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C. A. Krishnamurti Rao, M. A., F. R. Econ. S.
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SRI RAMACHANDRA TIRTHA

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

Vellore on the S I. Ry. is celebrated as the resting place of this great saint who was one of the successors of Sri Vyasaraaya in his illustrious line in the 16th century A D. During the heyday of Vijayanagar prosperity, the whole of the south of the peninsula had, been entrusted by Krishna Devaraoya to his own officers who ruled from Madura, Tanjore and other places. Tradition has it that Ramaroya, the minister, had, as his Guru, Sri Vijayeendra Tirtha, who was the Vidya Guru of Sri Ramachandra Tirtha. What an illustrious galaxy of saints they formed will be seen when we remember that Sri Ramachandra Tirtha was the disciple of Sri Vijayeendra who, with Vadiraja, had the benefit of learning from Sri Vyasaraoya himself. Sri Vadiraja was the pet of Sri Vyasa-roya; and the story is told of how the demise of the former affected the latter so far that he followed him the very next day. "Sri Vadirajo gataha" was the news communicated to Sri Vyasaraoya who replied "Vyasopi gataha".

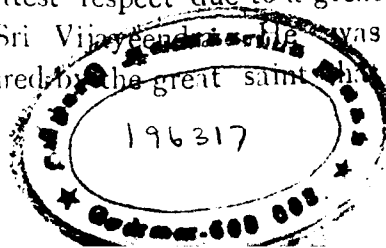
Sri Ramachandra Tirtha is well-known as one of the stalwart pillars of Madhwa-ism which, he championed in large assemblies of learned men with conspicuous ability, aided by his great learning. He declared in no uncertain words—"Naas-tyabheday kaschidaagamaha; santicha bheday sarvaagamaha." He established the truth of both sides of this aphorism in great congregations of learned men who were obliged to concede the truth of his viewpoints. Thus he is one of the greatest of the apostles of Dwaita.

Sri Ramachandra Tirtha was born of poor parents but belonged to a family of learned pundits. He belonged to the sub-sect known as Kambhalu from Kambam, a town in the Cudappah Dt. Even quite early in his life he gave promises of his future greatness by evincing a keen earnestness in participating in religious controversies in which he invariably came out successful in establishing the truths of Dwaita as against Adwaita, and the Sarvothamatwa of Sri Vishnu, getting

Jayapatrikas or certificates of success which he took to the nearest Vishnu temple as the fittest place for the offering.

An instance of his unrivalled learning is recorded in the following anecdote. Sri Sripathi Tirtha was on a visit to the place where Sri Ramachandra Tirtha, before he was ordained, lived. News of his vast learning, which had spread, induced the visiting Swami to send for the other. In the assemblage under the Swami, one in the retinue who was in charge of preparing the sandal paste, noting the physical strength of the budding pandit, asked him to do the work assigned to himself. Only a very small quantity having been prepared, he was scolded; whereupon Sri Ramachandra Tirtha challenged anybody to use it, but only after defeating him in religious controversy. It transpired that the prize was won by himself—the author of the sandal paste.

During the period of his attachment to Sri Vijayeendra as his Sishya, Sri Ramachandra Tirtha is said to have so impressed the former that he offered to give him Mudra with the ultimate object of making him his successor on his seat. This, however, was not relished by the sishya on account of his loyalty to Sri Vyasa Roy to whose mutt he belonged. He even went to the length of renouncing his disciple-ship as a student, with, however, the greatest respect due to a great scholar like Sri Vijayeendra. He was thereupon assured by the great saint that



he might have his desire, adding, however, that he was destined to sit on the pontifical throne. In due time, he was installed on the Vidya Simhasana of Sri Vyasa Roy himself by Sri Sripathi Tirtha, the fifth in the order of succession from Sri Vyasa Roy. Sri Vijayeendra, no wonder, was mightily pleased. Those were days when succession was governed by the only qualification of literary and spiritual fitness, other things, like family connections, being entirely beside the point. Sri Ramachandra Tirtha is said to have put his dual relationship to Sri Vyasa Roy and Sri Vijayeendra in the following cryptic passage:—

*Madvamsa deeksha guru reka eva Sri
Vyasa Rajo yati saarvabhowmaha ;
Tatpaada Kaarunya balatth vidyo
Vidyagururme Vijayeendra Yogi.*

“My family guru, of whom I am a staunch disciple, is one, and it is Sri Vyasa Roy, the emperor of Yatis. Sri Vijayeendra sat at his feet and learnt all he knows from him. Sri Vijayeendra is my Vidya Guru”.

