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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.

- | | |
|--|--|
| 1. Categories in Sri Madhva's Dvaita Vedanta.
— By Sri Yekantayogi. | 6. Money. |
| 2. Isavasya Upanishad.
— By Sri Gururaja Rau, B.A., B.L. | 7. The Transition from the Rig Veda to the Upanishads—By Sri S. K. Sudarsana Rau, M.A., B.L. |
| 3. Letters of a Madhwa Aparokshagnani. | 8. Temple Entry and After. |
| 4. A Raja Rish—condensed from Poorna Bodha Darsini. | 9. I am HE. |
| 5. Our Attitude Towards Science. | 10. Sri Raghavendra Vijaya. |

MADURA:

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

Vol. I.

AUGUST, 1939.

No. 7.

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Editor: C. A. Krishnamurti Rao, M. A., F. R. Econ. S.
Vol. I. 1 - SE. 1939
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CATEGORIES IN SRI MADHVA'S DVAITA VEDANTA

By SRI YEKANTAYOGI.

The realistic school of Vedanta renovated from the time of Sri Madhva and onwards has long been recognised as a system of philosophy. Medieval knowers of science have built a vast and thoughtful literature around this system, and early earned for it a just and distinctive place in the metaphysical world. Modern interest is however evinced little, lukewarm, or nil for the study and spread of this ancient lore. Conservatism, apathy, and inaction have unfortunately suffused modern intellect to the extent of stagnating metaphysical progression. Stray reactions are however evident, and mine is a little one in the direction.

It is a supreme truth of the Supreme-Self that it is self-dependent, faultless, full of all excellences, and the author of the Universal-origination etc. The absolutist (*Mumukshu*) has to know this divinity for his ultimate good.

The Universal-knowledge with its diversities, and graded Categories (*Tatvam*) is a concomitant of the divine-knowledge. Sri Madhva has written two monographs

entitled 'Tattva-Samkhyana' and 'Tattva-Viveka'. In the Tattva-Samkhyana he has reviewed in their synthetical and analytical order and gradation the categories taught scatteredly in the mass of sacred literature. The Tatva-Viveka is in the nature of an authority to the former, the sentences there being extracts from a work of Sri Vedavyasa bearing the same name. This work of Vyasa has not been identified so far by modern metaphysicians. Sri Jayathirtha has appended excellent commentaries to the above, and others have added their valuable notes. I have endeavoured in the following paragraphs a symposium of the categories taught in the two works

There are two types of categories foundational and fundamental, objects of knowledge, which are the Self-dependent and else-dependent (*Svalantramasvalantrancha*). The Self-dependent is the faultless divine Vishnu, full of all excellences. The other is of two kinds as the Positive and Negative. (*Bhaavabhaavou*).

A category is a reality which is the object of knowledge. It is not superimposed,

or the object of delusion as the misapprehension of the snake in the rope or the silver in the mother-of-pearl. The snake and the silver are non-existent in the rope or the mother-of-pearl, and hence are not realities in the categorical sense.

The Self-dependent reality is independent of others for its Self-form, knowledge, and activity. (*Svaroopā pramiti pravṛitti traividhyai*). The else-dependent depends on others for these.

The categorical classification may have been made as the existent and non-existent or the scientient and inscientient or the eternal and non-eternal. (*Bhavaa bhaava tayaava chetanaa chetanatvena nitya-nitya taya va.*) But that would be purposeless. The knowledge of the only Self-dependent reality is the means of liberation for the dependent category, which is conveyed by the present classification. Besides, the uncommon nature of the foundational categories is most appropriately illustrated thereby. The Samkhya teaching that Matter (*Pradhana*) etc. is this Self-dependent reality is herein controverted.

The apprehension of the negative is subject and posterior to the apprehension of the Positive. Hence the prior statement of the Positive. What is cognised as 'It is', in the initial act of apprehension is the Positive, and what is cognised as 'It is not', is the Negative. The Positive and Negative are essentially of the nature of affirmation and negation respectively. (*Vidhinishedhaatmanau*). By a different angle of vision they may take the reverse form. The affirmative does not always comprehend the Positive. For in the apprehension

that the pot is absent, the negation is of the form of affirmation. There is nothing which is Positive and Negative at once. The self-dependent is also a Positive reality, which is not precluded by the present definition.

The Parbhakaras hold that there is nothing as the Negative. This is untenable. For the apprehension that 'It is not', can be ill-ignored. It can not be that the apprehension that there is no jar, is with reference to the place where it is not. The apprehension relates to the absence of the object itself.

The Negative is again of three kinds as, the antecedent, emergent, and eternal. *Praakpradhvamsa sadaatvena*. The non-existence prior to origination is the antecedent Negative. The non-existence caused by annihilation is the emergent Negative. And the non-existence which is absolute is the eternal Negative.

