

THE MADHWA MESSENGER



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[Mine is no mean heritage.]

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TATVAMASI VIMARSE.

By

Sri Pandit Cheemanahalli Raghunathacharya,
*Vidyarnava, Tatvachintamani, Upanishad
Ratnakara etc.*

[The author has already made a name in Mysore and other parts of Karnataka for his erudition in Sanskrit and Indian philosophy, particularly Dwaita. He is a prolific writer in Kannada on important and abstruse topics, based on a profound study of the Upanishads and Bhashyas from which apt and extensive quotations are given. One who is anxious to know the Dwaita as distinguished from the other two systems can be greatly helped in this direction by a perusal of the various works in simple Kannada by the author one of the weightiest of which is *Tatvamasi Vimarse* priced at Re. 1. It is a mine of valuable information. The following is a free and true rendering of parts of the book under reference to which Prof. H. N. Raghavendracharya, M. A., of the Maharaja's College, Mysore, has written an illuminating foreword. We are thankful to the author for allowing us to utilise parts of his work as contributions to the "Madhwa Messenger."]

An elucidation of the Sixth Chapter of the Chandogya Upanishad has been made in the

First part of the book entitled *Tatvamasi*. The meanings of the various Manthras have been brought out in the same in easy kannada. Even without an adequate knowledge of these manthras, one can gain a good idea of the substance and related topics by a perusal of the prose portions between the poetical quotations.

In the second part of "Tatvamasi Vimarse" the oracular statement "Tatvamasi" has been clearly proved to support the "Bheda" theory of Sri Madhwacharya by drawing amply upon the Pramanas and arguments, offered to the public in simple Kannada while, with equal clearness the views of other schools from whom the Dwaitins happen to differ have been shown side by side. The bases of this work have been such well-known authorities as the Chandogya Bhashya, Brihad Bhashya, Suthra Bhashya, Tatvodyotha, Tatva Nirnaya, and Nyayamrita. It is wrong to assume that the work can appeal to the Madhwas alone because their basis has been such universally accepted works as the Gita, Moksha Dharma, Sama Samhita, Bhagavatha, Mahabhashya, Tatva Viveka, Brahmanda Purana, Sat Tatva, Padma Purana, Brahma Vaivarta, Pravrittha, Sabda Nirnaya, Aitareya, Chandogya, Mundaka, Taitareya, Purusha Suktha, Sutras of Badarayana, the Mahabharata, Paingi Sruti, Koorma Purana and Brahmya Purana.

Expressions like एकमेवाद्वितीयम् Ekameva-dwitiyam. नेहना नास्ति किंचन (Nehana nasthi kinchana) अहं ब्रह्मास्मि (Ahambrahmasmi) तद्योहं सांसौ (Tadyoham sosau) सोहमस्मि (Sohamasmi) एकमेवाग्र आसीत् (Ekamevagra Aseeth) असदेवेदमग्र आसीत् (Asadevedamagra Aseeth) योसौ सोहं (Yosousoham) हंसः सोहम् (Hamsassoham) which apparently support "Abheda" or oneness between Jiva and Paramatma have been conclusively proved to support the "Bheda" view — Jiva is not only different from Paramatma but subordinate to him. The above has been considered from all points of view like Poorva Paksha, Siddhanta, Akshepa, Sanka, Samadhana, Prasna, Uthara, Adwaita, Dwaita, Abheda, Bheda and Bhedabheda.

The real spirit of the saying "Tatvamasi" is brought out by resorting to such well-known analogies as underlie the सिद्धमावलाकन्याय. Paramatma is अत्यन्तभिन्न (Atyanthabhinna) manifesting himself in every part of this creation which is full of Jivas and Jadas (animate and inanimate objects). Understanding and worshipping him thus is the only means of obtaining Moksha or release from life's bondage. It must also be borne in mind that this Bheda is in evidence in the case of Chetanas or Jivas even in Moksha, the nature and extent of bliss differing among all those who have attained Moksha from Brahma down to the least and lowest of chetanas in that state of—Poornanandagnana — each according to his worth. Paingī, a part of Samaveda, has been explained in Kannada in its essentials showing how it accords with the spirit of Dwaita.

In the Kannada foreward by Prof. H. N. Raghavendracharya, the position above is further made clear and the impression deepened. He begins by saying that the tenets of Srimadacharya which are that the Lord is Guna poorṇa, the Jiva suffers from a variety of defects and the two differ entirely and can never be equal in any respect. any stretch of

imagination or argument. Hari is Sarvotthama (supreme, unequalled). For such knowledge and understanding the foundation is an appreciation of the fundamental differences between Jiva and Paramatma but the ordinary man cannot understand these in all their fulness as they lie treasured up in Sanskrit works accessible only to those learned in the Vedas and shastras and accustomed to Adhyayana. Such people are growing rarer now-a-days. Works in Kannada like those by Mr. Raghunathacharya render a double service — familiarity of the average Madhwa with the Prameya Granthas and the resulting resuscitation of the Sanskrit language.

"Tatvamasi" is a teaching by Uddalaka the guru of Svetaketu his disciple as narrated in the Chandogya. It is of paramount importance to Vedantins anxious to determine Tatva or God-knowledge from a study of Upanishads. The expression consists of three parts — Tat, Twam, Asi. Tat means Sarva Kartru and Sarvagna — all-powerful and all-knowing Para brahma. Twam refers to Svetaketu, typical of the little-powerful, little-knowing individual with limited resources and mixed merits peculiar to the ordinary human being. If "Asi" denotes non-difference, how can such a view be consistent with the teachings of Vedanta? We are stirred to our depths when we contemplate such an impossible postulate. It is Apramana, not according with the Pramanas. The Advaitins derive a meaning which is Gouna — derived and not first, direct, or actual. There is no need at all for such a tortuous interpretation. If "Abheda" can be derived from "Asi" it is against common sense and the srutis. It is contrary to the clear meaning of the Upanishadic — Tat Tvam. In the statement "Deva datta is a lion" what is meant is only a similarity in certain respects but never an identity. Otherwise, Devadatta would be shunned by everybody. It is Vipareethartha. Asi is not used to mean Abheda but only Sadrisa or comparison when the existence of two objects

as one is clearly ruled out. It conclusively proves the existence of the difference between the Supreme, and the Jiva with numberless limitations.

[Pandit Upanishad Rathnakara Raghunatha charya comes from an illustrious and learned ancestry one of whom was the recipient of lands from Hyder Ali, still in the enjoyment of the family. Mr. Acharya is a type of people of the old school with no divorce between preaching and practice. His daily Devatharchana reminds one of worship conducted in Mutts. He has had English Education upto the B. A. He has managed to find time amidst the busy hours of other work to make excursions into Sanskrit and Shastric regions. He has done a signal service to the community by his Kannada religious works. With greater pulic patronage, much more can be drawn out of him and the community enriched and benefited. — Ed. M. M.]

TALAVAKARA UPANISHAD.

A Summary

By S. Bhoovarahamurti Achar, B. A., B. L.

