

THE MADHWA MESSENGER



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Editor:—C. A. Krishnamurti Rao, M. A., F. R. S. CON. S.

[Mine is no mean heritage.]

Vol. III

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No. 7

STORIES FROM THE UPANISHADS.

By

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

There were three men who were well-versed in Utgitha viz., (1) Silaka (2) Dalbhya and (3) Pravahana. Silaka was born in the country of Salavathi. Dalbhya was the son of Chikitayana, and Pravahana was the son of Jibila. Once, they met and said to one another "since we are all well-versed in Utgitha, we shall have a talk on that subject and exchange our views." So saying they sat down for the discourse. Then, Pravahana said, "You two respected Sirs, speak out first; for I wish to hear what you two Brahmins have to say in the matter." Silaka said to Dalbhya, "Respected Sir, with your permission I will put questions to you." "You may ask," said Dalbhya.

Silaka.— "What is the goal of Agni?" (Sama)

Dalbhya.— "Varuna" (Swara)

Silaka.— "What is the goal of Varuna?"

Dalbhya.— "Surya or the Sun" (Prana)

Silaka.— "What is the goal of Surya?"

Dalbhya.— "Daksha" (Anna)

Silaka.— "What is the goal of Daksha?"

Dalbhya.— "Indra" (Apa)

Silaka.— "What is the goal of Indra?"

Dalbhya.— "Siva" (Asauloka)

Silaka.— "What is the goal of Siva?"

Dalbhya:— Let no one think that there is any higher than Siva, called also as Swarga; for we recognise that Sama hymns expound Siva alone.

Then Silaka said to Dalbhya, "I am sorry to say that you have not understood the Sama hymns properly; if any learned man were to say "may your head fall off, surely your head will fall off." Dalbhya said "well then, let me learn this from your respected self." "Learn it" said Silaka.

Dalbhya:— What is the goal of Siva?

Silaka.— "Brahma." Ayamloka.

Dalbhya:— What is the goal of Brahma?

Silaka:— "Let no one think that there is any higher than Brahma; for we recognise that Sama hymns expound Brahma alone." Pravahana then said to Silaka, "I am sorry to say that you have not understood the Sama hymns properly. If any learned man were to say may your head fall off, surely your head will fall off." Silaka said "Well then, let me learn this from your revered self." "Learn it" said Pravahana. Silaka asked "What is the goal of Brahma?" Pravahana:— The all-luminous Vishnu, called 'Akasa.' All these beings come out from Him alone, and go back to Him alone. He alone is the highest of all these beings, the supreme refuge of all; He indeed is higher than the highest. He the 'Utgitha,' is the infinite, infinite in space, infinite in time, and infinite in

attributes. Whoever meditates on 'Uthgitha' as the greater than the greatest, and the highest refuge of all, him this "Supreme Lord Utgitha" protects; and that person obtains His Loka which is greater than the greatest. The sage, Atidhanva, son of Sunaka, imparted instructions about this all-luminous Utgitha to his disciple 'Udarasandilya' and said 'whoever among mankind knows this Utgitha will live not only in this world for the entire length of the yuga or age in which he gets this knowledge, but also in the other world.

Note:— The words, Sama, Swara, Prana etc., used in the questions and answers in the Upanishad, mean the presiding deities. Agni is called Sama because he burns all equally, that which is good and auspicious and that which is bad and inauspicious. शुभा शुभानां दाहादौ साम्यात्सामाग्निरितिः. Swara means Varuna, because Vishnu the independent takes delight in him. स्वो विष्णुः सागरेन्ता वरुणोऽतः स्वरः स्मृतः. The Sun is called Prana, because by rising, he regulates the world. उद्यात्जगत् प्रणेत् त्वात् सूर्यः प्राण उदाहृतः. Daksha is called Anna because he was eaten; i. e., opposed as enemy by Siva. अत्तारुद्रस्तद्विरोधित्वाद्दक्षः स्यादन्न नामकः. Indra is called Apa because he fully protects. आपालानादाप इन्द्रः. Siva is called Asauloka because he dwells in Asu or chief Prana, and is illuminated अतः स्वर्गो सुसंम्याद सावित्रि च कीर्तितः. He is also called Swarga because he merges in Swara or chief Prana. स्वाविष्णुस्तद्रतिर्वायुस्तत् गामुत्कौ सदा शिवः. He is the presiding deity over Dyuloka.

Brahma is called Ayamloka because he is inside all deities and his swarupa or essence is knowledge.

सर्वदेवांस्तन्मन्त्रं ब्रह्माय समुदाहृतः । लोको
ज्ञानस्य प्रवर्तकः
He is the presiding deity of Prithiviloka.
Vishnu is called Akasa, because He is all lumi-
nous. आसमन्तात्काशते नृपते इत्याकाशो विष्णुः
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Each deity gets 'Mukthi' only through his next superior deity, and hence the latter is called gati or goal of the former.

THE RAMAYANA — RAMARAJYA.

By

S. K. Sudarsana Rau, M. A., B. L.

The departure of Bharata and Satrugna with their maternal uncle Yudhajit to the city of Kekayas turns the attention of Dasaratha to new problems such as his getting older and the fact that Rama shows extraordinary virtues such as become a born ruler of the renowned dynasty of Ikshwaku. He took his birth on earth in response to the prayers of devout souls for the extirpation of evil as represented by Ravana. He had grace, prowess; was amiable in talk; unmindful of others' faults; soft in reply even to harsh speakers; grateful for a single act of kindness in the midst of a hundred injuries; never proud; a stranger to untruth; respected the aged and learned; dear to his subjects; considerate towards the poor; pure in spirit; chastising the wicked; mindful of his kshatriya duties; avoiding forbidden practices and improper talk; master of speech; free from bodily ailments; of marvellous beauty; knew the workings of the seasons; learned in all shastras; master of Ayudhas or weapons; source of all good; saintly; cognisant of virtue; profit and interest; versed in social customs; reserved; knew when to amass wealth and when and how to give; with a wisdom never wavering; could see into the depths of others' hearts; was master of public finance both on the income and expenditure sides; could converse both in Sanskrit and Prakrit; never dilatory in duty; master of arts; knew thoroughly the various heads of expenditure; an expert rider and trainer of elephants and horses; an unrivalled archer; an *atiratha* as he could conquer an innumerable host of warriors; a master-general; without the carping spirit or signs of anger;

never elated or malicious; regardful of even the tiniest insect; no slave to the times, because he made the age; forgiving like the earth, intelligent like Brihaspathi, capable like Indra; beauteous like the refulgent Sun — such qualities seen in his son made Dasaratha thoughtful of the future; "When shall I behold my son installed on my throne?" he asked himself.

