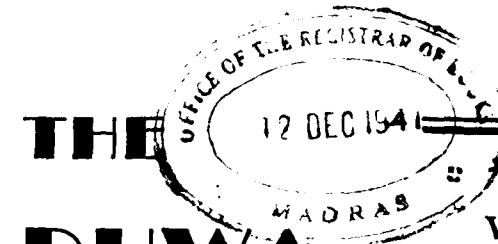


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EDITOR:

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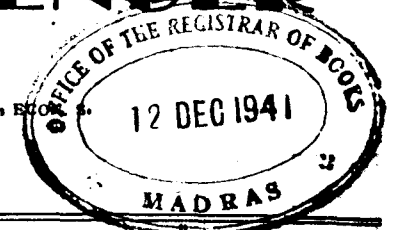
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THE MADHWA MESSENGER

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

[Mine is no mean heritage.]



Vol. III

MADURA: OCTOBER 1941.

No. 9

JEEVESA BHEDA.

By

Upanishad Ratnakara Raghunathacharya.

The attitude of many towards topics which were once considered of great importance is revealed by the following questions and answers:— "What is mind? Does not matter. What is matter? Never mind." Similarly, the relation between Jiva and Isa or God has almost ceased to arouse any interest in all except a few. Other questions and topics have elbowed out this question of questions. But a careful study of works like those of Pandit Upanishad Ratnakara Raghunathacharya reveal a wonderful world of thought and existence with features which are, in every sense, modern. The indifference with which modern-minded people are accustomed to regard the truths treasured in our scriptures would give place to intense admiration and appreciation if they are presented in their true colour and form. Mr. Raghunathacharya has helped us not a little in such a realisation.

It may be argued that an understanding of the relationship between Jeeva and Paramatma has no material value for us. The outlook and conduct of the followers of the three schools of Indian philosophy, have been not a little influenced by their respective teachings.

The typical Dwaitin has been made sternly plain and blunt and indifferent to worldly success. He is ready to fight for his principles irrespective of consequences. He is content to remain poor and accept success or failure as chance throws in his path. He is ignorant of the art of succeeding in this world. The members of the other two schools consider worldly affairs their main business, their rituals are much less and less cumbersome and exacting. With us the Ekadasi fasts, the Vrata Anush-tana, Madi, pollution and other things are more rigorous than in the case of others. A right understanding of the tenets of our religion will enable us to do our duties with a full appreciation of their real bearing. With us there are no self-deception or exaggerated claims of untenable equality or identity with the Highest to which doctrine they pay more lip-homage while, in all actions from birth to death, from dawn to dusk they act as if success in this "unreal" mithya-ridden world were a matter of terrible concern. Herein lies the transparent sincerity of the Madhwa to whom a spade is a spade, Hari is paratara, the world is real, the Jiva is different from and subordinate to Paramatma, the only real bliss is Mukthi, pure Bhakthi the only path leading there-to as is evidenced by every Pramana or authority. Seen from this angle of vision, it is of immense importance to know the exact relationship between Jiva and Paramatma. Hence we proceed

to establish Jeevesa Bheda disproving Abhedha between the two. The following is a translation of the summary of the chapter on this topic by the learned Pandit.

It is erroneous to conclude that "Tatvamasi" could be interpreted to mean identity between Jiva and Brahman. The first Prakarana — Sanmoolah Sampathsyaamahai. सन्मूलाः सम्पत्स्यामहे points to the origin of the Jeeva in all respects from Iswara. In the second prakarana, Agacchamahai—आगच्छामहे it is shown that we proceed from Him, exist in Him and return to Him. In the Third prakarana, Thalha Vyaghrova — त इह व्याघ्रोवा — souls have low birth like the quadrupeds where they are unable to distinguish between various objects. In the fourth prakarana, "स य येषां नमा" that the Jiva is under the control of God is mentioned. In the fifth, Anya Ivaima dhaana — "अण्वय इवेमाधाना" — that while the Jiva has gnana or wisdom, God on account of his being too delicate and complex is incomprehensible. "Lavanamethadudakai लवणमेतदुदके" — the sixth prakarana while showing the unrivalled greatness of God equally makes clear the phenomenon of His being not easily open to knowledge and understanding. The seventh "Ethaam Disam Gandhara येतां दिशं गन्धारा" states how it is impossible for one to comprehend Him or the knowledge of the difference between Jiva and Paramathma without the aid of the Guru. The eighth — "Thejaha para syaari — तेजः परस्यारि" — shows that the gnaana or agnaana of Jiva is dependent on God, while the ninth "अपहाशीत्" Apahaarsheeth — declares disaster to those who claim equality and identity with God while those who believe in Bheda will be rewarded with Moksha. The following further points are adduced to show clearly how the relationship stands between Jiva and Paramatma and how a mere close association has misled people into interpreting identity. 1. The string and the pearls. 2. The tree and the fruit juice. 3. The rivers that flow

into the sea. 4. The Jiva with the Paramatman within. 5. Jiva and the anu (atom) within of a Paramathma. 6. The salt dissolved in water. 7. The traveller and his destination. 8. The dependent Jiva and the independent Paramatma. 9. The thief and the detective. It is against plain commonsense to seek to establish identity between these pairs of objects on the mere ground of close association.

TALAVAKARA UPANISHAD.

By

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

(Continued).