This is also called Kenopanishad from the word Kena used in the very first verse of the Upanishad. The Upanishad forms the substance of a conversation between Siva and Brahma who are therefore the rishis or seers of this Upanishad. Lord Vishnu is the presiding deity or Devata. The metre or chandas is Anushtup.

Brahma, the four-faced was seated alone in his heaven called Vajrayanta, when Siva approached him and put him the following question, in order to get more knowledge about Lord Vishnu, to strengthen his previous knowledge and to benefit the public:— "The mind thinks objects desirable and undesirable, evidently not under the control of the Jiva;

by whose direction, therefore, does the mind go to its object? By whose command, does Prana, the highest of all Jivas function? By whose power, do people utter their speech? Who directs the eye and the ear?" Brahma replied as follows:— He who is the ear of the ear (who gives the power of hearing to the ear), the mind of the mind (who gives to the mind the power of thinking), the speech of the speech (who gives to the speech the power of speaking) the Prana of prana who gives the power of activity to Prana, and the eye of the eye (who gives the power of sight to the eye) is verily the Brahman, the Lord Vishnu. The wise knowing him thus, after leaving this material body, become immortal.

The Deva of the eye does not know the Lord, nor the Deva of speech, nor the Deva of mind, nor the Devas of other senses. We cannot and do not know His ways which are inscrutable. He is the greatest of all and is different from the known and unknown. Know Him to be the Brahman whom the speech cannot fully express but impelled by whom the speech utters, whom the mind cannot fully apprehend but impelled by whom the mind apprehends objects, whom the eye cannot see but impelled by whom the eye perceives all visible objects, whom the ear cannot hear but impelled by whom the ear hears all sounds, Prana, the chief Vayu cannot direct but directed by whom the Prana is active. Know thou also that this i. e., Jiva is not Brahman but He who stands nearest to thee as controller is Brahman. तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उपासते । (नेदं जीव स्वरूपं ब्रह्म । किंतु यत् ते तव उप समीपे आस नियामकतया वर्तते इदमेव ब्रह्मेति तदेव विद्धि ।)

The word उपासते is split up as उप + आस + ते । O Maheswara, if thou thinkest "I know Brahman fully" thou even knowest very little of Him and hast to know more about Him. I do not think that I know Him fully though the world says that I, Brahma know Him fully. I do not mean that I know him not at all but what I say is I too know Him only a little.

Whoever says that he has known Brahman fully well he is really a non-knower; whoever realises that he does not and cannot know Him fully, he is verily a knower; whoever thinks that he has meditated on him completely, he has really not meditated on Him truly; whoever thinks that he has not meditated on Him fully, he has truly meditated on Him; whoever says that he has realised Brahman, he has not really realised Brahman; whoever is conscious that he has not realised Him, he has truly realised Him. Though the Lord is not thus, completely knowable, yet He can be partially known according to one's own capacity and by such knowledge one gets immortality. By doing one's own duties after attaining wisdom, one gets intense bliss in heaven and by Aparoksha Jnana or direct vision of the Lord one gets release devoid of all avidya or ignorance.

Admitting that the knowledge of Brahman is necessary for getting salvation, it may be asked "Where is the hurry in getting this knowledge? Can we not learn it some day or other at a later stage in life or even in some other life?" The Upanishad says "No". It warns people against delay and procrastination. If a person gets this knowledge in this very life, it is well and good for him; if however, he wastes his life, there is great loss for him. The wise, therefore, strive to get this knowledge without delay and obtain salvation.

SIDE-LIGHTS ON THE GITA.

By

R. C. Bhattacharjee M. A.

Implications of the Lord's teaching:

The Lord's teaching in the Gita brings into play a variety of factors which ultimately harmonise into a whole. There is, at the outset, the doer himself confronted by the stupendous questions of what to do, how to do, whether it is

advisable to do, what will be the consequences and how far will the doer be affected by them in the individual problem involved and in the wider question of one's life-conduct or character which is nothing but a summation of every act which is the out-come of the general tendency seen in the person. It must also be made clear that every human being is not an Arjuna or Hamlet doubting "To be or not to be". It is the besetting sin of high minds to whom worlds of illuminating ideas are released at the slightest tremour of a leaf on the bough or a ripple in a pond. The vulgar rustic to whom thought never occurs snores on a mound of mother earth under God's sky. The intellectual giant rolls and rolls on his downy bed rising, sitting and lying, now peeping through his window into the mid-night star-bespangled sky and now vainly opening the pages of a book and then at last sinking to a sort of rest, his head buried in the folds of his pillows. Arjuna is of this type wavering at the psychological moment on a complicated point of order and honour raised by himself. It is the great man's weakness; the demerit of merit. The butcher and the murderer, the cheat and the rogue do their nefarious acts with the least nervousness or pricking of conscience. The consequences are immaterial to them. They are hardened criminals. But Arjuna is hero and saint rolled into one. He is of a government that can make and unmake laws. Of what is he afraid? When it is a question of valour, why should he "the hero of a hundred fights" hesitate? The truth is, in the words of Hamlet, "conscience doth make cowards of us all!" The Lord solves the problem for Arjuna by a process of reasoning, enlightenment, and conviction through eighteen chapters of the Gita. The Western method is, having raised this question not to come to any convincing conclusion but somehow or other manage the situation leaving the rest to chance or drift. The Lord would have none of such things but convinces Arjuna that nothing but acting in the light of so many irrefutable and

logical arguments is the only course open to a man of action and reason. Then does Arjuna rise to the fullness of his stature and pick up the Gandiva sending his first arrow towards the Kuru hosts.

The problem thus solved by the Lord in conjunction with Arjuna is one that affects the best minds of the world to whom the solution also is not difficult though they might not have arrived at the same conclusion by the magnificent array of arguments and questioning and answering as were to be witnessed in the conversation between the illustrious preceptor and disciple. The lessons of the Gita are not to the low intellects nor even among the highest-gifted who are not endowed with "the vision and the faculty divine". But the teachings of the Lord are available to the masses in India by a process of percolation or infiltration or tradition from the knowing classes to lower regions. The very atmosphere is surcharged with an element of fervour and divine guidance. It is a second nature with most if not all of us Hindus. How many act thoughtlessly! But the code of action systematised by the Gita is such that he who does any action invariably thinks whether the action is necessary, righteous and proper according to the dictates of conscience and duty and how far consequences must be considered in a matter where a sense of obligation (duty) is paramount; and the amount of responsibility attaching to the doer. The Lord does not preach that duty is important and must be done in the sense of the robber and the murderer doing *their* duty according to *their* light. It is doing such acts as are pertinent to the respective functions or occupations as determined on the basis of *caste* which regulates the work of the classes and individuals in our society. The system so widely condemned now-a-days prevented society from deteriorating into the present day chaos of unemployment where a farmer has to become a soldier and a lawyer has to become an architect or vice-versa. The system can certainly be modified

to suit present-day requirements. Thus the Gita satisfies the most fastidious thinker and doer and puts him in a state of readiness to act under supremely trying conditions. It is a thousand pities that the West has not known the Gita. Every act so done with a wakeful conscience would then be indemnified, for every doer would have done his *honest* best and the residuum of Karma beyond curing by the human being, would then be wiped off by Divine Grace. Hence the Lord exhorts every human being to have faith in Him and seek Him as the ultimate refuge in matters beyond human control.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

There is nothing beyond me, O Dhananjaya; on me alone, all this creation rests as pearls do on a string!

