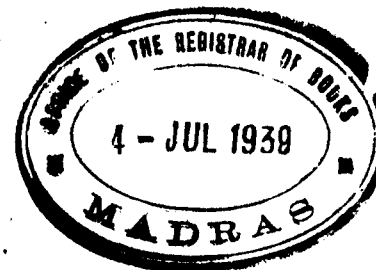


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C. A. Krishnamurti Rao, M. A., F. R. Econ. S.
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THE MADHWA MESSENGER

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

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THE UPANISHADS AND WESTERN SCHOLARS.

By SRI C. R. RAMACHANDRACHARYA, B. A.

Retired Sheristadar, Kumbakonam.

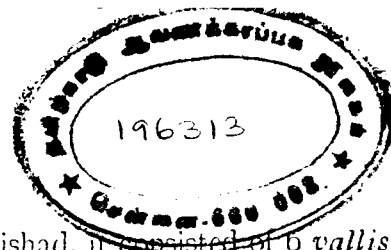
One of the Western Scholars of Ancient Indian Metaphysics, speaking of the Upanishads, describes them as "songs before sunrise, being spontaneous effusions of awakening reflections". They are said to be half poetical and half metaphysical. They are said to give a pantheistic view of things.* Regarding the philosophy and religion of India as taught in the Upanishads, it is stated that the essentials of Hindu Philosophy and religion are contained in them. They are said to be the basis of the enlightened faith of India.

Dr. F. Max Muller considers that 11 Upanishads are old and genuine. They are classed as classical Upanishads, the fundamental Upanishads of the Vedantha philosophy. The Kathakopanishad is mentioned as one of them. He considers that this Upanishad is probably more widely known than any other Upanishad. English, French and German writers are said to frequently quote this Upanishad as one

of the most perfect specimens of the mystic philosophy and poetry of Ancient India.

The text of the Kathakopanishad is ascribed to Yajurveda—Black Yajus. Colebrooke is said to consider that it belongs to Sama Veda. (Mis. Essays I, 96, note.) "Generally, however," says Dr. Max Muller, "it is considered as one of the Atharvopanishads."

Regarding the extent of the text of this Upanishad, Dr. Max Muller conjectures "it may have constituted one Adhyaya and the very fact of its division into 2 Adhyayas may show that the compilers of this Upanishad were still aware of its gradual origin." We have no means, however, of determining its original form nor should we even be justified in maintaining that the first Adhyaya existed by itself and that the second was added at a much later time. Whatever its component elements may have been before it was an



Upanishad, it consisted of 6 *vallis* neither more nor less.

It may be noted in this connection that the first chapter of this Upanishad ends with a verse comprising the *Phalasruti* which is usually appended at the end of the work. In this verse it is stated that the Nachiketopakhyana, as it is called, was taught by Mrityu. A learned man who reads or hears it read is adored in Vishnu Loka. If one repeats this in the congregation of Brahmins or during the anniversary of the departed, it has a multiplied effect. Then again in the second chapter, discourse of Brahma Swarupa is resumed and again another benedictory verse is appended at the end of this chapter also. It is as follows:—

“Mrityu gave this Brahavidya to Nachiketas. He had this and all the Vidhis of Yoga. He then had liberation from all shackles and was freed from Death and attained Brahman. Any one who does likewise attains liberation.” The adding of Phalasruti at the end of the first chapter must have some significance. This is not by itself a sufficient and conclusive evidence to show that there was only one chapter at first and that the 2nd chapter was a later addition and had its own Phalasruti, nor is it considered out of the way anywhere. What is stated at the end of the 2nd chapter is different from that stated at the end of the first chapter. Again, it must be noted that in this connection the discourse about Brahmaswarupa

does not end with the first chapter and much remained yet to be dealt with in the 2nd chapter. It was then dealt with in detail and the Upanishad was thus made to have a proper end as it had a proper beginning. It does not therefore appear that the Upanishad when first compiled consisted of only one chapter and the 2nd was a later addition.

Regarding the name *Valli* given to the subdivisions of the chapters of the Upanishad, Prof. Weber states that the use of the word in the sense of Chapter is based on a modern metaphor and was primarily intended for a creeper attached to the Sakhas or branches of the Veda.**

Regarding the origin of the Upanishad, Western scholars have made some observations which they base on grammar, metre, language, and that of various portions of the text. It is first taken for granted, as it were, that while portions of it are very ancient in origin, others are more modern. Attempts are then made to distinguish one from the other. It is also considered that several passages are taken from other Upanishads where they seem to have had their original place. It is an established fact that there are no proper data of information on which any conclusion may be based as to the date of the Vedas or of the Upanishads ascribed to the respective Vedas. Much less, therefore, is it possible to assert which Upanishad or which portion of it is earlier than the other, or to conjecture which

portion of one Upanishad is taken from the other. Whatever can be predicated in such matters is only conjectural and mere conjectures constitute no useful information and no conclusion subservient to any purpose can be drawn from such conjectures.

