

THE MADHWA MESSENGER

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

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

[Make Me Thy Lyre!]

Vol. IV

MADURA: DECEMBER 1942.

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NEW YEAR.

God willing, our Fifth year commences in February 1943. Our heart-felt thanks to all those who have stood by us in this difficult task. To our contributors, our patrons, our subscribers and sympathisers in and outside our community — our reverential salutations. Our greatest difficulties have been the war conditions — the almost impossible prices, and the unheard of scarcity of paper. To be or not to be has often affected us. This Journal is not our individual enterprise. It is *for* the community, *by* the community and *of* the community. The continued existence or otherwise of the journal, therefore, is a matter of concern to the community i. e., the leaders, the thinking section, of which we have the cream in the list of those connected with our journal.

The Andhras have set a notable example for us in the patriotic way in which they have rallied to the support of the *Poorna Bodha Darsini* published from the Godavari District at an annual subscription of Rs. 3 and a system of patrons who pay Rs. 5 and more. Will our brothers of the south take up this method of preserving our magazine?

Not the least of the trials of a Managing Editor is the need for the knocking at the door of certain subscribers *every year*, sometimes with

some response, at times with none. Well-to-do gentlemen, well-known for deeds like yagam, renovation of temples; descendants of learned professors, mirasdars — their apathy is pathetic, astonishing. Copies go but neither return nor bring anything in return!

"The Messenger" begs of *every Madhwa* only Rs. 2 and where there is a will, something more if you *can*, and one subscriber more!

Our heritage is too precious to be given up. The events of the world-drama witnessed today tell us — "Trust your own civilisation; do not be misled; all that glitters is not gold." Our journal stands for this ideal. Please help it to live on.

As Dr. R. Nagaraja Sarma observed in his appreciation last year, "The Editor must have burnt his fingers badly." Yes, he has; hence, this appeal for more, and still more help.

BRAHMA SUTRA.
PRANA ADHIKARANA.

By

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

Though in the previous Prana Adhikarana, Prana was explained as Vishnu, the following Sutras establish the same here more clearly

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after explaining some apparent contradictions and giving other substantial reasons also for such construction.

ओं प्राणस्तथानुगमात् ओं ।

प्राणः = Breath

तत् = is also that Vishnu

तथा अनुगमात् = because the characteristics of the Lord Vishnu are repeated in the texts.

The previous Prana Adhikarana proceeded on the Taithareeya Sruti text. This Sutra removes the apparent contradiction between the Taithareeya Sruti on which the previous Prana Adhikarana was based and the text in the Aitareeya Sruti where Prana is stated along with the senses, thereby indicating that Prana might not mean Vishnu. The Prana referred to in the latter text also is Vishnu because of the characteristic of the Lord that He is the sole object of worship by the Devas, the embodiment of bliss and the sole subject of all the Vedas having the human body as His Vehicle etc., and also of the frequent repetition of the term Brahman therein.

The next Sutra explains another Sruti where though Indra calls himself Prana, he means Vishnu only. The term अनुगमात् because of the characteristics of the Lord stated in the last Sutra has to be understood in all the following Sutras to complete their meaning.

ओं नवकनुरात्मोपदेशादिति चेदध्यात्मसंबन्ध-
भूमाह्यसिन् ओं ।

नवकुः = the speaker

आत्मोपदेशान् = because of the teaching of himself as Prana

इति = thus

चेत् = if it be said (that Prana is not Vishnu)

न = it is not so

अध्यात्मसंबन्धभूमा = because of the numerous references to the presence of the Lord in many embodied beings

हि = indeed

असिन् = in this context or in the Sruti referred to Indra.

Indra teaching Brihati Sahasra to the Sage Viswamitra calls himself Prana as well as Viswamitra and several others by the same name. The Lord alone is here referred to as Prana because He abides in several embodied souls Indra, Viswamitra etc., in his Adhyatmic Form.

The next Sutra elucidates further the immanence of the Lord in embodied souls implied in various Sruti texts where the Devas and Rishis call themselves by the various names of the Lord Vishnu. (To be continued.)

GOD AND THE WORLD.

Ramanuja's interpretation

By

K. Seshadri, M. A.

(Continued from previous issue.)

