

THE MADHWA MESSENGER

Editor:—C. A. Krishnamurti Rau, M. A., F. R., E.C.C.

[Make Me Thy Lyre!]



Vol. IV

MADURA: NOVEMBER 1942.

No. 10

ON THE NATURE OF BRAHMAN.

By

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

II

Besides, if Brahman were expressible by words, it should be either by Vachana Vritti वचन वृत्ति (primary meaning) or Gouni Vritti गौणी वृत्ति (figurative meaning). In Vachana Vritti, if any word is to denote an object, there should be in that object a conventional usage, attribute activity, species or relations द्रव्य गुण क्रिया, जाति, संबंध. That a particular word should convey the knowledge of a particular object e. g. a pot, is the conventional usage which is determined by the society. The Vedic words are admittedly eternal and the relationship between those words and the objects denoted by them is also eternal. They were not coined by the society and they are not at the mercy of the society वैदिकपदानां अधुना तनास्तावक् न संकेतयितारः । Brahman has no quality, action, caste or relationship. केवलो निर्गुणश्च, निष्कलं, निष्क्रियं शांतं On account of the absence in it of the necessary factors which make predication possible, Brahman cannot be described definitely as this.

यस्मिन् कश्चिद्विशेषोऽस्ति नामवा रूपं वा जाति वा गुणो वा । तद्वारेण हि शब्दप्रवृत्तिर्भवति । न चैषां

कश्चिद्विशेषो ब्रह्मण्यस्ति । अतो न निर्देष्टुं शक्यते इदं तदिति ।

The author of the adwaita sidhi says, "If any learned man thinks that Brahman which is inexpressible by words can be spoken of by words, he is a man who has lost all sense of shame; let him be taught that Brahman is bereft of the means by which it can be described.

ब्रह्मण्यवाच्ये यो विद्वान् वाच्यतामधिगच्छति ।

स निखपः निमित्तानां विरहैः प्रति बोध्यतां ॥

Brahman is devoid of anything of a like kind or of a different kind and has no internal difference. स जातीय बिजातीय स्वगत भेद वर्जितं A tree for instance, has three differences:— (1) internal difference in the form of leaves, flowers and fruits (2) difference between itself and a like tree (3) difference between itself and an object of another kind such as stone. Brahman has neither internal nor external difference—

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः वृक्षांत यत्स जातीयो बिजातीयः शिलादितः तथा सद्रस्तुनो भेदत्रयं प्राप्तं निषिध्यते । ऐक्या व धारण द्वैत प्रतिषेधैस्त्रिभिः क्रमात् ।

Hence the sruti says, "Brahman is one only without a second" एकमेवाद्वितीयं ब्रह्म. The Three words One एकं, only एव, without a

second अद्वितीयं point out the absence of above three kinds of differences, respectively. To the question, "What is Brahman?" the sruti is unable to express it by words and therefore it says, Brahman is "not this", "not this" नेति नेति. Does not the sruti declare Brahman positively as Satyam, Jnanam and Anandam? सत्यं ज्ञानं आनन्दं ब्रह्म True. But the words, Satyam, Jnanam and Anandam do not mean that Brahman possesses the attributes of Satyatwa, Jnanatwa and Anandatwa, be-ness, knowledge-hood and bliss-ness. "Brahman is Satyam" means that it is opposite of unreality or asatyam. "Brahman is Jnanam" means that it is opposite of Jada or agnanam. Brahman is Anandam means that it is opposed to flaw, bondage and misery अनृत जडविराघिरूप मंत्रय मल बंधन दुःखता विरुद्धं। (To be continued.)

PARA RUPA IN THE GITA.

By C. M. Vijayaraghavachariar,
Rtd. Inspector of Schools.

To

The Editor, Madhwa Messenger.
Dear Sir,

I am highly grateful to you for publishing my article on Para Rupam in your valuable Journal. [May and June Nos of M. M.] I wish to submit the following in reply to the observations made by your learned contributor, Sri S. K. Sudarsana Rao, M.A., B.L., [Vide P. 91 of M. M. Aug '42.]

Our learned friend in his conclusion admits my contention that Sri Krishna "showed two forms" the first being Viswarupa and the other "Kireetanam etc., being familiar and prasiddha." But the writer has stated elsewhere in his article, that Viswarupa is the Prasiddha rupa, for he states, it is the familiar form. And if so, it cannot be familiar.

