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THE
MADHWA
MESSENGER



EDITOR:

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

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[Mine Is No Mean Heritage]

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MANAGER'S NOTICE.

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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.

PARINAMA VADA.

Sri Bhoovarahamurti Achar, B. A., B. L.

(Concluded.)

Sutra No. 25 gives another reason for calling Brahman by the name of Prakriti. "On account of His divine will being spoken of" (as Prakriti) Brahman is called Prakriti because His divine will is called Prakriti. The Sruti says, "Let him know the Lord's will to be prakriti and the Lord to be the master of the will; O eternal One, Thy will is variously called as Maha Maya, Avidya, the Decree, Mohini, Prakriti and Vasana."

Sutra 26.— An objection may arise that Brahman's will only is called Prakriti as stated above, but not Brahman itself. To meet this objection, Sutra 26 says; "Brahman is directly spoken of as both." (Prakriti and Purusha). The Vedic text says, "He is woman, He is man. He is prakriti. He is the Lord, He is Brahman; He is the support, He is the light who is the Lord Hari, the cause of all, Himself without beginning or end but the end of all, etc."

Sutra 27. adduces another reason. "On account of His moulding Prakriti in various forms and exhibiting Himself therein in various forms." The word Prakriti etymologically means Pra — Prakarshena (efficiently), kriti —

The next Sutra No. 28 gives further reasons. "And because Brahman is called the source" the characteristics of the male consist in being the mediate cause of bringing forth, while to bring forth directly is the characteristic of the female. Since Brahman has both these powers and is both the mediate and immediate cause, he is declared to be both Prakriti and Purusha; or female and male by words, both in the feminine and masculine gender.

From these Sutras 24 to 28 it will be evident that the word Prakriti refers primarily to Brahman from the various reasons mentioned therein.

(7) The Vedic passage, "He created all this; after creating He entered into it; after entering He became Sat and Thyat" does not also support the Parinama theory. We must here note the order of sequence. First, there is world creation, and then entering into the created world. His act of entering, therefore, presupposes the previous existence of the world. It is therefore evident that Brahman has already created the world out of something else before he made his entry into the world. How can Brahman then be said to have himself become the world? Nobody says that clay and gold first create pots and ornaments, then enter into the same and then become pots and ornaments. We simply say that they have become pots and ornaments. This passage therefore does not in the least support the parinama theory. The passage means—

Brahman having created the world, took many forms of His own and entered into it as inner ruler and director of its activities and of all beings therein and manifested His ever existing qualities of supremacy, omnipresence etc., to created beings, The word Sat in the passage means supreme. उत्तमत्वात् सत्. And Thyat means omnipresent. तत्ते व्याप्ते स्थित्. That He became Sat and Thyat does not mean that before creation He was neither supreme nor omnipresent, The word "became" and such other verbs are used only in the sense that created beings become aware of His qualities which though always existing become manifest, to them after creation.

The Vedic passage, "He wished may I become many" similarly means that the Lord Brahman desired to take many forms in order to direct the activities of beings which he had created.

The Parinama theory is thus unsupported both by reasoning and scriptures.

SRI HARIKATHAMRITHA SARA.

In the previous stanza, reference was made to **पञ्चविंशति तत्त्व** i. e., Tatwas, which are no other than 25 principles of everlasting existence as factors essential for the working of the universe. They are the ten Indriyas, the five Bhootas or elements and their five concomitants, the Manas or mind, one Mahatatwa or great principle, one Ahankaratatwa, one Avyakta Tatwa and lastly, above all these, the Paramatma or supreme spirit. Together, they form the twenty-five Tatwas to a knowledge of which we are indebted to the **भावि विरञ्चि** Bhavi Viranchi Sri Ananda Theertha.

विराद्वितीये विरामनोहर उग्रधूर्जटि सामजाजिनव
सेनभूषण सुनसोत्तसा ॥ कामहर कैलासमन्दिर

N412.3

Kailasa Vasa Gourisa Isa—Thaila Dharai-
yantai Manasu kodu Hariyalli Sambhoo—
Manasu karanavalla Papa Punyakkella
Analaksha Ninna prerana! illadai—
Gaja charma dhariye Danda Pranamava
Malpe Manasu Narahariya charana-
dolagidu Sambhoo—Kailasa—

O Lord of Gouri, resident of Kailasa. Director of the Mind, make its feelings flow towards Narahari like a jet of oil in an unbroken stream. The mind is not responsible for good or evil deeds; it is left to you, Lord of the mind, to inspire it rightly. Make my mind so as to concentrate on the feet of the Lord.

Here is the eternal question of the share of responsibility between human and divine agencies in the matter of acting. Can man claim exemption from consequences of his actions under the plea of inspiration from higher sources? The answer has been given in more than one place—man's actions are shaped by his past karma whose fruits he must, will ye nil ye, submit to. But God's grace, if sincerely prayed for, can burn away at one stroke the whole mass of past karma which hangs around his neck like a mill-stone. This is the part played by God and his agents between the struggling human soul and the Himalayan karma. Says the prince of Bhaktas Purandara Dasa. कृष्णराम किडिबिदु दुरितवेंदु कंड्या ॥ Krishna Rama Kidi Biddu Durita Benda voo kandya — Did you see how sparks of Rama and Krishna burnt away mountains of sin? That is the solution for the problem of the impenetrable barrier of karma.

Sri Sripada Raya. Guru of Sri Vyasa Raya
pertinently asks— Munna Madida karma Benna

Bidadiddarai Ninnanū Valaisalakai Govinda,
Durita Gaja Panchana— If past action would
never cease to dog our foot-steps, then why
praise and serve thee? O Lion to the elephant
of sins! The position of Man, Karma and God
is thus beautifully defined. Hence the prayer
to Gourisa to guide us along proper paths so
that we might not be overwhelmed by the
avalanche of Karma.

