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The Madhwa Messenger.

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

VOL V

NOVEMBER—1943

NO. 10

Prospect and Retrospect:— We are approaching the sixth year of our existence. We do not propose to signalise the event by issuing any special annual number. Years come and go normally and at times even abnormally as the last one year or so which witnessed a crisis in the journalistic and allied concerns. So, no cause for extra jubilation exists, at least so far as we are concerned. The sincere adherence to the message of Sri Madhwa in an ever-widening measure is alone the acid test of the success of our venture.

We are fighting against odds. Our strength depends on the strength supplied by our readers. Few will have any illusion about any profit we are likely to make out of the venture. So far, it has been a labour of love and personal expenditure which we do not grudge provided there is adequate response. With health that cannot stand an indefinite strain and which might give way at any time or stage, the community would do well to share the burden partially or totally by stages and thus make the only English Dwaita monthly a continued certainty. The coming Madhwa Navami must decide the point once for all.

Vayustuti.

जधनेनिमेनाविधेनोबहुलबलकध्वंसनाद्योनशोच-
द्विगानुकोशगशैरसुविधितिसुखस्यैकचक्राजनानां॥
नमैतेदेवकुर्मः कुरुकुलपतये कर्मणाचमपामान्
किर्तिरं दुर्मेतीनां ययव ययचयोनर्मणा निर्मेनाथ॥

—२२

Now to the 2nd Avatar of Sri Vayudeva — Bhimasena. Hey Deva — Hey Bhimasena: Sathavipra Anukrote Paasahi Nighnenayena—You who are bound by fetters as: Yekachakra janaanaam—the Brahmins of Ekachakra-gramam whose ruler the Rakshasa Baka extracted the daily toll of the life of a Brahmin and thus lost all zest in earthly existence—asuvidhrithi sukhasya Vighnaha jaghna—Such loss of joy in life: Bahula Bala Baka Dhvamsanath—by the killing of the monster Baka Ekachakra Nagara inhabitants were rid of the pest of the Rakshasa Baka through you. Not only this, you killed — Durmatheenam Prathamam — the prince of evil-mongers Kimmara: Narmans Nirmamaatha—killed sportively, with ease Thasmai Kurukula Pathaye Te Karmana Urasa Sirasa Drishtva—Daniaakara Namaskara: Pranaman — Kurmaha—We perform. Note the plural. The Pandithacharya includes the whole brotherhood of Vayubhakthas at showing reverence. Purandara Dasa has in

his famous song—Koosina Kandeera Mukhya Pranana kandeera—Did you see the child Mukhyaprana? Bandee Annava Tindithukoosu Bakkaasurana Konditu: koosu"—the child ate a cartload of food and killed the monster Bakaasura.

A Marvel of Ancient Indian Engineering:

The month of Thula or Ippasi coinciding with October–November is sacred to the river Cauvery which emanates as a small streamlet known as 'Goat's Leap'—a goat can leap across it near its source—which, before entering the Tanjore Dt. widens into Akhanda or the undivided Cauvery just before the upper anicut where it divides itself into Cauvery and Coleroon both of which meet again at what is known as the Lower or the Grand Anicut whose origin, design, and construction are attributed to Karikala Chola who lived in the earlier Chola period and was one of the earliest builders of the Chola empire. Much of the greatness of the Chola Desa is said to be due to him. The historical, geographical, archaeological and engineering aspects of the place and structure deserve special and separate consideration.

The Kallanai is a place of pilgrimage for all Hindus particularly the Madhwas who are attracted to the place by an Anjaneyar in the midst of the uproarious torrential floods that rush through the forty and odd arches of granite where, from some convenient spot on or near the bridge, one sees the oceanic struggle of the waters creating an impression of jalapralaya during this season of the North East Monsoon and days of prolonged rainfall when Niruruthi pours his blast and empowers

wrath of incessant rainfall. Rushing, eddying, twisting, twirling, boiling, breaking into foam and froth, it is an unforgettable sight.

The Lower Anicut is a place which is visited by all Engineering students some of whom find a watery grave in the depths in finding sport amidst the waters. Some of them would have blossomed into Engineers of the first rank. But it is better to have seen and died than never to have seen the place at all.

