art thou
Thyself, if thou but eat one morsel less
Than hungry tongue clamours to thee to eat."

It is matter of common knowledge that "Sex and
Hunger rule the world".

Abuse of these two appetites is cause of 90% of
physical and mental diseases, wars and all other ills of
humanity.

Hunger is clearly deeper and more elemental than sex.

It extends literally from birth to death; Sex does not.
Speech means self-existence either as friend or as
enemy of all around.

To indulge too much or wrongly in food, or speech,
or sex, is to accentuate one's own egoism, antagonise and
provoke others' egoisms, and make oneself and others
physically and mentally sick.

Chandogya Upanishad says:

"When food is pure, Mind too is pure and bright;
Thence Memory clear and sure, of Cause-Effect;
Thence Solving of all Knots and Complexes;
Thence Freedom from all Misery of Soul,
And crossing from the Dark to realms of Light"

NOTES

GOSPEL OF SRI KRISHNA

(From The Bhagavadgita) (D. L.)

I will declare that which has to be known, knowing which
one attains to immortality, that beginningless Supreme Reality
is called neither being, nor non-being.

With hands and feet everywhere, with eyes, heads and
mouths everywhere, with ears everywhere, it exists in the
world, enveloping all.

Shining by the functions of all the senses, yet without any
of the senses; unattached, yet supporting all; devoid of quali-
ties, yet the experiencer of qualities; without and within all
beings, the unmoving and also the moving.....and undivided,
yet it exists as if divided in beings; that is to be known as the
supporter of beings.

He is not born, nor does He ever die; after having been,
~~He again ceases not to be~~; unborn, eternal, changeless, and
ancient, He is not killed when the body is killed.

Balance of Mind

He, whose mind is not shaken by adversity, who does not
hanker after pleasures, who is free from attachment, fear and
anger, is called a sage of steady wisdom.

Alike in pleasure and pain, who dwells in the Self, to whom
a clod, of earth, stone and gold are alike, to whom the dear and
the undear are alike, firm, the same in censure and praise, the
same in honour and dishonour, abandoning all undertakings,—
he is said to have crossed beyond the qualities born of nature.

Serene-minded, fearless, firm in the vow of a continent,
having controlled the mind.....free from the longing for all
objects of desires, then, it is said "he is united."

Virtues to Cultivate

Humility, unpretentiousness, non-injury, forgiveness, up-
rightness, service of the teacher.....self-control, fearlessness,
purity of heart, steadfastness in knowledge and Yoga, alms-
giving, control of the senses, sacrifice, study of the scriptures,
austerity, straightforwardness, harmlessness, truth, absence of
anger, renunciation, peacefulness, absence of crookedness, com-
passion to beings, uncovetousness, gentleness, modesty, absence
of fickleness, vigour, fortitude, absence of hatred, absence of
pride,—these belong to one who is in a divine state.

The contacts of senses with objects, which cause heat and
cold, pleasure and pain, have a beginning and an end; they are
impermanent; bear them bravely.

When a man is not attached to sense-objects or to actions,
having renounced all thoughts, then he is said to have attained
to Yoga.

Action without Attachment

Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the fruits of actions is, verily, called a relinquisher.

Thy right is to work only, but never with its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

Perform action, being steadfast in Yoga, abandoning attachment, and balanced in success and failure.

Content with what comes to him without effort, free from the pairs of the opposites, and envy, even-minded in success and failure, though acting, he is not bound.

He attains peace, into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved, —but not the desirer of desires.

Even if thou art the most sinful of all sinners, yet, thou shalt, verily, cross all sins by the raft of knowledge. As blazing fire reduces fuel to ashes, so does the fire of knowledge reduces (the bondage of) all actions to ashes. Verily, there is no purifier in this world like knowledge.

Fly unto Him alone for refuge, with all thy being; by His grace thou shalt obtain the supreme peace, the eternal abode.

EVERY ACTION A STEP IN YOGA

(Sri Swami Sivananda) (D. L.)

When the clouds of fear, uncertainty and tension do not seem to disperse from above the horizon, when the life of man is ruled by passion, greed and hatred, the message of the Bhagavadgita pierces through the gloom as a bright ray of hope and inspiration and courage. The essence of that message consists in its being based on a spiritual sense of values and a correct perspective, undistorted by egoism and selfishness.

