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THE MANAGING EDITOR,

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KUMBAKONAM.



Harikathamrita Sara— Bhojana Sandhi.

8. **Kapila** Narahari Bhargavatraya Vapusha Netradi Naasikaasyadi Saphara Naamaka Jimheyali Dantadali Hamsa-akhya! Tripadipaadya hayaasya Vaachyadolaparimita sukhapoorna santata Kripanarolagiddavaravara rasasweekarisi koduva—

Under the name of Kapila, the Paramatma pervades the whole human and animal system in bone and marrow. As Narasimha, He remains in the eyes; as Parasurama he is in the nostrils and the face. In these three forms, he inspires action. *Tripadipadya*—praised by the three Vedas (omitting the Atharvana) and by the Gayathri which is also known to have three paadaas, Sri Haya-griva presides over the facial organs and distributes the rasas endowing the system with Gnana. This knowledge must occur both while one feeds himself and others.

9. Vasudevanu valahorage Avakaasa Koduvanabhashthanaagi Rama sametha vihaaramalpanu pancharoopadali Aasaroruha sambhavaabhavavaasavaadyam-araadi chetana raasiyolagiha nendu arithavanaikovidanoo—

With his consort Rama, Sri Vasudeva is both in and out of us: Nabhashthanaagi-pervading the Aakaasa in the throat, in the name of Vidya controlling the entire machinery of feeding and drinking. He sports in his five roopas like

Aniruddha etc. In other five forms also He controls—1. The Rijugana beginning with Brahma 2. The Rudras 3. The Karmajas 4. Aajaanujaru and Devagandharvas 5. The Manushyas upto the meanest blade of grass. This He does with His six Roopas beginning with Sankarshana. All this is pastime for Him. Aasaroruhabhava etc—Brahma, Rudra, Indra and such Devas. He who understands His presence in all these must be understood to be a real Gnaani ie. He is a gnaani who understands His presence in this manner.

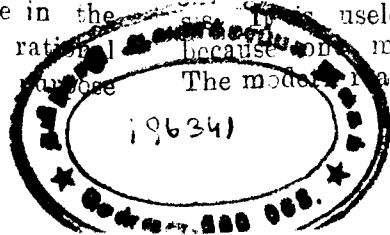
10. Vasudevanu Annadolu Nanashashadi Sankarushana Kritesa Parama-annadolu Ghritadolagippananiruddha: Aasuparnaamsaganu Soopadi Vaasavaa-nuja Saakhadolumoolesa narayananu Sarvatradalinelasihanu—

In rice taken as food, *Vasudeva* the Lord of Lakshmi devi by name *Maya* resides. In the Bhakshas, *Sankarshana* the Lord of Lakshmi in the form of *Jaya* resides. In Paramanna or Payasa the Lord of Lakshmi as *Kriti* Devi, by name of *Pradgumna* resides. In Ghrita or Ghee, the Lord of Lakshmi as *Saanthi*—*Aniruddha* resides. In Soopa or boiled Dhall, Garudaaroodha *Sri Krishna* remains. In cooked vegetables, He remains as *Upendra*. The details given above refer to the existence of God in various objects which are *cooked* while the previous list refers to such uncooked objects as milk, Ghoor, water, etc, the whole going to prove the universal exis-

tence of God in every atom of creation. It also shows the co-existence of Sri Lakshmi with her Lord both assuming various forms in varying objects. When Sri Vyasaroya wanted to show to the Pandits of his Mutt who were jealous of Kanaka Dasa's influence with Sri Vyasaroya, he gave each a plantain to be eaten unseen by anybody. Behind doors, walls and wells the plantains went down the throats of the Pandits, but Kanaka alone returned with the plantain unconsumed because, with the Abhimana Devatas, through whom Lakshmi and Narayana gleamed, witnessing every action of man, where is the place where *none* can see?

The Mimamsic view of action:

