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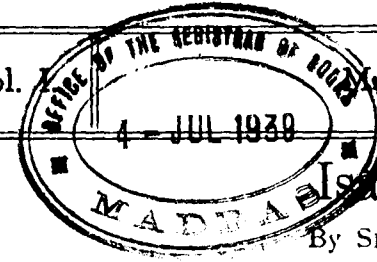
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Isavasya Upanishad

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Isavasya Upanishad is the first and the oldest of the Upanishads. It is a part of the Manthra portion called Kanwa Manthra of the White (Sukla) Yajur Veda, being the 40th chapter of it. It is so called from the words *Isavasyam* with which the very first verse commences, and which furnish the key-note to the whole Upanishad. This entire Upanishad deals with the topic of the pervasiveness of God in everything of matter and spirit.

That this attribute of the all pervasiveness of God is not peculiar to Hinduism is seen from the fact that the same idea abounds in alien religious faiths as well, as Major Basu has pointed out. For instance, in the Zenda Avesta, the holy book of the Parsis, one of the names of God is "Aheim yad Aheim Mazdno" which means "I am that I am". This is identical with *Sohamasmi* mentioned in the 16th verse of the Isavasya, *Yosavasopurushah* *Sohamasmi* which means "that yonder person who dwells in Asu (Life) is known

by the name of *Aham* or I (the Supreme) and *Asmi* (I am) (*i. e.*, the only standard of existence)." When Zarathustra questioned God to tell him that name which is the greatest and the most efficacious for prayer, God told him "My first name is Aheim which means "I am" and my twentieth name is "Aheim yad Aheim" which means that "I am that I am".

God revealed himself to Moses also as narrated in the Holy Bible as "I am that I am". (vide Exodus chapter 3, Verse 14.) Therefore the idea of the all pervasiveness of God seems to have been one of the earliest concepts common to humanity.

The seer or the Rishi of this Upanishad is Swayambu Manu and the presiding deity is God under the name Yajna. It is mentioned in the 1st. Adhyaya of the 8th Skanda of Sri Bhagavatha Purana that the Swayambu Manu did penance and worshipped the Lord Yajna by praising him as follows:—

*Athmavasya midam Viswam
Yathkinchij Jagathyam Jagath
Thenathyakthena Bhunjecthah
Magrithah Kasya Siddhanam.*

"All this Universe commencing with the Sun, comprising all the living and lifeless objects in the range of Prakriti, is fit to be, and is, the abode of Paramatman. Oh mind! because all this belongs to the Supreme Being, do thou accept what he bestows on thee, *i.e.*, do thou live contented in the conditions in which thou art placed by him; since thou hast no existence but by his grace; do not long for his omniscience and absolute blissfulness. Nor do thou covet what the Lord has given to another." On seeing Manu, who was in meditation uttering this Upanishad, the Asuras and Yatudhanas in great hunger rushed to devour him. The omnipresent Hari, in the form of Yajna, observed them and surrounded by the Gods called Yamas, slew them. (Mr. Subba Rao's Translation)

Having this episode of the Srimad Bhagavatha in mind, Sriman Ananda Theerthacharya summarises the theme of the whole Upanishad in his first invocatory verse of the Bhashya on this Upanishad.

*Nithyanithya Jagaddhathre
Nithyaya Gnana Moorthaye
Poornandaya Haraye
Sarva Yagna Bhujе Namah.*

The five attributes of Hari mentioned in this verse refer to his external existence, his creation of animate and inanimate matter, his form consisting of knowledge and his name as Yajna, as he

is the chief enjoyer of all bliss. He proceeds to narrate the story in the following verses :—

*Swayambhuvo manurethair manneir
Bhagavantham Aukoothi Soonum
Yagna Namanam Vishnum Thushtava
Swayambhuvah Swadhanhitam
Vishnum Yagnabhidam Manuhu
Isavasyadibhirman viesthushta
vathithatmana
Rakshobhirugries Sampraptha
Swadithum Mochithasthada
Sthothram Sruthvaiva Yagnena
Thankrithvavadhyatham Gathan.*