Now, Brahman tells a story to illustrate the supremacy of the Lord Vishnu. Brahman, the Lord Vishnu abiding in the Devas conquered the Daityas, for the sake of the Devas. But the Devas thought that the victory and greatness was theirs only and were puffed up with pride. The Lord perceived the conceit of the Devas and in order to remove their misapprehension and teach them His greatness — appeared before them as Yaksha, accompanied by Uma, Siva and Brahman. The Devas were not able to know who this Yaksha was. The Devas said to Agni, "O knower of all that are born (जातवेद) find out who this Yaksha is" Agni, the god of fire, then went to Yaksha. — Yaksha asked him, 'Who art thou?' Agni replied, "I am Agni, I am the well-known Jataveda". "What power is in thee so styled?" asked Yaksha. Agni replied "Whatsoever is on earth, I can burn them all," "Well then," said Yaksha, "burn this" placing a piece of straw in front of Agni. Agni approached the straw with all the force he had but he could not burn it. He desisted after this trial and returned to the Devas and reported his inability to find out who the Yaksha was. The Devas sent Nasikyavayu to find out the Yaksha. Yaksha asked him "Who art thou?" "I am Vayu. I am the well-

known Matariswa, the mover in the mother space". (मातरि आकाशे भवसिमि गच्छामि इति) "What power exists in thee so styled?" asked Yaksha. He said 'whatever is on this earth, all this I can take up'. 'Well then, take this up' said Yaksha, placing the piece of straw before him. He approached it with all his force but could not take it and returned to the Devas and reported his inability in the matter. At last, Indra, the Lord of the Devas himself went to Yaksha. The Yaksha, however, disappeared from that spot. But in that very space where the Yaksha had stood, he saw a woman shining in beauty and splendour. She was Uma, (उमा) the consort of Siva. Indra asked her who the Yaksha was. She said, "Verily, this Yaksha is no other than Brahman, the Lord Vishnu; verily the victory belongs to Him. but you have become great and vain; give up, therefore, your pride". Indra then understood that Yaksha was Brahman, the Lord Vishnu and he was freed from conceit.

On account of the fact that Brahman, Chief Vayu, Siva, Sesha and Garuda and their consorts knew that the victory was not theirs but that of Brahman and were not proud, they excelled Indra and other Devas. Though Agni and Nasikya Vayu saw Yaksha first they did not understand Him as Brahman. Since Indra learnt first about Brahman Indra is superior to other Devas except Brahman etc. mentioned above.

When Brahman appeared as Yaksha, why was he accompanied by Brahman, Siva and Uma? The reason is two-fold:— (1) to show to the Devas that he was higher than them and they were His servants. (2) to show to the Devas that when they are not able to know even His servants, much less they can know Him. The reason for his disappearance when Indra appeared is this:— Indra was the wisest of Devas and he would ask questions. He was not so advanced as to be taught by Himself or Brahman or Siva. He was often more unfit to

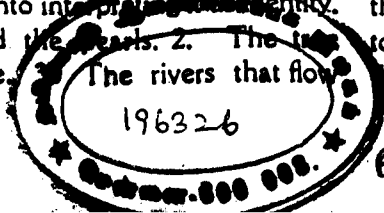
be taught by them because he was obsessed by Asuras at that time. Hence the Lord thought that Uma was the fit person to teach Indra and so. He left her behind to answer all questions of Indra.

After telling the story Brahman now instructs about the two forms of the Lord in Adhidaivata and Adhyatma for the purpose of meditation and worship. His Adhidaivata or cosmological form is His form called Kajula who illumines the lightning and other luminous objects, who closing His eyes sleeps on the ocean of milk at the time of Pralaya or destruction and who is the one and Supreme Brahman. His Adhyatma or psychological form is called Anirudha whom the mind partly apprehends but whom it does never comprehend and by whom the memory functions.

The Lord is called Tadvanam because He is Tatam or all-pervading and vanam or Vana-niya or all-beloved. Hence Tadvanam means the all-pervading Lord beloved of all. He who knows Him thus becomes verily loved of all.

Siva asked Brahman again to teach the Upanishad. This question has three meanings. (1) teach me about the Lord, the subject matter of the Upanishad (2) the means by which the knowledge obtained through the Upanishad can be preserved and (3) the means by which the knowledge can be obtained. Brahman answers the first portion of the question by saying that Brahmi Upanishad has been already taught. He answers the other portions of the question thus:— Tapas (penance or study of scriptures) Dama control of senses and Karma (performing one's own duties) are the foundations of this knowledge. The Vedas with all their Angas and Mimamsa are the sources of the knowledge. He who thus knows the Upanishad, having destroyed all sins is verily established in the Lord Vishnu, the Highest and enjoys his innate bliss in moksha.

The End.



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MANU DHARMA SASTRA.

31. Let the first part of a Brahmana's name denote something auspicious, a Kshatriya's connected with power, a Vaisya's with wealth, and a Sudra's with something low.

32. The second part of a Brahmana's name shall imply happiness, a Kshatriya's imply protection, a Vaisya's thriving, and a Sudra's denote service.

33. The names of women should be easy of pronunciation, be pleasing and auspicious, end in long vowels, with a word of benediction.

34. In the fourth month, the Nishkramana (the first leaving of the house) of the child should be performed, in the 6th month, the Annaprāsana, and any other auspicious ceremony required by the custom of the family.

35. The Chuda Karman or Chowla should be performed by all twice-born in the first or third year.

36. In the 8th year after conception, the Upanayana of a Brahman, in the 11th year of a Kshatriya and in the 12th of a Vaisya, shall be performed.

