

THE MADHWA MESSENGER

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SRI SATYA DHYANA TIRTHA SRI PADANGALAYARU

Head of Sri Utharadi Mutt.

The news of the demise, a few days ago, of this great spiritual Head of the Utharadi Mutt must have caused wide-spread grief both among the countless disciples of H. H. and others including Non-Madhwas. The event has created a gap which it might, if it could at all, take long to fill up. He was the most conspicuous figure in the Madhwa world noted alike for his striking personality, wonderful energy, unrivalled scholarship and gigantic intellect. The key-note of his character was what was inseparable from greatness in many cases, that he could brook no opposition to his views. His impressive appearance, with a Socratic head, and a voice in which one recognised the voice of a lion, struck terror into the hearts of hearers. As a spiritual head H. H. commanded the deep devotion of disciples. His confidence in his scholarship was so profound that he revelled in summoning adversaries to come and be convinced. It was a standing challenge to attack a well-defended and well-equipped garrison.

He was the founder of a regular Dwaita Academy in which even men of ascetic status learnt and were trained to win victories over religious opponents. When H. H. the Swami of Subramania Mutt was camping in Madura about 8 years ago, Bhiksha was offered to H. H. by the humble Editor of this journal at his residence. Rao Sahib N. Natesa Iyer, Advocate, and a leading Advaiti of Madura sent a learned Smartha Pundit to challenge the Swami to a religious controversy. The Dwaita side was taken up by a young talented Madhwa pundit trained under H. H. the late Satya Dhyana

Teertha and one of H. H. Subramania Swamy's touring party. The controversy began at 2 p. m. and "all day long the noise of battle rolled"; the very walls quaked; ultimately, the other party owned defeat and complimented the young pundit on his mastery of the Shastras. It was, in fact, a tribute to His late Holiness, Sri Satya Dhyana. H. H. Subramania Swami presented the Sastri with Rs. 5 and a Kaavi Vasthram worn by H. H. It seemed as if one was witnessing a debate carried on between Akshobhya and Vidyaranya or Vijayeendra and Appayya Dikshita.

His late Holiness was touring the country all the year round except during Chaaturmasa. The almost unlimited resources of the Mutt facilitated, not only the touring, but the magnificent feeding H. H. usually provided for thousands every day. The Mutt property was managed with consummate ability. Nothing could escape the penetrating eyes looking from under those bushy brows. He gave without distinction of who the recipient was as liberally as he was known to be stern in his demands. Many young men with even comparatively scanty knowledge of Sanskrit returned from the holy presence with cheer and encouragement in their looks. It will be long before the present generation can forget this illustrious personage so full of learning, distinction and unbending individuality. Pandharpur and His Holiness who found his last resting place there, are mutually worthy of each other. — *Supplement to the "Madhwa Messenger" March 1942.*

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[Make Me Thy Lyre!]

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2. ANANDAMAYA ADHIKARANA.

The rest of this first Adhyaya is taken up with the Samanvya of all terms which are generally taken to refer to other deities. Therefore to each of the sutras in this Adhyaya the term *Brahman* must be added. The first of such terms is *आनन्दमय* which means "full of bliss" and it is interpreted as denoting Brahman. This part of the Adhyaya begins naturally with *आनन्द* because the supreme Lord is the very essence of bliss and it is this kind of bliss appertaining naturally to each soul which is the object of salvation.

ओं आनन्दमयोऽभ्यासात् ओं ।

(तत्) आनन्दमयः that Brahman is full of bliss, *अभ्यासात्* because of the repetition (of the term Brahman in each of the Prakaranas of this Thaithareeya Upanishad where this occurs.) Though the term Brahman may refer to the Chatur Mukha Brahma, Prakriti or even soul etc., it denotes here only Vishnu.

The following five Sutras deal with the possible objections to such interpretation and answer them effectively.

The first objection is that the term *मय* indicating as it does "change" cannot denote the changeless Brahman.

ओं विकार शब्दान्नेतिप्रचुर्यात् ओं ।

नेतिचेत् = if it be said that it cannot refer to Brahman *विकार शब्दात्* = because of the term *मय* which means change. न = we say 'No'.

प्रचुर्यात् = because the term *मय* means also fullness, and also because it is given as the reason for creational activity etc.

ओं तद्धेतुव्यपदेशाच्च ओं ।

तद्धेतुव्यपदेशात् = an account of His being stated as the cause of the activity of the world, च = because of His being full of bliss. The third reason is given in the Sutra.

ओं मान्न वर्णिकमेव च गीयते ओं ।

मान्नवर्णिकमेव = (because) only the term Brahman described as Satya (सत्य) Gnana (ज्ञान) and Anantha (अनन्त) in the Vedic text, च = also. गीयते = is denoted by Anandamaya.

The fourth objection that it may possibly refer to Chatur Mukha Brahma, Prakriti, etc., is met by the Sutra.

ओं नेतरीऽनुपपत्तेः ओं ।

नेतरः = No other (can be said to have been referred to). अनुपपत्तेः = because of its impossibility.

The impossibility consists in the Vedic texts declaring the knowledge of Brahman alone and not of any other as the way to salvation.

The final reason is that Brahman is distinctly stated in the gradation of bliss as being distinctly separate from the Chatur Mukha Brahma etc.,

ओं भेदव्यपदेशाच्च ओं ।

च = also because. भेदव्यपदेशाच्च = of the declaration of difference.

The following two sutras establish the separateness of the supreme Lord from the Jivas. The first of these disproves the applicability of the deductive reasoning to proof of identity of the soul with Brahman. Though the Srutis may declare separateness, still identity may be established by reasoning. This doubt is removed by the Sutra.

ओं कामाच्च नानुमानापेक्षा ओं ।

कामान् = because of the applicability of deductive reasoning to all premises framed at will. च = and नानुमानापेक्षा = mere deductive reasoning unsupported by scriptures cannot be invoked for proof of ultra-sensual objects.

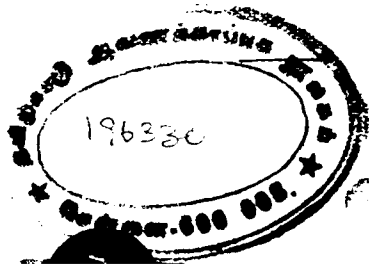
The other Sutra refutes the possibility of the identity of the Jivas with Brahman at least at the time of release if not in samsara.

