

170

Regd. No. M. 4131.

Annual Subscription Rs. 2-0-0
Single Copy Rs. 0-3-0

THE 170 MADHWA MESSENGER.

THE ONLY ENGLISH DWAITA MONTHLY.

WIDE
CIRCULATIONEXCELLENT
ADVERTISING
MEDIUM

PUBLISHED ON THE LAST DAY OF EVERY MONTH.

Vol. V]

AUGUST-SEP. '43

[No. 6 & 7

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Subscriptions received:

Do due.

Non - receipt of copies to be inti-
mated with in fifteen days after due
date.All remittances and communications
to be made directly to

THE MANAGING EDITOR,

C. A. KRISHNAMURTI RAO,
M. A., F. K. ECON. S.5. Reddy Rau's Tank, South,
KUMBAKONAM.

Regtd. No. M. 4131.

Printed at the Harisamaya Divakaram Press, No. 3, Manjanakara Street, Madura.
Edited and Published by C. A. Krishnamurti Rao. M. A., F. R., ECON. S. Madura.



The Madhwa Messenger.

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

VOL V

AUGUST—SEPTEMBER—1943.

NOS. 6 & 7

Brahmasutra. X

सर्वगतत्वाधिकरण ।

By B. Gururaja Rau B.A., B.L.,
Rtd. Sub-Judge, Bangalore.

The other two possible objections to the all-pervasiveness of Vishnu are stated and refuted in this and the following Sūtras. One objection is that all-pervasive Vishnu cannot reside in the atomic Jiva.

ओं अर्मकौकस्त्वाच्चूपदेशाच्च नेतिचेन्ननिचायत्वा
देव्योमवच्च ओं

अर्मकौकस्त्वात् on account of the smallness of the abode तद्यूपदेशाच्च and also because of the description of the characteristics of the Jiva in the sruti (describing the all-pervasiveness. नेतिचेत्

If it be declared to be untenable. न it is not so. एवं निचायत्वात् because of the feasibility of such mode of contemplation (in respect of Vishnu). व्योमवच्च and also of its appropriateness like Akasa.

The attribute of all-pervasiveness and of being the ruler of the senses of the Jiva is applicable to Vishnu in spite

of his being the in-dweller of the Jivas which are very small in size, just as space (Akasa) may be conditioned as well as absolute. These attributes are however intended for easy contemplation.

Another possible objection arising from the logical sequence of Sri Vishnu enjoying the pleasure and pain along with the Jiva by reason of his dwelling therein is met in this Sutra.

ओं संयोगप्राप्तिरितिचेन्न वैशेष्यात् ओं

भोगसंप्राप्तिः The logical sequence of the two (Jiva and the Supreme lord dwelling together) partaking in the same experience (of pleasure and pain). इति चेन्न if it be objected, न it is denied, वैशेष्यात् because of the difference (between the two). The Jiva and the supreme Lord essentially differ, the former having only little knowledge and strength and being dependent, while the latter is all-knowing, Omnipotent and Absolute.

Vayustuti.

हृष्टादुष्टाधिपोरः स्फुटितकनकसदृमधुष्टास्थिकूटं
निष्पिष्टंहाटकाद्रि प्रकटतटाकातिशंकोजनोभूत
येनाजै रावणारिप्रियनटनपदुर्मुष्टिरिष्टंभदेष्टं किं
नेष्टे मेसतेष्टापदकटकतटित तोटि भामृष्टकाष्टः ॥

O Hanuman! Thay Mushtihi May Ishtam Pradeshtum Neshtakim — Is your illustrious fist powerless to confer upon me the object of my desires? Yena Dushtadhi paraha Adhipa Uraha Nishpishtam—The fist that reduced to powdery matter the breast of the leader of the Rakshasas is Ravana.