Dr. Max Muller considers that some of the readings of the Upanishads are faulty or irregular. He states “We can never know whether they are due to the original composers, the repeaters, or lastly the writers of the Upanishad. It may be that the forms of some of the words are not grammatically accountable but that is no reason to treat them as faulty or irregular. The rules of grammar can be availed of to test and account for existing forms; and forms of words in Vedic language may thus stand the test of Vaidika Vyakarna or Vedic grammar except perhaps in some cases. That is no reason why they can be called irregular.

Some conjectures are made of certain portions of the Upanishad being later additions than others. Dr. Max Muller quotes several instances. Verses 16 to 18 of the first *Valli* are verses of which he feels no doubt. As another example of such late addition, he cites the instance of the offer of Srinka. Death has granted 3 boons to Nachiketas and no more. In a later portion of the Upanishad, *Srinka Vittamayi* occurs. As it is said that Nachiketas did not choose that Srinka some reader must have supposed that a

Srinka was offered him by Death. A 3rd instance of such later addition is the naming of a certain sacrifice after the name of Nachiketas as *Nachiketagnichayana*. Some other examples are also given. (Sacred Books of the East, Vol. XV, Upanishads P. ii, p = cxxv.) No sufficient reasons have been adduced to consider that the above quoted instances of verses are later additions. It is clear that Mrityu has a high regard for the piety and Vairagya (or aversion for the pleasures of life) of Nachiketas which he so often has praised. As such it may be naturally expected that he makes gifts out of regard for him over and above the boons granted by him and there is nothing wrong in it and such gifts do not give room for unwarranted conjectures as to interpolations.

Western scholars who have studied the Veda and other sacred works of Ancient Indian literature have made attempts to fix the date of such works and to arrive at conclusions regarding the date of even Vedas and Upanishads which are revered by orthodox Hindus as of highest authority as they believe them to be of divine origin, as having emanated from Lord Sri Narayana as Veda Purusha, no human origin having ever been conceived of them. They are hence styled as *Apourusheya*, which means of no human origin. Their attempts have not been evenly successful. In the case of many ancient works, they have been able to fix the dates by conjectures as having been composed within a period of some

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centuries, and in some cases, they have been able to advance a little further and fix the date with some greater definiteness. But in the case of the oldest Indian literature such as Vedas, Upanishads, and Brahmasutras, the assignment of dates has no substantial basis to stand upon. They are, therefore, of no use for any purpose. All that can be stated at present regarding the time of composition, as it is called, of the Upanishads is, "they belong to the class of ancient literature of Ancient India which are of the earliest times. They are of primitive antiquity and the earliest documents of Indian religious metaphysics."*

Weber assigns reasons for giving a later date to the Upanishads than the Rig Veda. The reasons are said to be partly geographical, partly religio-historical. In the oldest parts of Rig Veda, the Indian people appear to us as settled in the Panjab. The gradual extension of this towards the east over the Hindustan as far as the Ganges can be traced in the later parts of Vedic literature. It must have taken centuries before such a vast stretch of India could be Brahminised. Besides, the religio-historical development from simple nature worship of the Rig Veda Hymns to the theosophico-philosophical speculations of the Upanishads must have required many centuries. A more exact finding of the Vedic antiquity, Weber has not forsooth attempted; indeed he expressly declares any such attempt as absolutely fruitless. But in reality nothing more has been known than that the Vedic period extends from an altogether un-

defined past to the 5th. century B. C. And investigations of the last 10 years tend to the conclusion that it is probable that in place of 500. B. C. will have to be substituted 800 B. C.

Sriman Madhwacharya, the founder of Dwaita Philosophy in India, has written a Bhasya on this Upanishath. At the beginning of the work he bows to his Ishta Devata *Sriman Narayana* in his incarnation as *Vamana*. The *Pratipadya Devata* of the Upanishath is thus stated to be *Sriman Narayana* in his incarnation as *Vamanamurti*.

The chief principles of Dwaita Philosophy viz., the *Sarvotthamatwa* of *Sri Vishnu*, his *Jeevaprerakatwa*, controllership of (liberated and unliberated) souls, here and in life after death are clearly expounded in the interpretation of the mantras. Above all, *Brahmagnana* with real piety towards the Lord and diversion of the mind from the pleasures of life and unqualified detachment from worldly shackles is taught to be absolutely necessary for attainment of *Mukti*. This is repeated at every opportunity in the course of the dialogue between *Nachiketas* and *Mrityu* and *Sri Madhwacharya* imparts it in unequivocal terms and supports the tenets by quotations from *Srutis* and *Puranas*. *Bhagavan Sri Vishnu* is styled as *Nachehetagni Swarupa* in this Upanishath and he is spoken of and adored as *Yagna* in *Isavasyopanishath*.

**The Philosophy of Upanishaths and ancient Indian Metaphysics* by A. E. Gough.

§*Weber's History of Indian Literature* page 93, note, page 157.

ISAVASYA UPANISHAD

By SRI B. GURU RAJAH RAU, B.A., B.L.,

Retired Sub Judge.

(Continued from the previous issue.)

