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

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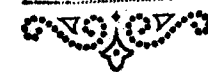
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[Make Me Thy Lyre !]

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BRAHMA SUTRA.

By

B. Gururaja Rao, B. A., B. L.,

Thejas Adhikarana.

Though in the Taitareeya Upanishad the abode in the cave of the heart and the impossibility of full comprehension of Brahman are mentioned as the chief characteristics of Brahman, another Sruti relating to Agni speaks of Thejas (तेजस्) as having the same characteristics. Therefore, to show that this Thejas also is Brahman, the Sutra says:—

ओं ज्योतिश्चरणामिधानात् ओं ।

ज्योतिः = Light.

तत्तु = is that Vishnu.

चरणाभिधानात् = because this Thejas (light) also is said to be far away from comprehension by the eye or the ear, an attribute applicable only to Vishnu.

This attribute cannot here apply to ordinary Thejas or Agni though it appears in the Agni Sukta, and though in common parlance Thejas may mean Agni. This Sutra also illustrates that though other deities may be spoken of in various Suktas, the terms of those deities also primarily apply only to Vishnu.

Gayathri Adhikarana.

The next Sutra, while removing a possible doubt whether Thejas means Gayatri as stated in another Sruti (Chandogya Upanishad), declares in general that like Gayatri all other Vedic names also refer only to Vishnu though worldly usage (रूढि) may point to others.

ओं छन्दोभिधानान्नेतिचेन्न तथाचेतार्पणनिगदा
तथाहि दर्शनम् ओं ।

नेतिचेत् = if it be objected

छन्दोभिधानात् = that Gayatri denotes not Brahman but Thejas (Light) or metre so called

न = it is not so

चेतार्पणनिगदात् = because Brahman is so spoken of for the concentration of the mind

तथा = thus

तथाहिदर्शनम् = and also because Scripture is of such import.

The scriptures declare Brahman to be Gayatri because Brahman possesses in a super-eminent degree the characteristic of "singing and saving" predicated of the Gayatri, so as to help the mind in its concentration on Brahman. The Chandogya Upanishad which in one part spoke of Jyoti (Thejas) as shining beyond all heavens referred to it in another as Gayatri; and this Gayatri is also said to abide in the earth

सकीर्णेषु सरस्वत्याः पितृणां निगद्यते ।

Matsya Purana.

तथैव स्मृतयः प्रोक्ताः ऋषिभिस्त्रिगुणान्विताः ।

सात्त्विकाराजसाश्चैव तामसाः शुभदर्शने ।

वासिष्ठं चैव हारीतं व्यासं पाराशरं तथा ।

भारद्वाजं काश्यपं च सात्त्विकाः मुक्तिदाः शुभाः ।

याज्ञवल्क्यं तथात्रेयं तैत्तिरिं दाक्षमेव च ।

कात्यायनं वैष्णवं च राजसाः स्वर्गदाः शुभाः ।

गौतमं बार्हस्पत्यं च सांवर्तं च यमं स्मृतम् ।

शांख्यचौसनसं देवि तामसानिरयप्रदाः ।

किमत्र बहुनात्केन पुराणेषु स्मृतिष्वपि ।

तामसानरकायैव वर्जयेत्तान्विचक्षणः ।

A QUERY.

By

C. R. Ramachandracharya, B. A.

आनन्दतीर्थवरनामवती तृतीया भौमीतनुर्मरुत-
आहकथाः परस्ये ।

Sriman MahaBharata Tatparya Nirnaya III-9.