The Vaiseshikas hold that the Negative is only of two kinds as the Relative Negative, and the Reciprocal Negative. (*Samsargaabhaavo - anyonyaa bhaavascheti*). The perceptionists hold that it is of four kinds as, the antecedent, emergent, absolute, and reciprocal. *Praakpradhvamsaatyantaanyonya*..... These classifications are herein controverted. The reciprocal Negative is nothing but the distinctness or individuality of a thing. It is the nature of the Positive or Negative, the very essence of the thing. And there cannot be the inseparable inherence of cause and effect, and hence the antecedent and emergent Negative cannot be explained under the Relative Negative. (To be continued)

ISAVASYA UPANISHAD

(Continued from July issue.)

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

The direction that the wrong notions of others should be corrected implies that the aspirant after spiritual knowledge has a greater responsibility thrown on him for teaching others what he has learnt himself than merely acquiring knowledge for his own benefit. He will thus render public service while at the same time he strengthens his conviction in the knowledge already acquired by him.

This manthra is however interpreted by Sankaracharya as addressed to those who perform *Karma* alone without any knowledge of the deities. The process of reaching this result is as follows. They who follow Avidya go to Thamas. What then is Avidya? Avidya is not Vidya or knowledge and therefore means Karma, for karma is opposed to knowledge. The drift of such interpretation is that those who are continually performing karma alone like Agnihotra etc., fall into Thamas and those who having given up karma are always bent upon acquiring knowledge of the deities alone fall into greater darkness. Therefore each of these which bears different fruits must be combined.

It has been said however that the path of karma *Karmamaarga* is laid down for the ignorant who are unable to follow the path of knowledge while *Gnaana Nishlaa* is intended for the spiritually inclined. If so, it is difficult to understand how this manthra can direct one to follow the

lower path of karma. It is still more difficult to appreciate how karma, despicable in itself, as working in a lower plane and leading away from the path of knowledge, can become exalted merely because it is combined with the knowledge of smaller deities. Max Muller points out that this view of Sankara is not shared by some of his followers like Mahidhara and Uvata who have commented upon these manthras.

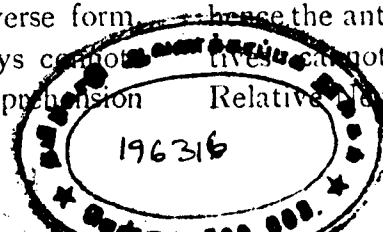
The line taken by Sankara that karma and knowledge are opposed to each other is however seen to be discountenanced by the Brahma Sutras of Badarayana where the doctrine of Samuchaya Vada i.e., the combination of both knowledge and karma are insisted upon for all souls whether in bondage or after release.

Vide Sutras—*Om tadvato Vidhaanat Om Om Niyamaacha Om*.

3rd Adhyaya, Pada IV. Sutras 6 and 7.

Professor Max Muller has pointed out the inconsistent position of Sankaracharya in his commentaries on Brahma Sutra. This inconsistency is however sought to be got over by some of the followers of Sankara by saying that those Sutras which insist on the combination of knowledge and works *Gnaana and Karma* are only statements of objection *Poorvapaksha Vaada*. The prevailing opinion of learned Scholars both of the East and the West is however that the Brahma Sutras which lay down

32
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clear cut spiritual doctrines after removing all doubts arising in the Vedas can have no place for mere statement of objections. Dr. Thibaut in his introduction to Sankara Bhashya has given the deathblow to this mode of interpretation of the Vedanta Sutras.

Apart from the general grounds above stated, there is no warrant whatever for dissociating knowledge and karma and making them lead to directly opposite ends. Sankara himself realizes the difficulty of this position and makes an attempt at further explanation at the end of his Bhashya. He however tries to get over the difficulty by saying that because manthra 16 contains an entreaty to the Sun for allowing a passage, therefore, the term Vidya in these manthras cannot mean the knowledge of Paramatma and because it cannot be knowledge of Paramatma it must refer to some other knowledge which is taken by him to refer to a knowledge of the lesser deities. This argument in a circle shows its own weakness. Why should the manthra 16, be understood to be a request to the Sun to give passage and not be taken as a prayer to Paramatma himself for disclosing himself as Sriman Madhvacharya has understood it? And besides, Sankara has not vouchsafed to us any idea as to who those smaller deities are whose knowledge is essential for elevating karma into a higher plane; how the combination of the two will produce a holy effect when the result allotted for each separately is degrading and finally what that combined result is like. It cannot be mukti or final

emancipation as this path of karma combined with such knowledge is intended for the ignorant and not for the wise. The Amritam or immortality there referred to is said to consist in becoming one with the deities whose knowledge has been acquired, who are also unreal entities, however, though clad in celestial robes, as according to Sankara even Devas are only Asuras so long as they have not the knowledge of identity with the Para Brahman as stated already: Sri Ramanujacharya agrees with Sri Madhvacharya and says that both knowledge and karma are necessary for Mukti. Sriman Madhvacharya goes further and says that wrong notions of others also should be corrected by spread of real knowledge.

