

Madhya Journal : monthly.

V 2 no. 2 December 1925

32

QW428,12w 218,224M3

N25.2.2

196310

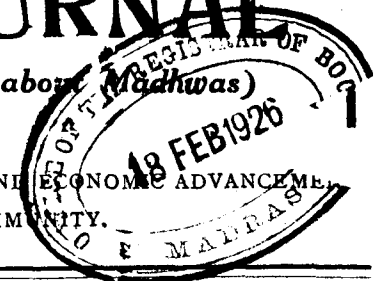
Registered No. M. 1847.

Annual Subscription Rs. 3.

THE
MADHWA JOURNAL

(A monthly dealing with everything about Madhwas)

DEVOTED

TO MATTERS CONCERNING THE SOCIAL, RELIGIOUS AND ECONOMIC ADVANCEMENT
OF THE MADHWA BRAHMIN COMMUNITY.

Vol. II. } TRIPPLICANE, MADRAS, DECEMBER, 1925. } No. 2.

CONTENTS.

1. Editorial:—Review of the Report of the S.M.S.O. Sabha, Chirtanur for the year (1924-25).
2. Religion and Philosophy:—
 - (a) Rambles in Dwaitism. [T. V. Krishnaswami Rao, Bombay].
 - (b) Sri Madhwa's Refutation of Upadhi. [V. B. Mokashi, M.A., Dharwar].
 - (c) Kenopanishad. [T. V. Krishnaswami Rao, Bombay].
 - (d) 'Manimanjari'—The origin of Universe and of Man. [K. Raja Rao, B.A., L.T., Uthiramerur].
3. All About Sabhas, Meetings, Conferences, etc.:—
 - (a) The Appeal in the Scheme suit.
 - (b) Subjects for Examination in the S.M.S.O. Sabha, Chirtanur.
 - (c) Invitations to the S. M. S. O. Sabha.
 - (d) Proposed Budget of Receipts and Expenditure for the year 1926-27.
 - (e) Cross—Appeal in the Scheme Suit.
 - (f) Report of the S.M.S.O. Sabha held in December 1925 at Chirtanur.
4. How the Madhwa World Moves:—
 - (a) Desabhushana R. K. Prasanna Venkatesa Rao's charities.
 - (b) An Appeal to the Madhwa Ladies and Gentleman. [M. Govinda Rao of Coimbatore].
 - (c) Another Appeal to the Madhwa community. [V. R. Nijegal, B.A., L.C.E., Bangalore].
 - (d) Rao Sahib Dr. U. Rama Rao, M.L.C.
5. Correspondence:—
 - Some thoughts on High Life. [K. Srinivasa Rao, Shiyali].

1926

EDITED BY K. V. SATHYANIDHI AND V. V. BHANDIWAD, M.A.,
AND PRINTED AND PUBLISHED BY THE FORMER,
AT THE ARTISAN PRESS, MADRAS.

A word to the Madhwas as well as to the Advertisers.

PLEASE SUBSCRIBE FOR
THE 'MADHWA JOURNAL';
TRIPLICANE, MADRAS.

(and lately of Trivandrum.)

all over

Independent Monthly, edited in English and devoted to Matters concerning
Social, Religious and Economic advancement of the Madhwa Brahmin community
India.

This Journal serves as a fine medium for exchange of thoughts among the
members of the community, residing in different places on various subjects of common
interest.

IT IS ALSO THE BEST MEDIUM FOR ADVERTISERS
for capturing the patronage of the entire community at one stretch.

ANNUAL SUBSCRIPTION Rs. 3/- THREE ONLY,
(for 12 issues containing on an average 3 Forms of 8 pages each.)

(N. B.):—If paid in 4 consecutive monthly instalments of one Rupee each,
Rs. 4 (four) inclusive of all charges i. e., Postage V. P. and Money Order Commission.

EVERY patriotic and true Madhwa is morally bound to subscribe for and other-
wise help this journal; for it aims to elevate the community for its playing its part
in the National Development of the Country by becoming first its deserving citizens.

Breeds no hatred nor ill-will of any kind towards other communities. Therefore
not sectarian, though yet communal for denominational purposes.

Courts support and sympathy of other communities which are better off with
pride and pleasure.

No sub-sectional prejudice whatsoever.

Always advocates what is considered conscientiously right; and gladly submits
to fair criticism and welcomes correction. This is therefore no man's own paper, but
the paper of every Madhwa.

The paper is neither too conservative nor too liberal in the sense in which these
terms are understood in modern times. The paper has not got thoroughly-overhauling
tendencies so as to affect unduly the susceptibilities of the orthodox portion.

It seeks reform on rational lines, conducive to the welfare of man as well as
the country.

Free education and free boarding to the poor, the infirm and the afflicted, provi-
sion for the unemployed and relief for the sick are our guiding principles in seeking
the welfare of the community.

It is hoped that the mutts, charitable institutions, the landed Aristocracy and
other high placed men and women will come forward to help this journal, which advo-
cates and helps the promotion of causes such as those indicated above.

WANTED co-workers, sympathisers, patrons both from among the old and the
young, the males and the females, the rich and the poor, the literate and non-literate.
For Further particulars, Apply to the undersigned.

NÓ. 3, VENKATACHALA NAICK LANE,
TRIPLICANE, MADRAS.
1st September 1925.

EDITOR & MANAGER

The Madhwa Journal.

ACHARYAH SRIMADACHARYAH, SANTHUMEI JANMAJANMANI.



Vol. II. }

TRIPLICANE, MADRAS, DECEMBER, '25.

No. 2.

Review of the Report of the S. M. S. O.
Sabha, Chirtanur for the year
(1924-1925.)

We have great pleasure in acknowledg-
ing the receipt of the Forty-seventh
Annual Report of the Sriman Madhwa
Siddhanta Onnahini Sabha held in the year
Rakthakshi (1924—1925) at Chirtanur
near Tirupathi and beg to offer our thanks
for the same.

Before reviewing the report, it seems to
us necessary at the outset to judge how
far our observations in the reviews made
on the reports of previous years have
been acted up to. In our review of last
year, and in that of the year previous, we
had pointed out the enormous delay in
regard to the issue of the Annual Reports
and had also suggested measures to remedy
this long standing evil. The Secretary or
for the matter of that, the Council Members
are expected to have gone through our
Review in as much as a copy of our Journal is
being sent regularly to the Secretary, who,
after his perusal of the same is expected
to circulate it in turn among the other
members of the Council, so long as the
Sabha affairs are being dealt with, in this
communal Journal. In the absence of any
reference made in the report or explana-
tion offered in regard to the delay com-
plained of, one has necessarily to conclude
that no regard is paid to the public opinion
expressed, by the authorities concerned. We
hope that ere long this serious drawback
will not fail to attract the minds of the
public and that necessary steps will be taken
for its rectification. We once again suggest

that a resolution be passed in the Annual
General Body Meeting that the Sabha
reports be issued before the end of July
if not earlier.

Another noteworthy feature in this year's
report—unless it be an omission by an
oversight—is the absence of "By order"
above the signature of the Secretary at
the foot of the concluding portion of the
report. Sometimes we are led to think that
it should be a significant omission, in case
the entire report had not been approved
of by the majority of the members in the
Council. This point has to be made clear. It
may appear to some that the remark is too
trifling a matter for notice in our Journal
but persistent rumours make us believe that
the omission was not without significance.

In this year's report also, we have to
make the same remark that the subjects
to be discussed in the Annual General Body
Meeting and the nature of the vacancies
have not been specifically mentioned.
Though there is no clause in the Memo-
randum of rules requiring that the Budget
should be published before a certain period
prior to the General Body Meeting for the
information of the public, the same could
have been published along with the Annual
Report which came out only after the
proposed Budget figures were ready. The
Secretary appears to think all that these
formalities need not be gone through and
that everything that comes from him will
be totally accepted at the General Body
Meeting. This is clear from the last sen-
tence of the notification, published by him
under date 20—11—1925 and stitched
in the front of the page of the Sabha
Report, which runs thus "Notices of vari-

ous motions will be read and explained at the General Meeting". Thus, any the least opportunity for either thinking or formulating any new proposals or entering into any discussion either as regards any important subject or the figures of the Budget is once for all blocked. It is high time for the members who represent the general Madhwa public to take serious note of such indefinite notices and put a stop to them once for all in future.

Referring to the Sabha Report proper for the year Rakthakshi, we propose to deal as usual with the balance sheets in the Report shown as Appendix, E. [Vide the extracts in Pages 53 to 55. in this Issue.]

Receipts.

The heading "charges" in the Receipt statement appears to be a mistake for "Receipts"

I. Opening balance—This has not been shown differently as General Fund and Permanent fund, but as one item, mixing both the funds into one. The opening balance in the year under review was Rs. 76,478-4-0 as against Rs. 77,417-0-8 in the previous year and the closing balance is shown as Rs. 69,127-14-1—an amazingly low figure when compared with the previous year's balance. This very clearly shows that the Sabha affairs are drifting from bad to worse, particularly the finance.

II. Annual Grants.—Under Annual grants, a sum of Rs. 525 had been provided in the Budget for the year under review under item (a) Matadhipathies, though no such provision had been made in the Budget of the previous year. We had distinctly pointed out in the last year's review that this item might as well be deleted from the Budget, as no useful purpose is served by its inclusion, as already the Matadhipathies have ignored to pay what is already due. A reference to item 3 under "Advances, Loans etc. recoverable" will bear testimony to the justification of our above remark. This year also, no cash has been received from that quarter. Under Ruling Princes, none except His Highness the Maharajah of Travancore chooses to

pay. It was enough to provide only Rs. 500 under this item. Under II C. a sum of Rs. 50 as "interest on Railway shares" has been provided, and it is seen that only a sum of Rs. 1-14-0 has been realized. But the Secretary acknowledges *vide* para 41 in page 12 of the previous year's report some receipt of interest realized through Mr. Mokhtal Narasimha Rao of Hyderabad, though this amount is not shown in the accounts under any known heads in the balance sheet of either last year or this year. The subscription list shows that the amount received is Rs. 50. The omission to include this sum in the cash book has to be explained. This was pointed out also in our last year's Review.

III. Subscriptions :—Our cry for elucidation of the term "arrears" is still in the wilderness. No arrear from any should be tolerated. The total income under subscription *i.e.*, both 'arrear and current' this year is Rs. 2,012-9-4 though Rs. 2,329-8-10 was realized in the previous year, as against the budgetted figures of Rs. 3,200 and Rs. 3,000 respectively. In this connection, it will not be out of place if we point out, as we did last year that the expenses under Brahmana Santarpana is again Rs. 6,919 against Rs. 6,619 of the previous year. But the number of people fed during the year under review were only 30,284 against 33,624 in the previous year, inspite of the fact that during the latter year a sum less by Rs. 400 only was spent. This state of affairs, coupled with low realization of subscriptions should open the eyes of the indifferent public. for finding out a remedy and it appears to us to be, to put a stop at least for a time to such sort of feeding done at such a huge cost *after all, to no one's satisfaction.*

Under Item IV Permanent Fund.—A sum of Rs. 1,025 had been anticipated, but only Rs. 236 has been realized. Under sub-head 'Donation for Sabha purposes' that no one care become a member or patron during this year is self-evident.

Under Item V. Contribution for Brahmana Santharpana. A sum of Rs. 217 alone has been realized against Rs. 254 realized last year. This shows that there were no extra-ordinary dishes in recent years as it was the case in former years.

Under Item VI—Receipts from the Nidhi. A sum of Rs. 10000 has been forecasted but only, Rs. 8394-8-8 was realized. During this year, the grant from the Nidhi was so meagre that it has almost disappointed the hope that the Nidhi would ever make the Sabha a self-supporting concern. The Nidhi is after all conferring no special blessing either to the Sabha or to the Share-holders, inspite of its continued work for nearly half a century and it will be the interest of the Sabha if the management of the Nidhi is taken up into its own hands by giving away the share-holders' money back to them and appropriating to themselves the remaining assets of the Nidhi and investing them in the Indian or Imperial Bank as such investment would yield an income more than what the Nidhi gives now as grant-in-aid. It may be contended that the Reserve Fund as well as other assets of the Nidhi are only the property of the share-holders. This contention does not appear to be correct inasmuch as the share-holders are only entitled to guaranteed interest, but not to profits. The Reserved Fund being the accumulated amount of the profits which the share-holders do not participate every year, they have no claim over it. The Reserve Fund and other assets therefore represent the 'Permanent Provision' contemplated in the object specified in clause 3 (c) of the Memorandum of Association of the S. M. S. O. Nidhi, published on page 206 of our Issue No 10, Vol I. By winding up this concern, the share holders will in no way be affected nor will the Sabha. The Sabha will still get the same grant, if not more amount. The only parties who may not be benefited will be the Directors who may not have the opportunity to serve the community and earn the usual handsome remuneration they are getting now from these

public Institutions. However, they may console themselves that free service was not indented upon them and for the period they worked, they were handsomely paid to the extent to which the Sabha would have been able to feed 15 to 16 thousand people with almost an equal amount it received from the Nidhi, as their remuneration.

Under VII Rents. Out of sum of Rs. 100/- budgetted, not even a single pie has been realized during the year under review by giving temporary accommodation in the Sabha Mandir, though during last year a sum of Rs. 210-3 has been realized. No explanation is forth coming for the non-realization of any amount under this head. Further it could not have been the case. For Under sub-head (b), a sum of Rs. 323-8-0 has been realized under 'temporary loan of Sabha vessels' though the budgetted anticipation was only Rs 100. This clearly shows that pilgrims did visit the the Sabha Mandir, but yet no rent from them was separately realized for temporary accommodation.

Under VIII—Advances recovered. A sum of Rs. 9,252 is shown to have been recovered; the details of adjustment of such a big sum ought to have been explained.

Item IX Miscellaneous, a sum Rs. 100 was forecasted, but the actual receipt is Rs. 485. How this excess amount was realized *viz* from what sources is not known.

Item X—Suspense. This does not call for any remarks, being a casual item.

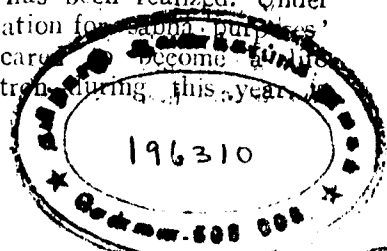
In the advance account, a sum of nearly Rs. 3,960-13-4 is shown as awaiting adjustments. The reasons for non-adjustments so far have not been given anywhere.

We had pointed out in our last year's review that it is not known when these advances were paid and how long they are remaining outstanding. No notice has been taken of these observations.

Expenditure.

Coming to the charges, we are glad to note that, unlike in the previous year no savings have been shown in Items I and II

DL
018122 000, N24M3
N 2-5-2-2



of the Budget which shows that the Daily worship to Sri Vedavysamurti at Sabha Mandir and the endowed charities by various Bhaktas were faithfully carried out.

Item III--Pujahs. Under Sub-head 2 under this Item, a sum of Rs. 25 has been provided, but no expenditure has been incurred during this year. This would make one infer that the usual Utsavam was not carried out. But in the light of the explanation given in para 27 of the Sabha report that the Utsavam is performed at Sabha cost only when the Sabha is held any week day other than Friday, the expenditure was rightly not incurred this year.

Under **Vidvatsambhavanas.** A sum of Rs. 4560 was sanctioned, but an expenditure of Rs. 5,185-3-0 has been incurred. In the case of uninvited pundits alone, an excess amount of Rs. 294 has been spent by the Secretary, notwithstanding a resolution passed under date 28-12-23, (Vide page 26 of the Report) which runs as follows:—

“Resolved unanimously that the Secretary is empowered to spend the amount required in the case of uninvited pundits and pupils without application, the amount not exceeding the Budget.” The excess amount spent without authority has, therefore, to be recovered from the party at fault.