Swayambu Manu praised with deep meditation the Lord Vishnu called Yajna who was the son of Akuti, and who was his own daughter's son, by these Isavasya manthras. He was then saved from the cruel Rakshas who resenting the chanting of these praise-hymns had come to devour him. Yajna killed them though they had obtained from Siva the boon of indestructibility themselves and also the power of killing others. Srimad Acharya quotes the authority of Brahmananda Purana also which refers to this episode to show that excepting the Supreme Lord Vishnu, no one else could have the power of overriding the boons of Siva.

In this connection it must be observed that Sriman Madhva Acharya always quotes Vedic or Puranic authority for his interpretations. As Major Basu observes in his introduction to the translation of this Upanishad, "it is clear from these apt quotations that the school of thought which Madhvacharya represents existed

long before him. These Bhagavathas had already propounded a system of interpretation of their own. Madhva by his genius gave an impetus to it which still reverberates throughout India, wherever the religion of the *heart* has flourished, and is not overpowered by the religion of the *head*."

Sri Madhvacharya by means of these slokas cited from Bhagavatha and Brahmanda Puranas, has brought out what is called the *Sambandha Chathush-tayam* or the four essentials of any literary work, *Viz*,

(1) *Adhikari* or the competency of persons to study such Upanishads, which is dealt with in manthras 1 and 2.

(2) *Vishaya* or the subject matter, treated which here is the nature of Paramatma designated as Yajna manthras 3 to 7.

(3) *Prayojana* or the object of such study *viz*.

Mukthi or salvation. (Manthras 8 to 14.)

(4) *Sambandha* or the mode as to how this object is to be achieved by the Adhikari (manthras 15 to 20.)

Other schools have adopted different systems of classification. According to the Advaita system, the manthras 1 to 9 deal with the gnani and the remaining deal with the Agnani. According to the Visistadwaita School, the first 8 manthras teach the Gnanayoga, 9 to 17 the Bhakthiyoga and the 18th manthra expounds Prapatthi. In this connection it may be noted that the dualistic systems of Sriman Madhvacharya and Sri Ramanujacharya have much in common.

(To be continued.)

THE RAMAYANA—II.

Having understood the beauty of the Ramayana and the greatness of Rama, we proceed to examine the work in closer detail. Dasaratha born of the line whose first king was Prajapathi and others were Ikshvaku and Sagara, was ruling over Kosala renowned for its river Sarayu on whose banks stood Ayodhya the unconquerable. The land was smiling with corn and fruit and the people lived in happiness amidst plenty.

*Kosalo nama mudithaha spheetho
janapado mahan
Nivishtassarau theerai prabhootha
dhanadhaanyavaan*

The city was 12 yojanas in length and 10 in breadth with roads broad and well-laid out, and fortifications with gates and moats strong and deep. The dust was laid with water sprinkled and the air was fragrant with the breath of flowers and cool with winds blowing over groves.

*Rajamargena mahatha suvibhak-
thena sobhitha*

*Muktha pushpavakeernena
jalasikthena nithyasaha.*

It was a busy city with shops well arranged and having various classes of inhabitants — tributary kings come for

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paying tributes, artisans, poets, singers, merchants, warriors, and courtesans.

*Samantha raja sanghiescha vali
karmabhiravritam
Nana desha nivasiescha
vanigbhirupasobhithiehi.*

The buildings were gleaming with gold and the place was rich in horses, elephants, camels and cows. The place resounded with the sounds of Dundubhi, Mridanga, Veena and Panava.

*Dundubheebhir mridangaischa
veenabhir panavaisthattha
Naaditham bhrisa mathyathe
prithiviam tham manuthamam.*

The best of men and women lived there with the Brahmins versed in Veda Vedanga ever at their sacrificial fire, high-souled, and devoted to truth.

