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CONTENTS.

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| 1. Categories in Sri Madhwa's Dvaita Vedanta.
— By Sri Yekantayogi. | 8. Our High Birth and Death-Rates. |
| 2. Isavasya Upanishad.
— By Sri B. Guru Rajah Rau, B.A., B.L.,
Retired Sub-Judge. | 9. Notices and Reviews. |
| 3. God from the Stand Point of Three Schools.
— By Sri Bhoovarahamurti Achar, B.A., B.L. | 10. Badarikasrama. |
| 4. Anatomical and Surgical Acumen of our
Ancients. | 11. Our Indifference to Religion. |
| 5. Medicine in Ancient India. | 12. The Harijan Problem. |
| 6. In the World's Highway. | 13. The Film. |
| 7. Yoga and Dr. Paul Brunton. | 14. Subscriptions received and appealed for. |

MADURA.

C. A. Krishnamurti Rao, M.A., F. R. ECON. S.
Managing Editor.

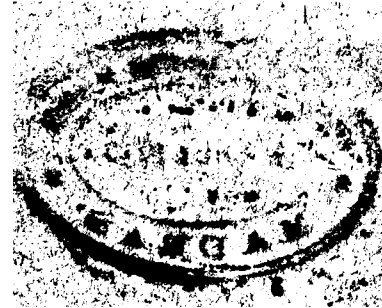
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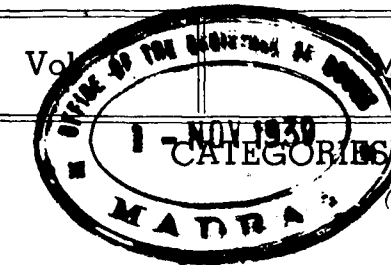
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CATEGORIES IN SRI MADHWA'S DVAITA VEDANTA

(Concluded from September issue.)

By SRI YEKANTA YOGI.

That which is not unmodified in every respect, nor also transitory is said to be the eternal-noneternal. It is of three species. Having origination but without destruction such as are the Puranas and other man-made works, are one species. Having origination and destruction in respect of parts, but not in respect of the whole, such as time, is another species. Having essentially no origination etc., but only the changes in the states, such as is Matter, is the third species *Puranaadyaha Kaalaha prakritirevacha*. The scientific variations recognized by others are included in these divisions only, while some others are unacceptable.

It may be objected here that whatever has origination etc., is temporal, and whatever has not that is eternal, and there is no eternal-noneternal. But this objection is untenable in as much as there is no absolute difference between the parts and the whole, the modifications and the subject of modifications.

The temporal is of two classes as that which is undeveloped and that

which is developed. (*Asamsrishtamcha samsrishtam*). The great principle, Ego, Intellect, Mind, the ten organs, the five subtle forms, and the five primary elements are the undeveloped species. (*Mahanahambudhirmanaswani dasa matra bhootaani panchacha*). The Universal Egg, and all that it contains is said to be of the developed species.

It may be objected here why the twenty-four principles are called the undeveloped species. If it is to denote that they are partly originated, then since there is nothing which is not originated, these principles are only originated ones. And hence there are only the developed species, and not the two, or other classes. But this objection is untenable. For the Great Principle, and others which are eternal in their subtle form are developed only with the portions of Matter added to them. And hence they are of the undeveloped species, unlike what is contained in the Universal-Egg, which is of the developed species. It is not that their basic forms are eternal, in as much as their immediate basic forms

are taken into consideration. If this is so, one may ask why the Great Principle etc. may not be included in the eternal-non-eternal class. But this would have been so, if the Great Principle etc. were spoken of in their subtle form. On the other hand they are mentioned as one with Matter.

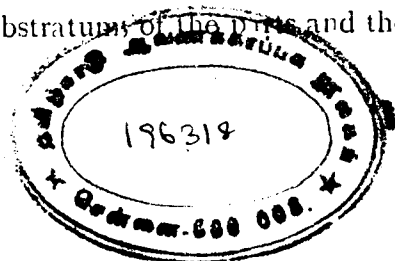
Quality, activity, class, etc., and all sorts of characteristics are only the forms of things. They are of two species as, those that are co-existent with the things, and those that are destructible in the duration of the thing. The qualities here alluded to are those of form, taste, smell etc. Activity is the act of movement etc. pertaining to the Intelligents and Non-intelligents. Class is Brahamana, Ksatriya class etc. and man-kind, beast, bird, insect etc. and all other classes. These qualities etc. are the very forms of things. They have no separate existence.

