

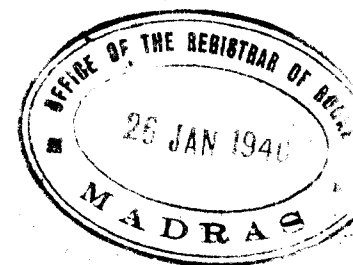
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Hony. Associate Editor:

D. SREENIVASA SARMA, B. A., B. L.

अमृतसन्देशः



Immortal Message

PUBLISHED ON BEHALF OF
SRI TIRUMALA SRINIVASA TRILINGA MAHAVIDYA PEETHAM
BEZWADA

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

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रो ल म्बा ष्ट क म्

अधिपतिः वैद्यराज दंतु सुब्बावधानिभि विराचितम्

श्रीवाणीचरणारविंदमधुप श्वेतोहरांभक्तं
कीटानां निकटे करोति वितरन्तादात्म्यमीशेच्छया
ताम्राक्षाननुनादयन् श्रुतिहितं ताम्राक्षशाखास्थितान्
केली लोल विधूणबालकगणान् निद्रापयन् लीलया॥

ओंकाराममशेषमंत्रफतदं बुद्धेः प्रबोधं परम्
भकारं बुधसम्मतं श्रुतिहितं यच्चित्तवृत्तेलयम्
कामं ससृति दुःखभारशमनं कल्याणसंवर्धनम्
श्रीवाणीचरणारविंद मधुपो गायत्यजस्रं मुदा॥

कुल्लंभोजमरंदबिंदुरशनं हंसै स्सहालापनम्
तीर्थानां निकटे सदानिवसनं सूर्याञ्जलसेवनम्
नादोपासनमन्वहं विहरणं कोकैश्चकोरै स्सह
भो ! रोलंबतवाखिलं शुभकरं धन्यस्त्वदन्योस्ति कः

अभ्यस्ताखिलवेदशास्त्रनिचया श्राजन्मशुद्ध द्विजा
नित्योपासितसत्यशौचकरुणा निर्लिप्तचित्तास्तु ये
त्वद्भूतेरनुवर्तनेन मुनयो जीवन्ति ते निर्भया
भोरोलंबकदंब सत्कविवरै र्मान्यस्त्वदन्योस्ति कः॥

पंके जन्म सुधांशुवैर मनिशं मध्येजडानां स्थिति
श्वेत्यंभूतकुशेशयेऽमृतसमं गूढं विलीनरसम्
भोरोलंब विवेक्तुमस्ति किमहो लोकेपटुस्त्वा विना
नीरक्षीरविवेचनं किमधिकं हंसस्य पुण्यैर्यशः

लक्ष्मीमंदिरनित्यवासरसिक स्त्वत्तोऽस्ति किं भाग्यवान्
सारासारविवेचनेऽतिकुशल स्त्वत्तोऽस्ति किं तात्त्विकः
आनंदामृतनित्यपानरसिक स्त्वत्तोऽस्ति किं योगिराट्
भोरोलंब तवावलंबनमहो नूनं भवेत्तारकम्॥

दूरं मुंचसि चंपकं तु विरसं भोगविना वासनां
दूरं मुंचसिकेतकीं सरजसं स्नेहं विना बांधवम्
दूरं मुंचसि किशुकं किमरुणं रागविना रंजनं
भोरोलंब भवद्विवेकगरिमा त्वालंबनं योगिनाम्

कामस्यापि भवत्कृपाविरहितं काष्ठं भवेत्कामुकं
दुष्यंतोऽपि भवत्कृपाविरहितः किं प्राप्नुयाद्वल्लभाम्
आचार्योऽपि तवोपमाविरहितस्तत्त्वं कथं निर्दिशेत्
भोरोलंब तवावलंबनविधौ सर्वेष्विच्छादराः॥

रो लं बा ष्ट क प्र शं सा

साहित्य स्थापक काशीभट्ट सुब्बावधानिभि विराचिता

हृद्यं पंडितराजपद्यलहरीसारं बुधामोददं
त्वानीतं कविना मनोहरगिरा दंतवाक्यवर्षेदुना
आंध्राणां प्रमुदे सुधारससमं गांभीर्यभावोज्ज्वलं
वैद्येण सुभावधानिविदुषा साहित्यराणमौलिना॥

श्रूयंतान् कवेस्सुभावलिता रोलंबसंनोधका
श्लोकास्सुब्बावधानिना विरचिता गीर्वाणवाग्भिताः
यो वाचासमतां सुधीरनुगत स्साहित्यसृष्टौ स्वथं
वेगीदेशमवेन पंडितवरेणांशेषु भोः पंडिताः

सु भा षा य सु भा षि त म्

अधिपतिः वैद्यराज दंतु सुब्बावधानिभि विरचितम्

भद्रमस्तु सुबासबोस भद्र ते वंगनायक
भारतानां परं भद्र मांघ्राणां भद्रमस्तुनः
धीरोभव महाभाग किं भयंते महात्मनः
सत्वे भवति ते सिद्धिस्तस्मात्सत्वाधिको भव ॥
अंतस्सत्त्वविहीना ये कार्यनिर्वाहका न ते
सत्सेवा धर्मजिज्ञासा सत्यदीक्षाहि सत्त्वदाः ॥
विश्वभारतविख्यातो रवींद्रः पश्चिमोदयः
मित्रते पूज्यते चित्रं नित्यं पश्चिमबुद्धिभिः
अधीत सांघिकं शास्त्रं लेखिन्प्रयुतिनिर्मिते
नाधीत भवताशास्त्रं नूनं यद्वेदसम्मतम् ॥
कर्मभूमिरियं चास्यां जातायेत्वास्तिका मताः
वेदशास्त्रप्रमाणा स्ते धर्मकर्मपराः परम ॥
भवानपियथागांधी नास्तिकः खलु तत्कथम्
कर्मभूमेस्तुनेतृत्वं भ्रातर्मे वद कांक्षसे ॥
वामहस्तश्चहस्तश्च सव्येतर उभौ समौ
अंबरीष तु गांधीजी भवानग्निरहो महान् ॥
किं न स्सुबास राज्येन स्वधर्मपरिपंथिना
रक्षार्थं वै स्वधर्मस्य स्वराज्यं कांक्ष्यते जनैः
रक्षितव्यः परो धर्म स्त्वास्तिकैः स्त्यागमूर्तिभिः
शारदाशासनेनाहो ध्वस्तं गार्हस्थ्यमुत्तमम् ॥
वंचिताह्यास्तिका नूनं नास्तिकेर्नायकवृत्तैः
पायको नायको भूयान्मायिको न कदाचन
नेतार स्ते परित्रातुं येऽलं धर्मावलंबकान्
नेतरे कातरा धर्मधातुकाश्चाततायिनः

पालयास्मान् स्वधर्मं नः पुरा वै क्षत्रिया यथा
आहोमतानि सर्वाणि समत्वेनैव पालय ॥
उपेक्षा ह्यांग्लभूपानां वरं नो बाधते तथा
न यथा सचिवानां वै निगमागमदूषणम् ॥
आगच्छंति गच्छंति रोदसीं पूरयंति च
जयशब्दै रूपन्यासैर्दिक्कुड्यानां विदारकाः
नायका औत्तराहाश्च प्राच्याः पाश्चात्यदेशजाः
धूर्तराश्च ये तथावंगाः पूज्यंते दक्षिणापथे ॥
स्तूयंते चैव गीयंते नीयंते वाहनैः शशुभैः
तूर्यघोषैश्च वर्ण्यंते चित्रयंते पत्रिकास्वहो ॥
किमर्थं नविजानीमोनलोकः पारमार्थिकः
गतानुगतिकोलोको बालवच्छेष्टे वृथा ॥
नाव्यंत्रं तृटितं लब्धा नहि काण्वराटिका
नायकैर्व्यवहारेतु किमेतल्लोकवंचनम् ॥
समर्थोऽसि सुबासबोस यदित्वं शृणुमद्वच
औत्तर्य औत्तराहाणां प्रतिज्ञा माभवत्विति ॥
उपासते यथेशं ये यथा धर्मं चरंति ये
तथा तुष्यंतु ते राज्ञा न निरोध्याः कदाचन ॥
आंग्लदत्तं यत्किंचित्स्वातंत्र्यं बत त द्रुतम्
मताचारेषु देशीयै रमात्यै बलदर्पितैः ॥
आस्तां तावत्स्वराज्यं न स्वधर्मा चरणेऽप्यहो
स्वातंत्र्यमास्तिकानां वै दुस्तंत्रै र्मन्त्रिभर्तृभ्यः ॥
दुश्शासनैश्चगांधीयैर्मवानपि बहिष्कृतः
कांग्रेसविमोहितैर्लोकैः कथं विश्वस्थते भवान् ॥
दुस्तरा यस्य कुल्यास्यात् स नदीं संतोत्कथम् ॥
कालोयं वै महाभाग प्रभावं ते प्रदर्शितुम्

गुरुपीठप्रशंसा

विद्वान् कल्लूरि वेंकट सुब्रह्मण्य दीक्षितः

अमृतानन्दनाथश्री बोधामृतफलास्पदम्
वंदे त्रिलिङ्गपीठारूढं माकल्पं कल्पकं नृणाम्
श्री वेंकटेश्वर गणेश ग्रहेश साम्बाः
पीठे निवेशितकलाः कलिकल्पघनाः
नः कल्पयन्त्वनिश मात्मगुरुप्रबोध
स्वादु प्रबोधरसपूर मनन्यभक्तिम्
यस्साक्षा दहिभूषणा स्समभव तापाब्धि सुशोषणः
योऽस्तेवासितया मुने श्चुलिकितांभोधे रगृह्णत्पदम्
यश्श्रुत्यन्तविचारचारुचनचातुर्यलीलाशुक्ल
स्तं वंदे हृदि नागभूषणगुरुं श्रीमद्गुरुणां गुरुम्

श्री सारस्वतमंत्रचितनसुधासिंधु भिषग्वल्लभ
स्साहित्य श्रुतिशेखरः कविकलाविख्यातवाग्देवः
शुश्रूषारसिकः परार्थनिगमव्याख्यासमाख्यानवित्
तं वंदे गुरु मस्मदीय मनिसं सुब्बावधान्याह्वयम्
श्री शारदाप्रियतमेऽश्वयुजि प्रसिद्ध-
रामायणश्रुतिविनोदकथाविज्ञासम्
संबोध्य मां वरसमीरकिशोरमूर्त्या
सारस्वतम् मनु मदात्त महं नमामि.

श्री धर्मदेवतायै नमः

श्री तिरुमलश्रीनिवासत्रिलिङ्गमहाविद्यापीठप्रशंसापञ्चरत्नम्

श्री धर्मस्थापकविद्वत्कविरत्न वैद्याकरणकेसरि धर्मोपन्यासकेसरि पुल्योपनामकोमामहेश्वरशास्त्रि
विरचितम् ।

विद्यापीठ मिदं त्रिलिङ्गजनताविद्यामिवृध्यास्पदं
नानातन्त्रकलाविशेषविबुधानीकप्रधानादरम्
तत्तद्दर्शनसाहितीसरमतासम्पत्समृद्धयुद्यतं
श्रीधर्माभारभूहावनपरं स्वाचारसम्पोषकम् ॥
कालेयाखिलदुष्टमंकरणशोषापदुन्मूलकं
भव्यार्पाखिलसम्प्रदायसरणद्वारासुखाध्वार्जकम्
योगीन्द्रामृतनाथदेशिकवरै र्स्संस्थापितं दुष्कलि
ध्वंसाविर्गतवेङ्कटेशभगवत्कल्याणमूर्त्याश्रितम् ॥
श्रीमद्वंदुमहाकुलीनकविराट्सुब्बावधानीशता
संरक्ष्यपरमार्थबोधनसुधासाराभिवर्षिक्रियम्

श्रीमत्कांचनपल्लिकुल्यकविताकन्यावतारांगना
रत्नश्रीकनकाम्बिकापरिधृतं सच्छातकाराधितम् ॥
श्रीचंद्रकुलाब्धिकौस्तुभमणिश्रीगणेशगुणार्थस
द्विद्वेकटरेड्डिसेवितमशेषानन्दसन्धायकम्
यावद्भारतवर्षगामिजनतादुर्मोहहालाहल
प्रध्वंसिमतिमाप्रबोधनसुधासन्देशसन्धायकम्
आम्नायागमसत्पुराणमुखसद्विद्यासुधासिंधुग
श्रीमत्तत्त्वसुधासयेसुविबुधद्वाराचतन्मन्यकम्
मायाधर्मपरात्मतत्त्वगमकग्रन्थावलीभासकं
स्वाविद्याविनिवर्तकश्रयतभोआन्ध्राद्रियन्तां बुधाः

अमृतानंदनाथस्वामि जयंतिमहोत्सवाभिनंदनश्लोकाः

रालुचंडि वैकटमीतारामशास्त्रिकृताः

श्लो ॥ अद्वैततत्त्वामृतबोधने य
स्वाभाविकीश्वानुभवैकगम्याः
युक्तीः परं संकथयन् मनांसि
ह्यचोरयत्पंडितपाभराणाम्
अद्वैततत्त्वं परिबोधनेन
क्षिप्रं हस्तामलकीचकार
स्वशिष्यवर्गस्य तमेवभांत
मानन्दभृम्नाऽमृतनाथमीडे ॥

वृन्दारण्ये विबुधरुचिरे स्वीयशिष्यप्रचारं
कुर्वन् यश्च प्रथमत इह द्योतयामासतत्त्वम्

विद्यापीठं सकलविदुषां पोषकं स्थापयित्वा
सोऽयं साक्षाद्विबुधरुचिरे भासते सत्यलोके ॥
अमृतानंदनाथस्य ह्यद्वैतामृतवर्षिणः
जयंतीः क्रियते स्वीयैशिष्यैः पंडितपोषकैः
इत्यमेव सदा तस्य कुर्वतश्च महोत्सवान्
विदुषोमानयंतश्च त्रिलिंगे प्रथितान् मुदा ॥
कुर्वतः कारयंतश्च वेदशास्त्राभिवर्धनम्
जोनीयंतां चिरं तस्य च्छात्रा धर्मविशारदाः

श्रीमते पंडितेन्द्राय धीमतेऽद्भुतशक्तये
अमृतानंदनाथाय मंगलं सर्वसाक्षिणे ॥

रामकृष्णाविद्वच्चयन प्रशंसा

अखंडं सीतारामशास्त्रि कृता

तपनीयतनुच्छाद्य स्वर्णकुंडलमंडितः
रामकृष्णाभिधो यज्वा वर्धते वदतां वरः
इन्द्रकीलनगप्रांते कृष्णातीरे मनोहरे
विजयाख्यपुरे धीरो राजते यजतां वरः
ललितं लपितं यस्य विदुषामपितु द्विषाम्
दारुणं दारुणं गर्ववारुणं शांतिकारणम्
यं प्राप्योभयमीमांसे मूर्तिमत्यौ प्रतिष्ठिते
स कर्मब्रह्मविद्धोरो रामकृष्णाभिधो बुधः
गुरुपीठेषु मुख्येषु विश्रुतश्च बहुश्रुतः
यो वै त्रिलंगपीठेऽद्य व्यासपीठे निवेशितः

चतुरं श्रावयत्यत्र चतुराश्रमिणस्सुखम्
रामकृष्णमखी भक्तान् वेदांतपरिनिष्ठितः
सर्वलक्षणसंपन्नो गृहस्थः परमार्थवित्
प्रजावान् द्विनमूर्धन्यो रामकृष्णः प्रगीयते
आहर्ता चयनांतानां क्रतूनां च कलावपि
आचार्यलक्षणोपेतः प्रस्थानत्रयबोधकः
आद्यः प्रवचने यो वै त्रिलंगेषु महामहः
यावद्भारतविख्यातो रामकृष्णधरामरः

श्री तिरुमलश्रीनिवासत्रिलिङ्गमहाविद्यापीठस्थापनाचार्याणां श्रीमदमृतानंदनाथस्वामिनां जयंत्युत्सवसंदर्भे विद्वद्भ्यस्समर्पिता विरुदाः

१ वेदान्तस्थापकाः

- १ रावुबहदर-यस. के. पद्मनाभशास्त्रिणः
चेन्नपुरी संस्कृतकलाशाला-मैलापूर
- २ ब्रह्मश्री टि. वि. रामचंद्रदीक्षिताः
प्रधानाध्यापकाः संस्कृतकलाशाला-मद्रपुरी
- ३ लंक लक्ष्मीनरसिंहशास्त्रिणः
व्याकरणशिरोमणिः गुडिवाड
- ४ शिष्टूला नरसिंहशास्त्रिणः बंदर
- ५ एस. वि. सुब्रह्मण्यशास्त्रिणः पाभूर,
तिरुचिनापल्लि जिल्ला
- ६ पि. रामशास्त्रिणः जगद्गुरुविद्यास्थान-
प्रधानोपाध्यायाः तिरुवानैकोविल
- ७ मडलीक वैकटशास्त्रिणः नेल्लूर
- ८ गुंटूर सीतारामशास्त्रिणः मोगल्लु
- ९ चल्हा सूर्यनारायणशास्त्रिणः राजमहेंद्रवरं

२ उभयमीमांसास्थापकाः

- ब्रह्मश्री टि. ए. वैकटेश्वरदीक्षिताः
तिरुपति-ओरियंटल् इन्स्टिट्यूट

३ व्याकरणस्थापकाः

- १ ब्रह्मश्री जयंति सूर्यनारायणशास्त्रिणः
द्राक्षाराम
- २ कंभपाटि राममूर्तिशास्त्रिणः व्याकरणाचार्याः
सांगवेदपाठशाला-बंदर

३ चिलुकूरि लक्ष्मीनारायणशास्त्रिणः

राजमहेंद्रवरं

- ४ कुप्पा आंजनेयशास्त्रिणः
- ५ के. एस. कृष्णमूर्तिशास्त्रिणः
रामेश्वरदेवस्थानपाठशाला मधुर
- ६ वारणासि सुब्रह्मण्यशास्त्रिणः पिठापुरं
- ७ वेदुल सूर्यनारायणशास्त्रिणः पिठापुरं
- ८ श्रीमान् गोडवर्ति यतिराजसंपत्-
कुमारस्वामिनः आकिरिपल्ली
- ९ पंडिट् यस. के. वैकटरामाचार्याः
व्याकरणशिरोमणिः पि. ओ. एल्.
विजयनगरं

१० दर्भा सर्वेश्वरशास्त्रिणः पिठापुरं

४ न्यायस्थापकाः

कोल्लूरु सोमशेखरशास्त्रिणाः चिद्विगूडूर

५ आयुर्वेदस्थापकाः

- १ ब्रह्मश्री ईश्वर सत्यनारायणः श्रिकाकुलं
- २ ,, कविराज मधुसूदनशर्माणः बरंपुरं
- ३ ,, मर्ल नारायणशास्त्रिणः काकिनाड
- ४ ,, मर्ल नरसिंहशास्त्रिणः काकिनाड
- ५ ,, बंगल सुब्रह्मण्यशास्त्रिणः कुमारदेवं
- ६ प्राणाचार्याः चीमलकोंड
सूर्यनारायणशास्त्रिणः चिलकलंपाडु

- ७ चित्रकुल सत्यनारायणशास्त्रिणः नूजवीड
 ८ पल्लुगुंडल नरसिंहशास्त्रिणः नेल्लूर
 ९ नोरि रामशास्त्रिणः वेजवाड
 १० राणी वरप्रसादशास्त्रिणः वेजवाड
 ११ श्रीमान् तिरुमलपल्लेलमूडि रामानुजस्वामिनः
 रामतीर्थ विशाखपट्टणं जिल्ला
- १२ श्रीमान् प्रतिवादिभयंकरं कृष्णमाचार्याः
 वेजवाड
 १३ ब्रह्मश्री के. जि. नठेशशास्त्रिणः
 आयुर्वेदकलाशाला मद्रपुरी





श्री अमृतानन्दनाथ स्वामी
श्री तिरुमल श्रीनिवास त्रिलिङ्ग महाविद्यापीठ स्थापनाचार्यः ॥
Sree Amrutanandanatha Swamy
Founder of
Sree Tirumala Sreenivas Trilinga Maha-Vidya Peetham.

“AMRUTA SANDESH”

IMMORTAL MESSAGE

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No. 1.

Teachings of Sri Amrutanandanadha Swamy CULLED FROM “JEEVAYATRA” I

By D. SREENIVASA SARMA, B. A. B. L.

The teachings of late Sri Amrutanandanadha Swamy are embodied in the poetical works of his chief disciples Sreemati Kavatilaka, Kavita Visarada Kancha. napalli Kanakamba Garu, Lecturer, Queen Mary's College, Madras, and Vaidyaraj Dr. D. S. Avadhany, Adhipaty, Tirumala Sreenivasa Trilinga Mahavidya Peetham. The works of Sreemati Kanakamba Garu are in Telugu poetry and are all published. 1. Jeevayatra 2. Amrutasaram 3. Anandasaram, and 4. Hamsavijayam are notable among her works embodying the teachings of the Master. The work of Dr. Avadhany entitled Amruta Lahari, in sanskrit verse is of the type of Vivekachudamani and Vedanta Panchadasi. It is still in press and is likely to be published soon.

Late Amrutanandanadha Swamy himself never wrote. His special mission in life was to train a handful of disciples in Brahavidya but not to produce numerous scholars of Philosophy. He was never anxious to write books for the delectation of arm-chaired philosophers or to achieve fame for himself. He shunned publicity and was so unassuming that he never permitted even his disciples to proclaim him as their Guru. In the presence of strangers he always referred to his disciples as his friends. He demonstrated throughout his life the way in which a true yogi ought to live.

तथावै संचरेद्योगी सतांघर्म मदूषयन्
यथा जनावमन्येरन् गच्छेयुर्नैव संगतिम् ॥

Without violating the rules of good conduct and propriety a yogi should behave in such a way that people disregard him and do not seek his company. (lest they should disturb his penance.) He believed in the maxim.

असन्मानात्तपोवृद्धिः सन्मानात्तु तपः क्षयः
अर्चितः पूजितो विप्रो दुग्धा गौरिव सीदति ॥

Absence of public approbation enhances *tapas* and approbation decreases the same. Honoured and worshipped, a Brahmin becomes exhausted as a cow after being milked.—

He did not even seek a crowd of disciples. He always used to say that Sree Sankara Bhagavatpada had only five disciples and Jesus Christ only twelve apostles. Discipleship under him meant, submission to discipline of a sort, which no one except a genuine Mumukshu, determined to attain Mukti even in this very life, could endure. That was why, though he was very well-known to several persons, his true disciples are only a handful. To this handful of disciples his Bodha flowed

out like the mighty gangetic flood and so much of it as could be humanly conserved is to be found in the writings of his chief disciples as mentioned above. The record therefore is but an echo of the original Bodha of the Master, but such an echo as is sufficient to awaken those immersed in the sleep of ignorance, and feeling miserable on account of the bad dream of Samsara.

“वसुधाधर कंदराद्विदर्शी

प्रतिशब्दोपि हरेर्भिनत्ति नागान् ॥”

(Kalidasa)

Even the echo of the roar of the lion spreading out from the caves of the mountains terrifies the elephants. The echo of the Bodha of that purusha-simha, Sree Amrutananadanadha Swamy, emerging out of the works of his disciples dispels the *tamas*, i. e. ignorance of *samsarins*, black and huge like the elephant.

The main point that was inculcated by the Master is the absolute necessity of a guru for self-realisation. For, has it not been said :—

“ ऐक्यपरैः श्रुतिवाक्यै रात्मा शश्वत्प्रबोध्य

मानोपि ।

देशिक दयाविहीनै रपरोक्षयितुं नशक्यते

विबुधैः ” ॥

Though the mind is well tutored by texts inculcating the identity of the Jeevatma and Paramatma, it is impossible

for those devoid of the kindness of the Guru to attain direct perception.

In fact this verse only reiterates what the *Srutl* has said “सगुरुमेवाभिगच्छेत्” and Amrutananadanadha inculcated the same. A reiteration and insistence on *Gurusushrusa* is particularly necessary in this age of democracy when the heads of even religious and philosophical societies are elected by votes of confidence and soon after removed by those of censure.