He is **Viranchi Thanaya** born from the centre of the forehead of Brahma between the brows. **Uma Manohara** who pleases the heart of Uma or Gouri. **Ugra Dhoorjati** His impressively matted hair **Jata** pointing upwards, **Sama-jajina Vasana Bhooshana** clothed with elephant skin. **Sumanasothamsa**: the highest of the Devas. **Kama Hara**: the destroyer of Manmatha who disturbed him in his Tapas. **Kailasa Mandira**: having Kailasa the silver mountain as his abode. **Soma Suryanala Vilochana**: Having the left eye cool like the full moon and the right one flaming like the sun and between the two, the third, emitting sparks of fire — a personification of the splendour of the Universe, the moon, the sun, and the fire—such is Kailasa Vasa. **Kamita Prada**: Giver of desired gifts. He is of such a good nature like some parents yielding to the clamorous demands of children irrespective of consequences; and he cannot modify the gifts once given; that is possible only with Hari and not with Hara. There is the famous instance of **Bhasmasura**. The difficulty was got over only by the tactical Sri Krishna. **Karunisemagai Sada Sumangalava**. At all times, out of your mercy, grant us good that multiplies itself as **Mangala** from which no evil can arise.

VIJAYA RANJAN DRAMA OF INDIRESA KAVI

(And an Elucidation of "New Light on
Dwadasa Stotra.") by M. Rama Rao, B. A.

To be more precise, verses 4—6 which are connected by so many words किंच, अपिच,

अन्यथा deal with Chintamani Venkatarya, the author of Dayasataka in question. Verses 7—9 refer to Sri Srinivasa, son of the above mentioned Chintamani Venkatarya. Verse 10 describes the relationship of Poet Indiresa with the above-mentioned Srinivasa Charya.

To put the whole thing in a nut-shell, Chintamani Venkatarya was the real author of Dayasataka. He was a pandit of great renown who vanquished many a Vadin in the courts and assemblies of Kings. He made an extensive tour throughout the land and had won many laurels of victory. One of them was an elephant with a victory flag which he presented to Lord Vishnu probably to Sri Sarangapani Swami temple, Kumbakonam. He was fully conversant and well-versed in the six branches of Philosophy. He also wrote a glorious work styled *Nava Kalpavalli* establishing Anandatatamya in Moksha and refuting the Visishtadwaita theory of equality in bliss. After reading this work, the Ramanujeyas became discouraged. A beautiful simile is instituted between the writing of the said work and the growing of a creeper in verse 5. That this Chintamani Venkatarya was the author of Dayasataka is dealt with in verse 6. He composed another work called *Dayasataka* for washing off sins — which work elicited the approbation of all Brahmins and modern poets. Srinivasa was his son who was charming and lustrous. He was a worshipper of Vishnu and a donor of many gifts. Even as a boy he was a great scholar. He studied the six sciences, was very modest, withered the intellect of his adversaries in the courts of Kings, and was the recipient of a gift of a palanquin from King Venkata probably King of Chittoor. It is this Srinivasa that lavished all his love upon Indiresa Kavi, the author of *Vijaya Ranjan* and brought him up from his boyhood under his kind patronage.

In my article about Dwadasa Stotra which was published in the last issue of the "Messenger"

I find a mark of interrogation at the end of the sentence. *Hearing the sad end of his favourite, Sri Madhwa restored him to life by virtue of Dwadasa Stotram which was caused to be recited by the very bullock.* It was put, probably, by the Editor, whom the following two doubts might have prompted to put it. (1) Is it Sri Madhwa or the bull that recited the hymn? (2) Is it not ludicrous in these days of scepticism that a bull recited a Sanskrit hymn?

[The mark of interrogation was put with the only purpose of drawing forth other versions which were known to exist. We will revert to this point in subsequent issues.— Ed. M. M.]

SITA KALYANAM.

S. K. S.

How Sita is introduced to Rama is described in glowing and expressive language thus.—

अग्निमादायवेद्यां तु विधिमन्त्रं पुरस्कृतम् ।

जुहावाम्नौ महातेजा वसिष्ठाभगवानृषिः ॥

ततःसीतां समानीय सर्वाभरणभूषिताम् ।

समक्षमग्नेः संस्थाप्य राघवाभिमुखेनदा ॥

अब्रवीज्जनकोराजा कौसल्यानन्दवर्धनम् ।

इयंसीता ममसुता सहधर्मचरीतव ॥

प्रतीच्छच्चैनां भद्रन्ते पाणिगृहीध्वपाणिना ।

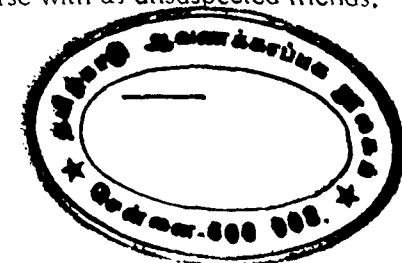
पतिव्रतामहाभागा च्छायेवानुगतासदा ॥

With the Agni grown by those learned in the Vedas, according to shastric prescriptions; with the divine sage Vashista glowing with spiritual lustre; Sita, decorated with all kinds of ornaments, was graciously led to the spot; and before the sacred fire, Sita was made to stand facing Rama. Out spoke Raja Janaka to Rama who enhances the joy of his mother Kausala; Here is Sita, my child, prepared to be one and ever with you in all paths of Dharma—duty. Be united in wedlock, hand clasped in hand, auspiciously. She is *pativrata*, *mahabhaga*, *Cchayevanugata sada*, vowed to a life of single-hearted devotion to her lord,

of great virtues, ever following thee like thy shadow!