HARIKATHAMRITA SARAS
KARUNA SANDHI.

मनवचनकतिदूर नेनेवरननुसरिसि तिरुगुवनु
जान्दविजनक जनराळगिहु जनिसुव जगदुदरतानु ।
घनमहिमगांगेयनुत गायनवकेळुत गगनचरवाहन
दिवौकसराडने तिरुगुव मनेमनेगळलि ॥

Manavachanakathi Doora Nenaivarananusi
Tiruguvanu Jaanhavi janaka Janarolagiddu
Janisuva Jagadudarathanoo | Ghanamahima
Gaangeyanutha Gaayanava kelutha Gagana
chara vaahana Divaukasarodanai Thiruguva
Manai Manaigalalli.

God is the god of glaring opposites — the creator of Day and Night, Light and Darkness, Good and Evil, Heaven and Hell. His adoption of such glaringly opposite characteristics is to be seen in a happy manner in other directions. For instance, he is far distant i. e., unreachable through Manas and Vachana, in other words, through Mind and Speech. The reference here is not to the ordinary mind and

speech but to the extra-ordinary visions of seers and sages; speech has reference not to the ordinary one but to the highest as the Vedas and Upanishads. He is Vedagochara. people can understand him only through the Vedas but our power of understanding this is so limited. It is wonderful that a person who is so strenuously sought but not got makes himself so easy of approach to minds less learned and gifted but who move His compassion by their simplicity, poverty and unshakeable faith in Him. He moves with such simple souls in, out, and among, enjoying their company which He is ever after, wandering with them in a mood of sweet abandon, giving Himself away unto them. Probably, he is shy at the learned prying of the too knowing who "ask and ask" but rarely believe; the unlearned but fully believing souls screw their faith unto Him and He follows them as the full moon does with people moving from place to place. The rich and the lunatic attract crowds; is it not passing strange that the Lord of creation, the begetter of Ganga should be attracted to the company of simple unlettered minds? He creates and re-creates Himself among men, He who is the centre of all creation which lies in all its immensity in His immeasurable bosom. One who had the rare privilege of His praise being sung by no less a person than the venerable Bhishma stretched on his arrow-bed, (घनमहिम) of immense merit — that he should be captivated and enslaved by the simple tunes of His bhaktas and keep hovering about on his favourite Garuda with his numberless celestial attendants round about the homes of these bhaktas shows at once His divine and matchless mercy towards the erring humanity with which the world is teeming. The lesson to be learnt is that He being so simple and accessible, we must make the utmost of such an opportunity. घाळिवरुव समयदह्लि तूरिकोळिल्लरो says Purandara Dasa. "Make hay while the wind blows" He is not enamoured at the costly jewellery or shining dishes with choice dainties offered by

the rich and the great. He is mightily pleased with the पल्ले पुष्पं फलं तोयं offered with the genuine ring of sincerity. The master of the fourteen worlds becomes your servant, ever at your beck and call; His ears ever straining to catch the faintest syllable of "Help" from any of His believers. Says Purandara Dasa again, "Neenyako Ninna Hangyako; Ninna Namada balavondiddarai Saako" — "We have no use or need for you, Sir; why worry with you whose ways are inscrutable? We have your name (pregnant with meaning and illuminating all depths and recesses). "Here is our throne; bid Kings come and bow to it" (Shakespeare—King John). Your name has rescued a Droupadi from disgrace, a Dhruva in the wilderness, a Gajendra from the devouring crocodile while even a fraction of your name — Naara — has given salvation to Ajamila — why, why then, bother with you?"

In the next stanza, the great Jagannatha Raya pities profusely the misled souls straying into alien paths not knowing how easy it is to win the favour of Sri Hari who would never even for half a second permit himself to be away from the company of His men. सुलभनो हरि तन्नवर नरेधळिगे बहुगलनुमाधवनोलिसलरियदे पामरु बकलुवरु भवदोळगे । How easily within our grasp is Hari who, though Lord of Lakshmi, does not forsake His people even for half a second; not knowing whose Soulabhya — the easy grace with which He yields to our embrace — we beguile ourselves, lost in the ocean of Samsara — Pamaras, low, little-minded sinners!

It is significant that Sri Jagannatha Raya should have, immediately after the Mangalacharana Chapter, begun the topic of *Karuna* as our credentials for any consideration at His hands are so meagre and valueless that our initial and final resort is only His *Karuna* and nothing else.

Sri Hari's unparalleled grace can be realised by recalling to our minds how He listened

sitting while Bhishma lay on his death-bed singing His praise; how He stood listening to the words of the youth serving his aged parents who offered no better seat than a chance brick thrown in His direction; how He danced in ecstasy while Prahlada stood offering praise; and though last, yet not least, how he gave himself up in absolute self-surrender to Narada who singing dances and dancing ever sings. He bends to the lowly-faithful and gives himself away to those believing in Him. Such is His unparalleled *Karuna*!

RAMAYANA.

RAMA THE IDEAL RULER.

By S. K. S.

Ever since our contact with the West became closer and more and more intimate, we have fallen victims to many of the comparatively hollow attractions of the West. Most of them are evils to us whatever might be their value in the West. A needlessly high expenditure on dress, a perpetual hurry which allows us to do little justice to our food, sleep, and our duties to our kith and kin, friends and neighbours, and to our being conscious of what we owe to our Creator. Only a comparatively few among us have imbibed the good things of the West such as punctuality, steady and purposeful work, a knowledge of the theory of government and the scientific spirit. But despite their advanced civilisation the nations of the West have yet to learn "the business of living together." Cannot the aims of the present War be realised by means and methods other than those employed now? How can the West have lessons for us to teach? Their wisdom is confined to the surface and above; not beneath. Our system goes to the deepest roots, the fundamentals. It is purged of all glamour for externals. show, sensation and excitement. We have a sense of proportion in assessing

life-values. We may be failures in material life; and even that only by imitating the West and learning wrongly from her. There have been certain mischievous bye-products of Western civilisation particularly in recent times owing to a sort of depraved politics obtaining in our land. Among more prominent evils there have been a mania for money, power, and greed; a disregard towards our past; a sacrifice of high principles for filthy lucre and sordid chimerical success.

The greatest evil has been the tendency to decry and treat all our past as legend. Our fall as a nation begins exactly at this point. Politicians and political philosophers have been at pains to show that Western institutions cannot thrive in India. They may have their own reasons. But the real reason for such unsuitability is that they are foreign to our genius, our outlook and ideals. States in the West are out and out militarist in outlook. The state as it existed in *Rama Rajya* was for obtaining its highest end which according to Aristotle is for the *good living* of its members. In other words, Dharmic living. It was Dharma Rajya not in the sense of dispensing charity but in the sense of directing each class and individual to attend to *its or his own* duty when society which was merged in the state would have its entire work thoroughly carried out. It was an ideal division of labour.

