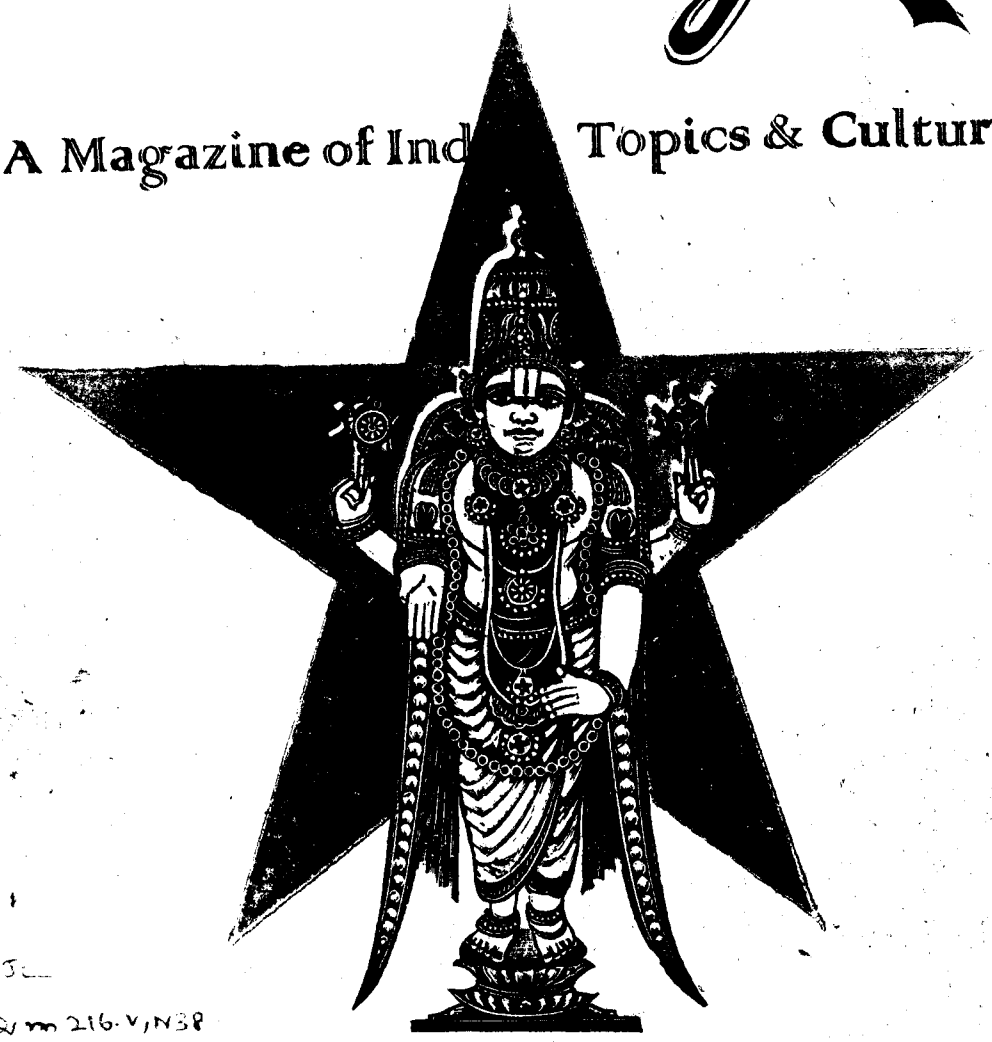


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अमृत संदेश
*Immortal
Message*

A Magazine of Indian Topics & Culture



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ISHED ON BEHALF OF T. S. T.M. PEETHAM.
Editor: C. V. REDDI, B. A.

“ अमृत संदेश ”
The Immortal Message

Published on behalf of Sree Tirumala Sreenivasa
Trilinga Mahavidya Peetham.

$\frac{1-2}{144}$ Lloyds Road, Cathedral Post, Madras

Editor: C. V. REDDI, B. A.

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Editorial Offices :
Bezwada, S. India.

K. VANI PRESS, BEZWADA.

Annual Subscription
Rs. 4-0-0



ॐ॥ अमृतानन्दनाथाय नाथायद्वचेतसां ।
चेतःप्रोतिप्रदानाय ज्ञानायमहसेनमः ॥
SRI AMRUTANANDANADHASWAMI

Vol 1.

Nov. 1938

No. 1

“AMRUTA SANDESH”

THE IMMORTAL MESSAGE

A MAGAZINE OF INDIAN TOPICS & CULTURE

Ourselves

Thus we name our infant magazine. We have to explain what we mean thereby, what we stand for, what we aim at, what we espouse and what we eschew. Amruta is deathless; immortal. But in this ever changing world of immense diversity nothing is immortal. Everything is transient; everything is fleeting. What is it, then, that is immortal? It is the power or principle lying behind the evanescent forms. That alone is true, that alone is changeless and immortal. There cannot be two different schools of thought in regard to truth; one of the two schools must be wrong though it may not be easy to determine which one. Two multiplied by two equalled four in all ages and climes and will continue to be so. Nobody till now made bold to propound a contrary theory and seek to maintain that the result of the multiplication of two by two would be either three or five. But unfortunately things in the world are not so very simple and elementary and we are obliged to be tossed about conflicting theories, rising and falling ceaselessly like the waves of the sea, without ever being able to fathom the reality beneath. Like the chameleon, Nature changes her colours so often that we are at a loss to know what she is exactly like. The kaleidoscopic variety that nature presents baffles the best minds and hinders a correct appreciation of the nature of the substance behind the changing

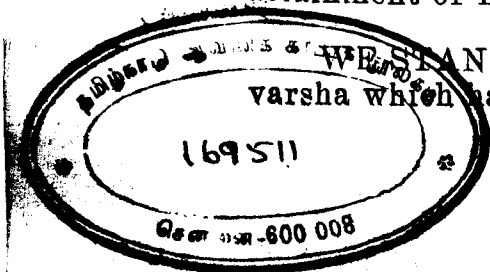
forms; of the truth that is the basis of all truths; of the cause that is the cause of all cases.

The saints and sages of ancient India however, have torn the veil from off the face of Nature and discovered real nature—realised TATVAM. They conceived the entire universe as one organic whole; they comprehended the interdependence of its various component parts; they fully understood the relationship between physics and metaphysics, between physiology and psychology, between philology and philosophy, between chemistry and alchemy, between the changing and the changless, between the microcosm and macrocosm. They harmonised the conflicting interests of the individual and the society, of the rulers and the ruled, of the rich and the poor. They welded reason with faith and blended liberty with humility. They nullified the differences of time and space and understood the life here, here-to-fore and hereafter. Theirs was a perfect system of co-ordination of all knowledge. Their knowledge was not compartmental. They had no doubts, they had no fears, they had no hopes, they had no disappointments, their path was straight; their vision clear, their step firm; and their goal certain. They were indifferent to the differences of the world but were keen on perceiving unity in diversity.

Bearing in mind the unity in diversity, the real behind the apparent, the ancient sages regulated all the departments of human activities; prescribed the rights and duties of all stages and ages; in short, have directed the life of man along such channels that shall infallibly lead him to the ultimate goal of all existence; a goal beyond the reach of pleasure and pain, of love and hate, of doubt and error, a goal of unmixed and everlasting Bliss.

This therefore is what we mean by the immortal message—'The Amruta Sandesh'—the message which proclaimed that the goal of all human existence is the attainment of Eternal Bliss.

WE STAND FOR that transcendent culture of Bharatavarsha which has regulated all human activity in the light



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of the ultimate goal and in a manner which is highly congenial to its attainment.

WE AIM AT the revival and preservation of that culture.

WE ESPOUSE the cause of all those institutions and movements which cherish and nourish the immortal culture of Aryavarta.

WE ESCHEW personal rancour and vituperation: we are concerned with ideas not with men.

For the last twenty years since the establishment of the Tirumala Srinivasa Trilinga Mahavidya Peetham by our late Guru Sree Amritananda Natha we have been devising ways and means of preserving the ancient Aryan culture. By Aryan culture we mean the four Vedas viz. Rigveda, Yajurveda, Samaveda, and Atharvanaveda. The four Upavedas (a) Ayurveda, dealing with medicine and surgery attached according to some to Rigveda and according to some others Atharvanaveda. (b) Dhanurveda, military science, attached to Yajurveda. (c) Gandharvaveda, music attached to Samaveda. (d) Sthapatyasastra - Veda or mechanics attached to Atharvaveda. Next to the Vedas and Upavedas stand the Shadangas. 1. Siksha, 2. Vyakaranam, 3. Chandas 4. Niruktam, 5. Jyotisham, and 6 Kalpa. Then the shatdarśanas.

1. Sankhya, 2. Yoga 3. Nyaya, 4. Viseshika, 5. Meemamsa and 6. Vedanta. Then come the Puranas and the Dharmaśāstra. Other śāstras called (1) Varta and (2) Dandanēti deal with the rudiments of economics and politics. Last but not least come the Chatuśśastikālas, the most important of them being Poetry, Painting, Sculpture, Rasavadam and Khanivadam.

It is our ambition to prepare a census of all persons well versed in the various ancient sciences and arts; discover which of them stands most in need of protection and then devise means of preservation and development. We therefore invite contributions to our journal upon every aspect of ancient Aryan culture and welcome suggestions

for reviving and preserving the same in its pristine purity. It is not however to be understood that ours is a journal of antiquarian research. We deal with all topics of current interest, extend the hospitality of our columns to the latest views and theories in regard to all movements—literary, artistic, political, economic, scientific and metaphysical.

It shall however be our endeavour to point out as occasions arise, the true Aryan principle in regard to the various modern tendencies and movements.

We trust that our journal will be heartily welcomed by the enlightened public and that they will encourage the same by contributing not only to her coffers but to her columns as well.



The Immortal Message of India

Dewan Bahadur

K. S. RAMASWAMI SASTRI AVL., B.A., B.L.,

Rtd. District Judge.

