

THE MADHWA MESSENGER MADURA

Editor: C. A. KRISHNAMURTI RAO, M. A., F. R. ECON. S.



CONTENTS.

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| 1. Religion To-day. | 5. The Problems which Sri Madhwa Solved. |
| 2. The 400th. Anniversary of Sri Vyasaraaya
Founder of Sri Vyasaroaya Mutt. | 6. Reviews. |
| 3. The Gandhian Philosophy. | 7. Notes. |
| 4. Raja Ram. (A Short Story) | 8. Lest We Forget. |

Annual Subscription: Rs. 2.

MARCH, 1939.

No. 2.

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Vol. I.

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Religion To-day.

From early times, the State and Religion have been potent forces in the moulding of human conduct and life, both in primitive and advanced stages of existence. They had mutually supported each other until the days when the State asserted its supremacy over Religion. They had parallel and often rival courses. To-day the State has outrun Religion in the race. We are probably witnessing the beginning of the end of religion as the guiding principle of life.

Both Religion and the State claimed the loyalty of the same set of individuals when, a conflict arose, and the bonds between the two were dissolved, and Religion was subordinated to the State, which thus freed, developed and evolved an intensely narrow Nationalism where the State was all in all. Religion was excluded from taking any part in this great game. The result has been the rise of the Democracies, Dictatorships, and the Totalitarian states of the West. Nowhere in any of these

movements do we catch the slightest glimpse of Religion. Christ has lost his influence in the very heart of Christendom. Reason has dethroned Faith and Science has mechanised life and placed limitless powers in the hands of States and States - Men. Time was when the State existed for the good of the community; now the community exists for the sake of the State. The conflict among these states has made the world war-mad, undeterred by any consideration of peace and good-will among mankind. Religion is taboo and considered even a hindrance to progress.

It is often said that the West should turn to India for solace in a troubled world. It may do so or not, but we cannot afford to forget our duty to our own selves and our heritage. No small mischief has been perpetrated by a notion sedulously cultivated by interested people who have corrupted the youth of the country, leading them to a belief that we and our religion are unreasoning and superstitious. Some of our own people have taken up the cry and are echoing their voices. Luckily, the war has been an eye-opener to one and all,

and the present squabbles among the powers of the West have shown them to be unable to solve problems which, given the heart and the right outlook, are quite easy of solution. "What shall it profit us if we conquer the whole world but lose our soul?" The instance of Japan so often quoted to us is pernicious and misleading, for she is only an eastern edition of the western type, and more a warning than an example. We are not and shall not be, blind to Reason and Science. The one will guide us and the other enrich us, but along sure paths of Peace.

India, with her religion, is the only land which can avoid conflict of any sort. She is not obsessed by wealth or the possessive instinct. Life is a mere sojourn on this earth, and must be lived with all its joys and sorrows, with the eyes ever fixed on the life beyond. Such a people can never quarrel. The Indian is docile not because of weakness or fear or poverty but because he knows that victory is as costly and futile as defeat. He is immersed in a deep under-current of thought, and his outlook on life is rid of all irrelevancies and absurdities. He has been trained from birth to tread this path. International co-operation on a world-scale is sought by currency experts to attain a uniform standard of currency. But the suggestion has been nowhere heard of an international attempt at peace except through a shadowy League of Nations, or armament, disarmament, and rearmament. Let us, by all means, learn all that may be worth learning from the West; but let us not be deluded into a belief in the western mode

of life. Let us continue to live our own life of "simplicity sublime". Let us resolve not to condemn anything that is ours without a sufficient and unbiassed examination.

Our religion has been censured in certain quarters thoughtlessly by people confounding it with extraneous things which have grown and clung to the tree concealing its very existence and structure. It is our duty to remove such impertinences.

To our founders and reformers of religion, it was no mere profession or occupation but the very breath of their being. Our title to greatness as a people rests upon their efforts. One such name is that of Sri Madhwa. There have been others also. We do not enter into comparisons and controversies. Our duty is to awaken the Madhwa to a consciousness of His great work by which we should all profit.

The path of the individual in this world has been made easy by our Guru, and made absolutely clear of any doubt. His teachings are admirably summed in these well-known lines:—

Sriman Madhwa Mathe Harih Paratharah
Satyam Jagatthatwatho
Bhedo Jeevagana Hare Ranuchara
Neechocha Bhavangathah
Mukthir Neija Sukhanubhoothiramala
Bhakthischa Thathsadhanam
Hyakshadi thritheeyam Pramanamakhilam
Nayeika Vedyo Harih.

