

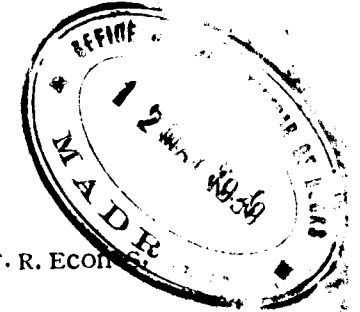
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THE

MADHWA MESSENGER

MADURA

Editor: C. A. KRISHNAMURTI RAO, M. A., F. R. ECON.



CONTENTS.

- | | |
|---------------------------------------|---|
| 1. Ourselves. | 6. Madhwa Progress. |
| 2. Madhwa Navami Celebrations. | 7. Lest we Forget. |
| 3. Sri Raghoothama Swami. | 8. Surplus Funds of Temples and Mutts. |
| 4. Mahamahopadhyaya Ramachandra Char. | 9. Nationalisation of Religious Institution |
| 5. The Birth-place of Sri Madhwa. | 10. Our Readers. |

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

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No. 1.

Ourselfes.

On this auspicious day of Vasantha Panchami in the month of Magha, "THE MADHWA MESSENGER" brings its respectful greetings to the Madhwa public. This bright fortnight is sacred to our cause, some of the greatest names of the Dwaita fold having left their memories in ineffaceable association with this month. On the last New Moon Day, Purandara Dasa, the avatar of Narada and great in the world of South Indian music, shuffled off his mortal coil. On the following Ashtami, the great Bhishma, stretched on his bed of arrows, uttered his swan-song of praise to the Lord. Navami the 9th day of the fortnight is sacred to Sri Madhwa the founder of Dwaita. While responding to the inner urge to undertake this arduous task in times such as the present, we prostrate for help and guidance before Sri Lakshmi Narayana, and Mukhya Prana the sustaining force of the universe whose deeds fill the Ramayana and the Mahabharata with glory and even in this age of Kali, resound through the Dwaita truth proclaimed to a world of warring faiths long, long ago. Sri Madhwa's Dwaitism is the latest authoritative

exposition of the Vedanta as against non-Vedic forces. Besides, it offers solutions for problems brought by the two preceding systems in their train.

Let us not be understood to be vainly recounting the achievements of a vanished past. The Hindu religion has been the pride and glory of India from time immemorial, particularly Brahminism in its highest sense. It has survived the shocks of ages and attacks of adversaries. Today, however, it is on its trial assailed by forces from within and without. Christianity is making powerful appeals, especially to the lower classes, in a variety of ways including attention to creature comforts. Again, honest critics from within are distressed at the way in which our religious institutions are functioning. Amidst such disruptive forces, it is really a wonder that our religion still has its appeal and retains its influence over our lives.

As Hindus, we have our friends and our foes, our strong and weak points. We are strong in numbers. Even the poor solidarity we maintain now is due to bonds created long ago, though since grown rusty, and, possibly, even outworn. Our reforming Congress Governments have

tried to preserve and increase our numbers in the Hindu fold according to their own lights. Our fore-fathers, with a wonderful prescience, seem to have provided for all exigencies including the amalgamation of castes. They saw the wisdom of yielding to the Time-spirit and trying to save a minimum from the general wreck instead of vainly attempting to preserve the thing in its entirety and losing all.

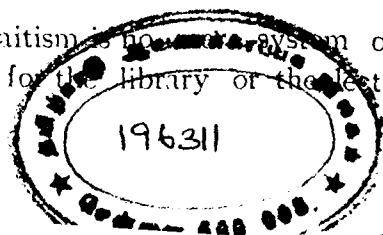
Our opponents have been our real friends, pointing out our lapses and helping us to prevent breaches in our defences. Here we have to be ever wakeful.

This is not an age of inertia. We have to reform ourselves or be reformed out of existence. We need, however, reform not of the type which would mean mere fashioning after the West. Our greatest need is to rediscover ourselves, casting off extraneous things and assimilating those which would add to our strength proving by both processes our fitness to live and grow.

We have not lost, and shall not lose, faith in ourselves or in our cause. The dust of Time settles even on things most carefully preserved. It is long since we shook off such dust. All hands are required at present to help at such a task.

There has not been even a temporary divorce between living and religion in this land of ours. Hence, whenever there is a weakening of the hold of religion, there is also evident a deterioration in our ways of living.

