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NO. 12

The New Year.

We cannot think of a better opening for the New Year than the concluding para in the Editorial of the January number of "Health", Madras.

"When people cannot get even monthfuls, it is far-fetched to think of a balanced diet on which there is so much talk at the present moment. An unbalanced and starvation diet is bound to undermine the health of the people considerably. In the new year, our troubles are bound to increase and with it a deterioration in the health of the people. The *Health* has all along been pleading for healthful living and suggesting ways and means to that end. The present condition of the country is one that is bound to cause considerable anxiety. All that we can plead with our readers is that in spite of limitations and difficulties, people should follow, as far as is humanly possible, the lines we have laid down for healthful living and tide over the difficult situation that lies ahead. It is in that faith and hope that we wish all our readers and well-wishers A Happy New Year."

On the nature of Brahman.

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

[Continued from previous issue].

निर्यो नित्यानचेतनस्चेतनानां एकोब्रह्मना
योविदधातिकामान् तमात्मसुस्थयेनुपश्यति
धीराः तेषां सुखं शाश्वतं नेतरेषां ।

The Brahma Sutras six to eleven of the 1st pada of the 1st adhyaya point out the reasons why the Brahman who is to be enquired into I 1. who is the author etc of the universe I, 1. 2 who is to be known by the scriptures by proper harmonious interpretation 1-1-3 and 4 and who can be seen and is therefore expressible, should not be taken to mean as Saguna Brahman. Without going into details, the reasons given are briefly 1) the words Atman, Brahman, Purusha etc which all mean full or perfect have been used in the texts with reference to the above Brahman I. 16 ओं गैणस्वेन्नात्मशब्दात् (2) devotion to that Brahman is stated to be the means of final release I 1-7 ओं तन्निपतस्यमोक्षो-
पदेशात् (3) that Brahman is required to be constantly kept in mind and to be known but never to be neglected 1-1-8 ओं हेयत्वावच्छेद (4) on account of His merging within Himself it cannot

be that the pure nirguna Brahman merges into the impure Saguna Brahman 1-9 ओं स्वाम्ययात् (5) no part of the scriptures speak to the contrary. ओं गतिसामान्यात् (6) there are Srutis which directly speak the same Brahman as nirguna also I. 1-11 श्रुतत्वाच्च

Vayustuti:

**Nirmrithnannatya Yatnam Vijara-
vara Jaraasandha Kaayaasthi Sandhi
Nyuddhetam swaddhareva Pasumivada
Mayan Vishnu pakshat Dvideesam
Yaavathpratyakshabhootham Nikhi-
lamakha bhujam tharpayaamaasi thaa-
southaavathya yojithaipthya Kimuvada
bhagavan Raajasooayaaswamedhai.**

Hay Vijara Vara—O thou highest of the Gods Bhimasena who art free from heart-aches of any kind; Jarasandha Kaayaasthi Sandheen—the bone-joints in the body of Jaraasandha: Athyayathnam Nirmrithnausan—in the hand-to-hand fight with him, you broke with ease and thereby performed a holy yagna by killing the king of Daityas, Jaraasandha: Pasumiva Damayan pratyaksha bhootham—in the presence of the Lord, you sacrificed as a sacrificial animal and thus—Nikhilamakhabhyam tharpaveamaasitha—pleased the lord of all yagnas: Hey bhagavan—O thou worshipped of all the gods like Rudra, Indra etc: thwaya Asou Raajasooayaaswamedhyathriphtha Ayojikimuvada—Tell us whether by such an act on your part, He who absorbs all the offerings of yagnas i.e. Sri Krishna was mightily pleased?

During the mushti Yudhaya with Jarasandha Sri Krishna was present. Jaras-

sandha was killed, as the sacrificial offering and He, Sri Narayana, whom all offerings reach remotely and indirectly personally witnessed and accepted the offering immediately and on the spot i.e. the act received the approbation of the Lord because it was in accordance with Harisankalpa—the destruction of Evil-Dushta Nigraha in doing which Bhimasena acted as Hari's chief minister. Sri Sripadaroya calls Baka, Jaraasandha etc., as Lokakantakas—pests of the world-23.

Sri Bhagavatha: Jubilant at Krishna's Birth.