ओं अस्मिन्नस्य च तद्योगं शास्ति ओं ।

च = also because अस्मिन् = In this prakarana (chapter) of Thaithareeya Upanishad relating to Anandamaya.

अस्य = of this Jiva तद्योगं = the relationship (of the jiva) to Anandamaya in Samsara as well as after release शास्ति = the Sruti directs.

Also because this part of the Thaithareeya Sruti declares the separateness of the Jiva from the supreme Lord even after the time of release, there can be no identity of the two at any time.



REFLECTIONS ON THE MAHABHARATA TATPARYA NIRNAYA.

By
Madhwa Priya.

(Continued from the previous issue.)

Having drawn pointed attention to certain important features of the above work, it only remains to show the value of the study of this great work of Sri Madhwacharya. It is beautifully summarised in the last two stanzas of the first chapter whose meaning is that all that has been stated in the work is the result of the application of truths contained in the four Vedas, Pancharatra, Itihasas, Puranas and other works, and that the whole has been directed by Lord Sri Vedavyasa himself. Their value lies in the fact that the spiritual aspirant can reach Vishnu only by a proper understanding of these truths.

HARI SARVOTTAMATVA

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

There is none whatsoever higher than Me, O Dhananjaya; all this is threaded on Me as rows of pearls on a string. VII. 7.

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥

I am the enjoyer of sacrifices and penances, the great Lord of the Universe and the true friend of all beings; one gets peace knowing Me thus. V. 29.

भोक्तारं यन्नतपसां सर्वलोक महेश्वरं ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्ति मुच्छति ।

Neither the gods nor the great rishis know My birth or creation. I am the First Cause of all the gods and rishis. X. 2.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

Those who worship other Gods obtain their desires really from Me; for I alone am competent to bestow gifts. VII. 22.

स तथा श्रद्धया युक्तस्तस्याराधनमाहते ।

लभते च ततः कामान् मयैव विहितान्हितान् ॥

There is however this difference between the worshippers of other gods and worshippers of Sri Krishna. Those who worship other gods obtain only finite or perishable fruits e.g. Swarga etc. Those who worship Sri Krishna as supreme get infinite reward i.e. moksha or eternal bliss. VII. 23.

अंतवत्तु फले तेषां तद्भवत्यल्पमेधसां ।

देवान् देवयजां यांति मद्भक्तायांति मामपि ॥

Those who worship other gods with faith even they really worship Me alone; but it is contrary to sastras; for, I alone am the Lord and enjoyer of all sacrifices; the ignorant do not know this and they fall.

HARI BHAKTHI SARA.

The greatness of Bhishma.

Gangeyanutha:— Nutha means greatly praised. It also means praise in conformity with the subject. This requires erudite knowledge. Gangaeya is one that is born of Ganga. This is an epithet to denote Bheeshma. Hence, the term means greatly and in a fitting manner, praised by Bheeshma.

The Ganga, is a famous river in Northern India. Generally rivers are used in feminine gender. There is also a male river. It is Sona. It is also called Sona Bhadra. It is also a river in Northern India. The Ganga, is a she-river. Bheeshma was not born of these two. Firstly, the rivers do not beget children. Both are inanimate objects. It is only the animate things that beget children. The Ganges is the river and Ganga is a female deity which presides over it. Hence Bheeshma, was the son of the the mother Ganga, and not the inanimate

river Ganges. The rivers empty themselves in oceans. Hence ocean is their final resort. Varuna is the lord of the oceans. He is the husband of Ganga. Hence Bheeshma was the son of Varuna and Ganga. Once Varuna and Ganga happened to attend Brahma's Court-hall. Then, there was a dance. Varuna and the Ganga are Devas. In that dance Ganga also took part. There was a breeze and that carried away the upper garment. Her lovely form was exposed. The other devas turned their faces back. But Varuna was intently looking upon his wife. For this, he was cursed to take three human births on this earth. One such, is Santhanu. There is a rule amongst the devas that their wives are attached to them. So Santhanu has Ganga as his wife even while he was born as a mortal. The connection between a mortal as a mortal with an immortal as a deva does not last long. Hence Ganga's stay with her husband has to be short. She lived with him on one condition that Santhanu should not demur to her acts and should not remonstrate with her.

About the time when Varuna and Ganga were attending the Brahma's Court-hall, something had gone wrong with the Vasus. The Vasus belong to the deva clan. There are eight chieftains. These are entitled to drink Soma beverage in sacrifices. Among those eight, one is the acknowledged head. He is the king of the Vasu clan. This king had a wife. She was attached to a mortal princess? She induced her husband to kidnap the Kama-dhenu, the cow; and hand it over to the princess. This king with the active help of the other seven Vasu chieftains kidnapped the cow. Now that cow became the common property of all the devas. No mortal was entitled to keep it. The Vasu king was caught red-handed. For this unwholly act he received a curious punishment. His seven abettors were each punished to take birth as mortals. This itself was a heavy punishment. But they were all to return to their original status when they are to be thrown into the Ganges river soon after their

birth on the earth. The Vasu king was the culprit. He was sentenced to be born as a mortal and live the life of the other seven abettors also. He was to lead a forlorn Naish-tika brahmacharya (bachelor) life. His wife, for whose sake he committed the abduction, should be his killer at the end. But he was allowed to retain his learning even when he should be born on earth. His wife was sentenced also to be born on the earth and live the life of a maid forlorn and rejected by the other suitors including her real Deva husband and she was to be the cause of the death of her own husband. After this sentence these Vasus implored the Ganga to accomodate them and ushur them into the mortal world. To this, the Ganga agreed. Thus one by one the abettors were born and the last to be born was the Vasu king. The first seven were thrown into the Ganges as and when they were born. When the eighth was born Santhanu remonstrated with her. She took that opportunity to leave her husband. She went away with the last born child. That was Bheeshma. Thus he had seven others' life in him: The Vedas say that hundred years is the span of a man's life. Thus Bheeshma had to live 800 years on this earth.

For several decades, he learnt Brahma vidya and kshatriya vidya at the feet of Parasu Rama. This with the deva knowledge which he had retained in him, made him a great scholar. So his praise of Sri Krishna surpasses that of the extraordinary intellectual men. His learnings are mostly contained in Santhi and Anusasana Parvams in Mahabharatha. Therein, his deep insight into the Vedic knowledge could be found. Such erudite scholar's praise is worth mentioning.