Dwaitism is the basis of philosophy for the library or the lecture-hall.



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It is the life of the Madhwa community worked and woven into the very texture of our being. Its members are found throughout the land treading the path of the Guru whose trumpet was sounded centuries ago and is still heard adown the corridors of Time. Other great souls have taken up the message and added to its content and clearness.

Nor is it a mere dreamy religion. It has made notable contributions to our national life in all branches of human endeavour. Administrators and statesmen, men of letters and learning, musicians and artists have been given in abundance by the community. Poorniah and Madhava Rau, Raghunatha Rau and Ramachandra Rau, Ananthachar and Seshanna, Bidaram Krishnappa and Sanjeeva Rau, Subbarau and Padmanabhachar are names within living memory of whom any community can be justly proud. Its past stretches back to the pre-Vijayanagar era from whence Akshobhya and Jayatheertha still continue to exercise a strange fascination. At this point we may express how indebted we are as a community to Dr. Nagaraja Sarma for the great services he has been rendering to Dwaitism by his frequent and illuminating contributions in the columns of the "Hindu".

Today, the community seems to be in a slough of despond; economically poor, educationally backward, its members generally lack push and initiative, while the whole world is plunged in a tearing and raging propaganda. An enlightened and well-directed self-consciousness is the

only remedy for this inertia. Let us deserve to exist and preserve ourselves in our wonted virility.

Our much-maligned caste system has certain merits not easily perceptible to critics with an obsession. Based originally on diversity of function, faith, and culture, their homogeneity and group solidarity, which no registration and incorporation can achieve, offer themselves as admirable bases for reform of any kind. A single message will vibrate throughout the group, awakening chords of sympathy in every individual breast. The community is reputed for its loyalty and abiding faith. We therefore hope that our appeal for a general awakening will meet with due response through the vehicle of this humble venture whose aim is service uncontaminated by personal or self-seeking considerations, and unexposed to controversial or fanatic forces.

MADHVA NAVAMI CELEBRATIONS.

Madhva Navami which fell this year on the 29th of January was celebrated widely with the usual fervour as will be evident from reports from places in the Andhra Karnataka, Tamil and Kerala Nadus. Sumptuous feeding, scrupulous observance of Achara, the meeting of hundreds of devotees including women and children, bhajana and learned discourses are outstanding features of such gatherings.

We are glad to learn that the celebrations at Bangalore were presided over by Mr. B. Gururaja Rau, Retd. Sub-Judge,

who is an instance of the happy synthesis of Eastern tradition and Western culture.

SRI RAGHOOTHAMA SWAMI ARADHANAI.

The anniversary of the demise of this great saint who lived about 300 years ago was celebrated on the Dasami and Dwadasi preceding and succeeding Vaikunta Ekadasi which fell this year on the 2nd January. The whole Brindavan compound and neighbourhood were filled with Madhwa humanity. Among those present were Mr. Raghavendra Rau, Retd. Dy. Collector and others from far and near, from Mysore and Madura and beyond. The feeding on Dasami and Dwadasi, both day and night, was to the satisfaction of the large number that attended. The saint is held in great veneration by Madhwa and non-Madhwa alike — Smarthas and Srivaishnavas, Vysias and others who are attracted to the place by the Yogic powers of the Saint who marvellously responds to the prayers of those who repair to the shrine with their supplications. Feeding and presents to select Brahmins left nothing to be desired. Abhishekam and Alan-karam at the Brindavan were superb. The function came to a close with a procession in the fine moonlight into the town of Tirukoilur across the Pinakini.

MAHAMAHOPADHYAYA
RAMACHANDRA CHAR.

We offer our respectful congratulations to the Pandit on his receiving the title

and sanad of Mahamahopadhyaya at the Collector's Durbar at Tanjore the other day. His expositions of the Mahabharata and other Puranas which are models of conciseness and clearness draw large and learned audiences in the temple halls of Kumbakonam day after day. The Government have but honoured themselves in honouring him. He is the father of the well-known scholar and writer Dr. R. Nagaraja Sarma. We wish him several more years of learned service to our community.

THE BIRTH-PLACE OF SRI MADHWA.