As we have already pointed out, such excess expenditure under this head to the extent of several hundreds ought not to be permitted if we are to pay any regard to our own Budget figures. It is not our object that the applications received in large numbers in time should be returned. But expenditure to a great extent can be curtailed by the rules regarding timely admission for the examination being rigidly enforced by the Sabha. In the years where applications for the examinations the prescribed rewards of which come up to the budgetted allotment, no expenditure should be allowed in the case of uninvited pundits. It is only by adopting policies and principles of some kind or other, we can be able to keep ourselves within the Budget allotments.

Item IV Brahmana Santharpana. Here again as we have already pointed out in one of the foregoing paras, expenditure has come to Rs. 6919 and odd or very nearly Rs. 7,000 for feeding 30284 persons during the whole session. (Vide page 45 of the Report against the budgetted allotment of Rs. 6,000). A comparison of this figure of Rs. 7,000, with Rs. 6,600 spent last year to feed 33624 persons will no doubt be interesting; for though the expenditure was less by nearly Rs. 400 than in the year under review, the previous year's Sabha witnessed the feeding of nearly 3500 people in excess of those fed during the current year. Such a disparity in expenditure between these two years requires a more vivid and detailed explanation and the public are bound to demand a statement on the subject.

V. Tools and plant. It is not known whether any new vessels have been purchased in the years as the expenditure under “(a) Purchase of new vessels etc., and (b) repairing and tinning old vessels have not been separately shown. It is very necessary that the list of vessels etc, should be published in the Sabha reports at least once in three years for the information of the public. This course will help the public in knowing whether all the articles purchased are properly taken care of. A sum of Rs. 13 is spent in excess under this head.

VI. Library. Books worth Rs. 58/8 have been purchased during the year against the budget allotment of Rs. 40. What books were added to the library by this purchase are not known. Here again there has been an excess expenditure of Rs. 18/8.

VII. Grant-in-aid and Scholarship. A sum of Rs. 600 was provided under this Head, but only Rs. 40 has been spent. This shows that the amount provided serves only to show the so-called earnestness to spend money under this Item, but practically all obstacles are put in the way as not to benefit the parties who are entitled to get these grants. The Sabha would not do their own duty, which has been

assigned nor encourage those who do that work by helping them to the extent they deserve.

VIII. Travelling Lectures. As usual the secretary complains that no one offered himself to be appointed as Travelling Lecturer. S. M. S. Kowlagi Yedunathacharya has been singled out from among Assistant Dharmadhikaris who are recognized as pundits (Vide page 2 of Appendix A) as “Lecturer”. This goes without saying that he is also a Pundit. This Pundit and Lecturer could have been asked whether he could undertake the Travelling lecturership.

IX. Sabha Publications. Under this head, a sum of Rs. 1151 has been spent against Rs. 1350, budgetted. The detailed expenditure under each item has not been given. In what all languages the Sabha reports ought to have been printed and how many copies in each of the languages were got up for distribution are not clear from the report.

X. Stationery. A sum of Rs. 125-13-6 has been spent which covers almost the actual amount budgetted. But last year's expenditure under this head was only Rs. 46.

XI. Maintenance of the Sabha Mandir. Last year, only one rupee had been spent against the usual budgetted allotment of Rs. 200. This year Rs. 133/4 has been spent.

XII. Accomodation charges. A sum of Rs. 135/6 has been spent against Rs. 190 allotted under (a) erecting Pandals and (b) House Rent. But strangely enough, not a pie had been spent under these heads last year.

XIII Office Establishment. A sum of Rs. 883 has been spent under this Item against Rs. 850, provided in the budget, but the actual expenditure during the last year was only Rs. 548/12. The belated issue of the Report does not justify the excess expenditure.

XIV Postage, Registers, etc. The expenditure under this Item is Rs. 194-13-6 against Rs. 225 provided. The savings comes

to nearly Rs. 30 and this does not call for any remarks.

XV. Commission to Agents for collecting subscriptions. This year only Rs. 15 has been spent in this direction. No wonder the subscription goes less. In our opinion we must invite agents for doing this work by advertising in the Dailies of Provinces.

XVI Travelling allowance. A sum of Rs. 120/7 has been spent against Rs. 150 allotted. By whom and for whom, and in what connection this was spent has to be known. For, we find the subscription realized during the year does not at all justify such a big expenditure. But if the council members had been paid for their Travelling Allowances, rough details of such trips will be an interesting information to the public.

XVII Sundry charges. Under (a) Sanitation and (b) medical aid, the expenditure is Rs. 54/14, but under lighting a sum of Rs. 164 and odd has been spent. The expenditure under ‘lighting’ last year was only Rs. 28-15-6. The high amount is ascribed to Washington lights.

Under **Law**, a sum of Rs. 3000 has been spent against Rs. 50 allotted. The Secretary seeks sanction for this amount also. The Secretary says that the expenditure was due to litigation in the Theertham Suit, that the expenditure was inevitable and that many attempts at a compromise were also made but failed. The public are anxious to know what the terms of compromise offered were, who offered the compromise and who, of the plaintiffs or appellants rejected it. Last year a detailed report was promised on page 12 of the report, but the anxious public were sorely disappointed. As the case is *Sub-Judice*, we refrain from making any remarks.

[The general remarks as usual we reserve for our next issue. It is hoped that the readers will go through the observations made in this review and suggest measures for the better working of the Sabha in future years. We are anxiously expecting to see the Resolutions passed in the last General meeting, which have been ordered by the General body to be published in the Press, Ed.]

RELIGION AND PHILOSOPHY.

Rambles in Dwaitism.

[T. V. KRISHNASAMI RAO BOMBAY.]

SALIGRAMS.

Black pebbles round or oval in form with one or two perforations and a few spiral curves in each. They represent the incarnations of Vishnu and possess powers to destroy misery and secure happiness. The property of averting evil is inherent in them naturally and not imparted by any extraneous influence. The mystery of the talismanic effect will be solved only when science can join hands with religion.

A Madhwa will gladly part with the whole of his property, but rarely with the tiny deer-skin pouch, holding his ancestral Saligrams.

Sambandha (Union).

Union is of two kinds separable and inseparable. Separable union is of the nature obtaining between an individual and his garment as also between Jiva and his body. Inseparable union is like the one which exists between the tree and the sap, between man and energy as well as between Jiva and Parabrahm. In such a union, there is no loss of identity.

Yo Nah Pitro (who has no father).

King Janaka's speech when offering his daughter Sita in marriage to Ram begins thus:—

"Eyam Seetha Mama Sutha."

"Here Sita, my daughter."

Janaka's obvious error in denominating Janaki as his daughter, when in fact she was not begotten of him finds an appropriate correction as he continued to say,

"Saha Dharma Charee thava"

"a suitable companion to you in duties of life."

Evidently he meant that the phenomenon of Sita's birth at the plough's end was as

mysterious as the conception of Kausalya and as such a union between the two offsprings would be an epoch-making event.

Janaki was no more the daughter of Janaka than was Dasarathi, the son of Dasaratha.

Significant features of Madhwa Sidhanta faith;

1. Rigid observance of yakadasi fast admitted by modern science as conducive to the maintenance of normal health.

2. Abolition of offering live animals during sacrifices and substitution of miniature representations in rice-flour.

3. Eradication of Sakthi-worship—a dangerous pursuit, associated with wine and women.

4. Non-provision of archakas in temples and the obligation of the house-holder to do the pooja himself at home.

5. Recognition of Rudra as one of the principal deities in the hierarchy of Gods.

The descent of the earth-bound soul.

After death, the Jiva reaches Soorya-mandal (region of the Sun). It then descends to Chandramandal (region of the Moon), thence it passes on to the clouds and mixing with the rain-drops falls on earth. There it takes shelter amidst the roots of plants and trees and by degrees follows the ascent of the sap finding home in grains and fruits which, when consumed by man transfers it to the blood current in the arteries. It sojourns there for 3 months and then passes on to the woman where it stays for a period of 10 months on the expiry of which it is able to reveal its existence as a perfect entity in the form of a babe.

The traditional happening of conception after the partaking of Prasada, sanctified by Rishis is due to the presence of Jiva, lying mixed up with the offering, abiding its time to find a parent.

"According to their deserts will I judge them"

The aspiration of the Asura-chief Mahabali for the sovereignty of Indraloka was tantamount to a subversion of the existing order of things in the smooth-sailing government of the great Architect of the Universe. The opportune decision of Sri Vaman was befitting the occasion and not inappropriate to the penance of the supplicant who had earned the lordship of the nether regions and not of the paradise of his inordinate ambition.

Sree Madhwa's Refutation of the Upadhi.

(By V. B. MOKASHI, M. A., DHARWAR.)

An Omniscient Being can, never, in any way, be the abode of ignorance. If it be said that He does become such as a result of the difference caused in Him by His contact with the *upadhi*, it will be asked whether this *upadhi* is real (*i. e.* self-existent) or produced by ignorance; if the former, duality is established; if the latter, either the fallacy of *regressus ad infinitum*, or that of *mutual dependence*, or that of *vicious circle* is inevitable. How can you (the opponent—an Advaitin) say that an *upadhi* produces any difference when, as a matter of fact, it can only remind you of the difference that pre-exists. Even in the case of the *akasha* it does nothing else (*i. e.*, it only points out the pre-existing difference between parts of the *akasha*) and that too for the enlightenment of the unlearned (the well-read needing no such pointing out of the difference.) If otherwise (*i. e.*, if it produces, instead of pointing out the difference, it will be asked whether it acts on a part or, pervasively, on the

whole of the *akasha*; if the former, *regressus ad infinitum* results; if the latter, it cannot distinguish one part of the *akasha* from another.

If essential oneness (of *jiva* and *Brahma*, or of all *jivas*) obtains, the presence of the feelings either of pain or pleasure in one being and the simultaneous absence of the same in another could never be observed. Even when different *upadhis* are admitted (as distinguishing one *jiva* from another), difference in the experiencing of the above feelings could not be seen, as in the instance of the hands and feet when affected by causes productive of such feelings (if, as before, essential oneness is accepted as underlying the different *upadhis*), or in that of *Yogis* connecting themselves with many bodies through the medium of experience (with the view of speedily expiating the fruits of their *prarabdha karma*). If *Yogis* were incapable of such connection, they would never wish to assume many bodies. The advocates of the view of essential oneness believe in the matter-of-fact connection of the *jiva* with many bodies without, however, the possibility of multiple experience through them: where, then, is the necessity for the special wish on the part of *Yogis* to assume many bodies if multiple experience were not the possible fruit of such assumption?

Similarly, if difference in *upadhis* is said to account for the difference in the apportioning of the fruits of *karma*, it is to be pointed out that difference in *upadhis* is admissible only when difference in *karma* has been proved; and, on the other hand, difference in *karma* can be established only when difference in *upadhis* has been proved; and thus arises the fallacy of *mutual dependence i. e.*, false causation).

The view that difference in *jivas* is real is faultlessly valid; and the two varieties of the theory of essential oneness are, as shown above, full of fallacies and in addition, opposed to *pratyaksha* and other means of knowledge.

When the workings of volition in another body prove the existence of a *jiva* therein, the conviction (by experience) of all that one's own *jiva* is different from all others becomes axiomatic. It is also the experience of all that the *jiva* is possessed of (limitations like) ignorance, limited potentiality, proneness to misery, and restricted executive liberty, opposed to the omniscience, omnipresence, omnipotence etc., of the Lord; and these latter have been propounded in the *agamas* as belonging to Vishnu. The Scriptural text, "that greatness of His is real" cannot be (declared to be) false; for there is no *pramana* that can countenance the falseness of scriptural statements; if any (so called) *pramana* is pointed out, it may be proved to lack authoritativeness.

Ignorance is an impossibility, in case essential oneness is a fact; and, as a consequence, none need be *an eligible student* (An Adhikarin of the theory advocating it; and there being nothing that is unknown under the sun or above it! there can be no subject of study. But it is otherwise in the case of our theory of essential difference. In the absence of the student (and the subject of study) to whom (and how) is the fruit of study to accrue? The relation between these can, at best, be the relation between the horns of a hare and those of a man.

If inexplicability of nescience is considered commendable, the *atma* will have to be conceded to be nescience itself (instead of saying that nescience affects to *atma*); and, then, *Blinding Darkness* may be an ornament, and eternal misery a jewel to be worn on the head. Therefore the first part of the scriptural text—"He transcends all measure"—declares the Lord to be the subject of study and its latter part—"Him, the Lord, other than the *jiva*..."—declares Him to be the object of the *jiva*'s perception.

The world pervaded by the darkness of the illusion-theory has been illuminated by the Sun of Omniscience that the Lord of Shri may be pleased.

A bow to the Lord of the beautiful form full of unmeasured bliss, the Lord of Indira, who feeds his (liberated) devotees with bliss eternal.

Kenopanishad.

(T. V. KRISHNASWAMI RAU, TELEGRAPH MASTER, BOMBAY.)

Introduction.

Kenopanishad forms a part of Talavakara Brahmanas of the Sama Veda and is so called because of the first word Kena of the opening verse. The word literally means "by whom" and practically it anticipates an explanation of the mystic phenomenon of the Universe and the unknown Author of its activities.

The Upanishad is, as usual with every Hindu Scripture, in the form of a dialogue between Siva and Brahma.

KHANDA I.

(1) Om Keneshitam patati preshitam manah

Kena pranah prathama prythi Yuktaha||
Keneshitam vacham Imam Vadanti
chakshuhu

Srotram Ka Vu Devo Yunakti.

Om! By whom—desired—reach—directed—mind—by whom—life—first born—proceeds—authorised—by whom—desired—speech—this—speak—eye—ear—which really—God—directs.

Siva Questions Brahma:—

"Om! Directed by whom does the mind reach its desired object? Authorised by Whom does the First born (Mukhya-prana) proceed to perform his duties? By Whose desire do beings obtain powers of speech? Oh! Which God controls the eye and the ear."

NOTE:—Although the mind may, to all intents and purposes, be the virtual property of the *jiva*, still he is unable to control it. The controlling power is in the hands of Some One else. Who could it be? Wherefrom does Mukhya-prana the Lord of breaths obtain his inspiration to exercise authority over living beings? Who is He that regulates the activities of the Deities presiding over the different senses of speech, sight, hearing and the like?

(2) Srotrasya Srotram manaso mano

Yadvacho Ha vacham Sa vu Pramasya
Pranaha Chakshushah Chakshuh Ati-
muchya

Dheerah Pretyasman Lokat Amruta
Bhavanti.

Of the ear—ear—of the mind—He who—of the speech—evidently—speech—He—Yes—Of life—life—of the eye—eye—leaving—sages—turning away—from this—world—muktas—become.

Brahma replies:—

"He who is the ear of the ear and the mind of the mind, is also the speech of the speech, life of life and the eye of the eye, and verily He is (the Lord). The learned ones on leaving this world after casting off their bodies become Muktas."

NOTE:—By Him are assigned the powers of hearing, thinking, speaking and seeing to the respective sense-organs. It is from Him that Mukhya-prana derives his controlling power over living beings. The wise ones know Him as such and after exhausting their *Prarabha Karmas* on earth obtain final beatitude.

(3) Na Tatra Chakshur gachhati navag
gachhati

No mano Na Vidino Na Vijaneemo

Yathai Tad Anusishyat

Anyadeva Tadviditadatho Aviditadadhi

Iti Sushruva Poorvesham Yenastad
Vyacha chakshiray.

