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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. }

TRIPLICANE, MADRAS, JANUARY TO MARCH, 1926.

No. 3

CONTENTS.

1. **Editorial**.—First step in the unification of Madhwas.
2. **Religion and Philosophy** :—
 - (a) Sri Vayu Stuti—By Trivikrama Pandit. [T. V. Krishnaswami Rao.]
 - (b) Harivamsa and Mahabharata under the search-light of Sri-mada Charya. [T. V. Krishnaswami Rao, Bombay.]
 - (c) Topics from upanishads. [S. Srinivasa Rao, B.A., Guntur.]
 - (d) Kenopanishad—Khanda II. [T. V. Krishnaswami Rao, Bombay.]
 - (e) Topics from the Brahma Sutra Bhashya. [V. V. Bhandiwad, M.A., Dharwar.]
3. **All About our Mutts** :—
 - (a) Superiority challenged.
 - (b) Religious Endowments Act. Uttaradi Mutt Exempted.
4. **Sree Madhwa Navami celebrations** :—
5. **All About All-India Madhwa Union** :—
 - (a) Plea for a Parental Organization.
 - (a) All-India Madhwa Union's Activities at Arni. [M. L. Nagoji Rao, B.A., B.L., Arni.]
- (c) Invitation for social and yet-re-munerating service.
- (d) Appointment of an Agent.
6. **All About Madhwa Charities** :—
 - (a) An Endowment.
 - (b) Deshabhushana R. K. Prasanna Venkatesa Rao's Charities.
7. **All About S. M. S. O. Sabha, Chirtanur** :—
 - (a) Proceedings of the S. M. S. O. Sabha 1925. [M. Hanumantha Rao, Bombay.]
 - (b) My First Visit to the Tirupathi Sabha for 1925, [By a Pilgrim Visitor.]
8. **Correspondence** :—
9. **How the Madhwa World Moves** :—
A Boon to the Madhwa Community.
10. **All About Sabhas, Meeting and Conferences** :—
The Madhwa Activities at Triplicane, Madras.
11. **Our Literary and Scientific columns** :—
Paper on Diamond. [C. Koneri Rao Sahib, B.Sc., Mica Inspector.]

1926

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The Madhwa Journal.

ACHARYAH SRIMADACHARYAH. SANTHUMEI JANMAJANMANI.

Vol. II. }

TRIPLICANE, MADRAS. JANUARY TO MARCH, 1926

} No. 3.

Notice to the old as well as to
the Intending Subscribers.

First Step in the Unification
of Madhwas.

In view of the incapacity felt, expressed and communicated to us from time to time both orally and through means of letters by a large number of our subscribers (who, though poor are yet anxious to go through our journal regularly) in regard to the payment of the Annual Subscription of Rs. (3) three, at one stretch, it is hereby notified for general information that, in response to the above request, the hitherto-followed-system of realizing once for all, the yearly subscription by V.P.P. has been abolished, as an experimental measure, and in its place is introduced the system of piecemeal payment in advance, by the future subscribers at the rate of Re. (1) one Rupee as Quarterly subscription, free of all charges, and similarly so, each time after the last three issues of every quarter, (containing on an average 3 Forms of 8 pages each) are out.

It is hoped that the new system will appeal to and satisfy all sections of the Madhwa Public and particularly those who may doubt the continuance of the Journal till the Volume for which they pay, ends. In this system, it may, however, be kindly noted that it is obligatory to subscribe for the entire Volume, at whatever stage the enrolment may be.

In consideration of all these facilities offered to all grades of the Madhwa Public, the under-signed feels sanguine that our Appeal for Donation, made in Issue No. I of this Volume will receive sympathetic and adequate response at the hands of those rich gentlemen who have the true interests of the Madhwa community at heart. — Managing Editor.
20-3-26.

[N. B.] Notwithstanding the above change, nothing prevents any subscriber from paying the Annual subscription once for all in advance.

Regular Readers of our Journal from its very beginning and that, with a certain amount of close attention to the various topics raised therein for discussion from time to time, might not have failed to note the two articles published under the above heading in our Editorial columns of Issues Nos 7 and 8 of Vol. I and also a rejoinder thereto, received from one Mr. K. V. Raja Rao of Triplicane, which was also published in our Journal in its Issue No. 10 (*vide* Page 218) of the same volume. At the foot of the rejoinder, it may also be remembered that we had invited further correspondence on the subject before we offered our own counter-remarks on Mr. Raja Rao's views which have been expressed in the most elegant style. So far, we have waited, only to meet disappointment.

From what is stated above, it should not be understood that the articles under reference did not attract public attention, so as to invite criticism or support from higher circles. On the other hand, since their appearance, the Editor had occasion to meet a few leaders of our community some of whom took exception to the views expressed therein as being one-sided, as they seemed to contain in them the secret object of aggrandizing the greatness or superiority of a particular section of the Madhwa community, while there were others who congratulated him on the excellence of the scheme which had been ushered for consideration by the public on

the ground that the suggestion was an equitable one and if put into practice, (which no doubt will be impossible in the present condition of the Madhwas) will be productive of splendid results, conducive to the gradual progress of the society in right directions. It may also be mentioned here that those who held the former view went to the extent of refusing to take delivery of the subsequent issues on account of this misunderstanding, though the period for which they had paid their subscription had not run out. By lapse of time and perhaps on careful thought bestowed on the subject later, we have reasons to believe that the misunderstandings of those who differed from us are gradually waning and the impartiality of the scheme is becoming more and more manifest, though there is pessimism reigning still as to the probability of the scheme ever being brought for consideration by the influential section of the Madhwa public.

Whether any scheme could be brought to working immediately or not is a different matter from the decision we may arrive at after careful thinking as regards its workability. For, actual working of any scheme admitted as workable depends on various circumstances of those whose duty it would be to bring it to that stage. It requires not only duty, enthusiasm, patience, but to speak of the other necessary resources to back up the scheme. Perhaps what may not be achieved in one generation, may be possible to achieve in the succeeding one and there would be, therefore, no harm if the scheme is considered in all its aspects even in an unfavorable atmosphere, without prospect of immediate realization. In other words, it is not good to be cleared away at the distant prospect of the fruition of any scheme and bestow no thought on it as to its workability or otherwise. If the Madhwas take into their heads that they are not merely to live for themselves, but also for the good of the coming generation, we do not despair that the day will be far off when they will

bestow on the scheme that attention and consideration, which it richly deserves at their hands—never mind—whatever conclusion they arrive at. Even if they reject the scheme as unworkable or utopian as has been remarked by Mr. Raja Rao, these conclusions themselves will help the framing of a more practical scheme in the future, without treading again the same ground declared as impractical. With these premises, we offer our remarks in answer to the criticisms made by Mr. K. V. Raja Rao in his well-chosen words and hope that now at least others will come forward with their views and expose the defects, if any still, in the scheme and bring home to us the absurdity of the proposal brought forward.

To begin with, Mr. Raja Rao characterises the gist of the two articles as indicating the desire to bring Madhwas spiritually under one sway, so to say, and says, that for achieving this object, the writer advocates the abolition of the Mutts. Thus Mr. Raja Rao admits that the Madhwas, though following the same religion and living in the same country and though having no differences in the creed, are being brought under different sways—the object neither we nor Mr. Raja Rao is able to understand. We do not think he (Mr. Raja Rao) means what he has written when he says, that we want complete abolition of Mutts. We need not repeat that ours is only the ambition to have a single all-powerful Mutt to wield the destinies of the entire Madhwa community, provided it is not unshastric and not at all, the abolition of all mutts, as represented by him.

Mr. Raja Rao considers that the amalgamation of Mutts eventually into a single Mutt is an *undesirable proposal*, but he wants to give it up for the reasons given by him in the second paragraph, viz., (1) that it is now long time since these Mutts have been established, (2) these Mutts have acquired properties all over India, (3) that the Heads of Mutts have become equally materialistic that they would not voluntarily part with their power and pro-

perties, (4) the absence of cliques, faction and quarrels resulting in bloodshed and permanent hatred and the consequent avoidance of inter-dining, inter-marriages and exchange of other social amenities and (5) the hailing with joy and gratification, the advent of the Head of any Madhwa Mutt by all the Madhwas of any particular locality to whatever mutt they individually or severally belong. From this, one has to conclude what Mr. Raja Rao means is that the multiplicity of mutts has not brought any weakness to the society and that it was due to the strong tie of unification with which the talented Founder, Sriman Madhwacharya has bound us all together. With the same reverence and respect towards our Guru, we wish that the ship may move on smoothly, in spite of the experiment made against His original arrangement; but time has now come for us to realize that, with all care taken to act up to the mandate of Sri Acharya in other respects, the violation of that one rule of running one Mutt throughout has disturbed her smooth-sailing and the wreckage of the ship is expected in these days at any moment. The strength of any plying vessel has to be tested in troubled waters. In the same way, when the necessity has arisen for all Madhwas to meet on a common platform, which it was not the case in former times, the multiplicity of Mutts has to come to play its part. The Madhwas assembled, as we all know, do not belong to the same Mutt on account of the existence of the different Mutts in the community and as such each one is and is bound to be devoted first to his Guru. He may likewise respect the Gurus of other mutts also, but will not do so, ignoring his own guru at any time. Further, when the occasion for respecting all gurus comes in, he will scrupulously watch whether his guru is treated in the same way as other gurus. This is but natural. If he does not do so, the natural inference is that he admits the superiority of other gurus to his own guru. This admission will not stop there, but will automatically lead to the lowering down of his status in the community, as statuses are

only judged by such standard of differentiation in the matter of treatment.

This absurd anomaly, our Acharya did want to avoid and so only, he did not intend to have more than one mutt at a time and made, therefore, his several disciples to wait for the pontifical seat until each one's turn came. This arrangement being of a prior date and one inaugurated by Sriman Acharya, the later introduction of multiplicity of mutts stands self-condemned and has brought trouble of *theertham* nowadays. So, this must go. His second contention is that they have acquired properties. We say that these are not personal or family properties and by unification of Mutts, these will again serve the same purpose.

As regards the third contention that the Heads of Mutts have become equally materialistic, etc., the course suggested will put down and that rightly, the materialistic tendencies of these Heads, which should not be left unnoticed. We shall have better set of people, devoid of such tendencies.

The fourth contention is that there is absence of cliques, quarrels, etc., What is that, then, which is going on in the Madhwa Sabha at Tirupathi? Who is going to quench that fire? Any number of judgments or compromises or arbitration! will they be able to quench that fire which fights for equality of rights? This contention is also, therefore, frivolous.

As regards hailing with joy and gratification when any Swami comes to any place, it is all when a man is in his own house, but how to decide this question when all meet in a common place when respect is paid to gurus or his representatives? Equality of treatment even is not brooked. So, this contention also falls to the ground.

Under the heading 'Attempt unnecessary, Mr. Raja Rao admits that the Mattadhipathies are not discharging the duty of propagation—Why do they not do it? Is it not that they consider individually that one Mutt is not the only guilty party

in that direction and that they are therefore safe without doing it? Is this the outcome of unification of Madhwas, which he says, is already existing? Does unification mean silent service of sight-seeing? If there were unification among the disciples of Madhwa, would the Swamis keep quiet without propagating religion among the masses and enforcing religious discipline? As regards the plea that there is no difference in the matter of tenets of each mutt, we never complained about that, but that serves as another good cause for a single mutt. What again is the use of each one saying when questioned, I am a Smartha or a Madhwa, as the case may be, in his respective communities? Is it enough if an Indian calls himself an Indian and then go to bed? Madhwa Navami where all disciples meet is taken again as an example. In such places, when big pandits sink differences, no trouble arises. In these petty gatherings, Mutts do not interfere. But in the S. M. S. O. Sabha, the assertion of priority has been made and gained and the result is open secession on the part of Vyasaraya and Sumatindra Mutts from the Sabha? Is this the sign of Union in the community? Is not the multiplicity of Mutts responsible for this? How does Mr. Raja Rao close these differences of superiority and inferiority effectively, so that any compromise would stand for all time to come? Under heading "The next Best thing" Mr. Raja Rao says that it is our sacred duty to nip this attempt at disruption in the bud and remove the cause or causes, etc., that has now estranged feelings between members of our community. These stereo-typed expressions will not help us. Let him suggest and tell us what the result of the decision in the *theertham* suit, whether the plaintiffs lose or gain, will be in either case. In our opinion, feelings will be the same and will even grow worse. Estrangement will be the order of the day. The only solution, therefore, for setting at naught this feeling from generation to generation lies in the constitution of a consolidated

Mutt, which is chiefly the disciples' concern. It is very difficult to bring the mutts round to agree to this suggestion. Government alone should be approached and through them the Legislature, to bring about this most sacred reform in the community. This means one Mutt, one *theertham* and no quarrel. The ultimate result will be that the road for unification will remain laid open and any common organization formed is bound to prove an eternal blessing for the uplift of the community.

[The recent decision that some of the Mutts have been exempted from the operation of the Religious Endowments Act leads one to despair that the Mutts having all-India jurisdiction cannot be interfered with in any way, as no Act of any Province or State or Presidency can function individually in dealing with such mutts. Even an All-India Act cannot bring in any remedy as it will not operate in the Native States where the Mutts own enormous properties. Thus the position of the Mutts has now become very secure and enviable as neither the Native States nor the British India can exercise any control over them, even if interference is warranted. Ed.]

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RELIGION AND PHILOSOPHY.

Sri Vayu-Stuti or hymn to the Air-God
by Trivikrama Pandit.

[T. V. KRISHNASWAMI RAU, BOMBAY.]

Invocation to Lord Narasimha.

Oh Lion-faced Lord! May Thy claws that individually obtain the strength of Indra's Vajrayudha in the extermination of Daitya hosts and claim respectful homages from the very Gods of Devaloka protect us!

Oh Lakshmi's Lord! Vain have been my pursuits in trying to come across with one either equal to or superior to Thee. Verily Thou art the eighth principle (even if the liberal classifications of Vaiseshika philosophy which admits of as many as seven principles are to be accepted as final) All the Devas from Brahma downwards were without exception consumed like glow-worms to the fire of Thy fury during the past countless pralayas and they shall likewise meet with the same fate also in the pralayas to come.

Vayu-Stuti.

1. May the dust of the feet of Anandathirtha whose Bhakti towards Sri Hari has raised him to the seat of Jagatguru purify us! And it is by paying adoration to such a holy dust that even Bharatidevi, the presiding goddess of speech finds perfection in the enjoyment of pleasures.

2. In their eagerness to get themselves initiated into the great mystery, the very gods vie with each other in the act of holding the feet of Anandathirtha by way of appealing for enlightenment on the subject.

3. The dust of his feet is potent enough to destroy all such limitations as birth,

death, misery, disease and ignorance. It aids Vishnu Bhaktas in the acquisition of knowledge, devotion and similar desirable qualities, and finally leads them to the happy goal of self-realisation; whereas it casts the haters of Narayana into the hell of darkness, there to undergo suffering according to their own individual deserts. Am I competent to sufficiently eulogise such an exalted dust? Verily not.

