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On the Nature of Brahman.

(Concluded)

S. Bhoovarathamurti Achar B.A., B.L.

Sri Krishna himself states this clearly in XIII. 5 as already stated.

ऋषिभिः बहुधागीतं छंदोभिर्विविधैः पृथक् । ब्रह्म-
सूत्रपदैश्चैव हेतुमद्विनिश्चितैः ॥ He further

says that His teaching alone is correct and if it is neglected destruction will be the result. The teaching which forms the true conclusion is here but one only. Whereas the teachings of those

who have not come to the true conclusion are many branched and endless II 41
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन बहुशास्त्राग्रजं तस्मात्

बुद्धयो व्यवसायिनाम् ॥ Therefore, those sensible men who full of faith seeing no fault in it follow My teaching obtain salvation; but those who carp at My teaching and act not thereon are destroyed III 31—32.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । श्रद्धावन्तोऽ-
नस्य मोक्षयन्ते तेऽपि कर्मभिः । ये त्वेतादस्य सूयन्तो नानुति-
ष्ठन्ति मे मतं । सर्वज्ञानविमूढास्तान् विद्धि नष्टान् चेतसः ॥

The ignorant, faithless, doubting self perishes, for him, there is neither this world, nor the other, nor happiness. IV 40.

Let us now see what the Brahma sutras say. The very first aphorism directs us to make an enquiry after Brahman. Who is that Brahman? The 2nd aphorism answers this. That from which the creation etc of this universe proceeds is Brahman ओ अथातो ब्रह्मजिज्ञासा । ओ जन्माद्यस्य यतः ॥ The creation etc means the creation, protection, destruction, direction, knowledge, ignorance, bondage and release. Sri Krishna Himself says that all these proceed from Him alone.

Thus from Sri Krishna's words and from Arjuna's testimony परं ब्रह्म परं धाम X. 12 it is evident that Brahma Sutras refer to Sri Krishna alone.

Let us turn to the Vedas. The Mahopanishad makes a definite statement that in the beginning Narayana alone existed and there was neither the four-faced Brahma nor Siva. एको ह वै नारायण आसीत् न ब्रह्म नेशानः ॥ Another text says Vasudeva alone existed in the beginning. There was neither Brahma nor Siva. वासुदेवो वाह दमम आसीत् न ब्रह्म न च शंकरः But the Svetaswatharopanishad says that in the beginning when primordial matter there was neither day nor night, neither sat (earth, water and fire) nor

ast (air and akasa); there was Siva alone. यदात्मस्तद्विद्वानरात्रिः नसन्नचासच्छिवः पक्वेवः । There is thus an apparent contradiction between two portions of the Vedas which should be explained, for no part of the Vedas can be rejected. It may be noted that there are two statements made in the 1st two passages, one positive and the other negative viz (1) Narayana or Vasudeva alone existed in the beginning (2) Brahma and Siva did not exist then. In the 3rd passage however, there is only one positive statement viz Siva alone existed but there is no corresponding statement that Brahma and Narayana did not exist then.

The Silent-Eloquent in the Gita.

By R. C. Bhattacharjee M. A.

Where is God? Can we see Him, hear Him? Does He speak? What is His language? If He speaks, what is likely to be His theme?

The answers are clear and immediate. God is every where. He cannot be seen with our physical eye. He can be heard if we have ears suited for such hearing. It is like Robinson Crusoe discovering to himself the existence of another human being in the island when he saw the footstep of Friday. He could not account for it. He had seen no other human being. But the footstep was indisputable evidence. He had therefore to conclude that there was another in the island as surely as he was there. Similarly, the worlds we see around us are the footstep of that great Friday of whose existence and movements we see

indications every where from the smallest atom to the largest star-world. If such a person is able to speak, we hear Him by understanding indications of his wonderful activity. Here hearing does not mean necessarily using our auricular organ. Hearing and understanding are interchangeable since the latter is promoted by hearing which is a means for the larger end. It is the Hindu genius that has been able to make such a striking conception. One step further than this and we are at the gate where we hear His voice in the same sense as previously pointed out. In other words the Lord speaks in the Gita to those who have the wisdom and the eagerness to hear ie to understand. To scoffers who would laugh at the idea of God speaking) this would be answer enough.

And when He speaks, what can be His subject matter? His creation of which Man is the apex. Little wonder that the words are intended for the ears of Humanity, for their enlightenment and advancement. There is not a single line in the Gita which is non-elevating not soul-stirring, not referring to the highest things. True, it is difficult to believe that God speaks like a Hitler addressing his army or a Churchill speaking to the Commons. But those given to scientific methods of inquiry & investigation can easily conclude and arrive at the indefinable but indisputable TRUTH that He exists and leads those who would be led. Others shall suffer-suffer endlessly with redemption only after a proper awakening.

