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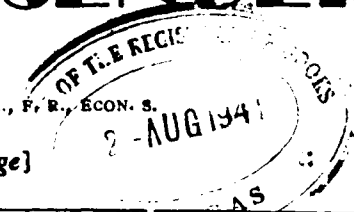
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Editor:—C. A. Krishnamurti Rao, M. A., F. R., ECON. S.

[Mine Is No Mean Heritage]



Vol. III

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Stories from The Upanishads: — Chandogya.

By

S. Bhoovarahamurthi Achar, B. A., B. L.

The presiding deities of the senses quarrelled with one another as to who was the highest among them, each saying 'I am the highest'. To settle the dispute, they went to Brahma, their Father, and said, "Lord, please tell us who is the highest among us." Brahma replied, "He by whose departure this body (of Brahman) becomes like a corpse is the highest among you." Then 'Agni', the presiding deity over the speech went out of the body and remaining outside for a year came back and asked the other deities, "How did you manage to live in this body without my presence?" They replied, "As dumb people do not speak, but breathe through the nostrils, see with the eye, hear with the ear, think with the mind, so we lived." Then Agni understood that he was not the highest, and re-entered the body. The Sun, the presiding deity over sight went out of the body and remaining outside for a year came back and asked the other deities "How did you manage to live without my presence?" They replied, "As blind people do not see, but breathe through the nostrils, speak with the mouth, hear with ear, think with mind, so we lived." Then the sun found out that he was

not the highest and re-entered the body. The Moon, the presiding deity over hearing went out of the body and remaining outside for a year, came back and asked the other deities, "How did you manage to live without my presence?" They replied, "As the deaf people do not hear, but breathe through the nostrils, speak with the mouth, see with the eyes, think with the mind, so we lived." The moon understood that he was not the highest and re-entered the body. Then Rudra, the presiding deity over mind went out of the body and remaining outside for a year came back and asked the other deities "How did you manage to live without my presence?" They replied, "As children do not think, but breathe through the nostrils, speak with the mouth, see with the eyes, hear with the ears, so we lived." Then Rudra understood that he was not the highest and re-entered the body. At last the chief Vayu started to go out of the body. Then just as a spirited horse tears up the strong pegs to which he is tied, so the chief Vayu tore up the other deities of senses from their seats. Thereupon, these deities approached chief Vayu and said "Oh Lord, stay here, please do not depart from the body, thou art the highest among us." Agni said, "What makes me the best of dwellers, is Thy power, because thou art the best of dwellers. The Sun said "What makes me the firm stay is thy power, because thou art the best stay." The Moon said "What makes me prosperous is

thy power, because thou art the most prosperous. Rudra said, "What makes me the refuge is thy power, for thou art the best of the refuge."

The wise do not call them as speech, sight, hearing and mind, but they call these organs as Pranas. The Prana is verily all these; because all the organs of senses derive their power from the chief Vayu and are under his control.

HARIKATHAMRITA SARA.

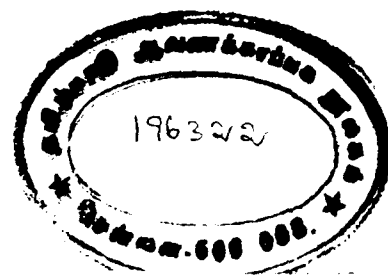
We have considered the first chapter known as Mangalacharana Sandhi. It is our custom to begin and end with an appeal for weal—Mangalam at the beginning and Mangalam at the end. It is a clear proof of the robust optimism that animates our life and outlook. It is not a vain wish for success but a reverent prayer for our endeavours to be crowned with success. Similarly, at the end, it is a note rounding off with hope and gratitude. The first chapter is an open enunciation of our system of religion with Lord Narayana not only at the top but in every part of the whole scheme of the known and unknown, but not unreal, universes; inspiring, directing, controlling, beginning, maintaining, and dissolving at will the whole creation where the jeevas from Brahma downwards to the tiniest insect have their being and can exercise their freedom towards the realisation of a higher destiny. Next to Kaivalya Dayaka Narasimha come Lakshmi, Brahma, Vayu, Saraswathi, Bharati; then Vedavyasa, Anandatheertha, Mahadeva, Pakasasana etc., Rishis, Pitrus, Gandharvas, the mighty kings, Yathis like Padmanabha Theertha and last, but not least, Ramakalatrana Dasavarga — the noble band of servants of the Lord of Lakshmi. To all these, prostrations!

Such veneration is due to these for more than one reason. First, Brahma is Jagadguru. Guru Pavamana is he who gets our work done

leading us to our destinies. Saraswathi bestows Gnana. Bharathi gives us Bhakthi, an invaluable gift. Vedavyasa is the great reservoir of true learning from which we can draw endlessly. Anandatheertha opens our eyes to the truths underlying Panchabheda gnana, making our path clear of the mists that constantly hover around it. Vama Deva is the inspirer of our minds whence flow our actions. He is the giver of what we desire — Kamithaprada. Then come others from Indra down to the Parama Bhagavathas who are shining examples to us. In the very last stanza is shown the grandeur of the Lord who pervades the universe like the fragrance of the flower, felt but not seen; like the spark slumbering in the dry bough to be awakened to life and lustre by a smash; such is the presence of the Lord in this creation. Of such a Lord shall we acquire the mercy that, despite our shortcomings, shall lead us to the life divine and makes of us Mumukshus, eligible for moksha, to which all the above should lead us by virtue of their capacity for doing so. Adoration of these involves a knowledge of their functions, position and worth besides earning their grace. Hence the need for the first chapter.

The Lord's mercy—Karuna. He is Karuna Sagara. This characteristic of Karuna is illustrated and commented upon in the second chapter to which we now proceed. It is Karuna Sandhi, the chapter on the Lord's mercy. It begins with the usual Harikathamrithasara gurugala. The next stanza is thus:—

श्रवणमनकानन्दवीवदु भवजनित दुःखगल
कलेवदु विविधभोगगलिदु परकळलितु सलहुवदु।
भुवनपावनवेनिपलकुर्माधवन मङ्गलवेय परमोत्सव
दिकिषिगांठालिपदु भूसुररु दिनदिनदी ॥



SADACHARA SMRITHI of Srimad Acharya.