4. Lord Vayu the heir-apparent to Brahma's throne being entreated by Chandra, Indra, Rudra, Surya, Sesha, Garuda and other gods incarnated as Madhwacharya for the sake of redeeming the souls sunk in the whirlpool of ignorance caused by the mischievous Kali.

5. May the Air-god (Moola Vayu) who manifested himself as Bhima and with his invincible mace vanquished easily several of his powerful foes, and who latterly took birth as Guru Madhwacharya to impart correct Brahma knowledge to the struggling mankind on earth, confer the boon of sound intellect on my humble self!

6. May the Ksheera Sagara (sea of milk) of Anandathirtha allay the heat caused by the rounds of mundane existence! Like the ocean rich in precious stones, he stands as the storehouse for gems like Gyana, Bhakti and similar good qualities. Like the sea of milk where the gods repair to seek refuge at the hands of the reclining Lord, he affords shelter to those in quest of Srihari's grace.

7. Oh Mukhyaprana! In the case of real bhaktas, you are able to cut asunder the bonds of worldly existence and obtain for them the goal of freedom (Mukti). You alone are fit to occupy the future Brahma's throne. Oh Consort of Bharati Devi! Show unto us who are sunk in the misery of samsara the path of Bhakti towards Srihari

through your triple manifestations (Hanuman, Bhima and Madhwa).

8. Oh dexterous and daring Vayu competent to create, preserve, and destroy all the three worlds! Pray deliver the bhaktas from the machinations of the hell-bound heretics who cat-like impose upon the unwary the doctrine of identity between Jivatma and Paramatma.

9. Oh Lord Vayu! Those who revere your third manifestation of Madhwacharya adored by gods and saints enjoy supreme happiness in Vykunta according to their respective merits, being carefully attended to by beauteous nymphs inhabiting the heavens as your servitors.

10. Oh Anandatirtha, the incarnation of the foremost of Devatas! Eternally happy are the released souls who enjoy in the company of gods like Chandra, Surya, Kama, Sesha and Rudra, the soft music set forth by the lovely maidens of the celestial regions and the sweet fragrance thrown out by flowers like jasmine, parijat and nandivardhana.

(To be continued).

Harivamsa and Mahabharata under the searchlight of Srimadacharya.

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

(Continued from Issue 11 of Vol I.)

Harischandra though a chandal reached Swargalok, whereas Pandu who was royalty personified had to stay in Yamalok; because the former did Rajasuya when the latter failed to perform it. The necessity of a King having to perform the Yag is obvious.

When Jiva (Pranavayu) leaves the body, he carries Paramatma on his shoulders. Sree Hari is therefore called Vayu-vahana.

Krishna got Jarasandha killed by Bhima when Arjuna was puffed up with the pride of his own prowess without taking Srikrishna's support into account and thus put him to shame

During the Rajasuya yag of Yudhishtir, first respects were paid to Srikrishna as the representative of Kshatriyas, for the reason that in Vedavyas and Parasuram the Brahmins had been sufficiently honored more than once.

When Dhritarashtra gave his assent to the game of chess, his ego was under the influence of Kali (Satan).

The Akshaya Patra (eternal feeder) was given to Droupadi not by the Sun God but by Sri Hari who presides over him.

Bhima gave expression to his philosophy in the course of a discussion with Yudhishtir, "Only when the tongue waters, the hand is in search of food. Even so God dictates and Jiva obeys His mandates. Only after the King is made to witness the Juggler's marvels, the juggler can expect his appreciation of his skill. God dispenses His rewards according as actions are untainted with motives."

Narakasuras Avesa entered into Karna as a fit vessel to work out the destruction of Krishna who had mercilessly slaughtered him before.

Krishna went during his ambassadorial mission first to Vidura's cottage although the gilded saloons of Duryodhan apparently proclaimed a royal reception to the Divine Mediator; for Vidura was the only soul who defended the cause of Droupadi during her torments.

Krishna showed His Visvaroop to Dhritarashtra by restoring his vision tem-

porarily to convince him of the futility of Duryodhan's attempts to bind him in chains.

When Narakasura's son Bhagadatta shot the redoubtable Varaha-Astra at Arjuna, Krishna received it on His breast and saved His Bhakta from extinction. He is Bhaktavatsala.

Krishna rejoiced when Gatodgaja fell at the blow of Karna's Saktiayudha which was reserved by him for killing Arjun. Krishna was a unique defender of his beloved disciple.

Bhima alone refused to prostrate before the Narayanastra let loose by Aswathama, as his was a disposition not in search of Kamyaphala (desire for fruits). Further, as he himself was the presiding diety of Astras (arrows), he worshipped Krishna at heart.

Bhima sucked the Soma rasa from the life-blood of Dussasana and offered the happiness to Sri Narasimha within him.

Six against one! The fate of Karna was a foregone conclusion. The infallible Takshaka arrow let loose by Karna failed to do its work through the manoeuvres of Krishna. Karna had promised Kunti not to sling the same arrow again if it failed to perform its function. He had also promised to hit Arjuna only and not harm the remaining four under any circumstances. Indra had already stripped him of his inviolable look given by the Sun-God. There was the curse of Parasuram that he would forget the Mantra at the critical hour. Lastly stood Arjuna with his Gandiv verily as the boss of Lord Krishna's show.

Yudhishtir cursed womankind unfit for maintaining secrecy, when he knew that

Kunti kept Karna's birth as a secret resulting in the loss of eighteen Akshohinis.

Yudhishtir was inconsolably repenting of his participation in the war, but Bhimasena was always comforting himself with the satisfaction of having uprooted Narayana's haters.

Krishna imparted His second Gita (Anugita) to Arjun when he sank in despair out of Abhimanyu's death.

Summary of Anu-Gita :—Chanting Mantras without Bhakti is as wasteful as a cry in wilderness

Dhritarashtra was able to see through Krishna's mercy all dead sons and the eighteen Akshohinis that lay dead on the battle-field once again in life and blood. Janmejaya likewise saw his deceased father Parikshit through the tenderness of Vedavyas. Verily Mahabharata is a luxurious tree with Prataksa-phalas ever handy for the genuine seeker.

Jara the hunter who aimed the mortal shaft at Krishna's toe was formerly Brigu Rishi, who kicked Vishnu on the breast and nevertheless secured His encomium.

Vasudeva the king of Vraj was originally Kasyapa Rishi.

On his way to Vaikunta, Yudhishtira had to witness the horrors of Hell not because he spoke a lie regarding Aswathama's death but because he hesitated for a while to carry out the orders of Sri Krishna in repeating what he was directed to say.

"Leave the war-making to the king and the field-marshal. Fight the battle as a private."

Topics from Upanishads.

[S. Srinivasa Row, B.A., Retired District Registrar, Guntur]

The word Upanishad means secret truths revealed by the Great Rishis to their disciples who sat close to them. Upa=near, ni=down, sad=sit. There is another meaning upa=near, ni=wholly sad=to destroy, that is "that which destroys Avidya of Egoism and carries near to Brahman." There are now about 108 Upanishads and some of them are published as the Ananda Press Series of Poona. Of these, the most ancient and classical Upanishads are generally counted as 10 and sometimes 12 and these are (1) Isa or Isavasya or Vajasareya Samhita Upanishad, (2) Kena or Talvakara Upanishad, (3) Katha Upanishad, (4) Prasna, (5) Manduka, (6) Mundaka, (7) Taittiriya, (8) Aitareya, (9) Chandogya, (10) Brihadaranyaka or Vajasanya Brahmana Upanishad, (11) Svetasvatara, (12) Kausitike Upanishad. Sri Madhwacharya has written commentaries (Bashya) on the first ten, while Sri Sankara and others appear to have written commentaries on all the 12 Upanishads. The three great Acharyas of South India viz., Madhwa, Ramanuja and Sankara,* have written

[* Note that the term Acharya meant one who wrote commentaries on the Prasthantrayas ten Upanishads, Brahmasutra and Bhagavad Gita, Ed.]

commentaries on all these Upanishads as they wrote on Brahma Sutras and Bhagavatgita to establish their doctrines. Sri Sankara employed these Upanishads as a weapon to defeat the Buddhists and establish his Advaitism or Monism which is in reality pantheism. His fundamental idea was to *fight against the rationalistic

[* Is there some truth after all, in the statement that Sankara himself is a Pracchanno-Buddha Ed.]

Atheism or Agnosticism of heterodox sects passing under the name of Bud-

dhism and Jainism prevailing in his times. He therefore ignored the doctrine of faith and devotion (Bhakthi) which were left to be expounded by the great Vaishnava Teachers, Sri Ramanuja and Sri Madhwa. In this connection, it has to be noted that the great masses of India are saturated with the devotional aspect of these Upanishadic teachings. It was Sri Madhwa who established the correct doctrine of Monotheism which was found in the Vedas by his able and erudite interpretations. Though some Sanskrit scholars other than the followers of Sri Madhwa may think that Sri Madhwa has put forced interpretations on some of the Vedic and Upanishadic passages, that is not correct since Sri Madhwa has always quoted some purana or vedic authority for his interpretations. Thus the Dwaita doctrines established by Sri Madhwa were current long before his time, as ancient as the eternal Vedas and Puranas but as they were kept in back-ground, he was the most illustrious exponent.

(To be continued.)

Kenopanishad.

Khanda II.

[T. V. KRISHNASWAMI RAU, BOMBAY].

Yadi manyasay suvedeti Dakaramevapinoo-
nam

Twam Vetya Brahmano roopam
Yadasya twam yadasya cha Deveshvatha
Nu mecmamswameva tay.

If—thou thinkest—I know well—thus—
little—verily—but—indeed—thou—know-
est—Brahman's—nature—because—of
this—thou—that—of this—in the Devas
—hence—now—should be investigated—
by thee.

Brahma continues:—

"Oh Siva! If thou thinkest that thou
hast understood (Brahman) well, thou
knowest only very little of His nature.
Because of this little amount of know-
ledge possessed not only by thee but also

by other Devas, the matter must be properly investigated by thee."

NOTE:—Brahma's statement in the previous Khanda of the incapacity of the mind in comprehending Brahman had an indirect reference to the incapacity of its presiding deity as well, who is no other than Siva. Brahma makes his position clear by confirming his imperfections in that respect and suggests that the little knowledge he possesses in common with other Gods as Indra, Yama, etc. must be properly improved upon.

(2) Manyay Viditam Naham manyasuve-
deti

Nona vedeti Vedacha

Yonas tad vedatad veda Nona vedeti
vedacha.

I think—I know—Not I—think—others
—I well know—thus—not—I know not
—thus—and I know—who—amongst—
that—knows—that knows—Not—I know
not—thus—he knows—and.

"I think I know. (But) I do not think
like others that I know Him well. For, It
is not that I do not know Him (at all), I do
know Him (to a certain extent). Amongst
(jivas), whoever says 'I know Him' does
not know Him and whoever says 'I know
Him not' knows Him indeed."

NOTE:—Brahma admits that he knows Him
only partially although others give him the credit
of his perfection. It is the Agyani who says
he knows Him fully, for, by saying so, he
raises limitations to Brahman with the littleness
of his knowledge, whereas the Gyani who says he
does not completely know Him enhances the
grandeur of the Lord's glories by making a candid
confession of his little knowledge.

The underlying truth of Brahma's arguments
is that God cannot be known in entirety but is
knowable only in parts.

[Compare the oft-quoted Simile of the Mount
Meru.

"Pasyantopi Na Pasyanti mero rupam Vipas-
titah." Ed.]

(3) Yasyaa matam Tasya matam matam
yasya Na veda Saha

Avignatam vijanatam Vigaantam
Avijanatam.

By whom—not—thought—by him—is
known—is thought—by whom—Not—he

knows—he—realises not—understands—
realises—not understands.

"By whomsoever Brahman is (consi-
dered as) not thought of, Brahman is
known. By whomsoever Brahman is
(considered as) thought of, Brahman is
not known. He has not realised Him,
who says he has understood Him. He
has realised (Him) who says he has not
understood Him.

NOTE:—Whoever confesses that Brahman
transcends his thinking capacity is on the right
track of knowledge and whoever fancies he has
fully thought out Brahman falls into an error of
bringing Brahman within certain limits. Similar
is the case of a devotee who, when he says, he has
understood Him has not realised Him fully.

(4) Pratibodha Viditam matam Amritat-
wam hi vindatay
Atmana vindatay Veeryan Vidyaya
Vindatay Amritam.

Every—intelligence — realised—under-
stand—immortality—truly — secures — by
self—obtains —power— by knowledge—
procures—immortality.

"He who truly realises Him with his
intuitive knowledge in a perfect state of
consciousness obtains immortality. Power
is secured by one's own efforts, knowledge
secures immortality."

NOTE:—It is through constant meditation
that the devotee is able to obtain a vision of
Paramatma and through His grace enjoys Im-
mortality in a full state of consciousness. To
attain Immortality knowledge is necessary, and
knowledge (strength) is obtained by doing selfless
karmas.

(5) Iha chedavedeethatha satyam astina
chedihavedeen mahatee Vinastihi
Bhuteshu Bhuteshu Vichitya Dhee-
rah Pretyasman Lokad amrita
bhavanti.

Here—If—knew—then—use — is — not
—if — here — knew — great —loss—in all
beings — having realised — wise ones —
departing — from this world — immortal
— become.

"If one knows (Him) here, then there
is use (mukti) for him. If one does not
know Him here, his loss is great indeed.
The wise ones having realised Him in all

beings, on leaving this world after casting off their bodies become Mukias."

NOTE:—It is incumbent on every one to try to attain Divine knowledge in this very life lest procrastination would involve loss of life and consequent loss of opportunities in hastening to the goal of Mukti. He who refuses to take time by the forelock and to improve his knowledge does so at the risk of being confined to the ever-lasting Hell.

(2nd Khanda ends.)

Topics from the Brahma Sutra Bhashya.

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

(Continued from issue Nos. 11 & 12 Vol. I.)

CHAPTER IV.

Jiva or the Individual Soul.

No religion, in the true sense of the word, seems possible, without a belief in God and soul, and a firm faith in the relation between the two. Man is not a mere anatomical being, explainable in terms of blood and flesh. It is a base and undignified view against the conception of man and humanity.

"What a piece of work is man! how noble in reason, how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals.

Does man live after death? or will the physical dissolution end every day about the individual soul? Hamlet, in his moments of bewilderment, asks the same old, old question, "To be or not to be, that is the question." All thinking people brood over the same enigma. Great prophets have an unqualified affirmative word for it. The revealed scriptures bear testimony unhesitatingly; and yet the same question is asked again!