Alighting at Mangalore, Udipi is reached by bus within four five or hours. The route lies all along a fine red road, ascending and turning now and then sharply in a hilly country with an occasional deep valley here and there. Here is Udipi at last, a prosaic place after all, with no imposing exit or entrance, hill or gopuram. Red tiled houses and the inevitable "Brahmins' Coffee Hotel" greet you. Here and there are green fields with the clustering palms. The temple has the appearance of an up-country choultry to one who has seen the temples of the South. But the pilgrim's heart is over-powered by the recollection that he is in the shrine of Udipi Krishna and the very ground is hallowed by contact with the feet of Sri Madhwa whose Dwadasa Stotra is ringing in your ears with their solemn rhythm.

Vande Vandyam Sadanandam Vasudevam Niranjann
until you reach

Ananada Mukunda Aravinda Nayana
Ananda Theertha Parananda Varada.
Passing the shrines of Anantheswara whose gift was Sri Madhwa and of Chandra Mouleswara from whom the place derives its name Udipi, we stand on the banks of the Madhwa Sarovara where young and old Sanyasis are being helped by their Sishyas at their baths. We are then face to face with the Lord through the apertures of the stone window towards which the Lord turned when Kanaka of the Sudra caste began to praise the Lord thus:—

"I have thee even though

Thy face is turned away

from me;

The sugar-cane has not lost its

sweetness by being crooked

in form.

What care I if Thou dost not

look at me?

Mine is the mastery over

Thy name!

Immediately the Lord turned the way He is now doing. The low tiled platform from where Kanaka poured his soul forth in those magnificent numbers ending with "Nilayadi Keshava" is still to be seen on the other side of the road.

The easiest method of reaching Pachaka Kshetra, the birth-place of Sri Madhwa, is by car, as the way lies through a rough country, and time is too precious for a leisurely journey by country cart.

A dark room in a low stone building is shown as the birth-place of Sri Madhwa. At a small distance lies a row of three red tiled houses of which the middle one was occupied by the father of Sri Madhwa — the Madhya Geha Bhatta or Nadu Mane

Emba Brahmana. One stands lost in reverential awe while thinking of the numerous miracles performed by Sri Madhwa as young Vasudeva. Vasudeva Theertha and Danda Theertha are other places of interest here.

Madhwa Progress.

In whatever direction our country as a whole might be moving in the political and other spheres, it is incumbent on us as a community that we should be forging ahead and no whit behind other communities of our land. It is well-known that when the part takes care of itself, the whole is magnificently cared for. While we have our own tradition and culture to preserve, we cannot fail to take note of the fact that our movements must necessarily harmonise with those of our land. Whole in ourselves, we are yet part of the larger picture. Not a little depends on our readiness and fitness to shoulder such a dual responsibility wherein we contribute to the wealth and welfare of the country on the one hand, and receive our share of the general fortune on the other. Our virtues are partly characteristic of the nation and partly, perhaps mostly, those of the community. We have to bring to the nation's high festival our unique offerings, and so marshall our forces as to achieve the maximum results.

First, we should cast off our general lethargy to which a number of causes have contributed. We should bring about conditions congenial to the advancement

of the individual and the community. The foremost requisite is education, and a knowledge of our past with a view to the shaping of our future. We should be forward to fill up posts of responsibility, taking our stand on efficiency. We should wisely pursue diverse channels of education and employment and not swell the crowd where it is already thick. The University degree is to be sought for its culture and not as a certain means of employment. There have been Madhwa carpenters, traders and builders. We see no reason why their tribe should not increase.

Again, as individuals, we owe a duty to the community. How many of us are lacking in facilities for educating and equipping ourselves for life! The State can do nothing for us. We occupy a minor place in the body politic, unimportant in numbers and influence. We have our share of the disabilities of the Brahmin in public life without ever having had an opportunity of tasting of the sweets enjoyed by other Brahmin communities, which latter fact has drawn upon all, the still burning wrath of the Non-Brahmin communities. We are not jealous of our other Brahmin brethren.

We refer to our own plight. We are harmless—another word for powerless, or something worse. Those in high position among us are such patterns of official purity that they would not recommend to advancement one of their community even in deserving cases, lest they should be accused of partiality! But these are of the past. It is the clear duty of everybody now to organise the community for its uplift without loss of time, for forces outside us are moving at break-neck speed. We rise or fall together. Poverty and educational backwardness must be eradicated totally from our midst.