By familiar form, if our friend means the usual (मानुष) form, it cannot be the one with

four arms described in stanza (किरीटनं) etc. Prasiddha form is (तत्तूरूपं) which has a technical meaning in Vedas and Sastras, viz., Para Vasudeva Rupam (परवासुदेवरूपं) familiar to Nithyas and Mukthas.

From the trend of opinions expressed in his article, I am inclined to believe, that by familiar form, he means "the milder form he was accustomed to, Kireetanam etc." If so Arjuna was shown only one form and not two. According to our friend's opinion, He showed Viswarupam, which is not only Kireetanam etc., but also with four arms. (चतुर्भुजेन भव) vide 46th verse). This is difficult to admit as no human being is with four arms.

The great sage Sri Parasara in Vishnu Purana V. amsa, says that Maha Vishnu in his avatars will have His Divya Mangala Vighram in exactly the same shape of His avathar, but His deeds always exceed the powers of those species. According to this, the bodily shape of Sri Krishna will be just like an ordinary human being, but His deeds are mostly athimanusham (अतिमानुषं) beyond human powers.

1. "चक्रैकर्महच्छौरि विभ्राणो मानुषी तनुम्"
2. "जगदुपकृतिमर्त्यं कविदेतुं समर्थः"
3. "त्वयो नाथेन देवानां मनुष्येपि तिष्ठता"
4. "वनेविचरस्तस्य सहगोपैर्महात्मनः
मानुषच्छब्दरूपस्य शेषस्य धरणीधृतः"

These texts show that Lord Sri Krishna's bodily shape was perfectly human. In Krishna avatharam there is another aspect which we have to bear in mind. It is intended to show Lord's Parathvam (परत्वं) to deserving Bhaktas Maharshis and especially to Gopikas who were Maharshis in their previous birth. But at other times He appeared as an ordinary human being.

In addition to the important objection referred to viz., that He was a man with four arms always, many other objections arise which will have no satisfactory explanations.

1. If Arjuna wanted to see the familiar form — a form well-known to both of them, what necessity was there for its description as Kireetanam etc.?

2. How long will the Lord continue in His Viswarupam? Sooner or later He must change to the familiar form. If Arjuna had the desire to hasten, he could have simply said "Upasamhara Viswathman" उपसंहर विश्वात्मन्.

3. In the same verse. Arjuna says "Ichami Thvam Drastu Maham Thathaiva" (इच्छामि त्वं द्रष्टुमहं तथैव). The word Icha shows a longing for seeing something else in addition to Viswarupam. But if it be said that the desire was for seeing the familiar form, then I ask what is the meaning of "Thathaiva (तथैव)? It means just as I saw your Viswaroopam, by which I am struck with the greatness of your Vibhuthi Yoga etc. (विभूति योग). I wish to see, तत्तूरूपं, Prasiddha Para Prapya Rupam which we attain by Bhakthi Yoga which you so kindly preached. (Canto IX.)

4. If our learned friend be of opinion that Sri Krishna's familiar form is with four arms always, I may state that it is opposed to the request of Vasudeva and Devaki wherein they ask "Upasamhara Viswathman Rupamethath aloukikam" (उपसंहार विश्वात्मन् रूपमेतदलौकिकं) The word अलौकिकं is significant, which does not allow four arms.

5. It is said in Githa that most people cannot make out His parathvam (परत्वं) — (a) Param Bhavam Ajananthaha (परंभावमजानन्तः) 7-24. (b) Naham Prakasa Sarvasya (नाहं प्रकाश सर्वस्य) 7-25. (c) Moodhoyam nabhijanathi (मूढोऽयं नाभिजानाति) (d) Avajananthi mam moodhaha manushheem thanu masritham (अवजानन्ति मां मूढाः मानुषी तनुमाश्रितं) 9-11. If Sri Krishna be with four arms, His parathvam will be manifest, and that will then contradict the above statements.