The dignity of human life consists in the self-bound and self-disciplined freedom of our nature. A plant has no freedom; and an animal has undisciplined freedom. A plant has only the sense of touch. The animal has all the senses; but the senses rule the mind instead of the mind ruling the senses. It has no sense of the invisible or the inaudible, or the infinite of any sort whatever. But man is able to bring his new possession——that is, power of thought——into play and thus combine discipline and freedom as well as mastery of the finite and a sense of the infinite. He rose above the determinism which rules the plant life and the lower freedom of the animal life. He invented speech which gave wings to thought which in its turn gave new wings to speech. An animal is cognisant of only facts; it is man that rises to the height of truths. Man alone asks questions and seeks and gets answers. He is most

truly himself when he is face to face with unanswered and even unanswerable questions and feels overwhelmed by a sense of mystery.

Civilisation began when man ceased to be a hunter and settled down to tend his flocks, and later yet, to cultivate lands. It increased when he built a home and married and settled down. The invention of alphabet enabled man to take a long stride towards the development of civilisation. Writing effected his manumission from slavery to the present and the future. Science and literature and art and philosophy and religion came in and added new elements of vitality and beauty to civilisation. The bony framework is however the economic and political life of a nation.

But the entire and gigantic mistake of the modern mind consists in thinking that the various aspects of the disciplined freedom of the refined

human life are not connected with and dependent on one another. As Spangler says well "economics and politics are sides of the one livingly flowing current of being". Nay, all the values of human life are inter-linked and inter-dependent. To pay money has become an end in itself, and has ceased to be a function of life. So has the political life become an end in itself instead of being a function of life. We are thus distracted amidst a conflict of values and the machine has pushed man from his seat.

We have therefore to embark on a revision of values. Modern science has given a false lead to human thought by disconnecting matter and mind and life. Nature has put them together and the scientist has tried to put them asunder. Post-Einstein science however has made us revise our concepts of space and time. These are no longer disconnected and homogeneous but have become inter-blended as a space-time curvature and continuum. Atoms have become resolved into protons and electrons which are mere units of positive and negative units of electricity. Matter has thus become mere vibrant energy. The various elements are only the atomic units in different

arrangements and combinations. Hence we can pass from element to element though we are not now able to do so. Matter has thus ceased to be regarded as inert and is said to be in a state of intense and incessant activity, though there is a difference from the activity of matter and mental activity. The danger now is, that science may swing to the other extreme and attempt to jumble them up and derive them one from another instead of from a common source—they are really and intrinsically connected with one another in the cosmic scheme. Plants and animals are built of cells. These correspond to the atoms of which the material universe is built. It is a futile attempt to work in the directions of a possible electrical origin of the cell. Electricity is in short, in a fairway, to become the Divinity of Science. We can no more derive mind from life than we can derive life from matter. But they are all branches of a parent tree as subtly discovered and proclaimed by Indian Philosophy.

If we thus regard the cosmic manifestation as a continuum and a totality, man's place in it becomes significant and full of value. He must be

seen in his connectedness and relatedness to matter and to the lower forms of life and mind. He must be seen also as the king of the domain of mind and as the servant of the domain of Divinity. Mechanical evolution governs the realm of matter. Natural and sexual selection rules the realm of the lower forms of life. But it is the creative evolution in combination with the ethical process which governs the human kingdom. In the realm of man the grip of the iron law of determinism becomes relaxed and the looseness of the undisciplined freedom of appetite becomes restricted. We have thus neither mere slavery nor mere license. Human personality has thus disciplined and creative freedom as its birth right and as the charter of its being. It reacts on the world according to the laws of its own intrinsic being and rises from height to height of value.

Thus when we reach the kingdom of man the swing of variations becomes less; and the more important factor is the racial personality or the summation of human personalities in a group. In man we come to the realm of purpose. Purpose implies self-direction

towards a goal clearly seen, striven for. The highest summits of purposiveness are seen in the racial ideals of social, economic and political life and in the racial ideals of Literature, Art, Philosophy and Religion.

This wonderful pyramid of values with matter as its apex has been fully visualised in India by the Hindu religion. The Hindu concept of Karma Yoga, Dhyana-Yoga, Bhakti-Yoga and Jnana-Yoga is a synthetic concept and these Yogas will enable us to refine matter into spirit. It is therefore necessary for us to preserve the vital and indispensable samskaras as Sadhanas for such spiritualisation. Manu says

स्वाध्यायान् व्रतैर्होमैश्चैविद्येन ज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥

Kulluka Bhatta says in his excellent gloss on the verse

ब्राह्मी ब्रह्म प्राप्तिर्योग्येयं तनुः ।
तन्वच्चिद्धि आत्मा क्रियते ॥

Dhyana-Yoga and Bhakti-Yoga and Jnana-Yoga complete what Karma-Yoga begins and dower us with God-love and God-realisation and infinite and eternal bliss.

“Real India is Cultural India”

Vaidyaraj Dr. D. S. AVADHANY

ADHIPATY SREE TIRUMALA SREENIVASA TRILINGA

MAHAVIDYA PEETHAM

“Out of chaos cometh order”. To the wise everything in the world is in order. “All is one; Brahma.” Order and disorder, war and peace, liberty and repression, faith and disbelief, are different scenes in the world drama. Nothing occurs by accident. No one comes or goes without a predestined divine purpose.

The wise who recognise the master-hand of the poet in all characters, minor and major, appreciate all, while the mob likes some and dislikes others, praises some and condemns others.

All that exists, exists because it is destined to exist. All those who pray, pray because they are born to pray. All those who scorn, do so because they are born to scorn.

WHAT IS OUR PART IN BHARATA VARSHA?

Our kings and our scriptures, our saints and sages,

our poets and statesmen, our artists and craftsmen, our mother of tongues, and our mother tongue have all gone to the background. What remains of their light is only a flickering flame.

Maintaining our individuality we could adjust with others who settled amongst us allowing them to maintain their own individuality. But what do we see now in modern India? The sanatanist abuses the reformer, the reformer abuses the sanatanist. Congressmen and non-congressmen fight with each other. The brahmins and the non-brahmins are seriously devising new methods of scandalising each other. Pro-Hindis and anti-Hindis are persecuting each other. Caste-men and cosmopolitans are flying at each other's throats.

The rulers and the ruled, parents and their children, teachers and their students, employers and their workmen, husbands and their wives are

constantly disagreeing. Experts are in the negligible minority and the mob mentality is guiding our literature, journalism, education, art and poetry.

We, who belong to no party have no party strength or support. But we still exist, weak or strong, to play our part in this universal drama. We concentrate upon and turn towards the Divine Prompter, catch his hints and play on.

Our Master Swami Amritanandanadha, founder of the Tirumala Sreenivasa Trilinga Mahavidya Peetha says in His Immortal Message to us.

“Bharata-Khanda is the light of the world.”

“India is the fruit of the world tree.”

“The culture of India is the fragrance of the Divine soul.”

“The culture of India deserves to be preserved for India and for the world.”

“The enemies of Indian culture are foreigners in their own land.”

“An aimless man has endless ambition.”

“The subjective ideal of All Humanity is happiness (Ananda) and that

is the soul of Indian culture.”

“Real India means cultural India.”

The sky above and the earth below, the fixed mountains and the flowing rivers and other physical features are common to all countries in the world. What marks the individuality of Bharata Khanda is her philosophy and poetry, her arts and crafts, her scriptures and scholarship and her religion and realisation.

Real India lies with those that carry their country's culture in their hands, heads and hearts. The culture of India survives on its own strength in spite of the neglect of her foreign rulers and her prodigal sons.

The culture of India is discouraged, distorted and sought to be destroyed. That is a divine process for divine ends. We are not perturbed at the decadence; for we know that Aryan culture will never die and we will not allow it to die.

In his immortal message Amritanandanadha says:—

“Count your men of culture. Count those that per-

petuate the sacred scriptures, the vedas and its branches, the Sastras."

"Count your artists, those that still practise the sixty four arts (64 kalas)."

"Select the best men of culture and craft and protect them to perpetuate the tradition of the land and maintain the sacred culture."

The carcasses of the animals of land and sea, of birds and snakes are preserved. Skeletons and mummies are secured. Swords and spears, anvils and armours, fossils and fungi are all preserved in the museum. The cotton fabrics of Dacca and Masulipatam, the art of Amaravati and Ajanta are kept as curiosities.

In the Zoo, they protect the lion and the tiger, the monkey and the donkey, the kangaroo and the camel, the rabbits and the parrots, the crocodiles and the reptiles, even the bees and butterflies just for fun.

The best men of culture and craft of India, alas, do not have at least a room, a seat, a nest, a hole, or a burrow even in the Zoo.

"Take stock of the surviving skill of Indigenous India" from the skill in the scriptures to the skill in shoe making, from skill in poetry to pottery, from philosophy to painting, from Samaveda to song, from Veena to Venu, from Cashmere Shawls to Khaddar "

They are misled and mistaken who think that Western canons of criticism can be applied to Eastern culture. The East demonstrates the glory of spiritualism while the West is proving the futility of materialism. In this sense the Western culture is an indirect proof of the perfection of Indian culture.

Let us not have any substitutes. Let us not have anything ancient on modern lines. Interference of modernity only distorts the ancient culture and kills its soul. Eastern Education on Western lines is a failure. It is a contradiction in terms.

Don't let us import and imitate. We have no lack of culture or agriculture. We have food for the soul and the body in our own land. Why do we import and what do we import? Some imports are thrust upon us without our

asking for them and we import, some out of our own vanity and fancy.

The sons of India have sold their heads and hands. Their souls are removed leaving only holes in which all imported ideas are thrown pell-mell as though in a dust bin. Let us take heed! Quick conveyances and communications, power houses and printing presses, adulterated stuff and advertisements, radios and race courses do not make India great.

Imitation is self-mortification. It is putting a square man in a round hole. Let us take account of the genius of our people, of our customs and of our culture. Let us not feed our children on imported tinned foods and condensed milk. Let us not prescribe remedies which prove more harmful than the disease.

All this is an exhortation to sympathisers. We do not interfere with those that do not agree with us.

The conflagration of materialism is becoming universal. The flames are spreading. It is well-nigh impossible to save the burning house. What is to be done! Let us somehow

secure at least the documents and the jewellery.

When the conflagration subsides, we can build again afresh our fortunes with the treasure we have salvaged.

Let us make a Noah's Ark and let us preserve the seeds of culture so that after the deluge we might propagate them again.

