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[Make Me Thy Lyre!]

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BRAHMA SUTRA

By B. Gururaja Rau, B. A., B. L.,

ANTHASTHVADHIKARANA-

अन्तस्त्वाधिकरण ।

The following three Adhikaranas 7th, 8th, and 9th relate to the interpretation of the names representing the three groups of अधिदैव, अधिभूत, अध्यात्मिक Adhi Daiva, Adhi Bhoota, Adhyatmika, respectively. Each name is taken as illustrative of the particular group and it is interpreted to refer to Vishnu only. In the previous Anandamaya Adhikarana, Vishnu was described as being incomprehensible (अदृश्य). Such incomprehensibility is spoken of in other Srutis as relating to a certain indweller such as Indra, Chandra, Surya etc.

Anthasthvadhikarana:— This Sutra takes up the characteristics of incomprehensibility. (अदृश्यत्व) and the indwelling in beings like Indra, Chandra etc., (अन्तस्त्व) and says that they apply only to Vishnu.

ओं अन्तस्त्वमोपदेशात् ओं ।

अन्तः = The indweller of all Gods like Indra, Chandra, etc., and of all human beings also.

तत्तु = is Vishnu (Brahman).

तद्वर्मोपदेशात् = because of the narration of His attributes.

The Srutis describing a certain indweller in Indra, Chandra etc., but being also incomprehensible and also in the hearts of even ordinary human beings should be taken to refer only to Vishnu, because of the special features which can denote only Vishnu, such as dwelling in the milk ocean, producing the egg of the Universe, and being the abode of waters (Narayana.) Though such indweller may be called Indra, Chandra etc., Vishnu by reason of His peculiar characteristic mentioned therein is primarily entitled to those names while the Gods are so called by His sufferance because of His transmitting to them some of those attributes in a limited degree.

This great indweller must be different from those in whom He abides as the next Sutra shows.

ओं भेदव्यपदेशाच्चान्यः ओं

भेदव्यपदेशात् = because of the declaration of difference in the Srutis between the indweller and the person in whom He dwells.

च = also because

तत्तुः = that Vishnu

अन्यः = must be different.

Akasadhikarana:— The following Sutrās declare that the names of Bhootas (elements) like Akasha, Jyotis etc., illustrative of Adhibhooter also primarily mean Vishnu. The term Akasha referred to in Taitareya Upanishad as

Anandamaya because He is able to make the world act and act well too, can refer to no other than Vishnu, because of the attributes of Vishnu mentioned therein.

ओं आकाशास्तल्लिङ्गात् ओं ।

आकाशः = Akasha

तत्तुः = is that Vishnu

तल्लिङ्गात् = because of His attributes.

In the various Srutis where the term Akasha is referred to as meaning Vishnu, it is invariably indicated by various attributes which can possibly refer only to Vishnu, such as the support of the worlds, infinity and infinite bliss. Though such attributes may apply to others also, it is only in a limited sense, for all names primarily refer only to Vishnu.

Pranadhikarana:— For the same reason, the term Prana also as representing. अध्यात्म is Brahman (Vishnu).

ओं अत एव प्राणः ओं ।

अतः एव = for the same reason (viz, that He is full of bliss and also the Lord of Lakshmi in the Sruti अत एव श्रीश्चते etc.

प्राणः = Prana

तत्तुः = is Vishnu.

Prana though ordinarily meaning Vayu here means Vishnu, because He is described as full of bliss and more particularly as the consort of Sri Lakshmi.

HARI SARVOTTAMATVA.

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

येष्वन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेपि मामेव कौंतेय यजन्त्यविधिपूर्वकम् ॥

अहं हि सर्वयज्ञानां भोक्ता नृपमुत्तमम् ।

ननु मामभिजानन्ति तत्त्वेन तस्य वन्ति ते ॥

The same idea is expressed in the following daily prayer — Just as the water falling from the sky (as rain) goes to the sea (in the end) so, all prayers to different deities go only to Kesava.

आकाशान्पतितंतोयं यथा गच्छति सागरं ।

सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

My Maya is difficult to get over; those who resort to Me alone can cross it. VII 14.

दैवीत्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते माया मे तां तरन्ति ते ॥

I look after the welfare of those who think of Me alone as supreme. IX 22.

अनन्याश्चित्तयंतो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

I lift them from this ocean of Samsara. XII 7.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामिनचिरात्पार्थ मय्यावेशितचेतसां ॥

Dedicating all duties to Me, surrender to Me alone; I shall free you from all sins. XVIII 66.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वासर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Even if one be highly unrighteous in conduct, if he worships Me without turning to another he should be considered righteous only; for, he knows the truth; he soon becomes righteous and gets peace; My devotee never perishes. IX 30-31.