The causes of the activities of life are twofold. Thought and action are the main sources from which all life flows. But the true philosopher sees thought in action and action in thought. In his eyes, both these sources converge into a higher reality which is absolute and transcendental in its nature and at the same time real and capable of being experienced at first hand. But the Mimamsikas do not understand life in this highly Vedantic sense. They are materialists; they believe in the law of Action. They rely upon the solid plank of outward acts rather than on the slippery dreamings of the Brahnavadins called spiritual activity. The mind of man is inscrutable; his overt acts are only triable in a court of Law. Even the devil does not know the heart of man. Similarly the Mimamsaka does not believe in the unseen fruit of action. Every rational act must have some manifest purpose or fruit. He does not believe in the law of purposiveness without a purpose. Art for the sake of Art, and duty for the sake of duty has no meaning for him. Every act must have some positive purpose and definite fruit. Like the ordinary Englishman, he is thoroughly practical and does not believe in truth for the sake of truth, but opines that honesty is the best policy, as in the long run, it will pay you with compound interest to be honest and truthful. So the Mimamsaka makes a fetish of human action and holds that the final goal of human existence is to be attained by action and action alone. The next question that arises is, what sort of action leads to final beatitude? He answers this question by relying upon the Vedas as the sure guide in such matters. Dharma or law, according to him, lies in practising the mandates of the Shruti in performing the pious sacrifices which lead to "Swarga". Shruti or the Vedas are neither created by the deity nor by man. They are impersonal and as ancient as primordial matter, their authority being unquestioned by any man on earth or any God in heaven. Just as, even modern science believes in the mathematical definitions of a point, line and a plane without trying to establish them in fact, in the same way the Mimamsaka believes in the inviolable authority of the Vedas and accepts them as eternal as nature herself. Vedas are Apaurusheya, (uncreated by any being human or divine). This is the foundation of the Mimamsaka doctrine. The whole science starts upon this hypothesis. It is useless to go behind it; because one must start somewhere. The modern realist and chemist, who



believes in scientific research, has to rely upon the existence of matter as an objective reality and in the indivisibility of the Atom though both these are incapable of strict physical proof [Extracted].

Vayustuti.

देव्या देशप्रणीतिद्रुहिणहरवरावध्यरक्षोविशता-
द्यासेवोद्य ह्याद्रः सहभुजमक रोद्रामनःमामुकुंदः॥
दुष्प्रापे वारमेष्ट्ये करतलमतुंमूर्ध्निविन्यस्यधन्यं
तन्वनभूयःप्रभूतप्रणयविकसिताब्जेक्षणस्त्वेक्षमाणः॥

○ Hanumantha! Rama Nama Mukundaha Tvam Sahabhujam Akaroth:—Narayana who giveth Moksha blessed you with a position nearest to Him. Devyaadesa Pranithi Druhini hara varavadhya raksha vighata—you won his favour by serving Seetha and Rama by exchange of his ring and her choodamani and by killing the Rakshasas like Akshakumara who had won inconvenient boons from Brahma and Siva: and the Lord Rama with gracious lotus-like eyes looked on you with pleasure and gave you the position of Erahma; and laid his hands on your head by way of blessing you. You have thus won his favour in a rare manner. Aaseva Udyaddayardraha, prabhoota pranaya Vikasita Abja Eakshanaha: Dushprape Paarameshtye Moordhni Vinyasya Akaroth Bhooyaha Dhanyam Tanvan Tvam Eakshamaanaha: Abhooth. In brief, you are the chosen of the Lord and you have richly deserved His blessings such as He has never shown to others.

This sloka is of unique beauty because, the Pandithacharya draws a vivid picture of the happy meeting of Sri Rama and Hanuman where the

former places his hands on the head of the latter by way of blessing: What hands to bless! What a head to be blessed! How richly deserved! What *single-minded* devotion! What labour and what sacrifice! He had Darsan of Sita and Rama separately and together—the Lord of creation and His consort—a consummation so devoutly to be wished for and yet unattainable by any other than the *Jeevotthama*. This sloka reminds one of the whole of the Ramayana and condenses in one flash the entire glory of the Purana. What grander sight than Hanuman lying on the lap of Sri Rama and fondled by Him? Well has Sri Vadi Raja sung the lullaby to such a marvel of a child.—

Jo—jo! jo—jo! Jo Mukhyaprana,
jo jo Mallara Gantala Gaana jo jo Sakala
Siksha Kalyana, jo jo Sakala Vidya
Praveena—Jo—o—o, Jo—o—o.

Aa jagadali Baala Brahmachari
Moojagadali Kapirajyavanaali
Teja Mutthinakavacha Kundala Dhaari
Poojipara Rakshipe Kadanakke Maari—

Jo—o—o Jo—o—o.

Bhoomi Bhaarananilubide Kali Bheema
Kaama Keechakanakondai Rana Dhama
Kaamini Drowpadi Kanta Nirdhooma

Kaamitharthava Neeva Bhuja Bala
Syaama—Jo—o—o, Jo—o—o!

Soundarya Roopina Srimadananda
Thandai Hayavadananna mohada Kanda
Bandoo Udapiyalli Sthiravagi Ninda
Nidre maadya Hari Dhyanaagalinda—
Jo—o—o, Jo—o—o.

Arudra Darsanam.

