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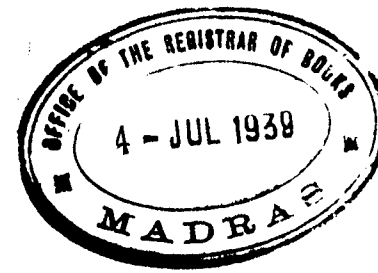
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THE MADHWA MESSENGER

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Editor: C. A. KRISHNAMURTI RAO, M. A., F. R. Econ. S.



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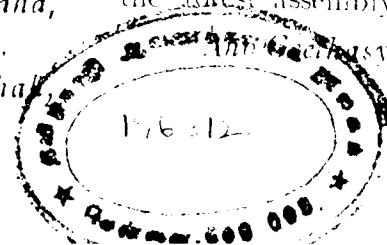
dwelling on the mighty theme of his great work, he saw before him the figures of Rama, Lakshmana, Sita, Dasaratha and his 3 wives. Just then two lovely boys Kusa and Lava came and touched his feet shining in all their Brahmacharya. He found the proper reciters in them, *Svara Sampannou* and *Roopa Lakshana Sampannau* who sang and danced the whole poem through to the accompaniment of stringed instruments in the great sacrificial pavilion, while an enraptured assembly of holy men listened. At the end of this unique function, the prize distribution took place, Sage Valmiki being proud of his pupils. The presents were interesting. *Kalasam, Prasanna Valkalam, Krishna-jinam, Mounji* (the sacred girdle round the waist), *Kamandulum, Yagna Soothram, Audambareem, Braseem* (the seat of meditation), *Japamala*, all appropriate to the life of the forest. "Long life and joy" they shouted in the echoing forest.

The human feelings of Love and Separation, the inquiry after the Supreme One freest from blemishes and replete with virtues, and the promptings of Narada the *Trilokagnya* and *Chaturmukha Mahatheja*, Brahma the Creator, are the seeds out of which this mighty tree has grown.

Narada suggesting the name of Rama — who could be a better authority on such a subject? — gives him choice epithets —

*Ikshwaku Vamsa Prabhavo, Ramo
Nama Janaisrutaha,
Buddhiman, Neethiman, Vagmi,
Sriman, Prajanamcha Hiteratha*

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Arya, Kausalyananda Vardhanah, etc. etc. Belonging to a noble family, i.e., a noble tradition, with fame well-known to *Janah* i.e., the various classes, wise, following the right path, resourceful in speech, ever anxious to promote the good of his subjects, noble and with mature wisdom, and ever a source of joy to his mother, Kausalya.

Kausalyananda Vardhanah deserves special notice. Why not giving joy to Dasaratha? The mother's superior claims to shaping the future of the child are recognised. Her *ananda* increases with the satisfaction that she has moulded properly the child's future from the moment of conception and that her labours have borne full fruit. How often have we heard the mother's curses and regret that a vile son has been brought forth! Similarly we have *Sumitrananda Vardhanah* in referring to Lakshmana.

The merits of the poem have been thus referred to —

*Ramakatham Punyam Sloka Baddham
Manoramam
Samudra Iva Rathnadhyam Sarva
Sruthi Manoharam.*

The story of Rama told in well-constructed verses, pleasing to the heart, full of precious gems like the ocean, containing the wisdom of the Vedas that captivates the heart.

When it was sung by the two brothers, the forest assembly burst out into ecstasy. *Abhi Geetha madhuryam Sloka
nancha Viseshathaha*

— What fine music! What rare verses!"

*Abhi Geetha midam Geetham
Sarva Geethesu Kovidou
Hladayath Sarva Gathram
Manamsi Hridayanicha*

— Song that is favoured by the wise, pleasing to every body, the manas or the mind and to the soul.

There are beautiful descriptions of natural scenery —

*Thathas Sugriva Sahitho Gathva
Theeram Mahodadheh*

— the deep dark blue ocean!

Ramaneeya Prasannambu sends a thrill through sense, sight and sound. One feels that it is as difficult to bring out the beauty of the original as it is to translate.

"The sweet breath that breathes upon a bank of violets".

May we, in this connection, appeal to every Brahmin, every Madhwa in particular, not to forfeit his claim to a priceless heritage — a knowledge of Sanskrit and the Ramayana, which is free from knotty points in sense or sound? Let him also do his duty by posterity by beginning his child's education with a knowledge of Sanskrit, the fond parent teaching the

hisping child such nursery slokas as *Ramaya, Buddhirbalam*, and songs like *Deva Banda, Bandu Nillo* etc. What is required is only the will resulting from a proper appreciation of the greatness of our language and thought which will endure with the hills in this '*Maheethala*' — this great earth.

