

Madhwa Journal : monthly.

Vol. no. 4. April - June 1926.

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Our own Advertisements.

For the Notice of Future Advertisers in Our Journal.

TERMS OF ADVERTISEMENTS.

I. For the information and benefit of our Readers, and in compliance with the requisitions of Businessmen from many quarters to insert their Advertisements in our Journal, we have allotted in this Journal 4 separate pages for purpose of advertising the Business concerns outside our community on terms and conditions noted hereunder—

- (a) Full Page Advertisement—Rs. 6/- Per Insertion.
(Matter should not exceed 25 lines.)
- (b) Half Page Advertisement—Rs. 3/8 Per Insertion.
(Matter should not exceed 12 lines.)
- (c) Quarter Page Advertisement—Rs. 2/- Per Insertion.
(Matter should not exceed 12 lines.)
- (d) One-sixth Page Advertisement—Rs. 1/8 Per Insertion.
(Matter should not exceed 6 lines.)

N.B. (I) In the case of Blocks to be introduced 25 per cent *extra*. rate will be charged for the first insertion only and the matter also will have to be limited so as not to exceed the prescribed space. No block will be introduced in one-sixth page Advertisements.

(II) Only those Advertisements which would not be held objectionable for the purpose of insertion will be accepted ; i. e. Articles of intoxication etc. will not be advertised in our Journal.

(III) Our Advertisement Rates and Rules are subject to modification *once* in six months i. e. in the months of June & December.

(IV) We do not enter into contract for Advertisements for a long period, nor allow special contract rates, nor receive advances before-hand for more than two insertions. Our Advertisement rates will be uniform till the close of the half year concerned and no advertisement will be published unless advance for an insertion is received before-hand.

(V) The first advance should be sent with the matter per M. O., but charges for subsequent insertions will be realised by the despatch of V. P. P. of the Issue in which the latest insertion appears. If the V. P. is refused, insertion in the subsequent issue will not be published and the block, if any, will be returned forthwith to the Advertisers concerned.

(VI) Undue and constant changes in advertisements contracted for, for a long period will not be admitted.

(VII) If any Advertisement could not be published, the amount taken in advance will be returned to the advertiser with 12½ per cent. penalty on the sum received in advance and no further liability will exist.

(VIII) Advertisements received late will be published only in the subsequent Issue.

(IX) In order to avoid unnecessary correspondence, we propose to strictly conform to the above rules and no request of any special nature in regard to advertisements need be made, as the same is not likely to be taken notice of.

(X) Remittances and despatch of matter for Advertisements and Enquiry as regards space available, to be made to the address of the under-signed MADHWA JOURNAL OFFICE, TRIPLICANE, MADRAS.

MADHWA JOURNAL OFFICE, }
Tripliane, 1st July '26. }

Managing Editor.

The Madhwa Journal.

ACHARYAH SRIMADACHARYAH, SANTHUMEI JANMAJANMANI.

Vol. II. } TRIPLICANE, MADRAS. APRIL TO JUNE, 1926. } No. 4.

STANDING NOTICE.

The Madhwa Public are hereby informed that we have now re-introduced the old system of canvassing also *by post*, with a view to enlist more subscribers to our Journal, in addition to the ordinary method of canvassing already obtaining. We hope that our Readers will help us by introducing to us their friends and relations living in different parts of the country, so that we may send them specimens and request them to enlist themselves also as subscribers in due course.

In this system, our Journal will be sent as a specimen copy to gentlemen whose addresses we come to know for the first time either at their own instance, wherever this is the case, or from information obtained from other sources, in order that they may test, in the first instance, the usefulness of the Journal. A week or ten days later, one other specimen will also be sent likewise to the same gentlemen on the understanding that they will accept the same, in case they are anxious to become subscribers. When the second specimen is thus accepted and not returned, the third and latest issue will be sent to them for the Annual subscription of Rs. 3 three only i.e., for 12 issues of three forms (average) of 8 pages each. It is hoped and requested that the addressees of the V. P. P. under the present system will kindly honor the V. P. and thus help the cause which the Journal stands for.—Managing Editor.

[Note—Our office is temporarily removed to 1/8, Vengalperumal Mudali Street, Triplicane, Madras.]

Secular Education for the Madhwa Boys.

Elsewhere we publish an article, contributed by Mr. V. Sethumadhava Rao of Shiyali, advocating the necessity to formulate a Scheme for the imparting of Secular education to our children, not in an atmosphere wholly freed from our Religion as it has been the case heretofore, but in one where its importance could be recognised. It is his opinion that this vital item of Religion had been deliberately ignored in the past in our English schools and consequently the omission has brought about a sort of moral degradation on our people to a very large and regrettable extent and has indirectly affected also the best interests of our country in everyway. No doubt, serious attempts are being made here and there to introduce Religious Education in the present-day Schools and where this has already been done, it does not appear that the method of instruction imparted is in any way appealing to the religious sentiments of the various sects of the Indian Population, not to speak of the different creeds, nay even any particular Religious fold. Thus, the object of introducing Religious Education in the public schools, manned by children of different sects is often met with failure, if not attended to with serious results, when the individual interests of children belonging to different creeds of religion are considered from the viewpoints of their parents. It would, therefore be well to depute the work of imparting secular education of the school—going children up to a certain standard to the

members of the respective communities themselves to which these children belong, so that it might afford facilities to them to impart the necessary religious education to the pupils, side by side with the other instruction, without additional strain or difficulty. It is in this way alone we have to infuse in the minds of our young men principles of morality and conscience to a marked degree and not otherwise. It is not our aim, however, that this principle should necessarily be extended in the case of grown-up young men, when they go up through the courses of Advanced and Technical Studies, as there would be no need for the grown-up students to be specially told that they should specialise themselves in the Religious studies and follow religious tenets as far as possible. For, in the tender age alone, the student has to be instructed and trained in the religious direction, lest such an instruction should prove unpalatable in later years.

Apart from the above reasons, there can be no question that communal schools will go a great way to help education among boys of any sect being imparted economically and efficiently. So long as the curriculum adopted is the same in all schools and so long as such schools are also to be under the control of the Educational Department as well as the Local Universities, there is no fear that the Education given will bar the prospect of Public or any other service to the successful candidates, coming out of such schools and colleges. Objection may be raised that such Institutions will augment communal feelings and disintegrate the Nation. To our mind, these are idle fears, arising out of sentiment. Inter-school and college gatherings, societies, sports, etc., and provision for admission of non-communal boys in places where there is no communal school for a particular boy or boys of any one sect will entirely remove any suspicion or sign of communal hatred or exclusiveness from the minds of those who entertain such motives. It has to be however noted, that due discretion will

have to be exercised in the matter of admission of non-communal boys, as religious instruction has also to be imparted in these schools.

Again, it need hardly be said, that such a system will help also the solution of Un-employment problem a great way—not to speak of advancement of sound education in the communities, by leaps and bounds. For, members of the community charitably disposed will come forward in large numbers with rich endowments to help education in the community, which they may perhaps not care to do in the case of common schools; brilliant young men may come forward to accept teachers', and lecturers' posts for a nominal remuneration, out of patriotic spirit; capitalists may come forward to finance Institutions of Industry and Commerce to give work to the unemployed in the community. The Mutts, nay, even our Sabha at Chirtanur may come forward—we are still optimistic—to meet the expenditure of the Religious section. Likewise, lawyers may come forward to settle disputes by arbitration, for nominal fees. What is all this but patriotism to-wards our country? This is what the country expects you to do individually; in other words, if each community takes care of itself, nothing but national prosperity will be the result. With morality and conscience combined, being the result of religious grounding, prosperity will shine in all its splendour. No right-minded citizen belonging to any community will find fault with you by your rising in this way. All that you have to see is that you do not evince, harbour or show signs of hatred, jealousy or animosity towards the members of other communities, but on the other hand, you should take always genuine interest in the welfare of the other communities as well. Mr. Sethumadhawa Rao's Scheme is free from any communal bias and therefore deserves a close examination. Details to find out, if any improvement can be made upon it, so as to bring the scheme nearer to the stage of realization.

196308

RELIGION AND PHILOSOPHY.

Shatprasnopanishad or the Upanishad of the Six main Problems.

[T. V. KRISHNASWAMY RAU, BOMBAY.]

I.

Paramatma created Vayu and Bharati as the first couple. The former took his abode in the Sun and the latter, hers in the Moon. Vayu pervaded into the two elements, Vayu and Akas, when Bharati spread through the remaining three elements Prithvi, Appu and Tejas. In the matter of Time, Uttarayan belongs to Vayu and Dakshinayan to Bharati. Of the two fortnights, the bright one is shared by Vayu and the dark one by Bharati. In a cycle of twenty-four hours, the day belongs to Vayu and the night to his consort. The co-operation of Vayu in man and Bharati in woman gives rise to conception.

II.

The five elements (Prithvi, Appu, Tejas, Vayu and Akas) are presided over respectively by the five deities Dhara, Varuna, Agni, Boothavayu and Ganesh, whereas the different organs related to speech, thought, sight and hearing are similarly controlled by the deities Agni, Rudra, Surya and Digdevatas. Although each deity has an independent function of its own, it draws its sustaining power from Vayu (Mukhyaprana).

III.

Vayu is intimately associated with Jiva without undergoing the miseries of the latter by virtue of his superiority in the order of creation. Although he wields authority over the body of Jiva, he delegates his powers to his five offsprings. Air-god Apana exercises control over organs

engaged in the elimination of feces and urine. Prana has command over eyes, nostrils, ears, and mouth and regulates their respective functions. Samana occupies the thoracic and abdominal regions and feeds the seven organs of intellect with nourishments for their growth. Vyana holds jurisdiction over the entire nervous system. Udana is the custodian of Jiva when death sets in.

In the macrocosmic existence, Apana stays in Prithvi, Prana in Sun, Samana in ether, Vyana in air, and Udana in fire.

The meeting of Jiva with God Rudra presiding over Manas (mind) when he obtains through his help an insight into the past as well as the future, and his subsequent journey onwards under the escort of air-god Udana constitute the mystery following the last scene in the eventful life of man.

