

THE MADHWA MESSENGER

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



28 MAR 1942

Vol. III.

JANUARY 1942.

No. 12.

SELECT CONTENTS.

1. New Year: *Editorial.*
2. Brahma Sutra — *B. Gururaja Rau,*
Retd. Sub-Judge.
3. Harisarovattamatva,
— *S. Bhoovarathamurti Achar, B.A., B.L.*
4. Pativrathopakhyaana.
5. Harikathamrita Sara.
6. The Glory that had been ours.—*Editor.*
7. Vayu Stuti
8. Side-lights on the Gita:
R. C. Bhattacharjee, M. A.
9. Purandara Dasaru.
10. Srimadacharya.

Price 3 annas, a copy.

Annual Subscription: Rs. 2.

All remittances to be made to the Managing Editor, "Madhwa Messenger", Madura.

[All rights of articles and illustrations appearing in this journal are reserved for the authors or the "Madhwa Messenger". Ed.M.M.]



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.]

THE MADHWA MESSENGER

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

[*Mine is no mean heritage.*]

Vol. III

MADURA: JANUARY 1942.

No. 12

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, Bhubbutsu 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 Srimad acharya 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.

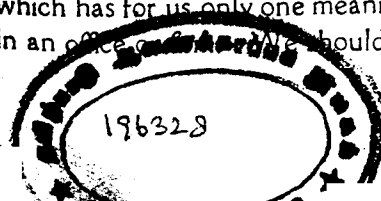
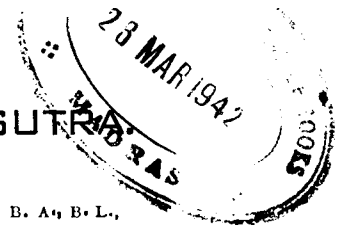
III

[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-



2
B/2212 m 2488, N39
N41.8.12

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 **indicatory 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. Bhoovarathamurti 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 सुसिद्धं दत्तं दत्तान्यगादीच्छिरमर्चयेति । सुसिद्धेन रेवणसिद्धं 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 व्यजिज्ञापत् । रेवणासिद्धसंप्रदायं चन्द्रमौलीशमप्य दात् । आख्यायनेन लिङ्गेन तत्राभीष्टाप्तिरित्यपि ॥

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

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 जलजलसत्पांसवो-
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 Praneethri*—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, Svah—the earth, the sky, the heaven; *Iti Ethah Thisraha Vyahri-tayaha*—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 Svaha Asau Lokaha Maha Adit-yaha*—that world, the third is *Svaha Aadit-yena 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-
चरति 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 श्रीहरियध्यानि 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 *Parvakaalas* 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.

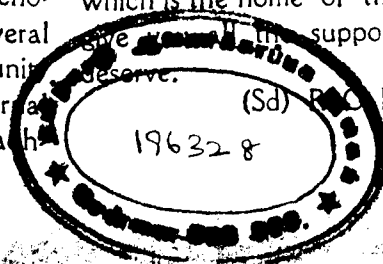
The Madhwa public as well as other well-wishers could become subscribers and widen the field of service for the journal. May the Almighty and our Guru Sri Madhwacharya on whose anniversary day the Journal was started bestow long life on the "MADHWA MESSENGER"!

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.



34
02212115435
NM1-212

685

685

THE MADHWA MESSENGER

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

FEBRUARY 1942.

Vol. IV.

No. 1.



Sri Alagar Ekanta Seva.

Price 3 annas, a copy.

Annual Subscription: Rs. 2.

All remittances to be made to the Managing Editor, "Madhwa Messenger", Madura.

CONTENTS.

1. In the foot-steps of Sri Narahari Theertha and Vyasara (Illustration of Chakra theertha, and temple of Yanthrodharaka Mukhya Prana).
— D. V. Yadava Rau, B. A., B. L.,
2. Reflections on the Mahabharata Tatparya Nirnaya.
— Madhwa Priya.
3. Appreciation.
— Dr. R. Nagaraja Sarma, M. A., Ph. D.
4. Hari Sarvottamatva.
— S. Bhoovarhamurti Achar, B.A., B.L.
5. Hari Bhakti Saara.
— K. V. V. Rau, B. A., B. L.,
6. Learning Sanskrit.
7. Manu Dharma Sastra.
8. Taittareeya Upanishad.
9. Bhishma : Rama Das.
10. Vayusthuti.
11. Harikathamrita Sara — Karuna Sandhi.
12. More appreciations.
13. The Great Unknown.
14. March Events: Subscriptions received.
15. Tamil Section.
16. Book Review: Alagar Koil Stala Purana.

[All rights of articles and illustrations appearing in this journal are reserved for the authors or the "Madhwa Messenger". Ed.M.M.]

OFFICE
26 MAR 1942
MADRAS

THE MADHWA MESSENGER

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

[Make Me Thy Lyre!]

Vol. IV

MADURA: FEBRUARY 1942.

[Published on the last day of every month.]

No. 1

IN THE FOOTSTEPS OF SRI NARAHRI TEERTHA AND VYASARAYA.

The picture opposite reproduced from one of the photos kindly supplied to us by Mr. D. V. Yadava Rau, B. A., B. L., of Tinnevely is of great historic interest as explained by Mr. Rau in his article on *Nava Brindavan* in P. 53 of the May Number of our Vol. III No. 4. The following explanatory references will be helpful.

Extreme Top — Yanthrodharaka Mukhya prana — Vyasara Pratishta.

Middle—Surya Narayana Temple adjacent to Kodanda Rama Temple.

Flight of steps leading to Chakra Tirtha opposite to Rishya Mooka Parvata.

Extract from the article referred to above:—

Particular spots in Humpi are specially sacred for the Madhwas being associated with the great names of Sri Vyasara, Sri Narahari Theertha and Sri Raghunandana and Sri Purandara Dasa. Just near the Kodanda Rama temple near Chakra Theertha opposite to the Rishimuka Parvata lies the small but most sacred temple of Yantra Anjaneya founded and consecrated by the great Saint and king Sri Vyasara. In between the Yanthrodharaka temple and the Vittalaraya temple lie the Brindabans of Sri Raghunandana and Sri Nara

Hari Theertha on the banks of the sacred and refreshing Tunga flowing through the most attractive hillocks of Matunga, Anjana, Rishimuka, Hemavanta and Malyavanta associated with Dandakaranya. In a most attractive centre between the Brindabans of Sri Raghunandana and Sri Narahari Theertha who was also pecu-



liarily like Sri Vyasara associated with ruling powers in Gajapathi kingdom who at the beck of our revered Guru Sri Madhwacharya secured the Sri Moola Rama and Sita idols to Sri Madhwa from the Gajapathi king's treasury—lies the mantapam associated with the religious life of Sri Purandara Dasa whose compositions have

such rare value as Upanishads themselves. The solitariness of the place, the surrounding hillocks and the cool refreshing water flowing almost through a portion of the mantapam add a peculiar charm to the place and lend an ideal setting to the devout aradhana-gathering every year."

REFLECTIONS ON THE MAHABHARATA TATPARYA NIRNAYA.

(Translation by Sri B. Gururaja Rao, B. A., B. L.,
Retired Sub-Judge.)

By
Madhwa Priya.

I crave the indulgence of the Editor of this valuable Journal for making a few reflections suggested in the course of a study of the very useful and valuable English Translation of this famous work of Srimadacharya by Sri Gururaja Rao of Bangalore.

First, there is the difficulty of the translator. He has to be true to the spirit and letter of the original in a foreign language. This is no easy task. The genius of the two languages is entirely different. But Mr. Gururaja Rao has overcome this obstacle exceedingly well. The other difficulty is a peculiar one. He must make the work appealing and intelligible to the modern Indian mind. The younger generation is almost a stranger to the significance of many a word used in our philosophy. So it is necessary to make it intelligible to the average Indian, who may not know Sanskrit, if the work is to be read widely and appreciated. Words like Purusha, Sutra, and Brahmanda may not mean all that it would convey to advanced students in Sanskrit. So the Editor (and the author-translator) will not take it amiss if I attempt to arrange the ideas so as to be understood and absorbed more easily by the average lay reader whose interests are not to be lost sight of.

First, the importance of the Mahabharata *Tatparya Nirnaya* must be grasped. The study of the translation would be of immense value if the ideas are studied with a particular eye as to how each point leads to particular conclusions. The aim of our great Guru was to put in a nut-shell the gist of the Mahabharata in the main and next to study the other works in correlation with this. This is *Tatparya* and *Nirnaya*. *Nirnaya* is determination. *Tatparya* is gist. Together they mean determination of the gist.

Next, we have to be clear about the competency of the Acharya to produce such a work. This does not mean that we question or doubt his authority but it is better to pay a knowing homage. First, he is the third Avathar of Vayu and has been in company with Hari in all the yugas. The minister knows his king and master much better than any other. His knowledge which entitles him to the name of *Poorna Pragna* is an additional qualification. In his Madhwa Avatar, he is a close and constant disciple of Vedavyasa who is himself Hari and the author of the Puranas and Itihasas. Thus he has drunk of the very fountain-source of divine knowledge. He knows which is the most valuable of his works. He has deliberately chosen Mahabharata. It is, therefore, our duty to follow him loyally. It is not everyone that is lucky in his master. How fortunate that we have him as our preceptor! We shall unquestioningly follow his lead and be benefitted.