Every parent would be solving in a substantial measure the problems of our education from the points of view of finance, content and quality of education by adopting this course. "Something attempted, something done" is a maxim valuable at all times. Complete reliance upon the school, the schoolmaster and the Department with an equally complete abandonment of the child to these agencies where multiplicity of counsels followed by confusion and consequent inactivity prevails, does not promise to be helpful. The parent ought not to mind the trouble of taking care of his child's education, and the home in very many cases is more powerful than the school in the matter of the child's education.

"*Samudra Iva Rathnadhyam* — having lustrous gems like the ocean!" We will revert to such thought-gems in succeeding issues.

Attempts to harmonise Religious views.

Various methods have been suggested in recent times to harmonise religious views each of which has a striking excellence but seems to be hopelessly at war

with others. Certain persons feel that such good men should not be at war with one another. It is not for the good of the world.

One method is to ignore religion or abolish it altogether. This gives rise to serious evils making men devoid of any feeling of reverence. A second method is to bring in a comprehensive theory including all others within its fold so as to serve as a basis of a final unity. A third is to point out features of similarity and unity in fundamentals so that they are not, after all, different. A fourth is to show that every religion is a practical method of approach to the ultimate truth and is, therefore, an aspect of that Truth from a particular angle of vision. Still another way is to point out that every religion is a stage in the path to absolute truth. The last would be to say that it is only a spiritual realisation, differences being due to differing interpretations.

The first attempt is a failure as it is destructive and many still cannot view with equanimity the destruction of long-cherished views. The 2nd cannot secure agreement as it adopts a patronising attitude towards every religion. The 3rd contemplates a state of affairs where each is placed on a footing of equality with others and a surrendering of their individuality is involved. The 4th makes any religion the custodian of the idea of absolute truth. To call a religion a stage in the progress towards ultimate truth is to make some necessarily lower and others nearer the summit. It is hurting to the sense of pride of the followers of religions and again there is a wrangle. To claim that a religion is a spiritual experience entitling it to a primary place is to make others

challenge the nature and correctness of that experience and the result is that every attempt is a failure. The situation becomes positively perplexing.

Sri Madhwa evolves harmony by preparing the ground for a conclusion most methodically, thereby making a lasting contribution to Hindu thought. In a sense, he re-edited and re-inforced viewpoints already existing, giving them a new garb and a new touch which was modern to men of His times. He starts with definitions to avoid confusion and prescribes methods helping us on to correct conceptions. Throughout, the appeal is to reason and judgment and the means are tests and proofs. References are first to our own experiences, then to inferences and finally to the scriptures. The fullest opportunity is given to the opponent who is even helped with points of which he was ignorant, in order to make the victory real and not cheap as testified to and declared by referees whose qualifications are also prescribed. The case of Vedantha Desika arbitrating between Vidyaranya and Akshobhaya Theertha is an instance in point. The rules and purposes of debate, and methods of discussion are elaborate and minute in point of detail postulating all possible conditions. How the debate should end and the umpires should give their award are also made clear and illuminating. Violation of the rules was not tolerated; hence the authoritative tone of Madhwa and his followers.

All this in the 12th or 14th century when the English Parliament, the mother

and model of modern legislatures, was yet a babe or had not been born! We are, therefore, followers of no mean or primitive system but are members of an organisation with features which are the pride of many modern institutions.

What were the aims of these controversies? One was to find out the true Truth upon which both the parties were agreed. The defeat where it lay was admitted and often it ended in the adoption of the symbols of the victor by the vanquished as a token of defeat. Most of

the followers of Madhwa are drawn from the Advaitic fold.

The work of the followers of our Guru largely consists of interpretations and explanations. To-day the vast bed of the river seems to be dry. Water has receded to a great distance; we scarcely discern the outline in the blazing sun-shine beyond. But springs here and there reveal the existence of an inexhaustible supply of primeval water. Shall we neglect such a source and such a supply of matter of inestimable value?

Hindu Society Then and Now.

By an esteemed Calcutta Professor.