His vast erudition and powers of debate against followers of rival schools attracted a very large number of students who sought knowledge from him. Sri Sripathi Tirtha, in recognition of his learning and powers, gave him sanyasa, making him his own successor on the peeta. Feeling the responsibility of his office, he began his tours of Dig Vijaya for spreading the

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Dwaita truth and combating rival influences, in which he proved a worthy successor of his illustrious predecessors. The Jayapatrikas he obtained in all these places were placed before the nearest Vishnu temple before he began his usual oblations. His wonderful progress in many parts of the country were not without adventures.

At Tirupati, it is said, he arrived at an untimely hour. But he was bent on his having darsan. When he found the doors still closed, he began to chastise the Lord in an ironical vein, by reminding him of the fact that it ill became Him to be thus affected by the immense wealth His bhaktas were pouring at His feet, and that, after all, his own services were indispensable to establish His sarvotthamatwa, as there were many who set up rivals to His supremacy. Thereupon, the doors flung wide open and the Swami had his darsan. In Sanskrit, it runs thus:—

*Aiswarya madamatthastwamidaneem
maamupekshase
Vaadeenaam kalahe prapte hyahameva
galistava.*

A similar story is told of his experience at Srirangam where he had gone with a jayapatrika to be placed at the shrine. Since the doors remained closed, he began thus:—

*“Danteendra Druhadatmaja
danujaraddimbha Ambarisha Dhruva
Thranasprishta dayardra bhava Kamala
Pranesha dushtainhritam*

*Twatsarvotthamatam sabhasu vidusham
samsthaapayantam muhuhu
Sri Rangesa Kripakataksha Nivahai
neeksha swanam nityasaha.”*

The doors opened, and the Swami had Darsan. But the temple servants charged him with trespass and informed the Nayak King, Yuvaranga Sokka Nayaka Deva, who sent for the saint and queried him about the incident. The king, himself a great Sanskrit scholar, was interested to hear the sloka above-mentioned, and asked him why “Nivahai” had been used after “Kripakataksha” since a single sight of the Lord would do as well. The reply was that, if a single attempt did not succeed, a series would have to be tried.

In one of his victorious tours in the western part of Southern India, he won such signal triumphs over the Adwaitis that a large number became converts to the Dwaita fold taking up the Mudra which so upset the most bigoted among them that he made up his mind to kill the saint. He betook himself to Vellore where, while the saint was at his prayer, a big stone was hurled down by the man in hiding among the boughs of a tree near by, but it was miraculously stopped by the occult powers of the saint. There are various versions of the same story with slight variations of details. The stone accompanied the saint in his palanquin at all times, and was placed finally on the Brindavan itself as directed by him, where it can be still be seen, on the banks of the Pinakini in Vellore.

Not long after this, he breathed his last on the third day of the bright fortnight of Margaseersha. (Year not known)

He composed a remarkable verse in praise of Sri Vyasa Royā which runs thus, bringing out his various eminent qualities:—

*Adayi Vittam vividham dwijebhyaha
Nyadhayi padah pratipaksha murchhni.*

*Amandi yena swamatam parasya
twakhanditam Vyasa munim namami.*

The lines mean—Wealth of diverse kinds was given to Brahmins. Foot was set on the heads of opponents (in religious and philosophical controversies). His own religions were supported and uplifted by his three works, the Vyasatrayas, Chandrika, Nyayamrita, Tarkatandava. “Parasyatwakhanditam” seems to find fault with Sri Vyasa Royā for not having exposed the defects of other religions which he had no time to do being absorbed in the above three works, one of which, being incomplete, was finished by Sri Raghunatha Theertha who thus earned the title of Seshchandrikacharya.

It is a matter of pride and gratification to the present writer that he is in a position to trace his ancestry on the paternal side to Sri Ramachandra Tirtha from whom the ninth in descent was his grandfather Lakshminarasimhacharya otherwise known as Kosannicharya who has the following lines referring to these facts:—

*Sambhavyathe budhajanairadhunaapi sos-
yam stambhohopasarjanapado mahitonyar-
ayaha.*

*Samsevitah prakritibhih paramaadarena.
Vamsetra sanmanirabhuthkila Rama-
chandraha*

*Tasmadgunairanavamo navamahprakrit-
ya Yasswadhumangalaja Krishna su-
dheeh prasiddhara*

*Lakshminrisimha iti tasya suthoguroonam
Sikshavasathkinapi Kouthukamathano-
thi.*

CATEGORIES IN SRI MADHWA'S DVAITA VEDANTA

(Continued from August issue)

By SRI YEKANTAYOGI.

