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VOL V

DECEMBER—1943

NO. 11

On the nature of Brahman.

By S. Bhooovaramurti Achar.
B. A., B. L.,

[Continued, after an unavoidable interruption, from May 1943 issue].

What is meant by God being said to be Nirguna, Nirakara, has been already explained. A cow has gothwam. A man has the quality of manhood. Similarly, Brahman must have the quality of Brahmanhood or Brahmuthwam. But adwaita Brahman has not even this quality. Verily, then it is a mere name like a hare's horn without any substance behind it. We should rather believe the Sruti which gives the reason for the Supreme Being being called Brahman, "Why is He called Brahman? because the attributes in Him are countless"

अथ कस्मादुच्यते ब्रह्मेति । बृहतेक्षरिन्
गुणः ॥

The adwaitins contend that Brahman is of two kinds (1) Saguna or lower Brahman (2) Nirguna or Higher Brahman and state that the former alone is the subject of the Vedas and other scriptures and knowable by them and not Nirguna Brahman.

द्वे ब्रह्मणी निर्गुणं सगुणं च सगुणमेव परात्परं
पुरिशयं पुरुषमीक्षते इत्यादावीक्षणीयं त्वेनोच्यते ।

But nowhere in the whole range of scriptures such a distinction has been made. All of them speak of only one Brahman who is both Saguna and Nirguna. Saguna; because, He is full of all auspicious, flawless qualities and Nirguna because He is devoid of qualities of matter or prakriti. Sri Krishna says to Arjuna, "I shall tell you what is to be known by knowing which you will get immortality" and then proceeds to describe Brahman as that to be known XIII 13.

ज्ञेयं यत्तत् प्रवक्ष्यामि यत् ज्ञात्वा मृतमश्नुते ।

He does not say that there are two Brahmanas. One Saguna and another, Nirguna, one that is knowable and expressible and another unknowable and inexpressible. He speaks of only one Brahman who is beginningless, supreme etc who is both Nirguna and Gunabhoktru (enjoyer of the essence of gunas) who is knowledge XIII 13—19.

निर्गुणं गुणभोक्तृ च ज्ञानं ज्ञेयं ज्ञानं गम्यं ।

Who is that Supreme Being, the Supreme Brahman? Evidently, Sri Krishna. Arjuna addresses Sri Krishna as Brahman the supreme X 12

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

"Brahman is one only without a second" is the Sruti.

एकमेवाद्वितीयं ब्रह्म ।

Mandookopaniṣad says, "He is the eternal of eternals, the intelligent among the intelligent, one among many, the eternal bliss which is only for those who see him, the giver of fruits in their hearts-

(To be continued)

Harikathamrita Sara- Bhojana Sandhi:

10. The following Bhagavath Roopas are to be found in the following articles of consumption which must be of the Saatvika type:-

Vasudevamurti	...	Anna,
Sankarashana	...	Subhakhshadi- gila
Pradyumna	...	Paramanna.
Aniruddha	...	Ghrita.
Sri Krishna	...	Soopa or boiled dhal-
Upendra	...	Vegetables.
Sri Narayana	...	In all articles of food.

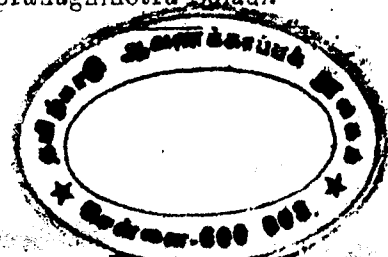
11. Aganitaatma Subhojana Padarthagalavalagai akhanda vandondagalinalu Ananthamsa dindali Khandanendenisi: Jagadi jeevara thripthi badisuva swagathabhedha Vivarjithana Earvage-yaroopavanarithubhunji arpisavana digai.

Sri Paramatma with his peculiar Avayava and aakaara and with his numberless forms is present in every article of food, whole and in parts, and through these He feeds every animate thing with the essence of food, Himself appropriating it and nourishing the body of animate things. His presence in parts of the food is recognised as *Khanda Roopa*; in the whole as *Akhanda Roopa*.