Unlike in Sankara's Advaita, the Brahman in Ramanuja's philosophy possesses qualities and attributes. It is Visisht Brahman, and Ramanuja's philosophy is Visishtadwaita, which implies that the supremely Real, who is the Soul of all things sentient and non-sentient, is one without an equal. It is in this manner that the Upanishadic expression, "Ekamevadwitiyam", which literally means "one only without a second", has been interpreted by Ramanuja. For the Visishtadwaitin the Brahman is not a contentless abstraction. It is, if we may speak figuratively, full of flesh and blood, different from the finite Jivatman on the one hand and the vast world of matter on the other, yet immanent in both. It is the immanence of the Divine, the omnipresence of the Antaryamin that binds the whole universe by a single sacred cord of kinship, and makes us view nothing as truly dead or lifeless. Every particle of sand on the sea-shore, every star that twinkles

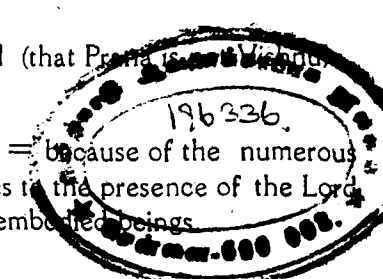
in the distant heavens, pulsates with life, and with the same life. In every object, small or great, resides a Jivan, and in the heart of every Jivan rules the Paramatman. The Paramatman is the one supreme Lord (Seshi), and all the Jivakotis are His devoted subjects and servants (Sesha bhutas). This world of limited humane experience is but one of several such realms, whose undisputed monarch is the Paramatman, the King of Kings. The Upanishads say that He is of a divinely beautiful form (divya mangaia vighraha), and has an endless variety of incomparable excellences (ananta kalyana gunah). He is not merely the greatest and the highest Being, but the most easily accessible and the most intimately related to every person and object. Both His transcendental loftiness (paratvam) and His easy accessibility (soulabhya) have been objects of personal experience and adoration for the great Alwars and Acharyas.

Moksha consists in attaining to the blissful presence of the Lord and in experiencing unalloyed and uninterrupted Ananda of the rarest and highest kind. One, who reaches that state, is freed once for all from the painful, sorrow-ridden vortex of Samsara. The path that leads to moksha is that of bhakti and prapatti. Bhakti is intense, unswerving, whole-hearted devotion to the Paramatman. It is a free, spontaneous attitude of adoration, born and nurtured in love of the purest type, love that thirsts for re-union with Him, who is the life of our life. It expresses itself in the constant practice of His presence in the continuous meditative memory-stream comparable to the steady, unbroken flow of oil from a vessel ("taila dara vadavicchinna smrti santati") Prapatti stands for unqualified self-surrender to the Divine, an unquestioning, trustful, total abandonment to the loving care of one, who is, in the truest and best sense, friend of all.

Ramanuja's exposition of Visishtadwaita is contained in the Sri Bhashya, which is the name for his commentary on the Brahmasutras

of Vyasa. The Sutras are aphorisms, and the Brahmasutras are so called because they treat of the Brahman or the Paramatman. They contain the quintessence of Upanishadic thought. The upanishad vakyams otherwise known as the Srutis — are admitted both by Sankara and by Ramanuja as infallible authority. Scriptural testimony has been recognised by them as a pramana, an instrument of knowledge. Ramanuja's claim is that his exposition of the Upanishadic thought as found condensed in the sutras is the most faithful reflection of the spirit of the Srutis as a whole. His conception of the relation of sareera and sareeri as applied to the world in relation to God is regarded as the key that can solve many an apparent contradiction in the Upanishadic expressions. To a superficial student the Srutis would not appear to speak with one voice. But all the Srutis are equally pramanic or authentic. For instance, there are Srutis that say that Reality is one, a unity, and those that say that Reality is many, a plurality. Ramanuja has been able to reconcile these apparently incompatible truths in his philosophy of Visishtadwaita.