In the instance of the destructibles, there is evident both difference and identity appertaining to the characteristics and the substratum, while in the instance of the co-existents there is only identity evident. The material effect here is only the destroyed form of the material cause. This is true of the material effect and cause, of the qualities and their substratum, of the actions and actors, of the classes and their constituents, of the distinctions and their substratum, of the parts and their whole.

There is both difference and identity appertaining to the cloth which is the material effect of the yarns, which are the material cause, in as much as the cloth is different from a single yarn, while it is identical with the whole body of the yarns. The destruction of some yarns does not involve the whole cloth. The qualities of the mango undergo change, but the substratum mango lives and outlives. There is difference and identity both appertaining to the corporeal actions and the soul, to the classes and their constituents, to the mountain and its distinctions of volcanic eruption etc., to the whole tree and its branches, roots, and fruits etc., which are its parts.

There is co-existent identity between lime and its whiteness, the cow-species and the cow etc. There is absolute identity appertaining to the actions of the spiritual body and the soul, to the attributes of Omniscience and God.

If all the Universe which is different from Vishnu, and having the differences and divisions of the Positive and Negative etc. is else-dependent, the question arises on whom does it depend, and in what respects. The answer is that the origination, sustenance, and annihilation, regulation, nescience, enlightenment, bondage, and absolution, pleasure and pain, darkness and light, of all these are brought about by Vishnu, concisely or extensively according to the nature and form of the categories.



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ISAVASYA UPANISHAD

(Concluded from September issue.)

By SRI B. GURU RAJA RAU, B. A., B. L., Retired Sub-Judge.

The real meaning of *juhurana* is "degrading" as it has been used in the Skanda Purana in this context where the very words of prayer used by Swayambu Manu are expressed.

*Yadasmaan kurulettyalpaam
stadeno smad viyojaya*

*Nayano moksha vittayetyastow
dyagnam manuswaraat.*

"Remove from us that sin which makes us look very small and lead us to acquire the treasure of salvation. Thus prayed the monarch Manu to Lord Yagna."

In return for this great favour we are unable to do anything more than express our verbal salutations which are really more efficacious than the actual deed of prostration or repetition thereof, because they are done with full knowledge of Paramatma and great devotion to Him.

It is thus seen from a comparative study of the commentaries of Sri Sankara, Sri Ramanuja and Sri Madhva on this Upanishad that Sankara's exposition was mainly intended to counteract the Budistic doctrines on monastic basis whereas the Dwaita School of teachers like Sri Ramanuja and Sri Madhva laid greater stress on the religious devotional side and

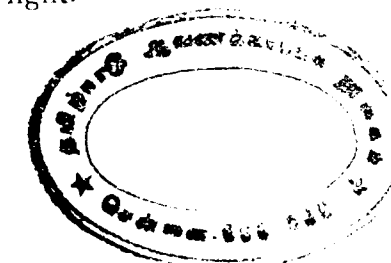
brought out the distinction between the soul and the Supreme Lord, so that the soul might realize his innate inferiority and crave for the Divine grace of the supreme Lord, who residing in and pervading all objects, animate and inanimate, still controls and directs them all as supreme Lord by virtue of his wonderful powers.

I shall conclude by quoting the invocatory verse of our revered Madhvacharya in his Bhashya wherein the essential teachings of this Upanishad are summed up. This supreme Being who pervades and controls all is not formless but has a splendid form, beautiful to look at and whose direct perception leads us to mukti from which there is no return to this samsar.

*Poornasakti chidaananda sri teja
spashta moortaya |*

*Mamaabhyaadhika mitraya
namonarayanaayate ||*

Salutation to thee Oh, Lord Narayana, my best and dearest friend, who has a definite and distinct form, consisting of full power, intelligence and bliss and splendour and light.