*Dvijoththamier veda shadanga paaragaihi.
sathya rathair mahathmabhihi.*

The place resembled Amaravathi the abode of Indra.

Dasaratha was an ideal ruler, knowing the Vedas, truthful, far-seeing, lustrous and beloved of the people of Ayodhya.

*Thasyam puryam Ayodhyayam
Veda with sathya sangaraha
Deerghadarsee mahathejaha
pourajana padapriyaha.*

The people were happy and truth-loving and free from covetousness. Each had a wealth of kine, horses and corn. None was unlettered or atheistic. They had a happy frame of mind with senses subdued. Their dress and ornaments (without

which none appeared) were according to Sashtas.

Naakundalee Namakutee Naasragvee.

There was no thieving or improper occupations. None was deformed and all revered the king. The 4 classes observed their respective duties and their mutual relations were most cordial. The warriors were spirited and horses were of exceptional breed from Kambhoja, Balhika, Vanayu, and Sindhu. There were elephants of the Bhadra, Manda and Mriga type.

The king was blest in his counsellors, pure and loyal.

*Thasyaamaatyaa gunieraasannikswa-
kosthu Mahathmanah.
Manthragnaas chengithagnaascha
nithyam priyathithe rathaha.*

Drishti, Vijaya, Surashtra, Rashtravardhana, Akopa, Dharmapala, and Sumanthra were the ministers. He had two family priests — Vasishta and Vamadeva, besides Suyagna, Javali, Kasyapa and Goutama, Markandeya and Katyaiana. They were modest with subdued senses and high-souled, free from passion, adepts in statecraft, careful financiers and commanders of troops.— Sandhivigraha tatvagnaha.

There was no liar, or one going after others' wives. Peace reigned supreme. They never broke their words. They were masters in the arts of peace and war, with great powers of judgment. The king shone amidst them like the sun surrounded by his rays.

*Saparthiva deepthi mavapa yukthaha
Sthejo mayier gobhirivoditorkaha.*

The state over which Dasaratha ruled was ideal in several respects. The members of the society which constituted the state were inspired by the highest ideals of citizenship, and had those qualities which go to make the perfect citizen. Pictures of typical states and theories of sovereignty have been offered by political thinkers in the West. But none of them has gone to the root of the matter — the composition of human nature, and the conditions that contribute to the stability of life of the individual and society. The merit of those who constituted our society lies in this that they have taken their stand on fundamentals. A German student of Sanskrit and our philosophy has made the confession recently that in spite of 40 years of study he has not been able to grasp the fundamentals of our systems.

Is Sanskrit a dead language?

The observation that Sanskrit is a dead language is often made without due thought and is due to the mistaken notion that a language which is not spoken directly by a large body every day is dead, and as a corollary it ought to follow that whatever is spoken is alive. If this were so, the language of the Badagas and the Santhals is alive, while Sanskrit is dead because it is not spoken as such!

But it ought to be remembered that most of the languages of India are substantially Sanskritic or have a large admixture of Sanskrit words. Even Tamil is not free from Sanskrit words though some Tamil lovers might use undiluted Tamil which, if

Society in the West is on the vortex of perpetual agitation "still pursuing" but never achieving stability. There are people in the West and even among us who would say that the epics are legendary and mythical because certain things found in them are not found at present. That would be applying the wrong end of the telescope in viewing an object. The wisdom of these epics has gone into the very marrow of our bones which is therefore living history. The cry is set up by interested people, Christian propagandists. The Brahmins who are the custodians of these treasures should cast off their lethargy or fatal sense of security and awaken to the needs of the situation. To plead that the time-spirit is against us would be defeatist and a confession of weakness unbecoming of our great heritage.

done to excess, would be hardly intelligible. The truth is that Sanskrit is spoken and written by the millions of India except perhaps in the case of the primitive tribes. The nobility of any Indian language is due to the large percentage of the basic Sanskrit element there. Hence Sanskrit is not only not dead but is as many times alive as there are Indian languages influenced by it.