"The very fact that this society with spiritual freedom as its goal has endured so long notwithstanding the terrible onsets of cultures basically different from its own is a proof in itself that there is truth in the principles underlying its structure broad-based on the fundamental truths of human life. Nevertheless it cannot be denied that this social organisation is decadent and its decay is due not so much to external opposition or any

inherent weakness in the ideal but to a falling off from the ideal itself. The spirit of the law was lost sight of and the letter acquired a disproportionate importance. Essence of religion was sacrificed to form and circumstances, dead ritual and lifeless worship. The inlying spirit has to be rediscovered and the law framed anew where needed, and obeyed with a consciousness of the spirit within".

The Upanayana.

The formal and regular introduction to education is at the Upanayana which is prescribed for the Dwijas under various rules regarding time and initiation — the Brahmana in Spring, Kshatriya in Summer, Vysia in Autumn. Age-limits are between 7 and 16 for the Brahmana,

11 and 22 for the Kshatriya and 12 and 24 for the Vysia. The earlier age for the Brahman is for 2 reasons — he attains intellectual eligibility earlier than others; he has also to undergo a far more extended and deeper course of study and discipline. For other castes, book-learning

was shorter; so they may take to their respective professions in practical life at an age suitable to them. The institution is regarded as very important, as being a second birth. The violation of the age-limit involves the defaulter being known as a *Vratya*. The penances prescribed for such offences are severe, so that it practically works as a compulsory system of education. The teacher must initiate. The four special marks of the Brahmachari are the garment, deerskin, girdle and staff. Preliminary queries as to name and lineage are put by the initiating teacher. The boy would then formally declare that he wants admission as a pupil. The teacher should not admit one not known to him. The pupil must be pure, attentive, of controlled passion, of good memory, chaste and well behaved. He is then committed to the charge of the Gods with prayers varying with each caste.

Our National Outlook.

Recent developments in our public life have given all lovers of our country cause for grave concern. Eminent names were connected with the Congress from its very inception until it wrung from the British public the confession that it was the only organised party with the largest following which need be consulted in the framing of any Government of India Act. The Montford Reforms were followed by the Rowlatt Act and the Non Cooperation

The prayers used to indicate the objects of education which are both religious and secular, so necessary to the harmonious development of a man's nature. He prays to the Gods for knowledge, offspring, splendour, strength, vigour, fame, intelligence, bliss, prosperity, insight and holy lustre.

The spiritual bond between the teacher and the pupil is sacred and inviolable. The pupil has his daily routine — rising from bed before his teacher and sun-rise; bathing and purifying himself. Even the manner of bathing is laid down so that it could not be a sport. He is to bathe thrice a day. His devotions are to be repeated thrice a day in a pure place. He should avoid perfumes, garlands, collyrium, sleep in the day time, dancing, gossiping, back-biting, lying, injury to living things, and talking with women more than is strictly necessary. He should have extreme regard to his teacher. — Prof. Radha Kumud Mukherjee in "Indian Culture through the ages".

Movement. The Central Legislature functioned with vigour. The country became politically educated. The Act of 1935 brought in Provincial autonomy. Seven major provinces became Congress-governed. Expectation was at its highest. Opposition to the Federation was to be the next stage on the way to Poorna Swaraj.

British statesmanship and diplomacy have been successful in European and

world politics. Our weapons are non-co-operation and non-violence with civil obedience. They are of little avail against a western power. The British are past-masters in state-craft. We are poor that way. One Chamberlain spoke and acted for Britain. Will any one man be permitted to speak for India? Even Gandhiji may not have the approval of the entire Muslim Community while the South Indian Non-Brahmin will point out that he is in the hands of a South Indian Brahmin; and the objection will run in a vicious circle if the choice fell on any other. If we were to have an All-India festival, we would have to engage a Hindu piper, a Muslim piper, a Christian (Catholic and Protestant), a Dravidian, a Karnataka, a Kerala, the Nominee of a state ruler, and one of his subjects!

Socialism and Communism are new entrants into our public life. Labour unrest is in greater evidence than may be justifiable. The agitation for responsible Government even in well-governed states has begotten conditions not altogether pleasing. The desire to court trouble seems to be spreading. Every movement is militant adding to the prevailing disorder.

The Muslims have been suddenly roused to a new sense of danger to be averted by studied aloofness and a sort of unarmed neutrality. The Non Brahmins of South India are pressing for substituting the present *Aryan Raj* by a *Dravidian Raj* in the light of their momentous discoveries in their latest Indian History research. The Indian Princes and their subjects are making gestures and moving behind a thin veil. The Congress itself is divided at the mo-

ment at the top. Gandhiji has been "defeated". The President "has resigned".