They laugh at the enumeration of the repositories of our ancient culture. Let us not mind that. It is much better than counting and numbering the trees on the roadside. They scoff at the idea of maintaining men of our ancient culture. Tell them that the preservation of the best men of India's culture and craft serves at least as good a purpose as preserving apes and squirrels in the Zoo.

Hot house plants have a stunted growth. Let us not nurture Indian art on western background. Let us cultivate Indian genius on genuine Indian soil on Indian lines.

India's culture is the heritage of the world. If rightly presented, all governments, all nations will join hands in preserving the best culture of India for India and for the world.

Fascist Dictatorship-A Historical Necessity

D. T. RAO, Barrister-at-Law.

There is a good deal of misconception about Fascism. Much had been written during the last few years about the subject and today with several politicians and students of political philosophy these terms have acquired a meaning thoroughly contrary to its underlying principles. The inventive genius of journalism has gone even to the length of perpetuating its meaning as undiluted despotism and absolute autocracy. This is however an extreme aspect of the position which this form of political faith commands in the world.

In any event it is agreed that Fascism, as such, believes in the necessity of a Dictator to control and formulate the progress of each nation and that Socialism and Parliamentary Democracy have become out of date and do not fit in with the requirements of the times. It is also acknowledged that the Fascist state is out to destroy the spread of Socialism and that they do not believe in class struggle.

What marks off Fascism from the rest of other social experiments and social philosophies is that it definitely creates institutions that would eliminate the class struggle by bringing the classes together on some common plane of activity. This common ground is, it seems, the vivid sense of an identity of interest that is the basis of citizenship and without which there can be no dignity in national life and Fascism has given a start in such social development by new methods of organisation and by new reforms. The initiation of Vocational Parliaments and the introduction of a strong stable government have been responsible to cultivate on the part of the masses a respect and affection for Fascism.

Fascism is a phenomenon in National Life which is neither transitory nor onesided. It is deeprooted and many sided. It has appealed in different ways to different classes of society and effected a change in their out-look and disposition. It has become a forma-

tive influence in Italy. It has been able to grow with such strength and swiftness, because it suited the political and economic necessities of the time and the country. The failure of the Revolution, the revival of the middle class, the spread of Patriotism and craving for state Guardianship were the primary causes for the success of Fascism. Yet another important cause of its success was that though it was opposed to Communism, it was not opposed to Labour and finally its policy was essentially *National*. The insistence by the Fascists on the *Nation Idea* answered to an ideal need, an objective necessity. All attempts to solve the world problems on an international basis had utterly failed and every state had been compelled to find a way for itself to provide solutions to its urgent problems. The Geneva atmosphere was good enough for discussions but not for decisions. This necessity to solve problems nationally had arisen everywhere, in the field of politics as well as economics. Fascist Nationalism had its parallel in the agitating events in other parts of the globe. Though few would prefer to agree, Mussolini had his counter-part in Zaghlul, Gandhi, Kemal

Ataturk, Lenin; for each one is a zealous exponent of the aspirations of the times, as it suited and expressed itself in each country. Each of these personalities endeavoured to bring about a new national order, to liberate his country from foreign slavery and internal thralldom, to rouse within it a conscious national unity.

Such national unity was required both in the realms of economics and politics where Internationalism, the sheet anchor of the Socialists, woefully failed. Industrialism too which secured to offer the world a unifying cult was also breaking down and each country felt that it had first to protect its own interests. Home interests, home manufactures, home economics had come to the forefront and a "self supporting country" became more and more the ideal and a protectionist policy more and more adopted. To foster such homeward policy of economics, national unification was a necessity submitting each country to a single national rule—the germinal notion of Dictatorship. Everything, it was felt should be subordinated to national interest and order and iron discipline must be

enforced to serve national ends. Economics must be wedged into national progress and Transport. Production, and state action must be co-ordinated, developing new functions of direction for the State and incorporating Labour activities within it. This was recognised by Fascism and it was destined that it should stand or fall by the fulfilment of the task ahead of it. It had attempted successfully to make use of the capabilities, and institutions of the people and all their latent patriotism so as to build up a national unit of productive enthusiasm for the common good, and consequently it is realised by those who are not afraid to understand Fascism that it is as revolutionary as Bolshevism because by means of dictatorship it is constructing a functional democracy. No class can be sacrificed for another and hence there is no anti-Labour bias in Fascism. It is one of its cardinal tenets that no Government can be permanent or broad based that is in opposition to the proletariat just as it would be imprudent and inconvenient for any Government if the bourgeoisie or the aristocracy were wiped out. It avoids on the one hand the errors of reactionaries in most countries of try-

ing to destroy Labour and on the other that of the socialists who cry hoarse that capitalism and its functions should be crushed at one stroke. It also stiffens itself in a dictatorship for that appears to be the only way of avoiding the danger of giving way to one party or clique and to afford the power needed for co-ordinating and stabilising their functions in the interests of society. It follows then as a consequential maxim that until the forms of functional democracy have been clearly mapped out, Dictatorship seems to be the only possible and acceptable method of ruling the states.

Time has demonstrated that Political Democracy or Parliamentary system of Government cannot so expeditiously transform into functional democracy and if Fascism is often charged as an Absolutism and Authoritarianism it is only a failure to recognise that Fascism has honestly attempted and is attempting to discover a form of Government more suited to modern needs, admitting at the same time that dictatorship is simply an expedient, a temporary device. What has been so long said that Fascism stands for unabashed protection of the classes is again one of those propagandistic extrava-

gances to which we have been accustomed after the War. Writing in *Il Popolo*, a strong Fascist journal Sgr. Labriola expressed thus "The plutocracy should beware and it would not surprise one if Mussolini some day or other should attack the guardians of unused capital and actually for reasons of state should expropriate them—*horribile dicta*—for the President of the Council understands better than any one else that wealth is to be used for the good of the community and that its use or abuse to their detriment must not be permitted.

Moreover the solid activating idea behind the Fascist movement has been a sturdy, sacrificing, supreme sentiment of patriotism. The idea of the nation promulgated by Post War idealists had taken deep root in Italy as in Ireland and was emphasised throughout. The Fascists said men must realise that the nation must have a backbone of reality. If the burning love for the country and unity does not take forms in action, it remains merely as a sentimental emotion & a geographical fact. It has to be transmuted into a plan of dynamic and extensive action. It would be real and functional if the state could be reorganised whose work

it should be to create the forms, the functions and the environment by means of which unity may become the expression of a real and living community. Consequently it follows that the nation must accept discipline. The national consciousness must become a working ideal, must be materialised in duty and become a permanent stimulus to action for the common good.

Therefore dictatorship is a psychological necessity in politics. The traditional systems of administration have sadly failed to stand the supreme test. The party system bred nepotism and corruption; political democracy as such had become a spectre. Life had already left. Absolute monarchism became dead in history and was buried. Not even a sepulchre to retain its memories. Thus Dictatorship was both a departure and a necessity. It marked off a new starting point in the theory and practice of Government and represented a reaction against the degraded forms of many an existing Government. In short, it was a reconstruction rather than a revolution, a pathway of non-violence in preference to the trail of bloodshed. It was not a red terror but a campaign of pur-

ple peace. By insisting on collective economic prosperity, it has thrown a new vision into the foreground. Vocational Parliaments, Industrial Guilds, National Trade Unions as opposed to Marxist Trade Unions—these are some of the ideological gifts of Fascism to the science of Public Administration. Fascism has never opposed the rightful demands of Labour which it recognises as the foundation of the state. It is not blinded by theory and seeing the practical side, feels that Labour and Proletariat are not exactly synonymous. It does not choose to organise society on the basis of the idea that there are only two classes in existence—the capitalists and the proletariat and that they are hostile to each other but believes that there are classes which can be co-ordinated in a functional hierarchy. By such co-ordination a more lasting and vital social order could be created. Isolation of either Capital or Labour had been the very slippery ground on which Nineteenth Century and Twentieth Century political thinkers based their theories. Fascism seeks to weave into the Nation the proletariat and assign to it its rights and responsibilities but not its privileges and favours and thus endeavours to mould society from within through constructive programme of production and exchange in the field of economics and service to society and state in the field of politics. A social order in which public spirit will be the dominant feature and breathe unity and service into labour is the ideal of the Fascist and according to time, circumstance and environment, it induces collective and individual activity for the community and the state, for the locality and for the nation. The triumph of the state as a functional democracy is the only justification for the appreciation of Fascism and if time and again this new form of Government has been characterised as a medieval piece of craftsmanship, the proof rests with those who allege it. Have we not witnessed that Democratic Governments have little of vitality left in them? The worship of Liberty, Fraternity and Equality was a ritual instead of an abiding inspiration? The passionate words of Mussolini may be recalled if only they serve to bring to an understanding the failure of Liberty & Political Democracy. "Fascism is once for all getting rid of those anti-vital theories. Men are perhaps

weary of Liberty. They have had a surfeit of it. Liberty is no longer the virgin, chaste and severe, fought for by the generation at the beginning of the last century. For the intrepid youth, restless and eager who present themselves at this new dawn of history, there are other words which move them more deeply such as order and discipline..... Political Democracy is out of touch with the realities and possibilities of time. Know then once for all that Fascism recognises no idols no fetishes; it has already passed over the more or less decayed body of the Goddess Liberty and is quite prepared if necessary to do so once more." Yet he recognises that there is a place for liberty in the idealist's vision. "The distinction between Liberty, Fraternity and Humanity on the one hand and authority and discipline on the other is too inept. Liberty and authority are inseparably bound together as motives to produce a single volition. Sovereignty before it can be a political and historical reality implies a moral conquest of the citizen, of the individual in the state. At a certain moment of Nation's history dictatorship is necessary; it is essential to turn men's thoughts in the direction of authority as well as of liberty. The Nation must become a reality at work daily before our eyes embodied in national functions and it rests with the state, the Government to define those functions and the sphere of action and to keep alive the ideals of civil duty, public welfare and economic prosperity. Even in India the false gods of timeworn democracy—the heritage from the Mother of Parliaments more than six centuries old—must be shown their proper place. Liberty without authority is like privilege without power. A National state, self-sufficient and self-respecting at home and respected abroad cannot have weak foundations and slender frame. Broadened by an ideal of service to the state and strengthened by an authority from above, Nation can be maintained healthy and strong. Fifteen years of Fascist Rule and five years of Nazi administration counted more in Contemporary History than centuries of Empire experience and twenty years of Communist Realistic Socialism. In the light of those events, can anyone honestly say that Fascism has not been a chastening chapter in Human History?