Prior to Sankara the philosophical board had been wiped clean into a *tabula rasa* by the Buddhists, who preached absolute Nihilism (Sunyavada), and taught that nothing real existed anywhere and in any sense. Man and God, mind and matter, were all equally unreal and illusory. Sankara's task was, therefore, to prove the untenability of such a position. He clearly exposed the palpable inconsistency in a system of thought, which tried to deny everything and admit nothing. He felt it his immediate duty to make men realise that, while everything else may be denied or dismissed out of existence, the denier at least must stand, and he accordingly argued that the Brahman alone as the one ultimate foundation could support the world illusion, the Jagan mithya. Ramanuja, who came after Sankara, rightly carried the latter's position to its logical con-



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clusion and re-established the reality of the Jagat as well.

[The Visishtadwaita position is stated very clearly in the above learned article which will repay perusal by a Dwaitin for the chances he has of making a comparative study.]

— Ed. M. M.

HARI BHAKTI SARA.

By

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

Vasudeva Suta. Once he yawned and in his wide open mouth he showed his mother Yasoda the whole of this universe in him. On another occasion the boys complained that he (Sri Krishna) had taken soft earth in his mouth. He opened his mouth wide to show that he had not taken any such thing. There again Yasoda saw the whole universe. Not only that, she saw the very Gokulam inside his mouth. What is more, Sri Krishna showed her, a similar Yasoda with a similar Sri Krishna inside that. Thus Sri Krishna showed actually his sustaining of this universe. It is in *Vasudeva's Suta*, the agamic principle was shown to others. Hence its importance.

Further, the Devas, by nature are compassionate beings. They espouse the cause of the good. They prayed Vishnu to deliver them and the good, from the hardships of Kamsa. The Lord informed them that he would manifest himself as the son of Vasudeva. Hence the importance of *Vasudeva Suta*.

Jagadaeka Natha. *Eka* is important. It also means unrivalled. *Natha* is master, or one who has power. Therefore *Jagadaeka Natha* is one supreme being, who has no rival and who is the master of the Jagat. He is unrivalled, because none other possesses his powers.

Adi Sesa, and Vayu, in a way, sustain this universe. This was explained while dealing with *jagat bhārta*. Lakshmi also is the

sustainer. Besides, she also claims the power of creating this world. These are not so important as the Lord. That is why the word *Eka* is used. These possess certain powers. These are given to them by the Lord. Hence, the Lord has unrivalled strength. To denote this, *Natha* is used. Hence the Lord is the prime sustainer of this universe. Hence if Viswamitra created certain portions in the sky, and filled them with stars, he did that, because of the power given to him by the Lord. For, such a person was not able to give a seat in Swarga to Trisanku.

Rama Vinodhitha. *Rama* is Lakshmi, *Vinodhitha* is one who pleases anew. Hence the Lord, besides being the husband of Lakshmi satisfies her anew always. Lakshmi is next to the Lord. In the hierarchy of the Gods, she occupies a foremost place. She is equal to her Lord, both in Time and in space. In this respect, she is inseparable from the Lord. That is, she manifests this world. For, this world is her abode; Lakshmi's prowess is as great, as her status. She claims to create this world. She says that if she likes, She would create, a Rudra, and even Brahma. She also claims to create the Rishis. These, as such, are very great powers. But Lakshmi says that she is dependent on him, whose name she could not mention (for no woman should mention the name of her husband), but who lives in the mid-ocean. So her testimony is such, that even she admits a being, higher than her and who controls her destiny.

THE AGE OF VYASARAJA.

Kanaka the Poet-Philosopher.

Abhishekam. Kanaka says that it points the way to heaven. मुक्तिगिडु नेले दोष. Then comes the simile anticipation of Jagannatha Roy's *दुःख संभ्रमदि* — निरुद्ध तनु — Like the young parrot

SIDE-LIGHTS FROM THE GITA.

By

R. C. Bhattacharjee, M. A.,

Two classes of men.

