

THE MADHWA MESSENGER

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



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PURANDARA DASARU.

[Drawn from memory of a dream on 13-1-42 when the saint was heard to sing "Ilai Vailunta Kaanilo."—P. 189.—Ed. M. M.]

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[*Mine is no mean heritage.*]

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THE NEW YEAR 1942.

Next month, we commence the Fourth year of our life. Three years of struggle for existence and growth have passed. Sri Hari, Vayu, and their devotees, our Madhwa Brethren interested in the preservation of our unrivalled Siddhanta have been behind this journal whose one aim has been to mobilise our spiritual resources against the forces of disruption leading to decay and final extinction. It is the same old story, good against evil. The ultimate victory is certainly with Truth. But the struggle has to go on nevertheless. As Burke said, "The good must associate where the bad combine." Our religion has ever been under the fire of adverse forces. The good must, therefore, associate, because the bad are ever combining.

Work like the one we have taken up brings both pleasurable and painful experiences. During the past half-year, we have been treated to a series of unjustified and filthy abusive articles by a contemporary Vernacular Journal. We seek consolation in the noble lines of the great Jagannatha Dasa — भयाभया निदास्तुति गच्छतु दिना शिरियरस चितिसरो निम्ना अधीना — "Your true devotees are the same under fear or no fear; under praise or dispraise; for everything is as ordained by you."

A rumour, going round in this town, that the controversy started some months ago to which we were made a party, was terminated by our tendering an apology, is as unfounded as it is mischievous! We, for our part, have nothing to apologise for. The need for such a thing is elsewhere and, certainly, not with us.

We are profoundly grateful to our learned contributors for the disinterested service they have been rendering for a great cause, and making it the success that friends assure us it is. A well-intentioned friend remarked jocularly that we have in certain gentlemen "standing contributors." We are justly proud of their association with our journal. Rabindranath Tagore and Sir P. C. Ray were standing contributors to the "Modern Review". We cannot assess correctly the worth that is near us. We want somebody else to say that so and so is a great man. We would then join the throng. It is due to our inferiority-complex, betraying a lack of courage to come out boldly with our opinions. We were told in the course of our Xmas tour by not a few that particular articles by our "standing contributors" were "highly interesting, instructive and very ably written."

The progress of Western civilisation culminating in the present war must be an eye-opener to many a deluded soul caught up by its glitter. Under its impact we have been reduced to mere moving figures. A generation

ago we had stalwarts among us physically and mentally. Today we are far otherwise. Foreign influences have insidiously and subtly worked upon us. We have been enslaved to tea and coffee drinking which are fast displacing more substantial and regular intakes of food. We are transferring our affections from the home to the hotel, from the temple to the cinema. "We have given our lives away a sordid boon!" Giving up notions of false prestige and dignity, let us recover our manly vigour by reverting to the old way of "plain living and high thinking". Let it not be said "It is too late"!

Our schools and colleges used to be centres of real culture leading to noble living and thinking. They did not wean away young men from home influences. Education for sometime past has been far too expensive, aimless and without any corresponding benefit. The community most affected is the Brahmin, particularly the poverty-stricken Madhwa. The road to employment is blocked. For one who has the chance of being employed, why should hundreds undergo the course depriving themselves of their slender patrimony? It is no use leaving the matter of education to the teachers, the Department and the University. Our glamour for sitting before desks must go. It is the parents' concern to look into the matter and act courageously. A costly education and a costly wife will complete the unhappiness of a young man and his family. Let parents educate their children at home for their ancestral occupation. A successful purohit is much better than a hungry lean graduate. The glamour of high alliances must simultaneously go.

Daily Pooja and Parayana and Bhajana periodically would dispel the gloom gathering in our minds. Memorising of striking passages and songs is an excellent recipe for melancholia.

It is pathetic to hear the cry of unemployment amidst abundant scope for employment, which has for us only one meaning, that is, a job in an office. We should seek not only

the beaten tracks but also, with initiative and in a spirit of adventure, explore new channels. We need not go far for this. Education of our boys and girls along truly national lines could, besides saving them from perilous paths, offer employment to unemployed Madhwas. An organisation for the starting of such schools among us could be made a fit subject for concerted thought and action in the hands of our leaders and Matadhipathies, besides Sabhas like the Madhwa Sanghas of Bangalore and Trichinopoly, Bhubbhutsu Sabha of Coimbatore, and the S. M. S. O. Sabha of Tirupathi. We can have a net-work of such schools wherever Madhwas are, having a common syllabus, under one direction, with one policy. It should form a public service like any other in the country. We are starving amidst plenty. Our helplessness is akin to bachelorship enforced on a married man!

The price of paper has risen abnormally. We, for our part, are determined to stand the strain. Our readers must seriously think of becoming subscribers. The subscription works to less than three annas a month. Our subscribers would help us not a little by sending their subscription—only Rs. Two for twelve months—promptly. Some seem to feel doubtful about the continuance of our journal and send their subscription during the eleventh or twelfth month of the year after they have made sure that the year is nearly over. This keeps us in no small suspense. We may assure one and all that we have made arrangements for the continuance of the journal under any condition. May we, therefore, request our subscribers to remit their subscription even in the first month of the year so that we can, with complete confidence, impart to our journal all those attributes which will make it increasingly better from all points of view? We dedicate the journal in all humility to the Madhwa brotherhood from the highest to the lowest and look to it for guidance and support. We have faith in ourselves and more so in our mission.

Though the temptation to give up was frequent and strong, we have got over that feeling. Here we are, at the threshold of a new year, for help and guidance in a work against which the forces of कलि (Kali) are strongly arrayed. Our faith in Hari and Guru is unshaken especially as there is complete elimination of self.

We are greatly beholden to our contributors who, besides their esteemed articles, have generously volunteered their annual subscriptions at the usual rates. Whatever is received goes to lessen the great strain on our slender personal resources which are still tending heavily towards the deficit side. We cherish dearly the help rendered by Deshabhushana R. K. Prasanna Venkatesa Rao and H. H. Sri Vidya Prasanna Theertha Sri Padanagalavaru of Sri Vyasaraya Mutt. We have no hypocritical Deeksha. Our loyalty is to Srimadacharya and every one of his Parampara.

We do not presume to carry instruction to the learned and the Vydeeks. Our main aim is to create an interest in the minds of the English-educated Madhwas, particularly the younger generation who have not had opportunities of coming under the influence of those brought up in the old school. They have imbibed Western ideas in the main. Our friends, retired and retiring from official life, who form the bulk of our supporters, must hand over the torch of learning, in the light of which they have lived so long, to succeeding generations to which they owe a duty. Nothing dies in nature. The tree contains its own seed for regenerating itself in fresher forms. आत्मावै पुत्रनामासि. Our future lies in the hands of our young men and women. It is the duty of every knowing member of the community to spread widely the gospel of Srimadacharya whose teachings are closely inter-woven into the very texture of our beings. Will our younger brethren join us in increasing numbers?