It is high time we gave up our expensive habits, and tried to save and give to the community, for its advancement. It is said that the Moslem ruined himself by extravagance in dress and the Panditha (the Madhwa) by extravagance in food. We have to avoid waste in many directions without impairing our dignity or our reputation for hospitality. Our income has to be increased and our expenses cut down rigorously. Many a noble Madhwa family is now broken down beyond recognition owing to the dissipation of opportunities and resources. Our Congress Governments and real leaders are setting a worthy example in the handling of their public and private finances.

We should take particular care of the younger generation who have been brought up under influences other than our own. Our old ideals which have enduring qualities are forgotten and given up, perhaps not known at all. Let us not

think that everything is alright because we are so or nearly so. We should recognise the forces around us, and sow as we expect to reap. Parents and homes must shape the future of their children as they used to do a generation ago. Can there be more important work for the parent to do than this? We should have our community schools and colleges for boys and girls, not to impart cherished biases of this or that section but to make of them true followers of Sri Madhwa and his Parampara set in this naughty world, bravely facing the turmoils of modern life. Sri Madhwa's principles endow them with the courage and vision required.

Our young men in common with others of today are such poor specimens of health and physical vigour, given to less hearty eating, and less able to stand bodily strain. Our manhood must be revived and improved.

Let us have our Pandits and savants once more in their hundreds, not those made at our Universities, but growing in the "forest primeval" under Gurus unsullied by hopes of official recognition, drinking deep at the very fountain source of knowledge. Next, our spiritual treasures lie imbedded easily and largely in Kannada. Madhwas outside Karnataka generally have no knowledge of the script. We should have a Kannada Prachar among the Madhwas of the South. The Government is not interested in the work. It must be our self-appointed task.

We have abundant faith in ourselves and our cause, in the older generation

and in the younger. Even the foreign-travelled Brahmin remains truly Brahmin at heart. We should touch up here and there some of our practices, and have doubts and dross that have since collected

around the great work of our Guru, cleared and cleansed, and shown in its true light and colour. We are bound to succeed in our attempt.

Lest We Forget.

1. *Ramakrishna Appanavaru* OF MYSORE: He was great as a man commanding the regard of all, from H. H. the late Maharaja Chamarajendra Wodeyar to the smallest servant of the Palace. One could see him punctually in the morning picking up Thulasi for worship and, at sunset, performing Sundhya in the Doddakere walking to the Varahaswami temple where he would put on the robes of office of spotless white symbolical of a blameless life. His slender saintly frame fully ripe and almost trembling on the bough of life, once seen, could not be forgotten. Offers of conveyance between his home and Ambavilas Thotti of which he was Sheristadar and of increment to his salary by His Highness were declined with a simple dignity. It was said that he alone knew where the palace treasures were deposited, of which even His Highness and other members of the Royal Family, were unaware. He was the custodian of the honour of the Palace, and during the Dasara durbars, stood to the right of the Throne forming a perfect picture by the side of the lovely Maharaja who was a Prince among princes. On his death at an age past 90, a Mysore paper referred to the event as "The death of a naked man", who was clothed full in his native dignity.

2. *Kochi Rangappachar* OF COIMBATORE: He was a great Sanskrit Scholar, bright and saintly in appearance, the very picture of mellow beauty at an advanced age. He was honoured by the Maharaja of Cochin who employed him as his court-pandit. He was the central figure of a brilliant band of scholars who were devoted disciples of Sri Vadi Raja Swami, one of whose successors known as Kowpeena Sanyasi lived in the early decades of the 19th century, in whose honour Rangappachar composed his "Gurvashtakam" or eight verses in praise of his Guru. His sons and grandsons have earned distinction as Sanskrit Scholars.

3. *Ghatavadyam Ananthachar* OF COIMBATORE: He had marvellous powers of producing, out of the earthen Ghatam, combinations of measured sounds which thrilled the highly critical and appreciative audiences, of an earlier generation, while he played to the music of giants like Maha Vaidya Natha Iyer, Patnam Subramania Iyer, Tirukodikaval Krishna Iyer and Veena Seshanna. The music would gain in interest when the Ghatam was swayed by this master of his art. He would not mar the harmony by anything aggressive on his part but would

heighten the effect by the timely flow and mingling of his rhythm. At times he would produce effects resembling the measured steps of a marching army. He could also play submissive to the tender appeals of the Veena over which the master hand of Seshanna manoevered and manipulated. A man of boundless humour, sterling character and quiet dignity, he was well versed in Devaranamams, Hanumad Vilasam and Harikathamirthasara. He was honoured with the friendship of men eminent in public life like Ramakrishnappa and V. P. Madhava Rau and a host of others. He died in 1900 at the age of 68.

