

Madhya Messenger : monthly

. V. 1 : no. 10. November 1939

CC-0. 1000-1939.10.11
116.19

THE MADHWA MESSENGER

Published on the last day of every month



Wide Circulation]

Annual Subscription Rs. 2.

[Excellent Advertising medium

Contributions, communications and remittances are to be addressed to the Managing Editor, "Madhwa Messenger," Madura, to whom changes of Address and non-receipt of the journal may also be intimated.

CONTENTS.

- | | |
|--|---|
| 1. Criterions of Knowledge in the Dvaita
— By Yekanta Yogi [Vedanta. | 6. Western Interpreters of the Rig Veda. |
| 2. God from the stand point of three schools.
— By Sri Bhooovaramurti Achar, B.A., B.L. | 7. Our Unmarried Grown-up Girls. |
| 3. The Mystery of the Ganga.
— By Sri S. K. Sudarsana Rao, M.A., B.L. | 8. India's Universal Prayer. |
| 4. Indian Ideals. | 9. Who is the Gnani?
— A song of Purandara Dasa. |
| 5. Woman's Position in Hindu Society. | |

MADURA.

C. A. Krishnamurti Rao, M. A., F. R. Econ. S.

Managing Editor.

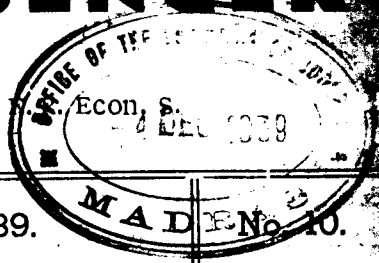
Vol. I.

NOVEMBER, 1939.

No. 10.

THE MADHWA MESSENGER

Editor: C. A. Krishnamurti Rao, M. A.,



Vol. I.

MADURA: NOVEMBER, 1939.

CRITERIONS OF KNOWLEDGE IN THE DVAITA VEDANTA.

By YEKANTA YOGI.

(Sri Yekanta Matt, Guttal)

Sri Madhwa has compiled a work called 'Pramana Laksana'. He has succinctly and scientifically treated of multi-natured knowledge in the work in the wake of 'Brahma Tarka'. (The Brahma Tarka is a very valuable compilation of Sri Vedavyasa, unfortunately extinct to the modern, or not identified so far. This divine work is an ever enlightening guide, friend and philosopher of Sri Madhwa, from which he has copiously quoted in his commentaries and original works. A collection of these extracts even, and arrangement according to their topic index is long over-due, and merits the labours of a research scholar.) Sri Jayatirtha has edified metaphysical science by the immortal legacy of his illuminating expositions and compilations. In addition to his commentary on the above, he has written an independent work called 'Pramana Paddhati' to aid the easy comprehension of the Pramanas. Other luminaries have also expounded. It is my venture to essay on the subject in the light of the above works.

(1) Perceptual Knowledge.

Truth-cognition is Knowledge. Or Truth-cognitiveness is the means of Knowledge. (Yathartham Pramanam).

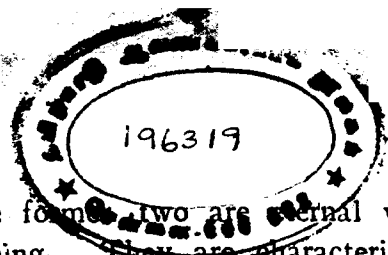
There is true knowledge, false and dubious knowledge. The cognition that it is a jar on the perception of the thing is true knowledge. The apprehension of silver in the mother-of-pearl is false knowledge. The uncertainty whether it is man or post, is dubious knowledge. Of these only true knowledge is an authority, while the other two are not.

Truth-cognition implies the knower, knowable, and knowledge. It also implies the repudiation of the dubious and false.

Knowledge is two-fold as, Immediate and Mediate Knowledge. (Kevalam Anu Pramanam ca).

Immediate Knowledge is Truth-cognitive. It is four-fold as, Divine-Knowledge, Laksmi-Knowledge, Yogi and non-Yogi knowledge.

Divine-knowledge is all-cognitive and invariably Truth-cognitive.