योमांशयति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who sees me everywhere and sees everything in me never is out of my sight nor do I disappear from his vision. Who can say that such a voice is not heard? Verily, none so blind as he who will not see; none so deaf as he who will not hear.

Sri Madhva's Tatva Vada.

The book before us sent for review—Sri Madhva's Tatva Vada—a critique of Mr. H. N. R.'s Madhva's conceptions of Swatantra by Mr. H. K. Vedavyasachar—is a notable contribution to the discussion about Dvaita-Advaita to which a new and novel turn has been given by Mr. H. N. R. in his "Monism of Dvaita". Mr. H. N. R. seems to have some supporters also like Holavaballi Seshacharya and Prof. H. R. Wadia and heads of certain Madhva Mutts. The book seems to have had a good reception from the Advaita public when they found that Mr. H. N. R. had made out that Dvaita was after all an Ekatatva Vada.

The novel position of Mr. H. N. R.'s book seems to have developed from among other things an odd conception of Monism and Pluralism. Mr. H. N. R. has taken the onerous responsibility of stating that it is all Sri Madhva's view—a point that never struck others during the nearly eight centuries since Madhva propounded his views. Such a (per) version is stated to be a sacrilege to Madhva's system which in essence is uncompromising Dualism, the dualism of Svatantra Paramatma.

However the credit, for starting a new line of inquiry goes to Mr. H. N. R.

regarding the fundamentals of Dvaita by presenting Antaryamitva Vada as Advaita Vada. He seems to have been led into the error of confounding Monism, and Monotheism. Sri Madhwa's view is the latter, certainly not the former, Sri Madhwa's system is a dualistic creed of two essentially different but naturally related substances.

This is no small difference. The two points of view are as poles asunder, Dvaita can never be Advaita. The one is the antithesis of the other, successive attacks of abler adversaries has left the citadel of Dvaita unimpressed. It is amusing to learn that a follower of Madhwa should have discovered Monism in Dvaita and that texts have been quoted from Madhwa's own works against his own self. It would have been a miracle if Mr. H. N. R. had succeeded in substance. He has had a triumph without a victory. Monism and Monotheism can never be the same, however tempting the similarity might appear.

Mr. H. N. R.'s article is subjected to critical examination in four successive papers in the book under review showing erudition and mastery of the subject which is handled with admirable judgment and depth of knowledge. While one enjoys this game, one learns a lot about Dvaita which is the latest, though, not the least among the contributions to Hindu philosophy. One becomes familiar with many authoritative quotations from works like Nyaya Sudha and B. S. Bhashya. The Parimala Publishing House as well as the talented author are to be congratulated on the production of such a valuable book which is priced so low as Rupee One only.

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Veda Apourusheyatva or Eternity of the Vedas

BY

B. GURURAJA RAU. B.A., B.L.

This is an illuminating discourse by the learned author on what is the most fundamental in our religion, the inquiry about the highest truth. Everybody claims to have discovered the truth but convincing proof is adduced by very few.

Mr. Gururaja Rau begins by pointing out that all religions start by postulating the existence of a supreme God, and the human soul and trying to establish the relationship of the one with the other. In other words, man's attitude towards right and wrong is the determining factor in the discussion. This rids the question of all irrelevancy and takes us to the very heart of things. A system that does not assign a proper place to right and wrong is no religion. That is why Science and Economics cannot furnish a proper scheme of government in spite of their boasted powers because questions of right and wrong do not arise among them. Our system goes back to the dawn of creation when God alone and none else existed of which the Vedas are best proof.

But the human mind would not be convinced unless there were proof positive. There are three kinds of proofs. Seeing, inferring, and documentary evidence. One has seen the Himalayas — so they exist, another has heard from this one — sufficient reason to believe. Indisputable written authorities exist. Truth from this is unshaken.

These are the three Pramanas known respectively as प्रत्यक्ष, अनुमान, शब्दप्रमाण

Here another difficulty arises. All existing things cannot be seen. Inference is halting in very many cases. So the best proof is अगम or Sastra of which Vedas are the highest, they receiving elucidation from smritis and Puranas which interpret the Vedas in the light of changing times.

Here appears the striking truth towering like the Everest above all others that the Vedas spring from no human utterance but are *Apourusheyatva* non-human in origin. This is hard to understand, harder to believe. Sri Madhwa distinguishes between *Pourusheya* and *Apourusheya Vakyas* — sentences of human and non-human origin. In the former, words and sentences can be altered at will; in the latter "the sequence of the letters and the very letters are unchangable." The former being of human origin, are tainted; the latter being non-human, are *Swatah Pramanya*. Nor are Rishis the authors but only seers of the Vedas.

Thus the Vedas are Eternal, the letters are eternal. Letters existed even before they were pronounced. It was not born after we pronounced it; America existed long before Columbus discovered it.