It is the gospel of non-attachment, immanence of the spirit, ~~immortality of the soul, divine knowledge, devotion to God,~~ control of the mind and the senses, and selfless action, that constitutes the true ideal of life, an ideal which is conducive to a synthetic, harmonious and all-round development of the individual. The fulfilment of this ideal is the greatest Yoga in every human life, and the highest duty of man.

Right Perspective

The body is perishable, the mind is imperfect and a conglomeration of desires and cravings, the scopes of the senses are limited, and all objects that one sees are transient; but the spirit alone is real, eternal, and free from all duality. Knowing this, one should not get attached to the body, mind, senses and the objects of the world, and should cultivate a true understanding of the nature of things.

Life is a process of divine worship. Life is interdependent. Since the one Lord dwells in all, one should not hate one another, hurt each other, or build up a barrier of pride, vanity and egoistic assumptions, separating one from the other. When the consciousness of the immanence of spirit dawns in one's mind, one can have no selfishness, greed, or hypocrisy. One cannot but be loving, friendly, kind, helpful and serviceable to others. That understanding must be cultivated.

Action is Unavoidable

“Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. Nor can any one, even for an instant, remain really actionless; for helplessly is every one driven to action by the qualities born of nature.” When action is thus unavoidable, the Gita-ideal is to be detached and selfless. One should perform one's duty, not as a “doer” but as an instrument of the Divine, without expecting any result thereof, for that is the look-out of God and because all expectations from an imperfect world are bound to cause disappointment and pain.

“He, who, controlling the senses by the mind, with the organs of action, without attachment, performeth the Yoga of action, is worthy. Perform thou right action, for action is superior to inaction, and, inactive, even the maintenance of the body would not be possible.” Hence, when action is inevitable, it should be of the right type, done with the correct attitude and understanding of the values of life, and with the intention for the good of others.

Yoga of Action

The Yoga of Action does not constitute merely in selfless service of others. Human nature being selfish and constricted, emphasis is laid on service of the suffering, the needy. That is important, indeed. But, more than that, the nature of one's daily life, one's thoughts, intentions, ambitions, mode of action, attitude towards himself, relations and others, that are of primary importance. Only when these have been transmuted into Yoga by right knowledge, self-control, detachment and selflessness, could one be called a Karma Yogi.

Every man is expected to be a Karma Yogi in his life, in whatever condition he be placed, for that is the only way out of all misery, anxiety, fear and conflict. If every man realizes that he is but an agent of God, not in a sense of domineering over others from a superior pedestal, but as a humble, dutiful, detached individual, with an ingrained feeling of fellowship and brotherhood, he can never be a cause of disharmony, dissension and bitter feelings. It is only when one is inordinately selfish, proud and egotistic, covetous, greedy and obstinate, is such an image automatically reflected in others through a hostile response. Otherwise, there is no reason why there should be mutual hatred, simmering anger, jealousy and tension.

Victory over Lower Nature

“The spirit is willing, but the flesh is weak.” Everyone knows that it is wrong to hate another, hurt another, be violent, disruptive and selfish, but the power of the lower nature is so strong, that one is carried away in spite of all good intentions and lofty idealism. The spirit must be strengthened, the mind and the senses restrained, the will and determination buttressed, the heart purified, the lower nature sublimated through the process of Sadhana. Only then could the spirit achieve victory over the flesh.

The Yoga of Action thus begins with the culturing of the nature of man. In this process of culture, all spiritual practices are implied. Balance of mind is Yoga. Detachment is Yoga. Beholding the one God in all is Yoga. Serving the one God in all is Yoga. Practice of truth, non-injury and continence is Yoga. Performance of one's duty without attachment or desiring a good result thereof is Yoga. Desirelessness is Yoga. Following the path of righteousness is Yoga. Every action when done with right knowledge is a step in Yoga.

May you all imbibe this spirit of the Bhagavadgita and effect its best possible fruition in your practical life. May the blessings of Sri Krishna be upon all.

SRAMANIC AND BRAHMANIC CULTURES (D. L.)

What is called Hinduism is a synthesis of two distinct but constantly interacting cultures, the Brahmanic and the Sramanic. The broad distinctions between the two can be briefly indicated. From the ideological point of view, the Sramanic stands for experience and the Brahmanic for intellect. From the sociological point of view, the Sramanic culture considers society an aggregation of individuals and the Brahmanic regards it as a system of stratified classes. From the point of view of organization, the Sramanic culture believes in an egalitarian and democratic organization of society, while the Brahmanic cultural idea of social organization is that of Varnashrama Dharma, an organization which is marked at once by exclusiveness and stratification.

