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THE MADHWA MESSENGER



EDITOR:

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

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Editor: C. A. Krishnamurthi Rao, M. A., F. R. ECON. S.

[Mine Is No Mean Heritage]

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Vol. III

MADURA: MARCH 1941.

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MANAGER'S NOTICE.

Copies of the "Madhwa Messenger" are regularly posted on the last day of every month. Non-receipt of the journal, allowing for the time taken during postal transit, may be intimated to the Managing Editor. Changes of address are to be intimated promptly.

Our year begins with February, as the first number was issued on Sri Madhwa Navami Day. The annual subscription is only Rs. 2.

It is requested that subscriptions may be brought up to date without arrears.

Please persuade your friends to subscribe for the "Messenger" and earn the benedictions of our great Guru. The Past and Present, the East and West meet in these pages in happy synthesis.

Contributors are requested to write legibly and on one side of the page only. Sanskrit passages, if written in block letters, would ensure correct printing

In page 2 of No. 1 of Volume III, February number, of "The Madhwa Messenger," we had occasion to crave the indulgence of the readers for the delay in bringing out the

January number. But the February number itself was too late in its appearance! So the explanation for the previous delay could not reach our readers in time to make any amends for it. Now that we have arranged with a more reliable local press, we are sure that errors of delay or printing will become matters of the past. We received numerous letters making kind and anxious enquiries about the Journal. As all our attention was centred on the one question of how to make the "Messenger" do his work properly, we had neither the time nor the peace of mind to answer them promptly. The delay could not be explained until the cause for it was removed once for all. We assure all our friends that it was not indifference on our part but the perversity of the Printing press at Madras, *(its dues were being paid every month)* that brought about the present dislocation. We believe in the saying, "Out of evil cometh good". May the giver of all good lead us safely along at every stage of our rugged path!

We are thankful to those subscribers who have remitted the subscription for the III Vol. promptly. We will be helped not a little by others also following their example because our dealings with the Printers are on a strictly cash payment basis

PARINAMA VADA.

Sri Bhoovarahamurthi Achar, B. A., B. L.

6. Sri Ramanujacharya realises that this theory of Parinamavada of Bhaskaracharya whom he follows in interpreting the Prakriti Adhikarana is beset with innumerable inaccuracies and contradictions and therefore attempts to explain away this theory by saying that what is really meant is that Brahman's body alone which consists of chit and achit changes into the world while the soul of Brahman remains unchanged. This body of Brahman is, according to him, the material cause of the world and the soul of Brahman, the efficient cause. And hence, Brahman is called both the material and the efficient cause of the world. Just as a change in the Jiva's body does not affect the essence of soul, the change in chit and achit constituting the body of Brahman, does not affect the soul of Brahman. This is really a forced interpretation, though for practical purposes our theory that Brahman is only the efficient cause and Prakriti, the material cause is not contradicted. We say that his interpretation of Prakriti Adhikarana as conveying Parinama vada is incorrect on the ground that this subject is quite out of place in the first Adhyaya, which is admittedly intended to show that all names refer primarily to Brahman. It is only the second Adhyaya that is intended to refute the theories of Sankya or other systems which are adverse to Vedanta. While such being the case, what is the necessity for the Sutrakara to introduce this untenable theory of Parinamavada in the first Adhyaya? The proper place for discussing this theory must be in the second Adhyaya. This Adhikarana is intended not to show that Brahman is the material cause of the world, but only to prove that all names including female names like Prakriti refer to Brahman only primarily. The correct meaning of the Sutra follows:— Sutra No. 24. Brahman is called by the name of Prakriti also, agreeably to the proposition

and illustrations. The proposition and illustrations referred to are in the following Vedic texts — "Verily this Person alone all the names enter (declare); just as all the rivers going to the sea flow towards and enter into it, so do all names enter and declare this perfect Being."

इतैतमेव पुरुषं सर्वाणि नामान्यभिविशन्ति यथा नद्यः स्मृदमानाः समुद्रायमाणाः समुद्रमभिविशन्त्येव मेवेतानि नामानि सर्वाणि पुरुषमभिविशन्ति।

The Chandogya Upanishad text quoted by the Parinamavadin has nothing to do with this Sutra. And its purpose and meaning is quite different. The above text says that the knowledge of Brahman leads to the knowledge of the universe. And quotes three instances of clay, gold and nail-pairer. If, by this, it is to be understood that Brahman is the material cause of the world, we ask why should the Upanishad use the word **one** (एक) in each instance of clay, gold and nail-pairer? It would have been quite sufficient for the Upanishad to have used the words 'by the knowledge of clay, by the knowledge of gold and by the knowledge of nail-pairer' instead of adding the word one to each of these cases. मृदा विज्ञातयामृणमयं विज्ञातं स्यात्, लोहेन विज्ञातेन लोहमयं विज्ञातं स्यात् कार्णायसं विज्ञातेन कार्णायसं विज्ञातं स्यादित्येतावता पूर्णत्वात् । All the effects in the world are not the modifications of one lump of clay or one piece of gold or of a single nail-pairer.

Again, what is the significance in the Sutra giving three instances? If it is for emphasis, what is the significance in giving these particular instances of clay, gold and nail-pairer? In Sri Madhwa's interpretations, there is this significance. The clay illustration is intended to show that the knowledge of one thing produces the knowledge of another thing *which is similar to it*. The knowledge of Brahman produces the knowledge of the universe which is similar to (not identical with) Brahman in the matter of beginninglessness and eternity. The world is beginningless and eternal because it exists

always, sometimes in gross form and sometimes in subtle form in the womb of the 'Lord'. The gold illustration shows that the knowledge of a chief or an important thing produces the knowledge of minor things, because the word 'Mani' means prominent or chief or best. It is a matter of common experience that when an important person in a town or country is known, the people of the whole town or country are said to have been known. Similarly by knowing the supreme Brahman, all else is said to be known. The nail-pairer illustration shows that when the knowledge of even such a small thing as a nail-pairer can produce the knowledge of things similar to it, it is needless to state that the knowledge of supreme being produces the knowledge of such an inferior thing as the world, which is solely dependent on him.

HARIKATHAMRITHA SARA.