* Why Our Religion is Nameless

HIS HOLINESS
JAGADGURU SRI SHANKARACHARYA
OF KANCHI KAMAKOTI PEETHA.

There are many religions in the world. Each has a separate name to distinguish it from the others. All these names are personal and are derived from the founders of the respective faiths. Thus Buddhism takes its name from its founder, Lord Buddha; Jainism from Jina, Mahamadanism from its prophet Muhamad, Christianity from Jesus Christ, Zorastrianism, the religion of the Parsis, from its founder Zarathustra, and Confucianism from its founder Confucius.

No doubt all these founders have been great men possessing the power to draw many men to their way of thinking. Thus every other religion has a distinctive name of its own on the above line. But if you ask a youngster belonging to our religion, what religion he professes, he would if he hap-

pens to have received a little English Education, at once reply that his religion is Hinduism. If, on the other hand, we ask our peasants they would be at a loss to give any common name to our religion. Putting the same query to those writing negotiable instruments, in the South, they would describe themselves, as they do at the top of these documents, as belonging, to either the Saivite or Vaishnavite cult. These are really sub-divisions in our faith and cannot be taken as representing the whole of it, but even these names are not derived from those of any historic personages, but merely follow the names of the respective divine forms selected for personal worship. If Hinduism is really the name of our religion, it should have been known and described as such even during our forefathers'

* This lecture which was delivered by His Holiness Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetha at Mylapore some years ago, in Tamil has been specially corrected and dictated for being published in this Journal.



HIS HOLINESS
SREE JAGADGURU SANKARA CHARYA
OF KAMAKOTI PEETHAM

time. On the other hand, to our ancestors of a century back the name Hinduism would have been a strange and meaningless term. So it is really because ours is a religion without a name. There are no doubt, sub-divisions in it, which go by certain specific names (these again taking their names from the various forms of the one Almighty and not of human beings). For the general faith, however of which all these only form parts it would be difficult to find a common name. Of late our religion is often called Sanatana Dharma, but even this cannot be said to be the strictly traditional name of our religion, for in that case it should be known as such to the poor peasant or the humble widow, as in the case of the followers of other man-made religions. But it is not so.

The term Hinduism is really a name which somebody has presented us with. We can find in History a clue as to how this term came to be coined. Our forefathers were once the inhabitants of the region watered by the river Sindhu, the Indus of foreigners. From this they named the land in which the river Indus flowed as the "Indu-Desa," 'the land of the

Indus." Naturally and in course of time they applied this name to the entire Bharatavarsha, of which the part watered by the Sindhu formed but a slice. Are we not familiar with the saying 'beyond Hyde Park, all is a desert. ?'

Again every religion has some distinguishing symbol, which at once marks it off from the others. The Christians have their cross and the others have similar distinguishing signs. The Hindus, on the other hand, have no apparent symbol to point to as being common to all of them. As we are without a name, even so, we are without a common symbolising badge. Ours, therefore, appears to be a religion without a name, and a distinguishing mark. For instance some of us wear the sacred ash, while others wear the 'Vishnupad' on our foreheads. There are some among us, the Veera Vaishnavas and an equal number, the Lingayats and similar other Veera-Sivas. All of these however have the consciousness that they are the adherents of one common religion. What then is that common symbol in adopting which they all agree?

The real grandeur of our faith consists in its being

nameless. The need for names arises only when there are many things of one class, so that each could in some way, be distinguished from the others. But if one thing and one thing only constitutes a class, it does not require a name apart from the name of the class. To take a concrete instance, if there are say, four Ramaswamys or Mukerjees in a village, we must needs give them different initials or personal names to differentiate one from the other. If there be only one Ramasami or Mukerji, there is hardly any further naming required.

Even so with our religion. What is religion? It is that which shows us the way out of this miserable cycle of births and deaths, or in other words sins and sorrows.

In this sense our religion is par excellence. It was pointed out at the outset that other religions are known by the names of their respective founders. These religions therefore, did not exist before the rise of these great personages. Specific dates are assigned to every other religion than ours. It naturally follows that ours is a religion which existed before all these other faiths were born. It, thus, should have existed at a

time when it was the only religion in the world, ministering to the spiritual needs of humanity as a whole. This then explains our religion not having a specific original name; as there was no second religion from which this should be distinguished except the word 'Dharma' which is synonymous with the word 'Religion.'

It would appear then that its having no specific name is itself its distinctive symbol. Although without a differentiating name there is a common basis. And this is the faith in the final authority of the Vedas, i. e. Veda Pramanyam, in spiritual matters. Thus it is, in some of our vernaculars, we say 'Veda Vakya' when we seek to assert indisputable authority or the supreme hallmark of truth. Because of the unshakable authority of the Vedas, as the eternal divine laws, persons, that were ordained by them as ineligible to utter the Vedic mantras, abided by it, as part of their religious, (Vedic) duties essentially.

The question then arises that if ours was the only religion prevalent before all others, were our religious principles kept in observance by all the inhabitants of the

world? We can now show instances that the reply to this question may be in the affirmative. For instance, one of the charges against Jesus, which made the Jews crucify him was that Jesus drank water from a well intended for the lower classes. Does this not imply the existence of caste system of a sort even before Jesus' time?

Again an inscription unearthed in Egypt, (dated 1280 B.C.) contains the terms of a treaty between Rameses II and the Hittites. In this treaty, the Vedic deity, "Mitravaruna", has curiously enough been cited as the witness! (H. R. Hall's "Ancient History of the Near East"-p. 864). Besides in the ancient Egyptian Chronology, we find a series of kings bearing the name of Rama for example Rameses I, Rameses II, Rameses III, etc.

In the island of Madagascar off the eastern coast of South Africa, as many as seventy five per cent of names of places happen to be Sanskrit names. Most of them are akin to the name of the Hero of the Ramayana.

We are all aware of the great Sahara desert in Northern Africa. There is a theory

that all deserts once formed the beds of the seas or Sagaras (सागर). Is the suggestion far-fetched that the modern name 'Sahara', is a corruption of the Sanskrit "Sagara," (सागर)? It is said that while the Sahara, was under water, there was a thick population around its shores, and the names of the places there were mostly in Sanskrit and were even related to the name of the Lord of Kosala (Cf. Encyclopaedia Britannica. Vol. 23. Title --Sahara.)

Evidences such as these are not wanting in the opposite part of the Globe. In distant Mexico a festival is being celebrated at about the same time as the Indian Navaratri or Dusserah, and it is known as 'Ramasita'. (see pp. 56 of the Text and plate 24 by T. W. F. Gram in the "Maya Indians of Southern Equador, North and British Honduras"). Further excavations in that country have resulted in the finding of an abundance of the idols of Lord Ganesa. (Baron Humboldt quoted in Har Bilas Sarda's "Hindu Superiority" p. 151). The ancient inhabitants of those parts were Asthikas (i.e. those who believed in the authoritativeness of the Vedas) a name which still lingers in the modern

name "Aztecs" which is now given to this group.

In Peru a country in the Western part of South America, the inhabitants were 'Sun Worshippers. Their principal festivals of the year fell on Solicites (Asiatic Researches, Vol. 1. p. 426). They were known as the Incas, a name derived from one of the names of the Sun "Ina."

While speculating in this strain it is tempting to make another observation on the remarkable similarity between a number of names or places in California and several Hindu puranic names. We have all heard of the well-known story of the sixty thousand sons of King Sagara, being burnt to ashes by the sage Kapila, to save whose souls, their descendant Bhagiratha is said to have brought down the Ganges to the Earth. The story narrates that the horse, the sons of King Sagara were afterwards found in the Netherlands (Patala Loka). America being roughly India's Antipodes on the globe, is this description of that land in the Puranas as the Netherlands to be laughed at? Is it not very suggestive that California might be a corruption for 'Kapila's Aranya' (Kapila's forest); and that the two

islands nearby known at present as the Horse Island and the Ash Island might respectively represent the places where the horse of King Sagara (सगर) was grazing, and King Sagara's sixty thousand sons were burnt to ashes?

Figs. 128 and 129 at page 621 of the "Native Tribes of Central Australia by Spencer and Gillon (Macmillan 1889) depict a kind of dance said to be current among the wild native tribes of Australia. This dance is described in the Book as "The Siva Dance." On closer examination the dancers appear to have painted on their forehead, a third, eye, as a fact suggestive of the possibility that the people of even such distant lands as Australia were once well-versed in the Vedic lore.

Nearer home in the Eastern Archipelago evidences of the prevalence of the Hindu Faith are abundant. Java bristles with relics of the Hindu cult and worship. In Borneo, there is a forest which the Westerners were for a long time describing as a Virgin Forest. (i.e.) not having been penetrated by man. A party of explorers, after they had gone a few hundreds of miles, discovered a stone which consisted an inscrip-

tion commemorating in detail the performance of some specified "Yogas" and "Yagnas" (Vedic sacrifices) by a certain king.

The existence of such world-wide evidences of our Dharma does not necessarily go against the Shastric injunctions about the inadvisability of sea-voyage in the case of Brahmins; or against the existence of Hindu Religion, which may with all probability be assigned to a date from the erosions of the Ocean disconnecting these lands (i.e.) previous to the geological guesses of the Sumerian continent. Our Puranic Geography speaks of seven islands and seven oceans, which according to its description were situated in alternative rings, ranging from the North Pole to the South Pole. The prevalence of Sanatan Dharma is elaborated in the different islands or Dwipas. It suggests as if this regular arrangement of land and sea belonged to a date when the Polar point was precisely pointing towards the Pole star, this position having now gradually deviated. This changing position may be analogical to the swift revolution of the top-toy the axis of which, when revolving, gets slowly slanting on either side. Just as in the beginning of a Yuga

period all the stars are calculated to have been in an astronomical line, so at the early revolutions of the Earth, the axis was rightly pointing towards the Pole star. When it became slant, the regular arrangement of land and sea, with the above suggestion, might have undergone gradual changes, the people in the deformed lands, retaining their natural religion upto a comparatively recent date. Thus it is not so difficult to accept the newly introduced migration theory.