BRAHMA SUTRA
By
B. Gururaja Rau, B. A., B. L.,
Retd. Sub-Judge.

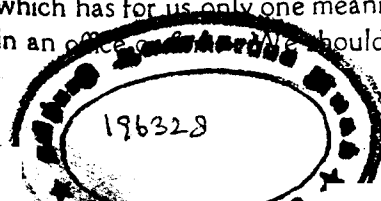
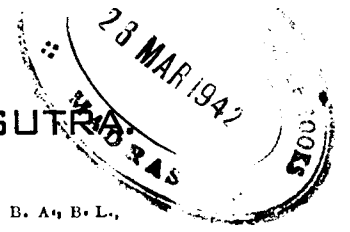
III

[We should enquire into Brahman because He is the ultimate cause of all. The scripture is the only means of knowing Brahman who is everywhere referred to as Vishnu. He may be indescribable as a whole but in part is certainly describable. This Atman is not a qualified one but the ultimate cause of all creation, who is the giver of release, who is the only subject to be contemplated, who alone can merge into Himself, who is the one Brahman pointed to by the scriptures, who is the one intelligent witness of all out-side and inside. Hence the command "Inquire into Brahman".

— Ed. M. M.]

Brahman is, therefore, that from whom creation etc., emanate. Of the three kinds of sources of knowledge, direct perception of the Brahman is out of the question to the novice at the very commencement of his spiritual enquiry. This Sutra therefore introduces the spiritual aspirant into the enquiry of Brahman by drawing his attention to the visible world of sentient beings and non-sentient matter around him and pointing out to Him that by the well-known rule of law that every effect (कार्य) must have a cause (कारण), this created universe must necessarily have a creator. Though, according to Sriman Madhwacharya, the scriptural texts alone are valid sources of knowledge as laid down in the next Sutra, the definition of Brahman by this deductive process of reasoning is introduced here as it is also supported by the Upanishadic text declaring Brahman to be the creator etc., of the universe and it is this knowledge alone that has to be enquired into.

Refuting the validity of the deductive reasoning alone as authoritative source of know-



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ledge the Sutakara lays down in the next Sutra the supremacy of Scripture alone for the knowledge of Brahman.

ओं शास्त्रयोनित्वात् ओं ।

"Because the only means of knowledge of Brahman is the authoritative word of the Scriptures" The interpretation of the Sutra that the knowledge proceeds from Brahman is inadmissible. There are scriptural texts showing that the knowledge of Brahman is to be acquired only by the study of the scriptures. Deductive reasoning may be an ancillary aid to knowledge if supported by scriptures. Uncontrolled deductive reasoning in matters beyond direct perception is inconclusive.

The Agnostic is not entitled, however, to deny the existence of matters beyond direct perception because there are several indisputable facts which are beyond direct perception.

The scriptures the study of which lead to the knowledge of Brahman are the four Vedas, Moola Ramayana, Pancharatra and Mahabharatha and all other Itihasas or Puranas which are not inconsistent with these. Every other Shastra which is at variance with these is to be discarded as misleading. All these scriptures point only to Vishnu as Brahman.

Though to the unenlightened minds, other scriptures may appear to point to the supremacy of other deities, it is not so, because according to the next Sutra all Scriptures scanned in the light of ratiocination establish only the supremacy of Vishnu.

ओं तत्समन्वयात् ओं ।

तत् = That Brahman

तु = Certainly

समन्वयात् = (is Vishnu) because of the characteristics of Samanvaya (समन्वय) which are indicative marks which point to the meaning of any text in a comprehensive way. They are the beginning, completion, repetition, peculiarity, object, explanation of the purpose

and aptness, from which the exact scope and object of any Scripture or of any text in it should be judged.

But what about the Srutis which proclaim that Brahman is outside the range of speech etc., and how can Scriptures explain such a Brahman? This is answered in the Sutra ओं इक्षतेर्नाशब्दं ओं । The terms "That Brahman" must be supplied to the Sutra to make it complete.

अशब्दं न = That Brahman is not beyond the range of speech but can be spoken of.

इक्षतेः = Because it is the subject of cognition. All Scriptures declare that release is through knowledge of Brahman and such knowledge is to be obtained by the study of the Vedas and direct perception of Brahman thereafter. What is the subject of perception cannot be known otherwise than by words, when it does not admit of direct perception or deductive reasoning.

The statements of the Scriptures that Brahman is indescribable (अशब्दं) proceeds from the impossibility of full perception of the Lord.

The following six Sutras declare that the आत्म (Atma) described in the Scriptures as the subject of perception cannot be the गौणात्मा qualified Atma (i.e., Jiva) and give cogent reasons therefor.

ओं गौणश्चेन्नात्मशब्दात् ओं ।

गौणश्चेन्न = if it be said that this Atma is qualified Atma (Jiva), we say, no.

आत्मशब्दात् = because of the term आत्म (Atma) in the object of perception which is the ultimate cause of all creation and the subject of description in the Scriptures.

There are only two forms of Brahman (1) the Atman (2) and the non-Atman. He only is Atma who is without the qualities of matter and is consequently devoid of any

blemish. The non-Atman is of the opposite character. The forms of Non-Atman are also called Atman in a secondary sense. The term Atman must be always understood in its primary sense unless the context forbids it. The reasons for holding Atman to be Brahman in its primary sense are given in the following five Sutras.

The first reason is:

ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ।

मोक्षोपदेशात् = because liberation has been promised.

तन्निष्ठस्य = to him who has understood Brahman and is devoted to him.

The Atman who is also described as Brahman the giver of release cannot be a qualified Atma (i.e., Jiva) because a Jiva cannot give release. The Scriptures describe only Vishnu as Atman, Brahman and Bhagavan.

The second reason is:

ओं हेयत्वा वचनाच्च ओं ।

Which means: also because of the absence of any statement that this Atman is to be discarded and also because of the express statement that Atman alone and no other is to be contemplated upon.

The third reason is:

ओं श्वाप्ययात् ओं ।

which means: because of his merging into Himself, as declared in the Srutis. The Atman devoid of all blemish cannot merge into a qualified Atman full of such blemish.

The fourth reason is:

ओं गतिसामान्यात् ओं ।

which means: "because of the uniformity of views conveyed by all the Scriptures pointing to the knowledge of only one Brahman".