IV

Of the two kinds of sleep Swapna (with dreams) and Sushupti (without dreams), the former comprises a state when all organs except Manas are at rest and Jiva is consequently in communion with Rudra its presiding deity. During Sushupti when Manas also is at rest, the Jiva enjoys the pleasures of a close association with Paramatma Himself. In deep sleep, Vayu (Mukhyaprana) keeps awake supervising the work of the five subordinate air-gods Prana, etc.

When Jiva is in a state of a dreamy sleep, it undergoes pleasant and unpleasant experiences according to varied influences it has had during its past series of births.

Just as a tree affords shelter for birds during the time of rest, Paramatma is the mainstay for the five elements, ten organs of sense, and ten kinds of sense-experiences.

Paramatma is the Lord of all; and whoever understands Him aright attains salvation.

V

He who understands the meaning of AUM and worships Paramatma as the Goal goes to Him straight. But if he takes to the worship of gods like the four-headed Brahma, he goes first to the object of his devotion. Upasakas of Sreehari with their attention confined to the first letter A of the Pranava obtain at the instance of Rigved Devatas the gift of a holy life in their next birth. Devotees who have an understanding of the two letters A and U are escorted by Yajurved Devatas to Chandralok where they enjoy Swargic bliss for a pretty long time and brought again at the end to Bhoolok for being re-born. Worshippers of God who are able to comprehend the real meaning of the sacred monosyllable AUM analytically and synthetically go to Suryolok under the guidance of Samaved Devatas where they shake off all traces of sin and thence proceed to Satyalok never to return.

VI

In the order of creation, Paramatma divided at first His energy into two main principles Mukyaprana and Bharatidevi, the former for the guidance of Jivas and the latter for the regulation of Prakriti. The remaining fourteen principles that followed are respectively, Rudra presiding over Manas, Indra and other gods controlling sense-organs, Soma the guardian of food, Varuna of procreative energy, Agni of knowledge, Vignesh of ether, Bhoota-vayu of air, Agni of fire, deities in charge of respective functions to keep life going, Swahadevi, the mistress of Mantras, Buda in charge of water, Ushadevi of names, Sani of earth and Pushkara of karmas.

When Jiva gets free from his Linga Deha fettered by the sixteen principles enumerated above and reaches Paramatma, he is said to have attained Mukti.

Essence of Bhagavatham.

[T. V. KRISHNASAMI RAO, BOMBAY.]

Bhagawatam (Bha = brilliance, Ga = Gyana, Ta = Moksha, Ma = attain). That which secures Gyana and Moksha by explaining Bhagavan's all-round greatness.

Mahabharata being an encyclopædia of Dharma in several aspects, Vyasa wrote Bhagavatam, dealing with Moksha-Dharma alone.

Bhagawatam contains no chapters prohibited for Parayanam as in the case of Ramayanam with its Uttara-kanda and Mahabharata with its Swargarohana parva. Further it is by itself a Bhashya of Mahabharata. Hence its greatness.

It is composed of 18,000 verses, the first 6000 of which represent the letter OM of the gayatri, the second Bhoo, and the third, Swaha.

Vyasa is known as Krishna-Dvaipayana as he was born of Parasara with the Tejas of Krishna.

Only those who are devoid of jealousy are eligible for the study of Bhagawatam. Even Arjun had no claim as he exhibited a spirit of envy towards Ekalavya, while studying archery under Dronacharya. But because he was a Sat-Jana, he escaped the restriction.

The tree of Bhagawatam yields fruits when Sadya-Takshana (the moment the meaning is grasped) and Rasamalayam (when the dissolution of Linga Deha takes place and when the heart's vessel is full of the sweet juice of Bhagawat) happen.

Before a seed sprouts into a tree, it needs a pressure in the bosom of the earth. Even so, the suffering of the virtuous is an indication of their triumph in the long run.

Bhagavan is Asura-hita (friend of Asuras). Yes. He helped Asuras of the type of Prahlad by reason of their innate goodness.

Sanakadees performed Satra (Gyana) yag for 1000 years in Naimisharanya uninterruptedly as Yama had no control there, it being the birth-place of Srinarasimha; and it was here that Soota conducted the narration of the Puranas.

Krishna was Anadi-Brahmachari (Eternal Bachelor) and he was at the same time Udara (Husband of excellent wives). A mystery indeed and not a paradox!

Suka-Vyasa episode is characteristic of the unconscious subordination of the highest knowledge to the feeling of Putravatsalya (love towards son).

At the time of creation, Brahma sought the advice of Sreehari. Siva also appealed to Vishnu for help during his fight with Sambarasura. Srikrishna (Sri Narayana) alone can be called Bhagavan (eternally self-powerful).

Bhagawatam is an amplification of Gayatri. The opening verse contains the passage "Satyam Param Dheemahi" (Let us meditate on Him who is truth and par excellence). Compare Gayatri (Tat=That Savituhu = able to create, foster and destroy; Varaniam=full of best attributes; Bharga = in splendour; Devasya = of divine sports; Dheemahi=bestow) "Direct us to use all the five senses in your service".

Krishna is called Kala (terminator) and that is why Madhwacharya calls his day as Kalashtami. Only three souls Rudra, Narada and Kapila know Him entirely.

Suka is said not to have stayed in one place for more than the time required for Go-dohan (milching cows). Then how about his stay with King Parikshit for 7 days for the purpose of narrating Bhaga-

watam? Verily, Go stands for vedas and he drew out Bhagawatam as their essence.

Suka went to Parikshit with Anapeksha, viz,

(1) Anapeksha=neither for wages nor for reward.

(2) Ana—Apa — Eksha = with heart intent on Narayana who is never separate from Mukyaprana.

(3) Anapa—Eksha=Living mainly on air as food.

(4) Anapeksha=with the blessings of Goddess Lakshmi.

Yadricha does not mean "accidentally" "but by the will of the Lord."

Vyasapeeta—cross-legged in the form so as to make the thighs represent the two words Atala and Vitala.

God created the Universe Mrisha (in vain), viz, without any expectations.

How is it that Udhava survived the annihilation of the Yadava dynasty cursed by the Brahman sage? Was not Krishna able to undo what the mightiest of souls on earth could do? How else could Bhagawatam be perpetuated but for the rescue of at least one descendant of the race in the person of Udhava?

Krishna's Chakra exercised its authority only after it left His hands, whereas His Sankha played havoc from its own place.

Krishna closed His eyes when Pootana took Him in her lap. Was He contemplating on the situation which demanded a woman-slaughter but did not provide him with a Visvamitra to direct Him to do the deed as at the time of Ramavatar when dealing with Tataka?

Bhishmaka shed tears when his daughter Rukmani was parting from him. But, why did Krishna too weep at the time? Was He afraid that the kidnapping incident was going to repeat itself in the case of His own sister Subadra?

Topics from Upanishads.

[S. SRINIVASA RAO, B.A., GUNTUR.]

(Continued from the previous Issue.)

Amongst these Upanishads some of them relate to the mantra portion of the Veda itself, while others relate to the Brahmana portion of the Vedas. The mantra portions are undoubtedly older than the Brahmanas, since the mantra portion resembles the original text and the Brahmana portions are like the commentaries on the text. Amongst the 12 Upanishads, the Chandogya, the Brihadarnyaka and Aitareya are the largest ones. The others are smaller ones, and of them the 6 Upanishads of Isa, Kena, Katha, Prasna, Mundaka and Manduka are the oft-studied. Amongst these the latter three belong to Atharva Veda and these lay great stress on the mystic sound "Aum".

Taking Isa or Isavasya Upanishad first, I have to point out that it is the oldest of all the Upanishads including Brihadarnyaka which according to some is the oldest of all. Isavasya forms the mantra portion of the white Yajur Veda, while the others are generally the portions of the Brahmanas; Isavasya is perhaps the most mystical of all the Upanishads. The first mantra of this Upanishad is as follows:

"Om Isavasya midam sarvam, Yatkincha Jagatyam Jagat.

Tena Tyaktena Bhunjita ma Gridah Kasya Swiddhanam."

All this whatsoever that moves in Prakriti does so because it is indwelt by the Lord. Enjoy thou what He hath allotted to thee and do not beg from any though he be a king for wealth. (Note.—The translations are from Srishchandra Vasu's Sacred Books of the Hindus). The above translation is according to the interpretation of Sri Madhwa which is

based upon a quotation from Brahmanda Purana. This Upanishad consists of the verses praised by Swayambhu Manu when the Lord Vishnu appeared with the name of "Yagna—the son of Akuti." There is also a further authority which is to be found in the eighth skanda of Srimad Bhagavata. Therefore the interpretations of Sri Madhwa need not be considered to be twisted to suit the doctrine of his school of thought. This school of thought existed long before Sri Madhwa lent by his genius as he was called Purna Pragna gave an impetus to it which still permeates throughout India wherever the religion of the heart has flourished and is not overpowered by the religion of the head. Thus the very first mantra of Isa teaches "Vairagya" or indifference to worldly matters by realising that the Lord is the sole and the only motive power of the whole Universe, and that a Jiva gets all that he deserves and should not hanker after other's wealth. The second verse teaches that not only a "Jiva" should possess "Vairagya" but perform Karma (action) as well. The authority for this interpretation is from Naradiga. In mantra 4 the great doctrine that Matarisva, i.e. Mukhya Prana is the Sutratma—the great mover in space who offers to the Lord the Karmas done by all the Jivas "Tasminapo Matarisva Dadhati." The authority for this is also Brahmanda Purana wherein it is stated that since all actions depend on spirit (Prana) let one resign all actions to Hari. This Upanishad after teaching the nature of the Lord (Atma) proceeds to teach that wrong knowledge leads to darkness, and that the Lord is not known fully even by the Devas and that all the Jivas can get Salvation through the great mediator Matarisva the son of the mother space. Therefore a Jiva should take what is allotted to him by the Lord and work with perfect humility believing that the true agent is Hari with full devotion and love towards God and his creatures. Such acts became holy and sacred and are therefore carried by "Vayu" to the Lord. The Jiva should renounce all fruits of

action and act in a way to please the Lord. This is the teaching of Bhagavat-gita also: Chapter IX, verse 34. "Give thy mind to Me, be then My devotee offer thy sacrifices to Me, prostrate thyself before Me; Having thus used thy mind and made Me thy goal, thou shalt surely come unto me."