Humanity must have been, and will continue to be, the same from the beginning to the end of Time. The three-fold classification of Satva, Rajas and Tamas with numberless intergrades and varieties will never merge, becoming one, nor vanish. The greatest Pralaya cannot upset this arrangement or classification. God continues to be the arbiter of the destinies of all created beings and the self-same division greets us at every turn in every age. Even the Lord must have felt a certain amount of dissatisfaction at having an unarranged heap of things — something like an old curiosity shop — in the centre of which He has to declare Himself "I am monarch of all I survey." It is a population who have not undergone the process of census. So He sets to Himself this task of classification of His subjects on the basis of the qualified and non-qualified, those who are dear to him and those who cannot be so, those who are fit for the higher regions and those who deserve to be hurled into the depths of hell. This portion of the Gita is not intended for Arjuna; he has no need for it. Through Arjuna the world listens and is benefitted. The Lord appears here in the role of a world-teacher.

The following, according to the Lord, are of a divine nature.—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

They are known by their freedom from fear, purity of mind, concentration in the yoga of knowledge, charity, self-control, yagna, Veda adhyayana, Tapas and rectitude of conduct.

The evil-minded are thus described:—

प्रवृत्तिर्न निवृत्तिश्च जनानविदुःसुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

caught in the woods and caged behind bars, teaching it soft words and delighting to hear the same repeated, teach me wisdom such as I can absorb, and treat me to a feast of the ambrosia of thy name and save me! The jiva is compared to the parrot which is taught words pleasing to the ears of the owner; God puts us in the way similarly. The wisdom taught by God is amrita, conferring immortal knowledge. Namasmarana fills our mind by association with every attribute of God.

In stanza 22, he confesses to his ignorance of shastras and prays for the enlightenment of his heart by his Karunodaya. Stanza 23 is sublime in its simplicity—इति शिष्यो वाक्यं तत्र शिष्यविवेकम् — As the fond mother suckles her child knowing intuitively its hunger, do thou that hath the whole Brahmaanda in thy bosom feed us with physical and spiritual food. Complete dependence on God is now considered an old-time virtue. That is why the world finds itself swept off its legs to-day on the edge of a precipice. If this state of affairs continues, God will be a mere memory and then a legend.

In another place he prays ईश्वरसागरदि मुक्तिगिडु रक्षिषु. Rescue me from being drowned in this ocean of Samsara where I can find no landing place. The non-committal attitude of God is well brought out in the stanza beginning ये लुब्धो नीनागि — From different positions, he plays various parts — friend, enemy, relative and all conceivable positions in life. How divine mercy was responsible for conferring the status of a Maharishi on Valmiki by the pronouncing of two letters is referred to in the stanza beginning तन्न देहादुरदलडवियोलन्यरनु His grace is sufficient to wipe off mountains of sins. It is, as it were a short route to Moksha. (To be continued.)

Book-keeping is the art of not returning borrowed books.

A Pacifist is one who has crossed the Pacific Ocean.

Demoniac persons do not know what to do and what to avoid doing; nor have they purity nor character, nor truth.

The Lord goes further and asserts that these Tamasic persons say that the Universe itself is false, without order and without the Lord:—

असत्यमप्रतिष्ठन्ते जगदादुरनीश्वरम् ।

Such people say the world is born by union and caused by lust alone:—

अपरस्परसंभूतं किमन्यत्कामहेतुकम् ।

The Lord shows Himself thus on the side of Law and Order. What an eminent Realist and Theist He is !

VAYUSTUTHI.

अस्मिन्नसद्वृत्तं हरिचरणचिरध्यानसन्मङ्गलानां
युष्माकं पार्श्वभूमिं नृतरणरणिक्खर्गसेव्यां प्रपन्नः ।
यस्तूदास्तेसआस्तेऽधिभवमसुलभक्लेशनिर्मोकमस्त प्रा
यानन्दं कथंचिन्नवसतिसततं पञ्चकष्टेति कष्टे ॥

How those who look with contempt on the teachings of Srimadacharya will be punished is detailed thus:—Yaha — He; Asmin — in this world; Asmadguroonam Hari charana chira Dhyana Sanmangalaanaam Paarsvabhoomim Dhrita Rana Ranika Swargi Sevyam Prapanaha — Even though one might live in the close neighbourhood of Srimadacharya himself who is celebrated for his unremitting contemplation of the holy feet of Hari on account of which his presence attracts thousands of Devas. Udaasthe Saha Adhibhavam Asthe Sulabha klesha Nirmokam Asthapraaya Anandam Kathamchit Pancha kashte Navasathi.— If such a person should treat with contempt the teachings of Srimadacharya whose gist is Harisarvathamatva. he will never get out of the miseries of birth and death, tasting perhaps some occasional joy of inferior merit, if he is not plunged

in eternal damnation. His living in the vicinity of our Guru will possibly mitigate the sentence only to a small extent. It is, therefore of the utmost importance that Hari Sarvottamatva should be respected. Srimadacharya's teachings are greater than Himself.