The last and conclusive reason is:

ओं श्रुतत्वाच्च ओं ।

which means: "because it is so declared expressly in the Srutis," that there is only one Supreme Lord imperceptible present in all

beings as the all-pervasive controller of all within, director of all activity outside and who is one Intelligent witness of all outside and inside. devoid of matter and blemish. Such an Atma described in the Scriptures as the all supreme cause of creation etc., cannot be indescribable nor can any other be understood as such by implication. (लक्षण).

HARI SARVOTHAMATWA.

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

Revana Siddha Sampradaya:— In the Advaita work called *Gururamasa Kavya* it is stated as follows.— Sankaracharya presented to Viswaroopo otherwise called Sureswaracharya, the Linga of Chandramouleeswara and Ratnagarbha Vighneswara which were given to him by Susiddha and instructed him to worship the same for long. The author of this work is Lakshmana Sastri, Vidwan of Sringeri Mutt. He himself explains therein, that the person referred to here as Susiddha is no other than Revana Siddha.

श्री चन्द्रमौलीश्वर लिंगमस्मै सद्गुरुगर्भं गणनायकं च । स विश्वरूपाय सुसिद्ध दत्तं दत्तान्यगादीच्छिरमर्चयेति । सुसिद्धेन रेवणसिद्ध महायोगिना दत्तम् ।

He has further stated in the very beginning of his work that he has not written anything unacceptable to the ancients or added anything new of his own accord.

प्राचाम सम्मतं नैव लिख्यते न चाधिकम् ।

In the ancient work called Siva Tatwa Ratnakara, Fourth Kallola, 12th Tarangini, it is stated that Vidyananya (called Siva Dharma) before initiation approached the Sanyasin who was occupying the pontifical seat in regular course of succession of Sankaracharyas who were all following the custom of Revana Siddha and represented to him everything about him.

MANU DHARMA SASTRA.

Pranayama and Gayatri.

71, 72. At the beginning and end of a lesson in the Veda, the student with crossed hands must clasp the feet of the teacher and touch the left foot of the Guru with his left hand and the right foot with his right hand. He must join his hands in Brahmanjali for the sake of the Veda.

73. When beginning the study the teacher, unwearied must say, Ho! Recite! When he says "Let there be a stoppage!" he shall leave off.

74. The syllable OM must be pronounced at the beginning and at the end of a lesson in the Veda; otherwise, it will slip away from him if OM does not precede, and fade away if it does not follow.

75. Seated on blades of Kusa grass (Darbh-
asan) with their points to the east, purified by *Parithras* and sanctified by *Pranayama*, three inhalations and exhalations of the breath, he is worthy to pronounce the syllable OM.

76. Prajapathi the Lord of creatures milked out as it were, from the three Vedas the sounds अकार उकार मकार इति and the three Vyahritis Bhoo, Bhuvah, Suvah,

77. From the same three Vedas Prajapathi (Parameshtin) milked out the Rik sacred to Savithri beginning with the word *Tad* one foot from each.

78. A Brahmana learned in the Veda who recites during both twilights (sandhya) that syllable and that verse preceded by the Vyahritis gains such merit as the recitation of the whole Veda would confer.

79. A twice-born man who repeats these one thousand times outside (the village) will be freed after a month even from the great guilt as a snake from its slough.

80. The Dwija who neglects the recitation and the timely performance of the prescribed rites will be blame-worthy among virtuous men.

81. Know that the imperishable Maha Vyahritis (Bhoor Bhuvassuvaha) preceded by OM and followed by the three-footed Savithri (Tripada Gayathri) are the portal of the Veda and the gate leading to Brahman.

82. He who daily recites that verse, untired, during three years will enter after death the highest realm, moving free as air and assuming an ethereal form.

83. OM is the highest Brahman, Pranayama is the best form of austerity, but nothing surpasses the Savithri (Gayathri); truthfulness is better than silence.

84. All rites ordained in the Veda, burnt oblations and other sacrifices pass away; but OM is imperishable; it is Brahman; it is Prajapathi, lord of creatures.

85. An offering consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to Vedas; a prayer which is inaudible to others surpasses it a hundred times and the mental recitation of the sacred texts a thousand times.

86. The four Pakayagnas and sacrifices enjoined by the rules of the Veda are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

87. But undoubtedly a Brahmana reaches the highest good by muttering prayers only; whether he perform other rites or neglect them he who befriends all creatures is declared to be a true Brahmana.

PATHIVRATHOPAKHYANA.

(From the Mahabharata.)

To a question by Yudhishtira, Markandeya replied that the work of the mother was more difficult than that of the father and that for

women neither sacrifices nor Sraddhas nor fasts were necessary as they can win heaven only by serving their husbands (who, of course, were expected to tread the path of virtue). When the Brahman Kausika who had studied the Vedas and the Upanishads was reciting the Veda under a tree, a female crane befouled his body and fell to the ground when Kausika looked at it in anger. Kausika regretted his angry deed. When he had entered a village to procure alms, in a certain house, the wife first served her husband who returned home tired and hungry, with food. She then began to attend to Kausika's needs. But he blamed her for neglecting the Brahman and attending first to her husband. She said she was no she-crane and added that the ocean had been made blackish and unfit to be drunk due to the anger of a Brahmana. The fire of their wrath had not to that day been extinguished in the forest of Dandaka. To her, her husband was supreme God, who had abandoned anger and passion, and, though himself injured never returns injury. Virtue (Dharma), she said was difficult to understand but it must be based on truth. Virtue has been declared by the ancients to depend on Sruti. She told Kausika that though he was well-versed in the Vedas etc., he did not know the real significance of virtue. She directed him to a fowler in Mithila who could discourse to him with ability on the subject. Kausika blessed her and went to Mithila and found the fowler seated in a butcher's yard selling venison to many buyers of the same. He took Kausika to his abode and explained to him that in spite of his ancestral occupation he led a virtuous life serving his superiors and old people, speaking truth, never envying others, and giving to the best of his ability. In the kingdom of Janaka there did not live a single subject who did not follow the duties of his caste. Even though the behaviour of his order be bad, he was given to good behaviour. He added that it was the fault of the kings when the subjects decayed and monsters and dwarfs are produced. But Janaka ruled justly.

self in great humility and that thereupon the Sanyasin gave him the Linga of Chandramouleeswara given by Revana Siddha and told him to worship the same so that his desires might be fulfilled.