Tashil Vyasa Rau. After the transfer of the Government of India from the Company to the Crown, the Administration of the various Districts was organised more thoroughly, giving large powers to the Tahsildars who were revenue heads of the Taluqs. They were men of great local importance and when they moved from place to place in their palanquins, their arrival was announced by the blowing of trumpets and conches. These were the first products of the newly-introduced English educational system and belonged to the aristocracies of birth and learning. One such was Mr. Vyasa Rau hailing from Coimbatore; but he served as Tahsildar in the various Taluqs of the Tanjore District. His name is still held in veneration in the Tanjore District where he has, to his credit, works of permanent public utility like Tanks, choultries, and Agraharams. In the Vyasa Rayar Agraharam at Kumbakonam of which he was the donor, he

planted a number of families of distinguished Brahmin Pundits making gifts of houses to them. He surrounded himself always with learned men in whose conversations he revelled and participated. Feeding of Brahmins was an act in which he specially delighted. His son was the late Mr. Madhava Rau, also Tahsildar, and his grandson, Mr. C. M. Vyasa Rau, holds a similar position over Tirchangode Taluq of the Salem District.

Surplus Funds of Temples and Mutts.

Under the caption "No aristocracy of Religion", the "Hindu" of the 9th. inst. reports the speech of the Orissa Premier Mr. Biswa Natha Das on Sec. 47 of the Hindu Religious Endowments Bill introduced in the Orissa Assembly which relates to the cypres application of endowments or surplus of temples and Mutts in the province. He is reported as having said, "The Declaration of Queen Victoria does not hold good in 1939. We have far out-grown the declaration. Only the declaration of the people should prevail. That is the position to which Indian Nationalism is committed. We may tolerate aristocracy of land but not of religion."

This is an astounding statement for a Congress Premier to make. From the days of Dadabhai Naoroji to this day Indian Nationalism had taken its stand on this Proclamation as the *Magna Charta* of Indian liberty and has come to power as an ultimate consequence thereof. It is

a landmark in the history of the constitution and the growth of Indian liberty. It is the ladder by which the Congress has ascended to power.

Our progress, to be real and enduring, must "broaden down from precedent to precedent." That has been the secret of the growth of Little England into the great British Commonwealth of to-day. The British have an instinctive dread of being drawn into the French habit of theorising. They are content to remove the defects at each stage and proceed as need arises to the next. Otherwise a democracy would be prone to be goaded on to excesses.

The Congress has a prestige to lose and a duty to fulfil to the nation to which its primary appeal was for power and strength to secure full independence for our country. It was not even hinted at the time of the elections that they would be against the aristocracy of land or religion. The wide support that the Congress has been able to get in the country is due to the great name of Gandhiji and the belief that it would win for us Swaraj while allowing us to enjoy existing rights with the minimum of changes. Statements like those made above would go to the deepening of the alarm already caused by certain enactments of the Ministries. The votes of members in the legislatures cannot be a proper index of public opinion as it exists in the country. Amendment after amendment gets crushed under the dead-weight of the Congress Majority. It is an unsafe principle to enunciate that

the declaration of a people made in a particular year would make all previous declarations null and void. Public confidence which is the asset of any Government cannot be secured at that rate.

If surpluses of temples and mutts should be thought of being utilised for purposes other than those for which they were intended, there seems to be no reason why other bodies should not be similarly treated. The properties of temples and mutts are the result of as much effort as those of any other body. If they had been presented by anybody, they were *deserved* by the worthfulness of those to whom the gifts had been made. They are for the good of the community, and therefore stand higher than any mere money-making institutions. Their surplus is sacrosanct. Standing for centuries as they do, the surplus is required for maintenance or repairs against the ravages of time. The State can only think of preventing abuses in their administration.

It thus behoves all those who are interested in these institutions to be up and doing to safeguard their interests. We cannot part with our cherished institutions even for the sake of universal prohibition. We have been what we are on account of these institutions. They must be saved even from the hands of honest exploiters. Our reputation among the nations rests upon them.