पञ्चभेदात्मक प्रपञ्चके पञ्चरूपात्मकने दैवक पञ्च मुख शकादिगळु किङ्करु श्री हरिगे । पञ्चविंशति तत्त्वतरतम पञ्चिकेगळु पेळद् भाविविरचिरेनिपानन्द तीर्थरनेनेवननुदिनबु ॥

Jaganatha Dasa next thinks of the greatness of Sri Anandatheertha whose services to thinking and thirsting humanity are unforgettable in that he made the path leading to salvation through right understanding followed by right action quite clear to dim-visioned human beings. Quite a havoc had been wrought by propounders of other religions in leaving incorrect conclusions. The result was chaos; servant claiming equality with master, matter claiming oneness with spirit, one jiva claiming an understandable identity with others, one atom demanding to be treated as another and also as the entire mass of atoms — equality and identity carried to ludicrous and impossible extremes. It was Sri Anandatheertha that rescued us from this confusion most confounded. He declared in unequivocal language that the world consists

of five differently classified entities based on five differing principles — jiva differing from jiva, jada and paramatma, jada differing from another jada (inanimate thing) and the other two. Of such a world is Paramatma with the five-fold forms of अनिरुद्ध प्रद्युम्न सङ्कर्षण वासुदेव नारायण the lord; and the other powers like Chaturmukha Brahma, Siva, Indra etc., are subordinate to, and derive their authority from, Him. The idea of twenty-five Tatwas which are referred to in the Tantra Sara were thus established by our Acharya:

पुरुषाव्यक्तञ्च महानहङ्कारोमनस्तथा ।

भूतेन्द्रियाणि शब्दाद्याः भूतेताः पञ्चविंशतिः ॥

Such clear enunciation of the various principles pervading and guiding this universe, besides pointing out their mutual relationship, is teaching of the highest kind for which man cannot be sufficiently grateful. Hence Jagannatha Raya says "Bhavi Virinchirenipa Ananda Theerthara Nenaivai Anudinavoo" — Every day shall I contemplate on Ananda Theertha who is to be the future Brahma."

Such truths so proclaimed by our great Guru have been further emphasised by renowned followers of Sri Madhwa in stirring language thus:—

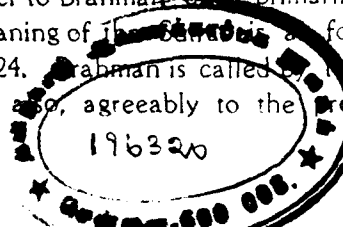
One says— Hodi Nagaari Melai Kai ayya
Hodi Nagaari Melai Kai

'Sound the big drum of Victory to the tune of the proclamation of the Truth! Lay your hand on the drum in emphasis of these unassailable truths!'

Another bursts out— Ookkoova Thuppadai Kai
Ikkuvai Nanoo — Chakra Dhara
Paramatma Nobbanalla Dillavendoo
— Ookkoova Thuppadai.

"I will plunge my hand into boiling ghee in witness of the fact that there is only one Paramatma and that is Vishnu the bearer of the Chakra!" Worthy pupils of a noble master!

(To be continued)



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SIDE-LIGHTS ON THE GITA.

R. C. Bhattacharjee, M. A.

The preceding article in this series was concluded with an undertaking that the question of single or multiple authorship of the Mahabharata would be taken up for consideration in the present number. At the outset, it may be pointed out that doubting the authenticity of a work or imputing authorship to a number of persons has been a characteristic of western criticism and research with, possibly, sufficient justification, and has acquired a fascination for Eastern minds also. One has only to think of the well-known Homeric question and the Shakespeare — Bacon controversy. No trace has yet been discovered in any extant Indian work expressing doubt as to the authorship of the Mahabharata or that it was ever suspected to be the work of several hands and of several generations. A work of such dimensions has never been unfamiliar to us. It is the hugeness of the work that puzzles the modern mind which applies its own yard-measure to objects of pyramidal size of a by-gone age. Vedavyasa was no ordinary human being; granting he is human in the usual sense of the term, what about modern mathematical prodigies, boy or girl, whom we have seen and known and whose memory delights in dealing with figures of incredible length? Time was when man's brain was capacious to a degree which would leave the modern mind dazed and staggering. Strangely enough, life in the West has its beginning in the ape and the aborigines. But in the East the first streaks of dawn reveal man absorbed in the highest thought and inquiring into the primeval cause of all things. To seek to foist upon the Mahabharata multiple authorship is the result of misjudging things and efforts of a totally different age by our standards and landing ourselves in miry lands needlessly. There is one Vedavyasa, One Badarayana—who is aptly praised as Vyasa *Visala* Buddhē—**नमोस्तुते व्यास विशाल बुद्धे**. Other works do not speak of another Vyasa.

Certain charges levelled against the Gita by unsympathetic critics are that his Self is an obsession with Krishna in the Gita, that the Lord's song is one master-piece of Egoism, that the listener is still left in doubt as to whether Krishna recommends *good* conduct or *right* conduct and whether, at all times, both are identical, and whether the line of conduct laid down by the Gita is universally applicable to all stages of human development and above all, whether the gospel of the Gita is at all practicable in these days of strife and competitive existence. These and similar questions will be taken up in due course for more lengthy consideration.

ASHTAVAKRA.

Ashtavakra is the hero of a curious legend in the Mahabharata. *Kahoda*, his father was the pupil of *Uddalaka* and married his preceptor's daughter. He was so much addicted to study that he rather neglected his bride when far advanced in her pregnancy, and was rebuked for his conduct by his son yet unborn. The father indignantly pronounced that he should be born crooked, in punishment of his impertinence, and hence his name *Asta* (eight limbs), and *Vakra*, curved. *Kahoda* went to the great sacrifice of Janaka, king of Mithila soon after the birth of his son. To that festival came a seeming *Baudha* sage, who, overcoming all his competitors in argument, had them thrown into the river. *Kahoda* venturing to encounter him suffered this fate. When Ashtavakra was in his twelfth year he first heard of his father's mischance and to revenge it, set off for the yet unfinished sacrifice, it being one of those already noticed as of twelve years' duration. Although young in age, the saint was mature in wisdom, and overcame his father's conqueror. When he insisted on his being thrown into the river, the supposed disputant declared himself to be the son of *Varuna*, the god of the same waters, who had commenced

a similar sacrifice with that of Janaka, at the same time, and to secure the attendance of learned *Brahmans*, had adopted the expedient of sending his son to defeat them in disputation, and give them a subsequent ducking. The object being effected, they were dismissed with honour, and the parties separated mutually content. Ashtavakra, by his father's instructions, bathed in the *Samanga* river, and by so doing was rendered perfectly straight.