—Dr. B. Chand.

HEALTH FIRST AID

(By Sri Swami Sivananda)

SOME IMPORTANT MUSCLES OF THE BODY

(Continued from the Previous Issue)

The chief muscles of the head are the occipital and frontal muscles. By contraction of the frontal muscles the eye-brows are elevated, the skin of the forehead is thrown into transverse wrinkles and the scalp is drawn, forward.

There are about 30 facial muscles. They are chiefly small. They control the movements of the eye, nose and mouth.

Six Muscles of the Eye-ball

They are the four straight or recti and the two oblique muscles. These muscles turn the eye ball in various directions.

Muscles of the Neck

Sterno-cleido mastoid is the most prominent muscle of the neck. It flexes the head and rotates the face to the opposite side. If this muscle is abnormally contracted or paralysed, you get the deformity called wry-neck.

Muscles of the back

The two largest muscles are the trapizins and the latissimus dorsi. They elevate the shoulders, move the arms and assist to draw the body in climbing.

Muscles of the Chest

The Pectoralis Major and the Pectoralis Minor which is underneath the pectoralis major are the important muscles of the chest. These muscles move the arm.

Muscles of the Thorax

The muscles of the thorax are chiefly concerned with the movement of the ribs during respiration. They are the Intercostals which fill the space between the ribs and levators costarum.

The action of the external intercostal is to pull the ribs upward and outward, thereby increasing the chest cavity. The action by the internal intercostal is to depress the ribs. The action of levators costarum (lifters of the ribs) is to elevate the first ten ribs and to draw the lower ribs backward with other muscles.

Diaphragm

The diaphragm is a thin musculo-fibrous partition placed obliquely between the abdominal and thoracic cavities. It is domeshaped. It has three large openings for the passage of the aorta, the large artery of the body, the inferior vena cava, one of the largest veins of the body and the oesophagus or gullet. The diaphragm supports the heart and the lungs. The action of the diaphragm modifies considerably the size of the chest and the position of the thoracic and abdominal organs. It is essentially the great respiratory muscle of the body. It is an expulsive as well as the chief respiratory muscle of the body.

Muscle of the abdomen

External oblique, internal oblique, rectus abdominis and transversalis are the muscles of the abdomen.

Rectus abdominis is a long flat muscle extending along the whole length of the abdomen. It is this muscle that the Hatha Yogi brings in front in the Nauli Kriya and uses it for churning the abdomen.

Muscles of the upper Extremities

They are Deltoid, Biceps and Triceps.

Deltoid is a coarse triangular muscle that covers the top of the shoulder. It raises the arm from the side so as to bring it at right angles to the trunk. It gives to the shoulder a rounded outline.

Biceps: When you fold your arm it is the biceps which contracts. It occupies the whole of the anterior surface of the arm. When the biceps contracts the forearm is raised. It is divided above into two portions or heads. Hence its name biceps.

Triceps: This is situated on the back of the arm. It is divided above into three heads. Hence its name triceps. It is the great extensor muscle of the forearm, and is the direct antagonist of the biceps. For bringing the arm to an extended position the triceps is contracted and the biceps relaxed.

Muscles of the buttocks

Gluteus maximus, gluteus medius and gluteus minimus form the muscles of the buttock. These muscles support the trunk upon the head of the femur. They bring the body into the erect position when the trunk is bent forward upon the thigh. They serve to move the thigh and in conjunction with other back muscles help to hold the body erect.

Psoas Magnus is the great loom muscle. Its action is flexion and external rotation of the thigh.

Muscles of the Thigh

Hamstring muscles:

They cover the back of the thigh. These muscles are the biceps, the semitendinosus and the semimembranosus. The biceps is somewhat analogous to the biceps covering the front of the arm. The action of these muscles is to flex the knee and to extend the thigh. It acts in opposition to Quadriceps.

Quadriceps: This is a four headed muscle that covers the front of the thigh. It is analogous or similar to the triceps covering the back of the arm. Rectus femoris, vastus externus, vastus internus and vastus intermedius constitute the quadriceps. Each head is described as a separate muscle.

The quadriceps is the great extensor muscle of the leg. It straightens the leg. It also flexes the thigh and antagonises the action of the hamstring muscles.