In some of the editions of this book the word भौमी appears in the place of भौमी । The question is which reading is correct and which word was actually used by Srimadacharya. If the reading भौमी is adopted the words मरुतः तृतीया भौमी तनुः mean the third earthly form of Vayu. If the reading भौमी is adopted the words मरुतः तृतीया भौमी तनुः mean the third form of Vayu relating to Bhima. This reading connects the form of Sri Madhwa with both Vayu and Bhima. In connection with Vayu it states Sri Madhwa's is the third form of Vayu, and as to Bhima it states Sri Madhwa's form is connected with Bhima but the connection is not definite. It means भीमसंबन्धिनी । The commentator Janardana Bhatta interprets the word भौमी as भीमावतारभूता । This perhaps solves

the difficulty as regards the relevancy of the word which connects Sri Madhwa with Bhima, the previous avatar of Sri Madhwa. This reading may call for the word द्वितीया instead of तृतीया while the word तृतीया is justifiable as stating Sri Madhwa's as the third avatar of Vayu. द्वितीया would be justifiable as stating that Sri Madhwa is the second form of Bhima and render the retention of तृतीया and मरुतः incongruous and meaningless along with the word भौमी । But in fact, whichever reading is adopted, the words तृतीया and मरुतः remain intact and undisturbed. Besides, there is no reference to Bhimavatara in any of the prior verses of this chapter as at the end of Chapter XXXII and reference to Bhima would appear to be out of place when Sri Madhwa distinctly describes himself as the avatar of Vayu. Then, as regards the reading भौमी, another question arises why reference was made to Bhima and not to Hanuma counting from whom Sri Madhwa's is the third. Perhaps the explanation is that Bhimavatara is the next preceding one. This justification and interpretation of the word भौमी as भीमावतारभूता do not appear to be quite striking having regard to the word तृतीया and मरुतः which cannot be displaced. Their retention would be meaningless and purposeless if the reading भौमी is adopted.

In verse 131 of Chapter 32 however Srimadacharya speaking of his avatar refers to Bhima stating that Bhima was born again as a Brahmin and expounded the truths about Sri Hari which were hidden by Daityas.

जातः पुनर्विप्रतनुः समीपः दैत्यैर्निगूढं हरित्वमाह ।

Reference to Bhima in this connection is justifiable since Sri Madhwa has been stating in the previous verses of the chapter about the constant enmity between the Devas and Asuras and of the Avatars of Sri Vishnu as Rama and Krishna and of Sri Vayu as Hanuman and then as Bhima. It may therefore be expected that Sri Madhwa speaks of himself as another avatar

of Bhima to render service to Sri Krishna in his avatar of Vyasa by properly interpreting his Brahma Sutras and other scriptures and bringing out the auspicious attributes of Sri Vishnu which were hidden by the Daityas.

SOME FACTS ABOUT SRIMADACHARYA'S LIFE.

By

K. Vasudeva Rau, B. A.

[For much of what appears below, the writer is indebted to the late talented Mr. S. Subba Rau, the famous translator of the Purna Pragna Darsana. Only the salient facts which cannot afford to be forgotten are presented here. — K. V.]

Among the works written by Srimadacharya the earliest is Gita Bhashya which was to be a solace to his preceptor Achyuta Preksha when he first made his pilgrimage to the Ganges. The Bhashya shows his powers of criticism. It is an attempt to convert his preceptor himself to his views,

The Gita Tatparya is a later work. Sri Ragavendra Swami has produced a remarkable exposition condensing both the Bhashya and the Tatparya.

The outlines of the life and achievements of Sri Madhwa are to be found in Madhwa Vijaya. Purna Pragna is the name given to Srimadacharya. Madhwaracharya the great vedic commentator is also known by the same name. The greatest service of Srimadacharya is found in the force of his teachings which restored to the world the old Aryan logic and the isolation of the orthodox theory from that of Buddha.

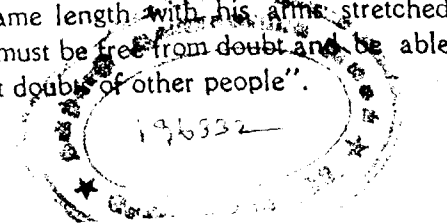
His birth place is a village called Sivarupya near Udupi. His father was Madhya Geha Bhatta who lost two sons, but a daughter was living. The result of a prolonged penance at the shrine of Ananteswar was the birth of Vasudeva afterwards known as Purna Pragna.

