

The Madhwa Messenger

THE PREMIER ENGLISH DWAITA MONTHLY.

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Ekadasi.

Dwadasi Vrata Vaibhava:

On the occasion of the churning of the Ocean, in expectation of Amrita and the birth of Sri Lakshmi, the Rishis began to fast and recite the Sri Sooktha. They performed Stotra, Parayana, Patana and Keerthana. First appeared Kaalakoota Visha with flaming tongues which were, however, devoured by Rurira saying Achyuta, Anantha, Govinda. Then appeared in order Jeshta Devi, Vaaruni, Anantha, Vainatheya, Apsara, Gandharvas, Airavatha, Uchaisrava, Dharmavanthri, Paarjatha, Kaamadhenu. With the dawn appeared the golden beams of Sri Lakshmi who placed the bridal garland on the shoulders of Sri Narayana.

There - upon Sri Bhagavan said "O Rishis and men, observe this day as Ekadasi and in the dawn of the following day, observe Dwadasi and worship me with Sri Lakshmi. Those who fast on Ekadasi and worship me and Lakshmi and Thulasi at dawn, will be blessed." [Vide Padma Purana Ch. 11—Uma Maheswara Samvaada.]

In Ch 12 of Padma Purana, Maheswara teaches Sri Uma thus:— whoever fasts on Ekadasi and worships early in the morning Sri Lakshmi Narayana, earns untold bliss and is rid of the pest of Sins. He gets merit of having

performed a thousand Aswamadha and Vaajapeya Yagas. The due observance of Dwadasi Vrata confers on the person the fourfold blessings of Dharma, Artha, Kama and Moksha.

No one should take in any food on Ekadasi nor in the period known as *Harivasa* when Ekadasi persists into the next day. Men and women of all castes should fast on Ekadasi. Sradhas on Ekadasi days should be performed on the succeeding Dwadasi. Where Dasami is mixed up with Ekadasi, the Ekadasi shall be observed on the succeeding day. If Dasami is mixed up with Ekadasi at dawn, it must be considered as Dwadasi. On Sadhani Dwadasi days all anushtana and Paaranai must be over before Sunrise.

The sexual act is forbidden on Dasami when food only once has to be taken. On Dwadasi days food only once is prescribed. An Amla bath must be taken and after the usual ablutions, Sri Hari must be worshipped and talk with undesirable people (Paashandi, Vikarma and Pathithas, one without Sikhe and without Yagnopavestha) must be avoided.

On the night of Ekadasi, after Sandhya, Bhajana and vigil must be kept up. The next morning after pooja, Naivedya, and Devatharpana, pooja must be done with Abhisheka, Deepa,

Dhoopa, flowers, gandha, thaamboola, dakshinai, ghee and sugar (Sakkarai Thuppa), Pradikshinai Namaskara with Praarthana must follow. Homas must be done with Ajya or ghee and payasa offered with Purusha and Shri Sookthas. Then meal must follow in the company of Brahmins. Janmash-tami is even more sacred than Ekadasi and fasting is prescribed for the same.

The classic illustration for Ekadasi Mahime is the great story of Rukmangada who had it proclaimed throughout his Kingdom that man, woman or child should eat nothing on Ekadasi on pain of punishment. As a result of this holy observance, few died before four score and ten. Yama, the God of death and dealer of Justice of humanity, had a long holiday without any case before him. He therefore, complained to Brahma that he had been appointed to a post without any work owing to the prevalence of virtue throughout Rukmangada's land. It would be next to impossible to persuade Rukmangada to give up his Ekadasi Vrata, himself or his people. So Brahma created out of his own free will a figure of utmost beauty, a Mohini, who was asked to induce, by display of her charms, Rukmangada into giving up Ekadasi. Rukmangada went a-hunting along the slopes of Mandara Hill when the Mohini appeared before him and made him swear to marry her on condition that he would give up Ekadasi. The King was so overpowered by her charms that he gave his word. As a preliminary step, she proposed that both of them should spend their honeymoon for a year away from his family. He