The value of the Mahabharata is shown in the second chapter of the Nirnaya.

The first thing determined is Who is the Supreme God. He is Hari. The very first stanza is an address to Him dwelling on his main attributes:—

नारायणाय परिपूर्णगुणार्णवाय विश्वोदयस्थिति
लयोन्नयतिप्रदाय । ज्ञानप्रदाय विबुधासुरसौख्य
विनिर्मुक्तपाय वितताय नमोनमस्ते ॥

His full and auspicious attributes which resemble the ocean; that He is the cause of

the origin, maintenance, guidance and destruction of the universe; the giver of all knowledge; all-pervading and the abiding cause of salvation to the Gods and damnation to the wicked — to such a one, repeated pious salutations! As is pointed out in page 1 of the translation, the attributes mentioned above are not to be seen in this combination in anybody else; hence Narayana is supreme. The Acharya has well begun by pointing out the One being to whom homage is due. This summarises the meanings of the four Adhyayas of the Brahma Sutras — at least the first two of the Sutras of the first Adhyaya. Here is a clear lead, the establishment or *Nirnaya* of the first principle.

In the second Adhyaya, 2nd sloka, the Acharya says that having established truths emphasised by all the Sastras—*Sarva Sastrartha Nirnaya* — he now proceeds to show that the same purport is conveyed by the Mahabharata when interpreted in the light of other Sastras. This explains why the study of the *Mahabharata* in particular has been undertaken.

उक्तः पूर्वाध्याये शास्त्राणां निर्णयः परो दिव्यः ।
अथ भारतवाक्यान्त्येतैरेवाध्यवस्यन्ते ॥

The Mahabharata supports and is supported by the Sastras.

But there are two difficulties in the understanding of the Mahabharata — (1) difficulty of understanding the meaning even by the Gods. (2) The work itself has undergone a thorough change by interpolations and the serious loss of 59 lakhs of slokas out of a total of 60 slokas. This necessitates the intervention of a competent editor and interpreter like the Acharya. Otherwise, we lose a precious gift of the Gods.

The nature of the sort of work done by the Acharya is thus described:—

ग्रन्थोप्येवं विलुलितः किंवर्थो देवदुर्गमः । कला
वेवं व्याकुलिते निर्णयाय प्रचोदितः । हरिणा निर्ण-
यान्वचमिजानंस्तत्प्रसादतः । शास्त्रांतराणि सञ्जा-
नन्वेदांश्चास्य प्रसादतः । देशे देशे तथा ग्रन्थान्दृष्ट्वा चैव
पृथग्विधान् ॥

The meaning of the work is intelligible only to the Devas. When the meaning is so altered, how shall lesser people like ourselves feel? Being directed by Hari to give a clear understanding of it in this age of Kali, I shall state the settled truths having known them through His grace and also having well-known other extinct works and all the Vedas besides examining the various editions.

As to the greatness and importance of the *Bharata* the Acharya goes on thus:—

संक्षेपात्सर्वशास्त्रार्थं भारतार्थानुसारतः ।
निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् ॥

Lord Vyasa who is no other than Narayana has stated in the Bharata and other works that it is the most decisive authority on all the Sastras. With the knowledge imparted by Sri Narayana I shall state its essential teachings [So it carries a double value.]

भारतं सर्ववेदाश्च तुलामारोपिताःपुरा । देवैर्ब्रह्मा
दिभिः सर्वैः ऋषिभिश्च समन्वितैः । व्यासस्यैवाज्ञया
तत्र त्वत्परिचयत भारतं ॥

Formerly, the Devas led by Brahman and the Rishis met under Vyasa when the Bharata was weighed against the Vedas and other Sastras and was found to be heavier. It is therefore, the foremost *Prameya Grantha*. Hence its exposition is taken up by the Acharya.

(To be followed.)

Correspondence.

Dear Mr. Managing Editor,

By separate Money Order, I remit Rs. 8/- (Rupees Eight only) to cover subscriptions for the three volumes of the "Madhwa Messenger" already published by you and the fourth which would commence from this month.

I have been getting many journals presumably as complimentaries. Your journal stands altogether on a different footing. As a Madhwa, I am bound to support it. You made of course no demands. For various reasons, I was un-

196329

able to contribute to your journal. I gladly remit my subscription with apologies to you for the delay.

Madhwa journals have from time to time appeared and disappeared. It is too late in the day to argue in favour of a permanent institution of a Madhwa journal. That must be deemed a self-evident proposition in these days when the safeguarding of the interests of the minority is axiomatic. Madhwas form a minority community or sub-community among the Brahmins.

Madhwas have to face a certain amount of prejudice commonly the lot of all Brahmins from the non-Brahmins. Secondly, they have to compete with the followers of other Acharyas besides facing inter-mutt differences.

An impartial cultural outlook must demand a faithful exposition in modern European Philosophical terminology of the doctrines of Madhwa and I see you have been endeavouring your utmost to keep this ideal in view.

I would certainly feel gratified if Madhwa's message of Theism, Realism, and Pluralism with delightful and firm emphasis on faith in the Supreme Lord, respect and love for fellow-men, and perfect adjustment to environment would reach the millions. If that message should be translated into practical politics, mankind would enjoy "Earthly Paradise" (as in song of Purandara studied in your journal Pages 188-9, Vol. 3, No. 12).

I pray for the long life and prosperity of your journal. May the "Madhwa Messenger" bring peace to mankind, the calm and philosophic peace that passeth all understanding.

Triplicane.

5th Feb. 1942.

(Sd.) R. N. Sarma.

An Appreciation.

Dr. R. Nagaraja Sarma writes:—

Mr. C. A. Krishnamurti Rao of the Madura college (its Vice-Principal) deserves the warm-

est congratulations of the Indian intelligentsia in general and the Madhwa public in particular on his distinguished Editorship of the "Madhwa Messenger" which has just completed three years of its existence. I have had occasion to make a close and careful study of the Journal and I find that by means of translations into English, Expositions, and discussions of the leading classics relating to the Dvaita Vedanta of Sri Madhwa contributed by well-known and well-informed writers, the "Madhwa Messenger" has endeavoured these three years to popularise the teachings and doctrines of the system of Madhwa which has all along continued a forgotten chapter of the Vedanta. Students of comparative philosophy would immediately realize the advantages of a correct approach to the philosophical systems of other Acharyas to whom they may not owe denominational or sacerdotal allegiance. Thus not merely students of Dvaita schools, but, followers of Sankara and Ramanuja would as well find the journal, edited with such distinction and devotion by Mr. Krishnamurti Rao, quite useful and indispensable for comparative critical study.

It must be pointed out that Mr. C. A. Krishnamurti Rao must have burnt his fingers rather badly in launching this venture. It may not be a paying concern at all. In this labour of love, loyalty to Sri Madhvacharya and devotion to his system, Mr. Krishnamurti Rao must have the support of all Madhwas. I daresay there are many Madhwas to whom a sum of Rs. 2 (the annual subscription may seem almost negligible. I appeal to all Madhwas who may chance to see these lines to rally to the support of the "Madhwa Messenger". It would be a sad commentary on the general cultural evolution and sympathies of the Madhwa community if its members do not come forward to support and sustain a journal like the "Madhwa Messenger". I find that Mr. Krishnamurti Rao has recently added a Tamil section to the Journal for the benefit of those who may not be able to control

(Continued on page 13.)

HARI SARVOTTAMATVA.

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

Now we shall proceed with the main proposition "Hari is supreme". The Tripod on which the whole Hindu philosophy and religion rest, is the Vedas, the Brahma Sutras and the Bhagavat Gita, which are usually called by the name of Prasthanathrayas. They declare the supremacy of the Lord Vishnu, Hari or Narayana. The two eyes of the Hindu System the Mahabharatha and Ramayana also express the same thing. We shall take Gita first because it is the most popular and widely-read work. Though the whole of Gita speaks of the supremacy of Lord Hari, we shall be content with quoting a few passages here. Sri Krishna says "I dwell in the hearts of all; from Me, memory, knowledge and misapprehension arise; I alone am known in the entire Vedas; I alone am the author of Vedanta Sutras (as Sri Veda Vyasa) and I alone have the knowledge of the full import of the Vedas". XV-15.

सर्वस्य चाहं हृदि सन्निविष्टः सत्तः स्मृतिर्ज्ञानमपोहनं च । वेदैश्च सर्वैरहमेव वेद्यः वेदान्तं कृत्वैव देवचाहं ॥

As author of Brahma Sutras (as Vyasa) and knower of entire Vedas Sri Krishna's teachings cannot be different from the teachings contained in the Brahma Sutras and the Vedas. He also clearly states that He is teaching only what the Rishis sang in many ways and what the different Vedic texts and Brahma Sutras full of reasoning have taught. XIII-5.

ऋषिभिः बहुधा गीतं च्छंदोभिर्विविधैः पृथक् । ब्रह्मसूत्रं पदैश्चैव हेतुमद्भिः विनिश्चितैः ॥

Note the words "I alone" in the verse. "Neither the multitude of Gods nor the great Rishis know my glory or manifestation or creation; for I am the first cause of the Gods, Rishis and of all." X-2.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

"The Goal from which there is no return should be sought after; the first Purusha from whom the ancient stream of samsara flows should be resorted to." XV-4.

ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्तते भूयः । तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसूता पुराणी ॥

What is that goal and who is that Purusha? Sri Krishna says, that that goal is His abode viz. Vaikunta. "The goal from which there is no return is Mine; where neither the Sun nor the Moon shines, nor the Fire. XV-6.

न तज्ज्ञास्यते सूर्यः न शशांको न पावकः ।

यद्वत्त्वा न निवर्तन्ते तज्ज्ञाम परमं मम ॥

By attaining of his knowledge they attain my similar qualities; (namely) they are not born during creation, they do not suffer during destruction. XIV-2.

इदं ज्ञानमुपाश्रित्य मम सा धर्म्य मागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

The great souls having attained Me have attained the highest and they do not get rebirth full of miseries. VIII-15.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

The highest goal is called the unmanifest and indestructible, having obtained which there is no return; that highest goal is "Mine" VIII-21.

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तज्ज्ञाम परमं मम ॥

Those who abandon the fruits of works attained knowledge and become supremely wise. They are freed from the bonds of birth and reach the goal where there is no suffering II-51.

कर्मजं बुद्धियुक्तं हि फलं त्यक्तामनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

Even according to Sankaracharya the goal mentioned here is Vishnuloka which is called Moksha.

सर्वोपद्रवरहितं पदं परमं विष्णोः मांशाख्यं गच्छन्ति ।

Sri Krishna has further compared His world with the world of other Gods, to show the supremacy of His world. Those who go to the worlds of Brahma and other gods must return to this samsara, Oh, Arjuna; but Oh Kaunteya having attained Me there is no re-birth VIII—16

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनांऽर्जुन ।

मामुपेत्य कौन्तेय पुनर्जन्म न विद्यते ॥

As to the first Purusha mentioned in XV—4, it necessarily follows that Sri Krishna is the first Purusha, whom we should resort to. Sri Krishna however, does not want anybody to have the slightest doubt in this important matter. He explicitly declares, that He, alone, is the highest Purusha, the Paramatma, the Lord of the Universe, well known in the Vedas and other sacred Scriptures, that he, who knows Him, of all that person worships Him with true devotion and gets realisation and this is the highest secret XV—16-20.

द्वाविमौ पुष्पो लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । उत्तमः पुरुषस्त्वन्यः परमात्मैत्युदाहृतः यो लोकत्रय मांविश्य विभर्त्यव्यय ईश्वरः । यस्मात्क्षर मतीतोऽक्षरादपि चोत्तमः । अतोऽसि लोके वेदे च प्रथितः पुरुषोत्तमः । योमामेव मसम्मूढो जानाति पुरुषोत्तमं । स सर्वं विभजति मां सर्वभावेन भारत । इति गुह्यतमं शास्त्रमिदमुक्तं मया नव । एतत्बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥

HARI BHAKTHI SARA.

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

(Continued from Dec., Number)

Unique Position of Lakshmi:

But in qualities, she is never equal to Vishnu. Her qualities are very great but greater

still are those of Vishnu. Great are her intuitive powers of understanding things. But still greater are those of Vishnu. This is a matter which could not be measured by perception and inference. That is, these things are not conceivable by the ordinary mind. Here one has to accept Vedic testimony as final. Lakshmi herself has acknowledged her inferiority. In *Ambhrini Sukt* she admits, that with all her great powers, she is dependent on one who is her lord and whose name she should not utter. She says that she depends on Him, who dwells inside the ocean (mid-ocean). Again, during the Pralaya, she does no active work. Like Jiva, she is said to be completely unassertive. But while the jivas do not know as to what takes place around them, this Lakshmi knows and is wakeful. Her being seated near her Lord, itself is said to be her "Laya". She takes the forms of "Darkness" She also forms the bed of her lord. She is the weapons of her lord. Thus her dependency is described, during that time.

Vishnu is never born. He is never bound by the bonds of Samsara. Since he has no equal, therefore, there is no superior to him. He is the creator, the sustainer, and the destroyer. Lakshmi too gets never born. She is not bound by the bonds of samsara and she claims to create and even destroy. As stated above, in the said *Ambhrini Sukt* she exclaims that if she likes, she would create Rudra; a Brahma and the like. She also says that she will undo what she has created. But these qualities of hers, are dependent on Vishnu, who is her Lord. That is, she claims these rights by sufferance. So is the case with four-faced Brahma. On a very small scale it is so, with Viswamitra. Hence Lakshmi though equal with Vishnu in some respects is yet a dependent figure on him. The above in short is her unique position in the Dvaita Philosophy.

I have said that Lakshmi her-self is Prakruthi, that is matter. This requires elucidation. Matter is of two kinds; that, which is unseen

and that, which is seen. The unseen is known as Sukshma and the seen as Sthula. The matter is unseen, through the naked eyes and organic senses. This is Prakrithi. Here the vedas, or the agamas, are the testimony. They say, that these are Lakshmi. The Vedas are matter. That is inert and insentient. How can they speak? That is, it is Achethana, Again Vedas say that the earth speaks and the water, spoke. That is they are inhibited by chethanas. These are known as Abhimanees. Abhimana is an identification with the thing. The jiva considers the body, that it inhibits, as his. That is, it identifies itself with the body. This is abhimana. Vishnu never identifies the bodies. As one unbound by Samsara, He has no Abimana. But Lakshmi, in her aspect as jiva, has Abimana. That is, she inhibits that matter. This is even in Sukshma stage. This abhimana should not be confounded with, what is called "Aikya" the oneness. As set out, in the introduction, a chethana is always different from an achethana. In spite of this identification, the entities are two real different objects. It is an ordinary experience, to call after the mango-seller as mango; just so, in the case of Lakshmi. Hence she is Prakrithi. But more of this, later on.

At the time of the creation these unseen matters slowly began to take form. Because creation is done through these. Thus they became hardened objects. That is, they formed the Mahat. Out of this, three divisions took place. That is Satva, Rajasa and Tamasa. Out of these and out of the combination of these, this universe and the created beings, emerged. Thus these three divisions are the three forms of Lakshmi. They are Sri, Bhu and Durga. So Sri, is the presiding deity over Satva matter. Thus, whether considered as matter or as jiva, Vishnu is her Lord. Because, out of satva, etc. Vishnu moulds this universe and the eligible jivas that dwell therein.

Lakshmi, is the consort of Vishnu. As she is coequal with him in Time and Space, she is

considered his inseparable. Hence Vishnu, without Sri, and Sri without Vishnu, is a misnomer. This does not affect her distinct separable status.

Lakshmi, according to Puranas, was born out of the Milky-ocean, when the Devas and the Asuras churned that ocean in search of Amrita — (the taste of which makes a jiva immortal). Vishnu manifests himself in various forms in this earth. They are his avatars. So his consort manifests herself, and thus she does, having knowledge of her Lord's intention (*Iccha*). Lakshmi is one such manifestation. She was given in marriage to Vishnu by Varuna, the king of the oceans. Hence Vishnu is Sri Arasa. The author of Harikathamrita Sara depicts "Sri Arasa" aspect thus. He characterises this marriage as a condescension on the part of Vishnu. He likens this marriage as an acceptance by an emperor agreeing to take food as a guest, of the poorest beggar of his realm. Again it is said that by choosing her hands in marriage Vishnu has bestowed a great boon on Lakshmi. In this aspect Arasa means "over-lord" — that is the one who, besides being the master, is also governor and the controller of others.

Sri means also riches. Riches do not mean wealth alone. It also includes, excellent qualities, for exercising which, others' help is not needed. That is one who possesses inimitable powers. So vast are the powers of Sri Arasa that even without the help of Sri, Vishnu brought forth the illuminating Brahmanda (universe) out of which the four-faced Brahma emerged. All these he got from his Naabhi. This also shows that Vishnu is both the governor and controller of Sri.

Learning Sanskrit.

(Continued from P. 169 of Vol. III. No. II.)

इषुः an arrow; कम्बलः a blanket; कटः a mat; कन्दुकः a ball; चषकः a cup; कुयः

a carpet; पिटकः a basket; तूणः a quiver; शिशुः a baby; The above are of the masculine gender. The following are neuter— गोष्ठम् a cowshed; आसनम् a seat; The locative case of Singular nouns.—Place the model or picture of a bull in a cowshed (model), the ball in a black box and water in a white cup. Then ask वृषः कुत्र तिष्ठति? Ans. वृषांगोष्ठे तिष्ठति। कन्दुकः कुत्र अस्ति? कीदृश्यां पेठ्यां? वारि कुत्र अस्ति? कीदृशी चषके? कन्दुकः कृष्णा यां पेठ्यां अस्तिकिम्? कन्दुकः कृष्णायां पेठ्या मे वास्ति or तस्या मे वास्ति ॥ कन्दुकः श्वेतायां पेठ्यामस्ति किम्? कन्दुकः श्वेतायां पेठ्यां नास्ति। पुष्पं कुत्र अस्ति? पुष्पं हरिते पिटके अस्ति। कन्दुको कटे अस्ति। कुत्र अस्ति कन्दुको? अत्र कटे अस्ति ॥

MANU DHARMA SASTRA.