Gurusushrusa therefore is the *sine qua non* of *Brahmavidya* and the aid of the true Guru is offered only when conceit becomes extinct; otherwise fear and sorrow persist and man becomes dull and demented (*Jeevayatra*).¹ To ransack the library for realising the *tatvam* is as futile as requesting the inanimate Vina, Drum and other instruments for music (*Jeeva yatra*).² Man considers himself ignorant and impotent: he is painfully conscious of his insignificance when he looks at the infinite and variegated universe without. And the *vedanta* *sastra* tells this pigmy सर्वं खल्विदम् ब्रह्म । All this is *Bramham* तत्त्वमसि Thou art that. How can he believe and realise this identity of the *Jeevatma* and *Paramatma*, unless he identifies himself with at least one other person apparently different from him³ (*Jeevayatra*). The person, identification with whom or merging in whom is productive of *Advita siddhi*, is the Guru. That person is the guru at the sight of whom the disciple becomes oblivious of everything else in the world and whose very look gives inspiration introspection and intuition (*jeevayatra*).⁴ Even as the

magnet attracts pieces of iron and imparts to them its own magnetism, the Guru transmits his power to the disciple. The hen gives her life and shape to the egg by contact, in hatching: the fish produces its young by merely seeing, and the tortoise merely by thinking. Thus by a mere touch, a look and a kindly thought the Guru elevates the disciple to his own level and makes him one with him (*Jeevayatra*)¹

This is the famous doctrine of *Saktipata*. Does not the *Srutl* say आचार्यवान् पुरुषो वेद.

He knows who has a guru and “आचार्यः

पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः प्रवचनम् सन्धानम्” The Guru fulfils himself by training a *Sishya* and the *Sishya* realises himself by merging in his Guru. The *Sishya* is appropriately called अन्तेवासिन् गुरोरन्ते,

निकटे वसतीत्यन्तेवासी । He who resides in the proximity of his Guru. *Brahma Vidya* cannot be acquired through a course of teaching by correspondence. It cannot be gained by attending lectures at Easter and Christmas Conventions nor can it be acquired by studying philosophical works with mercenary pandits. Conscious and constant effort in the presence of the Guru alone qualifies a *Mumukshu* for *Mukti*.

अभ्यासयोगात् सांनिध्यं बलाच्च । It is the continuity of such a Guru *parampara* that preserves and propagates the *Sampradaya* of *Bramha Vidya*. The term *Sampradaya* means संप्रदीयते गुरुणा शिष्याय संप्रदायः । सम्यक् प्रदानं संप्रदायः । सम्यक् सरहस्यं प्रदीयत इति संप्रदायः That which is well given by the Guru to the *Sishya* with all the secrets is *Sampradaya* and not mere tradition as popularly supposed. It is the decay of such hallowed *Sampradaya* that is the root cause of the prevailing misconceptions and misconstructions of our religious and philosophical doctrines.

Apart from the revolutionary doctrines of modern reformers, there are several

misconceptions prevalent even among the learned and orthodox believers in regard to the practical course to be undergone in the achievement of *Bramhavidya*. Some seem to think that there is nothing more to be done than studying the *Bhashyas* of *Sankara Bhagavatpada*. Some no doubt through force of habit and convention worship *Siva* and *Vishnu* without distinction but not in the spirit of *Sankara* who says that a saint whose darkness is dispelled by *Guru deeksha* or by the touch of his master practises *sagunopasana*.

क्वचिच्छैवैस्सार्थं क्वचिदपिच शाक्तैस्सह वसन्

कदा विष्णोर्भक्तैः क्वचिदपिच सौरैस्सह वसन्

कदा गाणापत्यैर्गत सकल भेदत्व विधया

मुनिर्नव्यामोहं भजति गुरुदीक्षा क्षत तमाः ॥

Some are afraid to worship the Lord as the mother not knowing the spirit of the *Acharya* who worshipped the Mother with 64 upacharas. Some others do not realise that the doctrines of *Dwlta*, *Advita* and *Vishtadwita* are not really at conflict and that they represent the various stages in the progress of *Bramhajnana*, the ultimate stage being pure *Advitam*.

देहबुध्यास्मि दासोहं जीवबुध्या त्वदंशकः

अत्मबुध्या त्वमेवाहं इति मे निश्चितामतिः ॥

From the point of view of the body I am your slave, from that of the *Jeeva* I am a part of you; from that of the *Atman* I am yourself.

Unless a seeker in the 1st instance transcends the *Deha vasana* by *dasa bhava*, he is not fit to aspire for the higher stages. *Sagunopasana* is a necessary preparatory stage for *Nirgunopasana*. In fact as long as there is necessity for *upasana* there is no *Advita siddhi* and as we have seen even *Bramha Vidya* cannot be obtained without worshipping a guru—and what is *Guru*

1. ఆభిమానము నశించిన శుభదంబగు గురునిపదము జొప్పగు గాదే ని భయము శోకంబుగలుగు విభవంబున్ బ్రభయు జెడును వెట్టియ పట్టున్ ॥
2. గురుజనముల సేవింపక పరమార్థము కొఱకు శృంభభౌండాగారం బరయుట వీణెమ్మదంగము గర మర్థంచెడు గతి గద గానంబునకై ॥
3. దేహంబులు వేర్వేరట స్నేహితులకు నాత్మయుకడు సిద్ధంబట సం దేహములేకిటు గని యట మోహము హరియించి మొదటి మూర్తిం గనుటల్ ॥
4. ఏ నరు గాంచినలోకము లో నెద్దియు గానరాదు లోచూపున వి జ్ఞానము గలుగును నాతం డా నాచార్యుండు సర్వమా హరి కృపచేన్ ॥

1. కానుకలను భక్తి గాకొని దేశిక స్వామిపాదములను వ్రాల నతని

గుక్కుటమును మత్స్యకూర్మంబులను బోలి నంటె చూచె దలచె నాత్మవిడుడు ॥

Sushrusa but Sagunopasana par excellence? Hence the popular saying.

नाद्वैतम् गुरुसन्निधौ ।

1 Even as the mason supports the arch till it is consolidated, by some loose stones and removes them thereafter. Sagunopasana and Guru Sushrusa are necessary till Deha vasana and lokavasana are overcome. In his Bhashyas Sankara Bhagavatpada establishes the supremacy of the Advaita doctrine. But when we look at his Sivanandalahari he appears to be a Saivite and in his Soundaryalahari he puts on the garb of a Saakta and in his Prabodhasudhakara he is a Krishna bhakta. He has recognised six religions though religion of all kinds is short of pure Advaitam.

Reading the works of Srimati Kankamba Garu several persons had bonafide doubts as to whether Amrutanandanatha Swamy advocated pure Advaita or not. And this doubt is born of the misconception stated above that Advaitins do not require sagunopasana. The "Jeevayattra" abounds in eulogies of Lord Venkateswara, Paramasiva and Parasakti. Lord Vishnu is not so much pleased with japa and tapa as with bhakti.² "Whatever might be the doctrine, action (karma) the fruit of which is dedicated to Lord Madhava makes one a Mukta.³

4 O! Mother! you are the power-Sakti that effects the union of Jiva and Isvara. Nay, it is stated that the Panchayatana devatas—Aditya, Ambika, Venkateswara in the place

of Vishnu, Ganapati and Maheswara are daily worshipped (with Sahasranamarchana) in the peetham founded by the Master.

These and other passages not only inculcate the necessity of Sagunopasana, but also preach equal respect and devotion to the various aspects of the deity Siva, Vishnu etc. As for the worship of Sakti it undoubtedly is necessary for self-realisation.

“मसादा ते जन्तु शिवमनुल मम्ब प्रविशति”

Through your favour O! Mother! the Jantu (Jeeva) enters Siva.

What Para Sakti is in the Bramhanda (Macrocosm) that the mind is in Kshudra Bramhanda (the microcosm). As the Para-sakti is instrumental for all activity, creative, sustaining and destructive so also the Human mind is responsible for presenting a confusing variety when it flows out through the sense organs. But the same mind engaged in introspection reveals the identity of the Jeevatma and Paramatma. Sakti and Siva are united and inseparable as Vak and Artha, the latter being cognisable only by means of the former.⁵ So it is undoubtedly through her favour that man attains advaitasiddhi.

Indeed certain powers also can be acquired during the course of the worship of a Sadhaka. The powers thus acquired may themselves be abused if the man is evil-minded.

1. మనస్సరాల నర్తమండలాకృతి గోడ గట్టి పిదపవాని నెట్టునట్లు బాలు వాతగుణము వానిజేతుగ నుల్లి గడ్డ నమరి నోరు కడుగునట్లు
2. జపతపంబుల మెచ్చడు శార్దూపాణి భక్తి మెచ్చిన చందాన భక్తి దలప స్వస్వరూపానుసంధానశక్తి నూక్తి మానముద్రాభిధానంబు మంగళంబు॥
3. మతమెద్దియైన మాధవార్పణ బుద్ధి జేయు కర్మ మొకడె జేయు ముక్తు కానినాడు భవము కల్పించి భగవంతుడు నానహెచ్చి హెచ్చి మోసపుచ్చు
4. జీవేశ్వరై కృమియన్ నీజే గద దివ్యశక్తి నిజముగ నన్నున్ గావును యున్నట్లద రాజీవములే సుమ్ము నాకు జీవనమంబా.
5. రాగంబున యోగంబున భోగంబున నలరు మిధునముక గొనియాడక వాగధంబుల రెంటిని బాగుగ వివరింపగలుగు పౌజ్ఞత గలుగుక.

Nourishing milk is secreted by the cow eating grass. Deadly poison is secreted by the serpent drinking milk. How does a man become a Mahatma simply on account of Mantranushtana? Only the natural propensities and faculties are developed.¹ The Master therefore prohibited his disciples from hankering after Yoga Siddhies. And even if the Siddhies come unasked as they do, incidentally they should be ignored. Exhibiting them through love of fame and money is sinful and leads to perdition. In fact though the swamy was an expert Mantra Siddha, he never exhibited his powers except to his disciples on rare occasions and that for verification. In this connection Amrutanandanatha Swamy often said that miracles are incidents in the lives of great men, but they do not prove their greatness.²

The distinctive feature of the training of the Master therefore lay in utilising the fundamental principles of Mantra and Yoga to the extent they are necessary for the attainment of Advaita Siddhi embodying the principle of the statement एतेन योगः प्रत्युक्तः Hence yoga is condemned. So all branches of worship are utilised for अद्वैत सिद्धि and specialisation for its own sake for fancy or powers is condemned, yoga by itself is condemned as jugglery.³

The apparent divergence of doctrines is due to the difference in the point of view. Some think that the sun and sunshine are different. Some others say that the sun resides in his rays. A few say that the same sun manifests himself both ways.⁴ The Dwaitin imagines that each individual soul is an entity distinct from the supreme being and makes supplications, but yearns for equality with the Lord, by way of Sarupyam, Salokyam and Sayujyam. The Advaitin dedicates everything to Him and realises identity with Him. To forget the Lord is Jeevatvam. To devote oneself to him in humility is Devatvam. To destroy all objectivity is Kaivalyam. The Atman is the fountain of all knowledge. Destroying all drusya (objectivity) one becomes the seer (Druk). Then all one's doubts are dispelled; one becomes an Atmarama. nay the atman itself.⁵ What is called a silver vessel is only silver and nothing else. And though art gives it a particular form, does the form exist apart from the silver? All that exists and thinks is Sreehari.⁶ The songster is one. When the desire to sing comes upon him he manifests himself in diverse Ragas, Talas etc. and in the end he becomes silent.⁶

Know that what appears to be a Jiva being in fact Deva is the Supreme "I" अहं. Incessant Japa of this fact goes on without

1. పశువు కసవు మేయ వర్షిల్లు క్షీరంబు పాము పాలు దాగిన పల్లెలు విషము వంటి ముచ్చరింప మహనీయు డెట్లగు సర్వమోచ బెంచు సహజగుణము.
2. తెలిసినపిదపక నీతో గలిసినయందాక తపము గావించుటయే వలసినకార్యము సిద్ధుల వలచుట దోషంబు భక్త వత్సల యెందుకొ
3. ఎండయు నూర్యుడు దలపగ రెండని నూర్యుండు నిజమనీచులలో దా నుండు నని యతినిరూపమె రెం డగునని యెంతు రీధిరిత్రొ బహుధా.
4. జ్ఞానాధికరణ మాతృగదా నిజముగ దృశ్యలయము దనుకొన్ దృక్కొదానే సంశయ రహితుం డౌ నాత్మారాము డాత్మయా వేయేలా.
5. గిన్నె యని యనుచు ననుకొను చున్నది రజతంబు క్రియల నున్నది రూపం బున్నను వెండికి వేస్తై యున్నదె? యున్నది యనుకొనుచున్నది హరియే.
6. ఒక పాటకుడే గద, కోరికగలుగన్ రాగతాళరీతులవిడి పాటకు నన్నిటి గూర్చుచుండా నొకడుగ శేషించు బాడు సుత్సాహమునన్॥

effort in the nostrils sounding **Soham** सोहं. It is not as if the Jeevas rise and fall in the Bramhan like the waves in the ocean. Water, waves and foam together make the Ocean. The Lord is immanent in the universe—nay it is pervaded by Him. Even as one sees himself and several others in his dream and on awakening all the creatures of his dreamy world are merged in himself, and he remains alone in his original state. The entire universe is the dream of the Lord, (Jeevayatra).²

The chief merit of the teaching of Amrutanandanatha lay in expounding the most sublime and abstruse principles of Vedanta Philosophy in homely non-technical language with apt illustrations. The Vedanta philosophy says that the entire universe is **midhya** a fabrication of **Maya**. The question usually arises as to the necessity of Bodha when everything is **Maya**. The Master replies that though the universe is **midhya**, **Bodha** (literally awakening) is fruitful; and he illustrates his point with this homely example. Suppose a man had a dream in which he saw his boy fall into a well and was awakened by the thumping sound caused by the fall of the body into the water. It is all no doubt a dream. The boy did not fall into the well and there was really no sound. But when he saw the boy falling into the well he felt extremely miserable; the thumping sound that followed woke him up when, he realised that it was all a dream and that his son is quite safe and thus dispelled his grief. The sound in the dream though fictitious was productive of one good result namely waking up the dreamer to a sense of the reality and thus dispel his misery. In the same way Gurubodha awakens a **mumukshu** from the bad dream of Samsara and makes him happy.

It is not possible to give a correct appreciation of the teachings of the Master in a single article; nor can it be claimed that the best of the Master's sayings have been picked up. This article is intended only to indicate in broad outline the method of teaching adopted by the Master.

We have already seen that though he preached Advaita Philosophy the Master inculcated the necessity of **Sagunopasana**. In the same way he was a staunch supporter of **Varnasrama Dharma**. He used to say **अविधिना कृतमकृतम्** what is done in contravention of the rule is as good as not done; and he illustrated his precept this way. In cooking pulses such as red gram, salt should not be added at the outset. If it is added at the end it enhances taste. Otherwise the thing becomes unfit for eating.³

One word about the literary character of the works of Sreemati Kanakamba garu. The works are clearly didactic; but their style, diction and imagery is highly poetic. The tallest of contemporary poets and pandits of the Andhra desa have testified to the literary excellence of her works. Her works are being prescribed as text books for one or other of the university examinations from the M. A. Degree examination downward. Except her translation of Kalidasa's **Abhijnana Sakuntalam** all her other poetical works are religious and philosophical in character. She dedicated her poetic talent wholly to the service of God and Guru. The world would not have known anything of the teachings of Lord Sree Krishna if Vyasa had not composed the **Bhagavad gita** as part of **Mahabharata**. Sreemati Kanakamba garu rendered the same kind of service to Sree Amrutanandanatha Swamy as Vyasa did to Lord Sree Krishna.

1. జీవునివలె దోచుచు దాడేవుండె యుండు దాని చెలియు మహమ్మం
చేవేళ సోహమని నాసావివరము లందు నద్ది జపించుచు గదా॥
2. తనకలలో దానొండె కను నితరులవారు దాను గల విరమింపన్
తనతోడలోన నుండురు తనపూర్వపు రూపుదాల్చుతరి గతిలేమిన్॥
ఆరీతిలోక మంతయు నారాయణులీల యయ్యు నలుపురితో నే
దానినొందుడియు నుపసంహారం బొనరించువేళ హరియై నిల్చున్॥
3. క్రమము తప్పిన సఫలత గాంచమందు నెంత సామగ్రిగూడిన నెట్టిపనియు
దిదప తేర్చిన రుచి చెచ్చు మొదలకేర్ప । మొదలుచెరచు నుప్పుది నూపమును నిజంబు ॥



वैद्यराज दण्डु सुब्बावधानी,
अधिपति: :- श्री तिरुमल श्रीनिवास त्रिलिङ्ग महाविद्या पीठम्.
Vaidyaraj, Dr. D. S. AVADHANI,
Adhipati:— Sree Tirumala Srinivasa Trilinga Mahavidya Peetham.



Amrutanandanatha Swamy.

As already observed Sri Amrutanandanatha Swamy's teachings are to be gathered from the works of his chief disciples. *Amrutalahari* is a work in Sanskrit verse by Vaidyaraj Dr. D. S. Avadhany Adhipati of Tirumala Sreenivasa Trilinga Mahavidya Pitham. As Sanskrit is the *lingua franca* of erudite India Dr. Avadhany has chosen that language as the medium of expression so as to give the teachings of the Master inter-provincial publicity.

Owing to the influence of the materialist philosophies of the west several misconceptions are being entertained regarding Hindu ideals and institutions. Amrutanandanatha Swamy has not founded any new creed nor did he claim to have originated a new philosophy. He only revived the ancient faith and philosophy and expounded both in such a way that even a man not acquainted with shastraic technology can easily understand the fundamental principles.

As we have noticed already Sri Amrutanandanatha Swamy avoided lime light. That is the way of all Hindu sages. एकान्ते सुखमास्यतां परतरे चेतस्समाधीयतां Sit peacefully in a solitary place and fix your mind on the Paratpara. एकान्त is ordinarily understood to mean either a lonely or retired place

Teachings of Sree Amrutanandanatha Swami

Culled from

Amrutalahari

II

or solitude. The word literally means एकः अन्तः निश्चयो यत्न तदेकान्तम्. The term therefore stands for concentrated attention upon a single and important object with a firm determination and the term has probably acquired the meanings of solitude and solitary place as concentrated attention and determination can be acquired only that way. As an adjective the term means, directed towards one point or object only, excessive, great, absolute, invariable, perpetual. If एकान्त (ekanta) means solitude or a solitary place, and it also means a firm determination and further stands for what is absolute, invariable, and perpetual it follows that what is absolute, invariable and perpetual can be found by seeking for it with a firm determination and concentrated attention in solitude and in a solitary place. Let us now see what the Master says through his disciple in *Amruta Lahari* on solitude.

एकान्तिनो महासत्त्वा मुनिसिंहा गुहागताः
गणस्या हरिणाजाया अल्पसत्त्वास्तथापिते ॥

Saint-lions (i. e. the best of them) possessed of immense power, solitary men resort to the Guha (cave) while feeble animals like deer and goats and all other gregarious animals move in herds.

The pun upon the word **Guha** impregnates a world of meaning in this small verse. **Guha** means a cave; it also stands for the mind (Buddhi). Lions resort to the cave. Saint-Lions resort to the Buddhi. They do so because they are powerful and they become still more powerful on that account. Resorting to the Buddhi means perfect introspection. **Samadhi** in which the entire **drusyam** (objectivity) is nullified and the saint stands alone as the seer (**druk**). For the attainment of such a siddhi solitude is clearly essential.

Advocates of modern Social service denounce penance in solitude and preach that, one should mix with the people, understand their sorrows and sufferings and engage oneself in active work. The **Bhagavata Purana** says that **Narayana** is the root of the tree of **Brahmanda**, and if he is propitiated all beings are propitiated. These solitary saints are however not misanthrops. When they feel an urge that they have special mission to perform in the world, they do come out and with a clear mind they do things more effectively than their worldly-wise brethren. In fact going back is necessary to jump forward.

पश्चाद्भूत्वा पुरोधावन् वेगमाप्नोति लङ्घने
एकान्ते संयमम् कृत्वा लोकातीतस्सुधीर्भवेत् ॥

All effective work, creative, preservative or destructive can be achieved only by secret and silent work in solitude.

बीजमेकान्त संस्थानात् वृक्षोभूत्वा विजृम्भते
द्विजातीनां दिवाशं ददच्चलमाश्रयम् ॥

The seed lies alone hidden in the earth and in due time develops into a tree and offers shelter and fruit to men and birds.

It is to be noticed that even after the tree grows the roots lie hidden in the earth. That which supplies the sap of life, must always lie hidden.

Sages preferred solitude since that enables them to practice yoga. Yoga literally union is perfect in the case of a

husband and wife. Such a union requires a solitary place. The ordinary human mind is like a modern woman with an ancient husband. She leaves the ancient husband **Purana purusha** (in the case of the mind) severally alone and goes out to clubs, cafes and cinemas with strange friends and in course of time altogether forgets that she has a home to go to or a husband to care for. All the while the indulgent husband instructs his bankers to permit his wife to operate upon his account and thus supplies her with the funds necessary for her frivolities. And such is the woman's vanity that she thinks it is all her own money and for once does not think of the husband who invests. At long last the old man gets fed up with his wife's vagaries and asks his bankers not to pay his wife. Then the wife turns round and goes in search of the husband but he is too cunning to be caught in the first attempt. He does not discover himself until the woman is reduced to ragged penury and yearns for a mere sight of her Lord through sleepless nights and restless days. Even so little minded man thinks that he is all powerful, depends upon his own efforts and become vain-glorious of his achievements. The Lord tolerates him for a time—a long time—for he always gives a long rope and then every thing that the man proposes he disposes. Man becomes helpless and miserable. He instinctively thinks of the Lord who in fact has always been with him and in him.

मनसोऽप्यात्मना योगः शब्दे योग इतीरितः
शाश्वतो निश्चलोऽह्यात्मा क्षणिकं चंचलं मनः ॥

The union of the mind with soul is called yoga in the **Sastras**. The soul is fixed and permanent while the mind is fickle and transitory.

आत्मा किं चलतामेति युक्तश्च मनसा सह
सूर्यश्चन्द्रमसा युक्तः किं कुह्वामङ्कितो भवेत् ।
किं त्विन्दुस्तेज आप्नोति नूनं मास्कर योगतः
किमाद्रिं दारु गाढाग्नौ दह्यते नाल्प वीर्यकम् ॥

Does the soul become fickle by uniting with the mind? Does the sun become blemished when the moon enters into him on **Amavasya**? On the other hand on account of his union with the sun the moon gets fresh lustre. Green fuel does not burn and even extinguishes a small fire but itself gets burnt up in a conflagration.

The mind therefore should be in constant communion with the soul, otherwise it becomes confused, powerless and miserable.

लता भूरुहमालम्ब्य शोभां धत्ते ददातिवै
भूमावेव स्थिता सा तु पशुपादहता भवेत् ॥
नूनमानन्दमादत्ते ह्यात्मा लम्बा मनोलता
सात्वधःप्रसरा काम क्रोधादि पशुमिहता ॥

A creeper sustaining itself on a tree acquires and imparts beauty, but one that crawls in the dust is trodden down by cattle. Even so the creeper of the human mind derives Ananda by keeping itself in contact with the soul. But if it stoops low it gets crushed by beasts of lust, anger, greed, sorrow, conceit and jealousy.

By itself the mind is powerless—nay inanimate. All its seeming activity is propelled by the soul.

अङ्केन रहितं शून्यं शून्यं भवतिवै ध्रुवम् ।
अङ्केन सहितं शून्यं पूर्णमेव भवेद्भ्रुवम् ॥
अङ्क आत्मा मनश्शून्यं तयो रक्यं बलावहम्
तन्निस्सत्त्वं भवेन्नूनमात्मना रहितं मनः ॥

A Zero standing alone without being backed up by a digit does not count. The soul is the digit and the mind is a Zero. The mind without the soul is impotent.

आत्ममानसयोरैक्यं साध्यं तस्मात्सदा बुधैः
आनन्दस्य परंपारं तस्मिन्नेव प्रतिष्ठितम् ॥

Wise men therefore should achieve union of the mind and soul. In that union is fixed the utmost limit of Ananda.

But after all is said and done, the puzzle still remains what is this universe? Who is the author thereof? Who am I? In what relation do I stand to the objective universe without, and to the author thereof. This puzzle remains to be solved and even the man possessing and exhibiting the most miraculous of yogic powers may yet be ignorant of the solution. Hence is it said **ज्ञानादेवतु कैवल्यम् ॥** **Kaivalyam** is attained only through **Jnana**.