ततः स रेवणसिद्धसंप्रदायप्रवर्तकानां शङ्कराचार्यवर्याणां पारंपर्यक्रमागतं सन्यासिनमुपाश्रित्य विनयावनताऽधिकम् । वृत्तांतमखिलं तस्मैयतये सं व्यजिज्ञपत् । रेवणासिद्धसंप्रदासं चन्द्रमौलीशमप्य दात् । आख्यायानेन लिङ्गेन तवाभीष्टाप्तिरित्यपि ॥

In the preface to the work Rao Bahadur Krishna Sastri, B. A., belonging to the Government of India, Archaeological Department, has written as follows:— "One very interesting point which must be particularly drawn attention to, in this story of Vidyananya, as given in the 12th Taranga of 4th Kallola, is the "Revana Siddha Sampradaya" which the Acharyas of the Sankaracharya line that initiated our Vidyananya, were practising at Sringeri. The Linga of Chandramouleeswara which is still worshipped as the chief Deity by Acharyas of Sringeri Mutt, is also said to have been presented to Vidyananya by his direct Guru. Revana Siddha we know, is a well-known Saiva teacher, who the Veera Saivites still claim as one of the earliest acharyas. The Kaladi chiefs who are mostly of the Veera Saiva religion were devout adherents of the Sringeri Sankaracharya Mutt perhaps also for the same reason viz., that the Sankaracharyas were followers of the Revana Siddha Sampradaya. This explains perhaps why in the Adwaita Mutt of Sringeri there is still a greater bias towards Saivism and Siva worship than towards Vaishnavism and Krishna worship, though the founder, the great Sankaracharya was no respecter of creeds, nor distinction between Siva and Vishnu.

If one repents a wrong done by him he is delivered from it. It is temptation that is the basis of all sin. The following three constitute the perfect path of the virtuous — a man must do no wrong to anybody; he must give alms; he must be always truthful. The *Sanmargam* is made up of the following—freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desires and anger, virtuous conduct and actions according to instructions of the sacred texts.

[The above may appear to be a mere story. To us Hindus it has all the elements of Truth which we believe in, and practise in our daily lives. There is social construction and reconstruction ever and again in the West. The individual claims to have achieved his or her liberty. We are said to be hide-bound and slaves to customs and superstitions. "What is but a choleric word in the captain is flat blasphemy in the soldier" — (Measure for Measure — Shakespere.) There are white superstitions and dark or coloured superstitions, superstitions of science and superstitions of faith based on "the human heart by which we live" — Wordsworth's "Ode on the Intimations of Immortality." In the long run as for daily existence, it is better to take our stand by the latter. Science appeals to reason proving its superiority by its precision and power over the elements. It has been the world's experience that more of Science leads to lessening of domination of the heart over human conduct in the daily business of life. Science, like the atmosphere, can prevail only to a certain height beyond which lie immense spaces and objects open to "faith and faith alone" — (Tennyson's "In Memoriam".) After all, human society depends for its stability and life-purpose on the well-defined position of man and woman in relation to each other and to society. This is best devised only in our society and the observations of the villager's wife to Kausika regarding her duty to her husband and to others supply the golden key to the secret

of India's immortality among the nations. Any kind of swaraj or political status ought not to make us indifferent to such a heritage.

— Ed. M. M.]

HARIKATHAMRITHA SARA.

येनु करुणानिधियो हरि मत्तेनु भक्तार्थाननो
इन्नेनु ईतन लीले इच्छामात्रदलि जगदा । ताने
सृजिसुव पालिसुव निवाणमोदलादखिललाक स्थान
दलि मत्तवरनिष्ठानन्द बडिसुवन् ॥ १५ ॥

How merciful is the Lord! How yielding and tender to his Bhaktas who delight in serving Him, conscious of His many qualities! How He sports in his pastime of creating, at will, worlds which He maintains! What a delight for him to accommodate such Bhaktas in spheres of unalloyed bliss like Nirvana or Mukthi where they are given enjoyment of Ananda or Divine joy.

जनपमेच्चिदरीवधनवाहन विभूषण वसन भूमिय
तनुमनेगळित्तादरिपरुण्टेनो लोकदोळ । अनवरत
नेनेववरनन्तासनवे मोदलादालयदलिट्टुगनन्ददलवर
वशवागुव निवन कारुण्यकेनेवे ॥ १६ ॥

We are familiar with instances where kings in their pleasure reward their favourites with wealth, vehicles, jewellery, clothing and lands. But have we ever heard of anybody giving away his whole self entirely? What shall be said of His unparrelled mercy who leads those whose thoughts make Him their home, to holy places like Ananthaasana, obeying their behests like an attender! Verily, His mercy is incomparable, at any rate, in human story.

भुवनपावनचरित पुण्यश्रवणकीर्तन पापनाशन
कविभिरीडित कैरवदळ श्याम निस्सीमा । युवति
वेषदहिंदे गौरीधवन मोहिसि केडिसि उल्लिसिद
निवन मायव गेलुवनवानु ईजगत्तयदी ॥ १७ ॥

Who is it that makes a servant of Himself to His Bhaktas? He is one with a peerless record, to hear which purifies and exalts us, to sing of whom is destructive of all sins (by enlightening us so as to curb any tendency in us to be inclined to sinning in any manner). He is praised by Devas from Brahma downwards and is of a complexion resembling Neelothpala or the blue lotus; and He is unrivalled. His ways are mysterious; how He enticed Rudra the Lord of Gowri and at last discovered the truth to the latter! In these three worlds, who can match him in working wonders so unintelligible and perplexing to ordinary souls?

The allusion is to the Mohanavatara of the Lord who appeared as a fairy maid making people, including Siva, run after her, love-sick. It is not the animal passion of the youth "breathing like a furnace with a ballad made to his mistress' eye-brow" — (As You Like It.) Siva, a superior Jiva that he is, evolving into Seshapada, is attracted by the charming beauty of the Lord who, in His leela, can take any form. It was a rare opportunity for the assembly gathered there to be spectators when the Lord showed Himself as serving Amritha — the knowledge that confers immortality! Only small minds would impute earthly motives to a divinity like Siva.

THE GLORY THAT HAD BEEN OURS.

The one religion that is most difficult of definition is Hinduism. Our earliest scriptures are unwritten. Later they were written as codes or Smritis. Still later, religion became concretised through temples, festivals, rituals, feasts, observing of particular days when phenomena like eclipses would occur. With us, religion is a pre-natal influence continued even after death. One of the ways in which our religion is kept alive is by pilgrimages from Kasi and Badari to Rameswaram, familiarising us

with varieties of land and life, places untrodden by human foot and cities where life is at high pressure. They bring mental relaxation and health, by baths in the sea or some mineral waters, or breathing the bracing mountain air. A visit to Rameswaram, Tiruchendur, Courtallam and Tirupathi has a wonderful effect. Everywhere the consciousness of divinity or the name of some great Bhakta, to whom God revealed himself, attracts thousands at stated times or throughout the year. The Theertha Sraddha makes us remember our ancestors in sacred places and times. Even the most westernised among our brethren visit Tirupathi for the sake of the "ladies" at home or some child for whom a vow has long been pending. Homage is duly paid to old-world beliefs. We are never out of sight of our religion even for a moment.