The Indian intellect of those remote times was very keen and critical, unparalleled even in Grecian thought. There were flashing facets of discussion known variously as *Vaiseshtikas*, *Southranthikas*, *Baudhas*, *Charvakas*.

to mention a few only. Their arguments were telling. It was only a might like that of Sri Madhwa that could dismiss and silence them all with one stroke.

The usefulness and limited scope of असिवाक्य are next enumerated leading us to the conclusion that the only reliable testimony is that of the Vedas or Sabda Pramana; Sri Teekacharya in his commentary on Vishnu Tatva Nirnaya says. Some Satvika (Good) soul learns vaguely from worldly repute or by general inferential knowledge observed in human affairs in the creation of his own body or his own house that every deed must have a doer behind it, that there must be a Grand Architect of this Universe, and feels impelled by devotion in his heart to know more of that Creator's greatness and, through such ardent fervour natural to him, he ceases to care for the other things of this world. To such a craving soul the Vedas speak like a faithful friend expounding the nature of the Supreme Being, which is their sole object to do, and proclaim that His very nature is reality, bliss, and knowledge. With the knowledge of the Supreme Being so gained, he desires in the ecstasy of his heart to visualise Him. For such an end some mode of worship is prescribed. Uninterrupted and devout worship becomes possible only when the mind has been cleared of all its worldly cobwebs and become pristine pure. The Vedas lay down for this purpose various acts of worship and performances of Sacrifices. Therefore it is clear that the entire body of the Vedas is only concerned with the

exposition of the true nature of the Supreme Lord, and the dependence of Jiva on Him. The foregoing is the natural attitude of a spiritual aspirant.

As Sri Krishna has observed there are four kinds of people in the world who earnestly seek me viz. the distressed, the spiritual aspirant, one desirous of material advancement, and a wise man चतुर्विधा भजन्ते मां जनाः सुकृति-
नोऽर्जुन अतो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

Mr. B. Gururaja Rau concludes his illuminating discourse by quoting Max Muller thus :— Max Muller who weighing the relative merits of Indian philosophy and religion with others says "In all other countries philosophy has railed at religion and religion has railed at philosophy. In India alone the two have always worked harmoniously together, religion deriving its freedom from philosophy and philosophy gaining its spirituality from religion." Six systems of Philosophy P. 409.

Sri Vyasarajah's Anniversary.

The customary celebration of this great day was celebrated with the usual pomp and ceremony at Gobi under the leadership of Mr. K. V. Krishnamurti Rau and others 'Brahmans Santharpana' and an instructive lecture on the life and times of Sri Vyasa Raja by Sri D. Venkatarama Rau, B.A., B.L., made the function a grand success.

Annual Accounts of Sriman Madhwa Siddhantha Sabha, Trichy for 1943:- The entries indicate a busy year for the Sabha the chief feature being the allotment of Rs. 1150 for the building fund. In th

opening of the New buildings the Sabha has secured a local habitation.

The Madhwa Young Men's Association Teppakulam, Trichy:— This youthful Association is working with vigour and zeal and regularly celebrated important occasions like Panchanga Sravanam on 20—3—44 and the Yugadi Day. Sri Rama Navami, the pride of all India, was duly observed with Devaranamam and Bhajana which are the features that keep up the spirit of religious fervour. Dr. A. Raghava Rau was re-elected President. We hope the pie fund scheme has been the success that it deserves owing to its being eminently practical.

Sri Madhwa's Tatva Vada:— We acknowledge with pleasure receipt of the very valuable book under the above caption by Vadanta Ratnam H K Vedavyasacharya, B A Hons, published by the Sri Parimala Publishing House, Nanjangud. The book is informing with apt quotations from standard work on our religion and will amply repay perusal clearing all doubt, about the true nature of Dwaita, dispelling illusory theories like Monism in Dualism. The price is Re 1 only.

Sanskrit College at Udipi:— The B. M. S. P. Sabha, Udipi, announces the follow donations for the proposed building for the College of Rs. Twelve Thousand each from Deshabhooshana R. K. Prasanna Venkatesa Rau of Srirangam and the Hon'ble Dr. U. Rama Rau.

These are solid contributions which we commend to intending donors. But we may be permitted to observe that

the need of the day is more Sanskrit Elementary Education. Such rich donors would serve the cause of Sanskrit eminently by bringing about a compulsory scheme by which every Madhwa 'young or old' must learn Devanagari script and a Sanskrit Primer. There must be a Sanskrit Elementary knowledge Drive with one or two years plan, with sincere workers. Our forefathers never trusted pompous buildings or libraries. Hence the little learning that is surviving today. They were walking encyclopaedias living in caves, forests, reading sermons in stones, books in running brooks and good in everything. "Many of the modern buildings, of University or Library, except the laboratory portions, are pompous superfluities, feeding in many cases mere brick and mortar, ignoring or neglecting the preservation of the human soul. We would rather suggest institutions of the type of Viswabharathi of Tagore — open plains and thatched sheds.