Taking the first of these topics, according to *Sri Madhwacharya*, viz., *Adhikari* or competency for such study, the first verse deals with renunciation or *Vairagya* as the first essential condition of such study. It is one of the axioms of spiritual experience that as long as one loads oneself more and more with the goods of the world, and yet covets for things not yet possessed, there is no chance for him to turn his attention to his inner self. Therefore, *Isavasya* insists on renunciation, giving at the same time a very intelligible reason for it. This verse says that the whole universe being pervaded by *Paramathma*, every thing in it becomes really his and there is nothing which can be called either "mine" or "yours". What you have actually, is got by his grace and you should therefore be satisfied with it and not covet for the goods of others. Though both *Sankara* and *Madhwa* are agreed that this verse lays down renunciation as the first condition of spiritual evolution, still the same result is sought to be reached by them in two different ways. According to *Sankara*, the whole universe is unreal, it being covered by *Paramathman* who is the only real entity. He splits the words *Isavasyam* as *Isa* (*Isena*) by the Lord, *Vasyam* meaning 'covered'. As our *Teekacharya* points out, there is no force in saying that what does not exist is

covered and also because the identity of the thing covering and the thing covered is not known in the world. *Madhwa* splits it into — *Isasya Avaasyam* — which means "fit to be dwelt in by the Lord." This is in accordance with the wording of the *Srimad Bhagavatha* wherein it is called *Athmavasyam*. It is worthy of note in this connection that the term *Isa*, Lord, used in this Upanishad is peculiar as having a far more personal colouring than *Athman*, *Brahman*, etc., which are the usual names given by the Upanishads to what is the object of highest knowledge. (Max Muller's Introduction to Sacred Books of the East. Vol. I P. 314.) According to *Madhwa*, the whole universe springs from *Prakriti*, and *Prakriti* being itself incapable of motion or *Pravritti*, it is acted on by the Lord who dwells in it and moves it into action.

Thus the entire material universe arising out of *Prakriti* is under the control of the Lord. Being under His control, it becomes His property. Therefore, whatever man enjoys is got not by his right but by God's grace. This interpretation is consistent with the same idea of the following sloka of the *Brahmanda Purana*.

Swathah Prakritiya Sakthathvaath

Isaavaasyam Idam Jagath |

Pravritthaya Pravritthigam Yasmathsa

Prakritheesvarah |

*Thadadheena Pravritthitvat Tadeeyam
Sarvamevathat !*

*Tadvritthenaiva Bhunjeetha
Athonanyam Prayachayeth.*

"This universe is called the abode of the Lord as it is incapable of motion by itself. As he enters into it to set it in motion, he is the lord of Prakriti. As this motion is subject to his control, the whole of it is called his. Therefore enjoy thou that only which he has given and do not beg from others." According to Sankara's interpretation, if everything in the universe is unreal, there is no need to give up an unreal thing. No one covets or retains the shadow. It is opposed to human experience to attribute unreality to money. Though one may be inclined to believe the illusory character of money, so long as it is in another's hands, because it is difficult to get it, one does not throw away the money which he has in his own hands because it is unreal. The words *Thenathyakthena* interpreted as "by such renunciation" do not easily lend themselves to that interpretation. If renunciation consists in giving up unreal things, there is no object in being asked to enjoy it at the same time, which is the ordinary meaning of the word *Bhunjeeya*. Therefore, Sankara is obliged to translate it as "protect" where again there is nothing really to be protected. As our Teekacharya points out, to interpret *Bhunjeeya* as meaning "to protect" in the Atmanai-pada is ungrammatical.

*Kurvanneveha Karmanijjeevishe
cchathas Samaha !*

*Yevamthvayi Naannyathosthi
Nakarma Lipyathe Nare. ||*

The second verse enjoins the performance of Karma or duty. "Performing his works here, let a man live his allotted span of 100 years. Thus is it right for thee, not otherwise than this; that Karma will not bind that man." The performance of Karma is thus enjoined on all, whether he is a gnani who has reached God or an ordinary mortal striving for spiritual knowledge. Sankara restricts the scope of this injunction as being confined to ordinary men who are unable to realise the one-ness of God by contemplation. The first verse by laying down renunciation because of the illusory character of the universe is said to enjoin the path of knowledge or gnanamarga for the gnani, whereas the second verse is said to prescribe the performance of Karma for the ignorant who cannot follow that path. It is said at the same time that the antithesis between knowledge and Karma is a fact unshakable like a mountain and decidedly the former is the better of the two. If attainment of Godhead is the goal of every spiritual seeker, it is difficult to explain why one should be asked to dwell in the region of this slushy earth performing Karma alone, while others are permitted to soar into higher regions of contemplation, giving up all Karma, because of the unreality of the universe. How can the unreality of the universe be a ground for non-action? If so, it applies equally to the ignorant man who is never the-less asked to do karma. It is conceded

even by Sankara that the object of all Upanishads is to impart Atmagnana or knowledge of the supreme Lord to all. If so, direction only to some to pursue the path of action becomes irrelevant. Such an interpretation by which spiritual evolution is directed in two watertight compartments of knowledge and Karma, is opposed to the saying in the Narada Smriti.

Agnyasya Karma Lipyetha

Krishnopasthim Makurvathah !