37. The initiation of a Brahmana who desires proficiency in sacred learning should take place in the fifth year after conception, of a Kshatriya who wishes to become powerful in the sixth and that of a Vaisya who longs for success in his business in the eighth.

38. The time for initiation of a Brahmana does not pass until completion of the 16th year after conception, of a Kshatriya until end of the 22nd year and of a Vaisya until completion of the twenty-fourth year.

39. Those who have not received the Sacrament at the proper time become Vratyas (out castes) excluded from initiation and despised by the Aryans.

40. With such men let no Brahmana even in times of distress form a connection through the Veda or marriage.

41. Let students according to the order of their castes, wear as upper garments the skins of black antelopes, spotted deer and he-goats, and for lower garments of hemp flax or wool.

42. The girdle of a Brahmana shall consist of a triple cord of Munja grass, smooth and soft, of a Kshatriya of a bow—string made of Murva fibres; of a Vaisya of hempen threads.

43. If Munja grass be not available, Kusa Asmantaka and Balbaga fibres with a three-fold knot or five knots according to the custom of the family shall be used.

44. The sacrificial string of a Brahmana shall be made of cotton twisted to the right and consist of three threads; of a Kshatriya, hempen threads; of a Vaisya, woollen threads.

45. A Brahmana shall carry according to the sacred law a staff of Bilva or Palasa, a Kshatriya, of Vata or Khadira, a Vaisya, of Pilu or Udumbura.

46. A staff of a Brahmana shall be made of such length as to reach the end of his hair, of a Kshatriya, to reach his forehead; of a Vaisya, the tip of his nose.

47. Let all the staves be straight, without blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire,

48. Having taken a staff according to his choice, having worshipped the sun—and walked round the fire turning his right hand towards it, the student should beg arms according to the prescribed rule.

49. The initiated Brahmana should begin his request with the word 'lady' (bhavathi); a Kshatriya placing the word 'lady' in the middle; a Vaisya, using the word at the end of the formula.

50. Let him first beg food of his mother or of his sister or his own maternal aunt or some female who will not disgrace him by a refusal.

VAYU STUTI.

(Introductory.)

In praise of Vayu. This is a work composed by Trivikrama Panditacharya the disciple of Srimad Acharya. He accompanied the great guru in his visit to Badarikasrama. One day Srimadacharya had closed himself within doors, and wondering what he might be doing so long alone, the sishya peeped through the keyhole and found him at his worship of Sri Nara Narayana. He found in him the form of Sri Anjaneya and immediately concluded that he was no other than an Avatar of Vayudeva, and on the spot, composed forty stanzas each having the power, when recited, of conferring a particular gift or boon. For instance, the first stanza beginning "Srimadvishnavanghri" grants power or potency of speech; the second, "Uthkanta Kanta" confers "Pragna" or good knowledge; the third "Janmadhi" brings freedom from disease, and so on. Then this prince of Pandits placed the work before his Guru for approval; where-upon the latter, not liking the idea of self-praise, composed two stanzas in praise of the Nakhas (finger-nails) of Sri Narasimha as he would accept or approve of nothing which omitted mention or praise of the Lord. While the Guru granted that each sloka shall have an appropriate *Phala* or power, the two stanzas in praise of Nakha of Narasimha, the Guru ordained, shall form the upper and lower lids of a case wherein the jewel of the forty stanzas shall remain encased. The case enclosing a Kohinoor (the most valuable diamond of India) shall be worthy of the Jewel within. Hence the forty-two stanzas form a perfect set, case and jewel, each worthy of the other. No daily Devatharchana is complete without the repetition of Vayu Stuti which has to be done in purity of body and mind. The beauty of our system is that even in the daily program of our living, we are made to conform to rules of health, hygiene, sanitation, purification of the mind, body, will

and emotion, treading throughout the Godward path. This does not incapacitate us for our bread-winning avocations; Eminent Madhwas in the past have shown in their own instances that such a way of life is quite compatible with modern conditions. It brings us the blessings of Hari and Guru. Our contact with the West in the way in which it has been done in recent times has dried up the precious drops of faith, reasoning, and vigorous action which were perennially oozing as from springs. With our indogenous ideas banished, the dirty business of so-called self-Government is not worth having if it results in that. Let us make up our minds, individual and community, Sishya and Guru, to conserve our group-energy and thrive not only in this world, but also in the lives to come.

SADACHARA SMRITHI.

[The text of this has been published in three previous numbers of our journal. We are obliged for the following commentary on the same to a pandit of great eminence in Shastra who wishes to remain anonymous. —Ed. M. M.]

Sadaachara Smrithi is one of the 37 Moola Granthas of Srimadacharya. It lays down the code of conduct for the Madhwas from leaving his bed to his going to it again at night. *Sada* —at all times; *Achara* —proper behaviour or conduct; *Smrithi* —a code easy to be remembered by its brevity and pointedness. This Smrithi has been laid down by the greatest of the Acharyas

Who is an Acharya? He is one who (1) gathers knowledge from appropriate sources **आचिनोचित शास्त्राणि** (2) who meditates on the knowledge so gathered i. e., digests (3) who practises all that has been gathered **यस्तु आचरेत्तेजयः** (4) who can teach others besides making them express what they have learnt.

An Exposition of
HARIBHAKTHI SARA
OF
KANAKADASA

By K. V. V. Rau, B. A., B. L.,

Introduction.

This is a metrical composition consisting of a hundred and ten verses. Each verse consists of six lines. The middle, third and the last one are generally lengthy. These verses are set to music. That is what the author says, towards the close of this work. Their diction is simple. The words used are musical. They please the ear and appeal to the mind. These are written in Kannada language. The style is simple. It was intended to appeal to the masses.