अपि चेत्सदुराचारो भजते मामनन्यभाक् ।

साधुरेव समन्तव्यः सम्यग्व्यवसितो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति ।

कौंतेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

Arjuna finds in the body of Lord Krishna, Brahma, Siva seated on the lap of Brahma, other gods and rishis who being far inferior to Him are all limited in the great body of the Supreme Lord Krishna. XI 15-22.

पश्यामि देवान् तव देवदेहे सर्वास्तथाभूत

विशेषसंघान् ।

ब्रह्माणमीशं कमलासनस्थं कृपाम्भोजम् ।

उरगांश्च दिव्यान् ॥

What further testimony is required than the testimony of Arjuna whose final conclusion is that there is none equal to or superior to Lord Krishna? XI 43.

पितासिलोकस्य चराचरस्य त्वमस्य पूज्यश्च

गुरुर्गरीयान् ।

न त्वत्समोऽस्मभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्य-

प्रतिमप्रभावः ॥

It is needless to point out that Lord Krishna is Lord Vishnu Himself. This will also be evident from the epithets used by Arjuna in addressing Sri Krishna viz., Hrishikesa, Achyuta I-21, Kesava I-30, Govinda I-32, Madhusudana I-37 and Vishnu XI-24.

It will be thus evident that Gita teaches the supremacy of Lord Vishnu or Hari. The teaching of Gita is obviously in conformity with the teaching of Vedas.

HARI BHAKTHI SARA.

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

(Continued from the previous issue.)

Next he was the Bhakta of the Lord. The Lord was pleased with his Bhakti. The Lord Parasurama did not mind when Bheeshma disobeyed his command to marry Ambika. He did not get angry with him and kill him, although Bheeshma gave him battle in the battle-field of Kurukshetra. There the Lord Parasurama pretended to run away from the field as though beaten. Even in Krishna Avatar the Lord did not get angry with him, when Bheeshma hit him with his piercing arrows. Bheeshma is aware of these. Hence at his

death-bed he praises all the three avatars who were by his side then. Hence his praises have special significance.

There is another greatness in his praise of the Lord. In Bhagavatha there is his special praise known as Bheeshma Sthava. Those stanzas, depict Sri Krishna as battle-shattered charioteer. He is said to have been seen with perspiration on his face and with clotted blood-drops on him caused by the piercing of the arrows on his body. He is depicted again as having a trailing angavastram on the floor. He is again said to have held his disc in one hand and was seen advancing before the warrior Bheeshma. His menace is likened to that of a cub of a lion advancing to pounce on a full grown elephant. These vivid portrayings are praise-worthy. (1) They convey the idea that Sri Krishna is Paramatma, the supreme, amongst all the living beings. He did that to fulfil his Bhakta's (Bheeshma's) vow that the lord would be compelled to take up his battle arms which he had vowed not to touch. (3) Sri Krishna's form appeared to be human but in fact it was not so, Sri Krishna had a form and a body, resembling that of the human body; but it was not human. It is this aspect of his, that has deceived many persons from accepting him as the supreme Lord. Bheeshma is aware that Sri Krishna is an avatar of Vishnu. He expresses so while praising him. As such Bheeshma never considered Sri Krishna as a mortal. Hence his Sthava, depicts his conclusions as well as what others considered him to be (Krishna). Hence such kind of praises have a special meaning. And therefore they have special worth. Hence *Ganguey nutha*.

Kaunteya is Arjuna. For he is the son of Kunthi. *Vanditha* is honoured. *Kaunteya Vanditha* is an epithet to denote Sri Krishna. Dharma Raya, Bheema, Nakula and Sahadeva, also are the sons of Kunti. But in this context Arjuna is denoted. It is to him that Geetha was expounded in the battle-field. Sri Krishna taught him his Dharma. After hearing the

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whole of Geetha Arjuna bows before the Lord, and says that he is ready to fight and do his Dharma. It is a prostration of a pupil to his Guru after coming to know of his learning. Arjuna's prostration is the acknowledgment of Sri Krishna's greatness. Arjuna fell at the feet of the Lord. Hence *Charana*, *Kaunteya Vandhitha Charana* can be taken as one compound word. Such was also the occasion when after Jarasanda's death Bheema bows at the feet of Sri Krishna. But that is an unique occasion. In the Geetha, the word *Kaunteya* only denotes Arjuna. It is to him that special advice was addressed. It is in that sense this explanation is given. Hence it is Arjuna that is meant.