VAYU STUTI.

जन्माधि व्याधुपाधि प्रतिहतिविरह प्रापकाणां
गुणानामप्रयाणां अर्पकाणां चिरमुदित चिदानन्दसं

दोहदानां । एतापामेव दोषप्रमुषित मनसां द्वेषिणां
दूषकाणां दैत्यानामार्तिमंशेतमसि विदधतां संस्तवे
नास्मि शक्तः ।

My powers of appreciating and properly expressing the greatness of the Guru fall short of the merits of the gold-dust of His feet which have two kinds of powers — one to grant *Chirumudita Chidananda Sandoha* — the never-failing and ever-rising fountain of Gnana and Ananda according to the deservings of each individual soul; after destroying such incurable diseases as *Janna* — birth (and death) *Aadhi* — mental anguish; *Vyadhi* — deep-rooted diseases like Kushta or Leprosy; *Upadhi* — inner ailments like Agnana or ignorance or perverted knowledge and *Ahankara* — an exaggerated notion of one's own greatness; *Pratihati Viraha Prapakaanaam* — endowing us with the blessings of being freed from all the above-mentioned ailments — this is one of the virtues that the dust of the feet of the

Next, *Agrajnam Gnanam Arpakanaam* — Dust having the power of giving His bhaktas supreme qualities like Gnana and Bhakti. The above are constructive powers. Besides these, it has powers destructive of evil. *Daityanam* — to those Daityas or sons of Darkness *Dosha pramushita Manasam* — with minds affected by Doshas like Vipareetha Gnana; *Dveshinam Dooshakanam* — and having hatred of Vishnu and Vaishnavas which drives them to villifying these — *Andhantamasi Aarti Vidadhataam* — which has the power to award punishment in the darkest of hells each according to his acts of impiety — which gold dust of the feet of the Guru having powers of promoting good and depressing evil, *Samsthare Naasmi Sakthaha* — to praise it fully or adequately is not within the range of my capacity: in other words a belief in the Mahima or greatness of the Guru will give us untold blessings liberating us from the manifold evils of birth, anguish, disease, ignorance, infatuation and endowing us with supreme qualities of Gnana, Bhakthi,

Seekshavalli -- सीक्षावल्ली.

सत्यं ज्ञानमनन्तं आनन्दं ब्रह्म सर्वशक्त्यैकम् ।
सर्वदेवेरीदं विष्णुवाक्यं सर्वदामि सुप्रेष्टम् ॥

The Meaning of Upanishad:— The term Upanishad consists of 3 words उप, नि and षद्, the first two being prepositions meaning "certainly new" and the 3rd being the root of a verb षदल् which means (विसरण) loosening, (गति) approach, and (अवसादन) attainment. Upanishad is so called as, by destroying our sins and thus loosening our bondage to the physical body, it enables the soul to endeavour to approach the supreme Lord and eventually to attain eternal bliss. The Upanishad teaching being thus invaluable, it has to be taught in privacy and learnt with rapt attention.

The Origin of Taittareeya Upanishad:— Of all the Upanishads extant, the Taittareeya Upanishad gives the most clear and cogent exposition of the nature of the soul and the Brahman (Supreme lord). It is stated in the Maha Bharatha that the sage Yagnavalkya was a disciple of Maharshi Vaisampayana. Vaisampayana was by some act committed in previous birth afflicted with the sin of Brahmahathi (murder of a Brahmana). To expiate this sin he asked one of his young disciples to perform some austere vow. Yagnavalkya moved by the request of his guru in imposing this difficult task on a young disciple, volunteered to do it himself. The preceptor, enraged at the audacity of his disciple in presuming the incapacity of his co-disciple and of his own superior ability wanted him to give back all the learning he had acquired. Yagnavalkya in accordance with the command of his guru vomitted out his learning with the aid of his peculiar yogic power. Vaisampayana asked the young disciple by his side to take up all that learning and make it his own. The young disciple assumed the form of a bird called Taittiri and ate up the thrown-out matter. He gave it out in the form of this Upanishad. Hence this is known as

Virakthi etc. and opening to us never-ending avenues of Chit and Ananda which words are as difficult to translate into a foreign language as "the sweet breath that breathes upon a bank of violets" — (Shakespeare's Twelfth Night). This power gives the dark devils of ignorance, envy and malice towards Vishnu and Vaishnavas their due in hell. The Vaishnavas are not those whose only claim to regard is based upon the impressiveness of their caste-marks — token, debased and depreciated currency passing for standard gold; but the real, exalted, Vishnu Bhaktas. I have no power adequately to express how varied are the blessings to be derived from faith in the teachings of the great Acharya — says Trivikrama Pandita than whom there can be no more intimate authority on the greatness of our Guru. The frequent repetition of this sloka secures for us immunity from all diseases affecting not only the body and the mind but also the soul in its relation to Paramatma.

TAITTIRIYA UPANISHAD. SIXTH ANUVAKA.

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो
मनोमयः । अमृतो हिरण्यमयः । अन्तरेण तालुके ।
य एषस्तन इवावलम्बते । सेन्द्रयानिः । यन्नासौ
केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ
प्रतितिष्ठति । भुव इति वायो । सुवरित्यादित्ये । मह
इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनस्प-
तिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । अकाश शरीरं ब्रह्म । सत्य आत्म
प्राणारामं मन आनन्दम् । शान्ति समृद्ध ममृतम् ।
इति प्राचीन योग्योपास्त्रम् ॥

At this stage it would be helpful to recall certain portions of the illuminating articles on this Upanishad contributed by Sri B. Gururaja Rau, Retd. Sub-Judge, Bangalore, in a series beginning from No. 12 of Vol. 1, Jan. 1940.

Thaittareeya Upanishad, the Upanishad given out by the Taittiri bird.

