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The Human-Divine • in the Gita.

By R. C. Bhattacharjee, M. A.

It is highly gratifying to learn that certain Russian Scholars have launched on the study of the Mahabharata and other Hindu classics. It is something which must call a blush on the cheeks of the people of this ancient land. What we have neglected has attracted others who have known their worth. Let us no more think low or lightly of those who produced this marvel of thought and literature.

The central gem or Kohinoor of the Mahabharata is the Gita. A little thought bestowed upon it reveals a variety of features in an unequalled combination. First, its theme is the highest that man could think of. The great struggle, is about the moral, ethical and earthly values of a fight which involves the lives of thousands of human beings. To fight,—yes—to kill or not to kill—that is the question. "How like an angel is man!" said Hamlet. How much more like a beast, is what many have to say more often. His being a brute for one minute destroys everything that is created by him for the remaining 99 minutes of his life of an angel. The settling of this conflict in right earnest has been

attempted no-where else. The attempt at such a solution is itself interesting. The interest has been heightened by the dramatic art which has been combined with a discussion that would be otherwise dull and insipid.

Various aspects of the Gita have been discussed in these pages from time to time. At present I mean to touch upon two or three aspects not yet dealt with directly or succinctly.

The foremost service that the Gita does is to dispel illusions and clear the ground for a proper understanding of the truth about man himself, his past, present and future. It is so easy and tempting to rush to the field of battle and exult in the shedding of blood. People inclined to peace would persuade those who fight, not to do so. But here is a striking inconsistency—Arjuna refuses to fight because it involves killing, the Lord presses him to fight and even kill, for two reasons:—first, duty is higher than any other consideration; secondly, killing is no murder in this instance; the act hurts the body which must, will ye, nil ye, perish sooner or later. Moreover, action at the call of duty must be unembarrassed by any consideration of injury because the soul

cannot sustain injury. Above all, death is inescapable.

But is it not terrible that man should die or kill without sufficient justification? Death is only an incident among the many incidents of life. Man, by steady practice and clear vision, must attain that equilibrium of mind that happy balance, that must make him ever play the part of an unruffled sentinel at coming dangers. Thus he is mentally fortified against the ups and downs of life.

But even this is only a negative achievement. He must strive at something positive.

The Lord shows himself to Arjuna here and says in diverse ways that the crown of all life is to live in His light. In the voyage of life, He is the Pole-Star which we must ever have in view. The highest consummation of the experience offered by the Gita is the realisation of this wonderful Paramatma, stretching from star to star, Brah-

Harikathamrita Sara: : : : : Bhojana Sandhi.

Some doubts in the May issue of the "Madhwa Messenger" in Page 28 require clarification. In the 2nd col. numbering from the bottom, in line 15 "Seven Thousand Naadies" must be "Seventy Two Thousand."

In page 29, at beginning of first column, it is said, there are 36000 naadies in man and an equal number in woman. Then how can "72000 Naadies in the human system" be mentioned if by human we mean man only?

manda to Brahmanda, the mighty Viswaroopa that staggers even Arjuna. The whole thing has been conceived and executed with wonderful skill and projected on a screen mighty and spacious as the universe. 1st, the nature of the soul in man subject to the shackles of life on earth. 2ndly, the prop of the universe, its centre as well as its circumference, these are realised in all their majesty.

Next, the whole thing is brought within the reach of the average man to whom redemption lies within himself and the way is made easy. He wants only

पुण्यं कुरु तोयं

Can any demand be lower?

योगसंन्यासम्

Can anything be more assuring?

Here, in the Gita, is the clearest statement of life's problem as it affects man and its simplest and easiest solution. Verily, it contains the essence of the human-divine.

What is really found in the text, and the annotation of Sri Sankarshana Tirtha, is:—

Chaturavidha Bhojana Padaartha: the four kinds of articles of consumption which are *Khaadya*, those to be attacked with the teeth; *Pehya*—liquids to be drunk or absorbed; *Ohasya*—cooked with fire and water, *Lahya*—those upon which the tongue can act easily. Of these four, the vegetable kingdom, lives on *Pehya* alone. In each one of these

Bhojanapadarthas, God manifests Himself through the four Rasas assuming in each its particular form. These four are not to be confounded with the Shad Rasas or Six Rasas. *Ruchi* is the essence of the combination of two, three or more tastes which go to form a single Akhanda (indivisible) Padaartha or object. Permeating such Rasas in such four kinds of objects, Hari feeds the Sthoola Dehas through the 72000 Naadies making the resident local Devathas the medium of communication to and fro, *Samhananake Upachaya maadi*—contributing to the solidity of the Sthoola Sareera or physical bodies and the joy of life to the jeevas and giving to the Devatas His *Atma Pradarsana*, the Bimba Roopa or His inner reflected being mingling with His external glory.