At the head of it all was the ruler. It has been shown in the previous article of the August issue of this journal that Rama was the choice of the people i. e., the most agreeable to the people by (1) the exemplary life he had lived in the full glare of publicity; (2) the principle of testing the merit of the fruit from a reference to the patriarchal parent tree or the *Vamsa* — Raghuvamsa, Soorya kula, Chandra kula etc. (3) His early training and equipment for the high task of governing a vast kingdom. Modern elections cannot guarantee success in all cases. Rama had commended himself to popular favour not by election speeches, bosses

rings and caucuses but it was broad-based on a wide-awake popular approbation. Thus Rama the Ruler was an ideally elected monarch.

There was no question of disputed succession. All had to admit that the claim of Rama (not that he ever dreamt of *claiming*) was unquestionable. He was the *eldest*; the best qualified; of unrivalled qualities. Bharata set up as competitor withdrew with inimitable grace. Rama made his father's desire that he should seek the wilderness only a pretext to be out of the complication so that his presence need cause no embarrassment to anybody; Lakshmana and Saurugna played their part admirably as if by pre-arrangement. Sita cannot live apart from her Lord for the execution of His design. It was no other than to respond to the prayers of the Rishis that they might be permitted to attend to their spiritual functions unmolested by the demons of Dandakaranya. So the first events of Rama's rule are to be found in the forests. The kingdom at home is under the guardianship of Bharata who would not make Ayodhya the seat of his government but had it at a distance of some miles. Where Rama is, Ayodhya remains. If Rama's capital is distinguished by the presence of the wise, the pure, the heroic and the learned, all these are to be found in abundance in Dandakaranya. He makes new friends and allies — Sugriva, Hanuman, Guha and Vibheeshana, to mention some.

Most of us commit the blunder of supposing that the happiness of human beings living within the bounds of a State depends on the form of government under which they live. Democracy is the most favoured as if there can be no misery in a Democracy. There is a truth often hidden from our observation that the larger the number the greater is the chance of mistakes being committed. Is it not a fact that the wise men are fewer in this world than those who are otherwise? How is democracy to be acclaimed as the most successful form of government?

To us people of India who have known Ramarajya, there can be no illusion. The best form of government is one under a wise ruler, a man who could be an ideal head of the state, society and the community. Sir Walter Bagehot, an authority on the working of governments, says that the English monarchy which had been 'unpopular before the accession of Queen Victoria was restored to unprecedented heights of popularity owing to the sixty years' rule of a woman who was universally revered as "mother, wife and queen." If India worships monarchs and monarchy it is because of the divine personalities of the members of the lunar and solar dynasties, kings like Mandhata, Nahusha, Ambareesha, Sagara, Prithu, Haihaya, Yudhishtera, Nala, Dasaratha Yayathi, Yadu and Ikshwaku, in the midst of whom Rama shines as the central star. To call Rama a legendary or mythical figure is as absurd as to call Sanskrit a dead language. If truth be called fiction and the spirit that pervades and inspires the whole of India be known as mythical, then is vision perverted and judgment blind.

THE GANESH FESTIVAL.

Bhaadrapada Sukla Chaturthi is the day sacred to Ganesha. The Gouri Puja precedes it by a day. The Bhaadrapada Sukla Paksha or the bright fortnight of Bhadrapada has some of our finest festivals. At the end of it comes Anantha Vrata. Though it is Varsha Rithu or rainy season some of the finest moonlit nights are to be had on these festival days.

Sri Vadi Raja has prefixed a fine dedicatory sloka to Ganesha to his Mangalaashtaka;—

शिवतनयवरिष्ठं सर्वकल्याणमूर्तिं परशु कमल
हस्तं शोभितं मोदुकेन । अरुणकुसुममाला व्याल
लम्बोदरन्तं मम हृदयनिवासं श्रीगणेशं नमामि ॥

He is son of Siva; of form most auspicious; his hands hold the parasu a weapon and a

sweet cake Moduka; with a garland of Aruna flowers, of expansive belly, prostrations to the dweller in my heart! Ganesha is one of the Manobhimanis; others being Chandra, Maheswara, Bharati, Saraswathi, Bharatiramana Mukhya Prananthargatha Sri Lakshmi Narayana. Sri Jagannatha Raya has a whole chapter Vighneswara Sandhi devoted to Ganesha. मन्मनदोलु प्रकाशिसनुदिन । — "Illumine my heart constantly."

The following expressions used with reference to Ganesha bring out his other attributes.— वेदव्यासकरुणापात्र — Vedavyasa Karunapatra — One who has gained the favour of Vedavyasa who employed Ganesha as his short-hand writer. Vighnaraja — one who overcomes obstacles in the path of doing good. Guru Vara — great preceptor. Kaumuda — giver of our desires. Lekhikaagrani — first among writers. Mridbhava — born or made of the earth. Panchabheda Gnana Varapu — teach us the truth underlying knowledge of Panchabheda i. e. the teachings of Srimadacharya. Pancharaktrana tanaya — son of the five-headed (five-lettered) Siva. Vibudhothama — the best among the knowing. Umaya Nandana — son of Uma; popularly known in the Tamil land as Pillayar, Pillai, meaning son; Vidyapradagaka — giver of Vidya or true knowledge. Various are the prayers offered to him. Durvishayadolu Magnavaagiha Manara Mahadoshaghnananghri Saroja guguladi Bhakthi Poorrakadi Lagnavaagali — the mind that is immersed in bad affairs (not relating to God) may it be wedded with true Bhakthi to the service of the pair of lotus feet of the Lord who is destroyer of the great sins (Mahapaatakas)! Viranchi Janakana Thoru Manadali — show me in my heart the father of Brahma. Bharadolu Vanchisadai Santhaisa — Let me not wander among the material things and desires of the world. Maadu Munaadi Karanagala — Let the five senses of understanding and the five of action and the eleventh one of Manas be kept properly controlled so as not to

mislead me. Pariharisaham Mamate — cure me of the disease of self-consciousness. Nadu nadurai barathippa Vighnara Tadaadu Bhagavannaama Keerthanai Nudidu Nudiseminda — Remove all obstacles occurring from time to time and making me your instrument, enable me to sing His praise.

Every function begins with the worship of Ganesha. Hence a whole chapter has been set apart by Sri Jagannatha Raya for showing his true function and greatness.

Known as Ganesha he is, from another point of view, the representative of Gana or Samootha or the community. Hence there is no individual among Hindus who does not worship Ganesha. He is content with a place on an earthen platform under the peepul or Neem tree, a tumbler of water and a simple garland or green grass and the white Thumbai flower. He is Ikshu danda having the sugarcane in one of his hands. He does not want the costly and stylish rose, jasmine or lotus. He is pleased with the flowers and the grasses of the jungle and the fields. He is made of earth — Mrimaya or Hiranyaya, soil being treated as of equal value to gold because its product feeds humanity. The elephant-head represents wisdom. He is lord of man and beast. He is the god of agriculture. He is the son of Uma and Iswara — heaven and earth, heaven with its showers and earth with its yield. Hence, he is Pillaiyar, the great son. He is popular both with the urban and the rural population.