It will not be out of place here to examine some conceptions of Hinduism about the universe. The common Hindu belief about our Terrestrial globe is that it is composed of seven "Dwipas" or land masses. Adi Sankara Bhagawatpadacharya refers to this in the following sentence:—

सप्तद्वीपा च मेदिनी ।

Each of these "Dwipas" consists of several "Varshas," each of which, in turn, comprises several "Khandas." Our country is described as the "Bharata Khanda," said to be a part of "Bharata Varsha," which again is held to be situated in the "Jambhu-dwipa." All the seven Dwipas

are said to be to the South of "Meru."

Let us now examine in detail the real import of these conceptions. The westerners teach us in Geography Books that the Earth is round; and flatter themselves that this truth was first revealed to us by them. The Sanskrit term for "Geography" is "Bhu-Gola" (भूगोल). Is not the very existence of this word proof of the fact that our ancients were aware of this fundamental truth about the special nature of the Earth? In our Sankalpa Mantras, we use the word "Brahmanda," while referring to the Earth. The term "Anda" (अण्ड) really means an (egg,) an oval shaped body.

Imagining the whole earth as a lime fruit with that part of it containing "Meru," directed towards the North as its apex, then Meru becomes the North Pole, and hence the Northernmost point on the Earth. This position, then, will sufficiently explain the saying:—

"सर्वेषामपि दर्शनां मेरुः उत्तरतः स्थितः?"

The rest of the spherical globe is all to the south of it. To the eye of a man standing on the apex of the sphere the

Sun and the Moon would appear to go round it (i.e.) the Sun would not be exactly overhead at any part of the year, but would always be aside. This is what is meant by the statement in our Shastras that the Sun goes round the Meru. There is nothing in these conceptions which could be considered as being contradicted by modern Geographical discoveries.

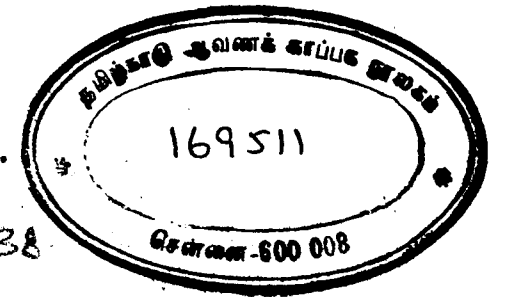
All the modern discoveries about the geography of our earth seem therefore, to have already dawned on our ancient seers. References to these truths are also found in the works of Aryabhatta, Varahamihara and Appayya Dikshitar. Thus we come back to the truth which we established viz. ours was the only religion extant on the face of the earth for a long time. All the other religions of the world have only taken up and developed some phases of our bigger faith, which contains all the aspects of the different religions.

As our religion or Dharma is the one faith common to all the world, even so Sanskrit, the language of our religion, is common to all the other tongues of the world. Today Sanskrit is called a "dead language". Even tak-

ing this expression to mean literally, it contains a sublime truth. Which is it that dies?—the body or the soul? It is the body that dies. The soul is eternal and imperishable. Sanskrit is the soul of all languages. Most of the words in the Etymology of these languages can be derived from Sanskrit roots or Dhatus. The other living languages of the world thus have themselves for the body and Sanskrit for their soul. Applying this theory to Sanskrit, we find that it is a language which is all soul save a body to envelope it. Hence the expression 'dead language' does not seem to

be an altogether inappropriate description of it.

To conclude, our faith and our language once had world-wide existence. The one basis of our religion is the supreme authoritativeness of the Vedas (Veda Pramanyam). All the other extant religions of the world are but phases of our bigger faith. With a little propaganda characterised more by kindness and love than by conceit and arrogance, it might yet be possible for us to convince the followers of the other faiths of this truth.



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Currency in Andhra Desa in Ancient Times

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Currency is usually defined by Economists as the "accepted medium of exchange." Cheques, bills, drafts and other instruments are usually accepted as Currency along with Coin, Bank notes and Currency notes. But a strict definition of the term Currency excludes the former and brings under the term only that which is legal tender, that is, that which "must by law be accepted by a creditor as a discharge of debt due to him," such as Coin, Bank notes and Currency notes.

In this sense there was no currency at all in India till recent times, since the Hindus of ancient times had no conception of a coin or any other instrument that was legal tender. There was no law that could enforce acceptance of a certain instrument as legal tender, or as equivalent to a certain definite value in exchange. There were certainly coins and quite an elaborated

system of coinage. But two important features demarcate them from the modern currency.

First, the intrinsic value of the coin, that is, the value of the metal in the coin was identical with its value in exchange. There does not seem to be a clear notion in men's minds of the coin as a medium of exchange and as a commodity of exchange. It could be used as a means of facilitating exchange or be melted down and used as a piece of precious metal. This explains why no system of currency was confined to a particular area on the basis of the jurisdiction of the particular authority responsible for issuing that particular system of currency. Certain coins like boddika and dramma were in circulation for a long time over a very large area roughly from Gujerat to Tinnevely although there was no question of their being enforced as

legal tender by any political authority in all this area.

The second peculiar feature of currency was the absence of state monopoly or even state control. There are few important states in the world today where the state does not interfere in currency matters and control the system of currency indirectly or even directly. Direct intervention of the state in currency matters in ancient times is seen in the case of the massacre of all the Hindu bankers and money-changers in the Bahmani kingdom by Muhammad I in A. D. 1360. The massacre was the result of the combined attempts of the Hindu bankers to melt down all the gold coins issued by Muhammad I at the instigation of the Hindu kings of Vijayanagara and Warangal. It has been suggested that the metal in Muhammad I's coins was purer than that in the Hindu coins. But it is neither a case of the operation of Gresham's law, nor a case of the sovereign undertaking the solution of a tough problem in currency. It was a case of sheer religious prejudice and a deliberate attempt on the part of the Hindu kings to annoy Muhammad I and confound his political authority in his kingdom.

This example is unique in the annals of Hindu India but not very helpful to prove that the state was in the same relation to currency in those days as at the present day. On the other hand there is a good deal of evidence to show that the state did not look upon currency as a subject in the sphere of state's activity. The earliest Indian currency was struck not by governments but by private persons. It was "the business, not of the state, but of the banker and the merchant." The issuing of coins was not regarded as an inviolable right of sovereignty and some of our greatest kings, Asoka, Krishnadevaraya, Rajarajendra and Prataparudra, to cite only a few instances, do not seem to have struck any coins at all. Conquest and political subordination did not imply the acquisition or the loss of the right of coinage; and the re-striking of the Saka coins of Nahapana by Gautamiputra Sri Satakarni is more a proof of Satakarni's hostility to the Sakas than of his knowledge of currency problems and his consciousness of all the implied rights of sovereignty. Besides these, the issuing of coins by private agencies is in itself a clear proof that the state by no means claimed an exclusive prerogative to issue coins.

It may be clear now that there is some justification in studying ancient Indian currency not with reference to the various dynasties that ruled in India (as in the works of Elliot, Rapson, Allan and others) but with reference to a territorial unit such as the Andhra-desa or the Deccan. The danger in neglecting to give due emphasis to the local nature of currency was pointed out by Rapson who showed how this led to absurd conclusions regarding the religious beliefs of Kanishka and other Kushan kings. It is not necessary to discuss here whether geographical factors have been at the root of the demarcation between the currencies of Northern India and Southern India and again between the currencies of the Deccan and South India. Suffice it to note that the Andhra-desa forms a distinct unit for purposes of Numismatics and currency, and that our cousins, the Marathas, were one with us in these matters, at least in the early days.

The divergence between the North and the South regarding currency needs no elaborate exposition and proof. The North was a constant victim

to invasions, and therefore foreign influences considerably modified the currency of the North. The South was free to evolve the indigenous system of currency on its own lines and but for one important exception the currency of the South was quite distinct from that of the North.

To cite a few of the most distinctive features, gold and copper were the only metals used in Southern India except for a few cases. Even the standard unit of weight differed from that of the North since the molucca bean was the standard unit of weight in the South weighing about 50 to 52 grains, while in the North the unit of weight was the rati seed thirty-two of which were equal in weight to fifty eight grains.

The gold coins of Southern India widely differed from the gold coins of Northern India in their evolution. The earliest of these southern gold coins were just spherules of plain gold with a minute punch mark on the side; and these evolved into the cup shaped *padma-tankas*, stamped with punches first on one side only and later on both the sides.

* The coinage of the Andhra Satavahanas reveals certain northern features.

The later die-struck pieces are equally conspicuously different from the die-struck pieces of the North as seen from a comparison of the small, thick and dumpy Vijayanagara pagodas with the Northern Indian gold coins.

The origin of currency in Southern India and the extent to which currency was used in early times are problems which need a great deal more of investigation to allow of any definite conclusions. Brown has suggested that the earliest coinage of India, consisting of small ingots of silver with three circular dots on them, can be dated as early as 600 B. C. No such objects have been discovered in the Andhra-desa. But some of the earliest punch-marked coins discovered in the Andhra-desa go back to a remote antiquity, perhaps even to the pre-Buddhistic age. From that time onwards we have a continuous stream of currency in the Andhra-desa unchecked in its evolution down to the British period. It cannot be denied that the scarcity of coins* raises enormous difficulties in the way of studying the gradual development of coinage in the Andhra-desa. But these gaps can be explained as

partly due to the plundering raids of the northern kings into the south, ever since the time of Samudragupta.

We do not know how much gold was carried away by Samudragupta; but nearly a thousand years later Malik Kafur carried off to Delhi nearly three million pounds worth of gold. From very early times the Andhra-desa and the south was a treasure house of gold. Malik Kafur does not mention silver at all, and suggests that the inhabitants wore bracelets, chains or rings, all of gold only. According to Wassaf the Raja of Malabar accumulated towards the end of the 13th century 1200 crores of gold, a crore being ten million dinars. Mahaun explicitly states that the coinage of the country was in the main gold. Perishta even goes to the length of saying that "there is reason to conclude that silver was not used as coin in that country at all in those days."

