

88

688

THE MADHWA MESSENGER

Published on the last day of every month.



Wide Circulation.]

Annual Subscription Rs. 2.

[Excellent Advertising medium.]

Contributions, communications and remittances are to be addressed to the Managing Editor, "Madhwa Messenger", Madura, to whom changes of address and non-receipt of the journal may also be intimated.

CONTENTS.

Our Heritage.

The A. I. M. E. S. League.

Isavasya Upanishad.

— Sri B. Gururajah Rau, B.A., B.L.

Letters of a Madhwa Aparokshagnani.

— Prof. S. Hanumantha Rau, M.A.,

5. The Triumph of Sri Madhwa.

— Sri S. K. Sudarsana Rau, M.A., B.L.

6. Temple Entry and Legislation.

7. The Ramayana—IV.

8. On Teekacharva— Sri Vyasaroaya.

MADURA:

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

JULY, 1939.

No. 6.

THE MADHWA MESSENGER

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



MADURA: JULY, 1939.

No. 6.

OUR HERITAGE.

A serious draw-back with us as a people, and particularly with the Madhwas as a community, has been what is usually known as inferiority-complex.

"Little we see around us that is ours ;

We have given our lives away, a sordid boon."

We imagine we are intellectually backward and incapable of any achievement, and we become what we have supposed ourselves to be. One view, among a number, we have acquired about our own selves is that what knowledge we have is crude, and unsystematised. The following will, it is hoped, enable the reader to disabuse his mind of such notions.

In this connection, a melancholy reflection is thrust on us that it is a pity that in this ancient home of philosophy, the Philosophy group should have been eliminated from most, if not all, of our Colleges. It is a fascinating subject where the Indian mind would find itself in its element. We are all the poorer for this step. It is little consolation to the English-educated youth to be told that it is being studied in the Oriental Colleges.

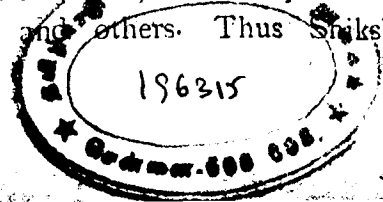
The younger generation is being repeatedly told that our ancients were lacking in the capacity for scientific treatment of any subject. The cry is taken up by some of our own people. How erroneous it is will be seen when we turn to any one of the branches of our learning.

The Veda is the basis of all our knowledge. It is believed to be self-valid and as not having been given out by any human being. Hence it is known as *Apourushheya*. Its vastness of range and the infinite variety of intellectual matter that could be drawn out of it and its susceptibility to a marvellous diversity of interpretations, and above all, its all-embracing nature entitle it to being considered *Apourusheeya*. Moreover, the main theme of the Veda has been the highest towards which our mind has been directed by the wonderful mystery and riddle of the Universe and man's place in it, faced as he is by the problems of birth and death and what happens before and after. Not the least puzzling problem is the inequality among men.

The Veda covering such a wide area is naturally difficult to understand. Our ancients have, from time immemorial, done their best to make it understood by as large a number of men as possible. The whole thing has been done most systematically in the highest sense of the term.

A wide variety of branches of learning has grown around the Veda which enables every one to find out his Dharma which covers all principles contributory to human happiness and final beatitude.

The Veda is embodied in words for the proper understanding of which six Angas have sprung up—Shiksha, Vyakarana, Chandas, Nirukta, Jyothisha and Kalpa. It has four subsidiary Angas—Shruti, Purana, Nyaya, and Mimamsa. All these are meant to interpret the Vedic Texts properly. Shiksha which has been expounded by Yagnavalkya, Panini, and Parasara prescribes to us methods of reciting the Veda. Vyakarana on which works have been written by Panini, Patanjali and Katyayana deals with the grammar of the words. Chandas refers to the metric system of the Veda. Nirukta gives the definition of Vedic words. Yaska is the author of a book on Nirukta. Garga is one of the authors of Jyothisha or astronomy which is to guide us as to the importance of doing particular actions at particular times. Kalpa enumerates the sacrificial duties to be performed and has been dealt with by authors like Ashvalayana, Apasthambha, Baudharyana and Katyayana and others. Thus Shiksha,



Vyakarana, and Chandas deal with the regulation of the Vedic words while Nirukta, Jyothisha, and Kalpa deal with their meaning.

The sentences in the Veda and their interpretation give rise to *Smritis*, *Puranas* and *Nyaya*. The Vedic injunctions are explained by the *Smritis* which lay special stress on the performance of regular duties. There are 21 of the more important *Smritis* going by the name of the respective authors thus:—Manu, Atri, Vishnu, Harit, Yagnavalkya, Ushanas, Angirasa, Yama, Apasthambha, Samvarta, Katyayana, Brihaspathi, Parasara, Vyasa, Shankha, Likhita, Daksha, Gautama, Shashtap, Vasishtha and Prachethas.