The place is approachable from the Trichy and Tanjore Dts. in two opposite directions. From Srirangam it is 10 or 12 miles to the East; from Koviladi in the Tanjore Dt. it is about the same distance to the West. The latter is the more interesting journey as the road and the leisurely double bullock-cart take you through solitary jungle tracks. From Budalur on the Trichy - Tanjore line, by bus to Tirukkattupalli and to Koviladi. From Koviladi to Kallanai by country cart about ten miles. Thovur is a small village about two miles from the Anicut where there is a temple congenial to the genius and activities of Sri Anjaneya in the bed of the river with the waters storming and raving over and around the Anjaneyar who has an assured place of shelter in a small rock-built temple where there is provision for carrying on puja and Naivedyam which are done by a Madhwa priest living in Thovur and carrying on his pious work. The chatram at Koviladi as well as the Kallanai temple are under the supervision of Koviladi Rayars who are noted for their benevolence and faithful feeding of guests.

A sthala purana and tradition narrate a beautiful story about the place. About

a lakh of Brahmins suddenly burst into the palace of the Chola Raja demanding feeding. Lavish food was ordered. Doorvassa claimed immediate feeding even before the Brahmins arrived, on pain of a curse which however, took shape that he should have Brahma Hatya, Dosha. The Raja's grief knew no bounds. God Ranganatha came as a very old man and demanded food and shelter.

He was directed into the Raja's palace where he conveniently spread his bed and is still lying there. He was given food and nothing remained for the lakh of waiting brahmins. He apologised to the lakh relating the whole story but they all said in one voice. Our hunger has been satisfied; we cannot eat for several days more! Ranganatha demanded Appa—sweet cake—which was given. He is therefore known as "Appal Ranga". One hand is placed on the pile of Appa indicating appreciation and the other is raised by way of assurance that he is freed from the evil of Brahma Hatya Dosha! The place and the site are charming and awe-inspiring. Here is real India, the India that will survive cataclysms human and phenomenal!

Five streams are diverted from the head-sluice at the Grand Anicut—the Cauvery, Coleroon, Paamani being the more important of them from which the place derives the name of Mookkombu the three bends. Nature is here seen at its wildest and best.

Madhwa a Monist? Mr. H. N. Raghavendracharya of the Mysore University in one of his publications is out to prove that the Dwaita of Madhwa is Monism and Madhwa himself is a

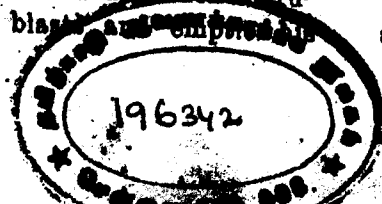
Monist. In the age-long controversy between Dwaita and Adwaita, it has not struck even the ablest of the latter that it could be proved that the two systems could be called identical. That would be the greatest victory for Adwaita. What could be more gratifying to the Defence counsel than that the plaintiff's lawyer should be adducing points that fortify the position of the former?

If Mr. Raghavendracharya, brought up in the traditions and literature of Madhwa, sincerely felt that Dwaitism was Monism and Illusionism, it is even now not too late to answer all the twenty-five contexts brought out in the book of Pandit D. Vasudevacharya and get exonerated from the charges of misrepresentation or perversion of truth, self-contradiction, and redundancy as are pointed out in the able review of Dr. Nagaraja Sarma in his review in the "Hindu" of 31st Oct 1943. It is a pity that the Mysore Professor should be so anxious to prove that Dwaitism is Monism "as if Monism is the only fashionable or rational world-view and one must be apologetic to present the Dwaitism, Pluralism or Theism of Madhwa." While the actions of 99 per cent of the followers of Illusionism are every moment of their lives based on Realism, an equal number in the Dwaita world practise what they cherish and preach. At least, practice and precept are never so wide apart as in the other case. Is Madhwa's Dwaitism really Monism or Illusionism?

Correspondence and Book Review:

Stray thoughts on current questions:—

Rationing is not any thing new nor difficult to devise or carry out. Rationing



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of a sort was first introduced some months ago which gave room for private profiteering and patronising partiality. This was due to a feeling that they would be victims of famine in articles like grain, sugar and kerosine. The mere talk of rationing induced people to hoard more and more from grain to firewood. Fuel was sold in the nights at prices which made people clamour for Government intervention. There should have been universal and vigilant rationing to avoid panic on a large or small scale. This exorbitant demand, not justified by actual need or foresight, has created a situation quite the opposite of what was aimed at. Not only has there been maldistribution but like the labouring ant, each has stocked in excess of individual need. Profiteering has been driven underground. Just like money in Banks which are ready to offer cash on demand, commodities should be offered whenever demanded in elastic quantities at a reasonable maximum price. The present situation is a multiple agony—exorbitant prices, panic in normal conditions, and the simplicity of people whose craze for stocking passes all comprehension. The more well to do, the greater the hoarding. It is a sort of mob-sense running riot.