What is meant by the first stanza is that even in the process of feeding the material body with the four-fold objects of consumption through the 72000 Naadies (or blood-vessels) in the human system with the four-fold tastes (not to be confounded with the Six Rasas) each part of the body is looked after by respective Abhimana Devatas (like the governors of garrisons through whom the supreme general acts) communicating and receiving intelligence every second of their existence. According to the *Brikadbhashya*, Sri Paramatma enjoys the four kinds of food and communicates the pleasure to the jiva. According to the *Mandooka Bhashya*—He is *Visva* in the eye and consumes the Sthoola Rasa in the wake-

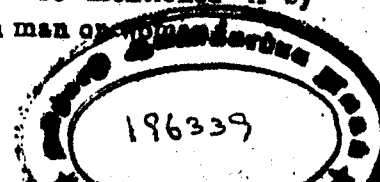
ful State; from His place in the throat as *Taijasa*, He takes in the dreamy *Pravivikta Rasa*; in the heart as *Pragnya*. He exults in the Ananda Rasa. From His place in the *Brahma Randhra* or the supreme opening in the cavity of the cranium or head-bone as *Turya*, according to *Chandogya*, He enjoys Ananda drawn from the purest or Saat-weeka Rasa. Thus in these four forms—*Visva*, *Taijasa*, *Pragnya* and *Turya*, He enjoys and imparts to the jivas the four-fold Basas. This is beautifully summarised by Sri Purandara Dasa in his Suladi beginning:—*Nitya a - Nitya Vendoo Ananda Dvididha Vaiya*.

As regards the 72000 Naadies found in man and woman, the explanation is that there exist in man and woman, 36000 in the left side known as Stree Naadi and another 36000 in the right known as Purusha Naadi, Stree and Purusha, not being used with reference to sex, but with reference to the weaker and the stronger, the left being usually regarded as weaker and the right as stronger. We have this idea in expressions like, "He is his right hand man."

The six-fold Basas or Shadrasas with their respective Abhimana Devatas are

उपु हुक्लि खार शीयी खरि वगरु

Their Abhimana Devathas are Niruruthi, Gowri, Dakshaprajapathi, Indra, Yama, Bhagirathi. The respective Bhagavadroopas are Janaardana, Damodara, Narasimha, Vasudeva, Aniruddha and Hari.



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Jayatheertha . . .

(continued from the previous issue.)

He asked for the gift of a nut—Poogee phala—and a pen or a  with which palm-leaves were written upon in days of yore. He had been born on earth with a specific mission—the interpretation of Sri Madhwa's works—for which he was specially equipped in his former birth as a bull having received the lessons directly from the Acharya. He is known as the Avatar of Indra (See Jayetheertha Vijaya) and had imbibed the Geethaamrita directly from Sri Krishna. From the mouth of Sri Madhwa he had assimilated the truths of the Brahma Sutra of which the author was Vedavyasa. So he went on writing with his divine pen and scoring off mistakes when they occurred, with the gifted nut which introduced the right matter.

He had laid aside the Eashanatraya at the time of ordination—the three-fold coils into which man gets entangled. He attended to the duties of Sanyasa, rising in the Braahmemahoorata and spending the whole time in Japa, Tapa, and Anushtana.

His best known work is *Sudha* a commentary of Sri Acharya's "*Anubhashya*". It is a pity that while writers among us use "words of length and sound" in dealing with such works, simple treatises enabling the average Madhwa to understand the main principles of our most famous works like *Sudha*, *Chandrika* and *Parimala* are yet to appear.

Jaya Roy took for special treatment some of the best-known aphorisms like *Athatho Brahma Jignasa*, *Tattvam Asi*, *Aham Brahmasmi* etc., and with singular ability turned the tables on the adversary. When the great Vidyaranya laughed away one of his vital points as being a child's argument, he pressed on his attention the same truth by other means where-upon Vidyaranya expressed admiration and gave him a victory-ride on his own elephant. Jayatheertha, having completed his life-work on earth, relinquished his office in favour of Vidyadhiraja a scholar of no mean repute.

The Brindavanam of Jayatheertha at Malkhed in Hyderabad State (Deccan) is in the wilderness and beyond the reach of the multitude. He has no liking for the human bees swarming round him, for this or that favour. He maintains his scholarly reserve scaring away even pious and persisting devotees with the prowling tiger or the hissing cobra with which the surrounding jungle-tract abounds. It is said that he even directs in dreams that they should seek some other sanctuary like that at Mantralaya or Tirukovilur. In the Mysore state, all public offices and institutions used to be closed on the Jayatheertha Day. A Madhwa omitting to visit Udipi or acquainting himself with the ideas of *Sudha* is unworthy of the name. May his name and teachings penetrate our hearts and illuminate the dark recesses within every one of us!