The sort of *Rajya* or government that Dasaratha introduced by attempting to place Rama on the throne is known as *Ramarajya*. It does not denote any type of government known to politics or statecraft, ancient or modern. It is a type by itself containing many or most of the praise-worthy features of an ideal government. The essence of it is that the monarch is the ideal ruler combining within himself qualities of father, leader, teacher and with God-like qualities, representative of God on earth. Elected kingship and democracies have fascination for modern minds because of the striking success which attended certain experiments in some countries for some time. But in *Ramarajya* there was a combination of various principles at work which resulted in the happiest type of government. Certain wholesome features contributed to this most desirable result;— If election means popular approval, it was present in the case of Sri Ramachandra. His princely qualities, his achievements under the leadership of Viswamitra as a result of which he won the hand of Sita had already made him the idol of the people. So the proposal to make Rama, king of Ayodhya met with universal approval i. e., the best results of a good election were secured without leaving a single scar behind. Though the brothers were four, jealousy and a scramble for the throne were absent. History scarcely furnishes a parallel for Bharata "weeping to wear a crown" and waiting anxiously for years for the return of Sri Rama. Nothing was done by the king without consulting the ministers many of whom were men of true spiritual eminence. The sole desire of king and council was to promote the interests

of the people each individual acting according to his or her Dharma. There was no unwholesome competition. Life was a well-balanced whole, sound in every part. There was no tendency to revolution or anarchy. The wars waged by the rulers were only for the protection of the good and the meek, particularly in the discharge of their sacred duties; anybody interfering with the peace and harmony of the subjects must be prepared to incur the serious displeasure of the monarch. Warriors fought for preservation and restoration of justice. Traders did business not for profiteering but for facilitating exchange of goods. Art and learning were honoured; virtue was held in reverence; woman shone by the side of man in the discharge of her allotted duties. People lived regulated, purposeful lives; little wonder therefore, that the span of human life extended to the well-known one hundred years.

HARIKATHAMRITA SARA—KARUNA SANDHI.

मलेयनीरोणियलि परियलु बळ सरुसळगिह
जनराजलु हेदंगूडे मजनपानगैदिपर । कलुषवचन
गळादरिबु बांबाळेयपेत्तनपाद महिमाजलधिपाकदरिद
माण्दपरे महीसुररु ॥

With humility so characteristic of the truly great, Sri Jagannatha Raya prays for attention to his work which, though having many human defects and not free from the other defect that it is not Deva Bhasha, — will it not, he asks, receive the attention and the acceptance that is due to it for the one and supreme reason that its object is to throw light on the greatness of those feet which gave birth to the Ganga? The rain water rushing along the lanes of hamlets and cities is despised and not used for drinking or bathing until it joins the brimming river rushing on to the ocean. Then do people resort to the swollen streams for drinking and bathing. However defective and imperfect the words might be, they will

command attention since they are all employed for bringing out His greatness and renown. Hence, the **महीसुराः** — Mahisuras — the gods of the Earth, the Brahmins i. e., those learned in the Veda sastras — will not look on this work with indifference but accord it due recognition. **आणि** is lane; **हेहोरे** is the bathing place or ghat; **मज्जन** is bathing; **कलुष** is tainted; **बांबोळे** is the great stream — the Ganga. **पेत्तव** is the begetter or father; **जलधि** is the ocean: **माण्डपरे** will they neglect?

The greatness of the feet of the Lord i. e., their reputation for having rescued many a repentant sinner and devoted believer is teaming with illustrative instances as numerous as the waves in the ocean. Words cannot find a nobler use; hence, would naturally find favour with the cream of human beings, walkers in the Brahmic path.

**श्रुतिततिगळभिमानि लकुमीस्तुतिगळिगे गांच-
रिसद प्रतिहतमहैश्वयीयखिल सद्गुणगणांबोधि । प्रति
दिवसतन्त्रिसेवारत महात्मरु मादुतिह संस्तुतिगे वश
वागुवनिवनकारुण्यकेनेवे ॥**

The karuna aspect of god is brought out again, thus:— What shall be said of his unbounded karuna (there is no suitable English word to bring out the beauty and sublimity of *karuna*) which He confers upon those Mahatmas who make it a point daily to do service at the feet of God, worshipping him in the many ways known to a Bhakta and singing his praise. Be it remembered at the same time that even His consort Lakshmi who presides over Sruthi, Smrithi, Itihasa etc., has not been able to realise His presence or greatness; and he is master of unrivalled wealth and an ocean of golden qualities — such a one allows himself to be clasped in the warm embrace of His Bhakta. This brings out His peerless karuna — not fully realisable by even Lakshmi. He is a prisoner in the hands of His Bhakta. Sruthi tathigalabhimani — presiding deity of Veda

sastras; Gocharisada — not known in all details Ambodhi — ocean. Rata — desirous of; eager. Mahatma — a soul of a higher order. Madurthiha — ever at it; Samsthuthi — good praise i. e., with full understanding. Enembai—what shall I say? The lord is thus more attentive to the simple sincere songs of the poor and the humble, in preference to the lofty learned Bhajana of higher placed souls moving in nearer orbits around the Lord. In proof of this the Lord says:—

**नाहं वसामिवैकुण्ठे न योगिहृदये रवौ ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारदा ॥**

I live not in Vaikunta; nor in the heart of the yogi; nor in the sun; where my Bhakta is singing my praise, I am there, O Narada !

SIDE-LIGHTS ON THE GITA.

By

R. C. Bhattacharjee, M. A.

In the preceding article on this subject, we left the Lord stressing the need for developing the outlook of a sage whose chief feature is freedom from the ups and downs of passion. A perfect mental balance is the trait of a yogin unaffected by anger, greed, jealousy, pride, desire or lust, and yielding to temptation. A yogi is not inactive, retiring into the forests: he has to be doing action appropriate to his state and age without any concern for the fruit thereof; not indifferent to the result in the sense of acting irresponsibly but acting in a manner so as not to allow his mind to be affected by the results, such as elation at success and depression at failure. It might seem difficult to attain this mental state. A student topping the list in the University Examination overcome with joy; another almost on the point of suicide as a result of failure when he had done his very best, — how can mental control be had under such circumstances? Yet

the Lord prepares us for such ordeals. The following sloka gives the necessary prescription

**यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्नेर्दग्धकर्मणं तमाहुः पाण्डितं बुधाः ॥**

One whose actions are not actuated by desire and whose deeds are burnished in the fire of wisdom; such a one is called a sage by the knowing. In other words a man doing an action should do it not because of any gain that might accrue but because it is the right action; it must also have been subjected to the fiery test of thoughtful self-criticism. One doing such actions deserves to be called a sage. The man untainted by sin is described further thus.—

**निराशीर्यतचित्तात्मा त्यक्त सर्वपरिग्रहः ।
शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥**

Making the body alone act, without any desire for a particular object, his mind well-controlled without any greed, no sin can taint him.