MANU DHARMA SASTRA. CHAPTER II.

11. Every twice-born man who treats¹ with contempt these two sources — the Veda and Smriti must be treated by the virtuous as an Atheist and scorner of the Veda.

12. The four-fold means of defining the sacred law are the Veda, the sacred tradition the customs of virtuous men and one's own pleasure.

13. The sacred law is prescribed for those who are not given to acquisition of wealth and to gratification of desires and the supreme authority for the same is Sruti or Veda.

14. When two sacred texts are conflicting both are to be held as law, for both are pronounced to be valid law by the wise.

15. Thus the Agnihotra² sacrifice may be performed at any time after or before the sun has risen or when neither sun nor stars are visible; that is declared by the Vedic texts.

16. He alone is entitled to studying these institutes for whom the performance of ceremonies³ beginning with Garbhadana and ending with funeral rite is prescribed with the recital of the sacred formulas.

17. The land between the divine rivers Saraswathi and Drishadvati is called by the sages Brahmavartha.

18. The custom handed down in regular succession from time immemorial among the four chief castes or varna and the mixed races of that country is called the conduct of virtuous men.

19. The plain of the Kurus (the country of the Matsyas, Panchalas, and Surasenakas) form the country of the Brahmarishis which ranks immediately after Brahmavartha.

20. From a Brahmana born in that country let all men on earth learn their several usages.

1. Such as the Bauddhas and Charvakas whose reasoning is directed against the Vedas.

2. Performed in the morning and in the night, at time of dawn and when night disappears.

3. These are for the three Aryan castes; they may be performed for women and Sudras also but without the Mantras.

21. The country lying between the Himalayas and the Vindhya to the east of Prayaga and west of Vinasana (where the river Saraswathi disappears) is called Madhya Desa.

22. The tract between these two mountains and the eastern and western oceans is called Aryavarta by the wise.

23. The land where the black antelope naturally roams is fit for the performance of sacrifices; other tracts are fit only for Mlecchas or barbarians.

24. Let the twice-born seek to dwell in those countries (fit for sacrifice) but a Sudra distressed for subsistence may dwell anywhere.

25. The origin of the Sacred Law and of this universe have been described to you; now proceed to the duties of the castes (varnas).

26. The twice-born men must have their bodies sanctified and purified from sin in this life and after death with holy rites prescribed by the Veda on conception and other sacraments performed with these objects.

27. By burnt oblations during the mother's pregnancy,⁴ by Jatakarman (the ceremony after birth, the Chowla and Maunji bandhana, the tying of the sacred girdle of Munja grass, is the taint derived from both parents removed from twice-born men.

28. This human body is made fit for attaining the Brahman by the study of the Vedas, by vows,⁵ by burnt oblations, the reciting of sacred texts, by the acquisition of the three-fold sacred science, by offerings to the gods, the Rishis and Pitrus, by begetting sons, by the great sacrifices, and by Sruta rites.

29. Before the navel string is cut the Jatakarana must be performed for a male child; he

4. They are Pumsavana, Simantonayana etc.

5. Vows to learn portions of the Vedas, voluntary restraints as abstention from particular kinds of food; three-fold sciences — the three Vedas; by Tarpana and Pakayagna.

must be fed with gold, honey, and butter while the sacred formulas are being recited.

30. The Namadheya⁶ is to be performed by the father on the tenth or twelfth day after birth or on a lucky lunar day, in a lucky muhurtha, under an auspicious constellation.

LIGHT FROM THE PURANAS.

Yagnadatta:— was a young man who was unintentionally slain by Dasaratha while hunting on the banks of the Sarayu. The incident was related to Kausalya by himself while attempting to explain the miseries of his old age like separation from Rama while Dasaratha lay dying. He narrated how an old man on his death-bed extended his feeble arms crying "O my son, come to me"! There was no answer, for Dasaratha had shot an arrow in the direction of the sound and this was immediately followed by a human shriek. It was a poor youth stretched on the river's brink bleeding. "How have I offended you, stranger?" said the dying man. The curse of father and son found expression in the pangs of separation while Dasaratha lay dying thinking of his son Rama.

Vrikodera:— Name given to Bhima referring to his voracious appetite. *Vrika* is wolf and *Udara* is belly. At the daily meals of the five brothers, half of the food would be given to Bhima.

Virupaksha:— (1) a name of Siva from his having a third eye. *Virupa* deformed, *Alsha* eyes. (2) One of the four elephants supporting earth, its place being in the Northern quarter. *Mahapadma* is in the South, *Sarmanas* is in the West, and *Himavandura* is in the East.

Vinukonda:— A place in the Krishna Dt. *Vinu* in Telugu means hear. Rama first heard

6. The Brahmana's name must contain the word Sarman as Krishna Sarman, Deva Sarman etc.

here of the carrying away of Sita by Ravana. *Konda* is hill. On its summit there are two tanks which never dry up. The larger one is called Ramagundum where a bath is considered sacred. The other is Sitagundum which is not used owing to the belief that it is for the exclusive use of Sita.

Vidyujihva:— A sorcerer in the service of Ravana who could produce human forms. A head like that of Rama was thrown before Sita to persuade her to believe that Rama was no more.

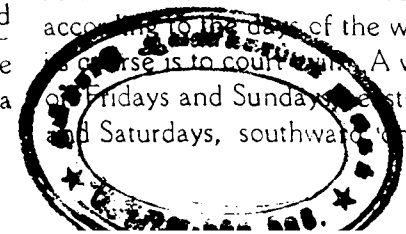
Vibhandaka:— Embittered by his experiences of this world, he retired into the recesses of a forest, despising pleasure and scorning beauty. Taking with him his young son Rishya Sringa, he lived in a cave saying "In the midst of the terrors of the wilderness you will find more peace and security than in the crowded city. Grow among the beasts for they are better than human beings."

Virochana:— Another name for Bali the son of Prahlada the son of Hiranya Kasipu.

Ganga Sagar:— The mouth of the Hoogli branch of the Ganges where there is a temple of Kapila an avatar of Vishnu who took this incarnation for destroying the sixty-thousand wicked sons of king Sagara at the brink of a vast chasm once existing here.

Vadava:— A being consisting of flame with the head of a horse which sprang from the thigh of Aurva and was received by the ocean. He is the destined consumer of the world at the end of "Kalpa". It is also sometimes known as sub-marine fire.

Trisula:— The trident of Siva which is in continual motion in the universe for protecting its creatures. Its motion is regular but varying according to the days of the week. To oppose its course is to court ruin. A westward journey on Fridays and Sundays, eastward on Mondays and Saturdays, southward on Thursdays, and



northward on Tuesdays and Wednesdays. But the evil can be avoided by appropriate gifts on the various days.