Hindu Law: What it is and what it is not.

By S. K. Sudarsana Row, M.A., B.L.

There is a wide-spread belief that Hindu law is immutable and incapable of and disinclined to, change. To remedy this imaginary defect, fantastic proposals are being made by and before the committee whose task has been to aim at a new codification of Hindu Law.

So long as law refers to custom and usage among a people, it is certainly uncalled-for that the state with its most composite legislature should try to revise the existing law. In such cases the state should wait for a popular move for reform of the law. A good deal of dissatisfaction would result if genuine or orthodox opinion is not taken into account. Hindu law is not of recent date. Those who are in intimate touch with the old spirit should be co-opted for such work. The judgments of the Highest courts were marred by wrong decisions owing to the disregard of principles of interpretations according to Mimamsa rules.

The law of owner-ship by birth as understood by Vignaneswara was never truly interpreted by our High Courts. English ideas of joint-tenancy and survivorship were grafted exotically on the Hindu joint-family. The institution of sonship and adoption peculiar to Hindu ideals, the right of a grandmother to adopt after the death of her daughter-in-law, the law of Stridhan were little understood or properly applied.

Our rulers thought only of the purely administrative stand-point. The result was the neglect of the original Sanskrit

Texts and the understanding of the Mimamsa rules on which the whole of the Hindu Dharma Sastra is based.

Hindu law is thoroughly practical, mobile and equal to any exigency or necessity of life. Hindu jurists have been from the very beginning conscious that every law must change with the times, the people and the places. Only certain principles can be regarded as fixed or permanent. Vyavahara or positive law binding the outside relations of men in Society is given supreme prominence in Hindu Law. It will be apparent from various passages that in the age of the Hindu jurist, society is developing from the law of status to law of contract. Research work in Sanskrit Dharmasastra Texts is thus of the highest importance.

The present move is neither urgent nor is it dangerous. It is the opposite that is dangerous. The legislature is not going to be criticised if it does not show legislative activity during the war. Let us hasten slowly.

The spirit of our laws is progress which does not mean mere change in any direction right or wrong. If we believe in progressive laws, we must make an honest attempt to interpret them consistently with our present day needs. Our Anglo-Indian rulers looked at Hindu Law from the point of administrative exigencies and fostered its study in a perfunctory, hap-hazard way. In old days, Pandits helped the High Courts in the interpretation of Hindu Law and its decision. They were

regarded more or less as translators. They were never asked to interpret Hindu Law.

After some time the work of translation by Pandits was replaced by people who translated many of the Smritis and Nibandhas into English. So they got nearer in a way to the original. But the translations upon

which both Bench and Bar depended were defective.

Before closing, it may be pointed out that Sir. A. P. Patro's introduction of a separate claim for the Dravidian of South India to protect him- self against the application of the new laws is highly amusing and throws a lurid light on the situation.

Slogans in Public Life:

Many may not know the origin of the word 'Slogan'. We have become familiar with it through press publications especially after the Congress became more active in public life. The best known slogans are "Mahatma Gandhiki Jai" and "Allaho Akbar". There are numerous other slogans; nor are they features of modern life alone. We have had our ancient slogans "Sitha Kantha Smaranam" "Namah Pervathi Pataye" "Govinadanama Sankeertanam" etc. In any case the object was to raise the mass consciousness. While modern slogans are passion-rousing, the ancient devotional cries were soul-stirring and soul-elevating.

A slogan is a Scottish war-cry before the soldiers march to battle. In modern

India, the tendency has been to use it as a political instrument. A sane and argumentative public speech will make men think and act, while the slogan acts as a blinker making men forget themselves. If we are aspirants for self-Government, the sooner we give up slogans, formal addresses and processions with garlands and the thirst for honours, the better for all. Mr. Gladstone steadily refused a peerage, in spite of the fact that it was offered a number of times to him by Queen Victoria. We should get ourselves accustomed to thinking on a large scale in clear terms with free and frank expression of views making others feel quite at ease in the expression of their views also.

Vyasaroaya and the Tirupathi Temple.

In his book on the Tirupathi temple by Dr. S. Krishnasamy Iyengar reviewed in the "Hindu" recently, it is mentioned that the statement in the "Vyasa-yogi charita" by a contemporary of his that Sri Vyasaraaya performed Pooja in the shrine at Tirupathi for a number of years is unsupported by any archaeological or Epigraphic evidence. It is surprising how a learned work by a contemporary author about whom none can have any suspicion about his veracity is to be dismissed for want of corroboration by inscriptions on stone or metal. Every information cannot be supported by inscriptions.