The qualities of Sita the ideal daughter and wife are described by the loving, knowing father. One may well ask at this point, how can Janaka speak of Sita who is yet to enter married life? How many parents can guarantee such good conduct about their daughters? How many daughters turn true to the affectionate anticipations of parents and parents-in-law, not to speak of husbands? Janaka could predict without the fear of challenge about Sita. The taste of a mango can be determined with reference to the parent tree. She is the daughter of the Janakas; nature-born, uncontaminated by human conception. She has been brought up in such a tradition of fidelity — she is *Ardhabhagi*, *Ardhangi* of one whom she is going to wed. A man is known by the company he keeps; a woman by the family from which she has sprung up. Rama is a man of action of which Janaka is fully conscious; like the blossoming creeper, binds herself to the tree. Here is the highest type of womanhood. *Pativrata*, *Saha dharmacharee*, *mahabhaga*, *Cchayevanugata Sada* — such can be the products of only a fertile soil as that of the Janakas. Here is the shining example of the woman "nobly planned" who can be a model for others to copy; and indeed, in this *punya bhoomi* of ours there are millions of Sitas and Ramas and for a long, long time, in spite of the cinemas, and a thousand and one sex-suggestions wherever we might turn, the Sitas and Ramas will continue to hold our hearts and when Kali ripens, a single seed at least might sprout up from the clefts of the rocks of Time and the first day of Krita Yuga might redden in the Eastern skies. From this point of view, if woman is to serve her exalted purpose in life, are our modern movements of woman's emancipation, rights, civil marriages etc., straining in the right direction calculated to produce a Sita? If a man can marry more than once, why not a woman, they ask. A widower, in justifiable cases, marries to get a progeny or, if he

has one, to carry on the household within the well-laid lines of which the wheels of his ordered being have to revolve. Such men with well-regulated lives, will leave few widows behind and even if they do, it would be only after they have raised sons and daughters to look after the widows. Widow marriage doubtless, has found selfless and jealous missionaries. Women are cared for before marriage by the parents; after, by the husband; in whose absence she is the object of attention at the hands of her children. So, ample provision is made for the orbit of her existence. There can be no spinsters in the Hindu life. Her life becomes dedicated when she weds; if the husband dies childless (we don't envisage widow marriage with children for obvious reasons) the duty of the woman is to continue to be pious to the sacred memory of her deceased husband and during a worn-down life, earn merit for a better destiny in the next birth. Her physical cravings roused by the allurements of modern existence, may be satisfied by the remarriage; but our social spiritual ideal is for controlled, planned individual and collective existence. The widowed woman cannot say that she marries for children: they will not be her children but her husbands; and children must be born of lawful wedlock. Subsidised children have no status in a spiritually organised society. Persons anxious to reduce the evil of widowhood must concentrate on man leading the life of *Ekapatni vrata* like that of Sri Rama. Man will not be exposed to disease or early death if he leads a sober life; and widowhood will disappear as a problem; if it exists at all, it will be in cases where widowhood overtakes only people who, on account of their age, will have passed the stage of romance with liberty to move freely without the aid of emancipation movements with all men whom she can meet and converse with as unsuspected friends.



UMA IN KAMOPANISHAD.

C. R. Ramachandracharya, B. A.

Srimadacharya states:—

विश्वस्थिति प्रलयसर्गमहाविभूति
वृत्तिप्रकाशनियमावृत्तिबन्धमोक्षाः ।
यस्या अपाङ्गलवमात्रत ऊजितासा
श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥
द्वादशस्तोत्र—VII-1.

Creation, protection and destruction and all other actions come out of the glance of Lakshmi and She derives her powers from the glance of the Lord. Verses 2 and 5 particularly of this Adhyaya are also to be seen in this connection. In another connection Srimadacharya quotes the following verse from Skanda purana in support of the act that derives her powers from the Lord.

“अपरं त्वक्षरं यासा प्रकृतिर्जडरूपिका ।

श्रीः परा प्रकृतिः प्राक्ता चेतना विष्णुसंश्रया ॥

To the same effect is the verse of Srimad Bhagavatha:

“नकेवलंभवत्तश्चराजन् सवैवलंवल्लिनांचापरेषाम् ॥”

श्रीमद्भागवत, स्कन्ध VII. अ. 8, श्लो. 8.

All these are sufficient to prove that gods and goddesses do their functions under the powers invested in them by the Lord.

Regarding the derivation of the word Uma what Max Muller states is far out of the way and unconnected with facts. As stated above he connects the words flax, weave, and wife with the Sanskrit word Uma. If Uma means wife which is correlative with husband, the name of the husband must have been stated in the text as Rudra, Siva or Girisa or any other name of Siva. Not only has it not been mentioned but the name of mountain from whom Uma had her birth is referred to as Hymavateem though the necessity for mentioning Uma's father's name in this connection has not been made out.

Again the origin of the word wife from the verb weave is derived by one lexicon, while its origin is stated to be doubtful in another. There is no definite authority to connect weave with O. H. G. wib or wehan and Max Muller himself appears to doubt the connection between wib and wehan. Moreover the word wife originally meant only woman and it is only latterly that it came to mean married woman. The connection between the words flax, weave, wife and the sanskrit word Uma not being established beyond doubt, the above observations of Max Muller cannot be deemed to be substantiated.

Sabdakalpadruma, a sanskrit lexicon of Encyclopaedic type gives four derivations of the word Uma, at least three of which establish beyond doubt that there is not the slightest connection between weave, wife and Uma though from the fourth the connection between Uma and weave may in a way be surmised through a root meaning to weave. But this is a far fetched explanation not worthy of notice in the face of the plain explanations. This is dealt with below.

The word Uma is derived by the combination of two words of single syllable उ and मा, उ is a term of address and मा is a term of prevention and means 'do not do'. The original legend applying the compound of उ and मा (treated as a compound noun) to Parvati as her another name is as follows: When Parvati wanted to practise penance to obtain Siva as her husband she was prevented by Menaka, her mother, by saying उ मा which means उ = भोः, मा = मा तपस्यां कुरु । It is stated that thence forward she was called उमा. The above derivation is supported by a quotation from Kalika Purana.

“यतोहि तपसे पुत्रि वनं गन्तुं च मेनका ।

उमेतितेनसोमेति नामप्रापतदासती ॥”

—कालिका पुराणे ४२ अध्यायः.

The formation of the word is also likewise explained by reference to the other story by a commentator on Amara Kosa. Vide Bhanuji Dikshith's Commentary, Vakya Sudha, on Amara Kosa. He states: “उमा इति मात्रा तपसे निषिद्धत्वाद्वा” and quotes two verses from Kalidasa's Kumara Sambhava in support of the above explanation of the word and of its application to Parvathi.