The Gopa women hearing of the birth of a son to Nanda and Yasoda rejoiced and flocked to Nanda's house in their best apparel and with various presents. Cows, Oxen and steers were decked. The Gopa women applied collyrium to their eyes, and dancing all the way reached Nanda's house. They pronounced benedictions "Live for ever and ever!" and sang and danced in hearty mirth. Nanda presented everybody with cloth, ornaments and other choice gifts. Prosperity smiled on the Vraja of Nanda. Vasudeva and Nanda embraced each other in mutual happiness. Vasudeva then warned Nanda and other Gopas that it was dangerous for them to tarry there longer, for no one knew what turn the anger of Kamsa might take. So they all started to Gokula.

But as Vasudeva had already hinted, a new danger presented itself to them. Pootana was a terrible demoness who delighted in killing babies. Instructed by Kamsa he assumed a new form,

beautiful woman, and entered Gokula. The whole of Vraja was in ecstacy at sight of her. She came to see the lord and took him on her lap. She suckled him with her breast besmirched with poison. The Lord who was no ordinary child sucked her life. She cried in agony but her life was soon out. She fell in the open yard in her real form as a demoness.

Sudhanwa.

(Contd from previous issue).

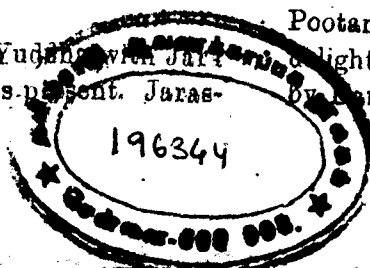
The horse let loose by Hamsadhwa reached Champakapuri where it was tied by Hamsadhwa's men. A general order for war was then issued on Arjuna's forces entering it. In Champakapuri every body was asked to be ready to resist the enemy on pain of being thrown into a boiling cauldron. Every body was surprised to note that Sudhanwa did not turn up. So the King commanded him to receive the punishment. Like a true hero he sought permission of his parents but his young wife detained him, as she feared that he might not return from battle. With the lord's name on his lips he marched to the cauldron. Sankha & Likhita the two ministers who smelt an intrigue to save the prince threw a cocoanut into the cauldron to test whether it was boiling. The cocoanut burst into two parts each striking the head of the ministers. Sudhanwa came out of the cauldron at the command of the King who saw that his son was saved by an act of God to whom Sudhanwa was most devoted. Then they all marched against Arjuna's forces. Both Arjuna and Sudhanwa were devotees of the Lord. Arjuna vowed to cut the head

of Sudhanwa in three strokes of his arrows. The first two were cut off by Sudhanwa but the third was equipped with the mantra of Rama, Brahma in the rear, Kaala in the middle and Krishna in the forepart. The arrow was broken by Sudhanwa but his head got split into two but the headless body continued to fight killing thousands and finally fell at the feet of the lord who absorbed it in His Divine body.

Harikathaamrita Saara: Bhojana Sandhi.

Aareraadu, Saavirada Melinnooru Aivattheradu Roopadi Saarabhokthani ruddha Devanu Annamayananipaal Mooreraaduvare Saavirada Mel Moora-dhika Naalvatthu Roopadi Thoruthiha Pradyumna Jagadolu Praanamayanagee—13.

From the first to the 12th stanzas the granthakartha dealt with the way in which the act of taking in food was to be regarded in the light of God's activity in our body. Now we pass on to the consideration of the pervading of the human body by forms of God in its two parts, Annamayakosa and Praanamayakosa. Annamayakosa is that derived from Anna or physical food. They are made up of two Kosas—one made up of Vayu, the tongue, the taste, and water; the other is made up of Upastha, Ghandha, smell and earth. The Abhimani Devatha of Annamayakosha is Aniruddha pervading this Kosa and here receives worship from Bhodevi, Sanaischaya, Varuna and other Devathas. This Aniruddha in the Sthoola Deha absorbing the essence of the food taken by the body is known as Annamaya. He has both Khandas