The Positive is also of two classes as, the Intelligent and Non-intelligent. (*Chetana chetanaiva*) That which is capable of intellection is the Intelligent Positive. The intelligent nature of Vishnu, and the non-intelligent nature of the Negative are herein implied.

The theory that everything is Intelligent based on such texts as, ‘The Earth spoke’, ‘Water speaks’ etc., is also controverted. This theory is refuted in the discourse on the Presider-Self, Vedanta aphorisms 2-1-6 & 7. The Presider-Self of the earth etc. is only implied there in the intelligent act of speaking etc.

The Intelligent is again of two classes as, that which is assailed by misery in the metempsychosis, and that which is unassailed by misery, being ever free (*Dukkhasprishatadaprishtamiti*). Of these only Sri or the goddess Ruma is ever unassailed by misery, being ever free. All others are assailed by misery.

(Continued on page 102)

ISAVASYA UPANISHAD

(Continued from August issue.)

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

Let one know that the Lord, the sifter of men, is eternally free from all faults and full of all auspicious qualities; and let him not divide or take away any of his attributes, nor let him imagine that the released souls can ever become equal to Hari, or that they become identical with Vishnu. Nor similarly should he imagine that a freed soul can become equal to Brahma and the rest. Let one know that even among the released souls from men up to Brahma, there is difference between them and that Vishnu is the highest of all beings, (whether they be bound or released souls) for only by such complete knowledge is there mukti.”

Having thus far described the qualifications of a spiritual aspirant and given some of the attributes of Paramatma for correct knowledge of him, the Vedic manthras hereafter proceed to lay down the fruits of such knowledge and the mode of their attainment. It has been said that direct realization of Para Brahma alone leads to mukti.

But such direct realization is not acquired merely by knowledge gained by the study of the sastras nor is mukti got as a matter of right by direct realization. The grace of Paramatma is necessary for both. Such grace is sought to be obtained by

the prayers contained in the following manthras:—

Manthra 15.

*Hiranmayena paatrena satyasyaapi
hitam mukham |*

*Tatwam pooshannapavrину satya
dharmaaya hrishitaye ||*

Manthra 16.

*Pooshanne Karshe yama soorya
praajapatya vyooka*

*Rasminsamooka thejo yatthe roopam
Kalyana thamam tatthe pasyaami.*

“The entrance to the True is covered by a shining disk, that (disk) do thou, Oh, remove for me who is devoted to the True that I may see thee.”

“Oh all Full, Oh, Solewise! Oh All Judge; Oh Goal of the wise! Oh the Lord of Prajapati! Expand my knowledge of the self and increase my knowledge of the nonself, so that through thy grace, I may see that form of Thine which is the most auspicious.”

Sri Sankaracharya however understands these two manthras as addressed to the Sun, by a dying man. He who had been performing karma along with a knowledge of the deities as prescribed in manthra 11, is said to beg the Sun in these two manthras to show the path leading to the

supreme self. This kind of worship of Saguna Brahma is however said to be permitted with a view to the attainment of the final goal of self realization as Atman. This mode of interpretation is opposed to the passage in Brahmanda Purana where the identical manthras are differently interpreted. Sriman Madhvacharya quotes this passage in his Bhashya and says that both the manthras are addressed to Maha Vishnu himself who is present in the Sun and several other manifested forms.