Sphutitha Kanakasadvarma — the breast whose gold coat-of-arms was torn open. Ghristasthikootam—it resembled a hill of powdered bones. Janaha drishtva—people seeing this: Haatakaadri prakatathatathataakaathi sanku Abhooth—people began to think that it was a low plain and a lake in the midst of the golden Mount Meru. Ajow Ravanaari priya Natanapatuhu—The fist that performed actions making the heart of Rama leap with joy at destruction of his enemies. Ashtaapada Kataka Thattthkoti Bhaa Mrishta Kaashtaha—His golden bracelets around his wrist shed lustre bright as the lightning illuminating the horizon. The fist so illuminating and with such a glorious record will not fail me in my hour of need.

Sri Raghavendra Theertha:

[This Year's Anniversary on 17-8-43.]

He is the most popular saint among the Madhwas. He is the Manthralaya Swami. Manthralaya is a village 8 miles by bus from the Tungabbadra Ry. Station. His glory has been referred to in our "May" issue. The Madhwas take a pride in referring to his miracles. The present writer has the precious experience of doing Pranam to him. He wrote a paper on which he had written

"Sri Raghavendra Gurubhyo Namaha".

On the fifth night the great Guru was seen in dream going in a palanquin in the North Chitra Street of Srirangam with elephants, horses etc. He bade the bearers stop at a place, proceeded right into the house of the Editor (now) and placing a handful of Mantrakshata on the pial the procession passed with pomp of bugle, bell and drum. The patient got better in a week. The dream is unforgettable though years have passed

Sri Raghavendra's, preordination name was Veni Venkata Bhatta of Gantama Gotra. His mother was Gopikamba—"a perfect woman nobly planned." Devotion to her husband was her chief virtue. She sought the shrine of Sri Venkatesa yearning for the birth of a son, the Lord blessed her in her dream. In due course Veni Venkata was born. In the 7th year he had his Upanayana, mastered the Veda Sastras and was known as a scholar. In time, he married Saraswathi Amba by whom he had a son named Narayanacharya. While holding his daily discourse and study of *Anuuykhyana Sudha*, a passage offered peculiar difficulty of interpretation. Sri Veni Arya had put down his own interpretation in his Tippani (Parimala Tippani) which met the eyes of Sri Sudhindra Teertha who in great delight embraced Veni Arya who was thereupon commanded to write a series of Tippanis on the lines of *Sudha*. He was also ordained as his successor on the Peeta under name of Sri Raghavendra at Tanjore in Saka 1545 Rudirodgar Phalguna Krishna Dwitheeya. He had a series of triumphant discourses putting to rout many a stout adversary. In the shrine in Srirangam, he studied

the Granthas like *Pramana Padhathi*. At Baanapuri on his way to Subramania he got villages from its ruler as reward for his learning. At Udipi he went ten times through *Tatparya Chandrika* and wrote his famous "Chandrika Vivarana" "Tantra Deepika", "Nyayamuktavali" dedicating them to Sri Krishna and proceeded to Pandharpur.

(To be continued).

Harikathamrita Sara Bhojana Sandhi

Kaeragatharasa roopagalu Munnooru melaivatthu Naalku Chaarughritha gatha roopagalu yepattharombhatthu: Saara gudadolagaidu Saavira nooruvandu suroopadvisahasraaredu satha panchavimsathi roopa phalagalali! 5!

Fruits are the home of the juices (tastes) in various stages. The six rasas manifest themselves in them. Each stage is denoted by a name indicative of the particular stage of the Rasa. Each one of these contains a Bhagavadroopa. In the tender leaf stage, the juice and the taste are known as क्षीररस Ksheera Rasa: The Bhagavadroopa here is known as विशद Vishada: The forms here are 354, वि is the 4th letter श is the 5th द is the 3rd—4. 5. 3. Counting from the right to the left the number is 354. The authority for this sort of counting is the sloka,

अंकानां वामतो गतिः ॥

At the next stage when the fruit (tender embryo) has hardened a little more, the Rasa is क्वथिता Rasa: The Lord's name here is *Sthira*—represented by 8 thi—9: Ra—2: the forms here are 29,