**यदृच्छा लाभसन्तुष्टा दून्द्वातीता विमत्सरः ।
समः सिद्धाश्च सिद्धे च कृत्वाऽपि नानन्दयते ॥**

He accepts things as they come, unaffected by grief or joy, success or failure,

But it is the man who has faith, anxious to promote his knowledge of self and having control over his senses, that gets the knowledge of the eternal and therewith reaches the highest bliss.

**अद्वान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिं मच्चिरेणाधिगच्छति ॥**

The man who neither hates nor loves is a sage: free from pain and pleasure; such a man easily gets release from bondage. And he is a **Nitya Sanyasi**.

**ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥**

Thus has the Lord pointed out how a man can become a sage and get over his doubts whether he should do his karma or not. The remedy lies in preparing one's mind to that mood which surveys everything around un-

disturbed. A sanyasi is not necessarily an unmarried man; he must have the necessary frame of mind to act with the best of motives and the greatest care for the right performance of action but not responsible in his own or others' judgment or worried if the end is not attained. Then can action be done to the utmost satisfaction so far as effort is concerned as a general leading an army, but suddenly meeting with a disaster; an inquiry might follow but he is not blame-worthy. The world can get on only under such human-divine conditions; man can then rise to the heights of his individuality and personality untrammelled by considerations of fear or hope. Humanity can then get the best out of every individual and the sum total of human achievement stand at a high point and such a yogic program of action can bring the kingdom of heaven on earth.

LIGHT FROM THE PURANAS.

Lopamudra:— Agastya having seen his ancestors suspended by their heels in a pit was told by them that they could be extricated only by his begetting a son. So, in order to obtain a wife for this purpose he made a girl of the most graceful parts of the animals of the forest and gave her to the king of Vidarbha to be brought up as his daughter. She was named Lopamudra having all the distinctive beauties (mudra) of animals as the eyes of the deer etc., having only one *lopa* or loss i. e., in her general charms. When of a marriageable age she was demanded by Agasthya the unwilling king had to be forced to part with her.

Ilvala:— He was a Rakshasa who often took the form of a Brahman and with his brother Vatapi lured many to destruction until Agastya destroyed him.

तन्देयुनीजगके यन्दिगू बन्धुबन्धनुनी लांकके ।
बन्धकनुजगके मांचक नित्यानन्दप्रवनु लांकके । धन्दि

गरुडगमनदेव गर्वविल्लदे शरणेंद्वरकाव । निरु
पमगुणभारत निर्विकारस्वरत निगमविनुत । घरळेद
धरसखन तरुळरपांरदि करुणाशरधिदेव श्री जनक
तन्दे वेङ्कटेशविठल मुरळिधर मुचुकुन्दधरदने ॥
येह्वारय्य ॥

MANU DHARMA SASTRA.

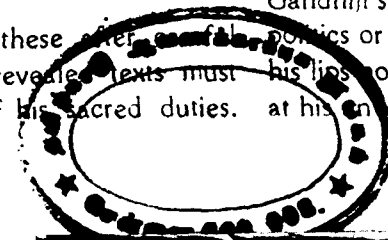
Among the Indian commentators on Manu Smṛiti the following are most famous:- Govinda

8. But one learned in these ~~after~~ politics or diplomacy; crowds which hung on scrutiny of the authority of revealed texts must ~~his lips~~ now melt away in numbers disappointed be intent on performance of his sacred duties. ~~at his~~ on worldly or other-worldly attitude. But

10. Sruti (revelation) is the Veda; Smriti (tradition) the institutes of sacred law both of which are above questioning by anybody as the sacred law has emerged from these two alone.

RABINDRANATH TAGORE.

The passing away at the ripe old age of 82 of this greatest poet of India of international fame is a tragedy for which we should have been prepared even earlier. It must come as no surprise to us now; that he lived so long must be a matter for congratulation. The most picturesque figure of the type of a Rishi with sparkling eyes and flowing beard; the wonderful influence he was able to exert on advanced nations like America and Japan; his sterling independence which made him renounce his knighthood, his unexampled spirituality and his inimitable language that charmed the East and the West, he was verily the greatest ambassador of world-peace. India has sustained an irreparable loss and the whole world, particularly Britain, is distinctly poorer for his death. His English style is as beautiful and charming as the style of Mahatma Gandhi is terse and austere. Both names have raised the status of our land to a surpassing degree representing the rarest types of manhood. There might be or might have been great writers and thinkers in the West. But in the case of Tagore or Gandhi there was not the slightest divergence between principle and practice. In the case of the latter it is true with a vengeance. He is like Harischandra who would not utter an easy lie for saving himself, his family and his kingdom. Gandhiji's attitude might not suit state-craft.



he moves on unmoved, ever the steady beacon-light for the unsteady multitude.

It is better to have "loved and lost" such a person as Tagore. His children, literal and metaphorical, still survive. His world-university at Bolpur attracts men of eminence from all parts of the world. His journal Viswabharati is a monument of culture, art and industry. He was the "noblest of us all."

Those who actually saw and heard him at close quarters can never forget his shining personality, his sweet silvery voice which was listened to with rapt attention when he delivered his "Message of the Forest" and sang some of his songs from "Gitanjali." He was a Sanskrit scholar writing first in his own mother-tongue and then in charming English. He was the first Indian to gain the Nobel Prize, the next being Sir C. V. Raman.

OUR EXCHANGES.