It is not necessary to discuss here how Southern India came to have so much gold. Some of it might have come from the West, as testified to by Pliny and other Roman writers. Much of it was probably obtained from the

* Sometimes even great dynasties are unrepresented.

local mines. Smith points out that traces of ancient workings are found in the mines in the Wynaad and the Kolar Districts. Whatever that may be, it is certain that Southern India and Andhra-desa had gold currency from very early times, that is, roughly from the first two centuries of the Christian era. Some of these earliest coins are found to be "slightly flattened pellets or globules of metal, bearing no device save a minute and indistinct punch mark," and weighing about 52 grains.

It may be noted at this stage that coins were by no means the only instrument of currency. There were other media of exchange, though it is not possible to estimate the proportion of their circulation in the currency system. Bullion as we have seen was freely used as a medium of exchange and several inscriptions refer to gold pieces or silver bars used as currency in the Telugu country. Even as late as the 15th century we find, in the neighbourhood of Vijayanagar, gold worked to a certain weight used as money. Large needles of iron were also used

in some parts of Southern India, but not in the Andhra-desa. Cat's-eyes and small chowries were also used for currency purposes in the Andhra desa.

The use of grain as a medium of exchange is another point which must be carefully noted in dealing with the currency problems of the ancient times. Many of the commodities required for everyday use were bought and sold for grain and even the taxes of the government were paid in grain at any rate on wet lands. Rent and wages could be paid in grain and often although the values of commodities were determined in terms of metallic money the actual sale was made in terms of grain. *

Land was another commodity which was often used as a medium of exchange. Numerous inscriptions show that although the commodity granted was oil or ghêe or something else the actual commodity given away was land. There are other examples where land has been directly utilised as a medium of exchange. But no elaborate proof is needed to

* It may be added that since public granaries were scattered all over the country and grain could be easily converted into money and money into grain no serious fluctuations in the prices of grain could possibly dislocate the general price level. The functions of these granaries were in some respects like those of the modern banks.

admit that money even if it was the standard was not actually a medium for payment. Even a Chinese writer Chau Ju-Kua refers to it as a common feature.

Mention may be made here of the hundies, loosely called bills of exchange. We have very few instances of these in the Andhra-desa, and consequently we have no clear evidence to form an idea of the real character of the hundi. 'A bill of exchange is characterised by the fact that three parties are involved in it, namely the drawer, the drawee and the receiver; and further the bill can be transferred to third parties by endorsement, endorsers becoming responsible with no question raised regarding the transaction.' Such was obviously not the nature of the hundi which seems to have been more like a cheque than an actual bill of exchange — a means of payment at a distance.

But in spite of all these, coins formed the main portion of currency. It is not possible to give the history of Andhra coinage in Andhradesa in this short paper. But to note the main stages, there is first the primitive stage or the stage of the punch marked coins, barring the archaic gold coins already

referred to. The punch-marked coins seem to have been in circulation for quite a long time, extending far beyond the Andhra-desa. It was the earliest system of coinage in the whole of India. We definitely know that there were no cast coins in Southern India as in the North. The second stage is marked by the die-struck coins, some of which, the early ones, are struck only on one side. The Andhra Satavahanas were the first important dynasty with whom we can associate a system of coinage. Their lead coins are found abundantly all over the Andhra-desa. The coins of the early and the later Chalukyas are rare, and rarer still are the coins of the Kakatiyas and the Reddis. Unless the public take more interest in the past of their country and preserve from destruction valuable materials for study it may be quite impossible to know more about these dynasties than it has now been possible. Vijayanagara coins are found in large numbers even today and till comparatively recent times this style was imitated by innumerable petty chieftains, zamindars and even European factories. Even Haidar Ali, Tipu Sultan and Krishna Raja of Mysore based their coinage on the Vijayanagara model.

More interesting than a dynastic and chronological study of these coins is the study of the types, symbols and legends used on the coins. The Andhra Satavahanas used many types and symbols, and in the words of Rapson "there is reason to believe that each province of the great Andhra empire possessed its own distinctive coinage." But the main types are the 'Ujjain Symbol' and the Chaitya. A Chaitya is a special feature of Buddhist architecture, and object of reverence and worship containing some sacred Buddhist relic. It is usually represented on coins as a crude figure of a temple which it originally was. The Ujjain symbol is usually a cross with a ball at the end of each line of the cross. There are a number of symbols used, such as the Lotus flower, the Conch shell, the Naga symbol, the Nandipada, the Taurine symbol and the famous Swastika.

The coins attributed to other dynasties of the Andhra-desa contain the boar device which probably gave rise to their designation varaha. The exact origin and significance of these types and symbols has been the subject of a special study by Numismatics and Indologists, but a great deal more preliminary work must

still be done before we can assert anything definite about them.

In addition to these types and symbols we have the writing on these coins. Often the names of the king and the deynasty are given, and rarely the year. The form of the writing as well as the details of the find-spots enable us to fix roughly the age of the coins, though not exactly the year.

It may be asked whether all this has any relation to the problems of the present day. Of what value, what significance is a study of the ancient currency of the Andhra-desa for a student of modern currency problems? The answer is that a knowledge of the past currency is essential to build up a sound currency system in the future. No doubt there are Economists and scholars who would like to serap the existing unsatisfactory currency and build up something entirely on scientific and rational lines. But historical factors cannot be ignored any more than the inherited traditions of a nation. Besides, in a country like India, most of the people who use currency are incapable of regarding them from the purely intellec-

tual stand-point of the Economists; and unless the symbols and legends on the coins are intelligible to them and bear some affinity to their own conditions of life and their past, they remain for ever mere tokens, super-imposed by an alien force and ever arousing suspicion and fear at the slightest change that might be apparent on the coin.



Flower Garland

Translated from Sreemati Vidwan Kavatilaka Kanchanapalli
Kanakamba's "Flower-garland" by Mrs. K. Mahalakshmi
Sundaramma, M. A. L. T.

THE HOT WESTERN GALE.

Lo! the gale of the West is laden with dust.
Even the eyes of the wise cannot see the ways.
At every step there is a false step,
With his back to the East and face to the West,
The pilgrim advancing against the wind
Cannot catch the voices behind.
The heart is dried and the face is fried,
Dragging along the weary way,
Sin or merit he spends the day.
Not a drop the tongue to wet
Not a tree the head to protect.

THE TREE

The tree stands bare :
The leaves are rare
Worms unseen eat the roots,
Shrivelled up are the offshoots
Fruit unripe the monkeys pluck
Tanks and wells the Suns rays suck
The trunk is swinging
The whirlwind ringing
Here and there is blossoming
A flower with sweet aroma quickening
Pilgrim ! take the perfume,
To all quarters, to every home.

Tuladhara - the Vysya Saint

By KAUNDINYA

(From the Mahabharatha)

A saint is popularly supposed to be a recluse who has altogether renounced the world, who has taken a vow of celibacy, and who practises severe austerities in impenetrable jungles. The austerities of an anchorite have their own value and possibly they contribute not a little to the development of super-natural powers but an anchorite is not necessarily a saint. The greatest enemy of saintliness is egotism and egotism oftentimes progresses with the development of spiritual powers.

There was a hermit called Jajali. He was performing such severe penance that his hair became matted and a sparrow couple made their nest therein; and in course of time the couple laid eggs and the eggs in their turn became sparrows. The sparrow family made their home in Jajali's head quite cosy and comfortable and they came in and came out according to their will and

pleasure and the hermit, a kind man, never thought of disturbing them.

And one day contemplating the sparrow home on his head the hermit in a spirit of self-adulation said to himself: "Who is there greater than me, who but myself can permit a whole family of sparrows to make their home on his head." No sooner did this thought cross his mind than spoke 'Akasavani' "Vain Hermit! Even the Saint Tuladhar has not said as much." The hermit was astounded, and wondered who that Tuladhar was and where he could find him. Again rang the 'Akasavani' "Tuladhar lives in Varanasi". The hermit forthwith detached the nest from his hair and set out in search of the saint to humble him and establish his own superiority.

Arriving at Varanasi the hermit easily found Tuladhar a merchant dealing in grain,

gram, garlick and what not. Seeing the hermit approach him the merchant rose in humility, made obeisance and said 'O! hermit! Praised be thou! Thou who performest penance in peace when a family of sparrows make a comfortable home on thy head'. The hermit was dumb founded and said 'Tell me how you a mere buyer and seller of goods could achieve such powers.' Said the merchant: 'Selling or buying, I do not cheat. I am content with a reasonable profit. Success and failure are to me the same. To my mind gold is no better than clay. I am neither pleased by flattery nor perturbed by calumny. I do not make much of myself. I am kind to all beings. I am truthful. I do not hanker after luxuries. I do not yearn for fame and if I benefit others I do not boast of it. I neither solicit nor shun. I look upon the world as on a picture and I have no attachment for anything.'

Jajali then asked Tuladhar "You do not mention Tapas and Yagna. Are they not enjoined by the Vedas?" The Saint replied "Tapas attended with egotism and desire and Yagna performed for ulterior gains have no merit. The Gods are pleased with him

who is true and is contented". "How is it then you do not give up karma?" asked Jajali. Said the saint "Action without attachment is inaction and if you doubt the truth of what I say let us refer our difference to a mediator. We need not go far to seek one. These sparrows which you have reared like a father and which have followed you here and now hover over your head in the heavens shall arbitrate between us. Invite them: mount them on your wrist and fondle them." The hermit was intrigued and called the sparrows. They would not come down but spoke from the heavens. "Oh! Hermit we are divine messengers come to test you. Harken unto what we say. Jealousy and rivalry generate aggressiveness. A saint will do well to drop jealousy. Envy destroys Dharma; weed out envy and be alert in maintaining your Dharma. Alertness (अलर्त्नता) keeps the mind in tune with the Soul." Thus spoke the Sparrows and disappeared; the hermit then praised Tuladhar and said "I have thus become an egotist not knowing 'Tattvam' from holy men. Your words gave me a New Light. I will go in peace" and Tuladhar bade him Good bye.

The World and His Opinion

A VISION

S. KAMBHOTLU B. A., B. L. Advocate.

One summer evening, I sat down in the pale light of the moon contemplating my melancholy condition—poor because I am despised and despised because I am poor, and both, because I am incorrigibly truthful; considered an idiot for the sin of being more advanced than the rest of the world, and never yielding in things which I consider right; and a crack, because I speak just what I feel, and act what I speak,—I say, I sat down chewing the cud of disappointment, when suddenly I felt a light, a gentle, and I might say, a friendly, touch upon my shoulder.