The existence of pleasure and pain, as distinct ideas, arising from distinct sense-experiences, seems to be a most positive

answer to the belief that death is *not* the end of all individual existence. These cannot be mere appearances and thus explained away, for they are different in different things and are connected intimately with some basis. If death were to be the end of all existence, our aspirations and hopes are too trivial. The belief in the immortality of soul, seems to be Universal. As Max Muller says, ("Life and Religion") "There is in man an irrepressible desire for continued existence. It shows itself in life, in what we may call 'self defence.' It shows itself at the end of life, and at the approach of death, in the hope of immortality." This instinctive and spontaneous hope, let us hope, may not be altogether baseless and unconnected. All rites, all ceremonies, and all religious actions are based upon this belief.

Especially so is it in the Hindu Philosophy in general. The hopes and aspirations, and the subtle and puzzled queries of the Vedic Rishis, in the later portions of Rigveda, amply attest to this. As an impetus to man too to follow in the right conduct of life, its significance is noteworthy. It has served and will serve in the future too, as the greatest consolation for man, in a world of inequalities and sufferings. A real Hindu may not and will not be confounded at all with this apparent phenomena in the world.

"For who would bear the whips and scorns of time,

The oppressors' wrong, the proud man's contumely,

The pangs of despised love, the law's delay,

The insolence of office, and the springs,

That patient merit of the unworthy takes,

When he himself might his quietus make,

With a bare bodkin? Who would fardels bear,

To grunt and sweat, under a weary life,

But that the dread of something after death,
The undiscovered country, from whose
bourn,
No traveller returns, puzzles the will,
And makes us rather bear those ills
we have,
Than fly to others that we know not
of?

[Shak. HAMLET.]

He will merely attribute it to his own Past deeds and how many evils in the world, have not been averted at this supreme and sublime self-resignation?

At the very commencement of his teachings, Shree Krishna says to Arjuna.

Vasamsi jeernani yathha vihaya navani (Grinnahthi Naroparani;

Tatha shareerani Vihaya jeernani anyani samyathai Navami Dehi.

This is the prime idea of Hindu Philosophy, that soul is not the body, but is its owner, and that it wanders from body to body, in infinite series of births and re-births. The law of Karma answers the problem, in all its pointedness and authority. There is the eternal principle of soul, undecaying and immortal, behind the outer change of body and sense. Many are the superficial arguments, brought against the existence of an immortal soul, and the very idea of immortality is questioned. The principal school of Indian Atheism, (Charvaka's) are an instance in question. They base their arguments on one Pramana only viz., the Prathyaksha. There is the opponent, who bases his arguments on pure reason, also. "By the mere light of reason it seems difficult to prove the immortality of the soul. The arguments for it are commonly derived either from metaphysical, topics, or moral or physical. But in reality, it is the gospel and gospel alone, that has brought life and immortality is light." Thus commences Hume, his famous essay on "On the immortality of soul" And again. "Nothing in this world is perpetual; everything, however seemingly firm, is in continual flux and change.

The world itself gives symptoms of frailty and dissolution. How contrary to analogy, therefore, to imagine, that one single form, seeming the frailest of any, and subject to greatest disorders, is immortal and indissoluble? What theory is that! How lightly, not to say, how rashly entertained! Well, this is the rational man, producing arguments on reason alone.

Thus the idea that we meet with at the threshold of religious study, is that of the existence of an individual soul, who is the actor, agent, sufferer and enjoyer, subject to the one Principle of Divinity.

The monists maintain that soul is a mere appearance. It is often compared to a wave on the ocean surface of Universal life, identical with the ocean. It is neither real nor has any local place of residence. The Sutrakara himself maintains against this doctrine of Sankara. The Jivatma is atomic in size, as can be seen from the characteristic of his going and returning. (*Uthkranthi gatyagathenam B. S. The Poushyana Shruthi* says, *Sa Asmuth Sareerath Uthkramya Amumlokam Abhigachhathi; Amushmath Imam lokam Achachhathi; Sagarbhi Bhavadhi Sa Prasugathai. Sa Karmakuruthai.* Thus the soul is atomic and real, and these souls are countless and innumerable. Each Jeeva is different, according to its own karmic experiences, and accumulations. But all the same, the jeeva is dependent on God. The *Kashayana Sruthi* says that all these intelligent beings, as indestructible beings enter into the perfect light of Bramha and as imperishable things are born from him, but they are never dissolved. And there is no contradiction in speaking of *jeevathma* as being born, with reference to his embodied state, though he is eternal. Though Vyoma Samhita says, *Uchpadyanthai chidatmano Nithya Nithyathparathmanaha; Upadyapekshaya thesham Uthpathirapi giyatai.*

The soul, in the next place, is a distinct entity, decidedly different from God. God is All Powerful, All-Gracious, Omnipotent and Omniscient, eternally free from destruc-

tion, misery and old age. The soul, though eternal, is a servant of the Lord. It is limited in its powers, and capacities, and is always free to act, subject to the will of God. The familiar and most appealing simile given by the Sutrakara, is that of the carpenter. Just as a carpenter is free to act, but he is also under the direction of his master, who has set him to act, so also the soul. There is only similarity in qualities, but not identity between God and soul (*Paramatma* and *jeevathma*) which latter the Advaitins maintain. The soul is absolutely dependent on God. The Sutrakara has definitely said, on the point, *Om! Pruthak upadesath* II. 28. Advaitins bring in their own interpretation. They postulate the literal meaning of the *Srutis* like, *Tatwamasi*, *Aham Brahmasmi* etc. The theory of identity may seem quite favourable here. But a deeper insight into the discussion will amply show, that here *Bheda* alone is meant to be shown, and not *oneness*. As against the *srutis* quoted above, we have other *srutis* which expressly postulate the *Bheda*, e. g. the famous *sruthi*,

Diva Suparna sayuja 'Sukhaya Samanam Vrikham parishasvajathai.

Thayaamla chippalam swadi Athianashnanamgaha Abhichakasathithi. Munduka Up.

which works out the idea, under the metaphor of the tree and the two birds. Again the very interpretation of the famous sentence, *Tatwamasi* forms by itself an interesting discussion. A careful reading of the preceding sentence would seem to favour the interpretation *Atatwamasi*. *Tatwaprakasika* says:

Sadrusaguna svarupathnana jeevasya Gownavrithya Abhadavyapadesaha. This Gownavrithi is quite justified, as Advaitins themselves adopt it. It is better, however, to adopt *Lakshana* in the interpretation of *Asi* only and *Abedha* in *Tat* and *Tham* rather than *Lakshana* in *Tat* and *Tham* and *Abhidha* as regards *Asi*. Besides, the use of a third kind of *Lakshana* (except *Jagath* and *Agath*. 5 *Jagath Jagath* invented by sankara, is quite unjustifiable.

So only on account of having qualities (essential) similar to those of *Brahma*, the soul is spoken of as *Brahma*, as in the case of all-wise *Brahma*, *Tatgunasarathwathu Tutyapadisaha Prashawath*

Now the essential properties of the soul, are first dormant, but will be manifest later on, just as the manhood or virility is dormant in the child, till it matures in youth. *Balam Ananda ajashcha Sarosananukaulam. Svarupangaya Jeevasay vyayana Paramadiviyaha*

If the above theory were not to be accepted, then we have to admit the permanent-existence of Gods as eternal, of demons as eternally miserable, and of men as eternally in *Samsara* or bondage.

The soul is active though dependent on God. "Yathakarma Kuruthai Thidapi. We have descriptions of the soul, sporting with women, carriages, relations, etc. The Sutrakara too says *Viharopadesath*. The soul is a *real* agent too, since he is seen to adopt means to an end. But he has not the absolute freedom of action, as of perception, which is controlled by God alone; *Jeeva* has only *Alpasakthi* and he cannot feel himself too, of being perfect. All his power of activity, is derived from Him alone. *Karthruthwam karathnawam wa Swabhanaschetana Dhruthihi. Yathaprasadadiyea santhi Nasanti yadupakhaya.*

The next point that is dealt at great length by the Sutrakara is, whether the soul is an *Amsa* or not of the Lord. *Srutis* to both effects are there and supported by *smritis*. In the case of the soul, activity and release result from the will of the Lord, whereas, it is not so in the case of *Avataras*.

The latter are identical and equal to God. The soul is quite different from God, and of quite inferior power. And again, since the soul is but a reflection of God, He cannot be likened to *avataras*, or manifestations, like *Matsya*, etc.

The souls again stand as so many reflections with regard to the different forms of the Lord. The famous Rig Vedic hymn (II. 47. 18), shows this,

Rupam Rupam Pathirupa Babhuva, "Each soul then, is a unit of reflection, and as each soul is different, the reflections, too are different. This cause of dissimilarity, between the various units of reflections (i. e. of souls), is accounted for by saying that it is due to difference in knowledge and action in the soul, without a beginning.

It is enough to note here the principal classification of souls. Broadly they are divided into two classes. The latter again, are two—those fit for release and those not so. Among the latter again, there are the *Nityasamsaris* and those that fall lower from *samsara* to Hell. The souls again are distinguished as *Satwic*, *Rajasic* and *Tamasic*, partaking of the predominant qualities of one or other of the three qualities.

In short, the only Independent Principle is God and souls and everything else depend for their existence, power and attributes on Him. Though subject to His Laws, the souls are free to choose their own purposes, and work out good or bad. By reason of their dependence they are reflected images, and this reflection is

real enough, and not of an illusory nature as Sankara and others maintain. Advaitins postulate their inexplicable *Anirvachaneya Maya* or *Avidya* as the mirror that reflects the images, and say that when this *Maya* vanishes, the *jeevas* too disappear. But this does not appeal. The original and the reflection are both verities; only the former is self-dependent. The soul is again, a self-luminous Principle. There is the consciousness pure and simple.

The peculiarity of the Madhwa school, maintains the principle of gradation, even in *Vaikunta*, the celestial abode of the eternal. *Luxmi*, the Eternal Divine consort, is both equal to and not equal to the Lord. Next comes *Brahma* the Presiding deity of *Mahat*. *Vayu* the future *Brahma*, is next in rank to him. *Rudra* is the Presiding deity of *Amhan-kara*. Thus goes down the flight of steps. Even among the released souls, all are not alike; "but the gradation among the released, does not become the cause of variance (jealousy, etc.) among them;" because all are intent on the Imperishable. (*Akshara*).

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ALL ABOUT OUR MUTTS.

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Mr. C. Subba Rao of Chamarajpet and Retired Superintendent, Government Secretariat, Bangalore, has sent to us the following, which we publish for the information of the public. We have no information as to how this old Memorial was disposed of by the Mysore Government:—

**To His Highness Col. Sir Sree Krishnaraja Wadiar Bahadur, G. C. S. I.,
Maharaja of Mysore.**

‘May it please your Highness,—

Your Highness’ most loyal and obedient Memorialists, who are the disciples of Sri Vyasaraya Swami Mutt at Sosale, beg most respectfully to submit this, their humble representation, and to pray that Government Orders No. 756-66/ Muzrai 128 09-1 and No. 1815-20/ Muzrai 165-15 dated the 13th September 1909 and 1st February 1916 respectively, on the subject of the scale for the first day’s Bhiksha and other honours from Government for Gurus of important Mutts on their visit to Bangalore, may be graciously re-considered by Your Highness, so far as they apply to Sri Vyasaraya Swami Mutt.

2. The Government Order of 1909 fixes a scale for the first day’s Bhiksha on the occasion of the Gurus of important Mutts visiting Bangalore. The amount fixed for the Vyasaraya Swami and Raghavendra Swami Mutts is Rs. 75 each, while that fixed for Uttaradi Swami Mutt is Rs. 150, being double the amount allowed for each of the two former Mutts. It is understood from the order that these amounts are fixed with reference to the *status* of these Mutts as determined by the Muzrai Superintendent. Your Highness’ humble Memorialists confess that they are not aware of the data on which the Muzrai

Superintendent relied, in determining the status of the Mutts as given in the list prepared and submitted by him to Government. While Your Highness’ Memorialists are fully aware that it is Your Highness’ prerogative, as the fountain Head of all honours and privileges, to grant such honours and privileges to whomsoever it may please Your Highness to grant, they respectfully beg to point out that the position assigned by the Muzrai Superintendent to the Vyasaraya Swami Mutt below the Uttaradi Mutt is not fair, being incongruous with the past history and traditions of these Mutts, as Your Highness’ Memorialists will endeavour to show.

3. The origin of the three Madhwa Mutts may be briefly told thus:—Of the pupils of Sriman Madhvacharya (1) Padmanabha Tirtha, (2) Narahari Tirtha, (3) Madhava Tirtha and (4) Akshobhya Tirtha were the most prominent and were all ordained as Sanyasis by Srimadacharya and ordered to succeed to his spiritual throne one after another. The third in succession from Akshobhya Tirtha was Sri Vidyadhi Raja. When this Swami fell ill and feared that his end was near, he ordained Sri Rajendra Tirtha as his successor. The Swami having recovered from his illness and lived for sometime after, Rajendra Tirtha went out on his travels. While he was away travelling, Sri Vidyadhi Raja fell ill once more and seeing no chance of recovery, ordained Sri Kavindra Tirtha, who was near at hand in his last moments. When Rajendra Tirtha returned from his travels and claimed the right of succession as “Asrama Jeshta,” a compromise was effected and the spiritual jurisdiction of the original Mutt was divided between two Swamis, Rajendra Tirtha having become the Head of what is at present known as Sri Vyasaraya

Mutt and Kavindra Tirtha the Head of what has since the division of jurisdiction, been called the Sri Uttaradi Mutt. The Vyasaraya Mutt is so called after one of its most distinguished Pitadhipatis, Sri Vyasaraya Swami, who was born at Bannur near T. Narasipur, of a poor Brahmin family, and was ordained by Brahmanya Tirtha Swami in Abbur, near Channarayana and completed his studies under Sripadaraya Swami at Mulbagal. Some time after, the spiritual jurisdiction of the Uttaradi Mutt came to be divided into the present Uttaradi Mutt proper and Sri Raghavendra Swami Mutt of Mantralaya. So far, the equal status of the three Mutts, Your Highness’ humble Memorialists submit, is beyond dispute. (*Vide* appendix showing the line of succession.)

4. Your Highness’ humble Memorialists beg to submit that, from the standpoint of achievements in the field of learning and literature, the Gurus of the Vyasaraya Swami Mutt hold a status which is unrivalled. Sri Vyasaraya Swami, after whom the Vyasaraya Mutt is called and who is otherwise known as Chandrikacharya, is acknowledged by all the Madhwa Mutts to be one of the triad, known as *Muniraya*, namely, Sriman Madhvacharya, the Founder, Sri Jaya Tirtha or Teekacharya, the great commentator, and Sri Vyasaraya Swami, the author of the famous *Vyasatraya*, that is, *Chandrika*, *Nyayamrita* and *Tarka Tandava*. Besides Sri Vyasaraya Swami, the Mutt has had, among its Pitadhipatis, a galaxy of such distinguished Gurus as Sri Raghunatha Tirtha Swami, known as Sesha Chandrikacharya, Sri Ramachandra Tirtha Swami known as Bhashya Deepikacharya, Sri Kambalur Ramachandra Tirtha Swami, Sri Vidyakanta Swami, and quite recently, Sri Vidya Ratnakara Tirtha Swami, who have all left a name for learning and sanctity.