“उमेति मात्रा तपसे निषिद्धा पश्चादुमाख्यां
सुमुखी जगाम” ॥ कुमारसंभव—I-26.

Ibid “उमामुखे विषफलाधरोष्ट्रे”—III-67.

TAITTARIYA UPANISHAD.

After a perusal of the illuminating and learned articles on the Upanishads contributed to the “Madhwa Messenger” last year by Mr. B. Gururaja Rao, B. A., B. L., to attempt to add anything would be like “gilding refined gold”. But those and similar articles, from the same author, have produced a desire in many of our readers to know the original in Sanskrit and if possible, to learn it by heart. That seems to be a happy idea; and particularly so with regard to the Taittiriya Upanishad which is one of the most popular and frequently recited Upanishads. Hence we publish the original in Sanskrit in small and convenient parts. The best way to commit anything to memory is to read it loudly at least once every day. It is hoped, our readers will be benefitted by the opportunity thus afforded. The rhythm, tone and resonance with which it is recited hold the soul enthralled. Recited with an understanding of the meaning, it creates a thrill throughout the body and exhilarates the mind.

The Taittiriya Upanishad is a part of the Taittiriya Aranyaka of the Krishna Yajur Veda. It is said that Yagnavalkya was asked by his offended Guru to return the Veda which he

had learnt from him. Yagnavalkya threw it out and the other Rishis taking the form of Tittiris (or Partridges) picked it up and ate it.

This Upanishad is highly popular and is being chanted by the Brahmins with proper swarams and intonations on occasions of important religious ceremonies. It has additional importance owing to the fact that it regulates man's life in an ordered and graduated manner bringing out the significance of each stage or Asrama till its final culmination. It is divided into three parts 1. Siksha Valli 2. Ananda Valli (3) Bhṛigu Valli.

The Siksha Valli is a brilliant address to young scholars of the Brahmacharya Asrama about the virtues and ideals which should animate them laying the foundation of a noble character.

First Anuvak.

ओं शान्तिमित्रःशं वरुणः । शान्तिभक्तवर्धमा ।
शान्तिन्द्रोवृहस्पतिः । शान्तिविष्णुरुक्मः ॥ नमो
ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमेव प्रत्यक्षं ब्रह्मवदिष्यामि । कृतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । अवतु माम् । अवतु
वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥

May Mitra be gracious to us! May Arya-man be propitious to us! May Brihaspathi and Indra favour us and even so, the all-pervading Vishnu. Prostrations to Brahma; and to thee, O Vayu! The visible Brahma, thou art. And visible Brahma shall I proclaim thee. The right will I speak; the truth will I speak. May He (Brahman) protect me! May He protect the teacher. Om, Shanti, Shanti, Shantihi, Peace, Peace, Peace!

MANU DHARMA SASTRA.

33. But know me, most holy among the twice-born, to be the creator of this whole world whom that male Viraj himself produced, having performed austerities.

34. Then I desiring to produce created beings, performed very difficult austerities and (thereby) called into existence ten great sages, Lords of created beings.

35. Marichi, Atri, Angiras, Pulastya, Pulaha, Krati, Prachetas, Vashista, Bhrigu and Narada.

36. They created seven other great Manus possessing great brilliancy, gods and classes of gods, and great sages of immeasurable power.

37. Yakshas, servants of Kubera, Rakshasas, Pisachas, Gandharvas (or musicians of the gods), Apsaras (heavenly dancers), Asuras, Nagas and Sarpas, Suparnas and several classes of the Manes.

38. Lightnings, Thunderbolts and clouds (imperfect rohitas) and perfect rainbows, falling meteors, super-natural noises, comets and heavenly lights of many kinds.

39. The horse-faced Kinnaras, monkeys, fishes, birds, cattle, deer, men and carnivorous beasts with two rows of teeth.

40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects, and several kinds of invisible things.

41. Thus was this whole creation both the moveable and immoveable produced by those high-minded ones by means of austerities and at my command each being according to the results of its actions.

42. But whatever act is said to belong to each of these creatures here below, that I will truly declare to you as well as their order in respect of birth.

43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisachas, and men born from the womb.

44. From eggs are born birds, snakes, crocodiles fishes, tortoise, as well as similar terrestrial and aquatic animals.

45. From hot moisture spring, stinging and biting insects, lice, flies, bugs and all other creatures of that kind which are produced by heat.

46. All plants propagated by seed or slips grow from shoots; plants bearing many flowers and fruits, perish after the ripening of their fruit.

47. Those trees which bear fruit without flowers are called Vanaspathi (lords of the forest) but those which bear both flowers and fruits are called Vriksha.

48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants, and the creepers spring all from seed or slips.

(To be continued)

BHAGAVAD GITA.

R. C. Bhattacharjee, M. A.

The charge often levelled against the Gita by unsympathetic critics is that the Lord instead of setting a better example occupies the whole space of the Gita, ever fond of himself and never tired of referring to his own glories. There is so much of self-exaltation that one would like to question his credentials for assuming so much about himself. This charge can easily be refuted by referring to other scriptures and examining them from this point of view. Christ says "Suffer little children to come unto me" The Sermon on the mount is the highest instance of imperious commands given unabashed without any consideration for the feelings of others. It would be the same with the founder of every religion and every movement. It is nothing short of non-political Dictatorship in the literal sense of the term. It is inevitable. The State is only another aspect of human relationship organised and regulated. It is essential for every organisation

to assume authority so as to enforce its decrees. It is not at all strange that the Lord assumes the tone of authority in the Gita with an immeasurable confidence in Himself, born of his unparalleled knowledge of the universe and the problems affecting man, those of life and death, and more than that, the problems between the two ends. The crisis in each man's case is reached when he is unable to act with a clear definiteness, finding himself amidst contending claims against which he is incapable to decide. The Lord intervenes at this stage and solves the problem in a convincing way. The burden of the song in the Bible is that the son of God sacrifices himself for the sake of suffering humanity and Man is required to place implicit faith in Him. But in the Gita the Lord exhorts man to rise to the highest spiritualism through strict performance of his duty at all stages unaffected by considerations of any kind. The puzzled mind of Arjuna is thus freed from all doubts, fears and misgivings at the end of which the Lord shows his cosmic form, the Viswaroopa, the all-embracing form at which the mind of Arjuna staggers and then recovers. This then is the so-called Egoism of Sri Krishna, the egoism of the teacher towards the pupil without which it is impossible to impress the latter. Every reference to one's own self cannot be set down for egoism. Self-expression of great objects cannot but be commensurate with their immensity. When the Lord speaks (we have taken Sri Krishna to be that) His is the highest egoism.