*Paatram hiranmayam soorya
mandala mudahrtam |
Vishnossatyasya tenaiva
sadapihitam mukham |
Tatpoornatvalahpoosha
Vishnurdarsapatim swayam
Satyadharmaya bhaktaaya
pradhaana gnanaroopataha |
Vishnureka rishirneyaha yamo
niyamanaaddharihi ||
Sooryassasoorigamyatvat
praajaapatyahprajaapateh
Viseshenaivagamyatvat*

Sri Sankaracharya's interpretation of the 16th manthra as referring to the Sun does not bear scrutiny. He understands the term *Yekarshe* as meaning sole traveler of the heavens. Sriman Madhvacharya has taken it to mean *Pradhaana-gnaana roopavaan*, supreme in knowledge i. e., knowledge which is not restricted as to its subject matter or extent. Surya is not the orb Sun but one who is reached by all wise men. (*Soori*) He is called *patra* not as being the son of

Prajapati but because he is particularly reached by Praja Pati or Brahma. If these manthras were addressed to the sun, it is difficult to understand how, by merely "removing to a distance his rays or by contracting his burning light", he can make the "Purusha within" visible. Therefore Sriman Madhvacharya has interpreted the expression *Rasmin* to mean knowledge of the self or soul *Swa-roopagnana* and *tejaha* to mean knowledge of the nonself or external objects, as the knowledge of both is essential for direct perception of the Lord.

Then comes the most important portion of the Upanishad *Yosavasow purushaha sohamsmi* which has been the subject of infinite controversy. It is the key-note of this Upanishad as well. Just as the first manthra *Isavasya midamsarvam*, showed the all-pervasive character of Brahma in the material universe, this manthra as well as the preceeding manthras *Yastusarvaani Bhootaani yasminsarvani bhootani*, show that he is the indweller of all sentient beings from the lowest to the highest. Sriman Madhvacharya interprets this portion as meaning that this Supreme Being Vishnu who resides in Prana etc., under various names also dwells in all his devotees under the designation of *Aham* and *Asmi*. These expressions have been clearly explained in Brahmanda Purana.

*Ahamchaasa valheyalaha
Asminnityastilaamaanaat s a r v a
jeeveshu samethithaha |
Swayantu sarva jeevobhyo Vyatirik-
tahparo harihi ||*

"He is called Aham (Aham) because he is not discardable. In other words Aham means the Supreme. He is called Asmi (Asmi) because he dwells in all beings as their support with the consciousness that he is the indweller of all sentient beings being at the same time separate from them.

Their existence or Be-ness depends upon His being in them. He is the very prop of their existence. But Hari, the supreme Lord is, however, apart from all his devotees (jivas) though ensouling all. He is also called Aasti in Kataka Upanishad which means the greatest reality.

This manthra though it shows the all-pervasive character of Paramatma in all sentient beings, says at the same time that he is not to be identified with them, as he manifests himself in various forms according to the spiritual capacity of the seer.

Sri Sankaracharya's interpretation that these manthras are addressed by a dying man to the Sun is however at variance with his interpretation that the prayers contained in these manthras are made not by way of mendicancy but by claim of right, because the jeeva begging for such a light of the Para Brahman is one identical with the Para Brahman himself.

Manthra 17 raises the question of the immortality of the Lord and the souls. It was said before that He was inherent in all sentient beings. If so, a doubt naturally arises whether with the destruction of the bodies of these beings which is inevitable, the Lord also ceases to exist

and with him the jeevas also cease to exist. The first half of this manthra clears that doubt by illustrating the case of Prana who is the heighest of the souls and who is himself immortal and by demonstrating thus that the Lord who dwells in prana and controls him makes him immortal must be much more so immortal himself.

*Vayuranilamamritamakhedam
Bhasmanthagum Sareeram.*

"Though this body be reduced to ashes, the indwelling spirit, the Lord, does not die. He is immortal; nor does the jeeva die. For, the Vayu has become immortal, because Brahman dwells in him." (Why should not then the jeeva be immortal in which also the Lord dwells?) There is the support of the following text in Rama Samhita for this interpretation.

*Yasminnayam sthitassophyamritah
kinuparaha
Ah Brahmaadivanilayanam
yasyavaayohsonitam
Atirohita Vignaanaadvaayuraphya-
mrityasmrithaha
mukhyaamritasvayam Ramaha
paramatma sanatanaha*

That Vayu in whom the Lord dwells is himself immortal. What more is there to say that the Lord is immortal? Vayu is called Anila because (A) meaning Brahman is his support. Vayu is immortal in the sunse that his knowledge does not get blurred even in pralaya, though the Supreme Lord Rama is himself primarily immortal.

This manthra 18 also is interpreted by Sri Sankaracharya as conveying a prayer



addressed by a dying man as follows: "Let my prana melt into the all pervading air, the eternal Sutratman; and let this body be burnt by fire to ashes." That the prana or the vital breath of the dying man becomes absorbed in the elemental Vayu or air is obvious. It is equally obvious that the dead body is burnt to ashes immediately after. A prayer for the happening of these inevitable events is, therefore, purposeless.