The *Puranas* popularise the observance of religious duties enjoined by the Vedas and *Smritis*. There are 18 *Puranas*. They are:—*Brahmapuranam*, *Paadmapuranam*, *Vishnupuranam*, *Shaiva*, *Narada*, *Bhagavata*, *Markandeya*, *Agneya*, *Bhavishya*, *Brahmavaivarttha*, *Linga*, *Varaha*, *Vamana*, *Kurma*, *Matsya*, *Garuda* and *Brahmanda Puranas*. The authorship of all these puranas is ascribed to Vyasa.

On account of the bewildering variety of literature that grew around the Veda, the keystone which held it in its place being its unquestioned validity, there arose a school of atheists who began to attack the Vedic position by clever arguments. At this stage, *Nyaya* placed the Vedic position in a clearer light by helping people to understand what is valid and what is not. But still the difficulty about the

32

Oriental Institute 21155 035

Veda was its abstruseness, repetition, expression of contradictory views and the doubts caused about the principal and subsidiary injunctions. The exact interpretation of Vedic texts became thus a problem and the discharge of religious duties was largely paralysed. The *Mimamsa* stepped in at this juncture and helped the understanding of the true nature of one's duty and systematised the different Vedic actions. It also examines the Vedic injunctions. Jaimini's *Mimamsa Sastra* is the chief guide in this field. It consists of 12 *Adhyayas* divided into *Padas* and *Adhikaranas*. The conclusion established in each *Adhikarana* is called a *Nyaya*. An *Adhikarana* has 5 parts—*Vishaya* or the subject, *Samsaya* or doubt, *Sangathi* or the relation of the topic to what precedes and what comes after, *Purva paksha* or *prima facie* view and *Siddhanta* or ultimate conclusion.

But opposition still remained because even the *Mimamsa* laid stress on the ritualistic aspect. New schools, therefore, took their stand on the later parts of the Veda, the *Upanishads* which appealed more to reason. The result was the formulation of the *Vedantha Sastra* whose first exponent after *Badarayana* was *Sankara* followed by *Ramanuja* and *Madhwa*. The three schools differed in their interpretation of Scriptural passages particularly regarding the relation of the human soul with the divine, the Finite with the Infinite.

Thus it will be evident that the most elaborate and scientific processes were employed by our ancestors for arriving at right conclusions for which they employed various devices and self-imposed checks lest they should be misled. The science known as *Tarka* displays unrivalled acuteness of penetrating analysis and elimination of irrelevancies and possible self-deception in trying to reach unpolluted truth. The methods are first employed for ordinary human experiences and then extended to the discovery of the highest or absolute, ultimate truth which is no other than Godhood. *Madhwa* came last in the line of these inquirers after truth, and spared neither himself nor others in the attempt to discover the truth. It is difficult for a controversialist who has lost his point to admit it; and the victor is anxious to show off his superiority. But in an attempt where both sides are agreed on their joint interest in finding out the truth—*Yathartham Vadam*—the victor need not push his victory to an inconvenient point. But it is done, so that the victor's modesty might not be mistaken for weakness or defeat.

After *Vidyaranya*, the contemporary of *Akshobhya Theertha*, there seems to have been a lull. *Appaya Dikshita* then resumed the age-long controversy where he found in *Vijayeendra* more than a match for him. But the modern mind might set all this down to mere dialectical, hollow victory. There can be no greater mistake than this. Having placed the

mind on the highest summit of clarified thought, all its resources, freed from all meshes, are released for experiencing the bracing atmosphere of a higher life. Would, our modern democrats and dictators put themselves under such a training

of the intellect! There can be no better proof that our systems are the result of deepest thought and closest examination leading to the discovery of true and permanent values. Verily, the highest life is with such masters and followers!

THE A. I. M. E. S. LEAGUE.

[We publish below extracts from a communication received from Mr. D. V. Yadava Rao, B.A., B.L., the convenor of the All-India Madhwa Economic and Social Welfare League, Tinnevely, and commend it to the earnest attention of our readers.]

1. We are on the threshold of great changes in India and in countries outside. The changes point to the need for utmost efforts to educate and organise the minority communities to play their proper part in the future constitution of the country.

2. Until the beginning of the 20th century the Madhwas though small in number were an important section of the Hindu community noted for their learning, piety and material prosperity. They held influential positions of trust and responsibility in the secular and religious spheres in the early days of our Hindu and Mahammadan rulers. Under the British administration we occupied front ranks. But under stress of modern conditions of life, the community has fallen on evil days.

3. These are critical days of cut-throat competition in every sphere of life. It is

high time for us members of the Madhwa community to take stock of our present position and devise means for our future prosperity.

4. In doing so, we should bear in mind that we are after all only an extremely small minority community amongst the Hindu population. Our effort to maintain our individuality and improve our lot through an organisation like this is only on the principle of 'self help is the best help.'