The next stage of development of the fruit is गुदा Rasa—गुडरस The Lord's roopa is तीक्ष्ण Theekshna Thi—1: Ksh—10: na—5 ie 5101 roopa. When the fruit is fully developed, it is known as फलरस Phalarasa. The Lord's roopa here is निरहर Nirahara Ni—5, Ra—2, Ha—8 Ra—2 ie 2125 forms. Totalling these figures it comes to 8309 Roopas which must be thought of during food. The four stages of ripening of the fruit represent the four stages of man's life—childhood, youth, manhood and old age. Thus meditated, the Lord fills the heart with light, to the Bhakthas who have learnt from their Gurus the true nature of God and man and Pancha Bheda, Hari Sarvottamatva and jagat Satyatta in which they should have firm faith. This is one of the aspects of the omnipresence of God.

Side-Lights from the Gita.

By. R. C. Bhattacharjee M. A.

The Gita is an inexhaustible mine of wordly and heavenly wisdom. There is no ore, it is all burnished, refined gold. The more one digs, the more one gathers.

One such shaft of light illumines the numerous problems affecting the question of marriage. It is not a direct reference but there is no mistaking the point. In a way, it is even more to the point. In Ch. I, from stanzas 40 to 46, Arjuna conjures up the vision of a society most chaotic and depraved as a result of the vast massacre that will follow in the wake of a war. Women with their husbands killed; men with

out sons to offer pindas will bring about a *Jaathisankara* which is the aim of some of our modern social reformers.

अधर्मभिन्नाः कुलानि प्रदुष्यन्ति कुलानि स्त्रीषु दुष्टासु वाष्पेयं जायते वर्ण संकरः ॥ etc. etc.

The picture of society portrayed by Arjuna involves even deeper truths.

In the first place the passage leads us to the question of Varnasankara or racial mixture; in other words, as some would choose to call it, it is abolition of the "caste-system" which would in their opinion, abolish all feuds, and the millennium would be introduced. If that were so easy, we wonder why brothers should fall out. Why did Cain kill Abel?

Proposers of the abolition of the caste system are not going to achieve it. They are punishing the wrong person. A man was stung by a scorpion in the dark, when light was brought in, a glow-worm was crawling and it was beaten to death. The pain did not subside!

Caste is an occupational grouping; the broad divisions are the teaching, fighting, trading and working classes. Heredity is a great psychological factor. Crystallised customs have acquired a value which each class is unwilling to give up. Would Varna Sankara lead to happy results? People forget that boys and girls are intended for union by law of nature. People are unwilling to bring or offer girls in unknown alliances. The pollution of birth or death, and the offer of the Pindas on Sraddha occasions mentioning the Pitrus at three higher stages, stabilise society and supply the indissoluble bond that binds generations past and future,

दोषैरेतैः कुलानां वर्ण संकरकारकैः । उत्सा दय
ते जातिधर्माः कुल धर्मश्च शाश्वताः ॥

Arjuna is anxious for the preservation of the purity of the race and the proper functioning of each group according to its own tradition which is a great force in the building and preservation of society. Those who are dreaming of a chimerical "new order" are only breaking their heads against impregnable rocks. They should ponder deep over the line of the Gita mentioned above.

Paaranai

On occasions of पारणे, the Madhwas though forming a single group have, at times, differing observances among themselves. The greatest trouble arises when there is no authorised Panchangam making mention of these nor is there any recognised Matadhikatri in very many places. The greatest service rendered by the Christian Church in the West is the element of order which it introduced in the sphere of the State. The principle of representation in the parliament is traced back to the early church which rendered more service in the secular than in the religious sphere. The community in our land is left not only unorganised but highly disorganised. The reform of our calendar as suggested above can be undertaken without delay instead of leaving matters to the caprice of some one local dominating individual. Each one of our mutts can publish annually its own Panchangam for sale giving clear guidance.

Gleams from the Ramayana.

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

"A thing of beauty is a joy for ever". and the Ramayana is such a joy. Look at it from any point of view, it is still delightful and beautiful.

