

Madhwa Journal : Monthly,

Vol. No. 1. September - November 1925

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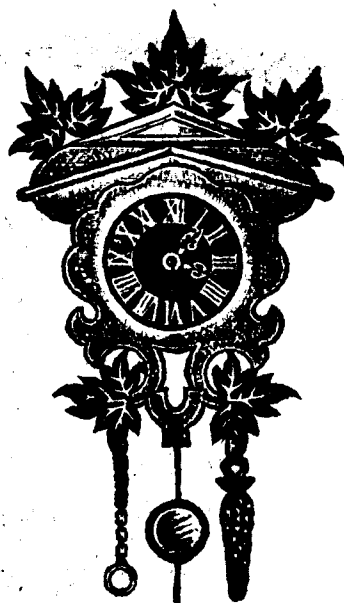
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The Madhwa Journal

ACHARYAH SRIMADACHARYAH, SANTHUMEI JANMAJANI.



Vol. II. } TRIPLICANE, MADRAS, SEPTEMBER, TO NOVEMBER, 1925.

No. 1.

An Appeal to our Subscribers.

Elsewhere in this issue, we have published kind words of appreciation, expressed by a few gentlemen on our completing the first Volume, amidst great and varied disadvantages, appealing at the same time for the generous support of all Madhwas by no less great a personage than M. R. Ry Rajasabhabhushana and Vidyabushana Karpur Srinivasa Raoji, B. Sc., L. C. E., Retired Chief Engineer of Mysore. Encouraged by such kind expressions, we have begun the second volume in the sure hope that all our subscribers will extend their patronage and support of our undertaking with greater enthusiasm and fervour than displayed hitherto. Our subscribers from the first issue of Volume I are specially requested to be good enough to remit the subscription or donation for the II Volume within a week or take delivery of the V. P. P. which we propose to send, while despatching the second issue.

Manager.

The outlook.

It is not without feelings of diffidence, though mixed with hope that we have ventured to enter on the Second Volume of our Journal. We cannot but confess the various shortcomings that stood in our way of issuing the numbers of the first Volume in time and the disappointment, caused consequent thereon to our subscribers and sympathisers. Notwithstanding our faults, many of our subscribers were kind enough to tell us each time not to lose

heart, but to push on boldly, despite all obstacles that might come in the way. Encouraged by such words, we proceeded on with the result that we have now been able to come out successful in completing the first Volume. The Journal has no doubt somewhat suffered in efficiency chiefly on account of financial troubles and the consequent depression of enthusiasm on the part of the conductors, and this, we hope to make up when our finances improve as soon as the subscriptions and donations for the II Volume are received. For, we feel sure that our subscribers and sympathisers will continue to extend their sympathy to the Journal and give us one more chance to work for its success.

We take this opportunity also to thank our leaders for their kind words of appreciation, financial help and those others who have rendered all manner of assistance to the Editor, whenever he happened to be on tour.

In this connection, we may also inform our readers that the Joint Editor Mr. V. V. Bhandiwad, M. A., of Dharwar has taken charge of his duties and his Editorial appears in Religion and Philosophy columns. It is expected that those of our readers who are able to contribute articles on Religious matters will place themselves in communication with him and help him in the formation of an Editorial Board for the appearance of fine and useful articles in the Journal in a systematic manner.

We may also add that the articles on social and economic subjects are no less

RELIGION AND PHILOSOPHY.

Editorial.

[V. V. BHANDIWAD, M.A., JOINT EDITOR.]

The age we live in and are passing through, is an age fraught with many activities in all directions. The enlightenment in politics is equally taking rapid strides as advancement in general sciences. The civilisation in its material aspects has almost reached its zenith. The hand of Democracy is levelling all adown into one pattern of humanity. It is apprehended, man may lose his Individuality.

After all, one feels the necessity of the existence of a great man or a Carlyle's "Hero" at some crisis, whether in politics or religion. In India, especially in Ancient India, the main source for all Reformation is Religion. It was the one fascinating bond which smoothed down all matters. It is only a Great and Religious teacher that has been rooting out the evil and sowing the seeds of goodness and harmony.

important. Those gentlemen who can contribute articles on these subjects are requested to do so and all interesting articles will be published, having regard to the space available.

We appeal in the end to our Mutts, Sabhas, Nidhis and other Institutions to come out of their seclusion and lay bare all their good and weak parts through this Journal, so that the public may come to their aid in time and work for the mutual welfare of those Institutions with, common consent.

To our young men, we have a few words to say. Their future lies more in the community than, in the open world of the present day keen competition. They should

Perhaps, the modern Universities in emphasising the intellectual aspect of Education have paid but a scant attention to the truer education, the education of moral element in man. It is not at all to be understood that a University should be a Religious Institution; it may be an anachronism. At last, one may see on all sides, slackening of respect and enthusiasm being paid to their own Religion and Philosophy, by many of the educated people.

The *Madhwa Journal*, tries its level best to awaken in the minds of its community, the sense of duty each individual has to observe with regard to himself and his religion.

The writers, that the Journal has secured so far, are few. It is requested that many others would be coming forth. A complete fusion of the elements of head and heart,—the culture in man—the truthful and beautiful spirit, goodness and beauty combined into one,—in short a re-awakening of the old coupled and reconciled with the new spirit of the present, should be the principal object as far as

form themselves into Associations and appeal to the leaders to solve the education and unemployment problems from now alone, so that the former may not be allowed to drift for themselves, as the days pass on. It is the duty of the young men to work out for their own salvation by assisting the leaders in the formation of an All-India organisation, as the one started by Rajasabha Bhushana Karpur Srinivasa Raoji, B. Sc., L.C.E., with the objects that may have to be finally settled in an All-India Madhwa Conference. We close this appeal with our grateful thanks to all our constituents and prayers to *Hari* and *guru* to bless us with success in our humble endeavours to maintain the traditional greatness of our community.

possible. Let it not be thought that the new *Madhwa Journal* tries to tread only in the old way. May God help all sincere workers!

Madhwaism and its Importance.

[M. HANUMANTHA RAO, BOMBAY]

Several eminent souls have sung the praise of Sri Madhwa's teachings, but its importance has not been sufficiently published in English; Hence I wish to do what I can in this direction and I hope that Sri Hari and Vayu will help me in my efforts.

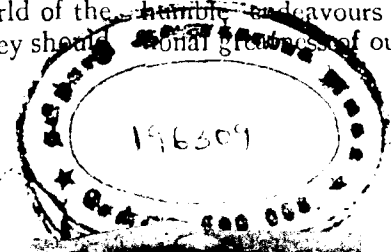
Madhwaism, otherwise called Dwaitism is the only source through which a soul can attain Salvation—Mukti—Freedom from the Bondage of Prakriti—the three Gunas. Because, throughout his teachings Sri Madhwa—who is none other than Sri Hanuman, Bala-Bhim, the Mukhya prana in the Sun, has very clearly defined the relation of the soul—Jiva to Sri Hari (The Prakriti-para) Besides this, the method of attaining Moksha has been very systematically explained so as to suit the family man as well as the ascetic. Even western thinkers have accepted the Madhwaism as the most Rational Teaching and the very common sense of a man will also agree with his Doctrines.

The course or the apprenticeship is indeed hard. For a beginner, it may seem as utterly beyond his ability; but continued effort enables him to over-come the difficulties.

When men, spending a whole life-time to the study and practice of such sciences as medicines, etc., cannot become perfect masters, is there any wonder that Brahmagyan requires a longer time? The learning of any science other than Brahmagyan and coupled with Bakthi—devotion—to the Lord Sri Hari, cannot release him (the Jiva) from the bondage of the Prakriti. Being so, it is hardly necessary to point out why all our forefathers in India neglected material prosperity and preferred Sri Hari Seva.

At the outset, the aspirant for liberation must realize that God, Sri Hari, is always above Prakriti—the three Gunas—and the Jiva. All these are Eternal. Neither the Prakriti nor the Jiva can ever be destroyed. They can only be transformed in various ways—and the actor or director of the whole creation is the Lord Hari; Sree Lakshmi his consort, is the chief custodian of the three Terrible forces Satwa, Raja and Thama. The Four-faced Brahma, Sri Vayu etc. are Devatas under the command of Sri Hari and they create, preserve and destroy the Universe under his directions. No Devata or any soul can perform any act independent of Sri Hari. Every object-animate or inanimate, is under the control of Sri Hari, but none can ever equal Him. In fact—this Cosmic Egg—Bahmunda—is only the fourth portion of his Real Self. It is such a powerful and omnipotent Being that incarnated as Sri Rama, Parasurama and Krishna. Even Sree (Lakshmi) is said not to have known him fully; being so, what can others claim to? He—is perfect Bliss—Ananda—all powerful, viz., omni—present—and omni-scient, etc.

Jiva also is pure Sat—Chit—Ananda imbedded in matter—the three Gunas. He is not independent. His very existence shows him how dependent he is upon the Lord. He enjoys the fruits of his Karma of his former births. If you sow ragi, you cannot get paddy. So is Karma. The Jiva without knowing his real nature, thinks that he is this body—the body constituted of the five elements, and that every act performed by the body is his. This is Avidya, Avidya consists of Asmita, Raga, Dwesha Abhinivesa. The meanings of these terms are detailed in the Patanjali yoga Sutras—[English Translation is available in the Panini Press, Allahabad.] Then how to get out of this Avidya. It is only possible to remove Avidya—wrong knowledge—by True Vidya-gyan. This can only be acquired in two ways. One, by the careful study of Sreemad Bhagavatham, Sreemud Bhagwat Gecta, the Upanishads and then Patanjali Yoga Sutras. The second method is by



performing Sandhya most regularly as enjoined in the shastras and by worshipping Saligram every day and taking the theertham. Besides these, the Mumukshu-aspirant should visit holy rivers and places, such as Tirupathi, Manthralaya, Malkhed, Muttra, Brindhavan, etc., and should always associate himself with true Hari Bhaktas,

He should try to separate the mind, Ahankara and the actions of the senses—Indriyas—such as eyes, nose, etc., from himself and try to curb their activities. He should by studying the 11th and 12th skandas of the Sreemud Bhagavatam grasp a thorough idea of the Tatwas that make living possible.

Gradual efforts at controlling the senses, mind, etc., will lead him to a place from where he can suspend the very breathing.

The Mumukshu should avoid eating stale food as well as food, prepared by impious and unchaste man or woman. One can drink milk and pass off time rather than taking objectionable food. Because, food is the nourisher of all the senses and the mind; hence unclean food such as onions, garlic, etc., excite the passion and disturb the equanimity of the mind. Oils of all kinds are equally objectionable as it is *rajas*. Ghee, (wholesome) in moderate quantities may be taken. Satvic food alone is recommended for yogies and mumukshus. Satvic food means, that which is neither very hot nor very cold, nor containing too much of oil, mustard, chillies, etc.

The Rajas and Tamas forces, inherent in every jiva create most distressing or harmful thoughts. These should be counteracted by the creation of Satvic thoughts and by so doing, the enemies Rajas and Tamas are frequently vanquished and they will then feel shy to tempt the *chitta*, the "I" in one.

When once the sacred books have been thoroughly learnt, the matters learnt should be thought over and the chief mantrams must be repeated in an inaudible tone, on the banks of sacred Rivers, or Temples or under the shadow of the

Aswatha tree. The Lord yree Hari, with Sree Lakshmi and Sree Vau, should first be contemplated in the Sun. Unless this is so done, the Rajas and Tamo Gunas will try their best to disturb the oneness of the *chittas*. Always think over the great qualities of Sree Vayu, Luxmi and Sree Hari and pray for mercy, as often as possible.

Mere repetition of montras for any length of time will not be productive of any good, without sincere devotion to the Lord and his officials (the Devatas).

One should remember that the Satvic quality multiplies itself hundred-fold. Hence it is a very easy matter to get rid of the Rajas and Tama forces.

I cannot close this paper without describing the exalted position of Sree Vayu.

Sree Vayu should not be confused with the elemental Air, whose seat is Vayaveya between the North and the West. Sree Vayu is the prime—minister of the Lord Sree Krishna, and his place of abode is Meru. It is He who moves the Sun, Moon and planets and is inside the heart of every living being and he incarnates along with Sree Hari in every yuga.

In Sree Ramavatar, he incarnated as Sree Hunuman, carried the message of solace to Seeta—the jiva carried away by Ravana—the ten headed, viz., the master of the 10 senses of a human being. The burnt Lanka means he burnt all the Tamasic qualities surrounding the jiva; then Sree Rama kills Ravana which means the vices, the cravings of the 10 senses and takes away the jiva to live near him.

Second Avatar, Bheemsena. In this Avatar, he slays the 10 qualities of the dark forces inherent in man. These are the Duryamas, etc.,

In the third Avatar, he incarnated as Sree Madhwa, teaches knowledge to the souls immersed in Samsara and holds up a tower of knowledge to the aspirants.

Such is our Sree Guru Ananda theertha. Are the teachings of such a guru to be discarded for the exchange of mere sensual pleasures which, in the end, land us in untold miseries and tie us to the cycle of Births and Deaths.

The Sree Purandhara Dasa, who is none other than Sree Narada Muni, in one of his songs states that those who worship Sree Madhwa, are not and cannot be ordinary souls.

It is therefore quite evident that all souls will not have the tendency to seek salvation.

It is only those that have reached a certain stage of *Budhi* that can aspire to his The very awakening of the curiosity to inquire into these things is a symptom that that particular soul is destined for a higher course.