5. The work of taking stock of our present decline and devise means of future uplift will be best effected by the starting of an All India Madhwa economic and social welfare league without forgetting the spiritual background provided for the community by our illustrious Guru Sri Madhwacharya in his teachings "Devotion to God and service to humanity."

6. The main object of the league referred to in the foregoing para, shall be to consolidate and strengthen factors conducive to the economic and social welfare of the Madhwa community by promoting unity and brotherhood among all the followers of Sri Madhwacharya.

ISAVSYA UPANISHAD

(Continued from June issue)

By SRI B. GURURAJAH RAU, B. A., B.L., Retired Sub-Judge.

The interpretation that this verse treats of the Supreme soul in its conditioned and unconditioned states and that the apparent activities are all illusory is however not supported by the Brahmanda Purana where the very purport of this verse occurs.

*Anejannirbhayathvaathadekam
praadhaanyathasthatha |*

*Samyagnaathu masakyathvath
agamyam tatsurairapi ||*

*Swayanthu Sarvanigamat
poorvameva Swabhavathaha,*

*Achintya Sakthi taschaiva
Sarvagatvaa cchatatparam ||*

*Dravatotyeli Santhiehta
Tasmin Karmaanyadhaan marut |*

*Maaruthyeva pathaschelshta
Sarvaataam Harayerpayediti ||*

According to Sankara's interpretation, the attributes of motionlessness on account of inactivity and being swifter than the mind are mutually contradictory. Also there is no particular reason assigned for restricting these to different conditions when the same subject is dealt with.

The next verse 5

*Tadejati tannejati taddoorai
tapadvantike |*

*Tadantharasya sarvasya
Tadusarvasyaasya baahyathaha ||*

"All tremble from fear of Him, but He is afraid of none: (since he is all pervading.) He is far-off as well as near. He is without as well as within, of everything."

This is only an amplification of the idea contained in the previous verse, that Paramatma pervades everything and supports everything. It negatives in a more emphatic form the contention that Brahman is actionless.

The verses 6 and 7 lay down the result of such knowledge of Paramatma,

*Yasthu sarvani bhootani
Aathmaanyevaamanupasyati
Sarva bhooteshu chaatmanam
Tatommavi jugupsathe.*

"He who sees all beings in the Supreme self (knowing that Brahman is the support of them all), and sees the Supreme self in all beings (as the Ruler and controller from within of them all) becomes fearless and is not anxious about saving his self."

The verse No. 7

*Yasmin Sarvani bhoothani
Aathmaiva bhoo dvijaanataha
Tatrakomohakassokaha
ekatvamanupasyataha.*

"That supreme self in whom all beings exist, has existed indeed within all beings (from eternity). How can he who knows this have

delusion or sorrow? For he realises the entity (by which the supreme is in all, and all in him." While the previous manthra dealt with only fearlessness, as the result of such knowledge, this verse says that such a seer is also free from all delusion and misery. The spiritual aspirant, who realizes that the supreme self resides in all, and prompts the actions of all, becomes fearless, and has no need to take any measure for self-protection. Not only that, he is completely relieved of all delusion and misery by such knowledge. The interpretation that these verses refer to jeeva or soul and that the knowledge dealt with therein is identity of the soul with God cannot hold, as Paramatma is described in the locative case as a receptacle. It is opposed to human experience that the container and the contained can ever be identical. It is also opposed to other Sruti texts where the same idea in identical language is conveyed.

*Yasmin sarvaani bhootaani
sa atma sarva bhootagaha
Yevam sarvathrayo Vishnum
Pasyettasya Vijaanathaha
Komohaha Kothava Sokaha
Savishnum Paryagaadyataha.*

Here Vishnu is expressly referred to as the indweller and support of all beings and the absence of all delusion and misery is due to the fact that such a person attains the Lord Vishnu.

Legitimate doubts may arise as to how the attainment of such a Vishnu who is everywhere, is to be achieved, and how

such attainment will dispel all delusion and misery. The next manthra No. 8 gives the answer to these two questions.

*Saparyaagaacchukramavranam
Asnaaviragum suddha matapa
Viddham
Kavirmaneeshi pari bhooth
Swayambhooryaathaata
thyato Arthaan.
Vyadadhaa cchaaswathee
bhyassamaabhyaha.*

"He attains the Lord who is free from grief, free from subtle body, free from smallness, free from dense body, (who is) the purifier, (and who is) not tainted by sin. He creates the objects (like Mahat-tatva) really and truly, from eternity. He is wise and omniscient, the ruler of all intelligences, the best of all, and independent." This manthra says in the first half, that God is devoid of all blemish *Doshaabhaava* and mentions the positive attributes *Gunapoornatva* in the second half.