(To be continued).

Kenopanishad—(continued)

[T. V. Krishnaswami Rau, Bombay].

Third Khanda.

1. Brahma ha Devehyo Vijigye; Tasyaha Brahmano Vijayay Deva Amaheeyanta Ta Aikshanta; Asmakam eva Ayam Vijayo Asmakam eva Ayam Mahimeti.

Brahman—truly—in behalf of Devas—conquered—of His—oh—of Brahman—in victory—Devas—got proud—they—thought—ours—only—this—Victory—ours—only—this—greatness—thus.

Brahma continues:—

"Brahman obtained for the sake of Devas victory over Daityas. In such a victory won by Brahman, Oh Siva, Devas became elated with pride. They thought, ours only is this victory; ours alone is this greatness."

NOTE:—In the conflict between Devas and Daityas, Brahman remaining as the Inner Ruler of Devas vanquishes the breakers of Divine Law. The fallacy of the Gods in attributing the victory to their own efforts and not to the Will of the Inner Controller is demonstrated in the subsequent verses.

2. Tadhaisham Vijagnyow Tebhyo ha Pradurbabhoova; Tenna Vyajananta Kimidam Yaksham Iti.

Brahman—truly—of these—understood—for them—then—appeared in company—Him—not—know—who—this—excellent one—thus.

"Brahman truly understood their overestimate of themselves. With the object of correcting them, He took the form of a Yaksha and appeared before them along

with Brahma, Siva, and Uma. They did not know who that Venerable Being was."

NOTE:—From subsequent events, it is understood that the Yaksha was accompanied by Brahma, Siva and Uma.

3. Tey Agnim abruvan; Jataveda Etat vijaneehi Kim etat yaksham iti; Tatheti.

They—to Agni—told—born—knower—this—investigate—who—this—yaksha—thus—so—thus.

"The Devas addressed Agni, "Oh, knower of all living beings. Investigate as to who this Yaksha may be". Agni replied, "Be it so".

NOTE:—Agni is addressed as the knower of all living beings as without him (Jadar-agni) life cannot be kept going.

4. Tat Abhyadravat Tam Abhyavadat Koseeti; Agnirva Aham asmeeti Abraveet jataveda Vai aham asmeeti

To Him—hastened—him—addressed—who—art thou—thus—Agni—verily—I—am—thus—told—Jataveda—certainly—I—am—thus.

"Agni hastened towards the Yaksha. He (Yaksha) asked Agni, "Who art thou?" Agni answered, "I am Agni indeed; I am certainly Jataveda."

5. Tasmin Twayi kim Veeriam iti api idam sarvam daheyam yad idam prithivyam iti.

In that—in thee—what—power—thus—truly—this—all—can burn—what—this—on earth—thus.

"The Yaksha questioned Agni, "What power doest thou possess by calling yourself as Jataveda?" Agni replied, "I can certainly turn to ashes whatever is on earth."

NOTE:—Agni's reference to earth includes the heavens, where too he exercises his authority.

6. Tasmai Trinam nidadhavelat daheti; Tadupapreyaya sarva javena; Tannasai saka duagdum; satata eva nivavrite; Na tadsakam Vignatum yat etat yaksham itir

To him—blade of grass—placed before—this—burn—thus—that—rushed towards—all—speed—that—not succeed—in burning—He—from that—stopped—not—this—could—to find out—what—this—yaksha—thus.

"The Yaksha placed a blade of grass before Agni and asked him to burn it. Agni rushed towards it with all his speed (might). But he could not succeed in burning it. He then stopped (from making a second attempt) and returning thence told Devas, "I cannot find out who this Yaksha is".

7. Atha vayum abruvan yayavetat Yijaneehi kim etat yaksham iti; tadhati

Then—to vayu—said—oh air—this—find out—who—this—yaksha—thus—Be it so—thus.

"Then the Devas addressed Vayu, "Oh Airgod! Find out who this Yaksha is." Vayu replied, "be it so"

8. Tad abhyadravat tam abhyavadat Koseeti Vayurva Aham asmeeti abraveet matharisha va aham asmeeti.

To him—hurried towards—to him—addressed—who—art thou—thus—vayu—certainly—I—am—thus.

"Vayu hurried towards the Yaksha. The Yaksha asked him "Who art thou?" Vayu replied, 'I am indeed Vayu.' I am familiarly known as the mover in space.

9. Tasmin Twayi kim Veeriam iti api idam sarvam Aadadeeyam edidam prithivyam iti.

In that—in thee—what power—thus—truly—this—all—can carry—what—this—on earth—thus.

"The Yaksha questioned Vayu, "What power does't thou possess by calling yourself as Matarisva?" Vayu replied, 'I can certainly lift up whatever is on earth.'

10. Tasmaitrinam nidadhow etat Aadatsvati Tat upapreyaya sarvajavena Tat nasasaka Adaatum; Sa tata eva nivavrite naitat asakeam vignatum et etat Yaksham iti.

To him—blade of grass—placed before—this—lift—thus—that—rushed towards—all speed—that—not—succeeded—in lifting—that—from that—only—stopped—not—this—could—find out—who—this—yaksha—thus.

"The Yaksha placed a blade of grass before Vayu and asked him to lift it up. Vayu rushed towards it with all his speed (might). But he could not succeed in lifting it up. He then ceased (from making a second attempt) and returning thence told Devas, 'I cannot find out who this Yaksha is.'

11. Athendram abruvan maghavan etat vijaneehi kim etat yaksham iti; Tatheti tat abhyadravat Tasmāt tirodhate.

Then—to Indra—said—O lord of sacrifices—this—find out—who—this—yakhas—thus—Be it so—thus—hastened—Off from him or because of his coming—disappeared.

"Then the Devas addressed Indra, 'Oh, lord of several sacrifices! Find out who this Yaksha is.' Indra replied, 'Be it so' and hastened towards the Yaksha. Yaksha disappeared as he was approaching Him.

NOTE:—From the subsequent sloka wherein Indra is mentioned to have found only Uma, it is evident that the Yaksha vanished along with his two other companions Brahma and Siva, leaving Uma to teach Indra as he was not so advanced as to receive initiation direct from the Yaksha (Paramatma), Brahma or Siva and as he was possessed with Asuric spirit at the time.

12. Sa tasmin eva Akase striam aajagama bahu sobhamanam umam hymavateem Tam hovacha kim etat yaksham iti.

He—in that—same—space—woman approached—handsome—Uma—bedecked in gold or daughter of Himavan—her—thus—spoke—who—that—yaksha—thus.

"He saw in that identical space a woman and went near her. She was the beautiful Uma (daughter of Himavan) shining like gold. He asked her who that Yaksha was."

NOTE:—From the happenings narrated in the third Khanda, it is obvious that, on occasions even Devas succumb to the influence of Asuras, and forget to consecrate the fruits of their endeavours to Him who holds the reins from within.

THIRD KHANDA ENDS.

Ramayana under the search-light of Srimadacharya.

[T. V. KRISHNASWAMI RAO, BOMBAY.]

Anjaneya and the woman-stealer.

The unique self-control, exercised by Anjaneya—the redoubtable champion of Sri Ram at the time of Ravan's flight with Janaki in his aerial car seems irreconcilable, in view of the gravity of the situation that demanded a speedy solution and a speedier action. Wherefore then a manifestation of delay in dealing with the diabolical wretch then and there? Was it perhaps that he imagined that his own prowess fell short of its requirements as he began to consider over the circumstances under which he was going to meet a desperado? Verily not. The adamant strength of the most exalted of Jivatmas secured on the rock-bed of Bhakthi was decidedly far more permanent than the brute physique acquired by Ravan on the sacrificial soil. One who possessed the combined strength of Rudra, Kartavirya and Vali would not easily let go the opportunity of smashing the evil-doer on the spot. Why then the display of such a forbearance at the critical moment?

1. A clean sweep of the Rakshasa hosts had to precede the fall of their tyrant-chief.

2. He had tutored himself to leave vengeance to Him to whom it belonged and not aspire to grasp the thunderbolt which He alone had to wield; for there was the Divine assurance that the Dwara-palakas (Jaya and Vijaya) since born as Ravan and Kumbakarn would be handled by Sri Hari himself; and any interference in the plans chalked out by Paramatma would be tantamount to a breach of discipline.

3. The construction of the renowned causeway of Sethu over the unbridgeable gulf which was going to play an important part in the redemption of mankind during Kaliyug deserved to be marked as an epoch-making event, in the annals of the life-history of Sri Ramachandra.

Vali-Sugriv Duel.

Ram hesitated for a while to aim at Vali according to his promise, because he had a doubt that the hostility between the warring brothers which had definitely reached its climax might nevertheless vanish when once they meet again face to face after the first outbursts of mutual recriminations and rancour had subsided. Otherwise it would be too late even for Ram to undo a thing accomplished by His redoubtable Kodanda.

* * *

Ram in ambush.

Ram attacked Vali from behind the scene, not because he was actuated by the fear of losing a part of his strength as had been ordained by Rudra in the case of an adversary engaged with Vali in an open contest. He who smashed the ponderous Pinaka had nothing to apprehend at the hands of Pinaka's wielder thereof. He was afraid of a contingency of Vali seeking shelter at his hands if he was allowed to get a glimpse of the Unseen Hand that was trying to save Sugriv from a terrible fatality. How could Ram in that case positively refuse to accept the whole-hearted homage proffered by an ardent devotee as Vali without forfeiting His fair name of Sarva Loka Saranya (Abode of refugees)? Further if he found that the demonstration of his loyalty was of an unequivocal kind, that he could not but shake hands with him as a comrade, how could Ram consistently keep up his promise of protection to Sugriv?

The depths of the Divine Will which functions according to the demands of the invulnerable deity of time are too deep for human logic and human wisdom to dive into. For, was not Vali a spent-up sovereign of the monkey hosts? Was not Kishkinda anxious for a change in the monarch? And was not Sugriv already the king of Vanars, anointed by Sri Hari in flesh and blood?