Not—there—eye—goes—not—speech—goes—not—mind—Not—known—Not understood—how—this—instruction—Quite different—that—from the known—from the unknown—above thus—have heard—from ancient teachers—who—to us—thus—explained.

"None of the deities presiding over the eye, over the speech, and over the mind know Him (in all details). Neither do I know nor understand Him to perfection. How then is instruction possible? He is altogether different from the known as well as from the unknown. He is above all. So we have heard from the ancient teachers who taught us in this way."

NOTE:—Siva, great as he is, cannot comprehend the greatness of the Lord, nor is Brahma able to explain satisfactorily the essential nature of Brahman. He is neither known nor understood only in the sense that He is not known or understood to perfection. He is entirely distinct from the known (Vyakta) *viz.*, the phenomenal universe. He is also different from the unknown (Avyakta) *viz.*, unseen deities from Brahma downwards who are all *Jivas*. In other words, He is neither *Chakriti* nor *Ati*. He is above both and in fact above all. His teaching is being handed down from generation to generation.

(4) Yadvach nabhyuditam Yenavag Abhyudyatay

Tadeva Brahmatvam Vidhi Nedam
Yedidam Upasa Tay.

That which—by words—not expressed—by whom—speech—expressed—that—only—Brahman—Thou—know—Not—this—which—this—is near—to thee.

"He who cannot be fully defined by means of speech but, at whose direction men are able to articulate sounds, verily He is Brahman. Him alone know thou as Brahman and not this *Jiva*. He is Brahman who is near thee as thy Inner Guide and Controller.

(5) Yanmanasa na manutay yanahur mano-
matam

Tadeva Brahmatvam Vidhi Nedam
Yedidam Upasa Tay.

That which—by the mind—not—is thought—by which—say—mind—knows—That—only—Brahman—thou—know—not—this—which—this—is near—to thee.

"He, whose idea cannot adequately be formed in the mind, but at whose guidance mind is able to acquire the faculty of comprehension, verily, He is Brahman. Him alone know thou as Brahman and not this *Jiva*. He is Brahman who is near thee as thy inner Guide and Controller."

(6) Yachakshusha Napasyati Yena Chakshoomshi Pashyati

Tadeva Brahmatvam Vidhi Nedam
Yedidam Upasa Tay.

That which—by the eye—sees not—by whom—eyes—see—that—only—Brahman—thou—know—not—this—which—this—is near—to thee.

"He whom the eyes cannot have a sight of, but at whose bidding they obtain the powers of perception, verily He is Brahman. Him alone know thou as Brahman and not this Jiva. He is Brahman who is near thee as thy Inner Guide and Controller."

(7) Yachrotrena Nasrunoti Yenasrotram Idam Srutam ||

Tadeva Brahmatvam Vidhi Nedam Yedidam Upasa Tay.

That which—by the ear—does not hear—by whom—ear—this—is heard—That—only—Brahman—Thou—know—not—this—which—this—is near—to thee.

"He whose excellent attributes cannot be fully heard by the ear but at whose direction the ear secures the powers of hearing, verily He is Brahman. Him alone know thou as Brahman and not this Jiva. He is Brahman who is near thee as thy Inner Guide and Controller."

(8) Yatpranena Napraniti Yenapranaha Praneeyatay ||

Tadeva Bramatvam Vidhi Nedam Yedidam Upasa Tay.

That which—by breath—functions not—by whom—breath—is directed—That—only—Brahman—Thou—know—not—this—which—this—is near—to thee.

"He whose existence depends not on the gift of breath from the Lord of breaths (Mukhyaprana) but who Himself bestows on Mukhyaprana the power of animating living beings, verily He is Brahman. Him alone know thou as Brahman and not this Jiva. He is Brahman who is near thee as thy Inner Guide and Controller."

(1st Khanda ends.)

[To be continued.]

Manimanjari.

The Origin of "The Universe and of man"

[K. RAJA RAO, B.A., L.T.]

In the beginning, Lord the Almighty, created the three gunas viz., satvam, rajas, and thamas from prakriti, the primordial ether. From them, He created the

principle known as Mahattatvam which constitutes the body of Brahma, the four-faced. From Mahattatvam, He created Ahankaram, the principle which forms the Body of Siva. This Ahankaram is of three kinds:—Vaikarika, taijasa, and thamas. From this Ahankaram of three-fold nature, He created in course of time the bodies of Devas, Manas or the mind, the Indrias or the organs of sense and Akasa or the ether—one of the five elements. The All-pervading Lord then created Vayu or the air from ether; from air He created fire; from fire He created water; from water, He created the earth.

He then from the above (i. e., the three gunas, Mahat Ahankara, and the five elements) created Brahma with Brahmanda for his body. This Brahma who is uninfluenced *agnana* (அஞ்ஞானம்) or ignorance and who is presiding deity over the Brahmanda, created the Devas who preside over the tatvas or principles and also Sanaka and others—who are eternal Paramahansa yogins meditating on the Lord.

He then created the following.—Kali and other Asuras who are incarnations of evil—Avidya of five—fold classification (tama, moha, mahamoha, tamisra, and andantamasra) the four castes beginning from the Brahmanas and the four asramas commencing from Brahmacharya together with the rules regulating their conduct.

Brahma then begot Marichi and six others, also known as Saptharishis—now to be seen in the constellation of stars known as the Great Bear. From Marichi was born Kasyapa who gave birth to Vamana one of the ten Avatars of Vishnu. This Kasyapa married six wives with the object of producing creatures of different types. Their names are Diti, Aditi, Danu, Kadru, Kikasa and Vinata. From Diti were born Daityas, from Aditi, Aditidays or Devas, from Danu, Danavas, from Kadru snakes of various kinds; from Kikasa were born yatudhanas; and from Vinata, birds of various kinds; all these were Kasyapa's children endowed with strength and vigour.

(Continued on Page 66).

All About Sabhas, Meetings and Conferences, Etc.

The Appeal in the Scheme Suit.

Memorandum of Regular Appeal.

IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Appeal No. of 1925.

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

Original Suit No. 4 of 1921.

1. R. K. Prasanna Venkatesa Rao is the Mirasdar of Perambur, Trichinopoly District.

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

3. L. Ranga Rao is Mirasdar, Trichinopoly.

4. S. N. V. Raja Char, Dewan of Bobbili, Bobbili.—*Plaintiffs. Appellants.*
Versus.

1. 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.

2. Sri Satyadheeragururajapriya Cowkur Ramachandra Rowji, B.A., B.L., High Court Vakil, is the other Vice-Chairman of the above-said Sabha and resides at Triplicane, Madras.

3. Arni Subbarowji, B.A., Retired District Superintendent of Police, is the Secretary of the above-said Sabha and resides at Triplicane.

4. Hanumanthachar Chelgeri, Vakil, Hubli.

5. T. Hari Rowji, B.A., Government Pensioner, Mylapore, Respondents 4 and 5 are the Joint Secretaries of the Sabha above-mentioned.

6. C. S. Appoo Rowji, Retired Police Inspector, Triplicane, Madras.

7. B. Raghavendra Rowji, Retired D. P. W. Accountant, Triplicane, Madras.

8. Datar Seshagiri Rowji, B.A., LL. B., Pleader, Athni (Belgaum District, Bombay Presidency).

9. Sevi Venkobacharya, Landlord, Tirupathi.

10. H. Narasinga Rowji, B.A., LL.B., Advocate, Mysore.

11. Venkatarowji Gudi, Pleader, Hubli, Bombay Presidency.

12. His Holiness Satyadhyana Thirthasamy Varu, High Priest of the Uttaradhi Mutt, Chirthanur, Tirupathi, Chandragiri Taluk.

13. B. Venkobarrowji is substituted in the place of 12th defendant as per order on M. P. 22/1922, dated 20-1-1922. Dy. Commissioner, Malleswaram Bangalore City.

14. C. Narayana Rao (*Vide* order on I. A. 12/24 dated 9-2-24), Retired Assistant. Commissioner 4th Main Street, Bangalore City.

15. P. Srinivasa Rao (*Vide* order on I. A. 35/24 dated 9-2-24.) B.A., B.L., Pleader, Bellary.

16. Bhimachar (*Vide* order on I. A. 36/24, dated 9-2-24.), Vakil Gumastah, Chittoor. *Defendants, Respondents.*

The address of the appellants for service of all notices and processes is through their Vakil at No. 37, Vakil's Chamber, High Court Buildings, Madras.

The above—named appellants beg to present this Memorandum of Regular Appeal to the High Court of Judicature at Madras against the decision of the Court of the Subordinate Judge of Chittoor in O. S. No. 4 of 1921 dated the 1st day of November 1924.

The decision of the Court below is contrary to law, the weight of evidence and the probabilities of the case, because

1. The learned Sub-Judge in his judgment on the preliminary issues, having found that the 16th defendant as

the Swamy of the Mutt has no place whatever in this suit ought to have directed the striking off his name as party.

2. The lower court ought to have seen that, according to the rules of the Sabha and the Societies Registration Act of 1860 which regulates the procedure in suits, the 16th defendant as a mere member of the Sabha is an unnecessary party to the suit.

3. In as much as the suit Sabha is an incorporated body, the lower court is wrong in going behind the Register of incorporation, the memorandum and articles of association, and importing an alleged usage into the constitution of the Sabha for the purpose of testing the validity of a particular resolution or resolutions.

4. The lower court is wrong in assuming that, in the case of a voluntary association, there could be any right in favour of the 16th defendant.

5. The lower court failed to note that the 16th defendant is not an office-holder and therefore cannot have any exercisable right or privilege in the suit Sabha.

6. The lower court ought to have held that the essence of the constitution of the Sabha is the equality of the status of the members of the Sabha and any differential treatment accorded to one among the Gurus, strikes at the foundation of the Madhwa tenets and the relations between the Mathadhipathi and his disciples and the fundamental constitution of a composite body consisting of disciples owing religious and social allegiance to different Mutts.

7. The lower court ought to have held that the above fundamental principle of the constitution is clearly made out from the memorandum and rules of the association.

8. The lower court erred in finding that there existed in the suit Sabha a practice since 1878 of giving the 1st theertham to the Uttaradhi Mutt.

9. The lower court, having accepted the plaintiff's contention as to the meaning and effect of the Sabha resolution

of 1878 ought to have held that there was no practice recognising the 1st theertham to the Uttaradhi Mutt.

10. The lower court having stated in its judgment that the "16th defendant's vakil's contention" is, that this resolution of the general body was the foundation of the samprathayam of the Sabha to give 1st theertham to the representative of the Uttaradhi Mutt, and having negatived that contention ought to have seen that the case of the defendant fails.

11. The lower court ought to have held that the terms of the resolution of 1878 and the reports of the Sabha from 1878 up till 1911, are inconsistent with any theory of 1st theertham being accorded to the 16th defendant.

12. The lower court ought to have held that the history of the Sabha prior to the incorporation in 1910, the appointment of a special pujachar, the theertham being intended for non-orthodox Madhwas, are all inconsistent with any practice of giving the 1st theertham to the representative of the Uttaradhi Mutt Swamy.

13. The lower court ought to have attached great importance to the statements in Sabha reports from 1878 as to the fundamental principles and the constitution of the Sabha especially in the reports of the years 1885, (1890-91) (1892-93) (1900-01) which embodied the views of the founder of the Sabha also (i.e.) the late Mr. Kanchi Subbarao.

14. The lower court ought to have attached due importance to the decision of the Sabha in 1885 negativing the demands made by the Uttaradhi Mutt Swami for superiority of treatment in the Sabha, over the other Mutts and ought to have held that the Sabha decision unanimously adopted, conclusively shows the principle of the constitution is the absence of any differential treatment in the Sabha.

15. The lower court failed to note that the fact of the Uttaradhi Mutt insisting in the year 1885 that naivathiams at the Sabha must be offered to God only by such person as is ordained by the said mutt to make the offering shows that

there could have been no practice of giving 1st theertham to the Uttaradhi Mutt Swami in the suit Sabha which appointed a common special pujachar of its own to make the offering to God.

16. The lower court is wrong in holding that it was the 1st plaintiff that was the origin of the dissensions in the suit Sabha.

17. The lower court ought to have seen that there is no evidence in the case to prove that 1st plaintiff raised the question in 1911.

18. The lower court failed to note that the Sabha reports do not mention his name at all.

19. Even assuming the 1st plaintiff made any offer, the lower court erred in drawing any inference therefrom as to any previous practice of first theertham to Uttaradhi Mutt.

20. The lower court is wrong in holding that the *samatheertha* resolution of 1911 was influenced by any principle of differential treatment among mutts other than the three mutts.

21. The lower court ought to have held that the basis of the *samatheertha* resolution was to emphasise the principle of equality rather than to introduce an element of differentiation.

22. The lower court erred in drawing any inferences as to the practice from the resolution of 1912.

23. The lower court misconstrued the evidence of P. W. 3 and erred in interpreting the clear terms of the resolution of 1912, in the light of the vague impressions of a witness.

24. The lower court ought to have attached the greatest importance to the clear admission in exhibit F by the 3rd defendant, who was a Vice President of the Sabha and who has been an active member of the Sabha from the very beginning and secretary of the Sabha for some years that there was no practice of giving 1st theertham to the Uttaradhi Mutt Swamy.

25. The lower court erred in minimising the effect of this admission by an alleged later statements which have not

been proved, in the absence of any explanation by the 3rd defendant himself as a witness in the case.

26. The lower court ought to have held that the resolution of 1913 is foreign to the principle of the constitution of the Sabha and is calculated to convert a charitable organisation intended for the Madhwas in general, into a branch of the Uttaradhi Mutt.

27. The lower court ought also to have held that in any view the resolution of 1913 is not conducive to the main object of the Sabha and is therefore invalid.

28. The lower court is wrong in holding that the passing of the *samatheertha* resolution in any way validated the resolution of 1912 and 1913.

29. The lower court is wrong in importing into the decision of the case, statements of the 3rd parties not examined as witnesses in the case referred to, in reports of 1912, 1913, 1914, which relate to a period of controversy and are written by office-bearers belonging to one faction.

30. The lower court erred in holding that the opinions of the members as regards the validity of a resolution can be taken into consideration in deciding whether a particular resolution is *ultra vires*.

31. The lower court has proceeded on mere conjectures and surmises and not on clear evidence required to prove any usage of giving the 1st theertham to the Uttaradhi Mutt Swamy.

32. The lower court ought to have disbelieved entirely the evidence of the witnesses for the 16th defendant, having itself not given credence to them in the matter of the 1878 resolution.

33. The lower court misinterpreted the evidence of plaintiffs' witnesses especially P. W. 3, P. W. 4, P. W. 5 and P. W. 7.

34. The lower court ought to have seen that there is no evidence that mutts other than the three mutts had any disciples as members of the Sabha.

35. The lower court ought to have held that the resolutions of 1912 and 1913 are the result of a corrupt and factional majority
(Continued on Page 51).

The subjects for Examinations and the Maximum prizes awarded to each class in the S. M. S. O. Sabha held at Chirtanur, from the 28th to 31st December '25 (both days inclusive.)