Each of these successive attributes gives the reason for the previous one. The spiritual aspirant who realizes the entity of God Vishnu in all and attains him is relieved of all delusion and grief, because the person whose refuge is ultimately sought, is himself free from grief, just as a person who is in great distress or want gets his desire satisfied by resort to the king who has no want and has abundant wealth. The supreme Paramatma is free from grief, because he has no subtle or dense body. He has no body, because he

is free from littleness being eternal and full (*Avrana*). Being eternal and full, he is the great purifier and, being the great purifier himself, he purifies everybody who surrenders at his feet. The man who contemplates such a Lord becomes himself possessed of these attributes in however small a measure according to his merit. Though God is bodiless, still he is able to do all these things because he is *Kavi* omniscient. Not only does he do these things himself but he also gets them done through others, being the ruler of all intelligences *Maneeshi*. Such a person gifted with these infinite attributes, must undoubtedly be independent, *Swayambhoohu*. Independent as he is of everybody and everything, he must necessarily be the supreme person *Paribhoohu* who controls and over-powers every other person including Lakshmi, Brahma, etc. Such a person endowed with infinite attributes like these is however not an actionless, immobile, non-entity. He continuously creates these wonderful worlds which are all real from ages together. There is no need for surprise that one without a body can achieve such super-human results. His power of creation does not require physical bodies like ours. His form consists of unsullied eternal existence, knowledge, and bliss, as he is described in Varaha Purana.

*Sadbhoothaananda dehascha Sagnaa
naananda paadavaan yevam
bhooto maha
Vishnuryethartham jagadeedrisam
Anaadyanantha kaleenam
Sasarjaatmecchaya prabhuhu.*

He has a body consisting of being (Sat), intelligence (gnana), and bliss (Ananda). His feet are being, intelligence, and bliss. Such is the great God Maha Vishnu. The Lord created this real world which has no beginning and no end, by his mere desire.

This manthra is however interpreted by Sri Sankara as meaning that it describes only the real nature of Atman, spoken of in the previous manthras. Understood in this light, this manthra would mean: "He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions." There are various objections to this mode of interpretation as pointed out by our Teekacharya. In the first place if the words *Saparyagaath* be interpreted as meaning he pervaded all, the expressions *Sukram* etc., which are all in the objective case cannot be construed properly. To avoid this difficulty, Sankara takes them all to be in the nominative case. Then arises the difficulty of the difference of gender. While *Sa* etc. are all of masculine gender, the attributes *Sukram* etc., would become neuter gender. While no doubt such difference of gender may be permissible in some cases, such grammatical permutation is admissible only as a last resort. As our Teekacharya points out, why resort to this vicious circle of violating all rules of syntax and grammar when the text admits of a more logical and coherent interpretation. Even after all this trouble, the manthra, which

describes Para Brahma by means of so many attributes, some of which seem to contradict the other, cannot, even according to Sankara, represent the real Para Brahma which has no attributes of any kind.

The manthras 9 to 14 according to Sri Madhwacharya describe how Paramatma has to be worshipped. The manthras 9 to 11, speak of the relative importance of *Vidya* and *Avidya*.

Manthra 9.

*Andhanthamaha Pravisanti
yea vidyaa mupaasathe
Tato bhooya Iate tamo
yavu Vidyaayaagum rataaha*

Manthra 10.

*Anyadevahurvidyaya
Anyadaahuravidyaya
Iti susuma dheeraanaam
- yenustadvicha chakshire.*

Manthra 11.

*Vidyaanchaa Vidyaancha
yastadvedo bhayagumsaha
Avidyayaa Mrityum
teertva Vidyaya Mritamasnuthe*

Manthra 9. "They who follow after Avidya (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly even greater darkness than that, go they who are themselves devoted to Vidya or true knowledge only (and do not correct the wrong notions of others.)"

Manthra 10. "One thing, they say, is verily obtained from Vidya another thing

they say from Avidya; thus have we heard from the wise who explained that to us."

Manthra 11. "Of these two, *Vidya* and *Avidya*, by knowledge of Avidya alone death is overcome; but knowing, both these together, by a knowledge of Vidya also, he obtains liberation." It is admitted on all hands that correct knowledge of Paramatma alone leads to mukti (Salvation). It is obvious that for the correct understanding of Paramatma, some possible errors, wrong notions, worship of other deities as being supreme, have to be got rid of, in the first instance. The evil consequences of oneself entertaining wrong notions about Paramatma or worshipping other deities have been already dealt with in the 2nd Manthra *Asuryaanaamate Lokya* etc. Now these manthras emphasize the need for correcting the wrong notions of others also along with oneself acquiring proper knowledge to obtain the highest benefit reached by the combination of both, though each separately confers some partial benefit. Manthra No. 9, says that it is not enough to acquire knowledge alone, as those who are intent upon its acquisition alone and do not correct the wrong notions of others go to greater misery than those who worship other deities or cherish wrong ideas about God, as the two have different results. One conquers death by correcting the wrong notions of others and attains immortality at the same time by correct knowledge. The aspirant after spiritual knowledge has the responsibility of correcting the wrong notions of others. (To be contd.)