His highest wisdom is seen in the way in which He analyses the problem and convinces Arjuna by an indisputable solution. The reason for Arjuna refusing to fight is not his fear of the hosts but his tenderness towards those who are dear and near to him. This feeling is more difficult to overcome. So the Lord begins by pointing out that death is no cause for grief to the wise since it only marks a stage of development from body to body as the body in a single life undergoes growth from childhood to old age.

देहिनोस्मिन् यथादेहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिं धीरस्तन्नमुह्यति ॥

Your imagining that you kill those whom you see is groundless.

अविनाशितुतद्विद्धि येनसर्वमिदंततम् ।

विनाशमव्ययस्यास्यनकश्चित्कर्तुमर्हति ॥

The all-pervasive is imperishable and indestructible.

And as worn-out clothes are laid aside and new and fresh ones donned, so are worn-out bodies cast aside and new ones taken on.

वासंसिर्जाणानियथाविहाय

नवानिगृह्णाति नरोपराणि ।

तथा शरीराणि विहायजीर्णा

न्यन्यानिसंयार्तनवानिदेही ॥

Above all there is no cause for grief because one who is born must die.

जातस्यहिध्रुवोमृत्युः ध्रुवं जन्ममृतस्यच ।

तस्मादपरिहार्येयं नन्वंशोचितुमर्हसि ॥

Little wonder, therefore, that one who sees so well all aspects of life from the centre to the circumference can and does speak with such authority and it is unstained by any taint of Egoism.

Above all, he calls upon Arjuna to respond to the call of duty and nothing can be more welcome to a warrior than to fight for a righteous cause.

स्वधर्ममपिचावेक्ष्य न विकम्पितुमर्हसि ।

धर्माद्वियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य नविद्यते ॥

Thus is the path to action made clear and the supposed Egoism is used to infuse confidence in the doubting and vacillating listener.

Vaishnavism before Sri Madhwa Charya.

The later Vedic age is a very dark period for the history of Vedic religion. Brahmanas lost their hold on a considerable part of the society; and Jainism and Buddhism with "Ahimsa" as their main basis arose in this age, and Vaishnavism stood between Buddhism and Jainism on the one hand and the old Vedic religion on the other. To their Ahimsa it added Bhakti. The religion got vast support and became the religion of the Gupta Emperors who adopted it even in their "Virudas." The Traikutaka kings inscribed on their coins the glory of this religion. It is the religion of Mahabharata and particularly of Srimad Bhagavad Gita, the greatest of all philosophies in the world. It was the religion of the great saints and preachers, immortalised in the Ramacharita manasa of Tulsidasa, the lyrics of Tamil Alvars and the Vaishnava songs of Vidyapathi Chandidasa and other poets.

The references to the predominance of Vishnu are found in Vedic literature. Panini mentions Vasudeva and Arjuna in his Astadhyayi on his Sutra IV. 3. 88, Patanjali, comments in his Mahabhashya that "Vasudeva" of Panini is the name of the worshipful in God. The date of Panini goes back to 5th century B. C. Thus the date of Vaishnavism goes back still further to a remote antiquity. Dr. Bhandarkar mentions a very important reference about the early Vaishnava cult from a Buddhist Niddesa where the followers of Vasudeva are mentioned along with other diverse religious followers of the time. The date of this 'Niddesa' this great savant assigns to be 4th century B. C.

Inscriptional evidences of the religion show that in the 4th century B. C., the followers of Vasudeva had a most important centre in Mathura as Megasthenes mentions Herakles, greatly honoured by the 'Sourasenoi' of 'Methora' and 'Kleisobora', through whose country flowed the river 'Jobares'. Sourasenoi were undoubtedly Surasena, famous as one of

the sixteen Mahajanapadas in ancient India. The country has been definitely identified with modern Mathura region. Methora, Kleisobora and Jobares are Mathura, Krishnapura and Yamuna respectively. The trace of the religion in the next century is very meagre, because as pointed out by Dr. Roychowdhury,

"The preference which Asoka openly avowed for Buddhism and his active propaganda, brought his favourite doctrine to the front in the 3rd century B. C. and pushed the rival creeds to a corner".

In the next century, with the decay of Asokan influence on Buddhism, Brahmanism grew up again along with various other religious sects in different parts of India. Vaishnavism revived again particularly in the west and from this time with many other evidences of this religion the different inscriptional evidences also occur at Ghosundi, in the Chitore Gadh district, Rajaputana, which shows the adoption of Vyuh doctrine of Bhagavata and Pancharatra systems where Vasudeva and his three other forms Samkarshana, Pradyumna and Aniruddha are identified respectively with Paramatman or supreme soul, Jivatman or individual soul, Manah or mind and Ahamkara or self-consciousness. (?)

Next to Ghosundi inscription, there is the important Besnagar pillar inscription found in the Gwalior state, a detached pillar with a bell-shaped capital on the top of which there is an image of Garuda. The Garuda column was erected in honour of Vasudeva, the God of Gods, by the command of Heliodora (Heliodoros), the son of Diya (Diou), a 'Bhagavata' and a man of 'Takhasila' (Taxila) who came as a Greek ambassador (Yonadutena) from king Antialkidas (Amtalikita) to the king Bhagabhadra, the son of the princess of Kasi in the 14th year of his reign whose date goes back undoubtedly to 2nd century B. C. It clearly shows that by this time this Vasudeva cult had spread even among the Greeks.

Another inscription found at Nanaghat, a small pass between Konkan and Junnar mentions the names of Samkarsana and Vasudeva along with many other names of gods showing further that the religion was confined no longer to Northern India alone. By the first century A. D., it reached Deccan, particularly the land of Maharashtra.