The Rishis and Sambandha Chatushtaya:— The various epithets and the description of Brahman given by Sriman Madhwacharya in the invocatory verse of the Bhashya to this Upanishad stated above give as usual, a synopsis of the whole Upanishad. The deity described therein is Sri Vishnu whose attributes are Satya, Gnana, Ananda (सत्यं, ज्ञानं, आनन्दं truth, knowledge and bliss.) Sri Vishnu himself from his place in the sun taught it to his son Bhrigu. Thus Vishnu, Brahma, Varuna and Bhrighu are the seers or Rishis of this Upanishad. Sri Vishnu in his forms of Annamaya, Pranamaya, Manomaya, Gnanamaya and Anandamaya (अनिरुद्ध, प्रद्युम्न, सङ्कर्षण, वासुदेव, नारायण) Aniruddha, Pradyumna, Sankarshana, Vasudeva, Narayana, is the Devata, Commencing with Brahma are the various Adhikaries. Sri Vishnu is the subject matter or विषय. The ultimate aim of Moksha and the necessary equipment of (ज्ञान and भक्ति), knowledge and devotion, are the objects. The relation between them is the संबन्ध (Sambandha). Thus the Sambandha Chatushtaya which means the four topics of any subject are shown.

Divisions of the Upanishad:— This Upanishad is divided into three parts called (1) the Samhita or the Seekshavalli (2) the Brahma Valli (3) the Bhrigu Valli or the Varuni. The first part deals with the preliminary knowledge and worship required for understanding the real nature of Brahman. The second part describes the nature of Brahman, the relation between the soul and the Supreme Lord (Brahman) while the last part Bhrigu Valli illustrates how Bhrighu realised within himself by constant meditation the supreme God-head. The last part may be said to be the result of personal experience of Bhrigu by practising the teachings contained in the first two parts.

Sub-Divisions of Part I.—Seeksha Valli.—The first part or Seeksha Valli consists of

12 Anuvakas or Sections. It prescribes a course of preliminary spiritual training by preparing the mind and body of the disciple for a deeper study of the sublime truths of the Upanishad. The first Anuvaka begins with a prayer, addressed to the several deities, for the removal of obstacles and for endowment of physical and mental strength for sustained and strenuous study. शान्ति मित्र शान्तिः शान्तिः शान्तिः The prayer with which the Upanishad begins must therefore be taken to have been addressed by Brahma, Varuna and Bhrighu respectively to the Supreme Lord, who indicated by means of this invocation that every Vedic study should be preceded by such prayer. The repetition of the word 'Shanthi' thrice in this prayer shows the possibility of three kinds of hindrances to Vedic studies, such as Adhyatmika, Adhibhuthika and Adhidaivika, (physical, mental and super-natural).

(To be continued.)

HARIKATHAMRITA SARA.

KARUNA SANDHI.

The great Jagannatha Raya shows by numerous instances the supreme nature of the Lord's Karuna and how with a little effort it can be easily acquired, and how it is most effective in curing all ills inherited and acquired, by mere thought of Him, with due understanding of His greatness. No one need feel nervous about his consciousness of having done evil and unpardonable deeds. Mahaparadhas have been condoned at sincere surrender and repentance on the part of the sinner.

It is such a simple affair to get His mercy for the mere asking of it; whereas things like Kama dhenu, Kalpavriksha and Chintamani which are reputed to be profuse in their gifts are liberal only to those who propitiate them, and, moreover, give only such things as are desired; but the auspicious name of Mukunda

MANU DHARMA SASTRA.

has rescued people who had been sentenced to Naraka, converting the ignorant and average people to mature wisdom and blesses them with Dharma, Artha, Kama and Moksha. The only thing required is Bhakthi towards him.

कामधेनु सुकल्पतरु चिंतामणिगळमरेंद्रलांकवि कामितार्थगळीववृद्धे सेवेमालपरिणे । श्रीमुकुन्दन परम मङ्गलनाम नरकस्थरन सलहितु गामरर पढित- रेनिसि पुरुषार्थकांडुतिहदू — Eg. — Valmiki a mere fowler was made a Rishi. Ajamila gained heaven by pronouncing a fraction of the name of the Lord. Kuchela — Vappadi Araligakhi-lartha — for one handful of beaten rice, he got untold wealth.

The internal or Maanasa Pooja has rare efficacy as compared with external pooja because of its concentration of mind which travels among various objects with which to worship the Lord. The exercise of the mind in this Pooja, is superior to the use of the external hands, the feet etc. It is also attended by speedier realisation of फल. Such a method is also supported by works like *Tantra Sara*. [Sri Vyasaraja who was proceeding in a palanquin is said to have performed *Manasa pooja* and found some difficulty in the adjustment of the jewels; Kanaka Dasa who was one of the palanquin-bearers thereupon reminded the Swami about a certain defect in the arrangement! Sri Purandara Dasa has a rare masterpiece in this connection beginning

चित्तैशिव्यासरायर । चित्तजनैयन सभेगे ।

Think of the best of things and offer them to the Lord; He receives them and offers in return protection and other appropriate gifts. The good in the Bhaktha is made his own; the evil is burnt away, Himself being अनघ — sinless — unaffected in the process.

मनदोलगे सुन्दर पदार्थव नेनदुकांढेकैकांडु बलु नूतन सुशोभित गन्धसुरसांषेत फलराशी । धुनदिनिवह गळन्ते कांडवरुन सदा सन्तैसुवुन सद्रुणवकद्वरघव कदुवुन अनघनैदेनिसी ।

104. Who desires to perform the daily recitation may recite the Savitri near water retiring into the forest, controlling his organs and concentrating his mind.

105. No attention need be paid to forbidden days when one studies the supplementary treatises of the Veda and when one recites the daily portion of the Veda and when one recites the sacred texts for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahma Satra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations and it is meritorious (even), when (due to natural phenomena) a cessation of the Veda-study takes the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year, daily recites the Veda according to the rule, that daily recitation will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to his teacher until (he performs the ceremony of) Samavartana (on returning home.)

109. According to the sacred law the (following) ten (persons viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, one connected by marriage or friendship, one possessing (mental) ability, one making presents of money, one who is honest, and a relative, may be instructed in the Veda.

110. Unless one be asked, one must not explain (anything) to anybody; nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer) be have among men as (if he were) an idiot.

These sections appearing under Manu Dharma Sastra in this number are of peculiar significance when viewed from modern points and experiences.

Sec. 104. is a striking contrast to the way in which we impart our education and our youths are brought up. The importance of the Savithri has already been explained and we will have occasion to refer to the same in greater detail hereafter. But look at the insistence on *retiring* into the forest, *controlling the organs* and *concentrating the mind*. Retirement into the forest would have to be necessarily modified under modern conditions. It may be taken to mean a secluded place, "Control of the organs" is nowhere mentioned in the modern system of education. Sufficient attention has not been paid to this aspect. They speak of price-control, birth-control etc. but have not felt the need for *control of organs* which is the root of the whole question. The restlessness felt among the students of today is not a little due to the absence of any attempt at control of organs including the mind where powers of discrimination have been "no sooner blown but blasted." Exceptions, if any, only prove the rule, they are only exceptional and not general which they ought to be. The interested parent must, therefore rely upon *home efforts* in the matter of educating youth in organ-control by example and precept, by father, mother and other elders alike. Let us rebuild at little cost our homes where buds and blossoms of mental greatness bloomed once. If organs are controlled, the concentration of mind is acquired spontaneously and speedily.