Sriman Madhvacharya says that both Vidya and correcting Avidya are necessary for obtaining mukti or liberation. Avidya which according to him means wrong knowledge leads to ignorance and misery. If such Avidya is got rid of, it not only conduces to greater appreciation of and firm belief in the correct knowledge, but also enhances the bliss thereby leading to liberation. This interpretation while being logical and intelligible, has also the support of *Kurma Purana* which is quoted in full by Sriman Madhvacharya and which is as follows:—

*Anyathopaasakaa yethu thamondham
yaanthiyasamsayam |
Tatodhikamivavyaktam yaanthi theshaam
manindakaaha ||
Thasmaadyatha swaroopancha
Narayanamanaamayam |*

*Ayatharthasya nindaancha
Yevidussaha sajjanaaha |
Thenindaya yatharthasya
dukkhaagnaanaadi roopinaha ||
Dukkhaagnanaadi santheernaaha
Sukhagnaanaadi roopinaha |
Yatharthasya parignaanaath
sukhagnanadi roopathaam.*

Yaanthi

Undoubtedly the worshippers of deities other than Vishnu go to *blinding* darkness, but undoubtedly to greater darkness they go who do not censure and condemn such persons (and fail to correct their mistakes). Therefore those, who know the Lord Narayana, in His true form as free from all evils and who also condemn the worshippers of false deities, are truly good people".

"Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge."

The manthras 12, 13, and 14 form another group giving a different set of characteristics of Paramatma. They emphasize the importance of knowing him to be the creation as well as the destroyer of the world.

Manthra 12.

*Andhantamaha pravisanthi
ye sambhootimupaasatha |
Tatobhooya ivate tamo yavu
sambhootyaagum rataaha ||*

Manthra 13.

*Anyadevaahuhu sambhavaadanyada
hurasambhavaath |
Iti susrumadheeranaam
yenastadvicha ekakshirei ||*

Manthra 14.

*Sambhootincha Vinaasancha
Yastadvedaabhayagum saha |
Vinaasena mrityum teertva
sambhootyaamritamasnuthe ||*

"They who worship that as destroyer only enter into gloomy darkness, into, surely even greater darkness than that, go they who are devoted to Him as creator alone."

"One thing they say is verily obtained from devotion to That as creator; another thing they say from Him as Destroyer. Thus have we heard from the wise who explained it to us."

"Of these two, the creator and the destroyer by (a knowledge of) the destroyer alone death is overcome; but knowing both these together by (a knowledge of) the creator also, he obtains liberation."

Sri Ramanujacharya takes the words *Sambhooti* and *Asambhooti* to mean respectively Samadhi acquired by performance of Karma and merely abstention from worldly pleasures.

Sri Sankaracharya however understands these manthras to mean that in view to the desired combination of the worship of *Sambhooti* and *Asambhooti*, each by

itself is condemned. He interprets *Asambhooti* to mean Avyakrita Prakriti or unborn Prakriti which is ignorance and the cause of all, the seed of desire and karma, and *Sambhooti* as *Kaaryabrahma* or manifested Brahman or Hiranya Garbha. The worship of Prakriti by itself is said to lead to absorption into Prakriti while that of Hiranya Garbha results in the attainment of supernatural powers such as Animadhi Sidhies. The same illogicality which was pointed out above of one of these producing evil effects by itself, but being purged of its wicked nature and becoming sublimated into a higher plane by association with another, pursues us here also, in this mode of interpretation. If worship of Prakriti is bad in itself as leading into gloomy darkness, it is difficult to conceive how along with the worship of Hiranya Garbha it can lead to the attainment of immortality. Apart from this illogicality, the use of the expression *Vinaasa* in the 14th manthra where it is obviously used as synonymous with *Asambhooti* cuts at the root of this interpretation. As our Teekacharya humorously points out, how is this "Vinasa" to this mode of interpretation to be got over? Sri Sankaracharya therefore feels obliged to interpret the word *Vinasa* as meaning Hiranya Garbha, the abstract *Dharma* being used for the concrete *Dhaarmaha* an individual of separate independent existence! But the term *Sambhooti* has been interpreted in the foregoing manthras 13 and 14 as meaning Hiranya Garbha. Therefore the term *Sambhooti* in this manthra 14 must be

taken to be *Asambhooti* the letter *ay* being, understood to be omitted. This kind of laboured interpretation carries with it its own reputation. And besides, it was said in the beginning of this Upanishad that its object was to teach the nature of the supreme self of Paramatma which leads to mukti. How then do these manthras 8 to 16 where the worship of lesser deities is said to be directed and lesser objects than final mukti are said to be attained thereby, then become relevant to the main topic?

