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THE MADHWA MESSENGER

Editor:— C. A. Krishnamurti Rau, M. A., F. R., EC. S.

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[Make Me Thy Lyre!]

MAR 1943

Vol. IV

MADURA: JANUARY 1943.

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Universal Prayer — 1943.

ओं ।

स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेनमार्गेणमर्हि
महीशाः । गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकास्समस्ता
स्सुखिनोभवन्तु ॥

May the people of the earth be happy!
May the world and its rulers tread the path of
righteousness! May the producers of milk and
honey of wisdom prosper! May the entire
world be happy!

ON THE NATURE OF BRAHMAN.

By

S. Bhoovarathamurti Achar, B. A., B. L.,

[Previous articles on this subject by the
author appeared in p. p. 105 Oct. 42, and 113
Nov. 42.]

III

तमेवधीरोविज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । All
Vedas speak of Him alone as the goal and all
tapas is intended for His Grace alone. सर्वे वेदा
यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
"I alone am known by all Vedas; I am the
author of the Brahma Sutras and I alone am the
knower of all Vedas." Thus has said Sri

Krishna in Gita. वेदैश्च सर्वैरहमेव वेद्यः वेदांतकृद्वेद
वदेव चाहम् । "If Atman is to be seen, He
ought to be heard, thought and meditated
upon. आत्मावारे द्रष्टव्यो श्रोतव्यो मन्तव्यो निदि-
ध्यासितव्यः । These and other innumerable
texts negative the theory of inexpressibility and
unknowability of Brahman. As to lakshana
vritti on which so much reliance is placed by
the advaitins we contend that they stand on a
highly slippery and really hopeless ground.
For, an object which is totally inexpressible by
any word at any time cannot also be suggested
or figuratively referred to by any word at any
time. सर्वशब्दावाच्यस्य लक्षणाकापिदृष्टा । There
can be no lakshana when the thing suggested
is alleged to have no word of expression of its
own वाचकशब्द at any time or place.

In the illustration of the Ganges and fisher-
men's huts, to the question, "What does the
word Ganges suggest?" What is the answer?
Verily, the answer cannot be the repetition of
the word Ganges, some other word such as
bank must be given. If it is said that that word
also does not directly express but only indicates,
the further question arises, "What does that
word suggest?" Again, some other word must
be used and so on ad infinitum leading to the
fallacy of anavastha or infinite regress अनवस्था.
The thing suggested by lakshana must ultimately
be expressed by some word. So also in the
case of Brahman. What is it that is suggested

by the word Brahman? "Brahman" cannot be the answer, for, in that case the Highest Reality of the adwaitins has been expressed by the word Brahman itself. Some other word must therefore be used. If that word also does not directly express but only indicates, what does that word indicate? Again some other word must be used and so on ad infinitum. The answer must either end in the use of some expressive word or in silence.

BRAHMA SUTRA.

By

B. Gururaja Rao, B. A., B. L.,

[The previous seven articles on the subject by the same author appeared in P. P. 151, 159 and 177 Nov., Dec., 41, and Jan. 1942: P. P. 21, 37, 81 and 121 of Vol. IV, 1942.]

VIII.

PRANA ADHIKARANA.

ओं शास्त्रदृष्ट्यानुपदेशावामदेववत् ओं ।

शास्त्रदृष्ट्या — from the aspect of the ruler within
त् — only

उपदेशः — the teaching (of Indra that he is Prana) etc.,

वामदेववत् — (is) like that of Vamadeva.

In another similar Sruti, the Sage Vamadeva, describing himself as Manu etc., which he clearly was not, indicated that the inner ruler alone was meant by the use of terms like 'I, You' etc., and not identity. Therefore, the mention by Indra that he was Prana is thus explicable.

The last sutra of this Adhikarana explains another apparent contradiction occurring in the various passages of the Aitareya Sruti where the distinguishing marks of the soul, and the chief breath (Mukhya Prana) are referred to, which cast some doubt on the interpretation of Prana as Vishnu.