What then is that **jnana** that offers a solution for the riddle of the universe. Is the author of the universe immanent or transcendent. Is he personal or impersonal? Several are the solutions offered from time to time and each prophet thought that he realised the truth and promulgated a creed according to his light. It is just possible that the prophet himself realised the absolute Truth, but feeling that his followers might not be able to comprehend the real **Tatvam**, preached a creed suited to their calibre and susceptibilities. As man is the only rational animal it is natural that when he wants to realise God he thinks of him only as a person, wiser and more powerful than himself and endowed with all the best qualities. This anthropomorphic conception, God, is a necessary step in the progress of realisation. But such is **tatvam** that even one believing in a personal God, realises it ultimately if his theory of a personal God and practice of **Bhakti** are perfectly co-ordinated. The **vedantas** unequivocally declare that **Tatva** is **Advita** and it has always been realised as such by the ancient sages. But it was given to **Sree Sankarabhadgavatpada** to proclaim the supremacy of **Advita** from the **Cape Comorin** to the **Himalayas** and to render the same comprehensible to all through his famous **Bhasyas—the Prasthan Traya—Bramhasutrabhashya, the Upanishadbhashya and the Bhagavatgitabhashya**. The conclusions of **Advita** philosophy may be stated in two sentences. सर्वं खल्विदं ब्रह्मा । तत्त्वमसि॥

All this is **Brahman**. Thou art that. The difficulty does not lie in stating it but in realising it. Let us see how the Master illustrates the sublime Truth. Let us take a cup of His **Amruta Lahari**.

कविः पात्रमुखेनैव नूनं वदति नाटके ।
सर्वाण्यपि च पात्राणि कवेस्त्वान्ते वसन्ति हि ॥
प्रतिपात्रं कविर्धत्ते ह्यादुष्यन्तविदूषकम् ।
कालिदासः कविस्साक्षा न्मृच्छकुन्तशकुन्तला ॥
तादात्म्यमेव पश्यन्ति ज्ञानिनः कविपात्रयोः ।
सर्वं कविमयं काव्यं नान्यं पश्यन्ति सूरयः ॥
तद्ब्रह्ममयं सर्वं हस्त्यश्वाजावि जन्तुकम् ।
आब्रह्म श्वपचं तद्वत्पण्डितास्समुपासते ॥

It is the poet that speaks through the mouths of his *Dramatis personae* all of whom reside in the poet's mind. The poet holds and directs and assumes every character in the play. Nay from Sakuntala down to the earthen Sakunta (bird) it is only the poet Kalidasa.

The wise see the unity between the poet and the *Dramatis personae*. The Kavya is **Kavimayam** i. e. a manifestation of the Kavi (poet). The pandits do not see any thing else.

In the same way all the animals in the world beginning with elephant, horse, sheep etc. and all men from the Brahmin to the Panchama is in fact **Brahmamayam** — a manifestation of the Brahman. Thus do the pandits worship.

In this connection a verse in the **Ananda-saram** of Sreemati Kanakamba Garu may be recalled. "Man exists—He becomes possessed of a desire to compose a Kavya and becomes a poet—He creates various characters. Thus the man becomes the poet. The poet manifests himself in various forms and characters and still remains the man that he has always been. Man exists—He has a dream in which he creates a world of his own and gives himself a place in that dreamy world and at the end of the dream he reverts to the original state of the man that he has always been. In the

same way Brahman alone exists. He becomes possessed of a desire to create. He manifests himself as the universe. He existed before creation. He manifests himself as the creation and persists after the entire creation is destroyed in pralaya."

As observed above there is not much difficulty in stating the fundamental principles of **advaita** philosophy. The difficulty lies in reducing them to one's own experience. As stated at the outset realisation is impossible without the aid of a Guru. In this connection I shall quote one more verse from **Amruta Lahari** and also extract the author's own commentary thereon in Sanskrit.

गुर्वैक्यं यो न जानाति ब्रह्मैक्यं तु न वेत्ति सः
तस्मात्सर्वप्रयत्नेन गुरौ लीयेत बुद्धिमान् ॥

यः गुरोरैक्यं न जानाति स ब्रह्मैक्यं न जानाति
गुरुभजनान्नास्ति परो धर्मः ब्रह्मविद्याप्राप्त्यै । आधु
निकास्तद्रहस्यं न जानन्ति “सर्वं खल्विदं ब्रह्म”
तथापि वासनात्रयपिहितो जीवो न प्रकाशते । शास्त्रा
भ्यासेन वावदूको भवति-अभ्यासपाठवेन गुरुसन्नि
धावेव साधकस्सिद्धिमाप्नोति । सर्वेषामावरणाना
महंकारावरणं बलिष्ठं । तत्पोषयित्वा ये पठन्ति ते
नजानन्ति ।

अहंकाराविष्टस्य पुरुषस्योपवासादिकं सर्वजीव
त्वस्य विनाशने ब्रह्मौक्यप्रदानं च निष्फलं भवति ।
न दत्तमीकताडनात् मुञ्जो क्रियते । अध्यात्मरामाय
णेऽपि

“ मद्भक्तिविमुखानां हि शास्त्रगतेषु मुख्यताम्
न ज्ञानं न च मोक्षस्यात्तेषां जन्मशतैरपि ॥

यथा जरायुबद्धशिशुं वैद्यशतोपायेन मानृगर्भं
कुहरात् बहिः प्रापयति अथवा सुखप्रसवाभावे शस्त्र
विनियोगेन मूढगर्भच्छेदनं कृत्वा शिशुर्बहिर्निष्का
स्यते । तथा सद्गुरुपायशतेन अहंकारावरणं छित्त्वा
शस्त्रेणैव जीवस्य ब्रह्मैक्यानुभूतिं प्रदास्यति । विरला
स्तादृशा आचार्याः विरलतरा अंतेवासिनः सर्वप्रय
त्नेन योगुरौ लीयते स एव मुच्यते । ब्रह्मविद्याभ्या
सकानां सिद्धानामपि वैरल्यमेव वर्णितं । अत्र
“लक्षेण ज्ञानवान्कोपि” “यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतश्चेत्यनुसंधेयं” सर्वप्रयत्नेन
गुरौ लीयेतेत्यत्र विघ्नबाहुल्यं मदर्शितं । गुरुणा
पुनः पुनः मबुद्धोऽपि साधकः स्वलति यथा तस्मा
राविष्ट स्तीक्ष्णनेत्रेण अंजनेनवा प्रकृतिं बलात्प्रापितः
सकृदेव सुष्टु भणति । पुनर्मोहाविष्टो भवति । तथा
हंकाराविष्टपुरुषस्वलति । तस्मात्सिद्धिपर्यंतं मुपदिष्टं
संततसान्निध्यं सद्गुरो रंतेवासिने दृढप्रयत्नबलेनैव गुरुरूप
दिष्टं लक्ष्ये । स्थिराभवति बुद्धिः उक्तंच महाभारते
अनुगीतापर्वप्रारंभे ।

“यत्तद्भगवताप्रोक्तं पुराकेशव सौहृदात्
तत्सर्वं पुरुषव्याघ्र नष्टं मे भ्रष्टचेतसः ॥

इत्यर्जुनेनोक्तो भगवांस्तमेवं परुषभाषणैस्तिर
श्चकार (निनिन्द) ‘नूनमश्रद्धधानोसि दुर्मैधाह्यसि
पांडव । नच शक्यं पुनर्वक्तुं मशेषेण धनंजय ॥
यदिपुनः पुनर्बोधयितुं भगवतोऽपि नसाध्यम् किमुता
न्येषां, यदि स्वयसाचिना विस्मृतः कथमन्यस्समर्थो
भवति सकृदुपदेशेन विज्ञातुं । अतएव भगवता
शंकरेण प्रश्नोत्तररत्नमालायामुक्तम् । “को गुरुरधिगत
तत्त्व शिष्यहितायोद्यतस्सततम्” अन्यथा सकृदु
पदिष्टाः व्यवहारबहुला अश्रद्धधानाः बोधं न धारयेयुः
संततं शिष्यहिताय उद्यतस्सएव गुरुरिति यत्प्रति

पादितमाचार्यैः स्तस्यार्थो अवगंतव्यः ससद्भिस्सिद्धिः
मिच्छद्भिः

"He who does not realise identity with the Guru does not realise identity with the Bramhan. A wise man therefore should strive in all ways to merge himself in the Guru."

Commentary :—

He who does not know how to identify himself with the Guru does not know how to identify himself with the Bramhan. For the realisation of Bramhavidya there is no other path except **Guru seva**. Modernists do not understand this secret. "All this is **Bramhan**." Though it is so the **Jiva** hidden by the triple **vasana** (**Dehavasana**, **Loka vasana**, **Sastravasana**) does not shine. By the study of **Sastras** one becomes garrulous. The **sadhaka** attains **siddhi** by practice in the presence of the **Guru**. Of all the enclosures (**आवरणं**) veiling the **Atman** the (**अहंकारावरणं**) enclosure of **Egotism** is the strongest. He who studies maintaining his **egotism** does not understand. All the fasts and other austerities of the person possessed with **Egotism** are fruitless in destroying the individual **Ego** and in effecting union with the **Bramhan**. The snake does not die by beating on the ant-hill (in which it resides). It is said in **Adhyatmaramayana**, "Those who are averse to my **Bhakti** who are perplexed and bewildered in the ditches of **sastras**, for them there is neither **jnanam** nor **moksha**, even in a hundred lives." As the surgeon by various means draws out the child imprisoned in the placenta in the womb, and in cases of difficulty even applies surgical instrument, the **Guru** by a hundred devices cuts the veil of **Ahankaram** (**Egoism**) and confers the experience of union with the **Bramhan**. Such **Gurus** are rare : rarer still are the **Antevasins** (disciples residing with the **Guru**). He, who merges in the **Guru** by all means he alone attains liberation. The rarity of those that practice **Bramhavidya** and of those that have attained **Siddhi** is described "There is one **jnani** in a lakh of persons. Even among those striving saints some one realises Me.

* పురుషుడు, కవి, పాత్ర వట్టు విడగబున । బ్రహ్మము కర, కేను రసజనించు ।

తను, కిలయ, తను । శిష్యమే చంద్రులు । గలగు సర్వవట్టు గలగుచుండు ॥

truly." (The above may be recollected) By saying that attempts should be made by all means to merge in the Guru, manifoldness of impediments is demonstrated. Even though awakened by the guru again and again the Sadhaka stumbles and falls down. As one in a fit of delirium is by force brought to consciousness by Anjana (medicine administered through the eyes) and Nasya (medicine applied through the nose) becomes normal for a time and then again drops into stupor the man veiled by Ahankara totters and slips. Hence is prescribed for the Antevasin (disciple) residence with the Guru till the attainment of siddhi

The mind gets fixed on the target लक्ष्य pointed out by the Guru only by strenuous effort. It is said in Mahabharata at the commencement of Anugitaparva,

"O kesava! what all you taught me hitherto through friendliness is lost by me who am dull-witted." The Lord chided Arjuna and spoke thus. "Verily are you careless and fickle-minded. O Dhananjaya! it is not possible to say all that once again"

If the Lord himself cannot teach again and again what of others? (Gurus) If Arjuna forgets how can another understand by being taught once? Hence says Bhagavan Sankara in his *Prasnottara Ratnamala* (q) "who is a Guru?" (A) "One who understands the *tatvam* and constantly strives for the good of the *Sishya*." Otherwise taught only once, careless men, immersed in the multitude of mundane affairs cannot retain the Bodha. Let good men desiring siddhi understand the true implication of the definition of a Guru by the Acharya swami as one who strives for the good of the sishya incessantly.

It will thus be seen that Guru Sushrushta is essential for realisation. Sree Amrutananadanatha Swamy's teachings acquire a speciality in that they explained the necessity and implications of Gurubhakti. That is the practical aspect of *Bramhavidyabhyasa*. Sree Amrutananadanatha Swamy had to inculcate this practical aspect as it has long been overlooked by the generality of scholastic philosophers. It may be said without exaggeration that he has come with a special mission to revive the ancient Gurushishya Sampradaya.

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Andhra Social Life and Organisation

PART II

(For a Province)

BY

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"Community" Points of Andhras and "Common Descent"

Our great Andhra Leader Dr. Pattabhi Sitaramayya had said only the other day (the "Andhra Province Day" Celebration held at Madras on 14th November 1937), that "When all was said and done, the fact remained that the Telugu People were one and indivisible. They held a common culture, common historical traditions, common inspiration from common poets and common descent." While we may expound these specifications of our unity requisite as a general background, and sustaining force, for an autonomous administration, and geographical and economic unit, called a POLITICAL PROVINCE, I may go further and say, that the Andhra and even Karnata peoples of Coast Andhra and Rayalaseema are one; that the Andhra and Karnata Scripts were one till 13th century A. D., that to this day Telugu music is known as 'Karnata' and not Dravidian Music, and that the Andhra and Karnata peoples and their literary languages were brothers and dialectal sisters and had a twin development all through their great history under common social cultural and political influences in these contiguous regions, till the extinction of the Vijayanagar Empire. It is worth while dwelling in some detail on these cultural and social aspects of the problem when the Karnatas are sought to be made use of in complicating the extension of the benefits of an Autonomous province and a proper share in its development, to our Andhra brethren of Rayalaseema. For, over there,*(No 6) under Kadambas, the Chalukyas, the Rashtrakutas, the Kakatiyas, the

Yadavas, or the Vijayanagar rulers, as here, in the Coastal regions, our Andhra and Karnata Ancestors, as rulers, generals, viceroys, administrative officers of all grades down to village officers or as soldiers or merchants had done great deeds and used their power and patronage more for the benefit of others and the protection of culture and the various acts of piety and public charity than for individual personal ends.

Why a Province?

The greatest urge among Andhras to-day for an autonomous province is I think coming up from the blood. Seeing very small nationalities beyond the borders of India, not the extent of even the biggest of our districts having their autonomy guaranteed by Independent High contracting powers, we regard it a thing no longer to be tolerated that "a Province as big as Italy and Turkey, twice as big as Scotland, four times the size of Belgium and five times that of Serbio" should not have "the benefits of autonomy" secured and guaranteed under the Federational part of the New-India Act. And this, not merely for the fun or luxury of it, but, as, even our pre-history, and much more our later history shows, that, we are a race both of culture and prowess, with both philosophical and administrative traditions of high experience and high achievement by persons of all grades and castes and creeds among us. And, given a fair field, we shall once more make Andhra, the

References to the star marks in this and the previous essay will be found in the appendixes to be published subsequently.

strongest and most united bulwark of India's Freedom. Let us therefore be quite sure that, in demanding an autonomous province, we stand by culture in the widest sense of the term as the teleological aspect of "administrative organisation", while it has been only "Political" under the present British Imperialist system. It may be made merely "Economic" if we follow other European continental systems based on a "materialistic interpretation" of European History." But if we are really at one with our great leader Dr. Pattabhi Sita-ramayya, in the reasons he has urged in his Madras speech from which I quoted above, let us plan out a scheme of Andhra Provincial administration on a cultural basis and popularise it among our masses and even self-doubting classes, through a well organised Federation of "Andhra Leagues." Indeed, as the First Secretary of any Andhra students conference held in our Country, may I not plead with you, my younger brothers, the students of the present generation, to leave aside "higher politics" and "direct action" to more experienced and capable hands and turn your youth Leagues to this great and patriotic work of preparing the cultural background and atmosphere for the inauguration of Andhra Autonomy. And should these young men look in vain to the vast army of Andhra graduates working in schools and colleges as Teachers and Lawyers or even drifting as workless "unemployed" to give some hours at least out of their mutual bickings and denunciations and scandal mongeringes, to the popularisation of those great intellectual principles and data that ultimately have to prevail even in a modern state, organised even for purely political or Economic ends?

Common Culture

Mr. J. O. Dealey Professor of Sociology and Politics in the Brown University (U. S. A.) says (P. 133 Sociology by J. O. Dealey):—

"Society will therefore enter on its rightful inheritance when it, through science, sees clearly how to improve its racial stock to add continuously to its

economic and cultural achievement, and to impart its knowledge wisely to each generation through the stimulation of human desires, under the guidance of a well trained intellect supplied with useful knowledge". This had been the work of the Dharma, the Grihya and the other shastras of the ancient times, i. e., the enunciation of a body of principles of life and of conduct which will satisfy such tasks. Hence I plead, with modern authors on Sociology and our own ancestral Shastra Kartas, that a state based mainly on economic principles and merely for economic ends, to the exclusion of culture and knowledge and intellectual training and that progressive liberalisation of man, culminating in moksha or spiritual freedom, may have its short lived glory, even as a terror to humanity, but as history, — and tradition in India, — amply shows, it must perish and go into the dust. In ancient states, the aristocracy or the Elite, both intellectual and military had followed common disciplines of domestic, social, and public conduct, and above all they respected and obeyed the mandates of a spiritually organized view of life and encouraged spiritual consecration of the gifts of genius in all grades and ranks and castes of society, and, where, in intellectual or military arts, an individual distinguished himself as greatly as the members of the higher orders, he was admitted to the highest preference and state honours suitable to his achievement, honours to which the members of these higher orders are admitted by similar achievement. Achievement and not communalism was the test of admission to state service; and achievement depended on the practice of culture. I have made these observations in this context and shall support them by illustrations from Andhra Literature and Epigraphy, only to show, that it is better to follow our own history wherever helpful in reorganising our new Andhra Province rather than go on slogans of foreign politics which create unnecessary and avoidable and mutually destructive conflicts between masses and classes, between peasants and workers, or between peasants and workers on the one hand and commercial capitalists, or Zamindars and peasants, or lastly between manual workers and brain

workers. Unfortunately it is our modern educated intelligensia with their half-backed or merely newspaper knowledge of foreign politics and political institutions that have been familiarising the countryside with these slogans of foreign politics quite regardless of the fact that the masses in India are sunk in poverty and ignorance; that their abiding interests are individual, generally particularist, even selfish, and communal, that according to all accounts, even when they have been got into elementary schools in their boyhood, they have largely lapsed into illiteracy and contentiousness. Please therefore read early Andhra History aright and you will find ample and right guidance for achieving Andhra Autonomy.

Professor Dfeauyrlteher says (P. 133 Sociology):—

"As long as ignorance and poverty handicap a society, it is impossible for that body to become fully democratic. In other words, the two fundamental conditions for democracy are that **education be accessible to all**, and that economic extremes in society be eliminated i. e., the concentration of wealth in the hands of a few and the impoverishment of the masses." This certainly does not mean that a society or state should have a uniform type design kind of education for all, both men and women, or that all, both the capable and incapable, should be merged in a dead level of uniform economic equipment barely sufficient for ordinary humdrum and unenlightened existence.

Let us therefore not lose sight of the fact, that, if a state were not organised on a combination of cultural and economic principles, for both cultural and economic ends, it may be democratic in form but, "power will always be controlled by the wealthy ignoramus." Whatever others may do, the organisation of a state for purely economic ends controlled by unenlightened workers and peasants is a programme which is clear against our Andhra racial history from centuries before Christ.

Common Social Life

Look again at our Andhra villages; they are either originally those of homogeneous communities, followers of a common social tradition or trade or occupation or religion, or clanspirit. I here refer only to the most ancient of them that have grown by themselves. The agraphams latterly made by rulers had also a common unifying tradition in their dedication to a common leader and his followers of a common culture or to a commonly worshipped diety. And if we examine even the fragmentary details obtainable incidentally, from inscriptions dealing with them, we learn of the co-operative pursuits in which the various leading persons in the village come to be engaged. Even to this day, whatever the number of parties in a village and however intense may sometimes be the factious spirit, yet all classes and all leaders unite in the celebration of the traditionally observed jatras or festivals in the village. And, before the present spirit of communalism born among English educated class competing for jobs under the state in towns had become aggravated from about the year 1915 or 16 by the inauguration of the Non-Brahmin Movement in Tamilnadu under the Aegis of Dr. T. M. Nair, community life in villages in the Andhra Country had run its even and traditional course of co-operation and communal friendship which has characterised it for several centuries. To this day, if you closely observe social life in villages, the men and women of the several castes and communities live in great friendliness and social helpfulness, assisting each other in joys and sorrows and even addressing each other by "Courtesy titles of family relationship" cutting across caste distinctions. I believe such elements of communal unity, amity and co-operation in social life in villages still lingering amidst the disintegrating influences of modern individualism and westernism, should be strengthened and multiplied and widened in some kind of organised manner along-side of the village autonomy scheme being adumbrated by our distinguished "ANDHRA KESARI" the present Revenue Minister of the Madras

Cabinet. This is another line in which Andhra Public men and graduates outside political organizations can help in the building up for "Andhra Autonomy"; but as Dr. Pattabhi rightly puts it, we have largely to become "village minded", though I say not necessarily, therefore, sink to the "dumb" level of the present peasantry, going in for "the exaltation of such dumbness" or worshipping at its feet. Reflect on the significance of such villages as Sankaram, Salihundam, Kancharam, Kathulakoduru, Ramatirtham, Gujaratipeta, Alikam, Velampeta, Siddhantam, Kakitapalli, and Rajula-Alamanda in our own neighbourhood, study their history and antiquity, and you will find a fruitful field of purposeful research, the results of which may be applied to the problem of "Communal amity" now so greatly in the forefront, in relation to the inauguration of Provincial autonomy at present going in our midst in India.

Common Theosophico-Social tradition

In the present circumstances when the shadows of political power are hypnotising our so-called educated men to create and multiply differences on illusory grounds of potitcal slogans and party labels, as if the existing differences of habitact, family, community, sect etc., are not enough, it would be perhaps helpful to hark back to the simpler methods of social specification of our earliest times as given in our sacred literature and the inscriptions and remember that we are mostly of the *yajus sakha* and *apasthambasutra* or simply we are *apasthambiya*, a philosophic-heroic race that built kingdoms for protection of Dharma. That would take us back to the idea that we are children of the light, inheritors of or contemporaries of, the free sociology of several centuries before the Xian era and this fact, remembered to this day at least in srotiya Brahmin circles, accords well with the other evidence of our immigrations into South India about the time of the sage Visvamisra. And please also note the following interesting observations on the Southern home lands of the *Apasthambiyas*, made by one of the greatest and most fair-

minded of European Orientalists, Dr. Buhler:—

Dr. Buhler says:—(Vide "Sacred books of the East" Vol. II Ed. Max Muller Oxford 1879).

"A great number of the Desastha Brahmins in the Nasik, Poona, Ahamadnagar, Satara, Sholapur districts, and of the Kanara or Karnata Brahmins of Belguam, Dharwar, Kaladghi and Karnad Collectores, as well as a smaller number among the Kittapavanas of the Konkana are *apasthambiyas* I can say I have met many followers of *Apasthamba* among the *Tailinga* Brahmins settled in Bombay ... on the other hand never met with any *Apasthambiyas* among the ancient indigenous subdivisions of the Brahmanical community dwelling North of the Maratha country and north of the Narmada. A few Brahmins of this school no doubt are scattered over Guzerat and Central India, and others are found in the great places of pilgrimage in Hindusthan proper. The former mostly have immigrated during the last century, following the Maratha chieftains who conquered large portions of those countries or have been imported in the present century by the Maratha rulers of Gwalior, Indoor and Baroda. The settlers in Benares, Mathura and other sacred cities also have chiefly come in modern times and not unfrequently live on the bounty of Maratha Princes. But all of them consider themselves and are considered by the Brahmins who are indigenous in those districts and towns as aliens with whom intermarriages and commensality are not permitted".....