The former two are eternal without beginning. They are characterised by Self-dependence and else-dependence respectively. The first characterises again knowledge of all the characteristics subsisting in Self and elsewhere, while the second characterises a greater degree of divine knowledge than that of the others. Laksmi-knowledge is not omniscient in respect of the Divine, while it is so in respect of all else. There is difference of luminosity in the Divine-knowledge and Laksmi-knowledge. Luminosity is a special characteristic of Knowledge. While the Divine-knowledge is infinitely luminous, Laksmi-knowledge is not characterised by the same luminosity.

Yoga is Divine-awareness, or the practice of the life Divine. The knowledge which is the product of the illuminating practice is Yoga-knowledge. It is three-fold as the knowledge of the Riju-Yogi, Tatvika and Atatvika Yogis.

Riju-yogis are the souls eligible for the dignity of the four-faced Brahma. Their Knowledge is two-fold as Innate Knowledge and Volitional Knowledge. (Svarupam Vrittirupam ca). Their Innate Knowledge relates to the Divine and Laksmi, excels the knowledge of other souls, and is eternal without beginning. Their Volitional Knowledge relates to every thing else, and is produced by the mediate Knowledge after deep meditation. It is without origination in view of its continuity and increase of flow, which is not broken during the deluge even. It ceases to flow and becomes undecaying in

the state of Final Emancipation, when the Innate Knowledge only remains. Riju-Knowledge in both the aspects is super-scient and Truth-cognitive.

The Tatvika Yogis are the President-Gods of the Principles. (Tatvabhimani-nah Devatah). Their Knowledge is also two-fold. Their Innate and Volitional Knowledge is beginningless in the sense that there is no priority of particular perceptions of the Divine etc. or of the flow of divine knowledge etc. Their Innate Knowledge is Truth-cognitive, while their Volitional Knowledge may not be so. The Knowledge is lesser and lesser successively of the Tatvikas in their order of juniority, in comparison to the Knowledge of the Rijus.

Those who are not Tatvikas are the Atatvika gods and Yogis. Theirs is also a two-fold Knowledge. Their Innate and Volitional Knowledge relating to the non-Divine is generally vitiated by a little ignorance, and is originated in both the aspects and in all respects.

A Divine form may be manifested here for the first time. The origination of their Innate and Volitional knowledge is in the sense of the priority pertaining to the manifestation and the flow of Divine illumination. Their Innate knowledge is Truth-cognitive, while the Volitional may not be so.

The others are non-Yogi souls. Their Innate and Volitional knowledge is originated and decaying, is very meagre and abounding in ignorance in respect of the non-Divine. The non-Yogis are three-

divisioned as, those eligible for emancipation, those subject to eternal metempsychosis, and those eligible for pandemonium. (Muktiyogya Nityasansarinas-tamoyogyasceti). The Innate knowledge of those eligible for emancipation is Truth-cognitive, that of those subject to eternal metempsychosis is adulterated, and that of the remaining is False-cognitive. Whereas the Volitional of the three is of both natures.

The Vaishesikas make a four-fold division of true knowledge as, Perceptual and Inferential knowledge, Memory knowledge and Sage knowledge. This is not right. Memory being a by-product of the senses and the Sage being a Yogi, the distinction of their knowledge is redundant. The Scriptural knowledge which is eternal is not also accepted there.

Mediate knowledge is the instrument of true knowledge, which is implicitly also Immediate knowledge. The instrument implies the cause. The Soul, Time, and the Senses may be also the cause of true knowledge. And yet they are not stated to be the instruments. In the absence of which action can not be done with the presence of the subject and object only, and in the presence of which action can be done, that is the nature of the instrument. With only the cutter who is the subject and wood which is the object, the act of cutting can not be done in the absence of the axe which is the instrument. In like manner, with only the Soul which is the subject and the objective which is the object, the act of knowledge can not

be done in the absence of the senses etc. which are the instrument. Hence the statement that Mediate knowledge is the instrument of true knowledge.

The Conscient (cetana) is the prop as well as the object of knowledge, and hence it is the knower as well as the knowable. The Inconscient (Acetana) is only the knowable.

GOD FROM THE STAND POINT OF THREE SCHOOLS.