ओं जीवमुख्यप्राणलिङ्गात्तेतिवेन्नोपासात्रैविद्या-
दाश्रितत्वादिहतयोगात् ओं ।

जीवमुख्यप्राणलिङ्गात् — from the characteristics
of Jiva and Mukhya Prana

न इति — that Prana is not Vishnu

चेत् — if it be said

न — it is not so

उपासात्रैविद्यात् — because of the three kinds of
worship.

आश्रितत्वात् — have been spoken of

इह — here

तद्योगात् — as in the fitness of things, being
applicable to Jivas.

In this passage of Aitareya Sruti where Mahidasa the Avatar of Vishnu as the son of Itava taught the immanence of the Lord in one's own self, outside self, and as all pervasive, according to the spiritual capacity of the aspirants (Adhikaries) which is threefold. Brahma Purana describes the various kinds of spiritual aspirants (Adhikaries). Some meditate upon the Lord as abiding in Agni by performing sacrifices etc. Others contemplate Him as being present in idols or living forms like Rama, Krishna etc. The most enlightened sages however contemplate Him as all-pervasive.

Thus in this Pada it is established that all the names by which other deities are usually known refer only to the Lord Vishnu.

HARIKATHAMRITA SARA.

VYAPTHI SANDHI.

17. नित्यनिगमातीत — God is not all per-

vative in an immobile sense. There is unceasing internal activity. He is eternal but by no means at a stand-still. He is Nitya; Nigamaa-
eternal; beyond the reach of even
Nirguna — indefinable not being capable
of association with a particular attribute.
Vathsala — tender to those who act in

the full awareness of His universal being. Bhayavinasana — Fear is the result of ignorance and erroneous ideas; He destroys fear by removing its cause. He is Satya—Truth; Kama—an object of desire. Saranya — the ultimate refuge of all. Samala — of a light blue colour; Komalanga Sukhi — Of beautiful form and immersed in and radiating bliss; and elated in that feeling, He moves about in and outside the three worlds, a constant friend guiding jivas through life's tortuous journey.

18. पविहरिन्मणिर्बहुमद — Like the gems — diamond and indraneela showing lustre that pervades the whole gem, He manifests the nature of the threefold actions — Satwa. Rajas Tamas — as seen in the three kinds of jeevas which are directed to such actions day in and day out by Him from His place in Mukhya prana and other Devas who are ever resident in all chetanas.

19. अणुमहत्तिनोलिप्प — He is smaller than the smallest particle of matter and bigger than the biggest mass. He can transform small into great things and vice versa, sinking them into depths or lifting the same out. How can combinations of mighty forces, however formed, affect His government? He can crush them into submission,

20. देवमानव — He is unaffected by considerations of Satwa, Rajas, Tamas in His treatment of the various jeevas. What He does is to allow each to suffer the consequences of his own actions without let or hindrance, Himself unaffected in the process. None can tread beyond his own limitations. This conception of God is similar to the conception of the state and its functions where the state cannot interfere with freedom of action of the individual but permits each one's free development without affecting others. The state exists for the good of the individual and society. According to our seers, it turns upon "jeevaradhikaranu saara" both good and evil having their own opportunities.

21. येल्लिकेळिदरेल्लिनोडिदरेल्लिवोडिदर — He is omnipresent, wherever anything is heard, seen, asked, extended, sported; He is mightier than the mighty, unrivalled in power through all the worlds.

VAYUSTUTHI.

श्रुत्क्षामान्क्षरक्षोरदखरनखरभुणविशोभितां-
क्षा नामग्रानन्धकूपे श्रुमुखमुखरैः पक्षिभिर्वीक्षिता-
गान् । पूयास्तन्मूत्रविष्टा किमिकुलकलिले तत्क्षणा
क्षितशक्त्यायस्त्रप्रातर्दितास्त द्विषउपजिहते वज्र
कल्पाजल्लुकाः ।

This sloka gives a description of the horrors of Hell into which unbelievers and those who villify Srimadacharya and his teachings are thrown.