Class No.	Subject for 1st Group.	Subject for 2nd Group.	Total prize for each class	Prize for viva voce	Prize for the 1st paper	Prize for the 2nd paper	Remarks.
1	Manimanjari 4 Sargas ...	{ 1. Swashaka Sandhyavandanam. 2. Anutaratamya ... 3. Purusha Suktha ... }	5	1	2	2	{ M. B.—The subjects in the second group will have to be recited, free from flaws, upto I to V classes (Samhita only). }
2	1. Do. From 5 Sargas to its completion. 2. Sri Madhwa Vijaya (1 to 4) Sargas.)	{ 1. Ambhruni Suktha ... 2. Anubhashya ... }	6	1	2½	2½	
3	1. Sri Madhwa Vijaya (5 to 8 Sargas.) 2. Theertha Prabandha (whole.)	{ 1. Agnimilai (first Adhyaya,... 2. Anubhashya ... }	7	1	3	3	
4	1. Whole of Sri Madhwa Vijaya.) 2. Rukmaneesa Vijaya 1 to 6 Sargas.)	{ 1. Gharma Suktha ... 2. Agnimilai (Second Adhyaya 3. Vayusthuthi ... }	8	2	3	3	
5	1. Do. (whole) 2. Ushaharana (1 to 4 Sargas).	{ 1. Agnimilai Third Adhyaya 2. Dwadasasathotra ... 3. Tatwa Sankhyana (with commentary, 2. Esawasya Bhashya ... 3. Dwadasa Stotra (with meaning.) }	9	2	3½	3½	
6	Pramana Chandrika ...	{ 1. Tatwa Viveka (Teeka) ... 2. Shatprashna Bhashya ... 1. Mayavada Khandana (Teeka.) 2. Manduka Bhashya ... }	10	2	4	4	
7	Pramana Paddhati ...	{ 1. Tatwa Viveka (Teeka) ... 2. Shatprashna Bhashya ... 1. Mayavada Khandana (Teeka.) 2. Manduka Bhashya ... }	11	2	4½	4½	
8	Pramana Lakshana (Teeka)...	{ 1. Tatwa Viveka (Teeka) ... 2. Shatprashna Bhashya ... 1. Mayavada Khandana (Teeka.) 2. Manduka Bhashya ... }	12	2	5	5	
9	Upadhi Khandana (with Mandaramanjari.)	{ 1. Mithyathwanumanakhandana (Teeka.) 2. Atharva Bhashya ... 3. Vayu Stuti (with meaning.) }	13	3	5½	5½	
10	Bhedojjivana ...	{ 1. Kathalakshana (Teeka) ... 2. Talavakara Bhashya ... 1. Karma Nirnaya (Samanthiarta.) }	14	3	5½	5½	
11	Vodavali ...	{ 1. Kathalakshana (Teeka) ... 2. Talavakara Bhashya ... 1. Karma Nirnaya (Samanthiarta.) }	16	3	6½	6½	
12	Tatwodyotha (Teeka)	{ 1. Thithareya (Bhashya) ... 2. Krishnamurtha Mahanava ... }	18	4	7	7	
13	Vishnuthatva Nirnaya Teeka (Half.)	{ 1. Khattaka Bhashya ... 2. Sandhya Bhashya ... Chhandogia Bhashya ... }	20	4	8	8	
14	Vishnuthatva Nirnaya Teeka (complete.)	{ 1. Khattaka Bhashya ... 2. Sandhya Bhashya ... Chhandogia Bhashya ... }	22	4	9	9	
15	Tatwa Prakasika (cantos 1 & 2)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	24	4	10	10	
16	Do. (whole)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	26	4	11	11	
17	Sudha Jignasadi Karana (Half.)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	28	4	12	12	
18	Do. (complete)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
19	Do. Two Adhyayas ...	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
20	Do. (complete)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
21	Chandrika	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
22	-ka Thandava ...	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
23	Gnayamurtha Tarangini Sahita. Agnana Vadantha.	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	
24	Do. (complete)	{ 1. Gnaya Vivarana Teeka ... 2. Brihad Bhashya (Half) ... Do. (complete) ... }	30	6	12	12	

(Continued from Page 48).

and are therefore invalid and not binding upon the minority.

36. The lower court having held that corruption was practised and having found that the members were coerced by the *fait* of the Swamy, in voting for 1912 resolution, ought to have found that the 1913 resolution is the direct out-come of such a corrupt and factious majority formed.

37. The lower court ought to have taken into consideration the written statements of Karpur Sreenivasa Rao and other Councillors and the evidence of the P. W. 7 and held that a scheme is necessary under the circumstances.

38. The lower court ought to have held that the 3rd defendant had ample notice of the various charges brought home to him during the trial and the lower court is wrong in not going into them, for deciding on the necessity for a scheme.

Memo of Valuation.

Suit for a scheme valued at Rupees.
1,50,000.

Stamp. " .50.

(Sd). A. KRISHNASWAMY IYER.

(Sd). K. BALASUBRAMANYA IYER.

Vakils for Appellants.

Double Invitations to the Sriman Madhwa Siddhantonnahini Sabha, (Padmasarovar)

CHIRTANUR NEAR TIRUPATI.

1. The Forty—Eighth Annual Meeting of the Sabha to be held during the current year Krodhana (1925-1926) will be dedicated to Sri Akshara Murthi. The Meeting will begin on 28th December, next at Padmasarovar as usual and terminate on the 30th idem. The Sabha Council most earnestly request that the patrons, members, subscribers, agents, sympathisers and other well-wishers of the Sabha may be pleased to honour the occasion with their kind presence and patronage. Subscriptions and donations may be made to the undersigned or to S. M. S. O. Nidhi, Triplicane, Madras.

The subjects for consideration at the General Meeting of the Sabha which will be held at 3 p.m. on 29th December next in the upstairs hall of the Sabha Mandir are:—

1. Consideration of the budget for the year Akshaya.

2. Election of the annual auditor for the year Askshaya

3. Filling up of the vacancies in the Council.

4. Any other important subjects that may be brought before the meeting. Vide Rule II of the Sabha rules and regulations.

Notices of various motions will be read and explained at the General Meeting.

By Order,

Sri Satyadhira Gururajapriya,
COWKUR RAMACHANDRA RAO, B.A., LL.B.,
HIGH COURT VAKIL,
Hon'g. Secretary.

S. M. S. O. SABHA OFFICE, }
Triplicane, 20-11-1925. }

The 48th Annual meeting of the above Sabha for the year 1925 will be held by the grace of God at Padmasarovar known also as Chirtanoor from 28th to 30th December 1925 (both days inclusive) and the undersigned requests on behalf of the Sabha Council that all Madhvas, subscribers and supporters of other communities will be pleased to grace the occasion with their presence. Subscriptions and donations for charity and for promoting the objects of the Sabha may be remitted to the Sabha Secretary or to Sriman Madhwa Siddhantonnahini Nidhi, Triplicane, Madras. Religious lectures by eminent pandits will be delivered on the occasion. All comforts will be attended to, so far as practicable.

H. NARASINGA RAO,

12th Dec. 1925. } *President.*
S. M. S. O. MYSORE. }

[We regret we have to publish the above after the event; Elsewhere reasons have been clearly given, for such a happening. Ed.]

Miscellaneous Subjects for Examination at the S. M. S. O. Sabha and the prizes to be awarded.

		Rs.	
I. Srotha—Hothrubhaga	...	1. Adhana	...
(a) "		Dharsapournamasa	...
"		2. Soma	...
"		3. Sapthasamstha	...
"		4. Sarvaprushta Chanasa	...
"		5. Pounderika Chanasa	...
(b) " Udgatrubagha	...	1. Soma	...
"		2. Saptasamsta	...
"		3. Sarvaprushta Chanasa	...
"		4. Poundarika Chanasa	...
(c) " Adhwaryu Bhaga	...	1. Adhana	...
"		Darsapournamasa	...
"		2. Soma	...
"		3. Saptasamstha	...
"		4. Sarvaprushta Chanasa	...
"		5. Poundarika Chanasa	...
Rig Veda.		Yajurveda.	
II. Adhyana—			Rs.
(1) Samhita 8 Ashtakas	Rs. 7	(1) Samhita 7 Khandas	" 7
(2) Kramantha "	12	(2) Karmantha "	" 12
(3) Ghanantha "	15	(3) Ghanantha (with Saka)	" 15
I. Sakha.		II. Sakha.	
III. Yagnika—	Rs.		Rs.
(1) Upakarmantha	4	(2) Upakarmantha	5
(3) Sarvapurva Yagnika Upa-		(4) Sarvapurva Yagnika Upa-	
karmantha Santhi pro-		yuktha Santhi Prayogaha	9
gress	8	(6) Purvaapara—Alaya Prathish-	
(5) Purvapara Sunprokshana		tadi	12
Nagaprathesta Prayoga	10		
IV. Pectushiniya Bhaga—		Uttara	Medhyama
		Kalpa.	Kalpa.
1. Mahabharata Tatparya	Rs. 8		Rs. 6
Nirnaya			Rs. 4
2. (a) Ramayana	12	" 8	" 5
(b) Mahabharata	12	" 8	" 5
(c) Harivamsa	12	" 8	" 5
3. Bhagavatha Vijaya (with com-	15	" 12	" 8
mentary and criticism)			
V. Harikathamrithasara—			
(First 8 Sandhis with meanings)	Rs. 4	Rs. 3	Rs. 2
" 15 Sandhis	6	" 4	" 3
" 23 "	6	" 6	" 4
" 32 "	10	" 8	" 5

Dasarapadams:—To those who are conversant with not less than 100 Davara-padams—Rs. 6, 4, 3 according to merit.

PROPOSED BUDGET ESTIMATE OF RECEIPTS TO THE SRIMAN MADHWA SIDDHANTONNAHINI SABHA CHIRTANUR, FOR THE YEAR 1926 TO 1927.

Budget head.	Particulars of Receipt.	Budget Estimate for the year 1924-1925		Actual amount received.		Proposed Budget for 1926 to 1927.	
		Amount.		Amount.		Amount.	
		Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
I	(a) General Fund	...	...	...	...	...	...
	(b) Permanent Fund	...	...	...	...	...	...
II	Annual Grants	...	...	...	...	...	...
	(a) From the Matadhipathies	525	0 0	...	...	525	0 0
	(b) „ the Ruling princes	600	0 0	500	0 0	600	0 0
	(c) Interest on Railway shares	50	0 0	1 15 0	...	50	0 0
III	Subscriptions :—	...	...	...	...	...	...
	(a) Arrears	...	...	...	...	...	...
	(b) Current	3200	0 0	2012	0 0	3200	0 0
IV	Permanent Fund.	...	...	...	...	...	...
	(a) Donation for becoming patrons	...	...	...	...	...	...
	(b) Do. Life Members	525	0 0	...	...	...	...
	(c) Do. other Sabha purposes.	500	0 0	236	0 0	525	0 0
V	Contribution for Brahmana Santharpana.	300	0 0	217	0 0	300	0 0
VI	Receipts from the Sriman Madhwa Siddhantonnahini Nidhi, Ltd., Triplicane Madras.	...	...	...	...	...	...
	(a) Interest on Sabha's capital invested in the Nidhi	2750	0 0	2936	13 1	2750	0 0
	(b) Interest on investments made there-in by several bhaktas	1650	0 0	1624	8 8	1650	0 0
	(c) Grant-in-aid from the Nidhi	5000	0 0	3613	0 0	5000	0 0
	(d) Interest on contingent fund	600	0 0	219	0 11	600	0 0
VII	Rents	...	...	...	...	...	...
	(a) On temporary accommodation in the Sabha Mandir	100	0 0	...	...	100	0 0
	(b) On the temporary loan of Sabha vessels	100	0 0	323	8 0	100	0 0
VIII	Advances recovered	1000	0 0	9252	9 6	1000	0 0
IX	Miscellaneous	100	0 0	484	15 0	100	0 0
X	Suspense	50	0 0	19	4 6	100	0 0
	Total	17050	0 0	21442	5 9	17050	0 0

Proposed Budget Estimate of Expenditure for the Sriman Madhwa Siddhantonnahini Sabha, Chirtanur, for the Year 1926 to 1927 as proposed by the Council.

Budget head.	Particulars of charges.	Budget Estimate for the year 1924-1925.		Actuals for 1924-1925.		Proposed Budget for 1926-1927.	
		Amount.		Amount.		Amount.	
		Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
I	Daily worship to Sri Vedavyasa Murti in the Sabha Mandir	...	...	...	...	...	...
	(a) Daily Akhanda	50	0 0	60	0 0	60	0 0
	(b) Honorarium to the daily worshipper.	240	0 0	240	0 0	240	0 0
II	Endowed Charities.	...	...	...	...	...	...
	(a) Hanumantha Jayanthi	7	0 0	7	0 0	7	0 0
	(b) Madhwa Navami Aradhana	10	0 0	10	0 0	10	0 0
	(c) Tikacharya's Aradhana	2	0 0	2	0 0	2	0 0
	(d) Thulasi Archana	8	0 0	8	0 0	8	0 0
	(dl) Do. in the name of Mr. & Mrs. Krishna Rao	18	0 0	18	0 0	18	0 0
	(e) Kudligi Temple	12	0 0	12	0 0	12	0 0
	(f) Santarpana on Dwadasi days	30	0 0	30	0 0	30	0 0
	(fl) Do. Do. by Mr. Padmanabha Rao	96	0 0	96	0 0	96	0 0
	(g) Do. Rukmani Bai on Amavasya days	9	0 0	9	0 0	9	0 0
	(h) Daily Ashtothra Thulasi Puja to Sri Vedavyasa Murthi in the Sabha Mandir	18	0 0	18	0 0	18	0 0
	(i) Interest payable to Subhadrabai of Bangalore	50	0 0	50	0 0	50	0 0
	* * *	...	...	...	...	...	...
III	(a) Pujas	...	...	...	...	...	...
	(1) Sri Vedavyasa Puja	10	0 0	10	0 0	10	0 0
	(2) Sri Padmavati Puja	25	0 0	...	...	25	0 0
	(3) Pujas to Matathreya Mutts	9	0 0	9	0 0	9	0 0
	(b) Vidwath Sambhavna	...	...	...	...	...	...
	(1) Honoraria to Dharmadhikaries	300	0 0	...	...	...	...
	(2) Do Upa do	250	0 0	...	...	...	...
	(3) Do Asst do	160	0 0	...	...	...	...
	(4) Do Pandits for training pupils.	100	0 0	5185	3 0	3500	0 0
	(5) Sambavana to Vidyarthies	3250	0 0	...	...	...	...
	(6) Uninvited Pandits	200	0 0	...	...	...	...
	(c) The Founder's day celebration	10	0 0	...	...	10	0 0
IV	Brahmana Santarpana	6000	0 0	6918	13 7	4000	0 0

Budget head.	Particulars of Charges.	Budget Estimate for the year 1924-1925.			Actuals Spent.			Budget for 1926 to 1927.		
		Amount.			Amount.			Amount.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
V	Tools and Plant									
	(a) Purchase of new vessels, etc.,	70	0	0						
	(b) Repairing and tinning old vessels etc.,	80	0	0	163	0	9	*80	0	0
VI	Library									
	Purchase of new books	40	0	0	58	8	0	58	0	0
VII	Grant-in-aid and Scholarship	600	0	0	40	0	0	120	0	0
VIII	Travelling Lecturers	50	0	0				50	0	0
IX	Sabha Publications									
	(a) Printing Annual Reports in English	1100	0	0						
	Balabodha, Tamil and Telugu ...									
	(b) Printing Examination Rules	100	0	0						
	Forms, etc.									
	(c) Printing Examination Question							1000	0	0
	Papers, etc.									
	(d) Miscellaneous	75	0	0						
X	Stationery	75	0	0	1151	0	0			
XI	Maintenance Sabha of Mandir	125	0	0	125	13	6	125	0	0
XII	Accommodation Charges	200	0	0	133	4	0	200	0	0
	(a) Erecting Pandals									
	(b) House Rent	60	0	0	135	6	0	60	0	0
XIII	Office Establishment	130	0	0				130	0	0
	(a) Permanent									
	(d) Temporary	750	0	0	693	0	0	750	0	0
	(c) Joint Secretary's Estt.	100	0	0	190	0	0	100	0	0
XIV	Postage Registration, Insurance, Parcel									
	Packing Charges and Commission for									
	Money Orders	225	0	0	194	13	6	225	0	0
XV	Commission to Agents for collecting									
	Subscriptions	50	0	0	15	0	0	50	0	0
	Travelling Allowance	150	0	0	120	7	0	150	0	0
XVI	Sundry Charges									
VII	Rents									
	(a) On temporary accommodation	30	0	0	54	14	0	30	0	0
	(a) Sanitation	50	0	0				50	0	0
	(b) Medical Aid	160	0	0	164	5	6	160	0	0
	(c) Lighting	50	0	0	2722	0	0	*300	0	0
	(d) Law									
XVIII	Other items not included in the above...	400	0	0	514	2	4	300	0	0
XIX	Advances Recoverable				9585	6	6	1000	0	0

NOTE:—Star marked represents Revised figures.