5. As for the importance and influence of the Sri Raghavendra Swami Mutt, it is enough to say that Sri Raghavendra Swami’s works are standard works of authority and are recognised as such by

all the Madhwa Mutts, including the Uttaradi Mutt, and that there is no Madhwa who is not a Votary of Sri Raghavendra Swami and there is hardly a Madhwa household in which Sri Raghavendra Swami’s Brindavana is not daily worshipped.

6. Among the privileges and marks of distinction which were granted to the Vyasaraya Mutt by rulers and which are enjoyed by it up to this day, may be mentioned, the privilege granted by an Emperor of Delhi, of holding a green umbrella and of carrying the *Nagari* on a camel, the privilege of holding State Durbar and receiving the *Divanie Salam*—prerogative of royalty, granted by a Hindu King of Vijayanagar. There are special honours, shown to Sri Vyasaraya Mutt in holy places like Kanchi, Srirangam, Udipi and Tirupati at which last place, the Swamis of the Mutt have the rare privilege of themselves offering worship to the deity on the first day of their arrival at the place, when the keys of the temple are handed over to the Swamis by the Archakas, near Ghali Gopura. These privileges and marks of honour were won by Sri Vyasaraya Swami by his pre-eminence in learning and spiritual greatness and sanctity. The Swami had as disciples the renowned Sri Vijayendra Swami, the third Guru preceeding Sri Raghavendra Swami, Sri Vadiraja Swami of Sode Mutt, one of the eight Mutts ordained by Sriman Madhvacharya for the worship of Sri-Krishna at Udipi, Sri Purandara Das, Kanaka Das and others, and travelled over the length and breadth of India teaching Dwaita Philosophy and converting people to his creed. He established over 700 Hanumantaraya Temples and acquired extensive properties in various parts of South India and his name is perpetuated by the great reservoir, known as Vyasa Samudra near Kandakur. An extract from a ‘Shasana’ copied from the Mysore inscriptions is appended to show his greatness and the extent to which he was revered by Krishnaraya of Vijayanagar.

7. It was Your Highness' illustrious grand-father, Sri Krishnaraja Wadiar Bahadur, so well known for the liberality with which His Highness established and supported religious and charitable institutions, that introduced into Mysore and endowed the Vyasaraaya Swami Uttaradi and Raghavendra Swami Mutts, which were then presided over by Sri Vidyavallabha Swami at Kumbakonam, Sri Satyadharma Swami at Savanur and Sri Sujendra Swami at Mantralaya respectively. From the gifts of jewellery and other valuables made for the deities of the three Mutts, and honours granted to the Swamis, of all of which a full description is given in pages 317, 318 and 319 of "Vamsaratnakara," it will be seen that His Highness Sri Krishnaraja Wadiar accorded equal treatment to all the three Mutts. The grant to the Vyasaraaya Mutt for expenses incidental to worship and feeding was fixed at 150 varahas a month and the monthly grant for the Uttaradi Mutt for similar purposes was East India Company's rupees 526, which is the equivalent of 150 varahas granted to the Vyasaraaya Mutt. Your Highness' humble Memorialists beg to submit that as between the Vyasaraaya and Uttaradi Mutts at least, no difference of status and consequently no difference of grants was made by His Highness Sri Krishnaraja Wadiar. On the contrary, His Highness had the highest affectionate regard for the Swamis of the Vyasaraaya Mutt, and was always solicitous to safeguard their honour and dignity as will be seen from a letter for which a copy accompanies) addressed by His Highness to His Holiness Sri Vidyapurna Swami. It is evident also that he felt a sort of personal attachment to Sri Vidyavallabha Swami, Sri Vidyakanta Swami, Sri Vidyavidhi Swami and Sri Vidyapurna Swami who were His Highness' contemporaries. That this feeling was quite natural, it is easy to see, from the fact that the Swamis were the Adhipathis of a Mutt permanently located in His Highness' own territories, and were distinguished for their loyalty to

the Mysore Throne no less than for their learning and sanctity.

8. Your Highness' Memorialists beg respectfully to submit that notwithstanding the above circumstances conclusively showing the equality of status of these three Mutts, not only a distinction is made in respect of the amounts allowed to them, but also in the matter of the salute of guns &c., to the Swamis on their visit to Bangalore. While this mark of honour was allowed to the Swamis of the Uttaradi Mutt on two occasions on which they visited Bangalore, it was denied to the distinguished predecessor of the present Swami of the Vyasaraaya Mutt, on the occasion of His Holiness' visit to Bangalore in 1913. The Swami had this matter constantly in his thought, not so much for his own sake, for he was rigidly unostentatious but for the sake of the Mutt whose prestige was in his keeping for the time being. Your Highness' humble Memorialists respectfully submit that they feel this distinction invidious and they see with concern that it is causing unseemly bickerings among the followers of the three Mutts.

9. Your Highness' humble Memorialists therefore respectfully beg to approach Your Highness with the humble prayer that these ancient and historic institutions brought in and planted by Your Highness' illustrious ancestor, possessing a strong hold on the reverence and devotion of a numerous body of Your Highness' loyal subjects who look up to them for light and leading in religious matters, and as such, having special claims on Your Highness' sympathy and support, may be graciously treated alike; in other words, that no distinction be made between the three Madhwa Mutts, a prayer which, Your Highness' humble Memorialists fervently hope, will be considered reasonable and will meet with success, for which, they feel certain, there is ample warrant in Your Highness' love of sacred institutions, wonted fairness of mind and liberality of spirit.

For this act of justice and generosity, Your Highness' humble Memorialists shall as in duty bound, ever pray.

Signature. _____

Address. _____

[For Appendix A. vide next Page—Ed.]

APPENDIX B.

No. 85. Page 33. Mysore Inscriptions.
DATE 1527 A. D.

BY KRISHNARAYA MAHARAYA made to the PARAMAHAMSA PARIVRAJAKA MAHATMA, who had seen to the farthest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnava Sidhanta, in interpreting Vedas and Agamas, a Brihaspati, his feet illuminated by the jewels in the crowns of great Kings without pride, expounding the path of righteousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstasy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhva-charya's, creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasa-tirtha Yatindra, a grant of Gowrapura, belonging to Hangal Sceme, with all usual details. And he forming into 30 shares distributed them to the God Rama of the Mutt and other Gods and to Brahmins as specified. The details are repeated in Kannada.

The Shasana was composed by Sabapathy and engraved by the carpenter Veerannacharya, son of Mallana Natha.

Usual final verse, Shares given to the Manager and 20 other brahmins.

(Sd) SRI VIRUPAKSHA.

Religious Endowments Act.

Uttaradi Mutt Exempted.

The following is the text of the order of the Religious Endowment Board, furnished to us by that Body. The grounds for the above decision annexed to the order will be published in the next issue:—

Before the Board of Commissioners for Hindu Religious Endowments, Madras.

Tuesday, the second day of March, One thousand Nine Hundred and Twenty Six.

PRESENT:

M.R. Ry. Dewan Bahadur,
Sir. T. Sadasivier Ayl., Kt., *President*.
M.R. Ry. Rao Bahadur
M. Chengayya Pantulu Garu,
Commissioner.

In regard to the applicability of the Madras Act I of 1925 to the Uttaradhi Math and its endowments.

His Holiness Sri Swamigalu of Uttaradhi Math—Petitioner.

Board's Order No. 63 dated 5-3-1926.

1. This case coming on for final hearing on the 2nd day of March 1926, this Board, after hearing the arguments of M.R. Ry. P. Panini Rao, Vakil for the petitioner and considering the evidence oral and documentary, adduced in course of the enquiry, while holding that the petitioner's claim to be the absolute owner of the properties of the math and not a trustee thereof is inadmissible, decide under section 80 of Madras Act I of 1925 that the headquarters of the Math are in the Mysore Province and hence the Madras Act No. I of 1925, does not govern this math and its properties.

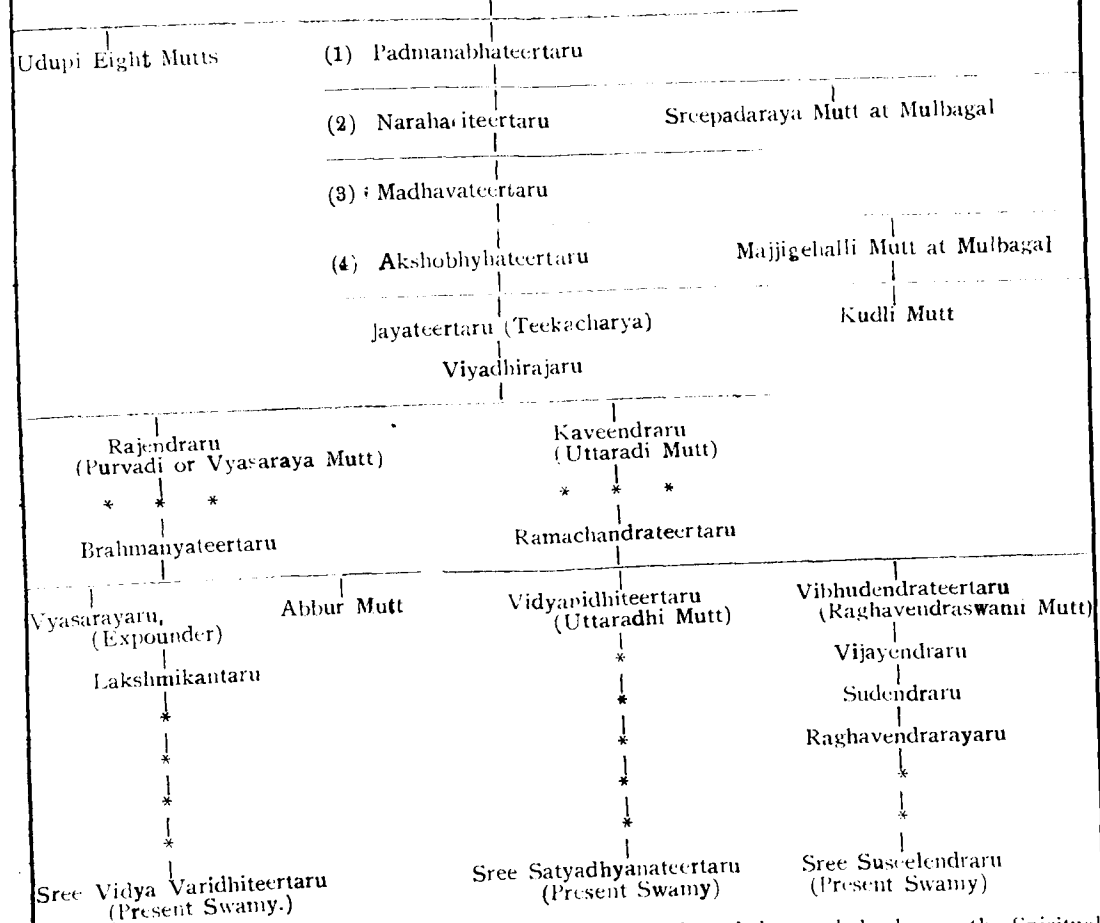
2. If, however, there are any temples situated in the Madras Presidency, of which His Holiness is a Trustee, each of these temples which has got an annual income of more than Rs. 250 would come under the jurisdiction of the Board and even temples with less than an income of Rs. 250, each might be brought under the Act, if the Local Government issues a notification, making the proper declaration.

3. Therefore, without prejudice to the Board's rights over such temples referred to above, the memoranda Nos. 45 and 105 dated 27-4-'25 and 2-5-'25 respectively issued to the petitioner are hereby recalled.

APPENDIX A.

Origin and Growth of Madhva Mutts.

Sreeman Madhvacharya (Founder)



N. B.—Bhandarkeri Bhimankatte Mutt was founded by Achutaprekshacharya, the Spiritual Guru of Sreeman Madhvacharya.

Subramania Mutt.—Is an independent Mutt founded by Madhvacharya's brother Vishnuteertaru.

Udupi Eight Mutts founded by Sreeman Madhvacharya for worshipping Sree Krishna at Udupi in turn are:—

- (1) Palamaru
- (2) Adhamaru
- (3) Krishnapura
- (4) Puttege

- (5) Seeruru
- (6) Sode
- (7) Kannuru
- (8) Pechavara

Sreepadaraya Mutt is a branch of the Mutt of Padmanabhateertaru with Head-quarters at Mulbagal.

Majjigehalli Mutt is a branch of the Mutt of Madhwateertaru with Head-quarters at Mulbagal.

Kudli Mutt is a branch of the Mutt of Akshobhyateertaru with Head-quarters at Kudli.

None of the above have any connection with the direct successors of Sri Madhvacharya.

Sree Madhwa Navami Celebrations.

Kumbakonam.—Madhwa Navami, i.e., the day of Sri Madhwa's 3rd visit to Badarikasrama was observed on the due date by the Local Madhwa Sabha with great fervour and devotion with the following programme:—

21-1-26. 5 P.M. Pandit N. Vijayendra Char Tarka Professor of Tiruvadi, delivered an interesting lecture on "Essence of the Three Philosophies." 9 P.M.—Mr. S. Vadiraja Rao's Harikatha performance on "Vatsala Kalyana" was lively and humorous.

22-1-26. 8 A.M.—Abhishekam to Sri Anjaneya was offered. 1 P.M. More than 500 Brahmans were sumptuously fed and thanks are due to Messrs. Gopinatha Rao of Tirunageswaram, P. K. Srinivasa Rao and others for having brought the function to a complete success, in spite of many unexpected difficulties. 5 P.M. The idol of Sri Madhwa (recently prepared by the Sabha) was taken in procession along all the Madhwa streets with the usual pomp and splendour. 7 P.M. Short but learned speeches on "Acharya Bhakti" were given by eminent Pandits, viz., Khape Vasudevachar, Elattoor Gopalaswamiachar and Umayapuram Ranga Chariar. 9 P.M. Mr. Bhagavata Ranganatha Chariar performed a Harikatha on "Sri Rama Patta-bhishekam".

23-1-26. 5 P.M. Pandit Khape Vasudeva Chariar gave a long and impressive disquisition on "Sri Madhwa Vijaya" which brought home to the minds of the audience the high qualities and holiness of the Guru.

24-1-1926. 5 P.M. Pandit Raichur Krishnachar delivered a lecture on "Varaha Avatar" closely following Bhagavatam. 8 P.M. Flute performance by Mr. Conjeevaram Raja Rao, with Mr. Hari Rao (Brother of Ghot Vidwan Sakharana Rao) Fiddle and Mr. Ganesa Aiyar Mridangam. 10 P.M. A performance on *Buffonery* by

Mr. Nataraja Aiyar of Banadurai High School. Thus brilliantly ended the four days' MADHWA NAVAMI FESTIVAL.—Secretary.