मातर्ममातरिभ्यन् पितरतुलगुरो आतरिष्टात्
वन्धो स्वामिन् सर्वान्तरात्मन् अजरजरयितर्जतममृत्या
मयानाम् । गोविदे देहिभक्तिं भवतिचमगवन्नुजितां
निर्निमित्तां निर्व्याजानिश्चलांसद्गुणगणबृहतीशाश्वती
माशुदेव ॥

Hay Maathaha — O mother; Hay Maatha riswan — O Vayu deva; Hay Pitaha—O father; Hay Athula Guro — O unrivalled of Gurus; Hay Bhraataha — O brother; Hay Ishta — O beloved; Hay Aptha Bandho — O friend in need; Hay swamin — O master; Hay Sarva antaratman — O soul of all creation; Hay Ajara — O immortal; janmamrityamayaanaam jarayithaha — O destroyer of ills besetting man like birth, death, and disease; Hay Deva — O supreme among souls; Hay Bhagavan — One knowing the merit of Narayana; May — to me; Govinde — in Govinda; Bhavathicha — in Thee also; Oorjithaam — stable and growing; Nirvyajaam Nischalaam Sat Guna Gana Brihatheem Saaswatheem Bhakthim Aasumay Dehi — Grant me immediately such unshakable bhakthi in Govinda and in thee inspired by the qualities of both which are of the highest and unrivalled excellence.

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This stanza is a bright contrast to the previous one where the picture of Hell is so accurate and lurid as to make one shudder. Here the contemplation of the qualities of the Lord and the great Guru is so pleasing that it affords great relief. Vayu deva whose grace is sought by the Bhaktha is addressed by various terms of endearment in significant order like mother Vayudeva, father, guru, brother, friend, master, the soul of all things in creation, immortal, destroyer of evil, having an unrivalled understanding of the Lord of creation — it is but proper that the help of such a one, endowed with competency and commiseration seen in all grades of attachment from mother to master, should be sought for the uplift and emancipation of the struggling soul tossed on the billows of Samsara.

IS THE GITA DECLINING IN POPULARITY?

By

R. C. Bhattacharjee, M. A.,

This question would be entirely superfluous had it not been for the fact that we, as a people, are rapidly giving up our time-honoured customs like Sankirthan, Bhajana, Parayana and Anushtana. Religion with us is different from what it might be with others. We have our religion and our philosophy. By the former is meant our beliefs not merely held in the mind or memory but practised in so many acts of our daily life. This has been enjoined on us by our seers in the past noting human tendency to consign such things to the archives of the library instead of carrying them into daily practice. Sandhya, Japa and Parayana are or were done systematically so that the spirit of these might be ever kept alive. The Ramayana and the Gita were being daily read. The decline in the popularity of these must be set down only to the decline in the old habit of Parayana. But these works will continue to keep their hold

so long as the human thirst for guidance in the spiritual path exists and so long as the noble Sanskrit language continues to exercise its fascination. It is among the immortal things of the world. It is our duty to keep it free from the dust of time and preserve its light undimmed.

The times are such that religion and philosophy are everywhere at a discount. Those who do not believe in it are more frank, instead of living in the twilight of half-faith, owing to the altered circumstances of these days. They act in open defiance of such scriptures because other attractions are more powerful. It is a standing tribute to the founders of our religion that instead of relying on shaky and shifting foundations, they wisely built it on the rocky eminence of daily conduct so that they came in for daily examination and were left with the foundations driven deeper and deeper, firm and only more firm. Popularity in the ordinary sense of the term is no test of merit; nor has the popularity of the Gita or Ramayana been affected. We must revive the invaluable habit of Parayana, Dhyana and Manana. Man will ever return, like the Prodigal Son in the Bible, to the Gita, the Ramayana and the Upanishads for satisfaction that never lacks, but ever fulfils.

THE IMMORTALITY OF THE SOUL

(Some doubts raised and answered.)

By a Layman.

The soul is immortal means that it never dies. This brings in certain associated ideas, "Immortal" means not subject to death and certain allied things like disease, decay and destruction. Immortality is indestructibility i. e., in whole or in part, Does the soul grow or get less in any sense or manner? It is true, the soul experiences; does it learn by experience? Of course, it must. One painful experience of it is birth and death. Freedom from this would confer happiness. This must lead us to deduce

that there must be a stage when there will be no more birth. When there is anguish, mental or physical, who feels it? The soul or the body? Or both?

The whole life of a knowing person will be directed towards the melting of these bonds. This is Saadhana. It requires supreme efforts; and where the difficulty seems insuperable, we require some superior spell of grace from the great controller of destinies.