6. In Bhagavatham, it is said that Lord Sri Krishna embraced His friend Kuchela, with two arms; again whenever the Lord showed His parathvam to His Bhaktas, you invariably find the expression चतुर्भुजः. A statement of this kind is unnecessary if he was always with four arms. In these places, the annotation is "Avishkritha chathurbhujaha" आविष्कृतचतुर्भुजः. Our learned friend in his article says "there is nothing in the Text to suggest that Arjuna was thinking of Para Vasudeva Rupam of Vaikuntam". I am of opinion that there is ample evidence in the text for Arjuna's desire. Ninth Canto was closed by Lord Krishna after giving Arjuna a clear idea of Bhakthi Yoga, by means of which he can attain Prapya rupam He said "Bhajaswa Mam Mamevaishyasi" भजस्व मां मामेवैष्यसि. Then in the 10th chapter just to induce Arjuna to take to Bhakthi Yogam, Sri Krishna gave Arjuna quite a glowing account of His magnificent Vibhuthi Yogam. Naturally Arjuna requests the Lord to show him first His Viswarupam. "Drastu michami thay rupam aishwaram" द्रष्टुमिच्छामि ते रूपं ऐश्वरं (Gita 11-13). Here also the word इच्छामि is used. Encouraged by this kindness, he next makes a request to see the prasiddha prapya rupam in the following words "तदेवमेदर्शयदेवरूपं प्रसीद देवेश जगन्निवास" "किरीटिनंगदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव । तेनैव रूपेण चतुर्भुजेन सहस्र बाहून् भव विश्वमूर्ते". In this stanza तत् & तेनैव are used in prasiddhartham, so common in Vedas such as तत्त्वमसि etc. and this prasiddha rupam is Para Vasudeva rupam.

GOD AND THE WORLD.

Ramanuja's interpretation

By

K. Seshadri, M. A.

Moksha or emancipation from the Samsaric cycle of birth, death and rebirth, is, according to Hindu thought, the highest Purushartha or

object of human aspiration. This world of common human experience appears as a mixture of pleasure and pain. The popular conception of God as the supreme personal being, who is not only all-powerful and just but also all-merciful the benevolent, does not easily harmonise with the sorrows and sufferings of humanity, the manifold imperfections of a world, which is believed to be His creation. The problem of the presence of evil and suffering is a central problem of all religions and systems of thought. In the East as well as in the West poets and philosophers have considered the question in a variety of ways. Keats called this world "a vale of soul-making", where the human spirit is schooled into self-discipline leading to the fullest and freest self-expression while Mill argued on the inevitableness of admitting "a limited God", not one of infinite power and infinite mercy. Ancient Indian Philosophy has found its own solution to the problem in its unique conception of the inexorable law of Karma. Each man gets what he deserves, and deserves what he gets, for none can escape the consequences of his action. Behind life's apparent inexplicability and freakish fancy there works a firm, relentless law, which is no respecter of wealth or position and whose control extends far beyond the confines of a single earthly existence. Karma implies pre-existence and reincarnation. Many births has the jivan had, and many more will he have in the future, if he does not abandon the path of Avidya, of narrow selfishness and false self-importance. But when one attains Moksha, one has no rebirth.

According to Sankara and his school of Advaita Vedanta, Moksha consists in the realisation of the Brahman in the Jivan, the awakening that the Brahman and the Jivan are one and that indeed there is nothing other than the Brahman. It is ignorance (Avidya) that makes us see difference, disparity, variety and multiplicity, where there is only unity. Ignorance is the root cause of all suffering. Nothing

but the Brahman exists in any real sense. It is infinite, quality-less, attributeless, pure consciousness. The world of things and persons, of a multitude of forms, colours and sounds is just an illusion, a mithya brought about by Avidya, which hides the true self effulgence of the Brahman and makes it appear as the manifold Jagat. In the Brahman there is neither form nor shape, neither colour nor sound. These come in the wake of Avidya, and persist so long as Avidya persists. When Brahmajñana dawns, when the absolute identity of the Jivan and the Brahman is realised, Avidya gets dispelled, and with it vanishes all the world. The moment that one realises the truth of the great vakyam *Tat tvam asi* ("That thou art") one becomes free, knows no more birth or death, has attained Moksha.

Ramanuja does not dismiss the world of experience as an illusion, although he admits that Jnana is necessary for Moksha, and holds that ignorance or Avidya bars the path to freedom. But his conception of the Jnana that is necessary for Moksha is different from the Advaitin's. It is not mere intellectual awareness. It is Preeti roopaapanna jnana, Jnana that is born out of a deep emotional experience. It involves the realisation, not of the absolute identity between the Jivan and the Brahman, but of their intimate relation, which implies of course a real difference between the two. The world of sentient and non-sentient things (chit and achit vastus) is real, though not independent. Besides the Paramatman, who is the creator, sustainer and ruler of the whole Jagat, there are two other verities, the chit and achit padarthas. The Jivatman, the finite individual soul is a chit vastu, a sentient being while all material objects are achit vastus, being non-sentient. This division exhausts the whole world. The Paramatman is the all-pervading Soul, whose Body is constituted by the chit and achit vastus. He resides as the Antaryamin in every atom of the universe, sustaining, supporting, controlling and directing it. He is its life