The Strabaghi resolution has had a deserved fate and those who talked about it in the Commons and the Lords but wasted their breath and their time. It is the same old, old story and cannot bear further repetition. People here are not enamoured about Dominion Status which requires Dominion Consultation and other Dominions need not be worried over poor India. India must stitch her coat with her own cloth after mature

consideration. Too long has she stood at others' doors, a suppliant, forgetting that "nations by themselves are made."

The New Viceroy:— The utterances and activities of the new Viceroy Lord Wavell are highly assuring that the skies are getting clearer. After all, we have the right man at a critical moment in our country's history. Well-grounded hopes are likely to follow which Time should bring out. Nothing can give greater credit to the allied nations than fruitful efforts to bring about a contented world all round.

The Editor

Madhva Messenger

Sir,

I am surprised to read the reported criticism of the Jeer of the Ahobilam Mutt, on Madhva's view of Mukti. His reference to the "gaping mouth of Brahma" is, to say the least, inelegant and certainly not dignified especially as coming from a Pontiff and referring to an Acharya as great as his own, if not greater.

That apart, what is there strange or unacceptable in the view of Madhva? As Dr Nagaraja Sarma points out the company of Fourfaced Brahma is unavoidable in Moksha according to the Taiitiriya Upanishad.

That is not all. The Vedanta Sutrās of Vyasa refer to the doctrine (Karyam Badatirasya gattypapatten IV. 3) and both Sankara and Ramanuja not to speak of Madhva admit that it is so in their respective commentaries on * V. 3. 10,

Thirdly, according to all the commentaries, the Sutrakara cites the authority of an ancient Purana in support of the view:

ब्रह्मणा सृष्टे सर्वे संप्राप्ते न्तिसम्भरे ।

परस्यानो कुतस्तानः पविशानो पर पदम् ॥

Under B. S. IV. 3. 10 Sankara says that the prospective Mukta's sojourn in the world of Hiranyagarbha, get ripe knowledge therein and pass on *with him*. This is Krama Mukti.

The doctrine is thus known to all authorities. Brahma would appear to have the cosmic function of "delivering the goods" in virtue of his being the Son of God

ब्रह्मा देवानं प्रथमः सम्बन्धम् ।

यो ब्रम्हाणं विदधाति पूर्वम् ॥

His position is thus somewhat analogous to that of Christ in delivering the souls.

It is really sad to see Pontiffs deteriorating to the level of the so-called pinchbecks. Why blame the latter when the custodians of Sanskrit philosophy are so daring in their ignorance?

B. N. KRISHNAMURTI SARMA
Principal.

The Raja's College of
Sanskrit & Tamil Studies,
TIRUVADY.

The Secretary of the Tirupur Srīman Madhwa Siddhanta Sabha Writes:

At a meeting of prominent Madhwa residents of Tirupur, held at Sri Veera Raghava Perumal Swamy Temple, on Saturday, the 25th, September 1948, with Sri T. S. VENKATARAMANA AIYAR, B.A., B.L., as President, it was resolved that an Association named "TIRUPUR

SRIMAN - MADHVA SIDDHANTHA SABHA" be formed, for the advancement of the Madhwa community in general.

At a General body meeting of the above Sabha held on Sunday the 10th October 1948, with Sri T. S. Venkataramana Aiyar B.A., B.L., in the chair rules were adopted and an executive committee formed with Sri N. Gopal Rao, B.A., B.L., as President, Sri C. M. V. Jayendra Achar, B.A., B.L., Vice President and Sri R. K. Moorthy Secretary and Srīman N. Gururaghavandra Rao, T. S. Narayana Rao U. V. Krishna Rao, S. Krishnachar, A. Bhoovaraha-moorthy Rao, P. K. Sama Rao and P. Padmanabha Rao as other members. Another resolution was also adopted with a view to take necessary steps for building a temple of Sri Anjaneyaswami. It was proposed to be built at a suitable locality in Tirupur to facilitate the aims and objects of the Sabha.

Veda Apaurusheyatwa:

The "ETERNITY OF THE VEDAS" by Sri B. Gururajah Rao, Btd Sub-Judge, Bangalore, embodies the arguments of Srīmad Acharya on the Veda-Apaurusheyatwa and Veda-Nityatwa. The tenets of the Dwaita System are also incidentally referred to and explained. Seeing that the third Pramanam of Srīmad Acharya rests on the two principles, a concise treatment of the two subjects in English is really of great help to English-knowing Madhwās desirous of understanding the principles of Sri Madhwa's system. The authorities quoted from various sources and from the Scriptures give an unmistakable idea of the subjects treated. It is clothed in easy English so that an ordinary lay man can understand it easily.