The writer of this work was Kanakadasa. Dasa denotes one who is devoted to sing the praises of God. Kanaka is said to be a contemporary of Sri Vyasa Raya, the founder of the Vyasa Raya Mutt. This is one of the important Mutts. Sri Vyasa Raya was a scholar. He was a follower of Dwaita religion. Sri Madhwa is the expounder of this religion. Dwaita religion is as old as this earth. It is even older than that. This is a living religion. That is why, I have said that Sri Madhwa is the expounder of this religion.

Kanaka, was attached to this Vyasa Raya Mutt. I am not interested in writing stories about him. From his work it could be said that he must be a learned man. From his work it could also be said that he was a devout man. He seems to have had wide experiences of mankind. He is said to have been born in a Kuruba sect. The Kurubas are shepherds by profession. They are Sudras. To use a modern term, they are non-brahmins.

A sudra is one who is not initiated into Brahma Vidya. Brahma Vidya is the knowledge about Brahman. Brahman is that superior one whose greatness all accept. Those

who follow Vedas are Vedantins. They call him as Brahman. Those who follow the Puranas, are Pauranikas. They call him Bhagavan. Some call him Vishnu. These are Vaishnavas. In this way, this could be multiplied. The knowledge of such a high person is called Vidya. It is the Vedas that teach him. The Vedas are innumerable. So says a Sruti text. But they all deal with one subject alone. That is about Brahman. So says a Sutra text. Originally, there were four Vedas. Rig, Yaju, Sama and Atharvana. The span of man's life is very short. Vedas say it is hundred years. Major portion of this is spent without trying to know something about the Brahman. To make these Vedas shorter, Bhagavan manifested himself on the earth. This is known as Avatar. Sri Vedavyasa was this avatar. We owe the present four Vedas to him. He culled out some portions from the original Rig Veda. This is the Rig Veda which is now in vogue. So he did, with Yajus, Sama and Atharvana. In course of time these also became difficult. Man's life was not sufficient to master these. Hence Sri Vedavyasa put these in logical order. He condensed them. He introduced mnemonics. These are known aphorisms. Indians know these are Brahma Sutras. These are authoritative interpretations of the Vedas. Brahma Vidya includes a study of these Sutras. Those who are initiated into the mysteries of Brahman can study these. These are hallmarks of scholarship. The extant literature are only the commentaries of these. Rituals before the sacred fire and meditations are essential for the initiated. There is Sruti text, that a Sudra is ineligible for this. The Sudra belongs to the fourth varna. This is called caste system. Geeta mentions the existence of caste system. A woman, a sudra and one who is a Brahmin by birth but has not been initiated, as set out above, are ineligible to study Vedas. By Vedas, Srutis are included. So says a Sruti. The Brahma Sutra also supports this. This is in the Apasudra Adhikarana. This Kanaka as a sudra was never initiated into the studies of

the Vedas. So with the Sruties. Instead of this, a close study of the Puranas and Bharata are prescribed for such ineligibles. Bharata is called the fifth Veda. To bring out this idea, it is said that Bharata contains all the thoughts expressed in the Vedas and Srutis. It is also said that what has been contained therein are sometimes not to be found even in the Vedas.

Kanaka was not a 'rebel' in his time. He seems to have followed the tradition. He preaches lofty ideals. He embodies Vedic thoughts as dealt with in Bharata. He never utters Srutis and Vedas. His allusions are always to be found in Puranas. His expressions are simple and straight. This is his outstanding feature.

As sudra, he could hear and understand the Vedic thoughts, read out to him. In the Vyasa Raya Mutt he had ample opportunities for these. He had the fortune to move closely with Sri Vyasa Raya. Vyasa Raya has written three standard works on Dwaita philosophy. They are the very pillars of that religion. They are Chandrika, Tarka Tandava and Nyayamrita. These deal with Vedanta, Tarka and Nyaya. These are three important systems. So Kanaka had an opportunity to hear these read. He had imbibed those thoughts. These he has utilised in his works. So they are worth studying.

(To be continued.)

DAASARA PADAGALU.

LIFE'S WORTH: — बाळवदर फल.

By Sri Jagannatha Raya.

(Continued from P. 122 of our Sep. Number)

मन वाकायदोलनुभविसुव दिन दिनद विषय
साधनगळनू । अनिलान्तर्गत वासुदेव ता विषयंगळ
भोगिसुतिहनेबोदे ॥ ३ ॥

Mana vaakkaayadolanubhavisuva dina
dinada Vishaya Saadhanagananu, Anilanthar-
gatha Vasudeva thaa Vishayangala Bhogisuthi-
hanembodai.—Phalavidu.