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

II

The Advaita work called Advaita Sidhi says:—“If any learned man says that Brahman which is Avachya or indescribable by words is describable, he is a man of no shame; let him be taught that Brahman is devoid of elements of description. *Brahmanya vaachye yo vidwan vaachyata madhi gacchati sanistapo nimittanam virahaihprati bodhyataam*. An object is capable of description by any one of the four ways:— (1) By Jati or caste e.g. a brahmin: a Hindu; Brahman has no caste (2) By its qualities eg The horse is black, the man is holding a stick; but Brahman has no qualities; it is attributeless (3) By its action eg he is a cook, he is a carpenter. but Brahman is actionless (4) By convention ie by human understanding for communication of thoughts that a particular word should have a particular meaning. When we use the word Dick or Harry the mutual understanding is the

2/2/2021 21:15, 11/3/21
N 29.1.10.

word means a particular person; to-morrow the same person may by another mutual understanding be called John or Henry. The connection between the words coined by man and the meaning conveyed by those words may vary according to the whim and fancy of man. In the case of Vedic words it is not so; the relationship between Vedic words and their meanings is eternal and unchangeable. Hence Brahman is not describable by this method also.

The Advaita commentator, Anandagiri, says that Brahman is an entity which is devoid of all differences, which is perfect, which is eternal and indestructible, which is purely knowledge and which can be known by the Upanishads alone. *Sakalabheda vikalam paripoornam anadinidhanam gnaptimaatram upanishadeka samadhigamyam tatvamiha prati-paadyate.* Brahman is devoid of all differences means that Brahman has neither internal difference nor external difference. A tree, for instance, has three kinds of difference: — (1) internal difference in the form of leaves, flowers, fruits etc. (2) difference between itself and another tree of the same kind *eg* between one mango tree and another mango tree or between one mango tree and another tamarind tree and (3) difference between itself and another of different species *eg* between a tree and a man or stone. Brahman however is devoid of all such differences *Vrikshasya swagato bhedaha patrapushpa phalaadibhihi | vrikshaantaraat sajaateeyo vijaateeyah-silaa vibhaha | tathaa sadvastuno bheda trayam praaptam nishidhyate.*

That Brahman is knowable by the Upanishads means that Brahman is knowable by Lakshana Vrithi or secondary meaning, and not by Vachana Vrithi or primary sense or by Gouni Vritti or figurative sense. When an object has certain qualities similar to those of another we often use the word applicable to the other. This is called Gouni Vritti. We often say, he is a lion among men. Here the person and the lion are not identical. But as the person has certain qualities of courage, manliness etc. which are found in the lion he is called a lion. But in the present case, Brahman has no qualities and Gouni Vritti is therefore out of the question. We use the phrase Benares is on the Ganges: Here Ganges literally means the flowing water of the river Ganges. The town of Benares cannot on the face of it be on the flowing waters. Hence we use Lakshana Vritti and we understand that the town is on the bank of the river. A stranger comes to a village and asks a person to show his friend's house. The person points to a house and says, "Just see a crow is sitting on its top; that is the house." The stranger goes there and finds the house even though the crow might have left the house before he reached it. The crow had no idea of showing the house to the stranger but indirectly helped him to find the house. The Upanishads might be compared to the crow. They do not directly convey the idea the Brahman but only indirectly.

Again, Brahman is Viverto padana karana or illusory cause of the Universe.

Causes may be said to be of three kinds:— (1) Viverto padana karana or illusory cause, *eg* snake appearance in a rope. The rope appears as snake; there is really no snake in the rope and the rope also has not really transformed into a snake, yet rope is the cause of the snake appearance. Similarly Brahman is the cause of the world appearance.

(2) Parinamo padana karana or material cause; *eg* mud or clay is transformed into a pot. Hence mud and clay are the material causes of the pot.

(3) Nimitta karana or efficient cause; *eg* potter for the pot. The potter operates upon clay and converts clay into pot. The potter is quite different from clay and pot and is the efficient cause of the pot.

(To be continued)

THE MYSTERY OF THE GANGA.

By SRI S. K. SUDARSANA RAO, M.A., B.L.