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

[T. V. KRISHNASWAMI RAO.]
(continued from previous Issue.)

11. Thy haters shall have their bodies cast in hell to suffer untold miseries along with Asuric Jivas who are eternally doomed to the dangers of hell-fire.

12. Such of the Jivas as are in the good graces of Srimad Anandatirtha and still entertain a doubt over the unrivalled superiority of Lord Vishnu fall in the cycle of births and deaths as Nityasamsaries, being however exempt from the tortures of hell by reason of their non-entertainment of hatred of Srihari.

13. In Andantamas, worms shall feed sweetly on thy haters. Their strength shall be hunger-bitten and their eyes shall be torn from the sackets by hideous monsters. Immersed in the stinking pools of every description, they shall be covered with wounds, bruises and putrifying sores; and they shall be given unto the ravenous birds to be devoured piecemeal.

14. Oh my Lord Vayu! My matron! My patron! My peerless Gurn and heir-apparent to the throne of Brahma! My companion in the service of Srihari! My beloved one! My Safe refuge in times of danger! My spiritual guide! Oh, the Indweller of all souls! Oh thou whom time cannot afflict! Oh healer of that fell disease of births and deaths! Oh unique treasure-house of faith and wisdom! Oh Bhagavan! Pray bestow on me a sustaining love of disinterested service unto the Lord and Thee which should be absolutely free from all delights of fame or of gain.

15. A whole-hearted conviction that Vishnu is full of best attributes and of auspicious excellences should be the guiding principle in offering our prayers to Him. A clear idea of gradation in the case of Sriharis' attendants like Lakshmi, Brahma, Vayu, Garuda, Sesha, Rudra, etc. is equally essential in the path of meditation. That Lord Vishnu saves devotees strong in such a faith is quite apparent from the numerous Srutis and Smritis.

16. Oh! Lord Vayu and Guru of the entire Jagat! Thou leadest satvic souls gifted with an inherent aptitude for goodness to the respective goals of freedom to enjoy perpetual bliss according to their individual merits. Thou directest Nityasamsaries endowed with a combination of Gyana and Agyana to revolve in the triple regions of Swarga, Naraka and Bhooloka, now suffering in endless alternation. Thou confineest Tamoyogis of heretical instincts to the deepest depths of hell-fire to undergo ever-lasting miseries of every description. And this is not a dogmatic assertion, for the truth of it is full well borne out in all the Vedas and hundreds of Itihasas and Puranas.

17. Salutations, Oh Lord Vayu, to thy first Avatar of Hanuman who was renowned for an historic career abounding in acts of supreme wisdom and knowledge, who was endowed with a marvellous courage, who lived a life of an ideal bachelor, who possessed unique strength to sustain weights to any extent on the shoulders, who was ever ready to uphold the cause of earnest refugees, and whose person survives unto this day in the region of Kimpurusha Khanda deeply engaged in the meditation of Sri Ramachandra for His Grace!

18. Oh Mukhyaprana! Did'st thou not cover in an instant an aerial distance of 50,000 Yojanas and tear by the root in the cause of Sri Rama the very mount of Gandamadana for the sake of its hidden herbs? And did'st thou not, when the Satanic Indrajit all the ghastly phases displayed of his accursed craft, wake up one and all of the wounded and the slain to realise the wonderful situation brought about by Thy prowess that had ere long distinguished itself with mighty achievements?

19. I bow to thee, oh! unique Vishnu-bhakta of superior wisdom. With what ease did'st thou fling back the huge mount of Gandamadana, compassing hundreds of Yojanas to its original place, after the purpose of the revival of the monkey-hosts had been accomplished! Oh Hanuman!

(continued on page 144.)

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

Tirupati Sabha—A Visitor's Impression.

A. B. A., B. L., writes:—

Last December I had the opportunity of visiting the session of Madhwa Siddhanta Onnahini Sabha at Tiruchanur. Some of my friends went there and I also followed them. I wish to state how the affair impressed me, because I think, I saw some defects to which the attention of all Madhwa gentlemen should be drawn, so that they may remove them early.

It need not be told that this Annual gathering lasts 4 days and besides the feeding that goes on, the Annual General Body meeting is also held there when the business side of the Sabha is settled for the year. An examination seems to be held for several classes with stated subjects. I was not able to know which group sat for examination under which class and the written examination was equally bad. The method adopted evinced absolute want of system and of supervision and they were very different from the examinations which University students know of. It was something like a copy class of olden days. Boys used to write 4 lines in an hour and talked during the interval—the examiners (supervisors) sitting, and chatting with visitors. The subjects for each class, the place of examination for students in each group and such other details, one cannot know, because there was no notice board and none to give information and yet there is an "Office" of the Sabha there. I am afraid the same persons appear for the same class several times and get the same prices for a series of years. If this were so, it is deplorable; but how this is avoided is a thing which has to be explained. I have not heard that the Sabha has established any school or that it recognises any school by supporting it with grant-in-aid. How are persons who have passed the highest ex-

aminations enabled to spread education in the community is also not known. It is better that the Council takes pains to achieve these things, which are included in the objects of the Sabha and realise its holy responsibility and not continue to be the nominal body to say "ditto" to what has taken place during the year.

Then came the meeting on the 28th. It was another wonderful affair. Having been told that the Sabha is an organised body—a registered institution that has stood the test for 45 years, I expected there will be some system. When I actually saw the thing in person, the beautiful vision I conjured up to myself vanished away. The vigorous institution in good working order that I expected to see, reduced itself into a private meeting of a few individuals who wanted to do everything as they pleased and that, as secretly as possible. A few visitors were also admitted in. The Secretary came there and took down names of some people. Who were they, why were not other names taken down, where was the register of Members, who were the councillors, who is to ask these questions and where is the answer for these? What for were the audience there? Could not a copy of the Budget and a copy of the proposed resolutions be distributed among them? Copies of the Annual Report for the past year (Raktakshi) were distributed free. But it contained nothing more than an undated report, a balance-sheet and a list of subscriptions and such unconnected items. More surprising was the way in which the proceedings were conducted. It was like a meeting of Moderates in 1921 (Non co-operation days) passing resolutions in support of Diarchy before made-up audiences and the President quickly closing the meeting, thanking the people for their patience in listening to the speeches. I am sure many of the

members who held up their hands like school boys did not understand the significance of their vote and did so more by following the tacit understanding than in obedience to principles. The seemingly absent-minded Acharyas showed no interest in the propositions discussed. How could they do it when resolutions were drafted in English and the changes discussed in English? Why not circulate a full programme of the meeting at least among the members of the so-called General Body Meeting of some 70 people or so? A notice slip prefixed to the Report refers to Rule II of the Sabha Rules and Regulations. Whoever knew what is in them? How many members are there in the Sabha and how many attended the Annual Meeting?

There were one or two incidents worth noting. They throw some light on the present conditions in the Sabha. A resolution recording the appreciation of the Sabha for the work of the out-going Council members was opposed by the Secretary boldly. It is a harmless one which the Sabha honors itself by passing in that it shows itself to be grateful to those who helped in its administration for 3 years. But still the Council did not come out with any grace in that case. The next was about the Scheme suit (Theertham suit) appeal. Funds were required for its purposes. No one cared to enquire as to what was the nature of the dispute, how it affected the Sabha, etc., and the responsible persons also did not care to make a statement. It was taken for granted that the suit should be defended. Some members were against it. Yet the members as well as the audience did not ask for information. They simply expressed their dissatisfaction in murmurs and repaired to the Bhojana Sala, as other religionists criticise us.

The last thing I wish to notice is the Durbar, which was held on the 4th day. What for is it intended? If it is mere prize distribution, it might have been done more efficiently. If people were expected

to speak about the benefits the Sabha is conferring, speakers who could give more facts in a more impressive way might have been called upon to do so. If it is a demonstration of the augustness of the Sabha's activities, a better-managed open air meeting would have been a success. But it was not so. A few low-toned gentlemen harangued in Canarese. There was much noise among the "ladies and gentlemen" that assembled in the Hall. The worthy old Chairman and the still older Secretary spoke something and then lastly there was a scramble to receive prizes. And this went by the high sounding name of the Darbar. The Chairman and the Secretary were not able to keep effective control over the several events that took place there. Could they not have called for volunteers? The members of the Bhojana party and a few others did the catering at meals. Will it not be better to enlist the enthusiasm of the younger men that came there and request them to do some allotted work—some social service?

I shall not comment upon other things—the meals supplied, the accommodation provided, Harikathas, Bhajanas, etc. These depend upon the respect the Sabha is able to command in the community—its prestige. I am interested in the Sabha as a premier institution among the Madhwas. I was told that it is a mighty gathering of the wise and the learned and that it was a regular feast of intellect to attend it. I was told that it is managed by an efficient body of men who combine the business talent of Dewan Bahadur K. Krishnaswami Rao with the religious inspiration of the Founder (K. Subba Rao). I am sorry to say that the impression is otherwise after visiting it. I hope the facts noted by me will have also been noticed by others and this prompts me to request all intelligent and religious Madhwas to set about furiously thinking to devise ways and means for the betterment of the Sabha. I am afraid that most of the lay Madhwas think that it is a purely religious

institution where people are fed for obtaining religious merit and that there is no educative side in the activities of the Sabha. The earlier this idea is given up, the better for all.

A last word of suggestion. This institution is still in existence and it has been wisely registered, I think, by that far-seeing statesman Kanchi Krishnaswami Rao. In so doing he has placed the Sabha on business lines, although he was a very religious man. The name of the Sabha indicates that it is intended "to promote the Study of.....Dwaita Philosophy" in the words of the Memorandum of Association. Every act of ours is indeed governed by a dominant religious vote and it is well that it is so. But the secular character of the Sabha need not be lost sight of both by the authorities of the Sabha and its constituents. The Annual General Body Meeting of the Sabha, at least, should not be a matter in which management is by proxy. Once a year, every member should make it a matter of duty to attend and all the Councillors should feel their responsibility for keeping effective supervision over the year's work. The Sabha report should contain details regarding all the meetings of the Council and show how the Sabha's business was conducted during the interval between the previous and the present meetings. A reference to pages 19 & 22 and to the Appendix of the Report will show that the Sabha's funds are also decreasing and that the Secretary wants "to pray to God for averting these disasters" (page 33) and regrets this deplorable state of affairs even in 1924—25. I hope all Madhwas will note this and if this article will induce all readers of this journal—who, I hope, will include the entire community—to realise the necessity for taking immediate steps for the better management of the Sabha and for that purpose attend its next meeting in December 1926 in large numbers. I will feel highly gratified at having done some 'useful thing'.