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and Akhanda roopa in 8251 roopas or forms. In the Praanamayakosa, one part is made up of water consisting of the hand, touch, skin and Vayu, the other part is made up of the feet, the form, the eye, lustre or. Thejas. Thus the Praana Maya Kosa consists of eight parts and is presided over by the Pradyumna roopa of Narayana who receives regular worship from the Tatwabhimani Devatas, Mareechi, Vayu, Agni, and Ganapathi in five thousand, five hundred and forty three forms and ever gives Darsan to the Abhimani Devatas both as one whole form Akhanda Roopa and multiple forms—5543—Khanda Roopa. Here we understand the anatomy of the two outer layers of the human body—the Annamaya Kosa and the Praamaya Kosa. The functions of the Lord and the local agencies—the Abhimana Devathas are clearly seen and shown which no material physiologist can unravel. Thus seen, every human being is a moving temple. The mere knowledge and mention of bones, joints glands etc., hides from our view the real organisation of the functions and functionaries in the working of the human system. The stage and screen are set up but the actors do not appear. It is the merit of the Bhojana Sandhi that the actors are shown in their proper relationship and discharge of functions. We are never out of sight of the bond between God and Man God in the Anu and Mahat, in the discharge of functions of the living body in the minutest detail is shown. He is a real gnaani who recognises and realises His glory thus. It may not appeal to those accustomed to the test-tube and the laboratory but still, there

are more things in Heaven, earth and the human body than are dreamt of in our scientific systems.

The Act nullifying Prohibition:

The general adoption of abstinence from all intoxicating beverages is the most natural, surest, simple, and quickest method of removing the evils which result from their use, and is the first great step towards the solution of many of the most difficult social problems by which we are confronted.

We thus come to the conclusion that the "reasons" advanced by the Government for suspending Prohibition cannot stand the test of reason or logic. The Government cannot fool all the people all the time. The least they can now do is to withdraw the Governor's Act. If they fail to do so, it will be the duty of the people and their leaders to adopt such strong and effective measures as to force the Government to realise the folly of their ways and to retrace their steps. We do not think that the people are as helpless as the Government seem to think. It is in their power to nullify the Governor's Act. And we appeal to them to make use of that power to the fullest extent within constitutional limits to force the Government to annul the Act, or to make it null and void.

Health—Madras.

News and Notes:

Third Madhwa Navami Celebrations: 2nd Feb. 44.

SRI MADHWA SANGHA, PURASAWALKAM:

We are in receipt of the report of the 2nd Madhwa Navami Celebrations of 1943 which consisted of Puja and Aradhanai and learned lectures at "Dasa Prasad" the residence of Mr. K. Seetharama Rao, Proprietor, Modern Cafe, Madras. About 3000 persons were fed, besides Maha Pooja, Brhmana Aradhana to 500 and Alankara for 12. Harikatha and Bhjana with Rathri Pooja and Distribution of Prasadam, made the function a unique success. Messers Hon'ble Dr. U. Rama Rao, B. Seetharama Rao, Panini Rao and numerous other prominent gentlemen graced the occasion with their presence.

This year also the celebrations are proposed to be conducted on the 2nd and 3rd Feb. 1944 at "Dasa Prasada" as in last year and invitations are issued to friends to participate. Contributions towards meeting the expenses may be sent to any one of the following:—S. V. Rao, Managing Director, Premier Bank of India, K. Vasudeva Rao, Secy. Karntaka Bank, Madras, Dr. M. R. Bail M. B., B. S., Dr. H. L. Narayana Rao, or P. Raghavendra Rao.

The above Madhwa Sangha promises to give a lead to other such associations in other places, in a variety of ways.

Madhwa Associations:

There is no reason to regret the increase in the number of Madhwa Associations witnessed recently in our Province and elsewhere. Even New Delhi

has one such and Mantralaya Swami's flag stands unfurled there. 'The good must associate while the bad combine' said Burke. Our community, in modern times, is bristling with problems too many and complicated to be solved by by one or two such associations.

Not this only. Our Sastras and doctrines are so extensive and unrivalled in their worth, that any number of heads and hands would not be too many. With the passing of every year, the original intentions of the builders of our society get hidden, distorted, or damaged, so that every year must see to their revitalisation and renovation. This process has gone on from the time when the Vedas were uttered by no human tongue and Krishna Dvaipayanu or Veda Vyasa brought forth his Brahma Sutras. Then were the three Bhashyas born. Madhwa's is the last but not the least. Even this did not suffice. Hence the work of elucidation that has gone on up to about a 150 years ago. The latest blossom on the tree was Bhashya Deepika. Now there is a danger of the main trunk itself getting dried, "to fall at last a log, dry, bald and sere". Moreover, it is in accordance with Hari Sankalapka that "the old order changeth yielding place to new". Hence, the various Madhwa Sanghas might make it a point to adopt a kind of "division of labour" some taking to the study and publication of Sri Madacharya's works, others of commentators like Jayatheertha, and so on. It would be both pleasure and profit.