The last two manthras 19 & 20 end with a prayer to the almighty Lord for grace, for the forgiveness of our sins, and the final emancipation of our souls, to neither of which we are entitled as a matter of right either by our virtuous conduct or good deeds.

*Om krato smara kritagum smara
Om krato smarakritagum smara
Agnenaya supatharaaye
asmanviswani deva
Vayunaani Vidwan yuyoddhyasmaj
Juhuraanameno
Bhooyishtaante namauktimvidhema.*

"Oh All pervading creator! remember me. Oh Soul, remember thy duty! Oh! Agni! lead us by that path (from which there is no going back), the good path, in order that we may get the treasure of salvation. Oh Gad! Thou knowest all our efforts made by way of knowledge for salvation. Remove from us the degrading sin. We can daily offer thee mere verbal salutations over and over again." Here the word Smara which means ordinarily "remember" cannot be applied in that sense to the omniscient Lord whose knowledge is eternal and covers the past, present, and future. Memory is

the experience of the human mind left after the direct perception vanishes. The perception of the Lord is not of this kind. Therefore it has been interpreted by Sriman Madhvacharya as meaning "Show grace," in accordance with the text in Brahma Tarka.

*Bhaktaanaam smaranam vishorni
tyagnapti svaroopataha
Anugrahonmukhatvantu naivaanyat
kvachidishyate*

The remembrance of the devotees to the Lord Vishnu who is omniscient means only "turn attention towards them to show thy grace and show compassion to them." This prayer is intended for the bestowal of grace on the devotees for wiping off the rest of their unspent Prarabdha karma by forgiveness (upamarda) and for the blessing of direct perception—"saakshaatkaara".

The last prayer is addressed to the omnipresent Lord who is present in Agni and goes by that name, for the grant of mukti after direct perception "saakshaatkaara".

According to Sri Ramanuja, this manthra lays down the condition of prapatti or absolute surrender as the way to mukti. Sri Sankaracharya however interprets these manthras as prayers addressed to the God Agni to remember the good deeds done by the supplicant and lead him to the enjoyment of the fruits of his deeds. This seems to be too small a prayer after such tremendous effort for self realization. The term *juhuraana* is understood by Sri Sankara to mean "crooked"

(To be concluded)

Categories in Sri Madhwa's Dvaita Vedanta

(Continued from page 97.)

The Monists theorize that misery etc. being fancied, there is nothing whatever which is assailed by misery. The Naiyayikas hold that every thing else than God is assailed by misery. The former theory is opposed to direct-perception, while the latter is contradicted by the scripture:—*Dvow vaava prityanupakramow prakritisha paramascha jeevaa evatu dukkhinaha Srirnitya mukte. etc., etc.* The unassailed nature of the Supreme Lord is evident by his very Self-dependence.

The Ramanujaite divides the souls into the emancipated and metempsychosists (*Vyashtisamashtibhedena*), and states that the metempsychosist souls Garuda, Ananta, Vishvakshena etc. are also unassailed by misery. This is opposed to scripture as the following extracts from the Padma Purana, Gita, Sruti, Skanda Purana, and other texts indicate:—

Nirdukhohi Harirnityam Sriswaanye dukha bhoginaha Dwaavibhow purusho lokai ksharaschaakshara yevacha Brahma Sivassuraisaadyaaha sarcerakshara naaksharaaha. Lakshmeerakshara dehatvaadakshara tatparoharihi Brahmaseshasuparnesa sakrabhorya guhaadayaha. Sarvekshara Aksharaatu srireka tatparoharihi. Yaamaarutaadharma madhatta poorve sesham suparnam giree sam surendram Nityaadukha ramaa sree shu purusheshu haristatha tadanyacchetanam sarve dukkhasprishtam naraadhipa.

The assailed by misery are again of two classes as those who are emancipated

and those still in the misery of the metempsychosis. (*Vimuktaascha dukkha samstha*) The emancipated ending with Brahma are each higher and higher a hundred-fold in their excellences in their order of seniority. Lakshmi is ever superior to them in a large degree in all the excellences, qualitatively and quantitatively. Hari is infinite to her.

Some hold that Self-dependence is emancipation. This view is wrong, in as much as manifestation of Self-form is only emancipation. (*Swaroopa Aavirbhava*). The emancipated are also dependent on the Supreme Person.