Again, as long as works like the Ramayana, Mahabharata, Bhagavata and Bhagavathgeeta continue to inspire the lives and outlook of our people, so long is Sanskrit not dead. It is aglow in the thoughts and springs of daily action of our millions. Nay, more, it has attracted

the attention of scholars abroad who have made a life-study of it.

Unlike Greek and Latin, Sanskrit words need not be *traced* by philologists but are seen bodily, unveiled, broad-bosomed. No Indian can use a single sentence without using 75 percent of Sanskrit. Can such a language be said to be dead?

Those of us who cannot taste of the ambrosial waters of Sanskrit are, in the words of Emerson, "verily dying at the

brink of the waters, thirsty". It is the duty of the Brahmin to come out once again and apply it to new and changing conditions.

There is no branch of human knowledge which cannot gain by a study of Sanskrit works — medicine, music, dancing, architecture, sculpture, mathematics and science which, to many, are sealed books. Educated unemployment can be diminished by turning to these untrodden paths.

Public Opinion.

We are ruled by public opinion today—a term which is as fascinating as it is elusive and indefinable. The public thinks and acts, guides and moulds popular opinion, acting and ever being acted upon. Its opinion is ever changing, responsive to changing times. Its organs are the press and the platform.

The rigidity of group life has disappeared in the West. It is in the melting pot in the East. The future cannot be predicted. It is most essential that the general will of the nation or the community should be ever ready to express itself on important questions. Where is the general will of the Madhwa public?

There are so many rifts in the lute. Whenever we attempt to unite, we disunite with greater emphasis. We are ever thinking of battles fought long ago or fought in wasteful fronts. It is no more a fight between Dwaitin and Adwaitin, the Utharadi and the Dakshinadi, but between Brahmin and Anti-Brahmin

forces. The deluge threatens to sweep away every one of us.

The Madhwas must form, rather create, a public. Differences should be kept in the back-ground. There is so much that is common to every Madhwa which he should preserve and reinvigorate. Irrelevant and less important things will automatically vanish when we press forward with constructive work.

We hear now and then of Madhwa Sabhas active in various places. They should integrate. Every place must have its Madhwa Sabha affiliated to a central organization. We would suggest the holding of a Madhwa congress annually where feeding and other religious observances like *theertham* must be assigned a subordinate place. We must first *live*.

We should bring about conditions which will lift us out of our poverty, and wean us away from wasteful and indolent habits. There is so much we can



and ought to do. We have to begin somewhere.

May we suggest the granting of substantial help to very promising students under stipulated conditions in conformity with Madhwa tradition and religion? He is expected, when he begins to earn, to repay the amount, to benefit a needy and deserving brother. We need not confine this to English learning but extend it to branches like Music, Painting, Oratory, Applied Chemistry or Sanskrit. The highest standard must be aimed at. The "Madhwa Messenger" or any other Madhwa journal, if forthcoming, (when the "Messenger" would gladly retire into his shell) should be made the organ of the Congress with a fully representative working committee with leaders who will unite and galvanise the community into proper activity.

The "Madhwa Messenger" should be considered as belonging to the entire

Namasmaranam.

The power that controls the universe is God. A knowledge of Him makes our lives valuable. Various are the impediments to the realization of this. Our ignorance, limited powers of understanding, numerous distractions, prevent our concentrating on God. We cannot, like Dhruva perform penance in the forest, or serve Him like Hanuman, or carry Him like Garuda on our shoulders. The easiest way to win His grace is to pronounce His name which reminds us of His glory and His deeds. So sayeth Purandra-Dasa,

community whose support it should enjoy. The publication and the *bulk* are business propositions. It is not difficult for many of us to subscribe two rupees per annum or less than three annas per mensem. We pay our sweepers not less than half a rupee per mensem. Shall we grudge three annas to our "Messenger"? It is hoped that our fervent appeal will evoke the full measure of response.