The South Indian Non-Brahman leaders are scolding their brethren for their co-operating with Brahmans in religious matters. Their next move is to unite with Muslims. The new formula is — "Don't believe the Brahman, political or otherwise" — a tremendous advance since 1917 when the cry was "Don't believe the *political* Brahman"!

The Socialist cry is "Down with British Imperialism", "Down with capitalism". If slogans can advance communities and nations, we would have won Swaraj more than a decade ago!

Are these the signs of our becoming a united nation able to send the Britisher "on his return voyage to England"? It is a losing game from all points of view. The time and energy spent in seeking to abolish religions and communities are mis-spent. They are as great or small obstacles to unity as living in different homes and areas, separated by walls and distances can be. Besides, seeking to abolish castes would only stiffen the attitude of those who believe in them. Wisdom lies in seeking fellowship in public life as inhabitants of a great land. The worst phase is that attempts have been recently made to infuse ideas of ill-will and hatred in youths and ignorant classes. One hears very often strange sentiments, remote from any tinge of truth or reason, in connection, with temples, our customs and religious works. An unbiassed well-wisher of India feels pity and grief, with a prayer that where human endeavour has failed, Heaven alone must mend matters.

The Editor Sighs

1. that owing to prolonged correspondence with Magisterial and Postal authorities the "Messenger" is not yet regular in reaching readers;
2. more pages have not been added;
3. he has not yet been able to approach learned contributors;
4. Slokas cannot be printed in Sanskrit for some time;
5. Readers cannot be reached in their own mother-tongues

Lest We Forget

Pandit T. Lakshmanachariar of Tiruvadi: An erudite Sanskrit Scholar who made his mark after he left Tiruvadi by his lectures on the Gita to large Madras audiences of Brahmans of all shades and Vysias. His exposition of the Gita to learned audiences in mofussil centres like Srirangam and Trichy were enlivened by striking homely illustrations and parallel interpretations from the Advaitic and Visishtadvaitic points of view. Explaining the Gita sloka that a doer desirous of fruits encumbers himself by even good Karma, he gave the instance of 2 clerks applying for leave, one efficient and the other inefficient, the order passed being that both are refused leave! The one is punished for efficiency, the other for inefficiency. Similarly, the man doing even good Karma cannot get over the ordeal of rebirth unless he does it with absolute detachment so that even the results of good deeds might not bind him to a rebirth. The illustration was telling.

The Editor Smiles

that

1. encouragement is forthcoming with assurances of help;
2. the "Messenger" bids fair to reach a larger number of readers;
3. the "Messenger's" message is increasingly heard.

Later in his life he gave Harikatha performances whose major attraction was the masterly scholarship and impressiveness. Quotations from the Gita were always given with the chapter and the number of the verse. He profusely quoted from the Prabandams of Alwars to which he gave original interpretations. The well known psalm of Tirumangai Alwar beginning with *om namo bhagavate* was rendered remarkably by a rearrangement of the words which made it more superb. He had a mastery over the other systems of philosophy. While he explained the various points of view he never identified himself publicly with his own school. He left the reader to judge. He quoted frequently from Madhusoodana Saraswathi, Nammalwar, Bhattar and Alavandar, Vedanta Desikar and Manavala Mamuni. Geniuses rarely reproduce themselves. So did Lakshmanachar. Probably he lives in a way in his disciple the well-known Srimathi Saraswathi Bai of Madras.

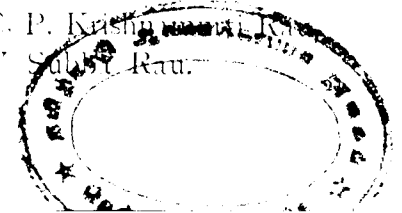
C. M. Padmanabhachariar of Coimbatore: He was the accredited leader of the Coimbatore bar during the 1st two decades of this century. He rose to eminence by dint of sheer perseverance. He was descended from a family of distinguished Sanskrit Pandits and acquired a mastery of English at School and College. He had a striking personality to which was added the lustre of learning. His arguments before the Bench commanded attention and regard while crowds collected at times to hear him. He had a powerful voice and his eyes shone from beneath a well-tied lace turban and above a long coat of respectable dimensions and elegant make. One would never see him without his *Angara* and *Akshathai* which ruled from the centre of an expansive forehead between impressive eyebrows. He regularly cele-

Anjaneya Temple at Dharapuram.