Poornabodha Darsani:— Annual Number. Only those who have been at publication of Journals know the number and variety of difficulties confronting the Editor. Our Andhra Madhwa Journal could be no exception. But it seems to be free from difficulty of a particular kind such as the one to which we were subjected by the "Madhwa Mitran" of Kumbakonam in its August issue. We have been treated to a festival of abuse of the worst type for which no comparison can be found. Misrepresentation and distortion of facts and unfounded charges against a fellow-journal cannot be the means for the preservation or promotion of the number of subscribers. It is with refreshing delight, therefore, that we opened the pages of the Annual number of the Poornabodha Darsani with the appropriate portrait of the new (Madhwa) Dewan of Mysore, Sri Nyapathi Madhava Rau. There are numerous instructive and interesting articles in English and vigorous

Telugu of a high order. It is printed at the Ananda Tirtha Printing works at Ramachandrapuram, E. Godavary, a testimony to the enterprise of the publishers. The Andhra Madhwas must be proud of it. It opens with an appropriate song of blessing and appreciation from Kavisekhara Poornapragñacharya, Professor of Languages in the Hindu College, Guntur. The portrait of Sri Raghavendra Guru in Yogic penance arrests our attention on the next page with the figures of the 24 Devatas of Gayathri a detailed key to each being offered in another page. The Tantra Sara Sangraha of Sri Madhwacharya and its place in the daily life of a pious Madhwa are clearly dealt with by Sri Susarla Srinivasa Rau, B. A., whose portrait with that of his life-partner stirs up reverence to the venerable couple. The Tantra Sara Sangraha is a mine of information as seen in the English article under reference. No Madhwa should omit its study and retention in memory and following in practice. An account of the Sirugari family with the portrait of Sri Lakshmi Narayana Rau Pantulu Garu and the Vighrahas he was daily worshipping are inspiring. The figure of Lakshmi Narayanamurthi seems to have the power of speech divine. He was a model Madhwa in his early initiation and the life he lived, fit for emulation by Madhwas elsewhere. The "Impartiality of God" by Mr. K. Srinevasa Rao is highly stimulating. Sri Mad Andhra Bhagavata Katha Sangraha follows next in Telegu. Sankhya Yogas found in the Bhagavatha with the upadesa of Sri Krishna to Uddhava is a valuable contribution by Sri P. Hanumantha Rau. *Tutwamasi* or *Akshobhya Theertha Vijaya* by Dr. M. Rama Rau Ph D. is in dialogue form opening with greetings of "Jaya Jaya" by messengers from the Vijayanagar Raja whose minister has come for the Darsan of Sri Akshobhya Theertha the disciple of Srimadacharya and the Guru of Sri Teekacharya. The interest is sustained throughout and is brought to a conclusion by Vedanta Desika, the referee in this case, declaring victory for Akshobhya who winds up by quoting "Naharehparamo

Naharessadrisah paramassathu sarva chidatma ganath". With reports of proceedings of the Madhwa Yuvajana Sangha Vijianagaram and the Guntur Madhwa Sangha and the announcement of the valuable work "Sampoorna Granthavali" by Sri Hundi Rama Rau, this valuable number inaugurates the new fifth year for this pre-eminent Madhwa Andhra Journal. We wish it heartily long life and freedom from financial worries. (Continued on p. 107.)

The Hindu Perpetual Calendar.

Thrice daily and as often as important occasions arise or functions celebrated, we begin with a statement of the time beginning from the पुराण and running down the whole gamut until we reach the day, the nakshatram Yogam, Karanam; and the nature and purpose of the business on hand are mentioned all for the प्रीति of लक्ष्मी नारायण, "I have resolved upon doing this." So every detail of date and nakshatra is to be pronounced without any mistake. Thus we find ourselves where we are in the vast ocean of life and time.

Such a formula is known as *Sankalpam* which means a resolve which binds him to the completion of the act. A detailed formula is known as a mahasankalkam which is repeated when bathing in important sacred waters or Shrines. *Harisankalpa* is what god has ordained to take place; an unalterable chalking of the program of life individually and collectively. It is wisdom to submit to its operation. This however, does not take away from man the need for his own honest endeavour. The very prompting of a man to do an action or pursue a course is in accordance with the Harisankalpam. So God works through human agencies. This is also in accordance with one's past Karma which goes also to the shaping of our future. The only way of escaping from this vicious circle of कर्म and कर्मफल is by an appeal to

"The King's Mercy" which can overrule the decision of the highest tribunal and overlook crimes of Himalayan dimensions. The guarantee against repetition of the crime is the dawning of wisdom accompanying the Lord's mercy. Thus does Harisankalpa, which is Satyasankalpa also, work and roll and unroll the mysteries of human existence. So, His will is ever being done.

An unjustified attack and vile abuse.

Under the caption ஓர் பத்திரிகையின் வலிச் சண்டை the "Madhwa Mitran" of Kumbakonam launches a most unwarranted and undignified attack on us in its August issue. Five and a quarter pages of this Aug. No. have been wasted from the subscriber's point of view on undiluted personal malicious abuse of us. We are not prepared to have anything to do with the quarrel; Our conscience is clear. We are not at all guilty of any of the charges so uncharitably levelled against us. We are prepared to substantiate our statements to any individual or body of the "Mitran's" own choice. But to think of arguing with or convincing the "Mitran" is out of question. It is impossible to attempt it with one who flies into a rage for nothing. We leave the readers of both our papers to find out the truth and call for further necessary information and apportion blame, ordering peremptory suspension or extinction of the "Messenger" if he be found guilty.

We deliberately do not adopt the tone and language of the "Mitran" We have never tried such business. We leave the whole game to the other side and propose to have no share in this game where there is no referee and foul play is prominent throughout. We have searched in vain for a single sensible point; we have made out the following as charges against us from a mass of irrelevant ill-assorted matter spread over so many pages

depriving its subscribers paying Rs. 3 per annum of opportunities of having valuable matter for which alone the Journal has been started.

We have not and could not put his statements in any order but present them as they appear in the original. He first begins by saying that

1. We have Mutt Deeksha of a virulent type for the Vyasaraaya Mutt whose disciple we are.

2. We facilitated the distribution of a book "The origin of the three Mutts" where H. H. of the Utharadi Mutt has been abused and thus we were a party to this vilification of H. H.

3. We wrote a foreword to "A short History of the Vyasaraaya Mutt" making a baseless statement that H. H. was sued by one of H. H.'s disciples.

4. That we wrote in a recent number that we would not publish reports calculated to embitter the relationships of Madhwas and it was the particular duty of a journalist to refrain from doing so; but very soon we violated our own principle which we preached to others with so much gusto.

5. That this was an unfounded charge brought by us against the "Mitran" and we sought to prove that the "Mitran" was the only sinner in this respect.