Many may perhaps question if it would be possible for men engaged in service and various avocation to pursue the above said Religious Truth. The reply is wherever one may be, he can easily perform Sandhya, and during leisure time, he can mutter the name of Sri Hari if he is not able to spend 2 annas for purchasing a book Vishnu Sahasranama. Every Madhwa must learn Sanskrit characters. It can be learnt within a week if one sets his heart to it. He can by degrees, study sacred books, by associating with learned people, get an idea of Sree Madhwas Teachings.

Where there is a will, it will easily overcome everything and the Lord himself helps all such seekers of truth.

Sandhya Service.

[T. V. KRISHNASWAMI ROW, TELEGRAPH MASTER, BOMBAY.]

The performance of Sandhyavandana, the central idea of which is the repetition of gayatri, is based on Daso-Ham viz dependence of man on a higher power as will be seen from its meaning "Om! Air, Earth and Sky. Om! Let us meditate on

the supreme splendour of the Divine Sun: May He illuminate our minds."

Gayatri is the holiest verse of the Vedas and is an invocation to Srihari, though it has an apparent reference to the planet that illumines the world. It is on the link that unites us to the Holy Rishis and is the indefeasible birthright of every Brahmin. Although it is hard to expect in these busy days a performance of the routine with the rigidity of the Golden Age, the minimum requirement of offering a few handfuls of Arghya followed by a silent repetition of the sacred verse at least a dozen times, which will hardly cover the space of five minutes cannot be considered as a measure of an exacting nature.

Harivamsa and Mahabharatha under the searchlight of Srimadacharya.

(T. V. Krishnaswami Rao, Bombay.)

Poothana resumed her original roopa by the touch of Krishna. She was Tataka in her previous birth.

Vayu, though pervading every-where, made his stay in Yudhistir with Sowmya (coolness), in Arjun with Parakram (valor), in Nakula, with Srngara (beauty), in Sahadeva, with Neeti (policy) and in Bhima with all these combined.

Krishna stole only when he was a baby; and when babies steal, we treat it as a motiveless pastime.

Indra was too high a God for Yadavas' worship, and therefore Krishna substituted Govardhana in his place. There is gradation in worship too and capacity regulates gradation ladder.

Modesty is an indispensable Jewel of a woman, and the Gopees of Brindaban sacrificed even that, to please the Lord for acceptance in spirit.

Rukmi was in his previous birth Ilvala who fed the brahmins with the flesh of his brother, Vathapi. At the end of the feast, he used to call out "Yahi-Vathapi" (come out,—Vathapi) when the guests perished with the bursting of their bodies and Vathapi appeared again in flesh and blood on the scene. The dirty game continued till it stopped once for all by Rishi Agastya who ate him to the point of digestion.

Karna-Parasuram episode.

Parasuram knew the pseudo-brahmin to be no other than Karna and yet taught him the science of archery to effect a balance between the contending parties in point of physical strength. Rakshas Hethi was cursed by Indra to take the form of a hornet and induced to draw out Karna's blood from his thighs. When Parasuram awoke, he demanded Karna of his inherent roopa.

Garud chased Balichakravarthi when he was running away with Sreehari's crown and having snatched it from his hands adorned Srikrishna with it on the heights of Gomanthaparvatha. When he returned to Vaikunta, he noticed Sreehari still with the crown. Verily, there is no difference between Sreehari's Moolaroopa as Narayana and Avatara-roopa as Srikrishna.

Janaka knew that Sita was Lakshmi and Ram was Narayana but Bhishmaka had no knowledge of Rukmini's antecedents and it was only after he beheld Krishna's Visvaroopta that he understood his daughter to be no other than Lakshmi.

Manmatha's wife Rathi questioned Brahma about the chastity of Droupadi owing allegiance to five husbands. She was punished with the form of an Asura woman, whom Asura Sambara took to wife.

Rukmini begot Pradyumna (Manmatha). When six days old, the baby was stolen from the lying-in-chamber by Sambara

who cast it in the ocean. A fish swallowed the child. The fish was caught by a fisherman who delivered it to Sambara. When it was cut open, Sambara's wife Mayavati (Rathi) found in it a fair boy (Manmatha) and reared him up. When Pradyumna learnt that Sambara had stolen him when a child, he defied the demon to battle and killed him and went back to his father Krishna with Mayavati as his wife.

Arjun had to invoke different deities in the advancement of his skill in archery. It was not so in the case of Bhimsen. His was the dharma of Bhagavathas, which constituted Gyana, Bhakti and renunciation of fruits.

Balram suspected Krishna for a while in Syamanthaka affair. Arjun's treatment of Krishna in the rescue of the Brahmin boy bespoke not a suppliant's attitude. Yudhishtir doubted Krishna's ability in defeating Jarasandha and had his own fears about the Divine ambassador being bound in Duryodhan's chains. Sahadev imagined that Krishna incarnated for destroying the Pandava dynasty along with Kourava family. Vasudev and Devaki knew Krishna as their son. Bhishma had his own quarrel with Lord Parasuram. Drona, Aswathama, and Kripa all warred against Divinity's purpose for Duryodhan's sake. Siva had numerous occasions for repentance. Verily Agyana is a never-failing chain longing its hold on souls at one time or other, however high they may be in the order of superiority. Only three souls are immune from it and in the service of the Lord, Vayu, Lakshmi and Saraswati are endowed with perfect Gyana.

Anjanaya befriended Surya's son Sugriv and consequently Sriram took up the cause of Sugriv. Indra's son Vali found out his mistake too late and eventually hurried up as Arjun to establish relationship with Vayu (Bhima).

Bharathi (Droupadi) was the fruit of Drupada's yag and represented Usha, Sachi, Syamala and Parvathi apparently

(Continued on page, 33.)

All About Sabhas, Conferences, Meetings, Etc.

The Wide-known Scheme or Theertham Suit.

JUDGMENT.

IN THE COURT OF THE SUB-ORDINATE JUDGE, CHITTOOR.

PRESENT:

M.R.RY., P. NARAYANA RAO NAYUDU GARU, B.A., B.L., *Subordinate Judge.*

Saturday, 1st day of November 1924.

Original Suit No. 4 of 1921.

BETWEEN,

1. R. K. Prasanna Venkatesa Rao is the Mirasdar of Peramur, Trichinopoly Dt.

2. S. S. Vyasa Rao is a professor residing at Srirangam.

3. L. Ranga Rao is a Mirsadar Trichinopoly.

4. S. N. Raja Char, Diwan of Venkatagiri, residing at Venkatagiri Town, Nellore District.

Plaintiffs.

AND

1. Diwan Bahadur Sri Satyaveera Gururajapriya K. Krishnaswami Rowji, C. I. E., Retired Dewan of Travancore, is the Chairman of the Sriman Madhwa Sidhanta Onnahini Sabha of Tiruchanur, and resides at Triplicane, Madras.

2. Rajasabhabhushana Karpur Srinivasa Rowji, B.A., L.C.E., Retired Chief Engineer of Mysore, is one of the two Vice-Chairmen of the above-said Sabha and resides at Bangalore.

3. Sri Satyadheera Gururajapriya Cowkur Ramachandra Rowji, B.A., B.L., High Court vakil, is the another Vice-Chairman of the above-said Sabha and resides at Triplicane, Madras.

4. Arni Subba Rowji, B.A., Retired District Superintendent of Police, is the Secretary of the above said Sabha, and resides at Triplicane.

5. Hanumantha Char, Chelgeri Vakil, Hubli,

6. T. Hari Rowji, B.A., Government pensioner, Mylapore.

Defendants 5 and 6 are the Joint Secretaries of the Sabha above-mentioned.

7. Daso Krishna Rowji Retired Manager, Madras Corporation (*deceased*)

8. C. S. Appoo Rowji, Retired Police Inspector, Triplicane.

9. B. Raghavendra Rowji, Retired D.P.W. Accountant, Triplicane.

10. Datar Seshagiri Rowji, B.A., L.L.B., Pleader, Athni (Belgaum District, Bombay Presidency.)

11. Sevi Venkobacharya, Landlord, Tirupati.

12. Rao Bahadur Srinivasa Koneri Rodda, Retired Principal, Training College, Dharwar, Bombay Presidency (struck off as per order on M. P. 22/1922, dated 20-1-1922).

13. S. R. Balakrishna Rowji B.A., L.L.B., Advocate, Shimoga (*deceased*) (Mysore).

14. R. Narasinga Rowji B.A., L.L.B., Advocate Mysore.

15. Venkata Raoji, Gudi, Pleader, Hubli, Bombay Presidency.

16. His Holiness Satyadhyana Thirthaswami Varu, High Priest of the Uttaradhi Mutt, Chirthanur, Tirupati, Chandragiri Taluk.

17. B. Venkoba Rao is substituted in the place of 12th Defendant as per order on M. P. 22/1922, dated 20-1-1922.

18. T. S. Srinivasa Rao (*vide* order on I. A. 152/23, dated 9-2-1924).

19. C. Narayana Rao (*vide* order on I. A. 12/24, dated 9-2-1924).

20. A. Hanumantha Rao (*vide* order on I. A. 13/24, dated 9-2-1924).

21. P. Srinivasa Rao (*vide* order on I. A. 35/24, dated 9-2-1924).

22. P. Bhima Char (*vide* order on I. A. 36/24, dated 9-2-1924).

Defendants.

This suit coming on for hearing on the 15th day of February 1923, 22nd day of

March 1923, 17th and 18th days of August 1923, 9th day of February 1924, 18th, 19th, 20th, 23rd, 25th and 26th, days of August 1924, and 1st, 3rd, 19th, 22nd, 23rd, 27th and 29th days of September 1924 in the presence of Messrs. T. K. Vira Chariar and Alladi Krishnaswami Ayyar, Vakils for Plaintiffs and of Mr. L. C. Sundaravarada Chariar Vakil for Defendants Nos. 2, 4, 6, 8, 9, 17, 18, 19, and 20, Mr. C. Venkatarama Ayyar, Vakil for Defendants Nos. 3, 5, 10, 11, 15, 16, 21 and 22, Mr. D. Vasudeva Rao, Vakil for 14th Defendant and (Mr. D. Vasudeva Rao appearing also for Defendants Nos. 3, 11, and 16 along with Mr. C. Venkataramana Ayyer,) Mr. L. A. Govindaraghava Ayyar, High Court Vakil, appearing for 16th Defendant and Mr. Cowkur Ramachandra Rao appearing for 22nd Defendant along with Mr. C. Venkataramana Ayyar, the name of the 12th Defendant having been struck off and the Defendants Nos. 1, 7 and 13 having died and the suit having stood over to this day for consideration, the Court delivered the following

JUDGMENT.

The suit is for the following reliefs:—

- (a) Directing the settlement of a scheme,
- (b) Giving directions to the Defendants for the proper administration of the trust, and,
- (c) Preventing the Defendants from changing the character of the institution and diverting the trust funds, and for such other relief as the Court thinks fit.

2. The main allegations in the plaint are as follows:—

The Plaintiffs are Madhwas and members of a registered Religious and Charitable Association known as "The Madhwa Siddhanta Onnabini Sabha" Tirupati, founded in the year 1878.

The Defendants 1 to 15 are the Chairman, Vice Chairman, Secretary, Joint Secretaries and other members of the Council of the Sabha in whom under rule 7 of the Rules and Regulations of the Sabha, the properties of the Sabha, the administration thereof, and the manage-

ment of the affairs of the Sabha are vested.

The institution is a charitable Association whose main object is to promote the study of Sanskrit Literature and the study of Dwaita Philosophy as propounded by Sri Madhwacharya.

Under the constitution of the institution as is evident from the Memorandum and Rules and regulations of the Association, the disciples of the three Madhwa Mutts to one or other of which Madhwa Mutts, the Madhwas owe allegiance are all entitled to equal treatment and the heads of the three Mutts are patrons along with other patrons and are entitled to equal rights, there being no right of precedence as among the three Matadhipathis.

That ever since the foundation of the institution it was the practice for the Pujachar, the special servant appointed by the Sabha for offering daily worship, to distribute Theertham among the members of the Sabha, assembled at the annual meeting, then to offer Naivedyam to the deity and then for the feeding to go on. It was distinctly understood from the beginning that no distinction should be observed among the members assembled there in the matter of the distribution of the Theertham, at the time of the annual feeding.

According to the religious usages obtaining among the Madhwas, every Madhwa is expected to take Bhagavath Theertham before he takes his meal and that is the only reason for the distribution of the Theertham at the time of the annual feeding.

For the first time in the history of the institution in the year 1911, the representative of the Uttaradhi Mutt with the fraudulent intention of converting the institution, if possible into a branch of the Uttaradhi Mutt and changing the character of the institution, tried to put forward the right of first theertham in the Uttaradhi Mutt Matadhipathi or his representative present at the annual function. The Sabha, however in that year passed a resolution to the effect that the question of

the first theertham which was foreign to the purposes of the institution and in the matter of theertham and Sambavana, the three Mutts should be accorded equal treatment as the differentiation would necessarily involve a differentiation in the status and position of the Members of the Association.

In the year 1913, however, a factious majority comprising entirely of the disciples of the Uttaradhi Mutt passed a resolution rescinding the resolution of 1911 and according the right of the first theertham to the representative of the Uttaradhi Mutt at the annual function.

The Plaintiffs state that the said resolution is *ultra vires* is foreign to the purposes for which the institution was founded, is not in accordance with the practice in their institution, and is calculated to convert and is in the direction of converting into a branch of the Uttaradhi Mutt, a charitable institution founded and maintained by the subscriptions of the disciples of the three Madhwa Mutts having equal rights and privileges.

The Plaintiffs further state that to introduce any element of superiority of one Mutt and therefore of the disciples of one Mutt over the disciples of another Mutt is subversive of the constitution of the institution.

