

340

340



The Madhwa Messenger.

THE PREMIER ENGLISH DWAITA MONTHLY.

VOL VI	Annual Subs. ... RS. 3 Single Copy ... AS. 4	NO. 1.
--------	---	--------

SELECT CONTENTS:

Present & Future.

Benedictory Verses—1941

C. R. Ramachandrar, B. A.

On the nature of Brahman

S. Bhoovarahanurti Achar, B. A., B. L.,

God by Elimination of Qualities.

R. C. Bhattachajee, M. A.

Hanuman—*Maruthatmajaha.*

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

Some Doctrines of the Mimansa.

Health Hints, etc. etc.

Non - receipt of copies to be intimated within fifteen days after due date.

All remittances and communications to be made directly to

THE MANAGING EDITOR,

C. A. KRISHNAMURTI RAO,

M. A., F. R. ECON. S.

5. Reddy Rau's Tank, South,

KUMBAKONAM.

WIDE
CIRCULATION

PUBLISHED ON THE LAST DAY OF
EVERY MONTH.

EXCELLENT
ADVERTISING
MEDIUM

FEBRUARY-1944.



The Madhwa Messenger.

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

VOL. VI

FEBRUARY—1944

NO. 1.

Present and Future.

Adieu, 1943! Welcome, 1944, not for anything except the only gift we expect of Thee — a heart that will not quail!

"Not enjoyment and not sorrow is our destined end or way,

But to act that each tomorrow may find us further than today!"

So, oh, Messenger of Madhwa, destroyer of all evil *राक्षसतंकरं*!

Our gratitude to all subscribers and friends, contributors and patrons. Needless to say, the sacred cause calls on them to continue the same interest and persuade others so that the cause might grow from more to more, gathering momentum. To those who have been stricken with grief during the year on account of some bereavement, our heart-felt sympathies. It is God's decree— "Never morning wore to evening, but some heart did break.

Tennyson—In Memoriam

In the continuance of the M. Messenger,—there are no two opinions about its continuance — we have to face certain facts — high printing charges, prices and scarcity of paper,

The only way out is sufficient funds. To knowing minds, not much need be said. The present Rs. 2 per annum, will carry us on if sufficient numbers join us. Many more *can* join; but they have not done so. Increase of the rate is delicate. We are not dealers in commercial goods. Our whole work is intellectual, spiritual, where we cannot play with rates. Hence this appeal, to bring out the true spiritual heroism that lies deep and dormant in every one of us. To be brief—please pay your subscription early and pay, in addition, whatever amount you can, 8 annas or one rupee if not more, which we can call donation. This arrangement will make the system elastic and workable with the incidence of payment well distributed. Important occasions in the family circle might also tempt you to lay by any sum—from annas two, up to and beyond one or two rupees. They will all be accounted for and published duly. May the giver of all good inspire every devout heart with an inclination to fall in line with the proposal!

Our conception of our work is two-fold—to get an insight into our sacred literature and be ever alert in putting our house in order,

" If, 1944, these pleasures thou canst give, Then with thee, I choose to live."

By C. R. Ramachandrar B. A.

मृदुमधुरवाग्विलासा

कान्तेव स्वान्त हारिवृत्ताऽऽर्या ।

श्रीमन्मध्वमुनीन्द्रा-

तमविषयेयं विभाति विबुधेड्या ॥ १ ॥

पावनसंदेशहरा

श्रद्धाबद्धैष्णवाभिमान्येयम् ।

षष्ठाब्दे जेजीयात

निष्प्रत्युहा हरेर्दयायोगात् ॥ २ ॥

श्रीमध्वोदान्तहरां

मासीकपत्रात्मिकां सत्रं पुनः

कंभालु रामचन्द्रः

गीत्याऽस्तौत कुम्भघोणवास्तव्यः ॥ ३ ॥

Kumbakonam :

The Scope of Our Work.

Some might hold that a journal which professes to be religious must be exclusively so. But there is no such isolated, individual existence, purely economic, scientific and so on. Every one has something special in him but has something of other things besides. Moreover, at every step, we have to be not only weighing ourselves in the balance but comparing ourselves with others. We are great or small only in relation to others. So it is essential that we should note what others are doing to avoid our being Rip Van Winkles in a changing world. When a neighbour builds his house we are interested in it, lest any part of his design should affect us adversely. We must also know the latest devices to avoid expensive methods and overcome difficulties that have been surmounted with the help of the latest discoveries in the art of building or healing.