Gnaninopi Yathohrasaha

Anandasya Bhaveddhruvam

Atho Lepepi Lepasyaa dathah

Kaaryeva Saa Sada.

Narada says that even a gnani will suffer from diminution of bliss after Mukti if he abstains from action. Visisht-adwaita agrees with this interpretation of the two Manthras.

Having thus laid down the two essential conditions for acquiring spiritual knowledge viz. Gnana and Vairagya, together with the performance of Karma for all, the Upanishad goes on to describe the real nature of Brahma in the following verses 3 to 8. Of these the 3rd verse

Asurya Namathe Loka

Andhena Thamasa Krithaha

Thaasthe Praithyabhi Gacchanti

Ekai chaatma hana janaaha.

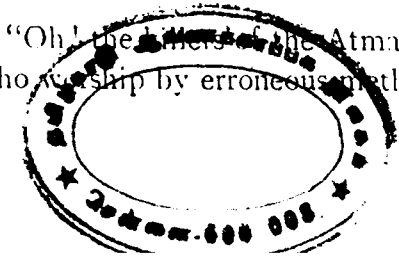
† "Those worlds called Asoorya are covered with blinding darkness; dying, to those worlds they go, who kill the self".

This verse is intended to remove in the first place any wrong impression about Brahma before its correct description is grasped. The two expressions which call for special notice in this manthra are *Asoorya* and *Athmahano*. The expression *Asoorya* has been interpreted by Madhwa as meaning "where there is absence of good enjoyment" being compounded of the word *A Su Ra*. *A* is negative participle, *Su* means good and *Ra* or *Ramana* means enjoyment. The place where there is no enjoyment whatever and where there is only unendurable misery is fit only for Asuras. It does not mean where there is no sun, as it is apt to be understood. The expression *Athmahano janaha* cannot mean people who kill their own souls, as it would appear at first sight, because the soul is admitted to be eternal and indestructible. It means people who turn away from Hari the Paramathma. Not understanding a person correctly is tantamount to ignoring him and figuratively dishonouring or killing him. Such interpretation of both these expressions by Sri Madhwa has the support of Puranic texts. The meaning of this Upanishadic verse is conveyed in the Sruti Geeta of Sri Bhagavatha.

Nacha ramamhyaho Asadu

paasanayaathmahano.

"Oh! the enemies of the Atman are those who worship by erroneous methods. They



are called Asuras or miserable people for they do not enjoy happiness and suffer great pains. There is also the additional authority of the Vamana Purana which says

Mahaduhkhaika Hethuthvath

Praapyathva Dasuraisthathaa

Asurya Nama Theloka Sthaayaanthi

Vimukha Harou.

This places the expression Atmahana beyond all doubt as meaning those who turn away from Hari.

This verse is however interpreted by the Adwaitha school as meaning that those who kill their atman on account of their real nature revolve in an unending cycle of births and deaths. They are said to kill the eternal atman by drawing the veil of ignorance over the atman that exists. It is noteworthy that in this interpretation even Devas would become Asuras because of their ignorance. But both the schools are agreed in thinking that the object of this mantra is to condemn those who have no correct knowledge of the Brahma.

The next verse

Anejadekam Manaso javeeyaam Nainadevaa Aapruvan

Poornamarshath | Thaddhaavathonya nathyethi Thishtatthasminapo maatharisva dadhathi ||

gives the description of Brahma

He is fearless, supreme, and swifter than the mind. Even the Devas know him not fully but he knows them all from eternity. Staying in one place, He surpasses others though they be running. To Him the *Matarisva* offers up the karmas (actions) of all creatures. This Paramatma is *Anejat* or untrembling because of fearlessness and not because he is devoid of activity. He is *Eka* (one) because of his supremacy and not because of the absence of a second thing. His all-pervasiveness is depicted in that picturesque phrase that he is swifter than the mind, which is the swiftest thing known to mankind. He cannot be known fully even by the Devas, because of his infinite attributes and not because he is indescribable. Standing in one place he outstrips others running, because of his wonderful power and not because the motion itself is illusory. To such an omnipotent, all pervasive Lord, the chief Vayu who controls the breath and other activities of all living creatures and thus gets things done by them, dedicates the results of those acts.

(To be continued.)

LETTERS OF A MADHWA APAROKSHAGNANI TO HIS SISHYA.

28-6-17.

[We are indebted to Prof. S. Hanamanta Rau of the Nizam College, Hyderabad, for the following outpourings of an "Aparokshagnani" and the sketch of the life of his Sishya published in the "Poorna Bodha Adarsini" in October 1938.]

i. *On the death of a Lady disciple's son in 1917.*

Sometimes, he gives unbearable sorrow to his devotees, to hasten their elevation to Sujnana and Vijnana. Our earthly sorrows are *Kasmala* sorrows. While we are separated from our Eternal friend and protector, we are not sorry. We are sorry for the outgoings of the Jeevas of God and for His Layavyapara—work of destruction, while we are unable to protect even a (Krimi) insect from harm. Our unreasonable sorrow is the result of our Bhranti. (Delusion) Bhranti is Visha (Poison). Drinking poison, how can we expect to be immune from pain? You must give up poison-drinking and then only you will be free from pain. It is therefore commanded that even when we are drowned in the greatest danger, our Vishnu Bhakti should remain unshaken.