Trichinopoly.—The fifth anniversary of the Sriman Madhwa Siddhantha Sabha, Trichinopoly, contemporaneous with the Madhwa Navami Day, was celebrated with great *ecstacy* on the three consecutive days commencing from Friday the 22nd January 1926.

The programme opened with flute performance on the first evening by Mr. Nagaraja Rao, nephew of Mr. Palladam Sanjiva Rao of Venugana renown. His musical instincts were much appreciated from start to finish and it is hoped that he will ere long reach the stage of perfection attained by his reputed uncle.

There were, as usual, on the second forenoon the Panchamirtha Abhishekam to Saligramams and Vighrahas, the reading of Madhwa Vijaya by half a dozen devotees, and the feeding of two eminent pandit-achars in the Alankara style. The dinner that subsequently followed was participated by nearly 200 persons.

The proceedings at sunset began with a lecture on "Hanuman's Greatness" by Pandit Devachar of Kunjammodi. The choice of the subject was befitting the occasion, as the life of the Monkey-Hero was unequivocally replete with the ideals of Dvaita philosophy.

When Angada and other Vanars showed, out of disappointment in not finding out the lost Sita, symptoms of rebellion against their Chief Sagriva, it was Anjanaya who pulled them up with threats of punishment and gained the cause of Sri Ramachandra like a true disciple in the pathway of Bhakti.

To prevent the fugitive Janaki from pursuing her suicidal policy, to assure her of the coming of her Lord, and to convince her of the genuineness of his mis-

sion required no ordinary discretion in the line of action at a psychological moment. He was an ideal Gyani also.

The gift of the pearl garland from the hands of the very Avatar of Mahalakshmi was nowhere when compared with the pleasure of eternal service to the Lord even as depicted in the familiar coronation scene of Sri Ramachandra. Verily, Hanuman's life is an object lesson for the amplification of Vairagya.

The learned lecturer at last concluded that Vibhishana who surrendered himself unto the Lord with the announcement "I am Thine" and was consequently given Abhaya was a living monument of Dwaita philosophy unlike Ravana who erroneously claimed equality with Sri Narayana by aspiring the hand of Mahalakshmi.

The discourse was soon followed by a brief sketch of Sri Madhwacharya's life delivered by Pandit Hayagrivachar, son of Deckshath Khapae Vasudevacharya of Kumbakonam.

There was a Harikatha performance on the third evening by Haridasa Satyapriyachar of Manamadura on "Droupadi Manasamrakshanam" which lasted for nearly four hours. It was listened to with wrapt attention by a crowded audience from beginning to end.

The thanks of the Sabha are due to the Municipal Chairman Mr. P. Retnavelu Thevar (a Non-Madhwa) for ordering free lighting arrangements on the outskirts of the premises during the three nights and continuous supply of water on all the three days.

The credit of the successful celebration of the auspicious event goes once again to Messrs. C. R. Srinivasa Rao (Secretary) and S. Venkata Rao (Treasurer) who have been devoutly identifying themselves with the movement from the time of its inception about 5 years ago merely for the sake of pleasure of service.

It is gratifying to note that the premier service rendered by the sabha in the propagation of the much neglected Madhwa Philosophy by inviting eminent pandits to

discourse on religious topics on Sunday evenings has likewise been taken up in right earnest by several sister institutions that have since sprung up throughout the Presidency; and in the matter of further popularising the realistic Dwaitism as against the idealistic Adwaitism, the need of a common medium for an exchange of thoughts found desirable has been supplied by the "MADHWA JOURNAL" quite opportunely.—T. V. KRISHNASWAMI RAU.

Triplicane-Madras.—A Sanskrit Patasala, under the name of "*Dwaita Patasala*", for the Madhwa students has been opened by and conducted under the tutorship of the learned and able Pandit S.M.S. "*Kowligi Yadhunathachariar*" for the last one year (i.e.) since 24th April, '25 the subjects taught being Sri Madhwa Vijaya, Manimanjari and Suktams, etc. The students of the first year of this Institution celebrated Sri Madhwa Navami Festival with great *eclat* on Friday the 22nd day of January 1926. The function consisted of the following items:—

- (1) Abhishekam to Vedavyasaswami and Srimadacharya (Madhwacharya).
- (2) Brahmana Santarpanam and
- (3) Procession.

At 6 P.M. the portrait of "Sriman Madhwacharya" was decorated in a grand manner and was taken round from the Dwaita Patasala at Night Choultry, Triplicane, through the streets around the temple of Sri Parthasarathy Swami with Tanjore Music followed by "*Sriman Madhwa Vijaya Parayanam*" under the leadership of S. M. S. Kowligi Yadhunatha Charya until the procession reached the Dwaita Patasala again.

The entire Madhwa community took part in the function. Mr. Arni Subba Row, Retired Deputy Superintendent of Police kindly accompanied the procession to the end. The function came to a close by performing Neeranjams to God Vedavyasa Swami and Sriman Madhwacharya and the distributions of sandal, betel leaves and prasadam to all present.

Before the function closed, the students of the above Patasala garlanded their Pandit S. M. S. Kowligi Yadhunatha Charya with a rose garland, which decorated the Acharya's portrait, in appreciation of his noble work and rewarded him with a Sambhavana, reciting the "*Rikk*" by students themselves.

The function was primarily organised, and successfully conducted by Mr. K. Bheema Row, Secretary of Sri Rama Bhaktha's Association, Triplicane.

Mr. P. Venkasami Row and Mr. A. Raghothama Row who took much interest in decorating the Portrait and leading the procession successfully deserve congratulations.

I pray God Vedavyasa may bless the Pandit as well as the students of the above patasala with long life and prosperity. K. V. Raghava Rao, Student, Govt. Textile Institute, Madras.

Messrs C. S. MURTY & Co.,

Cloth Merchants, Triplicane Madras.

Are the only *Reliable* Cloth Merchants
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All About All-India Madhwa Union.

Plea for a Parental organization.

Support of 'The All-India Madhwa Union, and the 'Madhwa Journal' Strongly Advocated.

An Esteemed Correspondent writes:—

Your Article regarding the need for a change in the constitution of the S.M.S.O. Sabha, Tiruchanoor in [Madhwa Journal, page 223, Issue of "June to August 1925."]

The S. M. S. O. Sabha as the Title implies is "for the uplift or propagation only of Religious Knowledge".

Though it contemplated some other allied worldly functions, yet it has kept itself aloof from most of them, this half a century.

It is a difficult task to combine both worldly and religious advancement, though they are practically inseparable. Very few bodies and souls can bear the strain and undertake the arduous task. Lord Krishna in Gita advises men who practice yoga to have "Yuktaahara and Vihara." He also says "when practising yoga, secure a quiet place, a soft seat and the like." Thus the health and necessary comfort of the body are inseparable from religious knowledge and functions. "A healthy mind needs a healthy body."

Scientists tell us that force can manifest itself only through matter of some kind. This is practically the present state of scientific knowledge or theory. Advaities and some scientists expect that the unity of matter and force will be established (soon). But the world as it now is and the Dvaities in particular, see and believe that there is no such possibility of universal unity of Matter and force.

Hence we should care both for the "body" as well as the "soul". A poet

condenses these ideas into "yaa—loka—dwayasaadhance—thanubhrutam—saa—chaaturee—chaturee."

Hence it is that the asectic descendants and married greehasthasrami followers of Madhwacharya (who were like single and bidi sanyasees and beggars at first caring mostly for their souls) organized Mutts and teaching households or Madhwa greehasthasrami Gurukulas. Thereafter thoughtful and religiously—inclined Rajas, rich Raja-like gentlemen endowed the Mutts—holder pandits liberally, so that religious education may be pursued in those Mutts, households, peacefully by such students as would be willing to subordinate their bodily and worldly pleasures to religious knowledge and pleasures consequent thereupon, the Mutts and even other householder pandits trying in their turn to keep their students above worldly wants.

These centres of religious education which may be called Madhwa Gurukulas became gradually manned (barring noble examples, by Mathadhipathies who could not relinquish nor even loosen their worldly attachments and pleasures to the necessary extent. While householder pandits were succeeded by illiterate and unscrupulous heirs.

They began to love the pomp of parading themselves, their wealth, the jewels of their God—idols and the like and the pleasures of their own selves and their favourites, somewhat to a greater extent than was desirable. Of course this applies to the generality of all Mutts and Pandits. There were and there still are noble exceptions in every mutt or household, though very rare.

The monies that were given directly or indirectly, by the rajahs and the rich persons used to get frittered away on pageants favorites, relatives, and the like, to a

greater extent than on the main function of the mutts and Pandits, viz., propagation of religious knowledge."

Thus a deterioration set in as the whole world knows.

The number of men who were contented with the bare means of existence with unavoidable and limited luxuries, and devoted their lives wholly or mostly to study and propagation of religious and even other kinds of knowledge, has diminished from thousands to hundreds and from hundred to tens only.

This fact nobody can deny. And though some men who sin against their own conscience may assert the contrary, the Madhwa world at large, fully believes the above statement.

A Madhwa in a very high position and 55 years old, once said, "All that I know of Hindu philosophy is that Secta was the wife of Rama."

To this deplorable goal, many are fast driving, in spite of the numerous facilities available in modern times to gain a deeper knowledge. All this is due to the laxity and indifference which the lowkiks display.

Mr. Kanchi Subba Rao of revered memory, though sparsely built in external appearance was a Herculese in the strength of his mind, determination and effort which enabled his weak body to achieve feats of great bodily strength also. He secured some supporters to carry out his plans. But they were not many. Most of these have had to yield to the ravages of time, some died, some became too old and weak. Younger and enthusiastic people have not yet stepped in sufficient numbers, to relieve the burden of the old and surviving members. Therefore the affairs of the Sabha have become practically stagnant and drifting, if not deteriorating.

Some attribute this state of affairs to an apparent split in the Sabha, viz the "Theertam" dispute. Of course this may be and also is one of the causes. But this is not a serious cause. If the number of students and pandits that attended the Sabha and the number of devotees that contributed to its income and religious prosperity be ana-

lysed, the disciples of the two, Vyasaraaja and Raghavendra Mutts, will barely be about $\frac{1}{6}$ or even less.

Therefore, a larger number of workers and, a division of labor with one concentrated guiding Head Administration is conducive to the prosperity of all other organisations. Compare the administration nay, of the world in the past and in India, of the present times. The above-mentioned state of Madhwa affairs seemed to indicate the necessity of an All-India Madhwa Union being organised to attend to all functions, suitable to, and necessitated by the constantly changing times and conditions of the Madhwa community.

Hence this is not a potent cause, though much is made of it by some adherents of these mutts, and their sympathisers and advocates.

Therefore the real cause is the want of zeal in the workers that succeeded Mr. Kanchi Subba Rao. The old and remaining galaxy of admirers and supporters has naturally diminished in splendour. Of course all are not equally enthusiastic and the world has to be taken for what it is at the time.

This Union was conceived about 2 years ago. Vide Madhwa Journal, Issue of December 1923, pages 82-83.

After much hesitation and delay, and difficulty in finding suitable workers for this large, gigantic scheme requiring many Herculese, like Mr. Kanchi Subba Rao, at last, Mr. Karpur Srinivasa Rao who is very justly regarded as Rajasabha Bhushana and Vidyabhushana by the appreciative public and by the Maharajah of Mysore and is thus the best Madhwa available now has launched the scheme of starting "A Madhwaonnathi Saadhaka Sangha" and has adopted as his motto "Yaa—loka—dhwaya—saadhane—thanubhrutaam—saa—chathuree—chathuree" which means "That only is true wisdom which secures the happiness and pleasures of both the worlds, that is, both of 'the inseparable and unavoidable body in this perishing world' and of 'The eternal

and surviving soul only, in the next (eternal) world".

Without the *petty-mindedness* of any body thinking "*Let (me) us be independent for (myself) or ourselves*" because in *dwaita*, there is no independence whatever, except in God, *let all join hands* with Mr. Karpur Srinivasa Rao, the most famous Madhwa of the present day and work the scheme of a central "All-India Madhwa Union" and let all other sanghas regard themselves as parts, (head, heart, and other limbs) of that sangha and nourish and get nourished by that sangha as occasion needs.

In child-birth the head comes first, the other limbs afterwards. The S. M. S. O. Sabha of Tiruchanoor which came first should remain, the head and an examining body as it now is. But the belly that feeds it after digesting the raw or cooked food and other working and earning members should be the various *Madhwa Vedanta Pathasalas* or *Madhwa Gurukula* or Schools of religious tuitions and various District Madhwa Associations, already established and to be established in various places practically in all District Head-quarters or other places which are the centres of Madhwa population (1) by various mutts, (2) by rich gentlemen, and (3) by subscriptions of the public, which it is object of the new sangha to organise.

Of course among other immediate needs of the public such as *firstly*, the *getting of an insight into or learning the gist of "Madhwa Siddhanta Sara"* by those who are already too old to learn and by the insufficiently educated men and women, and to create a taste in them for deeper study when possible, or for enforcing deeper study on their younger dependants, and *secondly*, the earning of worldly conveniences *necessary for* peacefully devoting their spare time to religious study, by various worldly methods of earning enough to secure such a leisure and such a peace of mind when past the stage of student life, or even householder's life, may be left to the new sangha and its ramifica-

tions throughout the length and breadth of this Jerusalem or Holy land of Hindus.

No single institution conducted by the best of men can do all that is needed. So local branches and ramifications and administrations organised with the laudable object of themselves submitting voluntarily (from Bhakti or love) to a competent Head (elected not from favour of any kind, but real qualifications possessed by the individuals concerned should be organised all over.

The Maadhwaonathi Saadhaka Sangha may next be regarded as the heart that feels for all other limbs and nourishes them.

The Madhwa Journal already started and struggling to grow, but stunted from poverty and financial diseases, etc., may remain a separate (sub) organ or mouth (piece) but helped and helping the main head and other limbs.

The arterial and venal bloods and the functions of the nervous systems, viz., *finances* and *ideas* and feeling should traverse all the parts or limbs of the whole body of Madhwa institutions, the legs, the hands, the heart, the head, stomach and lungs should get properly circulated assimilated and purified to the necessary extent carrying and imparting freshness, vigour and growth to all the limbs individually as well as together (i. e.) the parts as well as the body as a whole.

No one institution should become unwieldy or independent.

Hence the division of labor; but co-ordination of many such institutions in various districts and taluks, and cities and other centres accepting one Head or control is a very great desideratum.

The proposals of the Madhwa Journal to form a company for conducting the journal with the powers, independence, in certain directions and the proposal of appropriating a portion of the receipts to the founder are all reasonable and sensible.

But it must be helped by the S. M. S. O. Sabha or Nidhi and by the B. M. O. S. Sangha or All-India Madhwa Union.

The various Madhwa Associations already in existence, including S. M. S. O. Sabha should all *lend* at least their savings at once to the Madhwa Journal (through the B. M. O. S. at a stipulated and cheap rate of interest, buy shares also when the company is formed and thus set an example of healthy co-operation and union, even if no other kind of help can be given, till the journal becomes self-sustaining, more punctual and useful.