Moreover a verse from MAHARNAVA quoted in Charanavyubhashya states:—

आन्ध्रादि दक्षिणग्नेयी गोदा सागर आबधीः

यजुर्वेदस्तु तैत्तिरीय आपस्तम्बी प्रतिष्ठितः॥

This is why the Andhra, Karnata and Maratta people and languages have many points in common. We therefore clearly see that the Andhras or Telungas and Tailings, the Maharattas and the Karnatas of the Chaturvarna classes who to-day follow the *Apasthambiya* tradition either in its original or *sundrakamalakara* recension

based on it, are all one and the same community, inheriting a common socio-spiritual culture and enjoined to follow "*Agni-Upasana*". It is interesting that the *Apasthamba* sutras say:—

- (1) A "*BRAHMANA*" declares that the *Gayatri* is learnt for the sake of all the three Vedas (Pr. I. Pat. I. Khanda. I.)
- (2) He may wear garlands, anoint his face (with sandal), oil his hairs and moustaches, smear his eye-lids with collyrium, and his body with oil, wear a turban, a cloth round his loins, a coat, sandals and wooden shoes (i. e., after finishing his studies under a teacher) (Pr. I. Pat. II. Khanda 8.)
- (3) Every one he shall salute after having risen from his seat (Pr. I. Pat. IV. Khanda 14.)
- (4) (a) He shall employ the means which tend to the acquisition of (the knowledge of) the *Atman*, which are attended by the consequent (destruction of the passions and) which prevent the wandering of the mind from its object, and fix it on the contemplation of the *Atman*.
(Part. I. Pat. VIII. Khanda 22).

(b) There is no higher (object) than the attainment of (of the knowledge of the) *Atman*.

(c) All living creatures are the dwelling of him who lives enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

(d) That *Brahmana* who is wise and recognises all creatures to be in the *Atman*, who pondering (thereon) does not become bewildered and who recognises the *Atman* in every (created) thing, shines for sooth, in heaven. (Pr. I. Pat. VIII Khanda 23.)

(e) The eradication of the faults is brought about in this life by the means (called yoga) (Pr. I. Pat. VIII Khanda 23.)

(f) Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy and, hurtfulness, truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the *Atman*, regulation of conduct according to that of the *Aryas*, peacefulness and contentedness,— these good qualities have been settled by argument (of the wise) for all (the four) orders; he who according to the precepts of the sacred law, practises these, enters the Universal soul."

Notice particularly that in this last text we have the essence of *Advaita* of which *Sankara*, a Nambudri Andhra, was founder and which is strongest in Andhra.

This is the essence of the socio-spiritual culture of the *Apasthambiyas* enjoyed on all orders or castes of the *Sakha* and it may once more be activated among the Andhras (in whom the Karnatas and Maratta *desasthas*, *Chithavana's* etc., are involved as the,

basis of a new autonomous polity and as a means of social unity.

The Children of Light

The fact that we are theosophico-cultural people, the children of light, is also proved from several elements of our social life, even in these days, when it has been almost shattered for years. Children in all CASTES of Andhras are taught to salute light of the sun, or the moon or the fire or the lamp in the house. When any elder visits a family, the babies are made to fold the palms by the lady in charge, and exhorted 'Jota pattu' = "give light"; and with a familiar folk-song current in these districts, which must have its correspondences, elsewhere, the baby is exercised in the folding of palms in the Namaskar form saying:

Jotalamma Jotalu.
Simhaddirappadiki Jotalu
Srikurmanayakuliki Jotalu.

జోతలమ్మా జోతలు
సింహదీరప్పడికి జోతలు
శ్రీకూర్మనాయకులికి జోతలు.

which means "lights, lights to the God of Simhadri, lights to the God of Sreekur-mam," go wherever you like, into the countryside in the Andhra country, you find even the cultivators in the field men or women, at some time or other in the day, washing their feet hands and face at least and turn to the sun in silent namaskar; and in some cases, leave with uplifted "anjali" three palmfuls of water to the ground. I have watched it, often times, travelling in villages, in this part of the country in my younger days, in the library movement. The act of the heart is there, though the vedic mantra 'Suryascha Mamanyuscha' **सूर्यश्च मामन्युश्च** that accompanies it in Sandhyavandana is forgotten. It is only we, the so-called cultured and English educated classes that have fallen away from our Ancient and hereditary tradition signifying our unity of descent, and with this fall, lie caught up in 'Communalism' which has replaced the community spirit of our glori-

ous days. Please take inspiration from even these glimmering remnants of our ancient social traditions, if from nothing else, and work for the spread of knowledge, of knowledge that makes not only for economic prosperity, but for administrative efficiency and training, all combining to lead to political sovereignty. Struggle for illumination, become individually enfranchised in mind and soul, and use this personal achievement for the freedom of fellow beings. Become **Buddhas** and **Bodhisatwas**. Otherwise, the widest enfranchisement of men and women in Andhra in the matter of voting will only lead to 'ignorance' leading the ignorant, till all be submerged in Universal darkness. One of my suggestions for 'Andhra Autonomy' movement is, once more to inspire the minds of the people with the authentic data, from our Literature and family records, of those great political and administrative and culture-spreading and culture-patronising deeds that the ancestors of the members of the several castes and communities have achieved in the India of Pre-British days.

Historical Tradition of Administrative Principles

Now to our historical tradition of administrative principles:—

Let us go to the earliest extant records of our Andhra Jateeya rulers, the Satavahanas or Satakarnis. We learn that, on the paternal side they derive from the Bhrigus or Bhriguids of western orientlists and on the maternal side from Puloma, an Asuri of the Kshatra Sampradaya, for, even in the Mahabharata times, there were kingdoms of "Asura Kshatriyas" in Kalinga. That is why they claim to have both the Kshatriya and Brahmana tradition. They probably belong to the earlier clans of the saptasindhu region who have come down of the Vindhya, Dakshinapatha and this clan claims to have held DAKSHINAPATHAPATHITHEVA, sovereign rule over Dakshinapatha. Of this clan of "Bhargavas" there is a preliminary Commendation in the Mahabharata, Bhargava Rama, who made the Brahmans from the

Andhra Country settle in Malabar was their great leader,—great in Austerity and heroism and military arts. From his renunciation of astras in Ramayana time, he lived on the Mahendra in Kalinga. Hence Parasuram is a common name among Kalangis in Ganjam and Vizagapatam. The Satakarnis name themselves after their mothers, either in memory of the Puloma tradition or because of the status of their mothers among the several queens of the ruling king. Political marriages of several queens by a king were familiar both in the Ramayan and the Bharata times and sometimes with stipulations, as to whoever the AGRAMAHISHI may be, either with or without children, the son of the queen being married should get the throne, as for example, in the cases of Bharata son of KAIKEYI and BHARATA son of Sakuntala. Just as our Andhra Kshatriyas to-day call themselves "RAJUS" in hereditary succession, the Satakarnis claim to do so, as they say in their inscriptions, "परंपरागत विपुल राजगच्छस्य" and it is in their inscriptions that we find also the earliest mention of the epithet "हिमवन्मेरु मन्दर पर्वतसम सारस्य" from which the form of address appropriate to Telugu Kshatriyas has come to be మహామేరు సహస్రధీయతన. In administration, they take pride that they identify themselves with the joys and sorrows of their subjects and protect equally well the lowest as the highest castes, that they do not take taxes other than those enjoined by law, that they do not like to kill even enemies who have wronged them, that they have prevented the chaos and confusion of the four varnas, that they are the repositories of the agamas or sciences and that they are both ऐकासुर ऐकधनुर्धर and at the same time "ऐकब्रह्मण" i.e., unequalled in prowess or military arts and also in Brahmayidya. The mother of GAUTAMIPUTRA SATAKARNI is described as distinguishing herself in the duties prescribed for a "राजर्षिवधूः" wife of a RAJARSHI and also in सत्यवचन दान तप अहिंसा दम नियम

and उपासना, with the catholicity and liberality of such a spiritual discipline, she makes the grant of a village to a nikaya or college of the BHADRAYANIYA SECT of BOUDDHAS. Such scrupulous partiality for religious austerity is found in the SATAKARNI Andhra VAMSA because, according to Apasthamba, a child born of a Brahman father and Kshatriya wife is a SAVARNA; and the daughters of such union, if married to Brahmans become BRAHMANA SAVARNAS and if to Kshatriyas KSHATRIYA SAVARNA. In the fifth generation their caste is definitely fixed. We also learn from these inscriptions that, as in study, so in martial arts, these Andhra rulers were greatly trained; in archery, in the use of weapons, in the management of horses and elephants and in the leadership of armies. The reference to AGAMAS is very revealing. Equal chance for genius to distinguish itself in state service, equal justice to the lowest and highest, administration of executive and judicial functions according to law i.e., dharma only, encouragement of learning and the Arts and above all identifying themselves with the joys and sorrows of the people and even summoning state assemblies at short notice for emergent consultation (as indicated by the epithet क्षणघनोत्सव समाज कारकस्य) are some of the aspects of rulership attributed to them. (Vide SATAVAHANA INSCRIPTIONS by B. V. Krishna Rao, B. A., B. L., in JAYANTI Vol. 1. No. 2.) From the grants of the Pallavas and Kadambas who were Brahmin Satakarnis descended Kshatriyas, like SATAKARNIS and of CHALUKYAS whose ancestor was brought up by a Brahmin of MUDIYAM AGRAHARAM in the Ceded districts and was given both Brahmana and Kshatriya Samskaras, we gather that the principles of their polity accord well with those of the SATAKARNIS. Just at this stage, I shall refer to one interesting aspect of our Andhra Socio-religious organisation which has worked well enough up to the 19th century, viz., the gradual rise of an administrative class called "Rashtrikas" or "Rashtranliyuktakas" or "Rajanliyogis" in these early Andhra

Kingdoms, thrown up from the Dwija families as well as other CASTES, thus showing that distinguished service in the state was open to any person of any CASTE, that had "genius". It looks even that among them the state permitted aspects of social union like "marriage and commensality" which are ordinarily forbidden by the sacred Law governing Chaturvarnya.* In such families of Raja Niyuktakas, state service even became hereditary, in virtue of loyal and distinguished achievement and the social etiquette, cultural pursuit and patronage, military training and spiritual austerity or ambition for high achievement characteristic of the rulers and their court come instinctively to be adopted and copied by these officers; and, thus, each such officer and his family in its turn, in its own jageer villages or its own regions of authority, set up "REPLICAS" of royal court, thus spreading culture and refinement of manners and piety in their work, wherever they resided. Even temporary royal camps while on administrative or pilgrim or expeditionary tours, kept up all the cultural and social paraphernalia of the royal Court at the capital, thus unifying villages and cities in their general aspects of life. The learned and charitable institutions they established and encouraged, and the enjoining of charity to them as a duty of every well-to-do person, gave direction to superfluous wealth in channels of public charity, poor relief and cultural advancement. Literature is full of the commendations of such official-class families from all castes of society, showing, thereby, that among Andhras, at any rate, there never had been in the pre-British days, any question of eliminating any CASTE from social or political distinction. The poor and the disabled are made the special charge of the state and society by the sacred Laws of both Apasthamba and Gautama.

Prof. Dealey says in his "Sociology" (p. 182) that "Sociology is in essence neither aristocratic nor democratic, but prefers a synthesis of these social ideals. The real ELITE in society, the real aristocracy, is made up of those who add to or improve the sum total of social achievement. Whether this be done in the

industrial world or in the realms of morals and religion, of art, science or Philosophy, he who improves the conditions of social life, who adds to the happiness of his fellows, who builds up the material and spiritual capacity of the race, is to the extent of his achievement, a number of the aristocracy of civilisation". It was this excellent principle of public life that was followed in the palmier days of our Andhra Kingdoms. My revered leader the late Mr. G. V. Apparao Pantulu of Vizianagaram used to say that instead of being satisfied with word we should do something for our fellowmen to show our Patriotism and sang in his "Mutyalu Saramulu" as follows: -

దేశాభిమానం ఉంచుమన్నా
దేశమంటే మట్టికొద్దోయి
దేశమంటే మనుషులొయి

Saptasantana Idea of Public Charities.

I think it is a special feature of Andhra-Karnata social culture and ideals that our ancestors had praised in their literary works what is known as SAPTASANTANA system. (Note 8) recommending it to those that have children, but particularly to those that have no children. And many Andhra families have traditionally taken pride in doing such works for the spiritual merit of their Ancestors. I shall quote first one example: -

సీ॥ వేదశాస్త్ర పురాణ వేదికరామర
లసితాగ్రహారంబులను ఘటించి
హరిహర దేవాలయస్థిర గోపుర
పాతకార సన్మంటపములొ నర్చి
నర్వవిద్యాభ్యాస సంకల్పరగాన
రక్షిత పాతకాలు ఘటించి
సకల దేశాగత జనమనోరంజన
ప్రవరాన్న దాన సత్కమల నుంచి
రమ్య పానీయ కాలికారామకూప
దీప్తికా తటాకాదుల దివ్యముగను
గరము సవరించె స్త్రీ దిక్కులు మించు
బాండుదలవాయి మేటిసాంబయకీటి॥

(to be continued)

The Vairagya Murty

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The Vedantic school of India consists of three main sub-divisions—the Advaitic, Visishtadwaitic and the Dwaitic. The adherents of all these are Vedantists who acknowledge the infallibility of the Upanishads and strictly follow their teachings. All the three systems, or at least the first two, are of considerable antiquity. The Visishtadwaitic school, popularly known as Sri Ramanuja Darsana, had an ancestry of great repute, commencing from the sage Bodhayana who composed a Vritti or extensive commentary on the Sutras of Bhagavan Vyasa. A gloss on the Vritti is known to have been composed by Acharya Tanka who is quoted frequently in the works of Sri Ramanuja under the style of Vakyakara or glossator. Dramidacharya, a scholar of the Tamil Nad, then wrote a fuller exposition of the Sutras and this came to be called the Bhashya. Tanka was also known as Brahmanandin. The Bhashya of Sri Ramanuja on the Vedanta Sutras has come to be widely known as the Sri Bhashyam. The rising growth of the Ramanuja Darsana characterised an epoch in the thirteenth century A. D. Sri Vedanta Desika, the Kavitarika Simha, Vedanta-charya and Sarvatantra Swatantra, flourished in this period (1268 to 1369, A. D.) The qualities of head and heart of this illustrious Acharya are clearly known in and outside Bharata Varsha. He is extolled very truly for his superb intellect, subtlest logic, remarkable poetic genius, wonderful philosophical exposition, remarkable principles of devotion and reverence, incomparable meekness, patience and above all his Vairagya. He is rightly described as the "Jgnana Vairagya Bhushana."

The Acharya Bhakti of Sri Vedanta Desika knew no bounds. His words of praise of the immortal Lord Sri Ramanuja are worth recapitulation. A few are given here on the principle of "Sthalipulaka" (ascertaining by testing only a few grains

in the pot, that the whole rice in the pot is boiled).

(1) "Bow I, to the Moon-Yatiraja, the resorter of eternal Vishnupada, the Moon not bereft of any Kala even partially, but free from the usual stain contact, the Moon that originated not from a Jadasaya, the Moon that is immune from the influence of the Eclipse."

(2) "Here haileth Yatindra,—the hill-fount of the rivers of all knowledge, —yatindra, the tree assuaging the fatigue and refreshing those tired of ceaseless circling in Samsara,—the rising sun to the night of illusion of the perverts, and the full-orbed Moon to the tides of the Vedic sea."

(3) "On my head humbly bear I, the lotus-feet of the wise whose hearts are redolent with the lore of yatiraja, but on the head of those whose hearts are burning with faiths adverse, I plant my left foot."

(4) "Had Sri Ramanuja not promulgated the ancient system of Philosophy, which saveth Dame Sruti from widowhood, by still vouchsafing for her the embrace of her Lord-ridiculous would be Vyasa, oblivious would be Valmiki, a toy would be Sri Suka, and vain indeed the labours of the great Bodhayana."

(5) "The compositions of yatiraja are immune from contradictions; lovely by reason of being distilled from Bodhayana's work, and blazing with faultless arguments; by such incontrovertible annotations, they (compositions) serve to tap that nerve (in man) that is suffused with full blossomed knowledge. Moreover, this, our dispensation thinneth all darkness, by reason of its compatibility with perception, its simplicity of inference, and its imperilment of atheism by (God's) knowability from Scriptures indefective. This (Dispensation) is Demon-

strative of Nathamuni's intuitions, promoted by many works as those by yamuna, and fostered so well by yatindra."

Sri Desika had a supreme scorn for worldly greatness. He cared not for riches. Bukkaraya, a king of Vijayanagar in 1335 A. D. was long on the look-out for a holy man who would exorcise an evil spirit of which his daughter was obsessed. During his northern tour Sri Desika met Vidyaranya on the banks of the Tungabadra. Vidyaranya's prayer also not withstanding, Desika made quite light of the offer and said "To a desireless person, a king is but a straw." Vidyaranya ever remained Desika's staunch admirer. The reply of Desika in answer to repeated invitations of the famous Vidyaranya to go to his king with promise of great rewards shows beyond the least shadow of doubt his independence and his wonderful and unshakable Vairagya. The substance of these Slokas will be found in the following lines.

(i) "Shall not the grains found in the harvest field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep life up? Shall not the tattered under-cloth found without any effort on the high-ways be useful? Vain, alas! Wise men resort to kings just for the sake of the span-spaced stomach."

(ii) "We consider it not fortunate to flatter paltry rulers of men, conceited merely with the fiery unfettered pride, arising from the authority over a microscopical moiety of the world's corner. To serve that supreme Lord alone, we have made up our minds,—the Lord who formerly transfigured the sage Kuchela, who presented a doleful of rice (Aval), unto the Lord of the Riches."

(iii) Father's earnings I have none; my own earnings I have none; Grand father's wealth (Lord Varada worshipped by Brahma) alone I own, on the summit of Hastigiri (Kanchi)."

Sri Desika had vowed himself to lead a life of absolute poverty. He rather courted chill Penury. He sustained him-

self and protected his family on Unchavritti (alms taking.) Though a Gruhastha he led an ascetic and austere life. A bachelor who was collecting money for his marriage was directed to apply Desika for help. This was a mischief devised by his adversaries to test Desika. The Brahmachari, quite new to the place, approached Desika as directed and explained his mission. Quite astonished, Desika asked him why he had not gone to richmen. Innocent as he was the Vidyarthi replied that he was new to the place and that when he explained his purpose to some Sri Vaishnavas at the beginning of that street, they directed him to see him (Desika) Perceiving the intended hoax to be played upon him Desika seized the occasion and spoke to the Brahmachari as follows:—"Is it so? It must have been my good fortune that made the Bhagavats of that extremity of this street bade you go to me. If true Bhaktas as they are, have condescended to intend me as a tool in supplying you riches for your purpose what can happen to prevent its fulfilment? There may be obstruction for the completion of the Sankalpa of Bhagavan. Has not Lord Krishna allowed His word to be falsified in preference to upholding the vow of Bhishma? Therefore the blessings of Bhagavats will never go in vain." Immediately Sri Desika composed his Sri-Stuti. She (Sri), being the goddess of wealth, caused immense riches to pour before the bachelor more than he needed. Sri Desika asked the Brahmachari to take all the riches. He who had been made purer of heart by the grace of Our Acharya took only that quantity sufficient for his marriage, prostrated before Desika and was about to return to his native place. Desika asked him to take all the riches as they were requisitioned for his sole use only. The Vidyarthi humbly replied Swamijee! My humble self no doubt applied to you for monetary help to perform my marriage. You have been over-kind. What I have taken is quite sufficient for the purpose. I am not in need of more." Each was persistent in his appeal. It looked like the Samwada between the Raghu Maharaja and Kowthsa maharshi. At this juncture the miscreants who induced the Brahmachari to beg of Desika, chuckling

in themselves that as he was reputedly poor he could not meet the wishes of the applicant and that he would be in a bad predicament, came to the Swami's humble cottage to see the result of their mischief. When they saw with their own eyes immense riches strewn over the floor, the Brahmachari having a load in his hands and refusing to take in more and the Swami compelling him to carry them all, they stood aghast, they remained speechless. Contrary to their expectation Desika appealed to them as follows:—"Ye Bhagavaths! It is on account of your Nyamana I have been blessed to help this Brahmachari. He declines to take these riches. They are not

required by me. You at least should show kindness and pity towards my humble self by accepting the gift of these riches". Baffled at his modesty and impressed with his Vairagya and being ashamed at their misconduct, the adversaries received the riches as a Prasada and returned home casting off their vile intents.

The life of Sri Vedanta Desika is full of incidents which are capable of making our lives sublime if closely studied and understood. May his innumerable Works flourish and re-establish Rama Rajya in the land of his Avatar!



Sree Tirumala Sreenivasa Trilinga Mahavidya Peetham

Its aims, objects and working

The Tirumala Srinivasa Trilinga Maha Vidya Pitham was started about twenty-five years ago by the late Sri Amritanandanadha Swamy. The objects of the Pitham are two-fold. (1) Training a few choice disciples according to the orthodox sampradaya for the attainment of Adwita Siddhi. (2) Carrying on propaganda work for the re-juvenation and preservation of the true Vedic culture by means of talks, tracts, journals and books. So far as the first aspect is concerned admission to the discipleship of the Pitham lies within the absolute discretion of the Adhipati. The Pitham does not canvass for disciples nor does it accept any and every one that offers to become a disciple. In regard to the second object however the Pitham expects the co-operation, sympathy and support of all those believing in the Ancient Aryan Vedic culture.

As stated above the Pitham was originally started about 25 years ago. It originated in Tirupati. Soon after the Pitham was started Sri Amritanandanatha Swamy was pleased to exhibit to the Astika world how the Satrayaga of Puranic

fame would be performed and how Bhaktas could engage themselves in the worship of the Lord for all the twenty four hours of the day. Sutra Bhashya kalakshepam, Purana Sravanam, Bhajana, Archana, and talks on religious and philosophical topics were spread throughout night and day so that even when one retires for the few hours of necessary repose, the moment he wakes up whether at dead of night or in the early hours of the morning the first sound he hears is about the Glory of the Lord in some form or other. Visitors of all castes and creed were freely fed and in Tumkur in Nellore District and Kodur in Cuddapah District, the Satrayaga was thus performed for nearly five years. Later on the Pitham moved back to Tirupati the place of its origin and was subsequently located in Madras. On last Vijaya Dasami day the headquarters of the Pitham was shifted to Bezvada. As it is intended to carry on intensive propaganda work in the Andhra country, Bezvada is selected on account of its importance as the centre of Andhradesa and as the seat of Sree Kanaka Durga.

As Sagunopasana is a necessary step in the progress towards the realisation of the **Brahman**, Sri Amritanandanatha Swamy prescribed the daily worship of Panchayatana in the Pitham for the benefit of the disciples as also of that of casual visitors. Each one of the Panchayatana devatas is offered Sahasra namarchana daily, the principal devata Lord Venkateswara being worshipped with Sahasra namas thrice a day. This mode of worship is going on by the grace of the Lord without interruption since the Pitham was founded 25 years ago. The teachings of Sri Amritanandanatha Swamy are conserved in the works of his disciples. The works of Srimati Kavitalaka Kavitaravisarada Kanchanapalli Kanakamba Garu Viz. (1) Jivayatra (2) Hamsa Vijayam (3) Amrita Saram (4) Ananda saram in Telugu Poetry and Amrita Lahari in Sanskrit Verse by Vaidyaraaj Dr. D. S. Avadhany embody the teachings of the Master. The teachings are couched in easy and non-technical language so that the most sublime doctrines of yoga and philosophy might be comprehended by the man of average intelligence. These books and other classic works on philosophy and religion are read and expounded daily and particularly on Sunday evenings for the benefit of all those that are interested. **Admission to these Goshtis is absolutely free and no subscription or donation is expected from any one.** Strangers however have to be introduced by some one already known to the Pitham. In furtherance of our object of preserving the Ancient Aryan culture our Pitham has been inculcating the imperative necessity of preparing as it were a **Cultural census of India** to ascertain how many persons well-versed in the various indigenous Sastras and Kalas (crafts) still exist in the country. It serves as a kind of stock-taking and enables those interested to judge which particular Sastra and which particular kala stands in immediate need of support and encouragement. Such a census would enable one to select the best men of each science and art and encourage them in all possible ways to perpetuate their knowledge and skill by training young men. In the beginning even the publication of a mere list of the best men would serve as an impetus to those upholders of the ancient culture who are slowly wasting away for want of public recognition.

The preparation of a cultural census is however a matter which requires the co-operation

of several people from all parts of the country and though several public workers have expressed approval of the idea and even evinced enthusiasm about it no substantial work has yet been undertaken in that behalf. If the preparation of such a census has to wait, there are still some smaller things that can be undertaken meanwhile. We appeal to all those interested in the Ancient Aryan culture to maintain in every district at least one representative well-versed and well-skilled in every Sastra and art and thus preserve the seed. State-aid for such an enterprise may or may not be secured but the public ought to shoulder the responsibility. **For, India means her ancient Aryan Vedic culture, her wondrous skill in indigenous arts and crafts, and her transcendent vision of the Ultimate Reality.** If these are allowed to perish there is nothing else that is worth living for or dying for.