LETTERS OF A MADHWA APAROKSHAGNANI TO HIS SISHYA.

(Continued from June issue.)

Faith is life. Doubt is death. Faith is the only cure for fear. He who has faith has all. He who wants faith wants all 24—9—17.

No doubt the Tamasic progress of the age is advancing with extraordinary rapidity and even stout hearts quail before it. But those who take refuge in our saviours and their Supreme Lord Sri Krishna, will not be surrendered to such evil influences. This is as certain as certainty itself. Of course our Karmas should ripen for our faith to reach Vijnana mirror in which only we are face to face with our Bimba.

I am sorry to learn that a good soul passed away at R.....probably its Parabdha ended in this world of miseries. We must not be sorry for deaths of bodies which are entirely governed by Karmas. There is no harm to souls. We may however be sorry for being deprived of good company. Time is flying and our efforts should be diverted to make the best use of time remaining for us for finding a place in the ranks of devotees.

It is certain that Bhagavan Vishnu is Mangalanaancha Mangalam. His Smriti is Sarva Vipadvimokshini and Sarva Sampad Pradatri. With this conviction one can overcome all evil influences, both internal and external and attain Abhaya

pada. No doubt God himself often thwarts our efforts to reach Him in the sense of Pratyaksha Vyavahara—not to discourage us but to train our faith in Him to unshakeable firmness. This is for our good, though we often feel we can no longer bear this overpowering struggle. Faith, faith, simple and pure faith transforms iron into gold, mortal man into immortal man. Faith in God has never failed of its effect i. e., to make man a rock in the bed of flooded rivers of Samsar. Trust, Trust, Trust, O mind, the feet of the Lotuseyed Lord—Nambu, Nambu, Nambu, manave Ambujaksha prabhuva pada. It is not likely that God will give up his Sruti nuta keerti by not having our petition for His Grace. The everlasting Vedagalu (Vedas) would not have extolled His Grace towards Bhaktas if his Yasassu was doubtful. The instances of Draupadi, Dhruva, Prahlada, Vibhishana, Bali are not the productions of heated brains but are landmarks and truths of history intended to support us in our struggle to reach Him. i. e. Sri Venu Gopala. To reinforce these powerful supports, our Saviours have shown us fresh instances of how the Supreme will never desert those who believe in Him. With such strength behind us, we can hope to reach the goal in spite of obstacles. Sri Bharateesa has taken us under His protection and we are safe. 18—5—18.

(To be continued.)

(Continued from page 65.)

7. The league for the purposes of carrying out its main object will start with the work of taking a census of the community, to evolve a planned economy. The organisation shall serve as a bureau of useful information for economic and social welfare of the community.

8. In these critical days we should develop a capacity to serve humanity in general and our community in particular.

We should above all develop a breadth of vision, foresight, and wisdom that in loving ourselves we should not hate or decry others.

The Convenor requests every Madhwa to help him in his endeavours, if the member feels the organisation deserves encouragement and support by joining the league. Suggestions and criticism are equally welcome.

THE TRIUMPH OF SRI MADHWA.

By SRI S. K. SUDARSANA RAO, M. A., B. L.

A Madhwa writing about Sri Madhwa is in the delicate position of being, on the one hand, obliged to write something laudatory about his guru and at the same time to see that his praise arises from a clear and reasoned appreciation of the latter's intrinsic merits. Such a course would mean no disrespect to the Guru as it would satisfy the modern critical mind which subjects everything to a tearing test. This course seems to be desirable as many among our own selves have grown sceptical and openly come forward to question the greatness of the Acharya and even deny the existence of God. Let us, therefore, honestly try to find grounds for differing or agreeing. Truth, like a burning candle, burns the brighter, the more it is shaken.

That the Hindu religious system appeals to the Hindu mind as the most satisfactory one may be assumed to have been

settled once for all, from the numerous wars waged with other religions in the past. The next stage witnessed the continuation of the fight among the three schools of Indian philosophy on the issue of the illusoriness of the Universe and the oneness of the finite Jiva with the Infinite Paramatma. Sri Madhwa brought out the imperfections of the other two systems by establishing the reality of the Universe, the supremacy of God and the eternal separateness and subordination of Man who can, at no stage, claim equality or oneness with Him. Absolute Monism might appear subtle and clever but is hardly reconcilable with common sense facts. This truth has been effectively brought out in Sri Madhwa's Pramana Lakshana and Katha Lakshana wherein every probability of a clouded judgment or misled vision is scrupulously excluded to the equal advantage of the opponent. Thus the goal has been made clear and

the path distinctly marked out which constitutes the first title of Sri Madhwa to greatness.