The Balakanda is youthful in every respect; with supreme activity; wonderful growth and development; a preparation for all that is going to come later. Rama, the valiant hero, is in the making under the guidance of one who, by his indomitability will transform the very essence of his inner nature from militarism to spiritualism. Rama, the hero-man, emerges from the Balakanda.

Rama the fuller man, the greater divinity, rises above the horizon. It is not the Rama that is the hero under probation but it is the Lord of the creation that we see in his fullness. Manthara is an agent of providence to fulfil its own destiny. The occasion is one of universal rejoicing. Rama is to be crowned as the Crown Prince and is to be in charge of the whole Kingdom. He is to rule over the earth's millions; but he is intended for something greater; duty to a father and a mother takes him away to his subjects who are the entire creation, man, bird and beast. The foremost trial is that he is called upon to renounce the greatest gift of fortune—a throne; the alternative offered is life in the jungles in the midst of the most hideous environments. He has not the slightest hesitation. The Dukes in "As you like it" and the "Tempest" were to undergo forced and painful exile. In Rama's case, it was

cheerful obedience to a father's word. It was the opportunity for the Lord to come by his own. God is not the God of angels and princes. He is the Lord of the jungle, beast and bird, and the more vulgar among men. He is called upon by a self-imposed mission to enter a world wider, more real and natural than the metropolis of the wealthiest Kingdom. He must meet the lowly and the ignorant with nothing but the light of faith and devotion burning in their breasts. The conception is at once superb. In this noble task, the wife and the brother offer their full cooperation and enhance the glory of the epic situation.

Steel-frame of public Services:—

The gigantic - frame work of public life cannot remain what it is without the disciplinary order prevailing in and permeating it to day.

The running of the Post and Telegraph Dept. to mention one, is a monument of order and honesty, notwithstanding rogues and their fraternity. We could have had Self-Government long, long ago if we had learnt from the Postal Dept. their smooth-working and efficiency without the least confusion. Imagine the millions of letters and remittances passing through the Post Office. The poor-paid Postman trudges along the dusty, heated roads with his load of letters, insurances, and M. O.s. He is a true servant of India. Much of his work is a labour of love. He is the prop of business, private and public.

Does God Exist?

God is god of mercy, affection and grace. Why does the thief thrive, then?

Injustice and treachery thrive; the honest and pious man loses; his son dies in the prime of life to the parents' grief; the young girl is widowed; does a just God order these? How does He answer this almost universal charge?

Two reasons strike common-sense. We have sown and we must reap accordingly. Life is a balance-sheet of profit and loss; joy and sorrow: all figures must enter +, -. The budget is balanced by a sense of discriminating indifference and acceptance. Our idea of God must be clearer.

Sri R. Nagaraja Rao of Srirangam writes from NEW DELHI:—The Aradhana of Sri Sri Raghavendra Swamigalu was celebrated on 16—8—43 with great enthusiasm at the Hanuman Temple, Irwin Road, New Delhi. A full-day programme included Brahmana Santharpana in the strict orthodox style.

The evening function was presided over by Sri P. V. Bhama Rao, Stenographer, General Headquarters, New Delhi, who dwelt on the greatness of Swamijee and the necessity and importance of Guru Bakthi. Mr. K. R. V. Acharya of Bangalore, lectured on the greatness of the Saint, and his numerous miracles.

The function concluded with a Bajana led by Sri D. S. Varadhara Rao, and distribution of Phala and Manthrakshatha. Among those present were Messers V. R. V. Rao, Manager, Advani & Co., Mr. U. V. Vedachalam Iyer, Reporter, Legislative Assembly, and Mr K. K. Rao of Comptometer.

We congratulate the MADHWA YOUNG-MEN'S ASSOCIATION, TRICHINOPOLY, on their praise-worthy efforts for a Madhwa Home at Trichinopoly, with branches in several other places. The details are to be found in a leaflet enclosed in the present number. More of this later.