Jaimini Sutras bearing on the two subjects and Sayanacharya's commentary thereon might have been quoted here and there where the arguments agree by way of adding to the strength of the arguments, as the Sutras of Jaimini are common to the three schools. Sayanacharya in his introduction to his own commentary on the Big Veda discusses the two subjects in refuting the position of the opponents who say "नहि वेदः प्रमाणम्". He discusses the two subjects on the authority of the Jaimini Sutras.

In discussing the theory of knowledge, the theory of perception by the Jiva is discussed and the authenticity of Vedas is established, by refuting the theories of the opponents. The *Sphota* theory which the opponents have recourse to in objecting to Vedantin's theory of cognition of identity is especially dealt with and refuted in detail proving that it is unnecessary to have recourse to a third thing as *Sphota* for forming a collective idea of the Varnas.

The theory of disintegration and reunion of "Paramanus" is so well explained and refuted in respect of the knowledge of identity. One may remember that Sri Jagannatha Theertha in his Bhasya Deepika refers to the subject when explaining the Bhasya on

"ॐ अनुस्मृतेषु ॐ"

The objection of some western scholar referred to at the end of Page 29 is met by Sayanacharya when dealing with the अपौरुषेयत्व. So also, the objection referred to at the end of Page 31 is discussed when dealing with the Veda-Pramanya. Sayanacharya quotes both

the Sutras "ॐ दृश्यते ॐ" II.1.5 and आ देशस्तु Sri Sankara's Bhasya on the Sutra ॐ अभिमानिष्यदेतु.... ॐ देतु आ II.1.6. in refuting the theory of opponents is also quoted in the foot-notes.

The get-up of the work is fine, the arrangement of the points raised being in proper order. The book is neatly printed. The printers and publishers are to be thanked for it.

C. R. RAMACHANDRACHARYA, B. A.

An Amla A Day

R. V. Lakshmi Ratan (Senior),
Mylapore.

Indian gooseberry (*phyllanthus emblica* linn, *emblica officinalis*), *amla*, *amlika*, *nelli-kai*, *usiri-kai*, is a moderate-sized deciduous tree, met with, wild or planted, in tropical countries. It is a native of India, Ceylon, Burma, Malaya, Java, China, etc., found up to an altitude of 4000 feet. It is sometimes grown in gardens.

Amla as a Foodstuff—The matured berry is used in this country, from time immemorial, as food in a fresh and preserved condition. It is eaten raw, prepared as a pickle, made into *muraba*, or cooked as a sweetmeat with jaggery. In Hindu households, the custom of making *nelli-mulli* (*amla* dried in the sun and then their seeds removed), preserving it when fresh ones are not in season and of using it in food preparations is still in vogue. In *Andhradesa* it is one of the items of the preserves made and stored for use throughout the year. The intake of raw, uncooked *chutney*, *pashadi* or other dishes, made up of fresh or dried *amla* on *Dwadasi* day, after *Ekadasi* fast, is obligatory.

Amla as a Medicine—It is very highly spoken of in the ancient medical literature of India as a valuable therapeutic agent. It is mentioned by Chakralatta; and in *Bhavaprakasa*, many preparations in which it plays an important part are described at length. It is used in *Kayakalpa* treatment, and in making *Chavanaprasa*; a reputed medical preparation. According to *Vaidya Manorama*, its (dried berry) powder, mixed with honey or ghee and taken daily at night, will make an old man young. Dymock states Mohamadan physicians esteem it equally with the Hindus. They describe it as astringent, refrigerant, cordiacal, and purifier of the humours of the body. The fresh fruit is used in Turkey in inflammation of the lungs. A *sherbat* made from the fresh fruit, with or without raisins and honey, forms an excellent cooling drink that has a diuretic effect. The special opinion of Jivil Surgeon D. Basu, Faridpore, quoted in Volume VI, Part I of the Dictionary of the Economic Products of India by George Watt, was as follows:— "In some cases of disturbed cerebral circulation attended by a burning sensation at the crown of the head, a tendency to headache, confusion of thoughts, and probably loss of hair. I have used, with great success, mustard oil in which *amla* fruit had been allowed to remain for sometime. The oil so prepared was applied on the head; in a few days the burning sensation diminished, the mental faculties became relieved of confusion, and in two cases the hair grew very rapidly on the part." A fixed oil obtained from the berries strengthen and promote the growth of hair. The dried fruit is useful in haemorrhage, diarrhoea and dysentery. In Persia the juice of the fresh fruit is employed as vermifuge;