Freely rendered, the above would mean:—

Walk in the path laid down by Sri Madhwa. Hari is the Lord supreme of the universe. The world and this life are

32

real and true. People, diversely constituted, are the servants or the Lord. Real enjoyment is in Mukthi or liberation from the turmoil or life. The means for the same is Bhakthi. The Vedas proclaim this truth through all the worlds and ages through the three-fold proofs of Prathiyaksha, Anumana and Agama.

The 400th. Anniversary of Sri Vyasaraya, Founder of Sri Vyasaroya Mutt.

Living in the turmoil of today, it may not be possible, at this distance of time for people who have imbibed western ideas to realise the intensity of the religious and cultural renaissance of the 15th and 16th centuries which swept throughout Western India from Nasik to Cape Comorin and even beyond in the plains of the Carnatic. It was the heyday of Vijayanagar prosperity and a galaxy of saints, poets, pandits, and composers of hymns, made it a glorious age as great and rich as the Gupta age. One of the greatest of these names was that of Sri Vyasaraya, saint, ruler, poet and philosopher. His Brindavan, where his body lies interred, is in Anegondi on the river Tungabhadra, and is one of the nine Brindavans, eight others being those of his own ascetic order. His parents, Lakshmi and Ballanna Sumathi, waited on the saint Sri Brahmanya Theertha of Abbur near Chennapatna in Mysore Province, for blessing them with a son. A son was born and it was so arranged by Sri Brahmanya that the child was not to have

any contact with the ground. The baby was received in a golden plate. Tradition has a number of stories relating to the youth of Sri VyasaRoya, particularly how his knowledge and powers grew marvellously with years and how he attached himself to an Advaiti scholar and to Sri SripadaRoya who was at Mulabagal in the Kolar District of Mysore. The precocious Vyasaroya was once discovered writing a Khandana of Advaita Siddhanta which attracted the attention of both the masters. Sri Padaroya was impressed by the originality and vigour displayed by Sri VyasaRoya. He was in due time ordained to the mutt which derives its name from him, in the direct line of MadhwaParampara.

Sri Vyasa Roy is otherwise known as Chandrika Roy, handrika being the most important of the Vyasa Thraya or the three works of Sri Vyasa. They are Tatparya Chandrika, Nyayamrita and Tarka Tandava. Sri Madhwa's works are noted for their brevity and terseness, requiring a Jayatheertha to unravel their mysteries.

But the commentator himself required another and that was found in Sri Vyasa who was to Jayatheertha what the latter was to Sri Madhva, as is seen in his Mandara Manjari wherein he threw light on intricate passages of Jayatheertha.

The lay public today cannot appreciate the full value of the master-pieces of this saint, nor their bearing on the problems discussed therein. Our knowledge of Sanskrit is limited, nor do we know the conditions which occasioned those profuse strains pregnant with profound thought. We have also to make the modern mind enter into the spirit of those works. An attempt in these directions will be made as far as possible in succeeding issues.

One of Sri Vyasaroaya's smaller works is "Pancharathna Mala" in honour of his spiritual Guru Sri Sripadaroya. It begins with "Vande Sri Padarajam Rucha Thama Kridayam Poojitha Sree Sahayam" etc. They refer to the greatness of the Guru, the tank Narasimha Theertha and the temple of Sri Narasimha in the place. The verses are rich in cadence and have a rare mellifluous flow.

The divine form of Sri Vyasa Roy's worship was Sri Gopalakrishna in whose name all documents and gifts have been made. In the Sivite shrine of Tiruvannamalai the Gopala Krishna temple exists to this day, as also in the Inam village of Errampatti in the Nilakottai Taluq of the Madura District. A figure of Venugopala installed by Sri Vyasa Roy was long on the bank of Chandra Pushkarani in Srirangam, where in the Rangavilas Mantapam, there is an Anjaneyar installed by

Vyasa Roy in what has now become Thondaradippodi Alwar Sannidhi. The central Dhvajasthambham in the said Mandapam owes its existence to Sri Vyasa Roy as is evident from the fact that the 2nd. day's utsavam in the major festivals is done in this mandapam.

Many are the Inams granted by diverse rulers including Nawabs to this great saint as is testified to by copper-plate and other grants. They lie as far apart as Tinnevely and Bellary. Many of these have been encroached upon, while some have even passed into others' hands. Such extensive properties require incessant watchfulness. All Anjaneya figures with the bell at the end of the tail are to be traced to Sri Vyasa Roy.