Such work is more than ever imperative now. A new generation of young men is springing up around us with little acquaintance with the tenets of

our system. Under new forces, they have even developed a disregard towards many an institution among us of rare value. It is not their fault. The fault, if any, is the elders'. But the elders and even younger people with faith in our tradition are rapidly declining in fervour and numbers. Let the Madhwa Sanghas take up this work, not in a competitive but constructive spirit. We then deserve to live. We ought not to die. We cannot die. Let us live, a virile community, intellectually and physically as we once were. But under any circumstances, we ought to be up and doing.

The Young Men's Madhwa Association, Teppakulam, Trichinopoly.

We are in receipt of the First Annual Report of the above association which celebrated its first anniversary on 26-12-43 at its premises with Abhishekam, Dinner, Harikatha and the presentation of the annual Report on the Hanuman Jayanthi Day. The activities of the Association include Religious classes with instruction in Kanarese and Sandhya. A Reading room is attached to the Library which has scope for expansion. A Madhwa Home for the uplift of our young men is one of the ambitions of the sponsors of the Sabha for which a practical and simple method has been adopted by introducing a "pie fund scheme" which has worked wonders elsewhere as in the cases of the coconut and plantain fruit dealers in the Big Market, Trichy, who have built substantial endowments for educational institutions in the District. The one pie and one man, where properly discovered and worked out are admirable foundations.

The Madhwa Siddhanta Sabha, Trichinopoly.

This has been in existence for more than two decades doing splendid and systematic work under enthusiastic and spirited workers who have devoted their life energy for the sacred cause. A local habitation, costing thousands, is almost on the way towards completion, and Mr. S. Venkata Rao, "the soul of the movement" in the locality has been touring for collections which appear to be encouraging. We wish the Sabha many years of useful and increasing activity.

The Ellakkarai Hanumar Temple, Srirangam.

Dr. S. R. Rau, Padma Nivas, Tiruvananthapuram writes under date 14-1-44. Hanuman Jayanthi was duly celebrated at the place with Brahmana Santharpana on 27-12-43. A silvered Kavacham was presented on the occasion. Bhajana and Harikatha Kalashapam by Sri M. Krishnachar on Sri Rama Nama Mahima brought the festival to a close. It will be remembered that the temple owes its pratishtha to Sri Vyasa Rya.

Activities of other Brahmin Communities:

H. H. The Sankaracharya of Sri Kamakoti Peetam has, with characteristic energy been directing his disciples in notable ways for the preservation of the Vedic faith in general and Advaitism in particular. H. H. has recently been getting a kind of work done by competent Advaita Pandits, to compile passages from the Gita, the Upanishads and the Puranas which are calculated to en-

trench the Advaitic position. We have enough Pandits and Swamijis among us who can do such fruitful work. Even here our Sabhas can apply the necessary pressure in the shape of public opinion on Pandits and Swamijis alike. If the latter are indifferent, the work ought to be organised under their own auspices. However, no time can be lost by blank thinking. We live by our work.

The Sankaracharya of Sri Kamakoti Peetam has been practically behind the public work done by the two journals published from Kumbakonam, the Arya Dharma and particularly the 'Kamakoti' the official organ of the Mutt. As many as 3000 copies are printed every week and they are being patronised by a large number in the community. Are not journals like ours doing in our own way a portion of the work to be done by the Matadhipathies who cannot by virtue of their position bring themselves to rub shoulders with the multitude? It is clearly their duty to inspire, guide and supply the necessary stimulus to such isolated individual efforts like ours. The British Indian Empire today is the result of the state interest in the private activities of the marine adventures of the days of Elizabeth and James. Our appeal, therefore, lies to them, to every one of them. They cannot resist popular currents originating from genuine public dissatisfaction. Let them, therefore, bestir themselves betimes in the right direction. The days of mere adulation and self-complacency of authority, spiritual or temporal, are gone for ever.