Those still in misery are again of two classes as, the eligible and ineligible for emancipation. The five classes of beings namely, the Gods, Sages, Fathers, Protectors or Emperors, and Super-men, are the emancipated ones in the past Kalpa. (*Devarishipitruapanaraa itimuktaaha*) are also the eligible for emancipation in the metempsychosis of the five classes.

Gandharvas and certain other beings are implied under one class or other given here, while some others are not fit to be mentioned under the classes. Sri Madhwa has here-in challenged the view that there is no gradation in the state of emancipation.

The ineligible for emancipation are again of two classes as the eligible for eternal pandemonium, and the eternal metempsychosists. (*Tamogaaha sritisam sthithaaha.*)

Those eligible for pandemonium are again of four classes as, Demons, Fiends, Devils, and the worst among man-kind. (Daityarakshahpisachakaaha martyaadha-maascha.) This distinction is not well-known, and yet it is narrated in the Brhat Samhita scripture:— *martyaadyaastaamasaastu dailya rakshah pisachakaaha swaroopa bhootha vidveshad dharow gachanti te tama*. There are other authorities also which Sri Madhva has quoted in his Brhadbhashya.

These again are of two classes as, those who have already attained to pandemonium, and those who are still in the metempsychosis. (*Praaptandhatamasa-surtisamsthaa iti*.) Eligibility being the very nature of the Intelligent being, this classification of the eligible for pandemonium is not arbitrary.

The Non-intelligent category is of three classes as, the eternal, eternal-non-eternal, and temporal *Nityaanitya Vibhaa genatridhaiva*.

The Nihilist who holds every thing to be transitory, does not admit the eternal. While the Samkhya who holds the effect to be itself the cause, does not accept the temporal. And all do not comprehend the eternal-noneternal, as it appears to be self-contradictory. These theories are contradicted by the demonstration of the classification.

Eternal are the Vedas. Eternal means to be unmodified, and be devoid of beginning and end. This is true of the Vedas in the light of the authority:— *Nityaa vedaassamastaascha* etc. The Vedas are

typically mentioned here. The fifty one characters, and the unmodified space are also of this class.—*panchaasadvarnaha Avyaakritaa kaasaha*.

(To be continued)

THE RAMAYANA—Siddhaasrama

The two princes were led by Viswamitra into the forest whither they followed him with implicit faith and obedience. Rama felt that, in doing so, he was but discharging his duty to his father and his preceptor. He was to compass the death of Thataka and other demons who constantly disturbed the work of the ascetics. The Yakshi poured crags on the altars; Rama pierced her with arrows, whereupon she fell dead to the great joy of Indra and other celestials who blessed the princes and the sage. The night was spent there and Viswamitra proposed to leave for his hermitage the next morning.

The day breaking, Viswamitra thought it fit to confer on Rama the weapons requisite for killing the Rakshasas. The following Astras were duly invigorated with appropriate mantras and given to Rama — Dandachakra, Kalachakra, Vishnuchakra, Indrachakra, Vajra, Salavata, Brahmasiras, Aishika, Modaki and Sikhai (2 maces), Dharmapasa, Kalapasa, Vaarunapasa, Sushka, Ardra, Pinaka, Narayana, Agneya, Vaayavya and other weapons whose use and controlling were alike taught to Rama. The weapons appeared immediately but were asked to remain in readiness. Next seeing a forest hard by a hill, Rama asked Viswamitra

whose hermitage it was. Viswamitra replied that it was that of Vamana and the place was known as Siddhasrama as a result of asceticism having obtained fruition there. Sage Kasyapa prayed to Vishnu to be born as the son of his wife Aditi, and Vamana the dwarf was born accordingly. Bali, Virochana's son was performing a yaga and Vamana asked of him the gift of three feet with the result, that for want of room for the third foot, it was placed on the head of Bali: who was thus pressed to the nether world and earth was rid of his tyranny. Viswamitra pointed out that the place had been sanctified by associations with Vamana and was known as Siddhasrama whose ascetics now showed hospitality to the sage and the two princes who became impatient to get at their enemies. As the ritual fire was lit, Rakshasas led by Maricha and Subahu gathered in the skies raining blood on the altars. Rama so shot at Maricha that he was carried a hundred Yojanas away and dropped in the ocean. Subahu was next pierced with an Agneyastra and the rest were slain with a Vayavya. Viswamitra was mightily pleased and complimented the princes. He then proposed to go to the court of King Janaka who was going to celebrate a Yagna and they, therefore, set out towards Himavat through beautiful country and rested on the banks of the Sonu where Viswamitra narrated the story of Kusa the son of Brahma and his family born of his wife Vaidarbhi—Kusanva and Kusanabha — from whom Viswamitra himself traced