SITA KALYANAM.

S. K. S.

This is one of the brightest passages in the Ramayana. It was a custom in days not long gone by that on occasions of marriage in Hindu homes the recitation or a Harikatha performance with Sitakalyanam as the theme was arranged as being auspicious. The Bhagavathar as he was known, delighted the audience consisting of men and women, young and old with a stirring narration of the story leading to the great event. There was excellent music; and quotations from the Ramayana flowed in abundance. Humour played an important part. The moving sentiment in the audience was Bhakti. Tears of joy were prominent among the devout hearers. Presents appropriate for such an occasion were reverentially placed before the figures of Sri Rama and Seetha. They were accepted by the narrator of the story. It served as a remuneration to him given by the listening public. That was one of the ways in which Sanskrit learning was encouraged and patronised.

The expression Sita kalyanam deserves attention. The whole work takes the name of Rama — the Ramayana. But the wedding is Sita's — Sita Kalyanam. Why should it not be Rama Kalyanam? This and the name Sita Rama are an answer to the charge levelled against us that woman is given a secondary place in our society. In Sita kalyanam, the highest type of womanhood is wedded to the

mightiest man on earth who is a combination of the best virtues known among men.

What is the nature of this marriage? It is not strictly a Swayamvaram; nor is it the selection of the parents; nor of the bride and the bridegroom, neither of whom has met the other. It was not a love marriage in the usual sense of the term; there was no period of wooing; no moonlight meetings in stealth; no rival — such rivals as appeared were not for the hand of Sita directly but for success in the open competition with which was coupled the promise of the hand of Sita. None but the bravest deserves the fairest and the noblest Sita. It was not a mere trial of muscular strength. The bow was Siva Dhanus with divine association. None but a divine being trained under divine auspices could achieve it. It was in the scheme of Providence that Viswamitra should seek the princes, give them the necessary training and let events bring them to the court of Janaka, Viswamitra thus fulfils his mission—the making of the Ramayana. The bridal pair in all their splendour appear in the midst of the wise, the virtuous and the valourous. The immortal couple are wedded.

There was unconscious co-operation in this marriage. Sita was destined for Rama, Rama for Sita. Sita was a spontaneous flower of nature, not human-born. Yet Janaka introduces her to Rama in the immortal but simplest language **इयं सीता मम सुता**. "Here is Sita my child", the most cherished object of affection for Janaka. Pandits dwell long on this point drawing various meanings from these words many of which are not appropriate for a pair like Sita and Rama. For instance, the pair are made ridiculously human and vulgar when it is interpreted that Janaka exhorts Rama to treat her kindly and not tyrannise over her as husbands are reputed to do. Inconceivable!

MANU DHARMA SASTRA.

22. He, the Lord also created the class of the Gods, who are endowed with life and whose nature is action; and the subtle class of the Sadhyas and the eternal sacrifice.

23. But from the fire, wind and the sun, he drew forth the three-fold eternal Veda, called Rik, Yajus, Sama, for the due performance of the Sacrifice,

24. Time and the divisions of time, the Lunar mansions, the planets, the rivers, the oceans, the mountains, the plains and uneven ground,

25. Austerity, speech, pleasure, desire, anger, this whole creation, he likewise produced as he desired to call these beginnings into existence.

26. Moreover, in order to distinguish actions, he separated merit, and demerit and he caused the creatures to be affected by the pairs (of opposites) such as pain and pleasure.

27. But with the minute perishable particles of the five elements which have been mentioned, this whole world is framed in due order.

28. But to whatever course of action the Lord at first appointed each kind of beginnings that alone it has spontaneously adopted in each succeeding creation,

29. Whatever he assigned to each at the first creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or false-hood, that clung (afterwards) spontaneously to it.

30. Also at the change of the seasons, each season of its own accord assumes its own distinctive marks, even so, corporeal beings (resume in new births) their appointed course of action.

31. But for the sake of prosperity of the worlds he caused the Brahmana, Kshatriya Vysia and Sudra to proceed from his mouth, arm, thighs and feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Viraj.

"NEW LIGHT ON DWADASA STOTRA."

Some Comments By

C. R. Ramachandracharya, B. A.

The writer of the article takes objection to the chapter XII being set as the last chapter of the work and prefers chapter VII for being set as the last Chapter. He says Chapter XII "rounds off abruptly and in a haphazard manner." I do not understand what he means by saying that it ends abruptly. Nor do I understand how it is haphazard. I cannot bring myself to agree with him so long as these two remarks are not substantiated by sound reasoning and convincing arguments. All the twelve Chapters are in the praise of the Lord with reference to various important deeds in all his avatars especially the famous ten avatars and almost all of them contain phalasruti in them express or implied. Chapters II and IV contain benediction in general. Chapter III ends with invoking the lord's blessing on the readers, "पठतः प्रीयते हरिः" Chapter V ends by stating this Hari Geeti ... हरिगीतिः is as sunlight for seeing Paraloka परलोक विलास न स्यनिभा. and so the other Chapters.

Then coming to the favourite Chapter of the writer (Chapter VII of the Stotra) we find that he wants to set it as the last chapter on the alleged ground that it ends with a Phalasruti as if no other Chapter of the work ends with one. There is no special feature pointed out in the Phalasruti of Chapter VII and it cannot also be considered to cover all the Chapters of the work. The words स्तोत्रमेतत् in the last

verse of the Chapter cannot be taken to mean and refer to the whole work. The Acharya calls one Chapter हरिगीति another he calls हर्यष्टक, a third he calls हरिगाथा and so on. Likewise he calls this Chapter a स्तोत्र with no such special significance as to make it cover the whole work. [Another reason alleged by the writer for setting it last is that it contains Lakshmi Stuti. This is examined below.]