Then *Charana Kamala Dalayathambaka* The word *Charana* was taken separately and explained. It was also taken as a suffix to *Vandhitha*, and explained. Now here it is also taken as a prefix to *Kamala*. This means that the Lord has feet and eyes. The eyes resemble lotus petals. *Kamala* is lotus. *Dala* is petal. *Dalaaya* is resembling a petal and *Ambaka* are eyes. Here the Lord's eyes are between two similar objects. Even here, complete identity of both is not possible. Much less so when the comparison is between the Lord on the one hand and an object on the other. The Lord has a form. It is indescribable. That is, the ordinary mind of a mortal cannot conceive his all good qualities. But he is to be understood at least a little. If not he will be the "Sunya" of the other class of thinkers. So to have some conception of the Lord similarities and descriptions are resorted to. The description here belongs to that classification. These descriptions serve two purposes: one, they are very, very approximate, and secondly, they help one to understand something of the Lord.

Then *Roopa Chinmaya*. *Rupa* is form and *Chinmaya* is that which pertains to *Chith*. *Chith* is blissful. It is not earth or things earthly. That is, it is not mortal. It is not Prakrithic. That is, it is not a thing out of which this universe is created. That is, it is

transcendental. Thus he has a form which is not of this earth but transcendental.

The Lord is the creator of this universe. For our understanding the creator is likened to a potter. The potter has a form and has organs. So has the Lord. Hence the Lord has a form. Without a form, there can be no creation. That is the line of argument.

SIDE-LIGHTS ON THE GITA.

By

R. C. Bhattacharjee M. A.,

Certain utterances of the day reveal a kind of mentality which must surprise many who have known India intimately. Our leaders of every complexion have their own schemes for the future Government of this land. They differ widely among themselves. The Government, that is, the British Cabinet, has its own proposals conveyed in what is known as Cripps's Mission. The people's out-look is of various description; Some are gloomy, pessimistic; others, helpless; many put on an air of militarism; some try to inject enthusiasm with no corresponding response. Details of the War are baffling and measures to be adopted are meagre and faint-hearted. The truth is that our history has been one of pacificism. Our thoughts are heavenward. We are little interested in affairs mundane. "The paths of glory lead but to the grave" is the refrain that is ever ringing in our ears. That is our general outlook.

There are other factors that complicate the situation. Our position is one of long and helpless dependency which has not been unpalatable to us considering the risks and efforts involved in any revolutionary movement. The upheaval of 1857 was after all, only the Great Indian Mutiny. It was never glorified into a revolution with its chastening effect. Cries of Liberty have been more or less artificial and but feeble. Life is not less

elevating, less promising or less accommodating for the lack of Liberty etc. "Man wants but little here below nor wants that little long" is most true of India. An elevating belief in poverty and the hollowness and impermanence of wealth are standing axioms with us and found illustrations in the lives of our countless heroes and heroines. Disappointment and disillusionment came to us with all the force of a shock when "advanced" nations in the East and the West have not found a solution for their differences but resort to the barbarism and brutality of thoughtless destruction of some of the fairest things of God and Man. The Arjuna spirit of refusal to fight is uppermost in us after all these considerations. India has its own way of "non-violent" silence; it has made up its mind; it needs no persuasion; it cannot be deceived. Long contact with materialism is the cause of our present panic i. e., anxiety to preserve our body among the good things of the world. Any amount of assurance from General Wavell or admonition from Congress leaders falls on indifferent ears. We must go to the depths of our spiritual existence and remove things that obstruct the channel and release the free flow of our courage founded on the bedrock of our idea of the immortality of the Soul as explained in the Gita. Then will there be no panic at the very suggestion of danger; no precipitate evacuation. From the rock of such a courage, we would offer battle in a true manner to our foes.

We are deeply conscious of another important factor, the hand of Providence whose ways are inscrutable. We have been nurtured for ages in the belief that Good or Evil is the result of His all-knowing dispensation who has given us solemn assurances in passages like

परित्राणायसाधूनां विनाशायचदुष्कृतां ।

धर्मसंस्थापनार्थाय संभवामियुगेयुगे ॥

"For the protection of the good, for the destruction of evil-doers and for the sake of firmly setting virtue in her proper place, I am born age after age." Again, says the Lord,

यदायदाहिधर्मस्य ग्लानिर्भवतिभारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

When virtue wanes and evil is exalted, then do I interfere and bring Myself forth, O Bharata.