There cannot be two opinions on a matter like this. Reformists and Conformists alike ought to take vital interest in the preservation of culture and craft. This is not a party question. Let the reformists concede the same freedom of thought and belief to those that have faith in time-honoured institutions and ideals and let all strive for the preservation of culture for its own sake.

Our pitham has been contributing its mite in furtherance of the objectives referred to above. We believe that recognising and honouring the best Pandits now in existence is one method of encouraging the ancient culture. In connection with the Jayanti celebrations of Sri Amritanandanadhaswamy commencing each year on *Kartiki bahula Dasami* we honour a scholar or scholars in our Pitham. A prize of Rs. 116/- and an appropriate title is awarded as Amritanandanatha Paritoshikam to each scholar on the occasion of the Jayanti. The names of eminent personages that have so far been honoured in our Pitham are given hereunder.

1. Kavisarvabhowma, Kalaprapoorna, Maha Mahopadhyaya, Andhra Vyasa, Brahmasree Sripada Kristnamurthy Sastry Garu. (Rs. 116/- and the title of Andhra Vyasa)

(2) Amnayartha Vachaspathi Brahmasri Vedali Lakshmi Narayana Sastry Garu (Rs. 116/-

(3) Mahamahopadhyaya Kalaprapoorna Brahmasri Tata Subbaraya Sastri Garu (Rs. 116/- and the title of Viyakarana Samrat)

(4) Advytacharya Brahmasri Late Dendukuri Narasimha Sastry Garu (Rs. 116/- and a title of Vedanta Sarvabhauma)

(5) Sastraratnakara Brahmasri Sripada Lakshminarasimha Sastri Garu (Rs. 116/- and the title of Tarkika Chakravarti)

(6) Kalaprapoorna, Satavadhani Brahmasri Chellapilla Venkata Sastry Garu (Rs. 116/- and awarded the title of Mahakavi and a floral crown)

The above were the recipients of the Amritanandanatha Swamy Paritoshikam. We have however on other occasions honoured other persons of eminence as well. A silver Casket and the title of Asukavi Samrat were presented to Sree Kopparapu Kavi Sodarulu. A presentation of Rs. 116/- was made to Sri Kavibhushana Doma Venkata Swamy Gupta Garu the greatest Arya Vysya poet. We have also received in our Pitham and presented addresses to a few eminent personages. Addresses were presented to the following gentlemen.

(1) Sahitya Chakravarti Sri Vikrama Deva Varma Garu, Maharaja of Jeypore.

(2) Professor Sir S. Radhakrishnayya Garu.

(3) Sangita Sahitya Chakravarti Ajjadadi-bhatta Narayana Doss Garu.

All distinguished Pandits and scholars are usually received and respected in our Pitham whenever opportunities offer themselves. We have also been conferring appropriate titles on scholars of eminence in recognition of the services rendered by them. The following gentlemen are the recipients of titles from our Pitham.

Vyakarana Sthapaka.

(1) Bra Jayanti Bhagiratha Sastry garu (Bhatnavalli).

(2) Bra Peri Venkata Sastry garu (Vijayanagaram).

Nyaya Sthapaka.

(1) Bra Peri Lakshmi Narayana Sastry garu (Vijayanagaram).

(2) Bra Dhulipala Suryanarayana Sastry garu (Kovvur).

Vedanta Sthapaka.

(1) Bra Vemuri Ramabrahma Sastry garu (Akripalli).

(2) Bra Bulusu Appanna Sastry garu, (Bhatnavalli).

Dharma Sthapaka.

(1) Bra Jatavallabhula Purushottam garu, M. A., (Kovvur).

(2) „ Pulya Umamaheswara Sastry garu (Mungonda).

(3) „ Mudigonda Venkatrama Sastry garu, (Omkara mandiram).

(4) „ Kasibhotla Brahmayya Sastri garu, Cocanada,

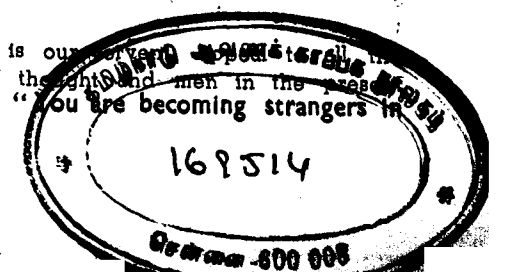
Sahitya Sthapaka.

(1) Kasibhotla Subbayya Sastry garu, (Cocanada).

As for encouraging indigenous arts and crafts we offer a suggestion for the interested public. An institution like a co-operative society may be started. Whenever necessary the society will make advances of money to artists and craftsmen such as painters, sculptors, weavers, carpenters, metal workers, engravers etc. and encourage them to produce the best that they are capable of, heedless of time and expense. The society stocks all such finished articles and pays a fair price for the labour and skill of the artist and advertises its stock in an appropriate manner and by correspondence and personal persuasion, tries to induce wealthy lovers of art to buy the art treasures even at a fancy price. It is a pity that Maharajas, Rajas and Zamindars even are now-a-days favouring trifling baubles imported from abroad and are not doing anything to encourage the artists rotting beneath their own palace walls. We therefore appeal to the public to start a society of the nature indicated above and make an honest attempt to revivify as many of the great arts and crafts of Ancient India as possible. It is our aim and ambition to encourage and preserve the ancient knowledge and skill wherever it lies irrespective of caste and creed without violating the rules of Vernashrama Dharma.

This is our fervent appeal to the leaders of the youth and men in the present day India. "You are becoming strangers in

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your own land. You are blaspheming your holy and omniscient ancestors. If you are not generous enough to feed, pray be good enough not to kill. Do not throw obstacles in the way of those who strive for the revivification and preservation of the culture and cunning of Bharata Varsha. Do not defile and destroy religion, philosophy, culture and art by the introduction of the principles of modern democracy."

Through our magazine the Immortal Message we are striving to popularise and propagate the Ancient Aryan ideals and culture by expounding the true Hindu point of view in regard to all modern problems and by exposing the fatal fallacies inherent in modern western philosophies and institutions. We are however trying our best to make our journal as palatable as possible to modern taste. We should not be mistaken for antiquated bigots. We are prepared to absorb as many modern ideas as can be, without crushing the true spirit of our culture and philosophy. We, however, refuse to drift with the current aimlessly. We stand firmly on our ancient culture like a rock in the midst of the ocean of heterodox doctrines battling with the breakers unmoved and immovable.

We claim to have done some work and with the kind co-operation of the sympathetic public we hope to achieve more substantial results. It is our ultimate ambition to establish in Andhra Desa a big University, a Sarvatantra Swatantra Kalasala wherein every branch of Aryan culture is taught according to the Ancient Sampradaya. We also propose to undertake and encourage intensive research work and seek out and publish all unpublished valuable works on any aspect of Aryan culture. Seeing that our Pitham has acquired a status

and standing, one Dr. P. Jagannadharow claims to have started an institution in Tirupati under the name of Trilinga Mahavidya Pitham. He is the Editor of a Telugu Weekly entitled 'Kanti' and we find it announced therein that the medical branch of his Mahavidya Pitham proposes to examine Ayurvedic physicians and award certificates. It is not known what other branches this new Pitham of Dr. Jagannadharow has.

The medical branch of our Pitham is presided over by our Adhipati himself and it has acquired a reputation for research work and preparation of genuine Ayurvedic medicines as testified by several Ayurvedic conferences and individual physicians of note. Dr. Jagannadharow adopted our name simply to mislead the public. We have nothing to do with the institution of Dr. Jagannadharow and those that have any regard for the ideals we stand for should not have anything to do with it, since Dr. Jagannadharow, though he claims to be a disciple of Amritanandanadhaswamy has since become a reformer advocating Harijan temple entry and abolition of caste.

Late Amritanandanadha Swamy has always preached and practised the Vedic Dharma as laid down by Sruti, Smriti and Sampradaya. We are not responsible for the writings, sayings, and activities of Dr. Jagannadharow and we warn those that are acquainted with him not to confuse his ideals, institutions and activities with ours.

We believe in the Vedic Dharma. We practise it: We preach it and appeal to every Hindu to revive and preserve the same for the benefit of India and the Humanity.

(Continued from page 30)

"My Vithoba! my king" cried Kanoo and fell at the feet of Vithoba.

People came and went, but Kanoo did not go! She had not come to go.

"O little girl, rise" said the old pujar.

"Come, Kanoo, come out. That is enough" shouted her mother from the door"

"Let us go! let us go, complained the soldiers outside. "It will be night and there will be dark"

But Kanoo did not rise! She had not come to go!!!

"Whoever goes to Vithoba with great devotion, he becomes one with Him"

Kanoo had become one with Vithoba. She had breathed her last, the moment she saw the immortal king of the world.

Kanoo's grave is still shown at Pandharpur, near the temple of Vithoba and is giving the immortal message to the thousands of devotees.

"Come one, come all! There is nothing in this world to be enchanted with. All is mortal. Everything goes to dust. But God alone is true"

German Law and Legislation

STAAT UND VOLK

BY

Dr. ERICH SCHINNERER

(University of Berlin)

(Continued from last issue)

The National Socialist Revolution was not, like other revolutions, carried out by a breach of the constitution. The constitutional transition from the Weimar Republic to the National Socialist State was given its constitutional form in the law establishing the leadership of the Reich, which was passed on March 24, 1933. On that date, and by a majority of 441 to 93, the constitutionally elected Reichstag transferred the leadership of the Reich to the Reich Government. That meant the abandonment of the existing method of legislation. In passing this law the Reichstag was acting within its rights as defined by the Weimar Constitution; for the latter put no restriction on the ambit of such laws as might be enacted for the purpose of altering the Constitution. The stipulated majority had been attained. The forms which the Constitution required had been observed. Through this law the Reichstag declared its approval of the Government proclamation issued by the Reich Chancellor. This proclamation laid down the lines along which the work of reconstruction, within and without, was to proceed. But the political significance of the law goes much further. It acknowledges the leadership as invested in the community of the German people. Therewith was abolished the division which the variety of political parties had caused in the life of the nation. The Government of Reich was entrusted with the task of carrying out the new reform. By assuming the legislative function the Government did not thereby introduce a transitory state of emergency which would eventually be terminated by the restoration of the old state of affairs. Once and for all the authority of the leaders of the State was recognized, and in their hands the legislative and executive powers were combined.

It is not without importance for the development of the legislative activities which

followed its assumption of power that the National Socialist Revolution was accomplished without any violent external breach of the law, although it profoundly influenced the life of the people as a whole and also that of the individual German. Up to the present day the Weimar Constitution has not been formally abolished. But when the revolution became a fact the Weimar Constitution lost all practical importance as the basis of the State, since the national life had burst its forms and was seeking new forms of legal expression. The principles of the Weimar Republic would be in conflict with the national constitution in which the German people live to-day, although as yet no written constitution has been drawn up. The Reich Government did not hold it to be their task to issue a new constitution. The first foundations have been laid and therewith the ground has been made ready for a new legal structure which will be a living embodiment of the national life.

Apart from the law regarding the Reich Leadership the following laws which, on account of their fundamental importance, may be regarded as constitutional laws have been passed: The Coordination Acts of March 31 and April 7, 1933, the Plebiscite Act of July 14, 1933, the Act establishing the Unity of Party with State of December 1, 1933, the Succession Act of August 1, 1934, the Regional Governors and Local Government Act of January 30, 1933, the Fighting Services Act of March 16, 1935, the Reich Flag Act, the Citizenship of the Reich Act, and the Act for the Protection of German Blood and German Honour of September 15, 1935, the Act reuniting Austria and Germany of March 13, 1938.

From this list one can see that the centre of gravity of the State does not lie in its external structure and in its position

in relation to something outside of the State itself. The State is determined rather by the internal relationship of the people, whom it is meant to serve. State, Party, Economic System and Judicial System, are only secondary factors which exist for the service of the people. This is clearly shown in the Fuhrer's decree of August 8, 1934, in which he called upon the Reich Minister of the Interior to prepare a referendum on the decision of the Government to appoint the Fuhrer President of the Reich.

"I desire that the German People should give their explicit approval to the decision of the Cabinet whereby the functions of the former Reich President were transferred to me and therewith combined with those of the office of Reich Chancellor. Absolutely convinced as I am that all power in the State proceeds from the People, I request that the decision of the Cabinet, with any additions necessary to be made, should be presented to the German People without delay for them to express their opinion on these measures in a free plebiscite."

This relation between People and State shows how false it is to characterise the National Socialist State as a totalitarian State. A state which itself works for an end and is not an end in itself cannot in any sense be called a totalitarian State, in which the centre of gravity has been shifted to the disadvantage of the individual. In such a case the defenceless individual is confronted by an all-powerful State. But the National Socialist State exists to serve the People and therewith each member. Each German is a member of the whole and therewith called upon to co-operate in the life of the State. The term, totality, properly applies to the National Socialist *Weltanschauung*, which is embodied in the whole people and activates every branch of national existence.

The most important of the constitutional laws are those designed to maintain the purity of German blood. The word *People* does not mean for National Socialism the total number of German subjects, nor does it mean merely all those with a

common history. The people is a political factor which has its own being, and in order to preserve this being its blood must be kept pure and healthy. The foundation of the national being is race. It would be a waste of time to argue about the constituents of race. Races are the stones with which God has built up mankind and our task can only be to preserve them as such. This is the aim of the Act for the Protection of German Blood and German Honour, which was passed by the Reichstag on September 15, 1935. The Act ensures that the German people shall be clearly separated from the Jewish people living on the same national territory. This separation is a strict one, and its results have often seemed to bear harshly on the individual. But only a complete separation in life and law can make it tolerable for two peoples to live together in the same territory. This is to be attained by preventing every kind of blood mixture. Only if there is a healthy mutual feeling that the other race is foreign, can hatred and contempt of the one race by the other be avoided. This Act secures for the future the necessary biological unity of the German people. The Reich Citizen Act of September 15, 1935, supplements the other act in the political sphere. It makes a distinction within the State between German citizens, who are the representatives and foundation of its greatness, and those persons who merely reside in the State for their own profit. "Only those who are nationals can be citizens of the State. They alone are nationals who are of German blood, no distinction of religious creed being made. Therefore no Jew can be looked upon as a national." (Party Programme Point 4). Reich Citizens alone possess full political rights. They alone can exercise the franchise, can occupy official positions, can take part in the Reichstag elections or plebiscites. Only they can become members of the Reichstag or of a State council, a provincial council, town council or district council, or may become civil servants or hold honorary public office. A condition for the granting of these rights is that such persons should be capable and willing loyally to serve the German people and the German Reich.

When this distinction had been made between citizens of the Reich, whose rights are granted to them in the form of a certificate of Reich Citizenship, and Reich subjects, who merely belong to the German State as protective units, it became necessary to regulate the position of those who are only partly of Jewish blood and are at present domiciled in Germany. The lot of such persons, who stand between two essentially different races, is especially difficult and has been the subject of much discussion. To solve the question it was necessary to make far reaching concessions. These consisted in laying down the rule that all those who have less than three Jewish grandparents and do not declare their allegiance to the Jewish people should count as Jews and should be allowed under certain circumstances to be absorbed into the German nation. Only those subjects who are descended from three or four Jewish grandparents count as Jews. Subjects who have two Jewish grandparents can get the permission to marry persons of German blood. They and the subject who only has one Jewish grandparent may in future be absorbed into the German body politic under certain conditions. This regulations benefits those who have one or two Jewish grandparents. But it could not have been successful if it had not been accompanied by the repeal of the Aryan regulations regarding private clubs and societies etc. But it has been made impossible for all time that the country should ever again be ruled politically or culturally by Jews. The more severe restrictions embodied in legal enactments or party regulations remain as they were. The German people will be robust enough to stand this admixture of foreign blood if they are in future protected from any further mixture. In special cases the Fuhrer can grant exemption from the Act.

The National Socialist party is the organization which represents the political life of the people. It is the only political organization in the Ger-

man Reich; for the Act of July 15, 1933, stipulated that, the old party system having been superseded, no new parties should be formed. The task of the Party is to inspire each individual with a feeling of duty towards the nation. The Party does not owe its position to the State but exists in its own right. Actually the present State existed ideally in the Party before it was established in fact. All the laws passed by the new State only carry into effect the principles of the Party and the party holds the dominant position in political life. Yet, in spite of holding this dominant position, those Germans who are not members of the Party are not thereby precluded from playing their part in political life; for the people as a whole have become the repository of political power through the National Socialist Revolution. The position of the party in relation to the State was further defined in a special Act providing for unification of the Party with the state. This Act was passed on December, 1, 1933. In practice the unity thus legally established had been already brought about through the appointment of the Fuhrer as Head of the State and through a widespread personal union in Party and State offices. The Act supplies the legal basis of this practical union. But the act did not aim at drawing a clear line of demarcation and division between the various spheres of activity carried on by the Party and the State respectively. Its aim was rather to open a way for combined work and collaboration. Externally the new position was given formal expression in the appointment of Fuhrer's Deputy as Cabinet Minister without portfolio. As such his duties do not appertain to any one department of State. He devotes himself exclusively to Party affairs and supervises the influence it exercises on many of the internal affairs of the State. This combination of State and Party has given the National Socialist State its characteristic form. This may be observed in all departments of public life.

(To be continued)

A Saintly Prostitute-Kanoopatra

By Acharya Shriram Gosavi

Principal, The Academy of Hindu Culture, Nasik.

From the point of view of Advait, soul is one, eternal and ever sublime and incorruptible! The mortal forms may be good, bad, beautiful or ugly! They perish and decay! But soul remains always the same, eternal and sublime!!!

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः

स न साधुना कर्मणा शुभाभो एवासाधुना

कनीयानेष सर्वेश्वर एष भूताधिपतिः॥

बृहदारण्यकोपनिषत्

So says Shruti about the immortal soul! Hence we find greatness in little creatures, sublimity in ugly forms and goodness in vicious lives! Kanoopatra was the girl of a prostitute who used to sell her body for infamous and base gain! For a prostitute, a girl is the treasure. When Shama—her mother—used to call her 'My treasure' in her fond lore, it was not figurative language that she used, but literal.

Such a marble-beauty in the house of a prostitute — That was really a gain! Shama was dark by complexion, as her name implied, while Kanoopatra was fair like a piece of marble. "God has sent me a boon, in my poverty" said Shama, looking at her charming damsel. Many a hope nursed Shama in her heart of hearts and many a castle she built in the air, thinking over the beauty of her child.

But as Kanoopatra began to grow, year by year, and as she came to know of the abominable occupation, her mother was engaged in, she began to detest it from the bottom of her soul. She became frightened with the knowledge of her hideous position in the society. "That is the travesty of womanhood" Said she, "yes travesty — hideous and hellish" Her house was visited by a number of persons, young and old, strong and crippled, rich and poor, healthy and persons with many diseases.... She became disgusted with their meaning glances cast at her. Their shameless and sensual looks frightened her to a degree and she began to pray to her God to save her from them, from the occupation of her mother and from that evil life.

It was 14th century A. D. Mangalvedha the little town of Kanoopatra was under the Muslim Court of Bedar, in the Deccan. As the Muslim ruler heard of the matchless beauty of Kanoo, he sent soldiers to bring her to his court.

Kanoo was yearning to see not the mortal ruler of Bedar, but the immortal Emperor of the world. The city of holy Pandharpur was some fifteen miles away from her town. Hundreds of thousands of devotees used to go to Pandharpur from year to year, shouting the holy name of 'Vithoba'

"I also want to see Vithoba" said Kanoo to her mother, "Let me go to Pandharpur." The soldiers of Bedar came to Shama and told that the king had invited them both. "You will become the queen of Bedar" said Shama joyously to Kanoo, and she patted and caressed her beautiful girl in great ecstasy.

"I will not go to Bedar, unless you take me to Pandharpur first" said Kanoo with a great resolve. "I want to see Vithoba, my king."

"What a foolish girl!" said Shama laughing "Alright, alright! If you so desire badly, I will show you Vithoba—your king of stone! Look Soldiers! My silly girl wants to see a god of stone first at Pandharpur. But when she will see the real king she will never ask for that god of stone."

"Your king of Bedar is a stone" said Kanoo with great anger. "My Vithoba is the real king—king of the world and the king of my life."

So Kanoopatra, Shama and the party went first to Pandharpur. Kanoo began to dance, when she first touched the holy waters of Chandrabhaga. She first had a darshan of Pundalik, the great devotee of Vithoba and then she went to the temple of Vithoba in a great ecstasy.

The soldiers remained outside! Shama lingered behind, thinking of the king of Bedar! And it was Kanoo alone who entered the holy place of Vithoba!!

It was evening, serene and calm! So became Kanoo's heart serene and calm!

(Continued on page 26)

अमृत संदेश :

THE IMMORTAL MESSAGE

BEZWADA

An Anglo-Sanskrit Magazine of Indian Topics and Culture

Published on behalf of

Sree Tirumala Sreenivasa Trilinga Mahavidya Peetham

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Aims and objects of the Journal:

Sri Amritanandanadha Swami, the founder of the Tirumala Sreenivasa Trilinga Mahavidya Peetham in his Immortal Message says :-- "Count your men of culture. Count those that perpetuate the sacred scriptures, the Vedas and its branches, the Sastras."

"Count your artists, those that still practice 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."

To realise the Master's message and to direct human life in such channels that shall infallibly lead man to the ultimate goal of everlasting bliss, is the work of the Immortal Message.

We expound the cause of all those institutions and movements which cherish and nourish the Immortal culture of Aryavarta.

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 aspect regarding 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.

All communications to be addressed to:

The Manager:

IMMORTAL MESSAGE,

BEZWADA (S. India.)

A few opinions from the public

MOHANANANDA BRAMHACHARY

Ramnibas Asram, Kharshani Baugh,
DEOGHAR (Bihar)

"It is needless to say that the magazine has ushered in timely to the Sanatanist Hindu world as a divine messenger with His Immortal Message".....
"Your Immortal Message supplies the heart, and culture to those who have lost their birth right possessions and grope in darkness for bliss and peace"

ACHARYA SREERAMA GOSAVI

Principal, The Academy of Hindu Culture,
NASIK.

"Allow me to congratulate you upon the splendid work you are doing through your "Immortal Message".

Professor B. SESHAGIRI RAO, M. A., Ph. D., M. S. A.,

Dean, International faculty.

Baron W. De, Barkow Ph. D; L. L. D. F. S. D. Los Angeles (U.S.A.)
Vizianagaram.

"I have been studying its policy in relation to the modern world and modern movements in India".

As you keep it a free forum for expression of views of different schools of thought, reserving to yourself the right of editorial comment from the special point of view of the Peetham on behalf of which the journal is published, your Magazine gains in popularity".....

The Late PRABHALA LAKSHMINARASIMHAM B. A., B. L.

Advocate. VIZAGAPATAM,

"I heartily congratulate Dr. D. S. Avadhany and yourself (Editor C. V. Reddi B. A.) on having introduced this high class journal to the public.....The masters who are its guiding stars are shaping thus the future destiny of our holy mother-land.....
"I have known Dr Avadhany for a good many years as an idealist endowed with great vision coupled with organising power."

Sree KUCHI NARASIMHAM Pantulu Garu, B. A. L. T.

Retired Headmaster

PITHAPURAM,

"I have read your "Immortal Message with great pleasure from cover to cover".

(5)

The Festival of Lights

By: Krishna Murty

Lights! Lights! Lights Lights everywhere.

The Karteeka month is a month when temples and houses are decorated with lights impressive in sight, inspiring in effect and ennobling in nature. These lights are but the outward signs of the inward Atma Jyoti that is to be lighted as a result of the penance of the month of Karteeka.

The month of Karteek is a month of religious duties as laid down in the Skanda Purana-one of the Astadasa Puranas. The Karteek Vrata is hailed as the best of all the Vratas (व्रतानामुत्तमं व्रतम्) in the same Purana, where the efficacy of the same is emphasized in the form of a story as told by the sage Suta to the sages assembled around him. Suta begins the story by informing them that originally the story was told by lord Shiva to his better half, Parvati.