6. That from about 50 lines of matter with reference to what happened at Navabrindavan reported in the "Mitran" we selected only a short extract and that without any comment from us to make his subscribers feel displeased and give up subscribing for it at the commencement of its 14th year and transfer their support to us.

7. Then a direct personal summons to us—*"O Messenger we were not born recently like you. We have studied the Madhwa World for the past 12 years and more, and moved*

closely with all Matadhipathies and their sishyas. Read our earlier numbers and you can understand these".

8. The Mitran spares the "Origin of the Three Mutts" out of contempt for the same and respect for the Lord's saying that all Vishnubhaktas are his masters. It was so easy to expose the defects of this book.

9. His readers would not be misled by the insidious words (விஷம வார்த்தை) of this upstart "Messenger".

10. "Not content with this subtle mischief, the "Messenger" condemns the medium of Tamil for teaching the principles of Sri Madhwa; why should this English paper speak ill of Tamil and say that only English-educated people are straight-forward and honest?"

11. "The Messenger" says that Kannada and Sanskrit alone are fit for teaching our religion. He makes a mess of the whole affair unable to distinguish language from alphabet and invites the co-operation of our women folk for this propaganda".

12. "No other Madhwa journal has, during 'Mitran's' long existence quarrelled with him like this. (?) The revered Editor of the "Madhwa Muni Dasa" is still contributing to its pages in spite of old age.

13. May the Messenger be inspired by a desire to co-operate with all Madhwas, particularly with the "Madhwa Mitran."

We give below in serial order what we have got to say regarding each point above and leave readers of both journals to judge for themselves.

1. Why is the whole entitled விஷம வார்த்தை, wanton quarrel? Please point out where even traces of it are found in our pages. The விஷம வார்த்தை has been begun by the "Mitran" who most cleverly hurls the charge against us.

It is for the "Mitran" to prove that we have Mutt fanaticism. It is libellous assumption.

ption. We demand of him substantiation of this allegation.

2. Copies of the "Origin of the three Mutts" were placed with us by a subscriber—friend who wanted to get relieved of the same. Being a stranger to Madura he requested us to find a man who could distribute them. The man was remunerated not by us but by the subscriber referred to above. We give publicity to everything passing through our hands concealing nothing from the public. We are as much responsible for the contents as the Post Office or the Railway or the jutka which transported the books from place to place.

3. How is the foreword alluded to relevant to the present விஷம வார்த்தை except for re-inforcing the attack against us?

4. "This wholesome journalistic principle" We extract only relevant portions in order to have more light thrown on the action of both Holinesses. As disciples we have a right to know the truth. As it stands, the report in the "Mitran" does cast a reflection on one or both of them and widen the gulf already reported to exist. Comment could not be made by us in the absence of any reliable information.

5. & 6. That we attempted to divert at the beginning of its 14th year "Mitran's" subscribers to ourselves by such reference is too frivolous and ignoble to require any attention. It is an insult to his own readers' intelligence that they can be so easily led away by what we might say. It reveals the panic in the mind of the "Mitran".

7. Yes, the Mitran is more than 12 years old and indications of senility are evident as only such men fly into a fury for nothing. We do not mind being only two and a half years old. We promise we shall not be, in our twelfth year, so easily upset nor gradually declining in size, aim or quality. The moment such a state should overtake us, we shall cease to exist. It is against our grain to greet a fellow-editor in

the personal vocative case. It smacks of a street-brawl or coffee-club quarrel.

8. "It was so easy to expose its defects"—Please do it; we shall give accommodation in our pages as a sporting offer. A Mussulman stretching himself flat in a Mariamman Temple laid his head on the door-step and began to send columns of smoke in the face of the Goddess besides putting his legs on either shoulder of the Goddess. The deity rushed to the house of the priest who was at his sleep and demanded to be relieved of this nuisance on pain of piercing his eyes with her Soola. The priest said "You apply the remedy to the intruder yourself." Why should not the "Mitran" proceed against the author, printer and patron instead of blowing his fury in our face?

9. What are the insidious words of ours against which he warns his readers?

10. & 11. Is Tamil our language? Are works by our eminent gurus in Tamil? Is not the original superior to other renderings? Is it not necessary to learn Kannada and Sanskrit script? We made no mistake of confusing language and alphabet. The confusion is with "Mithran." To recommend a study of Kannada and Sanskrit alphabets which can be acquired within a week at the most, is no propaganda against "Mithran" or Tamil or in favour of Messenger. Who does the கொட்டிக்கொளரி business? The Mitran is an expert in கொட்டிக்கொளரி, a pattern of elegant Tamil indeed!

12. "Other papers did not quarrel with the Mithran"—and yet they have disappeared! We were told, subject to correction, that many people received copies of such English journals without paying for the same and they had to give up further publication. The "Mitran" occupying a commanding position in the Madhwa World could have canvassed support for such papers at least in his own town of Kumbakonam with a teeming Madhwa population; instead it goes to the banks of the Nile and liesurely sheds tears over their graves.

To conclude, subscribers are not maintaining us for witnessing such unedifying quarrels between two Madhwa journals each leading its own precarious existence. We will take no more notice of further effusions from the "Mitran" regarding ourselves. We have infinite faith in the better judgment of our readers. For our part, we shall spare our talented contributors and learned and respectable readers in whom we are particularly fortunate similar scenes hereafter.

SOME RELEVANT EXTRACTS.

A. Fore-word: by C. A. Krishnamurti Rau, M. A., March 1933. Mr. Gopalakrishna Rau's "A short history of Sri Vyasa Raja Swami Mutt" is a valuable and timely publication which ought to be in the hands of all Madhwas. The occasion for this brochure, which I have read in typescript has been the novel claim which the Swami of the Kundapur Mutt has put forth as against the Sosale Mutt for representing the line and direct descent from Sri Vyasa Raja Swami. When the Madhwa world came to know of this, it caused a mild sensation, if not surprise; for the Sosale Mutt had been known as the real Vyasaraya Mutt from time immemorial and had been so deeply rooted in the long past that it was really a bit of bold enterprise to think of questioning its antiquity and real right. Mr Gopalakrishna Rau has spared no pains to collect and present clearly, cogently and convincingly incontrovertible authorities which ought to leave little doubt in the minds of his readers as to which of the two mutts is the real and genuine representative.