If a new society were to be forged on the lines of the Gita, the world can be saved. But will the War-mongers listen to the sweet strains of the Gita? Echo seems to whisper "No!"

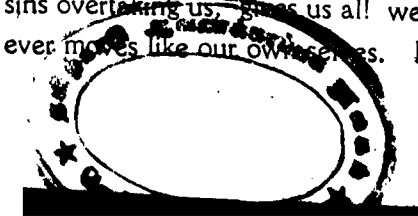
HARI KATHAMRITA SARA.

KARUNA SANDHI.

The remaining stanzas of this chapter are nine in number. They summarise the ideas regarding our relationship with God; how the Lord shows himself manifesting His divine activity, having no features that distinguish Chetana and Achetana Padarthas among whom He appears rarer and finer than the rarest and finest. He shines among the Gods, and without our knowing it, He sports with us in a hundred and one ways, He is अति सुन्दरके सुन्दर, रसके रस रूपा.

The next deals with how we are protected by Him. Like the fond father who dispels all fears that might affect his children, allowing them what they desire and giving them a residence of their own, attending to every one of the needs and comforts of his children—so does the Lord—the Lord of Indira or Lakshmi—post himself all round us, behind, in front, surrounding us like the sky, never away from us, not even for a second, and ever guarding us against danger. Only, we must be conscious of Him.

Stanza 24 explains how He, like the shadow of the body, ever moves with us; remains our defence against all enemies; a servant of His Bhaktha; averts catastrophies of sins overtaking us; gives us all we desire; and ever moves like our own shadow. He is नवसुवि



शेषसन्महिमा. His glory and greatness are ever new and fresh. By all these broad hints Jagannatha Roy would have us think of His powers, His kindness, and His eternal presence everywhere.

Stanza 25 explains His attitude towards those who worship Him realising His greatness and towards those who do not care for His existence *Bittavara Bhava Puasadindali Kattuvanu.* — Those who neglect Him are neglected by Him; they are bound, fettered by ties of Samsara, so they can never hope for redemption. But those who bind him with *Sadbhakti Paasa* — bonds of pure bhakthi. He releases from the fetters of Samsara. He is *bahu katina बहुकठिन* strict in the observance of His laws, He is all-merciful granting us boons here and hereafter. He is ever for guarding us against evils of every kind.

Stanza 26 is one of surpassing beauty. It tells us how He is at our beck and call with all His divine messengers to our rescue, ever watchful and alert, like the lids protecting the eyes, the hands responding to itching sensation anywhere in the body, the teeth masticating food for consumption, *Lakshmanananna, लक्ष्मणनण्ण* brother of Lakshmana, is ever ready to serve us in our needs and desires in this great Brahmaanda, this universe, *बुद्धिवेणिना ष्मांद* this universe with the Lord of the Goddess of speech as its master. The mention of the Goddess of learning refers to the fact that the Universe is governed, not haphazardly, but on well-known and highly intelligent principles.

Stanza 27. His identification with those devoted to him is so thorough that He stands sentinel against all sins which He burns away as a huge fire does a forest. His *Karuna* is so great that he forgave both the Devas and Danavas who placed the Mandara hill on His back and churned the ocean of milk. He served Amrita to the Gods and Visha to the Danavas. His grace is seasoned with justice.

Stanza 28. He is *Chinmaya* — full of bliss that is illuminated; He is free from the taints of *Kueda* and *Moda* — grief and joy; *Jaya* and *Apajaya* — victory and defeat; those who have faith in Him with *आदर*, He is ever guarding, ocean of grace and love; forgiving crimes of Himalayan magnitude and bestowing gifts as desired.

Stanza 29. His *Karuna* is manifested in all the various avatars beginning from Mina to Kalki in every one of which His great mission has been to preserve *Dharma* and protect *Sujana सुजना* against *Adharma* and *Durjana*. *Hiranyaksha*, *Hiranyakasipu*, *Bali*, *Ravana* and *Kumbakarna*, *Sisupala* and *Dantavakthra*, and the *Kauravas* were punished while their opponents *Prahlada*, *Vibheeshana*, and the *Pandavas* were duly protected. That is the government of the Universe — Vice may triumph for a while but the crown is to Virtue ultimately. Sri Hari offers Himself as the supreme instance of self-sacrifice. He, his wife, and brother *Lakshmana* passed through fiery ordeals and came out finally like burnished gold. This review of the ten Avatars towards the close of the chapter is a fitting conclusion to this chapter devoted to the expounding of His mercy under the title of *Karuna Sandhi*.