So many crude stories have arisen about several of our popular festivals. Here is a version of this well-known festival associated primarily with Chidambaram and with each Siva temple.

Near Chidambaram was a primeval forest known as *Daruka Vanam* where several Rishis went on doing Tapas for ages. This land of Rishis was noted for their adherence to Karma even in preference to Bhakthi and belief in God. So they carried on a war against Parama Siva fortified in their belief in the efficacy of Karma which could dispense with god himself for all life and the future turned on what a man did. They first sent a magic deer which Siva kept in his hand under control. Nagasthra was similarly treated. A tiger similarly sent was put round his neck. Agni was sent but Siva gathered it in a bowl and subdued it. Then various Mantras of high potency were aimed at Him all which he kept in confinement in a *Damaraka* with which He produces vibrations that keep the universe spell-bound. Thus having vanquished the puffed-up Rishis and convinced them that even righteous action, however well-performed, was incapable of achieving the grace of the Lord without the higher belief in Him that transcends all action. In triumph and joy, Siva went on dancing to the delight of all beings in the universe. Hence He is known as Nataraja. This unique event took place in the month of Dhanu on the day of Arudra whose presiding deity is Rudra. Chit and Kanaka Sabhas are the places where the Gods assembled to witness the great dance.

Sri Bhagavata:

Birth of Sri Krishna and Durga,

Sri Krishna was born when the star Rohini was in the ascendant. Though it was night, the lotuses opened their

petals. Birds were singing and bees humming, celestial drums began to beat. Kinnaras, Gandharvas, Siddhas, Charanas, Vidyadhara women with Apsaras sang and danced. Devaki the mother shone like a Goddess, a full moon. Vasudeva and Devaki marvelled at the beauty of the child with Srivatsa and Kaushtubha jewels on its breast. Vasudeva in great joy resolved to make gifts of ten thousand cows. Then he began to realise that the child was no other than Paramatma himself and spoke thus into the Lord. "You have incarnated in my house for the protection of the world. Put an end to the Asura chiefs like Kamsa." Devaki had the same feelings as Vasudeva.

Sri Krishna then told Devaki that in her first birth during the Swayumbhava Manu cycle, her name was Prasni and Vasudeva, Prajapati, was known as Sutapa. Both of them performed Tapas for twelve thousand celestial years.

In response to their prayer for a boon Sri Krishna promised to become her son with the name of Prasnigarbha. In the next birth they were Aditi and Kasyapa and the Lord assumed the name of Upendra and Vamana. This was the third birth and a human form was taken to remind people of previous incarnations. So the Lord said they would do well to meditate upon Him as the Supreme Lord. Having spoken these, the Lord resumed silence.

At the same time as this, Yogamaya or Durga took her birth from Yasoda, wife of Nanda. Vasudeva miraculously came with the help of Durga out of the prison which had been strongly fastened with iron bars. A storm was brewing outside. The Yamuna overflowed

The Vaali Episode

By

K. Vasudeva Rau, B. A.

It is a moot question in the Ramayana whether Rama was not guilty in killing Vaali as he did from behind and without due notice to him. It was highly unchivalric, unheroic and unbecoming of the great lord of justice. In the conversation that takes place between Vali and Rama after the former was fatally wounded, Vaali questioned the propriety of Rama's action. The answer of Sri Rama is memorable.

As for the question of the rightness of his action, Rama said that as protector of his subjects, it was incumbent on him to punish the wicked and protect the weak. Sugriva stood in eternal dread of Vaali. He had the humiliation of seeing his wife raped by Vaali. This one offence was enough to justify his action. He had got a boon that whoever saw the garland worn around his neck from before him could never vanquish him. This fact was used by Vaali for unholy purposes. Rama's point of Dushta Samhara would be lost.

In fine, his treatment of his brother and his crime with his wife were unpardonable; and facing an enemy well entrenched behind such a boon would be out of question. So Rama had no other option except to do as he did.

Kumbakonam Revisited:

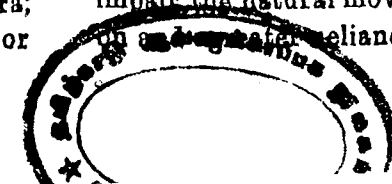
(Continued from the previous issue)

The art of recapitulation and repetition for deepening impressions was best known to our ancients. There is northern Mathura and southern Madura; northern Kaasi, and southern Kaasi or

Thenkasi, and Gangaadi Theerthas are recognised in more than one place. Kumbakonam has Kasi Viswanatha Temple. Our ancients found 'Tongues in trees, books in running brooks, and GOD in everything'

The number of Vedic scholars and reciters is conspicuously larger in this town than elsewhere. Sanskrit education receives attention in Pataalas and Matts. Pupils receive instruction from individual preceptors. There is a general atmosphere of classical Sanskrit learning preserved by Temples and Puranic recitals at which large crowds of men and women congregate and encourage by daily contributions of small coins and fortnightly contributions in rice which maintain the reciter fairly liberally. The number of temples here, large and small is greatest for a single town. The Parohits of the Tanjore Dt. know their business thoroughly and each one has his fixed customers. No ritual or part of it is omitted. The Sama Veda is daily recited in the Kumbheswara temple with appropriate swara and measure which is so fascinating to the ears.