Mithyatvanumana Khandana, Upadhi Khandana and Mayavada Khandana which followed blew up the trenches where lay sheltered Absolutist Monism or Advaita, with its fallaciousness exposed. Tad-vodyotha, Tatwasankhyana and Vishnu Tatva Vinirnaya establish the supremacy and authority of the Sacred Texts and of Sri Narayana who transcends all attributes. Karma Nirnaya assigns the proper place of rituals in relation to philosophy, the meaning of certain hymns being made clear by understanding them to refer to the all-powerful Narayana who is not only not attributeless but Anantha Kalyana Guna Pari Poorna. These form the ten or Dasa Prakarams. Anu Vya-khyana interprets the Sutras of Badarayana harmonising the same with the Upanishads also and refuting rival doctrines. Bharata and Gita Tatparya Nir-nayas shed rare light on intricate pas-

sages. Other minor but not less known works are Dwadasa Stotra and Sadachara Smriti. Vagueness and chance have no existence in Sri Madhwa's scheme. Everything is "Nirnaya"—definite. If we grant that the soul values of life are higher than anything that Science or other knowledge can give, it must be admitted that the works of Sri Madhwa, never mind his miracles, constitute in and by themselves his greatest triumph in the realm of religion and philosophy, not divorced from an active interest in life.

It is a pity that many of us do not know even the names of our Acharya's works. This short article written at the request of the Editor is intended to create in every Madhwa reader the desire to take to a study of this great contribution to human knowledge on the most important subject of man's life on this earth. Dr. R Nagraja Sarma's admirable book "The Reign of Realism" should be of great help to the ardent student.

TEMPLE-ENTRY and LEGISLATION.

We have been held guilty of ill-treatment of our own country-men as a result of which, it is urged, we have no reason to complain against other countries regarding their treatment of our people there. Those who delight in attacking our society and religion find in it a convenient stick to belabour the Brahmin with. But looking at facts as they are, we have seen a widespread interest aroused recently towards

the class usually known as 'depressed and down-trodden.' Elevation began by giving them a new name "Harijan", which was to say they were not forsaken of God, though man might have been otherwise towards them. The Harijan Fund, Sevak Sangs, and other ameliorative measures to improve their lot were introduced, besides tenements built for them at state-cost.

But the next step taken by the enthusiasts of the Harijan cause has been unfortunate and ill-considered, from the point of view of the manner in which it has been carried out. "The demon of untouchability" has become a hackneyed phrase with some among us. The demon had already been disappearing with the coming in of railways, growth of towns, and the necessity for the various classes to meet in places of public resort. The Brahmin, by nature, is yielding to changing times. He has no oblique angle of vision towards such questions. Some have cast off their sacred threads, one going to the length of sending it by parcel post from Bombay to Calcutta, as a well-known publicist took pride in mentioning. And yet, the villain of the piece is the Brahmin!

Again, it is said that the Brahmin keeps untouchability for special use against the Harijan! They forget that the observance is common and more strict, on occasions, among Brahmins even against members of the same family. To suppress a well-known fact, and make out a case is not fair. But these are days of noise and mechanical "dumb" driving, and the fair-minded speaker has little chance of being heard.

The Brahmin has honourably come forward to rectify defects wherever he can. But the coercive temple entry campaign is an ill wind that blows nobody any good. The object of the campaign is, they say, to give equality to all Hindus. Equality of human units, even supposing it were possible, cannot be attained in a day. Men may be born free, but they are

not born equal, though it cannot be a plea for keeping anybody down. Those who have the welfare of the Harijans at heart would do well to plan their work on other lines. Force in any form would defeat itself, nor will it eventually win. Can a pupil of the First Form be, by recommendation, made to occupy a seat in the B. A. class and presented for the Examination? The backward boy is a drag on the class, besides that he spoils his own chances by finding himself in unintelligible company.

It is also forgotten that *the temple is not a church, nor does our life begin with birth and end with death*. Our worship is a concern of the individual soul, its evolution being regulated by progressive stages as it moves to higher reaches of existence through eternity. People admitted to a gathering can claim only equality of admission but no equality of attainment. A doctor prescribing medicines varying with diseases—is he obsessed by notions of inequality?

Equality of treatment does not exclude consideration for those who have a right to have their say. The forcible temple-entry is a gross violation of all principles of Ahimsa or non-violence which the Congress government ought to be the last to permit or sponsor. In trying to do good to one community, we should avoid friction with other communities. To try to do a thing by force creates a dangerous precedent, liable to graver abuse. They are putting the cart before the horse who force the Harijans to taste a kind of spirituality of which they do not know

even the A. B. C., nor is temple-entry their first anxiety. Let some of the enthusiastic come forward in proper form to create the ecstasy which is another word for Bhakti and lead them on to the city of God—we would gladly join such a band. But the present move is devoid of any higher sentiment, and innocents being pushed and pulled—the sight is scarcely edifying.