Thus in every object or Padaartha, His two forms, *Khanda Roopa* and *Akhanda Roopa* are recognised. Similarly, in every body: Thus Bhagawadroopa is to be recognised in a two-fold form—in the object and in the body — both of the same nature: the same Paramatma; with this knowledge lay at the feet of the Lord whatever you consume. The recognition of such dual presence—in the object consumed and in the consumer, in part and in the whole — gives one the most perfect understanding. The whole — internal and external world becomes illuminated wonderfully with His presence which is not anything vague, hazy or nebulous but which is definite, clear and eternally active.

12. Eapariyalarithumba nara nithyopavasi Niraymayanu Nishpapi Nithya-mahatsuagnalacharisidavanu: Popadippadu Bappadella Ramapathigadhishtanavennu Kripapayonidhi Mathalalithuhajananiyanthe; The man who eats his food with such a detachment and understanding is a Nithyopavasi; Niramaya-free from any dislike of God; Nishpapi-free from sins; Nithya Mahatsuyagna galacharisidavanu—One who has been performing great and pious yagnas for propitiating deities.

Popadu Ippadu — Agnana disappears: Sugnana remains. Bappadella Ramapathigadhishtanavennu — whatever comes, regard it as being under the direction of Ramapathi the Lord of Rama who resides in every heart. Then will the Lord ever listen to you like the mother watching tenderly over the activities of her child. Sri Vijaya Dasa has two Suladis—Pranagnihotra Suladi and Panchapranagnihotra Suladi.



Reflections on the Brahma Sutra Bhashya:

Who is the person competent to undertake this *Brahma jignasa*? Who is the *Adhikari*, in other words? Four fundamental points are brought out in this connection. In any inquiry, the points to be determined are:—*Adhikari*, *Vishaya* or subject-matter, *Prayojana*, and *Sambandha*. The *Adhikari* is one desirous of *Mukthi*. The *Vishaya* is *Brahma* or *Narayana*. *Prayojana* is the *Pratipadaka* or one who worships Him for attaining His grace.

How are the *Brahma Sutras Pramanas*? The authoritativeness of the *Brahma Sutras* is established by making out that they are (1) *Apthimoola* or friendly counsel. (2) *Sruti Moola*—Originating from *Srutis* or *Vedas*. (3) *Yukthi Moola*—convincing to Reason. There cannot be a greater *Aptha* or friend than *Vyasa* the *Avatar* of *Narayana* the author of *Brahma Sutras*.

Why acclaim *Narayana* as the Supreme being? Why not *Brahma* or *Rudra*? The *Vedas*, and *Puranas* make more frequent references to *Narayana* as the supreme being. The ten *avatars* are those of *Narayana*. To make out that any other divine being can have this pre-eminence is opposed to numerous other contexts. In daily practice, we say *Haribi Om! Namo Narayana!* The best known of the *Sahasranamas* is *Vishnu Sahasra Nama* which is a part of *Mahabharata*.

Nathva: Must be taken after each one of the following:—*Narayanam Nathwa* (Prostrations): *Gunairudeernam Nathwa*: *Dosha Varjithan Nathwa*.

Atha: अ is an auspicious letter. अथ, therefore is an auspicious introduction.

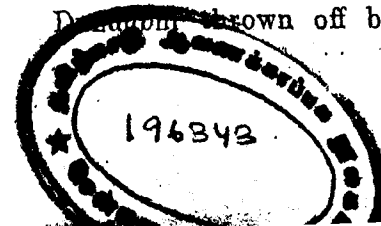
Nathva Guroomscha: Having performed *Sashtaanga Namaskara*: *Soottharthaha*: The gist of all the *Vedas* including *upanishads*, *Itihasas*, *Puranas*, the meanings of all of which refer to *Narayana*.

The four attributes of *Gunairudeernam*, *Doshavarjitham*, *Gneyam*, *Gamyam* are exhaustively dealt with in the first four *Adhyayas* respectively.

The Valli Episode

[The following is a reproduction of the relevant extract from *Adhyaya VI* of Sri B. Gururaja Rao's publication of *Sriman Mahabharata Tatparya Nirnaya* with Sri Vadiraja's commentary thereon. The English Translation by him makes the book invaluable and every *Madhwa* must be proud to possess a copy of this as well as that of Dr. Nagaraja Sarma whose "Reign of Realism" puts in a nutshell the essence of the works of Sri *Madhwa* in a comprehensive and masterly fashion. The prices are negligible compared with the intrinsic merit of each.]