Arni.
10-3-26.

"Observer."

An open letter.

To
The President,
of the S. M. S. O. Sabha,
Triplicane.

Dear Sir

I, as a Life Member of the S. M. S. O. Sabha, wish to know what are the rights of a Life Member—

(1) Whether the Life Members' consent is not essential for the Selection or the Election of the officials of the Sabha?

(2) Why was the Managing Editor of the Madhwa Journal required to pay Rs. 6 for attending the meetings?

(3) Was he not entitled to attend the Sabha in his private capacity as a Madhwa gentleman?

(4) Is not the treatment meted out to the journalists a slur on the Sabha and its members?

(5) May I know if any check is exercised upon the expenditure incurred under the various heads for the Sabha, if so, by whom?

(6) Why is the Sabha Report published so late?

(7) Why is the Sabha not interesting itself to appoint Lecturers to lecture on Dwaita Philosophy in the mofussils and in what direction is it furthering the publication of the Doctrines of Dwaita Philosophy?

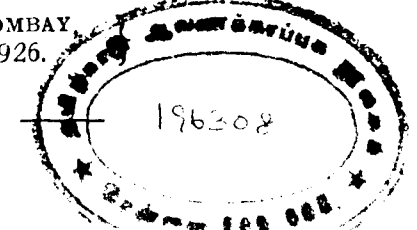
(8) Will you kindly let me know the number of Life Members belonging to the different Mutts?

(9) Why should not the Sabha purchase 100 or 200 China ink pots for the use of the Examinees.

M. HANUMANTHA RAO,

DOMBIVALI, BOMBAY.

Dated, 26-4-1926.



Reviews of the Tirupathi Sabha.

To
THE EDITOR 'MADHWA JOURNAL'.

Sir,

Kindly give publicity to the following in a corner of your valuable journal and oblige.

Since you began editing your Journal, I observe, that you have made a series of observations, in reviewing the S. M. S. O. Sabha Annual Reports year after year, and that some of them are of a serious nature. I am really surprised to find as to why the Sabha Authorities have not seen fit to come forward to answer your observations either in your Journal or in their own Reports. The public are at a loss to know whether your observations are correct or otherwise may it be inferred that the mere silence of the authorities implies that they accept your

observations to be correct? In that case the public have a right to demand a statement from the responsible officials of the Sabha, as to what action they have taken or intend taking in the matter. I also fail to understand the reasons why the Sabha Authorities should refuse you admission in the Sabha meeting, where your presence is necessary to give wide publicity to the working of the details of the Administration. It is presumed that you have been sending a copy of your Journal to the Sabha Secretary and if so, I am sure, this letter would doubtless attract his attention and a statement will be issued by him in your next issue without fail.

Thanking you in anticipation.

J. S.

Madras, 24-4-26.

[We do send our Issues to the Sabha authorities regularly. Ed.]

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BY

Dr. H. VENKAT RAU, L. M. & S.

Dental Surgeon.

Vol. 2

No. I.

CONTENTS.

January 1926.

Medico-Dental Inspection of Schools.

Masticatory Function.

Dental Health Week.

Dietetics—East and West. By Mr. B. Sreenivasachar B.A., B.L., Ex-Editor
"Mangalore Mail."

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All About The Madhwa Activities, Triplicane.

Mr. M. Hanumantha Rao, Chief Telegraph Inspector, Bombay, writes:—

Re:—The Madhwa Association Triplicane. I am really glad to read the report of the above Association published in your Journal of January to March, 1926. This is how your journal is proving itself very useful. Undoubtedly you have been instrumental in bringing about the meeting and our Reverend Mr. Arni Subba Rao has probably gathered the forces and marched them on as he did, while working as a Superintendent of Police.

Even Barbers have formed themselves into Associations and it is no wonder the conservative Madhwa has now opened his eye. This was my objective for a long time, but confined as I am to the western presidency, I could not take any immediate action, except befriending stray Madwas who happen to run to Bombay in search of employment.

Surely the worthy Members of the Association will, I hope, not forget the following matters, while formulating the objects of the Association.

(a) Procuring information regarding Educational Institutions existing all over India so as to direct young Madhwas to take advantage of such institutions; for instance, Dying school at Cawnpore; Victoria Technical Institute at Bombay; Telegraph and Traffic Training Class, G. I. P. Ry., etc.

(b) To establish a fund to assist the poor and deserving Madhwas to prosecute their studies or to learn any occupation for their future maintenance.

(c) To discuss the present situation of the Madhwa Community and to sug-

gest measures whereby Economy and Thrift can be practised by the well-to-do people of the Community.

(d) To discuss the method and manner in which the various Mutts should be honoured.

(e) To affiliate all existing Madhwa Association in all parts of India to link with this Madhwa Association with a view to infuse an uniformity of Policy and to establish branches in centres where people of the same Community call for the same.

Though none can dictate certain things to individuals, a polite and clear method of performing marriages and the amount that can be spent should be generally decided on and hinted through your journal. At present several well—to—do people waste money on Processions and Nautches which can be most usefully employed for helping the poorer members of the Community.

A library consisting of English as well as Religious books will enable members to come in contact with one another, thus paving way to mutual good will.

I hope that such Associations will be formed at all the important places in the Presidency. Hope you will publish all its doings for the information of your moffusil members.

I am prepared to pay a donation to help the establishment of the Association.

[We have already offered to be the mouth-piece of many Associations, but our irregular issue stands in the way. People ignore the importance of placing the Journal on a firm basis, which should be the primary duty of any organization, and take in hand matters of secondary importance first. We still hope that the angle of vision will soon change. Ed.]

The Secretary Madhwa Association, Madras, sends us the following also for publication:—

NOTICE.

1. The third monthly meeting of the Association will be held on Sunday the 4th July 1926 at 4 P.M. in Sama Rao's School, No. 31, Singarachary Street, Triplicane, when the subject for discussion will be "Our Domestic Economy". All members are earnestly invited to attend.

2. The Association has decided to open a Sanskrit class from the 11th July 1926 for teaching the "Hymns of Rig-veda". The class is open to all members of the Association, and stipends at the rate of one rupee each per mensem will be granted to eight poor and deserving Madhwa boys on application. The class will be formally opened at 8 A.M. on Sunday the 11th July next, by the President of the Association, in his house, No 23, Car Street, Triplicane, which he has kindly consented to place at the disposal of the Association for the purpose. All the members of the Association are requested to be present on the occasion and to make the opening ceremony a success.

Forms of application for the grant of stipend may be had from the Secretary at the office of the Association, or from the Joint-Secretary, at No. 50, Sundaramurthi Vinayakar Koil Street, Triplicane.

A. HANUMANTHA RAO,
Secretary.

Office of the Madhwa Association,
No. 4, Arimuthachary Maistry Street,
Triplicane, Madras, dated 24-6-1926.

Changes in the Personnel of the Madhwa Association Board, Triplicane, Madras.

We learn that our Editor has been sent out of the Board, on account of his absence from three consecutive meetings

the latter two of which are said to have been held between 23rd May and 12th June—the period in which he was out on tour in the Coimbatore District. Though he returned to the Head-quarters on the 12th, it is reported that he has not been re-nominated, which goes to show that, in the opinion of the six (?) Board members present in the recently-held Board's meeting which gave this decision, the circumstances which led to his (Editor) absence did not warrant the exercise of the option, contemplated in Section 38 of Chapter V of their Regulation passed in the year 1926, in his favor.

In this connection, we beg to offer our sincere congratulations to Mr. A. Krishna Rao, Superintendent Traffic Manager's Office M. & S. M. Ry. on his appointment as a member in the place of the delinquent.

S. M. S. O. Nidhi, Triplicane.

We learn with great pleasure that Messrs. T. K. Hanumatha Rao, B.A., L.T., Retired Lecturer, Kumbakonam and C. S. Murthi Rao, Cloth Merchant, Triplicane have been appointed as Directors of the Nidhi in the places of Mr. C. S. Appu Rao and another Sri Vaishnavite Director Mr. Alagasingara Chariar respectively whose terms expired during the current year. It is well-known that Mr. C. S. Appu Rao has done signal service to the Nidhi, so also Mr. Iyengar. We hope the incoming officers will put forth their best endeavours to introduce new systems by which the prosperity of the Nidhi will increase day after day. The Nidhi has to be congratulated on the services of a well-known expert in the co-operative line having been secured in the person of Mr. Hanumantha Rao and of an enterprising young man in Mr. Srinivasamurthy. The sooner this Nidhi is raised to the Status of a Bank, the greater are the chances to develop the Industrial prosperity of the Madhwas.

Feasts, Fasts, and Festivals.

Sri Rama Navami Festival.