GOD FROM THE STAND POINT OF THREE SCHOOLS

By SRI BHOVARAHAMURTI ACHAR, B. A., B. L.

THE SANKARA SCHOOL.

The school of Sankaracharya postulates two Brahman, the Nirguna or Higher and the Saguna or Lower. The latter, the Saguna Brahman is Iswara or God. Nirguna Brahman when conditioned by Maya appears as Saguna Brahman, (*maayopaadhireeswaraha*) and when the same is conditioned by Avidya, it appears as Jeevas or souls. (*Avidyopaadhi jeevaha*). Though from the Paramarthika or highest point of truth, Nirguna Brahman alone is real and Saguna Brahman and everything else is mithya or unreal like snake in a rope or mirage and all souls are identical with Nirguna Brahman, from the Vyavaharika or worldly and unreal point of view, Saguna-pasana or Iswara worship should be performed by the ignorant as a first step, as if Saguna Brahman was real in order to realise oneness with Nirguna Brahman. Sankaracharya says, "I (soul) am the oblation to the Gods, I am the oblation to the manes; I am devoid of all ideas of rejection, and acceptance; I am Vishnu, I am Siva, I am Brahma (four-faced) and I alone am their cause." (*Swatma Nirupana*) *Havya maham Kavyamaham heyopadeya Soon yoham Harirahamasmi Haroham Vidhirahamasmi Kaaranam tesham.*

As to the characteristics of Nirguna Brahman, it is attributeless, formless, actionless, incapable of feeling, willing or

acting. It is Swaprakasa. Swaprakasa means unknowability, *Avedyatvam swa prakaasatvam* i.e. it has no knowledge of itself or of others. It is absolutely unknowable by any source of knowledge. It is Swata-sidha or self-determined. The sastras serve only to eliminate the adhyaropa or super-imposition on Brahman of the attributes alien to it. They cannot reveal what is absolutely unknowable. It is absolutely unknowable because in the first place there is nothing else, except Nirguna Brahman who can be said to know it, and secondly whatever is knowable is perceivable and whatever is perceivable is unreal. The jada or non-intelligent matter alone is knowable and therefore perceivable and therefore unreal. Brahman being Chetana or intelligent being is not knowable and therefore not perceivable and therefore not unreal. *Gneya twaangeekaarejadatwapaaptihi Gneya twam naamadrisyatvam taccha jada syievanachetanasya brahmanaha ityan geekaaraat. tathaatvemithyaatva saadhakadrisyatva hetorbrahmani vyabhi charasyaat. (Vishnu Tatwa nirnaya tika)*

An eminent adwaita pandit states thus:- In Dwaita system, Brahman can of course be the subject of pramanas or sources of knowledge, but in adwaita system Brahman can never be the subject of Pramanas; after adwaita realisation, there is no act of knowing to the knower; nor is

man the subject of knowledge; for all consciousness of subject (gnatru) and object (gneya) necessarily implies consciousness of difference. *Dwaita vaadi naam mate brahmanaha pramaana vishaya nam syaannama. Adwaita vaadinaam mate nakathamapi pramaana vishayatvam brahmanaha tanmataanu saarena advaitaatma sakshatkare sati napramatuhu pramaatritvam naapi brahmanaha prameyatvam, pramaatru prameya bhava vasya dvaitam lakatvat.*

A western scholar says:— As in Eastern the Apologue so in the Adwaita, it is only the Moth who penetrated into the very heart of the fire who,

“Folded its wings till it became
One colour and one substance with the
Flame,
He only knew the fire who in it burned
And only he could tell who ne’er to
tell returned.”