The Plaintiffs further state that as a result of the resolution, such of the members of the Association as are the disciples of the other Mutts have been unable to take part in the annual function and have been in effect compelled to abstain from taking part as it is contrary to their religious rites, and usages to take part in any function in which their Guru is slighted or relegated to the position of social and religious inferiority.

That as a result of faction and schism, there has been a considerable falling off of subscriptions, that in the year 1911 the subscriptions came to Rs. 7468 and that the subscriptions of 1919 amount to Rs. 2,781 and the purposes for which the institution was originally founded are not being carried out.

The factious majority consisting of the disciples of the Uttaradhi Mutt have been frequently inviting the head of the Mutt and there has been lavish and extravagant expenditure to the extent of several thousands of rupees.

That the Council with a view to unduly favour scholars from among the disciples of the Uttaradhi Mutt have been selecting as examiners every year only disciples of the Uttaradhi Mutt. As a result of this and of the circumstances referred to above the scholars from among the disciples of the other Mutts are not in a position to profit by the institution in spite of the fact that the object and purpose of the institution was to accord equal treatment to all scholars and to promote the study of Sanskrit Literature and Madhwa Philosophy among all the Madhwas.

That, according to the practice of the Institution it was usual to let out for rent the Sabha buildings to pilgrims that went to Tirumalai and Tiruchanoor for celebrating marriage, upanayanam and festivities and the rent so received was one of the chief sources of income to the Institution. At the request of the Defendants, the Head of the Uttaradhi Mutt was staying for months from May, June of 1920 up to date, at the Sabha buildings, that the Defendants have not been collecting any rent from him and have been consequently guilty of breach of trust.

The Defendants have also been using the annual reports for the purpose of glorifying the head of the Uttaradhi Mutt. The Plaintiffs crave leave to refer to page 20 of the report of the Sabha for 1909-1910 and page 7 of the report of the Sabha for 1911-1912.

That the various acts of the Defendants above referred to are calculated to convert the institution into a branch of the Uttaradhi Mutt, to divert trust funds, to defeat the purposes for which the institution was founded and to oppress the minority, *viz*, the members of the Association who are the disciples of the other Mutts.

- (1) Is the suit not maintainable under section 92, C. P. C.?
- (2) Is the Advocate-General's sanction necessary for the corrections made subsequent to the sanction?
- (3) Is not the suit cognizable, in the Civil Court for the reasons alleged by the Defendants?
- (4) Is the suit bad for misjoinder of parties and causes of action?
- (5) Is the suit bad for non-joinder of parties i.e., the Matadhipathies of other Mutts?
- (6) Are the allegations in the plaint in respect of mal-administration and breach of trust true?
- (7) Are not all the Madhwas and Madhwa Matadhipathies entitled to equal treatment?
- (8) Is the resolution referred to in para 9 of the plaint invalid for all or any of the reasons stated in the plaint?
- (9) Is a scheme necessary?
- (10) Are the Defendants other than the 4th Defendant not entitled to defend the suit?
- (11) Are the allegations in para 22 of 16th Defendant's written statement true and if so, are the Plaintiffs estopped from raising the question of Theertham?
- (12) Is the suit barred by limitation?
- (13) To what relief, if any, are the Plaintiffs entitled?

9. My predecessor recorded findings on issues 1 to 5 as preliminary issues, deciding that the suit is cognizable in a Civil Court and maintainable under section 92, C. P. C. that the Advocate General's fresh sanction is unnecessary for the corrections made subsequent to the sanction originally given; that the suit is not bad for misjoinder of causes of action.

On the remaining issues, evidence was recorded partly by my predecessor and partly by me.

10. 8th issue:—"The Madhwa Siddhanta Onnahini Society" was founded at Tiruchanur (otherwise called Padmasarovaram) in 1878 as Sectarian institution, the object being the improvement of the "Dwaita (Madhwa) Philosophy" among the Madhwas owing allegiance to the

various Madhwa Mutts. The object was sought to be promoted by the institution of annual examination and the distribution of money prizes for the successful candidates, during the Christmas week at Tiruchanur. The attendance at the annual Sabha was not confined to the examiners (Dharamadhikaries) and the examinees (Vidyarthis). The annual Sabha used to attract large numbers of Laukika and Vaidika Madhwas from all parts of India. The affairs of the Sabha were managed by a Managing Committee consisting of a President, a Vice-President, an Honorary Secretary and a few members. The annual meeting lasted for 4 days and a common mess was run for the benefit of the Madhwas attending. The society was given a statutory constitution and incorporated in 1910 as a Charitable Association under Act XXI of 1860. It is re-named as Sriman Madhwa Siddhanta Onnahini Sabha". Exhibit 1 contains the Memorandum of Association and the rules and regulations of the Association. As defined in the Memorandum the chief objects of the Sabha are (1) to promote the study of Sanskrit Literature, Philosophy especially the study of Dwaita Philosophy, as propounded by Sri Madhwacharya, (2) to hold periodical meetings and conference of Madhwa scholars and Madhwa students of Sanskrit Literature and Philosophy especially the Dwaita Philosophy, to conduct examinations, grant certificates and prizes, and (3) to make arrangements for the feeding of students, pandits, patrons, subscribers and well-wishers, that attend the annual Sabha. Under the constitution, the management is in the hands of a Council consisting of a Chairman, Vice-Chairman, a Secretary, a joint Secretary and 11 members. The rules and regulations enjoin that an annual general meeting of the members of the Sabha shall be held at Tiruchanur in the month of December during the annual meeting of the Sabha. At the General meeting of the members in 1923, a resolution that in accordance with the practice that existed prior to Virodhikrithu (1911-1912), the Theertham

be first served to the Uttaradhi Mutt" was passed unanimously with an amendment" that provisions be given to such of the Dharmadhikaries (examiners) of the Vyasara and the Raghavendraswami Mutts as may have Naivedyam Samarpanam". This resolution is attacked by the Plaintiffs in para 9 of the plaint as invalid and forms the subject of enquiry under issue 8 and the attack is based on the grounds that the resolution which was passed by "a factious majority" is *ultra vires*, is foreign to the purposes for which the institution is founded, is not in accordance with the practice in the institution, is calculated to convert the Sabha into a branch of the Uttaradhi Mutt; that by introducing an element of superiority of one mutt viz., the Uttaradhi Mutt over the other Mutts; the resolution tends to subvert the constitution of the institution; that, as a result of the resolution, there has been a fall in the membership, the disciples of the other Mutts having abstained from attendance at the Sabha.

11. If the resolution of 1913 is not alien to the purpose of the foundation and is not subversive of the constitution its effect on the numerical strength of the Sabha cannot be relieved by Courts; it becomes a grievance relating to the internal autonomy of the Sabha which may be left for redress in due time to the better sense of the majority of the members. The real question is whether the resolution is foreign to the original purposes of the Sabha and is antagonistic to the fundamental character of the constitution. The further question is whether, if the resolution relates to a matter of internal management, it is invalid, on the ground that it was passed by a "factious majority".

12. I shall first address myself to the former question. The contention of the contesting Defendants is that a practice obtained in the Sabha since its institution in 1878 of according the first theertham to the Matathikari (representative) of the Uttaradhi Mutt and that this practice is a sufficient answer to the Plaintiffs' attack. If the practice alleged is

established, it certainly reveals the view entertained by the members that the service of the first theertham to Uttaradhi Mutt is not detrimental to the constitution of the Sabha. The allegation of the Plaintiffs is that there has never existed any practice of giving first theertham to any Mutt and that the theertham has been distributed indiscriminately, no order being observed.

13. The water used for the Abhishekem (bath) of the God's idol is collected by the Pujachar (Archakan) and distributed as Theertham. The partaking of theertham before meal is a Sampradaya Vidhi among all the Madhwas. No true Madhwa can have his meal without taking this theertham. In the opinion of some of the witnesses examined, a violation of this Vidhi or rule entails ex-communication.

14. The more orthodox among the members attending the Annual Sabha, take their own Saligrams (idols) with them, perform Abhishekam and take their own theertham; while the less orthodox depend on the Sabha theertham. Two witnesses, defence 1st witness and D.W. 9 swear that to partake of the Sabha theertham is obligatory on all the Madhwas sitting at the Sabha dinner. The other extreme view, to wit, that of P. W. 8 and D. W. 7 is that the Sabha theertham is intended more for widows and children attending the Sabha. The truth seems to be that many, if not all partake of the Sabha theertham, though no obligation exists to take it.

15. In the first year of the Sabha 1878, the Jaghirdar of Arni was made President of the Sabha. The following resolution is found recorded in the Sabha report of 1913-1914 at page 9, as one passed in the first year of the Sabha (1878).

"As a large number of pandits from various parts of the country have assembled here, consultation was held with them and in accordance with their sanction it was resolved this day that, according to the usage of Arni Jaghir, one of the Purohits of Arni Estate should perform Naivedyam and distribute theertham, sandal and

Akshita from the day on which the Sabha commences till the day of its close, inasmuch as the Rajah of Arni is the President of the Sabha and usage of that Jaghir (is?) with the recognition of the Swamis who have held sway in lineal succession. Only two pandits did not find it convenient to conform to this arrangement and provisions were given them".

16. 16th Defendant's Vakil's contention is that this resolution of the General Body was the foundation of the Sampradayam (practice) of the Sabha to give first theertham to the representative of the Uttaradhi Mutt, for the reason that according to the usage of the Arni Jaghir, it is so given. On the other hand, Plaintiffs contend that the usage in Arni Jaghir has reference not to the giving of the first theertham but to a Purohit permanently appointed, doing the Puja and making the Naivedya Samarpanam (offering of food to the God) and that the resolution sanctioned the selection of one of the Arni Purohitis for the purpose and that for one year alone (1878).

As the resolution is worded, I feel doubtful whether I should emphasize the words "one of the Purohitis of Arni" or the words "should perform Naivedyam and distribute theertham" or in other words whether the Arni usage has reference to the one Arni Pandit doing Naivedyam etc., in preference to others or to the manner of the performance of Naivedyam and distribution of theertham.

17. The evidence of D. W. 5 and D. W. 9 throws some light on the interpretation of the resolution. D. W. 5 says "Naivedya Samarpanam should be done by a person who is considered to be the most religious among the persons assembled. We can take theertham from the hands of any person to whom we give authority to make Naivedyam to whatever Mutt he may belong". D. W. 9 says "There will be a difficulty when Pandits meet, as to who should perform Naivedya Samarpanam. The difficulty will be solved if all the Pandits agree to a common man being selected for the purpose....." It was resolved that the Arni Purohit should

perform Naivedyam Samarpanam. It is the man that performs Naivedyam Samarpanam that must distribute the theertham. In a general manner, the consent of the Pandits was taken to the Arni Pandit performing Naivedya Samarpanam".

18. This evidence is forcibly suggestive that the resolution was aimed at solving the difficulty of choosing a person to perform the Naivedyam, among the several Pandits that attended the Sabha. This view receives support from the following extracts from the Sabha's reports of the years 1879 and 1880 (Exhibit A).

Report of 1879 (page 20) we also see, now for the last two years, how far the most serious questions among us "the Naivedya Samarpana" when a number of learned Pandits assembled in a place have been solved."

Report of 1880, page 10:—"The examination was stopped at quarter to 10 A. M., 1,000 were fed between 10 and 12 on the morning of the 26th after Naivedya Samarpanam which was performed as usual with the permission of all the Pandits present".

In the year 1885, the Swami of the Uttaradhi Mutt made a demand upon the Sabha that the "Naivedyam at the Sabha must be offered to God, only by such persons as is ordained by the said Mutt (Uttaradhi Mutt) to make the offering". Page 23 of the Report of 1885 (Exhibit A), Mr. C. Ramachandra Row, the 3rd Defendant in giving expression to his opinion, on his demand said that in the first year of the Sabha, the Pandits assembled nominated a person for the performance of Naivedyam (Page 31 of 1885 Report).

12. On the Plaintiffs' side, the evidence of P. W. 1, P. W. 4, P. W. 7 has some light to throw on the interpretation of this resolution. P. W. 1 says "In the said Sabha, I know from 1st year's Sabha reports what was the common consent. Such common consent did not relate to first theertham in that year. It related to Naivedya Samarpanam". The evidence of P. W. 4 is "I do not know the practice

in the Arni Estate. I have heard that in the Sabha reports that there was a resolution that in regard to theertham, gandha (sandal) and akshatha (saffroned rice), the usage of the Sabha should be the usage in the Arni Estate. I heard that the practice in the Sabha went on for a time, according to this resolution; and that after the Arni Jagirdar ceased to be the President, this practice ceased when his Purohit ceased to do Puja in the Sabha". This evidence of P. W. 4 lends colour to the interpretation sought to be put by Mr. L. A. Govindaraghava Iyer for the 16th Defendant, that the resolution defined the method or order of distribution of theertham. P. W. 7 says "The Arni Jagirdar belongs to the Uttaradhi Mutt. In Arni Jaghir, the Jagirdar sits on a seat before the Swami. He can do separate Puja and offer separate Naivedyam in the Swami's presence. In the Arni Jaghirdar's house, his purohita will offer Naivedyam. In the Arni Jaghir, the theertham is given first to the Purohit as the Prathinidhi of the Jaghirdar. I have not gone to Arni. I have heard about the practice.....it is usual among the Vaidikas to settle who should have the first theertham.....in the third year the Sampradayam referred to (Arni Sampradayam or usage) was changed".