... ..
Mr. T. C. Ranganatha Rao,

A. B. I. (BIRM).

Retd. Auditor, Srirangam. writes:—

I read with pleasure and admiration the advt. appearing in page 8 of your esteemed Journal for July 1943;

The Brindavan of Sri Mantralaya Swamiji and the adjoining prayer halls: etc. stand in a spot of unique beauty and one feels in their midst as if he were in Heaven itself.

Sriman Desabhooshana Dharmakarya Pravina R. K. Prasanna Venkatesw Raojee, of Srirangam, the unostentatious donor of the Brindavan, has placed the Hindu community in general, and the Madhwas in particular under a deep debt of gratitude which is a shining example to others.

A truly devout and orthodox brahmin, a philanthropic leader of the Madhwa community whose bountry is proverbial in the Southern districts, a public-spirited citizen who identifies himself with every useful public movement, may he live long to continue his good deeds!

Charity and Begging:—Charity is an act of piety enjoined on all Hindus. It is a part of our religion. Give and then eat is a Tamil maxim. Charity varies from individual doles to large endowments to temples and chatrams. Endowments have arisen as a result of charity which is

often known as Dharma which also means duty and right. Dharmasalas are institutions for charity which might take various forms as feeding, shelter, and aid.

But a later outcome of these has been mismanagement both on the part of the donors and the recipients. The descendants of the donors have a tendency to appropriate the gifts to themselves. The evil has become more glaring with the recipients who have made begging a profession. The evil is striking when people who can earn go about begging. In England the Poor Law was enforced at a certain stage. In India the position is different. The Government and the people might come to the rescue but cannot, for various reasons. But something *must* be done. Even the humblest and the dullest can do something which they ought to. Every one must think and devise.

Veda Apourusheyatva

The following extract is highly illuminating:—

Nyaya is logic. There are three Darshanas of Vaisesika, Sankhya and Patanjali. Some atheists raise an objection that the Veda is not self-valid. They put forth their arguments very skilfully and thus bewilder the common people. But Nyaya tries to refute their arguments and considers what is valid and invalid. Thus indirectly it has a relation with the Vedas and discusses the sentences in it. In this way we find that all these nine angas and upangas fail to disclose the correct meaning of the Veda. The six angas and the Smritis, Puranas and Nyaya enable us to

know the Vedic words, their import and the significance of the sentences. Still, there is the doubt as regards the purport of the sentence in the Veda. The injunctions are of so very different kinds that the common lay-man is misdirected and confused. The Vedic texts appear to many to be confused and unsystematic. Doubts arise as to the correct interpretation. There is repetition, expression of the opposite views and the doubtful decision as regards the principal and the secondary injunctions. So, it becomes very difficult to act according to the injunctions. Again, there are sentences which signify nothing and others which give false import and inconsistent meaning. This problem of interpreting correctly the Vedic texts, has given rise to great discussions and controversy amongst the learned men. How to get the doubts solved? How to observe the religious duties properly and get the fruit thereof? How to arrive at the conclusive decision as to the purport of the doubtful portion of the Veda? So, as a proper guide the Mimamsa is very indispensable.

What is Dharma and Adharma? What is its nature and the authority on it? What are the means to achieve the fruit of it? In the Veda there is difference of acts on account of number, appellation and the difference in deity.

So, it is difficult to understand the principal and the secondary action. For the proper understanding of the true nature of one's duty and for systematizing the different actions in the Veda, the Mimamsa is very necessary. The importance of Mimamsa lies in that it clears the meaning of the angas which subsist for the purpose of further and