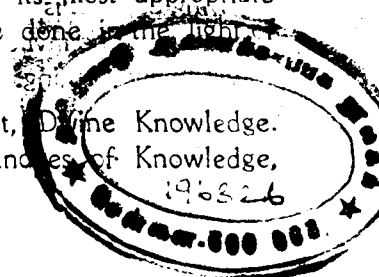
The sources of karma or action are three-fold—the manas or mind, which generates thoughts; the tongue, the next stage in the journey towards action, which gives expression to the inner feelings; the third is the visible act done, seen in all its excitement and result. Man does numerous acts in the above three stages. Some may stop with the first; others with the second and still others go further getting translated into action. Whatever that may be the human being experiences the thrills of each of these stages which leave the mind affected in varying degrees and ways. When such experiences are offered at the feet of the Lord with whom Anila or Vayudeva (mukhya prana) is ever present, i.e. Vasudeva who is Anilanthargatha, He sucks up the essence and is pleased. Thus every action done with manas, Vaak, or Kaaya, mind, speech, and body can, if we consciously so will it, become a series of offerings earning the benedictions of the Lord. The quality and purpose of each action, however indifferently done, is elevated, being worthy of acceptance by the Lord. He is the ultimate enjoyer of the fruit of every action, good, bad, and indifferent. The responsibility for the actions of the individual soldier acting under instruction from higher authorities is not his but such as to add its own quota to the general fortunes of the army as a whole, credit or discredit going to the chief who issues all instructions. If every Tommy should claim credit for the general result, it will only raise a smile, if the result be good; if otherwise, he may be held responsible for the entire disaster. If everything is left to the General he will rectify errors, deepen good impressions, round off the angularities and ensure success in which each individual may claim to have done his share. He (the Lord) enjoys the essence or Vishaya of each action. If to live is to act continuously (non-acting resulting in death), such an out-look on life as is visualised above is the ideal one, as it ensures "that bliss that is centred only in the mind." The Lord then becomes Bhogi, Bhokthru, and the fruits

Manadolagai Thaaniippa mana vendenisi-
kombanu manadavritthigalanusarisi Bhoganga-

Man should know definitely that Hari is of a form and nature which makes Him the highest Purushaartha—the summit of all desirable objects on this earth, because He is Purushottama with whose help the four Purushaarthas can be realised—Dharma, Artha, Kaama, and Moksha. He is the goal of Dharma, the satisfactory performance of Duty; Artha, material objects to be used for His realisation; Kama, the best object to be desired; Moksha, the bliss that is Himself. With such a consciousness, man must perform Sadupaapana—Upaasana which is Sat, as prescribed

Brahmana:—Originally meant a member of the Brahmana class who had to maintain purity of body and mind, control of the will and senses, a high standard of knowledge, worldly and divine, and proficiency in Sanskrit. He had to pass through the various Samskaras at appropriate periods. He must observe the

Vidya:—Meant first, Divine Knowledge.
Then it meant all branches of Knowledge,



whatever was worth knowing. Our ancients discriminated between desirable and undesirable knowledge (trash or mischievous literature) Much Time and energy were saved by having a definite idea of the goal and the path leading there-to. Here the guide or Guru played a vital part. The reader (?) (or hearer?) was not left to himself. Vidya today is anything and everything including the superb art of deceiving others and the humane art of human destruction.

Adrishta:—What is not seen. Today, it means a fortune however got. People pride themselves upon the methods by which they had Adrishta.

Bhagavatha:—One devoted to Bhagavaan or the Lord; or, an exponent of Bhagavatha purana. Still later, a Harikatha performer. Very few of this talented class remain today. It has given place to the mad and maddening cinema where Seetha appears as an unblushing challenging matron and Rama is seen like an athletic dandy.

THE DIPAVALI.

Strictly speaking, the word means—a line of lights or a collection of illuminations. It is the most popular festival among the Hindus of India. It occurs on Chaturdasi, the fourteenth day of the dark fortnight in the month of Asweeja. From 2 or 3 A. M. on that night people begin their oil baths in hot water, (Gangasnana) and then put on new clothes which they have purchased previously. It is a great occasion for the renewal of clothing. There is feasting in the night and on the following day. It is also an occasion for the son-in-law to be invited and feted and presented with new clothing. Latterly, it has come to mean an opportunity for collections and presents.

But the real origin of the festival is thus. It is the anniversary of the destruction of Narakasura by Krishna. Hence, it is known as Naraka chaturdasi. Naraka was an Asura, the son of Bhumi (the earth), slain by Krishna in the palace of Varuna. *Nisunda Narakan katan*, destroying the bonds of Muru, Krishna slew Nisunda and Naraka and made safe the way to *Praggyotisha*. Naraka aspired to the position of Indra (Aindram Sthanam) by practising austerities during 10,000 years and by learning. Indra then thought of Vishnu who slew him. Bhouma robbed the ear-rings of Aditi which were recovered by Krishna by use of Vaishnavastra which had been secured by Naraka's mother, Bhumi for her son.

Nara-Narayana.—Once Brihaspathi and Usanas went to Brahmadeva with the Maruts accompanied by Indra, the Vasus, Agni, Adityas, Sadhyas, the Saptarishis, Viswavasus, and Apsaras and having bowed, sat round Brahma. Just then two ancient deities (Purvadevan) the Rishis, Nara and Narayana, left the place. When Brihaspathi asked Brahma, "Who are these that left without worshipping thee?" Brahma replied, "They come from the world of men to the world of Brahma; worshipped by the Gods and Gandharvas, they exist only for the destruction of Asuras". Indra went to where the two were practising austerities with all the gods led by Brihaspathi. As there was a great war in prospect, Indra got the boon that Nara and Narayana should assist him in battle. Both of them by their acts enjoy numerous eternal and celestial regions and are repeatedly born in times of war. Narada the Vedic sage referred to this, speaking to the Vrishnis.

Narayaniya. Bhishma said, "I heard it from my father that in the Krita age during the epoch of Sivayambhuva Manu, the eternal Narayana, the soul of the Universe, took birth as the son of Dharma in a quadruple form as Nara, Narayana, Hari, and the self-existent (Sivayambhuva) Krishna. Amongst them all

Science, Superstitions and Customs.