The Kannada compositions of our saint are as few as they are precious. One of them is in praise of Anjaneya and two are in honour of Jayatheertha. They are in the Raga Atana and Ananda Bhairavi respectively. They begin

1. Neenai Vara Guru Mukhya Prana.
2. Eduraro Guruve Samararo. and 3. Jaya
Jaya Jaya Jaya Roy. His devotion to Jayatheertha can be easily explained.

When the king was in trouble at the hands of adversaries, Sri Vyasa Roy occupied the throne until the crisis was over, in memory of which the occupant of the seat even to-day receives royal honours every evening, and the green umbrella which is a royal emblem is the exclusive privilege of this Mutt alone.

May His blessings be on all of us and illumine our paths in this distracted world!

The Gandhian Philosophy

India has experienced from time immemorial various movements that have stirred her to the very depths. She is now subjected to forces sweeping from the West. Socialism is one of these. The bulk of the people do neither understand nor feel a fancy for such things. But there are men who want to lead people who are unable and unwilling to follow. These are foreign in origin and their methods are strange. Their aims are but vaguely understood even by the leaders themselves.

One of the strongest of these movements is the non-violent struggle of Gandhiji which is based on the fundamentals of our religion. It is intended to help the helpless and powerless people of India against power entrenched behind every form of strength.

Strictly viewed, it may not be a philosophy or even a creed. It is an exhibition of soul-force through personal sacrifice and suffering. The will-power of one man is behind the whole movement. He believes he can win the whole land, if not the world, into his ways of living which is living and acting the truth. His intense suffering is expected to excite remorse in the evil-doers. The whole land is after and for him. He would raise the poor from their depths. Non-violent resistance is the only weapon available to an un-armed nation against a world power like Britain. He is ever cautioning his followers against corruption, as his name is likely to be

exploited by self-seekers in his own camp.

His methods are too high for this sordid world. They also offer peculiar difficulties when applied to practical politics. His Rajkot fast imposes a too terrible strain on himself and the world, besides placing the Government of India in an almost impossible situation. The machinery of government is too cumbrous to admit of easy adjustment in the face of such lightning fasts. It involves the position of not the ruler of Rajkot alone but the whole order of Indian Princes; and suggestion of resignation of Congress Ministries on this ground is not becoming of responsible governments. It is in such matters that Gandhian idealism runs counter to practical politics.

The Gandhian Congress Governments are over-zealous in their attempts at serving the poor. The temple-entry is opposed not because it affects our prestige, but, because, while it may not benefit those for whom it is sponsored, it makes a large section feel that their cherished institutions are not regarded with the same piety or reverence as they have been accustomed to. The way must be prepared for their being made fit to enter these places. Till then temples may be built for them even at state expense or from donations. People are afraid of revolutionary actions of the Government. Evolution can achieve much more than any revolution.

While the poor must be looked after, the existence of the rich must not be imperilled any way. They have as much right to exist as any other. By helping the prudent, you are teaching a lesson to the imprudent. The world has ever got its quota of prodigal sons, and even after the most equitable distribution, the lazy and the heedless will lapse into bankruptcy or near it, requiring another redistribution; the only alternative would be to deprive the individual of all opportunities of private spending and possessing, and preventing the shrewd and active from acquiring.

The services of the rich, the aristocracy, have been greater than the achievements that any democracy can boast of. An

Raja Ram

(A Short Story)

Raja Ram was the son of Mr. Rama Rau, a Tahsildar who was thoroughly orthodox though he was a graduate and one drawing a fat salary. Young Raja Ram had a bright career in his High School. He had scored such high marks in the S. S. L. C. that he was easily assured a seat in the B. Sc. class of the Presidency College. June 25th was an auspicious day selected for his journey to Madras.

Rajaram was barely twenty when he graduated. The good news was soon followed by another equally good. A flourishing lawyer at Triplicane had chosen to give his only daughter in mar-

riage to Raja Ram. It was settled in the course of a ten minutes' talk between the parents. Rs. 2000 was to be given as a dowry which was to see Raja Ram through his Law course.

impartial reading of History would convince any one of its truth. They have been no less friends of the poor. The duty of the Congress as the only party in the country while the other is the British power in India, is to carry on the fight in all fronts, while in the provincial spheres, the people must be accustomed to stable indigenous government, by avoiding all controversial legislation, and confining themselves to improvements in administration. The setting up of precedents must be with the greatest caution as they would become positively mischievous in the hands of unscrupulous successors. The Congress which has, for the first time, achieved office and power, should, under no circumstances risk its position.

"An only daughter with plenty of wealth," said Mr. Rama Rau musingly as he came down the staircase smiling and looking at his better half whose eyes shone behind lustrous glasses. The whole family was happy. Raja Ram's young sister succeeded in eliciting a smile from him when she harassed him with questions about his wife.