Cross-Appeal in the Scheme Suit.

Memorandum of Cross-Objections.

(Under C 41, R 22, C. P. C.)

In the High Court of Judicature,
Appellate Side Madras.

APPEAL NO. 219 OF 1925,

R. K. Prasanna Venkatasa }
Rao & 3 others. } Appellants.

Vs.

Rajasabhabhushana Karpur }
Srinivasa Raoji and 15 } Respondents
others.

Whereas the Appellants above-named have presented the above appeal to this Hon'ble Court against the decree of the court of the Subordinate Judge of Chittoor in O. S. No. 4 of 1921, dated the 1st day of November 1924, and whereas the notices of the Appeal have been served on the 1st and 14th Respondents herein on the 9th and 22nd September 1925 respectively, this Memorandum of Cross-Objections under O 41, R. 22, is presented on behalf of Respondents 1, 3, 5, 6 and 14 for the following among other grounds:—

1. The lower court is wrong in its finding on the 9th issue.

2. The lower court has entirely misconceived the objects of the Sabha. A mere reading of the Memorandum of Association especially clause 2 thereof, will establish this.

3. The lower court ought to have held that the Memorandum of Association and the rules and regulations of the Sabha clearly contemplate an equal treatment of all Madhwas, irrespective of their being disciples of any particular mutt; and anyway a preferential treatment of one mutt is distinctly a violation of the manifest object of the Sabha which is to promote the study of Sanskrit and in particular of the Dwaita Philosophy of Sri Madhwacharya amongst the Madhwas as a whole.

4. The reasoning of the lower court in paragraphs 41 and 42 cannot be sustained. Apart from fastening any liability on the

3rd defendant as regards the funds mis-spent or mis-applied, the facts revealed in the case called for the settlement of a scheme for securing the future of the Sabha; and the lower court is clearly wrong in having ignored this aspect of the question which directly arose for determination.

5. The lower court's view that "the evidence does not show that the Sabha funds were ever spent on the Swami" is unsustainable in the face of the recorded evidence in the case and of the admission of the 16th defendant (the Swami) himself, *vide*, portions of the various Sabha Reports exhibited in the case.

6. The lower court is in error in stating that "the evidence does not show that the Swami (16 defendant) ever attended the Sabha". A reference to the written statement of the 16th Defendant (the Swami) as well as the evidence (oral and documentary) would make out that his attendance has nowhere been contra-verted even.

7. The lower court has misconceived the scope and effect of the pleadings as well as the evidence relating to the need for a scheme.

8. The lower court failed to consider the additional written statement filed by certain of the defendants so early as 26th April 1924 on special application and after notice; The Defendants who were opposed to the framing of a scheme inclusive of the Swami (16th Defendant) had full opportunity to meet the same, and in fact, the 3rd defendant has filed a counter affidavit too in that respect.

9. The lower court ought not to have ignored the evidence of D. Ws. 7 & 10 in proof of the additional written statement, and justification for a scheme.

10. There is ample evidence on record to show that the Sabha funds have been mis-spent.

11. The lower court further failed to see that the defendant who urged the need for a scheme had also brought to the notice of the court certain events which had supervened, since the filing of the suit rendering the settlement of a scheme

imperative for the furtherance and future conduct of the Sabha.

12. That in all the circumstances of the case the court below ought to have held that a scheme was called for in the true and best interests of the Sabha and for its better management, especially as the existing rules and regulations are quite inadequate and could not be modified in any manner unless and until the 16th defendant (the Swami) assents thereto.

(Sd.)

Vakil for Respondents.
1, 3, 5, 6 & 14.

Dated 8th Oct. 1924.

The S. M. S. O. Sabha held in December 1925 at Chirtanur.

The Sriman Madhwa Siddhantonnahini Sabha held its Forty-eighth Annual session as usual during the last week of December on the dates, notified by the Secretary as well as by the President in the invitations issued by them separately. But for reasons not known, all on a sudden the original programme was modified and the Sabha continued for one more day.

Visitors.

Visitors began to assemble from 27th December alone. The attendance was very poor this year, compared even with last year and there was vacancy visible every-where, especially on the opening day i.e., 28th December. Many of the council members too were absent. Raja Sabhabhushana M.R.Ry. Karpur Srinivasa Raoji, B.A., L.C.E., M.R.Ry. Arni Subba Raoji, B.A., Vice-Presidents came on the afternoon of the 28th. M.R.Ry. C. Narayana Raoji, B.A., B.L., attended the Sabha only on the General Annual Meeting day. Messrs P. Srinivasa Rao, B.A., B.L., of Bellary, T. S. Srinivasa Rao, B.A., B.L. of Madras, B. Venkoba Rao B.A., Deputy Commissioner of Mysore, D. K. Rama Raoji, B.A., B.L., Chief Judge, Mysore, and C. S. Appu Rao, Retired Police Inspector, Triplicane Madras, were conspicuous by their

absence. The only council members that were present throughout so far as our information goes were Messrs. Datar T. Seshagiri Rao of Athni, Belgaum, Gudi, Venkata Rao, P. K. Bhimachar and Rao Sahib T. Hari Rao, B.A., in addition to the President, the Secretary and the two Joint Secretaries. Representatives from the Uttaradi Mutt attended in large numbers and a few prominent gentlemen from the Bombay Presidency, a few from Mysore, Hyderabad and other places also graced the occasion. This time the womenfolk also seemed to be much less in number. So also the candidates for the examination. Book stalls also were very few. Everything was so grim to the eye which enjoyed cheer and enthusiasm in the past, nay, even in recent years. Various reasons were assigned for such a marked fall in attendance, especially during the current year, some saying that the fall was due to this Holiness the Swami of the Uttaradi Mutt not gracing the occasion, while others attributing it to some other reasons which we do not want to state here, lest we should be misunderstood as speaking in our own self-interest.

Our Editor's Presence.

Our Editor was honored with a formal invitation letter last year, but in 1925, he was not fortunate enough to get one. Journalists need no invitation and in duty bound, they have to be self-invited guests on such occasions. That even this was not tolerated would be evident by the incident which occurred so soon as our Editor appeared in the Sabha Mandir on the after-noon of the 28th.

When the Editor came, the first course of meals was just then over and the leaves were being removed. The President and the secretary were standing a few yards apart from each other, but near Sri Vedavyasa murthi's temple. That the very first sight of the Editor did not please the Secretary was very clear from the following outburst of words that emanated from him in English, addressing the former "Oh! you have come! Please don't criticize the Sabha, Sir, If you criticize, we will

have to criticize you also" and then turning to the President who was then by his side, he added "This man criticizes us and still wants a grant from us" The Editor was taken a back at this kind of reception, but had patience enough not to retort or to enquire at what the secretary was so much offended. He realized the inevitable position of an Editor of a journal who cannot be popular with every body and kept quite with a smile. The President however, interfered and the suggested to our Editor that the "criticisms need not be offensive but may be mild in their nature". Thus both the Secretary and the President would not say plainly what they were referring to. It seemed as if that both these gentlemen had some conversation about our journal that day, prior to their meeting our Editor. It is not known whether they attributed the unprecedented fall in attendance due to the Sabha affairs being dealt with in our journal. Our Readers know our attitude towards the Sabha's true interests and we leave them to judge whether we deserve such a treatment at the hands of the Secretary. Further, If the grant is to take the place of a "Flush Money", we are glad that we have not been paid this year the sanctioned grant, though grants were given to other journals which, to our knowledge, had not even applied for them.

Accommodation.

Accommodation was given only to favored few, while others were allowed to drift for themselves. Our Editor with great difficulty got on the second day a room reserved extra for a gentleman who had already occupied one room, only by the courtesy of the very gentleman who seemed not to be very particular about it. The room was vacant and unlocked and yet we were not provided in it. The matter was brought to the notice of Rao Sahib M.R.Ry. T. Hari Rao B.A., council member who permitted the occupation. But the joint secretary would not brook such a privilege granted to us and his man seemed to have threatened to break open our lock in the Editor's absence. However, when the

gentleman for whom it was intended was made known of this pressure, he permitted the occupation in case no place was available elsewhere. We know that it would not be possible to accommodate all, but still there must be some principle in the matter of accommodating, when rooms are vacant and can be made conveniently available.

Feeding and Serving arrangements.

This is a delicate matter and it is our anxiety not to dilate much upon it. Tastes differ and standards differ. But to one who has attended a number of Sabhas, comparison may not be difficult. Days were when people came to the Sabha to enjoy among other pleasures fine dishes. But those days are now changed, for people are now satisfied even with a tolerably good meal. Many were disappointed in this respect also. On 28th night, the ghee as well as some dishes were openly criticized. On the 31st night and on the following day, service was limited and the courses were not even complete, so much so people had to leave their seats without full meal. But on the 30th and 31st afternoon, however, the newly-elected council members particularly took great interest in seeing that service was done to the satisfaction of all, but how could the earnestness of a few satisfy the needs of so many? It was a sad sight to see people taking their meals in the sun, as the pandals erected did not prevent sunlight effectively. They were not attractive either.

A new Feature.

This year, the presence of the Dewan of Uttaradi Mutt was availed of for worshipping for Naivadya Samarpanam and distribution of *theertham*, but this was only on the fourth day of the Sabha. Thus, the Pujchar was partly relieved of his work. Though we have not known specific cases of resenting at this departure of the rule, we learnt later that some Pandits here and there did not partake food on that day. How far this is true, we cannot vouchsafe.

General Annual Meeting.

It is a strange and curious feature that Vydikas take more interest in recent years in the Administrative affairs of the Sabha than the lowkiks. In the members list, their names almost seemed to be equal in number, if not more and there exist in them no two opinions, especially when they come as members to vote in the General Annual meeting. They pay six rupees besides to become members and take active interest in deciding even the most complicated subjects. The absence of lowkiks in large numbers is the present striking feature of this Institution.

Admission of Visitors to the Meeting.

A few hours before the Annual General Meeting was to be arranged, there was wide-spread talk that the Visitors would not be allowed this year to be present at the time when the deliberations of the Meeting were going on. Many were indifferent, while some were fretting and foaming at this announcement. That this announcement was not unfounded was made clear later by the following incident, which involved our Editor on his entering the Meeting Hall, in the capacity of a visitor and a press Representative, for which latter capacity the written permission of the President had also been obtained by him. That the non-admission of the visitors was only provisional and temporary in respect to the rest became clear only after the incident in respect to the admission of the Editor had ended on his being made to pay Rs. 6—(the membership fee) quite against his wishes.

In this connection, it is necessary to state how the arrangement stood at the time when the Editor entered the hall. There was a man at the gate upstairs, who, it seems, had been instructed to admit only members. In the absence of any Admission tickets, he was not able to know who were members and who were not. He evidently relied on the announcement (of course oral) that had already been made, thought that none but members would come to the meeting, (which of course had its effect in the begi-

ning) and therefore admitted the few persons who came, deeming them all as members and passed the Editor also similarly. When no enquiry was made, our Editor thought that the so-called announcement was only a rumour and felt that his presence there any way was justifiable, as he was armed with an authority from the President, which was valid unless the General body disapproved of the presence of a non-member even as a Press Representative. In fact, on that condition only, permission had been granted by the President who had also been informed by our Editor that, should any such contingency arise, he was prepared to become a member, (though he cannot afford to become one), at least for the purpose of taking notes for report in our journal lest we should disappoint the Readers who would be very anxious to know through our columns the entire proceedings of the Sabha Session and for avoiding the awkward predicament of being turned out from the meeting. Here begins the interesting stage. The secretary saw our Editor amidst those who were in the Upper floor where the meeting was held. The Editor also noted it. Hardly had five minutes passed when he felt that he was an object of notice and being shadowed by one or two persons. One man came and enquired what his name was. Another came with the members' list in his hand and enquired the Editor's name and also asked if he was a member. Immediately the Editor took the order of the President and showed it to the second enquirer. He quietly walked away, perhaps to report the matter to the Secretary. A few minutes thereafter, our Editor noticed the second enquirer as well as the Secretary going downstairs and when they returned with the President sometime after, the President directly came to the Editor and directed the payment of the membership fee and went away. The Editor, though he had anticipated some trouble was not prepared however for such a decision by the President without taking the sense of the meeting and thought that the best course would be to pay up

the amount and accordingly paid it up at once without caring to create a scene there. He felt, however, keenly for the treatment and intimated the facts to some of those present (including one or two council members) who opined that he (Editor) had a right to be present and also told him that some non-members who were their own men were already in the hall. Even while this conversation was going on and the meeting had not even commenced, when a lot of men entered the hall—unmistakeably were they, visitors and not members. It seemed to the Editor that the honor of becoming a member and not being a visitor was reserved for and thrust upon his exclusive self and this done, the visitors gallery was thrown open. Here ended the second incident concerning our Editor. We await the views of the Public in this matter.

Commencement of the Meeting.

The Meeting commenced at about 4 P. M. The President Mr. H. Narasinga Rao, B.A., Advocate, Mysore occupied the seat reserved for the chairman and one member proposed that the President himself do take the chair. It seemed from the words that fell from the lips of the Secretary that he had intended to propose some other gentleman to take the chair that evening. However delicacy prevented further pressure in the matter with the result that Mr. Narasinga Rao himself continued to occupy the presidential chair as the proposition had been seconded and supported in the meanwhile. The Secretary then began to take down the names of members himself as they were seated close to each other and when the names were read out, one could not be definite whether the names of all present were in that list. There is no meaning in taking down names when all were already admitted in the hall and seated pell-mell on the floor. This process took away a valuable portion of the time of the General Annual Meeting, which is, after all, held for a few hours once in a year.

Budget for 1926-1927.

Here we have to state that, in order that the members might study the figures

leisurely and make useful suggestions in regard to providing funds under each Budget Head at the time of the General meeting, we had been requesting the Secretary and the council members to furnish us with the proposed figures, but our requests were seldom attended. We were entirely in the dark as to who was responsible for this silence, whether the secretary or the council members. However, on one day, when our Editor requested for the Budget figures to the Secretary personally, he directed his clerk in his presence to furnish us with the above figures and the same were noted down and given to us by the clerk. In our anxiety to incorporate these figures in the columns of the Balance sheets in the last year's report, which are now published for reference to the readers of its Review (which appears in the Editorial) we did not wait to get these figures under the signature of the Secretary who was not then in town and the matter was therefore got composed, ignoring the formality as his word was deemed as good an authority as a written document. At the last moment, however, when the Editor casually met the Secretary near his house, and thanked him for his figures, he wanted the Editor to omit that portion as the figures should not be published 'For some reasons.' The Editor informed the Secretary that it was then too late to interfere with the statement as that would involve too many adjustments in pages which meant that the journal would not come out before the Sabha, in addition to the disappointment, it would cause to us who were striving our best to eradicate the bad reputation which we have earned by its late issues. Nothing would appeal to the Secretary and he eventually began to contend that the figures ordered to be given by him were not 'Intended for publication' and that he could not take up the responsibility of our owning those figures. We thought it was a bad business and eventually submitted to his ruling and thus we were deprived of the pleasure of issuing our journal in time before the Sabha.