Sriman Madhvacharya's interpretation of these manthras is, while logically consistent and intelligible, not open to any of these objections. It has also the support of the Kurma Purana where the full purport of these manthras is beautifully given.

*Yevam srishthi Kartrutvam,
naangeekurvanti ye harehe !*

*Tepiyaanti tamoghoram tatha
samhaara Kartritam !*

*Naangee Kurvanti tepyevam
tasmaatsarva gunaatomakam !*

*Sarvakarta rameesesam
sarva samhaarakaaranam !*

*Yoveda samhritignaanad
dehabandhaatpramuchyate.*

"Similarly those also, who do not acknowledge that Hari is the creator, go to deep darkness, and so also those who do not acknowledge him as the Destroyer. Therefore those, who thus know the Lord, as possessing all qualities, such as the creator and destroyer of all get easily joy and knowledge. (To be continued)

LETTERS OF A MADHWA APAROKSHA GNANI TO HIS SISHYA

(Continued from July issue.)

(On the death of a child.)

As regards the sad occurrence, I should simply say that a departure from a chariot to another chariot is no death of the kind imagined by the worldly. It is a holy and Mangalakara procession of the Supreme with all his Parivara (Tatvabhimanis) from one palace to another palace and we should not make it unholy by weeping over it and treating it as Amangalakara. If all is Leela Kai-valya, where comes Amangala? I weep tears of blood devoid of His devotees. To live, to eat, and sleep only, is Hell. Mind will not relish Dhyana without Sadhu Sanga which excites our dormant Bhakti and holds the mind rivetted to His Lotus Feet.

15—1—19.

Your post card conveying the very sad news of B.N's death caused deep distress to all here—not because that we question the Justice of God in snatching away a very dear young soul but because his mother did not, to our human Judgment, deserve this shock of a crushing nature. Yet we should not fall into the Avidya of regarding death as an unbearable calamity as if the dead had become extinct and there was no God. No doubt, while in avidya, our sufferings on account of such events are sometimes worse than death and even angels pity us. But there will be no salvation while we weep and suffer, living in the world of *I* and *Mine*. This is the burden of the songs of Vedas and

Sastras. No doubt even Devata souls here have wept on account of the death of their dear ones—thereby showing how strong are the bonds of Samsaric attachment.

Nevertheless, those who hunger for God's Grace, should learn to submit to God's will under all circumstances. Death after all is only the Messenger of Karma Namaka Almighty. Each soul follows its own Karma and not our wish..... All must go one day. We must not act like the Kapotha birds of Bagavata. We have had enough of the pleasures and pains of this world to know that Samsaric ties only bury us deeper and deeper into pain and that salvation is at the opposite pole viz., foostool of God, our eternal and inseparable friend.

Mr. P. is not yet out of danger. If all good people go what is there for us to live for here? God knows why he has kept me here. 22—1—19.

To bargain for Aihika Prasada (Worldly gifts) with God is a very low form of Bhakti. We are not atheists to think that existence means only earthly existence. No soul is lost. We meet as often as Karmas bring us together. We must try to rise far above worldly conception of Bhakti towards God—such as would declare that we worship Him in the belief that he grants all our wishes. This is bargaining

with God.....God will not abandon His work of creation, protection and destruction, on any body's account. Even the Pandavas were not exempt from such griefs but they accepted them as God's will, with

meek submission and they did not feel miserable. We must aim at His grace as our only object and nothing else.

(To be contd.) 12-4-19.

A RAJA RISHI.

Siruguri Lakshmi Narayana Rao Pantulu Garu was born in October 1865 at Gunnepalli in the Amalapuram Taluk of the Godavari District. His ancestors migrated from Hyderabad to the banks of the Kausika, near the Agraharam of Gunnepalli which until 50 years ago, was the centre of learned Madhwas. He was the only son of his parents and in his 7th year, he received his Mantropadesa from his grand paternal uncle, Lakshminarayana Somayajulu Garu, a great scholar of Madhwa Siddhanta.

His father, Hanumantharayacharya, was poor but yet rich in spirit and action and used to make Annadana during the annual festival at Antarvedi. On one of these occasions, a great saint, Vamanacharya, was very much impressed by the devotion of the young boy and presented him with a rosary of Tulasi beads. The Brindavana of this saint is in Secunderabad. On one of these days young Narayana Rao purchased Gajendra-moksha for a few pice and got by heart the soul-stirring verses of Gajendra.

As Mr. Narayana Rao was the first in the family to receive English Education, the family migrated to Rajahmundry. But English education had no adverse

effect on his religious development. At the age of 13, he commenced the daily recitation of Bhagawata, the mainstay of his life. In 1881 he passed the Matriculation Examination and entered Government service in 1883, on a salary of Rs. 20.