After Upanayana, he attended a Vedic school for some years. He was indifferent here; but afterwards showed rare intelligence. He was eager to become an ascetic and found a Guru in Achyutapreksha. He was on probation to satisfy his guru as to his fitness and console his parents who had another son born to them. This made his becoming a Sanyasi easier. After due initiation he became a Parama Hamsa Sanyasi with the name Purna Pragna.

The pupil gave no little trouble to his master who had to meet his pupil's irresistible arguments which were ultimately reduced to his monumental works on the Sutras and Upanishads. He journeyed with his preceptor to the south, visiting important shrines like Rameswaram and Srirangam proving the superiority of his system at learned parishads of scholars. The chief achievement during these travels was the Acharya's winning over of two remarkable Advaita adversaries — Sobhana Bhatta and Sama Sastri. Returning to Udupi, he taught numerous eager disciples for two-thirds of a century in the well-known place at the temple of Ananteswar. He went again to Badari to learn from Vyasa.

The works of Srimadacharya are Thirty-seven. The Bhashya, three works on Vedanta Sutras, two on the Gita, ten Bhashyas for the ten Upanishads, Mahabharata Tatparya Nirnaya, Bhagavata Tatparya; commentaries on 40 suktas of the Rig Veda, ten small works — Dasa Prakaranas — eight other works on miscellaneous topics. Simplicity, brevity, strict logic and respect for authority are evident throughout. Such works are too difficult for the learning pupil. They are intended for masters. Hence the large number of commentaries — Tikas, Bhashyas, Tippians etc.

Srimadacharya's description of an ideal Guru is "He must be 96 inches high and measure the same length with his arms stretched out. He must be free from doubt and be able to root out doubt of other people".



apparel and armour. Though it is "Para" in the sense of Sreshta, what made the Lord suddenly show Arjuna the first of the five forms in which he is worshipped? That the Viswaroopam was not seen by people other than Arjuna places the same roopa even above the Para roopam which is constant. Viswaroopa is a rare phenomenon reserved for Arjuna. That it was seen by others like Akrura etc., is no guarantee that it was one and the same seen by Arjuna. Otherwise it would not have been given a unique place as in the Gita, especially coming after the disquisitions of the previous ten chapters. There is not this halo around the other Viswaroopa Darsanas nor are Akroora Kalayavana etc., to be ranked with Arjuna. They are subordinate characters. The learned writer also puts into the mouth of Arjuna that to one with a thousand arms it is not difficult to show himself with four arms! Arjuna does not want to simplify things for Krishna but his anxiety is to see the accustomed form of Kireetinam etc., as a relief from the fear which overtook him at the sight of Viswaroopam.

The reading adopted by our learned friend in stanza 46 is **आत्मवेगात्**; in other editions, we find **आत्मयोगात्**. The difference is profound.

One fails to see how Thejo Mayam, Adyam etc., are inapplicable to Viswaroopam. His argument that *Nadrushita pooram roopam* cannot be Viswaroopam cannot stand because the Viswaroopam that Arjuna saw had not been seen by anybody not even by Yasoda to whom he opened his wonderful mouth as a child. The question of partiality to Arjuna does not arise at all, because, more than any other, he knows what He is doing.

Did he show one or two forms? No question but that he showed *two* forms, the first being Viswaroopa and the other Kireetinam etc., familiar and prasiddha.

DWAADASA STOTRA.

स्मरणेहिपरेशितुरस्यविभोर्मलिनानिमनांसि कुतः

करणम् ।

विमलं हि पदं परमं स्वरतं तरुणार्कसवर्णमजस्यहरेः ॥ ४

विमलैः श्रुतिशाणनिशानतमैः सुमनोसिभिराशु-
निहत्य हृदम् ।

वलिनं निजवैरिणमात्मतमोभिदमीशमनन्तमुपास्व
हरिम् ॥ ५

सहिविश्वसृजोविभुशंभुपुरंदरसूर्यमुखानपरानरान् ।

सृजतीज्यतमोवतिहन्तिनिजं पदमापयति प्रणतान्
सुधिया ॥ ६

In the Third, i. e., the previous sloka, the Parama Guru invokes the Bhakta to meditate upon the greatness of Paramatma whose creative and sustaining powers are manifested in the wonderful grandeur and variety seen all round. He is *Sukha Roopi* — the embodiment of Ananda.