One could read how much the information contained in this issue would have been interesting to the readers if it had come out before that grand event.

We would not have brought to the notice of our readers the above unpleasant events, had it not been for the fact that some of the council members as well as others present felt handicapped to propose any amendment in the Budget figures when the mere explanation, after all meagre explanation—occupied much of the meeting's time, leaving no opportunities to think, formulate and put forward new suggestions. Datar Mr. T. Seshagiri Rao Pleader felt this inconvenience very keenly and brought forward a proposition later, that the Budget should be put up on the Notice Board in the Sabha Mandir at least 48 hours prior to the Annual General meeting.

Further, it was very difficult to follow the Secretary when he was explaining the figures as his voice was not clear and audible. Even our Editor who was by his side could hear him only with much difficulty. The absence of a request from distant places for louder expression seemed as if the audience were not much interested in the Budget or did not realize its importance. Even those who could realize the importance would consider it not worth-while to amend owing to ignorance of details and sufficient notice. So the formality went through quietly.

It was only when the provision for 'law charges' came up for discussion, the interest was aroused among the audience; For, there was then hot discussion between the Secretary on one side and Vice-Presidents Messrs. Karpur Srinivasa Rao, and Arni Subba Rao on the other. The latter two gentlemen strongly protested against any provision being made, as there was no necessity for defending the Appeal in the Scheme suit, which is now pending in the High Court. The matter having been put to vote, it was decided that the Appeal should be defended at all costs. The Secretary thereupon proposed that Rs. 2,000 should be provided under that item and for any more amount required, the

Council should be asked to sanction. Mr. Karpur Srinivasa Rao stated that whatever be the amount provided, the Secretary should spend the amount only with the previous permission of the council members. But the Secretary demanded as it were, *a carte blanche order* to deal with the amount unrestricted in any manner, as he feared that the majority of the council members who are likely to attend the council meetings were those who were admittedly for the scheme and that he could not get any help from them for the proper conduct of the Appeal and that he should therefore be given a free hand in expending the amount provided. None supported the Secretary in this respect, as each one thought that his fears were unfounded and that the council members, whatever might be their individual opinions could not go behind the Resolution of the General Body and that he (Secretary) would have to expend the amount to the extent and in the manner the council would decide from time to time. The Secretary would not countenance such a suggestion and he pressed over and over again his own point. The opposers, thereafter, modified the proposal by reducing the money-limit of expenditure up to Rs. 500, to be incurred in anticipation of the approval of the council, in times of emergency and for excess expenditure over 500 and for the engagement of the counsel to defend the case, the Secretary was made to act with the previous concurrence of the council members. In this discussion Mr. Karpur Srinivasa Rao laid bare several omissions and commissions of the Secretary in the past to justify the restrictions he had to propose for imposing upon the Secretary in the matter of expenditure, when the latter rebuked the former in severe terms such as 'Absurd, Shame' and similar other expressions which provoked even those members who were the supporters of Mr. Ramachandra Rao. It was a most pathetic scene to find Mr. Karpur Srinivasa Rao fighting his battle single-handed, deserted by almost all his friends except one or two. He viewed with dignified indifference all rebukes he had to

hear from his adversary and pressed his point to the very last, which, in a way, seemed as if the old gentleman was very much pained at the treatment he and his brother-councillors had in the past. The Bombay gentlemen present also seemed to have felt that the council members could not be divested of their privilege of having their say in whatever that concerned the Sabha, but all the same, they were prepared naturally to repose all confidence in the Secretary, evidently because they cannot attend council meetings as they were at a distance. Amidst bustle, it was not possible to know whether the proposed Budget of the council members was passed *in toto* or in a modified form in respect to the items other than 'Law charges'. We have therefore published the figures given to us by the Secretary through his clerk in the last week of December (vide pages 53 to 55) and not the Budget, passed by the General body at its Annual Meeting as we have not been furnished with a copy. In this connection we have to state that, in the course of the proceedings, it was made abundantly clear that the ill-feeling of the Secretary towards the ex-President Mr. Karpur Srinivasa Rao was still so strong that the former would not even allow the courtesy of the services of the latter and his friends being appreciated by means of a Resolution, when these members were not re-elected.

Elections.

The Secretary then brought to notice various vacancies, caused by efflux of time or by virtue of death and moved for electing members in their places. It was found that Messrs. Karpur Srinivasa Rao, Arni Subba Rao, C.S. Appu Rao, and Rao Sahib T. Hari Rao were to vacate their seats and there was also a vacancy in the death of Mr. Bhavani Raghavendra Rao, whose place had already been filled in by the appointment of Mr. D. K. Rama Rao, B.A., B.L., Judge of the Chief Court, Mysore. Rao Sahib T. Hari Rao was re-elected and Mr. D. K. Rama Rao's nomination was also confirmed. But in the places of Messrs. Karpur Srinivasa Raoji, Arni Subba Raoji

and C. S. Appu Raoji, three names were proposed afresh and these were of Messrs. Potdar, Sub-judge Gadag, Asundi Ananta Rao, Assistant District and Sessions Judge, Thana, and Srimula Ramapriya Kanakutti Venkatakrishna Rao Pantulu Garu of Vijayanagar. All these three gentlemen were elected in the above vacancies; thus the connection of Messrs. Karpur Srinivasa Raoji, Arni Subba Raoji and C. S. Appu Raoji ceased. On this there was a great uneasiness visible in the visitor's gallery as well as among some of the members assembled. Mr. Cowcur Srinivasa Rao of Cuddapah feeling very much for the disconnection, particularly of Mr. Arni Subba Rao pleaded for the reconsideration of the previous resolution, in order to provide Mr. Arni Subba Rao for a seat in the council, considering the close relationship he bore to the illustrious Founder of the Sabha—late Mr. Kanchi Subba Rao. He likewise pressed for re-election of Rajasabhabushana Karpur Srinivasa Raoji for his being a real *Bushuna* to the Sabha in consideration of his high learning and ripe experience. This moved Mr. Datar T. Seshagiri Rao's feelings and he asked Mr. Arni Subba Rao whether he was willing to serve in the council if he was re-elected. Mr. Arni Subba Rao said that he could not be unwilling to serve the Sabha at any time. The President, then called upon those members who were for modifying the Resolution already passed electing three new gentlemen, to raise their hands. A few only raised hands. In this connection an incident happened which is worth-mentioning. The Secretary, finding that our Editor did not raise his hand, asked him as if in a reminding manner to raise his hand, thereby hinting at him that he belonged to that party who was not for defending the Appeal and that therefore he should support the re-election of Messrs. Arni Subba Rao and Karpur Srinivasa Rao and others. Our Editor was guarded enough and told the Secretary, "I am not one of those who would raise their hands at your bidding. Further I have not been hired by anybody, nor have I become a member at

other's cost. I have had enough head to discriminate and am neutral in this affair." The remark had its effect. In the meantime, the President called upon those who were not for modifying the elections already made, to raise their hands. Many of course raised their hands with the result that Mr. Cowcur Srinivasa Rao's proposition fell through. Then, the Secretary's vacancy was taken up, instead of the vacancies of the Vice-Presidents which were caused by the non-re-election of Messrs. Karpur Srinivasa Rao and Arni Subba Rao. Some were anxious to propose the Secretary for the post of the vice-chairman to which he had better claims than any other. However, those vacancies were left untouched. Mr Cowcur Ramachandra Rao's name was then proposed for the Secretary's place and there was a large response. Mr Karpur Srinivasa Rao was one of those who did not vote for him.

After the elections were over, Mr. Datar Seshagiri Rao proposed that the Budget should in future be notified for the information of the public at least two days prior to the General Annual meeting at the Sabha Mandir. At this juncture our Editor offered to publish it free in the 'Madhwa Journal' if a copy was sent to him as soon as the Council framed the Budget and he also reminded his request to furnish him with the copies of Proceedings of not only that meeting, but also other particulars connected with the Sabha for similar publication, so that the public may be educated with the details of the Sabha politics. This roused the anger of the Secretary who, in a loud voice opposed Mr. Datar Seshagiri Rao's attempt to move the proposition, saying "The Madhwa Journal appears only once in five months. We will be dishonoring ourselves if we publish Sabha matters in this journal." Then a voice said that it was enough if they say in the Resolution that copies of Proceedings be sent to the local Press, instead of specifying any paper. This proposal was eventually passed. Our Editor then rose and characterised the statement of the Secretary as

nothing but exaggeration and added that he, on the other hand, felt shy to review the Report of a Sabha, held a year ago in his journal, on account of its (Report) very belated Issue. He also said that his journal would have been very regular, if he had had the advantage of being backed up by large funds as the Sabha Secretary had and notwithstanding, he has been doing what he could single-handed, to expedite the issue with the limited resources one in his position could command.

There was a lot of confusion at this stage and it was not possible to know whether the last year's report was passed or not. It was not known either, who was appointed as Auditor for the next year, and who were appointed as Vice-Presidents. At this stage, both the members as well as visitors began to disperse one by one before the meeting was formally dissolved. However a few again assembled and a vote of thanks was proposed to the chair and the same was formally carried out.

The next day there was a council meeting in the Sabha premises, the newly elected members attending. What passed in the meeting, the public are not in a position to know nor are they likely to know at any time. It looked as if the General Body meeting is held only for electing members and carrying out formalities of passing Budget to keep the Sabha going and for nothing else. It is the Madhwa public as well as leaders in the Community that are responsible for this state of affairs.

Examinations.

Coming to the Examinations, especially of low Tharagathis, a number of candidates of several classes were huddled together on the upper floor of the Sabha Mandir with question papers in their hands, the superintendence having been ignored altogether. It was a very ugly sight to see some of the candidates indulging in open talk and copying from books without any compunction whatsoever. In many cases, the candidates were not even supplied with Ink bottles. They used

Mandara leaf cups instead, for ink bottles. Thus strictest retrenchment was evident everywhere. As already pointed out, the candidates too were comparatively few this year.

Dasarapadas, Harikatha Kalakshepam and Lectures.

Haridasas were present this year as usual. Mr Narasinga Rao of Vellore did not turn up. There were Harikathas by some of the Haridasas, among whom, those of Brahmasri Kesava Doss of Belur need special mention. He expounded Dhruva charitram and Prahlada charitram in the most exquisite manner in canarese and on true Dwaitic lines. We commend this young gentleman's abilities for special recognition and encouragement at the hands of the community. A lady musician between 18 and 20 among the women-folk who attended the Sabha, was seen singing in the course of examinations of Dasarpadoms, but this was objected to by an elderly gentleman on very strong grounds. When still she was allowed to continue to sing, the gentleman addressing the Secretary and the audience stoutly opposed this departure, where-upon the music was allowed to be stopped. Mr. Jogi Pantulu Garu Vakil chieacole delivered a lecture on Bhagavatgita in English which was much appreciated by the public.

The Durbar.

The Durbar was held on the 4th day of the Sabha i.e. on 31st. A Procession was arranged and went through the four roads surrounding the tankas well as Sri Padma-vathi's temple, the Dewan of the Uttaradi Mutt having been honored as the principal guest. The Secretary opened the Durbar at 4 P.M. and the President was seated closeby. The Pandits as well as the Low-kiks and other visitors to the Sabha were also present. Messrs Arni Subba Rao and Karpur Srinivasa Rao were not present as they left the previous day.

Theertham question staged.

S. M. S. chincholi Venkannachar's pupils entered in dialogues in Sanskrit and the function was interesting to the whole audience.

One of the items in the above dialogues related to a messenger having come from Indraloka with a letter from late Mr. Kanchi Subba Rao, stating that *theertham* should be given to that person who, when he comes, a large body of persons come who, when he goes, all depart, as in the case of Vayu, the Lord of breaths in reference to other deities holding sway on other senses, such as eye, ear, nose mouth etc. The people assembled concluded that the letter was meant to convey that the first *Theertham* should be given to Uttaradi Mutt which has a large number of followers. After the meeting was over, there were murmurs here and there that the introduction of this piece in the dialogue was quite out of order and unwarranted. Some remarked that the subsequent simultaneous offering of Thambulam to the three Mutts turned the alleged superiority, meant to be conveyed in the dialogue as inconsistent and meaningless. Anyhow many did not relish this vexed question, having been allowed to be introduced in the dialogue in the present state of the Sabha politics.

Next came Va. S. M. S. chincholi Venkannachar, who spoke at length eulogising the Dewan of Uttaradhi mutt who graced the occasion and also the Secretary. He also referred to the modern motor cars in his lecture and compared these locomotives, including Railway Engines to Demons, in an intelligent manner though many remarked afterwards that the introduction of this subject was irrelevant and uncalled for. The next speaker was M. R. Ry. Venkat Rao, R. Nijegal, Retired Executive Engineer and Secretary, All-India Madhwa Union, Bangalore. He dwelt at length on the necessity of opening Gurukulas as feeders for the sabha, but before he concluded his lecture which was most useful and interesting, he had to resume his seat as there was noise everywhere. Next came S. M. S. Oyyur Srinivasacharya. He also spoke intelligently and dwelt in brief on some religious topic. Mr Chellagiri Hanumanthachar then rose and said that there were some two or three letters, received from Nellore and

some other places asking a few questions relating to the sabha, but for want of time, he did not mean to read those letters. He thanked the Dewan of Uttaraadi Mutt for the honor he did, in having attended the sabha. Mr Potdar, Sub-judge, Gadag then followed. He deplored over the split in the sabha and looked for the day when the seceders would come back to the sabha. He did not, however, suggest any means which would reconcile the other party. The Secretary spoke a few words thanking those that were present and the Durbar terminated. Matatraya puja was then done by offering Thambulam and Sambhavana simultaneously to the three mutts, in the presence of the Dewan of Uttaraadi Mutt and others assembled. As soon as this function was over, Prizes were distributed to the Examiners and Exami-

nees and the visitors left Chirtanur in large numbers. In the night, hardly even 500 were present. Our estimate of the total number of persons fed during the whole sabha session (ie. leaves spread) runs utmost between 8 to 9 thousands.

Conclusion.

On the last day i.e. on 1st Jan 1926, we hear there was no order kept in feeding the visitors who remained that day and many pandits had to take meals after one course was almost over, of which they were kept ignorant. The preparations were not enough, we are told, for all persons present. In one word, there appears to have been much disorder and people went discontented with the manner of treatment and the kind of food they had, particularly that day. Thus ended the Sabha for the year Krodhana.

Sri Madhwa Philosophical Books.

	PRICE.
(1) Harikathamrutha Sara. With the Canarese commentaries of Sri Sankarashana Odayaru in Telugu type. This publication is highly interesting to the followers of Madhwa Philosophy, as it deposits the Essence of His whole religious system and belief. Complete book bound in one volume	Rs. A. P. 13 0 0
(2) Sri Geethartha Deepika. Bhagavatgita with, word for word Canarese translation in Telugucharacter with clear summary, important notes and other additional information according to the commentaries of Madhwacharya, Teekacharya-Raghavendra Swami, &c.	8 8 0
(3) Itareya Upanishad with commentaries in Telugu type	0 12 0
(4) Dasarapadagalu (Bhajana manjari) with notes for important portions in Telugu	0 12 0
(5) Rig-Veda—Brahmakarma in Telugu	1 8 0
Yejur-Veda do. do.	1 8 0
Sotraratna manimala do.	0 12 0
(6) World map based on Hindu Philosophy with notes By Brahmaanda Krishnamurthi Achar.	1 4 0

CAN BE HAD FROM:—

A. Naghothama Rao, Grantha Malika Office,

122, Venka'arangam Pillai Street,

Triplicane, MADRAS.