In many of these pilgrim centres, the Madhwa had his hey-day. In Srirangam, to begin with, the three mutts have their buildings in prominent streets round the temple. The Brindavan of Swarna Varna Theertha, the predecessor of Sri Pada Raya, had long been under the debris of a ruined building. In digging for foundations for a Girl's School, the pickaxe struck against something hard which was discovered to be the Brindavan of Swarnavarna Theertha. The late Prof. S. S. Vyasa Rau pressed the Government to hand it over to Madhwa possession. Desha Bhooshana R. K. Prasanna Venkatesa Rao gave the place the present attractive appearance. The great Vyasa Raya has installed an Anjaneya Vighraha with the Dhawaja Stambha and Mantapa in a central place where a day's utsavam for Sri Ranganatha is held in two months in the year.

At Kumbakonam, the great Vijayeendra acquired extensive lands from the Jains and Buddhas whom he worsted in religious duels. Several sarvamanya villages are owned by Madhwas in the Tanjore District of which five — Panchagramam — are important, Elathur, Hanumanthapuram and Kannaprandi

with a Brindavan for Sri Vadi Raja, and two others. In every one of these villages there were Madhwa Sastra Sampannas. Today, it is barren of any such talent. The paddy fields alone retain their fertility. New attractions have displaced the solid learning of the past.

Srimushnam:— One of the seven Swayam-vyaktha Sthalas — sacred to Bhoovaraha with his consort Ambuja Valli—was a great Madhwa stronghold, 23 miles from Chidambaram to the west reached by bus over a neglected road with waving fields all round. Two or three streets round the town are (were) Madhwa Agraharams. A Madhwa keeps a grocery shop opposite to the Gundappanavara Chatram where shelter for the night, vessels for cooking, with rations brought by sojourners themselves, are available. Gundappa was a pious Huzur Sheristadar of Tanjore and his descendants manage the property. He can be compared with Lakshmi Narasappa the founder of the chatrams at Unjalur and Chintalavadi. There is a Brindavanam of Sri Rajaru in the compound as you pass by a small door to the *Pushkarani* and the primeval Aswatha which is identified with the Varaha Avatar. The pushkarani is of great sanctity. The pooja of the Aswatha is in Madhwa hands which had originally even the main Varaha temple. Rare specimens of architecture greet the eye. The Vighraha of Bhoovaraha is superb. The temple priests are good-mannered. The Uthsava Vighraha is *Yagna Varaha*. "Bhoomi Vidharaka Yagna Varanga" — Was it this? Srimadacharya's Danda Theertha (there is one at Udipi) a mile to the west makes the place doubly attractive. In Ramar Sannidhi within the temple compound we have the Dasavatara with Anjaneya as Hanuma, Bheema with Gada and Madhwa, book in the left hand, all in one Moorthy. *Kille*, on the sea close by, is visited by Bhoovaraha in January with a large gathering. Some Madhwas conduct feedings with public help. "Srimushna Sampradaya" is famous. Pandits of eminence adorned the place. Now their very names are forgotten.

Tirukoilur:— In the Katpadi line on the Pinakini (rising in the Nandi Hills and named after Siva Dhanus — Pinaka) is sacred to Sri Raghoothama Guru who is *standing*, alert, to bless the faithful, among whom can be counted followers of other than Dwaita faith including non-brahmins to whom the Swami gives more ready audience. The Annual Aradhana attracts nearly two thousand people who are fed sumptuously on three days (and nights.) Collections are made by selfless workers and under the direction of Sri K. Raghavendra Rau Retd. Dy Collector, Cuddalore, the functions pass off smoothly with others co-operating. Occasional visitors in other parts of the year are treated with great hospitality by Messers. T. S. Ramachandra Raw, Pensioner, and Adaki Sama Raw who are of the Seva Committee. The *Tapobala* and *Varaprasada* of the saint act as a magnet. Patients are cured miraculously. On the other side of the river is the shrine sacred to *Trivikrama* whose form is awe-inspiring. Most of these are in a condition of neglect because quite a large number have given up going to temples which was not the case even a decade ago.

Chidambaram offers a rare sight of pillar and gopur, hall and tank, running riot, leaving the beholder in silent amazement. Here is Rahasya with the cosmic dance of Nataraja.

Kanchi the capital of the Pallavas and Cholas has Kamakshi and Sarva Theertha in octagonal form. In Vishnu Kanchi *Varadaraja* Prince of Givers, attracts Pilgrims. Nitya Pushkarini bath is sacred. On Mukkoti Dwadas; we were guests of a Vaideeka who regretted the great decline of Madhwa influence where once there had been not less than 30 houses of men of learning. The Utharadi and Vyasaraya Mutts own buildings of their own. The non-brahmin living in the latter is very obliging and keeps the premises tidy.

On the 26th and 27th Dec. '41, the S. M. S. O. Sabha had its annual sessions. Most of the

members of the Sabha council were present. We were given a good welcome and were treated to substantial and timely meals during a day and a half that we remained there. The gathering was representative though in striking contrast to the great gathering of 25 years ago. The examinations were held in the main mandir, the feeding being in two other buildings. About 15 candidates were writing for the Examinations of whom one was an M. A. The opportunity for knowing one another intimately was greatly appreciated. Mr. K. Narayana Raw, the Manager, arranged for a comfortable lodging in the Devasthanam choultry. The staff of the Dwaita College impressed us as being competent and popular. An English teacher seems to be a recent addition. The S. M. S. O. Nidhi is celebrating its Jubilee shortly in commemoration of its 64th year. May the Sabha and Nidhi continue to be the common pride of all Madhwas!

At the foot of the hills Mr. Narayana Doss well-known for his self-less work maintains a Brindavan of Sri Raghavendra where pilgrims are fed in any number even at short notice. Many participating in the feeding etc contribute their mite which, however, is no consideration with Mr. Doss who apologises profusely for the short-comings, of which none exists really. Up the hills we mount step by step; we get over the seven hills, our eyes roaming over hill and valley where Bettadodaya वेदुदोडय delighted in hunting which brought about the chance meeting with Padmavathi. Blessed are the birds which fill the air with their songs in praise of Venkatesa; the very stones tell of the countless Bhaktas under whose tread they have become slippery. At last, we are at the gate; the crowd, the rush, not for money, seat or power—and the sight of the Lord in all glory are unforgettable! Vyasaraya offered Pooja here for nearly a decade.