Fourth Sloka explains the reasons why He is worthy of adoration. First, He is to be thought of as the giver of Moksha, the Creator of all animate creation from Brahma downwards, and the whole inanimate matter. He has the dual virtue of bringing in good i. e., Moksha and of averting all evil that misleads us into erring paths: those factors that affect the mind like kama, krodha etc. — Vishaya, Raga. If He is the enemy of these of man, how can He be said to be subject to these which pertain more to human kind? He is free from the travails of birth and death; He is supreme; pure and bright in form. Contemplation of such a nature purifies and ennoble the mind, helps us to conquer the six enemies, and guides us along the path leading to Vaikunta, the abode of Narayana.

In the Fifth stanza, Srimadacharya exhorts the faithful to apply the acid of the essence of Sruti like Haritvatva, to the touchstone of Inquiry Harikatha sravana etc., and thus sharpen the

sword of a clear consciousness and cut down the enemies of Raaga, Dvesha and Agnaana which conceals the true nature of the human soul. Therefore, shall the true devotee do *Upasana* to Him.

Sixth stanza explains how one with a true understanding of His greatness as the creator of Brahma, Rudra, Indra, Scorya, etc, the Gandharvas, Maanushas, during every Kalpa; and equally, the destroyer of them all in the fulness of time and those who surrender to Him with such a clear consciousness shall be entitled to a place in Vaikunta.

परमोऽपि रमेशितुरस्यसमो न हि कश्चिद्भूतभविष्यति च ।

कचिदद्यतनोऽपि न पूर्णसदा गणितेऽप्यगुणानुभवैक-
तनाः ॥ ७

Some puzzles in the Ramayana.

Speaking at the Hall of Theosophy on Tuesday the 22nd inst at 7 P. M. Sri A. Ranga-swami Iyer, B. A., B. L., President of the Local Theosophical Society, dwelt at length on "The Geography of the Ramayana". Incidentally, he drew pointed attention to the main merits of the Ramayana as a work of perennial interest and instruction. But in dealing with the geography mentioned therein, he pointed out that there were irreconcilable discrepancies which bewilder the reader. For instance, when Sugriva from Kishkindha directs the four-fold groups of monkeys in four directions he asks the members of the East-bound party to go to the Vindhya and other places not to be found in the east; a similar mistake is made by Sugriva in directing the other three groups. The lecturer opined that there was thus a jumble of facts and products of mere imagination of Valmiki.

It may be pointed out that the theme of the discourse was the "Geography of the

Ramayana". Every justice is done by the Ramayana in the mention of place-names and places and the description of the peoples, the flora and the fauna. The whole thing is judged from the location of Kishkindha as known today. Does it refer to the town or the kingdom whose northern borders were not far from Vindhya? East need not necessarily mean East as a crow flies. Again, there are unforeseen circumstances which an expeditionary force cannot anticipate. Moreover, a person or persons bound to a particular place must have the option to change programme as need arises. Ignorance of the places must have made them change their routes backward and forward. The only point to be noted, therefore, is the marvellous extent and range of knowledge of the geography of the lands connected with the story of the Ramayana with an amazing degree of accuracy and correspondence with facts as are known today.

DREAMS.

The Dream-state **स्वप्नावस्थ**, according to our Acharya, has a right to be recognised quite as much as the **जाग्रतावस्थ**. In the West it is known as sub-consciousness. But the connection between the wakeful and sleepy states and their influence upon each other has puzzled many a thoughtful brain. Yet, no definite conclusion has been arrived at about the nature and place of dreams in actual life. The position is further complicated by the fact that life itself on this earth is often regarded as a dream, because the affairs of life are not long-standing; neither are they substantial as foundation for building any scheme upon. So, life being a dream, a dream is a dream in a dream. But life cannot be lived if we consider it a dream worthy of being dismissed. Reason, Thought, Knowledge, Causes of pain and pleasure and the need for solving the problems of life must