Nara and Narayana practised the several austerities repairing to the Himalayan hermitage Badari. Narada went thither wondering what deity they could be worshipping. He asked Narayana who said that nothing could be said on this matter as it was an ancient mystery; but because of his devotion, he instructed him about *Kshetragna*. The twenty one Prajapathis, Brahman etc were first born and obeyed the eternal law of the Supreme God. Narada went to Svetadvipa to behold Narayana in his original shape. The inhabitants of that Dwipa have no senses etc; they are white and free from every sin etc, Standing in Yoga in the Svetadvipa, Narada hymned out the *Mahapurushastava* where-upon Narayana showed himself *Viswaroopadhrik*, bearing Viswaroopa, uttering with his mouths Gayathri, Om, the Aranyaka and the four Vedas. He mentioned Ekata, Dvita, Trita and instructed Narada "I am known as Purusha; without acts, I am the 25th. Hiranya garbha etc are in me. I am Kapila. Brahma springs from Aniruddha's navel. Narayana will perform feats which are his incarnations—Rama (Bhrigu) in Treta, Dasaratha Rama in the twilight between Treta and Dwapara when Ekata and Dvita as a result of their injury to Trita shall take birth as apes and be my allies; in the twilight between Dwapara and Kali I shall take birth as Krishna to slay Kamsa, take residence at Dwaraka. Brahma himself has never seen me in this form which thou hast seen". Hari disappeared. Narada returned to Badari to behold Nara and Narayana. This great Upanishad, consistent with the four Vedas and with Sankhya Yoga, is called *Paancharaatra*; recited by Narayana himself it was repeated by Narada in the abode of Brahma, to the edification of the Rishis, Said Bhishma, "I heard this story from my father Santhanu; it is a Purana, and should not be communicated to any one that is not a worshipper of Vasudeva. It is the essence of hundreds of other narratives thou hast heard from me. As the Devas churned the Ocean for Amrita, so the Brahmans of the days of yore uniting together, churned all the scriptures and raised this narrative".

The superstition regarding the evil eye was not confined to the Orient alone. Even the accidents dreaded the evil eye. For instance, the King's evil required the king's touch and in England from the time of Edward the Confessor down to the days of Queen Anne, the royal prerogative was indulged. Patients were housed and fed by the ruler and bore around their necks a medal known as an "angel". We in South India are all familiar with the terms "ராஜகிருஷ்டி", especially when it so happened that he had some influence in the King's Court or held some appointment under the King. A diabetic boil which is generally a disease of the wealthy and those fed with rich foods, having no active habits was given the superior nomenclature, "ராஜகிருஷ்டி" and the superstition that it is the effect of the King's evil eye is still believed in. Many diseases were attributed to the evil eye in the West in olden days and like the protective amulet, there were protective substances to ward off those diseases. A person used to carry in his pocket a potato as a cure for rheumatism; a spider used to be hung around one's neck in a nut-shell for the cure of malaria. As Science advanced, electric belts came to be thrust on the public, as the panacea for all ills and evils.

With regard to small-pox, some practices are being observed, which though coming under the category of superstition, are still preventive measures and have a scientific bearing. A bunch of neem leaf adorns the front roof of a small-pox infected house. This is an indication to show that the house is infected and none should enter it. Neem is now scientifically known to be deodorant and a disinfectant and the neem leaves kept by the side of a patient and kept in the roof in front of the house, therefore, serve a double purpose, as a warning to the healthy and a deodorant and a disinfectant to the sick. The neem serves a different role at child-birth. It indicates the birth of a child

and is intended to warn the sick and the unhealthy not to enter the house lest they should be the cause of spreading infection to the mother and the child. A crude and undesirable method to indicate the birth of a child is to tie a torn unserviceable shoe at the entrance of the room. This practice is perhaps prevalent among the lower strata of society but the neem leaf is generally in vogue among the higher classes. A confined woman is said to be polluted for 10 days and no one except those in attendance on her should enter her room. The idea is to prevent infection from outside. It is an admitted fact that a woman after delivery is easily liable to catch infection and it is to prevent such a contingency that this practice has been devised.

Now, to revert to superstitions about small-pox, if the patient is a married man, his wife is not permitted to see him or nurse him and his wife's parents and relations are prevented from entering the house. The former is intended to see that the patient does not become suddenly emotional which is likely to happen when he sees his wife thereby aggravating the disease and the latter certainly to prevent the infection from spreading. It is more difficult to oust near relations, which the parents-in-law are, than friends and distant relations. Hence this special injunction on them. No chillies, mustard or such pungent things should be fried in the household. As the pungent odour, if inhaled is likely to cause inflammation, this is prohibited. No articles should be sold to or purchased from outsiders during the period of infection. This is another preventive measure. Thus we find that every superstition connected with this disease can be scientifically explained. So, there is no harm in sticking up to these superstitions.

Feeding the crows with freshly prepared food before partaking of it is an old superstition which is fast being discarded. We notice this practice even now in the Hindu temples. A morsel of food that has been prepared for the

deity is scattered first to the crows before it is served to the devotees assembled there. Crows are susceptible to any poison even in small quantities and they soon succumb to it. This is a test for food-poisoning, though crude, and this is really a means of saving many deaths from that cause.—*Health*.

A short account of Navabrindavan.

(Pampashektra)

D. V. Yadava Rau, B. A., B. L.

[Photographs (small size) illustrating four scenes supplied by the contributor await publication at the next most convenient opportunity. Ed. M. M.]