Again, we confess to being a "custom-ridden" people. Not every custom is evil or primitive or barbarous. An oft-repeated act becomes a custom. Walking with our legs is a custom. Early marriage, for instance, is a custom, but can we change it?

It has been attacked in recent times from within and without. The aid of law has been invoked. But the number of much-grown up unmarried girls must make us pause and ~~think~~ ^{ponder} awhile. Many of these girls

are poor; sometimes, orphans- In these days of dowries and bridegrooms with giddy qualifications, they have little chance of getting married suitably. Why should the sowing and planting be in the early months of the monsoon and not later? If marriage has any such biological significance and similarity, we must give up this civilised madness of belated marriages, which often ends in a life of single blessedness or shattered frames with haggard looks. Not every "early" marriage ends in widowhood which we reserve for consideration in a later issue. The composite state has no business to interfere in social matters of groups. It is not the work of Manu or the "intriguing" Brahmin. It is according to law of nature.

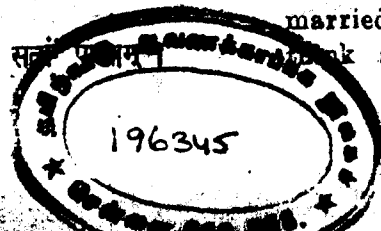
Corresponding to the above phenomenon, we have the parallel sight of boys 18, 20 and more who have not known the Upanayanam — the opening of the additional inner eye. This is more to be deplored because it is easier of solution. Finance and the desire to make it pompous have been the real reasons. But they miss the spiritual seed-time which will occur *only once* in a man's life.

Our religion and customs are intertwined. The former is theory, the latter is practice. If the well is not used, the water gets impure; soon, the walls crumble. Hence the importance of observing rituals as enjoined by scriptures. Custom-built institutions last as long as the particular human group is faithful to them. It is of the utmost human value. Let us not brush them aside lightly. The Alexandrian library was burnt but our Purusha Sooktha can never be.

The Brahmin today is in a sorry plight. But if he is sufficiently wakeful, he can still retain the pre-eminence that was originally his. First he must live the life of a true Brahmin. In spite of many draw-backs, let us not forget that Hindu society is pre-eminently Brahminical. The Brahmin often openly disdains the company of other groups ridiculing the ambition of others in their legitimate desire to lift themselves. We need not inter-dine or intermarry but we can be sociable and inoffensive towards them. Complaints against our attitude are often loudly heard. The Hindu groups are inter-dependent. Harmony is essential. In spite of our being provocative, other groups still pay deference to us. They have got their own deep religious outlook. Some of them at times, are even more truly religious. In the face of so many adverse forces against us and remembering the fact that we generally occupy the lowest position among the Brahmins, let us do all that lies in our power to make our position more agreeable.

Where the Madhwas lag behind:

Without offence to ourselves, let us admit that we can rise earlier, be cleaner in our habits, waste less, earn and *save* more. We must get on. Legitimate discontent with our present condition to improve it is a healthy sign of a progressive individual or community. Let us develop this attitude.



1A/2212m2195, n39

744-64

On the nature of Brahman.

S. Boovarathamurti Achar,
B. A., B. L.,

[Continued from previous issue.]

As there is nothing else which is real except Brahman, this Brahman itself must be both the subject and the object of knowledge. Brahman should then know itself as Brahman. But, according to the adwaitin, Brahman is quite incapable of even knowing itself as Brahman. It is an inert formless mass having not even the consciousness as known or unknown. According to them one and the same thing cannot both be the subject of action and object of action कर्तृकर्मविरोधि इति चेद्वदन्ति. If Brahmin is said to cognise itself, Brahmin cannot be said to be devoid of any action.