A little note book of quotations and extracts between 1882 and 1884 reveals the variety of his reading and the religious bent of his life, the Vedas, the Upanishads and the Bhagawat Gita, Elizabethan poets and a long quotation from Col. Olcott's Lecture on Zoroastrianism. In 1885 he lost his mother, whom he styled "the flower of her race", "an angel" and "my most righteous mother".

But the most profound influence on his religious life during this period, was from the Late Kanchi Subba Raoji, the founder of the Madhwa Siddhanta Onnahani Sabha. A regular correspondence begun between the two, was maintained till the death of Mr. Subba Raoji in 1900.

Other well-known persons had also influenced him like Hundi Rama Rao Pantulu Garu and Seshagiri Rao Pantulu Garu, Diwan of Bobbili.

Of the Acharya scholars, Gundugurti Lakshmi Narasimhacharya of Chicacole was held in the highest respect.

From 1885 to 1900 he lived at Vizagapatam, his residence being attached to the temple of Hanuman, a rendezvous to all devout pilgrims. Every night the recitation of Bhagawatha took place, along with the study of Harikathamrita Sara.

From 1901 to 1904, official duties transferred him to Renigunta, where he spent the happiest period of his life, picking Tulasi for daily Pooja by thousands and flowers, for weekly Lakshmi Pooja. The wealth of the house consisted of all the publications of Kumbakonam Krishnacharya for daily Parayana.

He was destined to meet a personification of the ideals of Bhagavata Dharma at Tiruchanur and from 1902 to 1932 was the period of his intimate attachment to him, who was a God-intoxicated man.

In 1905 he was appointed Inspector of Salt and although at several times he attempted to retire, the presence of an old father and a large family and dependents prevented him from doing so till 1920. During this period, he visited several holy places and worshipped Narasimha at Ghatikachala, Ahobila and Mangalagiri and visited all places rendered holy by Sri Madhwa and his followers, like Udupi, Mantralaya, Malkhed, Hampi, Pandharpur and Rameswaram.

During this period, his ideal was to spend the minimum time and energy to

get on in this world, (without troubling others) and devote all the rest to finding means and ways of getting rid of a labyrinth of births and deaths and of all the worldly woes". To him serving country, Kings, and man, had no meaning. Service to God was the only service. But this did not mean neglect of domestic duties. Love towards every being, animate and inanimate, was a passion with him because he found God in everything. He did not merely say but most completely felt that God, and not he, is the Doer.

From 1920 to 1930, was a period of continuous study and teaching and constant pilgrimage. His most favourite book of this period was Bhagawata Saroddhara.

"The more you study and imbibe Divine knowledge, the more is your Ecstasy of bliss (*Anandodreka*) both here and in Moksha. A mere life of humility, charity, and a simple harmless life will not fully develop your latent *Swaroopananda*. It is only a preliminary stage. The highest means of development of *Swaroopananda* is a devotional, *Bhakthi Yuktha*, steadfast (*Sraddha Yuktha*) complete study first, and practice next, of Sri Madhwa Sastra and Ananda Muni Bodha Sastra alone....The study of Madhwa Sastra will clear your minds of all *Samsa-yagnana*, *Vipareethagnana* and *Agnana*. All doubts will be cleared by its study and if that study is made with *Nishkapa'a Bhakthi* and Vairagya, God will dance before you with all His Glory and if that study is seasoned with Bhagawata study

and Bhagavata Dharma Acharana — God will embrace you—Then the bliss is indescribable and we don't want Moksha—Itself is Moksha Sukha”.

These are the expressions of one who has realised and not simply intellectually convinced. Only one who is the recipient of Illumination can give expression with such certainty of faith and conviction.

From 1930 his eye-sight had been failing and preventing him from reading his favourite book. The Mahatma whom he met in 1902 and who had been a constant guide for 30 years passed away in 1932. An operation in 1935 gave relief to one of his eyes and in April 1936, he was able to fulfil one of the greatest desires of his life.

Our Attitude Towards Science.

The West is proud of its achievements in Science; the East, of its spiritual eminence. The West is dominant and militant. The East, in particular, India, is inclined to belittle the scientific knowledge and experience of the West, since they have been largely misapplied. But it should not be forgotten that it has achieved marvels which have influenced the daily life of man both individually and collectively in the West and elsewhere. It has given him power to plan and organise life on a scientific basis. India cannot afford to ignore this aspect for long. Man's life consists of at least two parts—the now and the hereafter. From

He spent one happy month on the banks of the Ganges at Hardwar.

From June 1936, he had been residing at Cocanada. In spite of the reign of darkness, when sympathy, charity and non-resistance are forgotten, saints of his type are necessary. “Treating those whom they have met, in spite of the past, in spite of all appearances as worthy, they have stimulated them to be really worthy, miraculously transformed them by their radiant example and by the challenge of their expectation.”