Constipation:—Most people suffer, or have suffered, from Constipation and are aware of its evil effects. The effects of constipation mean nothing more or less than self-poisoning. The bowels perform the task of ridding the body of food residue and toxic waste-products. Unless this waste is evacuated by at least one good motion per day, poisonous waste matter may be absorbed by the system. Artificial aids to bowel function are dangerous because they impair the natural movement of the colon and greater reliance has to be placed on the natural movement of the colon.



ced on purges, with consequent harmful effects. Only proper Nature Cure treatment will arrest this devitalization.

Active cell life produces a great deal of acid waste-matter. The major part of this is eliminated in liquid form from the body by way of the kidneys, and is known as urea (urine). Ample proof of the value of a day of fasting as a means of eliminating excessive poisons from the body can be observed in the urine. The test is simple and consists of taking a sample of the urine, say in the evening, on the normal day previous to the fast, and on the evening of the fasting day. Label the two containers distinctly and after allowing the fasting day sample a few hours to settle, observe the greater quantity of sediment in it. This sediment will usually be found to contain uric acid crystals, etc., which have been clogging the tissues and poisoning the system. — *Health—Madras.*

Sri Raghavendra Tirtha:

(Contd. from previous issue.)

Reaching Pandharpur, Sri Raghavendra had Darsan of Vittala with whom he stayed for some time, offering instructions to Sishyas, and dispensing boons to those who stood in need. The following are the works of which the Guru was author:—

Isavaasya-Atharvana Upanishadvivaraṇa; Tatva Prakasika - Bhaava Dipa; Sudha-Parimala; Praatassankalpa Gad-ya; Mantrartha Sangraha. Rama-Krishna Charitra Manjari; Bhagavath Gitārtha Manjari; Prameya Deepika; Bhaava Deepika; Nyaya Deepika - Tippani; Chandrika Tippani; Pramana Pad-dhati Tippani; Vaadavali Tippani; Rig-ārtha Manjari; Bhaava Sangraha;

Taatparya Nirnaya Bhaavasangraha; Vyaakhyaana for Ambhrani Sooktha; Purusha Sooktha and Hiranya Garbha Sooktha; Gita Vivritthi; Rig Yajus Saama Vedavivarthi; Tatvamanjari; Nyaya Muktaavali; Tantra Deepika

Numerous miracles were wrought by our Guru. One may be mentioned here: In his tours, a local Raja met the Guru and presented him with a pearl necklace which the Guru threw in fire. The Raja regretted the incident. But the Guru brought the neck-lace fresh from the fire.

Vyaasopi Gataha:

Vyaasopi Gataha: Mr C. S. Srinivasa Rau Ex-Cashier, Imperial Bank of India, writes from Madura:—"Anent the above as found in your last number, I have heard a different version ie that the above was said with reference to Sri Vadiraja walking away with the Vighraha of Vedavyasa which was with Sri Vyasa-roya. Your present version is new: I and people like myself would be much obliged if you can throw more light on the above point".

In reply to the above, we wish to confess to our having heard from more than one reliable source the version as we have given. Besides, we have to ask why should Vadiraja think of walking away with the Vighraha? Is it not too mean for a high-souled person like Vadiraja to stoop to such dishonesty? In one of his songs he says "Yenna Antharangaḍa Malinava Ingisuvadendendoo—Wash away my inner dirt for ever and ever." Is such introspection consistent with stealth of such a precious thing and from such a person as his Guru?

Let us look at the other version. Can anything be so natural as that Vyasa-

roya who knew the worth of Vadiraja, should have been so far affected as to feel sad over the news of the end of Vadiraja? Vadiraja Gataha. *Vyasopi Gataha*—Vyasa-roya also is gone! That is more appropriate for two such souls as Vyasa-roya and Vadiraja.