Nirguna Brahman being thus absolutely incapable of being known by others, is it atleast capable of knowing itself? No. It does not and cannot know itself. In the first place, knowing is an act. To say that Brahman knows itself will be attributing action to Brahman which is actionless. Secondly, if Brahman is said to know itself, it means that both the knower and the known become one and the same being which is impossible because the subject of action and object of actions must be different (*Kartrukarma virodhi*). Again, Brahman has been said in the Vedas as Sat, Chit and Ananda or Satyam, Gnanam, Anandam. Sat or Satyam

should not be understood in the sense that Brahman has the attributes of Satyatwma or reality but it only means that it is opposed to asathya or unreality. Chit or Gnanam does not mean that Brahman has or possesses intelligence or knowledge, but it only means that it is opposed to Jada or non-intelligent matter. Similarly Ananda or Anantham does not mean that it enjoys or capable of enjoying or feeling happiness but it only means that it is opposed to flaw, bondage and misery. *Anrilajada virodhi roopamantatraya malabandhana dukhata virudham.*

The adwaita work called Vasudeva-mananam states thus:— Brahman is Sat like rope and different from unreality like snake; it is Chit like sun and different from Jada like pot; it is Ananda like nectar and different from misery like poison; Brahman is quite different and peculiar from this world of bodies, senses etc. *Rajjuvatsadroopam aadityavatchidroopam amritavat aananda roopam surpavatanritaat ghatavat jadaath vishavat dukhaat dehendri yaadi prapechat vilakshanam Brahma.*

Again, Nirguna Brahman is absolutely in-describable. It is beyond speech and thought. The Sruti says:— “The words return without reaching Him even by mind.” *Yatovaachonivartante aprapyama nasaasaha.* When the disciples asked their Adwaita Guru to explain about Brahman it is said their Guru kept silent and the disciples got their doubts cleared, understanding that Brahman cannot be described. *Chitram vatatarormoole viddhaassishyaha gururyuva. Gurostu mownam vyakhyaanam sishyaastu echinnasamsayaaha.*

THE ANATOMICAL AND SURGICAL ACUMEN OF OUR ANCIENTS.

The Sagnichit-Sarva pristaptorya Yagas including the Soutramani were performed at Kurundwad, Bombay Presidency in February 1935. The account as published in the “Mimamsa Patrika” of February 1937 gives us modern opinion regarding the anatomical and surgical acumen of our ancients. Following are extracts from the opinion of Dr. G. D. Apte, M.B. B.S. of Poona who attended the rituals throughout.

“I attended the ceremony in person for three days. I was impressed with the subtleties of the Ritual and am of opinion that their rational study will help us to understand the oldest Aryan civilisation and guide us to mend the pricking burrs of the present civilisation. Science and civilisation reflect on each other very closely and therefore Scientists and social workers should study the Yagas.

As a medical man I am much interested in the Anatomical and Surgical acumen of the Ancients. When Science and sentiment are likely to overlap and entangle, the best way is to study the Scientific facts first, in their bluntness.

The portion of the Yaga which concerns the medical men for its accuracy is the stopping of life of the animal and later taking out certain parts from the body without mutilation. This entails a good knowledge about the actions of agents that are responsible to stop life and a

practised hand to make a window dissection. The method used at the Yaga was commendable in many respects. It involved no use of narcotics, poisonous draughts, torture or coercion. The animal chosen is usually a goat or sheep; its nostrils and mouth — are held simultaneously and firmly and the grip maintained for a few minutes. The grip takes hold in a fraction of a second and not a wink, a sigh or sneeze, never any struggle, before the life bids bye. One has to wait to see that the heart does not beat anew. It was supposed by the Ancients that thus the Life departed from above i. e. *Devayaana*. There has been much loose and irresponsible talk before and after the Yaga as to whether this method was sufficiently humane. A word about the same may be added here only for those who are interested in any search after truth. My friend Dr. Gokhale of Ichalkaranji, an experienced old veterinary surgeon repeated the experiment and tested the efficiency of this method. Having had experience of other methods he is of opinion that this tops high in humaneness.

Next comes the dissection. The Moderns believe that the Aryans were miserably meagre and crude in knowledge and application of Anatomy and Surgery. The fact is that the ancients were surely not utilising the same methods as the Moderns but the circumstantial evidence shows that they were as progressive and

decisive in their methods as the Moderns. Even in these days a window dissection is supposed to be a good test for an operator as regards his anatomical knowledge and operative skill. It was gratifying that the parts required for the Sacrifice such as kidneys, etc. were taken out by means of window dissection. If the Vaidyas, followers of Aryan medicine, were to keep themselves in close touch with the Yagas all this while, olden surgery would either have maintained its own hold or have improved greatly.