88. A wise man should strive to restrain his organs which run wild among alluring sensual objects like a charioteer his horses.

89, 90. These eleven organs are the ear, the skin, the eyes, the tongue and the nose, the anus, the organ of generation, hands and feet and the organs of speech.

91. Five of them, the ear and the rest according to their order, they call organs of sense; five of them, the anus and the rest, organs of action.

92. The internal organ *Manas*† is the eleventh, which by its quality belongs to both sets; when that has been subdued, both these sets of five have been conquered.

† Contact of the internal *will* which is the source of all action with the outside world is established by the remaining ten senses. Hence the need for vigilant and absolute control of all of them. Are the senses to be controlled by *Manas* or *Manas* to be (mis) led by the senses? Our achievement in life is determined by the right answer to these questions.

93. Through the attachment of his organs to sensual pleasure a man will doubtless incur guilt; but if he keeps them under complete control, he will get success in all his aims.

94. Desire † is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire fed with clarified butter.

95. If one should enjoy sensual enjoyments and another renounce them all, the latter is decidedly better.

96. The organs which are strongly attached to sensual pleasures cannot be restrained effectively by abstinence from enjoyments *as by a constant pursuit of knowledge.* ‡

97. Neither the study of the Vedas, nor liberality nor sacrifices nor any self-imposed restriction nor austerities ever procure the attainment of rewards to a man whose heart is contaminated by sensuality.

98. That man has overcome his organs who on hearing and touching and seeing, tasting and smelling neither rejoices nor repines.

99. But when one among all the organs slips away from control, man's wisdom also slips away thereby, as the water flows through the water-carrier's skin.

100. If he keeps all the ten organs as well as the mind in subjection he may gain all his aims (without reducing his body) by the practice of yoga.

† This does not mean that desire should be suppressed; what is wanted is desire *controlled* and guided along proper paths. Interested people want to make out that our idea is to banish *all* desires; reducing life to a zero. Life would be well lived only if we train the senses along proper paths without being misled by them.

§ By keeping the *Manas* engaged in good ways, we avoid opportunities to be misled by the *Dasendriyas* the ten senses. We are said to be customridden. The numerous restrictions we are asked to observe are so many garrisons and out-posts to keep the enemy away.

101. Let him stand during the morning twilight, muttering the Savithri until the sun appears; but let him recite it seated in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering the Savithri removes the guilt contracted during the previous night; but he who recites it seated in the evening destroys the sin † committed during the day.

103. But he who does not worship standing in the morning nor sitting in the evening shall be excluded like a sudra from all the duties and rights of an Aryan.

TAITTEREYA UPANISHAD.

FIFTH ANUVAKA.

The meaning of Pranava and its upasana:—

Bhuhu, Bhuvaha, Suvaha, Mahaha are four sacred utterances, the last, meaning Brahman or Atman of whom the other gods are limbs. These utterances have various references—

(1) *Bhu* is this world, *Bhuva* is the sky, *Suva* the other world, and *Maha* is the sun the last being the nourisher of all worlds.

(2) *Bhu* is the fire, *Bhuva* the air, *Suva* the sun *Maha* the moon as the moon maintains all the luminaries.

‡ By preventing the commission of evil acts. The controlling process begins at the right age of *seven* with the performance of the Upanayana whose importance is almost lost to view by other ceremonials today. The western system of education has no hold at all on man at the time of his making. It is a case of "Knowledge coming, if at all, but wisdom lingering". The great advances made in Psychology do not disclose any serious attempt or desire to discipline the senses at the proper stages.

(3) *Bhu* is Rik, *Bhuva*, Sama, *Suva* Yajus, *Maha* is Brahman because he glorifies all the Vedas.

(4) *Bhu* is Prana, *Bhuva* the Apana, *Suva* Vyana, *Maha* is the food which fosters all pranas. As these are four-fold, the Vyahritis have sixteen aspects, corresponding to sixteen kalas or parts of the Purusha. This method of symbolic meditation of the Pranava is commonly known as Pratika Upasana.

भूरितिवा अग्निः। भुव इति वायुः। सुवरित्यादित्यः। मह इति चंद्रमाः। चंद्रम सावाव सर्वाणिर्ज्योतीषि महीयन्ते ॥

भूरितिवा ऋचः। भुव इति सामानि। सुव इति यजुषि। मह इति ब्रह्म। ब्रह्माण वाव सर्वे वेदा महीयन्ते ॥

भूरितिवा प्राणः। भुव इत्यपानः। सुवरिति-क्यानः। मह इत्यन्नम्। अन्नेन वाव सर्वे प्राणा महीयन्ते ॥

तावा एताश्च तस्यश्चतुर्था चतस्रश्च तस्यो व्या-हृतयः। तायां वेद स वेद ब्रह्म। सर्वेस्मै देवा बलिमा वहन्ति ॥

BHISHMA.

28th of January 1942 corresponding to *Magha Suddha Ashtami* in the Utharayana is sacred to Bhishmacharya the greatest saint-hero of our great land who lived more than 5000 years ago. He was the son of Santanu, king of Hastinapura. He had a saintly character, a man of wonderful sacrifice and lofty principles, truthful in word and deed, unrivalled as a warrior, the greatest observer of Brahma Charya. He is Kuru Vriddhahpithamaha—the grand-father of Kurukula. India would be poor without the Maha Bharata and the latter would have little interest without Bhishma. He was a great seer, a realiser of God, a rare instance of one who was true to his masters without forfeiting his loyalty to the greater cause against whom his masters were waging a vain war.

Referring to the grace of God in this connection, Sri Jagannatha Raya says in his **भक्तपराय सहिष्णुसंघि चैद्यनपोद्वेयोळगिबिट्ट बाणदलिहमीष्मन ववगुणगळेणिसिद्धने करुणाळू** । "Did the great fountain of mercy mistake the attitude of Bhishma when he (Bhishma) let fly his powerful arrows against Sri Krishna"? His is the supreme instance of duty done in the midst of tremendous conflicts.

Quite early in life Bhishma showed his mighty will. His name was *Devavrata* and he was the heir-apparent to the throne. He was son to Santanu by Ganga; hence he was known as *Gaangeya* (Gaangeya Nuta — *Hari Bhakthi Sara*). Santanu who desired to marry Sathyavathi, daughter of Daasaraaja, insisted upon Santanu promising to leave his kingdom to a son by her. This would exclude Devavrata from all chance of success, Devavrata, when he came to know of his father's mental struggle, straight-away went to his father and told him that he not only renounced his claim to the throne but gave an undertaking that he would observe celibacy (Brahmacharya) to shut out a possible rival to the throne. The father blessed him with a long life and the power to cast off his mortal coil when it pleased him to do so. It was the supreme moment of Devavrata's triumph in life. History of no other country, ancient or modern, could furnish a parallel to this or similar instances where the "path of duty in our land has been the way to glory."

A vow of Bhishma was nullified in the course of the war by the skill of Krishna, in return for which he made Krishna break his vow of not taking any weapon in the war, by forcing Krishna to rush upon Bhishma with the broken wheel of Arjuna's chariot. He was over-powered by the feeling that the one dearest to his heart was now in this form. Nothing could please him more.

No one understood the merit of Sri Krishna better than "Bhishma" a title given to him on

account of the dreadful vows that he undertook. It was at his instance that Krishna was offered the place of honour at the *Rajasoo Yaga* while Sisupala and others opposed it. At the age of one hundred and thirty-five he lay on the bed of arrows supplied by Arjuna waiting for his departure for the sun to cross the Vernal Equinox. With many great seers around him, the Pandavas with Dhritarashtra at their head and Sri Krishna by his side he gave out his teachings to Yudhistira and then started on his upward journey with the Lord before and within him; filling the air with the praise of the Lord in that swan-song of his known as **भीष्मस्तवराज**. Bhishma Ashtami and Ekadasi are days sacred to him.

- Death where is thy sting?
- Grave where is thy victory?

SIVA RAATHRI.

This is an all-India festival particularly celebrated by the devotees of Siva. It occurs on the fourteenth day (night) of the dark fortnight in the month of Maagha. It is known as the Maha Sivarathri the corresponding days in the other months being known as mere Sivarathri. The overpowering of Arjuna by Rudra who appears in the form of a Kiraatha or hunter is said to have been done on this day in memory of which the day is observed with due ceremonies in all Sivite temples and homes. It is revered in particular places more than in others as in the Panchabhootha Lingas of South India said to be located in Kalahasti, Jumbukeshwaram, Tiruvannamalai and Chidambaram. Srisailam in Kurnool District is specially famous for this celebration.

In the Vana Parva of the Mahabharata, 168th chapter, it is said that Arjuna performed penance to get the grace of Maheswara for obtaining weapons of rare efficacy. Hara who was mightily pleased with Arjuna's penance

RAMA DASA.

During the *Utharayana*, the six months following *Margaseersha* or *Dhanurmasa*, it is said that the gates of heaven are open for saintly souls to enter therein. This seems to find a justification in that many an illustrious name is found in the list of those who have entered heaven during this period. Bhishma and Rama Das are among them. He was one of the greatest of the Ramabhaktas.