In the interest of the nation, the Congress which has been the result of the labour of the best brains of the land for upwards of 50 years, should do nothing which might imperil its present position or cause cleavages in the land. Its goal is *Swaraj to be won by a United India*. People in this province are not happy over many of the measures of the present Government, though there are people who condemn in private what they have commended in public. Prohibition is a costly scheme of questionable permanence. It could have been practically achieved by raising the price of drink. Then there would have been no need for other measures like the Sales and Tobacco taxes. When opposition is persistent and there are appeals for lessening the stringency of measures, nothing would be lost by yielding. The present Viceroy enhanced his prestige tenfold by losing no time in cancelling his orders to proceed with the abattoir scheme, when he found that Hindu sentiment was against it. We need not keep certain sections permanently hostile on questions like Hindi or the exclusion of Dwaita from the Oriental Institute at Tirupathi. Hindi had already been making

sufficient headway. The Government should continue the policy of religious neutrality and impartiality which has been guaranteed by the Queen's Proclamation which no later government can deviate from. Forcible temple entry and legislation cannot secure the co-operation of a large section of the Hindu Public which has more happy and practical proposals for the betterment of the community. The Harijans, on their part, cannot be grateful to these champions for making them the cause of social disorder through such movements. In the past, conferences were held by Asoka, Kanishka, and Harsha when momentous questions were smoothly decided.

The all-prompt Indemnity Bill and the high-browed ordinance show the inherent weakness of the position. More than one minister has referred to the diversion of temple-funds for other purposes without any thought of the morrow for these temples if portions of their massive walls or towers should require repairs for which no small sums would be needed. Private benefactions would not be forthcoming as before because the temples would become closely controlled by the Government, in fact, Government departments, more or less. Judged by past actions, we fear the present trend of events is only the thin end of the wedge and might lead to such a state of affairs which must be prevented at all costs by those who sincerely have the welfare of our country and its institutions at heart. They must be doing sustained work, based on a well-chosen and considered plan. Will they do it?

THE RAMAYANA (iv.)

The real hero of the Sundarakandam is said to be Hanuman because he is the main actor in this Kandam. With equal truth it may be said that Viswamitra is the hero of the Balakandam. King Dasaratha had been languishing for a long time owing to the fact that he had no children. After performing the trying Yagams of Aswamedha and Putrakameshti, four princes were born of the three wives and he was spending his days in happiness with the Queens and Princes around him. The princes were having a royal education and outshining others in military prowess. Dasaratha is not aware of the Divine purpose and promise that have been at work long before the Princes were born. Ostensibly, they are sons of Dasaratha. But their birth is in fulfilment of a certain promise made by Vishnu to a deputation of the Gods led by Brahma with reference to the growing evil due to Ravana and his unholy company who are impediments to the performance of righteous actions by the Rishis. While the King and Queens are happy, there is a danger that the divine purpose might be forgotten. Viswamitra steps in at the psychological moment as a messenger of this great purpose. He comes as if sent by the Gods to make a peremptory demand of Dasaratha to send Rama and Lakshmana along with him to the forest to keep out the demon Rakshasas. The king trembles at the idea of sending the two young princes on such a dangerous mission. But Viswamitra assures the king that his fears are

unjustified for, "Aham Vethi Mahatmanam—I know the great soul and his powers." But for this intervention of the great and energetic Viswamitra, the princes would not have had their opportunity to serve the world as they did, nor would the world have been illuminated by the light that the Ramayana sheds through eternity. Viswamitra is the true and royal preceptor of the Princes,—the guru for the sishyas. Sri Vaadiraja, with his instinctive recognition of truth and his gift of the illuminating idea, has, in his *Man-galaashtaka*, rightly begun the list of Rishis with Viswamitra thus:—*Viswamitra Paraasarouru Bhrigavo* etc. It cannot be without any reason that Viswamitra is mentioned first nor can it be accidental. He is the discoverer of Rama's greatness. He initiated him in the higher mysteries of every kind of *Vidya*.

He is not only the military guru but also the spiritual preceptor. He is ever by the side of the Princes leading them on from one Yagnasala to another, awakening them every dawn with,

Ootthishta Nara Saardoola.....Karla-vyam Daivamaanhikam.

The princes are instructed in the theory and practice of war. Stories of other kings and dynasties are narrated to them. They visit various places and become acquainted with the geography of the country. In the latter portions of the Balakanda, Viswamitra leads them to the place where

Rama the fire-born is to wed Sita the gift of mother-earth. Thus the foundation is laid for all the future events and the central theme of the Ramayana. No wonder that Viswamitra is chosen for this high mission for he is the embodiment of fiery energy who has discarded earthly splendour — *Dhigastu Kshatria Balam* — and

attained Brahma Thejas. The preceptor himself had gone through a rigorous course of the most exacting type of spiritual discipline. Who could be more fit to train the princes? Is it any wonder, and was it without any significance, that he was placed first in the list of *Vishnol Pada Padma Chintana Paras?*

ON TEEKACHARYA

By SRI VYASAROYA.