DAASARA PADAGALU.

LIFE'S WORTH: — बाल्वदर फल.

By Sri Jagannatha Raya.

Jagannatha Raya was a great Sanskrit scholar. He took to Kannada compositions only to make works like Vedas and Upanishads and the teachings of Srimadacharya available to the non-Sanskrit-knowing masses. Of all the Karnataka singer-saints, he is unique as having used Sanskrit expressions to the greatest extent. In a song of 27 stanzas he has summed up all the teachings of our Vedanta so worded as to enable one to adopt them directly.

फलविदु बाल्वदके । रङ्गा । फलविदु बाल्वदके ।
सांचितकरुमगळाचरिसुत बलुनीचरलि पोगि याचि-
सदे । खेचरावह चराचर बन्धक मोचकनहुदेन्दोचिसु
तिप्पदे ॥ १ ॥ निच्चसुभक्तियोलच्युतनंग्रिगळिचिसि
मेच्चुतयेच्चरदी । तुच्छविषयगळिगिच्छैसदले अदृच्छ
लाभदि प्राञ्चनागुवदे ॥ २ ॥ फलविदु ॥

Life is worth living only if we adopt स उचितकर्म actions good and proper as prescribed by the Shastras. Bolu Neecharalli Pogi Yaachi sadai — without imploring aid from the mean and sinful; Khechara vaha chara achara bandhaka mochaka — with the full understanding that the Lord who is Garuda vahana is both the power that binds and gives release to both animate and inanimate objects. Ahudenthem-bodai — accepting such unrivalled powers in Him alone is life's worth. That is the only way to make life worth living.

Nichcha subhaktiyol achuthananghrigal archisi—At all times, with Bhakthi which is of the highest kind, pure and concentrated, performing Archana or pooja at the sacred feet of Him the indestructible; not coveting the low objects

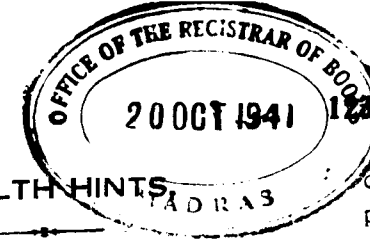
of life; content with what is to be had without anticipation and moving cheerfully in such a happy mood — that is the fruit or end of life.

SADACHARA SMRITI.

(Continued from July Number.)

मन्मना भव मङ्गको मद्याजी मां नमस्कुरु ।
नित्यं भवेच्च मन्निष्ठो बुभूषुः पुरुषः सदा ॥ ३१
एष नित्यः सदाचारो गृहिणो वनिनस्तथा ।
वैश्वदेवं बलिं दन्तधावनं चाप्यृते बटोः ॥ ३२
एवमेवयतेः स्वीयचित्तेन तु विनासदा ॥
मूलमन्त्रैः सदा स्नानं विष्णोरेवच तर्पणम् ॥ ३३
विशेषो निष्क्रियतेरचित्तांजलिना तथा ।
तर्पणं तु हरेरेव यतेरन्यस्य चोदितम् ॥ ३४
समिद्धोमो बटोश्चैव स्मृत्वा विष्णुं हुताशने ।
सर्ववर्णाश्रमैर्विष्णुरेकएवेज्यते सदा ॥ ३५
रमाब्रह्मादयस्तस्य परिवारतएव तु ।
कविं पुराणमनुशासितारमणो रणीयांसमनुस्मरेद्यः ॥ ३६
सर्वस्य धातारमचित्यरूपमादित्यवर्णं तमसःपरस्तात्
वेदाह मेतं पुरुषं महान्तमादित्यवर्णं तमसस्तुषारं ।
सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाभि-
वदन्यदास्ते ॥ ३७
धातापुरस्ताद्यमुदाजहार शक्रप्रविद्वान् प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय
विद्यते ॥ ३८
आनन्दतीर्थमुनिना व्यासवाक्य समृद्धतिः ।
सदाचारस्य विषये कृतासंक्षेपतः शुभा ॥ ३९
अशेषकल्याणगुणनित्यानुभवसत्तनुः ।
अशेषदोषरहितः प्रीयतां पुरुषोत्तमः ॥ ४०
इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिता
सदाचारस्मृतिः समाप्ता ॥ श्रीकृष्णार्पणमस्तु ॥

HEALTH HINTS MADRAS



1. **Infant Nutrition among the Poor:**— Young infants upto six months do not secrete enough amylase in the intestines to convert starch or poly-saccharides. Very poor young infants fed on starches could hardly survive upto the period when they can manage to utilise them. In fact a great percentage of infant mortality among the poor is due to the infants being fed on starch as the ill-fed mothers have little breast-milk and the cow-milk is too dear and beyond their slender means.

The following is the method of malting the cheap South Indian cereal cholam demonstrated by Mr. Nath in 1917.—

About two Madras measures of high standard cholam of not more than three months with husk are placed in a bucket which is filled with pure drinking water so that the cholam may remain 6 inches deep from the surface of the water. The glumes and lighter seeds, float on the top after 4 or 5 hrs. Then the heavier and real seeds are drained free from water on a sieve or coarse cloth and aerated by repeated spreading for about half-an-hour. This process is repeated until germination is noticed. This may take about 30 to 40 hours. The grain is spread in a cool dark room for slow germination with occasional sprinkling of water to keep up the growth of radicles to a length of about $\frac{3}{4}$ to $\frac{1}{2}$ inch. This takes about 4 to 5 days. Too rapid growth is to be avoided by keeping the temperature low. The seed is then quickly sun-dried for a day or two until it is free from all moisture. The seeds are then fried at about 60 to 70 degrees centigrade to the stage when a fine aroma is noticed and then quickly rubbed on a gunny to remove all radicals. The grain is then sieved and is now ready for grinding in an ordinary country stone mill. The husk is removed by sieving or mill minnemming and the fine powder is ready for use and can be preserved in a clean dry tin that can well be

covered. As needed, spoonfuls are made into paste with hot water and then diluted with more hot water as desired. Additional filtration through cloth helps in removing traces of husk or big lumps. Very small quantities of milk give an added flavour and nutrition. Even without milk the food is well relished by infants. Such in brief is the process of making an infant food which even the poorest can follow. This is meant to replace the starch congee that will completely starve the poor unfortunate infant.

2. **Educational needs of children:**— Children who are highly endowed do not do the same things more rapidly than children of average intelligence; they do them differently, "Higher intelligence requires an enlarged scope for creativeness; and lower intelligence requires an enlarged scope for habit formation."

3. **Marvellous Soya bean:**— The country of origin of the Soya bean is Manchuria; the Chinese have known and used it for more than 5,000 years; but it remained for the Germans in 1940 to project its truly marvellous properties in their astounding "blitzrings." For it has been stated that part of the success of these lightning attacks is due to the liberal amounts of soya bean in the provisions of the German soldier.

—From *Health*, Madras.

THE AGONY OF INDIA.