Dandakaranya Krita Yuga Kapila & Vashita.

Treta .. Rama, Sita & Lakshmana; Aranya Vasa.

Dwapara: Jambavan.

Kali Yuga: Bukka, Harihara, Devaraya,

Kishkindhakanda.

1. Padmanabha Thirtha, 1st, Disciple of Sri Madhwa. Karthika Bahula Chathurdasi (1246 S. Saka.)

2. Kavindra Thirtha 8th. from Acharya, Chaitra Suddha Navami (1321 S. S. west of Padmanaba Thirtha)

3. Vageesa Thirtha Chaitra Bahula Tritiya (1320: North of Padmanabha, 1329 S. S.)

4. Brahmanya Thirtha's disciple—Vyasarayaru.

Contemporary of Sripadarayaru. Vaisakha Bahula Dwadasi (1388)

Commencement of his powers 1422 Kuha Yoga of Devaraya when Vyasarayar assumed reins of Govt. 3½ Ghaligai.

Police salute in Vyasaraya Mutt Commemorates the event. 1462 S. S. Palguna Bahula Chavuti.

Description—Four elephants round the Brindaban and four Kankana pratichakra indicate his rule.

South of Padmanabha Theertha.
Facet of Brindaban:

East—Sri Rama with Sita.

North—Lakshmana with bow & arrow.

South—Mukhyaprana.

West—Vittala, Narasimha, Yasoda sameta-Bala Krishna and Bharata Yamarajuna trees incident.

5. Raghuvarya Theertha (13th. in the Uttaradhi mutt list) Contemporary of Ragnandana Thirtha 1419 Jheshta Bahula Tritiya N. E. of Vyasarayaru.

6. Sudhindra Thirtharu S. W. of Vyasarayaru. Sishya of Vijayindra, author of 104 works of Dwaita Vedanta. West facet contains the figure of Sri Moola Rama.

7. Sreenivasa Thirtha (back & west of Sri Vyasaraya)

8. Ramachandra thirtha: Rt. of Vyasaraya 4th. from Sreenivasa thirtha.

9. Govinda udayar (impt. disciple of Sreenivasa Thirtha: Left of Padmanabha.
Description:

North—Sri Rama.

East—Rama & Sita.

South—Swamigalu worshipping Mukhya Prana.

West—Vittala

Refce;

Hampi Ruins (described & illustrated by A. H. Longhurst.)

Received with thanks the following subscriptions from Messrs.

1. T. S. Venkataramana Iyer, B. A., L. T., Retired Professor, Coimbatore College, for Vols. II and III.

2. K. Vasudeva Rau of Liptons Co. Salem, for Vol. III.

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6. S. Raghavendra Rau, Retd., Deputy Collector, Cuddalore. N. T. Vol. III.

Obituary:—Mr. C. Krishna Rau, aged nearly 90 years and in good health, who died last month at the residence of his son Mr. C. K. Raghavendra Rau, 23, 2nd. Cross Road, Chamrajpet, Bangalore City. Mr. Krishna Rau was of a pious disposition, religious, with Devaranamams ever on his lips. He took the sorrows of life of which he had his share, with that detachment which is preached by Purandara Dasa in his well-known *pada*—*Easa Beku*. The world is more interested in the havocs wrought by the so-called great and has a sneer at a good and serene life like that of Mr. Krishna Rau. Two pious sons and a daughter survive him to whom we offer our sincere condolences.

தமிழ்ப் பகுதி.

ஜீவோபேதம்:—தத்வம் அலி. நீ அதாக இருக்கிறாய் என்னும் உபநிஷத் வாக்கியத்தை ஜீவனும், ஈசனும் ஒன்று என்று அத்தைதிகள் அபிப்பிராயம் கொள்ளுகிறார்கள். இதை ஒன்பது விதமாய் த்வைதிகள் கண்டித்து பேதத்தை நிலைநிறுத்துகிறார்.

(1) ஜீவன் சகலவிதத்திலும் ஈசுவரனில் அடங்கியவன். (2) அவரால் ஈகழிக்கப்பட்டு திரும்பவும் அவரில் போய்ச் சேருகிறான். (3) தாழ்ந்த ஜீவர்களுக்கு ஸ்வரூப ஞானம் கிடையாது. (4) ஜீவன் ஈசுவரனிடம் பாரதீனன். (5) ஜீவனால் ஈசுவரனின் மஹிமையை அறியும் திறமை குறைவு. (6) ஜலத்தில் கலந்த உப்பு. அப்போதும் ஜலம் வேறு, உப்பு வேறு என்றபடி பரமாத்மா ஈம்முன் இருப்பினும் ஒன்றாக முடியாது. (7) குரு தான் அவரை அறிவதற்கு வழிகாட்டுபவர். (8) ஜீவனின் ஞானஞ்ஞானங்கள் ஈசுவராதீனம். (9) ஈசுவரனுடன் சமத்வம், ஐக்யம் கொண்டாடுபவர்களுக்கு சைக்யம், விஷ்ணுவுக்கு சர்வோத்தமத்வம் ஜீவனுக்கு ஈசுவராதீனத்வம் உண்டென்று நம்புபவர்களுக்கு மோக்ஷமும் பலம் என்று நிரூபிக்கப்பட்டுள்ளது. மேலானவர்களுடன் சமத்வம் பாராட்டுபவன் விபரீத நிலையில் அகப்பட்டு தனக்கே கெடுதியை விளைவித்துக்கொள்வான்.