Triplicane, a superb in Madras where Sri Parthasarathy is the presiding deity, was full of joy and mirth during the whole month of April, in connection with Sri Rama Navami Festival. Apart from the grand festivities to Sri Rama—of the Parthasarathy temple, every community, especially the Madhwa community had its own celebrations to do, in each of its Institutions. The only Institution which presented a deserted appearance was Sri Vyasaroayaswami Mutt—which is located near the Parthasarathy tank, opposite to the temple. There were celebrations in all other Institutions, such as, the Anjaneya temple in the Hanumantha Rayan Coil Street, Rathri Chuttrum, Uttaradi Mutt and two other Anjaneya temples inside and just outside the temple near the steps of the tank. At Hanumantha Rayan Coil Street, there was puranam, in connection with Rama Navami festival by Va-Khape Ramachandra Charya of Kumbakonam and of wide-known fame. At the Uttaradi Mutt, there was the narration of 'Vishnupuranam' every evening by Pandit Kowlagi Yedunatha Charya. This very same Pandit had his Gita lectures in the mornings in the Night Choultry, in connection with the Rama Navami Utsavam celebrated there. Va-Prananatha Chariar and others were the conductors of the grand celebration of the festivities in the Hanumantha Rayan Coil Street, whereas the Satyananda Brothers with their co-adjutants brought about the success of the celebrations at the Uttaradi Mutt. Of all the Institutions, the Uttaradi Mutt was most tastefully decorated and provided with best lighting arrangements, both inside and outside the building. The circumstance that the activity connected with the newly-formed Madhwa Association at Triplicane had its start this time of

the year added splendour to the occasion on account of the increased number of low-kiks and the English-educated young men, attending the function. Ladies both young and old evinced such great religious fervour and enthusiasm that, during almost all occasions, the Mutt was full to the brim with audience. Especially on the day of *Mangalam* by Va. K. Yedunatha Charya which was held in the morning hours, there was almost suffocation felt by the over-flowing crowd.

Here it may be mentioned that this opportunity was availed of to float the proposal to re-erect the Uttaradi Mutt at a cost of Rs. 50,000 and the donation list was circulated among those present. Va. Satyananda Krishnachar of Arni announced before circulation of the Donation list that M R. Ry. Sathyadhira Gururajapriya Cowcur Ramachandra Rao Pantulu Garu had promised Rs. 500 which was received with surprise and satisfaction by the audience amidst deafening shouts. Mr. Ramachandra Rao, though he is connected with the Tirupathi Sabha for a very long time and has served as Secretary and Vice-President has not been even a life member, which requires only a payment of Rs. 100 nor has he contributed to the permanent fund. That such a gentleman promised Rs. 500 for the re-erection of the Uttaradi Mutt, in the wisdom of which he was found by his subsequent speech on that day not to have much faith showed that his attachment towards his Garu and his Mutt was exceptional. His pessimism in the successful termination of the undertaking to which he had just then subscribed Rs. 500 was somewhat resented by the organisers there and then. In our opinion, Mr. Ramachandra Rao's words of caution cannot be viewed too lightly inasmuch as the undertaking is a big one and likely to cause great anxiety in the minds of interested men. For want of time, the circu-

How the Madhwa World Moves.

**Prospectus of the Sri Madhwa Muni
Seva Sangha, Udipi.**

(Registered under Act XXI of 1860.)

The main object of the above-named Sangha is the publication of Sri Madhwacharya's works, with word for word meaning and notes in Kannada. Sample pages are annexed to show the plan of the proposed publication.

2. Sri Madhwacharya is the great teacher of the Dwaita system of philosophy and religion. His teachings about the Oneness of God (Monotheism), the dependence of Jeevathmas on the Paramathma, the way to Mukthi through Bhakthi, have directly and indirectly influenced large masses of mankind. Vidya-rathna Srish Chandra Vasu in his introduction to the Chandogyopanishad, Vol. III, of the Sacred Books of the Hindus, says "May it not be that Sri Madhwa, the greatest Vaishnava reformer, in the direct line of whose disciples, we may count Ramananda, Kabir, Nanak, Tulsidas and the great Chaithanya of Bengal was himself the incarnation, of what he himself claims to be, namely of Vayu".

3. It is the aim of the Society to bring within the easy reach of the Kannada-knowing public, the rich store-house of spiritual wisdom, contained in Sri Madhwa's works. The most eminent pandits available will be secured for the work of translation. Already some of the foremost pandits have promised to translate some of the works for the Sangha. A learned and experienced Editorial Committee has been formed to generally supervise the publication of the works. The exposition will be clear and simple, at the same time accurate and authoritative. There will be introductions and summaries

to facilitate easy comprehension. Every effort will be made to produce a really first class work.

4. The work will be printed on good thick paper in bold type. The volumes will be bound in *kithan*, if possible, and the get up will be made attractive. **The entire work will be issued in 9 or 10 volumes of 700 to 800 pages each, as shown in the Appendix hereto.** The life of Sri Madhwacharya and a summary of his main teachings will be issued either in a supplementary volume or will be incorporated in one of the shorter volumes.

5. At least 1,000 sets of the work have to be printed, if the cost is to be kept within reasonable limits. An estimate has been made and the total cost will not exceed Rs. 30,000 in any event, for the 1,000 sets. To be on the safe side, Rs. 30,000 has been taken as the total cost and this will have to be distributed among the 1,000 buyers.

6. Books will not be available for sale to the public. Only as many copies as have been ordered by patrons and members will be printed and no more. Those who wait till the books are published in the hope of buying them after the publication will be sorely disappointed, because there will be no copies for them to buy.

7. The Sangha does not want to make any profit. The actual cost of translation, printing, etc., will be divided among the patrons and members on a co-operative basis. As the cost of 1,000 sets will not exceed Rs. 30,000 and as it is likely to be less, any surplus that is left over after meeting all the expenditure will be returned to the members and patrons or utilised for other publications as they may decide. If this venture is undertaken on a commercial basis, then the price of one set of books cannot be less than Rs. 75.

The bare text of the Sarvamula which would occupy about 1,000 pages is now sold at Rs. 12 per copy. With translation and notes, the proposed publication will exceed 7,000 pages.

8. The cost of one set of volumes is provisionally fixed at Rs. 30 and 1,000 prepaid orders are necessary to ensure success. **The subscription for membership has been, therefore fixed at Rs. 30, which must be paid in a lump in advance or in 3 instalments at intervals of 2 months.** The instalment must be paid on or before the date of admission. Members who delay joining the association will have to pay an entrance fee of Rs. 5, in addition to the subscription. Gentlemen who pay Rs. 100 or more become patrons of the Society. Sympathisers may pay any amount they please.

9. As many similar laudable schemes have failed for want of continuous financial support, it has been decided not to undertake pecuniary liabilities until Rs. 15,000 have been actually collected.

10. Translation and printing will occupy a considerable time from 6 months to 1 year. If a large number of pandits, say, 20 are engaged, most of the works can be translated within a period of 6 months and a few alone may take a longer time. If 4 or 5 presses are engaged for printing, they can print about 40 pages a day, so that the printing can be finished in 7 or 8 months. **There is, therefore every reasonable hope of publishing the 37 works with translations within a space of 18 months at the latest. But translation and printing cannot be taken up till Rs. 15,000 are collected. There is therefore no time to lose. Please become a patron or a member at once and remit your subscription to the Treasurers of the Society.** 1,000 members have to be secured as early as possible. Let not the noble cause suffer on account of delay or hesitation. Such an opportunity once missed will never recur.

11. All the monies of the Society will be deposited in registered Banks. Receipts will be given by the treasurers for all contributions made to the Society. Progress reports and statement of receipts and

disbursements will be sent to all patrons and members once in three months. If Rs. 15,000 are not collected and the scheme has to be abandoned, monies will be returned to the gentlemen who have already paid, less the preliminary expenses, which under the rules cannot exceed 10 per cent.

12. Kindly sign the enclosed form and post it. Please remit your subscription without delay. Kindly enlist the sympathy and support of as many friends as possible. Already 250 orders for books have been received and more than Rs. 2,000 has been collected.

May the Lord Sri Krishna and Sri Madhwa bless you

Yours sincerely,

K. L. NARAYAN RAO,

M. V. KAMATH,

P. PADMANABHA RAO,

Hon. Secretaries.

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- (1) All communications to be addressed to Mr. K. L. Narayan Rao, High Court Vakil, Udipi.
- (2) All remittances to be sent to one of the Treasurers, Or to the Pangal Nayak Bank, Ltd., Udipi, Or the Karnataka Bank, Ltd., Mangalore, to the credit of the Sri Madhwa Muni Seva Sangha.

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[Note.—This was sent to us evidently for publication. Hence Published—Ed.]

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pur.

APPENDIX.

Volume.	NAME OF WORK.	No. of pages of text in Mr. T. R. K. Acharya's Sanskrit Edition of Sarvamoola. Each Editor with notes page has 22 lines.	Probable No. of pages. Royal Oct. in the Kannada	Probable time required for translation	REMARKS.
I	Gita, Bhashya and Tatparya	125	800	6 months	One Translator.
II	Isavasya to Taittareeya (7 Upani- shads and Bhashyas).	55	500	3 months	3 or 4 Translators may be engaged. One has been done already.
III	Part (1) Aitareya and Bhashya } Part (2) Righbhashya ... }	145	750	6 months	Part (1) One Translator. Part (2) One Translator.
IV	Chandogya and Bhashya	85	600	6 months	One Translator.
V	Brihadarnyaka and Bhashya	111	750	8 months	One Translator.
VI	(1) Sootra Bhashya } (2) Ann Bhashya } (3) Nyayavivarana }	98	750	6 months	Two Translators.
VII	Anuvyakhyan	73	750	9 months to one year.	One Translator.
VIII	Mahabharata, Tatparya, Nirnaya ...	245	1253	4 months	4 Translators for 4 parts.
IX	Dasa Prakarana	42	750	6 months	3 have been done already.
X	Part I. Eight Miscellaneous works except Bhagavata Tatparya. Part II. Life and Summary of Teachings.	25	300	3 months	One for each Translator. One has been done. One for each Translator.
		...	300	3 months	Two Authors.
			7,500		

CORRESPONDENCE.

Madhwas and Poverty.

[M. HANUMANTHA RAO—BOMBAY.]

Maharaja Sivaji had engaged several hundreds of coolies to make roads, etc., around one of his forts and viewing the vast number of people, thought that he was instrumental in feeding so many people. Sree Ram Das who was closeby, read his mind and immediately ordered Sivaji to blast a big rock, standing close by and when this was done, Sivaji found a frog in a small hole in the middle of the rock with a little water and naturally he was surprised.

"Who kept the frog and water there?" was the question from Sree Ram Das. "Sree Ram" was Sivaji's reply. "Then why do you think that you are feeding so many people?" Needless to say Sivaji was thunderstruck at his Guru's power of reading others' minds and prostrated before him.