This great Bhakta was the second son of *Suryaji Pant* and *Renuka Bai*, born on the Sri Rama Navami Day in 1608 A. D. He was given the name of Narayana. His brother Gangadhara was three years older. He had recited "*Maruthi Kavacha*" for eleven days at the end of which Sri Rama revealed himself to the young boy of 9 years.

Narayana had his Upanayana (additional vision resulting from the exercise of spiritual insight at the proper age). He performed his religious duties punctually and with due understanding. He was fond of climbing trees and mountains. He did every morning *Surya Namaskaras*. He was often to be found immersed in the *Dhyana* of Hanuman and Sri Rama, who, pleased with him, gave him the name of Rama Dasa. In his twelfth year it was proposed that he should get married, Bride and bride-groom were seated side by side when the priests after reciting *Mangalacharana*, concluded by shouting in chorus — "*Saava-dhaana!* — Be on your guard!" To the surprise of all, Rama Dasa was not to be seen nor was he to be seen for the next twelve years. He swam across the Godavari, and reached Panchavati near Nasik where he composed his famous *Karunashtaka*. He then commenced the *Punascharana* of Rama Manthra. He also studied the Ramayana, Upanishads, Brahma Sutras, Gita and Bhagavata.

One day an unusual incident took place. At the confluence of the two rivers Godavari

had his peculiar way of granting the desired boons. Disguised as a hunter, he challenged Arjuna to fight and so far distressed him that Arjuna was roused to the highest pitch of anger. Siva's anger now being equally great, he lifted his legs to kick Arjuna when, the latter caught hold of them to prevent his being kicked. As he touched the feet of Siva, a strange divine consciousness dawned on him and he saw Siva's real personality revealed in all splendour to him. Among the weapons granted to him was the famous Siva Dhanus Pinaka.

There is also a popular story connected with this festival. A devotee of Siva was attacked by a tiger. He got up a Bilwa tree. But the tiger remained below and would not quit the spot. The man spent the whole night on the tree. Overpowered by sleep, he feared he might drop down and be a prey to the animal. So he engaged himself throughout the night dropping the bilwa leaves one by one on the ground where there happened to be a Siva Lingam. One of the leaves fell on the lingam. Siva rose out of it, pleased, and killing the tiger, saved the Bhakta. So, throughout the night, people keep awake, perform Bhajana in every home of Siva Bhaktas and Abhishekam and Puja in the Siva temples. It is the last day in the Indian year of the cold season which takes leave of us with the name of Siva on its lips — *Siva! Siva! Siva!*

Siva Stuti by Narayana Pandithacharya, son of Trivikrama Pandithacharya is in charming language with a majesty all its own, beginning **स्फुटं स्पटकसन्निभं स्पुटिहाटक श्रीजटम् । शशांक दळशेखरं कपिलपुल्ल नेत्रत्रयम् ॥** *Vijaya Dasa* sishya of Purandara Dasa praises Siva thus:— **गौरीवराने येन मोरेकेळो चेन्ना ॥** *Jagannatha Raya* has **चन्द्रचूड शिवशङ्कर पार्वतिरमणा निनो नमो नमो ॥**

and Nandini while at his prayers, a lady came and prostrated herself before him whereupon he blessed her with a long-living husband and eight sons. The lady asked — "In this or next life?" Her husband had just died and she was following the corpse to the cremation ground. Rama Dasa asked her to bring to him the dead body on which he sprinkled some holy water muttering the name of Rama. The dead man rose repeating the name of Rama. He was known as *Giridhar Pant*, the lady being known as *Anna Purni Bai*. The first son born of this couple was the famous Uddhava Goswami.

Sri Rama appeared again in 1632 A. D. and bade Rama Das to undertake an all-India pilgrimage to which he gave his next twelve years. First, he went North, and then turned south. At Paithan he was told that his mother was seriously unwell and blind, and yearned to see him. By yogic power he restored her eye-sight and read to her *Kapilagita*. In several places in the south, he installed temples of Hanuman. In 1644 he settled down on the banks of the Krishna. Here he attracted a large number of devotees. Then he shifted to Sholapur where he built the temple of *Pratapa Maruthi*. Sivaji, the founder of Maharashtra greatness, was eager to meet him. After long journeys, he met and gave him large sums which he distributed among his cow-herds. When he was invited to live with Sivaji, he declined but the saint's blessings were frequently given to him.

One day, Sivaji missed his Guru in his usual place. After a long search he found him in a cave groaning with pain. When asked he was told that the only remedy for his ailment was tiger's milk but he warned Sivaji against the adventure. In the forest Sivaji found a she-tiger with cubs. The tigress sprang upon him. He uttered the name of Rama Das and took a little milk from the animal. Both guru and disciple took it. Both were cured, the latter of the wounds inflicted by the tigress. Sajjanagadh is the name to Parali where Rama

Das lived at the request of Sivaji, who also gave his whole kingdom to Rama Das by means of a letter. But the latter refused. Like Bharata he took the sandals of Rama Das and ruled as his regent.

As the end approached, he prepared his disciples for the great event. With his last breath, a flame issued out of his mouth and entered the mouth of Rama's image.

—Adapted from the *Kalyana Kalpataru*

VAYUSTHUTI.

उत्कण्ठाकुण्ठकोलाहलजवविदिता जससेवानु
वृद्ध प्राज्ञात्मज्ञानधूतां घतमससुमनो मौलिरत्नावली-
नां । भक्त्युद्रेकावगाढ प्रघटनसघटाकारसंगृह्यमाणे
प्रांतप्राग्रयांत्रिपीठस्थितकनकरजः पिजरारजिताशाः ॥

This is again in praise of Sri Madhwa charya's *Padu Dhooli*. Being the great Guru all the gods bring their crowned heads into contact with the feet of the Guru out of reverence and in the act, dust scattering rays of golden light is raised which brightens the horizon all round. The dust is the vast volume of praise by the gods, of Paramatma and the Guru who helps us to His understanding. A repetition of this sloka frequently brings *prajna* or superior wisdom.

उत्कण्ठा कुण्ठकोलाहलजव — with rapid, eager and joyous footsteps, विदित अज्ञ सेवा अनुवृद्ध प्राज्ञ आत्मज्ञानधूत — with knowledge and devotion eternal and increasing towards the Lord on account of Aparoksha gyana which drives away the darkness or ignorance within; भक्ति उद्रेक — with rare Bhakthi; Aavgaadha — strong and consistent; Praghatana Saghataath kaara Sangrishya Maana Praantha praagrya Anghri peeta — with expansive and excellent feet and foot-rest swept clean by contact with सुमनो मौलिरत्नावलीनां — the bejewelled heads of gods prostrating at the feet of the Guru.

उत्थित कनकरजः — the golden dust rising therefrom; पिजित आरक्षित आशाः — with the various parts of the sky reddened by the golden dust rising from the sacred feet — अस्मान् पातु May it protect us!

Concentration on the feet of the Guru which leads us to a proper understanding of the Lord is the only method of getting ourselves saved. The whole universe is filled with praise of Him — which is the radiant gold dust emanating from the sacred feet giving us Praagna Atma Gyana.

HARIKATHAMRITA SARA- KARUNA SANDHI.

[This great work of Sri Jagannatha Raya is available for the interested reader, in Kannada, Telugu, and Devanagari character. The price is low enough. It is a treasure worthy of possession and preservation. To facilitate progress, select parts of each stanza are quoted with appropriate comments. — Ed. M. M.]

The boundless grace of Hari is brought out by pointing out गोप गुरुविन मडदि भृगुनगचाप मोदलाद्वरमाडमहापराधगळेणिसिद्धने करुणासमुद्र हरी । Countless people have been guilty of unbecoming actions towards Him. Was He affected by them? His grace is unfathomed and boundless like the ocean — करुणासागरा. The comparison with the ocean is apt — we cannot predict the depths of His grace nor guess how it would work — see how it worked in the case of Draupadi, Dhruva, Gajendra etc. Among the offenders against Hari were Gopa, Indra or Vasudeva who punished the boy Krishna for his pranks; गुरुविनमडदि — his preceptor's wife who made him carry fuel to her house; भृगु — who kicked him on the breast; निषाद — Siva who made a bow of a hill to fight with Vishnu — Had He these offences in His mind after the incidents were over?

अनन्त सुमङ्गलप्रद नाम पावनमाळपदेनरिदू ।

The great waters of the Ganga cleanse off man's untold sins because they issued from the feet of the Lord. What wonder that His name elevates us all?

Appreciation.

(Continued from page 4.)

the English medium. The Tamil section must have enhanced the value of the journal. I earnestly appeal to all to enrol themselves as subscribers to the "Madhwa Messenger" so that the Journal may continue to popularise the principles of Madhwa's school of philosophy and vindicate Madhwa's place in the sun.

Dear Krishnamurti Rao,

Herewith my humble subscription (Rs. 2) to your excellent journal. Started on the Madhwa Navami of Srimadachariar who is still studying under Vedavyasa at Dodda Badari. I wonder how it struck you to begin the journal on that sacred day. I am sure it will be Chiranjeevi as Sree Madhwacharya or Hanuman. I am most benefited and I believe so are also other Madhwas who get the journal.

S. Rama Rao,

Retd. Dt. Court Translator, Srirangam.