The adwaitins again contend that Brahman is Swaprakasa स्वप्रकाश and no pramana is necessary to establish it. In that case, why should we bother about sutras when Brahman is self-evident? Besides, what does the word Swaprakasa mean? Does it mean that Brahman is quite capable of knowing itself or knowable by others with the help of any pramanas? As already stated, both the positions are untenable. The adwaitins themselves have given the meaning of Swaprakasa as unknowability. अवेद्यत्वं स्वप्रकाशत्वं. Brahman is Swaprakasa means Brahman is unknowable. So also is Soonya, a hare's horn or barren woman's son. What then is the difference between them and the adwaita-Brahman?

Now, what about the Vedic texts which declare Brahman to be beyond speech and thought? We contend that that they cannot and do not mean that Brahman is absolutely indescribable and unknowable. Otherwise the sacred infallible scriptures will stand self-condemned for making inconsistent statements. What they therefore mean is that, our knowledge being limited, Brahman cannot be fully known and fully described. He is full of innumerable auspicious, flawless qualities which are not found in any other being. He is therefore the marvel of all marvels. Having seen such a wonderful being never seen before, our words and reasoning become unbalanced out of ecstasy and fail to express or grasp Him fully as such and such in all His aspects.

अद्भुतत्वादेवाच्यं तदतर्कज्ञेयमेव च। अनंत गुणपूर्णत्वादित्युच्ये पैङ्गिनां श्रुतिः। अद्भुतत्वात् आश्चर्यतमत्वात् दुर्लभं ह्याश्चर्यं भवति न ह्यनंतगुण पूर्णत्वं सुलभं। आश्चर्यं हि वस्तु वाच्यमपि न तेन तेनाकारेण विशेषतो निर्देष्टुं शक्यते। व्युत्पत्य भावात्। वाङ्मनसोर्वाकुलत्वादेवावाच्यमित्युच्यते

The wise see the form of Mount Meru and still they do not see it (because they cannot see it all over in and out). So also is Brahman. He cannot be described, reasoned out and known as such and such fully.

न तदीदृशगतिं ज्ञेयं न वाच्यं न च नतर्क्यते। पश्यंतोपि न पश्यन्ति मेरोरूपं विपश्चितः इति चेद्वदन्ति

"Some one sees Him as a marvel, even so, another talks of Him as a marvel; yet another hears of Him as a marvel; having heard, yet none knows Him (fully) Gita 1-2-29.

आश्चर्यवत्पश्यति कश्चिदेनं आश्चर्यवद्ब्रूयति तथैव चान्यः। आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेदनैवैकश्चित्।

Hence, from the lowest to the highest devotee, every one can know Him and describe Him according to every one's capacity, though none is capable of fully knowing or describing Him. The Sruti says that Brahman is 'Not this, Not this' नेति नेति because there is nothing similar to Him in the whole universe because everything is imperfect. He alone is perfect, the author etc., of the universe and is Satyam, Gnanam and Anandam "Sarvam Khalu idam Brahma".

सर्वं खलु इदं ब्रह्म।

is the Sruti. The word "Sarvam" means full or perfect and the sruti therefore means. Brahman is full or perfect.

(To be concluded)

God by Elimination of Qualities:

By R. C. Bhattacharjee, M. A.,

Various are the names by which God is known as well as unknown. To call Him unknown is one way of knowing Him. He is known as Nirguna and Saguna—devoid of and full of qualities (noble). *Sahasra Nama* or a thousand names is much more than a thousand, in fact, numberless are the qualities by which God can be known. The reference to this noble work by Max Muller must be well known to all—the human soul striving to find Him by all possible means and names and finally giving up the pursuit in despair.

First, God is known by a process of elimination of what He is not. The negative is added before attributes with which Humanity is familiar. For instance, He is *Anantha*—one without end i.e. death-less, or immortal. This places Him in direct contrast with Man who is "Mortal" in every sense of the term; limited in point of time and attribute. In every one of these, He is placed in juxtaposition with Man. But why and by whom is the comparison made? Certainly by Man and with Man, for without Man, who is there to think of and understand God? Gods' whole creation would be but a gorgeous vacancy without Man! The only factor who can claim to know God on the basis of intelligence is Man.

Next, God is known as *Anadi*—without beginning. No one was born before God and none remains to survive Him. In fact, the very question whether He has any beginning must be ruled out.