If the soul be immortal of its own accord and immortality denotes the summum bonum of a man's life, why should we do those things which are prescribed to reach our goal? Immortality is a natural gift to the soul. Permanence in prison-life is no joy. Permanence in bliss unalloyed is what is coveted. Towards that end our footsteps must, therefore, tend. Permanence is the soul's birth-right. Permanence in bliss is what we should studiously acquire, it may be, through several, several births. Hindu society is saturated with such ideals whatever may be the sub-division of this society. The daily, nay, hourly duties enjoined on us are deliberately designed to help the soul towards its journey to this goal. It supplies the necessary corrective, stimulative and nutritive element for such an ideal. Those who tamper with such an order of society light-heartedly have little idea of the mischief they cause. It is a closely-knit society where each particle has its place, purpose and function. Our security lies in throwing ourselves heart and soul, into it and becoming an integral part of it

THE AGE OF VYASARAJA.

Purandara Dasaru.

If Krishna Devaroya was the grandest of Vijayanagar emperors, Vyasa Roy the most learned of contemporary saints, undoubtedly Purandara Dasa was the greatest poet and singer of his day in the Karnataka. He is the

most fascinating figure of the age, shedding rare lustre across centuries and holding the imagination of the people with a rare charm. His knowledge is encyclopaedic, his wisdom deep as the ocean, and his songs of unrivalled variety and spontaneity. He is serious, comic, didactic and everywhere most poetic. Bright sunshine pervades his works as in a forest of Arden. He divests himself of all earthly encumbrances throwing open all his wealth to those who would freely draw upon it; and throwing open his heart wide as heaven's door for receiving the light that "never was on sea or land". It was a delightful experience in which his wife and children alike participated with ecstasy — his throwing open of his worldly treasures of which he had plenty and for which he found little use now.

As he was going his usual round in the streets, any sight or sound would bring out a song appropriate for the occasion. A woman closing the house-door at the approach of the Dasa unwilling to give him a handful of rice would elicit a song — कदवमुच्चिदळुको गैयाळि मौळी — She has closed the door, that hard-hearted woman! Again, इकलारद कैयि यंजलु। चिकमकलु अळुतिदे होगो दासैय्य ॥ I am busy feeding the children. My hands require washing to give you rice, so be you gone, O Dasa! When he sees a man depressed by grief and unable to act, the poet-saint comes out with his recipe — ईसबेकु इहु जयिसबेकु हेसिके संसारदळि आशे लेसुपडधांगे ईसबेकु — तामरेय जलदन्ते ॥ We must keep afloat in the waters of Samsara and triumph without the slightest desire for this or that; like the water-drop on the lotus leaf, unattached and pure as crystal. He has a rare and rousing song to the Sun as he moves along the twelve houses of the zodiac वेळगु शामदि बारो हरिये वळकुत्त सूर्यनारायण। Twelve stanzas in the Udaya Raga describe the twelve months in spirited and sublime language. The Dasama Skandha Bhagavatha is rendered in epic form with a fine flowing motion and sway of emotions

in language that is at once chaste and vibrant with emotion. His Sudhama Charitra is classic and well-known to every lady who has not given up her ancient culture. It is melodious and dramatic, composed in diverse Ragas. Sung on Thursdays and Sundays, it brings happiness and prosperity such as Kuchela had, to those that sing it. करियुक्कन्नडियल्लि अडगिप्पा तेरदन्ते नीयन्नोळडगिहि पुरन्दरविठल। Like the elephant caught in reflection in a small mirror art thou within me, O Lord Purandara Vitala! His Ganapathi Geetha is well-known to every beginner in music. His शरणुशरणु विनायक is soul-stirring. His हरिनारायण येनुमन्वे is a bugle-call to all Bhakthas to sound the Lord's name in a chorus. He is equally grand in a closing song or मङ्गल as in Jaya Mangalam Nitya Subha Mangalam Anjana Garbhadali Udisi Vikhyatanigai Sanjeeviyanu Thanda Hanumanthagai.