The evidence of P. W. 4 and P. W. 7 has some support to give to Mr. Govindaraghava Iyer's argument that the resolution settled the method of distribution of theertham according to the Arni practice which sanctions the first theertham to a representative of the Uttaradhi Mutt.

20. On the other hand, I have shown that the witnesses on the 16th Defendant's side support the argument of the Plaintiffs' Vakil Mr. A. Krishnaswami Ayyar that the resolution was intended to decide the question as to who should perform the Naivedya Samarpanam and decided that the Arni Purohit and not the most learned of the assembled Pandits should perform it.

21. There may exist a difference in the order of theertham distribution in various

places but there is none, in the method of the offering of Naivedyam. The rule of selection of a person who would offer Naivedyam may differ in different places but the method of Naivedya Samarpanam is uniform in all places. That being so, I should think that in the first year, the Sabha was faced with a difficulty as to the choice of a person to offer Naivedyam and distribute theertham. The choice fell on one of the Arni Purohitis in preference to any of the pandits who assembled there. Ordinarily, one of the latter would be selected but in the Sabha in 1878 an Arni Purohit was selected because the Jaghirdar was the President of the Sabha.

22. 16th Defendant has examined a number of witnesses to speak to the Arni Sampradayam as consisting of giving the first theertham to the Arni Jaghirdar as the Mattadhikari or the representative of the Uttaradhi Mutt (*vide* evidence of D. W. 1, D. W. 2, D. W. 3, D. W. 4, etc.). It may be that, as the witnesses swear, in the Arni palace, the first theertham is given to the Jaghirdar as the representative of the Uttaradhi Mutt. But as I have stated above, what was borrowed by the Sabha, of the Arni usage had reference to the individual who had to perform Naivedya and distribute theertham and it was not the particular of peculiar method or form of Naivedya Samarpanam and theertham distribution.

And as contended for by Mr. Krishnaswami Iyer, the resolution was intended to have application for one year alone, *i. e.*, 1878. The reports quoted above confirm this view, for they show that permission was being obtained of the Pandits every year, for the Arni Purohit to perform Naivedya Samarpanam and distribute theertham, etc. Even if the said resolution was not intended to sanction the service of first theertham to the Uttaradhi Mutt, 16th Defendant can still show, how the theertham was being distributed in Sabha.

23. In the general meeting of the Sabha of 1911, a resolution was passed permitting the simultaneous distribution of the first theertham among the three representatives

of the Uttaradhi Mutt, Vyasaraya Mutt and Raghavendraswami Mutt. This is what the witnesses call the Sama Theertha Resolution. The story of its origin as given in para 8 of the plaint is:—

"For the first time in the history of the institution in the year 1911, the representatives of the Uttaradhi Mutt with the fraudulent intention of converting the institution, if possible into a branch of the Uttaradhi Mutt, and changing the character of the institution, tried to put forward the right of first theertham in the Uttaradhi Mutt Matadhipathi or his representative present at the annual function. The Sabha however, in that year, passed a resolution to the effect that the question of first theertham was foreign to the purpose of the institution and in the matter of the theertham and Sambhavana the three Mutts should be accorded equal treatment as differentiation would necessarily involve a differentiation in the status and position of the members of the Association".

Thus according to the Plaintiffs the Sama Theertha resolution was passed as an answer to the "fraudulent" demand of the Uttaradhi Mutt to have the first theertham in the Sabha.

In the Sabha report for 1913-1914, we read "In that year (1911) just a week before the commencement of the Session a gentleman belonging to the Vyasaraya Mutt, enquired whether if he bore the whole cost of one day's feeding, the representative of his Mutt, would be honoured with the first theertham...in the Session that followed, the disciples of the Vyasaraya Mutt and Raghavendraswami Mutt, strongly objected to the honour done to the Uttaradhi Mutt and demanded equal treatment of all the Mutts and the Sabha at its annual meeting, decided, with a view to secure harmony and good feeling among all Madhwas, that theertham be served to the representatives of all the three Mutts *simultaneously*".

24. According to the Report, it was not the Uttaradhi Mutt that started the controversy but a gentleman of the Vyasaraya

Mutt and this gentleman is no other than the 1st Plaintiff.

The report is correct and not the plaint allegation as is sufficiently proved by the evidence.

P. W. 1 says "in 1911, a certain disciple of Vyasaraya Mutt wrote to the Secretary that he would defray the expenses of a day's feeding and that his Mutt representative may be given the first theertham since he would be the host of the day. It is usual in the Madhwa community that the Mutt to which the host belongs should be first honoured."

P. W. 3 says "In 1911, I attended the Sabha, only in that year the theertham dispute arose for the first time. A disciple of Vyasaraya Mutt from Kumbakonam offered in that year to bear the cost of one day's function if his guru should be given the first theertham. The Secretary then consulted the Pandits. I was also consulted. We said that three Mutts should be simultaneously honoured."

D. W. 7 (2nd Defendant) who is now supporting the Plaintiffs states "On the analogy of a private individual honouring his Swami in his own house, one disciple of Vyasaraya Mutt offered to undertake the expenses of the Sabha, feeding and all, for one day, if his Mutt was honoured with the first theertham. That disciple was Prasanna Venkatesa Row, 1st Plaintiff. It was on this that we passed the Sama-theertha resolution."

There is no doubt, therefore that the origin of the dissension was the anxiety and ambition of the 1st Plaintiff to secure the honour of first theertham to his Mutt for at least a day.

To give two meals to 5,000 people assembled in the Sabha and to meet the other expenses of the Sabha for a day must easily cost Rs. 2,000. Does not this costly offer reveal the existence of a practice of serving the first theertham to some Mutt other than the Vyasaraya Mutt?

The Sabha report of 1912-1913 records "The question of the order of theertham distribution during the Sabha which was raised in 1911 by the disciples of Vyasa-

raya Mutt who took exception to Uttaradhi Mutt being honoured with first theertham may be taken as one of the trials."

The offer made by the 1st Plaintiff was placed before the general meeting of the Sabha 1911 and the sama theertham resolution was the outcome. The actual resolution is "resolved that in the matter of theertha and Sambhavana the three Mutts (Uttaradhi, Vyasaraya, and Raghavendraswami) be accorded equal treatment viz., the representatives of the three Mutts be simultaneously given theertha and Sambhavana on each Sabha day". The report says that this resolution was passed "in the sincere hope", that it would "remove all causes of dissension". The Sama theertha resolution provoked the ire of the Swami of the Uttaradhi Mutt who protested against the infringement of the right of his Mutt to receive the honour of the first theertham" *vide* report 1912-1913 page 3. He prohibited his disciples from attending the Sabha in 1912 and arranged a separate Sabha in Dhondama's choultry at Tiruchanur. On the third day, the general meeting of the said Sabha was held. The disciples of the Uttaradhi Mutt attended the meeting in large numbers. A resolution was passed cancelling the Sama Theertha resolution of 1911. The resolution is "That the resolution of the last year regarding Theertham be cancelled and a provisional arrangement be made for separate cooking to meet the scruples of the three Mutts."

25. Now, if the practice of according the first theertham to the Uttaradhi Mutt had not obtained in the Sabha in the years previous to 1911, and if as the Plaintiffs assert, an indiscriminate distribution of the theertham without regard to an order or precedence, the resolution of 1912 was meaningless and calculated to defeat its very purpose. Admittedly, on the fourth day of the Sabha in 1912, the disciples of the Uttaradhi Mutt rejoined the said Sabha and took part. It is worth noting that the mover of the resolution of 1911 was Rao Sahib Rajaram Row, a pleader, who would

not have missed the end in view, which was to secure priority for his (Uttaradhi Mutt) The evidence of P. W. 3 contains as un-conscious revelation as to the meaning and intent of the resolution of 1912. He says "on the third day evening it was resolved that the resolution of 1911 should be cancelled and that the first theertham should be given to the Uttaradhi Mutt alone." He is evidently speaking out the effect of the resolution, as was understood at the time, the understanding being that the right of the Uttaradhi Mutt to the first theertham was restored.

26. Consequent on this resolution of the Sabha in 1912, the disciples of the Vyasaraya and Raghavendraswami Mutts met in a Conference at Bangalore on 1-6-1913, with a view to bring about a compromise in the Sabha and to decide upon further action, in the case of failure. Though a disciple of the Uttaradhi Mutt, 3rd Defendant, the Vice President of the Sabha, attended the Bangalore Conference on special invitation. He made a speech which is found reproduced in Exhibit F. He said "Theertham had hitherto no significance to anybody except the pujachar (temple servant), who busied himself with distributing it to whomsoever he liked, especially the woman-folk who paid him cash, during the distribution. Few of the learned Pandits who graced the Sabha, took care to take it from him.....No precedence was recognized for anybody either in taking theertham or sitting for meals.....No Mutt was represented for theertham or meals. This has been the practice undoubtedly in vogue....If there should be precedence in theertham, it must be an equal precedence to the three Mutts. If this is not acceptable, then we must go back to the old practice of relegating theertham to its old position of utter insignificance, and the question of precedence in its distribution will not be considered to fall within the province of the Sabha.".....Following the lead thus given, the Conference passed a resolution that "The question of precedence in the distribution of theertham will not be

considered to fall within the province of the Sabha."

27. This resolution of the Bangalore Conference was duly communicated to the Sabha and came up for discussion before a special annual meeting of the Sabha in December 1913 with Dewan Bahadur K. Krishnaswami Row, C. I. E., in the chair. Two propositions were brought forward by one of the members of the Sabha. One was "That the Sabha cannot accept the resolution of the Bangalore Conference as sound and practical and the Sabha cannot ignore the question of theertham in the face of the precedence of the year Virodhikrithu (1911-1912) and Paridhavi (1912-1913);" and the second was "That in accordance with the practice that existed prior to Virodhikrithu (1911-1912) the theertham be first served to the Uttaradhi Mutt."

28. The practice of giving first theertham was asserted on one side and denied on the other. The Chairman rightly called upon the members present to testify to the existence or otherwise of the practice. Mahamahopadhyaya Vyakarna Subbana-char gave evidence before the meeting that "the practice was to give first theertham to the representative of the Uttaradhi Mutt."

Vyasa Ramachar (D. W. 10) the Puja Acharya of the Sabha since 1888, whose duty it has been to distribute the theertham was the next witness and he deposed that "he always gave theertham first to the representative of the Uttaradhi Mutt and that there was never any simultaneous distribution of the theertham except on the 4th day of the session held in Virodhikrit (1911) and that on the first three days of the session held in 1912, there was simultaneous distribution but the representative of the Uttaradhi Mutt did not take part in it." I have already referred to the Sabha resolution of Sama Theertham of 1911 and to secessionist Sabha of the Uttaradhi Mutt disciples in 1912 in Dondamma's choultry. That explains the break in the practice spoken of by the Puja Acharya. The third witness who deposed before the meeting was

Sevi Venkobachar (D. W. 12), the Tiruchanur representative of the Uttaradhi Mutt and he stated that he was given the first theertham "as the local agent of the Uttaradhi Mutt". Next one Elathur Guru Rajachar said that, at the prathishta of Sri Vedavyasa in 1888 and at the instance of the founder of the Sabha Mr Kanchi Subba Rao, the Swami who performed the Maha Naivedya Samarpanam on the occasion served the first theertham to the representative of the Uttaradhi Mutt, having been instructed by Mr. Kanchi Subba Rao, the founder-in-chief, of the Sabha that "the theertham should be served first to the representative of the Uttaradhi Mutt." Next came Pandit Vittala Char Vidwan of Gadwal who said "that in the first year he attended the Sabha, late Mr. Subba Rao told him that theertham was given first to the agent of the Uttaradhi Mutt and that he also saw theertham given first to the agent of the Uttaradhi Mutt. Then one Venkanna Char deposed that in one year, he received the first theertham as a representative of the Uttaradhi Mutt. At this stage, Mr. Kuppa Char, B.A., a disciple of Vyasara Mutt suggested to the Chairman that Mr. Cowkur Ramachandra Row (3rd Defendant), a disciple of the Uttaradhi Mutt, once Secretary of the Sabha and now its Vice-President, who had committed himself against the existence of the practice in the Bangalore Conference in July last, should state "what his personal knowledge in the matter of the order of the distribution of Theertham was". Let me extract here his testimony before the Bangalore Conference, for purpose of contrast, "Theertham had hitherto no significance to anybody, except the pujachar who busied himself with distributing it to whomsoever he liked, especially the woman-folk who paid him cash, during the distribution. Few of the learned Pandits who graced the Sabha, took care to take it from him.....No precedence was recognised for anybody either in taking theertham or meals. This has been the practice undoubtedly in vogue". It is interesting to read his present

deposition before the Sabha. He said, As the worshipper (poojari) was a disciple of the Uttaradhi Mutt, he gave first theertham to the Uttaradhi Mutt. He conceded the existence of the practice giving first theertham to the Uttaradhi Mutt, though the precedence accorded to the Uttaradhi Mutt was not considered as a privilege worth protesting against by the disciples of the other Mutts in the Sabha. As a result of this enquiry, the Sabha passed the resolution, ratifying the right of the Uttaradhi Mutt to the first theertham based on the previous practice.

29. It is worthy of note that neither Mr. Kuppa Char, B. A., of the Vyasara Mutt nor anyone else dared to deny the practice so emphatically put forward by the mover of the resolution and testified to by the several speakers named, Mr. Ramachandra Row 3rd Defendant was quite aware of the practice when he spoke in the Bangalore Conference. Like a clever lawyer that he is, he would not expressly deny the practice, but would disclaim against the dignity involved. Hence his careful and well chosen words "No precedence was recognised for anybody in taking theertham. This has been the practice undoubtedly he laid emphasis on the word *recognised*. He was in a conciliatory mood then and solicitous of a compromise, in the interests of the Sabha; and when he was faced with a simple question which required a categorical answer, he had to admit the existence of the practice. At the Bangalore Conference he spoke to the practice of the non-recognition of the honour implied in the first theertham to the Uttaradhi Mutt, at the Sabha he spoke to the practice of giving the first theertham to the Uttaradhi Mutt.