Rama with *Lakshmana* got upon his shoulders smiling with love. [The smile indicates that there is nothing new in this for *Hanuman* as *Mukhya Vayu* carries the *Jiva* and the *Paramatma* abiding in each body when it passes on from body to body. And *Hanuman* went to the King of Monkeys and in the presence of fire brought about his friendship with Rama. Hearing then of his distress, the highest of the Gods made a promise for the killing of *Vali*, and *Sugreeva*, after promising the search of *Seetha*, showed the body of *Dhanu* thrown off by *Vali*. God



Rama seeing the fallen body and by merely moving the toe of his foot only by way of a little play, cast it one hundred yojanas away, and, by making the same (body) pierce through the earth, had all the Rakshasas residing in the region of Rasathala killed thereby.

Note—The corpse got this power by its contact with the toe of the Lord. (Sri Vadiraja)

Having killed with that corpse all those Rakshasas rendered immune from death by the strength of Siva's boon. He was told again by His friend frightened by Vali's strength, who pointed to the seven palmyra trees stronger than Vajra (Indra's weapon) which were Rakshasas.

He (Vali) was able to shake only each one of these trees but was not able to cut their leaves though he tried. Should you sever by one arrow all these (palmyra trees) standing slantingly, then you are capable of killing Vali.

A person is able to conquer another if he has four times the enemy's strength; he will surely be able to kill (the enemy) if he has strength exceeding one hundred times (that of the enemy). Therefore by cutting these trees the leaves of which could not be cut by the arms of the son of Indra (Vali), clear soon my doubt.

Hearing his words and knowing them (trees) to be Rakshasas who had attained by the favour of Brahma, bodies unassailable by all other persons and who had engaged themselves in unswerving penance to obtain the status of Brahma, Rama by a single arrow cut them all in a moment

On Rama of infinite prowess throwing quickly the sharp arrow after stringing the excellent bow and drawing it by his right arm, all those trees were at once reduced to pieces with noise.

That one arrow flung by the Lord after severing those trees pierced through the earth covered by mountains, and entered the seven lower regions, and burnt thereafter all those Rakshasas there named Kumudi who had been immune from death on the strength of Brahma's word.

Though this (exploit) was unachievable by others, still it is not wonderful for Vishnu of unlimited superior prowess, by whose direction only this world, comprising Lakshmi, Vayu, Rudra, Sesha who presides over time, and Indra who presides over action, is moved into activity.

Then after seeing the prowess of the Lord, the king of the monkeys, went with Rama in front to the town of his brother. Hearing the noise of his younger brother, Vali quickly came out of the cavelike town to meet him, though opposed by his wife.

Beaten by his (Vali's) fists, Sugreeva unable to withstand ran away quickly, and Rama also, observing strict Dharma, did not kill him (Vali), though well aware of all the affairs of the world, and told him (Sugreeva). "You could not be distinguished by me, one from the other, in battle."

Should Sugreeva eventually desire fraternal affection for Vali, I should not then kill the innocent elder brother. Anger among uterine brothers may not subsist long. Even if longstanding, it may cease along with the cause of it.

Anger between brothers generally comes to an end again at the impending death of either, and immediate punishment of either may cause lasting regret to the other. And so Rama, always free from any blemish, did not think it fit to kill him (Vali), now (in this fight).

Therefore, when enmity has arisen among relations, the death of them should not be caused quickly by the adherents of the other. It is only to illustrate this principle to the son of Ravi (Sugreeva) and also to avoid any possible future regret, Rama, knowing all this, did not kill him.

How can there be ignorance of this kind to Vishnu who is superior to Rudra, the director of all intellectual activities (of others)? Therefore only when firmly told by him (Sugreeva) again after his return, to kill Vali, He (Rama) threw his arrow hard as Vajra on the son of Indra (Vali).

On Sugreeva being differentiated by the son of Vayu only under the command of Rama by means of a garland, and on the arrow being flung by the lord of Raghus (Rama), the son of Indra (Vali) heard of its loud sound and, being struck by it on the chest, fell stunned at once like a mountain.

Should this my devotee see me even here, he would surely fall at my feet without hesitation. Killing one who has fallen at the feet is certainly not proper but at the same time his death has been requested by the son of Ravi (Sugreeva) desirous of kingdom.

Therefore the desire of one who has sought my refuge already should be fulfilled, while killing one who has surren-

dered at the feet is prohibited in the shastras.