The various District Associations etc., should also send at once their brief reports and budgets of receipts and expenditure (through the B. M. O. S. without fearing unnecessary and unpleasant interference with the objects and liberty of each Association) to be published in the Madhwa Journal, making it the common *organ or mouth piece of all* Madhwa Institutions.

All-India Madhwa Union's Activities at Arni.

Mr. M. L. Nagoji Rao B.A., B.L., Pleader, Arni, writes under date 15-1-26 :-

For the last few days, an enterprising gentleman named Mr. K. G. Subba Rao is visiting all Madhwās in this place to enlist them as members of the All-India Madhwa Union started at Bangalore, with Mr. Karpur Srinivasa Rao at its head for the present. Arni and Sathiavijayanagaram were, some decades ago populous Madhwa centres for this district and the learning and piety of Arni Scholars was also widely known still earlier. The absentee landlordism of the Jaghirdar of Arni and the absence of means of livelihood for the mass of people has caused the decadence of these two places and it is really pitiable to see the wretched poverty and gross ignorance of this sect of people and the absence of encouragement and want of liberality on the part of the few rich laukikas. These latter have not much active sympathy for their religion nor do they care in their own self-interest to avail themselves of the learning of the few

scholars that may still be found here. It needs no saying that they fail to appreciate learning in occasional learned visitors to these parts. I write this, not to criticise any one but to bring to the notice of the public that, even in this deplorable state of affairs—there is a feeling in the masses to better themselves and to better their surroundings. This is evident from the unreserved promise of support and co-operation given to the above-mentioned Union. Mr. Subba Rao has been able to get promises of payment of about Rs. 50 a year, which, though not much, will, I hope, be increased, if the activities of the Union materialize. For me, this seems to be an indication that the community has come to realize the actualities of its present low position, when the members of a community show signs of a social conscience and are not so completely self-centred as to forget the society itself. It is a sign of improvement and I see in this support promised to this Union by the community here, an indication of its intention to improve itself. It will be, therefore, very necessary that these people should be helped in its struggles to the utmost by the authorities of the Union. It is, therefore, essential that the central organisation at Bangalore or elsewhere is well-organised first, so that it may effectually help and supervise other affiliated centres. I wish to point out that a branch of the Union may be started here with a good but cheap scheme of mutual help and self-improvement devised and arrangements made for giving religious instruction both to the Vaideekas and Laukikas at the beginning. I think if this work is done, we may hope to hear more of Arni commonsense in the debates of the Sabha every year at Trichanoor. For the present, I regret to say there is more of ignorance, conceit, and servile subservience than either learning or piety—perhaps brought on by poverty and ignorance. I hope your Madhwa readers will also realise the desirability of such and other defects in the character and position of the people by helping in the steps that

may be taken by the Union in trying to bring about better days to the Community. Mr. Subba Rao has also taken lists of Madhwas in this place and he says that he has done so in all places he has visited till now. This process, enterprising people in each Madhwa centre, however small, may take and this, will, necessarily lead to the formation of Madhwa Sabhas in each place, with some active members on its rolls. If such lists are sent on to Bangalore and such representatives are known to the central office, it may help them to send their itinerant officers and lecturers to each place for arranging help and enlisting co-operation. I hope these suggestions will also be considered by the "All-India Madhwa Union."

Invitation for social and yet remunerating Service.

The form of the All-India Madhwa Union published hereunder speaks for itself:—

FORM A.

B. M. O. S. S.

(Monthly) Letter of Authority
for the month of.....1926.

To

Mr. (Messrs.) (Mrs.)
(Complete address).....

Head Office No.
Dated

Head-quarters
Circle.

SIR, MADAM, GENTLEMEN,

You are hereby requested and authorised to collect subscriptions, donations, and endowments for the Bhaarateya Maadhwa Onnathi Saadhaka Sangha.

2. All sums, less than Rs. 2 may be collected in cash by you, while all sums greater than Rs. 2 got should invariably be sent to the Head Office through addressed Money Order forms, supplied by

the Sangha or by Insurance directly, by the donors themselves.

3. Receipts in duplicate should be granted for all payments. (even of 0-0-3).

4. Duplicate Registers of all monthly collections should be maintained and one copy sent to Head office.

5. Those Agents who wish to do honorary work are thankfully welcome.

6. Those Agents who wish to receive remunerations, will have to do so with retrospective effect, from the date of this order but after sufficient funds are collected by them.

7. The rates of remuneration are:—

(a) 12½ per cent for all monthly, collections less than Rs. 100.

(b) 18 per cent for all monthly collections of more than Rs. 100.

[During the first month of a new Agent's work however, an extra commission of 6½ per cent more than the above, mentioned percentages will be given.]

8. An agent who appoints other local agents will also get 5 per cent of monthly collections made by such additional agents for 2 months consecutively from the month of such appointment.

9. These rates will be modified as pleasure but with due notice in the course of the previous month.

10. These "Letters of authority" are current only up to the 20th of the month succeeding the one in which they are issued unless they are cancelled by the Sangha earlier. These will be replaced by similar letters every month after the Agent submits a report in Form B, satisfying all the conditions required by the Sangha.

11. All collections exceeding Rs. 5 should be remitted at once to the Head office.

12. Programmes of work of Agents, out of Head-quarters should invariably be submitted beforehand and approval of the Secretary obtained, in which case, the charges of travelling by railway, motor or other conveyance, together with all postal charges will be borne by the Sangha.

13. For every stay of, a full day from 6 A.M. to 6 P.M. outside the Agents' Head quarters a batta of 0-12-0 a day will be allowed until further notice and only on condition that the collections of the month are at least double of the total of all charges due to the Agent.

14. Stationery will be supplied by the Sangha.

15. If any of the conditions noted in forms A and B of the Sangha are not adhered to and remittances and accounts are not punctually submitted on the 20th of every month (or even earlier, in case difficulties are apprehended in doing so, on the 20th) then the connection of the Agent will be *presumed* to have terminated and due action will be taken by the Sangha to ensure its interests in the best way possible. No excuses will be accepted.)

16. All correspondence regarding transactions of any one month should be made and got settled by the Donors as well as Agents before the 20th of the succeeding month.

N.B.—(Portions not required may be struck off and initialled.

(2) Honorary Agents are respectfully requested to adhere to these conditions especially, 3, 4, 7 and 11.

Appointment of an Agent.

It is hereby notified for information that Mr K. G. Subba Rao, attached to the All-India Madhwa union is authorised to canvass and collect subscriptions for our journal under the supervision of the Secretary, of the All-India Madhwa Union who has promised to render all help in the matter.

Sri Madhwa Philosophical Books.

		PRICE.	
		RS.	A. P.
(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 ...	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)	Isitareya 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
	Stotraratna manimala do. ...	0	12 0
(6)	World-map based on Hindu Philosophy with notes By Brahmanda Krishnamurthi Achar.	1	4 0

CAN BE HAD FROM:—

A. Raghothama Rao, Grantha Malika Office,

122, Venkatarangam Pillai Street,

Triplicane, MADRAS.

All About Madhwa Charities.

An Endowment Incidentally benefiting a section of the Madhwa Community.

The following appears in the Annual Report of the Mahratta Education Fund, Madras:—

K. VENKATA RAO,
ANCHAL SUPERINTENDENT.

SRI KRISHNA MANDIRAM,
Trivandrum 18 July 1923.

To

THE HONORARY SECRETARY,
The Mahratta Education Fund,
15, North Mada Street,
MYLAPORE (Madras)

Dear Sir,

With reference to the correspondence ending with your letter dated 6th July 1925, regarding the institution of scholarship in the name of my deceased wife, I am sending you enclosed herewith 6½% Bonds of the Mysore Government Loan 1940 A. D. for Rupees (1,000) one thousand only as an endowment to be administered by you, subject to the terms and conditions herein below specified:—

1. The Endowment will be known as "Kanchi Lakshmi Bai endowment." This sum of Rs. (1000) one-thousand shall be referred to and described in the records and accounts of the Mahratta Education Fund as the "Kanchi Lakshmi Bai Endowment,"

2. The interest, accruing from this Endowment every year shall be utilised for awarding a scholarship of Rs. 60 per annum to a deserving poor Mahratta Brahmin pupil studying in the High School classes. The scholarship shall be awarded to a pupil of the Fourth Form, and the scholarship so awarded shall be continued to the same pupil in Forms V and VI if the Managing Committee of the Fund are satisfied with the progress and

conduct of the pupil. The scholarship shall be therefore awarded only triennially or earlier in the event of a vacancy occurring. If the question of awarding a scholarship arises and no suitable pupil of the Fourth Form is available, the Committee shall have the power to award the scholarship to a suitable deserving poor Mahratta Brahmin pupil studying in the Fifth or Sixth Form. **The scholarship shall not be awarded to any student who is not reading in the Fourth, Fifth or Sixth Forms.** The interest now realised on the Mysore Government Bonds is Rs. 62-8-0 per annum. The scholarship holder shall be awarded only Rs. 60 per annum and Rs. 2-8-0 per annum, out of the interest shall be credited to the general subscription account of the Mahratta Education Fund, in lieu of the postage, stationery, printing and other expenses of the management, in connection with the administration of this Endowment.

After 1940, when the Bonds are redeemed, the proceeds shall be invested by the Managing Committee, in the manner provided for by para 54 of the Rules and Regulations of the Mahratta Education Fund, Madras. On such investment, if the interest realised is less than Rs. 62-8-0, the Managing Committee of the Fund shall credit to the subscription account Rs. 2-8-0 only as provided for in para 2 *supra* and the balance shall be utilised for awarding the scholarship as provided for above.

Pupils who have been in receipt of scholarship out of this Endowment Fund shall not refund the same either in whole or in part.

Yours faithfully,
(Sd.) K. VENKATA RAO.

[Side by side it is very necessary to provide an Institution for the benefit of boys among the poor who may not be of first rate capacity, but may

come up when more and continued attention is paid to them. Special School for such class of people will confer greater benefit and quicker returns on the masses. The present plan will take years to meet the needs of the Community and the present or succeeding generation will not be benefited by it, as cases deserving of help are increasing day after day. Avenues for the un-employed is a more urgent problem of the day and it is the paramount duty of every Community to start industrial institutions to give work to the unemployed till the stranded men secure permanent billets else-where—Ed.]

Further Activities connected with the charities of Desabhushana R. K. Prasanna Venkatesa Rao at Mangalore, South Canara.

The following Appeal has been addressed to Philanthropists, Mattadipathis and other public spirited Gentlemen by the Trustees of the newly opened (i.e. on the 14th December 1925), "Sri Balakrishna Chattram" at Mangalore, requesting for necessary pecuniary help for the charity:—
Sirs,

To meet the great necessary desideratum of avoiding the numerous inconveniences and troubles felt and experienced by vegetarian Brahmin Pilgrims to Udupi and other sacred places and by other Brahmin visitors of South Kanara during their temporary sojourn in Mangalore which is the terminus of the West Coast Railway nearest to Udupi, Shriyuta Desabhushana R. K. Prasanna Venkatesa Rao, a rich and philanthropic mirasdar of Peramoor, Srirangam, Trichy District, graciously donated Rs. 6,000 towards Rest-houses for pilgrims, etc., some time ago. Two beautiful spacious buildings situated in airy and convenient excellent quarters, next to the Imperial Bank, Mangalore, and within a few minutes walk from the Railway Station, the Men and Women hospitals, Post and Telegraphic Offices, Market and other bazaars, Police and Magistrates quarters and other public Offices and the

Bunder and fronting the large esplanade Maidan were purchased on 14th instant for Rs. 6,000 already paid and for a debt of Rs. 3,000 payable on the responsibility of the property purchased, fully depending upon voluntary donations from noble and generous-hearted devotees, philanthropists, Mattadipathis and other public spirited gentlemen. Another sum of Rs. 5,000 will be required for salaries of servants, for payment of taxes and for other upkeep expenses from its interest at five or six per cent, per annum. No doubt Mr. Desabhushana has already subscribed Rs. 1,000 for this purpose also, leaving the rest to be donated by other gentlemen. Hence Rs. 7,000 are required on these two accounts. Therefore this earnest appeal is made.

It is humbly requested that all the donations may be kindly and early remitted to the undersigned three trustees and also to Messrs. Arni Subba Rao, Retired Police Superintendent, Triplicane, Madras; Karpur Srinivasa Rao, Retired Chief Engineer, Chamarajapet, Bangalore City; Mr. U. Venkata Rao, Retired Assistant Engineer, Udupi; and Mr. Pavanje Guru Rao, Proprietor S. M. S. Granthalaya, Udupi, and the Nedungadi Bank, Mangalore to the account of the said Chattram.

Yours Sincerely,

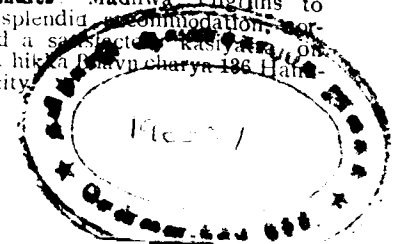
U. C. KRISHNA BHAT, B.A., B.L.,
High Court Vakil.
NELLIKAI VENKAT RAO,
Landlord and Chairman,
Municipal Council.
PANGAL SUBBA RAO, B.A., B.L.,
High Court Vakil.

Trustees.

MANGALORE,
1st January 1926.

[We shall be glad to publish in our Journal free the consolidated list of subscriptions acknowledged by the trustees till the subscription list is closed.—Ed.]

Pilgrimage to Benares—Madhwa Pilgrims to Benares will find splendid accommodation, cordial treatment and a safe journey, on application to Mr. Chitka Bhatnagar, 136 Hanumanagar Benares city.



All About S. M. S. O. Sabha, Chirtanur.

Proceedings of the S.M.S.O. Sabha 1925.

Mr. M. Hanumantha Rao, Chief Telegraph Inspector, G. I. P. Ry., Bombay writes under date 3-3-26 thus:—

Sir,—Your report of the Sabha of 1925, has only confirmed the ill reports that one used to hear about it. Conduct of the officials of an organisation purely existing on the good-will of the people as described in your report ought to be quite exemplary, whereas it appears to be otherwise. This is highly deplorable, especially in a religious organisation of the so-called true Brahmins. Perhaps Taratunya is being highly observed.

If, at such a place, men reputed to be high in several walks of life cannot be patient, tolerant and persuasive, would the organisation last even for a few months? Perhaps they wish to hasten its end.

The question is, have the Life Members and the depositors of the permanent funds no voice at the selection of the officials? So far as I know, no Rules on the subject were ever supplied to Life-Members and it is doubtful if any Rule exists. Legal opinion will have to be obtained as to their rights.

The whole thing is a very sad exposure of our incapability to manage an organisation on sound lines. This shows how deficient, we Madhwas are, to rise over small prejudices.