According to certain people we are caste-ridden and superstition-ridden. The sanctity attached by us to the Ganga is regarded as a superstition. To the Hindu, it is an article of faith. The Ganga is the first among our rivers, in fact, among all rivers. Viswamitra explaining its greatness to the two inquiring princes Rama and Lakshmana traces its origin to Himavath and Mena. In the list of things referred to in the order of their merit by Sri Vadiraja, the Ganga is named first among our rivers — "Ganga, Sindhu,

Saraswateecha, Yamuna". But what even renowned scientists of the west are wondering at is the mystery of the waters of the Ganga and the Jumna which are inimical to the life of the Cholera Vibrio. This peculiar fact still remains to be explained in the light of modern science. These waters are contaminated by an unusually large volume of sewage discharged into the river and by the floating corpses of Hindus who seek death in the depths of the Ganga.

It is curious to be told by Dr. F. C. Harrison of the McGill University of Canada that "the bactericidal power of the Jumna water is lost when it is boiled and that the cholera vibrio propagates at once if placed in water taken from the wells in the vicinity of these rivers."

A French physician in the course of his investigations was able to find that "beneath the places where corpses of men dead of cholera or dysentery were floating, it was surprising that there were no germs at all where one would expect millions of these germs". When he added Ganga water to the growth of germs drawn from patients suffering from these diseases, "the germs were completely destroyed." Similarly, ships leaving Calcutta to England taking the Hugli water at the mouth of the Ganga find the water quite fresh on arrival in England, while other waters require refilling after a short period. Here is an instance where faith is built on fact; let science explain it leisurely.

INDIAN IDEALS.

National culture is stifled in the Government dominated Schools and Colleges in India. The officialised Universities do little to develop the culture-consciousness of India. Our young men are made to think that our stories and poems are myths. They say the methods are not critical, not historical. It must not be forgotten that India's culture as reflected in Indian literature, Art and Religion is a reflection of India's life and civilisation. India's ideals are of great value to the modern world. There is a muddle in our "modern" life and civilisation. "Light, more light" is the cry of every generation. It must come from the ancient path-ways of the East. In our struggle for freedom, we should get over the politics of petition and passion. We must gather our inner strength to achieve freedom. So taught our ancient sages. Not in the clamour and shouts of crowds, not in passion and strife, not in the fear and flattery of men who know not their deeper selves, can we find the freedom we are hungering for during the ages.

With knowledge comes self-reliance. Our young men must *know* India — her culture, her ideals. Our system of Education to-day makes us think of "jobs". Our culture related itself to a very refined type.

Pessimism is to be dreaded and avoided. It is of two kinds:— indifference and violence. Hate-vibrations are multiplying

themselves to-day. We must seek real Swaraj.

Power must give place to service. *Tapasya* — sacrifice — is the way of achievement. India is singing the songs of heroes and sages. The ancient wisdom of India may yet be the healing balm of nations.—

T. L. Vaswani.

WOMAN'S POSITION IN HINDU SOCIETY.

Many famous men have recognised the importance to the race of the well-being of its woman-kind. It is by the character of its women that the standard of a nation's civilisation is judged. Sheridan the dramatist said long ago, "Women govern us; render them perfect: the more they are enlightened, the more shall we be." On the cultivation of the mind of women depends the wisdom of men.

Only by education and information can a woman fit herself to be the companion and inspiring helpmate of her husband with ability to direct her children's course and follow their careers with living, intelligent sympathy.

There is a dearth of women-teachers in India. English experience must give a warning to our Indian women — beware of too literary an education!

The woman question in Europe and America differs fundamentally from the Indian one, because in Europe and America

the surplus population of single women makes them bestir themselves to cease to be a burden on their male relatives.

Is woman equal to efforts required of her mentally and physically? The female brain is relatively heavier. What brain poverty we observe in women is due to centuries of carelessness and ignorance. A weak physical development is also due to the same reasons.

Women in the past have occupied positions of distinction in various fields. They are doing so even to-day. There have been queens in India and in England. There have been women-leaders of agitation and reform-movements to better humanity. They have failed only in organisation and securing the cooperation of man to the maximum extent. Another defect is inaccuracy as to technical and scientific detail. It is Shakespeare that says "A woman's fitness comes by fits." She must be active without unfitting herself for the all-important duties of wife-hood and mother-hood. Employing her in manual or even intellectual labour unsuited to her sex is a terribly wasteful method of carrying out the world's work.