On Friday the 23rd. of September 1938 at 4-30 P. M. his soul departed from this earthly abode. May his spirit always continue to guide those who believe in the spiritual influence of great souls! He was a true Raja Rishi.

a certain point, the former is of greater and more immediate importance. The West might awaken one day to her blunders and cast off her destroying tendency. Then she would be wonderfully rich and India absolutely dependent, more so than now. It is time that she develops her scientific side preserving untarnished her spiritual treasure.

The West is every moment examining herself. Her scientific production has put her in the forefront. Her bane is misbalance, resulting in depressions and other evils. Prof. Dewey, the American philosopher, says that the great Scientific

Revolution is yet to come! The prospect is alarming, indeed! But Prof. Dewey explains it as meaning no more than the co-operation among men to organise their knowledge; the lack of it has brought in depressions and other evils including War. He believes that America will always be for a sane internationalism, scientific and humane.

Science has made life more comfortable though at the same time it has kept humanity anxious about its own existence.

Money.

Many of us do not exactly know what part money plays in everyday life. Some are well-to-do merely for this knowledge of money, and large numbers remain poor owing to ignorance on this point. Many even incur losses owing to the latter. In going through the daily papers people scarcely attend to the quantity and value of gold exported from India since 1931. Few realise that India's well-being or otherwise depends on such things.

The chief use of money is that it facilitates exchange of goods or services *i. e.*, men buy things they want, and sell those they do not want; or they sell what others want, thereby making a gain. The place where goods are sold and bought is known as a market.

In early times goods were exchanged for other goods. This is barter and was necessarily slow and limited. But when money began to be used, business was wider and more brisk.

Can India, however, despise Science? Her 300 and odd millions require scientific organisation. Life, history and literature should be transfused by Science; and the results of Science which have been born of the agreement of human minds should go back to enrich, and not devastate, the human soil. India must play her part in this great task for sheer self-preservation. Mere contempt of what we cannot attain (as we have very little to prove to the contrary), cannot raise us in the eyes of others or our own.

The system of money brought vast changes among men. In ancient Athens, as in India men were regarded as high or low according to their birth. When money was introduced, the lower classes could become rich and many among the higher classes became poor. The richer came to have power and office. Here was a revolution the like of which is witnessed in India to-day.

Under old conditions payment for services was in kind; it is so even to-day in several parts of India. The village smith, carpenter and barber are paid in grain.

Which is better — to be paid in kind or cash? When prices are low, cash is to be preferred; when they are high, it is better to have payment in kind up to a limit.

Money is of various kinds — gold, silver, copper, nickel and paper — varying in value but all related to one another at a known rate. Money of lower value are for small transactions; those of higher value

for larger transactions. There are also currency notes from Rs 5 upwards. The whole is known as the currency system of the country.

There is only one authority in a country which can issue notes or mint coins. In England it is the Bank of England. In India it was for long the Government of India. Since 1935, the Reserve Bank of India has taken over all monetary functions. Anybody other than the proper authority trying to mint coins or print currency notes is prosecuted. The Government are very watchful in this respect.

Money can be lent or borrowed. Those who are in need of money, borrow; those who have money, lend. The former are debtors, the latter are creditors. The user of a house not his own, pays *rent*; the user of others' money pays *interest*, at a rate per *cent* which might range from 2 to 25 per cent. Reasons for such wide divergences will be gone into later.

How does the lender manage for money to be lent? He has earned and saved. Sometimes he borrows from others and lends. The wealth of a person depends on what he *saves* out of his earnings and not on what he earns. Some may earn a lot but yet be in perpetual and even increasing debt. The difference between a man who earns and one who does not is that the former has the opportunity to save while the latter has not. But the former must have the will and the skill to save. So wealth is got by using that which already exists so as to bring new and more wealth and then save it for

further use. Every year we reserve a portion of the harvest as seed for the next year. Thus is new wealth got.

How to save? Bury or hoard; buy gold and make jewellery; buy lands or houses; deposit in banks; buy securities or shares in any joint-stock concern — you can sell at a higher price or expect annual dividends. Anyhow, except in the first two cases, what has been saved has been given *the power to earn more*.

How to preserve saved money? Hoarded money may be lost. A jewel may not only be lost but at times, bring danger to the wearer. It does not bring any additional money as invested money brings interest or dividend. It loses weight and therefore, value, through wear and tear. The price of gold may suddenly fall. The jewel will have to be sold at a loss.