To
The Editor,
The Madhwa Messenger,

Madura.

It is highly gratifying to note that the "Madhwa Messenger" has completed the third year of its successful career having elbowed out the obstacles in its progress.

Many articles have appeared in the "Madhwa Messenger" which have unrivalled educative value especially for the younger generation of English-knowing Madhwas who are likely to be led astray by external influence of the very costly modern education and social ideas forced by foreign influences. The articles are at the same time corrective also.

Re:— Your editorial in January Number of 1942 headed the "New Year 1942" your observations regarding the present and future of our younger generation and the remedial measures suggested by you are appreciable. The Matadhi pathies could give an excellent lead in these.

Your remarks on the costliness of modern education without any corresponding benefit and its aimlessness are matters for serious thinking by teachers and parents.

The problems are serious and we must come to a settled conclusion as the situation is getting more serious every day.

The following three verses composed by me in appreciation of your journal and wishing well of it may be published with its translation below it.

श्रीमन्मन्त्रालयकल्पद्रुममतिषमहाशास्त्ररत्नप्रसूनैः
संभाव्यं श्रीशलोकस्थितिकलममलं सर्वदा सूचयन्ती ।
तद्वादान्तप्रसारानवरतनिरतां पत्रिकां पुण्यतीमां
श्रीनामाद्रीन्दिराराधितपदकमलः श्रीनृसिंहः सदादा ॥
सितपक्षे यथा चन्द्रः वर्धयिष्यतिरजैर्नृणाम् ।
तनोनुपत्रिकाचैषा तुरीयाब्दे सतां मुदम् ॥ २ ॥
मध्ववार्ताहराख्येयं स्तुतैवं मासपत्रिका ।
कमालुरामचन्द्रेण कुम्भघोणनिवासिना ॥ ३ ॥

Surely Lord Sri Nrisimha whose lotus feet are adored by Namagiri Lakshmi protects this journal the object of which is to spread the sastras of Sri Madhwa who is likened to Kalpavriksha the flowers of which are his sat-sastras the flowers indicating that the fruit is near at hand which consists of the reader of the sastras reaching Vishnuloka. All this the journal indicates.

As the moon in the bright fortnight sheds her bright light with refulgent growing rays and gladdens all, just so, let this journal in the fourth year of its age, gladden the learned by shedding bright light of knowledge.

The "Madhwa Messenger" is thus extolled by Kambhalu Ramachandra residing in Kumbakonam. C. R. Ramachandracharya, B. A., Rtd. Sheristadar, Sub-Court, Kumbakonam.

18—2—42.

THE GREAT UNKNOWN.

Ever since Man was born on this earth, one particular subject has been agitating his mind which has been a puzzle to him all through the ages. It remains still uncleared. What part is claimed to be known to various people is not the same in nature, extent and other respects.

If we see a person whom we have not seen or known before, we are curious to know who he is; we like to know as much as possible about him and things connected with him. This knowledge may bring us a desire to know more of him or to stop with what is known of him a portion of which we might reject. This is quite common to human nature. In fact the more unknown a matter remains, the greater is the desire to know it. The greatest unknown factor is the creator of this universe or its origin. This is one of the things which persistently baffle all efforts at understanding. In disgust or despair some affect to despise it. It is nothing, they say. In effect, it denies the existence of a creator; in other words, there is no God; even if there is, he is negligible. More audacious spirits knock at the door of the unknown; some seem to sense some response, others seem to hear the tread of approaching feet in the act of opening the door. Such have been, more or less, the efforts of seekers after God or the Truth or the Great Unknown. The Truth seems to be a formidable mountain range with Everests towering one above another. Climber after climber has been lost in the venture or returned disappointed after some progress. It has been a tale of loved and lost, or love's labours but partly won. Each has given his own account of the expedition. India has made the highest reaches from which the prospect above and below seems wonderful though different. The chief of them are the founders of the three systems known as Dwaita, Adwaita, and Visishtadwaita.

These efforts at this kind of knowledge are compendiously known as religion. Men want to have it for its own sake, for all knowledge is pleasurable. Others would have it only if it can serve some end, for instance, if it can reduce the ills of life making it happier. Still others hold that, as seeing is believing, let us believe what we see and reject the rest. But even the most unbelieving among us feel at times, if not oftener, the need for knowing more of this Unknown. This curiosity is deepened by the phenomena of birth and death which are mysterious and yet unchallengeable. Thus the number of Unknowns is increased leaving a sense of bewilderment behind.

The various ways in which investigation has proceeded may be said to be otherwise known as religion. There are as many religions as there are ways of inquiry and conclusion. The attempt to determine which is best of all religions will not benefit us because each one starts with the notion that his own is the best and will hear of nothing else. It may be asked at this stage, whether it would not be better to let another speak where differences arise; it is also merrier. The only condition required is that we should not get agitated. The more, and more patiently, we hear the opponent, the better will be our capacity to pass judgment. There have been many converts from Advaita to Dwaita. Sometimes whole agraharams have been, after prolonged and unfettered discussions, brought over to the Dwaita. Coercion had no part in these.

Now, the question why the three systems of philosophy have secured the devotion of their respective followers would be worth taking up. In a matter like this, it would not be playing the game if we blindly or noisily suppress an opponent or cry him down, particularly when the Brahmin, irrespective of his being a Dwaitin or otherwise, is persecuted like the Jew in other countries. Victory or defeat need not be emphasised beyond a limit. In times past, it was the case of deep answering unto deep. Victory

were sought by other than legitimate means with necessary and natural reactions. Now that the excitement of the past has died down, may we not settle down to a cool and dispassionate comparative study of all the three systems, for there is so much that is common, since all of them derive their authority from the same Vedic and Upanishadic lore?

(To be followed.)

1942: March Events.

1 Sun.	March.
2 Mon.	Masi Makham: Holi: Lunar Eclipse. 1st contact 3-55 A. M. (3-3-42) Madhya kaala 6-45 A. M. Moksha kaalam 7-30 A. M. Total duration 3hrs. 40 min. Nakshatram Pooram during Eclipse.
3 Tues.	Sri Satyabodha Tirtha.
4 Wed.	Sri Sudheendra Tirtha.
5 Thur.	Sri Vadiraja.
6 Fri.	Sri Vyasaraja.
10 Tues.	Sri Sudhinidhi Tirtha.
13 Fri.	Sarva Ekadasi.
14 Sat.	1st of Meena or Panguni.
16 Mon.	Amavasya. Sri Santhushta Tirtha. Somavara Pradakshina.
20 Thur.	Sri Rama Navami.
27 Fri.	Vairamudi in Melkote, Mysore.
28 Sat.	Sarva Ekadasi.
31 Tues.	Panguni Uthiram.
1st April	Wednesday.

Heart-felt thanks for the following subscriptions received from Messrs.

T. R. Venkoba Rau, B. A., Pleader. Tiruvannamalai, for Vol. IV.

S. Rama Rau, Retd. Dt. Court Translator, Srirangam for Vol. IV.

D. V. Mukhyapada Rau, Sub Post-master, Peddapuram Town, B. G. Davary for Vol. IV.

6/2/42 M21155/1239
M2. 4. 1

C. M. Raghavendra Rau, Bedford House.,
Vepery, for Vol. IV.

Dr. R. Nagaraja Sarma, M. A., L. T., Ph. D.,
Triplicane, 1st IV Vols.

E. N. Rama Rau, Clerk, Post Supt's Office,
Vellore, Vol. III.

T. C. Ranganatha Rau, Retd. Auditor,
South Chitra St., Srirangam, Vol. IV.

Madhwa Siddhanta Sabha, Trichinopoly,
for Vol. IV.

S. Venkata Rau, Head-clerk, Chief Audi-
tor's Office, Trichy, Vol. IV.

K. L. Krishna Rau, Chief Clerk, Chief
Auditor's Office, Trichy, Vol. IV.

K. Venkataramana Rau, Forest Ranger,
Andiyur, Vol. IV.

தமிழ்ப் பகுதி.

பிரம்ஹஸூத்திரம்:— ஒம் அதாதோப்பிரம்ஹஜிக்
ஞாஸா ஒம்: இதன் பொருள் நாம் பிரம்ஹ விசாரம்
செய்யவேண்டும் என்பதுதான். ஏனென்றால் பிரபஞ்
சத்தின் ஆதிகாரணமே அவர். அவரை அறிவதற்கு
வேதாதி சாஸ்திரங்களை முக்கிய உபாயம். இவை
களிலெல்லாம் அவர் விஷ்ணு எனப்படுவர். அவரை
வர்ணிப்பதற்கு முற்றிலும் முடியாதெனினும் சிறிது
அளவு முடியும். அவர்தான் ஜகந்நியாமகர். மோகூப்பிர
தாயகர். அவர் ஒருவர்தான் தியானிக்கத்தக்கவர். உள்
ளிலும் வெளியிலும் சர்வசாக்ஷியாய் இருப்பவர் இவர்
ஒருவரே. ஆகையால் பிரம்ஹவிசாரம்செய்.