(Continued from Page 72.)
Madhwa's teachings. May this Bharata land once more see this pure Ashramic life restored!

From what great allurements would the feminine sex be wonned if they be placed in the midst of such austere surroundings. Like to what brilliant stars would they shine, if our young ones come under such Ashramic discipline and learning. Would it be rare, Sirs, then to see in our midst—a Dhruva—a Suka—a Vyasa—a Narada—an Ahalya—a Savitri—a Drowpadi and a Sita?

Everything is Divine on Earth. Every matter is Divine matter. Every life is Divine life. We are not mere flesh and bones, mere passionate beings. This human body is a sacrificial Altar. Life is a grand sacrifice. The yagnapurusha is the Atman (soul). The five senses are the five Hotris. Offerings are being given to the Yagnapurusha by means of matter even like ghce that is offered to fire. The poet sings that all Karma is sacrifice—that the sacrificer is He, that the sacrificial food is He, that the eater of the sacrificial food is He. In fact all Matter is He, the hard as well as soft matter, the liquid as well as

the solid matter, the subtle as well as the gross matter, the light as well as the heavy Matter.

This was the Economy of Ancient India. Ancient Hindu kings adopted this principle. They milked from the Earth all riches to offer them in sacrifice to Gods. Gods in return milked on Earth from Heaven plenty of crops, plenty of rains, plenty of minerals and all other things needed for the life of man. Thus was the mutual Exchange.

Shiyali.

K. SRINIVASA RAO.

[We regret that this article, received by us months ago could not be published earlier on account of its having been mislaid all this time in a box containing a heap of published articles by an over-sight-Ed.]

(Continued from Page 45.)

Manu the progenitor of men sprang up from Surya the Sun-God, son of Kasyapa. It is from this Manu that the present Manvantara takes its name (Vaivastamanvantara). He stands at the head of the Solar race of kings. Similarly the Sage Atri gave birth to Soma or the Moon from whom the lunar race of kings takes its origin.

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.

How The Madhwa World Moves.

Desabhushana

R. K. Prasanna Venkatesa Rao's Charities.

A DESIDERATUM FILLED UP.

The Trust Deed in respect of the Sree Balakrishna Chatram at Mangalore, South Kanara.

Deed of Trust executed this 14th day of April 1924, by Desabhushana R. K. Prasanna Venkatesa Rao, son of Royapalayam Krishnaiyar, Madhwa Brahmin, Mirasdar, residing at Peramoor Village, Ayampalayam Group, Musiri Taluq, Trichinopoly District:—

Whereas the temple of Sree Krishna at Udipi near Mangalore is a sacred shrine visited by a large number of pilgrims from distant parts, whereas at present there is no proper accommodation available for these pilgrims during their temporary sojourn at Mangalore, and whereas it is my intention to make some provision for the above purpose, and whereas I have full hope and confidence that other devotees and large-hearted philanthropists will be forthcoming with their liberal support so as not only to place the above charity on a firmer footing than what I with my humble contribution as hereunder could achieve, but also to enlarge and extend the sphere of its operations, so as to include the provision for meals and such other comforts gratis, to the pilgrims above referred to:—Now this instrument witnesseth that I do hereby endow a sum of Rs. 6,000 (Rupees Six thousand) for the purpose of the charity and in the manner and subject to the terms and conditions as hereinafter specified:—

1. The object of this charity is to found a chatram to be called by the name of "Sree Balakrishna Chatram, Mangalore."

2. The said Chatram should be established at Mangalore and as near as may be to the Railway station thereof.

3. For the purpose of the said chatram a good site in the locality above referred to should be purchased at a cost not exceeding Rs. 2,000 (Rupees Two thousand) and a suitable building put up thereon at a cost not exceeding Rs. 3,000 (Rupees Three thousand) or if a site with a suitable building is itself available for sale at a cost not exceeding Rs. 5,000 (Rupees Five thousand) the same might be purchased, instead of purchasing a site and putting up a building thereafter.

4. The balance of Rupees One thousand or so, after deducting the sum expended for the above purposes, should be invested in some reliable Bank, as hereunder in the name and for the benefit of the said chatram, the interest accruing thereon year after year should be utilised for and towards the up-keep of the said chatram, and towards the expenses thereof, such as the cost of sweeping, lighting, attender or watchman, etc.

5. I have hereby also constituted and appointed three gentlemen as Trustees with their consent and acceptance for the purpose of carrying out and managing the trust and the charities above referred to, viz., Messrs., U. C. Krishna Bhat, High Court Vakil, N. Venkata Rao, son of N. Gundu Rao, merchant, and P. Subba Rao, High Court Vakil, all residing at Mangalore, and the chatram to be established as above referred to, is to be managed by the Board of Trustees constituting of the said three members and their successors, to be nominated and appointed as hereunder.

6. The sum of Rs. 6,000 (Rupees Six thousand) having been hereby endowed in favour of the said three trustees, for the benefit of the said chatram, the said trustees should purchase a site and build thereon

or purchase a suitable site with building already existing if available, for the purpose of the said chatram, as above referred to, the purchase to be made in the name of the above gentlemen, as trustees, for the time being, of the Sree Balakrishna Chatram, Mangalore, as above referred to.

7. The sum of Rupees One thousand or so, remaining, should be likewise, invested by the trustees, in a reliable Bank that may be recommended by the trustees, and approved of by me likewise, in the name of the said three gentlemen, as the trustees for the time being of the said chatram, and for its benefit.

8. Pending the purchase of the site for the chatram and building thereon or the purchase of a site with building already put up, the amount of Rs. 5,000 (Rupees Five thousand) to be utilised therefor, should be likewise similarly invested in a reliable Bank that may be recommended by the trustees, and approved of by me, in the name of the said three gentlemen as the trustees for the time being, of the said chatram, and for its benefit, and the trustees may draw the said amount from time to time, and as occasion requires, either for the purchase of the site and putting up a building or for the purchase of a site already erected as above mentioned.

9. I have made this endowment mainly for the use and benefit of the Madhwa or other strictly vegetarian Brahmin pilgrims, and the trustees shall see to the carrying out of this object and bear the same in mind in allowing pilgrims to lodge in the said chatram. It shall be not only open to the trustees to receive pecuniary and other aid from outside gentlemen so as to place the chatram and its establishment on a more firm basis than what could be achieved by the endowment made by me, but the said trustees and their successors will try their best to augment as far as possible, the funds for the chatram from large-hearted gentlemen who may be minded to contribute towards the same,

so as to enable the chatram to provide the giving of free meals and other kindred comforts to the pilgrims resorting thereto.

10. It shall be open to the Board of Trustees, and they are required to frame rules for regulating the conduct and management of the chatram for the collection of funds, etc., towards its benefit for investing and utilising the same and for the due and proper maintaining of accounts and in regard to all other matters connected with and relating to the Chatram subject to my previous approval and sanction.

11. The three gentlemen above referred to, shall constitute the members of the first Board of Trustees, as herein constituted and any vacancy that may hereafter arise in the said Board shall be filled up by a nominee of my own choice, whom I shall select in consultation with the remaining member or members of the Board, from time to time.

12. Nominations to any vacancies occurring in the Board after my life-time, shall be made by my heirs and successors that may be entitled to my estate, under the Hindu law, who shall likewise make the appointment in consultation with the remaining member or members of the Board for the time being.

13. And if at any time when such a nomination is to be made after my life-time, it should be found that there are more heirs than one that represent my estate, then the nomination should be made by the eldest of such heirs.

14. All rights and privileges retained and accorded to me in the matter of this trust as above referred to, shall likewise and in every such manner devolve upon, rest in, and be exercised by my heirs, and successors under the Hindu law, who shall represent my estate for the time being and where at any time there should be more than one such heirs, then by the eldest of such heirs as above referred to.

15. As this endowment hereby made by me is a public trust, it shall always be

open to any member interested in the same, to avail himself of the provisions of section 92 of the Civil Procedure Code, Act V of 1908, or any other provision of law that may be enacted in its stead, or resort to any other suitable proceedings, seeking the aid of law and duly constituted authority, for and in furtherance of the interest of the trust, and towards the better management, and upkeep of the Chatram, and much more so, it shall at any time be open to any member of my family, my heirs, or successors to do so.

Remarks—'Srirangam' struck off in line 4 of first sheet; 's' in 'see' corrected in line 4 of para 9; 'that' struck off in line 11 of para 9; 'of' struck off and 'or' inserted in line 7 of para 11. This document is written by myself.

(Sd.) R. K. Prasanna Venkatesa Rao.
Witnesses:—

1. பொதுவிலிருக்கும் குன்னத்தர் கோயி ஓதய்யர் குமாரசன் வெங்கடரமணய்யர்
2. G. V. Seshagiri Rao, son of G. Venkatarao of Umayapuram
N. B.

1. Number of stamp papers used for the Deed 7.
2. Value of the above Rs. 45
3. The document was registered on 29-4-1924 at Musiri Sub-Registrar's office. Trichinopoly District, and the Registration No. is 24 of 1924, and will be found in Book IV, Vol. 11, pages 60 to 64.
4. A sum of Rs. 6,000 (Rupees Six thousand) only was paid by the Donor to the Nedungadi Bank, Limited, Mangalore Branch (*vide* their post card to him dated 9-6-1924) through the Madras Central Urban Bank, Ltd., Mylapore, Madras.
5. A sum of Rs. 25 (Rupees twenty-five) was paid by the Donor by Money Order in or about June 1924 to the said Nedungadi Bank, Ltd., Mangalore Branch, to be added to the above fund on account of interest for the period of 2 months between the date of registration and actual remittance of the principal amount; and a further sum of Rs. 500 (Rupees five

hundred) has been promised to be sent by him which will make the principal Rs. 6,500 (Rupees six thousand five hundred).

6 The Trustee, first above named (M. R. Ry. U. C. Krishna Bhat Avergal) is in possession of the Bank-Script for the aforesaid Rs. 6,000 as well as the Bank receipt for the interest of Rs. 25, sent by the Donor and the accumulated interest from time to time.

(Sd.) R. K. Prasanna Venkatesa Rao,

16 October 1925. Madras

[The whole Madhwa community is indebted to the Donor M.R. Ry. Desabiahana R.K. Prasanna Venkatesa Raoji of Trichinopoly for the convenience thus afforded to the pilgrims resorting to the most important shrine at Udupi which every Madhwa is bound to visit during his life-time. We take this opportunity to appeal to the generosity of this gentleman to give a similar helping hand to our concern which would form the real basis and facilitate the future prosperity of the Madhwas in almost every direction—Ed]

An Appeal to the Madhwa Ladies and Gentlemen.

We publish the following Appeal, sent to us by Mr. M. Govinda Rao, of Coimbatore for the information of our Readers:—

No. I.

1. Our community is going from bad to worse day by day.
2. If each individual improves, the community, as a whole, prospers.
3. The chief cause is the bad habit of coffee drinking. It has of late been found out that it takes three to four hours after the sunrise that stomach gets its tone to do its work of digestion and hence nothing is to be put into it till 9 or 10 A. M. and this is exemplified by the fact of our ancestors having had only 2 meals a day and keeping the best health.
4. The evil effects are that it brings on insolvency to the elders and all sorts of womb complaints to our females and retarding brain work to the youngsters.
5. Above all, this is a great drain on our finance in more ways than one.
6. Hence each one of us must take a vow in the name of Sri Madhwa, the

founder of our religion, that we will try our best to put a stop to this bad habit

No. II.

1. Over-eating and rich dishes have been the other causes of our present miserable state.

2. We observe all minute festivals and waste money and health in eating and feeding beyond our means.

3. It is simply miserable to see not an atom of gold jewels in our majority houses except the 'Mangalyam'.

4. Dhall-eating must be minimised as it contains the poison of Uric acid which reduces our brain to that of a beast and thus our community is of late failing to produce learned Vydeck pandits and educated Lowkika persons.

5. If we do not stop the bad habit of coffee drinking and over-eating as mentioned above, our community will be nowhere from the point of view of economy and intellectual growth.

No. III.

1. The present student population is the rising generation of future citizens.

2. Religion is the foundation for both the temporal and spiritual prosperity.

3. 'Manimanjery' and 'Sri Madhwa-vijaya' are the foundations and each student must master them which improve Sanskrit, Kavyam, literature knowledge also.

4. The essence of these works must form part of their breath and keep up the fire of religion in them.

5. Patasalas must be opened to teach them half an hour a day, a fraction of sloka at least.

6. They may improve by studying higher religious works, later on in their life.

7. This means money. Hence each is requested to contribute as much as he can spare in the shape of monthly donations without the least inconvenience to himself, however small a sum it may be. But, he must pay with sincere love towards the

object as this mental state will surely produce the entire success.

No. IV.

1. It is my ambition to bring about the realisation of the following objects among others:—

(a) To publish a monthly magazine containing:—

1. The texts in Telugu, Canarese, Devanagari characters and their English translation of our Dwaita works, Puranas, and of Harikathamirthasara.

2. The correspondence of several gentlemen about the means towards our prosperity.

3. The monthly accounts and names of donors.

4. The several advertisements.

(b) To establish a Dwaita Sanskrit Siromani College at Madras with branch Patasalas at the District Town.

(c) To establish a Purohita class to train up Purohits.

(d) To establish a fund to advance loans to Madhwas at 3 p. c. interest per annum with the principal being paid at easy instalments.

(e) To finance Madhwa students in arts, technical, Colleges.

(f) Financing Madhwa Lowkika gentlemen for various purposes of worldly prosperity.

2. All the above mentioned objects can be realised if there is organisation of our community as one unit.

3. We see all communities, including the Adj-Dravidas, are organizing themselves and if our community does not wake up in time, it will bring on everlasting disgrace to each member of our community.

Another Appeal.

To the Madhwa Community.

(BY V. R. Nijagel Esq., B.A., L.C.E.).

MADHWA LADIES AND GENTLEMEN,
"Punch hole tho' Parameshwar" is a proverb which means that when five (5)

persons hold the same opinion, this opinion is as good as God's will.

"Union coupled with some self-sacrifice is strength." Most other communities who were far behind Madhwas have now outstripped them.

The chief defects of Madhwas seem to have been their inordinate love to outward show and pomp and their love of delicious dishes for which objects they sell or mortgage their properties and become paupers, while other religionists buy and prosper therefrom.

Very often the above-mentioned traits of Madhwa community, in general, (of course there are noble exceptions) have brought about complete ruin on many fairly prosperous families.

There is no use of crying over spilt milk; nor is there any use in decrying what other benevolent persons like Mr Kanchi Subba Rao and others have already done to suit the ideas and circumstances then prevailing.

What has to be done hereafter has to be attended to without delay.

Every poor and middle class Madhwa bemoans the fate of his progeny almost. He cannot do what he wishes to do.

Therefore to every Madhwa (on behalf of poor and middle class Madhwas especially, and also the rich ones indirectly and to suit the circumstances now prevailing or likely to prevail in the near future) this humble appeal, in brief, is made so that each Maadhwa may not fail to do what little he can and when he can.

[Here An extract from the *Madhwa Journal* of Trivandrum, December 1923, Pages 82 & 83 on this Subject is published Ed.]

A Maadhwaonnati Sangha,
or

An All India Maadhwa Union,

to be managed by purely the lay Loukikas and priestly Vaidikas, independently of all Mutts and Mathadhipathies; and a

Maadhwaonnati-Saadhaka Nidhi

Are absolutely Necessary.

It is hoped that this appeal will not go in vain. The Head-quarters or centre of "All Madhwa Union and Nidhi" will for

the present be in 24, Arcot Sreenivasachari Street, Bangalore City, and will afterwards be transferred to the centre of the Indian Madhwa population; such as Tirupathi, Madras, Bellary or any other place found suitable by the majority of the workers.