Stanza 30. He is Sri *Manohara* — one pleasing His consort by His actions and attributes. Besides other qualities, He is *Sama Sannutha* — praised by *Saama Veda*. He is the home of infinite noble qualities; He assumed numerous forms suited to occasions and came to the rescue of all *Sujanas*. The numberless instances recorded in the *Puranas* etc., are so many charters for the emancipation of erring souls who choose the path of righteousness leading to the understanding of *Hari Sarvottamatva* and *Vayu Jeevothamatva* which is the essence of all Vedic and Shastric teachings. From *Mangalacharana* through *Karuna Sandhi* we pass on to *Vyaapthi Sandhi*, the chapter devoted to the All-pervasiveness of *Hari*.

THE AGE OF VYASARAJA. II

How far are we justified in calling the period in which Sri Vyasaraaja lived, and the times immediately preceding and succeeding the same, the Age of Sri Vyasaraaja? History knows of other periods distinguished by the appellation of "Age." Such are the Mauryan Age, the Gupta Age, the Periclean, Augustan and Elizabethan ages. These are connected with some great name or dynasty distinguished for achievement in some conspicuous sphere of life like literature, thought or political expansion which marks it off as being unique. The traits which are prominent in each age accumulate for a fairly long period before acquiring striking features which are displayed through a pretty long process as a result of which it is distinguished (of course, long after the period has receded sufficiently far) as an "Age." Then, as the wheel of time revolves, disintegrating forces arise and there is a slow process of readjustment and recasting when old atoms get loose and form new combinations. "The old order changeth yielding place to new, lest one good custom should corrupt the world."

— Tennyson.

There are times when there may be a long period of monotonous mediocrity with nothing conspicuous to mark it off as an "Age." That is the story of the evolution of humanity. We now seem to be in the "dol-drum" of existence if not positively in an age of evil, born of high developments of misapplied talent.

As was pointed out in the previous article in the March issue of this journal, the times preceding the age of Vyasaraaja revealed critical and rare historical developments. Political events which monopolise the major space of text-books on Indian History which are familiar to us, cloud our vision and divert our attention from things which are of material import. Sri Madhwacharya, to accept the least controverted date, was born about 1238 A. D. and had his

earthly activities till 1317 A. D. 1500 A. D. was the hey-day of Vyasaraaja's influence in Vijaya nagar. Between these was the pre-Vyasaraaja age which contributed to the full blossoming under Vyasaraaja. There were at this time the great names of *Srimadacharya*, *Sri Akshobhya*, *Narahari* and *Padmanabha Theerthas* and *Jaya theertha* the last and certainly not the least of this great galaxy. To understand and recognise the merit of *Surtha* by *Sri Teekacharya* is to know everything of *Srimadacharya's* system. Such was the period preceding the Age of Sri Vyasaraaja and it is with this that we are mainly concerned in this article.

The times of *Srimadacharya* synchronised with the rule of *Balban*, for the two seem to have had a chance friendly meeting on the banks of the Ganges. This was to be followed by the most formidable *Mahamadan* invasion of the Deccan which shook many a Hindu kingdom which had flourished south of the *Vindhya*s after the devastating incursions of the *Ghaznis* and *Ghoris* in the *Indo-Gangetic* plains. The forces were two-fold — political and religious — the former showed itself in the overthrow of the Northern Hindu kingdoms by the *Mohamadan* raids; the latter in the revitalising of *Brahminism* against *Buddhist* and *Jain* forces. But the theory of illusion promulgated by *Sankara* had so far mystified and dissatisfied people that the times were propitious first for *Ramanuja* and then for *Madhwa* to establish his reign of realism and *Jeevesa Bheda* as against every other school of thought. People of the present or recent generations can have little idea of the learning that permeated every grade of society then. There were the well-endowed and well-manned Universities which had received devastating blows at the hands of the *Mahamadan* invaders — Universities of the type of *Nalanda*, *Navadwipa* etc. Princes vied with one another in patronising poets and philosophers. *Saivism* and *Vaishnavism* were alternately, and sometimes simultaneously,