श्रीलक्ष्मीनृसिंहायनमः ॥ श्रीगुरुभ्योनमः ॥
यस्मिन् सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममायाति परं जयति सांऽच्युतः ॥
स्मृत्वा विष्णुं समुत्थाय कृतशोचां यथाविधि ।
धौतदंतः समाचम्य स्नानं कुर्याद्विधानतः ॥
उद्धतेति मृदाऽलिप्य द्विषडष्टषडक्षरैः ।
त्रिनिमज्ज्याप्यसूक्तेन प्राक्षयित्वा पुनस्तथा ॥
मृदालिप्यनिमज्ज्याप्सु त्रिजपेदघमर्षणम् ।
क्षारं सवर्लाकानां स्मृत्वा नारायणं परम् ॥
यतश्वासो निमज्ज्याप्सु प्रणवेनोत्थितस्ततः ।
सिचयेत्पुरुषसूक्तेन स्वदेहस्थं हरिं स्मरन् ॥
वसित्वा वास आचम्य प्राक्षाचम्य च मन्त्रतः ।
गायत्र्या चांजलिदत्त्वाध्यात्वासूर्यगतं हरिम् ॥
मन्त्रतः पवित्र्याथ समाचम्य सुरादिकान् ।
तर्पयित्वा निपीड्याथ वासां विस्तृत्य चांजला ॥
अर्कमण्डलगविष्णुध्यात्वैव त्रिपदीं जपेत् ।
सहस्रपरमां देवीं शतमध्यां दशावराम् ॥
आसूर्यदर्शनात्तिष्ठेत्तत्तत्पविशेत वा ।
पूर्वां संख्यां सनश्चामुत्तरांसदिवाकराम् ॥
उत्तरामुपविश्यैव वा मयतः सर्वदा जपेत् ।
ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसंनिविष्टः ।
केयूरान्मकरकुण्डलवान्किरीटि हारी हिरण्मय
वपुर्धृतशंखचक्रः ॥
गायत्र्यस्त्रिगुणं विष्णुं ध्यायन्नष्टाक्षरं जपेत् ।
प्रणम्य देवान्निष्प्रांश्चगुरुंश्च हरिपार्षदान् ॥
एवं सर्वोत्तमं विष्णुं ध्यायन्नेवार्चयेद्भरिम् ।
ध्यानप्रवचनाभ्यां च यथायोग्यमुपासनम् ॥
धर्मणेज्यामाधनानि साधयित्वा विधानतः ।
ध्यात्वा संपूजयेद्विष्णुं वेदत्राकमार्गतः ॥
वैश्वदेवं बलिचं वकुर्यान्नित्यं तदपणम् ।
इष्टं दत्तं हुतं जतं पूर्णं यच्चात्मनः प्रियम् ॥

वारान्सुतान्प्रियान्प्राणान्परस्मै सन्निवेदयेत् ।
भुक्तशेषं भगवता भृत्यातिथिपुरःसरः ॥ १५
भुज्जीतहृद्गतं विष्णुं स्मरन्तस्तद्गतमानसः ।
आचम्यमूलमन्त्रेण कोष्ठं स्वमभिमन्त्रयेत् ॥ १६
वेदशास्त्रविनां देन प्रीणयन्पुरुषोत्तमम् ।
अहोभोषं नयेत्संध्यामुपासीताथ पूर्ववत् ॥ १७

(To be continued).

TAITTIREYA UPANISHAD.

In the third Anuvaka an attempt was made to explain in five chapters the contents of the Upanishads by which is meant the knowledge that destroys all ignorance delivering us from all fetters by our sitting very near the teacher. Upanishad would also mean what lies very near us i. e., all good things that lie within our reach, for instance, progeny, cattle, brahmavarchas etc.

वायुः सन्धानम् । इत्यधिलोकम् । अथाधि-
ज्यांतिषम् । अग्निः सर्वरूपम् । आदित्य उत्तररूपम् ।
आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधियंतिषम् ।
अथाधिविद्यम् । आचार्यः पूर्वरूपम् ॥ २ ॥ अन्ते वा
स्युत्तररूपम् । विद्यासन्धिः । प्रवचनसन्धानम् ।
इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् ।
पिता उत्तररूपम् । प्रजासन्धिः । प्रजननसन्धानम् ।
इत्यधिप्रजम् ॥ ३ ॥ अथाध्यात्मम् । अधराहनुः ।
पूर्वरूपम् । उत्तराहनुत्तररूपम् । वाक् सन्धिः ।
जिह्वासन्धानम् । इत्यध्यात्मम् । ईनीमामहासंहिताः
ययेवमेतामहासंहिता व्याख्यावा वेद । संधीयते
प्रजया पशुभिः । ब्रह्मवर्चसेनाग्नाद्येन सुवर्गेण
लाकेन ॥ ४ ॥

As regards the world, the air is the medium of the union.

As to light, fire is the prior form; the sun is the posterior; water is the conjunction; lightning is the medium. Regarding knowledge, teacher is the prior form, disciple the posterior, knowledge is the conjunction, teaching is the medium.

For progeny, mother is the prior form, father the posterior progeny the conjunction procreation the medium.

For the soul the lower lip is the prior form, the upper lip the posterior, speech is the conjunction, tongue is the medium.

One who meditates upon these great conjunctions will be rewarded with progeny, cattle, Brahmanavarchas, food and divine knowledge.

THE RAMAYANA.

By

S. K. Sudersana Rao, M. A., B. L.

The royal marriages were over. Sage Viswamitra started for the northern mountains. Dasaratha with his sons, left for Ayodhya attended by the sages, his army and attendants. But suddenly there came a change in the face of nature. There blew a strong wind, shaking all the earth and breaking down the trees. A deep gloom enveloped the sun. It was the arrival of Jamadagni's son with matted locks and a fiery appearance as at the time of pralaya; with the axe on his shoulder and a bow like lightning. The saints offered him Arghya and asked of him whether he had come again to destroy the kshatriyas once more. Parasurama then turned to Raghava and told him that since he had learnt of his having broken Siva's bow which had defied many a hero he had come with another bow of equal might. He would challenge him to fight on seeing how he fared at it. Dasaratha the fond father was unnerved when he heard this. Said he, "my sons are boys. O Bhargava, thy righteousness is unrivalled. Conferring the earth on Kasyapa thou hast made the Mahendra Hills thy home; if Rama be slain, we shall never live" But Bhargava, addressed Rama, "Here is the bow constructed by Viswakarma and given to Vishnu by Indra. A fight ensued between Siva and Vishnu; Siva's

bow became flaccid owing to Vishnu's prowess. The bow had been with my father who was killed by the kshatriyas and then I destroyed in anger. Do thou take it and set an arrow capable of conquering hostile cities. If thou succeed, I shall offer thee combat."