When will this cease? When will India join the brotherhood of nations with freedom and strength to look after her own affairs and put them in order? Britain, with her age-long tradition of love of freedom could, with great benefit to herself, make us a willing and cheerful partner in her affairs. How happy would Tagore have been to close his life, buoyant in the consciousness that India is the mistress of her own destinies! Shall others still lingering among us, who have wrought for our land in all their sincerity, be allowed to close their days with a similar sad feeling? O God of Nations — "Whatever in us is dark, illumine; whatever is base, elevate!"

தமிழ் பகுதி.

தத்வமஸிவிமர்சை:— பண்டித உபநிஷத் ரத்னாகர சீமனஹள்ளி ரகுநாதாசார்யார்எழுதிய ஓர் அரிய கன்னட புஸ்தகம். இவர் மைசூரில் சம்ஸ்கிருத பாண்டித்யம் நிறைந்த வம்சத்தில் பிறந்தவர். நமது மத்வாசாரியார் அவர்களின் ஸித்தாந்தத்தை கன்னட பாஷையில் பல புஸ்தகங்களின்வழியாய் யாவரும் அறியுமாறு வெளியாக்கியிருக்கிறார். அவைகளில் தத்வமஸிவிமர்சை முக்கியமானதாகும்.

தத்வமஸி என்னும் வாக்கியம் சாந்தோக்ய உபநிஷத்தின் 6-வது அத்தியாயத்தில் உத்தாலகர் என்னும் குரு தன் சிஷ்யரான கவேதகேதுவுக்கு செய்த உபதேசத்தில் காணப்படும். தத் என்றால் அது; த்வம்—நீ; அஸி—ஆகிறாய் எனப் பொருள். இவ்வாக்கியத்திற்கு அர்த்தம் செய்வதில் த்வைத, அத்வைத, விசிஷ்டாத்வைத என்னும் மூன்று மதஸ்தர்களுக்கும் அபிப்பிராய பேதம் கொண்டுள்ளார். ஜீவனும் பரமாத்மாவும் ஒன்று என்பது அத்வைதம்; இந்த ஸாம்யம் மோக்ஷத்தில் ஏற்படும் என்பது விசிஷ்டாத்வைதம். இவை இரண்டும் அபேதவாதத்தில் சேர்ந்தவை. த்வைதம் பேதவாதத்தைக் கூறுகின்றது. ஜீவன் பரமாத்மாவின் சமத்வத்தை எவ்வாறு அடைவது? இது உலக ஞானத்திற்கும் சாஸ்திரத்திற்கும் விரோதம். அவன் சிங்கம் என்று சொல்வதில் பராக்கிரமமுள்ளவன் என்பதைத் தவிர சிங்கத்தைப்போல் நகம் பல் முதலியன உள்ளவன் என்று சொன்னால் விபரீதார்த்தம். அபேதவாதிகள் எவ்வாறு முக்தியடைவார்கள்? தத்வமஸி என்பதின் உண்மையான பொருள், சர்வகர்த்தா, சர்வக்ஞன் ஹரி ஒருவன்தான் என்பது தத், சப்தத்தால் வெளியாகும். த்வம் என்பது சாதாரண சேதனான ஜீவனைக்குறிக்கும். ஆகையால் இவ்விருண்டும் வேறு என்பது சித்தார்த்தம்.

தலவகார அல்லது கேடுபெரிஷத்:— (ஸ்ரீ பூவராஹாமூர்த்தி ஆச்சாரியார். B. A., B. L.) இவ்வுபநிஷத் சிவனுக்கும் பிரம்ஹாவுக்கும் நடந்த சம்பாஷணையின் சாராம்சம். ஆகையால் அவர்கள் தான் இவ்வுபநிஷத்தின் ரிஷிகள். விஷ்ணு இதின் தேவதை. பிரம்ஹாவை ஜயந்தி என்னும் தன் உலகில் தனியாய் இருக்கும் சமயத்தில் பரமசிவன் ஒருவன் மனம் ஜீவனின் ஆதினத்தில் பலவிஷயங்களை அபேக்ஷிப்பதின் காரணம் என்ன? பஞ்ச இந்திரியங்களுக்கும் அதிகாரியார்? என்று வினவ அவர்தான் பிரம்ஹன்; யாவராலும் அறியமுடியாதவர். சர்வ இந்திரியங்களுக்கும் பிராணனுக்கும் சக்தியைத் தருபவர். அவர் நம்முடன் நாம் அறியாமலே இருந்து நடத்துவர். அவரை முற்றிலும் அறிந்தேன் என்று சொல்லுபவர் அறியாதவர். அறிய முடியவில்லை என்று சொல்வோர் அறிந்தவர். தனக்கே கொஞ்சம்தான் தெரியும் என்றார். கொஞ்சமாகிலும் தெரிந்தவர் முக்தியோக்யர். ஞானத்தால் தன் கர்மங்களைச் செய்பவர் பகவானின் நேர்தரிசனம் அடைவார். இதற்கு அவசரம் என்னவென்று கேட்டால் காலதாமதம் கூடாது என்று உபநிஷத் எச்சரிக்கின்றது.

கீதா:— (R. C. பட்டாசார்ஜி, எம். ஏ.,) பகவானுடைய உபதேசத்தின் மர்மங்கள் கர்ம விசாரம் செய்வதில் பல விஷயங்கள் தோன்றுகின்றன. பரமஜீவர்கள் கவலையற்று யோசனையன்றியே காரியங்களைச் செய்கிறார்கள். அர்ஜுனனைப்போல் செய்யலாமா கூடாதா என்று யோசிப்பதில்லை. தன் கர்மாவை ஜாதி முறைப்படி செய்வதே முறை என்பது தெரிந்தவர் களுக்கு தர்ம மார்க்கம்; அனுபவஸித்தம். நம் நாட்டிலுள்ளோர் சகலருக்கும் உயர் நிலத்திலிருந்து தாழ் நிலங்களுக்கு ஜலம் பாய்வது போல் சகவாசத்தால் இஞ்ஞானம் ஏற்பட்டிருப்பது நம் நாட்டின் பெறுமையே. மனோவாக் காயம் சுத்த சாத்வீக முறைப்படி காரியங்களை முடித்து சகலமும் கிருஷ்ணர்ப்பணம் என்று

செய்தால் கர்மபலன் நம்மை ஒட்டாமல் சர்வேச்வரன் காப்பாற்றுவார்.

ஹரிகதாம்ருதசாரம்:— சர்வேச்வரன் மஹாதபஸ்விகளுக்கும் எட்டாதவன். ஆனால் பக்த பராதினன். இவர்கள் ஸ்தோத்திரத்திற்கு வசப்பட்டு தன் பரிவாரங்கள் சமேதனாய் அவர்களைச் சுற்றிகுற்றி வீடுவீடாக சஞ்சரிப்பான். பீஷ்மர் படுத்து துதிக்க உட்கார்ந்தும், உட்கார்ந்து துதிக்க பாண்டாங்கனாய் நின்று, பிரஹ்லாதன் நின்று துதிக்க நரசிம்மன் நர்த்தனத்துடன் தோன்றியும், நாரதர் நர்த்தனத்துடன் துதிக்க கட்டியணைந்து பிரத்யக்ஷமாயும் வந்தபகவானை எளிதில்வசப்படுத்தத் தெரியாமல் சம்சாரத்தில் ஜனங்கள் துயரப்படுகிறார்கள். என்னபரிதாபம்!