The Vrata consists of bathing in the early hours of every morning either in great rivers like Ganga, Yamuna, Krishna, Godavary etc. (in water, hip deep), or even in ponds, pools or tanks or even with water in a well. Having bathed one should bow to Brahmins, chant mantrams praising Hari; should perform Achamanam आचमनम् after which he should remove the wet clothes, wear a clean dry white cloth and apply all over his body sacred ashes (विभूति) and sandal paste (चन्दनम्) chanting the special mantrams specified for the purpose. Then offer the usual daily prayers संध्यावन्दनम् after which epics read by Brahmins should be heard. Then go home and perform Vaisva Devam (वैश्वदेवम्) take meal and then again hear epics read by Brahmins. In the evening one must light lights of cotton pressed into wicks wettened by ghee.

Particular stress is given to Karteek Somavar Vrata (rites to be observed on Mondays of the month) when one should fast the whole day and light lamps, go to the temple, offer religious prayers to the Almighty God and having returned home should mess with Brahmins. This Vrata could be performed by all the members of the four castes- Brahma, Kshatriya Vysya, and Sudras-whether men or women.

Efficacy of Deepa dana (Offering of lights) Vastra dana (offering of cloths), Phala dana

(offering of fruits), is emphasised and highly spoken of. When Deepadana is made to a worthy Brahmin, the offerer should utter to himself "I am offering the light that gives knowledge, wealth and prosperity; may peace be with me!" (सर्वज्ञान प्रदम् दीपम्, सर्वं संपत्सुखावहम्, दीपदानम् प्रदास्यामि शान्तिरस्तु सदा मम)

Among the various items in the rites mentioned to be performed in the month of Karteek, picnic parties in the gardens under the shady trees are also specified as one of the most important ones. This is of utmost social importance and has a good recreative value.

Thus the whole month is to be observed by which it is said that one is washed of all his sins.

x x x

Our Hindu religious practices are full of hygienic principles which are of utmost importance for every man or woman who seeks after health. Health and Achara are intertwined in our religious rites ascribed to Grihastha. (गृहस्थ)

Daily bath in the early hours of every morning of Karteek when biting cold prevails is of utmost importance from the health point of view. Ozone which abounds in the early morning breeze is vitalising and life giving. Hence the practice of early rising and early morning bath invigourates the human system and keeps one fit to face the oddities of life.

Again fasting in this season is of high value to the system. It gives "vacation" to the system as Benedict Lust of America would have it put. The human system requires some rest for some days in the year to ensure a better working of the same. At this part of the year in Kartik when the weather is dull and insipid, the human system works better, and works efficiently if lesser amount of stuff is forced on it to be digested. Hence the propriety of the advice of fasting in these days.

Thus the month of Kartik is a month of fastings and social functions when people meet at temples and gardens, pray and part and prepare themselves with renewed vigour and vitality enhanced by observation of hygienic principles of early morning river baths, fastings, prayers, recreations and social functions etc., to work the work-a-day world.

श्री भाष्यायनमः OURSELVES

Our infant journal "Amrita Sandesh" (Immortal Message) has just completed the first year of its career. As we announced at the outset we stand for that transcendent culture of Bharatavarsha which has regulated all human activity in the light of the ultimate goal and in a manner which is highly congenial to its attainment. Their knowledge of things and of the underlying Reality is so very perfect that the ancient Rishis have set up such ideals and have developed such institutions that when properly understood and adhered to would afford a solution to the most complicated social and economic problems that are baffling the best thinkers of the western world to-day. But unfortunately our anglicised youngmen have no love or respect for our ancient culture and institutions and such of them as are not openly hostile are supremely indifferent. Our main aim therefore is to inculcate a real love and respect for the eternal wisdom, of this holy land.

For one can only fight for what one loves, love only what one respects, and respects only what one knows about.

Our long political bondage and the system of education that it has inflicted upon us have undermined our innate and inherited instincts and made us strangers to ourselves. We are amazed at the scientific development of the western countries and turn towards them with an admiring gaze. As admiration leads to imitation our countrymen are anxious to copy not only the scientific inventions and accomplishments of the west but also

its amoral and immoral institutions and its Godless heresies. The average English-educated youth is of opinion that the philosophy of the Upanishads has for ages prevented the people of India from facing the realities of life with the courage to change them. He envies the apparent prosperity of the western nations and yearns to achieve the same for himself. To qualify himself for the wealth of the west, he defies his Gods, scorns his ancestors, condemns his sastras, ridicules his ideals and breaks his institutions.

He does not realise that the western nations are themselves dissatisfied with their achievements. They are making various experiments and are discovering to their dismay that the result achieved is quite the contrary to what they expected. As the gravity of economic and political problems is ever on the increase western nations seek refuge from the mental strain demanded by the struggle, in sexual preoccupations. Sterile "free love" is openly preached and generally practised. "Sex even without children and without marriage has in the west become a thing of dignity, beauty, and delight". Extra-marital relations are advocated for either sex and great leaders of thought broadcast the sage advice 'that it is better to control a restrictive and hostile emotion such as jealousy, rather than a generous and expansive emotion such as Love. Pornography is the only kind of literature that authors yearn to produce and the elite of the public love to read. Literature is "standing on its head displaying its private parts", and producing

sadistic incitement. It is nothing but verbal gibbering in which the rich effectiveness of obscene words is abundantly exploited. The result is that in the civilised west to-day "the sterile film-star is the ideal of womanhood, lipstick and rouge, the fairest of female adornments, and a first class occlusive pessary a girl's most cherished gift."

In the words of Spengler the French Revolution was the greatest misfortune for the West and the doctrines of liberty, equality and fraternity the basic principles of modern democracy have shaken the foundations of the state and society. The peasant claims equality with the prince, woman with man and the child with the adult. Universal adult franchise is the logical consequence of the doctrines of liberty and equality. A strict insistence on equality reduces quality and parliaments charged with the onerous and highly intellectual task of legislation and determining the destinies of nations are filled with half literates and illiterates. The vote of the majority becomes the deciding factor in all matters spiritual and temporal and society is rapidly levelled down instead of being levelled up. So far as political and economic control and management are concerned however in actual practice it is Plutocracy in the garb of Democracy and not government of the people, by the people and for the people as conceived in ideal. But matters that from the worldly point of view do not really matter are left to the whim of the half-baked demagogue. But as a hundred fools do not make one wise man, while the capitalist thrives at the expense of the worker in the so-called democratic countries, the intellectualist is crushed under the overwhelming strength of the plebian vote. As the Talmud says 'truth is heavy and

few care to carry it'. In a state therefore governed by the many, truth goes down into oblivion.

It would appear as if in actual practice democracy has always been a highly unsatisfactory form of government "when I considered all this" says Plato, "the type of men who were administering affairs and the condition of law and public morality—the more I considered it and the older I grew, the more difficult appears to me the task of decent government. It was impossible to take action without friends or political associates, and these it was not easy to find among the politicians since their methods of government were false to the true principles and traditional institutions..... Statutes and usage alike were degenerating..... Mankind will find no cessation from evil until either real philosophers gain political control or else the politicians become by some miracle real philosophers."

These words of Plato are as true today all over the world as when they were uttered. With all its defects Capitalism has at least one virtue. It does not openly defy God. It does not violently trample upon ancient custom and usage. But the evils inherent in the system become so very intolerable that the proletariat naturally revolts against it. A new philosophy of life was invented to justify the revolution and the ruthless destruction of all the existing institutions. Karl Marx the prophet of Dialectical Materialism was an uncompromising atheist. He postulated that the world is planless and irrational. He asserted that the Universe was in process of change—not apparent change but real change. The change however is from confusion to order, from irrationality to rationality. But this change says Marx, does not happen

automatically but is devised and willed at the present stage of evolution, by man himself. "The philosophers have only interpreted the world: our business is to change it" declared Marx. And the change that he advocates is from a society of individual classes struggling with each other towards a collectivistic classless society.

What Marx preached Lenin put into practice, and made the first experiment in the formation of a classless society. He proclaimed that there was nowhere any immortality, no soul other than the temporary mind of man—and no survival of personality after death. According to the doctrine of Dialectical Materialism there is in the world only one Reality—Matter—the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces matter moves towards the final synthesis of a classless society. But as observed above this final synthesis must be accelerated by man. It does not happen automatically. Hence the prophets of dialectical materialism incessantly endeavour to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspect of a crusade for the progress of humanity, and all other forces as long as they resist such systematic violence must be annihilated as hostile to the human race.

This is the philosophy of communism. In actual practice it strips man of his liberty, robs human personality of all its dignity and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in

his relations to the collectivity. The individual is not granted any property rights over material goods or the means of production for in as much as these are the source of further wealth their possession would give one man power over another. The mission of the communistic society is to produce material things by means of collective labour so that the goods of this world might be enjoyed in a 'paradise' where each would give according to his powers and would receive according to his need'. Communism recognises in the collectivity, the right or rather the unlimited discretion to draft individuals for the labour of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their will.

Communism is particularly characterised by the rejection of any link that binds the woman to the family and the home and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of the home and children devolves upon the collectivity for there exists no matrimonial bond of a Juridico-moral nature that is not subject to the whim of the individual or of the collectivity.

While Marxism rejects the aristocratic principle in nature, sets up the mass and dead weight of numbers and denies the value of the individual among men, Fascism is characterised by the cult of the superman. Communism and Fascism alike sacrifice the individual, the former to collectivity and the latter to the totalitarian state. But Communism is Cosmopolitan and Facism is chauvinistic. The superman

in a Fascist State represents the spiritual will and in worldly matters is not bound by the human concepts of freedom, right, justice, and morality. For the individual citizen freedom is not a necessary element of citizenship. He enjoys real freedom in the absolute power i. e. in arbitrariness of the state. The state is everything and the individual citizen has no right to exist except as a pawn of the absolute power which may gamble away his life whenever it pleases.

Fascism is opposed both to communism and democracy. In his Mein Kampf Hitler thus justifies the cult of the superman: "Parliament decides upon something, be the consequence ever so devastating; no single man is responsible, no one can be called to account for it. For can it be called taking responsibility for a government which has done all the harm, merely to retire from office? Or for the coalition to be changed or even for Parliament to dissolve? For how can a varying majority of men ever be held responsible at all? Is not every conception of responsibility closely connected with personality? But can one in practice indict the leading personage in a government for dealings, the existence and carrying out of which is to be set down solely to the account of the will and pleasure of a large assemblage of men?Do we believe that progress comes in this world from the combined intelligence of the majority and not from the brain of an individual?One thing we must and may never forget; a majority can never be a substitute for *the Man*. It is always the advocate not only of stupidity, but also of cowardly policies."

So far as his criticism of Democracy is concerned Hitler is alright. But how can the nation repose implicit faith in One Man though he might call

himself a 'Super Man'. We have seen how with his pride of race and *Kultur* and his insatiable greed for *leben sraum* Hitler has plunged almost the entire world into a bloody war and has subjected his own country and those of his enemies to untold misery.

Fascism is opposed to Communism (the recent alliance between Germany and Russia notwithstanding) as well as to Democracy. Democracy in its turn is at war with Fascism and Communism. Apart from the horrors of the present war, for which the Nazis have to account, these three systems considered purely from an ideological point of view are not only defective but positively dangerous. All great thinkers of the west admit it. Even Communism as obtains today in Bolshevist Russia, for which the youth of our country have great attraction, is admitted to be a failure. "The Communist movement which had been able by a conspiracy of accidents to seize upon Russia and demonstrate the value of its theories there, lapsed from, rather than advanced towards cosmopolitan Socialism. Its theories were hopelessly inadequate for its practical needs. The development of its ideology was greatly hampered by the conservative dogmatism imposed upon it by the incurable egotism of Marx," says Mr. H. G. Wells. Thoroughly dissatisfied with everything that obtains now in the western world Mr. Wells produces another Utopia in his "Shape Of The Things To Come". He hopes for a World Pax, a cosmopolitan Socialism in which disappear "the last shadows of dislike and distrust between varied cults, races, and language groups". What is the state of society in Cosmopolitan Socialism that Mr. Wells predicts. We shall quote his very words. "The new sexual puritanism differed from the old in its toleration of birth control, its disregard of formal marriage and a certain charity

towards the first excesses of youth..... we may now go naked, love as we like, eat, drink and amuse ourselves with our work or as we will.....Instead of living in great complete houses and dining at home, people lived in smaller houses or flats and dined in collective dining rooms or restaurants.....The Modern State by ensuring plenty and controlling the increase of population has taken all the interests of food-hunt and the food-scramble and all the interests of the struggle to down-and-out our human competitors, away from the activities of the individual brain. A relatively small number of specialised workers keep the necessary controls of these primary pre-occupations going."

This is a picture of the actual conditions that exist at the present moment in the so-called civilised west and of the dreams for the future of its best thinkers. Which aspect of the Western Civilisation is it that our anglicised youth is enamoured of. Is it its murderous scientific inventions, its bloody class strife, its devastating wars, its sterile free love, or its nude cult? Which is it that is worthy of our respect, admiration and imitation? The best men of the West look to the East for light: but our best men the self-appointed architects of future India love to grope in the twilight of the West. 'The highest of our metaphysical thought' says Paul Ernst "we owe to men who live naked in the forests of India and nourished themselves on rice begged by their disciples."

From very ancient times India commanded the esteem of the rest of the world. Even to-day the greatest western thinkers look towards India for enlightenment. It is only our anglicised leaders and their followers that ridicule Hindu ideals and institutions and condemn our philosophy as Fatalism. Our Rishis were neither fatalists

nor impracticable idealists as modernists suppose. They possessed an unerring knowledge of the inter-relation between the world (Jagat) the individual (Jiva) and God (Iswara) and the ultimate destination of the Jiva, and regulated all human activity, individual as well as social, so as to secure the greatest amount of harmony and happiness in this world. They however did not convene any constituent assemblies or canvas for votes before they framed their laws. "It is no good asking people what they want" wrote Dewindt. "That is the error of Democracy. You have first to think out what they ought to want if society is to be served. Then you have to tell them what they want and see that they get it." (H. G. Wells--The Shape Of Things To Come.) This was exactly what the Indian sages did. They had no prejudices. They did not exalt one community at the expense of another. They had the well being of one and all in view.

चतुर्सागर पर्यंतं गोब्राह्मणेभ्यः शुभं भवतु

Upto the confines of the four oceans, let there be prosperity for the cow and the Brahmin. The cow represents not only the entire animal world but also agriculture—nay—all material prosperity and the Brahmin stands for intellectual and spiritual eminence.

As Max Muller says "Hindu philosophers never equivocate or try to hide their opinions where they are likely to be unpopular. They never deceive us as to their principles and the consequence of their theories Their reverence for truth is stronger than their reverence for everything else". Owing to the impact of western civilisation not only the wisdom but even the bonafides of the Smritikartas and Philosophers is being questioned now-a-days. It is therefore the duty of all patriots to understand and propagate the true point of view in all matters as ordained by the ancient Rishis. Not only the general public

but public men of note must be enlightened as regards the Hindu view of life - social, economic and political. The leaders must be lead into the right path.

We are fully alive to the fact that this is a Herculean task. But we have undertaken it. **It requires no heroism to drift with the current. Dead carcasses float down the current but men with life and courage battle with it.** If such bold men be a handful they may save at least themselves. If they are able to persuade some others also they will be able to stem the tide successfully and save all—even those who refused to aid them.

It is with this ambition that we have started this journal. We are gratified to note that our humble efforts received due appreciation from all the truly enlightened gentlemen of our country. Brahmasri Gurubhakta Sikhami T. K. Bala Subrahmanyaiyer Avgl became so very enthusiastic that in a letter to our Adhipati he even suggested the idea of starting a daily paper in English. The late lamented Brahmasri Prabhala Lakshminarasimham Garu wrote to our editor as follows, "I heartily congratulate Dr. D. S. Avadhany and yourself on having introduced this high-class journal to the public. It glows with the spirit of our ancient Dharma from cover to cover.....The dissemination of the 'Immortal Message' in this sceptic age is no ordinary task and it demands of its votaries, courage, tact and ambition of a very high order all of which I am glad to see are happily blended in you as the editor.....I have known Dr. Avadhany for a good many years as an idealist endowed with great vision coupled with organising power etc."

His Holiness Sree Jagatguru San-karacharya Swamy of Kanchi Kamakoti Peetha has blessed our enterprise and

has himself contributed several articles to our journal. He also recommended our journal to various disciples of his. We offer him our respectful salutations. We are also under a deep debt of gratitude to the various enlightened gentlemen who have kindly contributed to our journal. We particularly thank some of our regular contributors like Dewan Bahadur. K. S. Ramaswamy Sastrigal, Dr. P. Srinivasa Chary, Messrs. S. Kambhotlu, D. T. Row, B. V. Narayanaswamy Naidu. G. Krishnamurthy, Dewan Bahadur, Govinda Doss. Chaturbhuja Doss, P. P. Sarathy and others. Though we are pledged to the policy of elucidating and inculcating the true Hindu point of view we have kept our columns open to all shades of opinion and tried to make our journal as popular as it can be made consistent with our creed. We are however aware that our journal requires improvement in various directions. The printing and get up have not been as good as they might have been and we are trying to improve the same. We are also attempting to attract a larger number and variety of contributors, and contributions.

In the first issue of our 'Immortal Message' we appealed to the enlightened public to encourage us by contributing not only to our coffers but to our columns as well. But while contributions to our columns are pretty satisfactory the response to our appeal to fill our coffers is very poor. It is needless to say that we are running the journal at a loss. Our annual subscription is only four rupees and we are issuing one thousand copies per month. Even if all the subscriptions were regularly paid we will just be able to meet our expenses. We therefore appeal to the public once again to co-operate with us in making this journal self-supporting and of real service as a medium for the cultural regeneration of Bharata Varsha.

Sayings of Amritanandanatha Swamy.

1. Be true to the Lord (Guru).
2. Follow religious leaders (ग्यासादयः) and observe religious principles to the best of your abilities.)
3. Work hard and satisfy yourself (Never care for others and try to please them)
4. Preserve Health (Don't lack in bodily necessities. Eat well, etc.,)
5. Discharge your duties with great devotion and earnestness. (Never do what you don't quite feel. No imposition but good disposition).
6. Observe economy. Never spend a single pie before you settle that it can't be helped at all.
7. There is no friend at all in the world.
8. Don't open your heart to anybody not only in important affairs but also in unimportant ones.
9. Trust none but help all without prejudice to your interest (Divine help)
10. Expect nothing from others.
11. Do not grow nervous at other's behaviour towards you.
12. Consider well before you talk or do anything.
13. Observe policy with others corresponding to their relations with you (दासिप्यं सन्नने दया परिजने) etc. of Bhartruhari.
14. Keep your body and dress clean and neat and tidy (Never be ugly)
15. Be systematic in your habits.
16. Be clear and distinct in your expression and legible in writing (Never be ambiguous in your behaviour in any way, word, deed and thought or writing.
17. Let nothing else attract your attention. Policy is not allowing others to know the inner man.
18. Nearness is clearness.
19. Provision and not property is the principle of Indian Philosophers.
20. An aimless man has endless ambition.
21. Be true and know truth for you cannot know what you are not.
22. Genuineness can never be bought.
23. Causeless love is ceaseless.
24. A is not true to B or B to C but all are true to the Lord that made them.
25. It speaks and I am the first audience.

श्रीगुरुचरणारविन्दाभ्यां नमः
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात्परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

Sree Tirumla Sreenivasa Trilinga Mahavidya Peetham, Bezwada
Sree Amritanandanatha Jayanti

PRESIDENTIAL ADDRESS

by

Gurubhakta Sikhamani T. K. Bala Subrahmanya Iyer Avgl., B. A.

FRIENDS AND FELLOW-WORKERS IN THE FIELD OF SANATANA DHARMA!

Allow me at the very outset to thank you most heartily for your kindness in inviting me to preside over this Jayanti Celebration. I am conscious I am not competent to occupy this honoured post when there are assembled here among you eminent men who are well known for their learning and wisdom and who are well-versed in worldly knowledge and experience. Usually Presidents are chosen from among those who possess worldly wealth, high position in life, wide influence, deep learning, exemplary conduct and the like. I am sure I do not possess any of these. The only qualification I may lay claim to is my deep and abiding inherent respect for our Sastras and the Sanatana Dharma which I have inherited from my parents and my intense Bhakti to my Guru Maharaj whom I consider as God incarnate on earth. When the invitation came to me from your esteemed Adhipati pressing me to accept the President's place, I hesitated a great deal but succumbed in the end, because, born in a religion which declares that even an old inert stone can be infused with spirit of Godhead by appropriate mantras repeated by qualified adhikaris, making it possible for that stone to bestow even Kaivalyapadavi (final beatitude) पुराणोऽपिस्थायुः फलतिकिल कैवल्य-पदवीम् and bred up by a mother whose chief injunction to me was to serve always

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in all possible manner my Guru, the Sanatana Dharma and my God, and blessed by a Guru whose very Padukas have the power to make even the dumb orate and the lame to walk up a hill मूकं करोति वाचालं पङ्गुं लघयते गिरिम्, I thought that with the strength imparted to me by the good wishes of you all and the blessings of Lord Sankara and my Guru Maharaj, I shall be enabled to conduct myself in this Presidential Chair, of course with your hearty co-operation, in such a way as may be acceptable to you.

The occasion that has brought us all here is, as is well known to you, the celebration of the jayanti of that great personage, the founder of this Peetha, Sri Amritanandanatha Swamiji. Though I had not the privilege of knowing him personally, still, from the very fact of his having founded this Peetham which has for its object the spread of Sanatana Dharma and Aryan culture, I could easily visualise the great soul that yearned for the liberation of our scriptures and dharmas from the twistings and tortures of the modern English-educated snobs and iconoclasts, and has founded this Peetha for the propagation of our precious heritage--the Aryan culture and the eternal Dharma. His greatness is further revealed by his having selected Dr. D. S. Avadhani as the

Adhipati of this Peetham. Though my acquaintance with the Doctor is very short, I have heard much of him as one possessing a healing touch—Amritahasta—as a practising Doctor, of his retirement from the work-a-day world to imbibe the teachings of his Guru and to serve him with exemplary devotion, of his scholarship and spiritual attainments, and of his most powerful and persuasive eloquence. Further the very name of the Founder, Sri Amritanandanatha denotes that he is the lord of undying bliss. It is the Jayanti of such a great soul that we are assembled here to celebrate.

Guru Bhakti is the most important thing to be cultivated by an ardent seeker after Truth. There is nothing impossible of achievement by Guru Bhakti: The Guru is none else but Lord Sankara in human garb. It is stated:—

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना संतुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

If in the course of hundreds of births the Bhaktas worship the Lord with devotion and faith in accordance with the rules of the Vedas, then Lord Siva gets pleased, himself takes the form of the Guru, becomes visible to us by His own grace, teaches us well the truth and enables us to cross the ocean of Samsara which is full of misery.

शिवएव गुरुः साक्षाद्गुरोरेव शिवः स्वयम् ।

उभयोरन्तरं किञ्चिन्न द्रष्टव्यं मुमुक्षुभिः ॥

Lord Siva himself is Guru personified and Guru himself is Lord Siva. Those who desire liberation (moksha) will not see any difference between them.

Further the very name Guru means the dispeller of the darkness of Ignorance.

गुशब्दस्त्वन्वकारः स्यात् रुकारस्तन्निरोधकः ।

अन्वकारनिरोधित्वाद्गुरुरित्यभिधीयते ॥

It is only due to ignorance (अज्ञान) that we all wallow in this mire of samsara (worldly existence). If this ignorance is removed and our minds are made to realise clearly the illusory nature of these worlds and become one with the Supreme (सच्चिदानन्द) the one Reality without a second, and if this wonderful feat is accomplished by the Guru, how great should be our indebtedness to him, how implicit our obedience to his commands, how deep our gratitude, how immense our veneration and how unbounded our admiration and devotion.

Lord Sankara himself says of the Guru in one place.

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्च तत्र कल्प्यः सनयति यदहो स्वर्णताम्रमसारम्
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तन बालौकिकोऽपि

There is no illustration (दृष्टान्त) to be found in all the three worlds for the Sadguru who bestows on us the True Knowledge. Though Sparsa is mentioned as an example because it converts iron into gold by its mere touch, it cannot be equal to a Guru. The Sadguru makes his disciple equal to himself in every respect whereas the sparsa though it converts iron into gold does not make it sparsa. Hence the Guru is unequalled.

Thus it is quite in the fitness of things that you as true and devoted disciples should celebrate the Jayanti of your Guru Maharaj in a style befitting the occasion. This will surely conduce to the welfare of all of us both here and hereafter. I once again thank you for having given me the opportunity to participate in this function. I take it as the grace of my Guru.