Raghava handled it; a huge concourse of saints and celestials gathered to witness it. Bhargava's energy passed unto Raghava; and the former, spoke confessingly, "Hail to thee, O vanquisher of foes! Thou art unrivalled. I shall repair to the Mahendra Hills to continue my penance." Thereafter, Rama handed over the bow to Varuna. Dasaratha embraced his son on his having had a second birth. Thereupon the royal party wended their way to Ayodhya which received them with pennons, sounds of trumpets, flowers, and citizens thronging with joyous faces. Kausalya, Sumitra and the slender-waisted Kaikeyi with other wives of the king were busy receiving the brides who, dressed in silken apparel were admired and blessed.

At this stage, Yudhajit son of the king of Kaikeyas was waiting to take Bharata and Satrugna who, thereupon, departed in his company. Rama and Lakshmana with Sita who shone unto Rama like the full moon filled the heart of Dasaratha with bliss by their beauty and behaviour. Every class in the land was pleased with the way in which Rama discharged his duties as a ruler.

Thus the Balakandam comes to a close; and the Ayodhya kanda is to begin. Valmiki shows himself throughout to be a master-poet and dramatist. Nowhere does the interest in the narration flag; nor the action slide at any stage or halt for want of incident; nor is there any unevenness in matter. The challenge of Bhargava comes in fittingly as if to remind Raghava that he cannot think of an easy time with pleasure in the company of Sita. There is the stern call of duty. His bow and arrow cannot be given rest. His challenger is no

ordinary mortal. Once more his mettle was put to the test. He gained another bow as if anticipating the future.

Action in the story moves wonderfully rapidly. Jamadagni's son arrives dramatically; a wonderfully heroic figure is suddenly introduced providing an occasion as at the time of Viswamitra's arrival for Dasaratha to show his tender affection for his sons. On both occasions Raghava emerges with his lustre and reputation enhanced.

The departure of Bharata and Satrugna at this juncture provides the occasion for the later development of the story; for Kaikeyi to hatch her plot in the interest of her son Bharata but really in the interests of humanity and the world at large.

MANU DHARMA SASTRA.

73. The day of Brahma ends after one thousand ages of the gods and his night is as long.

74. At the end of that day and night. He who was asleep, awakes and after awaking creates mind both real and unreal.

75. Mind, induced by the desire of Brahma to create proceeds to create; first ether is produced; its quality is sound.

76. From ether springs Vayu or wind the conveyer of all perfumes possessing the quality of touch.

77. From Vayu comes light dispelling darkness and possessing the quality of colour.

78. Out of light comes water having the quality of taste; earth comes out of water with the quality of smell: such was creation at the beginning.

79. The period of a Manu or Manwantara covers twelve thousand years of the gods multiplied by seventy one.

80. Creation and destruction of the world and the Manwantaras are numberless; it is a pastime with Brahma.

81. In the Krita Yuga Dharma is four-footed and entire: so also is Truth. No gain can be obtained from unrighteousness.

82. In the other three ages, Dharma loses one foot per age successively owing to unjust gains and theft, falsehood and fraud. The punya gained by men is diminished by one-fourth in each yuga.

83. Men have no disease and live to four hundred years in the Krita yuga; in the following ages life is lessened by one quarter successively.

84. Length of life mentioned in the Veda, the agreeable results of sacrificial rites and the supernatural power of embodied spirits are distributed among men according to the character of the age.

85. Duties prescribed for men vary according to the ages in proportion to the length of ages in each.

86. The performance of austerities, divine knowledge, the performance of sacrifices, and liberality are emphasised as being of importance for the Krita, Treta, Dwapara and Kali ages.

87. But to protect the order of the Universe, the most high assigned duties and occupations differently according as they sprang from His mouth, arms, thighs and feet.

88. The duty of the Brahmana is teaching and studying the Veda, sacrificing for his own and others' benefits, giving and receiving alms.

89. The Kshatriya is to protect the people, bestow gifts, offer sacrifices, study the Veda, and be without any attachment to sensual pleasures.

90. The Vaisya is to tend cattle, bestow gifts, offer sacrifices study the Veda, trade, lend money, and cultivate land.

91. The Sudra is to serve meekly the other three castes.

92. The human body is purer in the upper part than below the navel; hence, Swayambhu the self-existent has declared the purest part of him to be his mouth.

93. The Brahmana is the lord of the whole creation having sprung from the mouth of Brahman, being the first-born and possessing the Veda.

94. The Self-existent or Swayambhu having performed austerities produced him from his own mouth so that the offerings might be conveyed to the gods and manes for the preservation of this universe.

95. What created being can surpass him through whose mouth the gods continually take in the sacrificial viands and the manes the offerings to the dead?

96. Of created beings, the most excellent are those which are animate; of the animate those with intelligence; of the intelligent, man-kind; of men, the Brahmanas.

97. Among Brahmanas, those learned in the Veda; of the learned, those who know the necessity and manner of performing the prescribed duties; of those who have this knowledge those who perform them; of those who perform, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law for he is born to fulfil the same and he comes to know the Brahman so intimately that he can consider himself to be one with him.

(To be continued).

SIDE-LIGHTS ON THE GITA.

By

R. C. Bhattacharjee, M. A.

Right Action or good action.

In the April number of this valuable religious monthly, I left the discussion at the stage of

showing that the so-called intense egoism of the Lord is only to make his teachings clearer and more effective, infusing confidence in the doubting and vacillating listener Arjuna.