All this would incline one to believe the existence of the practice of the service of first theertham to the Uttaradhi Mutt.

30. Plaintiffs have no witness to examine, who attended the first Sabha in 1878 Bahudanya. On the other hand, Defendants 3 and 16 have cited D. W. 1, D. W. 2, D. W. 9 and D. W. 11 who attended the first Sabha. All of them say unani-

mously that the first theertham was served in the first Sabha to the Arni Jagirdar as the representative of the Uttaradhi Mutt. These witnesses are disciples of the Uttaradhi Mutt and the Swami the 16th Defendant has been relentlessly aggressive in the assertion of his right to the first theertham in the Sabha. The evidence of these partisans must no doubt be received with caution. It must have been that the first theertham in the year was given to the Arni Jagirdar. But there is nothing in their evidence beyond their bare assertion to find out whether the Uttaradhi Mutt was honoured in the person of the Arni Jagirdar or the Arni Jagirdar himself was honoured because he was the President of the Sabha and was a big Zamindar who attended the Sabha. However, Plaintiffs have no rebutting evidence.

31. In 1888 the idol of Sri Vedavyasa Murthi was installed in the Sabha, with Sudhi Nidhi Swami, the Swami of Mulabagal Mutt officiating. When a Swami of any Madhwa Mutt attends the Sabha, he has the Supreme right to perform the Mahanivedyam. He takes the Bhagavath theertham first and then distributes it to others. To whom did he serve the theertham first, after he had it? We have the answer in the evidence of P. W. 5. He states "After he (the swami) took theertham, he gave theertham to Narasimha Char and others of Mulabagal. Narasimha Char belonged to the Uttaradhi Mutt. He was given as he was one of the vidwans present". The witness tries to make out that Narasimha Char was given the first theertham because he was a vidwan or pandit and not a representative of the Uttaradhi Mutt. He would not say that Narasimha Char was the most learned of the Pandits. His evidence contains an evident implication and that Sudhi Nidhi Swami showed preference to his own disciples but that was after Narasimha Char of the Uttaradhi Mutt was honoured. P. W. 4. says "I attended the Sabha when the Sudhi Nidhi Swamigal came. He performed the Mahanaivedyam. He gave theertham to all after taking the theertham. He did not show

which maintained the original character of the sabha". Thus preference of the said three Mutts over others is neither offensive to the foundation nor to the feelings of the members of the Sabha.

35. In the third year of the sabha, a resolution was agreed to, to accord Mata Thraya Sambhavana and Tamboolam to the aforesaid three Mutts. In accordance with the said resolution, on the 4th day of the annual conference of the Sabha, the representatives of the three Mutts are simultaneously honoured with beetle and dhakshina in the shape of cash of Rs. 3. This practice has been in force till so recently as in 1920. This is what is called Mata Thraya Puja. There again all the Mutts were not equally honoured and the unequal treatment has not been held subversive of the foundation.

36. Sama Theertham to the three Mutts and Mata Thraya Puja are sought to be justified on the Plaintiffs' side by the preponderance of the disciples of three Mutts in the membership of the Sabha. For the same reason, the resolution of 1913 confining the honour of first theertham to the Uttaradhi Mutt should find acceptance. Uttaradhi Mutt is numerically stronger in the Sabha than the other Mutts.

37. When the Swami of any Mutt attends the Sabha he displaces the Sabha Pujachar and performs the Maha Nai-vedya Samarpanam. He takes the first theertham and then gives it to the Pandits assembled, as is stated by the witnesses for the Plaintiffs. It should be observed that the Swami officiating has the right of the first theertham. If, in this instance the right of the Swami the first theertham is recognized without protest the apposition to the first theertham to the representative of the Uttaradhi Mutt in other cases, is legally infructuous as against the majority opinion. If by common consent the Pandits have recognition for theertham and take precedence, over laymen, the preferential right given to the Uttaradhi Mutt by the resolution of 1913 by the majority vote cannot lack

justification. If, in one instance, the right of first theertham is not alien to the purposes of the Sabha, it cannot be unconstitutional to extend the right in other directions. It is as much unassailable in the one case as in the other.

38. After the resolution of 1913 was passed, the 4th Plaintiff and defence 6th witness Mr. Karpoor Srinivasa Row made strenuous attempts to effect a compromise with the Swami of the Uttaradhi Mutt. Their proposal to the Swami was that on the first and fourth days of the Sabha, the first theertham should be given to the Mattadhikari of the Uttaradhi Mutt and that on the other two days the first theertham might be simultaneously given to Vyasara and Raghavendraswami Mutts. The Swami of the Uttaradhi Mutt rejected these overtures. Mr. Srinivasa Row is a retired Chief Engineer in the Mysore Service and is drawing pension from the Bombay Government as Superintending Engineer. 4th Plaintiff is a disciple of the Vyasara Mutt and was the Collector of a District in the British service, now retired. Both are highly cultured gentlemen and both occupied high offices. In making this proposal, after great deliberation and in all seriousness, they did not consider that they were striking at the root of the foundation of the Sabha and destroying the fundamental character of the constitution. If the Swami had accepted the proposal of these two gentlemen, this suit would not have been launched and the Sabha would have gone on from progress to progress on the very right constitutional lines.

The incidents referred to do not warrant an inference that the resolution of 1913 is *ultra vires* and subversive of the purposes and constitution of the Sabha.

A resolution of the sabha cannot be *ultra vires* or destructive of the constitution or fundamental character of the Sabha unless, it is so, expressly or by necessary inference. A resolution is not repugnant to the general constitution merely because it deals with a question not dealt with by the Memorandum of

Association and the rules and regulations of the Sabha. It must not alter expressly or by necessary implication the fundamentals by making that lawful. I do not find in the Memorandum of Association or the rules and regulations of the Sabha, any provision of according equal treatment and honour to all the Madhwa Mutts. If such a provision had existed, all resolutions sanctioning Mata Thraya Tamboolam, Mata Thraya Sambhavana, Sama Theertham to three Mutts and Prathama theertham to only one Mutt become invalid; for they strike at the root of the principle of equal treatment to all Mutts. In the absence of such a rule and in the absence of any usage of non-differentiation among the several Mutts, it cannot be contended that the preference given to the Uttaradhi Mutt in relation to theertham violates the fundamentals of the constitution.

39. It is urged that the immediate result of the resolution of 1913 was the secession of the disciples of the Vyasara and Raghavendraswami Mutts from the Sabha and fall in membership. This result could not have been the direct and necessary result of the resolution of 1913. It is said that the service of first theertham to the Uttaradhi Mutt's representative has the effect of lowering the status of the other Mutts and implying a slight on them. There had never been a revolt consequent on the Mata Thraya Puja and Sama Theertham resolution of 1911. If the compromise proposed by the 4th Plaintiff had been accepted by the Swami of the Uttaradhi Mutt, Plaintiffs would not have felt slighted or mortified though under its terms, the Uttaradhi Mutt would have been the predominant partner in the dignity implied by the first theertham. The evidence of Plaintiffs' 4th witness is that, in the year 1912, after the Sabha repealed the Sama Theertham resolution of 1911 on the third day of the Sabha, the disciples of the Vyasara and Raghavendraswami Mutts accepted Sambhavana on the fourth day. The secession must therefore be attributed to the factious spirit of the leaders rather than to the

slight, felt by the rank and file of the disciples of Vyasara and Raghavendraswami Mutts.

For these reasons, I hold that the resolution of 1913 is not *ultra vires* nor is it repugnant to the Sabha constitution.

40. Lastly it is contended, that the resolution of 1913 is invalid, because it was passed by a factious majority comprising entirely of the disciples of the Uttaradhi Mutt.

I have described the steps which culminated in the passing of the resolution of 1913. The Swami of the Uttaradhi Mutt took umbrage at the Sama Theertham resolution of 1911. In 1912, he issued a ban prohibiting his disciples from attending the sabha until and unless the sama theertham resolution was withdrawn. He ordered a rival sabha held at Tiruchanur on the very days of the said Sabha. The Sabha Council referred the matter to the general meeting on the third day. All mutts canvassed for majority. The Uttaradhi Mutt being stronger numerically succeeded in securing a majority at the meeting by enlisting new members on payment of Rs. 6 a head and had the resolution of 1912 passed, rescinding the Sama Theertham Resolution of the previous year. The disciples of Vyasara and Raghavendraswami Mutts withdrew from the Sabha. Though an invitation was issued by the Sabha to the disciples of all the Mutts, the seceders of 1912 stayed away from the Sabha in 1913. Consequently, it is said that the general meeting of 1913 was chiefly composed of the disciples of Uttaradhi Mutt. For this reason Plaintiffs characterize the meeting as factious. Suppose, the disciples of the Vyasara and Raghavendra Mutts attended the Sabha of 1913, the result would not have been otherwise, for they were always in an unfortunate minority. It is argued by Mr. A. Krishnaswami Iyer that since the majority was canvassed in 1912 by corrupt practice of the Uttaradhi Mutt, secession of the disciples of Vyasara and Raghavendraswami Mutts was practically a lock out and the meeting of 1913 was factious (notwithstanding the invitation).

I have already shown that prior to 1911, there had existed the practice of first theertham to the Uttaradhi Mutt. The resolution of 1911 displaced it by Sama theertham to three Mutts and the resolution of 1912 in its turn revoked that of 1911. The intention and result of this resolution of 1912 as is stated by P. W. 3 was to restore the previous usage. The Plaintiffs do not seek relief in respect of this resolution. They make no reference to it in plaint. The resolution of 1913 was in truth superfluous and it was necessitated by the attitude taken by the disciples of Vyasaraya and Raghavendra Mutts denying the existence of the usage. The purpose of the resolution of 1913 was the repudiation of the attitude taken at the Bangalore Conference and the affirmation of the previous practice. It was not intended to create a new right in the Uttaradhi Mutt. I therefore think that the remedy sought in respect of the resolution of 1913 is purposeless. However it may be, that resolution of 1913 is not attacked on the ground of corrupt practice. If disciples of the Vyasaraya and Raghavendra Mutts had objections to attend the Sabha in 1913 due to the resolution of 1912, they could have none to their attending the general meeting of 1913. I should think that, if they were sanguine of commanding a majority, they would have attended the meeting to carry out the resolution of the Bangalore Conference. Having had freedom to attend the meeting of 1913, the Plaintiffs cannot quarrel over the resolution passed there, alleging factiousness. I see no reason to interfere with the resolution of 1913. I find the issue in the negative.

41. 9th Issue.—Plaintiffs press for a scheme of management on the ground among others that the resolution of 1913 changes the character of the Sabha into a branch of the Uttaradhi Mutt and involves a breach of trust, the trust being the equal treatment of all Mutts in the Sabha. I have tried to show that equal treatment of the Mutt was not in the contemplation of the Memorandum of Association and the rules and resolutions of the sabha and

that such equal treatment was not practised in the Sabha. I should therefore hold that no breach of trust involved in the resolution of 1913. The second reason alleged for a scheme is that there has been lavish and extravagant expenditure to the extent of several thousands "owing to the frequent invitations of Uttaradhi Mutt Swami by the Sabha. The evidence does not show that the Swami ever attended the Sabha. The Plaintiffs have not attempted to show that the Sabha funds were ever spent on the Swami or for his use. The third and the last reason mentioned in the plaint is that the council of the Sabha let out the Sabha premises to the Swami of the Uttaradhi Mutt rent free from "May-June 1920" up to the date of suit. This is a very small matter which may very well be left to the discretion of the council.

42. An attempt was made at the trial to show that the 3rd Defendant as Secretary of the Sabha mispent or misappropriated some funds of the Sabha. Such an allegation is not made in the plaint. The Plaintiffs' vakils in their argument pick up some items of expenditure made by the 3rd Defendant and call him to explain. It is unjust and unreasonable to the 3rd Defendant to take him by surprise in this way at the trial. I decline to go into the question thus raised. The plaint contains no allegation of misappropriation of the Sabha funds. The only allegation of misapplication of funds made in the plaint is with reference to the expenditure incurred on the invitations extended by the Sabha to the Swami of the Uttaradhi Mutt. I have held that the Plaintiffs have failed to prove any expenditure on the Swami, incurred by the Sabha. I find the issue in the negative. In the result, I dismiss the suit with costs of the 16th Defendant to be paid by Plaintiffs. Vakil's fee Rs. 250.

Pronounced in open court this the 1st day of November 1924.

(Signed, P. NARAYANA RAO,

Subordinate Judge.