The best way to commemorate his greatness and achievement is to sing at least a hundred songs daily, weekly, or fortnightly, to keep our hearts buoyant in that happiness which is heaven itself. The tribute paid to him in Madhyamavathi in a song with the Mudrika of वेणुगोपाल rightly calls him ज्ञानिगळस the prince of Gnanis — knowers or seers. May his spirit ever be with us — toiling, sorrowing, rejoicing, with the Lord's name ever on our lips!

Sandhya and Gayathri.

A story in the Mahabharata records how a Rishi Jaratkara by name was well-known for his devotion to the practice of spiritual exercises like Sandhya. He was married to a girl who had been told at the time of marriage that if, at any time, she did not carry out his instructions, she would be renounced. One day, the Rishi slept too long; the sun was setting; the time for Sandhya would be gone. She was between two doubts and sins. If she awoke him during

his sleep, it would be a sin; if she did not awake him in time for the Sandhya, that would be another sin. So she preferred to awake him. The Rishi got angry and pointed out that the sun could not set without receiving his oblation and no harm would be done by this one omission as all his life he had never failed to offer it in time.

The Gayathri is the most important part of the Sandhya worship. Gayathri is known as the mother of the Vedas. The fruit gained by a knowledge of the Vedas can be gained by the Japa of the Gayathri together with the Vyahritis.

Japa is of three kinds, audible, inaudible and mental. The last is the best kind of Japa. It should be performed at least one hundred and eight times. The Pranava or Om must be added at the beginning and in the end. Between the Vyahritis, Bhuh, Bhuvaha and Suvaha, must be pronounced.

Pippalapada, a Rishi of Kausika Gotra, had a son who was so devoted to Japa concentration that even when the Goddess Gayathri appeared in person, he remained undisturbed and only after he had finished his Japa, did he open his eyes and apologise for his indifference, requesting a boon that, during Japa, nothing should disturb him. The Goddess granted him his desire. When he was invited to heaven, he refused, because he would spend his time here in performing Japa in bliss.

God's Manifestations.

When Sage Uttanka met Sri Krishna returning after the destruction of the Kauravas, he said he was about to curse him for the general destruction of the Kauravas to which the Lord replied "First, know who I am, before cursing me. I am the source of the three Gunas; Rudra and Vasus have been born out of me. All objects in creation are within me. All divinities emanate from me. All beings perishable and imperishable, manifest and unmanifest, emanate from me. Dharma and Vedic

rituals are my forms. I incarnate myself variously for protecting Dharma." At the entreaty of the sage, the Lord showed him His Viswa Roopa. (Aswamedha Parva — Chapters 53—55.

Here and There.

Temple Festivals:— These play a very important part in the maintenance of the religious spirit and the tradition that feeds the flame of religion. It is a popular form of worship by the entire community to which the sight is thrown open. It is periodical, a number of times in a month, year or years. The longer the interval, the greater the importance as in the case of Mahamakham once in 12 years. It is a pity that such festivals were proposed to be stopped this year in Srirangam, Chidambaram and Conjeevaram for reasons of public health. Crowding might be prevented but the festival itself need not be stopped. The local public has also got an important part to play as in the voluntary and popular adoption of precautionary measures which would be a first step in the attainment of swaraj. One way of attaining it is to leave the minimum to be done by the Government which cannot refuse permission for such things. There is a large field open for such private enterprise.

The S. M. S. O. Sabha:— We used to be favoured with an invitation by the Secretary of S. M. S. O. Sabha, Chirtanur, for its annual sessions. This year we did not receive it nor the subscription for the three copies which were ordered for, nor has the order been cancelled. We hope it is only an omission which might be looked into and corrected.

Madhwa Journals:— "A permanent institution of a Madhwa journal must be deemed a self-evident proposition in these days when the safe-guarding of the interests of the minority is axiomatic" wrote Dr. R. Nagaraja Sarma in our columns last year. This view is further supported by the fact which we can recall to

our minds that at least from the year 1925 upto date various journals have appeared and disappeared and yet the venture has not been given up. This means that the urge for a journal persists and there is even a lurking suspicion that it might survive and grow. That a thing has lived for four full years is a symptom that, with proper fostering, it can strike deep root and live. If for any defect in the present gardener, its growth is impeded, we would and do hereby surrender it most gladly to other hands. But the need for a permanent Madhwa journal is established beyond doubt by our experience and observation. The sea route to the Indies was not the result of a single attempt.