[Referring to the inauguration of the Oriental Institute at Tirupathi under the Directorship of Rao Bahadur K. V. Rengaswamy Iyengar the "Hindu" of the 23rd inst. on page 11 has the following:— "Instruction of Sanskrit knowledge of both the Sankara and the Ramanuja Schools will be imparted." The significant omission of the Madhwa School, without which we cannot have the *three* systems of Indian philosophy, ought to serve as an eye-opener to every Madhwa.]

Hari Narayana, Hari Narayana, Hari Narayana yenu Manave.

"Say Hari Narayana ever, O mortal; It is the seed sown by Narada, developed by Dhruva, made to sprout by Prahlada, and perfected into fruit by Suka the author of Bhagavatha—a fruit which has been tasted by Ajamila." The modern might contend it is all idle to say that the repetition of a name can lead us to salvation. Such people cannot understand what a wealth of thought it starts in our minds. The name is to be the

last word on our lips as life becomes extinct. But few retain the consciousness or the frame of mind suited to this. Hence one of the Alwars has said that he would pronounce His name in advance since he cannot be sure of the future.

Jagannadha Dasa, the last of the mighty bards of the Karnataka, says in his *Harikathamrithasara* (13th Sandhi 3rd verse) beginning with "*Malaguvagali Eluvagali*"—Going to or rising from bed, sitting and talking, doing household work, bathing or eating, think ye of Him who is perfection, in every atom,

Hithopadesa of Sri Vadiraja.

The many-sided expressiveness of Sanskrit words is well illustrated in the words Hita and Upadesa. Hita would mean whatever is agreeable to the listener, leading to well-being, conveyed in a sweet manner, causing no irritation. "Upadesa" is teaching with insight and understanding of the listener and instilling into him useful knowledge so as to reach his heart.

The Hitopadesa of Sri Vadiraja runs thus:-

*"Smara Krishnam Bhaja Harim,
Nama Vishnum Srayaachyutham,
Thyaja Kaamam, Jayakrodham, Jahi
Moham Bhavaalayam,
Srunu Souri Kathah Punyaaha,
Pasya Sri pati Vighram,
Jighna Sripada Thulaseem, Sprisa
Vaikunta Vallabham,
Bhunkshva Keshava Naivedyam,
Thishta Madhava Mandirai,*

around, within, of His various forms and names—then will He be never away from you even for half a second!" What shall be said of a society whose members individually have been trained and moulded into this frame of mind which has drunk of the quintessence of the Upanishads, the all-pervasiveness referred to in the Isavasya!

The moderner might again say such a tendency would interfere with bread-winning work. Has any one complained of the interference of the sun's light? It produces an inner glow, in the light of which every problem can be solved.

*Japa Narayana Manum, Patathan-
nama Mangalam
Pahiprapanna Janatham Broohi
Pathyam Hitham Nrinam,
Dehikankshita Marthibyo, Yahi
Sajjana Sangathim,
Kurubhootha dayan Nithya, Chara
Dharma mahanisam,
Yaethavan Sarva Vedarthaha,
Samasena Niroopithaha."*

In English, it means:—

"Keep thinking of Krishna, sing of His qualities, Prostrate before Him in absolute surrender, Seek His shelter who is indestructible, give up all wrong desires. conquer envy and anger, be not a prey to delusions which only entangle one in the meshes of life, listen to His stories, have his figure ever before thee, Smell the Thulasi with which thou hast worshipped Him, eat only what has been offered to

Him, Have your being in His domain. Let the mind be ever recounting the name of Narayana, Read of His name auspicious, protect the learned and the devoted, give thine ear to good counsel, thyself. Speak only Hitha, Give to those who ask, seek the company of the good, be kind

unto one and all, and live and move in the world of Dharma—charity and duty—herein thou wilt find the substance of all the Vedas, based on eminent authorities.