Plaintiffs' Exhibits:—

- A. 1878 to 1893. Sriman Madhwa Siddhanta Onnahini Sabha Report Book (in English) G.
 A1. 1896 to 1906. Do. do.
 A2. 1902 to 1917. Do. Page 13 of 1907-08. H.
 A3. 1908 to 1917. Sriman Madhwa Siddhanta Onnahini Sabha Report Book (in English, Page 39 of 1909-10).
 A4. 1917 to 1918. Do. do. H1.
 A5. 1919 to 1920. Do. do.
 A6. Dhathu Year. Do. Balobandh Character, J.
 A7. Entry at Page 9 of the Report for the year 1911. 12 (A3).
 A8. Entry at pages 3 and 4 of the Report for the year 1912-13 in Exhibit A3.
 A9. Entry at pages 13 & 14 of the report for the year 1912-1913 in Exhibit A.
 A10. Entry at pages 6, 7 and 8 of the Report for the year 1912-1913 in Exhibit A3.
 B. 1-6-1913. Proceedings of the meeting.
 C. 21-12-1913. Letter by 3rd Defendant.
 D. 6-2-1910. Proceedings Book of S. M. S. O. Sabha at pages 56, and 57.
 D1. 28-12-1919. Do. do.
 E. 29-4-1913. Letter by 1st Defendant to Venkataramanachar and Vyasa Rao. V.
 F3. 6-2-1913. Extract from the Indian Patriot about the 2nd Conference of the Association of

the disciples of Sri Vyasarayaswami and Sri Raghavendrasami Mutts.

Report of the Sabha in Balobandh at page 127.

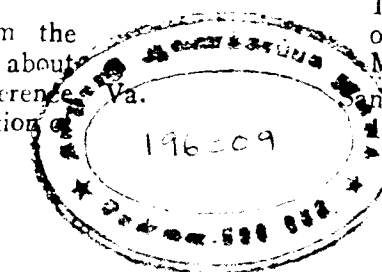
H. 17-12-1923. Printed petition of Cowkur Ramachandra Row to all members of the General Body meeting of the S. M. S. O. Sabha.

H1. Printed notice issued by the Chairman Karpur Srinivasa Rao (D. W. 7).

J. List of persons showing the relationship of the Uttaradhi Mutt Swami.

Defendant's Exhibits:—

- I. 1878. The Memorandum of Association and the rules and regulations of Sriman Siddhanta Onnahini Sabha.
 II. 22-12-1919. Letter written to 16th Defendant by the 4th Plaintiff.
 III. 2-12-1923. Letter written by Karpur Srinivasa Rao (D. W. 7) to Cowkur Ramachandra Row.
 IIIa. 3-12-1923. Do. do.
 IV. 3-9-1923. Report of the Sub-Committee appointed by the S. M. S. O. Council on 7-7-1923, to go into the accounts of Cowkur Ramachandra Row. Sannad given to the ancestors of D. W. 11 by the Swami of the Uttaradhi Mutt.
 Va. Sannad given to D. W. 11 by do.



- VI. List of examiners of all Mutts
- VII. List of officials of all Mutts.
- VIII. Proceedings Book of S. M. S. O. Sabha from 17-11-1923 to 14-5-1924.
- IX. Do. from 25-2-1923 to 23-8-1923.
- X. Report of the Sabha for the year 1880 (Vikrama)
- XI. Do. 1881 (Vishu)
- XII. Do. 1882 (Chitrabantu)
- XIII. Do. 1884 (Tharana)
- XIV. Do. 1885 (Parthiva)
- XV. Do. 1887 (Sarvajithu)
- XVI. Do. 1890 (Virodhikrit)
- XVII. Do. 1902 (Plava)
- XVIII. Do. 1904 (Sobakrit)
- XIX. Do. 1906 (Viswavasu)
- XX. Do. 1913 (Parithavi)
- XXI. Do. 1914 (Pramadicha)
- XXII. Do. 1899 (Vikari)
10. Rao Sahib T. Hari Rao.
11. Vyasa Ramacharulu.
12. Sevi Venkobacharlu.
13. Munji Ananthacharlu.
14. Chincholi Venkannacharlu.
- (Signed) P. NARAYANA RAO,
Sub-ordinate Judge.
- (True Copy.)
- [We hope we shall be able to publish the Memo of Appeal-preferred in the High Court in the next Issue. Ed].

The Appeal in the Scheme Suit.

Rao Bahadur S. N. V. Rajachar, Esq.,
Dewan Bobbili, writes to us under date
31-10-25 thus :—

To

THE EDITOR,

THE MADHWA JOURNAL,
Trivandrum.

Dear Sir,

I shall feel highly obliged, if you would
kindly publish the enclosed notification in
your valuable Journal.

Yours sincerely,
S. N. V. RAJACHAR,

Notification.

MADRAS,
24-10-1925.

To

The Disciples of Sree Vyasaraya Swamy
and Sree Raghavendra Swamy Mutts.

Dear Sirs,

We, the undersigned, S. N. V. Rajachar
and R. K. Prasanna Venkatesa Rao, write
this to inform you that the Appeal that
has been filed in the High Court, Madras,
by us and the Disciples of Sree Raghaven-
draswami Mutt and numbered as A. S.
No. 219 of 1925, against the decree of the
Sub-ordinate Judge of Chittoor in O. S.
No. 4 of 1921, (familiarily known as
'Theertham and Scheme Suit') is being
actively pushed through, and that the
requisite printing charges have been paid
and all the necessary steps are being duly

Plaintiff's witnesses :—

1. D. Srinivasa Char.
2. Pudupattu Krishna Char.
3. Venkataramana Char.
4. Sessa Char.
5. Ramana Char.
6. Lakshminarasimha Rao.
7. Vijayendra Char.
8. S. N. V. Raja Char. (4th Plaintiff.)

Defendant's witnesses :—

1. Bade Krishna Char.
2. Purohit Vedavyasa Char.
3. Sampat Narasimha Char.
4. Kolathur Srinivasa Rao.
5. Palle Seshacharlu.
6. Susarla Srinivasa Rao.
7. Karpur Srinivasa Rao.
8. Srinivasa Sama Rao.
9. Chincholi Rangacharlu.

taken for the disposal of the Appeal at as
early a date as possible.

We may also add that the Respondents,
inclusive of M.R.Ry. Rajasabhabhushana
Karpur Srinivasaraoji, M.R.Ry. Arni Sub-
baraoji, M.R.Ry. Rao Sahib T. Hariraoji,
M.R.Ry. T. Appuraoji, and M. R. Ry.
C. Narayanaraoji, who had filed an addi-
tional written statement in the Sub-Court
specifically praying for a Scheme, have
also preferred a Cross-appeal in the High
Court, and are understood to have retained
the services of the Hon'ble the Advocate-
General also, on their behalf.

We have, therefore, to point out that
there is no talk of compromise, nor any
likelihood of it, as in the circumstances, a
Scheme alone will settle all disputes; and
we request you not to believe in any
rumours set up by interested parties as
regards any compromise, for it is highly
desirable that there should be no change
in our attitude regarding the attendance
at the Sabha Session until the Appeal is
disposed of.

We remain,

Yours very sincerely,

(Sd.) S. N. V. RAJACHAR.

R. K. PRASSANNA VENKATESA RAO.

[M.R.Ry. Deshabushana R. K. Prasanna Ven-
katesa Rao has also sent to us from Udupi, a copy
of the above notification for publication in our
Journal. ED].

[Our Letters to the Secretary, S. M. S. O. Sabha, Ltd., Triplicane.]

No. 3, VENKATACHELLA NAICK LANE,
Triplicane, 16th Sept. 1925.

From

THE MANAGING EDITOR,
THE "MADHWA JOURNAL"
Triplicane, Madras.

To

THE SECRETARY,
THE S. M. S. O. SABHA, LTD.,
Triplicane.

Sir,

In expressing my grateful thanks to
you for bringing my application for the
grant of the moiety of the amount sanc-
tioned but subsequently withheld in the

general body meeting of the Sabha, held
last December at Chirtanur as a dona-
tion to our Journal, for favour of consider-
ation in the coming council meeting to
be held at Bangalore on the 20th instant,
I want to bring to your notice the fact
that, at the instance, advice and sugges-
tion of many prominent gentlemen (some
of whom are also Sabha Councillors) the
'Journal Office' was removed to Madras
at considerable sacrifice in the hope and
relying on the promise that due encour-
agement and help will be given to our
undertaking which has to be conducted at
almost double the expenditure in Madras.
So far, I regret, our hopes have not been
realized.

I may, in this connection, state that
there is much scope for the Nidhi as well
as our Sabha to treat this Journal (though
not wholly) as an organ attached to the
respective Institutions, just in the same
way as Government Gazette serves to
Government Departments. At present the
Sabha as well as the Nidhi reports are
issued only once in the year and conse-
quently the public as well as the share-
holders are entirely in the dark as to the
working of these institutions in the interim
period. Further they are not in touch
with Administrative details so much so,
they take little or no interest in improving
or expanding the machinery in each case.
The present financial condition of the
Sabha may to a large extent, be attrib-
uted to the lack of interest, evinced by the
public in the Sabha, which is due to their
being denied the knowledge of state of
affairs in time. The same argument applies
to the Nidhi as well. But if the Sabha
and the Nidhi would regard the Journal
which is a Monthly as their organ to note
down and publish the activities of every
month, it will prove a great blessing not
only to the Institutions themselves, but
also to those who have anything to do
with them as well as the Madhwa public.
The publication of Notices, announcing
periodical meetings, their Minutes, monthly
financial statements, circulars, notices of
resolutions, appeal for funds, Annual Re-

reports, invitations changes in the personnel, indents, appointments, programme of examinations, acknowledgments of subscriptions and donations every month will serve as interesting information to the Madhwa public and enliven their spirits throughout the year and infuse in them a sense of duty to contribute their share to work up the institutions more and more efficiently. By having the Journal as their organ, the Sabha and Nidhi save also the work, connected with the Press, such as proof sheet correcting and other worrisome details as well as despatch with its huge cost, which the journal will attend to in its usual course. Where spare copies be required, they may get from the journal itself. It need not specially be pointed out also that this course will minimise a good deal of scriptory work in the concerned offices.

In the same way the Religion and Philosophy portion of the Journal may also be taken up as the Sabha's concern. This latter course will, I am sure, popularise the Sabha a good deal among the non-Sanskrit knowing public, who will be grateful to the institution and come forward to help the Sabha in times of need.

In view of the above advantages, I beg of you and other council members to provide, a decent sum under grant-in aid and scholarship to pay to our journal this year as well as in the next. As regards funds, I may point out, that in the present scheme proposed, you can save half the cost under heads 'Sabha Publications', stationery, office establishment, postage, which may come to nearly Rs. 750. You may take sufficient safe-guards in giving effect to this experiment, when dealing with us.

In this connection, I may say that our journal is unique in its character in that it is welcome in every part of India where Madhwas are living, irrespective of linguistic areas as it is edited in a language which has entered almost every home. It also works in directions which would promote the interests of the Institutions and individuals—the Sabha being the Chief

item among them. It aims at organizations to back up the Sabha and bring it to a prosperous condition. Here, religious journals cannot help in these days and hence the Madhwa Journal edited in English and to be translated in vernacular languages in due course has to be given special consideration in the matter of encouragement.

Thanking you in anticipation.

I have the honour to be,
Sir,

Your most obedient servant,

(Signed)

Managing Editor,

Copy to the members of the Sabha Council.

Council Meetings of the S.M.S.O. Sabha.

The notified Council meeting on 21-9-25 of the above Sabha was held at Bangalore on the due date and the following Council Members attended the meeting:

H. Narasinga Rao, Esq., B.A., Advocate.

Mysore.— President.

Rajasabha Bhushana Karpur Srinivasa Rao, Esq., B. Sc., L.C.E. Vice President.

Arni Subba Rao, Esq., B.A., do.

Satyadeera Gururajapriya Cowdur Ramachandra Rao, Esq., B.A., B.L., Secretary.

B. Venkoba Rao, Esq., B.A., Dy. Commissioner, Mysore.

C. Narayana Rao, Esq., B.A., B.L., Retired Assistant Commissioner.

P. Sreenivasa Rao, Esq., B.A., B.L., High Court Vakil, Bellary.

P. K. Bhimachar, Esq., Landlord, Chittoor.

The permission applied for by us to send a representative to attend the meeting was neither granted nor refused, though the Editor waited for an answer outside the meeting hall, as had been suggested by the Secretary. As, however, some of the members had said that there would be no objection to remain just outside the hall at a somewhat respectable distance, our Editor remained to explain the proposals we had made in the letter published above (if required, and to watch also disposal of our application for the payment of the balance grant sanctioned for the Journal last year.

However, he was not called in. After the meeting was over, the President and a few other members informed our Editor that our application for the payment of the balance grant had not been disposed of favourably. Later we learnt that a sum of Rs. 100 was allowed instead, to the Local Madhwa Siddhanta Prakasini, Mysore. We also learnt that, one of the Council members classed our Journal as a 'Newspaper'. The copy of the Minutes also has not been given to us so far, though no admission was given to the Press to attend the meeting. Comments are needless.

* * *

We hear that one of the Judges of the Chief Court, Mysore, has been appointed provisionally as a Council Member in the same meeting in the place of late Mr. Bhuvanani Raghavendra Kao of Triplicane. He will no doubt be a worthy acquisition to the Council, but we have to point out that Mysore has already been very well represented and it is in fitness of things that chances should be given to those living in the other parts of the Presidency as well as outside. There are many Native

states like Mysore, such as Travancore, Hyderabad, Pudukota and also Telugu Districts in the Presidency, which have not been adequately or wholly represented in the council. We hope that, in the coming Annual General Meeting, this aspect of the question will be considered and the matter rightly disposed of.

The Sabha Report.

The last year's Sabha Report is not yet out. Various rumours are afloat as regards delay; but we desist from referring to any of them till we are satisfied with the truth of those Statements. We are to have after all a record of stale news, just at the the beginning of another Sabha and cannot General Body take note of this defect and find means to remedy it at last in the coming Session? We hope that some at least of the council members will move this subject and suggest measures to bring about the speedy issue of the future Reports, before the end of April of the succeeding year.

TO LIVE
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How the Madhwa World Moves.