Chapter VIII ends with a verse in praise of the Lord in these words मन्दासायुषापाङ्ग दत्ताश्रयिम् । It means the Lord by his mere glance elevates (His true devotees) and implies He elevates his true devotees. In chapter XI it is distinctly stated पठन्नानन्दनामियात् । and in Chapter XII in the last verse the Lord is addressed as "आनन्दचन्द्रिकास्यन्दक" the shedder of the moonlight of आनन्द । These constitute implied फलश्रुति the Lord being addressed as one who showers on his real devotees the choicest blessings of unmixed supreme bliss of Swarupananda, the Parama purushartha of a real devotee, a सदैवैश्वर्यमयम् । And when this is promised and the devotee is blessed with this there is no better benediction desirable for the reader. We thus see no special reason for Chapter VII being elevated to the position of being the last chapter of the work on the ground of containing a benediction. In this connection I may observe that it is not possible to find out why the well-known Chapter VII is set as last Chapter in the manuscript preserved with reverence in the Palamar Mutt as pointed out by the writer of this article. And so far, no other copy is found anywhere in which Chapter VII is set as Chapter XII and it would have been referred to by the writer if known to him. Except for the fact that Sri Hrishikesa Theertha was the direct disciple of our Srimada Charya for which he is to be held in high reverence we really regret it is not given to us to understand in such a way as to satisfy the critics, why greater weight is to be attached to his manuscript believing he directly derived

inspiration from Sreemadacharya. It has not been stated, we presume; that it was not written to our Acharya's dictation. Again, the preservation of a manuscript written on any other material than a metal plate is out of question. It is to be seriously doubted how far it would be possible to preserve such manuscript for over five hundred years.

In the penultimate paragraph of the article the writer calls attention to another circumstance for which Chapter VII requires being placed last. He states "The Chapter deals with Lakshmi's supremacy and it being second to Vishnu's it is reserved in the end as a concluding Chapter" It cannot be considered that the Chapter deals with Lakshmi's supremacy. Along with the other Chapters it deals with the Lord's supremacy only and stress is laid on the fact that he is superior even to Lakshmi who is Mulaprakriti who gives powers to all gods and goddesses for exercising their functions. In all the verses of the chapter stress is laid on this fact in the words श्रीर्यत्कटाक्ष बलवती which are repeated in every verse. Greater importance is to be attached to these than to other words in the sentence. Again Lakshmi Stuti is beyond the scope of the work and especially of Chapters VI to VII which have been addressed to the Lord face to face as it were when the idol of Lord Sri Krishna was before him. And Lakshmi stuti if, as the writer considers is the subject matter of the Chapter, is out of place in a series of Chapters addressed to the Lord face to face and constitutes an अप्रस्तुत-विषय and Sreemadacharya cannot be considered to indulge in such a mistake as to include Lakshmi Stuti in the verses addressed to the Lord as his praise.

The late Sri C. M. P. Acharya in his Commentary on Dwadasa stotra states as follows with reference to the repetition of the sentence "श्रीर्यत्कटाक्ष बलवती" etc., in all the verses of the Chapter. "यंकामयेतन्तमुग्रं कृणोमि तं ब्रह्माणं तमुपितं सुमेधाम्" । इति श्रुत्या श्रियो बलमवगम्यते ।

श्रियाः स्वातन्त्र्यं तयो जगत्कारणत्वं वेदाचार्यं ज्ञानिनां प्रतिपद्येत तन्मा विहायैति बोधयितुं 'श्रीरत्नकटाक्ष बलवती' इति पुनः पुनर्नवक्षिः स्तोकैः पठ्यते भगवद्भिराचार्यः" ॥ Moreover, Srimadacharya who has come down to the earth with a mission to establish the Supremacy of the Lord विष्णु-सर्वोत्तमत्व coming as he does immediately after the disappearance of Sri Ramanuja who while establishing Vishnavism laid stress on the pre-eminence of Lakshmi, can naturally be expected to lay stress on the supremacy of the Lord even above Lakshmi to whom the previous religious reformer attached so much of importance. The above observation may, if at all, be the new light on Dwadasa stotra if learned scholars have not already made this observation. I am however subject to correction if I am in the wrong. Any other views of the scope of the Chapter would be quite welcome if well founded. I call for further remarks on the matters from learned men to have a settled view.

From the Visva Bharati Quarterly.

1. EAST AND WEST.

Since, in the East, our minds grew weary of producing new thoughts and our lives ceased to carry out new experiments we have been losing our sense of balance through want of practice. This has been the cause of a lack of proportion in our thinking, leading to inaccuracy and exaggeration, and of a lack of reticence in our spiritual vision producing a wildness of symbolism and superstition.

On the other hand, when we try to follow the West in its pursuit of speed we forget that any movement that tears itself away from the eternal standard of rhythm is a frightful form of inertia. Such a movement belongs to the giants of disproportion who let loose immense forces from the bondage of beneficent limits and startle the world with their turbulence. At last the uncontrolled tumult of their own passion

seeks peace through explosions and breaks them into pieces.

It is evident that life in the West, like an iceberg tottering under the weight of its growing hugeness, has lost its moral balance. The West knows that things are behaving in a drunken manner, but she does not know how to stop. She is casting about for some device to save herself from a crash, not by closing her drinking booths, but in spite of them.

The young generation of the East, who in their intoxication with the new wine of boisterous energy from the West are likewise growing unstable in their gait, are content jeeringly to remark that our pursuit of perfection which gives balance has led us to inertia. They forget that balance is even more needed for that which moves than for that which rests. I have been led to think deeply about the contagion of this moral drunkenness that spreads from shore to shore.

While I was travelling in China, one of my Indian friends asked a Japanese fellow-traveller why Japan neglected to cultivate friendliness with China. Without giving a direct answer, the Japanese asked a German passenger, who was there, if he could ever think of Germany and France uniting in bonds of friendship. This clearly shows the spirit of the schoolboy in the present generation of Eastern youth brought up under Western school masters. They have learnt by rote their texts, but not their lesson. They are proud when they can mimic the voice and gesture of their teacher, reproduce his language, earn their full number of marks and a patting on the back, while not even aware that the living lesson has escaped them.

The carefully nurtured yet noxious plant of national egoism is shedding its seeds all over the world, making our callow schoolboys of the East rejoice because the harvest produced by these seeds,—the harvest of antipathy with its endless cycle of self-renewal,—bears a western name of high-sounding distinction.

Great civilisations have flourished in the past in the East as well as in the West because they produced food for the spirit of man for all time; they had their life in the faith, in ideals, the faith which is creative. These great civilisations were at last run to death by men of the type of our precocious schoolboys of modern times, smart and superficially critical, worshippers of self, shrewd bargainers in the market of profit and power, efficient in their handling of the ephemeral, who presumed to buy human souls with their money and threw them into their dust-bins when they had been sucked dry; and who, eventually, driven by suicidal forces of passion, set their neighbours' houses on fire and were themselves enveloped by the flame.

It is some great ideal which creates great societies of men; it is some blind passion which breaks them to pieces. They thrive so long as they produce food for life; they perish when they suck life dry in insatiate self-gratification. We have been taught by our sages that it is Truth, and not things, which saves man from annihilation.