breath. Without Him or apart from Him it does not and cannot exist. Both in Pralaya dasa and in Srshti dasa, before and after its creation, the Jagat (world) exists as the sareera (body) of the Brahman, who is its sareeri (soul). Srshti is not creation out of nothing. In creation the unmanifest becomes the manifest, the subtle (sookshma) becomes the gross (sthoola). The Brahman is always qualified by the chit and the achit. Creation merely transforms the Sookshma chidachid visishta Brahman into the Sthoola chidachid visishta Brahman. The Upanishads say that the Brahman resolved upon self-manifestation and brought the Jagat into being. Creation is thus an act of self-manifestation brought about by the free resolve (sankalpa) of the Brahman.

(To be continued.)

HARIKATHAMRITA SARA.

VYAPTHI SANDHI.

The 7th stanza beginning तनुचतुष्टय describes how the Lord in His all-pervasiveness is seated on the Lotus throne of the human heart shining in His four-fold forms of Aniruddha, Pradyumna Sankarshana and Vasudeva. Through the various Devas, in every one of whom He is the inspirer, He gets human actions done. They are Sevasakthas desirous of serving Him. He is thus both Sevyā and Sevaka, a dual and connected personality. Vyapthi is not merely filling up space any more than it is for a chairman to literally fill the chair; it is incessant activity making every atom sparkle with life. They say such activity is natural; but who is behind Nature? Science takes us only up to this. What lies behind and beyond is explained by Vyapthi Gnana.

8. जागरस्वप्नगच्छोक्तु. He guides life in the wakeful and dream states — Jaagara and Swapna. In the state of Sushupthi or deep dreamless sleep, all the Amsas are drawn into

the One, like the sea receiving the rivers—*Sangara Nadi kooduvanthai*. This form of pervasiveness is with reference to the conditions of wakefulness and sleep.

9. भार्यारिदोडगूडि. Wherever He is present, it is with His three consorts — Sri, Bhoo, Durga. In the subject acting and in the object acted upon, He is present — both *Preraka* and *Preraya* — the inspirer and the object of inspiration, He is in every *Kaarana* and *Kaarya Vasthu* — the cause and effect. Like the Sun drawing vapour and returning it in the form of rain, He gives and receives all energy — a mystery which cannot be understood by anybody except the आर्या — Aryas — the great in wisdom.

10 and 11. जनकतनात्मजगे तन्देवदुसंभ्रमदि. Like the fond father celebrating the marriage of His son and tutoring him to pay respects to himself, Sri Hari receives worship from men in various forms, inspiring them to such worship, not because He wants it, but because He wants man to know and love Him as the cause of all life. He is thus both *Poojya* and *Poojaka*, the worshipper and worshipped.

In all actions, He is unaffected, making the jiva responsible according to his Guna and Karma. This is the basis of the Gita-teaching, where Nara is asked to do but his duty, unconcerned with the results thereof.

12. तृणकृतालयः. As the smoke pervades all space in a straw-built shed in parts seen and unseen, the Lord is everywhere in the universe even in most unsuspected places, doing actions unseen and unknown, being in and outside man's range of action, allowing each man to feel that he is the author of all action. Thus comes Samsara Bandha which disappears, the moment true knowledge of the real author comes in.

People are prone to throw God overboard the moment they meet with disappointment in life. A man well-known for his good deeds

loses his son or property, and at once they shout "God is blind; there is no God etc." Even God's powers are limited, in a sense. He is a constitutional monarch, and cannot transgress His own Law, except in exceptional cases. This knowledge would explain away many of the anomalies of life which shake the foundations of faith in a modern.

THE AGE OF VYASA RAJA.

Kanaka the Poet-Philosopher.

It was pointed out in the previous article that Kanaka was the finest flower of the age. This point carries with it a certain significance generally not sufficiently realised. Kanaka was a Kuruba of Belur, of the shepherd caste. He was given superior recognition in the court of Sri Vyasaraja. He was one of the best poets of the day. His works show a mastery of Sanskrit and Hindu philosophy. But he does not show much of Dwaita attitude towards other sects; neither is he a controversialist; both of which Sri Vadiraja is. What we have to consider is how a member of the Kuruba caste could be so advanced in learning and culture. He was not brought up in a Brahmin home. It is, therefore, evident that, during this period, a fair degree of culture had been diffused among all classes of people including the kurubas who were particularly backward.