Invitations were issued. Preparations were made on a grand scale. The bride's

party arrived and were lodged in a bungalow opposite. The whole street was gay and lights burnt far into the day. The procession was a brilliant affair with which the happy function terminated.

"Now that we are borrowing, why not borrow more and make the dowry impressive by adding a thousand more to it?" said Kaveri Bai, the bride's mother, who ended by saying, "it is after all for our only daughter." Mr. Narayana Rau agreed with a long-drawn "Ye-e-e-s".

The bride Vimala chose to remain behind. "What a sensible girl!" said Kaveri Bai. "She prefers her husband even to her parents. So young, so wise!" "She will be better taken care of here than in our own home," said Mr. Narayana Rau assuringly, preparing to leave for his place.

For the first time, Raja Ram met Vimala at a turning in the stair-case. The two paused awhile instinctively. He caught her arm tremblingly. All blushing, she released herself with an effort.

Raja Ram joined the Law College whence he wrote a touching letter to Vimala who wrote back to her "dear lord". He would visit his home during vacations.

In due course, Vimala gave birth to a male child lovely as an angel. Raja Ram visited the child and the mother, and returned to Madras. Often walking alone along the beach he would stop awhile thinking of his wife and his child, oblivious of all else around him.

A change came over everything soon. As a boy, Raja Ram who had his Upa-nayanam in his 7th year was a close student of Sanskrit and a devout Bramhachari, performing Sandhya, Pooja and Parayanam with the Gopi and the Pancha Mudras declaring him a staunch Madhwa. He continued these even in the Victoria Hostel whose members held him up to ridicule as an old fossil. But he cared not.

Reports were coming in quick succession that he never missed a single cinema show. He was frequently absenting himself from the classes. He had friends of both sexes in whose company he was invariably found. No letter from him for months! The family was shocked when a telegraphic message from Bombay was received which ran thus:—"Send by wire Rs. 500. Raja Ram in trouble."

Vimala spoke not. Tears flowed in profusion as she bent over her sleeping child. She undertook a vow of a single meal a day. Rama Rau's mind was in the utmost confusion. The news was communicated to Vimala's father who arrived with his wife by the next Express. A general silence prevailed over the message.

The fact was that Raja Ram who was gradually weaned away from his old habits was introduced by a friend of his to Jane, an Anglo Indian, girl, in a Beach walk. The three planned a journey to Bombay where Raja Ram had a fall from an upper storey. He was admitted into the General Hospital. The

message was sent by Jane. The other member was not to be seen at all.

On a November evening when the lights were all ablaze, a middle-aged turbaned man asked of a nurse clad all in white in the General Hospital "Is one Raja Ram here?", "That is probably the man whom you are after," said the nurse. A young lean man was reclining on a raised bed with a book in his hand. Raja Ram immediately recognised his father-in-law and moved as if to rise. His eyes overflowed with tears. There was a trembling in his voice as he spoke "You — you — came — unworthy me — 'Vimala my dear;—Partha my boy —

O wicked me!" Here he covered his face with his handkerchief. Mr. Narayana Rau caught him by the hand. "My Raja Ram, you are all right. Your Vimala and Partha are all well. Come, we shall go."

On Sunday morning, four days after this, a car drove and stopped in front of Rama Rau's house. A crowd gathered. A patient was led in supported by the father and the father-in-law. A shrill cry was heard from one of the ante rooms. It was Vimala who, on seeing her husband, fell on the floor in a swoon, crying, "My dear husband!"

The Problems which Sri Madhwa Solved.

The Poet's lines

The East bowed low before the blast
In silent deep disdain;
She let the legions thunder past
And plunged in thought again.

are particularly true of India between the 13th and 16th. centuries when hordes of invaders poured from the North-West, in whose wake came Islam with its pronounced antagonism to Hindu doctrines. Internally, among the Hindus themselves, differences and a deep intellectual unrest were noticeable which can be traced back to the days of Buddha. Sankara had stood against Buddhism and developed, in the act, a new school of thought which sought to establish the unreality of the universe and the possibility of the human soul becoming one with the divine. Such a teaching was quite pleasant but the

principles of daily life could not be governed by such a view. Moreover, it seemed preposterous for man to claim equality with a power that was perfection itself. The average man felt puzzled. Other schools of thought arose aiming at applying the needed corrective, by placing before man something which he could hope to follow with success. Ramanuja introduced the Bhakthi element which was within the reach of all. But the defect of this was that in the guise of Bhakthi, action could be neglected. Coming after such partial solutions, Madhwacharya supplied what was lacking with a definiteness that clarified the whole situation. First he removed the misleading consequence of "That thou art" by proving that man is man and can attain salvation only by making himself the servant of the Lord and trying to

deserve His grace. The means to this end is the path of Bhakthi—a reverential, loving, longing for His grace. Thirdly, men are not born equal, but each can attain the highest possible development of which *he* is capable. Each must not only bide his time but also be ever up and doing to earn his approbation. Fourthly, the Guru is the best guide, the Parama Guru, who sees and knows more, a beaconlight to all, guiding our movements clear of shoals and rocks.