The best way to use saved money is to invest it in a small enterprise where the demand is great or competition not keen. The *Asoka paakku* and *Soap nut* industries are good examples, of what shrewd management with even small capital can do. The people at large get new kinds of goods of good quality at cheap prices. The workers in these concerns get wages. It becomes a source of good to many. The number of idle hands would be fewer. It makes others follow their example. The wealth thus acquired can be used to further the cause of education and religion as the Nigarathars were doing. We should ponder over these things deeply, and reform our ways of living, earning, and saving.

THE TRANSITION FROM THE RIG VEDA TO THE UPANISHADS.

(By SRI S. K. SUDARSANA RAU, M.A., B.L.)

Modern European philosophy has a long history going back to old Semitic creeds and Zoroastrianism from which it passed through Greek philosophy and Biblical dogma, through Platonism and Christianity. Its latest exponents are Kant and others. Indian Philosophy goes back to a much earlier period and can be divided into 3 periods, the first when the Aryans settled in the Panjab and produced those literary monuments constituting the 1017 hymns of the Rig Veda. It was a period when the conceptions of Varna, Asrama and the Brahminical order had not been established. But the first indications of a philosophical view of the world were already there. In the earliest Rig Vedic hymns, the following gods are frequently mentioned — Dyaus, Prithvi, Varuna, and Indra who is more prominent. Surya, Savitar, Vishnu, Mitra, Aswins and Ushas are divinities of the luminous heavens. Vayu, Parjanya, Rudra, the Maruts, Agni and Soma are gods of the atmosphere. The Gods of the Rig Veda are more primitive and have two elements, one mythological and the other moral.

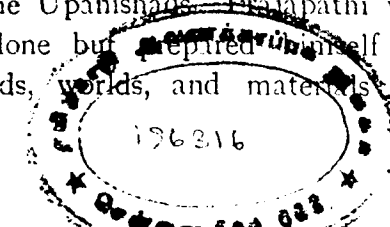
While the earlier hymns of the Rig Veda are directly addressed to one or other of the deities, later hymns are invocations to some attractive quality without mention of any God. Possibly, it is an evidence of faith transferred to more reliable agencies as moral supporters. Hymns X 117 and X 151 are addressed to Benevolence and Faith respectively.

Hymns IX 112, X 119, and VII 103 are not complimentary to Indra or the Brahmins chanting hymns.

This is a state of affairs when men's minds are ripe for philosophy. We have hymns leading to the conception of the unity of the world. The search is then made for one eternal God from whom an inseparable, unfathomable unity has sprung up, with gods, worlds and creatures coming out and going in. The hymns now emphasise that names like Indra, Vayu, and Agni connote but one supreme power. Hymn X 129 contemplates a beginning of the universe "when there was neither Non-Being nor Being, neither atmosphere nor sky. What covered all things? In whose care were they? There was neither man nor God, nor night nor day. Only one existed, nought else. Darkness enshrouded this world which was an ocean without lights, but the pregnant germ was brought out, the link between Non-Being and Being" etc., etc. Hymns X 121 and 129 seek to know the unknown God who brought about this unity. "Who is that unknown God that we may worship Him?" He is known as Prajapathi, certainly a philosophic and not a popular name. Two other names, Brahman and Atman follow.

These 3 names appear any number of times in the Upanishads. Prajapathi was at first alone but ~~prepared~~ ^{created} himself to create gods, worlds, and materials for

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sacrifice. All the Gods took refuge in Him when chased by the demons. He did not create the world but transformed himself, body and limbs into the different parts of the Universe. Brahman was the name given to the creative principle of the world, eternal and changeless.

The idea of Atman, introduced at the next stage, is the exact equivalent of

"self", with all the non-self, all that comes and passes away, removed. Brahman is the power eternal, omnipresent, omnipotent, while the Atman or Jeeva is the unchangeable essence of our being, our soul. At this stage, the Upanishads deepen the conception, continuing the inquiry into "fresh fields and pastures new."

Temple Entry and After.

Certain important facts require to be brought to light concerning this question. The first is that the impression created on the public by long columns and flaring head-lines in the papers is different from actual facts. In places where the entry was made, the local Congress leader with his Congress followers and half a dozen Harijans entered the temples at a time when the crowd would be least. The reports in the papers would make one think that Harijans burst into the temples like another eruption of the Barbarians. In Madura, on particular days, some Adi-Dravidas from among mill-hands seem to have been sent for, for the purpose. The Harijans themselves have not displayed *any* enthusiasm for temple-entry before or after the event. In no instance was the entry spontaneous, and except for idle spectators, there was nowhere any *crowd*. The temple-priests, for various reasons, could offer no resistance, — but not one priest in his heart of hearts, and left to himself, is *for* temple-entry. No Sanatanist ever attempted to block the path of the Harijans. How

many Harijans have been going to the temples after the heroic entry at Madura or Kuttalam is worth investigating. The usual worshippers at the temples have stopped going to them. It is an unparalleled deadlock needlessly created

A correspondent wrote to the "Hindu" that when he went to Madura, he found 95 per cent of the population of the place were for temple-entry. He could not have met even 5 per cent of the population

The Premier in piloting the Bill through the two Houses of Legislature maintained his reputation for adroit managing on such occasions, but achieved more a triumph than a victory with his usual majority. His "relying on the valued help of the Rt. Hon'ble Sastri and Mr. T. C. Srinivasa Iyengar" could easily be understood. His brushing aside weighty considerations calling them old superstitions and "foolish judge-made laws" came with ill grace from a popular Congress Premier. If judges are fools, it is difficult to find appropriate epithets for lesser men and others.