The history of the religion from first century A. D. to 3rd century again falls into obscurity. Buddhism and also Saivism got now the imperial patronage and took the place of the old Bhagavata cult. The Nasik inscription of Vasithiputa Siri-Pulumayi and another of Gotamiputra Siri-Yajna Satakarni, while the latter inscription opens with invocation to Vasudeva the glory of the Satavahana family is compared with Rama Kesava, Arjuna and Bhimasena. An undated inscription supposed to be of 4th century A. D. in a rock in the Hissar Taluk, the Punjab, compares Vishnu, with a bee sitting on the water-lily compared with the face of Jambavati and thus causing the beauties of other waterlilies which are compared with the faces of other women of the demons to wither away.

The Meherauli pillar inscription in the compound of Qutub Minar, (Delhi) of Chandra varman states that the king having fixed his faith on God Vishnu erected the column on the hill Vishnu-pada. In an inscription discovered in Jhalwan state, of the Varman king Visvarman, son of Naravarman. Vishnu is described as "चक्रगदाधर"। The inscription also mentions the erection of a shrine of Vishnu by the sons of Mayuraksha, the minister of Visvarman. The record is dated in the 'Vikrama' era 480 which shows that he was contemporary to Kumargupta of the Gupta dynasty.

The Guptas as "परम भागवत" were greatest champions of this faith and with their imperial patronage, Vaishnavism was transformed into an almost all-India religion, as Buddhism under Asoka. A small inscription in

the Udaygiri cave in Scindia's state belonging to the Vaishnavas has two figures within, one of Vishnu and the other of 12-armed Lakshmi. Both Chandragupta and Kumargupta are mentioned as 'परम भागवत' in other inscriptions. In one of these, Skandagupta is mentioned as conquering his enemies by the strength of his arms and re-establishing the once ruined fortunes of his dynasty and with triumphant cry of a conqueror betaking himself to his mother who was full of tears just as Devaki was full of tears to adore Krishna when he conquered the enemies and betook her.

The Junagad inscription of the same king is still more famous as it invokes Vishnu from the very beginning with a very beautiful poetic diction.

This inscription and also the Gadwah inscription of the same king refer to the erection of Vishnu shrines. Thus we see that nearly every Gupta inscription contains at least some reference about Vaishnava cult.

Will the fall of Gupta empire in the 6th century A. D. Bhagavata or Vaishnava religion lost its influence in Aryavarta but were retained in central India where in the records of kings of later dynasties, viz., the kings of Valabhi or Traikutaka line, there are numerous references to the religion. In the Junagadh record we have seen the mention of dwarf incarnation of Vishnu and the Hun King Toramana mentions the Boar incarnation in his Eran Pillar Inscription.

ॐ नमति धरणीधरणे घनघोषाघातघूर्णित
महीधूः देवो वराहमूर्तिस्त्रैलोक्यमहागृहस्तम्भः ।

From the downfall of the Guptas to the revival of the Kanauj empire under Harsha, the various dynasties ruling in India were anything but Vaishnavas. Vaishnavism now waned in the north but revived with full glory in the south. From the Alvars it went into the hands of Acharyas with Ramanuja and Yamunacharya as their greatest exponents. A little later it revived in Bengal.

With 'Bhakti' love and adoration, the Vaishnavas submit everything to SriKrishna.

यत् करोषि यदश्नासि यज्जुहोषि वदामि यत् ।
यत्पश्यसि कौन्तेय ! तत् कुरुष्वमदर्पणम् ॥

and believe

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत !
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Then came Sri Madhwa Charya with his वन्देवन्द्यं सदानन्दं वासुदेवं निरञ्जनम् ॥

[Adapted from the Vidya Sagar College Magazine.]

HEALTH IS WEALTH.

"Health is Wealth" is indeed an unquestionable proverb amongst all, but today wealth is defined only in terms of Rupees, annas and pies and not in health, and too much wealth or too little wealth has been proved to be unhealthy, because too much wealth cripples a man and too little wealth kills a man.

We hear from old people that the people of a previous generation were healthy and happy, and it is a truth. We will not fail to realise that they were comparatively healthier in body and in mind irrespective of their wealth. The simple reason may be that they tried to follow the natural laws of health. They ate unadulterated food and drank wholesome milk within their means. The old and the young took some sort of suitable exercise, with ample rest as a routine measure and lived plainly with high thoughts in their mind.

But today, we are living a mechanised life. present day is a day of speed, economy and admitted imitations which only kill our nerves in trying to keep pace with the ever-changing time.

The electrical automobiles and the high speed amidst dangerous traffic, added to the stress and strain of our lives in these days of modernised civilization, are telling upon the nerves very much, in a slow and continuous way, though these nerves are the sources of strength, energy, and vitality as is evident from the ancient "Charaka and Sushruta", the "Unani" and the Greek systems of medicine, down to the present-day system of the Western medicine.

It is indeed a paradox to think that, in spite of the help of scientific developments in our daily life and the ultra modern means of living an up-to-date life, we are gradually becoming unhealthy and neurasthenic, probably for the hidden causes of impulsive and irritative nerves with want of proper healthy nutrition, exercise and rest.

The fact that people living in villages are healthier than the people living in cities, may be true regarding the few fundamental factors of a healthy life. The difference in the modes of living of a villager and a city dweller is great indeed in the civilized eye, but both of them are living healthy as well as unhealthy lives. True, that the villages are known to be infested with malaria and the village-men are malaria-stricken, but certainly, they suffer less from the greater evils like Psychoneurosis, Diabetes, Blood pressure and lastly Tuberculosis, whose toll is increasing from day to day in the cities. The greater percentage of villagers suffer from the mosquito bites directly, whereas the same percentage of city-dwellers suffer from the effects of shattered nerves in an indirect and continuous manner. The balance of health and disease is maintained equally both in the villages, and cities with their respective advantages and disadvantages.

Now, the readily acceptable factors responsible for the down-hill progress of health, leading to various gross changes of normal physiology, with their concurrent pathological manifestations regarding health, may be ascribed to the following factors.