It is in the Coimbatore Dt., easily reached by bus from Erode, Karur, Trichy and Dindigul. The Amaravathi, a tributary of the Cauvery, runs close by amidst picturesque vegetation. Some Tamil scholars are inclined to place Vanchi the ancient Chera capital in adjoining Karur. In recent times a local chief seems to have held sway here. The figure of Anjaneya was found in a jungle whence it was brought to its present place around which a temple grew by stages. The Madhwas here were once very rich, and are still models of hospitality. About three thousand gather here annually and the feeding and pooja are excellent with Bhakta predominating. Young and old, rich and poor, official and non-official, render voluntary service cheerfully. Mr. D. S. Raja Rao, Sub-Judge, and a

brated the anniversaries of Acharyas like Jayatheertha with lectures and bhajana in the evening. He was never tired of paying homage to the greatness of Vadiraja as a stylist. His English speeches were of the Gladstonian type. On the occasion of the anniversary of the Srirangam Literary Association while delivering the Valedictory Address he began by referring to Abbe Dubois whose opinions he categorically refuted, with a Jesuit father in the chair! He was a true patriot, a great orientalist and a sincere Madhwa. He is a shining example to us all. Of sterling character, he was singularly blessed in this life, with a learned father who survived him, a large number of children and enviable affluence. His biography of Madhwacharya is a monument to his industry and learning.

native of the place, sets the example by meeting the expenses of one of the ten days. Members of the local bar associate themselves prominently. Teachers, vakils' clerks and others bear the brunt of the physical strain. Musical talent is in evidence throughout. The prevailing order in such a gathering is admirable. A tendency to schism is fortunately absent. Brahmins of other castes mingle. The central figure is H. H. The Swami of Veerajamangalam who has dedicated his life and resources to the service of Anjaneya without whom the Ramayana would lose half its interest. The pilgrim leaves the place with reluctance. The Sameera Kinkara Sabha is doing good work under its President and Secretary Messrs C. P. Krishna Rao, Advocate and C. V. Subbarao.



Short, short stories.

1. Lakshmi had remained sleepless till 11-30. Her tired eyes had just then begun to close in slumber. A loud knock resulted in the door being opened. "Why the devil had you kept the door open so late as 9. in the night? Who was he that was standing at the door-front for an hour or more? I'll find it all out," shouted Hari at the outset. "It is the bazaarman coming duly for his dues," said Lakshmi. "But you had no business to talk to a stranger!" shouted Hari again; "moreover, these creditors must be paid once for all; and your gold chain is to be pledged tomorrow." "But," began Lakshmi; "but —". "Damn your *buts* and *ifs*!" thundered Hari. "Those which have gone before have not come back!", ventured Lakshmi. "Let them all go," said Hari indifferently. "Now don't disturb my sleep". He drew his blanket across his face and soon slept. But Lakshmi slept not. She found in Hari's pocket an unclosed letter wherein she read, "Dear Rajam, — Coming to-morrow positively with Rs. 200. *Mayflower* is sure to win."

2. Rama Rau returned from office fatigued at 7 p.m. His three sons had gone to bed. "All abed at 7!" exclaimed Ramarau. "Don't disturb them, please!", said Kamala; "Seenu had a bad headache; Kittu vomitted thrice; Chechu is having fever", said the mother as she gave a push to the baby in the cradle. "Why, what is the matter?" asked Ramarau. "The first thing you should do is to put them in a different school. Look at the cart-load

of work given to the boys! Did *you* do all this in *your* days?", queried Kamala. "Yes, father", said Kittu rising; "The teacher gave me such a slap on my cheek that I reeled and fell like this!". "Teachers in our school teach nothing but make us all do our work", supplemented Seenu, to which Chechu added "Teachers in the other school teach everything through sports!". Ramarau asked Seenu to read his yesterday's lesson in English. "I tell you, men understand nothing about children's tender health. Leave it all to me and go your way" said Kamala. Supper over, Ramarau went to the Ramayanam recital. Kamala gave each of the boys two annas to go to the next cinema bidding them return before their father came back.