It has been the tradition in India closely to attach our mind to some *Mantram*, some great text, and daily to concentrate our thought upon it, while its meaning grows one with our being, and gives our worldly life its equilibrium. One such *Mantram* which has been of great help to me, begins with the word *Satyam* indicating that the Supreme Being is *Satyam*, which means truth.

Man is afraid of the numerous, of numbers which add but do not connect. It is wearisome for him to approach things through their several individual doors and pay to each one of them its separate homage of recognition. At the beginning of life's experience a child puts everything into its mouth, until it gets to know that all that comes to its hand is not food. In the primitive stage of our intellect, our mind, in its indiscriminate greed, grabs at detached facts and tries to make a store of them. At last the

mind comes to know that what it seeks is not the things themselves, but, through them, some value.

It will never do for the Orient to trail behind the West like an artificial appendix, sweeping with it the soot-laden dust, and vainly trying to imitate its gesture of lashing the sky in defiance of the divine. For humanity this will not only be a useless excess, but a disappointment and a deception. For if the East ever tries to duplicate Western life, the duplicate is bound to be a forgery.

The West no doubt has overwhelmed us with its flood of commodities, tourists, machine-gun, school-masters, and a religion which is great, but whose followers are intent upon lengthening the list of its recruits, and not following it in details that bring no profit or practices that are inconvenient. But one great service the West has done us by bringing the force of its living mind to bear upon our life; it has stirred our thoughts into activity. For its mind is great, its intellectual life having in its centre intellectual probity, the standard of truth.

The first effect of our mind being startled from its sleep is to make it intensely conscious of what is before it; but when the surprise of awakening has subsided, then comes the time to know what is within. We are beginning to know ourselves. We are discovering our own mind.

I have no doubt in my own mind that in the East our principal characteristic is to set a high price not upon success through gaining advantage, but upon self-realisation through fulfilling our *dharma*, our ideals. Let the awakening of the East drive us consciously to discover the essential and the universal meaning in our own civilisation, to remove the debris from its path, to rescue it from its bondage of stagnation that produces impurities, to make it a great channel of communication for all human races.

Rabindranath Tagore.

II. MAN AND WOMAN. AN EASTERN CONCEPTION.

We find here in the world of tradition a correspondence of reality to symbols and of activities to rites. In these correspondences are to be found the traces of the principles in accordance with which we shall be able to understand the significance of the sexes and of the relations between them that are inevitably met with in every normal order of civilisation.

In traditional symbolism, the supernatural principle has always been conceived as "masculine"; nature and becoming as "feminine".

In Hindu (*Samkhya*) terms, the impassible spirit (*purusha*) is male, and *prakriti*, the active matrix of every conditioned form, is female.

Considered in themselves, the two principles cannot be represented otherwise than as opposites. But in the plan of that "triumphant" order that we have so often spoken of as the soul of the traditional world, and which we shall also recognize in its historical development in connection with the conflict of various races and civilisations, they are transformed into the elements of a creative synthesis, in which each still retains its own distinctive function.

It is in this way that the basis for the traditional norm for the sexes is expressed concretely. This norm obeys the intrinsic principle of caste, with particular reference to the two pivots of *dharma* and *bhakti* or fidelity.

If birth itself is not an accident, still less can it be by accident that one assumes spontaneously the body of a man or that of a woman. Moreover, the physically different conception corresponds to a spiritual differentiation; so that one is only a man or a woman physically because one is such transcendently, and the sexual characterisation, far from being spiritually irrelevant, is the significant sign of a way to be followed and of a distinct vocation

(*dharma*). We know that the will to order and to "form" is the spirit of every traditional civilisation; that what is true traditionally is not directed towards the uncharacterised, the identical, or the indefinite — in which the various parts of a whole are promiscuously and automatically unified — but to the making of each element ever more and more itself, ever more and more expressive of its own special nature. So, in the special case of the sexes, man and woman are presented as two types, and whoever is born as a man should be fulfilled as a man, and a woman as woman, in and in relation to all things, without admixture or promiscuity: and even as regards their supernatural goal, man and woman have each their own path, and these paths cannot be interchanged without involving a perverse and inorganic manner of being.

The Warrior (Hero) and the Ascetic are, then, the two fundamental types of pure virility or manhood. Corresponding to these are the two forms of the feminine nature. The woman realises herself as such, she rises to the level of the man as Ascetic or Warrior, in so far as she is either Lover or Mother. As there is an active heroism, so there is a negative heroism, and these are the two sides of one and the same ideal concept; there is the heroism of absolute affirmation, and that of absolute dedication, and one can be as luminous as the other, the one as much as the other may bear the fruit of victory and freedom, when they are lived in purity, and given the significance of a "sacrificial" offering. It is just these differentiations of the heroic concept that determine the distinctive characteristics of the ways proper to man and to woman thought of as types. To the act of the warrior and the ascetic accomplished in the one case by pure action and in the other by detachment, whereby these are established in a life beyond mere living, there corresponds in the woman the heroism of total self-surrender to another being, of existence altogether for the sake of another being—whether a beloved man (if she be Lover), or a child (if she

be Mother)—in which she finds the meaning of her own life, her own delight and her own justification. It is just in this way that *bhakti* or *fidelity* is for the traditional woman her normal and natural way of participation in the "formal" order (*rupa loka*), or even if the way be followed absolutely and super-individually, of participation in what lies beyond the realm of "form" (*arupa loka*). To realise oneself, to become what one is ever more and more decisively in accordance with these two distinct and entirely different ways, reducing in the woman all that is male and in the man all that is female—such is the traditional law of the sexes, on every plane of life.

J. Evola.

SONG OF PURANDARADASA

C. S. Srinivasa Rao.
Retired Auditor, A. G.'s Office, Madras.

(Raga—Yadukulakambodhi.)

ई परिय सोबगाव देवरलि काणे
गोपी जन प्रीय गोपालगल्लदे

This kind of splendour is not seen in any other God than Gopala, the lover of Gopies.

धोरेयतनदलि नांहे धरणि देखिगे रमण
सिरियतनदलि नांहे श्रीकान्तन,
हिरियतनदलि नांहे सरसिजोन्नवनय्य
गुरुतनदलि नांहे जगदादि गुरुबु.