A column for questions and answers:— Dr. H. Srinivasa Rau, of the Zoological Survey of India, Benares, makes a welcome suggestion that some space might be allotted in our journal for questions and answers by our readers. Questions are accordingly welcome.

The Future:— As usual it is shrouded in mystery. Hopes and fears alternately hold us in thralldom. But we are determined to go on, though, "the way is long and the wind is cold".

We have been having from various quarters words of appreciation and encouragement to go on with such good work. Dr. A. Narasinga Rau, Head of the Department of Mathematics, Annamalai University while cautioning us against an over-sectarian outlook compliments us on our carrying on such good work "heroically in the face of odds." Dr. S. R. Rau, writes from "Padma vilas" Tiruvanaikoil, "I wish all success to your journal which is a source of inspiration to us of the younger generation." We wish we had at least our normal size. War prices have cut us to the very bone. We welcome friendly counsel from our well-wishers for the betterment of ourselves.

To the Brahmin the future is one of anxiety and importance. He may be willing to give up his Brahminism; but the public will not forgive or forget it. For communal rotation in public

services, he is ever dubbed and "damned" a Brahmin. So, it is prudent for him not to make frantic efforts to give up his Brahminism but to make and get the best out of it.

Who is a Brahmin? It is left to us to be a nominal Brahmin or drink deep of the ambrosia of the Vedas, Upanishads, Gita and the Itihasas as distilled for us by our Acharyas in their Bhashyas. Nothing can be clearer than "Sriman Madhwa Matha" for Iha and Para.

The Brahmin is the crown of Hindu society which, in other words, is only Brahminical society. He must conduct himself in an exemplary manner and make the name a synonym for spirituality making "kings come and bow to him." He must treat the other communities with becoming grace and fraternity. When a non-brahmin corpse is carried to its last resting place, they all cry "Govinda! Govinda!" Who is Govinda? It is our Govinda, the Govinda of the Gita and the Mahabharata. Let us still persist in desiring to be a Brahmin. Let us judge correctly and do the right thing in all matters.

February Events — 1943.

1 Mon.	Ekadasi.
3 Wed.	Vidyadheesa Teertharu.
4 Thurs.	Amavasya.
5 Fri.	Magha Suddha.
11 Thurs.	Rathasapthami.
12 Fri.	Krithika.
13 Sat.	Madhwa Navami, Fifth year of <i>Madhwa Messenger</i> commences.
14 Sun.	Yogindra Teertha.
15 Mon.	Ekadasi.
17 Wed.	Satyagnana Teertharu.
19 Fri.	Pournima.
20 Sat.	Masi Makham. Maghasnana ends.
26 Fri.	Supragnenda Teertharu.
28 Sun.	
1st March	Monday

East and West.

The most alarming feature of the recent changes is that the East now shows signs of succumbing, at least outwardly, to the anti-traditional influences which had already overwhelmed the West. However much the East may have lost during the past fifteen years, she still remains traditional when compared with the West. It seems even clearer than before that the eastern traditions are now the only paths leading to that kind of knowledge which can restore order to the world. Judging by outward appearances, one might say that by a sudden headlong collapse the East has reached that state of mental chaos which was only reached in Europe after the degeneration of several centuries. — *Extracted.*

The following is the text of the Teertha Praasana Manthra as found in the Krishna Charya Smrithi Mukthavali. The last line in the 2nd sloka in P. 128 of the Dec. Number is wrongly printed.

अकालमृत्युशमनं सर्वव्याधिविनाशनं

सर्वदुरितोपशमनं विष्णुपादोदकं शुभम् ।

आद्यंकायशुद्ध्यर्थं द्वितीयं धर्मसाधनं

तृतीयमोक्षप्रोक्तं एवतीर्थं लिधापिबेत् ॥

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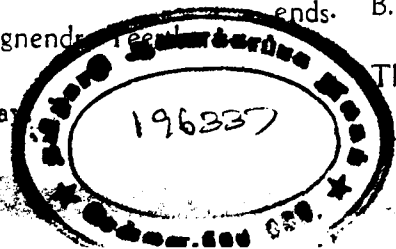
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