That startled me. It broke the train of my ideas; and I looked behind me to see—whom would you expect? The Mistress of the Moon, from whom I parted so reluctantly two years ago. *I had not

recovered from my surprise before the Lady began to speak. "How do you do, my young man?" Asked she in a clear voice, and as she did so, she put her hand upon my head, and looked straight into my eyes and said.

"I trust you are not changed."

"Oh! No fear of that." said I with a sigh, and added

"Can the leopard change his spots, my dear, or the Ethiopian his skin?". "And why, in the name of common sense, in the name of all that is true and right, should he do so? And if he really did change, would you call him a leopard any longer. ? So, my friend, let not the leopard be ashamed of his spots. Rather, let it be his pride that by them he is recognised for

* This book written two years after "A Vision of the Earth" of which the Mistress of the Moon is the heroine, and of which this book forms a sequel.

what he is, and not mistaken for a common fox or a coloured donkey."

"And why should the Ethiopian, I ask you, change his skin except it be that a European has minted the proverb? Does a white skin make for greater strength or greater endurance, or greater piety, or greater character? What then is the meaning of this silly saying? Fie, fie on you for a fool, that you should allow such notions to lurk in your head,—"

"I am glad, my dear," said I, very seriously "that you are come; nor are you a minute too early in coming. For, of late, I have been feeling like one deaf to his own voice, and looking to the voice of the world for his guidance.—"

"The voice of the world?" interrogated she, "who is the world? and what is his voice? To-day, it cries you down as arrogant criminal, and would hunt you, to death, if it can. In to-morrow and the day after, the same world would adjudge you a martyr and extol you to the skies. And observe too, what harmless things the world is sensitive to! What matters it to the world if the earth moves round the sun or the sun

round the earth? A pound of bread isn't a penny dearer for the one or a pint of beer a farthing the cheaper for the other. Yet for this simple thing it would consign a Galileo to prison. To-day it welcomed Jesus into the city with cries of joy. In three days time, it preferred a robber's life to his and had him publicly crucified. And Lo! again today his followers, and you count the most progressive nations of earth, who with the same breath with which they profess his faith, practise death and destruction to put down which alone Jesus came and preached! So what have we got, but an inconsistent, irresponsible, self-willed thing of nothing, with no sense or sanity but the passing impulse, with no standard of right or truth but what the many are doing? This, after all, is the opinion of the world. But, you, my friend, have in your own self The Lamp of Truth. It shows you The Path of Right. In the Light of the Lamp walk the path that is shown unto you. And never, if you respect your own self alter it for the sake of the world. It might pelt you with stones to day. But it will lay flowers at your feet tomorrow, flowers as short-lived as the stones of yesterday."

I stood like one mesmerised as she gave expression to these views. I was enchanted by the grand music of her voice as the words rose and fell, and the varying expression of her features, and the change of hues on her visage as the feelings heightened and diminished. Oh, I was enraptured and put my arms round her and pressed her close to me.

Don't be horrified, my friends, when I say that I clasped this lady to my heart. There is nothing wrong in it, provided there is nothing wrong in you. What! Haven't you times out of number delivered addresses on the "Brotherhood of Man" and the "Fatherhood of God" till the very meaning of these expressions has been lost in the sound thereof? And does not the brotherhood of man mean the "Sisterhood of Woman." Yes, but you have only spoken of it—wishing for such a thing. I have realised it and act it. And know ye, my friends of the world, when the soul is ripe and the heart is full, there is no room for thoughts of the sex. Has not it happened to you at any time that, stepping into a railway compartment,

your eyes fell on the face of one whose features are familiar to you and that one too thinks so of you. And then your memories exercise themselves a little, and suddenly and simultaneously it lights upon you both that you were old school fellows; and then, you rush and embrace each other, and talk of old days when you walked arm in arm under the shady trees planning the next trick to worry grey haired master, and then, of your old college days when you fought debates and discussed politics in sham parliaments, and after that, your career in life, and so on, and so on, till the train shrills a whistle, and you get down, leaving your friend looking after you from the carriage window? My friend, during all this talk of an hour and a half, isn't it your thoughts that dominated you? Haven't you forgotten your own selves? And is it anywhere in your consciousness that you are a male and that the person before you is also of the same sex? No, not at all. Why then should the thought of sex come in when man and woman behave likewise? This question, to you, my friends who call me mad, in all sincerity and earnestness, I put

Editorial Notes

OUR SALUTATIONS.

Our humble salutations are due to His Holiness Sree Jagadguru Sankaracharya of Kamakoti Peetham. We congratulate ourselves upon our good fortune in that His Holiness has vouchsafed unto us a very brilliant and erudite discourse to be published in our first issue.

THEN AND NOW.

As we pointed out at the outset in explaining the aims and objects of our journal we do not concern ourselves merely with things of the past. We are interested in the preservation of the peculiar culture of this country which happily is yet a living culture. It is so comprehensive that, properly understood, it would afford a solution to the most complicated social and economic problems that are baffling the best thinkers of the world today. While several modern Indians are patriotic enough to adore and admire Indian art and culture, they nevertheless feel that Aryan culture

was good and great in its day: but is no longer useful in modern times. While we commend their patriotism we cannot admire their wisdom: for, Indian Dharma is true, it never gets old. If it appears to be unsuitable to the present times it is the modern materialistic mentality that is to blame but not the Dharma. Western civilisation has failed as it is bound to fail. Democracy, as it now exists, is mere sham and hypocrisy. In spite of the much vaunted adult suffrage, it is really a few capitalists that direct the whole political game. And the failure of Democracy has necessitated the rise of two "Isms" in Continental Europe within the last two decades—Fascism and Bolshevism. We in India have several schisms but we never had any "Isms" for, the root cause of all "Isms" is "Egoism". "The Philosophers have only interpreted the world: our business is to change it," said Karl Marx. Poor little great man! He thought he could change the world. We do not question

his sincerity; for, arrogant as he was, he did not know it. Karl Marx and Engels were uncompromising Atheists and Lenin declared that there was nowhere any Immortality, no soul other than the temporary "Mind" of man, and no survival of personality after death. What greater misfortune can befall our country than that several of our youngmen should imbibe and inculcate the teachings of these Godless men?

While the doctrines of Karl Marx, and Lenin have led to Bolshevism, those of Schopenhauer, Nietzsche led to the cult of the Superman and Fascism, the Supermen are conceived of as "Free Spirits" good Europeans—Teutonic saviours of the world. Mussolini and Hitler are the living personifications of the cult of Supermen. As supermen, they claim to represent the spiritual will, and in worldly matters they are not bound by the usual concepts of freedom, right and justice. They proclaim that freedom is not a necessary element of citizenship and that the individual citizen enjoys real freedom in the absolute power of the state.

Fascism and Bolshevism contain in themselves some half-truths which are always more dangerous than untruths. The ideal of Bolshevism is to bring about a world revolution and absorb the entire world into U. S. S. R: while that of Fascism is nationalism of a very aggressive and selfish type. The Bolsheviks and Fascists each in their own way are threatening the peace of the world. Both are misguided enthusiasts and both are to be kept in their proper place. But the British nation in general, and Chamberlain in particular do not seem to realise this. Chamberlain richly deserves to be made the butt of the pun of the French who rebaptised him Monsieur "Jaime Berlin," meaning Mister "I love-Berlin." True nationalism is not prejudicial to the interests of humanity. As an illustration we quote from the Presidential address of Sir S. Radhakrishnan, at the recent Andhra Conference held at Madras. "The Andhra Movement," says the Philosopher, "is not to be regarded as inconsistent with Indian Nationalism any more than the Freedom of India Movement is to be regarded as inconsistent with the interests of humanity".

A SEPARATE PROVINCE FOR THE ANDHRAS

This is a demand more than a quarter of a century old; and yet, it is an unrealised hope. There are however hopeful signs that it will not long be delayed. In their zeal for the realisation of the higher ideal in the fight with bureaucracy during the days of civil disobedience, the Andhras were content to defer their claims for separation. Now that the Congress has assumed the reins of the provincial government, and there is a truce in the national fight for independence, it is but natural and just, that the Andhras should revive their claim. Brothers of the Tamilnad will do the Andhras and themselves great injustice if they think that the Andhra movement implies any hatred for the Tamilian. In the words of Sir S. Radhakrishnan "the Andhra Movement is not motivated by any antipathy or illwill to our Tamil neighbours. For centuries past the Andhras have lived in the Tamil land and Dravids have settled in the Telugu country and perfect understanding and fellowship have governed their mutual relations. Any sense of irritation which may now and then be discerned is due to the unfortunate scram-

ble for posts and... .. with the formation of a separate province it will disappear altogether and the two communities will live in fraternity and friendship."

The world is composed of men who as individuals and classes differ from one another. Man differs from man according to different colours, and each coloured division is subdivided into various races. These subdivisions or types are varying aspects of the One Cosmic Mind. Differentiation being natural it is but reasonable to suppose that nature intends to perpetuate and preserve the same; and the means of preserving the racial types is racial antagonism. Racial antagonism does not necessarily mean hatred. To love one's own child is not necessarily to hate that of another. A people speaking a common language have a common culture, similar tastes, and a feeling of kinship; and racial antagonism of the right variety is only a desire to maintain individuality. And unless and until a separate province is formed there will not be adequate opportunities for the preservation and development of the peculiar genius and talent of the Andhras. While recognising the sound-

ness of the principle of formation of provinces on linguistic basis, there is no principle in indefinitely postponing the formation of the Andhra Province. Talking of the linguistic principle we are tempted to refer to the attempts being made to make

THE STUDY OF HINDI COMPULSORY

There are and there have always been linguists who for mere pleasure or purposes of research study various languages. In certain bilingual districts such as Bellary people learn two or more languages without any effort. Most of the merchants all over the Telugu country acquire a working knowledge of Hindi and Urdu. Several students of science in our country are nowadays learning the German language. Thus wherever there is necessity or facility, knowledge of foreign languages is being acquired without any compulsion whatsoever. We have no objection to Hindi being recognized as Lingua Franca of India, but it is altogether unnecessary and unwise to make the study of it a matter of compulsion. The tender brains of young boys will certainly be unduly taxed on account of this compulsion.