In the matter of Sovereignty, He is the Lord of Dharani Devi, In the matter of wealth, He is the husband of Lakshmi. In the matter of seniority, He is the father of Brahma, the lotus-born. In the matter of preceptorship, He is the first and foremost preceptor of the world.

पावनत्वदि नांहे अमर गङ्गा जनक
देवत्वदलि नांहे दिविजरोडय
लावण्यदलि नांहे लोकमोहकनय्य
आवधैर्यदिनांहे असुरान्तक.

In the matter of purity, He is the father of the celestial Ganges. In the matter of Godhood

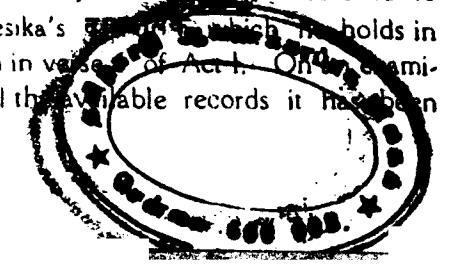
he is the Lord of Devas. In the matter of beauty; He is the father of Manmatha. In the matter of courage, He is the destroyer of giants.

गगनदलि सञ्चारिण गरुडदेवने नुरग
जगतीधर शेषपर्यङ्कशयन
निगमगोचर पुरन्दरदिठलगल्लदे
मिगिलाद देवगलि गीमाग्यबुटे.

Garuda, who travels in the sky is His Chariot, He sleeps on Adishesha, who bears the world, Does any other God than Purandara Vitala (Vishnu), one who is knowable only through Vedas, possess such merits?

VIJAYA RANJAN DRAMA OF INDIRESA KAVI
M. Rama Rao, B. A.

It is gratifying to note that a bonafide attempt was made by our learned friend Mr. C. Ramachandracharya to focus the attention of our readers on Vijayanjan, an allegorical drama of theologico-philosophical purport, through an article with the caption 'Vedanta in Dramatic garb' in the issues of the 'Madhwa Messenger' for the months of September and October 1940. Paying due deference to him, I beg to point out some of the errors and inaccuracies in his article referred to above since he himself has called for (further) information leading to the better understanding of the poet (vide p. 134 October issue). He has stated "From internal evidence in the drama he seems to have lived in Kumbakonam or somewhere near, sometime after Sri Vedanta Desika to whose *व्याशतक* he makes an appreciative reference. *व्याशतकमातनात् अनुव्याय यः पाप्मनां* Act I, verse 6 He refers in verse 4 of Act I to another pandit of eminence *चिन्तामणि वैकटार्य श्रीचिन्तामणि वैकटार्य इति क्वाता धरामण्डले* Regarding the date of composition of the play some inference is possible from a reference to Vedanta Desika's *व्याशतक* which he holds in high esteem in verse 4 of Act I. On the examination of all the available records it has been



established that Sri Vedanta Desika was born in 1268 A. D. and shook off his mortal coil in 1368 or 1370 A. D. This carries the poet to a period at the earliest to the 14th century A. D. He makes reference to another eminent pandit by name चिन्तामणि वेङ्कटार्य 1-4, who this चिन्तामणि वेङ्कटार्य is, it is not possible to say definitely in the absence of adequate reliable information. From the Sutradhara's words किमत्र चित्रं कविकुलतिलकैः सख्ये सहजे सहवासे before his praise of चिन्तामणि वेङ्कटार्य in verse 4 and the author of दयाशतक in verse 6 it may be argued that our poet was the contemporary of Sri Vedanta Desika."

From these it may be safely established that our learned friend has jumped to the conclusions that (i) the author of दयाशतक referred to in verse 6 is Sri Vedanta Desika (ii) the dramatist Indiresa Kavi was contemporary of Sri Vedanta Desika and (iii) Chintamani Venkataraya in verse 4 is another obscure pandit not definitely known.

A more careful study of the verses 4-10 might have brought home to any reader the following facts. (1) The author of the Dayasataka referred to in verse 6 is not at all Sri Vedanta Desika. Verse 6 merely makes mention of some one as the author of that work e. g., यः दयाशतकमात्मनोत्. Nowhere in the speech of the Sutradhara it is revealed that, that some one was Desika. On the contrary he is described in the immediately preceding verse आस्वाद्य एतत् अहो भवन्ति मालिनाः रामानुजीया जनाः as the avowed enemy of the followers of Ramanuja. Was Desika such a one? Again this verse 5 is linked to the succeeding verse 6 containing reference to Dayasataka by the connective अन्यच्च. Such being the case one may easily see that Desika could not have been the author of this Dayasataka. No doubt Desika has written a work of that name. But for reasons shown above and for the fact that in a Drama which is aiming at the glorification of Dwaitism there is no propriety in alluding either

to a Visishtadwaita work of Dayasataka or to its author Vedanta Desika, an advocate of Visishtadwaita. The Dayasathaka in question is by a Madhwa pandit by name (Chintamani Venkataraya). The similarity in the name of the work Dayasataka was probably responsible for the above confusion on the part of the writer of the article. In this connection I may point out that there are an Advaita work Vivarana similar to our Nyaya Vivarana and a Visishtadwaita work Tatpariya Chandrika corresponding to our Chandrika.

(To be continued.)

VITAMINS.

'VITAMIN', also spelt 'Vitamine', is defined in the Medical Dictionary as 'one of a class of substances of unknown composition, existing in minute quantity in natural foods and necessary to normal nutrition and growth, absence of which from the diet produces deficiency diseases such as beri-beri, scurvy, rachitis'. In ancient days, when medical science was undeveloped and when people lived almost in communion with Nature and ate such foods as Nature produced in their raw state, they never troubled themselves about Vitamins, for they unknowingly consumed vitaminous foods and led long healthy lives.

But with the dawn of civilization and the craving for refined and tasty foods, the natural raw food-stuffs had to undergo a number of processes such as cooking, frying, preserving and tinning, with the result that the Vitamin contents of these stuffs were either decreased or altogether destroyed. This accounted for a number of diseases which the medical profession were incapable of diagnosing, much less curing, and were cured only when Vitamins were supplied. As one doctor remarked: 'We cannot see them (Vitamins), nor feel them nor touch them. We know them best by what they do, or better still, by what happens when they are absent'. Sir Frederick Gowland

Hopkins was the first to discover Vitamins in his laboratory. Many diseases are to-day traced to a deficiency or excess of Vitamins in the body.