Those in charge of temples and mutts must awaken betimes and see that they do nothing which is not in keeping with their

original spirit. That would be very effective in saving ourselves from those who would make our defects the grounds for attack and appropriation of unused or ill-used funds temptingly accumulating or openly squandered.

A measure like the one contemplated would not be thought of in connection with a Christian or Mohamadan institution for obvious reasons. On the contrary, they receive the state patronage, at least the Church. It is a mistaken and mischie-

Nationalisation of Religious Institutions.

Replying to the address of welcome presented on 19-2-1939, by the Srisailem Temple Management Board, the Hon'ble Dr. T. S. S. Rajan said,

"In India, they had the superstition of God, devoid of violence, urging thousands to congregate in sacred places, right through the year, for the past so many ages. In spite of foreign influences, modern education and scientific advancement, they still had the superstition of God, temple and faith. What attracted them was not the structure or the beauty of the temple or the place but the idea, behind the temple and the image which tried to bring into limits what was limitless, and explain in concrete terms what could never be explained. It was deplorable that the most wonderful architecture of the temples was deteriorating; but when the nation came into its own, they would stand up in all their glory.

vous belief that these properties are gifts "unearned". It is a pity that a Government that is regarded as "Hindu" by our Mohamadan friends should think of treating "Hindu" temples and mutts thus.

Worshippers, disciples, matadhipathies, and mutt administrators should bestir themselves effectively and in time to focus public opinion so as to be saved from the effects of hasty and ill-conceived legislation that seems to threaten us in every Congress province. Will they do so?

"The Government had a scheme for reorganisation, and, if he might say so, the nationalisation of all Hindu temples in the Presidency. They would frame legislation which would enable them to take possession of all temples; and once a popular national responsible Government took over charge of such institutions, every citizen and every voter should see to it that they discharged their trust in the terms on which they assumed office and run the government on behalf of the people. The change-over implied a change from irresponsibility to responsibility in the management of religious institutions and also implied transition from mismanagement to direct effective management, discharging religious trusts with efficiency and due regard to the objects with which such endowments had been founded. There would be an end to the irresponsibility that had been prevailing in the administration of endowments in this country."

Dr. Rajan's love of our religion and his zeal for reform are well-known. But

1. Mis-management of institutions can be corrected by means other than depriving the authorities of the management.

2. "Every citizen and every voter" cannot be expected to "properly discharge these trusts." Can we expect of the

Muslim and the Christian the same attitude as that of a Hindu in such questions?

3. Nationalisation by the present government would mean a statutory handing over of these institutions irrevocably and for all time to its successors bringing danger to the very existence of these.

We will revert to the subject at fuller length in a succeeding issue.

Our Readers.

Certain features of "The Madhwa Messenger" may be referred to here by way of explanation of its purpose, scope, and aim. They include descriptions of sacred places, accounts of important celebrations, public recognition of merit to any member of the community, short biographical sketches of living Madhwas prominent in the public eye, and discussion of legislation likely to affect our organisations. We should take a practical interest in affairs affecting our prosperity and solidarity. "Lest we forget" is a symposium of sketches of famous men who "have made their lives sublime" in the past. Future issues will contain more matter from more competent pens.

We have thus brought the individual and the community into the very centre of life as it is today, for there is no escaping the forces of the present. At all times, past or present, the *Vaideeka* has had to live in a *Lowkika* world. The

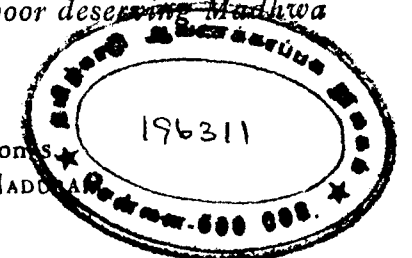
Vaideeka is basic while the *Lowkika* is a creature of circumstances of the *Loka* which is ever changing. Hence the need for better and closer understanding between the two

The future is with the young. They are critical. They have to be understood and met. Let us clear the path to the temple freeing it from thorns and brambles. Worshippers would then throng at the gates of the sanctuary. Otherwise it will attract only the antiquarian or the archaeologist.

Our religion has been popularised from time to time by masters like Sri Purandara, Kanaka, and Jagannatha; and by saints like Sri Vijayaeendra and Raghavendra. Present conditions require that efforts should be renewed however feeble they may be.

We invite correspondence regarding the education of poor deserving Madhwa youths.

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