This thought of "I" is the root cause of the whole trouble. Though the repetition of the Mantras is a general custom among the Madhwas, yet how many have realised their meaning. Do those who realise the meaning follow it in practice!

In the opening chapter of the Srimad Bhagavad Gita, the Lord Hari has plainly stated that the true Puja lies in one's harbouring no evil thoughts against any living being, not helping men or animal in times of stress. Worshipping any idol for any length of time with thoughts of abhorrence, prejudices, etc., against others firmly rooted in one could never achieve any success. Such evil thoughts cause untold misery to the thinker himself.

Are we Madhwas following the Lord's Orders? We seem to be swallowing the

shell, throwing away the kernal. Communal animosities, exhibition of superiority, contempt for others, exalted estimation of self, finding fault with others without realising his own defects, laziness, seem to be rampant—with of course—several esteemable exceptions. We have to look round, survey the field, see the time and adopt ourselves to circumstances. Labour of any kind should not be loathsome. Europeans of very high position do manual labour and that is why they are occupying such exalted positions.

The Rev red Sree Ram Das of Maharashtra has sung a book of poems addressed to mind—Oh! what an insight—How many of us have realised that the very body in which we have been shelved in, is our enemy and all the evil thoughts that obsess the **Chitta** are the Rakshasas living as our companions in this very house of five elements—(body). How many of us try to check the evil tendencies pushed forward before us by our internal evil companions.

The body refuses to do hard work and when this is acceded to, the inmate of the body has to starve along with it.

The body and all the other senses are the instruments of the soul and on the right use of these depends the well-being of the soul.

A man wasting his mental energy in finding fault with others and thinking over them spends invaluable wealth given to him by God. If he uses it in the right direction he will be an ornament to the Society and a Philanthropist to the needy. Every thoughtful man can render invaluable help to his neighbours in various directions. All the evil thoughts, products of *Rajas*, and *Tamas* arising in one and trying to obstruct the path of wisdom, should be driven away, just as

Sree Jai Bala Bheema, drove away the Kuru Sainya at Kurukshetra, and contrary thoughts of beneficence should be created. The body must be drilled, just as the European Soldiers are drilled, to such a perfection as not to raise a voice of protest in hard times. Then alone can we expect any good. Just imagine how much hardship every Englishman as well as other Europeans undergo before they find suitable positions.

Hard work, pure thoughts of beneficence, cleanliness and devotion to Sree Hari and Vayu can alone exalt the community and nothing else.

Secular Education for Madhwa Boys.

Appeal to Mutts and the Madhwa Gentry.

Sir,

I am sending the accompanying letter for favour of early publication in your valuable journal. If you think the object advocated by me worthy of realisation and productive of benefits to our community, may I request you also to draw attention to it by editorial comments?

I hope, notwithstanding difficulties you will continue to publish the journal and publish it also regularly as far as possible. May I say that it would be better if more space and more discussion centres on the means towards our prosperity which is a vital question to our community. As we are small in numbers, we ought to be better organised. If the poverty problem is solved, other problems will solve of themselves.

SHIVALLI, } SETHUMADHWA RAO, B.A., L.T.S.
12-4-26.

Much has been said about the declining condition of the Madhwa Community and its continual deterioration. To whatever villages we go, to whichever family we turn, we hear of financial crashes, downfall of once glorious families and the ruin of illustrious people. What could we do to prevent this? What steps shall we take to better the community? Mr. M.

Govinda Rao of Coimbatore has invited suggestions about the means towards our prosperity and I shall detail below some:—

1. Our religion must come to our rescue. There is no doubt that we have considerably deteriorated in religion. Are our religious heads, I mean, the Matadhipathis going to do anything to check this deterioration or not? It is a well-known fact that, whenever our religious Heads make a tour to our places, which they do once in twelve years at least, if not oftener, they extort a good sum of money from us and leave us impoverished without themselves being in any way greatly benefited by it; for, is it not a well known fact that they pompously squander away our hard-earned money in feeding people with rich food in a lavish and wasting scale and in show? What do they do to us in return for the money they take?—Nothing except the "Mudra-dharanam," which is only an external ceremonial. I therefore suggest that our Mutts should make it their duty to see to it that their disciples are brought up in the proper discharge of their religious duties and to this effect, they must train them in those duties by starting schools. In these days of rank materialism and at the present stage of the political evolution of our country, there is no use of expecting people to read in Sanskrit schools. What I suggest is that three High Schools must be started, one by each Mutt, in central places like Srirangam, Kumbakonam, Chirtanur, etc., where English education will be imparted along with Sanskrit education and where Madhwa pupils should be educated free. (Of course, the schools may be open to others who pay fees). Hostels also should be attached to these schools where free boarding should be given to Madhwas. A nominal fee may be taken from rich or fairly well-to-do Madhwas. The entire cost of the schools should be borne by the Mutts and, in that case, the Mutts can enforce religious education on the pupils in this way. During five week days the pupils should be free to attend the schools and care for

their secular education, but on Saturdays and Sundays they may be expected to devote their time wholly to religious education imparted by teachers specially appointed for the purpose. This arrangement will turn the pupils not only into religious and pious Madhwas, but also into honourable citizens eligible to hold appointments in Government Service and elsewhere. This is what the Christian Missions are doing to their converts.

As many Madhwa boys are now too poor to read, they will take to these schools and ere long, we will have a host of scholars, who are as well-versed in English and other subjects as in our philosophy and religion. The Mutts must also make some arrangement for the higher education of the pupils, turned out by these schools, by opening hostels in big College centres, where poor promising Madhwa pupils will have their boarding and read in private Colleges, their fees being met by the Mutts. Of course, as long as the pupils are under the free boarding of the Mutts, so long will they be bound to devote a day or two in the week, exclusively to the religious education imparted by the Mutts.

What is this scheme going to cost? Not more than ten or twelve thousand rupees a school and eight thousand rupees for a hostel. Cannot our Mutts which are at present wasting money in ever so many ways find this small sum of Rupees Twenty thousand a year to advance our community mentally and morally? Are there not Madhwa gentlemen holding high and responsible positions in life and rich gentlemen who will also rush forward to our help? Will these suggestions be considered by our leaders and Mutts? Will the newly started Madras Sabha move in the matter?

2. My reference to generous Madhwa gentlemen in the last para leads me to another point. Happily there are many rich and well-to-do men in our community who are as liberal in doing charity as they are rich. To mention some, (who

will recall these names except in cool hours?) Messrs Prasanna Venkatesa Rao of Trichy, Reddi Rayar (deceased) of Kumbakonam, Raghunatha Rao of Kumbakonam, Raghavendra Rao (deceased) of Madras and so on. These have done charity on an immense scale but unfortunately, without any disparagement to their high ideals, I must say, in an unorganised manner. The result is our community has not gained as much from their Charities as it might have done, though individuals were benefited now and then. Mr. Raghavendra Rao's Charity is to some extent organised, but still, in the absence of Madhwa pupils reading in the Hindu High School, Triplicane, other Brahmin boys are to derive the benefit of his charities. I ask, why should Madhwa pupils in Hindu High School alone be chosen for the benefit and not Madhwa pupils at large, irrespective of where they read. At the time the gentlemen made this generous gift, Government was trying to hand over in the district of Tanjore, a well-equipped High School, with a good building managed by it, to a private agency which will show sufficient means to conduct the school perpetually. Had only the donor and one or two other generous Madhwas combined together, they might have taken management of that school (Tiruvalur) free and made an endowment for it. This would have rendered outlay on buildings, etc., unnecessary. But what is the use of brooding over the past? Even now, if reports are not false, a big High School may be available for sale in Kumbakonam. If that is purchased by the combined efforts of Mutts and generous Madhwas, then, it could be staffed with Madhwa teachers and Madhwa pupils may be educated free there. As already said, boys of other communities may also be admitted on their paying full fees. In Kumbakonam, the three Mutts own buildings of their own, where hostels could be started for the respective Mutt boys.

This humble beginning must be made. I cannot admit that we are too poor or

too incapable to make this arrangement. Shall I appeal most earnestly to all our leaders, our Mutts, to the many Madhwas in high position and to all those interested, to take up the matter in their hands and spare neither time nor energy till this important object is achieved?

Probable cost of Establishment.

Approximate cost of running one High School, with a single section in each class where 40 pupils could be educated, making a total strength of 320:—

One Headmaster—salary Rs. 150

Three L.Ts one in each subject (Mathematics, History, Science) on grade 80 to 100— or say Rs. 90 each—Rs. 270.

Five S.S.L.C. trained teachers for the five classes III, II and I Forms and classes 5 & 4—on grade Rs. 35 to 50— or say Rs. 40 each on the average Rs. 200.

One drawing Master, one drill Master, one Sanskrit Pandit, one Tamil Pandit, one Typewriting and Commercial Instructor on Rs. 35 on the average each Rs. 175. Writer, Peon, Sweeper etc. Rs. 45. Two religious teachers Rs. 85. Total salary Rs. 925. Salary for the year Rs. 11,100.

Contingency, repairs and other expenses for the year Rs. 900. Hence a recurring expenditure of Rs. 12,000 will have to be met.

Hostel Expenses.

The average cost of feeding a pupil in classes 4 to form III may be taken to Rs. 7 p. m. and that for feeding a pupil in Form IV to V, at Rs. 9 p. m.

The number of pupils in classes 4 to Form III (taking the full quota of strength) = 200 ∴ cost = Rs. 1,000.

The total number of pupils in Forms IV to VI = 120 and the cost = Rs. 1,080. Total cost per month = Rs. 2,480.

Cost for the year, taking the year to consist of 9 school months (long vacations excluded) = Rs. 22,320.

Total recurring cost for the year for hostel and school = Rs. 34,320.

Amount recoverable from boys charging them nominal fees a Rs. 2 p.m. in lower classes and Rs. 3 p.m. in higher classes = Rs. 760 p.m. or Rs. 6,080 for a year

(8 months). Grant from government (expected) = Rs. 4,000.

Hence Net loss expected = Rs. 24,240.

This excludes initial outlay on buildings, benches, laboratory, equipment, etc.