In an interesting article contributed a few years ago to the well-known English philosophical quarterly journal "Mind" a writer discusses with ability the "Rightness of Goodness" while another writes about 'Two problems about duty'. In the first, the discussion turns on the questions "Is right action good action?" and "Is good action right action?" Every man in every age and clime has been perplexed by such eternally occurring questions with the result that action is postponed or ill done or wrongly done; at any rate not to the satisfaction of the doer or to the observer or sufferer. Where admission to a place is strictly by tickets, a high-placed man demands admission without producing the ticket. What is the duty of the man at the gate? A policeman on duty regulating traffic at a busy centre sees a man at some distance knocked down by a bus; is he to rush to the spot deserting his post or do the good act of helping disregarding his allotted duty? In other words, is the motive or the consequence to lead us to the performance of an action? With the best of intentions, the result of an action may be disagreeable. In such a case have we done our duty satisfactorily? But consequences are distressingly unpredictable. We are left without any guidance. We have to depend on mere chance content with whatever turns results may take. From such a point of view the motive seems to be of greater importance. Ordinarily, human judgment or anticipation seems to point out that a good motive, other things remaining the same, leads to a good result. If the result be not as predicted, the doer is not responsible. There are other intervening forces of which he may be ignorant partially or totally. He can only console himself that he has done his best. The shaping of the result is attributed to circumstances, Fate or God. There is also a

suggestion that whatever is good is right. The question is whether it is the good of the doer or others besides the doer. This involves a variety of considerations.

There are hundreds of instances where right action is not necessarily good from all points of view. Punishment is right in certain cases but may not be good from the individual's point of view. A criminal deserves to be hanged but it cannot do him any good because the punishment has no lessons for him though it may serve as a warning to others. Is, therefore, right action good in such cases?

The problem before Arjuna is whether he shall do the *right* action or a *good* one i. e., what is not disagreeable to him. He cannot bear to think of the killing of his kinsmen, preceptors and friends. Nor does the end justify the action because the result, the obtaining of the kingdom, is not worth having under such horrible conditions. He accepts the theory of the rightness of goodness, rejecting the other one of the goodness of rightness. The Lord insists on the right action being done irrespective of its producing good or bad results with which we have no concern. The rightness of the act is further determined by the urge from the high call of Swadharma, the duty pertaining to the caste or group into which he has been born. The meaning of the oft-condemned caste system is thus made wonderfully clear by the attitude taken up by the Lord in his insistence on the performance of the act of fighting if on no other ground, at least on the ground of discharging his Swadharma from which he cannot escape. When he was born into the kshatriya caste, it was by no freak of providence God has so ordained that each individual or group must do his or its *allotted* duty. That is the moral order of the universe. So fight he must. He *must* move along with it.

These various conflicting view-points put the thinking man off his balance. The will gets weakened. The nerve for action is not there.

Hamlet-like he postpones action. If life is living i. e., *acting*, such a man *does not* live. Mental disturbance causes misery. To face and conquer such a situation requires more than an ordinary frame of mind. The Lord's suggestion is that *he must attain the mental state of a yogin*. This is the greatest discovery or revelation of the Gita, the greatest service rendered by the Lord for suffering, toiling, thinking and feeling humanity. Life and death do not then become mere accidents or the natural mechanical ending of a course as it is in the West, but it represents a high positive achievement over self and circumstances; the summing up of the discipline of a *lived* life at no time divorced from thought, reasoning, directing and controlling—a triumph leading the individual

On to the city of God

To its shining towers and battlements.

How to attain the status of a yogin would then be the next question confronting us.

SRI SATYA DHARMA THEERTHA SRIPADANGALAVARU.

[Translated from the Telugu article in Poorna Bodha Darsani of June 1941.]

This great Saint was deeply learned in the four Sastras — Chatussastra Panditha. He had mastered granthas like Sudha and he initiated many disciples in the same. He was a master of Vakyartha. He wrote several works of which five are important — 1. Bhagavatha Durghata Bhava Deepika. 2. Tatwasankhyana Tippani. 3. Bharatodyoga Parva Sanatsujateeya. 4. Tatwanirnaya Tippani. 5. Rukma-neesa Vijaya (By Sri Vadiraja) Vyakhyana.

In his poorvasrama, he was known as Annayyacharya and was poor, his subsistence lasting only from day to day. He would not tolerate the sight of a Saiva even though he may be a Brahmin. One noon, as he was about to commence taking food, a smartha Brahmin entered and desired to be fed.

Annayacharya going in, returned and took the Brahmin in pointing out to him how the rice at home would barely suffice for himself and family. Another day, the sorrowing host then went to another place and got the rice necessary for the guest also. He then prepared food himself and having fed him, gave him thambula and a cloth as a present. The Brahmin then took leave of Annayacharya and went into the neighbouring Siva temple. Annayacharya followed him to see where he went. The Brahmin disappeared into the temple. But Annayacharya found the very cloth he had given to the Brahmin on the figure of the deity. He concluded that his guest had been no other than Siva himself.

Annayacharya had managed to keep the wolf from the door with the help of Khande Rau, Dewan of Savanur state. But after his demise, he found himself helpless. So he went to Mantralaya the abode of Sri Raghavendra Swami where he remained for a long time. One night Sri Raghavendra Swami appeared in his dream and asked him to go to Sri Satyavara Theertha Swami which would be of benefit to him. People are familiar with what happened thereafter. Annayacharya ascended the peeta पीठ and conducted the worship of Sri Sita Rama with grandeur and propriety for a number of years after which he started on a tour to Mysore where there was the eminent Madhwa Dewan Poorniah who received the saint right royally and accommodated him at Holenarasipur where he built for him a mutt for his permanent habitation. Two rich villages and an extensive garden were granted besides a daily allowance of 25 varahas and a gift of a gold covering inset with precious gems for the mantapa of Sri Rama Devaru. Even today, mutt sevakas live in the neighbourhood. A flourishing Sanskrit Patsala is nearby.

Some believe that Sri Satya Dharma Theertha is of Rudramsa, others that he is an avatar of Nandikeswara. He attained Siddhi after having worshipped Sri Rama Vighraha for

33 years, on Sravana Bahula Trayodasi in the year Vikrithi, 1730 A. D. His Brindavana ies in Holehonnur where and in Rajachinnur his relations in the poorvasrama are still to be found. Over his Brindavana, single drops of water and sand are dropping from above which leads people to believe that Ganga and Iswara are pratyaksha to him. A large gathering makes his Aradhana notable by pouring in large numbers to witness poojas and Abhishekas.