ராமாயணம்:— தற்காலத்தில் பதவிகளுக்கு பொறுக்கி எடுக்கும் விதம் யாவருக்கும் தெரிந்ததே. பணம் ஜனபலம் கணியின் கட்டுப்பாடு இவைகளை அதிகமாகக் காணலாம். குணம் நிறைந்தவன் கிடைப்பது அரிது. ஜனநாயகமே மேலானது என்று நினைப்பது பிரமை. கூட்டத்தில் தடியெடுத்தவன் தண்டக்காரன். ராம ராஜ்யம் போன்ற ராஜாங்கமே மேலானதாகும். ரகுவம்சம்போன்ற வம்சத்தின் பெருமை அரசனின் கீர்த்தி முதலியன ஜனங்கள் மெச்சத்தக்கது. செடியின் குணத்தால் பழத்தின் ருசியை நிச்சயிக்கலாம். இம்முறை ஒழுங்குதவறாது. ஜனநாயகத்தில் தேர்தெடுத்தவன் ஒழுங்காய் இருப்பான் என்பது என்ன நிச்சயம்? அரசன் விஷ்ணுவின் அம்சம் என்று நாம் சொல்வது அவன் குணபரிபூர்ணாக தர்மபுத்தியால் ஜனங்களுக்கு திருப்தியைத் தருவதே காரணமாகும். இது தான் இந்திய சுவயராஜ்யம்.

கணேசர்விழா: இது அகில இந்திய கொண்டாட்டம். ஹிந்துக்கள் அனைவருக்கும் முக்கியம்.

யம். கணம் அல்லது சமுகத்திற்கே ஈசர் (தலைவர்). இவர் மனோபிமானி. மனதை நல்வழியில் நடத்தப்பட்டவர். நற்காரியங்களுக்கு ஏற்படும் விசனங்களை விலக்கப்பட்டவர். சம்ருத்திக்கும் செல்வத்திற்கும் காரணபூதர். ஆகாசபதி, உமாபுத்திரன். ஆகையால் பிள்ளையார். சத்காரியங்களுக்கு இவர் பூஜையே ஏற்றதாகும். ஸ்ரீஜகந்நாதராயர் விக்னேச்வர சந்தியில் இவருக்கு தனிப் பிரார்த்தனை செய்கிறார். வியாசர் கிரந்தங்களை யெல்லாம் லேககாக்காரியாக இருந்து எழுதினார்.

Review:— Sriman Mahabharata Tatparya Nirnaya with English Translation of the Original Text and notes from the unpublished commentary of Sri Vadi Raja Swami thereon. By Sri Gururaja Rau, B. A., B. L., Retd. Sub-Judge, Bangalore, with a foreword by Rao Bahadur B. Venkatesachar, M. A., Retd. Director of the Tata Institute of Science, Bangalore.

Mr. B. Gururaja Rau is well-known for his love of Sanskrit and Dvaita Philosophy. He has spared no pains in causing a knowledge of these to be widely diffused among the Madhwas in particular. His most recent effort was the new edition that he brought out of that rare work of Sri Vadiraja known as Sanathasujatheeya from the Mahabharata. The present work received just now is a master-piece of its kind—the translation of Srimad Acharya's Mahabharata Tatparya Nirnaya which, in the words of Rao Bahadur Venkatesachar as written in his valuable foreword, Mr. Gururaja Rau "has executed with great skill as it is not often easy to bring out the force of the original in a foreign language." While reserving for the next number a detailed estimate of this rare work which deserves nothing but praise, we will have Rao Bahadur Venkatesachar himself speak about this work of Mr. B. Gururaja Rau for which he is so eminently qualified. Says he, "The Mahabharatha Tatparyanirnaya occupies a high place among the works of Sri Madhwa

acharya, in fact, the Acharya himself is inclined to give it the highest place. The work consists of 32 chapters and is in a large measure concerned with relating the incidents of the Mahabharata so as to bring out the religious and philosophical import of the great epic. The three chapters at the beginning are of an introductory character. In the first, a rapid and yet comprehensive survey of the entire Brahmanical religious literature of India including Brahmasutras of Badarayana is made, and the fundamentals of the Dwaita philosophy are established. In the second chapter, what has been established in the first is shown to be borne out by the teachings of the Mahabharata. This is done by quoting significant passages from the epic and commenting on them wherever necessary. According to Sri Madhwa the Mahabharata contains the essence of all Indian religious literature and as an authority occupies the highest place. It is for this reason that he lays particular emphasis on what the epic teaches concerning the nature of the Supreme Being and the relation of the animate and inanimate world to the great Being. In the third chapter, an account of the creation of the world and the order in which the Devas emerge from Sree Hari at the time of creation are given. The story of the Ramayana is related in the next six chapters. The Avathar of Sree Vyasa (Badarayana) forms the subject matter of the tenth chapter. In relating the story of the Mahabharata to which the rest of the work is devoted, the incidents described in Harivamsa and Bhagavatha are dexterously woven into the fabric of the narrative. Throughout the work one of the main objects of the Acharya has been to reconcile the apparent inconsistencies and contradictions which are found in these three great works. How convincingly the reconciliation has been effected, a careful student of the work cannot fail to recognise".

Here is a notable instance of such reconciliation:—It is a moot point as to how Rama, who had been told by Jatayu about the carrying

away of Seetha by Ravana, who was known to live in Lanka which is in the southern direction, agreed to the despatch of messengers in all the other directions in search of Sita. Sri Vadiraja answers this by saying that thieves would not generally keep the stolen property in their own places but would conceal them elsewhere. But Rama knew for certain that she must be in Lanka and so it is that he despatched his most trusted servant Hanuman to the south and also entrusted the ring to him.

Every ardent Madhwa should be proud to possess a copy of this rare book which is priced Rs. Two only. Copies can be had from the author — at Saraswathi Niwas, Visweswarapuram, Bangalore City.

Subscription received thankfully from Sri Adakki Krishna Rau; Wallajapet.

Errata:—P. 112. 1st col. 2nd para line 13. Read Of bliss differing.

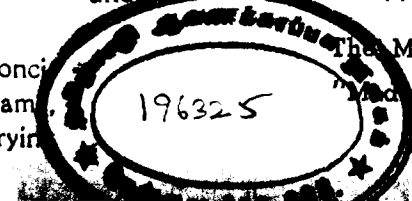
Do. Do. 3rd para 1st line: For *Foreward* read *Foreword*.

P. 116. 2nd col. 2nd para, 7th line, For बह्गल read बिह्गल

Do. Do. Do. 8th line. For बकलुवर read बललुवर.

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