On this unique occasion it is but proper that we should take stock of our present position. The very foundations of the great and hoary institutions which have been reared up from time immemorial by our ancient divine seers and sages for the realisation of our religious ideals and aspirations and which are dearer to us than life itself are sought to be persistently and cruelly battered all round by powerful antagonists both outside and within our social orders and our God-given and dearly cherished Varnasrama Dharma system itself is attempted by fair means and foul to be swept out of existence. Of late, obsessed with the fundamentally erroneous idea that the system is a hindrance to India's national and political progress as conceived by them, some of our own Hindu brethren have ranged themselves amongst its opponents in varying degrees and by using all the power and influence of the positions they chance to hold in official or public life are seeking to impose on us their own views and compel us to submission by what is practically brute force. In the face of this great peril does it not behove every believer in Sanatana Dharma to enter his strong and emphatic protest against and resist with all his might, the high-handed and unwarranted invasion of his God-given right to follow his own religion and to do everything in his power to avert the calamity that threatens its existence?

Our ancient and hoary religion existing from beyond man's memory has its root and authority in God's own direct revelation which constitutes the sacred Vedas, whose truths and teachings have been repeatedly confirmed and reiterated by God Himself in His various incarnations in this hoary Punyabhumi of ours and have further been elaborated and explained by inspired seers who had attained the highest spiritual realisations. The vedas as revealed by God have come down to us through thousands upon thousands of years transmitted from generation to generation with a unique and unparalleled care and devotion, themselves indicative of the infinite value set upon them by their followers and custodians. It appears to me that the Brahmana community to which this sacred

duty was entrusted of learning the Vedas and transmitting them to posterity and which it has so far satisfactorily discharged through varying periods of peace and turmoil, of settled government and anarchy, of contentment and unrest, of patronage and encouragement and of neglect and disregard and has also preserved to this day this great treasure of Divine Revelation embodying the highest philosophical and spiritual truths and ideals which have extorted the admiration of even foreign and adverse critics, that this Brahmin community which has now-a-days become the fashion with many of our countrymen to despise and malign, deserves some consideration at least at their hands for this unique service it has done to our society and mankind.

One of the fundamental doctrines of our Vedic faith is, as all of you are aware, the doctrine of Karma and Reincarnation. Until the soul attains perfection and is immersed in eternal Bliss and peace, it remains entangled in samsara going round and round the great revolving wheel of births and deaths, passing through countless lives in countless bodies and enjoying the pains and pleasures of its store of good and bad actions of previous lives. It is the infinite diversities of Karma that fructify in the infinite diversities of created Beings and in the infinite differences in their lot and fortune. All men do belong to the same species but yet we find them differing so much in their physical, mental, moral and spiritual endowments and equipments and in their inborn qualities, tastes and tendencies. It should be obvious that different religious disciplines are necessary for differently constituted groups to lead them along the line of ordered spiritual development and God in his infinite mercy and wisdom created, as our scriptures affirm, the four castes or varnas with their respective duties conducive to the spiritual progress of those who, by reason of the varying degrees of development in accordance with their previous karma and spiritual culture, happen to take their birth in one or other of these castes, चातुर्वर्ण्यम् मया सृष्टं गुणकर्मविभागशः The four Asramas also

are ordained in the Vedas with their appropriate duties and the divinely inspired Rishis have in their smritis elaborated them in detail. It is these duties of Varna and Asrama that constitute and are described as Varnasrama Dharma. The noteworthy features about them are firstly that they form a code of Dharmas or duties and not a charter of rights and privileges as some are disposed to assume, duties which have faithfully to be discharged in the interests of not only individual but also of social well-being and secondly that their ultimate aim and object is gradually to wean away the man from his blind attachment to the material pleasures of the senses, seemingly sweet and attractive at first but full of bitterness and woe in the end: and to train him by degrees in methods of self-control, detachment and renunciation and to infuse into him a never-ceasing burning devotion to the supreme Iswara which would enable him finally to attain that blissful peace that passeth the understanding. Unlike in the West, Religion with us is interwoven with every act in life, as indeed it should be, if we are to utilise our lives for the realisation of the goal set before us. The west has two lives, material and spiritual kept apart. India has only one and that spiritual.

Such a beautiful and well-ordered religious life of ours both inside and outside our homes is now seriously attacked. The religious life at home depends entirely on the sanctity of the home which in its turn depends solely on the purity of marriage. Marriage among us is a most important religious sacrament, a samskara, and not a mere civil contract as it is among the Westerns. It is a life-long alliance between man and woman for the sole purpose of the proper maintenance of our Dharma and not for mere sensual pleasures. It is God-made with Agni as witness and no human power, however high it may be, can tear asunder this divine alliance. It is a grievous mistake to suppose that marriage is only a secular affair which can be regulated or interfered with by any secular power. The first inroad on the sanctity of marriage was made as early as 1856 by the passing of the Hindu widows' re-

marriage Act which sanctioned and legalised what was patent adultery under the Hindu Sastras. Our Sastras say **सकृत्प्रदीयते कन्या**; the girl is given away only once. She becomes one of the gotra of her husband. If by the operation of the laws of Karma she unfortunately becomes a widow, who has then the right to give her away again in marriage and what authority is there for her change of gotra again? What becomes of the Sraddhas to her first husband if she happens to be the sole **कर्ता**. These and other similar questions have simply to be mentioned to show the absurdity of the position according to our sastras. Next to the Widow Remarriage Act came the several legislations proposed or carried out with the purpose of legalising all kinds of marriages, the only limitation being that one of the contracting parties should be a male and the other a female. The Special Marriage Act encouraged persons to forswear the religion in which they were born to enable them to marry anybody they liked. The Inter-caste marriage legislation was designed to create chaos in our society well organised and regulated by the system of caste. All their legislations were the outcome of the gross misconception of our system of marriage as one intended solely for the sensual enjoyment and the production of children. The Sastraic idea of the observance of Dharma and of a future life never entered the brains of these denationalised Hindus. All these legislations were in a way forborne by us since they did not compel us to perform an unsastraic act on pain of punishment. If a widow preferred to remarry, her remarriage was simply legalised. The act did not compel every widow to remarry on pain of punishment. It was however left to the Select Committee on the Bill of Mr. Harbilas Sarada to conceive the most unjust idea of penalising those who had the temerity to own allegiance to the Sastras even in this adharmic Kali age. Due to the Government's flagrant violation of their oft-repeated pledge of religious neutrality and the perverted reforming zeal of the Congress-minded members of the Central Legislature, that obnoxious Act which deliberately

ignored the sanctity of marriage and penalised the Hindus from obeying the dictates of their ancient Sastras found its way into the Statute Book in spite of the vehement opposition of the large majority of Hindus who still preferred to look up to their hoary Sages and Seers for guidance in religion. We read in the Ramayana that Lord Sri Rama was barely thirteen and Sri Sita was in her seventh year when they were married. If only that marriage had been solemnised after the passing of this Act, the sages Vasishtha, Visvamitra and Shatananda and the Kings Dasaratha and Janaka would have been hauled up and convicted of this new offence of "child marriage." Not satisfied with this, provision is now made authorising a policeman to raid the marriage pandal and prevent the marriage taking place at all. We do not know what more troubles are yet hatching in the idle and mischievous brains of the so-called denationalised Congress leaders of modern India. This Act is specially hard on the Brahmanas and other communities who are definitely enjoined by the Sastras to have their girls married early and in any case before puberty. A further confusion is sought to be introduced by the legislation of divorce which is quite opposed to the very fundamentals of the system of marriage as propounded by our Sastras. These irreligious legislations have wrought immense havoc in Hindu Society causing utter chaos both here and hereafter. They have produced varnasankara. The terrible consequences of Varnasankara are very well depicted by that prototype of man viz., Arjuna in the immortal celestial song—The Bhagavad Gita,

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिमन्युत ।

अधर्माभिमवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु बाष्पोऽयं जायते वर्णसंकरः ।

संकरो नरकायैव कुलघ्नानां कुलस्य च ॥

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ।

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ॥

नरके नियतं वासो भवतीत्यनुशुभ्रम् ॥

Having thus defiled our home-life and thereby wrought immense mischief, these Vandals have now turned their attention to our religious life outside our homes.

The Indian National Congress was a laudable organisation founded by a band of esteemed patriots at Bombay in the year 1885 with the sole object of securing the political advancement of our Motherland. The founders were great and true statesmen. They realised from the very start that social reform had nothing to do with political advancement. So they left Social Reform severely alone and confined themselves solely to politics. So long as this state of affairs continued the Congress began to grow and grow till it became the acknowledged mouthpiece of the best intelligentsia of the country. This was too good to last long. One after another those giant leaders passed away and after one full generation the leadership fell into the hands of that vainglorious individual whose "inner voice" led him into serious blunders and whose sole aim seems to be to act as the chief agent of Kali - Purusha in destroying our Dharma. He secured a number of Satellites around him and all their joint efforts to secure independence, Swaraj or Dominion status or at least the substance of it having proved futile on account of the reservations, guarantees and safeguards retained in their hands by the alien rulers, their mischievous energies had to be turned to other fields. There is a saying in Tamil **மனக்கூட அமடாக் பூனை தலை சைத்தாலும்** An idle barber will begin to shave a cat. True to it these pecksniffian politicians have now turned their attention and energy to the defiling of our religion outside our homes. The "Saintly Sinner" as John Gunther styles him, of whom your esteemed adhipati has given a true and glowing description in his **காந்தியன் பிள்ளை** and whose unsteady inner voice is his sole guide, got an inspiration one morning that

all the evil in India was due solely to the existence of untouchability. He accordingly issued a mandate that untouchability should be removed at any cost and immediately his well-drilled satellites adopted the removal of untouchability as a fundamental creed of the Congress. The first act he did towards this removal was to dub the untouchables as "Harijanas". Untouchables continue to remain untouchables in spite of Mr. Gandhi and his satellites. These puffed up leaders never understood the principles underlying अस्पृश्यत्वम्. It is a state of impurity cognisable only by the dictates of our Sastras and its durability also can be determined only by the Sastras. It may last for a few minutes, a few days or for a whole lifetime. I need not dilate upon this topic to this learned audience well-versed in our Sastras. Finding that untouchability persisted in spite of their best efforts to remove it, these tin-gods of the Congress hit upon the most reprehensible plan of desecrating the sanctity of our temples by admitting these untouchables into them. Evidently they considered the Temples to be museums and repositories of artistic specimens of architecture and sculpture. These perpetrators of this horrid sacrilege had never visited any temples with any religious faith and zeal, and never understood the significance of temples and temple-worship. They thought of the temples as mere places of amusement and sight seeing. Mr. Gandhi himself had once said that these temples were 'Brothels' and such wiseacres now advocate "Harijan Temple-entry" not with any idea of benefiting the Harijans in any way spiritually but solely with the idea of levelling down the Castes. Our temples as you all know, are built, consecrated and maintained in accordance with definite instructions, rules and injunctions laid down in our Vedas and Agamas. These temples have no religious significance at all if the injunctions of the Vedas and Agamas are ignored or violated. The least deviation from agamic injunctions results in the disappearance of the Sannidhyam immanent in the deity inside. No Maharaja or Mahatma can wilfully defy the vedic and agamic injunctions by taking the untouchables inside the Temple and yet insist that the

God should necessarily remain immanent in the Image therein. When once the Sannidhyam departs and the Image becomes mere stone, wood or clay, the Temple becomes merely a museum, a refuge for idlers and a school for scandal. It is mainly those that have no faith in the divine presence but only covet the magnificent halls that grace our temples and the wealth that has gone to enrich them that desire to convert these temples into museums and lecture-halls accessible to all and sundry. This mad craze for the wanton desecration of our Temples and homesteads was aggressively rampant in our Presidency some months ago till God in his Divine wrath drove the denationalised Congress Ministries out of Office. Thank God, we are now having a brief respite.

Our imperative duty now is to chalk out the future course of action. Our Religion is Truth and Truth is Eternal and cannot change with the times. That two and two make four is an eternal Truth admitting of no variation and it can never be made to become five to suit the times. Similarly our Religion also is eternal and it can never be changed on any account. If it is changed or modified it ceases to be eternal. The terms 'eternal' and 'changeable' are mutually contradictory and an eternal religion can never be adapted to the "needs of changing society." It is therefore the bounden duty of all who believe in the eternal truth of our Religion to oppose by all the means available the various movements that are afoot to belittle the value of our religion or to interfere with the practices and customs based on that religion.

Every man and woman in this Bharatavarsha has to decide for himself or herself whether the temporal punishment threatened by the Rulers of the day for conforming to the dictates of our religion is more to be afraid of than the more serious punishment ordained in the Sastras for not conforming to them. Surely it goes without saying that all those who believe in Sanatana Dharma, in a life after death, and in an omnipotent and omnipresent God will face with unconcern the present

injury that may be inflicted on the body or on the purse and save the soul from a more lasting injury hereafter. Hence it is imperatively incumbent on us not only to ward off the wanton and malicious attacks made on our religion but also to educate the public in the tenets and rationale of our Sanatana Dharma thereby gaining strength for ourselves by reclaiming the waverers and removing the misconceptions that obtain now in the minds of many as the result of persistent anti-religious propaganda.

In the glamour of the materialistic western civilisation we have lost sight of the spiritual glories of our own civilisation. Hence it is our sacred duty to impart to others our accurate knowledge of the essentials of our religious faith and practice, whereon rests our individual and social life which has successfully withstood not only the ravages of time, but also the several onslaughts on it from without and from within. Minds trained from boyhood in utter ignorance of our Dharma, if not in positive contempt of it, will find it difficult to appreciate our system at its proper worth. Therefore our primary duty is to see that the minds of our young boys and girls who will be the future citizens of our Country, are properly trained and given the requisite education which will entitle them to call themselves true Hindus. Gurukulams of the ancient type should be started all over the Country where not only our Vedas and Sastras are correctly taught but also both the teachers and the taught actually live the life ordained in our Sastras thereby making the whole atmosphere scintillate with Hindu culture and learning. The arranging for regular lectures by eminent scholars well-versed in our religion and philosophy is no doubt a necessity but in these days when all and sundry turn to a newspaper for enlightenment in any department of life it is quite essential that we Sanathanists should run a powerful organ of our own. We should also see that compulsory religious education is introduced in all the schools and colleges and if this is found impossible we should arrange at least for private religious classes for teaching our youths the ele-

ments of our religion. Greater encouragement should be given for the proper exposition of our ancient Itihasas and Puranas by competent Upanyasakas. Above all a regular study of Sanskrit should be insisted upon.

It is equally important that the elders in every family should personally attend to the home education of their boys and girls so that besides obtaining a fairly good knowledge of the rudiments of our religion they get also trained in the traditional practices and observances. Many of the modern-day parents seem to think that their duty is discharged when they find the money for paying the school fees and hotel charges. They should realise that there is much more than a mere financial duty cast on them. Just as the law requires that they should pass on to their children the ancestral property without wantonly wasting it, so should they feel it their sacred duty to pass on to their children the ancient heritage of religious culture and traditional practice unsullied and undiminished by any fault or negligence on their part. As the home education of the children is more in the hands of mothers and sisters than of fathers and brothers, it is absolutely essential that the ladies retain their native modesty and serve as true custodians of our noble culture and do not allow themselves to be lured away by the doubtful charms of modern public life and outlandish ways and manners in the name of civilisation. Above all it is most essential that from their childhood our children should be taught to feel proud of their being Hindus, proud of their being born as Brahmanas or members of the other definite communities among the Hindus. True self-respect must be infused into our children. They must be made to feel that it is degrading slavery to imitate others whether it be in the manner of dressing one's hair, wearing one's apparel, eating one's dinner or other seemingly unimportant things. More than anything else our food must be very pure. Our youths should not be allowed to mess in hotels or hostels. Well-meaning mothers ignorant of the value of food in the formation of tastes and character force into the mouths

of the children unsastraic and alien food-stuffs. Equally well-meaning doctors quite ignorant of the fundamentals of our religious structure would insist upon administering to us animal matter or alcohol in the guise of medicine. Such foods are not only not conducive to the development of Sattva guna in us but on the contrary are productive of rajasic and tamasic natures. Hence these should be strictly avoided.

Gentlemen, I have finished. To sum up: under the influence of Western education and the glamour of the dazzling wealth and material civilisation of the West with its ceaseless inventions for multiplying material comforts and providing ever newer means of sense-enjoyments, many of our English-educated countrymen have come to think that India, to become great like Western countries and take her place by the side of Western Nations, should copy western ideals of social order and government. Lest, judged by the Western standards, India should be regarded as inferior in culture and progress, these English-educated countrymen of ours are impatiently anxious to set themselves right with them by getting the supposed defects and drawbacks forthwith remedied at any cost and by any means available. It matters not for them whether the remedies they adopt are worse than the diseases they seek to cure or whether their hasty and ill-considered measures would sweep away the good with the supposed evil, would destroy ancient institutions and usages adapted to the genius of our race and to the peculiar conditions of our country, which have stood the test of time and experience, or would even cut away the very roots of our entire religious life and aspiration. Their one aim is to trim India to suit western nations which way alone they think lies her political salvation. But let us remind them that there are still people like ourselves in the land who still cling to their old precious Hindu ways and traditions, who would never consent to lose their soul for the sake of any material advancement however tempting and glamorous it may be. We shall tell them that

our love of our Motherland is as great as theirs, that our desire to win Swaraj for India is as intense as theirs, but we wish to retain our love for our religion too; that Swaraj & Religion are not mutually contradictory and that all Indians, be they Hindus, Mahammadans, Christians, Buddhists, Sikhs, Brahmos and others can all keep their respective religions and still attain and enjoy Swaraj. We shall ask them to consider calmly whether political swaraj is after all an end in itself or is but a means to a higher and noble end, the glorious Spiritual Swarajyam proclaimed in the soul-stirring strains of our Immortal Upanishads.

स य एषोन्तर्हृदय आकाशः । तस्मिन्नयं
पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण
तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्नासौ केशान्तो विवर्तते । व्यपोहय शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरि
त्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् ।
आप्नोति मनसस्पतिं । वाक्पतिं श्रुत्स्वपतिः । ओत्त-
पतिर्विज्ञानपतिः एतत्ततो भवति । आकाशशरीरं
ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् । शान्ति
समृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥

Gentlemen, if humanity is your creed, if patriotism your watchword, if progress as a nation your ideal, if you are proud of the blood of your ancient Rishis running in your veins, then do not destroy your individuality as a Hindu, as an Arya, as a descendant of the mighty Rishis. Always bear in mind that ours is a Civilisation that has stood firm like the Himalayas for ages past and seen all possible changes and vicissitudes so that we can think of no new dangers to it. Remember that civilisation and with it all of us stand or fall even as we now preserve or pull down what constitutes its fundamental basis—the Varnasrama Dharma. Hold fast or we are fallen. Stand firm and we conquer.



SREE AMRITANANDANATHA JAYANTI CELEBRATIONS
T. S. T. M. PEETHAM, (BEZWADA.) 1939.



Seated—(Left to right) (1) Brā. Vemuri Srinimasastry garu, (2) Sistla Narasimhasastry garu, (3) V. Sivavadhani garu, (4) B. Ramachandradev garu, (5) T. K. Balasubrahmanyayyer Avgl. (President), (6) Dr. D. S. Avadhany garu, Adhipati, (7) T. A. Venkateswara Dikshitar, (8) Jayanti Suryanarayana Sastri garu.
(The Photo in the centre is that of Sri Amritanandanatha Swamy).

श्री मास्यायनमः
Sree Tirumla Sreenivasa Trilinga Mahavidya Peetham, Bezwada
NEWS AND NOTES
Sree Amritanandanatha Jayanti Celebrations

अमृतानन्दनाथाय नाथाय दृढचेतसां
चेतःप्रीतिप्रदानाय ज्ञानाय महसे नमः

The Amritanandanatha Jayanti celebrations were held in Bezwada from 6-12-39 to 8-12-39 under the auspices of the Tirumala Srinivasa Trilinga Mahavidya Pitham* of which the Swamiji was the founder. Sreeman Paravastu Ramanuja Swamy garu, M. A Principal of the Sanskrit College, Vijayanagaram presided on the 1st day; Brahma Sree Gurubhakta Sikhamani T. K. Bala Subrahmanya Iyer Avgl. of Srirangam on the 2nd day and Brahma Sree Vavilala Sivavadhani Garu, B. A. retired Sub-judge, of Masulipatam on the 3rd day. The functions on each day were held from 6 a. m. to 10 a. m., 2 p. m. to 4 p. m. and from 5 p. m. to 8 p. m. The morning and noon functions took place in the Pitham premises while the evening functions from 5 p. m. onwards took place in the spacious pavilion specially erected by Sri Chunduri Venkatarreddi garu in the compound of his palace 'Amrita Bhandar.'

The proceedings each day commenced with Sree Venkatesa Suprabhata Seva and Hari Sankeertanam. Then followed the usual exposition of Brahma Sutra Bhashya of Sree Sankara Bhagavat Pada by Brahma Sree Malladi Ramakristna Vidwatchayanulu garu who was specially honoured by presentation of cloths etc. before the proceedings began on the first day. Brahma-Sree Vidyaraj Dr D. S. Avadhany, Adhipati of the Pitham thereafter dedicated his Sanskrit poetical work 'Amrita Lahari'† to Lord Venkateswara the principal deity worshipped in the Pitham. After the dedication ceremony was over Dr. Avadhany read out and expounded portions of the

work to the learned audience assembled who highly appreciated the same.

Between 2 and 3 p. m. that day the students of the local Venkateswara Ayurvedic College (founded by Bra. Ayurveda Sthapaka Nori Ramasastry Garu) conducted a vakyartham on medical topics in the traditional style in Sanskrit language. Sreeman Prativadi Bhayankara Kristnamacharyulu Garu, Ayurveda Sthapaka specially presided over this vakyartham. Sreeman Kristnamacharyulu Garu in his opening remarks observed that such vakyarthams have unfortunately become obsolete and complimented Dr. Avadhany for seeking to revive the same. He explained the method of the vakyartham and pointed out that such debates greatly advanced the science. Four students of the college who were specially trained by Brahma Sree Rani Prasada Sastry Garu (lecturer, Venkateswara Ayurvedic College) conducted the vakyartham in batches of two each. The vakyartham was greatly appreciated by the physicians as well as the lay pandits present.

The open session commenced in Amrita Bhandar at 5 p. m. There was a large audience of the elite of the city consisting of more than a thousand people; several learned people having specially come for the celebrations from other places as well. Notable among those present were Sree Mallela Sivaramakristnaiah garu B.A. Vakil, Masulipatam, the presidents elect for the 2nd and 3rd days of the celebrations, Sri B. Ramachandra Reddi Garu, B.A.C.B.E., ex-president of the Madras Legislative

* An account of the aims, objects and working of the Pitham is printed elsewhere in this issue (See p. p. 23-26.)

† For a review of this work see P. P. 7-12 of this issue.

Council, Mr. Parande of Nagapur, Bra. Vajapeyayajula Rama Subbarayudu Garu, Brahma Sree Sahitya Sthapaka Kasibhatta Subbayya Sastri Garu of Cocanada, Dharma Sthapaka, Vidwat kavi ratna, Pulya Umamaheswara Sastry Garu of Mungonda, Bra. Malladi Ramakristna Vidwachayanulu Garu, Messrs T. Jagannadham, S. V. Kristnaiah, M. Narasimha Rao, T. V. Sooryanarayana, Nandipati Jagannayakulu, Rowsaheb G. Narasimha Row, Mr. V. Sadasiva Row and several other leading lawyers, merchants and officers of the locality. Brahma Sree T. A. Venkateswara Dikshitar of Tirupati Oriental institute and several other erudite pandits specially invited for the celebration graced the dias. Messages wishing the celebrations success and encouraging the Pitham to carry on the work of propagating the Ancient Aryan culture and appreciating the work so far achieved by our Adhipati were sent by Dewan Bahadur K. S. Ramaswami Sastrigal, Row Bahadur M. Narasimham Pantulu garu, Bra. Ganti Lakshmanan garu (Advocate) A. Venkatachalam garu (Advocate) Row Bahadur S. K. Padmanabha Sastrigal and S. Ramachandra Dikshitar of Mylapore Sanskrit College and several other leading men of note.