Ayaya—indestructible—if He could be destroyed, there would be an end which He has not. Here again, an anti-human quality.

Amritha—deathless, and by inference, free from all the flaws leading to decay and dissolution.

Aprameya—without an equal or one comparable to Him.

Agrahya—Impossible of being grasped (due to His peerless qualities and man's poor power of understanding).

Aja—unborn—owing no usual human origin for His birth and consequently having no human end.

Amogha—Boundless in quality.

Anagha—Having no sins, absolutely pure.

Avyaktha—Ununderstandable.

Acyyutha—Indestructible.

Asoka—Having no cause for grief.

Athula—Rare.

Amithavikrama—Of incomparable potency.

Ayonija—of no human origin.

Amoorthi—Having no form.

Achintya—Impossible of conception beyond the reach of thought or imagination.

He may also be known by pairs of attributes which are glaring opposites such as—*Anur Brihad*—atomic and stupendous. *Krisa Sthoola*—Small and Huge. *Gunabhrin Nirguna*—Full of noble qualities; having no quality.

Adhruita Swadhrita—Unsupported by anybody, self-supported.

Pragmisa Vamsavardhana—Having no family; fertile in progeny.

A long list can thus be made out. At every step, we climb higher and higher, near and nearer to God, avoiding wrong or tempting paths. It is with such a process of setting aside one after another all unlikely qualities that an approach to God-head is made. With such a conception does God want Man to think of Him and of none else when He would stand by him and perfect him fully:—

अनन्यास्मिन्तुल्यो मां

... ..

योगक्षेमं वहाम्यहम् ।

"His well-being is mine"—Gita.

Madhwa Navami Celebrations: 2-2-44. SRI MADHWA SANGHA, PURASAWALKAM:

The celebrations at "Dasa Prasad" the residence of Mr K. Sitharama Rao, Proprietor, Modern Cafe, this year were under the Presidency of Sangitha Kalanidhi K. Vasudevacharya of Mysore. His merit in the world of music for well over half a century was recognised by award of medals and suitable speeches. Lectures on Madhwa Siddhanta, Sambhavana and Brahmana Santharpana with Rathri pooja and Bhajana by Messers Sitarama Rao and brothers were other items of interest.

Sriman Madhwa Siddhanta Sabha Trichy celebrated the occasion at the residence of Mr A. K. Sethumadhva Rao when Madhwa Vijaya Parayana, Abhishek and Alankara were followed by Bhajana and a lecture by Mr Bhoovarachar of Kumbakonam and Harikatha by Sri Vadiraja Bhagavathar on "Subhadra Parinayam."

The Madhwas of Tiruvannamalai organised Abhishekam and Alankaram in the local Anjaneya temple with procession and chanting of Madhwa Vijaya and Vayustuti. There were lectures by Sri. S. M. Varadarajachar and Sri Rajkumar.

Mr. P. V. Bheema Rau writes from New Delhi how the occasion was celebrated at the Hindu Maha Sabha Hall, Reading Road, New Delhi, with Bhajana, Parayanam, and Brahmana Santharpana. Dr. V. K., R. V. Rao of the Delhi University presided. A Madhwa Association was formed at the Imperial Capital.

Hanuman

Maruthatmajaha

S. K. Sudarsana Rau, M.A., B.L.,

It is of unique significance that throughout the Ramayana whenever there is any mention of Hanuman the qualifying attribute of Maruthatmaja also occurs uniformly. Much of this lies in the Sundarakandam whose hero is Hanuman. This point receives additional support from the Maha Bharata Tatparya Nirnaya particularly in Adhikarana II entitled Suvakyodharana. The translation by Sri B. Gururaja Rau is highly helpful in this connection as it throws great light on this important point. (See P. 78 of the above book). See also the slokas beginning बलिस्थात्पुरुषे and the Sooktha ज्ञाने विरागे हरिर्महामवे which refer to the three Avatars of Vayu.

Inasmuch as the original form Vayu emanated from Narayana, therefore that original form also consists of strength, playfulness and capacity to sustain and enlighten others; similarly He wore the same form in his Avatars also; and as Avatars emanated from the original form of Vayudeva which consists of strength etc., therefore, the Avatars also had the same characteristics so that thereby the self-luminous and all-knowing Lord may be made manifest.