It is a noble invocation to the highest life.

The Purohit—II

Our religion is largely dependent for properly functioning on the family purohit and the temple-priest. Every aspect of the Brahmin's life requires the services of the purohit. The prevailing feeling that most of our rituals are meaningless, and should therefore be got rid of, is due to the way in which the purohits function. Their difficulty is that they are poor and they have to look to the Lowkikas for sustenance. Grinding poverty and a high sense of duty go ill together. Duty done mechanically almost every day produces an irksomeness and dryness which cannot be overcome except by special effort or inducement. Those of us who would have the purohit do his duty satisfactorily should remember this human tendency and get the best out of him by elevating his ideals and by other means.

The purohit has to function at very solemn ceremonies—the uniting of two souls in holy wedlock or administering solace to a departing soul. A more onerous duty cannot be thought of. The Lowkikas should bring into existence conditions congenial to a proper discharge of such duties.

The harsh exactions of the purohit must be tactfully regulated. The services that they sometimes render on critical occasions are very valuable. At times it is sad to find them ill-treated. A sense of dignity should be encouraged in them.

This class sometimes exhibits undesirable propensities such as fomenting disputes and inconveniencing the innocent Lowkika who finds his respect is misplaced and he has been made a fool of. A sort of mean labour-spirit pervades them. They strike or bring about strikes and deadlocks. A pious Lowkika was placed in an awkward position when, on account of factious differences among themselves, one set of Achars kept away, and it was later learnt that it was due to the presence of a person who was obnoxious to the other camp. Certainly, the Vaideeka class must be held responsible for the resulting disgust towards our religion. One remedy is for Lowkikas to get the necessary diploma in Purohitism, and help to prevent such situations. Public opinion must assert itself against such practices especially in these days when faith is at a discount.

The Samskaras.

From conception to cremation, the individual's life is regulated by our Society which takes charge of citizens more thoroughly than the state in Sparta ever did, from the point of view of Hindu ideals. Even during pregnancy, the mother was made the medium for communicating messages at appropriate stages. The Nama-karana and Jathakaranas followed. Names were not Stone or Hunter but one of the numerous names of the Lord. It was also the name of the grandsire, so that by such a process we can trace back our pedigree to Visvamitra or Angirasa. The chowla, aksharabhyasa, and upanayana come next.

At the Upanayana, the Brahamacharya begins—learning to walk in the path of the wise—led by the preceptor. It is the happy period when mind, muscle and character are to be formed. It is to be between the ages of 7 and 12. It is a pity that now-a-days the upanayana is postponed to a stage when the boy blushes before the gathering for having to appear in Brhamacharya apparel. It is put off because there is a desire to celebrate it *grandly*. Marriages might require such pomp. The importance of the Upanayanam is in the Brah-mopadesa which should be done at the right age.

The Brahmachari is bright and fresh like a ray of the morning sun. Rising with the Utharayana bird whose first note is heard in the grey dawn, he is up and doing. He is to offer Arghya to the visible lord of the universe, the sun, just before he

rises, as he sets and as he reaches the zenith at mid-day. He is thus drawn to the page of nature spread amply before him. The emerging human soul is linked with the divine at a most opportune time. He is then to meditate on the refulgent lord in the sun who is described thus, —

*Savithrv mandala Madhya varthee
Narayanassarasijasana sannivishlaha,
Keyooravan makarakundalavan kereeti
haari hiranmaya vapuhu.*

Dhritassankha chakraha.

In the centre of the radiant orb, seated in grace on the lotus, with Keyoora Makara Kundala, with Kireeta or the crown, and the necklace, all splendour like burnished gold, and with Shankha and Chakra, pervading the worlds of Bhoohu, Bhuvaha, Suvaha,—on such a form shall we meditate.

How near is such a man to God! The process will not take more than a few minutes.

NOTES:—

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