Therefore hidden from view, I shall kill the son of Indra. For this reason, it was indeed, He killed, while remaining unseen.

What can this monkey (Vali) do even if seen, to One Who eternally controls the strength of the entire world, Whose body consists of strength and prowess which is infinite and undecaying, and Who is independent, and by Whom the bow of Isvara was broken previously.

While Vali lay unconscious Rama went near him and told him in gentle words "If you desire to live longer, I shall revive you." Saying "Oh thou Supreme Lord, who is there (so depraved) as not to wish death in your presence?" He (Vali) did not want it.

Having got his last rites performed through his son, the son of Ravi (Sugreeva) became the king of the monkeys. And thereafter, Rama also seeing the approach of the rainy season, lived along with Lakshmana in that sacred mountain for four months.

Vyasopi Gataha:

Mr. C. S. Srinivasa Rau,
Ex-Cashier, Imp. Bank of India

Apropos your statement on page 6 of your Journal for Sept/Octr, re Vadiraja Gathaha, Vyasopi Gataha, to mean that Sri Vadiraja left this world first and this news when carried to Sri Vyasaraja he is also gone the next day, please pub-

lish the following by way of contradiction and refutation:—

1. Sri Vyasaroja lived between 1446 & 1539 A. D. (93 years) and entered brindavan at Anegondi (Bellary Dt.)
2. Sri Vadiraja lived between 1480 & 1598 A. D. (120 years) and entered brindavan at Sonde or Sode (Sirsi Taluks).

As to the date of Sri Vadiraja, I would refer you to an article in May 1929 by Prof. H. G. Bringeri, B. A. (HONS) Haveri under the heading "An outline of Dasakoota" of the Journal "Madhwa Muni Dasa" (now defunct) and also in Karnatak Mandal series, Dharwar "Sad Katha" by Kamalapur Bheema Rao.

In verses No. 126 to 130 of "Sri Vyasavijaya" by Sri Srinivasa theertha, the immediate successor of Sri Vyasaroja, it is said during a visit by Vadiraja to Vyasaroja, the latter asked the former to remove nirmalya on Sri Vedavyasa adored by Sri Madhwa and he did this with devotion and left for Madhyathala with the idol of Vedavyasa. When Vadiraja's departure was reported during the day to Sri Vyasaroja "Vadiraja gataha" Sri Vyasaroja then said Vyasopi gataha. What actuated Sri Vadiraja to take with him the Vyasamusti was only under the prerana of Sri Hari and certainly not a crime.

Both the saints were aparoksha gnanis and they had the power to curse and bless. The object of each was simply to serve the Lord for a time and not with any ulterior motive as common folks surmise (vide page 34 of Sri Vadiraja Mahatmaya or life, 4th. chapter by Sri Srinivasa Bhatta, Udipi. Sri

Vyasa Roy, pre-deceased Vadiraja by full 39 years.

HEALTH HINTS

Immunisation:—

It is often found that there is an unjustifiable antipathy, if not positive fear, in the lay public to take preventive inoculations when dreadful epidemics break out in the form of cholera, small pox, etc.,

Of all the preventive measures against communicable diseases the process of immunisation of the body against the particular disease is considered to be the best. With the advent and improvement of science it has become possible to invent anti-infective inoculation to prevent diseases. The human body has itself a dominant power of resistance to any disease, yet it is not powerful enough to combat any and every disease when the infection becomes heavy and precipitating. Whereas if the body be immunised in time against a particular disease, it often has the power of checking the manifestation of that disease in the body, thus preventing an attack of the body from the infection. Even if the attack could not be prevented totally, at least, the gravity and fatality of the disease can be prevented. It is true that a person has to suffer from some form of discomfort due to such a preventive inoculation but judging the end result of prevention of the disease by the anti-inoculation, this discomfort is nothing in comparison with pain, discomfort and the havoc done by the actual causation of the disease.

Health-wasting habits of College Students:

Sound body and sound mind go together. Body comes first, and mind next. A diseased person, man or woman, is never seen to possess a sound, intelligent and shrewd mind. He is predisposed to every type of disease, and is occupied with the medication of his system. He does not live, but exists. On the other hand, a person, with a strong build, does not take chances with his life. He lives a strong man with an unimpeachable character; he automatically acquires the courage of his convictions and stands up to his self-respect. He allows no compromise of his social status in life. He is envied, respected and loved nearly by all.