The differences between the facilities of the sexes are fundamental. In certain qualities, she excels man; in others, man excels.

Eminent scientists say that the past history of woman and experience of the race should be taken into account before rushing blindly into any admired scheme of feminine development; above all, to en-

courage the professional career to the exclusion of domestic life is a movement on wrong lines. It is hard to decide whether we can impose on women the duties of a two-fold education, the one fitting her for wife-hood and mother-hood and the other of earning her livelihood. Extremes are dangerous.

But any education must aim at teaching the pupil the art of applying acquired knowledge to conditions of daily life, to fit and *not unfit* her for the position she will have to fill. Systematic training begun in most elementary stages can accomplish this. She must be enabled to work freely and bravely with man; and if not *with* him, then *along-side* of him, for the benefit of the human race. The spiritual side of woman's nature is the complement of the material side of man's — *H. H. The Maharani of Baroda.*

D. H. HOME'S LOTUS HONEY

Tested by — Dr. B. PATRA

The Nature's Best Remedy for
EYE DISEASES.

DOCTORS AND ALL PHYSICIANS
PRESCRIBE IT.

SAVES POUNDS IN DOCTOR'S BILL.

For eye-troubles, Lachrymal fistula, Short-sightedness, Watery eyes, Ophthalmia, Red eyes, Cataract, Glaucoma, Eye-sores, Dimness of sight, Conjunctivitis.

Per phial Re. 1. Postage extra ans. /9/-

Obtainable from all Chemists & Druggists.

WESTERN INTERPRETERS OF THE RIG VEDA.

The impact of India with the West has resulted in a sort of mixed good. Life everywhere consists of two sides — bad and good. The latter is naturally limited in area and intensity. Letting alone the evil which is inevitable, our contact with the West has enriched our national life to no small extent by drawing the attention of the best minds there to the study of our religion, philosophy and literature. The result has been most happy and useful in that we are permitted to see ourselves as others see us.

There has been a noble band of European scholars anxious to know the truth about our culture. Their studies in these fields have thrown much light on obscure points even though their conclusions might deserve being questioned!

About 1805, Colebrooke struck a pessimistic note by declaring that the Vedas were too voluminous for a complete translation and neither the reader nor the translator would be repaid for his labours. In spite of this note of alarm, attempts to climb the Vedic "Everest" have been neither few nor half-hearted. Langlois, the French Indologist, attempted a translation about the middle of the last century. Max Muller in 1849 based his translation on Sayana's interpretation; and Wilson came in the wake of Max Muller. This group was known as conservative Sanskritists.

A different school known as the "Linguistic School" was founded by Rudolph Von Roth who came forward with a critical interpretation of the Rig Veda from an internal study, rejecting indigenous commentators like Sayana. The aim of this school was to discover methods other than Indian whereby they can arrive at the underlying truths. That this suffered from a complete ignoring of Indian sources would be self-evident.

A reaction against this one-sided tendency set in soon after this. A. Ludwig, the German scholar, prepared a voluminous German translation with exhaustive notes based on labours combining the results of the linguistic school and those of Sayana and Yaska who could speak with greater authority on the matter than the most learned European.

"The Religion Vedique" by A. Bergaigne the French scholar started with a novel theory that the whole of the Rig Veda was allegorical while his pupil P. Regnaud concluded that it was all a manual of sacrificial ritual. The "Vedische Indian" published between 1889 and 1905 by Pischel and Geldner declared emphatically that there was ground for believing that the Rig Veda is *Indian* and not merely Indo-Germanic and that it required the help of the later Brahmanas for a fuller understanding of it. It is thoroughly Indian and the earliest document of Hindu culture and "the gulf between the earliest of the European Aryans and that of the Vedic Age was too big to be bridged through any amount of linguistic equations."