நலவகா உபநிஷத்:—தேவாசுர யுத்தத்தில் தேவர்கள் ஜயித்ததின் காரணம் தங்கள் சாமர்த்யமே என்று அவம்பாவம் கொண்டார்கள். இதை அடக்க விஷ்ணு யக்ஷரூபியாய் பிரம்ஹாதி தேவதைகள் முன்பில் தோன்ற அவர்களுக்கு இவர் யார் என்று தெரியவில்லை. முதலில் அக்னி, யக்ஷனிடம்வா “நீ யார்?” என்று யக்ஷன் கேட்டார். நான் சகலத்தையும் எரிக்கக்கூடிய சக்தி யுள்ளவன் என்றான். ஒரு புல்லை வைத்து “அக்கினி, இதை எரி,” என்றார். யக்ஷன் பலவிதங்களில் பிரயத்னினப்படும் முடியவில்லை. பிறகு நாவிக்ய வாய, தான் பூமியிலுள்ள எதையும் தள்ளிவிடமுடியும் என்பதாகச்சொல்ல, அதே புல்லை யக்ஷன் வைத்தார். அதை அசைக்கமுடியவில்லை. பிறகு யக்ஷன் மறைந்துவிட்டார். ஆனால் அவர் நின்று இடத்தில் தேஜோமயமான பார்வதி காணப்பட்டாள். இந்திரன் இந்த யக்ஷனின் வரலாற்றைக் கேட்க, உமா—இவர் தான் பிரம்மன், உயிர், உலகம், விஷ்ணு. உங்கள் கவத்தை விட்டால் அவருடைய மஹிமையை அறியலாகும் என்றார்.

ஹரிநாமிருதசாரம் கருணாகீர்த்தி:—ஹரி நம் மனதில் மனம் என்ற பெயர்கொண்டு இருந்து ஜீவன் செய்யும் சகல கர்மாக்களின் ஈசத்தையும் ஸ்வீகரித்து அவரவர்களின் சத்வாஜஸ்தமாதி குணங்களை அனுசரித்து பலன்களைக் குடுப்பான். நம்முடைய கர்மாக்களை அவனுக்கு அர்ப்பித்து தகுந்த சாதனங்களை செய்தால் தன்னையே நமக்குக் குடுத்துவிடுவான். இவனே புருஷோத்தமன். சகல புருஷார்த்தத்திற்கும் உத்தேசியன். ஸதுபாஸனை செய்வதால் அர்ச்சனனுக்கும், துர்யோதனனுக்கும் குடுத்த மாதிரி குடுப்பான். பாரத யுத்தாரம்பத்தில் அர்ச்சனன், கிருஷ்ணன் ஒருவனிருந்தால் போதுமானது என்று விரும்பினான். துரியோதனன் பெருங் கூட்டமான சேனையை ஆபேக்ஷித்தான். இதனால் பாண்டவர்களுக்கு ஜயமும் கௌரவர்களுக்கு அபஜயமும் குடுத்தான். உபாவிப்பவர்களின் யோக்யதைப் படி குடுப்பான் என்பதற்கு சந்தேகமில்லை.

N. B:—Our readers to whom the “Messenger” is being regularly sent are requested to clear off all arrears.—Manager, M. M.

மனுநீரம் காலதீரம்:—பிராமணனுக்கு பெயரிடுவதில் சபகரமாயும், கூத்திரியனுக்கு பலத்தையும், வைசியனுக்கு திரவியத்தையும் குறிக்கும் விதமாய் பெயரிட வேண்டும். ஸ்திரீகளின் பெயர்கள் மங்களகரமாயிருத்தல் வேண்டும். 4வது மாதத்தில் நிஷ்கிரமணமும் 8வதில் அன்னப்பிராசனமும்; முதல் அல்லது 3வது வருஷத்தில் சொளமும், த்விஜர்களுக்குச் செய்யவேண்டும். பிராமணனுக்கு கர்ப்பம் தரித்த 8வது வருஷத்திலும் கூத்திரியனுக்கு 11வது வயதிலும் வைசியனுக்கு 12வதிலும் உபநயனம் செய்யவேண்டும். வித்தியாப்பியாசம் பிராமணனுக்கு 3வது வயதிலும் கூத்திரியனுக்கு 8வதிலும், வைசியனுக்கு 8வதிலும் செய்யவேண்டும். மேலே சொன்ன சம்ஸ்காரங்கள் ஸகாலத்தில் செய்யாவிட்டால் அவர்கள் விராத்யர்கள் ஆவார்கள். அவர்களிடம் பிராம்மணர்கள் எவ்வித சம்பந்தமும் செய்யலாகாது. பிராம்மணனுக்கு பல்வ அல்லது பலாதண்டமும், கூத்திரியனுக்கு வடதண்டமும், வைசியனுக்கு ஓளதும் பரமும் ஏற்பட்டது. தண்டத்தைக் கிரஹித்து சூரியனை தியானம் செய்து அக்கினியை பிரகக்ஷணம் செய்து பவதிபிக்ஷாந்தேஹி என்று பிராம்மணனும், பிக்ஷான்பவதி தேஹி என்று கூத்திரியனும், பிக்ஷாந்தேஹிபவதி என்று வைசியனும் சொல்லி தன் தாயார், கூடப் பிறந்த அல்லது பந்துக்களில் ஒரு ஸ்திரீயைக் கேட்டு வாங்கவேண்டும்; ஏனென்றால் இவர்களில் எவரும் மறுத்து அவமதிக்கமாட்டார்கள்.

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