Bhashya Deepika:

This is a work of rare merit by Jagannatha Muni otherwise known as Bhashya Deepikacharya whose mortal remains are interred in the Vyasa-roya Mutt Buildings situated in the Big Street, a busy thoroughfare of Kumbakonam. The building is in a deplorable condition and three of the well-known saints of Sri Vyasa-roya Mutt have found their eternal rest in these buildings. Bats throng the ceilings and have spread their ancient odour in the sanctuary.

The best known of these three is Bhashya Deepikacharya who occupies the central position. Bhashya Deepika is a commentary which is really a light illuminating the dark intricacies arising out of an attempt to understand the Brahma Sutra. It is the clearest commentary on the Brahma Sutra Bhashya and was written about 200 years ago.

Brahma Sutra is Veda Sutra or Sutra relating to Brahma which is synonymous with Veda. Relating to Brahma or Veda, it is of the highest importance.

During the Krita Yuga the Vedas were rightly understood: in the Treta one fourth of it was lost. What remained was lost entirely during the Dvapara Age for two reasons:—

1. want of proper preceptors. 2. owing

to the curse of Gautama towards whom the Rishis had shown ingratitude. But the result to the human race was disastrous. Hence Brahma appealed to Sri Narayana to save humanity: hence he took Avatar as Veda-vyasa and composed the Brahma Sutras. Vyasa did nothing new but made old things clear. But even these Sutras required further clarification and none was more competent to do this than Sri Madhwacharya the third Avatar of Vayu. Hence his first prayer,

नारायणं गुणोत्सर्वैरुदीर्गं दोषवर्जितं ॥

ज्ञेयं गम्यं गुरुं चापि नत्वा सूतार्थ उच्यते ॥

"Prostrations to the Lord Narayana, perfect in attributes, free from flaws, worthy of being known and attained; moreover, the prime Guru: Having made prostrations to such a one, the sutras are being interpreted."

The passive form in the last is to be noted, showing reverential humility. The understanding of this by men gives Ishtapraapthi and Anishta Nivritthi.

The Vedas were divided by Vyasa into four parts—Rig—24; Yajus—101; Saama—1001; Atharvana—12. The Brahma Sutras were made by him to determine the meaning of these. Hence they are Nirnaya Granthas. Though there are other Sutras like Jaimini, Panini etc., more importance is attached to Brahma Sutras; others are partial interpretations; Brahma Sutras are complete and all-round. Others are given the names of their authors; not so in the case of Brahma Sutras. Srimadacharya quotes additional authority for this fact from the Shaanda Purana. But our adversaries

have begun to assert that this was an interpolation by the Acharya. The late Holiness Sri Satyadhyana Sri padangalavaru, the undaunted champion of Dwaita, is said to have been challenged by one of them at Kasi. One of H. H's lieutenants was asked to refute the point. It was then pointed out that in a Grantha known as *Sruta-prakasika* one of Ramanuja's followers even a hundred years before the time of Sri Madhwa had made the same quotation from the Skanda. So, it cannot be reinforcement of Sri Madhwa. (To be continued)

Received with thanks the following subscriptions for Vol. V from Messers:—

Dr. S. R. Rao, 4th Road, Srinivasa-nagar. T. Koi.

K. Raghavendra Rao. Advocate, Coimbatore.

Dr. H. Srinivasa Rao, Zoological Survey of India. Kaiser Castle, Benares Cantt. —who writes:—“My congratulations on the tenacity with which you carry on your journal despite discouraging circumstances. Wish you all success.”

Books received:— Hari Bhakti Sara in Kannada—Text and meaning word for word. Names of author and printer and price not to be found.

Eternity of the Vedas or Veda Apourushyatva by B. Gururaja Rao, B. A., B. L., Retd. Sub-Judge, Saras-wathi Nivas, Visweswarapuram, Bangalore City. Price As. 4, While reserving

a detailed consideration of this very valuable publication for a future issue, we can at once say that it is a book which ought to be in the hands of every Madhwa especially as it makes difficult ideas clear as crystal for the very small price of As Four only.

(Continued from the 4th Page.)

her banks. Vasudeva carried Sri Krishna in his arms and coming to Nand's Vraja found the cowherds all asleep. Adi-Sesha held his thousand hoods as shelter against the rain over the child. Yasoda, Nanda's wife, believed that she had given birth to a male child while Devaki held that her child was a female one. This exchange of children so consummately brought about was for warding off the expected evil from Kamsa's hands.

1943 Nov. Events.

1. Mon:
3. Wed: Skanda Shashti.
8. Mon: Ekadasi.
9. Tues: Utthaana Dwadasi.
12. Fri: Kartheeka Pournami: Krithika.
23. Tues: Ekadasi.
27. Sat: Amavaasya.
1. December: Wed.

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