THE PASSING OF A PIOUS SOUL.

Late Sri Palle Subrahmanyam Pantulu.

[We heartily echo the sentiments expressed below and, no apology is needed for introducing to the South Indian Madhwa public, the life details of an exemplary life whose type is becoming rare in these days. Moreover, let us not forget our connections with Andra Desa though Narahari Theertha, Padmanabha Theertha and the vigrahas of Sita and Rama left by our great Guru.—Ed. M. M.]

We very much regret to announce to our readers that a great and pious Madhwa Sri Palle Subrahmanyam Pantulu breathed his last on 17-5-41 at 7 p. m. leaving behind him his 3 sons, 1. Thurangarao 2. Sethunarayana Rao (Founder of "Poorna-Bodha-Darsani" Journal) 3. Ramakrishnarao, besides his daughter, Angara Arundhatamma and a number of relations in an ocean of grief.

We invite the attention of our readers to a brief sketch of the deceased which was published in Vol. 4 No. 1 (August 1940 "Poornabodha-darsani") The deceased was the Head clerk of Ramachandrapur Taluk office. He worked as Head clerk doing zamabandi work throughout the whole of his service for 35 years in one and the same place without any kind of transfer although the Tahsildar had to explain once in every 5 years the cause for the retention of a clerk for more than 5 years in one and the same

place. He rejected Revenue Inspector's post for fear of losing daily devatharchana and eating Adwaita meal. He did not know what hotel is. He was presented by the village officers at the time of retirement a silver तामराकु silver पञ्चपात्र & बुद्धिणि in memory of his meritorious services to them. The presents are used since in daily देवतार्चन. Not even a single Karnam was punished during his service of 35 years. From the day of retirement he began to perform Suryanamaskars according to the publication of the Chief of Aundh, Bombay presidency. His beginning made his family male members, including children over 8 years, do the same and benefited. To his very last breath he performed Suryanamaskars besides Devatharchanam and other Nitya Vidhis. His great penance simple and most religious life inspired his second son Mr. Sethu Narayanarao to start this Journal in quest of Madhwa religion and philosophy. May his pious spirit act on this Journal in its ever continuance.

He enjoyed pension for about 12 years. Just in the last days he, followed by his eldest son, made Udipi Yatra and had darsan of Lord Sri Krishna and returned safely.

Death was prophesied by him in January, 1941, but on account of the benefit derived by Suryanamaskars it is prolonged to May 17th without any kind of ailment till 13th May 1941. On the 13th May 1941 there arose slight fever and in three days, although eating and talking consciously, breathed his last suddenly by the side of Tulasi Brindavana Mantapam leaning his body upon the right thigh of his eldest son Thurangarao and hearing नारायणस्मरण made on the occasion. Even in the last day he bathed and took तीर्थ. He entered service on one स्थिरवार at Ramachandrapur and died his religious death exactly on स्थिरवार at Ramachandrapur. The three sons performed the funeral ceremonies devoutly and regularly. The following is his daily routine after retirement.—

A. M.	A. M.	
4—0	5—0	Waking up and finishing ablutions.
5—0	5—30	Cleaning devastanam and taking cold water bath.
5—30 to 6—30		Doing Suryanamaskars 2 rounds or 50 in number 500 positions
6—30 to 8—30		Sandhyavandanam and Mantra Japa.
8—30 to 10—0		Looking after household affairs.
10—0 to 11—30		Devatarchana.
11—30 to 12—30		Taking meals.
P. M.	P. M.	
12—30 to 2—0		Taking Midday rest or a nap in the easy chair.
2—0 to 6—0		Reading religious books, Purandaranamams.
6—0 to 7—0		Sandhyavandanam and
7—0 to 8—0		Meals. [Deva Puja
8—0 to 10—0		Reading religious book with peaceful devotion.
10—0 to 4—0		Sleep.

Among his many lovable qualities his spirit of service is most praiseworthy. He served each and everybody in his family and rendered his utmost help whenever occasion arose. In addition to the Revenue official worries he had to assist his Asthmatic wife in many a way. He had to wake up every half or one hour to give her medicine. In spite of such disturbance he used to get up by 4'clock and sing देवनामसुलु with Tambura till 6 O'clock. The next moment, he had to run up to duty in Taluk office. His tolerance is praiseworthy. After retirement he had done service, worth noticing, to his aged sister, Aripirala Droupayammagar, bed-ridden by Paralysis. For over 2 continuous years he had to take नैवेद्यशेषम् after देवतार्चन a distance of 1 furlong where she took abode and feed her. He had slept there for her service. He was restless throughout the whole of his life. The pity is that he was not served by any of his kindred even for a few days and paid his debt of nature with the utmost ease, as he always prayed God for अनायासमरण.

His untiring devotion to God in performing Devatharchana daily and singing Purandarana-mams day and night, orthodox manners, restless patience and spirit of social service made him an ideal creation as told in Sastras.

BEFORE THE OPEN WINDOW.

Reason:— In the surrounding gloom men and women realise there is something radically rotten and corrupt in the present structure of society and international affairs. More and better ideals are being expressed through literature, art and films. Now that the defects of the existing order can be seen through and human conscience aroused, will it have the courage, capacity and strength to change it? We must understand the currents and under-currents shaping the future of humanity.

Evidence and Belief:— Under a strangest delusion mankind has always been in search of a God. In other words, it has been engaged in dodging or getting rid of Gods. Man has made Gods in regiments and slain them in battalions. They say that the evils of today are due to man having forgotten God. But no one can show that one who has not found a God or having found and lost a God is any the worse off than one who has found and held God. God has to be guarded from every possible assault. Thousands of paid advertisers are continually telling the world that they must have God but there is an annual decrease of those who believe in him.