105 and 106. Certain days are known as *Anadyayana*. A passage in the *Satapata Brahmana* refers to *Anadyayah* or not studying the Veda as the result of interruption caused by natural phenomena like thunder, violent wind etc. There is no forbidden day for the recitation of Vashat.

107. Daily vedic recitation was insisted on in the past. What a happiness it brings to the

mind only those who have done it can know. Recognising the pressure of modern life, our Sastraic leaders included short extracts in the Trikala Sandhyas. But what shall be done when the Sandhyas themselves have been dropped partially or totally as meaningless? They were not *born* meaningless; they were *made* so. Earnest souls should try to restore the status quo. Sweet and sour milk, clarified butter and honey are symbolical of Merit, Wealth, Pleasure and Liberation.

108. The Aryan has no connection with anything referred to in the present Aryan-Dravidian race-controversy. *Arya* means *noble* or high-minded.

109. The spirit of this section is to eliminate waste in instructing people who are, for one or other reasons, incompetent to receive Vedic instruction. Even in the list of the ten groups, some may be eschewed at discretion of the teacher. The instruction in so high and subtle a matter is such that all and sundry cannot follow it. It is interesting that *pu*, *honesty*, *service*, *law-abidingness* are required qualifications. The ground was thus rid of weeds and other undesirable growth for the effective sowing of the seeds.

110. When Sheridan, contemporary of Burke, was speaking to a crowded House, he found that he was constantly interrupted by a member who cried "Hear, Hear" at the end of every sentence; he so marshalled his sentences as to lead him to ask "Where can you find a greater fool than this?" The interrupter cried out "Hear, Hear" (Here, here). Sheridan said, "Thank you, for your candour." The impertinent should be dealt with tactfully.

Sec. 110 gives a needed caution as to wasting time over frivolous questions. Jagannatha Raya has given a study of the attitude of the knowing and the great towards the noisy distractions of the world thus: *मूकबधिरनैतिष्वोरो नोदुषजनके* — They will appear to be dumb, deaf (and idiotic) to the lookers-on and passers-by, because they mean business.

मासनियामक — MASA NIYAMAKA.

Various forms of Vishnu or Moorthies *मूर्तिगण* preside over various months as shown below:—

Chaitra — Vishnu.
Vaisakha — Madhusoodana.
Jyeshtha — Trivikrama.
Ashaadha — Vamana.
Sravana — Sridhara.
Bhadrapada — Hrishikesa.
Asweeja — Padmanabha.
Karthika — Damodara.
Margaseersha — Keshava.
Pushya — Narayana.
Magha — Madhava.
Phaalguna — Govinda.

It is significant to note that the first name *Keshava* among the 24 names of Vishnu begins with the month of *Margasirsha*. Cf: The *Upanishads* in the *Gita* that among the months *Margasirsha* *मासानां मार्गशीर्षेहम्*. (*Gita*: Ch. X, Verse 35). Why the various forms of *Vishnu* are identified with the different months as apparent in the sun is also explained by the Lord in the same chapter verse 21 — *आदित्यानामहंविष्णुः ज्योतिषां रविरंशुमान्*. The first of the 27 Nakshatrams at present is *अश्विनि*. There was a stage in the Earth's life-history when *Karthika* identified with *Karthika* month was the first of the 27 groups. Similarly, going back, we light upon every one in the series of twenty-seven constellations marking an astronomical era in the history of celestial movements. Only Mathematico-astronomical-philosophic minds can unravel the mystery of this universe. The division of the months on a recognised principle as arranged by our ancients discloses a marvellous understanding, certainly not "in a fit of absent-mindedness." Religion with us is not mere creed or dogma but an explanation of the working of the entire universe in all its immensity and diversity, external and internal.

Masa Niyamaka is just like *Abhimana Devata*. In discussing the position of *Sri* according to *Dwaita*, the learned writer on *Bhakti Sara* in the last issue (Para 1 in page 7 of Vol. IV No. 1) says that "*Abhimana* is identification with a particular thing" which is endowed with certain active characteristics on account of the *Abhimani* — eg., *Manobhiman*. Similarly *Masa Niyamakamurthi* is the particular form of *Vishnu* which confers on the month its peculiar characteristics with a large association of other traits in connection with the name of the murthi. — Ed. M. M.

THE AGE OF SRI VYASARAJA.

The peculiarity of the history of our land is that it is not the history of one country or of one homogeneous people. It is, strictly speaking, the history of the peoples of India; and these have had, each, a history of their own, with features sometimes common and often at variance, all resulting in an extraordinary conflict or fusion of cultures. *Vyasa Raja* who lived between 1446 A. D. and 1539 A. D. (93 years) occupies a very large place, unfortunately not often recognised in fashionable histories, in the stirring epoch which is associated with the dynasty of which the central figure is *Krishna Deva Raya*.

We have been accused not infrequently of a lack of historical or chronological sense. It may be true from the point of view of the Westerner who must necessarily have a prehistoric civilisation of the Cretan or Aegean type, aborigines like the Iberian or Iyapigian race and large migrations. If the possession of a historical sense is indicated by care and loyalty to fact displayed in the preservation of historical material, we may plead not wholly guilty to the charge usually levelled against us. Our invaders have been numerous, attacking us in quick succession, imparting violent shocks. We have not had the splendid insular isolation

and security of England. To those who have insight, we have plenty of history in the true sense of the term, besides unlimited matter for patient investigation and synthetic construction. One such is the age of Vyasaraaja which would cover about a century and a half of one of the most glorious epochs of human history for which there are few parallels,

Some would express surprise that they had never heard of such an age. It is clearly due to the unwarranted ignoring of really great landmarks of History owing to prejudice or kindred feelings — the love of self making us blind to the existence of others. It would be negation of a true historical sense to deny even our adversaries their due. We can command regard only by allowing our own merits to shine or suffer by being placed in juxtaposition with others. Several Indian writers have won distinction by preparing histories of Vijayanagar but how few of them have done justice to names like those of Vyasaraaja! European visitors to Vijayanagar have frequently referred to personages like Vyasaraaja whose names they are unable to pronounce or spell correctly. But our Indian Doctors of Indian History have no place for such names!