was not to have his Ekadasi upvasam. With the greatest reluctance he consented. Rukmangada's wife and his son Dharmangada felt extremely sorry. The Mohini wanted Rukmangada to give her the boon he had promised i.e., he should abandon Ekadasi. He said he would give her any other boon in its place. The Mohini demanded Dharmangada's head. The parents were horrified. But the son persuaded them not to mind his death as it was only the body that perished (and any day it should) and not the soul! He drew his sword; a voice was heard from the sky — "Slay not!" Indra and other gods came there to prevent this inhuman sacrifice. Sri Narayana with his two consorts on his Garuda vahana hurried to rejoice in this festival. The Mohini was forgiven and blessed on account of her contact with a holy person like Rukmangada. Father and son had come out of the ordeal like burnished gold. Few people, specially Madhwas, pass the Ekadasi without thinking of Rukmangada and we are blessed in him! The story is tragic without the tragedy. Othello, Hamlet, and Macbeth are out and out tragedies. Every one of our Puranic episodes ends not exactly in a comedy but after what is almost a tragedy, the story ends, in a halo of surpassing splendour, with a chastening and elevating influence at which we are left wondering.

Love and Marriage in Hindu Society.

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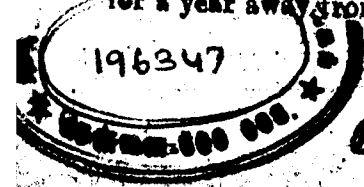
In ancient Hindu society and life, the utmost attention has been paid to the subject of Love. Marriage is only a later development giving a finality to

the various stages through which a man and a woman pass in their natural mutual attraction. These stages may be said to be ten:— 1. Love at first sight 2. The desire to have her. 3. Constant thought of her. 4. Getting Love — sick. 5. Communicating the inner distress to others. 6. Crossing the border of bashfulness. 7. Seeing the object of one's love every where; nothing but it. 8. Growing indifference to all pleasing activities. 9. Doing mistaken things owing to confusion. 10. Utter despair. These are characteristics of a man deep in love.

The effect on woman's mind is thus:— Confusion of mind. Fear at sight of something new. 2. Signs of sex-feeling and contraction of personality. 3. An appearance of ignorance of many things of which she is really aware, feeling of dislike at a chance contact with any part of the apparel of another man. Of the various emotions affecting the human breast, the sex-instinct known generally as Love or Kama is the one most difficult to control. The world's greatest tragedies have been due to this. This problem has been systematically dealt with only in India. The parties in love somehow or other encompass their desire by fair or foul means. Gandharva Vivaha, Swayam Vara, and marriage with parental approval are some of the forms. In the course of such love, many are the miscarriages and ruinous acts. Many are the torments affecting man and woman. In woman's case the social effects are disastrous. Elopement, promiscuous intercourse and progeny smother the nobler instincts of the human soul. It is only in Hindu

India that passion in woman is carefully regulated and diverted along proper channels instead of allowing it to run riot. Mere number does not matter for us. Each soul, man's or woman's, is most strictly disciplined.

Woman in India is not the slave that she is represented to be; nor is it a land of Devadasis and girls dedicated to temples. Very often the young girl does not find her match in the various men that offer as bridegrooms. Sita exercised, herself and her father, the greatest care in the selection of the bridegroom. Where such a one is not available, the young girl dedicates herself to the Lord, loving him and wedding none else. Padmavathi, the consort of Sri Venkataramana of the hills, is a classic instance. Sri Andal of Srivilliputhur who wedded Sri Ranganatha is another famous instance. Her love, nothing of the baser beastly suggestions, with "a ballad made to his mistress's eye-brow," is expressed in the finest manner through the 130 stanzas the first series of which are known as *Tiruppavai*. The point to be appreciated in all this is that woman in love, unable to find her lover, does not waste herself in a series of wooings and some reckless wedding at last. Her feelings are sublimated, love expressing itself in a variety of ways of worship which is none else than offerings of flower, sandal, fruit, song and dance. Life is no ordeal or boredom or one to be thrown away in suicide. This is one of the best ways of solving one of woman's problems. The modern unmarried girl of post puberty age has not known any such solution. She is an object of pity, the finger of scorn



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being often pointed at her. The goddess of Cape Comorin is still a Kanya praying and waiting for the hand of the Being who is the elect of her heart; in Jambukeshwaran near Trichy. Akhilandesawari the mistress of the entire creation, is worshipping Iswara, day in and day out, to gain his hand. The marriage is yet to be consecrated!