You, as an Editor of the Community's Journal were in every way justified to ask for free admission and in fact the executive of the Sabha should have themselves invited Journalists of your standing, to attend its deliberations, with a view to infuse confidence in the Madhwa public and thereby increase the contributions. Your report speaks of the adoption of a des-

tructive method. One who is pure, will never be afraid of the public gaze.

I, for one, admire your boldness at facing the troubles in the performance of your duty and if you exhibit the same zeal in forwarding the interests of the Community at large, prosperous days are surely in store for you.

I will send you a donation in the next month.

My first visit to the Tirupati Sabha for 1925.

(BY A 'PILGRIM VISITOR').

Having had an occasion to visit the Tirupati Shrine as a pilgrim, I was impelled to attend the Sabha Sessions which I did for the first time. Obviously enough, I am not competent to make a comparison of the celebration with the previous ones.

I was really much impressed with the presence of thousands of Madhwas gathered together at the blessed spot to pay homage to the departed soul of the great founder Mr. Kanchi Subbarow.

Though I possess no aptitude for good eating, I claim to own enough sagacity to certify the nature of the dishes served (especially Sambhar). There was ill-feeding on the first night and under-feeding on the 4th night. Barring these two occasions, Brahmanabhajana was satisfactory.

As regards examinations, there was promiscuous copying no doubt. But the policy of the late Mr. Kanchi Subbarow seems to have been not to refuse encouragement even to the plucked candidate on the principle that the object of the Sabha was after all to diffuse knowledge of Madhwaism and as such Brahmana Santharjana made on his account could not be considered as mis-placed. The times

have since changed and the Sabha's finances ought also to be taken into account. Verily, charity begins at home.

The funniest sight that raised my mirth was the substitution of Donnais (leaf cups) for ink bottles. Some of them were seen at the mercy of the wind disturbing the trend of the examinee's thoughts. Some of them were inherently asuric in nature so much so they had no fixed centre of gravity. With the advent of unique ink stains on the persons of the unfortunate candidates, it is hoped that the leaf cups will hereafter confine themselves to their allotted places on the dinner leaves and not aspire to peep into the examination hall.

A visitor as I was, I did not attend any of the Sabha meetings. From what I was able to gather, the non-return of the two enthusiasts (Messrs. Karpoor Srinivasarow and Arni Subbarow) to the Sabha council was an unfortunate event.

Of all the entertainments, the Kalakshepams of Belur Kesava Doss on Druva Charitram and Prahlada Upakyanam were very instructive and the audience was kept spell-bound with the thrilling eloquence of the learned Dasa.

The Durbar of the fourth evening was grand and impressive.

NOTICE.

THE FAMOUS ASTROLOGER OF TANJORE.

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—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 plants and would give

DETAILED LIFE READINGS.

An Authority in finding agreement of horoscopes for marriage.

A TRIAL means COMPLETE SATISFACTION.

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

or

15, Nagoji Rao's Lane, Triplicane.

CORRESPONDENCE.

Proposal for a Madhwa Education Fund.

Mr. M. Hanumantha Row of Bombay writes under date 22-1-25 :—
Dear Mr. Bapu Rao.

* * *

I wrote to the President of the S.M.S.O. Sabha to have the question of establishing a fund for poor Madhwa boys, but have not heard anything about it, though I wrote to him again. Would you mind writing a small note on the subject in your next issue? You will agree that there are a lot of Madhwa boys deserving of help. Several came to me here and I got them footings somehow or other. I think it is our duty to establish a Fund to help all the poor boys to go up for higher education or for learning some art to maintain themselves in life. The Maharatta Education Fund, of which I am a member, is doing a similar work and I do not see why the Madhwas should not organize one. Merely feeding some people once in a year, is not the end of the Sabha's existence. I hope you will issue a tactful and yet forceful note.

[But, Madhwas take more pleasure in contributing for *Annadanam* on spiritual grounds than in subscribing for purposes of a lasting and reproductive character, which will provide *annam* for all time to come to larger number, whereby there may be chances for all to be liberated. The anxiety is only to liberate one's own soul and be done with it.—Ed.]

The 'Madhwa Journal's Appeal for Donation.

Mr. C. Subba Rao, Retired Superintendent, Revenue Secretariat, Bangalore, writes to us a letter under date 10-12-25, the extract of which is herein below :—

Dear Sir,—I thank you very much for your kind and prompt reply and for the copy of the Madhwa Journal for September to November 1925. I understand your difficulties and deeply sympathise with you.

Touching your own appeal for funds, it seems to me that you should depend upon all Madhwa Educated persons both high and low. If they can forego one day's expenses for their coffee and tiffin, it would be of immense help to your journal. Four annas a month is not a big matter. Your journal deserves more than Rs. 3 a year. But you have fixed this small sum with due regard to the condition of poor people. If one and all will not contribute this small quota, it would be the saddest day in our life. There are thousands of Madhwas who are conversant with English and every Madhwa house should have a copy of your journal. It seems to me that you can change the title of your journal into 'Dwaita Journal', as against an Adwaita Journal now in good circulation. You may get subscribers even outside our own fold. With some change, the Madhwa Siddhanta Prakasini can be made as useful to the Kanarese-knowing people, as your English Journal is to the English-knowing people. Mr. Vyasachar is a gentleman who will take your idea and co-operate with you in making extracts from your journal for the edification of the Kanarese-knowing gentlemen and he may also get more subscribers. All Madhwas of all denominations know Kanarese wherever they may be and it seems unnecessary to print the Journal in any other language.

[Here we differ, for in Telugu and Tamil districts, people mostly do not know Kanarese characters and the Telugu Madhwas do not know Kanarese language even.—Ed.]

continued on page 109.

How The Madhwa World Moves.

A Boon to the Madhwa Community.

Hereunder we publish the prospectus of a New Journal to come out shortly under the title of 'Madhwa Mitran' from Kumbakonam. The monthly will not only be published in English, but also in Tamil which has been a desideratum all along. The signatory of the pamphlet is no other than Mr. M. Rama Rao of Kumbakonam whose name must have been familiar to our readers as he had been till recently a regular contributor of articles to our Journal. He says in his pre-ambles thus:—

'There is at present no Journal to voice the feelings, needs and aspirations of the Madhwa Community in general. The one or two that, in some way, serve the purpose are in other languages'. He also adds that its objects are 'the diffusion of the knowledge of the Madhwa Siddhanta and the promotion of the material advancement of the rapidly declining Madhwa Community'. These objects will no doubt attract the attention of the anxious public who will eagerly welcome such a Journal to be edited in English by gentlemen highly cultured, amidst pressure of their professional and other activities. We await the advent of what is presumably termed as a pioneer venture of its kind and hope to be profited by it immensely.

A New English Monthly : "Madhwa Mitran."

ENGLISH] To be published Shortly! [EDITOR.

There is at present no Journal to voice the feelings, needs, and aspirations of the Madhwa Community in general. The one or two, that in some way serve the purpose are in other languages.

The name of the new journal will appropriately be *Sri Madhwa Mitran* or the friend of the Madhwa, as its chief object is

the amelioration of the weal of the Madhwa community.

Its objects are the diffusion of the knowledge of the *Madhwa Siddhanta* and the promotion of the material advancement of the rapidly declining Madhwa Community.

The journal will be published from Kumbakonam every Full-moon day. It will consist of 24 pages of reading matter distributed into six sections as follows :—

1. *Upanishads translated* 4 pages. 2. *Vedanta* 4 pp. 3. *Puranas, Dharma Sastra*, etc., 4 pp. 4. *Rituals or Karma-kanda* such as Sandhyavandana etc., 4 pp. 5. *Biography* of holy saints 4 pp. 6. *Editorial notes* dealing with the general welfare of the Madhwa Community. Sanskrit slokas when quoted will be printed in Devanagari type.

The annual subscription is Rs. 2-0-0. The minimum subscription payable will be for not less than one year and may commence from any month in the year. Subscribers paying not less than Rs. 5-0-0 per year will become *Patrons*. The first issue will be sent by V. P. P. and the subsequent issues by Book-Post. Single copy Annas 3 only.

God willing, it is hoped that the first issue of the Journal will be published on Chaitra Sukla Purnima of Akshaya Samvatsara (22-3-1926) or whenever not less than 350 subscribers will have registered their names as subscribers.

Two prominent Madhwa gentlemen of this place (one, an M.A., B.L., and the other a B.A., B.L.,) have kindly agreed to take up the editorship of the Journal.

It is earnestly requested that every Madhwa in addition to registering his name as a subscriber within the 15th of February 1926 will also persuade his friends and acquaintances to enlist themselves likewise. It is also requested that Pandits and Scho-

(Continued on page 108.)

All About Sabhas, Meetings Conferences, Etc.

The Madhwa Activities at Triplicane, Madras.

Sunday the 28th March 1926 witnessed a large and representative gathering of the Madhwa Citizens, mostly of Triplicane on the upstairs of the Sama Rao's Elementary School at Singarachari Street, Triplicane. The function began with prayers by Mr. Arni Subba Rao, B.A., Retired Superintendent of Police and President, S.M.S.O. Nidhi, Triplicane, and was presided over by Mr. P. Hari Rao, B.A., B.L., High Court Vakil. The list of gentlemen who attended the meeting and signed in the Rolls Book is published elsewhere:—

The chairman, on taking his seat explained the circumstances under which they met that day and also read the proceedings of an informal meeting, held on the New Year's day of the year Akshaya which ran as follows:—

At a meeting of the Madhwa Residents in Triplicane (held on 15-3-1926), it is decided as the result of an informal discussion that some measures should be taken to remedy the present poor condition of the average Madhwa, and that, for the purpose of devising effective measures to carry out the object, further meetings should be held every week or at short intervals and proposals should be invited.

2. It is resolved that the Association which should be started for this purpose should be styled "The Madhwa Reform Association."

3. It is resolved that the members at present assembled will again meet at Sama Rao's School, No. 31, Singarachari Street, Triplicane, and that a general invitation may be issued to all other Madhwas to attend in order to consider proposals for the amelioration and improvement of the community.

The following is the *verbatim* of the speech delivered by him:—

On the 15th March last, most of us met here under the inspiration of an idea, which comes, I suppose, from on high. We found during the course of the meeting that there was a general wave of feeling among the community itself to the effect that there must be a meeting called for to consider why the community has not been keeping the prominent position in the country which it once did. Every gentleman who was present did express some kind of grievance (want) or other and we felt that we had not sufficient numbers to get a true expression of opinion and we therefore resolved on that date that we should invite all the Madhwas for an expression of their opinion and find out if possible whether there is a real substantial want, which can be identified and which can be brought into one head. There are associations now for the spiritual welfare and for the economic welfare, such as, the S.M.S.O. Sabha, and the S.M.S.O. Nidhi. There are very many others among the Madhwas, working for various objects. This Association, if formed, will be a supplementary Association to the Institutions already existing, without in any way, conflicting with their objects and if possible, in to-days deliberations or in the course of two or more meetings, we shall try to find out whether there is any definite remedy upon which we can concentrate and what means should be employed. All this must be discussed at this meeting and at subsequent meetings. We find a greater response than we had anticipated and I am gratified that you have assembled in large numbers, which in itself, is an evidence that you are all earnest in the matter. I request all of you to express whatever you have uppermost in your minds and listen to the speeches of our leaders, who have deserved

the great popularity in which they are held.

I wish to add one thing. We have had a number of queries from various persons whether it was the object of this Association to put down any traditional custom or practice that was going on. Mr. Hanumantha Rao has always made it clear that our object is to exploit the present knowledge which we have and we want to take in more and more Vydikas who are willing to join with us and help us in arriving at a solution, and I am glad that one of the most learned Pundits, Brahmasri Kowlagi Yedunatha chariar has come here."

M. R. Ry. Rao Sahib A. Hanumantha Rao A.V.L. B.A., Assistant Secretary to Government, then rose and spoke as follows:

"The chief object of the Association is the social and economic uplift of the community. This is a very comprehensive term and it includes everything. My idea is we are educationally depressed and socially oppressed and in point of religion also, I do not think we can profess to know anything. Of course we have begun to learn something through the Sunday Lectures which are now going on. In the first place, we must improve our financial conditions, i.e. to say, the financial condition of the community. For that purpose, some sort of pecuniary help must be expected of those who can afford to give. My chief object is to give western education to such boys of the community as are not able to get their education. My second object is that we are rather too expensive a community i.e. to say, we are spending more than our means would permit. Our scale of domestic expenditure must be curtailed as far as possible and for that, some means should be devised. The third item is that we should promote a social bond amongst the community. At present, I do not know who my Madhwa neighbour is, living next door. We are addicted to some sort of aloofness which we should break hereafter.

These are my chief objects. I have nothing more to say. Of course I cannot dilute upon these items. I request you gentlemen, who are present here to dilate upon these things."

Rao Sahib T. K. Hanumatha Rao, Esq., B.A., L.T. Retired Lecturer, Government College, Kumbakonam, also explained the objects and laid bare the present sad economic and social condition of the Madhwas all over the country, which he said, should be improved for the better without least delay. The following among the present also took part in the deliberations. Messrs. T. S. Srinivasa Rao, B.A., B.L., Arni Subba Rao, B.A., Narasinga Rao of the Madras High Court, K. V. Bapu Rao, Raghavandra Rao, B.A., L.T., C.S. Murthy Rao, Seshagiri Rao, Va. Pandarangi Madhwaraja Chariar, Raghunatha Rao, and three or four other gentlemen whose names, we regret, we were not able to take down at the time.

The following are the Resolutions passed:—

1. Resolved that the Madhwas should form themselves into an Association to be called by a suitable name, viz., "The Madhwa Association".

Resolved that the object of the Association be the intellectual, material, economic, moral, religious, social and spiritual advancement of the members of the community to be subsequently fixed by a select committee.

3. Resolved that a special or select committee be formed of persons whose names are mentioned below to frame rules and devise ways and means to bring about the objects of the Association with power to-opt, if necessary.

4. Number of the Committee of 12 persons to form members of it are:—

- (1) Mr. Arni Subba Rao, B.A.
- (2) Rao Sahib A. Hanumantha Rao, B.A.
- (3) Rao Sahib T. K. Hanumantha Rao, B.A., L.T.
- (4) Mr. T. S. Srinivasa Rao B.A., B.L.
- (5) „ P. Hari Rao, B.A., B.L.
- (6) „ K. Yadunatha Chariar.

- (7) Mr. S. Madhava Rao.
- (8) „ K. V. Bapu Rao,
- (9) „ Seshagiri Rao.
- (10) „ P. S. Gopalakrishna Rao.
- (11) „ A. B. Srinivasa Rao.
- (12) „ A. Krishna Rao.

5. Resolved that the Report of the Committee be presented on 13-4-1926, when the next meeting will be held at 3 P.M.

The meeting was most orderly and at every stage, there was that 'Give and take' policy, exhibited by the members who took active part. Free vent to expression of ideas was allowed and whenever opinions differed, the parties concerned appealed to each other and had the differences closed by one party or other yielding to the wishes of the person who held a different view. Mutual tolerance and respect for each other's views and feelings was therefore the characteristic feature of the meeting, the young respecting the appeals of the old and the old in turn, attaching due importance to the wishes of the young. In this way, much enthusiasm and good sense prevailed throughout the proceedings. At the time, when members for the special committee to consider the objects as well as the means by which they are to be achieved were appointed, it was with greatest reluctance that the number had to be restricted to twelve as it was found that there were more en-

(Continued from page 104.)