But a melancholy interest attaches to such claims and quarrels, wherever they might be found, indulged in by the Heads of Mutts who are expected to lead their disciples, by example and precept, along spiritual paths teaching spiritual values. Such Heads of Mutts are not alive to the spirit of the times which are sub-

versive and revolutionary of every authority, spiritual or temporal. Nor are they very popular even with their own disciples; for their demands which were once willingly and even voluntarily granted are now regarded as exactions. The richest of our Mutts was involved in a law-suit with one of its own disciples on this very point at Kumbakonam. The younger generation are westernised. Even Sandhyavandanam is not known to them. There is a spirit of irreverence and challenge and a demand for knowing the reason for everything among the youth of to-day. To ignore it is to be blind to the obvious. The Mutts can hope to hold on under these conditions only if their heads are capable of moving with the times interpreting the old to the new, the past to the present, the eternal to the time-being. When crowns with armies behind them have been swept off, the spiritual heads will be nowhere unless they base their claims on more enduring and appealing grounds. Brahminism is itself on its trial to-day and in serious danger. Legislation is constantly encroaching on grounds once considered to be forbidden to it. Disciples themselves are disgusted at the activities of the Heads when they bring about schisms and unnecessary avoidable quarrels.

There are internal and external enemies. The Brahmin, good or bad, Dwaithin, or Visishtadwaithin is treated with general scorn that is as deep as was the reverence once his birth-right. Frivolous claims and quarrels among the Heads of our Madhwa Mutts lower the community that is by no means forward to-day intellectually or materially. The book of Mr. Gopalakrishna Rau, while exploding mythical claims, must bring out prominently our present condition and our immediate duty. He has rightly condemned the unwholesome split and time-honoured game of casting insults among the followers of Sri Mdhwacharya, Sankara and Ramanuja. Difference among the tenets of the three Acharyas must exist as they were exponents of three different views. But the

regard that is due to intelligent controversialists must be rendered to them. We are all sailing in the same boat with an adverse wind in a stormy sea. Let us not follow a suicidal policy. I hope Mr. Gopalakrishna Rau will persist in the line in which he has so well begun.

Messrs. M. Raina Rau, B. A., of Kumbakonam, one of our contributors and late Mr. S. S. Vyasa Rau have each written a foreword. —Can the above be construed as an attack on H. H. the Head of the Utharadi Mutt? It is a general appeal for elevating our community as a whole. It was written eight years ago.

[Ed. M. M.]

B. "The next is the question of the language medium. We have deliberately chosen English because it is the English-knowing people that have to be strengthened and convinced about the truths and value of our religion. Brought up in western ways of learning, they are even more vehement in their criticism of our religion than others. They are supremely honest and if they can only be persuaded to understand our system better, we cannot find stouter champions of our cause. Some are rightly and strongly for the adoption of Kannada. But many among ourselves do not know the script. But the difficulty can be easily overcome with a little effort to learn the Kannada alphabet. The use of Tamil as the medium has the least justification of all. Sanskrit and Kannada are the only two languages that we can use. These two scripts can be learnt in three days or a week. We earnestly appeal to our readers to take to the study of these and acquit themselves as worthy heirs of our great culture and religion. If only our women take to doing propaganda on this point, their influence and logic would be irresistible."

C. "It is our steady aim and policy to see that we say or do nothing to foment differences among ourselves. Our community can command influence and regard only if we are united. Every responsible Madhwa, particu-

larly a Journalist, must make it his sacred duty to work for a spirit of union among us avoiding the temptation to increase bitterness among ourselves by giving undue publicity to matters which can be set right in a more effective way. We are surrounded by enemies of every sort; and would we be doing the right thing by claiming petty victories over our own kith and kin? Our three mutts have produced towering personalities to whom the homage of all is spontaneously paid. May the future produce more such eminent men! [Madhwa Messenger, June 1941, page 77, para 1 & 4.]

D. Our attitude towards the "Mitran" will be clear to our readers from the following extract from our issue of Oct. 1940, page 142.

"The Madhwa Mitran of Kumbakonam carries the message of the Gita, Brahmasutras, the Sangraha Ramayana and other works wherever Tamil-knowing Madhwas are to be found. The Editor belongs to a family holding a front rank among Pundits specialising particularly in the exposition of the Bhagavatha."

E. Our insisting on learning Kannada and Sanskrit scripts is not recent at the commencement of the 14th year of the "Mitran" as he imagines. Reference to Page 16 of Feb. No. of 1940 will show Kannada, Sanskrit and Tamil alphabets for self-instruction.

Our Exchanges (continued from p. 103.)

Health: August 1941, (323-24, Thumbu Chetty street, Madras). Indispensable to every lover of individual and social health. Annual subscription Rs. 2 only. The articles are as usual highly instructive, the leading ones being "Personal Hygiene" by the Editor, "Contraceptives in Birth Control" by Dr. Miss. B. Kamalammal M. B., B. S., "Origin and effects of betel chewing and Latrine accommodation in villages." Interesting topics from other medical journals enhance the value of this monthly.

The excellent printing and attractive get-up must tempt even the poor to enrol themselves as subscribers for such a low sum.

The Madhwa Mitran of Kumbakonam:—A Tamil Madhwa Journal of 13 years' standing. This month's articles are Bhagavad Gita, A wanton quarrel of a journal, Sangraha Ramayanam, Madhwa Vijayam, Brahma Sutram etc. Annual subscription Rs. 3 only. No other Madhwa Journal in Tamil Nadu deals with important Dwaita works in the learned orthodox manner in which this journal does. The 'Madhwa Messenger' is no rival to the 'Mitran' but the two are supplementary and complementary, the latter catering to the needs of the orthodox Tamil-knowing Madhwas while the former answers the needs of the English-knowing public. There is no encroachment of the one on the other's domain. To say that the Tamil-knowing people should learn the script of Kannada and Sanskrit that they might go to original sources is not carrying on propaganda against Tamil or Tamil Journals any more than demanding Swaraj can be construed into disloyalty to the British Government; nor can it be a covert attack on anything that is not ours. The newly opened Tamil section is conceived in a similar spirit.

The wholesome law of competition is to make our commodity *higher* in quality and *cheaper* in price. This will bring no loss to the producer because what is lost in the unit will be more than gained by the realisation of a larger amount in the aggregate. It is beneficial to the community as, for a smaller price, it gets improved quality. Open personal quarrel belongs to the lower class of competition which is ruinous to society. It should be avoided by enlightened people.