HARIKATHAMRITA SARA. VYAPTHI SANDHI.

13. पादपगल्लङ्घिरेये । This stanza throws beautiful light on the vexed question of the rationale of having many gods. Can God be one or many? This is a target of attack on Hinduism in general by our critics. It is an argument against such a mundane and prosaic thing as the grant of self-government to a god-ridden and caste-ridden country like India. Jagannatha Roy with his marvellous command of simile and metaphor clears the cobwebs by pointing out how the water which the rain pours at the roots of plants is got distributed over every part — leaf, bud and blossom. Nay more, it endows every plant with its appropriate fruit of varied taste, form and hue. There is no conflict between devotees of Siva, Ganesa etc., for they are all so many deputies of the Lord receiving orders from the same source and fulfilling but one design. He does not disclose the mystery of His being but in the name of Brahma, Bhava (Rudra) etc., various prayers are granted. This is another feature of His mysterious Vyapthi which is lost in the maze of Advaita and other schools of thought.

14. श्रुतिततिगल्लिगे गोचरिसद् । One beyond the reach and range of the Srutis and Smritis, incomparable, embodied joy, indestructible, supporter of all creation, master of knowledge, father of Brahma, He fulfils the purpose of universal life, day in and day out, moving like an ordinary mortal among the Chetanas among whom he is both *Niyamya* and *Niyamaka*, the ordainer and the ordained.

15. मन विषयदोळगिरिलि । Under the name of Viswa He brings objects into contact with the mind establishing a bridge of desire and enjoys the sight thereof without allowing the chetanas to think of Him. Thus the knowledge of His presence and greatness is lost sight of in the general mist of desire which transfixes the mind on things other than His greatness. This is the explanation for such an intelligent being as Man forgetting the presence of God his Creator, one more mystery of His Vyapthi.

16. तोदकनु तानागि मन मोदलाद् । Incomparable is His delight as He thrills every being into life, attracting and attracted by objects, i. e., *Graahya* and *Graahaka*. The quest after the Creator of all is inherent in varying degrees in every human being. One aspect of His Vyapthi is that, remaining in every being, He stimulates interest towards Himself, playing as it were the blind man's buff with everybody, courting and defying detection.

THE RAMAYANA — BHARGAVA AND RAGHAVA.

By S. K. S.

We are indebted to Srimadacharya for the elucidation of several knotty points in our sacred literature. Some of them are to be found in the Mahabharata Tatparya Nirnaya, IVth Adhyaya, which begins with the request of Viswamitra to send his first two sons with him to the forest. Among the first exploits of Rama was the killing of Thataka and Subahu but sparing Mareecha who was only thrown into the sea, because he was reserved for playing an important part in the rapid development of the story; for, without Mareecha, Sita could not have been carried off by Ravana. Then comes the delightful episode of Ahalya Saapa Vimochana, stone turned into human life made more lovable, dear and acceptable to her husband by having had holy contact with the feet of the Lord (where Ganga had her birth.)

The entry of Rama, the would-be son-in-law of Janaka into Mithila, creates a rare enthusiasm among her citizens. The bow of Siva is the problem for solution by candidates for the hand of Sita. Rama breaks it with ease. The happy marriage between Sita and Rama is witnessed. Says our Acharya with insight, in sloka 30 of Adhyaya IV, the intimacy of Lakshmi and Narayana which is constant is made public now. "Lakshmya Samethe *Prakatam* Ramese." His nature is revealed more openly now. Then comes the contest between Raghava and Bhargava both well-matched. It was a fight between Saarna and Pinaka, Hari and Hara; rather between Hari and Hari. "It was the dog that died" and not Parasurama. An Asura had taken shelter in the person of Bhargava. The Asura was turned to ashes God's sankalpa was fulfilled skilfully. The unity and identity of Raghava and Bhargava as well as the supremacy of Hari was clearly established. To teach this was the mission of Sri Ananda Theertha in the Kali-yuga; and the couple lived happily in Ayodhya.