4 P. M.—When our unearthly hunger was satisfied, we thought of the physical hunger

which we had almost forgotten. Mr. Narayana Doss's hospitality here also was ideal. In the presence of the Lord, and his Bhaktas, life was Ananda to us. We left heaven for Samsara again, like fallen angels. Certain points that struck us in certain places call for comment and consideration.

1. The Archakas as a class should be gently reminded that in their language and behaviour in the presence of the deity and strangers, they should maintain the dignity and the sanctity of the place.

2. Conformity to orthodox methods and appearance should be insisted upon.

3. It would be worth their while to accept whatever may be offered.

4. Courtesy and decorum would make the places more attractive.

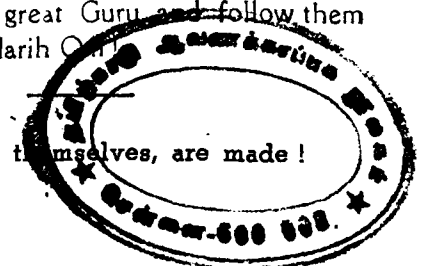
5. Every visitor should return satisfied and inspired.

6. Wrong accounts of places to enhance their sanctity, should by no means be given. Strangers must be helped and guided. They should be warned against local dangers as thieves, impostors, depths in tanks and rivers, reptiles etc.

Scandal-mongering, where collections are made for charity, seems to be a popular pastime with some. This, as well, as abuse of public confidence, should be sternly put down. Unhealthy rivalry, even in doing good, lowers the standard of public work.

We should be organised and united, leaving a wide margin for inevitable differences. Every one of us should maintain and resuscitate the principles of our great Guru and follow them with faith. Sri Harih

Nations, by themselves, are made!



OUR CHOICE:

Among the nations of the world whom shall we choose for friend or model? Britain, America, Germany, Japan or Russia? A man was asked who was the most quiet-going among his four sons. He pointed to an urchin on the top of a thatched shed who was waving a burning-rod of dry palm fibre from there as the nearest approach to quietness! We have no choice. Our only friend can be *our own selves*—our culture, our religion, our preceptors, our mode of life—all, the product of our natural environments which have withstood the onslaught of ages. Why have we survived invasions in the past? Because of our adherence to, and faith in, ourselves; others might hold us to ridicule, be fooling us all the while, into allowing ourselves to be exploited in books, opinions, manners, dress, everything, carried away by the gloss that cannot endure a single winter. We deserve to be addressed, "Bottom, Bottom, thou art... translated". (Midsummer Night's Dream.) The Jingo poet is true at least in the following:—

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

Degeneration is at its utmost when we see our own men and women decry our ideals, and our methods of living, giving them up rapidly as so many encumbrances. The latest demonstrator of a superior civilisation is Japan. The home-market, to borrow an economic analogy, must be preserved at all costs. Let our sisters in our homes and unemployed young men, substitute in their spare hours *spinning* on the charka for gossip and idle brooding. Blessed is the man who has found his work! (Carlyle)

They say, in Economics, there can be no Ethics. Therefore, let us make no mistake. The advanced nations are, without a single exception, votaries of *national commercial bar-*

gaining. They are fighting for raw materials and markets. We must plough our own solitary furrow. Let us, at all times, to *ourselves* be true! Trust themselves! Every heart vibrates to that iron string—said Emerson.

VAYU STUTI.

श्रीमद्विष्णुधर्मिण्या अति गुणगुरुतम श्रीमदानन्द-
तीर्थ त्रैलोक्याचार्यपादोज्ज्वल जलजलसत्पांसर्वा-
स्मान् पुनं तु । वाचां यत्र प्रणीतो त्रिभुवन महिता-
शारदा शारदेदुं ज्योत्स्ना भद्रस्मित श्रीधवलित ककुमा
प्रेम भारंभारा ॥

This is the first of the 41 slokas composed in honour of the three Avatars of Vayu by Trivikrama Pandithacharya. We are in the habit of venerating the *feet* of any divine being. The dust of the feet is thus held sacred. There is no suggestion of anything *dirt-y*, Paamse-vaha—the dust; Asmaan Paanthu—May it purify us! Whose dust? The dust of the sacred feet of *Trilokyaacharya*—the guru of the three worlds; which are *Ujala*—bright like *Jalaja*—the lotus; the feet of—*Athigana-gurathamagura*—the best of gurus having supreme qualities which make him eminent. *Srimadanananda Theertha*—Ananda Theertha, having unrivalled wealth of *Gnana* and *Bhakti*; and who is *Srimad Vishnuranghri Nistha*—with mind concentrated on the feet of Vishnu who is associated with *Sri*—Lakshmi. The dust which *Saarada*—Saraswathi, the next avatar of Bharathi, *Prema Bhaaram Babhaara*—has worn, out of abundance of *Prema*—regardful affection. *Vaachaam Praneethi*—the presiding deity of *Vaacha*—sacred learning or-Vedas. She is *Tribhuvana Mahita*—esteemed by the three worlds—Swarga, Marthya, Paataala, More-over, she is—*Bhadra Smitha Sri Dhavalitha Kakubha*—Her auspicious smile is of such lustre as to brighten the space all round her; *Saaradendu Jyotsna*—brightness comparable to the soft milky illumination

of the moon during *Saratkala* the two autumn months of *Asweeja* and *Karthika* when the moonlight is specially attractive and bright. Let the guru of gurus who is worshipped by the goddesses of Bhakti and learning bless us with illuminating teachings, which are bright and cooling like the *Sarat Kaala Chandrika*, This sloka has the merit of conferring *Vaakpaturthya*, when repeated daily with due purity of mind and body.

TAITTAREYA UPANISHAD.

FIFTH ANUVAKA.

भूर्भुवः सुवरिति वा एतास्त्रिस्तो व्याहृतयः । ता
सामुह स्मैतां चतुर्थी । माहाचमस्यः प्रवेदयते । मह
इति । तद् ब्रह्म । स आत्मा । अङ्गा न्यन्या देवताः ।
भूरिति वा अयं लोकः । भुव इत्यंतरिक्षम् । सुवरित्य
सौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे
लोका महीयन्ते ॥

Bhoo, *Bhuvah*, *Swah*—the earth, the sky, the heaven; *Iti Ethah Thisraha Vyahritayaha*—Thus these three are sacred utterances or Mantras; *Thaasaam Ethaam*—Besides these—*Mahachamasyaha*—the son of Mahachamas; *Maha Iti Chaturthaam Pravedayathe* thus taught the fourth. *Thath Brahma Saha Atma*; that Brahma the Atma. *Angaani Anyaaha Devathaha*—The other gods are his limbs. *Ayam Lokaha Bhoo*—this world is *Bhoo*, *Bhuvaha Anthariksham*—the interspace is *Bhuvaha Swaha Asau Lokaha Maha Adityaha*—that world, the third is *Swaha Aadityena Vaava Sarve Lokaa*—Verily, all worlds are nourished by the sun.—*Maheeyanthe*.