ஹரிச்சுவோத்தமத்வம்:— சங்கராசாரிய மடங்களில்
ரோவணசித்தசம்பிரதாயம் வழங்குவருகின்றது. சந்திர
மௌளீச்வரர் ரத்னகர்ப்பலிக்னேசுவரர், இம்மூர்த்தி
களை ஸ்ரீ சங்கராசாரியார் சுரேச்வராசாரியாருக்கு குடுத்தது
இன்னம் அம்மடத்திலேயே இருக்கின்றன. ரோவண
சித்த சம்பிரதாயம் என்ற சைவ சம்பிரதாயம் வழங்கி
வந்தாலும் ஸ்ரீ சங்கராசாரியரே பல வைஷ்ணவ ஸ்தோத்
ரங்கள் செய்திருப்பதும் ஹரிஸர்வோத்தமத்திற்கு ஒரு
ஆதாரமாகும்.

ஒம்காரத்தின் மஹிமை:— இதுவே பிரணவம்
எனப்படும். வேதாத்யயன ஆரம்பம் முடிவுகளில் உச்ச
சிக்க வேண்டும். இதற்குப் ப்ராணாயாமம் ச்வாஸிகாரோ

தனம் முதலியன அவசியம். ஒம் பூர்புவஸ்ஸுவஹ
என்பது மஹாலாயாஹிருதி. இதன் பின்னர் காயத்திரி
மந்திரங்களை உச்சரிக்கவேண்டும். இம்மந்திரங்களை
மௌனமாய் ஜபம்செய்யவேண்டும்.

பீஷ்மர்:— இவர் மஹா பாரதத்தில் விசேஷம்
பெருமை வாய்ந்தவர். 5000 வருஷங்களுக்கு முன் நம்
தேசத்தில் இருந்தவர். பிரம்ஹசரியத்தில் சிறந்தவர்.
வார்த்தைத் தவறாதவர். பீஷ்மப்பிரதிக்கை என்பது
பழமொழியாய் ஏற்பட்டது. ஹஸ்தினாபுரத்தின் அரசர்
சந்தனுவின் புத்திரர். சந்தனு சத்தியவதி என்பவளை
இரண்டாவது விவாகமாக செய்துக் கொள்ள இஷ்டப்
பட அவன் தகப்பன் தாசராஜன் இவளுடைய புத்திர
னுக்கே ராஜ்யம் தருவதாய் வாக்களித்தால் குடுப்பதாகச்
சொன்னான். அதை அறிந்த பீஷ்மர் தனக்கு ராஜ்யம்
வேண்டாம் என்று சொல்லி தான் விவாகமும் செய்துக்
கொள்வதில்லை என்று வாக்களித்தார். பாண்டவர்க
ளுக்கு எதிரிடையாய் யுத்தம்செய்தாலும் கிருஷ்ணனை
தெய்வமென்று உணர்ந்தவர். இஷ்டப்படி தேகத்தியா
கம் செய்யலாம் என்று தகப்பனாட்டம் வரம் பெற்றிருந்
ததால் உத்தராயணம் பிறக்கும்வரை காத்திருந்து சரதல்
பத்தில் கிருஷ்ணபகவான் பாண்டவர்கள் சூழ்ந்து நிற்க
பகவானை துதித்த நிலையாய் தேகத்தியாகம் செய்தார்.
இதன் சம்பந்தமான தினங்கள் பீஷ்மாஷ்டமி பீஷ்ம
ஏகாதசி.

We are very thankful to the esteemed
gentlemen who have so spontaneously and
generously expressed appreciation of the hum-
ble work done by the "Madhwa Messenger." Our defects of matter and make-up may be
many, for all which we crave the indulgence
of our readers with the assurance that they
would be gradually attended to.

Errata.

Page 1 For Narhri Teertha read Narahari
Teertha.

Page 11, 1st column 5th line from the
bottom — For கபிலபூஜ read கபிலபூஜ.

Page 12, 2nd col. 7th line from bottom —
For Aavgaadha read Aavagadha.

THIRUMALIRUNJOLAIMALAI STALA PURANA

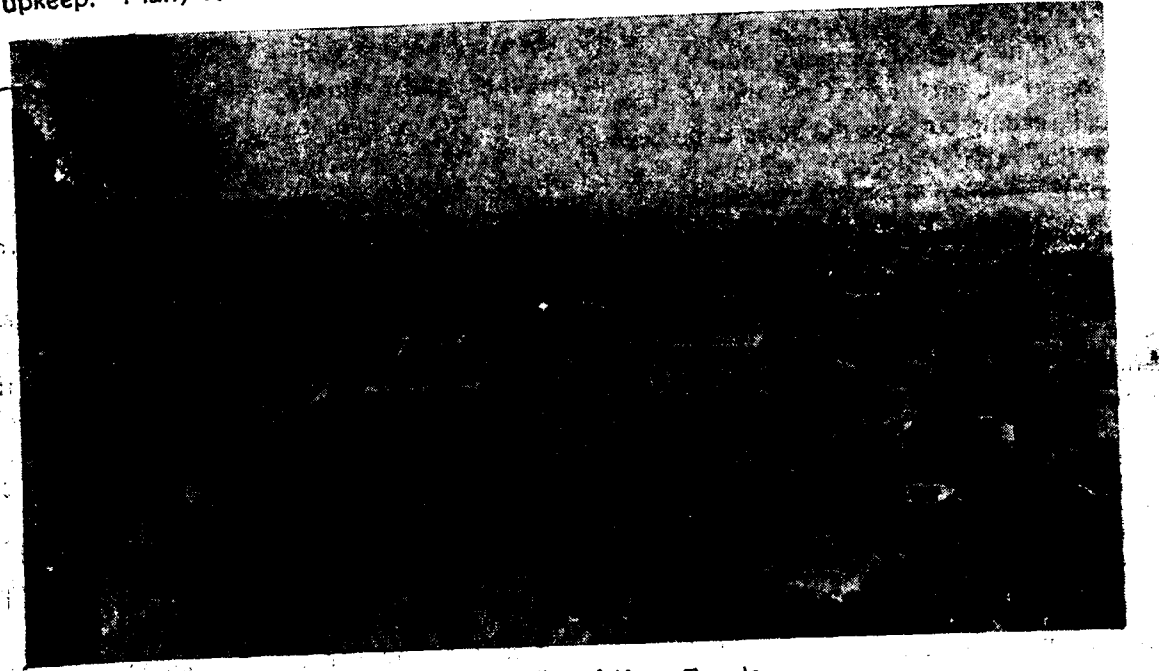
(OF ALAGAR KOVIL NEAR MADURA.)

By Sri K. N. RADHA KRISHNA, B. A., B. L.,

(In three parts: Price Rs. 3—8—0 containing 660 pages and 44 photograph illustrations.)

The book before us sent for review in
these pages is a unique one of its kind. Here
is a bit of true ancient India which survives in
spire of the inroads of time and the vandalism
of unsympathetic hands. The tragic part of
it is that even our own people have been
apathetic towards its greatness and attention to
its upkeep. Many of such rare relics of a by-

of these puranams of places like Conjeevaram,
Palani etc. reviewed in the columns of news-
papers of the latest dates. But the Stala Purana
of Thirumalirunjolai Malai (Alagar Koil), about
13 miles to the north of Madura by bus, stands
in a category of its own: and judged by the years
of labour spent upon its production and the
skilful and intelligent handling of a mass of un-



A Bird's Eye View of Alagar Temple.

gone age have been brought under the protec-
tion of the Government under the Ancient
Monuments' Preservation Act. The appoint-
ment of enlightened people to the Hindu
Religious Endowments Board has more than
justified expectations and dispelled alarms in
particular directions. Its greatest service to these
ancient sanctuaries has been in the impetus
it has given to the publication
of the stala puranams; for, we see a number

assorted available and unavailable material
much of which has had to be gathered with
infinite patience and determination, we have no
hesitation in saying that it is a monument of
well-directed energy.

The other feature about the publication is
that it is not a mere record of folklore but it is
full, carefully edited, and judiciously used,
matter, much of which has been rescued from
oblivion. The comments and observations

with which the pages abound are relevant and thought-compelling, which only an original and independent mind would be capable of; some of the observations made regarding the actions of the Government even in the 19th century, few executive officers of temples would think prudent to make. But it has been done dexterously and with sobriety and in a manner so as to make rectification still possible. The public (every one of whom, man and woman, *must possess* a copy at a rate dead cheap considering the valuable matter and attractive photographs with which the book is replete) is enlightened on these points so as to lend their valuable support to a laudable move towards recovering a veritable "Paradise Lost"! It is pathetic to hear the lament from P. 60 to P. 71 regarding the loss to the Devasthanam of a substantial share of its original property due to certain actions on the part of the Government. It forms dismal reading but does not seem to be beyond reparation and restoration. This is indeed national service, upon which we congratulate the Board and the Executive Officer Mr. K. N. Radha Krishna who has made out a capital case on behalf of the Devasthanam. In whatever part of India one may live, one ought to know what his heritage is, of which Thirumalirunjolai Malai or Alagar Hills is one of the most precious. It is our duty to see that no impious hand is laid upon such treasures, India is great on account of its religion whose spirit keeps hovering around our temples. Whatever is done to bring down these institutions is directly destructive of our religion. What, then, shall we pride ourselves upon? Is India great without her temples and with her declining religious spirit?