Subscriptions for Vol. III were thankfully received from Messrs—

1. Dr H. Srinivasa Rao, Zoological Survey of India, Indian Museum, Calcutta.

2. T. C. Ranganatha Rau, Chartered Accountant (Retd.) Srirangam.
3. B. Gururaja Rau, Rtd. Sub-Judge, Bangalore
4. C. M. Raghavendra Rau, Manager, Sir. M. C. T. M's Office, Vepery.
5. S. M. S. O. Sabha, Thirupathi for 3 copies of Vol. III. (vide July. No.)

Dwaita in Tirupathi Institute.

Sri. C. R. Ramachandrachar, B. A.

In p. 75 vol. III, June 41, reference is made to Dwaita Vedanta being excluded in the Tirupati Oriental Institute. The reference, though rather belated may yet be prospective as an incentive to taking united action and setting 'Unflinching foot against foot' in a righteous cause. The attempt is sure to be crowned with success if made in the right direction. A Deputation of leading Madhwa gentlemen is essential to represent our righteous cause in proper light to the authorities concerned so as to convince them that "Ours is no mean heritage" and deserves treatment at their hands on a par with the other two Schools of philosophy.

Exclusion of Dwaita Philosophy from such a big institution † which is intended to give and purposes to give instruction in all branches of oriental learning including Vedanta may not be felt by the authorities concerned, but the elite of the community interested in the spread of Dwaita Vedanta do feel it as a set-back. It is stated that the authorities have excluded it on the allegation that there are several institutions patronised and maintained by our Matadhipaties which are very few. After all, they are dependent on the whims of private individuals and cannot be deemed to be so well founded as public institutions of the kind of oriental Institute

† Maintained from the funds of the Devas-tanam to which the Madhwas contribute a substantial share. Sri Vyasaraya performed Puja here for nearly 8 years. His life, unalloyed by extraneous matter must carry great weight with knowing people. Ed. M. M.

of Tirupathi which has not the slightest reason to exclude Dwaita Vedanta from the institution which has included the other two schools. Students possessing sufficient individual capacity to take up higher studies are not wanting among the Madhwas and they can be expected to come up evenly with the students of the other schools. The Brahmin community is losing its ground in every direction. † "संघेऽशक्तिः कलौ युगे" is an oft-quoted maxim all the more to be borne in mind in these days when the tension between Brahmins and Non-Brahmins is increasing every day. Spite among the various sections of Brahmin community must be avoided at this juncture lest it should prove detrimental to all sections of the Brahmin community. To avoid the feared handicap it would be desirable by strong representation to convince the authorities concerned that it is high time to revise their decision and to make arrangements to teach Dwaita Vedanta also in the Institute.

† Witness Nemesis at work in the Tiruvadi Boarding sensation. H. H. Kamakoti Sankarachariar has moved with characteristic alertness by providing the orthodox mess. Will H. H. with his usual fervour and large-mindedness throw his influence on the side of the Dwaita in the Tirupati Institute in the interest of Brahmin unity? Ed. M. M.

தமிழ்ப் பகுதி.

உத்தர:—ஸ்ரீ ஆத்தார் வக்கீல் S. பூவரா ஹாமூர்த்தி ஆக்சார் B.A., B. L., அவர்கள் சார் தோக்ய உபநிஷத்திலிருந்து எடுத்துரைத்த கதைகளில் இது முன்னுதாரணமாகும். இம்முன்று கதைகளும் சரியான ஞானத்தை தெரிவிக்கின்றன. வேதாகிய உத்திரை என்னும் கதையில் விஷ்ணு சர்வோத்தமன் என்பதை விளக்குகின்றது. சிலகன், தால்பயன், பிரவாஹன் என்ற மூவர் சாஸ்திர விரசாரம் செய்யத்தொடங்கினார்கள்.

முதலில் ஸாமவேதம் சிவனைப் பற்றியே சொல்லுகிறதென்றும் பிறகு பிரம்மஹைப்பற்றியதென்றும் கடைசியில் விஷ்ணு சர்வோத்தமன் என்பதைப்பற்றி சொல்லுகிறதென்றும் அதனால்தான் விஷ்ணுவுக்கு ஜோதி நிறைந்த ஆகாசம் என்றும் உத்திரமென்றும் பெயர் என்று அறிந்து மூவரும் திருப்தியுடன் தம் தம் இடம் சேர்ந்தார்கள்.

ஸ்ரீராமராஜ்ஜியம்:—ஸ்ரீ S. K. சதர்சனரால் அவர்கள் M.A., B.L., எழுதியது. பாதனும், சத்ருக்களும் கேகயாஜ்யத்திற்கு புறப்பட்டார்கள். தசரதன் தனக்கு வயதானதும் ஸ்ரீராமனுடைய ஸர்வ லக்ஷண ஸம், ன்னாதி குணங்களைப் பார்த்துப் பார்த்து ஆனந்த மடைந்து இத்தகைய நிகரற்ற இளவரசன் தன் கண்முன்பாக ராஜ்யபாரம் செய்யும் சம்பிரமத்தைப்பார்க்க விரும்பினவனாய் பட்டாபிஷேகத்திற்கு முயல் ஆரம்பித்தான். இதனால் ராம ராஜ்யம் ஏற்பட்டது. மேல் நாட்டில் அரசனையோ அல்லது அரசாங்கத் தலைவனையோ ஜனங்கள் பொறுக்கியெடுப்பது ஒரு முறை. இதில் புறட்சியைப்போன்ற பல சங்கடங்கள் ஏற்படுகின்றன. இந்த ஜன பரிபாலனம் ராம ராஜ்யத்தில் மேன்மையாகக் காணலாம். பரம் பரையாய் கிராதபெற்றத் திருமகன் இளவரசி லேயே பலவிதத்தில் தன் திறமையைக் காட்டியிருக்கிறான். ஜனங்கள் பார்த்து பொருக்கத் தேவையேயில்லை. ஒருவித ஆட்சேபணையும் சொல்ல இடமில்லை. இது விசேஷ ஜன நாயகமே ஆகும். தற்காலத்தில் Democracy என்று விரும்பப்படும் ராஜாங்க முறை வெகு காலமாய் பல தேசங்களில் பார்த்தும் திருப்தியைத் தரவில்லை. ராமராஜ்யம் நம் தேசத்தில் விளங்கியிருந்தது என்பது இந்தியாவின் மேன்மையைக் காட்டும். இப்போதும் அதிகாரிகள் தம் தம் இலாகாக்களில் ராமராஜ்யப்படி நடத்த இடமுண்டு.