his descent. Mention of places founded by members of this line which are identified in modern historical writings show how much of historical material can be found in the Ramayana. Kausambi was founded by Kusamva, Mahodaya by Kusanabha, Dharmaranya by Asurtarajas and Girivraja by Vasu after whom it is known as Vasumati.

A Karnataka poet-saint of the 18th Century.

Jagannatha Dasa, (Srinivasacharya, before he turned Dasa) was a profound Sanskrit scholar with a contempt for Kanarese-singing Dasas, whose songs proceeding from the heart, moved every hearer profoundly. Srinivasacharya's open ridicule of Vijayaraya, the disciple of Purandara Dasa, brought on a stomach-ache from which he recovered after due repentance. When he understood the real worth of Vijayaraya, he donned the robes of a "Dasa" or a servant of Hari and his Bhaktas, adopting the Mudrika of "Jagannatha Vitala" which occurred to him while he was bathing in the Bhimarathi near Pandharpur, which has been the heart's desire of many a devotee including Purandara Dasa.

Jagannatha Raya's first composition was "Pidiyennakaiya, Rangayya Ranga" — "Lift me, O Lord, with thy hands!" He is the author of several other songs varying in length but showing a mastery of Sanskrit and the Dwaita philosophy in which he should be given a high place.

He was unrivalled as an exponent and interpreter of our great religious works to whom, in original, a large number had no direct access. The symmetry and the majesty of the flow of his lines are wonderful. The fundamental, abstruse and universal truths of our religion are presented again and again in songs ranging from three verses to more than a thousand as in the "Harikathamrita Sara". It is a pity that in the literary history of the Karnataka the great contributions of the Dwaita bards have not had due recognition.

Jagannatha Raya's "Ranga ninna kondadoova Mangalatmara sanga sukha vithu kayo Karuna sagara" of 7 verses contains all our truths with a sublime description of the really great to whom Jaya and Apajaya, Priya and Apriya, Loshta and Kanchana are the same, and who move in this world as Mooka and Badhira—the dumb and the deaf,—finding Visvaroopu wherever they might turn. The same truths are amplified in the other poem—"Phalavidu baalvadake"—*this* is the fruit of existence—in 29 noble verses of inimitable vigour, build, mould, and meaning, before which the grandest passages of English literature must pale. The most extensive work of his is the "Harikatha amritasara" consisting of 32 chapters or Sandhis in the Bhaminishatpadi metre with striking expositions and similes and condensed from Sruti, Upanishad, Purana, Kavya and the Madhwa Sastras. The diction is superb, sending a thrill as one goes through the whole. He was a contemporary of the

great Dewan Poornayya at whose residence he was an honoured guest for some time at Srirangapatna.

VINAYAKA CHATURTHI.

Few people pause to reflect on the greatness of this most popular object of worship among the Hindus, who inaugurates every auspicious function among the people. The 16th of September this year was the Vinayaka Chaturthi day. He is a god quite easy to please, content with any kind of temple anywhere, under the peepul or a margosa, quite happy over a small quantity of water and any offering or caste-mark, with becoming resignation. Premiers are not worried over entry into his temple, nor is it guarded by Sanatanists for, his temple is sky-high and earth-wide.

On the 4th day of the bright fortnight of Bhadrapada, when the crescent moon is in the ascendant, Ganesa is worshipped in every home, his figures being sold by thousands, the potter, the flower-seller, and the plaintain-grower adding a little money to their slender earnings. Moduka, sweet skilfully lodged in packets of boiled rice-flour in preparing which our women (old style) are experts, is his favourite dish, which makes him universally regarded. Schools were the scenes of great festivity a generation ago, when boys and teachers freely mingled to celebrate the day.