Man owes very little to God for his civilisation. God made man naked and he had to provide himself with food and clothing. Civilisation is a human product, not a heavenly one. The question of today is not "Does God exist?" but the scientific question "What precisely were the conditions under which the Gods came into existence, their perpetuation, the

causes of their decay and disappearance?" We do not need external evidence that the sun shines, the wind blows, love and hate exist. The age of evidence for the existence of Gods is also the age of the decline of the belief in their being. Belief in God is not economics, sociology, philosophy or pure science. Religious beliefs are like fortune-tellers and sooth-sayers advertising in Sunday papers. It is not an indispensable part of modern life. God has become obsolete and irrelevant.

[Reason—Bombay.]

The truth underlying Hindu Institutions:— If there were a correct system of adult education for all people the time and money now spent on experimentation would be saved. If to give way to vice is wrong, to fancy that man has to pass through every shade of lust, wrath, covetousness, is also wrong. We need only pass through archetypal experiences necessary for every human soul. The caste of the soul bespeaks its stage in evolution and taking full advantage of his position, man grows in harmony with his surroundings. In the concept of caste is implicit the profession one should follow, the method of earning his livelihood. The Asramam of the soul provides the field for the acquisition of knowledge which improves the status of the soul in this life or subsequent lives. By learning well, the Brahmana soul ascends to a yogi state; the warrior soul rises from the status of a common soldier to that of a high administrator or statesman or ruler; the petty shop-keeper advances to be a merchant prince and so on. But the castes and varnas are now mixed; no pure varna; no pure asrama. Round souls in square bodies—that is the common phenomenon today. Varna here means the colour of the mind—complexion which would teach men and women to earn as a means, not acquire wealth and strength through competitive spirit already so strong with us moderns, but acquire soul-sight, heart-contentment and liberal-mindedness.

If man is the progeny of the age, if the human soul is born of the body and the brain secretes consciousness as the liver does the bile, if birth is the beginning and death the end of all, then man might compete with and fight his brother, lust after flesh, gorge himself on food, bloat himself with drink and die to be remembered no more.

But man is not that. He has descended from a high spiritual world to help the kingdoms of matter, sacrificing himself for the greater glory of mother Nature. In him there is something responding to the call of the Good, the True, the Beautiful. It is this that true religious education brings forth. "Deep calleth unto Deep."

There is an untouchable Pariah in every man and woman in this world. His soul is Pride whose three-fold manifestation is Lust, Wrath and Greed. The *Papapurusha* in us is the only real untouchable. When we do not recognise him, we fall under his power and it is to his advantage. He must be dislodged and until he is killed i. e., transmuted—for us outer untouchables exist.

[The Theosophical Movement—Bombay.]

The Progress of the Indian Soap Industry:— The report on Indian Soap Industry by the Principal Information Officer of the Government of India publishes under flaring captions "March of Indian Industry. Foreign dependence reduced. Over 1000 factories at work." The report says, "There are more than a thousand factories at work which have reduced India's dependence on foreign supplies by 87.0 per cent since 1923—24; today they are turning out 75,000 tons of soap of all kinds." The headlines have more sound than sense. The production figures are the same as those supplied by the Association. There is very little about these figures to be jubilant over as it is the establishment of the Lever units working under

the protection of the Indian Tariff wall that has really made the difference. The note mentions production of high class soap machinery by a few workshops in South India. We would like to have particulars regarding the manufactures and factories where such machines are in actual use.

It also refers to the stimulus given by the soap industry to other industries like oil-seed crushing, manufacture of paper, paste-board etc. The stimulus is more fancied than real. Statistics should be collected of the actual production of the materials in relation to their demand. In the practical field, soap-makers complain of an ever-increasing dearth of these materials.

There has been of late some activity in scientific research on soap due mainly to the efforts of the Soap Association in the Government departments of Industry and Universities in different provinces. But very little benefit has been evident so far from research work to the soap industry.

The reason for such a result is not far to seek. Such research work should be undertaken in consultation with the industrialists as is capable of ready application by the manufacturers. It is good news that the Madras Department of Industries has been helping in the production of transparent soaps. Bengal factories have been producing them with even greater success. But the activity of the Cawnpore Institute, of the Universities of Benares and Calcutta at the instance of the Association are of greater consequence and should not have gone unnoticed by the government note.

No organised effort has been made to meet the country's demand for large-scale production of essential oil or perfumery raw materials, and certain synthetic chemicals which have been affected since the outbreak of the war. Cultivation of essential oil-bearing plants and trees has received scant attention from the government. The Government note is of little

help to the industry which is faced with acute shortage of raw materials due to the war.

—The Indian Soap Journal—Calcutta.

HEALTH HINTS.

(From Health—Madras.)

Cautions against Tuberculosis:—To counteract the spread of infection whose main source is the sputum, we must insist upon the patient not to spit anywhere but in his spittoon. The following simple but very important rules, if followed scrupulously, will practically eliminate the danger of infection from the patient to his attendants and to other persons.

Rules for the patient:—1. Never spit any where but in a covered spittoon, containing a disinfectant.

2. Always hold a sterilized gauze or a paper handkerchief in front of your mouth while coughing. As soon as you spit in the spittoon, wipe your mouth by the gauze, and keep it in a special bag, tied to your cot. Don't use the same gauze again. All handkerchiefs and gauzes should be thoroughly boiled after putting them in 40% Carbolic acid or Phenyl for over an hour.

3. For sneezing, same rule should be observed and the patient should never blow out his nose anywhere but in a handkerchief or gauze.

4. For washing the mouth and hands, a special bucket should be used containing Phenyl. A patient should never wash his mouth in an open bath room indiscriminately.

5. Always, have special cups, saucers, plates and spoons etc. for the patient's use exclusively. Wash them with 20% Carbolic soap after use and keep them in a separate place, so as not to mix them with other utensils.

6. When a patient is out for a walk, he should carry a small spittoon with him. Avoid the temptation of spitting anywhere on the

road, keeping in mind that you are endangering the lives of others by indiscriminate spitting.