3. "Rs. 1500 at Muhoortam; 500 in advance; start" was the message to Krishnaswamy, student, B. L. Venkataraman Hostel. He had spoken vehemently at meetings of the College Union opposing dowries. His friends now trounced him. "Against dowries" was the reply sent by Swamy, as he was usually known. "Idiot of a son," cried Seshagiri Rau his father. "How am I to get *my* daughters married?", said he to nobody by his side. His wife suggested wiring back, "Obey, start". Swamy arrived with a sullen look. He told his mother in the kitchen, "You have sold me away for a paltry sum", "For *my* sake" — pleaded the mother, "you know Janaki is 18". Swamy was made to agree. Everything about the

bride's house was jubilation. The purohit was the first visitor. Vrishabhalagnam was auspicious. The arriving bridegroom's party seemed legion. Their leader evidently was Ranga Rau, a tall stern figure, from whom everyone took his hint even for trifles. The piper played a rousing tune. The purohita's chants suddenly broke off. "Mangalya Dharanam!" was uttered in the purohit's stentorian voice. The sambandhis whispered into each other's ears. "Rs. 1000 in cash now;

The Purohit.

The purohit is one of the pillars of Hindu society, particularly the Brahmans. The Non-Brahman revolt has practically thrown him overboard from a wider tho' less lucrative circle. But no Brahman can get on without the purohit. The family purohit has perhaps a greater recognition than the family doctor. He is not necessarily a pandit, nor is he an *acharya*. He has a marvellous penetration into human nature. His knowledge ranges from Sales Tax Bill to Hitler and Mussolini. He can enter any part of the house freely, kitchen, dining or divine room. He is full of anecdotes for the entertainment of children to rapturous heights. He can quote scriptures for settling disputes about Ekadasi. He is fluent at the Sankalpa Mantras, and gaps are filled up with extempore phraseology. He can quote latest prices of gold and silver, knows where jewels are bought and sold, and women-folk have boundless confidence in his infallibility in every respect. The caste marks and the precision of the folds into which he disciplines his apparel, deep-

500 in pronote!". Rangarau rose; "I won't be a party to such a thing; you carry on." All appeals were in vain. A jutka soon carried him out of sight of perplexed eyes. The telegraph messenger placed in Swamy's hands five messages which read, "Congratulations." He took his mother aside. Brahmans rushing towards the pundit returned disappointed. "A fiasco!", said the lawyer opposite who promised to give every possible help to the aggrieved party for moderate fees!

en the impression. He is alert, agile, spinning like a top, at all times, obliging, and buoyant like a spring cushion. He reminds the master of the *Sraddha* day, the grandame of the *Ekadasi*, the ladies, of Varalakshmi Puja, and the children, of Deepavali. The initial shyness of the new son-in-law is overcome with the help of the Purohit who draws him out of his shell. He is ever of opinion that coffee enjoys exemption as regards time and occasion including ceremonies. On ceremonial occasions, he hands over to the master a small suspicious-looking silver box which is as skillfully received as it is given. He has, in his memory, a list of unmarried boys and girls, besides a knowledge of the ins and outs of their families. He is astrologer and an unregistered medical practitioner, prescribing recipes quite liked by the grandame who ever refers to the good old days when tailless heads were as rare as horned horses. He has a memory and humour which he can manage effectively.

Rumour sometimes whispered that he had succeeded in raising loans to Rio Sahib..... He is an excellent Private Secretary to many a gentleman enjoying the confidence of all, incurring the displeasure of none, and ever in demand on occasions, marriage or otherwise. The purohits are united in a network with one among them dominating, or divided into two or more groups. They have a tariff of rates for various gifts in kind or money. The purohit is often a peace-maker, regarding a certain amount of falsehood as

not only pardonable but also essential. Even those who say they dislike flattery often succumb to the expert way in which it is huddled by some among the tribe.

To be more serious, the purohit's is a case which needs looking into in the interest of the society of which he is an important member. The status of the corresponding members of, for instance, Christian communities, must make us bestow more thought on the subject to which we will revert in a subsequent issue.

All ailments no matter from what cause arising or how long-standing are cured by using Nature's Herbal remedies.	WHERE SCIENCE FAILS, PROVIDENCE PREDOMINATES. THIS TREATMENT WAS IN VOGUE IN ANCIENT INDIA.  DR. B. PATRA, M. D. II. Ph. D. Sc. (U. S. A.) WORLD'S GREATEST BREATH SCIENTIST REVITALISING HIS MEDICINES BY SUN GAZING PROCESS.	ஸ்ரீரீ, புருஷர்களுக்கு இருக்கும் சகலவிதமான கோய்சைடுக்கும் ஈடித்த வியாதிகளுக்கும் மருந்துகள் தயாரிப்பதற்கு. விவரங்களுக்கும் கேள்விகளுக்கும் கீழ்க்கண்ட விலாஸத்திற்கு எழுதுக. SRINIVAS & CO., 24, Santhapet Street, MADURA.
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