All-India Madhwa Union.

We have great pleasure in acknowledging with thanks the receipt of the following letter, sent to us by the Secretary of the All-India Madhwa Union, otherwise known as Bhaarateeya Madhwa-onnathi Saadhaka Sangha, Bangalore city and publishing the same together with the enclosure for the information of such of our Readers as may not have yet received these pamphlets. It may be remembered that our Editor in the course of his tour in the Telugu Districts had prepared the minds of the public in those parts for the kindly reception of a Central Madhwa Organization, which has now been promptly brought into existence and it now behoves each District and province to come forward and co-operate with the All-India Madhwa Union, which has been inaugurated by no less great a Madhwa gentleman amongst us than M. R. Ry. Rajasabha Bhushana Karpur Srinivasa Rao, B. A., L. C. E. Retired chief Engineer Mysore province. The Scheme admits of many improvements, but it is not now time to consider or go into the details of it. All that we have, to do is that the Scheme as now laid out is accepted and worked as a temporary and experimental measure. In due course and in the light of the experience gained, the Scheme may attain its proper shape when it is finally brought for consideration in an open conference. Our immediate want is a central organization. If this is recognized as such, we will have gained half of our aspiration. Every Madhwa will, it is hoped, take this opportunity to rally round the popular Founder of this organization, who is being enthusiastically assisted by the indefatigable Secretary of the new movement M. R. Ry. V. R. Nijegal Esq., B. A., L. C. E.,

Retired Executive Engineer, Bangalore, and help to forward the cause to the best of his ability and resources.

Head Office No. 37 Dated 21-9-25

K. V. Bapu Rao (Satyanidhi) Esq.,

Editor, Madhwa Journal, Madras.

My Dear Sir,

Though I very much wished to come to you myself just now, in connection with the B. M. O. S. S. yet I could not do so.

I hope you will do all that you can, to help the B. M. O. S. S. (or the Madhwa Gurukula) to become a success.

Notices and the agents will explain the details.

I need not add any thing more.

Your ardent expectations are now partially realised.

Hoping all well with you there, as with me, here,

I remain, yours, sincerely,

V. R. NIJEGAL,
Place Bangalore City. } Hon'y Secy.
Per. Post.

[We are glad that our humble labours are now attaining fruition E.D.]

Bhaarateeya Maadhwa-Onnathi Saadhaka Sangha.

No. 24, Arcot Sreenivasachar's Street,
Bangalore City.

It is proposed to establish:—

'An All-India Maadhwa Union'
called

'Bhaarateeya Maadhwa-Onnathi Saadhaka Sangha' for bettering the condition of Madhwas in as much as Madhwas have been found to deteriorate much, numerically, socially, and religiously.

2. The workmen, the cultivators, the tradesmen and even various less intelligent

persons have organised their unions and gained their objects against the strong (forces of) millionaires, companies and Governments. *That the Maadhwas should be behind hand in this respect of securing mutual help and prosperity is greatly deplorable.*

3. The primary object of this Sangha as the title itself implies is to secure the absolutely necessary worldly prosperity together with the religious knowledge by combining religious education with the elements of secular education.

"Yau-loka-dharmaya—saadhanee thanubhrutam—sua-chathuree chathuree", i.e., that only, is real wisdom which secures the happiness both of this as well as of the next world, i.e., of the body as well as of the soul.

4. The old class of pandits who devoted their lives wholly for religious study by the acquisition and propogation of religious knowledge is fast disappearing. It is highly desirable, therefore

(a) to secure some few deeply learned pandits to preserve old traditions and

(b) a knowledge of the elementary principles of Maadhwa religious philosophy at least among those who work day and night for their livelihood.

5. To attain these desirable objects:—

(a) Highly learned pandits at suitable centres should first be requested to devote their energies for imparting religious education either gratis or on suitable remuneration, and

(b) Scholarships ranging from Rs. 5 to Rs. 15 and even more, should be given to such intelligent boys as have already studied English, Sanskrit and one Vernacular preferably Canarese, at least, up to the lower secondary standard, and are under 15 years of age and would also be willing to undergo training and devote themselves almost wholly to the study of religious works up to the age of 30 under the heads of:—

(1) Kavyas, (2) Vakyagranthas, (3) Yagnika prayogas, (4) Harikathas, (5) Puranas, (6) Upanyasa of lecturing, etc., according to a syllabus to be drawn up, and also be capable of reaching the higher stages of religious education. These scholarships will be also suitably raised where students of the higher classes teach lower class students.

6. The remuneration for pandits, and scholarships will depend also upon the resources of the union and other local conditions.

7. For the present, as Bangalore is practically central for almost the whole of Maadhwa population in India, so, the first of the

"Maadhwa Gurukulas"

"centres of the religious tuition" will have to be started in Bangalore where feeding can be secured free with some effort for a limited number of poor students. Gradually a number of such centres of tuition called **"Maadhwa Gurukulas"** will be located in various other suitable places, where Maadhwas can be found in large numbers, such as Kumbakonam, Madurai, Bagalkote, Belgaum, Dharwar etc.

8. The Head office of the B. M. O. S. S. will also for the present be in No. 24, Arcot Srinivasachar Street, Bangalore City. Any other place found more suitable hereafter will be adopted.

9. (a) The present President is Rajasabhabhushna and Vidyabhushana Karpur Sreenivasa Rao, Esq., B. Sc., & L.C.E., Retired Chief Engineer of Mysore and President of various similar Associations.

(b) Bankers:—The Bangalore City Co-operative Society, Ltd., Chamarajapet, Bangalore City.

(c) The Joint Secretaries are: Mr. Rama Rao, Satyadhiraj Navaratna, L.C.E., and Mr. Venkata Rao, Rama Rao, Nijagal B.A., L.C.E., both Retired Executive Engineers.

(d) Members of the Executive Committee will be subsequently chosen.

10. The Sangha will be shortly Registered.

11. Gradually, a Nidhi or Bank, will be started and then the following, viz.,

(a) The establishment of a Religious and useful Central Library,

(b) The publication of rare and important works on Maadhwa Religion and Philosophy, etc., in addition to the absolutely necessary and useful ones, and

(c) of a monthly Magazine, to fulfil the various objects of this Sangha.

(d) The delivery of periodical, Lectures, Hari-Kathas and Puranas on religious subjects at various places under the auspices of the Sangha and other similar useful acts to advance the interests of Maadhwass will all be undertaken.

12. In order to effectually carry out the above-mentioned objects of this B. M. O. S. S. it is absolutely necessary to collect a self-imposed Voluntary Maadhwa Socio Religious Income-Tax or contribution from all Maadhwass.

13. This V. M. S. R. I. Tax or "contribution" has to be at first very light and of four classes:—viz. 0-0-1, 0-0-2, and 0-0-3 per rupee of the annual income. Persons willing to pay more or assign or endow large amounts and properties may do so and will be gratefully treated as noble examples for other gentlemen and ladies to follow.

14. All generous and rich ladies and gentlemen are requested to endow the B. M. O. S. S. liberally, in addition to granting, "V. M. S. R. I. Tax-like contributions" periodically.

15. B. M. O. S. S. (institution).—The chief aim of this is to help the intelligent and deserving poor.

16. There is already a generous offer of the interest on Rs. 15,000 nearly, invested in Mysore Government Loan Bonds for starting the operations under the present scheme.

17. To work the scheme successfully, numerous Local Agents are necessary:

Their names and agreements to serve as such will be registered.

Any special conditions prescribed by donors will be duly respected.

Precautions to prevent the abuse of charities are taken.

Please see forms A. to K.

18. We pray God bless all, and the "BHAAARATEEYA MAADHWA-ONNATHI SAADHAKA SANGA."

Rajasabhabhushana & Vidyabhusana,
KARPUR SREENIVASA RAO,

B. SC. & L.C.E.,

(Retired Chief Engineer, of Mysore).
President, B. M. O. S. S.

[We feel sure that this Union will treat our journal as their organ for the spread of their activities, so that both the Union as well as the Journal may progress together—Ed].

Translation of Dwaita works at Udupi.

Mr. V. R. Nijegal of Bangalore writes:—

The proposal of the Udupi committee vide Madhwa Journal page 248 (Issue of June to August 1925.) for translating all Madhwacharya's (Mula) works into Kanarese which is a language understood by at least 75 per cent of the Madhwass is a very useful one.

The S. M. S. O. Nidhi Triplicane should lend at once Rs. 10,000 to 15,000 to the committee translating these works upon proper security and enable the committee to start the translation with the aid of some 30 to 40 pandits and an adequate copying and supervising staff.

Some translations in English have already appeared in Allahabad and elsewhere.

The rich English-knowing public can secure both the Kanarese and English translations and compare both while, non-Kanarese-knowing public can possess only the English translations.

This translation committee is willing to be guided by and take the President Mr. Karpur Sreenivasa Rao of B. M. O. S. S. also as its President.

Mr. V. V. Bhandiwad, M. A., Dharwar writes:—

The proposed scheme on Page 248 of your journal regarding the Translation of Dwaita works in Canarese at Udupi is no doubt, quite welcome. But looking around to the atmosphere of modern education, I perfectly agree with you (Page, 252), in voicing for the view that the beginning should be made in English, or even automatically in English and Canarese; but not in Canarese, and absolutely so, at once.



Late Mr. Bhavani Raghavendra Rao.

Late Mr. Bhavani Raghavendra Rao's Education Fund.

Mr. V. R. Nijegal, writes from Bangalore:—

The Madhwa public and on their behalf, the B. M. O. S. Sangha Bangalore are very thankful to the liberal-minded Mr. Bhavani Raghavendra Rao of Madras for his unique charity of Rs. 40,000.

There is another similar gentleman of Bangalore, who is proposing to devote a sum of some thousands for the benefit of the Madhwa students of his own family stock, or failing which for Madhwa-Desastha boys in preference, or lastly for any Brahmin boys.

These gentlemen would do well to entrust their endowments, to their heirs and to the B. M. O. S. S. jointly as trustees, so that the services of the latter which is willing to serve all Madhwass more faithfully than a few trustees, may be availed of to greater advantage, while abiding by the donors (see the B. M. O. S. S. forms F, G, H, J, K.)

"May God bless all these Madhwa attempts".

"Sarvey janaah Sukhino bhavanthu"

(continued from page 6).

embraced Syamala, Vayu (Bhima) Bharathi Indra (Arjuna) Sachi, and Aswinputras (Nakula-Sahadevas) Usha and Parvathi.

Sakuni taught the religion of Kalinga to Duryodhan. The principles were that the disciple with better learning deserved greater respect than the Guru with less knowledge, that Snana and Sandhyana had to be performed to invite applause from the public at large, and Dana and Dharma had to be made for the sake of fame.

Hidimbi was Abhimana Devata for Sampath (prosperity) in Indra-Loka—She was cursed by Sachi for being amorous

with Indra. She had the blessing of Bharathi, ere she joined hands with Vayu (Bhima) in holy wedlock.

Duryodhan married Bhanumati. She was Alakshmi's incarnation. She begot Lakshana and Lakshini. The former was Akshaya Kumara, the son of Ravan. Lakshini was Rathi—the wife of Manmatha. She was given in marriage to Samban—the son of Krishna by Jambavathi.

Subhadra was formerly Trijata who served in faith captive Sita. In her, was Uma's Avesha.

Syamanthaka was coveted by King Ugrasena, as the sovereign of Mathura province, by Balram as the first born of King

(continued on page 35).

MISCELLANEOUS.

An Ancient Library.

The following interesting information under the above heading occurs in one of the Issues of 'the Dwaita Dandubhi,' which was being issued from Bijapur :—

It (Library) belongs to Dr. Syed Mohamed Kassim, Jagirdar, Head of pasteur Hall, H. E. II, the Nizam's Dominions, Pathar-ghatti, Hyderabad, Deccan. It is a very ancient Library, having had its origin long before the advent of the Bijapur Kingdom. His ancestors, who were priests to the Bijapur Royal Family and who had held the Chief Ministerial position, were the custodians of this Library and made additions from time to time and enlarged it. The Doctor himself, a much travelled and well-informed gentleman, has added his large quota to it.

This Library contains valuable and rare ancient books and manuscripts written on palmyra leaves dealing with Religion, Philosophy, Arts, Science, History, Medicine, Fortune-telling, Astrology, Palmistry and various other subjects. They are written in almost all the languages of India. Some of them seem to be the works of the hoary Vedic period. It is believed that in no other Library in India could such rare works be found. The subject matter treated in many of them is simply wonderful. I shall quote a few here :—

Embalming :— The process of this ancient art is described clearly and it is said that if it is faithfully carried out, dead bodies can be made to remain intact without decomposition for thousands of years. The ancient Egyptians perhaps had had recourse to the same process in preserving the dead.

Wireless Telegraphy ; Two stone plates are to be prepared in a certain manner

and placed at a great distance from each other without any wire connection. It is said that communications can be carried from one place to another—thousands of miles away, by means of these plates.

Cotton Growing :— Certain methods are depicted so as to sow cotton of any desired colour, such as red, black, blue yellow, etc.

Geology :— Operations are explained in order to find out what things are hidden below the surface of the earth, such as, precious stones, metals, rocks, hidden treasure, buried ancient cities, etc.

A wonderful Glass Process is given to prepare a kind of glass, which, when held over the surface of the sea, will clearly show all its contents at the bottom.

Snow-fall : Ways are shown to cause snow fall in hot countries and prevent its fall in cold regions.

Mountain.— Levelling Methods are detailed as to how big mountains can be raised to the ground and their debris used for cultivation purposes. Some of the other operations portrayed in these works are :—

To cause water to course from a low level over a big mountain.