Biceps femoris: This is an important muscle of the thigh which serves to flex the knee.

Sartorius: Sartorius or tailor's muscle is a long ribbon like muscle. It is supposed to be the muscle principally concerned in producing the posture assumed by the tailor in sitting cross-legged, and hence its name.

Internal femoral: The internal femoral or adductor muscles occupy the internal position of the thigh. They are all adductors of the thigh.

Muscles of the leg

The gastrocnemius and the soleus, the flexors and the tibialis posterior cover the back of the leg.

Gastrocnemius of and soleus form the calf of the leg. The muscles of the calf possess considerable power. They are constantly called into use in standing, walking, dancing and leaping. Therefore, they usually present a large size.

The gastrocnemius and soleus are inserted into a common tendon, the tendon of the heel (Tendo Achillis), which is the thickest and strongest tendon in the body, which also ends in the heel bone, Os calcis. The action of the tibialis anterior and one of the three peroneal muscles (peroneus tertius) is to flex the angle, while the action of the tibialis posterior and the other peroneal muscles (peroneus longus, peroneus brevis) is to extend the angle. The flexors and extensors act on the toes.

Tissues of the Body

A collection of cells of substance arranged together forms a tissue. There are several kinds of tissues in the body :

- (1) Epithelial or covering tissue
- (2) Connective or binding tissue
- (3) Muscular tissue or flesh
- (4) Nervous tissue or message carrying tissue.
- (5) Blood and blood vessels or liquid tissues.
- (6) Bony tissue.

Some organs are formed of a combination of several of the above tissues. Others contain only one or two. Thus the muscles are made up almost entirely of muscular tissue with only a small intermixture of connective tissue, blood vessels and nerves. The ligaments or sinews are composed wholly of a variety of connective tissue.

Epithelial Tissue

This is composed of layers of cells placed in close opposition. It is found in the outermost coating of the skin, in the lining membrane inside the windpipe, gullet, stomach and the intestines. It lines the ducts of glands also.

Connective tissue

This tissue serves to connect and support the other tissues of the body. It lies underneath the skin between the skin and the muscle. Bones and cartilages, blood and blood vessels are included in the connective tissue. Fat of the body is only connective tissue, the cells of which are full of fat.

Areolar tissue, fibrous tissue, elastic tissue, adipose tissue, reticular tissue, lymphoid tissue, cartilage, bone or osseous are all connective tissues only.

Muscular Tissue

This tissue lies underneath the skin. It is separated from the skin by fatty and connective tissue. It fills the space over or between the bones and helps articulation and motion. It is fixed to the bones by tendons. It is thick in the middle and tapers at ends.

Nervous Tissue

There are delicate white cords between the muscles. They are called nerves. They serve the purpose of carrying messages or sensations from and to the brain.

Blood

This contains a fluid called plasma. It contains minute bodies called corpuscles which are red and white. It builds up the body.

THE RESPIRATORY SYSTEM

The respiratory system consists of the two lungs, the wind-box or larynx, the windpipe or trachea, the right and left bronchi, bronchioles or bronchial tubes and the air sacs. The vocal cords are located in the wind-box. All sounds are produced by the vibration of the vocal cords. The vocal cords are short in females. Hence they have a sweet voice. A blast of air driven by an expiratory movement out of the lungs throws the two elastic vocal cords into vibrations. These impart their vibrations to the column of air above them and produce voice. The glottis is an aperture or opening which opens into the larynx. It is covered by a sort of lid, the epiglottis.

The trachea or wind-pipe passes into the thorax and there divides into two branches, a right and a left which are termed the bronchi. Each bronchus enters the lung of its own side and then breaks up into a great number of smaller branches which are called the bronchioles or bronchial tubes. The bronchiole in the end is divided into a large number of little sacs or air cells.

As the chest expands air rushes into the little sacs, dilates them and is forced out again when the chest contracts. The wall of each air sac is a network of the finest blood vessels. The blood that is charged with carbon dioxide gives up the carbon dioxide to the air and takes back in exchange some of the oxygen of the air. The blood is oxygenated or aerated and rendered pure.

The two lungs occupy almost all the cavity of the thorax. The right lung is the larger and heavier. It is broader than the left. The right contains three lobes, upper, middle and lower.

Each lung is enclosed in a serous sac called the pleura. The sac has two layers. There is serous fluid in the sac. This fluid prevents the friction that could otherwise occur between the lungs and the walls of the chest with every respiration.