(Raga—Ananda Bhairavi—Adi Thaala.)

Yeduraaro, Guruve, Samaryaro ||
Madana Gopalana Priya Jayaroya |
Kadugharjisuva Kesariyanthe Nimma
Vaada, Vadaneya Kelalu Nudimundodade,
Gada Gada Nadagutha Moygomoygalu
Adaviyoladagoru Nimma Bheethayali—
Yeduraro (1).

Amithadvijaavali Kumudagalarilisi Vi-
mathara Mukha Kamalangala Baadisi,
Swamathara Hristaanthaapagalodisi, *Ke-
erti Koumudiyane* Nerahida Chandraa—
Yeduraro (2)

Veda Sastragalembo Mandaravanu
Veda, Raasigalembo Ksheerabdhilittu,
Sri Sarvagnara Vaakya Paasava Sutthi,
Bhasura Nyaya Sudha Padada Yathe-
endra—Yeduraro (3).

Vyasaoothragalembo Sringagalinda,
Sudhaadi Granthagalembo Stanadindop-
pai, *Tatva bodhanai* Yembo Dugdha
Vatsagaligai Aadaradinda Kotta Yathisura
Dhen—Yeduraaro (4).

Kutula Mathagalembo Chatulaandhaka-
radi, Patutara *Tatvaprasika* Vembo,
Chatulantaapadi Khandisi Tejoth Katadi
Mereva Budha Katakabja Mitra—Yedu-
raaro (5).

Vanajanaabhana Guna Manigalu Sar-
vagna, Muni Krita Granthava Neevola-
gittu, sujanarige Teekaanjana Thorisi
Parasukha Kaarana Maadida Dheera—
Yeduraaro (6).

Arthi Mandaara Vedartha Vichara Sa-
martha *Sri Krishna* padaambuja lola,
pratyarthi Matthebha Kantteera *Vak-
shobhya* Theertha Karaa *Jaya Theertha*
Yatindra—Yeduraaro (7).

N.B All the best-known works of Jaya-
theertha, the 642nd anniversary of whose
demise was on 6—7—1939, are indi-
cated in this remarkable poem by Vyasa-
roya whose *Mudrikai* or signifying mark
is the simple name *Krishna*. This is one
of the very few Kanarese songs of Sri
Vyasaroya. No other could have known the
heart of Teekacharya better.—Editor.

We gratefully acknowledge receipt of subscriptions from

Messrs C. R. Venkataramana Rau, Telugu Brahmin Street, Coimbatore.

C. R. Raghavendra Rau, Assistant Presidency Post Master, G. P. O., Madras

Arni Subba Rau, District Superintendent of Police(Retd.) Triplicane.
C. M. Vyasa Rau, Tahsildar, Tiruchangode.

S. Raghavendra Rau, Retd. Deputy Collector, Cuddalore.

The small subscription of Rs. 2 from the large number of well-wishers of the "Messenger" will help a *great* cause, *Please, therefore, remit at earliest convenience, directly to the Managing Editor.*

Further Opinions.

Mr. Arni Subba Rau, Retired District Superintendent of Police — God help you in your noble task of trying to unify our community into whose vitals fissiparous tendencies are eating. Unless this is done, we will be the laughing stock of others. I wish your venture a long life and a glorious career.

Mr. C. S. Seshagiri Rau, Deputy Inspector of Schools, Madanapalle — Your venture has not come a day too soon. Numerous forces are against us. Our religion must and will live. You have supplied a long-felt want though, financially, it must be a problem to you. My best wishes for its longevity.

Mr. M. Rama Rau, B. A., Dwaita Vilas, Kumbakonam — I congratulate you on your venture which appeals to me strongly from several points of view. You must have undertaken it from a spirit of sacrifice at the altar of religion. It aptly fills the void left by the disappearance of *Madhwa Muni Dasa*.

Mr. C. R. Ramachandracharya, Retired Sheristadar, Kumbakonam. Your valuable journal will certainly help English-educated Madhwas to learn about our religion and religious teachings.

Thanks are due to the Editors of the "Madhwa Mitran", Kumbakonam, and "Poorna Bodha Darsini" of Ramachandrapur, W. Godavari for copies of their latest issues. The former is well-known in Tamil Nad, the latter holds a high place among the Dwaitins of Andhra Desa and contains learned articles in Telugu. We are thankful to the "Darsini" for familiarising the Andhra public with the name of our "Messenger."

We keenly regret that the Sanskrit Slokas in the scholarly contribution on "Isavasya Upanishad" had to be printed in English. We shall try to remedy the defect, early.

We are deeply indebted to our Patron Sriman Desha Bhooshana R. K. Prasanna Venkatesa Rau of Srirangam who has graciously donated a further sum of Rs. 70 in aid of our "Messenger" to be used in times of great stingency for the journal. May his great example induce every Madhwa to contribute his share to the subscription of Rs. 2 only!