We must not, like wordly people, increase the sufferings of the mother by telling her that she has lost a gemlike son, that God has been unjust and so on.... We must wash the attachment, sneha-soiled mind of all its Bhranti Jnana and instruct it to find lasting peace in the unshakeable faith of God and Masters.

The net of Maya in which we are caught is never visible but it is stronger than adamantine bonds. We want to get out of it most earnestly but something swaying our destiny refuses to let us out and throws us back into the same net to weep and laugh alternately as if we were mere toys of some cruel power. When we read the wisdom of the sages, we seem so near the goal, but no sooner we plunge into the ocean of Samsaric thoughts, than we fall to the level of those who live in the firmest conviction that there is no higher state than Samsara for man. It is the invisible bonds that we have to break and not the visible bonds. Very few people can do this. It is the deep-seated stain of attachment to transient things that has to be removed from the mind. It requires concentrated attention and resolute will to set oneself as a permanent sentinel on the erratic mind and wash out its stain by soaking and washing it in the spring waters of Divine Bhakti, Jnana and Vairagya. The reality of this process leading to salvation must get rooted in our conviction to set us to the solid heroic work and exertion. This training can only be given by your great Divine Patron, *Sri Suka*, the narrator of the Bhagavata Purana, who is the most beautiful and dearest parrot, (begotten of Bhakti and Vijnana) of Sri Vasudeva. Bhagavat Bhaktas are manufactured only by Him. And by none else except those above Him who work only in and through Him.

The abominations in which our lots are cast resemble the atmosphere of Naraka—no—even Tamasu. Is not forgetfulness of God the most dreadful of sins? Yet our Pandits are blind to it. And tell us that bathing, repeating a few mantras and making money-gifts is all that is required for our salvation. The great secret is we must learn to give our minds to God—i. e. God must never be out of our mind. His lovely form containing All Eternal blisses in It and glowing with Love and graciousness and ever smiling on us, should be ever absorbing our mind. Till then we are living dead men. The ladder to ascend to this Padavi (Position) is made up of all those who have attained the position and are the beloved servants of God viz. Devatas, their masters and chiefly our Saviour in whom these work. Hence these must be our constant companions and teachers everywhere and it is they who will impart to us Divine Knowledge of how to become true servants of God living, moving and having our being in

iii. THE RAMAYANA.

At the meeting of the ministers and other priestly counsellors who are summoned to advise the king as to what should be done to have children without whom life is a burden and any amount of wealth is a mockery, it is decided that they should celebrate the Aswamedha and the Putrakameshti. The birth of a son, according to Hindu conception, is the crowning event in a man's life and a sacred duty that one owes to family and society. It is not mere animal multiplication of numbers which

Him. It is these more than God himself that give us our Salvation.

May God ever make me a dog, ever watching at the door of my Lord and Saviour, eating the Yenjal (What is left behind after eating) of His house and brooding over His Divine attributes, patent and latent, is my humble prayer.

ii. You will see from the excitement in the political world that the second and third gunas are at their best, while poor first guna is driven to the corner. Neither mind nor body has rest. Rest comes when our faith in Bimba becomes unshakable. Till then we find no rest. Prahlada had it. Bhishma had it. Sanakadigalu (Sanaka and others) and Narada have it. Sri Umapathi is the Nidhi of blissful rest, because he is the Pratibimba of Paramabhakti, and Vijnanamurthigalu who are ever Purna Prajnas and Acchinna Bhaktas of the Supreme Sri Krishna. Believing Him is Vaikhunta Sukha and Nirbheeti. (Heavenly bliss and fearlessness).

(To be continued)

moderners have sought to cure by devices like birth-control. The Ramayana gives us a true picture of Hindu Society in that remote age which had beautifully provided for the bringing up of a healthy, happy and long-lived progeny. Dasaratha, perfect in every other respect, finds life a blank having no *Vamsakarassutha*. The children to be born should be the result of *Tapas* and hence the gift of the gods. The mere addition to numbers creates chaos in society, bringing problems

of ill-regulated birth and population. The best off-spring can be produced only by the parents leading a clean and purposeful life. A Western writer recently observed "The race is dying at the top." In the interest of mankind, this process must be arrested, because the height of a mountain is determined with reference to its highest peak.

Commentators of the Ramayana have observed that the order in which the two yagams were performed were not without design. The Aswamedha is destructive of evil; the Putrakameshti is productive of good. The former clears and prepares the ground, while the latter sows the seed which is to fructify in due time.

Dasaratha is anxious to have children worthy of the line of Ikshvaku. He is *Dharmathma*, conscious of his Dharma or duty to others. He is to perform what is styled as Horse-sacrifice. Here a little digression may be permitted. Translation of Sanskrit ideas into English suffers not a little by the adoption of words like horse-sacrifice, wind-god, elephant-god, monkey-god. The result is altogether misleading, and we are held up to ridicule by interested people as worshippers of low objects and unmerciful to animal life. It is these very people that are daily sacrificing animals in untold numbers and yet protest against stray cases where the motive at least is higher. It is all due to ourselves using words like "Sacrifice". We can safely use the word "Yagna", "Yaga" etc. Similarly, we can employ "Vayu", "Soorya", "Agni", etc. Why should we sacrifice sense and beauty in the futile attempt to make the stranger understand

us? On the contrary, he misunderstands and misrepresents us.