The pity and the fact are that we "who speak the tongue" that Vyasaraaja spoke are subject to two sets of hostile forces, one internal and the other external. To the former class belongs the much-to-be pitied belief prevalent in certain quarters that Vyasaraaja is great only to a particular section among us. Vadiraja has his share of this sort of negative recognition and honour. And yet they are among the greatest names among us! The other is the external; in a preponderating Brahminical population like that of India, one of the greatest of Brahmins has no niche in the spiritual Valhalla of India. Probably, we are also to blame. But in the fuller, broader and greater India that our poets, if not politicians, visualise, what a sad vacancy would it be to find no place for people like Vyasaraaja or Kambar in the

magnificent national gallery of builders of our nation! Their greatness suffers no diminution. It is we, already so small, that become smaller and poorer. It was a wise and practical brain that suggested Federation as a panacea for Indian political evils. It would be more beneficial if we could extend it to the spheres of religion and languages. The differences between the three different branches of the same Vedanta and the rage to have Tamil or Telugu music and the effort at banning all traces of Aryanism would then be heard less and less. One is obliged to wonder whether the Vina or Violin in elaborating a Raga Alapana does so in Tamil or Telugu! The past has not shown us suffering as a result of such diverse religious beliefs or languages. Life has been as refreshing as a hotly contested game "of Tennis. We have become too modern to realise the value of ancient virtues. India has long been having a Federation of religion and language without our being fully aware of it. What is now needed is that we should sedulously cultivate this Federal spirit with harmony in the parts and a uniting federal life all-round. India has been great in parts, each of which can be considered as a whole. It is now her turn to be great as one large whole without dislocating the parts.

We have learnt to admire Shakespeare and Burke; Kant and Bergson; Galsworthy and Shaw. But we have no appetite for knowing our own thinkers and writers. A man's knowledge and accomplishments are judged, nowadays, by how much he knows of foreigners between whom and himself there is very little in common; and by how far he despises our own great men. Here is the deep pit into which Modern India has fallen; fortunately there has been, of late, a reaction.

In succeeding articles, we will try to show how the Age of Vyasaraaja deserves to be known as such and none would certainly demur to its taking its rightful place among the great ages of the world's History.

Foreign Students of our Religion & Literature.

How far we have neglected our own treasures will be evident from the following brief account of what foreigners have done in understanding our language and literature and making them available to the western world. The English have had to study our languages as they had to carry on the government of the land; but among others, the Germans have laboured most in unlocking the treasures of our culture.

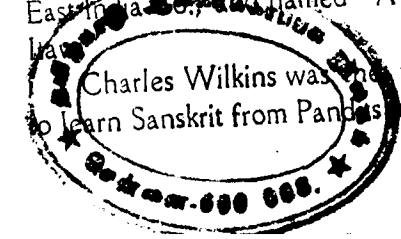
One among these latter says that the influence of ancient Indian literature was felt over the mental life of other nations in the distant East, West and South "while we can find tracks of Indian mental life in Central Asia in the sands of the desert where Indian manuscripts have been found to be buried."

Our literature consists of "religious, secular epic, lyric, dramatic and didactic poetry with scientific prose;" but religious literature is in the fore-front. Then the two epics, the Ramayana and the Mahabharata emerge. In aphorism, otherwise known as Sutra literature, the Indians can show a wonderful record unrivalled in the annals of other nations. Equally great are they in fairy tale and fable. The *Panchatantra*, now sadly neglected by ourselves, has had a fascination for the Western mind. Works on philosophy, law, medicine, astronomy, architecture, grammars and dictionaries have been written often in metrical form centuries before the birth of Christ. The tendency for detailed analysis and pedantic scientific treatment of subjects like politics, economics, music, dancing, magic and even erotics was there. In religious literature there arose a class of commentators; often, later commentaries were further supplementary efforts. But quite a large number of works of Indian literature have been lost; names of older writers are known only through later quotations.

The Europeans are interested in our literary history in another way i. e., the affinity of lan-

guages. If there has not been an Indo-European race, none can deny the existence of a common language implying a "relationship of mind and common culture." Says one eminent scholar, "Though the Indians may not be flesh of our flesh, we can discover mind of our mind in the world of Indian thought." It is in India that we have the oldest movement of Indo-European literature. There is a striking similarity between the German and Indian mind in contemplation and abstract speculation and in the "world-sorrow" which is the dominant keynote of Indian outlook. The Germans have been the leaders in modern philology. Besides these, there have been French, Italian, Dutch, Danish, American and Russian scholars who have thrown much light on our works through patient study and investigation in a language entirely foreign to them. They have dived deep into these and acquired a mastery where we remain often complete strangers. However busy we might be and complain of want of time, we can set apart a half-hour each day and discover what wonderful progress we make in regions where we are mere possessors or owners but not enjoyers. Our own scholars particularly in Bengal, Bihar and Bombay have shown, however late, a laudable activity. Travellers and missionaries took to the study of our literature quite early. A Dutchman, Abraham Roger, wrote in 1651 from Pulicat translations of proverbs from *Bhartruhari* into Portuguese. A Jesuit missionary of the Malabar Mission brought out in 1699 the first Sanskrit Grammar written by a European. Warren Hastings gave the necessary impetus for studying our Law Books as it was the policy of the English to "treat the social and religious prejudices of the natives with consideration." *Vivadaarnava Sethu* (Bridge over the ocean of disputes) was a compilation by Brahmans employed for the purpose and it was published at the expense of the East India Company and named "A Code of Gentoo Laws."

Charles Wilkins was the first Englishman to learn Sanskrit from Pandits in Benares. The



first European translation of the Bhagavathgita was his and it was followed by translations of "Hitopadesa" and Sakuntala. He cast the Sanskrit type in Europe in 1808 for printing his Sanskrit Grammar.

The next great Indologist was Sri William Jones, Chief Justice of Bengal in 1783. He founded the Asiatic Society of Bengal publishing the English translation of Sakuntala which was translated into German in 1791. He also published an English translation of the law book of Manu in 1794 which was translated into German in 1797. On his death in 1794 Colebrooke continued his work. He applied himself to scientific literature bringing out further works on law, grammar, astronomy and arithmetic. He was the editor of Amarakosa, Panini, and "Kiratarjuneeya." He made a collection of Indian manuscripts at a cost of £ 10,500, later in the custody of the India office.