N. B.—All amounts larger than Re 1-0-0 may be sent by M. O. to the address noted below and receipt obtained therefor.

V. R. NIJAGAL,

No. 24, Arcot Srinivasachari's Street,

BANGALORE CITY.

[This appeal, though it might appear to be an independent Appeal should not be misconstrued as such, but has to be treated as one issued under the auspices of the All-India Madhwa Union, inaugurated by M.R.Ry. Rajasabhabhushana Karpur Srinivasa Raoji B.A.L.C.E., The organization is being worked by both the gentlemen together and we wish all success to their timely endeavours—Ed].

Rao Sahib Dr. U. Rama Rao, M.L.C.

We have great pleasure in offering our humble congratulations to Dr. U. Rama Rao, M.L.C. on his being elected as a member of the Council of State. It is our duty to thank those gentlemen who voted for his candidature which he richly deserves. Of Dr. U. Rama Rao's activities in the field of politics as well as Medicine, the public have known sufficiently well that there is no need for us to re-capitulate them here. In his anxiety to do good to the country, he has not failed to take interest in the concerns of the Madhwa Community of which he is a member and his recent interpellations in the Madras Legislative Council regarding the representation of the Madhwa Community in the Board of commissioners of the Religious Endowment bear ample testimony to it. He has opportunities in his capacity as a Public man to do what good he can for his community and we hope he will do the same, without prejudice to the interests of other Communities whose welfare should alike engage his attention. We pray Sri-Hari and Guru for his long life and continued prosperity.

[We regret we were not able to convey our congratulations in time. Better late than never.—Ed.]

CORRESPONDENCE.

Some thoughts on High Life.

A side-plea for colonization Scheme.

The Ashrams of Ancient India were the homes of high life. Descriptions of them in Sanskrit works send vibrations through the frame and makes one long to live such an Ashramic life. Kusa grass, Bark dresses, Wooden vessels, Sacrificial Altars and Kusa mats were the familiar articles of the Ashram huts. The men were hale and strong with controlled senses, studied Vedas, meditated upon God's evolution, discovered Astronomy, Medicine and thousand other sciences. Their intelligence was keen, their lifetime long, their bodies were as strong as iron. They controlled the breath and plunged in Yoga for long years. Vedic chants were the familiar sounds in the Ashrams. There were flowery trees around the Ashram. The atmosphere were filled with the sweet aroma of flowers and ghees offered to sacrificial fires. There were Ritwies, Hotris, Vedic Brahmanas and a thousand and one pure objects and pure souls. The females worked with the men in the conduct of these sacrifices and partook of the same holy life. They were learned equally with the men. They begot sage-sons. The poet says that the very birds of the Ashram trees chanted Vedic songs.

How they managed to live such a holy life without feeling the slightest pinch of poverty that we are greatly feeling in the present day. Perhaps the kings of those days conferred all material benefits on them. But austere and disciplined were they with controlled senses. They led a spiritual life; not a bodily life like us. Spiritual life; the most important factor in them; formed the most important factor in them; not the body. Body led by the spirit became strong, healthy, lustrous, able to bear all hardships and all seasons. Fruits, roots, leaves, formed their food. It is not possible

for us to conceive how it was practicable. But even in these days some men live upon such scanty foods.

Why have we, Sirs, given up such high lives and descended to low degradations? I cannot perceive the reason. Cannot we Sirs, revive back the Ashramic life? You! Great men of the Madhwa Community! do you not thirst for such an Ashramic life? Now you are scattered. Your surroundings are unholy. Your young ones, females and yourself catch from the surroundings what is unholy. Why not you create a holy atmosphere and be plunged ever in it? Cannot the Madhwa Community unite and live such an Ashramic life? The rich may grow still richer; the poor may get the support of the rich. The Community may regain the life that is fast losing.

What is it that moved Mr. Kanchi Subba Rao Garu to start the famous 'Sriman Madhwa Siddhanta Onnahini Sabha'? Is it not, Sirs, a desire to see the Community united in one place at least for 4 days in the year to see the higher life taught by Sree Madhwa? Do you like darkness, or do you like light, Sirs? The question rests upon those two words. The Christian Missionaries live such an Ashramic life, for example, the St. Joseph's College Mission at Trichinopoly. The Adyar Mission of Doctor Annie Besant. The Madhwa money should be united into a common fund. Heart is required more than money in order to achieve their purpose.

What a sight would it be—Madhwa people living in Ashramic huts—Madhwa people ploughing and sowing the Ashram lands, reaping and thrashing the harvests, pounding the corns for the Ashram meals! What an elevation of life would it be, rows of Madhwas sitting under Ashram trees listening to the expoundings of Sree

(Continued on Page 66.)

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. Those Subscribers bearing no numbers represent old Subscribers who have paid for 11 Volume.]

(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
...	Dr. U. L. Narayana Rao Esq., Mint Street, Madras.	...	Throughout.
382	R. Vasudeva Rao Esq., C/o Japan Trading Cotton Company Ltd., Vriddhunagar.	...	Do.
...	R. Bheemasena Rao Esq., Clerk, Chief Commandant's Office, Seshadripuram, Bangalore.	...	Do.
383	P. Subramaniam Esq., Mysore Bank, 37 Third Street, Chamarajpet, Bangalore City.	...	Do.
384	T. R. Hari Rao Esq., Excise Inspector, Aramboli via Tinnevely.	...	Do.
385	B. G. Bengeri Esq., B. A. Retired Nazir, Gowli Lane, Hubli.	...	Do.
386	K. Raghunatha Rao Esq., Cashier, S. I. Ry. Tiruppattur, N. Arcot District.	...	Do.
387	T. S. Krishna Rao Esq., Central High School, Tiruvadi.	...	Do.
388	A. Jayarama Rao Esq., B. A. L. T., Head-master, Board High School, Kavali.	11	11
389	A. Hanumantha Rao Esq., Clerk, Collector's Office, Masulipatam.	11	11
390	S. B. Krishnamurthi Esq., M.A. Lecturer of Science, Government Collegiate High School, Bangalore.	11	11
391	S. K. Dharmaraj Esq., Student G. D. A. Course, 76 Bells Road, Triplicane.	11	11
392	S. Hari Rao Esq., Auditor Accountant-General's Office, Mambalam.	10	10
...	K. Srinivasa Rao Esq., Goods Cashier, S. I. Ry. Egmore.	...	Throughout
...	P. Srinivasa Rao Esq., B. A. B. L. High Court Vakil, Bellary.	...	Do.
...	Rao Sahib T. K. Hanumantha Rao, Esq., B. A. L. T. Retired Lecturer, Government College, Big Street, Triplicane, Madras.	...	Do.
...	Dr. P. Rama Rao Esq., L. M. P. Thambu Chetti Street, Madras.	...	Do.
...	T. S. Srinivasa Rao Esq., B.A. B.L. High Court Vakil, Mylapore, Madras.	...	Do.

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

Subscriber's No.	Name and Address of the Subscriber.	From which Issue of Vol. I	Up to what Issue of Vol. II
393	Datar T. Seshagiri Rao, Pleader, Athni, Near Belgaum.	...	Throughout.
394	M. P. Bhima Rao Esq., Deputy Secretary, Mysore State Life Assurance, Basavangudi, Bangalore.	...	Do.
395	P. V. Krishna Rao Esq., P. W. D. Inspector, Mukli Durga, Dodballapur.	...	Do.
396	R. Bhima Rao Esq., Shristadar, Holalkara Taluq, Chittaldurg District.	...	Do.
397	Jayaram Srinivasa Rao Esq., Pleader, Bagalkot.	...	Do.
398	Y. S. Venkatarama Iyer Esq., Head Munishi, Taluk Office, Mandya, Mysore.	...	Do.
399	Nandagiri Jogi Pantulu Gara of Chicacole, Vakil, Rajahmundry.	...	Do.
400	B. Ranga Rao Esq., I Grade Pleader, Maddagiri Tumkur District, Mysore State.	...	Do.
401	Ramaswami Rao Esq., Station Master, Elahanka M. & S. M. Railway.	...	Do.
402	M. Krishna Rao Esq., Supervisor, Malleswaram, Bangalore.	...	Do.
403	Justice D. K. Rama Rao Esq., B.A., B.L., Chief Court Judge Malleswaram, Bangalore.	...	Do.
404	Valala Venkatanarasimha Rao Esq., Teacher, Vizianagaram.	...	Do.
405	V. Srinivasa Rao Esq., Water Inspector, Rukmaji Galli, Balepet, Bangalore City	...	Do.
406	Rama Rao, N. Desai.	...	Do.
...	V. Nagesa Rao Esq., B.A., B.L. Retired Deputy Collector and Peishkar Tirumalai Devasthanam, Tirupati.	...	Do.
...	S. Varadaraja Rao, Polur via Nellikuppam.	...	Do.
407	P. K. Rajagopala Rao Esq., Kanna of Kunnam-patti, Vijiamangalam Post via Utukkuli.	...	Do.
408	B. M. Meemanshi Esq., B.A., Teacher, Municipal High School, Nippani Post, Belgaum.	...	Do.
409	P. Srinivasamurthi Esq., B.A., B.E., Chief Engineer, Electric Supply and Industrial Company, Cambay.	...	Do.
410	K. V. Srinivasa Rao Esq., Station Master, Garladinne, M. & S.M. Ry.	...	Do.

[N.B.] We have since received in addition the usual donations of Rs 5 from Rajasabha Bhushan Karpur Srinivasa Raoji Esq., B.A. L.C.E. Rs. 2 from Jimmi Venkata Rao Pantulu Gara B.A., B.L. Rs. 5 from Desabhushana R. K. Prasanna Venkatesa Raoji Esq., and Rs. 10 from Rao Bahadur S. N. V. Rajachar Esq., B.A. Dewan of Bobbili—M.

FULL-PAGE ADVERTISEMENTS. Rs. 6.

MADHWAISM

Expects every Madhwa to patronise

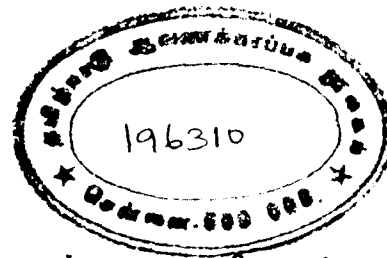
C. S. MURTY & CO.,
Cloth Merchants, TRIPLICANE,
MADRAS.

BECAUSE

1. It is a Madhwa concern.
2. They are out for service and not profiteering.
3. You can purchase with confidence.
4. They alone prepare Saries etc., to the actual needs and tastes of Madhwa Ladies.

Try once their 'Washermanpet SARIE.'

Best for daily wear Rs. 10 to 15.



Half-Page Advertisements—Rs. 3-8 per Insertion.

NOTICE.

THE FAMOUS ASTROLOGER OF TANJORE.

TONAPE RAGHAVENDRACHARYA.

PATRONIZED BY THE ROYAL FAMILY

and compiler of Tanjore Mahratti Almanac for the last 30 years.

—Now in Madras—would describe the past and predict the future most accurately—explain present life in the light of good or evil deeds in the previous birth—suggest valuable remedies for temporary troubles due to the adverse position of planets and would give

DETAILED LIFE READINGS.

An Authority in finding agreement of horoscopes for marriage.

A TRIAL means COMPLETE SATISFACTION.

Mahratti Panchangam available As. 5 (Five)

Enquire at 213, China Bazaar Road,
G. T Madras, between the hours of 1 & 6 p. m.

or

15, Nagoji Rao's Lane, Triplicane.

SILVER IMAGES.

SEND $\frac{1}{2}$ VALUE FOR "V. P."

Flute Krishna Rs. 2 to Rs. 10.

Crawling Krishna 12 As. to Rs. 5.



Vinayakar (Pilliar) Rs. 2 to Rs. 15.



Lakshmi Sitting Rs. 3 to Rs. 10.
Do. Standing Rs. 3 to 15.



Full price list on application to:—

B. GOVINDAPPA & SON,

CHICKPET,
Bangalore City.

QUARTER-PAGE ADVERTISEMENTS. Rs. 2.

TALISMANS & CHARMS.

For those People to Avoid all Sorts of Misfortunes
and enter the Gates of Successful Life.

For Success in Spiritual and Religious Life ...	Rs. 10-0
For Honour, Riches, Learning, and Greatness.	7-8
For Health, Physical Strength, &c.	7-8
For power of Eloquence Speeches. &c.	7-8
For success in any Undertaking or Litigation, &c.	10-0
For Success in Sport, Racing, Cards, Games.	7-8
For Success in Trade and Business	10-0
For Men's Love to women	7-8
For Women's Love to men	10-0
For Love of Opposite Sex, attractive power...	7-8
For Agricultural Prosperity, Farming Good Crops, etc.	
For Success in Mining Plumbago, &c.	100-0
For Success in Gemming	225-0
Rabbi Solomon's Special Talisman for every success	15-0
Specially valued and worn by every success- ful Hebrew, 2nd quality	21-0
1st quality	30-0

*Note.—A Money Order or G. C. Notes will bring
the Talisman to your door. Always the full
amount should be remitted in Advance. No. V.P.P.*

EXTENSIVE LIFE READING Rs. 15-0-0.

Two Rs. 25, Three Rs. 30, or more at Rs. 10 per
reading.

D. A. RAM DUTH, Astrologer,
No. 30 & 55 (M.J.) Cheku Street, COLOMBO,
(CEYLON.)

BENARES GOODS.

Very cheap, Best quality,
Laced & Silk, colour strong,

Benares Saris :—

9 yds. x 44" ... Rs. 40 to 200

8 " x 44" ... " 40 to 150

5 " x 44" ... " 25 to 150

Dhoti Laced and in all colours.

V.P.P. 4 yds. x 44" ... Rs. 29 to 100

Charge &c. 3 " x 44" ... " 15 to 100

Catalogue free 4 " x 49" ... " 38 to 100

3 " x 49" ... " 20 to 100

Ordinary Dhotis in all colours.

4 yds. x 44" ... Rs. 18 to 45

3 " x 44" ... " 14 to 25

4 " x 49" ... " 20 to 50

3 " x 49" ... " 15 to 30

All sorts of Rudrakhas, Narmadi,
Turbans, Kashmir Shawls, Coating &
Shirting Silk &c.

Apply to:—**S. U. Narayanacharya & Co.,**
CHAUKHAMBA, BENARES CITY, U.P.

The KATHAMALA,

(An Illustrated Tamil Monthly)

CONTAINS

Puranic Anecdotes, Humorous Stories
Novel and Dramatic Serials.

Amuses! Entertains!! Instructs!!!

The Young and the Old, : : :
the Rich and the Poor,

the Male and the Female,

without distinction of

: : : Caste or Creed or Colour.

Annual Subscription Rs. 2.

Half-Yearly " " 1-4.

VERY GOOD MEDIUM FOR ADVERTISEMENT.

Write for particulars to—

THE MANAGING AGENT.
10, Cavalry Road, Bangalore Cantt.

"MADHWA SIDDHANTA PRAKASINI"

[Estd. in 1916]

A monthly journal published in the
Canarese language with the help of the
eminent Pandits for the propaganda of
Vedanta Philosophy in general and
Dwaita Philosophy in particular.

The Annual Subscription for the current
9th Vol Rs. 2—4—0.

Previous Volumes 2 to 8 are available
for Rs. 10—0—0.

PATRONS I CLASS Rs. 10.

Do. II Do. Rs. 5.

For further particulars, please apply to:—

K. VYASA CHAR, B.A.,

Secretary, M.S.P. Sabha.
MYSORE.