Sleeplessness:—In the cure of sleeplessness, there is much to be done by the patient himself by way of preventive and curative steps. The old saying 'Sleep must be earned' is too true. Muscular exercise produces fatigue and the latter, sleep. If you are not doing physical work, you should at least take a walk for 15 or 20 minutes just before bed-time. Massage is a very good substitute for walking, if done properly. All external stimuli like sound, light, heat and cold must be excluded. The bed must be comfortable and bed clothes, light and warm in winter. It is a common fault to pile too many blankets on bed, and many a bad dream and troubled sleep can be sometimes traced to this. There must be free ventilation, as stuffy rooms make sleep difficult. The patient should not have any heavy meal four hours before going to bed, but only light supper. A warm drink or a warm bath before retirement is frequently of great benefit as a sleep-producer. As regards noise, human mechanism adapts itself remarkably to it. People who live near railways soon learn to become undisturbed by passing trains, and many people in the war zones sleep through air raids and fail to hear sirens. Townsmen, who go to the country, may be kept awake by the uncanny silence prevailing there, whereas the villager may fail to get a wink of sleep in the town due to its noise. The most important thing, in getting good sleep, is the mental condition. The mind and brain must be at ease and there must be a feeling of tranquility and comfort which must come from within.

Sleep is a state of rest of voluntary exercise of the powers of the body and mind. It is a condition in which the person concerned is unconscious of all that happens in the outside world, and has his bodily functions in a state of relaxation. It is, therefore, Nature's

great restorative, because it is at this time that our tired body is re-invigorated and our jaded mind refreshed.

News and Notes.

Mutt Affairs:—The following is extracted from the "Madhwa Mitran" of Kumbakonam in p. 334 of its June issue:—

24-5-41ல் கமலாபுரத்தில் ஸ்ரீகுந்தாபுர ஸ்வாமிகளவர்களுக்கு நடந்த விசேஷபிஷேகம் அனுசரித்த தொட்டில் பூசுதலும் அரசன் (ஆனேகொந்தி சமஸ்தாபுதிபதி) வந்து மிகவும் கௌரவித்தார் என்றும் இந்த நவபிரந்தாவன திக்கியபத்தில் ஸோனலே விபாசாஜமடத்தார் அநேகர் மூலம் அநேக இடஞ்சல்களும் தொந்திரவுகளும் ஏற்பட்டதாய் சொல்லப்பட்ட தென்றும், இம்மாதிரி ஸ்ரீவிபாசாஜர் பிரந்தாவனத்திற்கு அவர் பூஜித்த ஸ்ரீகோபாலகிருஷ்ணரின் சுயோகம் ஏற்பட்டு நூற்றுக்கணக்கான வருஷங்கள் ஆய்கிட்டதாய் தெரியவருகிற தென்றும் நவபிரந்தாவனமுள்ள இடம் ஸ்ரீ உத்தராதிரி மடத்திற்குச் சொந்தமாய் அம்மடத்தாரால் சுற்றிலும் மதிக்ஷவர்கள் எழுப்பப்பட்டிருக்கிற தென்றும் ஒரு நிருபர் கிஸ்தாமாய் அறிவிக்கிறார்.

The new Dewan of Mysore:—Once more, our Madhwa community has had the privilege of supplying an administrator of the frunk rank to the model state of Mysore. The fact that Raja Mantra Pravina Nyapathi Madhava Rao Pantulu Garu hails from the Andhra country must remind us of an oft-neglected feature that there is a close connection between the Madhwas of Andhra Desa, the Tamli Nadu and the Karnatak on account of the teachings of our Guru and His parampara. The Madhwa is in his element in the Karnataka while in the Andhra Desa he has come into contact with the vigorous Andhra culture getting himself invigorated; in the Tamil Nadu he has to carry

on a struggle for existence against intellectual and subtle odds whose attitude has been hardened towards the Madhwa on account of the blunt, straight knocks that Adwaitism has received at the hands of Sri Madhwa and his spiritual heirarchy. Even today, the number of devout Madhwas in Andhra Desa is legion. The modern Madhwa may be a product of numerous forces: one of the strongest among them is the strength of the realism of Sri Madhwa and our other Acharyas. Our hearty congratulations to the new Dewan of Mysore!

Sri Vijayeendra Theertha.

This year's Aradhanai or anniversary fell on Sunday the 22nd June which was celebrated with the usual fervour at the Moola Brindavan of the Swami at Kumbakonam on the banks of the Cauvery. Dr. R. Nagaraja Sarma who writes to the "Hindu" on such occasions has laid our community under a deep debt of gratitude by bringing out from their undeserved obscurity to the knowledge of the eager public two important works of the saint known as "Chakrameema" and "Narasimha Ashtaka," the former in defence of the "ritualistic practice of stamping hands and chest with the sacred wheel and conch heated in a spiritually-kindled fire" and the latter in praise of his Ishta Devata Sri Narasimha. The learned doctor has spared no pains in trying to get at the proper reading of the text overcoming obstacles offered by ravages of time and insects. The publication of another important work of Sri Vijayeendra—The Adwaita Siksha—the doctor says, has had to be delayed owing to the difficulty presented by the work being in Tulu. The work is said to be "a militant metaphysical classic in controversy". How much we owe to Dr. Sarma can be realised when we recall to our minds how far we have been slighted by other Brahmin communities and the government as in the instance of the Dwaita Vedanta being excluded in the Tirupathi Oriental Institute. We wish

Dr. Sarma long life and health so that he may continue to do such signal service to a community that had a great past and ought to have a bright future.

**H. H. Sri Vidya Prasanna Theertha
Sripadagalavaru.**

H. H. left Tiruppur to Pollachi via Palladam and after staying nearly a week at Pollachi H. H. hastened to Dharapuram, to be in time for the annual car festival in Anjaneya temple, at the special request of Mr. D. S. Raja Rao, B. A., B. L., Sub-Judge, and other gentlemen of Dharapuram who conducted the daily celebrations. It was a grand sight to see the Pooja of Sri Gopala Krishna by the Swami in the midst of eager crowds. After concluding the present tour H. H. went back to Sosalai, reaching it on the 17th May. While at Dharapuram, His Holiness performed the Opening Ceremony of the Sanskrit Patasala established by Mr. D. S. Raja Rao in his house in New Street, which promises to be a great centre for the propagation of Sanskrit and Madhwa Philosophy, with suitable provision for boarding and lodging for students. —D. Venkataramana Rao.