Oldenburg and Schroeder have emphasised the need for our studying comparative religion for properly interpreting portions of the Veda. Prof. Macdonnel with his invaluable Vedic Reader and Vedic Mythology and other writings drew pointed attention to the need for a scientific translation, in harmony with traditional interpretations, as the only proper approach for the study of the Veda from all points of view, from Grammar to Metre.

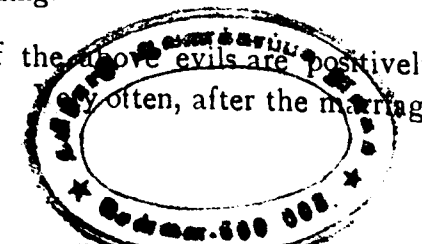
Such in brief are the efforts of foreigners. Can we not explore our own fields in which strangers show such enthusiasm? True, some among us have done not a little. But more remains to be done and those who have not directed their attention this way are not few. They have the capacity. Possibly "the time must come;" or is it that we must move?

OUR UNMARRIED GROWN-UP GIRLS.

The problem is most acute among us. The causes are many. First, religion and custom enjoin marriage (betrothal) before attaining puberty; next is the difficulty offered by identity of Gotram and pravaram on account of which many an alliance otherwise desirable and unobjectionable has to be abandoned. Then horoscopes have to agree. Very often they lead to conclusions both right and wrong in the light of later happenings. This is explained away by throwing the blame on the astrologer

whose competency is now questioned; or by suggesting a faulty casting of the horoscope; or it is due to the mystery surrounding the movements of planets which are wroth at human efforts to detect their movements. More worldly causes are the difference in social status between the parents of bride and bride-groom or differences arising at any stage of the negotiations over presents to the bride or bride-groom or the scale on which the marriage has to be celebrated. There is also the question of securing even at high costs a proper bride-groom, which naturally puts a premium on the latter. The well-to-do individual always wins in the race. Education and the possession of the University degree have complicated the situation further. The parent of the girl is also made responsible for helping the bride-groom through some costly course in order to set his son-in-law on the path to a career. Not infrequently even the honest father-in-law is obliged to break his word resulting in an interruption of the studies of the young man. After all this, the marriage may not turn out to be happy. Premature demise of bride or bride-groom darkens many a home. Probably, the boy even at the time of marriage, is suffering from some wasting disease. The problem of the young widow stares us in the face at one end. The catalogue given above is not exhaustive. But even in bare outline it is dreadful enough; and the list need not be completed for a clear understanding.

Most of the above evils are positively avoidable. Very often, after the marriage



of the first daughter, the father is on the verge of bankruptcy. Fashion, vanity, love of display have been potent causes. The ruinous scale on which coffee and iddli or any substitute have to be served has added to the burden of the bride's father whose financial failure involves the failure of many a person in the community. Society is puzzled at all this but is content merely to comment without making any effort to terminate once for all the growing evil. Very often the blame is thrown on expensive rites, religion and the priest who come in for a handsome share of the censure. The cleverest priest cannot make more than Rs 10 even in the grandest marriage, the rites cost less and religion costs least.

The worst part of it comes when the finger of scorn is pointed at some parent who has the misfortune to have an unmarried grown up girl. "Do you know, this man's eldest daughter is 20 and yet is unmarried!" This is adding insult to injury. Those who have sons do not care to marry the girls for some fancied defect and yet they join the band who pass from lip to lip the word of scorn "Look at the man; he has a daughter of 20 years yet unmarried!"

The conscience of Society or the community must be aroused. The mania for high alliances must diminish and ultimately disappear; the expenses of the bride's party should be fixed at not more than Rs 500; a spirit of Swadesi should be encouraged by marrying into relations whereby many an evil is avoided and much good results. It is most economic. There

is no need to run a futile and costly race trying to satisfy some high-placed individual who looks down on these but not to the extent of disregarding any item among them. We should ponder deeply over these aspects. Our young men must come forward with a bold and clear vision and build the happiness of many a young man and woman and many a large family. This is no small social or national service. As a part of the rural reconstruction scheme, model villages have been started in our country. "A model marriage" may be similarly celebrated setting an example of wise economy with sufficient publicity for the same.

INDIA'S UNIVERSAL PRAYER.