The private life of every individual is thus admirably guided and controlled, and every one can be entirely at peace with himself, and move in this world with mind and body most fit. The present Hon'ble Minister for Health would be glad to know how much of his work has been taken up by Sri Madhwa who regulated the private life of the individual by his system of fasts, regulation of diet, and the daily duties strictly enjoined, the way being well prepared for his health measures.

Reviews.

Life of Sri Vyasa Raja Swami: By D. Venkataramana Rau, B. A., B. L., Pleader, Coimbatore. This brochure by Mr. Venkataramana Rau extending over 17 pages gives a succinct account of Sri Vyasa Raya, giving details of his life from tradition and from accounts left by Somanatha his contemporary and from Vyasa Vijaya a later work. His connection with Vijayanagar dynasty is treated fully, particularly with Krishna Devaraya. The date of Sri Vyasa Raya is critically

It may not be easy for the man of to-day to appraise properly the value of such teachings, for life to-day is all Politics and Economics, the vote, the war, trade treaties, riots, resignations, and Federation. What poor stuff for the extraordinarily hungry appetite of a land where age-long high thinking had built up many a system of philosophy and religion guiding and controlling the life-impulses of millions to whom they are the normal atmosphere even to-day. The contribution of Sri Madhwa to such a difficult task is thus remarkable, and the cheap jibe that ours is a religion of *Bheda*, creating meaningless differences, when only a fundamental truth was sought to be pointed out, arises out of an entire misreading of the matter. To a thinking man who is beset with any doubt, Sri Madhwa brings the most convincing solution.

examined in the light of various authorities. His influence over Krishna Deva is well brought out. Reference is made to his illustrious disciples who continued the noble work of the saint. References are also made to other writers on the subject, which is brought to a close with a description of Nava Brindavana in the Tunga Bhadra. The brochure would be welcome to all lovers of our religion. It is issued as a souvenir of the 4th centenary of the saint.

Notes.

We regret the unavoidable delay in bringing out the February number of the "Madhwa Messenger" owing to the time taken in getting through the preliminary formalities in publishing a new journal.

We request the fullest support of the Madhwa Public to whose services the "Messenger" is dedicated, by (1) enroll-

ment as subscribers by remitting Rs. 2 only for a year to the Editor (2) securing advertisements as far as possible, and (3) inducing friends to become subscribers.

Advertisement rates can be ascertained from, and all remittances made to, the Editor, No. 20, Subramaniapuram, Madura.

Lest We Forget.

5. *Kanchi Subba Rau*: Son of Mr. Kanchi Venkata Rau, was born in 1840 at Dhankani Kottai, Salem Dt., where his father was Tahsildar at the time. He had a brilliant school career and acquired a knowledge of Sanskrit and English with proficiency in both. On his father's death, Subba Rau was taken into the Government service by the Collector who and his successors were impressed by his character and ability. From the judicial he was transferred to the Revenue department where he served as Tahsildar in Nellore and other districts. He was then made Deputy Collector on Rs. 600. His talented brother Krishnaswamy Rau was Dewan of Travancore.

From the very start, Subba Rau showed himself a devoted Madhwa in all respects. He interested himself in learned discourses with Pandits and adopted a view opposed to that of R. Raghoonatha

Rau in social reform matters. The building of the S. M. S. O. Sabha and Nidhi are monuments to his greatness. Ours is the duty of preserving their original fervour and unity.

6. *Sri Vijayeendrachar of Coimbatore*: A great Sanskrit scholar, well-versed in the Sastras. He had an attractive personality and lived to a ripe old age. To have seen him is to remember and revere him. He was Sanskrit Pandit of the Coimbatore College for several years. His Puranic recitals given in his fine musical voice captivated his audiences. He was respected among Pundits and his name was prominently mentioned when the seat of Sri Vyasa Raya was vacant by the demise of one of the Swamis of the Mutt. He would have worthily adorned the seat of Sri Vyasa Raya. His only son and grandsons at Bangalore are keeping up the family tradition of learning.