So, Dasaratha decided upon celebrating the Aswamedha and the Putrakameshti. The kingdom had been in great distress owing to the failure of the rains. It was suggested that if, Risysringa, *Vibhandakasulha*, who was living in Angadesa, a *Vanachara* and *Thapasvadhyaya Niratha*, could be made to step into the kingdom, the evil would disappear. But it was difficult to persuade Risyasringa to leave his Asramam where he lived with his father. Nothing on earth could tempt him. Beautiful damsels were sent to attract him. They sang in a heavenly voice. In his supreme innocence, he took them for Rishis with long hair, singing Vedic hymns he had never heard before. He invited them to his abode not far off. They then proposed to leave the hermitage and Risyasringa would go after them. As he approached the borders of the kingdom of Dasaratha

*Vavarsha sahasadevo jagat
prahladayam stada.*

Rain fell as the Mahatma came and the world was happy. Dasaratha led him into the palace and gave Shanta in marriage to him—*Shantam Shantena Manasa*.

What real Brahmacharya is and can achieve, is illustrated in the life of Risyasringa; to live the life that he led may not be possible today. But certainly, even in the heart of the busiest city, one can have perfect mastery over one's own mind and action. Perhaps, in such a world of strife it is, that there is greater need of, and scope for, self-control.

WHAT WE CAN LEARN FROM OTHER COMMUNITIES.

There are several communities in our land going by the name of castes which have developed peculiarities through centuries under external circumstances. They offer a united front on most, if not all, questions of public or group interest. The Nagarathars, the Parsis, the Sourashtras and the Vysias of South India show highly-developed group solidarity. As a general rule, internal differences among them are rare. Obedience to the leader is the law; nor does the leader abuse his position. They are also very successful in business. It is not due to any miracle, but to qualities laboriously built and scrupulously maintained. The Parsis are merchant princes, industrialists and bankers. They are known for their constructive philanthropy. The Nagarathars are successful indigenous bankers and traders, and seeking fortunes even beyond the seas. They are builders and patrons of art and literature. They maintain chatrams and Veda patasalas and thus preserve Hindu tradition.

The Vysias are a community well-known for their thrift and concerted action even in trivial matters. They are peace-loving and content to do small business. Men and women are ever busy, poverty and begging being unknown among them. Everybody is usefully busy and gossip is rare. The women grind or fry cereals making small profits, or stitch leaves for sale to eat from. Some of the men have received English education and joined

the bar. As a class they are noted for their shrewdness. Many might know the story of how a Vysia rushed out of his burning house with a broom-stick bundle covered under his arm-pit, shouting, "God be thanked, though I have lost everything, my account-books are safe!" They know how to save the pie and thus save the rupee. As for interest, they are content with receiving no more than one pie for one pie! The community is free from many vices, for, among other reasons, they are expensive.

The Sourashtras are another instance of communal solidarity. Most, if not all, of them are weavers or dealers in yarn and gold-thread. Dyeing is an occupation of which they have a monopoly. They specialised in the production of chunnadis which are now being driven out by new patterns. In Madura, they have a pucca High School, banks and choultries of their own. Socially, they wish to be classed as Brahmins and have adopted the caste-marks and dress of Brahmins.

Let us now compare and contrast the Madhwas as a community with the other ones and consider where they stand in the social and economic scale. The way in which the Dwaita system of Philosophy has been excluded from the subjects taught in the Oriental Institute at Tirupathi is an indication of the place we, as a community occupy in the body-politic of our land in spite of our numerical and other importance. The reasons given by the

Director cannot be said to be convincing. We would have had better justice under any other regime. Probably, as controversialists, we are inconvenient to other systems of Philosophy. Letting this alone for time to rectify, we have to learn the virtues of other communities like the Parsis. Dharma, Artha, Kama, Moksha are the *Chathurvidha Purusharthas*. Artha, or wealth is important, for other Sadhanas. We wish the leaders of our community planned so as to make us more prosperous. A few rich people here and there will not do. The average wealth-earning capacity of the Madhwa must rise. Modern methods must be studied wherever they are good, and practised. We must mobilise our scattered resources, however small they may be. Each man

must save his utmost and a sort of community—capital must be built up. We look up to the leaders to announce themselves and organise. It is an up-hill, and even thankless task, when we see how poor the response is from those who are asked to do no more than join the rank and file. But it is a task that must be done, the penalty that thinking minds have to pay. As a community we are weak and unorganised. The position is precarious in a growing democracy like India's which is stiffening in every limb. The poor man's weapon of defence is the vote, and we must make it known that our votes will be with those who show by their action that our interests are safe in their hands. To say so is neither unpatriotic nor unnational.

INTERCASTE MARRIAGES AND THE SHASTRIC POINT OF VIEW.