Next to Colebrooke was Hamilton who was detained as prisoner of war in Paris under orders of Napoleon. In 1802 Frederic Schlegel a great German poet, was attracted to Hamilton from whom he learnt Sanskrit. Schlegel said that from India one could expect nothing less than the unfolding of the history of the primeval world now enveloped in darkness. As a result of these studies made in Paris, Schlegel became the founder of Indian philosophy in Germany. His brother was the first Professor of Sanskrit in Germany in the University of Bonn in 1818.

While such has been the amazing amount of enthusiasm shown by foreigners in our language and literature, shall we remain apathetic? And what shall be said of the organised propaganda in our Presidency against Sanskrit?

THE GREAT UNKNOWN.

(Contd. from page 15 of No. 1, Vol. IV.

The Great Unknown still remains the same mystery. The world used to bestow much

thought on this. The age of doubt had overtaken Europe and England even during the middle of the 19th century. But the turning point was when Scientific advance had gone on so far that people seemed to feel that man was all-powerful and God could be dispensed with. It would have been good for Science and Humanity if human feelings had been permitted to play their part. The West has now been overtaken by all the Six enemies of man as analysed by our Seers—kama (lust), krodha (jealousy), Lobha (scantiness), Moha (passion, illusion), Mada (pride), and Maatsarya (malice). So a double process has completed the tragedy of Man's fall — excessive prosperity; the capacity and the desire to have more. The West has a standard of comfort and life which they would not deviate from. Orientals are despised and shut out, their standard of life, according to them, being low. In the West, man is hungering for more and more of material comfort; with us, we can live on little. That makes all the difference between the two. The West has been given up in the west. In the East, i.e., with us, religion is still the dominating influence in life in all its activities from birth, through middle age, and unto and even beyond death.

In India, the problem of the Unknown has received three solutions through the three-fold path of Dwaita, Adwaita and Visishtadwaita. The mere mention of these must convince any one that the earliest of these must have been Dwaita (not that that in itself would be a title to greatness). The other two are the negation, each in its own way, of the earliest, i.e., Dwaita which was emphasised and clarified by Sri Madhwacharya, the merit of whose system is that it reconciles man with God taking him along the clearest route where nothing seems, but everything is; — God is; the world is; Narayana's supremacy is; (vide Srutis, Upanishads, Brahma Sutras) differences persist; servants of God are we from the lowest to the highest of Jivas; bliss, release from bondage of the tireless cycle of birth and death can be had

SOMA VAARA DRADAKSHINAI AND THE ASWATHA TREE.

We have been recently told that the earth is affected not only by the heat of the nearest Star the Sun, but also by more distant stars; and an instrument has been invented for measuring this heat. This must support the popular theory that life, human, animal and vegetable, are subject to planetary influences. One great discovery that our ancients have made is that particular combinations of celestial circumstances would produce certain influences if appropriately approached and invoked. Such are the punyakalas like eclipses, New Moon and Full Moon days, the twin Ayanas — Utharayana and Dakshinayana — the birth of every Solar month of which four — Chittirai Vishu, Dakshinayana, Aippasi or Thula Vishu, Utharayana or Makara Sankranti are cardinal ones as the earth in its rotation round the Sun turns a corner in its orbit at each of these stages. The Soma Vaara Amavasya is a peculiar phenomenon signalled by people, purified according to Sastraic injunctions, going round the Aswatha a hundred and eight times, with articles of worship, and guided by an expert in the knowledge of this ritual. The deity invoked is Aswatha Narayana. Amongst the choicest things mentioned by the Lord in the famous passage beginning with verse 35 of Ch. X of the Gita, among the trees, the Aswatha is mentioned as the choicest. The invocatory sloka is

मूलतो ब्रह्मरूपाय मध्यतो विष्णु रूपिणे ।

अग्रतो शिवरूपाय वृक्षराजायते नमः ॥

Leaf, bough, and tree have Brahma at the root. Vishnu in the middle and Siva at the end — to the king of trees, prostrations!

In the Bhishma Parva, Section 39, we find the following. "The Aswatha having roots above and branches below is eternal. Its roots which are above are the supreme being; its branches which are below are inferior deities; its leaves are the sacred hymns of the Vedas."

only through unpolluted faith in, and unrelenting service unto Him as laid down by the Guru, and as borne out by the three-fold testimony of Prathyaksha (obvious facts), Anumana (inference), and Aagama (scriptures or revealed knowledge). Plain common-sense-understanding and consequent conviction is the bed-rock upon which the edifice of Dwaita has been erected. It appeals to the earnest mind given to solid thinking and plain-dealing. The other systems are doubtless pleasing and consoling; not hard task-masters are they. It is so pleasing to be told that we have got within us the potentiality to become one with the great divine; it also requires sacrifice of a certain kind to make Saranagathi which is the essence and result of Bhakthi. But both provide loop-holes for escape and laxity. Hence, the danger is that, as in the Catholic confessions, there is a tendency for crime to be followed by ready confession and surrender. A man commits a murder, rushes immediately to the nearest police station, confesses and surrenders. That is putting out the fire before the horse or trying to recapture the citadel after the enemy has made a breach in the fort walls. The method of Ananda Theertha is "prevention before cure". People who would like to loom large in the public have discovered a new formula in what they call a "New Order" for the world. It may be, let us grant, new, but is it better or even good in itself? Is it preventive of evil? It is only a method of marking time or burking the issue, while "the moving finger of Time writes, and having writ passes on." The only thing that can save a care-worn world like the present, is to act up to teachings like those of Sri Madhwa. We, his followers should keep aloft flying the flag unfurled centuries ago, with faith in Him and His teachings; the main method of salvation being, duty scrupulously done, leaving the rest to be "written off" through His karuna in the periodical balance-sheet of Individual karma.

If, on the New Moon or No-Moon-Day, the moon takes some time to emerge into the range of the sun's light and if it happens in the first Jhama or first hour and a half on Monday which is Moon-day; the hour is holy and propitious for getting at the divine through the Aswatha worship which embodies the trinity or Trimurties. In actual experience, several people have realised unexpected benefits. The Viduraswatha and the one at Srimushna have peculiar sanctity not confined to particular days only but all the year round.