The Opposition speeches in both the Houses were made, more because it was a matter of duty than out of any belief that the decision of the Houses could be influenced. Certain points deserve close attention and unequivocal condemnation. Foremost is the Government interference in religious matters in contravention of the Queen's Proclamation. The particular clause in the Government of India Act referred to by the Premier does not cancel the Queen's Proclamation. The violence in spirit and method in having the entry carried out in the way it was done, and the open manner in which the Government identified itself with a section which outraged the feelings of people over a point which was a matter of life and death to them, stand self-condemned. Further, it set a bad precedent that anything could be done by a determined Premier with a compact majority in the legislature, whatever may be the feeling in the country. Things regarded most holy are to a Premier "who will not retract" but "trifles light as air".

It may be pointed out that the majority of the Non-Brahmins are not for this innovation. Going to temples is a matter of high, deep belief, and conformity to certain traditions and conventions. If the champions of temple-entry believe in temples as places of worship, they cannot bring in the present innovation. If temples are superstitious rubbish, why should they push these innocents into these hells? The whole affair is too simple or too complex.

But the moral of the event stands clear. Those who have opposed temple-entry have a grave responsibility. By example and by precept they must prove worthy of the trusteeship of the ancient and sacred institutions of our land. Our code of conduct in practice, individual and collective, public and private, must be raised in the light of the new event and no sham should be tolerated whether it be in the Congress or Sanatanist camp. Any deflection, however, on the part of any body can be no justification for state interference with the original status of these temples or their preservation.

I am HE

Rabindranath Tagore in his brilliant address delivered to the Andhra University in 1937 refers to various experiences of his in thrilling language and ends almost every para with the refrain, "I am HE". This sentence has a special appeal to intellectuals as indicating the merging of the Finite with the Infinite. But as a mode of human conduct it does not satisfy the inquiring mind.

1. Who, where and what is HE?
2. Has not the conception of HE been created by I?
3. I am HE — am I HE?
When did I become HE?
4. Why should I be the poor I that I am even for a short time, if I am HE?
5. There is no need for saying, "I am HE". We may as well say "I am I" or "HE is HE". Better still to say "I AM" omitting "HE".

Sri Raghavendra Vijaya.

[A Block Photo of the Saint is sent to those who have already paid subscription or do so in the course of September '39—Ed.]

This is a poem dealing with the life of Sri Raghavendra Swami whose Brindaban is on the banks of the Tungabhadra in the famous Mantralaya. He entered the Brindavan in 1670, 269 years ago. Sargas 1 and 2 give a short account of his predecessors and a detailed account of his doings and of his teacher Sudhindra. Vijayeendra succeeded Surendra as teacher. He was well versed in several Vidyas and was given a Ratnabhisheka by Emperor Rama Raya for his scholarship. The Emperor also presented him with several villages. He wrote works on various religious subjects. He was succeeded by Sudhindra. He was also a great scholar and travelled over the country controverting the teachings of other religions. He conquered all his opponents at the court of the Emperor Venkatapathi Raya and was presented by the king with the conch and other emblems of victory. He lived at Kumbakonam and was honoured by Raghunatha of Tanjore with Kanakabhisheka.

Sarga 3 refers to the ancestors of Raghavendra and says that Krishna the great-grand-father of his mother was a great scholar and an expert Vaineeka, who taught Vina to Emperor Krishna Deva Raya and got as Guru Dakshinai, costly pearl necklaces, and jewels. His grandson Timmanacharya was a great scholar and artist living at the capital Vijayanagar.

Sarga 4 relates how the great Yagna Narayana Dikshita who had performed

sacrifices and commented on Sulba Sutra respected Venkatanatha (later Raghavendra Tirtha) very much and seeing how he came out successful in a philosophical disputation about Kakataliya with some great scholars, the scholar Yagna Narayana himself underwent Mudranka by him. Yagna Narayana is the author of the historical poem *Sahitya Ratnakara* dealing with the life of Raghunatha of Tanjore. He was a son of Govinda Deekshita of Tanjore. He cooperated with Appayya Dikshita in writing some of his works.—From "Sources of Vijayanagar History" by Dr. S. K. Aiyengar.

Subscriptions have since been received thankfully from Messrs.

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