यथापुरा श्रीरमणः श्रियातया रतोनितान्द्विपयो-
ब्धिमध्ये । तथात्वयोध्यापुरगोरधूतमोक्षुवासकालं
सुचिरं रतस्तया ॥ M. Tatparya Nirnaya.

Here and There.

The S. M. S. O. Sabha:— The meeting of the S. M. S. O. Sabha, the premier Madhwa organisation is to come off on the 27th and 28th of Dec. 42, on the banks of the Padmasarovar, at Chirtanur. There was an impressive gathering last year. It is hoped that a still larger gathering will congregate this year and in the years to come. There is ample scope for extending the usefulness of the sabha so as to make its activity felt throughout the year and through the entire Madhwa world.

The way to succeed:— Our revered Mr. Arni-Subba Rau, wrote in Feb. 1925 in page 193 of the 'Madhwa Journal' of which we have a

copy before us "why should not our people take a lesson from Christian missionaries? Two things are essential for the success of the Journal — adequate funds and a capable Editorial Board." The words are as true today as they were then.

Our present backward condition is due to a humiliating self-depreciation. Our fears are imaginary. We must revive faith in ourselves to save ourselves from extinction.

Sir C. P. Ramaswamy Iyer writing in the Indian Review of May says "Amara Kosha calls the Puranas Suhrit Samhita (friendly counsel) while the Vedas are referred to as Prabhu Samhita (commands of a master). They attempt no chronologically and textually accurate account but give examples for fundamental doctrines of religion and ethics. A special avatar is described as supreme leading to seeming contradictions. But the unity and catholicity of our faith are affirmed at every turn. Critics ridicule the Puranas as exaggerations and distortions. Such things are found in every ancient scripture. They do not pose to be histories for schools and colleges but take certain great lives to illustrate great truths to which other factors are subordinate. The epics are the most conspicuous vindication of Arya Dharma, dramatising and expounding truths like karma, rebirth, destiny, and the uniformity and inflexible justice of Divine Law.

Lord Meston wrote recently "Hinduism can never die. It is eternally adjustable to all conditions."

Our films should spread faith in human capacity to rise to its highest. The instructional short is more important than the entertainment or propaganda film. But saints and mythological figures need not be immortalised on celluloid.

— M. R. Jayakar.

Vratanushtana in Chaturmasya:— We referred in our October No. to the deletion of certain sentence appearing in our 1942 Sept.

issue. We give below the Vratanushtana as it ought to be.—

Tamarind, mustard, and vegetables are taboo in the 1st month. Curds in the 2nd, milk in the 3rd and Tamarind, Dhall, and mustard in the 4th months are among the major things avoided. The observance of the above Vrata is not confined to Sanyasis alone but is followed by others also who desire to follow the shastric way of living.

Teertha Praasana:— The following are two slokas on Teertha Prasana from authoritative sources.—

1. Akaala Mrityu Haranam, Sarva Vyaadhi Nivaranam, Samastha Durithopasamanam Vishnu Paadodakam Subham.

2. Prathamam Kaya Siddhyartham, Dviteeyam Dharma Saadhanam, Triteeyam Moksha maapnothi, Vishnu paadodakam Subham.

We are grateful to Sriman Deshabhooshana R. K. Prasanna Venkatesa Rao for drawing our attention to the above points. — Ed. M. M.

January Events — 1943.

- 3 Sun. Vaishnava Ekadasi.
- 6 Wed. Amavasya, Hanuman Jayanthi.
- 10 Sun. Garbhotta Nivrithi.
- 14 Thurs. Makara Sankranthi.
- 16 Satur. Raghoothama Theertha.
- 17 Sun. Bheeshma Ekadasi.
- 18 Mon. Surendra Theertha.
- 21 Thurs. Full Moon. Maghasnana Arambha.
- 26 Tues. Sudharmendra Theertha.
- 28 Thurs. Narahari Theertha.

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