Discussing the above question in the "Hindu" of the 11th June, Dr. Altekar traces the changes that have come about in Hindu Society from early times to the present day. He points out that early writers permitted inter-caste marriage with a bridegroom of a higher caste since the social position of the father determined that of the children. A girl marrying one from a lower caste brought herself down by such an alliance. Manu is said to have permitted the marriage of a Brahman with a woman of an inferior caste, their children "being eligible for orthodox samskaras."

"The Smrithis laid down the period of *Asoucham* if the dead relative happened

to belong to a different caste, as also the way in which the property should be divided among children born of mothers of different castes. Instructions have been given to students as to how they should salute their teachers' wives belonging to different castes. Inter-caste adoption could not, therefore, be tabooed."

Down to the beginning of the 9th century intercaste marriages were allowed, though it was not the order of the day. But, in necessary cases, Dr. Altekar points out, Smrithi writers did not object. It was from the 10th century A. D. that the Smrithis began to declare that such freedom could not, obtain in the age of Kali. Evidence for this is drawn from Alberuni

and the Brahman poet Kalhana who says "His blood boiled" when he heard that the king had married his sister to a Brahman youth. Dr. Altekhar says that this was reform in the right direction; previously, all the three castes were studying Sanskrit and the Vedas and observing the Brahminical rituals. All were non-vegetarians, the Smritis prescribing such diet at *Annaprasana and Sradha*. In course of time, the Brahmans gave up meat-eating but continued all Brahminical Samskaras which were gradually given up by Non-brahmans. So the cultural gulf between them became wider. Dr. Altekhar points out that by the beginning of the 12th century inter-caste marriages had been stamped out from Hindu society.

Dr. Altekhar pleads for an acceptance of Dr. Bhagavan Das' Civil Marriage Bill which was thrown out by the Central Assembly last year but whose provisions were only permissive. It would be unwise, in his opinion, to turn so many out of the Hindu fold by refusing consent to the Bill, especially since the cultural gulf once existing has almost disappeared under modern conditions.

Even granting all this, those who oppose the Bill are more afraid of the evils than impressed by the uncertain

good that is expected to accrue. Such marriages, for some reason or other, turn out to be failures, discontent leading to dis-solution, the more so because it is so handy and ever within sight. The consequences, immediate and remote, in a highly sensitive society like ours, and the terrible irresponsibility that might be seen in certain parents, are too dreadful to think of. Let us also think of what might induce a man to look beyond his caste for a life-companion. Is it paucity of suitable candidates or sensation and novelty which will not endure for long? The opposition is not based on superstition, or orthodoxy but a deep understanding of the implications and repercussions.

Again, to certain people, castes are so many cultural units whose characteristics are likely to disappear through indiscriminate commingling. The Hindu woman is not, like her western sister, economically independent. Even if well-to-do, society wants her to be associated with one of her male relations—father, brother, husband, or son. Under other circumstances, she will have to lead the life of a cast-away or a moral wreck. A resolve to lead the life of single blessedness is out of question. The best guarantee of social stability and happiness is marriage within a familiar circle bound together by cultural ties.

MADHWA SIDDHANTA SABHA TRICHINOPOLY.

At a General Body meeting of the above Sabha on 14—5—'39, resolutions were passed placing on record the deep sense of sorrow at the demise of Mr. T. A. Seshagiri Rau, President of the Sabha from its inception. It was also resolved to have a bromide enlargement of the gentleman in the Sabha premises, the Secretary being requested to make the arrangements. After passing the accounts for 1938 the office-bearers were elected—Mr. T. R. Gopala Rau, B. A., B. L., President, Mr. T. V. Krishnaswamy Rau, Vice-President, Mr C. R. Srinivasa Rau, Secretary, and six others members of the Managing Committee.

Sri Vijayeendra Theertha.

Our three great Mutts, originally intended to cover different areas of our vast country for the spreading of the message of our Guru, have been equally prolific in the production of great souls like Ragoothama Theertha, Sri Vyasa-roya, Sri Vijayeendra, Sri Raghavendra while Sri Vadi Raja hailed from the Udupi Mutts. All have contributed to the greatness of our religion and continued the work of our Acharya, while singers like Purandara Das have popularised the teachings most appealingly through the Devaranamams among the masses. Neither Gurus nor Sishyas were ever troubled with any thought of superiority or otherwise among themselves. They revelled in intellectual companionship and the birth of great thoughts. It is delightful to contem-

plate that Sri Vadi Raja and Sri Vijayeendra studied under Sri Vyasa Royana none of them being obsessed by any idea of belonging to different mutts. The result has been the astonishing wealth of Dwaita literature which they have given to the world.