Undertaking of pilgrimages was enjoined upon us by our scriptures as a form of religious experience and education. The great Jagannatha Raya, the Kannada saint, has said **पात्र सङ्गद यात्रेय चरिषि** etc., i.e., the pilgrimage is to be done in appropriate company and for knowing the greatness of God. They had a knowledge of the places of pilgrimage thus.

But the publication of Stala Puranas like the one before us has a tremendous healthy influence stimulating as it does, the fulfilment of a necessary part of our duty to ourselves. On this score also we would strongly recommend a country-wide circulation of this rare book which must have cost not a little labour and money. It is in excellent English with appropriate Tamil and Sanskrit quotations from rare and original works, making the volume on the whole most enjoyable and fruitful.

"Reading maketh a full man" said Bacon. It is true for all times and climes. The cry of "Tamil for Tamils" and similar slogans lead us nowhere. It is entirely misleading. The ampler our knowledge is, the richer and happier will we be. We should at least be masters of Sanskrit and Dravidian languages like Tamil, Telugu and Kannada. "Dull would he be of soul who would pass by" such a treasure. Speaking for ourselves, we are in the fortunate position of knowing intimately more than one language and we cannot adequately express the thrill we feel when we read the works of masters of Kannada like Purandara and Jagannatha Dasas to mention a few, comparing them with the sparkling couplets of Tiruvalluvar, the sonorous sequences of Kambar, and the well-chiselled lines of Villiputhoorar, thinking at the same time of the depths of the Gita or the lines of Valmiki who sings with "full-throated ease" or the sublime description by Kalidasa of sunrise thus: **परिणतरविगर्भव्यापृतापैरुदिति: दिगपिघनकपोती कुजितैःकुन्धतीवा ।** The lover of Sanskrit and Tamil will be amply repaid by a study of the passages published at the end of the book.

"Alagar koil or Alagar Gudi" has been the theme of many a tribute of praise from the Sri vaishnavite saints as well as by Madhwa spiritualists like *Vadiraja*, the prince of pilgrims embodying his compositions on places from Badari to Rameswaram in a single work known as *Tirthaprabandha*. Purandara makes frequent references to Alagiri Nilaya, Alagiri Ranga,

Alagiri Indali Banda Anjana Anjanagiri Ninda, (He came from Alagiri and stood at Anjanagiri i.e., Tirupathi). As the work points out in page 91, Sri Sankaracharya is responsible for a song in praise of Sundararaja. Thus many a devotee of eminence has honoured himself by honouring Sundararaja with his compositions.

The Stala Purana of Alagar Kovil contains another feature of interest viz., the vast historical material drawn from various sources from the times of the Ramayana and the Mahabharata until very recent times. The ruins of forts and ancient buildings are still to be seen in all their ruined grandeur. Pandya, mentioned in the most ancient of our sacred works like the Ramayana and the Mahabharata, Chola, the later Pandyas, Vijayanagar Kings and their Nayak Viceroy, the Moslems and the British have each in turn had their share of contributing to the history of this place. It is a fertile field for the worker in historical research, full of monuments, inscriptions and names reminiscent of a great past both prehistoric and historic. Few

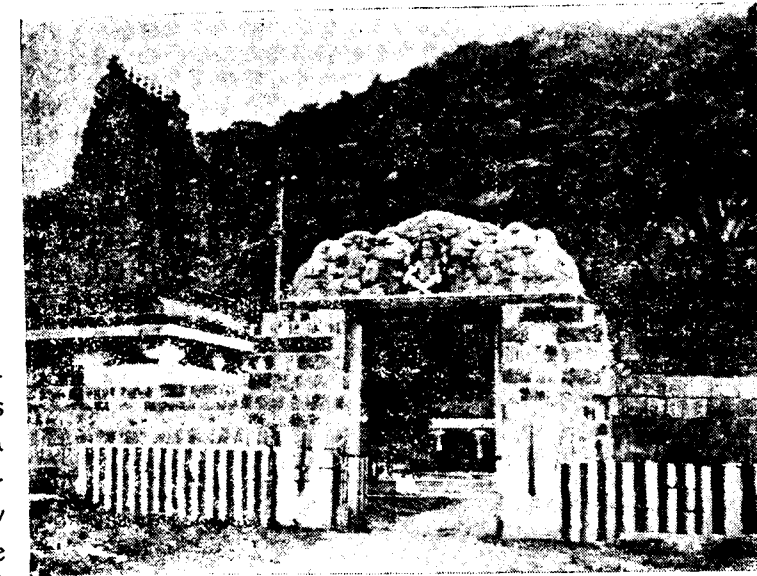
other places can show such a wealth of historical matter.

Lovers of art and natural beauty can have objects which they can enjoy to their hearts' content. There are masterpieces of sculpture which are marvels of execution and finish.

Art dedicated to Religion can be seen here at its best. The hills are justly famous for their beauty spots. A climb up the hills to the Noopura Ganga is exhilarating. Woods, pretty water-falls and birds of bright plumage and song make the surroundings charming.

But the greatest factor of interest in this Stala is its religious atmosphere. Cynics and moderners might suspect the veracity of these Puranas, and for that very reason they cannot bring themselves to appreciate the spirit prevailing within. To such people "a daisy is a daisy and nothing more". But there were, and still are, minds to whom "the meanest

flower that blows can give thoughts that do often lie too deep for tears!". Their number



The "Hiranyan" (Irvan) Gateway.



"Madhavee Mantapam" at the Nupura Ganga Water Falls.

is steadily going down, alas! The greatness of our land is based on these Stalas and Stala puranas, of which the master-minds of old sang immortal strains.

This *Stala* participated in the literary spiritual activities of the Tamil Sanghams. Students of other Indian languages would find themselves amply repaid for their labours in this direction. The Srivishnavite Saints from Nammalvar down-wards have made a wonderful contribution to the culture of the South basing their expositions on the Vedas and the episodes of the Itihasas. A valuable part of Sri Vaishnavite literature is based on personal experience finding expression in ecstatic out-bursts of God-love or Bhakthi as they went from place to place visiting important shrines. Bhakthi was an important part of our mental constitution. It was the greatest Truth before which History and the materials and results of "historical research" pale into insignificance. What a gigantic force this was in our national life, few today can realise. In the anxiety to find out the petty truths, they become oblivious of the greatest Truth which a Bhaktha alone can realise! This Stala Puranam has done immense service to the spiritual life of our great land by apt quotations from the great Bhakthas.

An admirable feature of this publication is the number of excellent photograph-illustrations which must have cost enormously. The Ekanta Seva and the Pratyaksha to Dharma Devata, Mandooka Muni, and Malaya Dhawaja Pandya produce a thrill even today in people who have not been so advanced as to be insensible to the delicate touches of a deep, invisible but none the less real, inner existence. Nammalwar's lines below the Ekanta Seva illustration are superb and truly descriptive of this Lord of Beauty, Soundararaja, as seen and enjoyed by a discerning Bhaktha like Nammalvar.

முடிச்சோதியாய் உனது முகச்சோதியை நோக்கி
ஆடிச்சோதி நீநின்ற தாமரைப்பூவின் மலர்ச்சோதியை
படிச்சோதியாடையோடும் புகழ்வனம் நின்றபாடியை
சுடிச்சோதி கலந்ததுவே நம்முடைய உடம்பையே.



Space forbids us from ampler references to these and other features of this Stala Purana so ably got up and decently printed. But we have sufficiently dwelt on the salient features of this work which must be enough stimulus to the earnest spiritual inquirer to desire to *study* these pages frequently for which possession of a copy is indispensable. Other valuable features of the book are a topographical sketch of the place showing the location of Alagapuri and Hiranyan's forts with Sri Alagar Temple with a key to the same, accounts of inscriptions in the Temple and Hills, the names and accounts of neighbouring villages connected with the central shrine, the sources from which the Stala Purana derives information and support, the sub-shrines and the biographies of Sri Vaishnavite Saints like Ramanuja, an account of the Gopurams and Granaries, and other spots and objects of sanctity like Malaikkinar, wooden carvings and Mural Paintings, and a list of Theerthas or sacred waters of which the chief is Noopuraganga. Pictures of jewels and Vahanams are interesting.

A medical academy of olden times, with a Gurukula and museum form real attractions. An exhaustive index with the relevant literature connected with the shrine and the hills, reproduced in extenso in Sanskrit and Tamil, make the volume a mine of rare authentic information, and a source of perennial inspiration as great as the Lord of Beauty and as old as the Hills, in secluded parts of which Saints are still at Tapas, where flowers bloom, the bees hum with stolen honey, the fruits bend the bows with their dower, springs radiate their coolness, and virgin forests conceal their beauty from vulgar gaze, where none dare utter or act falsehood before the eighteen steps leading to the sanctuary where Dharma Devata had Darsan of the Lord of Beauty!

अलकसुन्दरं आननसुन्दरं नयनसुन्दरं अंशसुन्दरं ।
चरणनाभि सरोरुह सुन्दरं विनमत्तिसहरिकर सुन्दरं ॥

At the sight of the Lord the poet-saint burst out in these words of rapturous melody. May He ever inspire us with a love of His greatness and an enjoyment of the company of His Bhakthas! May the spiritual greatness of India never fade, but grow from more to more!