(a) Want of easily assimilable, proximate and necessary principles of food, causing under-developed, ill-nourished children, who are prone to suffer from gastric troubles and later on, show sometimes, signs of consumption and other diseases.

(b) Want of well-balanced dietary and physical exercise with injudicious quantities of food-intake, will help people to fall victims to Diabetes, Blood pressure and other metabolic diseases.

(c) Want of fresh air, proper ventilation, coupled with the above factors, will create lung diseases, especially tuberculosis, which is running so rampant in almost every tenth or twelfth families in every province of India.

(d) Want of natural restful sleep may be responsible for all nervous derangements. Insomnia and neurasthenia are the usual sequences of chronically irritated nerves.

After the enumeration of the factors leading to bad health, which in turn causes various diseases. I will suggest some factors which may help us to build a healthy body and a healthy mind, irrespective of different grades of purse. They are:—

(1) Knowledge of the personal hygiene, which deals with care of the mouth, ear, nose, throat and skin, will save us from the respective affections, because these are the primary sources of infection in our body.

(2) Knowledge of the domestic hygiene will teach us how to keep our dwelling places clean and airy. Cleanliness of the kitchen and lavatory are essential for fighting the invasion of disease germs into our body, and it is not a very costly affair.

(3) Knowledge of the hygienic conditions of the surroundings and of hygienic measures for preventing the spread of diseases which, in all cases, do not depend on the individual alone are important.

(4) Diet must be light and nutritious, which varies with the individual factor, but the most important factors are (a) well mastication of food, (b) avoidance of unnecessary hurry while eating, (c) rest of at least 10 to 15 minutes after a meal, (d) regular hours of meals.

(5) Fasting once or twice a month to give rest to the divine engine which certainly requires it like all other human made machinery, with the overhauling business, which, in the case of the stomach, is washing by purgatives etc.

(6) Graduated exercise in fresh air and rest according to the different ages.

(7) The value of exposing oneself to the tropical sun, in the morning and evening, under the open sky, is certainly great.

(8) Restful sleep—to give perfect rest to the fatigued nerves and brain—is indeed unquestionable.

(9) Lastly, moral hygiene is of paramount importance in these days.

In conclusion, I may say that lost wealth and all other worldly matters may be recovered, but lost health can never be recovered. Health is wealth and this wealth is divine. This divinity is concealed in this mortal frame, which is to be adorned as the temples, churches and masjids. Love of health begets love of God.

Cleanliness and Disease.

However good our food may be, it always leaves waste matter behind. This is like the ash of a fire and must be got rid of without delay to prevent disease. This means attention to the bowels, to bathing, and the drinking of water between meals. It is also important to clean the mouth and teeth after eating and to keep the throat, nose and ears free from germs as far as possible.

—Health, Madras.

FROM FAR AND NEAR.

India's Mission:—

Mr. M. N. Roy in his lecture on the "Spiritual Genius of India" said there is nothing distinctive in the spiritual genius of India and that India has a moral or spiritual mission to perform is the reaction of her individuality arising from an inferiority complex'. We join issue with Mr. Roy and assert that India has certainly a spiritual and moral mission to perform and that such an attitude does not arise from a sense of inferiority complex. A feeling of special mission is an attestation of a dynamic faith challenging old views and creating new ones. Today the European world presents a spectacle of a civilization crumbling in ruins, a civilization which has failed and needs renovation. There are certain fundamental doctrines and principles by which the ancient Rishis of India developed the discipline of the physical body as well as of the mental and spiritual body. These were sublimated in such systems as the Yoga. No one had seen more clearly nor understood better the mystery of the universe than the ancient Rishis of India. In modern times India's special mission has been stressed by a number of great men. The soul and texture of Tagore's songs are but a rhapsody of this new dawn. The sense of a special mission is a condition of conscious existence, of purposeful struggle and enduring victory. India has a special mission.

The Hand-Loom Industry:—

The hand-loom industry received a great set-back yet it survives on account of some of the following reasons:—

- (1) It can be worked with small capital with the help of the female members of the family.
- (2) The hand-loom cloths are remarkable for their fineness and durability which the cotton mills find it difficult to produce.

Even in the year 1867 Muslin cloths worth 50 lakhs of rupees were exported to England from Dacca alone, but to-day Bengal purchases foreign cloths worth twelve crores of rupees a year. What a disgraceful calamity in 73 years! Our people can survive only if all her people sincerely pursue Swadeshi and produce indigenous goods.

Role of Science in Nation-Building in India:—

We hear a good deal now-a-days about nation-building in India, but the place of science and the scientist in all national planning is very inadequately recognised. The exigencies of the war have brought the scientist to the front. New industries based on knowledge of applied science are being planned and have actually been brought into existence, and scientists are very much in demand at present. But science does not end with the establishment of industries, large, medium or small, but must permeate every department of human life and activity. Scientific methods are to be adopted in this country as elsewhere for the improvement of agriculture, fighting diseases, universalising literacy and knowledge, mitigating unemployment, increasing longevity and in fact making life clearer, healthier and happier. Unfortunately state administration and even administration of Universities lie mostly in the hands of 'Arts men' and lawyers, as scientists do not care to come out of their laboratories to the dusty arena of party politics. Though modern science has been introduced into India nearly a century ago Indian agriculture and industries and every phase of Indian life are still permeated with medieval ideas, thoughts and usages.

Over-population in India:—

If we can exploit and take advantage of our abundant raw materials and vast mineral deposits in harmony with the wide market, existing within our country, there is no cause of fear or apprehension at the rate of increase

in the number of population in India as anticipated from the census of 1941.

Enamel Industry in India.

Enamel, Porcelain and Glass form a group of industries called by the common name of Ceramics, the ingredients used by each being more or less the same. Porcelain and glass probably originated in China and gradually spread over India, Egypt, Babylonia and Europe. Enamel was a subsequent development and answered the requirement of a stronger material with the surface having the gloss and finish of the porcelain on it. During the last century enamel received a great impetus in Germany and from the beginning of the present century, there has been a phenomenal development of the industry in Japan. Until the present war, the above two countries supplied the major portion of the world's entire demands in enamel wares. In quality, however, Sweden has always been the best.