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substances, guna and samskaras in the Veda, which are enjoined for the sacrificial act and if unperformed will cause defect and others are addressed to the agent and if not obeyed will not cause defect in the sacrifice. How to arrange the different Vedic actions in their proper order? Who is authorised to perform sacrifice? All the angas of the Vedic actions are not told every now and then in the Veda but only the chief angas are mentioned. How to make the necessary alterations and adaptations in the mantras and samskaras? The knowledge of the proper angas of the sacrificial actions is very necessary for the sacrificer. Every thing pertaining to the model Yaga is not to be done in the action mentioned later on but those which have no purpose may be omitted. It is the Mimamsa that gives the decisive knowledge of all this. The Mimamsa clearly shows the anga which is useful to many though itself performed once and that which is useful to many only when repeated many times. The knowledge of employing in one act certain items belonging to another is very necessary on the part of the sacrificer. For the purpose of understanding one's path of duty; for systematizing the different Vedic actions; for removing confusion and clearing the doubtful points and for arriving at the proper decisive conclusions the Science of Mimamsa is very indispensable.

Regrets:—We regret to record the death of Brahma Sri Ananda Theerthachar, brother of Sri S. Bhavarahamurti Achar of Athur, one of our valued contributors. He was a great Sanskrit scholar well known for his Puranic exposition in Kannada and Tamil. He leaves

behind two sons and a number of relations of bemoan his loss,

The death of Mr C P. Krishnamurti Rao, Advocate, Dharapuram and of Mr. R. Bhavarahamurti Rao, Advocate, Triplicane and the only son of Rao Bahadur K. Raghavendra Rao of Coimbatore, at an early age are to be greatly lamented. Our ancient prayer was for

आयुर्कीर्तिप्रजं —Long life, good name and healthful progeny which they attained. Would the old ways of living in all essentials give us these blessings again?

Health Points:—

Post-natal Care

Modern civilisation, with its attendant evils has made child-bearing, child-birth and rearing of a child very difficult. To be a mother is comparatively easy but to be a good mother is not so. The two things which go to make a good mother are intelligence and understanding and these two things are present in an average educated modern girl. To be able to bring out healthy babies, a mother must be educated, healthy, intelligent, patient and, above all, receptive and willing to learn what modern science has to teach. Every mother should know the art of bringing up children.

Health-Madras.

The Daily Dose

"About two and a half pints of water should be taken daily by an average adult," writes a doctor in *Health and Life*, "though this amount can be less if salads, vegetables and ripe fresh fruit are eaten freely as these consist very largely of water."—*Good Health (Lond)*.

Health-Madras.

Truth Stranger than Fiction.

A brilliant graduate to whom a Varadakhshinai of Rs. 1000 was given, after four years after marriage, abandoned his wife for the simple reason that his father-in-law did not oblige him with a further sum of Rs. 500. He is unemployed and the girl is pining in her parental home.

A young woman, barely twenty, lost her husband, a village school-master, who died of dropsy, leaving four children behind with nothing to depend upon. She has to work her way to maintain this growing family in these hard times.

A father with three girls and three boys got his first daughter married incurring a debt of Rs. 1500 which has now accumulated to Rs. 6000 nearly.

"What are you doing?" said the father to the eldest boy. "You please mind your business, sir, and leave the boy to himself; the whole of last night he was suffering from fever," said the mother. "Father, teacher wanted school-fees," said the son: "Damn you, ask your mother." Son—"Mother, teacher asked me to be at the Sports ground at 5 P. M. with one rupee. If you don't give me, I will drown myself in the tank." "See father's pocket and take whatever there might be therein."

"Who are you all?" "I come from the cloth-dealer with his bill" "The cloth faded in a month" I am from Dr. Rao for payment for a long-standing bill". "Tell your master that the patient whom he treated died." "And you, sir?" "I

have taught your boy for six months for nothing." "The boy was not promoted, dont you know?" "However, you all come on the next pension day. All—" "How many such days have passed!" "Impertinent! Get away!" (Rising to beat them).

The Post-Vyasaroya Age.