*Swasti prajaabhyah paripalayanlaam
nyayena margena mahim maheesaaha
Go Brahmanebhayh Subhamastu nityaam
Lokaassamastaassukhino bhavantu!*

Peace and happiness unto all people! May they be governed in ways of righteousness and justice! May the world and its rulers walk in the paths of truth! May our cows and Brahmanas prosper every day! May the world as a whole be ever happy!

This stanza is repeated daily in every home and public place of worship with body and mind pure and reverent. The language in which the prayer is couched is of inimitable grandeur, a hymn of praise and prayer too deep for elucidation. The following expressions are significant. *Prajaabhyah* refers to every section of the population. *Paripalayanam* — the

governing must be good from every point of view, promoting the all-round well-being of the people — physical, moral, mental and spiritual. *Nyayena margena mahim maheesaaha*: the whole earth and its rulers should tread the path of fairness. *Go Brahmanebhya* — The suppliers of pure food as milk and the dispensers of divine wisdom to one and all. There is no reference to any one particular class. *Subhamastu nityam*: *Subham* is that which promotes every sort of good; it is a word of rare richness and meaning. *Asu Nityam*: Every day, every part of the day, and permanently, let *Subham* happen. *Lokaassamastaha*: it is not repetition; it is summarising and emphasising. Classes named and unnamed, large and small, important and unimportant, powerful and powerless, animate and inanimate, not only this world but other worlds also — *Lokaassamastaha* be happy! It is an exhortation to every body not only to be happy but to make all else happy. This is no ceremonial prayer; nothing of ritual here; every heart is attuned to the One pervading the Universe. Let us revive this in every home. Let no government by attempting to "reform" our religion crush this divinity out of our social structure!

WHO IS THE GNANI?

(By PURANDARA DASA)

Chitta suddhi illadava ava gnaniye?
Hothu Hothigai Hariya Neneyadava manujane? Is he a gnaani who has no purity, sincerity of heart? Is he a man who does not think of Hari every minute of his life? — Pallavi.

Can you call the spreading banyan with branches like matted hair a *parama rishi*? Can you class the long-lived owl among the elders of the world? Can you call the cobra living on air an *upavasi*, performing austere fasts? — 1.

The caged tiger — is he a *tapasvi* performing penance? Is the wooden elephant a hero? The fire in the ocean — can its heat equal the fiery energy of the Sun? The blind man has his eyes closed — is he in *Dhyana* concentration and meditation? — 2.

Can a termagant at home be called a help-mate? Is the local thief rendering social service? Can she be called a wife who is ever thinking of other men? Can the team of oxen going round the oil-mill, times without number, be said to be making a distant pilgrimage? — 3.

The monkey in the forest — is he a *Vanavasi*, a saint in a forest asrama? The dog rolling on the ash-heap — is he a *Siva-Bhakta*? Is the silent brooding of the crane in the waters to gain *Moksha*? Is he a *man* who has set his heart on the low objects of *Samsara*? — 4.

The pebble in the Stream — is it having a bath in the holy waters? The numberless frogs croaking on a rainy day — is it the choral chanting of a sacred passage? Is he a *man* who cannot discover and sing the praise of *Puranda Vitala* who is wedded to *Sri* and whose eyes spread in rosy brilliance like the lotus bloom? — 5.

On Your Way

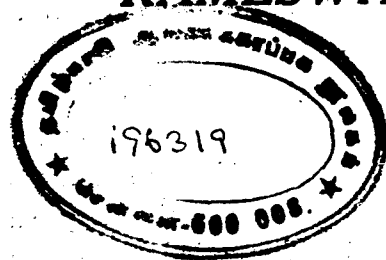
TO

RAMESWARAM or TRIVANDRUM

STAY IN

MADURA

AT



SL
Q/212/12/m2195,N39
N39.1.10.

The Udipi Boarding Lodge

IN

BODI ZAMIN BUNGALOW

IN

WEST MASI STREET

WITHIN REACH OF ALL IMPORTANT PLACES,

High Class Boarding and Lodging. Shower Baths.

Cars ever ready. Decently Furnished Rooms.

Commanding View. Representatives to meet

You at the Railway Station to take you

TO

The Udipi Boarding Lodge