If the medical man studies the YAGA closely several points of view suggest themselves to him. I can explain how the term Yajdna could be utilised by the medical man to mean metabolism. Incidentally a glimpse of such comparison could be seen in Charak Sanhita. Amongst various other interesting comparisons it is significant that he likens the senses to Vishedevas. The old saying that daily ingestion of food is a kind of Yajdna, depicts the same notion. There are several other references which would give some idea of the anatomical and physiological ideas of ancients. Out of all the animals why a goat or sheep should be chosen to be sacrificed is a very interesting point. After some discussion Dr. Gokhale and myself have come to the conclusion that amongst all the animals a goat or sheep is an animal which characteristically

shows the typical extreme beastliness. A Yajdna is probably a ceremony denoting the driving out of beastliness from character. Of course this sounds more substantiated by evidence from ancient literature. My friend Dr. Gokhale has collected a very interesting clinical evidence in support of this view. It is generally noticed by every medical man that while giving an anaesthetic like chloroform, the lower centers show an activation and even cultured individuals, in this stage, give vent to expressions which show their inner beastliness. People who revel in tobacco, liquor, etc, do not come under the effects of the anaesthetic for long. Amongst animals those that are more genial in manners and those that are more intelligent get influence by the anaesthetic. An elephant in spite of its enormous size and strength is easily amenable to the influence of the anaesthetic. The goat or sheep stand on just the opposite border. We believe this point deserves more study.

As to the sentiment whether an animal should be actually killed or the ceremony should be conducted by dealing with an effigy of the animal, I have only to say that if we wish to be progressive, we must attend to the old routine first and study the whole in its own spirit before we hasten to make any changes on purely sentimental grounds. Sentiment has perhaps no place in the domain of science."

MEDICINE IN ANCIENT INDIA.

That the medical and surgical arts had reached a high standard earlier in India than in other countries will be evident from a perusal of the ancient works of Susruta and Charaka. Despite Brahminical prohibitions, Susruta advocated the dissection of dead bodies as indispensable for the training of a surgeon. Vaccination, unknown in Europe before the 18th. century, was known in India as early as 550. A. D. The science of Hypnotism and Hypnotic therapy appears to have originated among the Hindus. This knowledge spread to Egypt and Greece later on.

It has been stated on high authority that modern Europe owes its system of medicine directly to the Arabs and through them indirectly to India. A general survey of Indian medicine from the Vedic and Buddhist periods, followed by centuries of slow progress and later of stagnation, will give the medical student the true historic perspective which is essential for the culture of a successful physician.

In those golden days of the highwater mark of Ayurveda, Religion and medicine always went together and were inseparable companions. When medicine failed to comfort and solace the sick, the physician resorted to prayer and what specific failed to do, incantations often achieved.

(Dr. T. S. Tirumurti.)

IN THE WORLD'S HIGHWAY.

A. The following are recommended to those who would desire success in life:-

1. A record of success in previous work.

2. A record of industry.
3. A happy home-life.
4. Self-reliance.
5. Physical energy-endurance.
6. Proved ability to manage own affairs.
7. Ambition to get ahead.
8. Mental alertness.
9. Eagerness for social service.
10. Loyalty.

B. The following vicious circle is also drawn attention to. "When some one stops buying, some one stops selling, some one stops making, some one stops working, stops earning, and therefore, stops buying, and the circle goes round and round."

C. The world's largest telescope in California will disclose the canals of Mars and millions of new stars. A super-microscope perfected in Germany will magnify 30,000 times.

YOGA AND DR. PAUL BRUNTON.

Dr. Brunton is well-known in S. India thro' his books on India and his close association with Ramana Maharishi of Tiruvannamalai. He relates in the "The Indian World" of Bombay in its September issue how he had originally been attracted to Yoga and how he has now been greatly disillusioned owing to "Yogi's" impostures and people mixing it up with religious superstitions. But he feels that a rational system of Yoga training made as a part of our educational curriculum would have a wholesome influence on life and character. He quotes from personal knowledge that the value of Yoga had been appreciated by men like Mussolini, and the late Lords Kitchener and Brabourne. However, it has suffered at the hands of people

leading a primitive and half-animal existence calling themselves Yogis. He feels that Yoga had received sufficient publicity from his books and that he would no longer help it or the "holy men" who had exploited his books and his name for personal ends.