Side - lights on the Gita.

By R. C. Bhattacharjee, M.A.

The unique merit of the Gita is that any sloka, taken at random, can reveal a whole world of ideas by itself. As a whole, it is a

monument of unrivalled grandeur. The source or origin of the whole discourse was the conflict of ideals in the mind of Arjuna. The path is then shown how the warrior could become the Yogi—with balanced and controlled emotions rising to a higher self, from where everything is serene below. The conflict, which can never be absent, finds at last a solution.

Here is an utterance taken at random which deepens the tone of the main teaching:—

यदच्छा लाभ सन्तुष्टां द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धा च कृत्वापि न निबद्धते ॥
Accepting things as they happen, free from grief and joy, without envy, unaffected by success and failure, action has no binding effect on him acting in the above manner.

The fundamentals of all action—which make life, individual and collective, and form the great cause of all strife—are thus examined leading to conclusions. The happening of things which produce joy or grief for us; the resulting feeling of envy due to some *having* and others *not having*, success and envy which elevates and depresses the human mind, generating other feelings which bring about complications, these are estimated at their true worth; and man is asked, at every step, to judge of his actions in comparison with those of others and their results and have a true perspective. The precious gift of *peace* of mind must not be sacrificed for unsubstantial and worthless things. A clear judgment leading to proper action must be carefully cultivated. Such a man need not fear the consequences of any action which cannot, under the circumstances, err. The purity of action is thus ensured; and action flows unhampered. "God is in his heaven, All is right with the world."

This sloka contains a universal teaching true for all men, and all times.

Having developed a proper frame of mind, the next stage is automatically reached—the attainment of supreme bliss.

अद्वावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परांशान्ति मचिरेणाधि गच्छति ॥

The man with faith and earnestness, able to know his own self, with control over his senses, attaineth knowledge of the Eternal. This leads him to the gates of Eternal Bliss. The points to be noted here are:—He reaches *Bliss*. This bliss is not transient. For reaching this he must have commensurate earnestness. He can not have any exaggerated notions about himself suffering under delusion. The main misguiding factors are the six enemies in the shape of senses who, of terrific energy, with a potency for good and evil alike, must be properly controlled and directed. The charioteer or driver must not be colour-blind or agitated. Bliss which is unshaken is assured. If happiness which is the end of life is our goal, here is the surest path to the same.

THE RAMAYANA YUVARAJYABHISHEKA.

When King Dasaratha asked his people whether they had no objection to Rama being proclaimed Yuvaraja or heir-apparent, there was a chorus of joyous approval. They said "Rama having truth for prowess, towereth above all, excelling even Ikshvaku". His various qualities are then enumerated in detail. He is universally popular; ever anxiously inquiring about the welfare of all classes of his subjects. He asks the Brahmans—Do your disciples tend you? Of the Kshatriyas, he asks—Do your followers keep ready for battle with their appropriate weapons? With his people he shares their joys and sorrows; he ministers to the aged has his senses completely controlled; with a charming personality; neither his pleasure nor displeasure goeth to naught. They appealed to Dasaratha with one voice to have Rama installed as heir-apparent.

Sage Vasishta who was in charge of the whole function, in the presence of the King,

told the counsellors "Do ye early in the morning store up in the Agnihotric hall gold, gems, articles of worship, *Sarvaushadhi*, white garlands, fried paddy, honey, clarified butter, in separate vessels, clothes fresh from the loom, a car with weapons, the fourfold forces, an elephant with auspicious marks, a couple of chowries, a sceptre and an umbrella, golden pitchers of water, and a bull, with horses, plates in gold and all other necessary articles." The palace, the streets, every home—the entire city put on a gay appearance with pennons, festoons, garlands and the odour of the Dhooopa. There was general feeding and a glow of satisfaction in the face of everybody. Bright clothed men and women were commenting upon one subject-matter, the happy action of the King. Kings from far and near arrived.

Sumanthra brought Rama in an excellent car. A seat flaming with gold and gems was ready to receive him. The hour of installation was the conjunction of the Moon with Pushya. Kausalya, mother of Rama, was greeted with announcement of the coming good event. The citizens dispersed and awaited with eagerness, the dawning of the good and eventful day.

ते चापि पौरानुपतेर्वचस्तत् श्रुत्वा तदा लाभमि-
वेष्टमाशु । नरेन्द्रमामन्त्र्य गृहाणि गत्वा देवान्समान
चुरति प्रहृष्टाः ।

PURANDARA DASARU.

The day sacred to him this year fell on the 16th of January 1942. He is one of the great builders of Indian art, culture and religion. On such an occasion we cannot do better than contemplate on one of his songs which puts our philosophy in terms of daily action in inimitable language. He is the Raja Yoga and the founder of the great dynasty of *Dasas* (Dasa—one who serves) the true Servants of India Society, in the ocean of Samsara, but not of it. Their spirit deserves to be preserved and handed down to succeeding generations.

Sri Madhwa Navami.

इह वैकुण्ठ काजिरा । श्री वल्लभनंभिय बिड दे
ध्यानपरिगे । इह ।

कडकोपविल्लदे नुडियेरडागदे बडवबंदरे उपेक्षि
सदे । इथा वेडगुदेंगुगळ कडेगणिदुनोडदे । दडभक्ति
यिद श्रीहरियध्यान परिगे ॥ १ ॥ इह ॥

पक्षपक्षकाल अंनदानंगळ उपेक्षेयिल्लदे गुरुदैव-
चंनु । पक्षवैसुत्त अन्यायनुडियदे लकुमिपतियध्यान
बिडदे ध्यानपरिगे ॥ २ ॥ इह ॥

परहितार्थ वरितु केरे भामि गळकट्टि अरवट्टिगे
सालुमरगळहाकि । गुणनिधि पुरंदर विठलंन नेने
सुत्तदद भक्तियिद श्री हरिय ध्यानपरिगे ॥ इह ॥
Where is Vaikunta, the abode of eternal bliss?
Here, here it is; to one who is ever thinking of
Hari.