patronised. Warangal and Kalinga were the farthest outposts of a civilisation fast retreating before the Islamic hordes. The fortunes of religious sects rose and fell with the fortunes of Hindu states. Princes and philosophers thus made common cause against invaders. Sri-madacharya, Padmanabha and Naraharitheerthas at times directed the policy of Warangal and Kalinga. Along with this struggle against the Mahamadan invaders, there was a parallel struggle between Dualism and Monism. The former won trophies by getting for its converts brilliant Advaitic controversialists like Sami Sastri and others. The cause of Advaita had evidently weakened at the time that the power of Prataparudra of Warangal had weakened. Harihara and Bukka, Secretary and Treasurer of Prataparudra fled to Kampili near Anegondi whither both Narahari and Padmanabha Theerthas went. The Brindavanas of both of them are here. When Bukka I became King about 1345 he patronised Advaita and promised to bring out a Veda Bhashya under Vidyaranya. Vedanta Desika and Akshobhya Theertha thus finding themselves in uncongenial surroundings left the court of Vijayanagara. From about 1345 A. D. therefore, we can say that the influence of Dwaita Acharyas was on the wane in Vijayanagar. Thus Jayatheertha lived in the frontiers of the Bhamani kingdom making himself safe near Malkhed. Vijayanagar seemed to be wedded to Vidyaranya and his school. Thus the paramount influence exercised by Sri Vyasaraja over the Emperors of Vijayanagar is by about 1500 A. D. and is the summit of his glory. His success is all the more striking and entitles the times to being known as the "Age of Vyasaraja" as the influence of Vidyaranya at Vijayanagar was so strong that it seemed a miracle when it was displaced by the Dwaita philosopher and saint Vyasaraja.

Sri Raghavendra Stotra:—(Vide p. 35 of March last). Copies can be had free of cost and postage from Mr. Gopalakrishna Rau, Hyderabad.

VAYUSTUTI.

अस्याविष्कर्तुकामं कलिमलकलुषे असिन् जने
ज्ञानमार्गे वन्द्यं चन्द्रेन्द्र रुद्र द्युमणिफणिवयो नायकाद्यै
रिहाय । मध्वाख्यं मन्त्रसिद्धं किमुतकृतवतो मारुत-
स्यावतारं पातारं पातमेष्ट्यं पद्मपविपदः प्राप्तुरापन्न
पुंसाम् ॥

Asya Maarutasya — This Vayu Deva: *Aadya Avataaram Kritavataha Paarameshthyam*—who has taken his Avatara as Sri Madhwacharya in the first part of this Kaliyuga. *Padam Praapthuhu Apavipadaha* — attaining in due course the unblemished status of Brahma — *Kali Mala Kalushe Asmin Gnana Maargam Aavishkartukaamam* — in this world deluded by the sinful ways of Kali, inspired by a deep desire to spread Gnaana Maarga or the path of wisdom. *Chandrendra Rudra Dyumani Phani Vayo Naayakadyaihi* — Gods like Chandra, Indra, Rudra, the Sun, Sessa, Garuda, *Vandyam Mantra Siddham Madhwaakhyaam* — reputed in the Mantra Vedas and praised by the Gods as Madhwacharya. *Aapannapumsaam Paathaa-ram*—who protects the surrendering devotee — in praise of Him, how am I competent to speak? By constant utterance of this Sloka, one attains *Mantra Siddhi*.

THE RAMAYANA.

S. K. Sudarsana Rao, M. A., B. L.,

Whether we consider the Ramayana as a mere epic poem of unexcelled merit or contemplate on the characters and events contained therein, regarding them as of a divine nature, we cannot withhold our admiration from the poet for his skilful working of the plot in the former case, or our astonishment from the latter point of view at the way in which God selects His agents for the fulfilment of His purpose. The people, the city, the whole Rajya was exulting over the coming event i. e.

the Yuvarajyabhisheka of Sri Rama. The mothers of Bharata, Lakshmana and Satrugna were equally joyous irrespective of the fact that Rama was not their son. When Mandhara brought the news of the coronation of Rama, she was presented with a jewel by Kaikeyi who said that she found little difference between Rama and Bharata. रामेवाभरतेवाहं विशेषं नापलक्षये । But with a most villainous skill, Mandhara converted the heart of Kaikeyi into one of envy towards Rama and Kausalya with the result that Dasaratha was over-powered by the irresistible influence of Kaikeyi; and he had to grant her her boon. The consequences are well-known. The exile of Rama and the self-imposed banishment of Sita and Lakshmana. Viswamitra and Mandhara are the two great characters who have made the Ramayana. Without Viswamitra the splendid training for the greater warfare with Ravana would not have been acquired. Without Mandhara the main event of the Ramayana would not have taken place i. e., the carrying away of Sita by Ravana and the consequent alliances with Sugriva, Hanuman and Vibheeshana and the grand expedition to Lanka would never have occurred. The world should be grateful, therefore, to Mandhara. Rama's mission on earth would not have been performed without Mandhara. The incentive to Rama's *paraakrama* came from her. The evil genius of Mandhara was made the instrument of God for the realisation of the eventual good that, according to Hari Sankalpa, was intended for the world. Thus has God provided the necessary evil for the drawing out of the good that otherwise would not make its appearance. God is an autocrat with nobody to question Him; but even He requires some formal method and means to exhibit Himself among men and before human eyes.