Remedy from the same source is to found in the other case of "Loved and Lost" — widow-hood, particularly at an early age and without children. The question is not one of interfering in quarrels between "your children, my children and our children!" Under conditions of past days, widowhood was rare or came very late. Today the reverse is the case. Grown-up girls or girl-widows have become a heart-rending sight. Remarriage of widows is no remedy. The best cure is to realise that life is one; one husband, one wife, is the ideal of life. Widowhood is an accident; a man slips and is permanently crippled; the companion bird is fled; seek it or wait for its return. Till then be praying for its well-being. That is the highest human destiny. Civil marriages, divorce, widow-remarriage miss the purpose of life depriving it of the charm of austerity and lofty purpose. The second marriage of a man is permissible only in case of absence of progeny, other conditions remaining reasonable.

Do we require a journal of our own?

Most certainly we do. The Brahmins are divided into three schools, Dwaita, Visishtadwaita and Adwaita. Of these we are numerically the smallest and

socially the least influential today. We had known the most palmy days of existence in the not very distant past, when Poorniah and Madhava Raux were at the head of administration. In the Tanjore Dt. every alternate street has a Hanumar temple, a Rayas tank or Chattram. Their descendants led luxurious lives, singing, composing and building. Under the economic stress of the last part of the 19th century and that of the 20th, most of them liquidated their position by selling their properties to the more clever and pushing Iyers and Iyengars, bringing down their own prestige and that of their ancestors and their religion. The best illustration of our downfall is to be found in the way in which employment in public life is particularly difficult for members of our community. In every walk of life we are kept in the back-most bench. The other two communities are extraordinarily clannish and clever. A man of parts appears among them; a tremendous crowd applauds him; he is advertised everywhere; huge collections are made and while the man rises, the whole community also rises. They get on: on-ner (honour) and on-nest (honest) at last.

The most irritating part of it all is the way in which references are made to our scholars and the Dwaita philosophy. One has heard times out of number speakers in public platforms refer to the two schools of philosophy—Sankara and Ramanuja but no Madhwa. Whatever might be their reasons, Madhwa and Dwaita do not come in even for a mere mention. How does the Madhwa feel in such an audience? Why should not recognition flow towards any one

of our eminent scholars and invitation extended for a series of lectures like those of Vivekananda or the cultural bond between China and India be the theme of eloquence from the most distinguished among us? There must be something radically wrong with us which makes us forbidding to others. Personalities like those which charmed Krishna Deva Raya must have still left something of that divine charm with the best among us who must win for us our rightful place in the body politic of our land.

No less unfortunate among us is the tendency among our great men to keep away from the multitude and their activities. It will certainly not deteriate from their prestige to join the general throng and elevate their brethren. When Queen Victoria was in the Highlands one summer, she was sojourning in a rural tract ("Leaves from Queen Victoria's Diary") and one evening she found a young school-mistress weeping and teaching her class. The Queen asked her what the matter was. The teacher explained that her duty required her presence at her post while her mother was seriously ill at home. The Queen (the teacher did not know it) asked her immediately to attend to her mother liesurately, assuring her that she would be in charge of her class. The Queen of the Empire over which the sun never set acted the school mistress! The arrival of mounted troops to escort Her Majesty made the teacher discover her identity to her amazement. That is dignity, prestige that rises and raises. The "Madhwa Messenger" the only English Dwaita monthly deserves the support of every Madhwa.

"Only a Soldier, Sire" is the title of a singularly charming poem where a Russian peasant is seen dragging the corpse of a Russian soldier all alone. The Czar who was walking that way on learning about the whole matter followed the corpse and the crowd that collected grew immensely when they came to know that the Czar, led the procession! This is simplicity sublime!

The Lingua Franca of the Madhwas:

The followers of Sri Anandatheertha are concentrated in the south of the Bombay Presidency, parts of Hyderabad, the state of Mysore and the districts bordering on it like North Arcot, Salem and Coimbatore, North and South Canara and the Ceded Districts. Besides these, the Madhwas are found in the Circars, the Southern and South Eastern districts of the Madras Presidency. They form a single, fairly homogeneous human grouping following the creed of a single guru and his disciples who are the heads of geographically different areas and following the tenets of a religion known as Dwaita. The language they speak differs with different areas but they follow the tenets of a religion known as Dwaita. The language they speak differs according to the area they inhabit—Telugu, Marathi and Kannada. But in order to determine which is the language of the Madhwas, we should take into consideration the language in which are to be found Dwita works in Non-Sanskrit Vernaculars. It would be conceded on all hands that Kannada is the language

in which are to be found some of the best works of Dwaita literature like Harikathamrita Sara, Hanumad Vilasa and the numberless Devaranamams by the great Dasas which are the pride of Karnataka.