MUTTS.

There have been among us Madhwas at least three Mutts, tracing their descent from Srimadacharya. Their origin and purpose are well-known. The Udipi Mutts are a class by themselves. The three Mutts have disciples all over the land, particularly south of the Vindhyas. Mutts have a three-fold duty—Pooja of the Vighrahas handed down by the Acharya, administration of their properties, and keeping up of cherished beliefs and customs among the disciples. Opportunities for inter-mutt differences are becoming less owing to altered times and an apprehension of new dangers threatening every one of them alike. It is also due to greater enlightenment on the part of the disciple-public who feel not only the need for unity but realise more the dangers and meaninglessness of disunity in times when religion is itself at a discount. But both Matadhipathies and Sishyas have not sufficiently bestirred themselves to the supreme need for keeping the community strong and organised, against possible attacks. There have been recent instances of interference in religious matters even by well-intentioned nationalists. The moment Government are free from the pre-occupations of war they will turn to the solution of peace-problems and apply post-war remedies. Our Mutts are enjoying a certain measure of protection from law-courts

and Governments which do not however, protect them from legislative enactments. The moment we cease to hear the explosion of the bomb, Democracy will take up its trumpet and demand, probably, land-nationalisation if not entire abolition of private property. The security and sanctity of Mutts will be no-where then.

Prudence tells us that we must awake betimes. The history and purpose of communities and groups in our land have been lost to view. They are not and were never political bodies. When one reads about warring creeds and communities, one feels that it cannot refer to the Brahmin religious communities whose main aim is to fulfil obligations on earth in the light of the teachings of their Acharyas. We are too practical and otherwise-minded to demand a portion of the country for our exclusive existence. We are a minority—an insignificant one. But we will not be permitted to live according to our valued ideals unless we show that we cannot be trifled with. We are a minority but we are a substantial number whose weight is not to be discriminatingly to safeguard of e. religion, realising how frivolous and unsubstantial, are "modern" and other pretensions. We must imbue ancient institutions with modern outlook to make them understood by a new generation. No one thinks of modernising the sun and moon from whose forces we derive sustenance. The garb may be new but the substance is the same old never-dying, never-changing truth as fresh today as at the dawn of Creation.

Heads of Mutts would do well to bring their magnetic personalities into contact with thousands of spiritually hungry disciples. The sooner they come out of their seclusion, the better for all concerned. They must refit the ship that has been storm tossed and weather-beaten. They are our admirals who must guarantee the security of our coasts. Their resources are wonderful—knowledge, traditions, libraries, invaluable records etc. None is better fitted than they to "justify the ways of

"God to Man" in these Godless days. May we appeal to them to utilise the pages of our journal in Kannada or English for popular expositions of such pillars of our religion as *Sudha*, *Chandrika* or *Parimala* which are a sealed book to 99 per cent among us. The best way to consolidate our position against inroads is to mobilise our army of devout Madhwas for the preservation of our heritage. The lead given must be a live wire, galvanising every part of this great body of eminent thinkers and followers and liberating them from the lethargy which has unfortunately overtaken them.

Sri Vyasaraaja Day:—It was celebrated on a grand scale at Gobichettipalayam on 6—3—42, writes Mr. D. Venkataramana Rau, by Messrs. Koduveri Venkataramana Iyer, Pensioner, and his sons K. V. Krishnamurthi Rau and K. V. Vasudevamurthi Rau, Vakils, Gobichettipalayam. It is resolved to have a function to make, in last year under H. H. the Swami, Vyasaraaja Mutt, a permanent annual feature. Pooja and feeding of nearly 150 persons during the day were followed by lectures on the life and message of Sri Vyasa-
raja in the evening. Mr. K. V. Krishnamurthi Rau has enrolled himself as a subscriber to the "Madhwa Messenger."

Rao Bahadur J. Balaji Rau, B. A., Manager Ramnad Estates, Ramnad, writes;—Herewith my subscription for the current year for your valuable Journal which is a real boon to the English-knowing Madhwa public who, on account of other pre-occupations, do not find time to study our own religious works in Sanskrit.

Sri Raghavendra Stotra with Tatparya in Kannada Bhasha in Devanagari character in its Third Edition is an attractive publication printed at the Sri Krishna Press, Udipi, and offered free (except postage) on application to Mr. V. Gopala Krishna Rau, Head of Transverse Computation Branch, Hyderabad. (Deccan). Every Sloka of

the Stotra has exhaustive notes and clear meanings added. The appendices—Sri Madhwa Siddhanta Sara Sangraha, Dhyana Snana Krama, Srishti and Laya Chintana Krama, Garuda and Sesha Marga in Tabular form, Maanasa pooja or Nithya Dhyana Krama, and Kakshya Tara-tamya make the book illuminating and useful to the lay reader. A Mangala pada and an excellent portrait of the philanthropic Desha Bhoo-shana Rayaravaru form a fitting conclusion. Art portraits of Sri Anantha Padmanabha swami Sri Udipi Krishna, Srimadananda Teertha and Sri Raghavendra Guru adorn the first pages of this excellent publication. A Kannada translation of the extract from the Bellary Dt. Gazetteer relating to Manthralaya is also appended. We understand from the preface that Deshabhoo-shana R. K. Prasanna Venkatesa Rau of Srirangam financed the entire publication in the present form.

1942: April Events.

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| 31 | Tuesday | March, Satyapriya Theertha. |
| 1 | Wednes. | Chitra Pournima Vaisakha Snana Commences. (Chandramaana). |
| 4 | Saturday | Vageesa Theertha. |
| 11 | Saturday | Sarva Ekadasi. |
| 12 | Sunday | Satya Vijaya Theertha. |
| 13 | Monday | 1st of Chittirai. Chitrabhanu. Chitra Vishu Punya Kaala. |
| 15 | Wednes. | Amavasya. |
| 16 | Thursday | Vaisakha Suddha. |
| 18 | Saturday | Akshaya Tritiya. Sri Vidyadhi Raja. |
| 22 | Wednes. | Sri Ramachandra Theertha. |
| 27 | Monday | Sarva Ekadasi, |
| 29 | Wednes. | Narasimha Jayanthi, |
| 30 | Thursday | (Souramana) Chitra Pournima Vaisakha Snana Poorthi. |
| 1 | May Friday | Vaisakha Bahula. |