The character of Ravana is to be placed in the same category as Mandhara. If Mandhara was the means of sending Rama into the forest, Ravana was the means to compass the greater

end. Imagine Rama, Sita and Lakshmana having a long holiday in the Dandakaaranya and returning quietly to Ayodhya like the Government of India from Simla to Delhi with no Ravana to steal away Sita, the poet would have no theme to be eloquent upon. According to the well-known saying that the law-breaker is the law-maker, all the good that is contained in the Ramayana was made evident on account of the evil geniuses like Mandhara, Ravana, Maaricha etc. It is in accordance with God's plan.

Then comes the band of Sevakas — Lakshmana, Sugriva, Hanuman and his Vanara cohorts and Vibheeshana. Vibheeshana is the specimen of mixed evil or mixed good. Born in a hostile soil, he is transplanted and bears a most enviable fruit. He is a good man in a bad cause and finds himself, by sheer force of circumstances, set in congenial surroundings. Lakshmana is inseparable from Rama. But the question as to which of the two — Lakshmana or Hanuman — is the greater devotee is difficult to answer. Each has his own part to play. But Hanuman is the Grand Commander of the Star of the Ramayana. His services are countless, of the utmost daring. The greatest of them all is the reunion of Rama and Sita. It is indeed a difficult matter to adjudge among competitors so equally divided for Rama-bhakthi, as Guha, Sabari and Jatayu on the one hand and Lakshmana and Hanuman on the other. Much can be said of every one of them. It must be left to individual propensities.

But to return to the point which we left at the beginning — out of evil cometh good. In a contrary manner, good brings evil but ultimately leads to good. This is a world of cause and effect. The idea of coronation roused the jealousy of Mandhara and Kaikeyi which in its turn released all the forces that have made the Ramayana.

HEALTH.

Extracts from *Health*, Madras

Rest.— Act up to this advice, jettison all anxieties, cares and worries of tomorrow, and then step into your bed to enjoy the blissful rest. Look at a child who so easily wafts into a dream-land without the least effort. He does it because he is void of all worries. Our shoulders are burdened with various responsibilities and so we require some practice to vacate the brain for rest purposes.

The Care of the Sick Child.— The sick child should have his own room. In general, the room should be bright and cheerful, unless contra-indicated by the type of illness. The patient's bed should be so placed that the child has a full view of the room with the best possible light, but with no glare in his eyes.

Fresh air regulation should be governed by the temperature of the outer air, the season, wind direction, and the situation of the room. Whenever possible, the window should be opened at both top and bottom. The room should be thoroughly aired several times each day. This may be done while the child is asleep or lying down and well covered. The temperature of the room should be regulated at about 68 F., if possible.

The patient, also, must be protected from chilling. Even during the summer months, the sick child should not be left entirely without covering. This is particularly true as regards infants. A sudden change in temperature will often lead to chilling and thence to further complications.

It is preferable that the child be given small amounts of food at regular and more frequent intervals. A three hour schedule is best adapted to the acute stage of the illness, because one or more light feedings is possible during the day than on the four hour schedule. Nourishment and medications are given on the same schedule so that the child may be given time to rest.

If the illness is a prolonged one e.g. typhoid fever, the diet may be gradually increased so that the patient eventually receives a high caloric diet. Even in these cases the addition of food must be slow and the appearance of distention, diarrhoea or vomiting is a signal for immediate return to the light diet. After a reasonable wait the gradual increase may again be attempted.

It should be stressed that the sick child should have a stool each morning. A mild laxative will practically always be sufficient to bring this about, but if the laxative is not effective in the morning an enema will be necessary.

Every sick child should be provided with an invalid table upon which the patient may play with his toys and games. This is especially useful during the convalescent stage. For such play, the child's back must be adequately supported either by means of back-rest or by several pillows.

The convalescent child requires recreation which will provide amusement without unnecessary taxation of patient's strength. Older children are not quite so difficult to please, but the run-about child, from age two to six years, requires constant amusement.