But all these apart, he admits its value in diving into the mysteries of the subconscious mind or "soul", throwing illumination on its nature, as Prof. Jung the famous Psychologist of Zurich has admitted. Yoga, according to Dr. Brunton, cannot help us in understanding the Universe which can be understood by the ancient Indian philosophy of Truth. He regrets that such a noble system should have fallen into the hands of men who cannot properly expound it. Yet, "the latest researches of Science like Heisenberg's Law of Indeterminacy, Einstein's Theory of Relativity, Planck's Quantum Theory etc. tend to confirm and vindicate its basic principles."

OUR HIGH BIRTH AND DEATH-RATES.

Mr. P. K. Wattall speaking about Indian Population and Planning observes that in India a high birth rate of 35 per 1000 and a high death rate of 22 per 1000 obtained and that the rates should be respectively reduced to 20 per 1000 and 16 per 1000 so as to give a smaller rate of natural increase of 4 instead of 13 per thousand as at present. The reduction in birth rate can, according to him, be brought about by education and spread of birth-control knowledge.

It may be pointed out that the evils of birth control practices are more lasting and mischievous than the evils of an excessive birth rate. The only method of bringing down the death-rate can be by improving the general economic, social, and sanitary conditions of the people. A low death rate can be achieved more effectively by normal conditions of living.

Nature and Society are helping the process. Intellectual advancement has a tendency to check prolific progeny. Conditions of longevity should be studied and strictly followed. Birth control is, after all, an arithmetical method which does not touch fundamentals. It is not *birth control* that is wanted but *control of life and living*. The former does not prevent bad living which might cause premature deaths. More attention should be paid to the causes of early death. It is no achievement to proclaim that a city's health is ideal by sending out all diseased persons from the area. Birth control would prevent good and bad children from being born, it may sometimes lead to sterility. Does birth *control*, judging from the meaning of the word, ensure healthy children being born or longevity to the children? It might, on the other hand, prevent a genius from being born. There is no birth control among birds and animals. They act by instinct and choose the proper time for mating limiting themselves to the needed frequency. They are also free from other kinds of excesses for which man, the crown of all creation, has earned a notoriety. Crows live, it is said, for hundreds of years; the abstemious

habits of birds and animals have endowed them with long and healthy life. Their love is not incestuousness; their marital fidelity is remarkable; there is no need for divorce bills among them. Can and will man learn from these lower members of creation? It is Sri Madhwa's religion alone that makes life intelligent by the well-planned system of fasts, regulation of sexual union, its object and periodicity etc.,

Our outlook on death must also change. It is Nature's method of ringing out the old and ringing in the new. Do not children die in advanced countries? The climate is an important factor in India and England. The mass killing of people in the West as a result of wars—the achievements of decades of low birth and death-rates being undone in a minute—is inexplicable in people who are so scientific and thoughtful. Nature works even in countries like ours to regulate the ebb and flow of population by denying progeny in many cases and also allowing death to be active. Birth and death have a deeper, higher meaning for us. A way of living where there is daily attention to body and soul and their mutual influence, has preserved us for ages; and desperate remedies like birth-control in the usual sense are not needed for us.

NOTICES AND REVIEWS.

The Madhwa Muni Seva Sangha, Udipi.—Started in 1926, the Sangha has for its main object the publishing of authoritative Kannada translations of the works of Sri Madhwacharya. With 1000

subscribers each paying Rs. 30, the work was expected to be completed in 3 or 4 years. Though the amount was not realised, encouragement was sufficient to give a start. The 1st Vol. comprising 8 Upanishads and 7 Prakaranas was published in 1929 followed by Vol. ii in 1932. Vols. iii and iv are now ready. 27 of the 37 works of the Acharya have been translated—a no mean achievement. Every Madhwa can now own an almost complete library of Dwaita literature for a small sum by becoming a member or patron. For particulars, apply to the Hony. Secretary.