These mysterious Vitamins go by the names of the different letters of the English alphabet. There are at present ten classified Vitamins of which 7 are known to chemical science: (1) Vitamin A. (2) Vitamin B of which there are various sub-divisions (3) Vitamin C. (4) Vitamin D, (5) Vitamin E or X, as it is otherwise called, (6) Vitamin H and (7) Vitamin K. Vitamin P is the latest addition.

(1) Vitamin A is a fat-soluble vitamin, a crystalline, colourless greasy substance, which is built up in the body from yellow carotene, the yellow pigments of such vegetables as carrots, spinach, etc. It is stored in the liver. So fish liver is prescribed as a good medicine. Important sources of Vitamin A are milk, butter, carrots, spinach, cabbage. A person needs about 1/20 grain of Vitamin A daily. The diseases caused by deficiency of Vitamin A are (a) night blindness (b) retarded growth (c) atrophy of the glands (d) sterility and (e) Xerophthalmia (an inflammation of the eye-lids and eye-balls). Milk and milk products should therefore be used in abundance. They are termed 'protective foods' because they supply the required nutrition — Vitamin A — to the body.

(2) The water-soluble Vitamin B consists of several independent factors such as: (a) B or Vitamin F. This is the anti-neuritic factor, the absence of which produces a disease called beri-beri, an often fatal, wasting disease, accompanied by nerve inflammation and heart failure. Vitamin B is important for the utilization of sugar in the body. Some common diseases of metabolism as well as some forms of nerve inflammation especially in pregnancy are attributed to its deficiency. Vitamin B is found mainly in yeast, wheat germ, yeast extract, bran middlings, peanuts, dried peas, beans, lentils, nuts, whole wheat, rye, maize,

oatmeal, whole barley, whole rice (brown), potatoes, cabbage, oranges, tomatoes etc.

(b) B appears, together with other factors, to produce a hormone which is necessary for the building up of the haemoglobin. Its deficiency may lead to anaemia.

(3) Vitamin C: Known chemically as Ascorbic acid is a derivative of sugar and is to be found in almost all fresh fruits and vegetables. The diseases caused by the lack of this Vitamin are: (a) spongy bleeding gums (b) haemorrhage tendencies (c) sore and swollen joints (d) anaemia (e) scurvy (f) susceptibility to dental caries and (g) separation of the growing ends of the bones in infants. The chief sources of Vitamin C are oranges, lemons, grape fruit, onions, pine-apple, potatoes, milk, apples and bananas. This Vitamin is susceptible to heat and air, in which it is easily destroyed. It should be borne in mind that the necessity for Vitamin C arises in epidemic periods. Therefore, when colds and 'flu' are prevalent, much citrus fruits (oranges, grape fruits, etc.), which carry a high amount of Vitamin C should be taken.

(4) Vitamin D. Deficiency of this Vitamin is responsible for rickets, improper dental formation, irritability, soft bones, pigeon chest, muscular weakness, protruding abdomen, bowed legs, square head, curvature of the spine, knock knees.

Milk, cream, butter, and sun-shine are the chief sources of this Vitamin.

Ordinary dairy produce (milk, butter and cheese) contains a sufficiency of Vitamin D and Calcium and Phosphorous salts and this with sun-shine must help in overcoming the deficiency disease caused by this Vitamin.

(5) Vitamin E: Through its deficiency, sterility is caused. It is contained in wheat embryo, wheat germ oil, rice oil, lettuce, green leaves, palm oil, cotton-seed oil and olive oil.

(7) Vitamin K: This is a recent discovery. The deficiency of this Vitamin causes certain skin diseases and alopecia. Its sources are tomatoes, cabbage and spinach.

(8) Vitamin P. This is the most recent discovery. It is said to exist in fruits and is the flavon factor, citrin.

We have, in these pages, tried to bring the knowledge of Vitamins up-to-date. We do not know how many more Vitamins will be discovered in the future and whether the few remaining letters of the English Alphabet will at all suffice to name them. There seems to be at the present day a craving for Vitamins. People have become almost Vitamin-crazy and in their attempts to stuff their stomachs with Vitamins, they forget the substance and catch hold of the shadow. We therefore commend the following wholesome advice of Dr. Harry Benjamin in "Health for All" (1931) to our readers: "It is best, therefore, when thinking about or when coming in contact with food problems *not to worry about either calories or Vitamins* but to realise that *real food*, is the food the body requires. The food, Nature intended us to eat is the natural unspoilt products of vegetable kingdoms complete with all their mineral elements, and not subjected to the demineralizing, debasing and devitalising influences of either modern commerce or haphazard wasteful cookery."

Food Value of Cane Sugar and Gurh (Jaggery)

Three different samples of sugar, two different samples of jaggery (gurh) manufactured from sugar cane and six samples of jaggery manufactured from palm juice were analysed as to their food value. It was found that samples of jaggery were usually richer in protective or essential food principles than those of sugar in spite of the fact that, weight per weight, the latter costs more money.

From Health, Madras.

TOWARDS A HAPPIER LIFE.

By An Old Boy.

1. Never be in bed after five; nor keep awake after ten, unless unavoidable.
2. If you are suffering from constipation, drink a cup of pure cold water after leaving the bed and await results.
3. Never suppress passing urine or stools when the feeling is there.
4. Use some juicy stick like the Neem or Banyan for washing teeth. Do it leisurely.
5. The coffee habit may be gradually given up if you have contracted it. It is injurious, costly and unnecessary.
6. The coffee preparation at home, morning or evening, or both times, wastes the time of the home with no corresponding benefit. If it is unavoidable, it may be brought down to the lowest point with a view to giving it up.
7. Have your first meal between 9 and 10 A. M.; some home-made stuff for lunch and a good dinner or supper between 8 and 9 P. M.
8. Avoid going to restaurants (as far as possible) where contagion is easily spread from the seat to the cup and saucer. The eatables there are made and sold from gain-point of view. You cannot command the quality you need. The substance eaten must give nourishment. The object of eating is that. Such food can be given only by those who, like mothers, are anxious to make their children grow and who have no mercenary motives. Can we expect the well-furnished Restaurants to have such an out-look? Granting they supply us with good things, they can do so only at a high cost. We Madhwas, in general, belong to the poverty-stricken class. Our earning is very low. Let us copy the economic methods of other Brahmin communities. Spending so little, how affluent they are! Eating and spending too much, what poor specimens are we, our children, our women!

Do not buy a thing because it is cheap or fine. Consider whether it is necessary and worth the money we pay.