The late Mr. C. M. Vyasa Rao, B. A.—It is our painful duty to have to record the death by diabetic carbuncle of Mr. C. M. Vyasa Rao at his residence in Vellala street, Purasawalkam, on the night of Friday the 20th June 1941 at the early age of 51, leaving behind a set of loving brothers, his wife, sisters, and a large number of children besides numerous friends and relations to bemoan his loss. He was the fourth of the six sons of the late Mr. C. V. Madhava Rao, Retired Tahsildar, who had settled down at Kumbakonam at the beginning of this century after retirement. Mr. Vyasa Rao had his early education in the Town High School, Kumbakonam. Graduating from the Madras Christian College, he entered the Revenue Department in the Tinnevely Dt.,

from where he had a transfer to Salem where he rose to the position of a Tahsildar. He was then chosen to serve in the newly created Sales Tax Department where he justified his selection by his work. It was only a fortnight prior to his death that the fell disease assumed an ugly turn to which he succumbed in spite of the best medical aid and untiring attention to his needs and comforts from those attending upon him. A faithful servant of the government, a loving father, a devoted husband, he was of a pious disposition and a firm believer in Hari Vayu. He was a Tamil scholar. While managing his ancestral charities he tried his best to improve their finances by economy and collecting voluntary donations and subscriptions. He leaves a shining example of duty nobly done. He was free from any taint of official egoism. It was impossible for any one to earn his displeasure and the endearing smile never forsook his bright countenance, whatever be the guilt of others. He would rather sacrifice his own opinions in private matters, allowing himself to be crushed under the dead-weight of such a consciousness rather than offend by any serious disagreement with them. His premature death has deprived a growing family of its sole prop and the Madhwa community of a sincere soul. We offer our heart-felt sympathies to the bereaved family.

A word about ourselves:—This seems to be called for in view of certain notions prevailing in some quarters. Some seem to regard that a religious journal must be exclusively so and not allow other matters to encroach. Such a view could be appreciated if religion commanded the regard that it did even a decade ago. The advance in Science and invention has made man regard the existence of God as positively irrelevant, as an article in this number entitled the "Passing of the Gods" will show. It is essential that man's attention should be directed towards his position in present and future conditions. Religion cannot

survive unless it can reconcile itself to changing times without losing its essential features and mission.

The next is the question of the language-medium. We have deliberately chosen English because it is the English-knowing people that have to be strengthened and convinced about the truths and value of our religion. Brought up in Western ways of learning, they are even more vehement in their criticism of our religion than others. They are supremely honest and if they can only be persuaded to understand our system better, we cannot find stouter champions of our cause. Some are rightly and strongly for the adoption of Kannada. But many among ourselves do not know the script. But the difficulty can be easily overcome with a little effort to learn the Kannada alphabet. The use of Tamil as the medium has the least justification of all. Sanskrit and Kannada are the only two languages that we can use. These two scripts can be learnt in three days or a week. We earnestly appeal to our readers to take to the study of these and acquit themselves as worthy heirs of our great culture and religion. If only our women take to doing propaganda on this point, their influence and logic would be irresistible.

Our inclusion of matter that is entirely modern is because of the feeling that even our religious education requires to be supplemented and perfected by modern knowledge. Poverty is one of the causes of killing the religious spirit as much as affluence. A knowledge of modern conditions is indispensable for the Madhwa to earn his livelihood. A combination of both would elevate both the Madhwa and his religion to the heights of independence. The pure Vaideek is out of his element in this modern world. Again, a few people feel that the Taittareeya Upanishad as published in the "Madhwa Messenger" suffers from meagreness of interpretation. The very names of many of our grandest works are unknown to the majority among us. Elaborate annotations

would scare them away. That is why not much is attempted beyond giving them the introduction necessary to create a taste leading them to thirsting for greater acquaintance with texts and interpretations which are easily available where they are in demand. Our business is to create this demand.

The Editor is in a prolonged dilemma regarding the future of the Journal. He is heartened by those who have chosen to send their subscriptions early enough in the year. But the majority still remain unresponsive leaving the Editor to wonder whether they do or do not wish to support this earnest but costly venture. But what do Hari Vayu say?

It is our steady aim and policy to see that we say or do nothing to foment differences among ourselves. Our community can command influence and regard only if we are united. Every responsible Madhwa, particularly a Journalist, must make it his sacred duty to work for a spirit of union among us avoiding the temptation to increase bitterness among ourselves by giving undue publicity to matters which can be set right in a more effective way. We are surrounded by enemies of every sort; and would we be doing the right thing by claiming petty victories over our own kith and kin? Our three mutts have produced towering personalities to whom the homage of all is spontaneously paid. May the future produce more such eminent men!

Subscriptions have been thankfully received from Messrs.

Arni Subba Rao, Dt. Supt. of Police, Rtd., Madras. (Omitted by inadvertence in the previous list.)

S. N. Ananda Theertha Rao, Rtd. Sub-Magistrate, Coimbatore.

S. K. Raghavendra Rao, B. A., B. L., Coimbatore.

K. Krishna Rao, Vijeendraswami Mutt St., Kumbakonam for Vol. III & old copies.

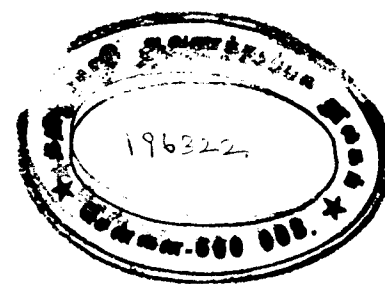
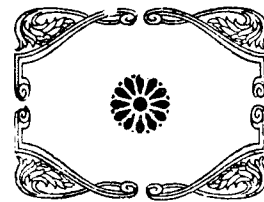
C. K. Raghavendra Rao, Chamrajpet,
Bangalore.

D. Venkataramana Rao, B. A., B. L., Gobi.

V. Lakshminarayana Iyer, B. A., Retd.
Sub-Registrar, Gobi.

D. S. Raja Rao, B. A., B L., Sub-Judge.
Mangalore.

N. B.—The delay in bringing out the June issue which is keenly regretted is due to unavoidable circumstances like serious personal illness and an untoward domestic happening coupled with the fact that printing presses do not on account of numerous seasonal demands on their attention see their way to extricate the Editor from his anxiety to satisfy a waiting and watching public — Ed. M. M.



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 (2) 2012-2013
 10/1/12