The anniversary of Sri Vijayeendra, one of our greatest luminaries, was celebrated on 15th June last, Jeshta Bahula Trayodasi. His Brindavana lies on the banks of the Kaveri in Kumbakonam with the pratima of Sri Lakshmi Narayana ever before him for his Dhyana. The place resounds with stories of his victories over his Advaita rival Appaya Dikshita and over Buddhas and Jainas. He was a *Chathshashti Kala Parangata*—master of 64 arts. He did not despise even mean adversaries—a cobbler, a bangle-seller, a Smartha woman who could prepare cowdung cakes of equal weight, a Bahoodha, a Jaina, all of whom came to challenge his powers in the arts. He was a great manthravadi, he having acquired this for offensive and defensive purposes by his devotion to Mangalambikai, the presiding deity of the place and known as Manthra Peeteswari. His Brindavana is in Kasyapa Vana with Kasyapa Theertha in front. It is a grand structure open to the sun and rain, so appropriate to a Tapasvee, constructed under his personal supervision, with the figures of Sri Narasimha, Rama and Krishna exquisitely carved. Vija-

yeendra, the Lord of Victory, lived nearly four hundred years ago, stemming the tide of other religions in the south.

Vijayeendra Charya Sadvaishnava Kamalake Soorya, Sugunarya, Sugunarya. More about him will appear in our next issue.

SOME OPINIONS ABOUT THE "MADHWA MESSENGER."

1. I congratulate you on your venture for which you are eminently fitted. Please enlist me and my friend Mr. R. V. as subscribers. (Sd.) *C. M. Vyasa Rau*, (Tahsildar, Tiruchangode). 27-4-'39.

2. Your valuable monthly is very promising and is sure to thrive. (Sd.) *D. Venkataramana Rau*, B.A., B.L., Coimbatore. 27-4-'39.

3. I congratulate you on your venture which, I trust, will prove a great success. A journal of this kind is an absolute necessity for the uplift of our community. Please enrol me as a subscriber (Sd.) *S. V. B. Rau*, Advocate, Kaveri Bagh, Thyagarajanagar, 8-5-'39.

4. Let me at once congratulate you on your enterprise, wherein you have forestalled us with your usual courage and hope. What was long in our conception has come out like a new-born baby with a beautiful form and shape at the magic touch of your hand. May it grow into healthy and vigorous manhood to serve the cause of Sri Madhwa's religion and tend to unite the 'disintegrating forces in our community. (Sd.) *B. Guru Raja Rau*, B.A., B.L., Retd. Sub-Judge. Bangalore City.

5. The journal is well got up and contains valuable information. I may be permitted to congratulate you on your venture. I pray to God that He will give you sufficient strength and encouragement to carry on such a noble work. (Sd.) *T. R. Gopala Rau*, B.A., B.L., Advocate, Vice-Chairman, Trichinopoly. 25-5-'39.

6. Herewith my subscription for your very valuable journal. (Sd.) *S. Rama Rau*, Retd. Translator, Srirangam 16-5-'39.

7. Herewith my subscription for your excellent journal. (Sd.) *C. V. Padmanabha Rau*, Circle Inspector of Police, Aruppukottah.

8. I appreciate your paper for the use and help of the English-knowing religious Madhwas. My humble opinion is that you should stick up to true Madhwaism if possible. (Sd.) *Deshabhooshana R. K. Prasanna Venkatesa Rau*, Srirangam.

9. Your journal is highly interesting to me as it is original and bold in giving out nothing but the truth. Your points are clear and convincing and even when unpalatable give no offence. (Sd.) *K. Raja Rau*, B.A., L.T., Triplicane.

10. It has been my idea that such a journal was a desideratum with us and you have supplied the same, I do not know at what heavy cost. I wish you every success. (Sd.) *A. S. Mahidasa Rau*, B.A., B.L., Advocate, Renigunta, 1-6-'39.

11. Herewith my subscription for your very valuable journal. (Sd.) *C. V. Padmanabha Rau*, Retd. Police Office Manager, Hanumanthapuram, Coleroon.

12. Please enrol me as a member. I find your journal quite promising. (Sd.) *K. Raghavendra Rau*, Advocate, Coimbatore. 21-6-'39.

The following subscriptions have been received during the month of June '39. Rs. 2 each from Messrs.

C. N. Vasudeva Rau, Kaveri Bagh, Thyagarajanagar.

R. Venkatacharlu, English Head Accountant, Collectorate, Salem.

C. V. Padmanabha Rau, Retd. Police Officer, Hanumanthapuram, Coleroon.

S. K. Raghavendra Rau, Advocate, Coimbatore.

We are profoundly grateful to *Sriman Desha Bhushana K. K. Prasanna Venkatesa Rau* of Srirangam, our esteemed countryman so well noted for the princely generosity towards every good cause, for his magnanimous contribution of Rs. 50 and we are proud to claim him as our premier life-member. He is evincing very great interest in our journal.

The amounts received so far by way of subscriptions and the monthly expenditure incurred to bring each number to the reader's door which comes to not less than Rs. 25 will speak for themselves. The journal is capable of vast improvement which we have postponed, waiting for more subscribers to join us. With every new set of subscribers, it will be seen that the journal makes a corresponding advance. Pictures of holy places and saints will form a special feature in future issues. Our only request is that the "Messenger" will not find his task insupportable and thus break down.

We are thankful to *Mr. K. Raja Rau*, B.A., L.T. for his great help in securing for us 8 subscribers. Such work is service to Sri Hari Gurugalu. He has set a worthy example.

B.—The order in which the contributions to this number appear has been the result of certain exigencies. Ed.

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