We have not yet come to a stage when we can altogether dispense with the study of the English language. A student therefore will be obliged to learn, besides his own mother-tongue, two other languages—namely Hindi and English. The result will be that the average student neglects his mother-tongue lest he should lag behind in the compulsory foreign tongues and in course of time, a race of students will grow up who completely abandon their mother-tongue. As Sir John Woodroffe puts it "A people who abandon or who are compelled to abandon their language for that of another, lose themselves... .. For, only a race's own language can express its soul." The conquest of a race is not complete until the conqueror inflicts his own language and kills that of the conquered. We learn that in the English provinces in Canada, it is an offence to teach any subject in French. In our country however, the British made no law up till now compelling anyone to learn English. But compulsion exists all the same for all practical purposes, the natural tendency of a subject race being to imitate the dominant one. It is common knowledge that greater attention is being

paid, both by the teachers and the taught, to the study of English, though vernacular also happens to be a compulsory subject. If under these circumstances the study of Hindi is superimposed, the mother tongue will naturally go to the wall. There are certain fields upon which legislation should not trespass; and it is neither wise nor just that there should be any legislation with regard to the compulsory study of a particular language. Whether it is a Police State or a House-keeping State, liberty should always be conceded to every one in regard to what he studies, to what he believes and what he respects; and herein we incidentally, enter our emphatic though respectful protest against the growing tendency to under take Legisla-

tion in Social and Religious matters, to which we shall advert in a later issue.

OUR THANKS

We are grateful to Dewan Bahadur K. S. Ramaswami Sastri Avl. a profound scholar of wide and varied culture for his article, The Immortal Message of India. Our thanks are also due to Dr. P. Sreenivasachary of S. R. R. college of Bezwada, a research scholar of great eminence, and Messrs. D. T. Row and S. Kambhotlu for the readiness with which they complied with our request to contribute to our columns. Last but not least, our respectful thanks are due to the Adhipati of our Peetham, Vaidyaraj Dr. D S. Avadhany whose enthusiasm and initiative have been solely responsible for starting this Magazine.



श्रीतिरुमल श्रीनिवासत्रिलिङ्ग महाविद्यापीठस्य

अमृतसन्देशः

(अधिपति वैद्यराज, दण्ड सुब्बावधानि कविराजेन विरचितः)

श्लो ॥ त्रिलिङ्गेषु श्रीनिवास
महाविद्याख्य मुत्तमम् ।
पीठं साक्षा द्दूरुदिष्टं
कलौ विजयतेतराम् ॥

इह खलु ग्रन्थकृ दार्शनिकस्क्रिया वस्तुनिर्देशो
वपि तन्मुखमिति सम्प्रदाय मनुस्मरन् ग्रथारम्भे
वस्तुनिर्देशरूपं मङ्गलं नितनोति । तिरुमल श्रीनि
वास त्रिलिङ्ग महाविद्यापीठाख्यं वस्तु निर्दिशति ।
“कलौ वेङ्कटनायकः” इति स्मरणात् ।
श्लोकोक्त श्रीगुरुः द्वितीय श्लोकोक्तामृतानन्द
नाथाख्यदीक्षानामा । परम्परागतं गुरुपीठं उपरि
निर्दिष्ट श्रीनिवासनाम्ना प्रतिष्ठितवान् । श्रीनिवास
वेङ्कटनायकयोरभेदत्वात् । — त्रिलिङ्गेषु श्रीशैल ,
द्राक्षाराम काळेश्वराख्यानां सुप्रसिद्धलिङ्गात्रयाणां
मध्यवर्तीदेशः त्रिलिङ्ग इति विख्यातः । तेषु त्रिलि
ङ्गेषु । देशनामत्वात् बहुवचनं कोसलेष्वितिवत् ।
आन्ध्रदेशादित्यर्थः । महतीच सा विद्याच महा-
विद्या ब्रह्मविद्या मन्त्रशास्त्रप्रसिद्धा । ब्रह्मविद्योपदेशक
मेतत्पीठ मिति महाविद्याशब्देन सूच्यते । उत्तमं ।
किं नाम उत्तमं । कलिकाले अवैदिकाचारबहु-
लानि वेदान्तबोधकानि पीठानि बहूनि प्रवृत्तानि

सन्ति । तद्विन्नं वैदिक संप्रदायपोषकं सदाचार
संपन्नं गुरुदेवसाधुपूजकं पीठमेतद्धि, तस्मादुत्तमं ।
त्रिलिङ्गशब्देन श्रीनिवासमहाविद्यापीठस्य स्थानं
निर्दिष्टं, न तु व्याप्तिः ।

श्लो ॥ अमृतानन्दनाथेन
निर्मितं शर्मदं नृणां ।
कर्मभूमेरलङ्कारः
विद्यापीठमनुत्तमम् ॥

यत्र यत्र श्रीनिवासः पूज्यते कर्मभूमौ तत्रतत्रै
तत्पीठमपि पूज्यं भवति । भारतवर्षे धर्मप्रचारप्रतिष्ठा
करण मेतत्पीठकृत्यमिति स्पष्टम् ।

अमृतानन्दनाथेति । आनन्दनाथनामा
ङ्किताः बहवोमहान्तो गुरुवश्यन्ते । ललितासहस्र
नाम भाष्यकर्ता मासुरानन्दनाथः प्रसिद्धः खलु ।
प्रायेणानन्दनाथाः गृहस्थाः । तथापि गुरुदीक्षा-
वशेनैते गायत्र्यास्तुरीयपादानुष्ठानेप्यधिकृतास्तुरीयः
श्रमा इव । शर्मदं “शर्मशातसुखानिच” इत्यमरा
अत्र शर्मशब्देनाखण्डब्रह्मविद्यासाध्य मुद्दिष्टं न तु
सुखदुःखयोर्द्वन्द्वयोरन्यतरम् । कर्मभूमेरलङ्कारः ।
कर्मभूमिः भारतवर्षम् । तपस्स्वाध्यायाभ्याश्रौतस्मार्ते

कर्माहर्ता । मध्यमलोके कर्माधिकारिणोऽत्रवर्तन्ते ।
ऊर्ध्वलोकेषु शर्माधिकारिणः सुखमनुभवन्त स्तत्प्रद
पुण्यक्षये तस्मादधःप्रवर्तमानमर्त्यलोकं विशन्ति ।
मर्त्यहरिणाप्युक्तम् - “इमां कर्मभूमिं प्राप्य यो
मन्दभाग्यस्तपः न भजति, स वैदूर्यमययां स्थाल्यां
तिलखलं पचतीति ” अलंकारः । केयूराणि न
भूषयन्तीतिवत् । अस्याः कर्मभूमेः पर्वतास्सरिता
नगर्य स्सौधाश्चालङ्कारा न भवन्ति, परन्तु धर्म-
प्रचारकब्रह्मबोधकपीठेनैव कर्मभूमिरलङ्कियते, यथा
माङ्गल्येन सुवासिनी, प्रभया चन्द्रसूर्यौ, प्रज्ञानेन
पण्डितः । विद्यापीठ मनुत्तमम् न विद्यते
उत्तमं यस्मात्तत् ।

ननु श्रीशङ्करभगवत्पादाचार्यनिर्मितपीठानि
श्रीशृंगेरीकामकोट्यादीनि सन्त्येव जगद्गुरुपीठानि ।
तत्कथं मेतदभ्युत्थापितम् ?

ब्रूमः “ श्रुतेरिवार्थं स्मृति रन्वगच्छत् ”
इतिवत् । कलिकाल वशेन विरलप्रचारणामेतेषां
मभिप्रायं प्रकटीकर्तुं मेव वयं श्रीतिरुमल श्रीनि
वासतिलिङ्गमहाविद्यापीठानुयायिनो वर्तमाने वृंदा
महं चसकलान् श्रीमच्छंकरभगवत्पाद प्रतिष्ठित
पीठाधिपतिन् अनयैवदिशा रामानुजमहवाचार्यानु
यायिना मविरोधतः वयं शिष्टधर्मबीज रक्षायैयता
महे । अनुत्तम मितिस्तुत्यर्थम् - “यद्विधीयते तत्
स्तूयतेइतिन्यायैना नहिर्निदान्यायमपिसंयोजनीयम्
नहिर्निधं निर्दितुं अपिस्तोतुंस्तुत्यम् । ”

श्लो ॥ यस्मिन् प्रतिदिनं विष्णु
पञ्चायतनपूजनम् ।
सहस्रनामभिः पुष्पैः
क्रियते परमादरात् ॥

श्लो ॥ आचारः प्रथमो धर्मो
यस्मिन् सर्वेषु कर्मसु ।
अवैदिक मनार्थं च
न किञ्चिदिह दृश्यते ॥

यस्मिन्निति श्लोकद्वयेन तत्तद्वृक्षं विवृणो
श्रीशंकरभगवत्पादैर्यथानिर्दिष्टं तथा पञ्चायतन
विष्णुमध्यमे वेङ्कटेशमध्यमेऽस्मिन् पीठे प्रत्य
क्रियते । तथा शेषाद्रीश्वरसन्निधौ प्रातःकाले सुप्रभ
पठ्यते । अवैवोषःकाले भक्तैः स्नान्वा संध्या
निर्वर्तनानंतरमेव श्रीनिवाससुप्रभातकल्पं कौसल
सुप्रजारामे तयारभ्य श्रीनिवासमङ्गलंगोयं
प्रसिद्धः खलु शेषाचलाधिवासिनं श्रीवेंकटेशं पू
यितुं प्रतिनिशं ब्रम्हदयो आगत्य ऐकांते
वासं संपूज्य गच्छन्तीति ब्रम्हादिकृत पूजातीर्थे
सुप्रभातपठनानंतरं भक्तैर्गृह्यते । आस्मिन्पीठे भू
वानमृतानन्दनाथो बहुतिथं श्रीशेषाचलमण्डपे
तपःतप्त्वा वेंकटेशानुग्रहलब्ध वेंकटेशाक्षरी वेंकटेश
गायत्रीति मंत्रद्वयसहितां तत्कलामानीय पीठ
पूजयित्वा वेंकटेशविम्बे प्रतिष्ठितवान् ।

सशेषः

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