Sri Vadi Raja was both a saint and a singer, a master of melodious composition and logic. He was a gifted composer, his verses rolling with Byronic vigour and intensity of volume. All his songs end with the Mudrika "Hayavadana." Some of his well-known songs are "Byaga Baro"; "Indirarasa, Chandra Mandala," "Saaride-no Na Ninna, Venkata Ranna". The chief trait in his songs, as in those of other Bhaktas, is the element of fervour, Bhakti raised to white-heat. When he offered Kadalai poorna Naivedya in a plate on his head held with both hands, Hayagrivamurti used to take it with His fore-legs planted on his two shoulders! *Rukmanees*, *Vijaya* and *Yukthimallika* are two of his major works. He undertook on foot an arduous journey to all sacred places described in his *Theertha Prabandha*—that inimitable necklace of pearls. *Vaikunta Varnanai* is another master-piece in Kannada. He lived to a good old age. He left his body a day prior to the demise of his guru Sri Vyasaraja. "*Vadi-rajogataha*"—was the news carried to Sri Vyasaraja who exclaimed "*Vyasopi Gataha*"—"Then Vyasaroya also has gone." No two people spread the gospel of our religion with such effect as these.

A controversy has been raging regarding the future status of Sri Vadi

Raja about whom Sri Vija Dasa says:-- "Ajapadakeruha, Rujuganajeevothuma, na Padake Baruva Vijaya Vittaaladasa". The controversy has often degenerated to unedifying fanaticism. Vadiraja's unique greatness however, remains like Everest among the clouds.

Sri Vadiraja was a great constitution. builder. The institution of the *Paryaya* system of pooja to Sri Krishna at Udipi is ascribed to him. He raised a Dhwa-jastambha at the head-quarters of his rival religionists.

Kumbakonam Revisited:

It is one of those unfortunate places that have by ill-luck acquired an evil reputation. A Dictionary has equated it into deceit or cunning; a college professor by an ill-timed reference to it in his class-room raised a storm at a protest-meeting. But a pretty long stay here would convince anybody that it is neither better nor worse particularly than many another place. But the origin must be kept in mind to estimate the worth of any place.

Tradition ascribes to it a sanctity even higher than that of Kasi. Sins committed in other places get dissolved by a stay here, of course, with appropriate consciousness. The sanctity is due to the Mahamakham Tank with Punya Theerthas, the temples to

kannkes (the Nine Goddesses) on its banks, the Temple of Amirta Ghateswara (Kumbheswara) and Mangalanayaki, the Goddess ever dispensing Good, Saranga and Chakrapani, the sacred Cauvery winding, when full, amidst groves of palm and mango and making this district the envy of others; and the Brindavan of Vijayendra standing in eternal tapas in the Kasyapavana with the Kasyapa Theertha in front, amidst the serenity of areca and cocoanut palms—these endow Kumbakonam with its unique merit in the eyes of the pious Hindu. In a sense, it is the Triveni of Indian culture and philosophy, the three schools meeting in complete amity as well be evident in Vedic recital processions before and behind deities in the streets.

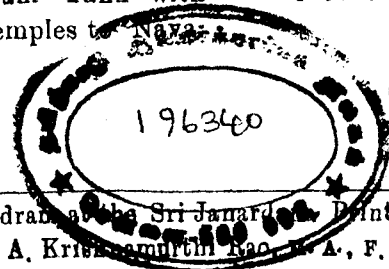
Interesting intellectual duels went on here merrily between Vijayendra and Appayya Dikshita. The Kama-koti Peeta here is presided over by an enlightened Swami who is incessantly keeping the ideals of Hinduisim before the masses during his unceasing tours.

(To be Continued)

Subscriptions received with thanks from Messers:—

T. C. RANGANATHA RAO, Retd. Auditor,
Srirangam.

C. R. RAMACHANDRA RAO, Postmaster,
Cuddalore. O. T.



THE MADHWA MESSENGER



EDITOR:

C. A. Krishnamurti Rao, M. A., F. R. ECON. S.

All remittances to be sent to:

Managing Editor

MADHWA MESSENGER

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SINGLE COPY ...
ANNUAL SUBSCRIPTION

As. 0—3—0
Rs. 2—0—0

MAY 1941.

Vol. III.

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Sri

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5, Reddi Rao's Tank South,
Kumbakonam.