Puranam at Satyavijianagaram.

Last year, in July, Ved. Satyanandam Krishnacharya (of Madras) started expounding Mahabharatam in regular Madhwa style and the Pattabhishekam of Yudhishtira was celebrated with great eclat here on Saturday the 6th of March 1926. Every evening between 3 and 6 p. m. the work was read and explained and this went on regularly when the Acharya was present in Nagaram. The distinguishing feature of the exposition was its strict adherence to Madhwa tenets in the interpretation of the several events of the hoary Epic and the moral and the religious explanations of some of the critical situations in the story where there could be differences of opinion were put before the audience and explained to accord with our creed. It is now well known that the place (S. V. Nagaram) is not a rich centre and yet on account of the religious enthusiasm of the people, a decent function was arranged and neatly carried out in connection with the celebration. The function began in the morning at 7 A. M. and the resume of the previous story took the time of the audience till 11 A. M. Some 500 people were fed at about 1 p.m. and the book was decorated and taken in procession (with a portrait of Sri Venkatesa) with music and other temple honors at 8 p.m. the same night. For a small place with a Madhwa population of some 200 people, the function was a brilliant success. All went off happily and in good order. The hard work, because it was done under adverse circumstances (you know that this district has not had good crops for the last 2 years) done by Natteri Kuppacharya, the manager of the Conjeevaram Annual Annadanam at the time of Garuda Utsavam in Sri Varadaraja's shrine, and by a few others deserve mention. Arni, 10-3-26. M. L. NAGOJI RAU.

MISCELLANEOUS.

Reflections on certain Hindu Customs in general.

[T. V. KRISHNASWAMI RAU, BOMBAY.]

Here is what Major Reginald Austin, a medical authority of great renown has got to say about "Fasting."

"Temporary complete abstinence from food—the patient taking nothing but water—till there is once more a healthy appetite is the best cure for a host of diseased conditions, such as fevers, dyspepsias, debilities, depression, mental and bodily headaches, etc. For similar less severe disturbances, the great remedy he found, was to take only two meals a day, the first of them about noon and the other in the evening."

Yekadesi! Verily, thy year of redemption is coming closer and closer.

2. What is **caste**? A South Indian worthy explains as follows:

"Caste is,—to put it roughly,—a division of labour and place under conditions of well-balanced inter-dependence, to be maintained and perfected from generation to generation, through well-adjusted embryonic and post-natal environments, secured through the operation of the caste law of mutual distinctiveness in the matter of occupation, education, marriage and general social commingling."

The observations of another scholar on the question of "caste" are equally worthy of note.

"Caste is the arrangement of people in a society on the model of the human organism. While there will be division of labour as between one organ and another, the inter-dependence secured through such a division will ensure responsibility for

each other's interest and consequent harmony. Each organ is to have its own distinguishing form, its own enabling structure, and its own appointed place.

During the life of each generation, each organ or caste is to buy of every other caste and to sell to every other and is not to interchange, place, function or structure with any other. This mutual buying and selling constitutes the life of that organism to enable that life being led in peace and without want. To ensure the continuity of this peaceful and happy life, through succeeding generations, marriage is insisted on between members of the same occupational group, and all social intercourse, such as, dining, restricted within each group.

Writing on the "Women of India," Mr. Otto Rothfield remarks:—

"The women of India have raised an ideal lofty and selfless, for all to behold; and they have come near its attainment. And with all its self-sacrifice and abnegation, with all its unremitting service, the ideal is not inhuman, nor is it alien to the nature of womankind. It allows for weaknesses, it is kind to faults and it aspires frankly to the joys of a fulfilment, deserved by service."

The advice of Dr. Miss Jerbann Mistry to the women graduates of the Bombay Presidency a couple of years ago was "to fulfil the ideals of true womanhood by increasing their utility to the home and the state. Whatever they did, if they failed in domestic virtues, the foundation of state and society was doomed. They must shoulder their burdens in respect of welfare work amongst their own sex. Domestic training from early age should be the principal aim of parents and educational institutions."

In reply to the query put by Mrs. Thompson Setton an American lady, interested in Hindu religion and philosophy as to the position of a woman now and as to what it might be a hundred years hence, His Holiness the Sringeri Jagat-guru observed that "the Americans and the western nations were under an illusion as regards her present position. They clamoured for freedom, freedom from 'Dependence'. The true position of a woman was to be gathered from an Indian Home, where she was the mistress, 'grihini', and enjoyed a status equal, if not superior to, that of her husband. She was not a dependent, and a wife who knew her duties and responsibilities was almost worshipped as 'grihalakshmi'. It was a different matter where the woman forgetting this position, and her womanliness sought after a seeming independence in this work-a-day world."

Writing on "Discipline" one who is in the know observes:—

"Discipline—We are all vaguely, if rather impatiently, aware of the urgent necessity of discipline in the Army, in the workshop, in politics, in the Church, in every field of social and practical activity. But we are much less aware of the need of it in our own minds, whether we are learners or teachers, readers or writers, scholars or journalists. The democratic temper is apt to believe that one man is as good as another, and anybody's opinion as likely to be right as anybody's else's. Everybody is to speak at once, nobody is to be told to sit down and listen; and everybody is to have a good time of liberty, equality and conceit. A man may look on the future of democracy as one of the great possible hopes of the world, and yet be very sure that those hopes will have no chance of realisation until these temptations have been conquered. Plato saw them long ago, and saw what followed from them. When 'false and boastful words and conceits' take possession of a man, and he becomes democratical, 'then modesty, which they call silliness is ignominiously

thrust into exile by them,' and when they have emptied and swept clean the soul of him who is now in their power, and is being initiated by them in great mysteries, the next thing is to bring back to their house insolence and anarchy and waste and impudence, in bright array, having garlands on their heads, with a great company, while they hymn their praises and call them by sweet names; insolence they term breeding, and anarchy, liberty, and waste, magnificence, and impudence, courage."

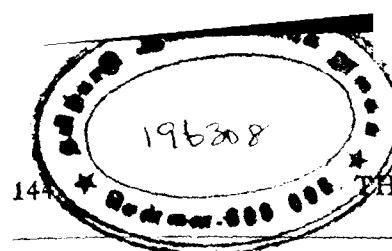
The implied Justification of "Early Marriage" by an English lady and that, in the year of grace 1925 is rather significant.

"We have now been married nineteen years, for we were married when Jack was 23, she writes, and whatever may be said on the subject of early marriages, it is not for me to condemn them. And I had known Jack a long time when I married him, ever since he was eight years old, in fact, when we were boy and girl together in Cambridge. If there is truth in the saying that a man never marries his first love, then we must be one of the exceptions."

Lecturing on "Exercise," an Indian Sanyasin who had travelled all round the world, remarked:

"You always require backs to lean on. Train yourselves to sit erect. The spinal column is the passage of energy. Formerly, youngsters were trained to sit erect for worship. But now you do not perform it. However you take to morning walks. Walks do not improve your health. For, in spite of it, you are weak in muscles, you are spiritless. There must be, therefore, some defect in that system. You are not taught the root of exercise. The root of exercise is pranayama. These are usurped by others and you do not claim them. I advocate Indian character, Indian independence and Indian self-sufficiency."

There is a great force in the atmosphere, the pranic force or vital force. There are



two dynamos of power, the Sun and the Moon. The one is the positive energy, the other, the negative. Formerly youngsters were trained to sit erect for half an hour for worship, practising pranayamam. This is a novel heritage of your ancestors."

Following is the opinion of a Veteran South Indian lawyer, politician on the momentous question of "Untouchability."

"Foreigners, however, generally make a big mistake on this subject. The first is that they are under the belief that the theory of 'Untouchability' was invented by the caste Hindus against the out-castes. Not so at all. You know very well that the theory of untouchability is associated with the theory of pollution and you know also that there is such a thing as a pollution in all the higher castes, in every family, such as when women are unwell, the theory of untouchability is as intense as in the case of Pariahs. On occasions of death and child-birth, the people of one family, men and women, are untouchable for some time, as regards the rest of the society."

In our opinion, 'the untouchability' was the barrier purposely created as between the persons of different professions, with a view that each profession may be carried on with the required amount of **concentration** by the members following it, without being disturbed constantly by those following different avocations. The primary object is that the whole machinery may go on smoothly and uniformly for the benefit of the mankind without anybody wasting time to the detriment of himself as well as of others who are to do other items of work—all for the common-weal of the country. Custom, time, place and method varied according to the nature of the profession each one was enjoined to adopt. For instance, a Brahmin was enjoined to take early bath, considering the spiritual work he had to do. Whereas, in the case of a non-Brahmin, this was not insisted on, because the manual work he had to do could not afford his fore-going even a minute in attending to bath and other spiritual offerings, in the morning times when the day will be cool without the Sun-blaze, to enable him to get over the work without much strain.—Etc.]

It is noteworthy that the Division of labour, whatever be its nature in the opinion of the individual concerned, was left to be determined by birth and not by the intervention of Man. People believed that birth was regulated by God according to Karma and therefore abided by the caste principles and stood true to the Rules of Division of Labour. As a result, all functions were discharged simultaneously and there was no famine or pestilence so far as it rested within the human power to prevent. When 'caste' was overlooked, there was dislocation and disorganisation consequent thereon. Production and consumption could not be balanced. Lapses had to be made up by foreigners and the country became poor. It will take a long time to the civilized nations to realize the efficacy of 'caste system' and the religious significance attached to it in India. If peace and not ambition is the programme of any Nation, caste system is the *only* system by which the country can be made happy as a whole. If not, there will be no end of competition and the majority will have to go to the wall. From the professional names of Englishmen, such as Cook, Waterman, Barber, Mason, Carpenter, Smith, Hunter, headbeater, one has to surmise that England was once, more particular than we, that the Division of Labour must descend to the future generation *in fact*, by naming men by professions.

(Continued from page 122)

Will that resplendent feat of thine whose sight raised a goodly smile on the lips of Sairama in the act of crushing to pieces the golden breastplate of Ravana along with its adamantine contents within. Will it, I say, be neglectful in guaranteeing my desired object?

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