Here is Vaikunta to one who does not give
himself to outbursts of anger; who is true to his
words, who is not indifferent to the poor; who
is not a victim to the side-long glances of
women; who is ever meditating on Sri Hari
with unshaken faith; (1)

Who feeds the devotees on full moon and new
moon days; at the birth of every solar month;
who reveres without indifference Guru and Deva
the preceptor and Gods, who is ever kind to
fellow beings; who speaks no unjust word; who
is ever meditating on Lakshmi-pathi: (2)

Who does social service doing good to others,
constructing tanks and wells; erecting shelters
for cattle and other animals; and avenues of
trees on the road-side; who meditates on the
Lord whose qualities are peerless and innumera-
ble, with faith that is unshaken—to such a
one, here, here is heaven, Vaikunta!

What a practical teacher and reformer!
How simple and familiar! Hallowed be his
name, a source of eternal pride to us, Madhwas!

† *Pakshas* and *Parvakaalaas* when Pitrus
should be propitiated.

A small room, quite dark now, in *Paachaka*
ishetra near Udipi about 50 miles from Manga-
lore, saw the birth of rare light whose beams
are still illuminating a great part of this *Punya-*
bhoomi with unrivalled lustre.

In that room, Sri Madhwacharya saw the
light of day; rather, day saw the light of
Madhwacharya, centuries ago. Vasudeva,
Madhwa, Poornapragna are other names. He
is the third Avatar of Vayu. One of rare works
giving an account of the three Avatars of Vayu
is in *Kannada* by *Sri Padaroya*, guru of Sri
Vyasaraya and is known as *Madhwa-Nama*
beginning with the bugle note of *Jaya Jaya*
Jagatrana—Victory unto him who is the invi-
gorating spirit behind the entire universe! Sri
Madhwa's Avatar is thus referred to by Sri
Paadaraya.—उर्वियोलुसु समयद तत्वमार्गव नेल्लु

सर्वसुजनरिगे अऊहिद मोददि ॥ —To all deserving
souls, he gladly taught in this world, the
path of good and right faith. *Sri Purandara*
Dasa says—Kali yugadi Dushta Mathi Sankarana
Gelidavagai Bauddha Charvakarana Gelidava-
gai Validu Shat Saastragala Saadhugali gorada-
vagai Purandara Vitalanna Nija Daasagai —
Jaya Mangalam Nithya Subha Mangalam.
Sri Vadi Raja says in his beautiful lullaby:—
Soundarya Roopina Srimadaananda, Thandai
Hayavadananna Mohada Kanda—Jo! Jo! *Sri*
Vyasaraya—Sath Sanghadali Madhwa Matha
Dangavanai Erpadisi Kangetta Kumathi Dussan-
ghavanai Elaidee. *Sri Jugannatha Royu* —
Duratmaru Vandadhika Vimsathi Kubhaashyava
rachise Nadumanai Emba Brahmana Satiya
jatara dolava tharisidi. Madhwa Vijaya and
Vayu stuti are other works devoted to Madhwa.

1942: February Events:

- | | | |
|----|----------|----------------------|
| 1 | Sunday | Magha Snana ends. |
| 9 | Monday | Ramadas Punyadivasa. |
| 11 | Wednes. | Ekadasi. |
| 13 | Thursday | Sivarathri |

15 Sunday	Amavasya.
21 Saturday	Sri Satyavrata Theertha
26 Thursday	Sarva Exadasi
27 Friday	Harivasara
28 Saturday	Last day of February.
1st March	Sunday.

Subscriptions received thankfully from Messrs.

Rao Bahadur J. Balaji Rau, B. A., Manager, Ramnad Estates, Ramnad. Vol. III.

Rao Bahadur K. Raghavendra Rau, B. A., B. L., Coimbatore. Vols. II & III.

Dr. C. N. Anantha Ranga Rau, M. B. B. S., Retd. Asst. Surgeon, Coimbatore. Vol. III.

N. Devaji Rau, Pleader, Kollegal. Vols. II & III.

K. Ranga Rau, Insurance Agent, Pollachi. Vol. IV.

APPRECIATIONS.

Mr. D. Venkataramana Rao, B. A., B. L., writes:—With this number, the "Madhwa Messenger" completes the third year of its existence and enters on the fourth. Now is the time to offer to the Editor our heart-felt congratulations on his having successfully piloted the enterprise through much stormy weather and reached the safe haven of a hopeful further career. My confidence about a bright future for the journal is based on the result of a critical examination of its contents which discloses, I am glad to say, a gradual increase of interest that it has aroused in the minds of the educated Madhwa public. Those who are already its subscribers must have known its worth. For the benefit of others who are yet to know what real need it supplies, is given below, a classification of the subjects dealt with in this journal during the last three years. [Found in another page].

The contributors are all distinguished scholars and eminent Sanskritists. There are several other learned men in the Madhwa community who could take interest in this useful journal and serve the public in general and the Madhwa

community in particular by contributing articles and offering their valuable suggestions for further improvement in the good work done by the journal. The Madhwa Matadhipathis can lend the weight of their support for this good endeavour.

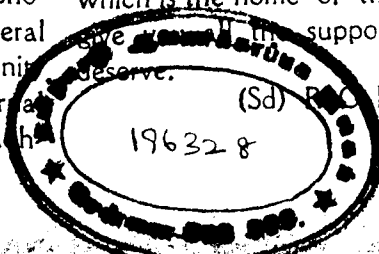
The Madhwa public as well as other well-wishers could become subscribers and widen the field of service for the journal. May the Almighty and our Guru Sri Madhwacharya on whose anniversary day the Journal was started bestow long life on the "MADHWA MESSENGER"!

Mr. N. K. Rao, Ry. Engineering Officer (Retd.).—I have great pleasure to add my testimony to that of others concerning the merits of "The Madhwa Messenger" a monthly English Journal for the guidance and information of all Madhwas. It is useful to all Madhwas particularly the young. It is based on the teachings of Sri Madhwa and the hierarchy of saints after him who have fully explored Vedanta Sutras, Puranas and Itihasas I strongly commend the Journal to all Madhwas for subscribing for the same, the subscription being so low as Rs. 2 only per year as to be within reach of even the poor. May the Editor of the Journal be blessed by God with courage and strength for the successful publication of the same for a long time to come.

(Sd.) N. K. Rao, 1st January 1942.

Mr. R. C. Bhattacharjee M. A., —Accept, please, my hearty congratulations on your valued Journal attaining its *Fourth* Year. We see many instances of infant mortality in the world of journalism. Your venture is bound to thrive as it breathes the true note of sincerity. Yours is up-hill work, and, therefore, is all the more worthy of carrying on. I am sure, the South, which is the home of the great Acharyas, will give you all the support that you so richly deserve.

(Sd) R. C. Bhattacharjee, Gaya,
6th January, 1942.



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