Respiration is the main process by means of which the body is supplied with oxygen and relieved of carbon-dioxide. Other waste products are also partly eliminated by the act of expiration. The act of respiration includes inspiration and expiration. In an adult there are 18 respirations per minute. The ratio to the pulse is about 1 to 4 in health.

When the air is inhaled or taken into the lungs it is called inspiration; when air is exhaled or driven out of the lungs it is called expiration.

Respiration is controlled by the respiratory centre situated in the spinal bulb or medulla oblongata of the brain. Impulses arise in this centre, pass down the spinal

cord and finally reach the various muscles by whose contractions the movements of respiration are produced. The respiratory muscles contract only when they receive these impulses. All the movements of respiration depend upon the activity of this centre. If the respiratory centre in the spinal bulb is injured all the movements of respiration will stop at once.

During inspiration the size of the torax is increased by the movements of the intercostal and other muscles and by the raising of the ribs from back to front and from side to side. The size of the thorax is also increased from above downwards by the flattening of the diaphragm a great muscular partition between the thorax and abdomen. Air is drawn now into the lungs. This is called inspiration.

During expiration the external intercostal muscles relax. The diaphragm ceases to contract and rises to its former position. The abdominal organs push the diaphragm up. The force of gravity also lowers the ribs. There is elastic recoil of the lungs and the tissues of the chest wall which were stretched during inspiration. Air is now driven out of the lungs. This is called expiration.

ALTERED RESPIRATORY MOVEMENTS

Various emotions can be expressed through the respiratory apparatus.

Coughing is a violent expiratory act. It is a strong expiration which suddenly bursts upon the closed glottis. The strong respiration is preceded by a deep inspiration. The glottis is completely closed after a deep and long drawn inspiration. The glottis suddenly opens by a forcible and sudden expiration. A blast of air is driven through the mouth.

Crying consists of the same respiratory movements as laughing. The rhythm and the accompanying facial expressions are however different.

Laughing consists of an inspiration followed by a series of short, spasmodic expirations. The glottis is freely open during the whole time. The vocal cords are thrown into characteristic vibrations.

Hiccough is caused by a sudden inspiration, due to a contraction of the diaphragm. The glottis is suddenly closed. The column of air strikes on the closed glottis and produces the well-known and characteristic sound.

Sighing is a deep and prolonged or longdrawn inspiration, followed by a sudden expiration.

Sniffing is a rapid inspiration. The mouth is kept shut and the air is made to pass through the nose.

Sneezing consists of deep inspiration, followed by a sudden and forced expiration which directs the air through the nasal passages. The cavity of the mouth is shut off from the pharynx by the approximation of the soft palate and the base of the tongue. The air is forced through the nasal passage.

Sobbing is a series of convulsive inspirations during which the glottis is closed. Little or no air enters the chest.

Speaking consists of a voluntary expiration and the vibration of the vocal cords when the air passes over them.

Yawning is a deep and prolonged inspiration drawn through the widely open mouth. This is accompanied by a peculiar depression of the lower jaw. This is due to increase of Tamas or inertia in the mind.

MISCELLANEOUS

SRI KRISHNA LEELA

BY SREE K. S. RAMASWAMY SASTRIAR, B.A., B.L.,

(Retired District Judge)

(Continued from the Previous Issue)

ACT II—Scene 1

Sri Krishna in Gokula

Enter Nanda and Yasoda

Nanda :

The gods have smiled upon our fulfilled vows.
This child who is the glory of our house
Is their sweet gift to us.

Yasoda :

Let us rejoice ;

Let all the land which owns our gentle sway
Rejoice today ;

Nanda :

I will today decree

The celebration of our ecstasy
The cowherds all are mirthful beyond measure
As if they have today won life's best treasure.
The shepherdess gay now dance and sing
And merry are like morning birds on wing.

Yasoda :

Let all rejoice and keep high holiday.
Let Gokul men and maids be glad and gay.
With song of dulcet flute and dancing feet
Let merry men and maids each other greet.

ACT II—Scene 2

(Sri Krishna's birthday ceremony—The child is seated in Yasoda's lap. Nanda and others are present. One matron after other comes and waves lighted camphor before the child and mother and places kumkum mark on their foreheads.)

Nandini :

O happy mother and thy happy son ;
Our kingdom now a deeper joy hath won !
May Vishnu whom we daily glad adore
For this child open blessed fortune's door !