Many of the minor works of Kanaka are rich in simile and metaphor. When the Lord in Udipi did not give him Darsan, he argued out a sublime truth showing his Vyapthi in a simple figure — कञ्चु डोंकवादे शीयु डोंकवेनो कृष्ण — and lo! the Lord turned (for ever) towards Kanaka. His Suladis are so many torrents of philosophical wisdom. His गोविंद सल हूँनो is superb, where Man makes a detailed surrender (in all humility) to God in all his majesty. It is blasphemy to say as a well-known Andhra publicist is reported to have said

the other day at Trivandrum, that nothing great was produced in India before the present Indian renaissance! One song of Kanaka is enough to dispel such uncouth untruths.

His Hari Bhakthi Sara is a monument of song and sense wherein he ridicules those who make a fetish of some forms of Achara or daily conduct in life. Certain stanzas can be cited as instances. One beginning with येज्जलेज्जलु asks — You make so much fuss about *Enjalu* (contact with *human* saliva whose indiscriminate touch is condemned by modern medical science besides being an offence in society). What say you about water and milk which are *Enjalu* of fish and calf? As for होले — a feature in human constitution when a certain segregation is wholesome — he distinguishes between the right and wrong attitude in such questions by saying तोलुगुवरु कडेकडेगे ता होले होलेयेनुत — People cry out, Holaya, Holaya, and avoid him, forgetting the ugly origin of prince and peasant alike; does a bath purge a crime of its evil? Can anything be unholy when Thou art present within?

(To be continued.)

AN APPRECIATION.

By

C. R. Ramachandracharya, B. A.

I am carefully reading the articles that are appearing in the 'Madhwa Messenger' under the heading "Side-lights on the Gita".

It is my heart-felt wish to convey to the writer Sri Rama Charan Bhattacharji, M. A., my appreciation of the articles, welcoming many more of the series from the learned writer.

The articles are thoroughly thoughtful contributions, worthy of note to all who take to a critical study of the Gita, and form an incentive to further research in respect of great many

things connected with the 'Gita', a sample of which, has been mentioned by the writer in the first of his contributions to the Journal.

The writer begins with the observation that song is harmony and shows the conflicting elements of diverse kinds and lays stress on the fact that conflict between deed and sentiment is at its height in Arjuna, when in the field of battle. It has disabled Arjuna so much so, that he, unconsciously as it were, forgets that he is a Kshatriya, whose bounden duty is to take up a righteous cause and to fight for it. The Lord impresses upon Arjuna the general truth धर्म्याद्विद्युद्वाच्छेयोऽन्यत्क्षत्रियस्यनविद्यते । B. G. II 31. There is nothing more meritorious to a Kshatriya than entering into a "Righteous War" so that, when he has thus forgotten himself he trembles before the Lord and admits सीदन्तिममगात्राणि etc 1-29. गाण्डीवं संसतेहस्तां क्रमतीवचमेमनः । 1-30. He says his limbs fail to respond to his will, that his body quivers, his Gandiva slips from his hand and that he is reduced to a state, in which, he finds it impossible for him to decipher his own mental attitude and can, if at all liken it, to a sort of perplexing giddiness. Sri Raghavendra Swami commenting on Arjuna's grief (B. G. 1-27) at this juncture, describes it as follows: विषादो नाम मोहनिमित्तकाच्छांकात् यन्मनो दौर्बल्यम् । [गीताविवृतिः] 'Moha' has given rise to 'Soka' and 'Soka' to मनोदौर्बल्य, which is weakness of mind incapacitating him in surmounting the sentimental objection. Sri Raghavendra Swami, in commenting on Arjuna's mental attitude, further states यस्मिन्सति सर्वव्यापारोपरमोजायते । What the writer states agrees with our Sri Raghavendra Swami's description, and this coincidence of thoughts is very striking. It is at this juncture the Lord commences his teachings to give a proper turn to his thoughts. His only teaching consists in insisting upon him to do his duty as Kshatriya for duty's sake, and points out the serious consequences of swerving from his duty. The Lord takes objection to his

dejection and chastises him for it. There is nothing more meritorious and more worthy of praise than doing one's own duty, entering into a righteous War. Arjuna's dejection and the Lord's persuasion of Arjuna to restore the equilibrium of his mind, are very well portrayed by the writer. The Lord removes the ignorance of Arjuna and insists on his obeying the "Stern Commands of Duty".

It is only when a man stands in a difficult situation face to face with his enemy that the value of the solution offered is realised all the more. He who walks in the hot sun realises the pleasure of shade. यदेवोपनतंदुःखात्सुखं तद्रसवत्तरम् । त्रिवाणाय तरुलाया तप्तस्यहि विशेषतः । Vikramorvasiya. Act III, S. 21.