The Avatars of Vayu and Bhagavatam, By K. Raja Rau, B.A., L.T., (Price As. 5 & 4) are Nos. 1 and 13 of The Tulasi Mitta Series by the same author who has been serving the cause of Madhwaism by such valuable publications in easy English, conveying a knowledge of our religious works. Mr. Raja Rau and his works deserve to be more widely known and used among S. Indian Madhwas whose number is not small. Evidently he does not write for money but out of love for the work. We hope his activities will seek a wider field.

The S. M. S. O. Sabha, Padma Sarovar. The joint Secretary announces that in accordance with a resolution of the Special General Body Meeting of 25-6-39, written examinations will be held on the 25th and 26th December this year for the higher classes alone in Nyaya Sudha, Chandrika, Nyayamrita, and Tarka Tan-dava for each of which three prizes of

Rs. 100, 75 and 60 will be awarded for marks not below 150 in the two papers on each subject. Applicants should not be above 45 years and should apply in writing at least one month prior to the date of the examination, to Mr. Cowkur Hanumantha Rau, B.A., B.L., Joint Secretary, 43, Car Street, Triplicane.

BADARIKASRAMA.

Madhwa Boarding Home.

The urgent need for such a Home will be found below. We are no doubt a well-organised community tho' not a perfectly organised one. Numerically we are large and important enough to claim in the body-politic a place and recognition.

The times are changing rapidly and new adjustments are being made. If we do not bestir ourselves in time and aright, we will be nowhere. Even the tenderest of mothers is apt to neglect the quiet child. It is little use trusting Governments, even the most national of them, to do justice to groups. Cherished institutions of proven value are likely to be swept off or mutilated to satisfy some new theory. The allurements of new ideologies (God bless the mark!) lead leaders astray. The world is in a haste to "reform". It is all hustle. The tree is reformed by uprooting it and making it grow top down and bottom up. "Minorities" is a word for which only Muslims, Jesticites and Scheduled classes have a claim. Minorities like ours are clubbed together under, perhaps, "other classes."

Internally, our group can be classified into old, middle-aged, and young. It is the duty of the first two to shape the future of the young. Our boys are now made to grind through the mills of our schools and colleges. We can't help it. But we must find ways and means, whereby what is not given in our educational institutions may be supplied. Otherwise, we stand to lose. That things have gone on well enough in the past is no guarantee that it will be so in the future. We cannot reap where we have not sown.

A Madhwa Boarding Home like the one outlined above in a place like Madura with two colleges and 12 High Schools with its commercial and situational importance will be eminently useful and we can guarantee every satisfaction, under effective supervision and guidance. It will have all the home influences without their distractions, and be free from the godless and expensive ways of Hostels. The building of character, in the old and true sense of the term, is the aim, and is realisable fully.

Let us look at Catholic and Protestant institutions. They are celebrating centenaries. How many find employment in them! They are expanding. They get heavy grants besides donations from American and European philanthropists. They offer efficient instruction the results being striking because they attract the most intelligent of students. They employ competent men and *keep* them by proper payment. Such institutions are both investments and assets. The rich grow

richer and we the poor, grow poorer in our own soil! There is not the slightest desire to make this Home an affair of personal gain. What we are anxious about is the future of our young men. A B.A., L.T., wrote sometime back that he might be thrown out at any time by the Mission School where he is now serving. We speak of unemployment of men; what about unemployment of goods and services which must also find employment i.e. disposal? What a fine field for employment lies before us neglected! We can have Boys' and Girls' schools, arts and crafts schools, employing our men and even women.

But we can begin with the Boarding Home in one place and demonstrate our capacity to make a success of it. The initial minimum number will be ten or near that. The maximum may be any number. Only. Boarding and lodging fees divisible equally among the members will be charged. Students between the III. Form and B. A. will be admitted. Other particulars can be had on application.

"OUR INDIFFERENCE TO RELIGION"

Addressing the Mysore University Graduates, Sir N. N. Sircar Ex-Law, Member of the Government of India, said:

"One cannot help observing that while we are attracted by spectacular work, we have little enthusiasm for the hard and silent work, the inevitable and protracted drudgery, which is the very foundation of

all beneficial constructive work. While it is quite easy to get up a crowd of thousands for a political procession or demonstration, it is very difficult to get up a band of fifty for toiling in an unobtrusive way, away from the eye of the public.