80th Birthday: The whole Madhwa world would rejoice and join us in our felicitations on the occasion of the 80th birthday of our revered Grand Commander of the Madhwa Brotherhood Sri Arni Subba Rau, who finishes his 80th birthday on the 12th April 1944. We wish him many returns of his birthday.

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N. B.— It is earnestly requested that subscribers do not mind the slight increase in the subscription from Rs 2 to 3 but cheerfully come forward, as some have done, by raising the general level to Rs 3. All Madhwa journals past and present are priced Rs Three per annum.

Health Hints.

It is one of your first duties to take care of your body, keep it in good health and develop strength and endurance. Place a small statue of Apollo Belvedere or Venus de Mello in your room for inspiration.

Life without good health is a sore burden. If you do not keep the body in normal health, you will lose time in illness.

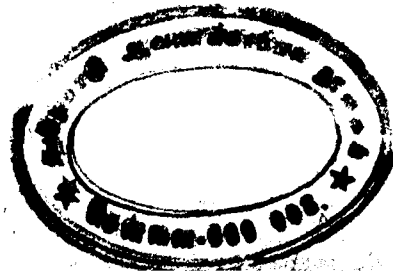
You then wrong yourself and others.
ALL AVOIDABLE SICKNESS IS A SIN.

You should read a few text-books of Anatomy and Physiology in order to know your inside. How many people are content to remain completely ignorant of the structure of their own bodies! But if they purchased a motor-car they would surely try to learn everything about its mechanism; I suppose the reason is that they have PAID money for the car, while their body is a free gift from Nature. Lay the foundation of physical culture on an adequate knowledge of Anatomy and Physiology. Remember that Hygiene is made for man, not man for Hygiene. Health is only a means to a higher end. — *Health*, Madras.

Venkatesa Bhaktha Bandhu:— is a wall Calendar with important and valuable information for all Madhwas published from 13, Arimuthu Achari Street, Triplicane, Madras. The Panchangam is very carefully edited and the printing is very clear. It has varied and reliable information like Ekadasi, Vishnu Panchakam, Srashti, and Krithika and the observances of various Mutts are duly noted.

Puranic Figures,

Vadava — a Being consisting of flame, but with the head of a horse, which sprang from the thigh of Aurva, and was received by the ocean. He is regarded as the destined consumer of the world at the end of the "Kalpa." The word is sometimes translated sub-marine Fire.



Yajnadatta— A youth who was unintentionally slain by king Dasaratha when hunting on the banks of the Sarayu, the sleepy river. This affecting incident is well told in Miss Richardson's *Ind of the East*; but can only be briefly given here. Dasaratha related the story himself to Kausalya, to account for the afflictions which befell him in his old age.

Thou art just, O Brahm ! I heard an old man once on his death bed—as I am now on mine—cry with his feeble arms extended yearningly; 'Come to me, my son ? and there was no answer; and the fault was mine. Listen Kausalya, it was long ago. I had not learnt the fellowship of all living things; suffering had not taught me mercy, nor sorrow, love. I was wont to seize my bow and arrows, and start for the chase..... Stealthily preparing my bow from behind my ambush, I shot off an arrow in the direction of the sound. There was a second's pause, and then, O horror; the calm beauty of the even was rendered hideous by a human shriek!.....Trembling with anguish and remorse, I sprang forth from my hiding place, and found a poor youth stretched on the river's brink, bleeding.

N. B.— Owing to Editor's ill health, March and April issues, appear in one issue. The Editor would be thankful to any individual or body willing to edit the Madhwa Messenger, to afford relief for a short or long period to the Editor.

Ed., M. M.

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Virupaksha— One of the four elephants by whom the earth is sustained, with its forests and mountains, its cities and villages. If in momentary weariness the monstrous elephant stir his head, then the world quakes and its inhabitants are alarmed. The lordly Virupaksha is at the Northern quarter. At the Southern quarter another colossal elephant, the magnanimous Mahapadma, stands. In the West the robust Saumanas, and in the East the sublime Himapandura. These are the four supports of the world. — 2. A name of Siva; the god with deformed (*virupa*) eyes, (*akshi*); Siva being usually represented with a third eye in the middle of his forehead.

1944—May Events

1. Mon.
4. Wed : Ekdasi.
5. Sadhani Dwadasi within
8—18 A. M.
6. Narasimha Jayanthi.
8. Pournami-Vaisakha Snana
Ends
14. 1st of Vaikasi.
18. Ekdasi.
21. Amavasya.
22. Somavara Amavasya.
24. Satya Sandha Theertha.