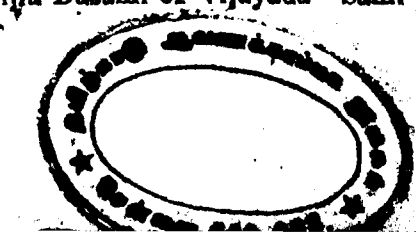
Vrata Raj:

Vrata Raj is a work composed in Sanskrit to which references have been made by two Englishmen who wrote an account of the Maharattas from their personal knowledge as well as information gathered from local Brahmin authorities. Lord Valentia travelled India between 1802 and 1806 visiting Seringapatam in the course of his itinerary. He gives an account of the Dassara which he must have witnessed in Mysore. Scott Waring's book is full of value as a pioneer work in the field of the history of the Maharattas. He refers to the Vrataraaja a work on Dharma Sastra.

Vrata Raja was composed by Viswanath Bhat, a Chitpavan Brahman, at Be-

There is, on the contrary, overwhelming evidence that Sri Vyasaroaya was a powerful factor in the court of Krishna Deva and it is not unlikely that he should have had such ascendancy in the temple. It is a matter of doubt whether sufficient effort has been really put forth with a view to ascertaining whether any such evidence exists. Under these circumstances, the observation about Sri Vyasaraaja seems unjustified. It is an insult to a universally respected name whose reputation for spiritual eminence is supported by more than one authority and source.

nares in A. D. 1602. A clear account is given of the religious duties imposed on monarchs during each day in the year and the relations such duties hold with their temporal prosperity. From it we learn that the Dassara was instituted long before Sivaji's time. We find in the Bhavishyad Purana that on the 10th of Asvija in the light half of the moon at the appearance of the constellation Sravana, the glorious Ramachandra quitted his abode and proceeded to pass the limits of Kishkindha where he saw a Sami tree in the North East under whose symbol he adored the divinity after which he gave it his blessing. This custom is still followed in our (Vishnu) temples celebrating the Vijja Dasami or Vijayada Sami Day.



A Rare Free Gift:

Messers M. S. Srinivasa Rau and R. Krishnamurthi Rau, Authorised Honorary Agents of the Sri Sumathe-
andra Swami Mutt at Srirangam write:—

Sriman Deshabhooshana R. K. Pra-
sanna Venkatesa Rau of Srirangam, a
staunch devotee of Sri Raghavendra
Swamigal Avargalu has, out of his own
accord and as a free gift (Seva) spent
Rs. 17,500/ between the 17th April
1939 and 30th May 1943 with per-
mission of the Sri Swamigalu in
renovating all the very old build-
ings of the Mutt at Srirangam making
new constructions and additions in
the Pooja and Brindavana Matams and
presenting pure silver plate Kayacham
etc and jewels to the Brindavanam etc
as per his registered settlement deed
dated 30th June 1943. He is still car-
rying out some important further
repairs to the Puja Matam free.
4th Aug. 1943. Srirangam—Advt.

A Five Hundred years old

Anjaneya Temple.

Dr. S. R. Rau of Tiruvanaikoil
writes:—The Kilakkarai Sri Anjaneya
Temple opposite to Srirangam Railway
Station belonging to Sri Vyasaroja Mutt
which was in a dilapidated condition was
renovated with a fine gopuram and ad-
ditional spaces all around for a well, kit-
chen and flower garden. The Prathishta
and Kumbhabhishekam celebrations
were begun on 7—6—'43 and completed
on 2—6—'43 with feeding of about 200
Madhwa Brahmins. The Sarvadhikari
takes much interest in gradual renova-
tions and reclaiming Mutt properties
wherever necessary.

Ourselves:-

When we posted copies of the April
number of the "Madhwa Messenger" on
25-4-'43 we were over-joyed that copies
were being posted even earlier than the
due date. But we were little prepared for
the disappointment, in spite of strictly
regular payments, caused by the callo-
usness of the Printers at Madura,
with whom matter had been placed
even before the 4th May for that month.
After a long silence and repeated pres-
sure, the bare matter in print reached
us on the 20th June. A change of press
thus forced on us, involved correspon-
dence with the District authorities. We
hope to be able to resume our activi-
ties in normal form very early. We
crave the indulgence of our numerous
friends, subscribers and patrons.

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for Vol V from Messrs.

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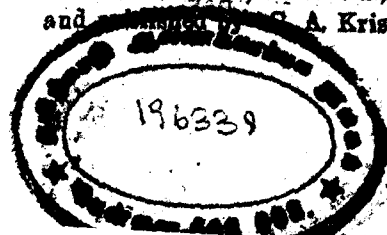
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