To bring iron to liquid form.

To keep water hot continuously for thousands of years

To convert base metals into gold and silver.

To melt precious stones and pearls and give them desired shape, size and colour.

To prolong the life of men for thousands of years.

To polish stones, bones, iron etc., in an easy way.

(continued from Page 33.)

To keep wheat and other grains intact for thousands of years without decomposition and decay.

To make a man fast for 6 months or more, without losing health and life.

To read ancient scripts and disclose their meaning.

To make dark persons fair complexioned.

To make crooked ugly teeth straight and beautiful.

To cause new teeth grow in the place of fallen teeth of grown up persons.

And many other curious things.

Ancient coins made of gold, silver, copper etc. of historical importance and stones of various colours are also stoked in the Library.

A Dictionary of Drugs, in 40 languages compiled by the Doctors and dedicated to His Exalted Highness the Nizam of Hyderabad, can also be seen here. This Library has been visited and admired by such distinguished gentlemen as Maharaja Sir Kishen Pershad Bahadur, former Prime Minister of the Hyderabad State; Raja Fatch Nawaz Vanth Bahadur, Surfi-Khas Revenue Minister; Nawab Hyder Nawaz Jung Bahadur; Finance Minister and many others both from inside and outside the Nizam's Dominions. It is worth visiting.

The Doctor himself is a wonderfully gifted gentleman. He has studied the ancient lore and had successfully treated many cases of fully developed hydrophobia in men and other animals, of snake-bite and scorpion stings and other severe cases of poisoning. He has also successfully treated many cases of fracture of bones by giving medicines only internally and without applying splints and bandages. He has discovered and exhumed very ancient tombs over 5,000 years old, and found out many things therein concealed and kept safe in coffin made of quarry stones.

Vasudev, by Jambavathy as the daughter of Jambavan, who gave it to Krishna during her marriage, and by Satyabhama, as the daughter of Satrajit, who obtained at first the Jewel as a gift from the Sun-God.

Of Krishnas' eight wives, Rukmini and Satyabhama are avatars of Lakshmi and the remaining six are endowed with Lakshmi's Avesa only. Jambavathi is superior to the remaining five and equal to Balram in her love towards Krishna.

Krishna did away with Narakasura by uprooting Giridurga with Kowmudhaki, Jaladurga with Vayvastra, and Pasadurga with Chakra.

Arjun begot Iravanta of Nagakanya, Babruvahan of the Pandia princess and Abhimanyu (Buda) of Subhadra. The last one had the combined Avesas of Yama, Makyaprana, Indra and Aswins.

Six souls escaped from the conflagration of the Kandava grove, directed by Arjun to appease the hunger of the fire-god. They were Maya—the architect of the Daityas, Aswasena, the serpent and four birds.

(To be continued.)

Amendment to the Religious Endowments Act.

We note with surprise that Mr. C. V. Venkataramana Iyengar M.L.C., has after all brought forward his amendment to exclude 'Mutts' from the operation of the Act, practically on no substantial grounds. We were anxiously looking forward that his amendment would relate to the application of surplus funds to the secular interests of the community to which each Mutt belongs. We are sorely disappointed in our expectations.

In our opinion, the exclusion should be deferred till the disciples are in a fair position to associate themselves in the management of the Mutts with the Religious Heads.

All About Madhwa Journal.

Words of Appreciation and Approval.

M.R.Ry. Rajasabha Bhushana and, Vidya Bhushana KARPUR Srinivasa Raoji B. Sc., LL.B., is pleased to send us the following:—

I have great pleasure in certifying that I know Mr. K. V. Bapu Rao, the Editor of the "Madhwa Journal" very well. He has completed one volume of this valuable journal containing 288 pages. A glance at this volume will show that Mr. Bapu Rao, has taken great pains with much patience and perseverance in collecting very valuable information, conducive to the advancement of the Madhwa community as a whole. The concern, therefore, deserves the generous support of all Madhwas and I strongly recommend Mr. Bapu Rao's work for the favourable consideration of all concerned.

2. [MR. T. V. KRISHNASWAMI RAO, Telegraph Master, Bombay, sends to us the following:—

The next issue of the "Madhwa Journal" shall mark the first anniversary of its birth, and I take the opportunity of offering my heartiest congratulations to you on the prosperous termination of your first attempt.

It has to be acceded that, in the subscribers' point of view, the publications have been delayed rather beyond a reasonable time, but I dare say that all such moments of disappointment on their part would have been felt, not without a corresponding shade of sympathy in your undertaking of no small magnitude. Where finance is the first and last argument in a venture of the kind, your determination worthy of a true disciple of Anjaneya and the good wishes of the Madhwa World have undoubtedly helped you to a large extent in emerging safely out of a sore trial.

May our Lord's saying (Bhagavat Gita 26th verse 18th Chapter) guide you in the continuance of your missionary work!

3. Mr. R. Raghunatha Rao, Municipal Revenue Manager, First Main Road, Gavipur Extention, Basavangudi Post, Bangalore city, writes:—

I perused with pleasure your Draft Memorandum of Association for a 'Madhwa Journal' Company to be formed. You have rightly anticipated that the draft would look one-sided and have taken care to explain the difficulties beforehand. Every right-minded man should accept your explanation, if he cares to follow your argument. The task you have undertaken is one of sacrifice and cannot be exploited by the interested people too much. That your Journal is a necessity has been universally acknowledged. If the work should continue whole-heartedly and uninterruptedly, all convenience and mental peace should be afforded to the workers. If not, the business is bound to suffer. You have very moderately provided only 1/5 of the receipt for the promoter, though the business is purely yours. Your sacrifice of 4/5 is a sufficient test of your sincerity and magnanimity.

I am fully hopeful that all right-minded men will approve of your proposal if they are really interested in the uplift of our community for which you have been working all day long, all these two years at much sacrifice.

I am of opinion that you ought to get a better proportion in the initial stage for all practical purposes.

4. The 'Kathamala' of Bangalore says:—

We have received the 10th, the 11th and 12th issues of the Madhwa Journal, edited by Mr. K. V. Bapu Rao of Trivandrum. They contain useful and instructive articles on Dwaitism. We commend the topics from Brahma Sutra Bhashya to our

(continued on Page iii.)

An Appeal for Donations.

The undersigned wishes to bring to the notice of the Madhwa Public that the 'Madhwa Journal' which was started by him as a monthly since 1923 August, has just passed through the first volume, the delay being due to want of adequate number of subscribers in the rolls. This state is mainly attributable to the fact that the Managing Editor of the Journal was not able to cope with the work single-handed, as his presence was necessary both at the desk as well as outside. Quite contrary to his original expectations, he was prevented from laying out more capital in the concern, on account of some extra-ordinary circumstances in his life. So, he had to count upon the subscriptions alone for the conduct of the journal for the last one year or more. However much the necessity for such a journal is felt and however much those that come in contact with our small undertaking appreciate it, something or other prevents them from subscribing for it direct, in spite of their desire to do so, amidst the multifarious worries of these modern days. Unless the man interested or rather involved knocks at the door, the journal has no prospect of its commanding fair number of subscribers. The Agency system, when worked, has resulted in utter failure in the present condition of our society. Only twelve issues have so far come out with much strain to the conductors of the journal which has almost come to the breaking point. The only solution having appeared therefore to lie in Universal appeal for donation to all grades of people in our society, whose future lies in the proper conduct of such a journal, the undersigned has stooped to cast off all diffidence and decided to approach almost all the members of the community for financial help, in order to conduct the journal systematically and regularly at least from the II volume.

In order to provide funds for various items of work that constitute the journalistic business, the under-signed pro-

poses to bring the work of collection under four or five different heads, in reference to the extent of the contribution from the different grades of people. Subscribing for the journal at the prescribed rate has nothing to do with this collection. But that the sympathisers and patrons will have free copies, need not be told, in consideration of their rich contribution.

The collection of funds is brought under the following heads:—

1. The 'Madhwa Journal' Sympathisers Fund:—This fund goes to form the capital of the business. Those who pay annually or periodically or once for all between Rs. 5 and Rs. 100, and Patrons who pay more than Rs. 100 come under this class. They will have free copy of the journal for the years during which they contribute and for more years, in accordance to the nature and extent of the contribution. This amount will be utilized to meet the cost of publishing the journal (500 to 1000 copies) every month, irrespective of the number of subscribers in the rolls and of other management expenses.

2. The 'Madhwa Journal' Advertisement Fund:—Those who pay one or more than a rupee towards contribution come under this class. This amount is proposed to be utilized for advertising the journal in the Dailies of Madras and other Provinces as well as Native States.

3. The Madhwa Journal Propagation Fund:—Those who pay less than a rupee as their contribution come under this head. This amount will be utilized for the printing of more copies of the journal for free and wide circulation in the community, to acquaint the members for the first time with the knowledge of the existence of a journal working for the revival of not only Religious but also the Social and economic welfare of the Madhwa community, and also to meet the cost of extra postage stamps that will have to be utilized in the despatch of specimen copies and in the carrying out of correspondence connected therewith.

4. The Madhwa Journal Office Equipment Fund:—This fund is purely confined to ladies. The journal office is the origin for the spread of activities as woman is of the human race. It is in fitness of things that her nursing is necessary for the maintenance of our office. We have, therefore, ventured to appeal to her for this purpose. Her contribution will be utilized to meet the cost of establishment of the Office, Library, Reading Room etc.

GENERAL:—Gentlemen and ladies outside the community are not prevented from contributing, but on the other hand, courted to contribute, as their association will be deemed a great privilege and honor done to our small undertaking.

(N. B) All contributions, *after deducting twenty percent to meet the collection charges*, will be deposited in the S. M. S. O. Nidhi, Triplicane under respective Account Heads and the Quarterly accounts will be published in the journal.

It is hoped that all patriotic ladies and gentlemen will make this scheme a success, as the Journal is the only hope to

consolidate the disintegrated and scattered forces of the community. If, by God's grace, these funds reach the maximum limit of Rs. 3000/- further collection is intended to be stopped.—**Promoter.**

(continued from Page i.)

readers. It is a known fact that the Dwaitic aspect of Hindu Philosophy has not received due attention at the hands of the Westerners and the English-knowing people, who practically assume that Adwaitism is the *Summa Bonum* of the Vedanta Philosophy. This journal aims at giving sufficient publicity to the Hindu Doctrines and the interpretations of the Vedanta Philosophy according to the Dwaitic School of thought. It also contains news and jottings about communal affairs, in which every Madhwa ought to feel interested. We recommend the scheme propounded by the Editor for the formation of a joint-stock company to place the journal on a sound financial basis and hope that the Madhwa public at least will co-operate with him, in making it a success.

Washermanpet Saries.

Mr. G. Subba Rao of Calcutta writes :—

The orange colours. Washermanpet Sarie which you specially recommended me is simply excellent and every woman has a fancy for the same at Calcutta. Please send me some more within the Pooja holidays. It wears well and retains its color also well.

Mr. Narahari Rao of Dharmapuri writes :—

The Manthulu Color. Washermanpet Sarie is completely to our satisfaction and is very fine. There is a very big demand for the same here.

Mr. D. Raja Rao of Bangalore writes :—

The Green Color. Washermanpet Sarie you supplied me last month is good, durable, decent and moderately priced.

C. S. MURTY & CO.,
Cloth Merchants, Triplicane,
MADRAS.

Further List of (Paid) Annual Subscribers to the 'Madhwa Journal', Triplicane, Madras.

[N.B.].—Omissions or Redundancy of Names, if any, may be kindly pointed out by the subscribers concerned for immediate verification and rectification.]

(Continued from the Previous Issue.)

Subscriber's No.	Name and Address of the Subscriber.	From which Issue of Vol. I	Up to what Issue of Vol. II	Remarks.
355	K. Narayana Rao Esq., Head Clerk, Survey office, Masulipatam.	10	9	
356	G. Subba Rao Esq., Head-writer, Settlement office, Masulipatam.	10	9	
357	K. Srinivasa Rao Esq., writer, Survey office Masulipatam.	10	9	
358	Venkat Rao Raghavendra Rao Esq., 29 Soman Buildings, Girgaum Terminus, Bombay, now staying at Mr. M. Rama Rao's (sub-overseer Krishnarajasagara, Mysore Province).	Last.	11	
359	K. S. Narayana Rao Esq., 51, II Cross Road, Gavipuram Extension, Baasavangudi Post office, Bangalore.	Do.	11	Through Mr. R. Ra Gavipuram.
360	D. Raja Rao Esq., Retired Forest officer, Badarikasramam, Bangalore.	Do.	11	
361	Rao Sahib C. L. Venkatanarasayya Esq., Retired Assistant Engineer, Baasavangudi, Bangalore.	Do.	11	
362	V. Sripathi Rao Esq., Accountant, Controllor's office, Bangalore.	Do.	11	
363	Bailey Madhawa Vittal Esq., Basavangudi Extension, Bangalore.	Do.	11	
364	M. G. Srinivasa Rao Esq., M. A., Chemistry Professor, Basavangudi, Bangalore.	Do.	11	
365	S. R. Krishnamurthi Rao Esq., Accountant, Government Art Workshops, Bangalore.	Do.	11	
366	B. R. Sethu Rao Esq., 25, Obiah's lane, Akkipet, Bangalore City.	Do.	11	
367	C. Madhawamurthi Rao Esq., Clerk, Office of the Director of Industries and Commerce, Bangalore.	Do.	11	
368	M. Krishnamurthi Rao Esq., Sub-Inspector of Police, office of the Asst. Superintendent of Police, Bangalore City.	Do.	11	

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