Kamini :

The child's celestial loveliness
Doth dower us with new blessedness.
May he with crescent beauty shine
And be the glory of our line !

Manohara :

May he be lord of every art
And charm and rule the human heart !
May he redeem life's dull dead prose
With his sweet poesy's quivering glows !

(Pootana takes it and fondles it and suckles the child)

ACT II—SCENE 8

(Enter Pootana suckling the child. Sri Krishna knowing the purpose of the demoness drains away her life. She falls in her true form and dies—Enter rushing in Yasoda and Manohara)

Yasoda :

O Lord ! What danger dire have we escaped !
My boy, the light of my adoring eyes
Was within an inch of death. This demoness
Come in a form of heaven and stole my heart
And was about to steal my child away.

Manohara :

Thy babe is sure a god in strength and power.
Thy lord is gone to pay the tribute due
To Kamsa. This fair-seeming demoness
Chose such a time to seek to kill the child.
Gods' Grace is on thee and this child of thine.

ACT II—SCENE 9

The killing of Trinavarta

Enter Yasoda

Yasoda :

Alas ! a new and deadly foe hath come.
A whirlwind came and bore my child away
Methinks a demon hath assumed that form
To cause us grief.

Nanda :

Look there ! God's matchless might
Is on our side. The whirlwind demon falls
Crushed by the weight of our bright heavenly child.

(Both of them rush and seize the child)

Yasoda :

God bless thee darling, pride of eyes and heart.
May you be safe from harm, my blessed child !

Nanda :

Let us with watchful care protect the boy
And ceaseless pray for blessings on his head !

ACT II—SCENE 10

Enter Manohara leading Krishna to Yasoda

Manohara :

O queen ! this naughty boy the roadside mud
Did eat today.

Yasoda :

O Krishna darling child !

Why vex my heart like this ?

Krishna :

O mother sweet !

Look in my mouth.

Of mud is there a trace !

(Yasoda looks in the mouth of Sri Krishna and has the comic vision there)

To herself :

What wonder do I see ! The firmament
And earth and all their glories bright and fair
I see within this smiling rosebud mouth !

(Sri Krishna by his maya hides the wondrous vision)

To Krishna

Come ! blessed boy ! be happy, good, and pure,
Thy mother's joy, thy noble father's pride.

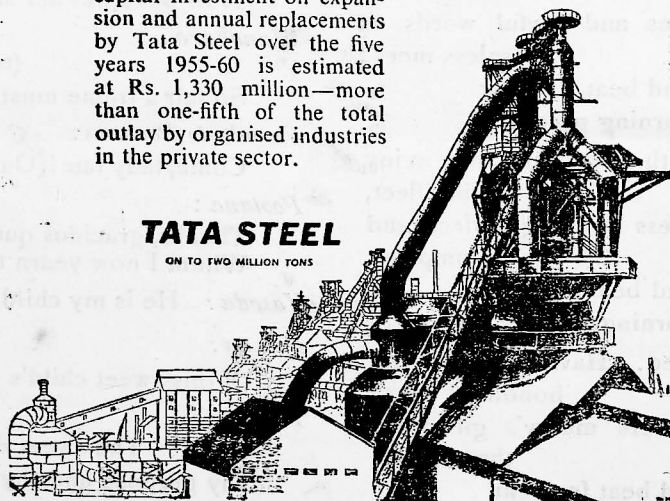
(To be continued)

The Last Phase

THE COMMISSIONING OF THE NEW Rs. 70-million Blast Furnace in Jamshedpur in October marks the beginning of the end of the expansion programme started in December 1955 to double Tata Steel's capacity to two million tons a year.

One of the largest in the world, the new Blast Furnace will produce 1,650 tons of molten iron per day. Completed earlier was the third Steel Melting Shop with its seven open hearth furnaces, which alone will produce 1.3 million tons of steel ingots a year. Also in operation now is the new Rs. 100-million Blooming Mill with a primary rolling capacity of two million tons.

Covering every phase of operation from the winning of ore to the rolling of finished steel, the expansion will be virtually completed by the end of 1958. The capital investment on expansion and annual replacements by Tata Steel over the five years 1955-60 is estimated at Rs. 1,330 million—more than one-fifth of the total outlay by organised industries in the private sector.



TATA STEEL

ON TO TWO MILLION TONS

) The Tata Iron and Steel Company Limited