it is generally given in doses from 1 to 3 drachms. The juice of the fresh fruit mixed with ghee is a good restorative tonic. The seed burnt, powdered and mixed in oil is a useful application for scabies or itch. The leaves are in Baroda, used as infusion with fenugreek seeds in chronic dysentery and as a bitter tonic. The essential oil distilled from the leaves is employed in perfumery. According to Ainslie, quoted in Watt's Economic Dictionary, "the umbellated yellow flowers of this species have an odour much resembling that of lemon-peel and are supposed, by the *Vaidyans*, to have virtues of a cooling and aperient nature." Ayurvedic and Unani physicians should be consulted in regard to these and other preparations and of using them as medicine.

Health—Madras

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C. N. Vasudeva Rao, Copyist
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C. M. Raghavendra Rao, Bedford
House, Vepery.

Rajasevaprakashta Y. K. Ramachandra
Rao, Mysore.

1943 December Events:

- 1 Wed.
- 7 Tues. Kaisika Ekadasi.
- 8 Wed. Bharani Deepam.
- 9 Thurs. Arunachala Deepam,
Vishnu Deepam.
- 15 Wed. Dhanus Ravi.
- 23 Thurs. Sarva Ekadasi.
- 26 Sun. Sarva Amavasai.
- 27 Mon. Pushya Suddham.
- 31 Fri.
- 1st Jan. 1944.

Reflections on the Brahma Sutras

Guroonchapi:- One who is Guru also. The reference is to Narayana who has already been referred as Udeernam, Gneyam, Gamyam etc. Not only is Narayana *Sarva Gunaihi* and *Dasha Varjitham* but He is also *Guru* the supreme preceptor. The plural in Indian languages is used out of deference, though only one person is referred to. Hence *Guroon*. It has been the hoary custom in India, latterly given up with disastrous effects in imitation of Western individualism, to begin any work daily or special with invocation to the Guru, mother, father and the Gods. *Matr Devo Bhava! Pitru Devo Bhava! Acharya Devo Bhava!* Matha, Pitru, Guru, Daiva is another classification where Guru occupies a place next to the parents and the gods. Today, so far has human arrogance gone that people speak in a jeering tone of God or Guru. Hence life today is rudderless, storm-tossed. "Knowledge comes but wisdom lingers." The Guru is the link between the past and the future with the narrow present between. Let India revive her devotion to her Gurus—the genuine gurus—and she can be great once again without allowing other selfish people to shape her destiny. Thyagaraja has his famous lines "*Sad-guru Leka*—without the true Guru etc"

Aapaada mouli Paryantham Gurunam Akrethim Smareth—from foot to head the entire form of the Guru must be thought of. India is never tired of paying tribute to her chain of Gurus—Guru parampara.

Deference to the Guru and the husband forbids the Sishya or the wife from naming the Guru or the husband.

It is the sign of greatness to pray not only for oneself but for the rest of humanity. Sri Jagannatha Raya has *Karunipudemagai Mangalava - Yemage*—for us: Kanakadas—*Rakshisu Namma-nanavaratha*. Knowing more of divinity they plead for their weaker brethren.

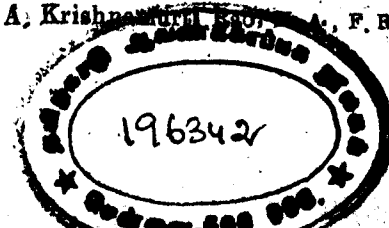
Nathva—having paid respects: note the traditional reverential humility with which knowledge and Guru are approached.

What are the traits of a Sutra? A sutra must have the utmost condensation capable of elaboration and elucidation in imitation of the economy of nature as seen, for instance, in a mango, a coconut etc. The packing is most efficient and flawless besides containing the nucleus of future growth over generations. Hence the series of Tika, Tippani, Vivarana Bhashya etc. which is a process of unravelling the mysteries of the numerous layers of covering intended for the protection of the valuable thing within. The following are the attributes of a Sutra:—

Few words; definite; covering various shades of meaning; comprehensive; free from fault of language; these are attributes of Sutras according to experts in Sutras.

(To be continued.)

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