The New Order and India.

The New order is one in which countries other than India are to have a

comfortable existence. India is not to be told what is to be her lot. It is needless. She can understand hers. It is to lead a pathetic forlorn existence with faith only in Heaven and an invisible Divinity. But History has lessons. "The moving finger of Time writes and having writ, passes on." Any Order that ignores the will of 400 millions on pretexts of internal dissensions is doomed. An entire people's voice can never be permanently suppressed. Water finds its own level sooner or later. We are the eldest sons of Time. The blade of grass bendeth but never breaketh.

Purandara Dasa:

The Prince of Metaphor and Simile:

In his famous song beginning "*Hari yembo Naamaamrita Rushikara Vella Parama Bhaktarigallade*" To whom except the parama Bhaktas can the ambrosia of Harinama appeal? A man dancing before a wall—can his Naatya move the wall? If the monkey is dressed with the costliest apparel, and jewellery, will it be a paragon of beauty? Will the Daasi endowed with costliest ornaments stand the test which will leave unshaken the merit of the lawfully wedded wife? Like the drop of water on the surface of the lotus should be the attitude of a wise man towards the pleasures and pains of samsara.

About the pathetic position of those who cannot choose the right master to follow, Purandara Dasa says that they are like those who prostrate in a crowd assembled in a market, as such respect will seem directed to any body or nobody. One only supreme being—Narayana—is to command our respect. That

has been the one answer to the perpetual quest throughout the ages after the true and supreme god. *Eko Nardayana.*

Narayana nembo Naamada Beejava Narada Bithida Dhareyolage—the seeds of Naraayana were sown by Narada Maharishi which bore fruit by successive stages until the ripe fruit was tasted by Ajamila—*thaasavida*—who ate it himself.

Krishna Rama Kidi Biddu Duritha Bendavoo Kandya—Did you see how mountains of sin are reduced to ashes when sparks of Rama and Krishna fall among them blazing away the whole lot? *Surabhoopaalana Suthanenisi Kondu Sore Koolina Tiruke?* Are you to go from door to door, bowl in hand, the world knowing that you are of royal descent? How shameful that you with your illustrious parentage and glorious destiny should do so! Realise your greatness and do not disgrace your parentage by doing or saying things not in conformity with your high birth.

Things done without sincerity of heart make you no more than a monkey living in a forest and not a Thapaswi. Your Dhyana is nothing but the brooding of a cormorant for its prey in the water; closing your eyes during japa is the closing of the blind man's eye; your penance is nothing but the remaining of the tiger behind the cage bars and your immersing your body in sacred waters is no better than the rocks submerged beneath the surface of the water. Neither Man, nor God will be befooled by such humbug on your part.

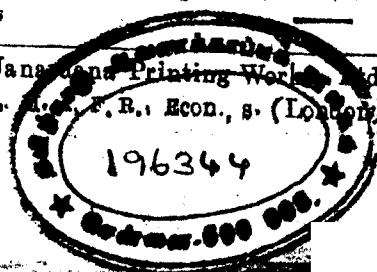
Foreigners we hold in reverence.

The influence of such people has been director indirect but nevertheless unmistakable. The India of today owes so much to them: George Washington, Benjamin Franklin, Abraham Lincoln, Lowell, Emerson, Longfellow, among the Americans; among Englishmen, Burke, Chatham, Cobbet, Macaulay, Wilberforce; Shakespeare, Bacon, Milton, Gray, Wordsworth, Shelley and Byron. "Hail to thee, blithe spirit! Bird thou never wert;" sends us soaring with the skylark. "Man marks the earth with ruin; his control stops with shore!" said Byron. Would he say the same today in the face of the air-raids? Carlyle and Ruskin who denounced the sham of the century and said "I honour the Labourer." "Blessed is the man who has found his work;" Tennyson who wrote "My Lords, we heard you speak; whatever the niggard throats of Manchester may brawl, we are not cotton spinners all;" Her truly imperial majesty Queen Victoria have made our connection with the west memorable. Strange to say, there is not a single name which we can utter in the same breath in this century during which much has been lost for humanity. And yet a new order is to be born!

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