The first Avatara of it representing full knowledge was known as Hanuman. He always stays humbly near Ramachandra whose form consists of knowledge and (far away also). Unaided he accomplished the commands of Ramachandra. He conveyed the story of

Ramachandra flowing sweet with nectar, to his disciples and to Seeta.

His second Avatara was for the destruction of huge armies and indulged in eating much food. He was eternal and took considerable delight in expounding the seven flawless authorities consisting of the four Vedas, Itihasas Puranas, and Pancharatra (which deal with Paramatma).

Note:— This gives the derivative meaning of the term भीम He by whom all the knowledge was supported — Sri Vadiraja.

He destroys all objections of his opponents just as he would crush the tender creepers under his teeth.

Note:— The questions are compared to creepers as they grow from time to time in spite of being cut out.—Sri Vadiraja.

Inasmuch as his appearance on earth was directed by Sri Lakshmi and Narayana, he therefore remained subordinate to them. He shone by his mercy for Vishnu Bhaktas and was free from the blemish of birth from womb etc. in the three Avatars of Vayu, viz., Hanuman, Bheema and Vayu, which appeared on earth to serve the purpose of Hari in His three Avatars of Sri Rama, Krishna, and Vedavyasa respectively.

The interpretation of this Sooktha as explained by Sayana himself (or understood by the western scholars like Griffith etc.) is absolutely meaningless. There is no basis for interpreting it as referring to Agni.

Mr. Basu gives an allegorical interpretation of this Sooktha. "Hanuman;

the first Avatar of Vayu, brings the message of hope to the desponding soul (Sita) when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadi. It is when the soul has reached the stage of Draupadi, who no longer is liable to be snatched away by Ravana or Duryodhana, that the second manifestation of Vayu takes place. Vayu comes not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic hosts. This aspect of Vayu helps the soul in completing her conquest over her enemies. When the passions are hushed and the lower nature is subjugated, comes then the Vayu in his last and sweetest form as Madhva, as the teacher of perfect wisdom, (Poornapragna) and the bliss-giving saviour (Ananda Teertha).

In this aspect, Vayu teaches the soul the mysteries of Godhead, and ultimately leads her to the presence of her Lord."

"Asvamedha is the highest of sacrifices; the Sun is the highest of the luminaries; Brahmana is the highest of the bipeds (men); and Maruthi (Vayu) alone is the highest of the gods."

The above passages would show how and why such a prominent place has been given in the Ramayana to *Maruthatmaja*.

Some Doctrines of the Mimamsa.

(1) The Veda is self-existing and an ultimate authority in itself. It is eternal and infallible. It is not created by any person, human or divine and so it is the final authority. This is the point of Mimamsa. (2) The Mimamsa defines Dharma to be those duties that are prescribed by the Vedic injunctions which induce men to action. (3) The Mimamsa admits six Pramanas or measures of knowledge:— (a) Sense-perception (b) Inference, (c) Analogy, (d) Presumption, (e) Verbal evidence, (f) non-perception. All these are the sources of knowledge. But for establishing the nature of Dharma, the Mimamsa admits scripture of Sabda. (4) The word is eternal. (5) The deity has no body and it is only a matter of words. (c) The study of the Veda should be done with its proper understanding. Actions should be done intelligently.

Out-door Life.

Compare the pale faces and frail forms of children who are continually coddled behind closed windows and doors over-warm houses with the ruddy faces and sturdy forms of those who play outside, to see the advantage of an out-door life. — *Health, Madras.*

Subscriptions.

S. Raja Rao, Madura ... Vol. V
C. K. Venkataranga Rao, Madura V
D. V. Yadava Rao, B.A. B.L., V & VI
C. R. Venkataramana Rao,
Coimbatore VI
S. Rama Rao, Retd. Translator VI
T. R. Venkoba Rao,
Tiruvannamalai VI
Arni Subba Rao, Retd., District
Superintendent of Police VI

Kasthoori Bai Gandhi.

BORN 1869—DIED 1944. FEB.

"A perfect woman nobly planned."

Sunset and evening star,
And one clear call for her,
Nor was there any moaning at the bar,
When she put out to sea!—(Adapted).