Yours is not a Government Gazette. You may have occasions to criticise the proceedings of any Madhwa Sabha. You are a free agent and could not therefore depend upon any grant from the Sabha. It is their look out to advertise their work through your Journal.

[Yes, we quite agree. We waited all along whether the Institutions would realize their duty of their own accord, without driving us to the sad predicament of making the proposal ourselves. Finding, however, their callousness, the proposal had to be made. But what with proposals and suggestions in Institutions, torn to pieces by factions and prejudice! Ed.]

If you get at least two-thousand subscribers, your journal will support itself and will also support you.

thusiasts in the meeting whose names deserved to be included.

These gentlemen, without being offended or feeling least concerned at not being elected, voluntarily offered on the other hand to co-opt with the special committee members, which showed that the selflessness was another admirable feature of this meeting. The whole course of proceedings presented an evidence of their being much of accommodating tendency among the members assembled and a determination to formulate and carry out a scheme which would improve the condition of the Society. If the present spirit, enthusiasm and good sense are kept up, the day will not be far off when this Institution may begin to discharge the Administrative function, pertaining to the concerns of the community in every direction.

Before closing it was announced that the next meeting to consider the committee's Report will be held on the 13th April, in the same building. It is expected that, on that day still larger number of Madhwas, will attend the meeting.

With the usual vote of thanks to the chair, proposed by Mr. Raghavendra Rao, the proceedings of the day terminated at 6.30 P.M. The whole assembly dissolved, with a sense of satisfaction that they had finished a 'good days' work that evening.

(Continued from page 105.)

lars will freely contribute articles to the Journal in *English* and thereby enhance its value and prestige.

The contributions will be printed after careful supervision by eminent local Pandits.

N. B.—There will also be a Tamil edition of the Journal, the subscription for which is Rs. 2-0-0. Subscribers for both the editions at the same time, will be charged, a concession rate of Rs. 3-0-0 for both.

M. RAMA RAO,

Kumbakonam,
Dated 22nd. Dec. 1925.

Our Literary and Scientific Columns.

Diamond.

[Mr C. KONERI RAO SAHIB. B. SC.]

Diamond cut diamond is a familiar saying. Metaphorically, it has the same meaning as a parallel saying or quotation, 'set a thief to catch a thief.' The principal characteristic of the gem is beautifully summed up, scientifically also by the quotation, 'Diamond cut Diamond.'

Scientists have classed minerals into various grades of hardness, according as they offer resistance to be scratched by a steel point—for practical purposes—the pen-knife. The relative hardness of minerals may be expressed by reference to the following scale, devised by Mohs:—Talc, gypsum, calcite, Fluorspar, apatite, Felspar, Quartz, Topaz, corundum, and Diamond. Diamond is the hardest of them all and it can scratch every one of them and each of the other minerals can be scratched by those that follow it, and will itself scratch those that precede it in the scale. To scratch a diamond we have to use another diamond. The economic utility of this gem is due to its extreme hardness, and its utility for ornamental purposes, is entirely due to its brilliancy.

Just as we find in this world, children born of the same parents grow up and differ in mental, moral, spiritual and physical characteristics, so also, diamond-graphite, and charcoal though chemically composed of the element carbon, differ widely in physical, chemical, optical and other properties. Every one is familiar with charcoal which gives him sufficient heat for ordinary domestic purposes,—coal is on the other hand—a purer form of charcoal. Every one at least can scratch his head and recollect that he learnt in his school days, that the so-called 'Lead' in pencils really graphite and not Lead. In modern days of fashion and

fancy, when the womenfolk vie with each other in the novelty, beauty, and variety of their glittering ornaments, they give 'diamond,' a prominent place and are anxious, if they could afford, to be literally "decked with diamonds." While graphite and charcoal accept under average people service, diamond is sought after by the rich and luxurious, who enthrone it on their finger, ear, or nose, and neck, and sometimes has been a course of worry to young and poor husbands.

Diamond appears to have attracted attention at a very early period and India was the chief source of supply in olden times. Under the name 'adamas'—insurmountable referring to its hardness, as early as three centuries B. C., it appears to be known to the Greeks. Pliny says that diamond exceeds in value in all human things and probably, his estimate still holds good. Indian and Arabian diamonds are reputed to have withstood the force of anvil and the hammer, which were said to be torn asunder. 'The wealth of Ind,' was proverbial, and India was, the famous centre for the world's supply of diamonds, specially Bundeikund, Cuddapah, Kurnul, Vajra Karur, and Ellore near Krishna.

It is not the purpose of this article to enter into any scientific discussion, but it may be mentioned that the great scientist Newton, thought diamond to be an 'unobscured substance,' which had coagulated. Some others thought it was of vegetable origin and compared it to amber.

In India, people had even the knowledge of polishing diamonds, and the earliest continental country to know this process appears to be Nuremberg where it was known as early as 1373. In Sanskrit, Vajra means thunderbolt, fire, sun, and diamond. By the western people, diamond is popularly known as the 'King gem' and is "the emblem of fearlessness."

MISCELLANEOUS.

Sangraha Ramayanam.

Mr. K. Raja Rao, B.A., L.T., Science Assistant Ultramerur, Chingleput District writes:—

Dear Satyanidhi, Please publish the Query that follows this. I thank you very much for the latest issue of your Journal, upholding the cause of the Madhwas whom you, by your great self-sacrifice are laying under a great debt of gratitude. May your self-sacrifice find a ready response from the Madhwa public. Wishing you every success in your very noble attempt and invoking the choicest blessings of Sri Hari and Vayu.

I beg to remain,

Dear Satyanidhi,

Your most sincere and affectionate friend,
K. RAJA RAO.

P. S. I shall positively send my subscription of Rs. 3-next month. Please excuse me. Your Journal will always find a corner in my heart.

QUERY.

Sangraha Ramayanam by Narayana Panditacharya, son of Thrivikrama Panditacharya, a classical poet, great controversialist and contemporary of Sri Madhwacharya is an epitome, as its title suggests, of the story of Ramayana in seven kandas. The natural flow of the Sanskrit language, the simplicity and purity of its style, the richness and variety of its diction, the aptness of the similes and other figures of speech employed, the rhymes of words and their rhythm, high poetic imagination and the author's skill in depicting the various *rasams* or emotions—all these make this immortal work a masterpiece of its kind. It is one of the most popular works among the Madhwas and rightly deserves a place in any Sanskrit Library. It deserves the first place in a junior Madhwa Library if a Madhwa Library be divided into two sections, the junior and the senior.

It forms a very pleasant reading indeed, and the impression left on our minds when the reading is over is also a pleasant one. The printed copies of this book now available at Belgaum and other places contain a commentary, which is but very brief and concise. There appears to be for this another and more detailed commentary by one Kasi Srinivasachar. Of this I possess a manuscript copy for the Ayodhya Khandum only. I immensely desire to possess in full a copy of this commentary to Sangraha Ramayana by Kasi Srinivasachar either in print or in Mss. Will any Madhwa gentleman interested in this affair inform me whether this commentary can be had anywhere by making enquiries. I shall feel glad and highly thankful for this piece of information.

A desirable move.

We learn with great pleasure and relief that His Holiness the Uttardi Mutt Swamivaru has permitted the use of the lease amount for the city of Madras for the improvement of the Local Mutt. If this principle of using the local receipts for local purposes is extended to every other place, we feel sure that the disciples will come forward to contribute liberally their quota for supplementing the wants of the Mutt, ungrudgingly. If the Mutts show a gesture of sympathy towards the well-being of their disciples, the time will come when the latter will voluntarily co-operate with the Mutt to enhance their prestige and reputation which these sanctuaries already possess. It is now the duty of the Madhwas in the District of Madras to contribute their mite towards the repairs of this Mutt.

List of Gentlemen who attended the Meeting and signed their names in the Roll Book of the newly formed 'Madhwa Association' at Triplicane, Madras.

Serial No.	Number in the Roll Book.	Name, Designation etc.	Address.		Place of Residence.
			Door No.	Street.	
1	1	Mr. Arni Subba Rao, B.A.	23	Car Street	Triplicane.
2	27	" P. Raghavendra Rao	28	do.	do.
3	40	" V. Seshagiri Rao	40	do.	do.
4	41	" P. Padmanabha Rao	41	do.	do.
5	65 A	" P. Nagoji Rao	23	do.	do.
6	B	" B. Vyasa Rao	27	do.	do.
7	73	" Mr. M. R. Alagiri Rao	30	do.	do.
8	12	" M. Krishnamurthi Rao	31	Singarachari Street	do.
9	13	" R. Narasinga Rao	do.	do.	do.
10	15	" S. Govindaraja Rao	do.	do.	do.
11	43	S. M. S. P. R. Madhwaraja Charya	Mutt.	do.	do.
12	45	Mr. T. K. Ramachandra Rao	2/47	do.	do.
13	55	" T. K. Ramachandra Rao	31	do.	do.
14	75	" R. Virarama Rao	2/47	do.	do.
15	80	" V. Venkatakrishna Rao	44	do.	do.
16	83	" M. R. Venkasami Rao	28	do.	do.
17	85	" C. S. Murthy Rao	41	do.	do.
18	2	" Rao Sahib T. K. Hanumantha Rao, B.A., L.T.	28	Big Street	do.
19	18	" T. V. Vyasa Rao	2/96	do.	do.
20	20	" V. Rajarama Rao	do.	do.	do.
21	3	" P. Hari Rao, B.A., B.L.	1	Sundaramurthi Vinayagar Coil Street.	do.
22	4	" A. B. Srinivasa Rao	2	do.	do.
23	10	" R. Srinivasa Rao	10	do.	do.
24	11	" D. Venkata Rao	17	do.	do.
25	21	" T. H. Venkoba Rao	2/8	do.	do.
26	22	" C. Hari Rao	do.	do.	do.
27	23	" T. R. Sundara Rao	47/A	do.	do.
28	24	" T. R. Subba Rao	do.	do.	do.
29	30	" S. Ranga Rao	1/7	do.	do.
30	78	" C. M. Chakrapani Rao	17	do.	do.
31	19	" A. Venkata Rao	16	Changalvaraya Street.	Mudali do.
32	31	" C. Varada Rao Sahib	2/5	do.	do.
33	48	" P. Venkoba Rao	4	do.	do.
34	77	" K. Bhemasena Rao	44	do.	do.
35	5	" Rao Sahib A. Hanumantha Rao, B.A.	4	Arimuthu Asari Maistry Street.	do.
36	9	" Y. Raghunatha Rao	13	do.	do.
37	26	" M. Lakshmana Rao	2/15	do.	do.
38	42	S. M. S. Kowlagi Yedupatha Char	13	do.	do.
39	50	Mr. C. Parasurama Rao	2/14	do.	do.
40	62	" N. Ramachandra Rao	4	do.	do.
41	79	" S. Ranganatha Rao	1/5	do.	do.
42	7	" A. Krishna Rao	19	Hanumantharoyar Coil Street.	do.
43	47	" R. Narasimhamurthi	23	do.	do.
44	51	" M. Nagaraja Rao	12	do.	do.
45	52	" M. K. Srinivasa Rao	26	do.	do.
46	66 A		18	do.	do.
47	B		do.	do.	do.
48	67	" R. Venkoba Rao	14	do.	do.
49	68	" K. V. Jaya Rao	...	do.	do.
50	82	" K. V. Purushothama Rao	14	do.	do.
51	84	" C. Kuppu Rao	13	do.	do.
52	85	" K. V. Bapu Rao	3	Venkatachala Naick lane	do.
53	14	" P. Sundararaja Rao	100	Venkataramam Pillai Street.	do.

List of Gentlemen who attended the Meeting and signed their names in the Rolls Book, of the newly formed 'Madhwa Association' at Triplicane, Madras—(Continued.)

Serial No.	Number in the Rolls Book.	Name, Designation etc.	Address.		Place of Residence.
			Door No.	Street	
54	36	" K. Raja Rao	39	Venkataramam Pillai Street.	Triplicane.
55	57	" K. V. Raghava Rao	do.	do.	do.
56	58	" Ranganatha Rao	do.	do.	do.
57	16	" K. Srinivasa Rao	3	Arumuga Chetty Street.	do.
58	37	" A. Rama Rao	do.	do.	do.
59	49	" Venkatesa Chariar	do.	do.	do.
60	17	" P. Narayana Rao	274	Sunkuwar Street.	do.
61	28	" A. Khande Rao	do.	do.	do.
62	56	" P. Narasinga Rao	do.	do.	do.
63	25	" A. Narasinga Rao	16	Nagoji Rao Street	do.
64	71	" K. Kuppu Rao	do.	do.	do.
65	29	" C. Balakrishna Rao	1	Venkatachella Naick Street.	do.
66	33	" C. Luxmana Rao	do.	do.	do.
67	39	" S. Krishnasami Rao	2716	do.	do.
68	81	" C. G. Rama Rao	do.	do.	do.
69	92	" C. Balakrishna Rao	28	Iswaradoss Lala Street	do.
70	46	" N. G. Krishna Rao	44	do.	do.
71	60	" K. Ranganatha Rao	3/41	do.	do.
72	64	" A. Rama Rao	44	do.	do.
73	69	" C. Srinivasa Rao	28	do.	do.
74	34	" S. Madhava Rao	21	Nallathambi Street	do.
75	38	" T. S. Ramachandra Rao	21 A	do.	do.
76	44	" T. S. Srinivasa Rao, B.A., B.L.	Sri Vasam	Nadu Street	Mylapore.
77	53	" A. R. Luxmana Rao	Landlord	Kaliakunnam Village	Maduranthakam.
78	54	" Dante A. Ranga Rao	10	Cutcherry Lane	Mylapore.
79	59	" M. V. Narayana Char	4	Parthasarathy Swami Lane.	Triplicane.
80	63	" N. Venkoba Chari	296	Veeraraghava Mudali Street.	do.
81	72	" T. Rama Rao	400	High Road	do.
82	74	" V. Gururaja Rao	2	Kasim Ali Street	do.
83	76	" V. Srinivasa Rao	100	Venkatachella Pillai Street.	do.
84	70	" S. Narasinga Rao			

N.B.—The names of some gentlemen who also attended the meeting on 28th March 1926, do not find a place in this list. It is suggested that the gentlemen who attended the meeting, but did not sign in the Rolls last time and those who attend meetings for the first time in future may alone be asked to sign in the Rolls Book, to avoid old names and numbers being repeated.

WANTED:—A Bride-groom for a bride of 12 years old, Kaundynyasa Gotra, Father drawing 500 in a Native State. For Further particulars, apply to X C Editor, Madhwa Journal, Triplicane, Madras.