ஹரிதாமிருதாசாம்:— ஜகந்நாத ராயர் காலத்தில் கன்னடம் இளப்பம் என்னும் பாவனை இருந்தது. அதற்காக தாஸராயர் தன் கிரந்தம் கங்கையைப் பெற்ற பாதத்தின் மகிமையை அவலம்பித்திருப்பதால் தெரிந்தவர்கள் இதை இழிவாய் நினைக்கமாட்டார்கள் என்கிறார். தெருவில் ஒடும் மழை ஜலம் அப்பொழுது நிக்ருஷ்டம். மகாநதிகளை அடைந்தவுடனே ஜனங்கள் சங்கையில்லாமல் ஸ்நான பானம் செய்வார்கள், சகல சாஸ்திர சம்பன்னளான வஷிஸ்தலத்திலே அமர்ந்திருக்கும் லக்ஷ்மீக்கே முழுதும் தென்படாமல் நித்திய உபாஸனம் செய்யும் தன் பத்தனுக்கு வசனையிருக்கிறனென்றால் இவனுடைய காருண்யத்தைப்பற்றி என்ன சொல்வது?

பசுவக்கீனத:—R. C. பட்டாசார்ஜி M.A., எழுதியது முன் சஞ்சிகையில் யோகியினுடைய மனோபாவம் எவ்வாறு அடைய வேண்டும் என்பதையும் கர்மாவின் பலத்தின் காரணமாக மனதை சுகத்திற்கோ துக்கத்திற்கோ உள்படுத்தாமல் இருத்தலே யோகிக்கு அடையாளம் என்றும் பசுவான் காண்பித்தார். கர்மா செய்வதில் லாபமா நஷ்டமா என்று கவனிக்கலாகாது. நியாயமா சரியா என்பதை மாத்திரம் கவனிக்கவேண்டியது. அப்போது கர்மமும் சரிவர நடைபெறும். பாபம் புண்ணியம் ஒருவனை ஒட்டாது. இவன்தான் நித்திய சன்னியாசி. இவன் நிர்நா: கன்.

புராணப் பிரஸித்தம்:— அகஸ்தியர் தன் பிள்ளைகள் தலைகீழாய்த் தொங்கும் நிலைமையிலிருந்து விடுவிக்க நினைத்து தனக்கு சந்தானம் ஏற்பட்டால் தான் அது முடியும் என்று அறிந்து ஒரு கன்னிகையை மிருகங்களின் லக்ஷணங்கள் பொருந்திய ஒரு உருவாக்கி லோபாமுத்திரை என்னும் பெண்ணை சிருஷ்டித்தார். ஒரு லக்ஷணம் குறைவானதால் லோபம் என்னும் வார்த்தை நுழைக்கப்பட்டது விதர்ப்ப ராஜாவிடம் வளர்ந்தான். தகுந்த வயது வந்தபோது அகஸ்தியர் விரும்ப இவனை விட்டு ராஜாவுக்குப் பிரியமனம் வரவில்லை. அகஸ்தியர் பலாத்காரமாய் அடையவேண்டியிருந்தது.

இல்லவலவாதாபி: மாயாவிகள், பிராமணர்கள், களைக் கொல்வதே இவர்கள் நோக்கம். இவர்களைக் களைக்க அகஸ்தியரால் முடிவு ஏற்பட்டது.

ஜனமேஜயன்:—அர்ஜுனன் போன் பரிஷித்தின் குமாரன் இவனுடைய தாப்ராசாஸனம் ஒன்று தன் பூர்வோத்தரம் பூராவும் விவரித்து அனந்தபுரம் ஜில்லாவில் கௌஜா அக்கிரஹாரத்தில் இருப்பதாக ஜான் காரெட் என்னும் ஆங்கில உழைப்பாளி தெரிவிக்கிறார்.

தசக்கிலேசங்கள்:— இவைகள் தேகம், வாக்கு, மனம் இம்மூன்றையும் ஒட்டினைவ யாகும். தேகம்—கொலை, கொள்ளை, வியபிசாரம். வாக்கு—பொய், பரிசுந்தனை, தூஷணை, உபயோகமற்றபேச்சு. மனம்—தூராசை, க்ரோதம், எதிலும் நம்பிக்கையின்மை. இது பெளத்தக்கொள்கை.

சிறு குழந்தைகளுக்கு பாட்டுக்கற்பித்தல்:— கன்னடம், மஹாராஷ்டிரம், தெலுங்கு, தமிழ் இப்பாஷைகளில் அருமையான பாட்டுகள் இருக்க 'டான்ஸ்பாபா சத்தம்போடாதே' என்பதைப்போன்ற சாதாரணப்பாட்டுகள் நம் சிறுமிகளுக்கு பள்ளிக்கூடங்களில் கற்பிக்கப்படுகின்றன. வீடுகளிலும் நம் தாய்மார்களுக்கு கவனிக்க செளகரியப்படாமலிருந்தால் வருங்கால இந்தியா எவ்வாறு இருக்கும்?

மனுதர்மசாஸ்திரம்:— 2 வது அத்தியாயம்: சம்ஸ்கிரதம் மேல்நாட்டு நிபுணர்கள் பலர்களால் ஆதரிக்கப்பெற்று இந்தியர்களுக்கே இதன் மஹிமை இவர்களால் தெரிய ஏற்பட்டது. மனுதர்ம சாஸ்திரம் இம்முறையிலேயே எங்களுக்கு தெரியலாயிற்று. லாபத்தை உத்தேசித்து காரியம் செய்யலாகாது என்றும், மனுதர்ம சாஸ்திரம் வேதத்தையே ஆதாரமாகக்கொண்டதால் இவ்விரண்டையும் சம்சயமற்று அனுசரிக்க வேண்டும் என்றும் மனு கூறுகிறார்.

மகாகவி டாக்டர்:— வயது நிறைந்து 82வது வயதில் காலம் சென்றார். உலக முழுவதாலும் புகழப்பெற்றவர். உலகப்ரவாகத்தில் நமது தேசத்தையும் சேர்த்து கௌரவம் அடையச் செய்தார். தேசாபிமானத்தில் சிறந்தவர். கிணற்றுத்தவனையைப்போல் இனி நாம் இருக்கமுடியாது என்பதை வெகு கௌரவமாய் நம் முற்புதை சற்றும் குறையாமல் நடத்தும் வழியை காட்டினார். இத்தகைய மஹாபுருஷர்களுக்கு அகஸ்தியரால் முடிவு ஏற்பட்டது.