Unfortunately, students do not realise the importance of good health, and particularly so in the age of the Survival-of-the-Fittest. They are miserably ignorant of even the fundamental laws of hygiene; their knowledge of human physiology and human anatomy is poor. They indirectly reflect on the system of education obtaining in the country.

Students are told that some of the cardinal factors of health are: fresh air and sunlight; adequate amount of work, exercise and rest and an adequate and well-balanced diet. They are told to forget these; they know to ignore these. Only a very few harness their knowledge to their actual life. Their most favourite pastimes are cinema shows, restaurant and hotel visits (mostly seats of evil), dignified gambling (like card playing with stake etc.), self-abuse, homosexuality, and baseless talks on sex. Generally they go to cinema shows with

ulterior objects. They do not derive any genuine pleasure out of the picture. Story, its purpose and execution—stage-setting, music and dialogue directions, photography etc.—lack all interest for them.

Out-door games do not form an item of their daily programme; these serve as stop-gap arrangements when somehow or other all city distractions fall through. Gymnasium is a place to rest the body. Picnics are seldom arranged; healthy discussions and genuine study circles are rare phenomena. Pursuit of knowledge cannot be said to exist. In short, the first two cardinal factors of health are violently violated.

— Health—Madras
Correspondence Etc.

Mr. J. Srinivasa Rao, member of the South Arcot Dt., Board and member of the Senate and Academic council, Annamalai University writes under date 10—12—43:—

In the booklet published by the Executive Officer of the Srirangam Temple, reference is made to a stone pillar with a temple of Sri Anjaneya as having been erected to mark the limit up to which the depressed classes could go. From inquiries made in proper quarters it is reliably understood that both the pillar and the shrine were put up to commemorate a victory won by Sri Vyasa Raja Swami. It is tragic to find that the place and the circumstances of its origin should have been so far forgotten as to allow those in influence and power like the Vishnavites and H. R. E. Board who must have passed it. I would strongly urge that if suitable steps are not taken by way of protest

and rectification, the evil will grow as it has done in the past and we as a community should be nowhere under such an attitude of self-neglect. Leaders like the Swamiji and Deshabbooshana R. K. Prasanna Venkatesa Rao, and others might move in the matter in time.

2. The appeal we made in last month's issue to make our journal a continued certainty has brought forth the following truly encouraging responses. Mr. K. Raghavendra Rao B. A., B. L., of Coimbatore writes:—**"The Madhwa Messenger"** ought not to be discontinued. We must concert measures to place it on a sound basis."

3. Mr. Kokkarasampettai Rama Rao has made a truly noble and notable announcement thus in remitting Rs. 25 (Twenty five) to the Editor:—

"On the occasion of the Bhoori Bhojana function connected with the anniversary of the death of my wife late Seethalakshmi Ammal, the following ("Small" amount—Kinchiddhirayam) is offered by me for your acceptance to meet printing expenses for the promotion of the great Madhwa Sastra."

May we be worthy of this rare confidence and may this great Sastra grow from more to more, thanks to such really devoted hearts! (Sat) 'Karma is the ferry to take us across the ocean of Samsara—Karmvai Thaarakavu.

Sudhanwa

Sudhanwa was the youngest son of king Hamasadhwaja of Champaka-

puri. He was a strict adherent of Dharma, singly devoted in conjugal love to his wife and bravest among the brave warriors, with an absolute love for God. He faced Arjuna on the battlefield and proved his mettle to the utter bewilderment of Arjuna, the veteran of a hundred battles and the world-renowned victor of the Mahabharata war. It was after that war was over that the great Horse-Sacrifice, Aswamedha, was performed for a formal recognition and acceptance of King Yudhishthira's universal sovereignty by all rulers and kings of the time. The horse was accordingly let loose to wander at will attended by Arjuna as its guardian leading a large and powerful army. The horse freely passed through many lands until it reached the outposts of Champakapuri where the horse was caught and the right of Yudhishthira as the king of kings was challenged.

(To be continued)

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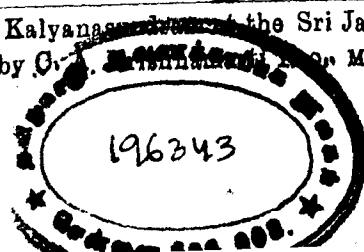
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