The writer draws attention to another important fact in the Gita. The teachings are conveyed by Sanjaya 'with a prophetic Vision'. He observes there is a dramatic irony in such communication. It might have been expressed. The significance of non-mention of Mahabharatha in the Gita, while in fact, it forms part of it, has been only touched. The observations of the writer are apt, and pertinent and are worthy of note.

Publication of similar articles on such important subjects adds to the value of the Journal and widens the range of its circulation by converging readers' minds.

THE PRESENT WORLD-UNREST.

The greatest share of the blame for the present war is laid upon Science for its results which have furnished man with new weapons of destruction without providing safeguards against their abuse. Grave concern is caused at the spread of political systems which have reduced science and other valued elements in our heritage to servitude. The extension of aerial warfare to destroying cities and killing life

by explosives making retaliation inevitable is tragic in the extreme. Revolution might have achieved something in the past. But to-day gun and gas master the situation. Minds are subdued to slogans and people are content to become and remain slaves. Wanton and unchivalrous injury to men and records that, as inanimate public testimonies, are invaluable, can, on no ground, be defended. No prize is worth winning at sacrifice of such high principles of life.

More unworthy is the attempt to raise group-hatred to the dignity of a science or faith. Totalitarian existence, part or whole, brings death to the human spirit, which alone can make life worth living. Such ideas dare not be spoken elsewhere than in the territories of the allied nations, whatever may be their other draw-backs. Mere condemnation is not enough but definite lines of work and advance must be shown. At any cost, victory must be ours. What the future may have in its bosom must make us all shudder at doing anything which might affect this end. Let us add our strength, to the extent we have, towards this purpose.

Science can not only furnish us with weapons but she has a spiritual message which has its effect on material progress and human comfort and more on the mind of man. Scientific inquiry has deepened the understanding of the rights of man; and freedom of thought and action are the fruits thereof. The same spirit has also suggested effective checks. But that is yet to be; scientific thought and imagination must penetrate every part of our life, individual and collective.

In this sense, our education, by which we mean guiding the young in the ways of living a life of reason rather than that of emotion, must make the modern citizen a richer and fuller man with a habit of mind more and more ethical. Every man must know better the uses and abuses of science. Criticism is the antidote against life's aberrations. Without a proper exercise of it, the soldier and worker would

roll down the precipice, dragging the rest with them. We should evolve a social and political system allowing progressive knowledge to be used for wise and good purposes.

It might be a cry in the wilderness. Our attempts must nevertheless remain, to fructify in due course. The seed must struggle against hostile and even friendly forces. We must grant time for transition to a better order. If there is any hope for freedom of spirit, it can be looked for only in the Nations now united, let us hope, for the freedom of *all* alike. Water finds its level; so would freedom, may be, by degrees, slow but sure.

December Events — 1942.

- | | | |
|----|--------|-----------------------------------|
| 4 | Fri. | Sarva Ekadasi. |
| 7 | Mon. | Amavasya. |
| 15 | Tues. | Dhanurmasa begins. |
| 17 | Thurs. | Satya Nidhi Theertha. |
| 18 | Fri. | Vaikunta Ekadasi. Satya Naatharu. |
| 23 | Wed. | Arudra Darsanam, |
| 27 | Sun. | Akshobhya Theertharu. |
| | Friday | 1st January 1943. |

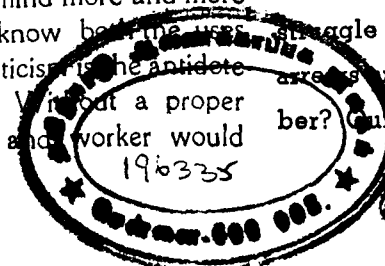
Subscriptions received gratefully from Messrs.

S. N. Raja Rau, Head-master, Corporation School, Egmore. Vol. IV.

B. Gururaja Rau, Retd. Sub-Judge, Bangalore city.

Dr. H. Shama Rao, Govt. Leprosy Research Officer, Madura. Vol. IV.

Ourselves:— Against very adverse factors and incredible scarcity of paper, we have to struggle on. Will every reader remit *all* arrears and enlist at least *one* paying subscriber? Our cause is too precious to be given up.



3L
2212m2115, N39
N22.4.10.

Regtd. No. M. 4131.

To Sri

If not delivered, please return to the Editor, "Madhwa Messenger", Madura.