Many truths are hidden in the symbolism of this great god. He is the producer of agricultural prosperity and the

embodiment of the corporate spirit of the community. He is the eldest-born of mother-earth, Uma, and her Lord Iswara. He represents Matter while his younger brother, Subrahmanya, represents Energy. Ganesa is most pleased with herbs and green grass. He carries Ikshudandi, the sugar-cane, for which our land is justly famous. He links the wisest of beasts the elephant, with the crown of all creation, man. He is Ganesa—the Lord of Gana or the Samooha, the community, or the corporation. He is more rural than urban. He is manobhimani, gnaana pradayaka, influencing the mind towards right knowledge. He is the earliest of the shorthand writers, transcribing the Mahabharata, as the verses flowed from the lips of Vyasa. He is Patneecheena, so that he might give his undivided attention to the well-being of the Gana, unhampred by clamours of wife and children.

He is the God of abundance, invoking the spirit of plenty in the land. Jagannatha Dasa devotes the 21st. chapter of his "Harikatha amritasara" to the contemplation of Ganesa, and prays that he might be constantly engaged by Ganesa in thoughts leading God-ward. "Pancha bheda gnaana varupu, Virinchi Janakana toru manadali vaanchita prada"—"O giver of desires! teach us the five bhedas, show us the father of Brahma the creator, etc." Purandara Dasa has a song in the Raga Naatai, beginning — "Saranu saranu Vinayaka, Saranu siddhi pradayaka", besides his famous "Ganapathi Geeta" which is the A, B, C of Karnataka music.

The existence of Democracy in Ancient India is supported by the term Vinayaka—without any Nayaka or ruler. This, combined with Ganesa, leads one to infer the existence of free self-governing communities in our land. May he advance self-government or control of the self, with popular government according to tried tradition in our land!

THE WAR AND DEMOCRACY IN INDIA.

What should be the attitude of India towards the war *i.e.* towards Britain? Federation has been postponed *sine die*. The policy of supporting Britain, with or without conditions, has found general acceptance, thanks not a little to the Viceroy whose political sagacity in keeping in touch with representative Indian leaders is a lesson which some of our ministers would do well to emulate.

It is a war for democracy. Our experience of democracy in actual working is limited to our own province. The development of Parliamentary Government in England, extending over centuries, has resulted in the executive cabinet dominating over the Commons. But it does little harm, knowing as we do, the relationship between the two. In our province, there is complete domination of legislature by the cabinet with important differences. The present Government has a majority which was given under different expectations. A true democracy would not ignore opinions of important groups on vital questions such as temple-entry, to mention only one. Gandhiji has said

that hasty reform measures would only postpone indefinitely the good aimed at. It requires "*a change of heart*", to be achieved only by appropriate means and methods. The Sanatanist feels for the Harijan no less than the most vociferous Congressman. But a harmful social crisis has been needlessly forced now on innocent people. It is a pity that Gandhiji cannot have faith in any report other than the Congress versions. "Lies and mean tactics are employed by people opposed to temple-entry." Would any one include in this category men like Sir Sivaswamy Iyer, Rt. Hon'ble Sastri, S. Srinivasa Iyengar, V. V. Srinivasa Iyengar & T. R. V. Sastri who have opposed the present temple-entry measures for sound reasons? What attempt has been made to bring about "*a change of heart*"? Why has not Mahatmaji a single word to say with regard to the extraordinary haste and ordinances that propelled temple-entry legislation through, a policy which received the utmost condemnation in the past when done by a European Government member? Have the Harijans demanded in any conference of theirs the right to temple-entry?

The Minister for Religious Endowments claimed that the present Government had inherited temple administration from previous governments, Indian & British, the latter, being alien, observing religious neutrality, which need not bind *Indian* governments. No previous government,

Indian or British, would have thought fit to suggest demolition of a gopur, as the minister did, regarding the gopur at Tenkasi, adding with naive humour, that the brick and mortar could be taken away gratis! Our former Indian rulers *built*; we are living in days of demolition! "The trouble is due to a few men," says Gandhiji. There is no movement without *the few men*. The Indian National trouble is due to *a few men* like Gandhiji, Nehru & Bose.

Bagehot, analysing the rights of the British sovereign, includes among them "the right to be consulted, to encourage & to warn." The position of the governor is similar in our province. In the temple entry legislation, when popular feeling was running high, he has doubtless saved the ministry by giving his assent, but Bagehot's clear ideals and the cause of the infant democracy in our province have been jeopardised. Democracy, to succeed, should be worked in a true democratic spirit, since it natures in its bosom germs of a weird revolutionary spirit which might take any form or dimension.

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