Enamel is a comparatively recent industry in India and dates back to the early nineteenth century. Bengal led the way and maintained her supremacy in this industry. Nearly 90 per cent. of India's out-put was from Bengal. A few other enamel factories are now working at Bombay, Madras, Amritsar, Gwalior and Delhi.

Certain facilities must exist for the industry. Good coal in abundance, Electricity reasonably cheap, the proper quality of steel sheets suitable for enamelling, quartz and Felspar of a very good quality such as are available in Bengal, Behar, Ajmer and other places and China Clay are the requirements of the industry. Mines, recently developed in Ceylon, are expected to yield China Clay of a suitable quality. India ought, therefore, to be able to develop this industry. The Indian market for enamel is very large. Indian labour is cheap, the climatic conditions are favourable. All that is wanted is **organising capacity, tenacity of purpose and bold imagination.**

NOTES.

Abandoned Temples:— It is a matter for keen regret that public attention towards important temples in South India has of late been directed in sinister ways. The Congress Government in India was in a hurry to distinguish itself by, among other things, legislation for Harijan entry into temples. Popular education along the desired line must have preceded this legislation. That has been the experience of democratic governments elsewhere. Here the cart was put before the horse. The tree was made to grow from the top and not from the roots. The attempt was a failure. But it has left an ample harvest of communal bitterness. Mr. Jinnah blew his bugle, and praised Dravidasthan. The Hindu Mahasabha answered the blast, by a demand for Hindu Raj, excluding even the Congress but an unlooked for and tragi-comic result followed — the orthodox section banned the temples! The Government prohibited the processions of the deities belonging to various Hindu communities on account of communal riots as happened recently in Madura. The retreat of the orthodox, like the Retreat of the Ten Thousand, brought nobody any good. To some it has caused positive harm. Temples with their traditional wealth have been left in the custody of people who may not be over-careful about how it is spent. Those who have retreated are shedding silent and helpless tears in solitude; meanwhile the grandest temples like those of Madura which were once humming with sounds of piety and faith have assumed a silence only broken occasionally by the screaming eagle or the hungry crow. It is time for such people to reflect whether there is any gain and not positive loss in their present deplorable attitude of aloofness as larger interests require a different policy.

How time works we are not fully aware of. Several religious institutions like Mutts seem to believe that their position is secure. They are mistaken. Our future Governments are going to be popular in the Neo-Congress sense, to

whom the Queen's Proclamation is a thing to be lightly brushed aside by the will of a people. The Congress of the pre-Gandhian era took its stand all along on utterances to be respected. The British Government adopted the same religious neutrality but the brief Congress Government has thrown all that to the winds.

It is therefore incumbent on the Madhwas as an important part of the body politic with vested interests (of course, to be utilised properly) and having the greatest number of endowed institutions among Hindus and Brahmans, to read the signs of the times aright and taking time by the forelock be ready and united to act rightly against possible and hidden dangers in the future. There is no lack of talent among us.

2. Is Religious Education necessary?

Is religion necessary or not? What is religion? It is a belief in divine power guiding the whole creation, ourselves behaving under such belief. Religions vary because conditions of their birth and growth differed. The belief in a God is common to all.

Should religion be taught? Can anything be learnt without teaching, any result without effort? Religious instruction is instruction in a particular religion given to its followers. One should be soundly grounded in one's own religion to be fit to understand and judge of other religions. Books come at a higher stage and even then are only supplementary to what the Guru teaches, or they will be the basis for more instruction. Our religion is one to be practised and lived. Hence, an ounce of example is worth a ton of precept. The former is to be set in every Madhwa home by the parents and other elders. We reap as we sow. Early rising, teeth cleaning, morning bath, Sandhya commenced from the 7th year, the understanding and pronouncing of Om Bhoooh, Bhuvaha, Suvaha, Mahaha, Janaha, Thapaha, Om Satyam, Tat Savithru Varenyam, — putting the mind in connection with the universe, before the sun rises, at mid-day, and at sun-set, keep the Brahmanyam aglow in the breast.

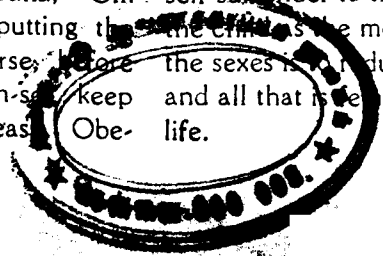
dience, reverence, thirst for more knowledge—these form real religious education realisable only at home, and on an extended scale at the time of the visit of a Sanyasi. The nightly, weekly or fortnightly Bhajana is a wholesome tonic, if not a food by itself.

These will not, and ought not to, interfere with our bread-winning, if adjusted with care. Where there is a will there is a way. A life so planned will not only invigorate our minds and bodies but also sustain our children and children's children. The fruit is not only the fruition of old endeavours but contains the foundations (seeds) of future growth. That is the law of nature; of God. How will the Madhwa spirit respond?

3. The East and West, Man and Woman:

The extracts from Tagore and Evola in our last number are highly instructive. Our present degeneration is due to our not caring to produce new thought. We have copied the craze for speed and noxious national egotism from the West. Great civilisations of the past lived on creative faith. Our sages taught that our saviour is Truth. Satyam is our Mantram. Children put all sorts of things into their mouth, to learn at last that it is not food. So do we understand that mere success is of no value but the fulfilment of our Dharma alone can rescue us, making our civilisation a channel of communication for other races.

J. Evola shows the significance and relationship of the sexes, the meaning of Purusha and Prakriti which though of opposite principles make a creative synthesis, each retaining its own function. One is a man or a woman not by accident but on account of a distinct Dharma each having a separate path and destiny. Pure manhood accomplished by pure action is to be seen in the Warrior (Hero) and the Ascetic. In woman, there is the heroism of self-surrender to the husband as a wife, and to the child as the mother. The traditional law of the sexes is to produce all that is male in woman and all that is female in man on every plane of life.



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