10. If you have promised to be at a place or do a thing at a time be there or do it *some ten minutes before* the time. If you cannot keep the engagement, intimate the fact beforehand with a courteous and sincere apology.

11. Never borrow or lend. If you borrow, let it be for a particular purpose and use it for that alone and no other. Before borrowing provide for the repayment and do it regularly. Do not be very friendly with money-lenders. They live on lending and are not anxious to get the money back until the interest piles up.

12. If you change one rupee, lay by 6 pies; if half a rupee, 3 pies. See how wonder, fully it grows!

13. Keep a diary and write it regularly.

14. Get by heart at least one Sanskrit sloka per diem.

The New Year विषु or वृष 1941.

Verily now is the New Year; not the first of January when people are shivering and the trees are stark-naked. Ours is the right type of New Year Day beginning with the singing of the birds, and the Neem, Mango, Banyan and Peepul putting on new shining garb. The tender leaves of the Neem mixed with a little jaggery is the first dainty we are required to taste on our New Year's Day.

The Panchanga Sravanam or listening to the reading of the Panchangam is a special feature of this Day. The expectations of the year are then read out. Our merchants attach importance to the readings of the Panchangam. The stocking of commodities is regulated according to anticipations of Demand and Supply, the responses of the monsoon to human requirements, and the planetary move-

ments and their repercussions. The planets appear to be democratic in their working. Cabinet changes being annual. This year Sukra is the King, the Sun is the Minister and Sani or Saturn is the Commander-in-chief.

IN THE MADHWA WORLD.

Mr. M. Rama Rao, B.A., writes from Kumbakonam on 13-3-41.

The exact meaning of "Printer's Devil" is given in the Oxford Concise Dictionary as "An Errand Boy in a printing office". I am at a loss to know how it has come to mean printing mistakes. Hope you will enlighten me on this point.

While the Dictionary has its own use, time and value, usage plays no small part in shaping the significance of expressions; and in the heat of conversation or hurried despatch of letters, one cannot be thinking of the Dictionary unless serious doubts arise.—Ed. M. M.

§ Vide "Notes"—I, P. 2 of Vol. III No. I. of our Journal.

Sri Sri Sumateendra Swamigal Avarugalu Mutt Srirangam.

An esteemed correspondent writes:—

In the above Sri Mutt Buildings on the bank of the Goddu Kaveri in Srirangam, Sri Sri Raghavendra Swamigalavarugalu Brindavanam New Mrithika Samprokshanam. Sri Sri Seetha Devi and Sri Sri Kodanda Rama Devaru Samprokshana, Sri Sri Mukhya Prana Devaru Noothana Prathishta were done by Desha Bhooshana R. K. Prasanna Venkatesa Rao Avl., the well-known Madhwa philanthropist and Mirasidar of Srirangam, as his own humble seva, with the permission of H. H Sri Sri Swamigalu Avarugalu of Nanjangud Raghavendra Swami Mutt and the grace of Sri Hari Guru on Wednesday, the 12th March 1941, with

Sumangali and Brahmana Bhojana of not less than one thousand in number. The function was very grand and impressive.

The Raghuthama Swami Aradhanai of Tirukoilur, 1941 — A correction.

Sri S. Raghavendra Rao, Retd. Dy. Collector, writes from Cuddalore under date 16-3-41 pointing out certain mis-statements in the brief note appearing in P. 13 and 14 of No. 1 of Vol. III of the "Madhwa Messenger":—

The old Committee was dissolved in 1940, and its members resigned. The conduct of the Annual Aradhanai from 1941 onwards has been entrusted by a general power of attorney to Mr. S. Raghavendra Rao, Retd. Dy. Collector, by H. H. Sri Swamigalu of Uitaradi Mutt. This year's Aradhanai was conducted with the active co-operation of Mr. P. R. Narayana Rao, B. A., B. L., and aid of the liberal subscriptions of devotees. We, as authorised conductors of the Aradhanai, never issued any printed report. Accounts of Receipts and Expenses are with us, Prof. A. Narasinga Rao did not partake in the function, nor even, I think, was present. The sumptuous feeding was not only on Dasami and Dwadasi but also on Trayodasi.

[Our brief note was based on the oral report of a gentleman who is a regular visitor to Tirukoilur. A printed report was received by us without the sender's name on the Book Post cover.— Ed. M. M.]

His Holiness of Sri Vyasaraya Mutt.

His Holiness Sri Vidya Prasanna Theertha Sri Padangalavaru stayed at the Mutt Buildings in Bhavani from the 16th to 24th. Feb. After a flying visit to Mettur Dam H. H. left for Erode where a splendid reception and a fortnight's entertainment were rounded off with a grand procession through the town on the eve of HH's departure to Gopichettipalayam on 12-3-41. Here the punyadivasam of Sri Vyasaraya was

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celebrated grandly with an inspiring address on the Saint's life and works by H. H. at the evening Durbar. After a week's rest at Hariappanpalayam near Satyamangalam, H. H. reached Coimbatore on 25-3-41, where a rousing reception was accorded by the ardent disciples and other eminent gentlemen of Coimbatore known for their religious fervour. On the Yugadi day a grand Abhishekam was performed by H. H. for the Vighrahas given by Sri Acharya himself, in the house of Mr. B. K. Subbaraya char, Retd. Police Inspector, where arrangements had been specially made for the occasion. H. H. is staying at Coimbatore.

D. Venkataramana Rao.

We gratefully acknowledge the receipt of the following subscription from Mr. C. N. Vasu deva Rao, Head-clerk, Dt. Munsif's Court, Coimbatore, for Vol. III.

H. H. Sri Vidya Prasanna Theertha Sri Padangalavaru of Sri Vyasaraya Mutt has graciously donated Rs. 12 (Rupees Twelve) sending best blessings and wishing "all success for the Journal". We tender our profound and most respectful gratitude.

Origin of the Three Main Mutts.

By V. Gopalakrishna Rao of Hyderabad.—

43 Pages with Appendix. Published in 3 languages — Tamil, Kannada and English. The above book was printed and published by Mr. V. Gopalakrishna Rao of Hyderabad, the expenses to the tune of Rs. 300 having been borne by Sri Desha Bhooshana R. K. Prasanna Venkatesa Rao Avl., of Srirangam.

About 200 copies of the above book in Tamil were distributed gratis from the 9th of March 1941 and the following days through a paid messenger in the city of Madura. Many of those who received the copies expressed gratification in being enabled to know so much which had long remained unknown to them.