After the reading of the messages was over, Srimati Kavitalaka Kavitarisara Kanchanapalli Kanakamba garu read and expounded verses composed by her for the occasion in Telugu and Sanskrit and explained the objects of the Pitham and exhorted the audience to ignore the petty differences between Andhras and Tamils and to preserve our ancient culture and Dharma. Mr. Chunduri Venkatareddi, B.A. read the report of the work of the Pitham and recounted several of his own experiences with Sri Amritanandanatha Swamiji and eulogised the Swamiji's genius and Sishya Vatsalyam.

Sri B. Ramachandra Reddi garu then opened the celebrations and in the course of his address laid special stress on the need for carrying on propaganda work and expressed his appreciation of the strenuous efforts of Dr. Avadhany in the field. To impress the audience with the value of propaganda, Mr. Ramachandra Reddi said "The teachings of Ramakristna Parama-

hamsa would have faded into oblivion if that greatest of propagandists Swami Vivekananda with that divine erudition and with that exuberance of expression which were his own had not immortalised them.....

The Immortal Message of Amritanandanadha Swamiji could not have become immortal but for the facile pen of Kavitalaka K. Kanakamba garu and the press of the Immortal Messages under the auspices of the Trilinga Mahavidya Pitham. If in recent years Hinduism became the chronic sick man of India it was due to the uncharitable neglect that it was subjected to. If in still more recent times it is just showing signs of recovery it is due to the nursing by propaganda however disorganised and disintegrated that might be." Mr. Parande then addressed the audience in English and made a passionate appeal to preserve the sacred Dharma of this land.

The president Sreeman Ramanuja Swamy garu then delivered his opening address in the course of which he expounded the greatness of our culture and emphasised upon the imperative necessity of preserving the same. Bra. Venkateswara Dikshitar of Tirupati and T. K. Bala Subrahmanya Iyer Avgl. spoke in Sanskrit exhorting the public to protect the ancient culture and Dharma and Bra. Sistla Narasimha Sastri garu of Masulipatam expounded the fundamental principles of Adwita philosophy. Mr. Vajapeyayajula Rama Subbarayudu garu then read verses in Telugu eulogising the work of the Peetham.

On the 2nd day of the proceedings after the usual Bhashya Kalakshepam a Pandita Parishat was held in the Pitham and several learned Pandits took part in the proceedings. Bra. Jayanti Suryanarayana Sastri garu of Daksharamam read a paper in Sanskrit wherein he pointed out the futility of the curricula of studies prescribed for the various Oriental Titles examinations and gave several valuable suggestions for a proper study of the Sastras and Vyakarana Sastra in particular. Sri Venkateswara Dikshitar also spoke from his own experience that the courses of study prescribed for the Oriental titles examinations have failed to fulfil the objects with which the late lamented V.

Kristna Swamy Iyer Avgl designed them. He pointed out that unless the graduates of these Oriental titles examinations make a special study for at least four or five years afterwards in any particular Sastra they will not be good for anything. And what is worse the Sastra itself may go down into oblivion. Mr. Dikshitar humorously compared these modern certificated Sastris to dumb mendicants who being unable themselves to speak, exhibit printed notices. The Oriental title holders likewise content themselves with exhibiting their certificates since they cannot carry on a discourse in any of the Sastras in which they graduated.

In the afternoon Sahitya Sthapaka Kasibhatta Subbayya Sastri Garu delivered an interesting address in Sanskrit as well as in Telugu and expounded the aim of literature and severely criticised the modern trends in literature.

The open session as on the previous day commenced regularly at 5 p. m. The President Gurubhakta Sikhmani T. K. Balasubrahmanyaiyer Avgl delivered a most impassioned address exhorting the public to protect the Dharma * Sanskrit slokas composed by Srimati K. Mahalakshmi Sundaramma Garu, B. A. (Hons.) L. T. Vidwan, Akhandam Sitaramasastry, Kalluri Subrahmanya dikshitulu and Nallapeddi Subbaramaiah were read eulogising the founder of the Pitham and its present Adhipati and Srimati Kanakamba Garu. Messrs. D. Srinivasa Sarma and Sri Ramula Sachidanandasastri read Telugu Verses composed by them for the occasion. Bra. Pulya Umamaheswara Sastri Garu and Kuppa Anjaneya Sastri Garu also read verses composed by them in appreciation of the objects and achievements of the Pitham.

Dr. D. S. Avadhany, Adhipati of the Pitham then announced a donation of Rs. 116 by Srimati Kanakamba garu to the Sankara Gurukulam founded by the president of the day's celebration Sri T. K. Bala Subrahmanya Iyer Avgl. Mr. Iyer accepted the donation on behalf of the Gurukulam and gave a suitable reply in the course of which he explained the ob-

jects of the Gurukulam and the circumstances that led up to its foundation. Mr. Subrahmanya Iyer is a favourite disciple of His Holiness Sri Nrisimha Bharati Swamigal of Revered Memory and he recounted various instances reminiscent of the greatness of the Swamiji.

Dr. D. S. Avadhany then announced on behalf of the Tirumala Srinivasa Trilinga Mahavidya Pitham the various titles† conferred this year upon some of the best Pandits in Vedanta, Vyakarana, Purvamimamsa, Ayurveda etc. A brief account of the qualifications and special accomplishments of each one of the recipients was given and the President then presented on behalf of the Pitham a pair of clothes to each one of them. Brahma Sree T. A. Venkatesa Dikshitar, Lanka Lakshmi-Narasimha Sastri garu, Kambhampaty Ramamurthy Sastri garu, Challa Suryanarayana Sastri garu and Prativadi Bhayankara Kristnamacharyulu garu replied on behalf of the recipients in an appropriate manner. The speech of Venkateswara Dikshitar in Sanskrit was very much appreciated by the audience alike for its gentle humor as for its fluency and melliflence.

Brahma Sree Malladi Ramakristna Vidwat Chayanulu Garu in the course of a short speech then gave several valuable suggestions for the revival and preservation of the Vedas and Sastras. He said that Mr. Kowta Suryanarayana Row and others in Bezvada have been honouring only vedic scholars and it is highly commendable that this Pitham should have undertaken the task of honouring the sastras.

The proceedings on the third day commenced as usual in the Pitham premises at 6 a. m. After Sutra bhashya Kalakshepam Bra. V. V. S. Avadhany garu president of the day gave a lucid analysis of Sreemad Bhagavata and showed that though it apparently inculcates Sagunopasana and Bhakti, Bhagavata really establishes the Adwita Tattwa and that it serves as an elucidation of the grand truths proclaimed in the Upanishads.

* The address is printed in extenso in this issue. (See P. P. 41 to 48)

† A list of the titles and their recipients is separately published in this issue.

and Bhagavadgita. Sagunopasana is inculcated because the generality of mankind will not be able to attain that spiritual altitude where from the diversity caused by name and form can be discarded as unreal.

In the afternoon that day between 3 and 5 p. m. Hanumadupasaka Bra. Sistla Chandramouli Sastri garu spoke on the greatness of Sri Hanuman from the point of view of Upasanam. His speech and the apt quotations given by him were very much appreciated.

The open session as usual commenced at 5 p. m. The President Bra V. V. S. Avadhany garu continued the theme of his discourse in the morning and gave several valuable hints for the study of Sreemad Bhagavata. Sreemati Gudipudi Indumati Devi garu then read Telugu verses composed by her for the occasion. The verses were highly appreciated by the audience. Dr. P. Srinivasacharya, M. A., Phd., Principal of the local S. R. R. College then addressed the audience in Telugu. He reviewed the achievement of the Western scientists in the field of pure science and pointed out that they are also slowly groping their way to the doctrine of Advaita which was long long ago established by the sages of India. He pointed out that the charge of superstition usually levelled against Indians might with greater force be brought home to the westerners themselves and instanced some of the silly superstitions of the English. He said that as reasonable men we cannot discard our own culture and civilisation unless we acquire a first hand and complete knowledge of our scriptures and sastras. He very much regretted the present state of affairs in which very few of the English-educated Indians interested themselves in our ancient culture. The few that are interested study the appreciations and translations of Western scholars which are often times misleading and incorrect. He finally exhorted the Pandits to help English-educated Research workers in their attempts to interpret the ancient inscriptions, manuscripts and the like.

Vaidyaraj Dr. D. S. Avadhany, Adhipati of the Pitham then delivered an impassioned address calling upon the general public to propagate the ancient Vedic culture and Dharma. He said that the existing universities are not at all useful for propagating our culture. When Pandit Madan Mohan Malavyaji started the Hindu University it was hoped that much would be achieved for the preservation of the ancient culture but all hopes were dispelled. Dr. Avadhany then impressed upon the audience the necessity of establishing a separate University for teaching the ancient Scriptures and Sastras and Arts of our land in the ideal traditional method. He said that he is shortly going to publish a scheme of an ideal University, a **Sarva Tantra Swatantra Kalasala**. The Jayanti celebrations were concluded by the beautiful performance of Usha Nataka by the famous Kuchipudi Bhagavata. The Nritya and Abhinaya of Sri Vedantam Raghaviah the principal actor who personated Usha were highly appreciated. On the 9th Mr. Chunduri Venkata Reddi fed about ten thousand poor people in the compound of his place.

In continuation of the Jayanti celebrations a series of lectures were delivered by Bra Pulya Umamaheswara Sastri garu T. K. Bala Subrahmanya Iyer Avgl. and Dr. D. S. Avadhany and others on the questions of Temple-entry and other matters relating to religious and social reform. The incidents connected with the Temple-entry at Madura and the futile attempts of Dr. Rajan and his followers to effect an entry into Sri Rangam Temple, narrated by Sri T. K. Balasubrahmanya Iyer Avgl. were listened to with rapt attention and aroused the righteous indignation of all those present.

The Jayanti celebrations aroused great enthusiasm in the town for our ancient culture and Dharma and not only the meetings of the Jayanti celebrations but also the lectures organised in continuation thereof were largely attended. The Pitham is arranging for a series of lectures in other parts of the city as well and is contemplating to start a party of workers on a lecturing tour through Andhra Desa.

- - Editorial Notes - -

Tirupati & Tirumalia Devasthanam and Harijan Temple entry.

We understand that the Devasthanam Committee has resolved to ascertain the opinion of the archakas on the question of Harijan entry into the Tirupati temples. We fail to understand the principle on which the opinion of the archakas is sought. Temples are certainly not built for the benefit of the archakas. The main object of building temples is not to provide employment to them and other salaried officers. If the Agamas are not considered as authoritative and conclusive and it is considered desirable to introduce Temple-Entry reform on the strength of public opinion then the entire body of worshippers should be consulted and not the mercenary Archakas. Lord Venkateswara attracts devotees from all parts of India - from the Cape Comorin to the Himalayas and from all Creeds. The Smartas worship him as Venkateswara, the Vaishnavites as Srinivasa and all devotees coming from northern India know him as Balajee. Thus if the reformers are bona-fide and are not indecently anxious to inflict their fad upon the general body of worshippers they should try to take a plebescite of the believing worshippers and not introduce the prohibited classes by the back door.

We understand that several over-enthusiastic trustees of certain temples in other parts of the country are holding out hopes of promotion of salaries to archakas so as to induce them to acquiesce in the Harijan entry. If inducement fails, intimidation will be the next weapon that will be drawn out of the armoury of reformist bigots.

We have absolutely no grievance if the Reformers build new Temples in accordance with their New Dispensation and admit not only Harijans but Christians and Mahomedans as well. The existing temples receive no support from public

revenues. The excluded classes have not contributed anything to their construction or maintenance. The temples were constructed by persons who believed in the authoritative character of the Agamas which exclude certain classes. What then is the legal or moral justification for admitting persons who were intended to be excluded by the original Donors?

When we question the legality of admitting the Harijans into the existing temples we are not raising the question whether legislation in this behalf is intravires or ultravires of the provincial legislature. Possibly it is intravires. The defect lies in the system of Jurisprudence—the western conception of sovereignty which enables a purely secular and party-ridden legislature to legislate in regard to matters of this kind. The Hindu idea of kingship is altogether different from the Austinian conception of sovereignty. It was never the Hindu theory that the king could change the law as he pleased. The king himself was bound by the Dharma as expounded by the Sastras.

We are moving heaven and earth to secure independence but we are slavishly imitating the institutions and ideologies of an alien culture. Our real enemy is not Britisher but the culture and civilisation that he represents and insidiously injects into our minds. Let not our readers forget that cultural dependence is more humiliating and stultifying than political and economic dependence.

Literary taste and style.

In an age when the distinction between liberty and licence is fast disappearing, when men and women aspire to cohabit like beasts unfettered by the bonds of matrimony, when even the elementary laws of decency are cast off to the winds and people love to roam about in the nude, it is no wonder that modern authors defy the rules of grammar, prosody, and good taste and

parade Billingsgate as the highest form of literature. The justification put forward for deforming literary style and diction is that limitations of grammar fetter free expression of ideas and that literary productions should be such that could be understood by the average man in the street.

A bad workman complains of his tools. People who have not the will or calibre to master the language naturally complain that grammar hampers free expression of thought. But a study of the classics would show that this is not true and that the great masters have expressed themselves with great facility without violating the rules of the language. The deterioration is not merely in the diction but in the style itself. The style is the man: man has deteriorated mentally and spiritually and his literary style also underwent a change along with him. Style cannot be distinguished from matter. A thing cannot exactly be stated in two different ways. If the expression is slightly altered the idea that literary production should be such as could be understood by the man in the street—No great work of art particularly the literary, has up till now been understood by the man in the street. As Arnold Bennet says, "Do you suppose that if the fame of Shakespeare depended on the man in the street it would survive a fortnight? The fame of classical authors is originally made and it is maintained by a passionate few."

We are glad to note that Sri B. Ramachandra Reddi Garu B. A., C. B. E. has in his recent Presidential address at the "Yadhartha Navya Sahitya Parishat" held last month in Madras made out a strong case for classical style and taste in literary production. He deplores that the number of those that are capable of understanding and appreciating the classics is gradually declining. He points out that though the language be one there are various provincialisms and in the absence of a standard literary style and diction, the colloquial language of one part of the country cannot ordinarily be understood in another part.

Mr. Reddi also points out the defects of modern "Bhava-Kavitvam" in the Andhra Desa. Himself a man of great culture and good taste Mr. Ramachandra Reddi is a great admirer and patron of classical literature. We are gratified to see that he has openly championed its cause and is trying to checkmate the progress of literary debauchery.

Man and the Machine.

In the course of a speech recently delivered on the occasion of the inauguration of Kalakshetra Arts Course organised by Srimati. Rukmani Devi at Adayar Dr. Maria Montessori rightly pointed out that machines were multiplying so rapidly that perhaps in a short while there would be nothing left but the machine. Man was so blinded by the machine that eventually he might become only a creature incapable of independent movement."

The story of the temptation offered by Satan and the consequent fall of Man might be dismissed as a myth but the Fall of Man has certainly commenced from the invention of the power-driven labour-saving machine. The sages of yore could read with their own eyes—nay with their eyes closed—the movements of the entire planetary system but the modern mechanical man cannot read even the open book before him without the aid of powerful lenses. All external aids to human capabilities have a tendency to render man personally inefficient. One accustomed to drive in cushioned cars loses the ability to walk. People habituated to address microphones lose the power of shouting to a large audience as their less refined brethren can. The practice of indiscriminate bombing deprives the capacity of cultivating an unerring aim. The man who invents the machine is certainly endowed with great intention, intelligence and skill but the man who uses the machinery becomes its slaves and loses his own individuality. The inborn power of man is original and adaptable to varying circumstances but the power of the machine is blind and stereotyped.

Aided by the labour-saving machinery man begins to produce goods as if by black magic. His neighbour does the same and the two come into conflict in their rival efforts to market their goods. They carry on war against each other and that war, the very mechanical power which helped them as a means of production, will be utilised for engines of destruction. Thus like the hounds of the Greek hunter who boasted that he saw the goodness naked, the very machine turns against its inventors and tears them to pieces and as Dr. Montessori points out there might come a time when there will only be machines and no men.

What is to become of India

"My pendulum swings between Jawaharlal Nehru on the one hand and Subhas Chandra Bose on the other. Gandhiji left the Congress because he felt in the first

place that the Congress was not following his own particular objectives and in the second place he wanted to be free from the entanglements within the Congress policies and activities of all kinds.....Jawaharlal Nehru is somewhat western in his outlook and Subhas Chandra Bose should not flutter his left wing too much.....It is the together-spirit that is wanted". If Gandhiji leaves the Congress on account of ideological differences and practical difficulties and Jawaharlal Nehru is somewhat western even in the view of an occidental gentleman, like Arundale and the together-spirit is wanting what is to become of India. It is true as Dr Arundale points out none of the present day leaders including Gandhiji do not know much of India and the real spirit of her culture. The real leaders of the Renaissance of Indian culture and glory of India are to be sought for elsewhere than in the group of the present day politicians.



श्रीमास्याय नमः

SREE TIRUMALA SREENIVASA TRILINGA MAHAVIDYA PEETHAM

Titles awarded to Pandits on the occasion of the

Sri Amritanandanatha Jayanti

(7-12-39)

I. Vedanta Sthapaka:

1. Row Bahadur S. K. Padmanabha sastrigal,
Sanskrit college, Mylapore, Madras.
2. Bramhasree T. V. Ramachandra Deekshitar,
Principal, Sanskrit college, Mylapore, Madras
3. Bra. Lanka Narasimha Sastri garu,
Vyakarana Siromani, Gudivada (Kistna Dt.)
4. Bra. Sishtla Narasimha Sastri garu, Masulipatam.
5. Bra. S. V. Subrahmanya Sastrigal, Pazhur. (Trichinopoly Dt.)
6. Bra. P. Ramasastrigal, Principal
Jagadguru Vidyasthanam, Tiruvanaikovil.
7. Bra. Mandalika Venkata Sastri garu, Nellore.
8. Bra. Guntur Seetharama Sastri garu,
Mogallu, (West Godavary Dt.)
9. Bra. Challa Suryanarayana Sastry garu, Rajahmundry.

II. Vyakarana Sthapaka :

1. Bramhasree Jayanti Suryanarayana Sastri garu,
Draksharamam (East Godavary Dt.)
2. „ Kambhampati Ramanurti Sastri garu,
Vyakaranacharya, Sangaveda Pathasala, Masulipatam.
3. „ Chilukuri Lakshminarayana Sastri Garu, Rajahmundry
4. „ Kuppa Anjaneya Sastri Garu.
5. „ Varanasi Subrahmanya Sastri Garu, Pithapuram.
6. „ Vedula Suryanarayana Sastri Garu, Pithapuram.
7. „ K. S. Krishnamurti Sastri garu,
Rameswaram, Devasthanam Pathasala, Madur.
8. Sreeman Godavarti Yatiraja Sampat-Kumara Swami Garu,
Aukiripalli, (Kistna Dt.)
9. Sreeman Pandit S. K. Venkataramacharyulu garu,
Vyakaranasiromani, P. O. L. Vizayanagar.
10. Bramhasree Darbha Sarveswara Sastri garu, Pithapuram.

III. Ubhaya Meemamsa Sthapaka :

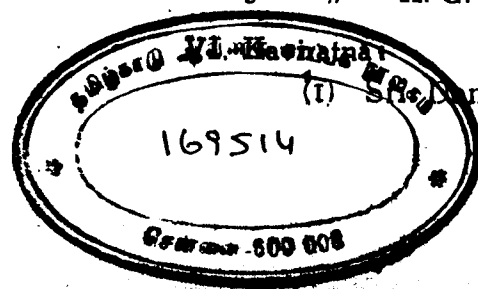
1. Bramhasree T. A. Venkateswara Deekshitar,
Oriental Institute, Tirupati

IV. Nyayasthapaka :

1. Bramhasree Kolluru Somasekhara Sarma Garu,
Chittigudur, Parnasala Post, Kistna Dt.

V. Ayurveda Sthapaka :

1. Bramhasree Iswara Satyanarayana Sarma Garu,
Sreekakulam.
2. „ Kaviraja Madhusudana Sarma Garu, Berhampore.
3. „ Marla Narayana Sastri Garu, Coconada.
4. „ Marla Narasimhasastri Garu, Cocanada.
5. „ Vangala Subrahmanya Sastri Garu,
Kumaradevam (West Godavary Dt.)
6. „ Chimalakonda Suryanarayana Garu,
Chilakalampadu Agraharam, Pippara Post
7. „ Chivukula Satyanarayana Sastri Garu, Nuzvid.
8. „ Pulugundla Narasimhasastri Garu, Nellore.
9. „ Nori Ramasastri Garu, Bezwada.
10. „ Rani Prasadastri Garu, Bezwada.
11. Sreeman Prativadibhayankara Krishnamacharyulu Garu,
Bezwada.
12. „ Tirumala Pallelamudi Ramanujaswami Garu,
Ramatirtham (Vizagapatam Dt.)
13. „ K. G. Natesa Sastri garu, Mylapore Ayurvedic College,
Madras.



(1) Sri. Rama Venkataswamy Gupta garu,

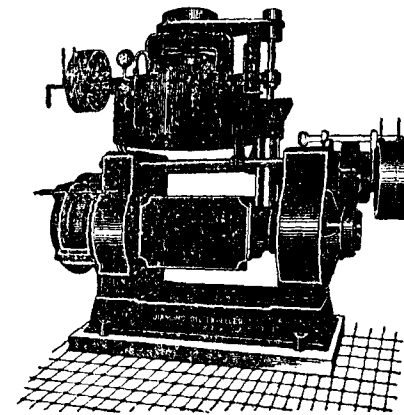
Telugu Pandit, Christian College, Madras.

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N. S. ROUND SINGLE KETTLE TYPE

N. S. ROUND KETTLE models of the Diamond Oil Expellers represent an entirely new departure in expeller design and construction. The split worm shaft is provided on its whole length with new designed pressing worms of varying pitch decreasing uniformly towards the cone side and horizontal thrust exerted by it is made to be taken up by a very strong thrust ball bearing mounted on the extreme end. A vertical crammer is provided by means of which the material is preliminarily pressed before entering into the cage. These two improvements chiefly account for its larger output. This expeller is more suitable for preliminary pressing and can also be used for final pressing with good result.

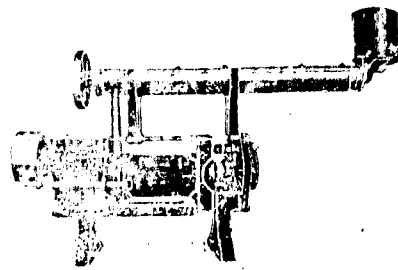
CAPACITY—This expeller is specially designed to give greater output than the Standard Expeller. One expeller is capable of dealing in the first pressing with 7-8 tons of groundnuts, etc., and 10 tons of copra in 12 hours. Eight tons of groundnut can be easily treated in two operations in 24 hours leaving only 7-8 percent of oil in the cake.

POWER & STEAM—Due to extensive use of ball bearings power required is very low, *i. e.*, 8 to 10 B.H.P. for groundnuts, etc., and 10 to 12 B.H.P. for copra. The hourly steam consumption is about 50 to 60 lbs. at a pressure of 30 to 60 lbs. per Sq. Inch.

PRICE—All expellers are supplied with single trough complete with driving pulleys, etc., for Rs. 5,800.

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Lowest working cost.
Simple design.
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A CONTINUOUS automatic oil press for the production of oil from all oil seeds such as groundnut, castor seed, cotton seed, kurdi seed, rape seed, mustard seed, linseed, poppy seed and copra, etc.,

Expellers have for many years suffered from one grave disadvantage, namely, excessive wear and tear and consequently high cost of renewals. With the introduction of the Diamond Brand Oil Expellers in the Indian market this drawback is entirely removed. We can confidently recommend our machine as an economical and efficient machine for the production of vegetable oil from all oil seeds at a very low cost with the minimum Horsepower. It requires no skill to operate. An ordinary cooly can attend to it. The machine is very strong, simple in design having easy access to all wearing parts while the upkeep is very low.

CAPACITY — This varies over a considerable range, depending upon the kind of seed being treated, its condition, the class of oil, and the kind of cake desired. As a general guide, however, a single expeller can handle from 5-6 tons of oil seeds such as groundnuts, etc., and 7-8 tons of copra for a day of 24 hours leaving 7-8 percent of oil in the cake.

POWER — Owing to the extensive use of ball bearings, power required is low and varies from 8-10 B. H. P.

STEAM — This varies largely with the kind and condition of seed being pressed, but may be taken as about 60-70 lbs. per hour steam at a pressure of 30-60 lbs. per Sq. Inch.

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