Constipation.— Many persons, supposed to be suffering from the so-called and self-diagnosed chronic constipation, attracted by the beautifully worded and charmingly illustrated advertisements, take to the daily use of salts — Kruschens, Eno's and a hundred and one other salts prepared by both Indian and foreign firms, as a remedy. A dose of salt does give a good motion. But at what cost? A healthy motion ought to be solid and well-formed. Has any of the persons using any of these salts ever found his motion to be so? A salt always works by its chemical actions. When taken into the stomach it draws fluid from the tissues, from the muscular walls of the stomach and intestines, and thus irritates the bowels. But this every-day extraction of fluid from the bowel walls, instead of making them

strong, only weakens them more and more. The muscles of the bowel walls get thinned out, and if the habit of taking salt is kept up for a long time, the tone of the bowels is completely lost and the bowels become totally incapacitated. Any of these salts is good for use, only once in a way, only when one thinks of washing out his bowels thoroughly after a long period. Their use, every day, must ruthlessly be condemned.

The real remedy for this so-called constipation is to create a regular habit.

NARASIMHA JAYANTHI.

29th of April 1942 was the day sacred to this auspicious event i.e. the Avatar or janana of Sri Narasimha. It is the fourth of the ten Avatars of Vishnu. Hiranyaakshaka was a Durjana a rebel against God. From the beginning he had taught his son *Prahlada* to revolt against Narayana and regard himself as God. But *Prahlada*, young as he was, had been initiated even while he was in his mother's womb by the sage *Narada* about the greatness of God from the *Bhagavata* and other *itihasas*. He persisted in uttering, "Om Namō Narayanaaya". The father imposed upon the son every form of punishment but he came safely out of them all with the same axiom "Om Namō Narayanaaya". The father enraged, asked the boy where his *Narayana* was. "He is any where" was the prompt reply. "Here?" asked the father, pointing to a pillar. "Yes!" was the reply. Then he gave the pillar a kick at which the pillar burst from within and the form of *Narasimha* leaped out with such unimaginable fury and splendour that the earth quaked. The *Rakshasa* was taken up on his lap and the belly torn open. *Prahlada* burst into praise. The rage which would have destroyed the fourteen worlds was calmed down at the appearance of Sri *Lakshmi*. The universe was happy that an irrepressible demon

had been destroyed and the world was rid of his horrors.

The object of the Avatar was, as in other instances, *Dushta Nigraha* and *Dharma Samsthapana* which is done *yuge, yuge*—age after age.

The time for the Avatar is *Vasanta Ritu*, *Vaisakha Suddha Chaturdasi* with *Swaathi Nakshatra*, evening twilight. A special time and form were necessary, for the *Rakshasa* had obtained boons which made him practically irresistible. *Hiranyaksha* and his brother had originally been *Dwarapalas* who lost their posts owing to some misconduct but were promised restoration after a short absence of three periods of inimical existence to be terminated by the destroying hand of the Lord which was a coveted privilege. Hence the three Avatars of *Narasimha*, *Rama* and *Krishna* were taken to kill the three sets of brothers beginning with *Hiranyaksha* and *Hiranyakasipu*.

The figure of *Narasimha* is prominent in all arches in temple structures. The chanting of his name is a protection against every form of evil. The *Varaha* and *Narasimha* were tutelary deities of *Chalukyas*, *Hoysalas*, *Pallavas* and kings of *Vijayanagar*. The most famous temples dedicated to *Narasimha* are at *Ahobilam*, *Namakkal* and *Sholingar* (*Ghatikachalam*). In the temple of *Ananthapadmanabha* in *Trivandrum*, there is a *Narasimha Vighraha* in a shrine close to the main one where *Paanaka* in a large vessel is offered daily and distributed to worshippers. Daily *parayana* of *Sundara-kaandam* is also done here.

The description of the Lord's appearance is in the following words. *Udaya ravi sahasra jayotitham rooksha Veeksham pralaya jaladhi naadam kalpakadvani vakthram*—the splendour of a thousand suns rising simultaneously accompanied by the blaze and the boom of a *kalpapralaya*.

1942: May Events.

- 1 Friday Vaisakha Bahula.
 4 Monday Agni Nakshatram commences.
 11 Monday Ekadasi.
 14 Thursday Amavasya Tarpanam.
 16 Saturday Adhika Jyeshtha Sukla Paksha begins.
 18 Monday Vidyadhirajaru.
 26 Tuesday Ekadasi.
 28 Thursday Agni Nakshatra Nivriti.
 30 Saturday Pournima, Adhika Jyeshtha Bahula.
 31 Sunday
 1 June Monday.

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— Ed. M. M.

No. 3 of Vol. IV (April issue) bears evidence of having been brought out in the midst of the largest festival of Madura and other local conditions.

— Ed. M. M.