"I would like to make use of the present opportunity for telling you that in whatever sphere you may be placed in the rapidly deteriorating situation in our country in connection with communal and political dissensions, it is your duty to pause and realise what will be our end, if we go downhill as we are doing along the path of intolerance.

"It is an irony of fate that intolerance is running wild in a country which had been remarkable for centuries for its spirit of tolerance.

"Innumerable sects and beliefs have flourished in India, often with mutually antagonistic ideas and beliefs, but yet their followers have been good citizens and happy neighbours, so very different from the present times when every community seems to be at the throat of others.

"Intolerance of to-day, though often professed on religious grounds, has its origin in the race for power, in the matter of securing jobs or advantages under the new constitution.

"I firmly believe that a person whether he is a Hindu, Muslim, Buddhist or a Christian should not give up the anchorage of his own culture and religion; and

I take my hat off equally to the Muslim or the Hindu or the Christian who is sincere in his belief. Each one of you, however humble, and insignificant you may be, can contribute your mite in purifying the vicious atmosphere of bigotry and animosity. Sincere and with firm conviction in your own faith, you must be able to respect the faiths of others. Being myself an old man, lacking in what is now called the dynamic energy of youth and the 'revolutionary urge,' I believe that in society progress to be lasting should be wide-based and gradual. We have many ills to get rid of, but the maxim 'more haste and less speed,' should well be remembered.

"I believe that to-day, indifference to our religion runs supreme in the home and and this has resulted in instilling in the youth of India, an atmosphere which cannot be beneficial to the country. In saying thus, I do not include the generality of our women to whom this remark does not apply."

THE HARIJAN PROBLEM.

The "depressed" classes should not listen to siren voices which wanted them to become ritualists and worship at the temples. It was far better for them to become Vedantins. The Hindu religion comprised of different strata of thought which were meant to suit different people. He was visualising an India in which all the Hindus would be really Vedantins and so belong to the highest strata of thought.

He wanted the "depressed" classes to be brought in at the top of the edifice, not at the basement.

— S. Srinivasa Iyengar.

THE FILM.

I am of opinion that this industry was acting as a strong strangle-hold on the life of the nation in America. He did not want India to share the same fate. Next to Prohibition, this industry was the biggest problem in the world. From his experience in his profession he would say that if there was any industry that had to be helped least by the University, it was this film industry. This industry was thriving not only in this country but in other countries also on the weakness of humanity just as the drink trade. A stray good film would not alter his opinion, but the bulk of the films exhibited was rotten from the moral, material and national point of view. Village life had been dislocated and he had found groups of villagers, who had to be in their beds after their hard day's toil, sitting late in the cinemas and endangering their health. He was afraid that if this tendency was allowed to be continued, there would be little left of their "real Hindu traditional family life." I think that this is a pernicious evil that should not be encouraged in any manner by the University. I have not and I will not, allow these things to creep into my house, so long as I have any voice in the matter. This was a dissipating industry and would not contribute to the wealth of the nation. In no

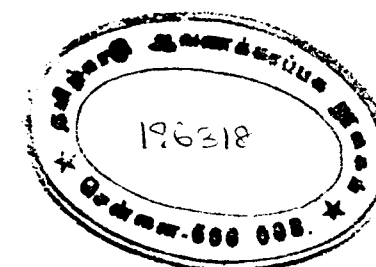
way could this industry be called a national industry and it deserved the least sympathy from anybody. There would be nothing more disastrous to the academic spirit of the University than to pass such a resolution.

— Dr. A. Lakshmana Mudaliar.

Subscriptions have been thankfully received from Messrs S. K. Raghavendra Rau, B. A., B. L. Advocate, Coimbatore, and

C. S. Seshagiri Rau, B.A., L.T. Deputy Inspector of Schools, Madanapalle.

Our readers are requested to send their subscriptions early. "The Madhwa Messenger" has been rendering the service of bringing together the members of the community from far-off Belgaum to southern-most Cape Comorin. Let the heart of the community beat sounder and stronger.



32
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