But many or most of us are oblivious of a new current of extraordinary force which has been steadily displacing our "native tongues" in which are imbedded the best gems of our immortal thought but which stands in immediate danger of being dried up and forgotten entirely. Our educational system throughout India is in the grip of English to the neglect of our own mother-tongues. We have the highest admiration for English language and literature, British culture and politics. But when is the day going to dawn here when the small trader and the humble worker, the black-smith and the brick-layer will converse in English and manage the affairs of their daily lives in this language? This is mutually disadvantageous—the language suffering as much as the people who are made to learn a hopelessly eccentric language. Whatever the Sargent scheme might do, the problem must be solved by making such use of English as would confine it to those peoples and walks of life as are likely to benefit by it. The waste otherwise involved is appalling and has been merrily going on ever since the blessed days of Macaulay.

The solution is simple — Let every Madhwa, whatever his other attainments might be, learn to read and write Kannada and Devanagari. How awkward we look when we take a Kannada letter to be interpreted to us by some one knowing Kannada! Learning to read and

write such languages is quite an easy matter, a matter of eight days at the most. It will open to us untold treasures which lie buried in books in those languages.

Vayustuti.

25. Hey, Anila — O Vayudeva : Vidyasamudra — full of philosophic wisdom: Suvidya druvina— he who giveth Vishnugnanam: Hey Poorva Bhima—O Madhwa who had previously been Bhima: Thava Vaaḡdevi—Your consort Bharati: Droupadi Vidita — Droupadi who is only an Avathar of Bharati: Rudrapathnyaadryudriktha — she who is superior instatus to Parvathi. Sowparani, Vaaruni. She who shared the bed of Bhimasena alone: They aagnaya Avidya Nidraam Drhuy-antheem — the sleep of Avidya or Agnaana being dispelled: Maam Sadyoha Rachanapatam Apaadya Balaath Drutham Abhadraḡh Rahaya-thu—Free me from the ignorance binding me to wife and child and give me the strength to compose these verses.

26. Kurukula janane—Born in the Kuru family Yabhyaḡn Sushrushaha — desiring to serve the twin avatars of the Kshatria Krishna and the Brahman Vedayyasa: Kshatra Vipra uditha-abhyaam chiti Sukha Vapusha Brimhi-thaabhyam Ya Nirbhadaḡhyam Viseshath Divachana Vishayabhyam Amaabhyam Namaha Asthu - Prostrations to Sri Krishna and Vedavyasa who are essentially one and the same: Kuhe-madebhyaha Sarasija Vilasallochanabhyaha — Prostrations to the trio with lotus eyes. Krishna, Bhima and Vedavyasa. The significance of the three figures is beautifully brought out here in close proximity.

The 2nd Annual Report of the Madhwa Association. Cudappah. for 1943-44 sent to us by the joint Secretary makes interesting reading. The working of the association has been normal with the usual activities of meetings, lectures, and a good use of the library to which additions are being made. Brahmana Santharpanas marked occasions like Punya Divasas of Sri Teekacharya, Sri Raghavendra Swami, Purandara Dasaru and Sri Ramanavami in the local Sri Rama's temple. Weekly Bhajanas by the Jt. Secy, on Saturdays have been an additional feature during the year under review. The financial statement shows frugal management by the office-bearers and hearty co-operation among the members.

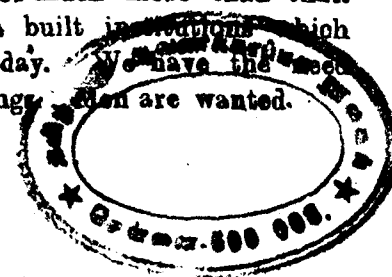
India Thai — Editor B. Ananda Rau, printed at own press. Madura: Chittirai Malar: Summer Number. This is a bright publication on up-to-date lines with highly artistic illustrations of objects and sights in and around Madura. The Editor, who has spent several years in journalism, has spared no pains in making the number specially attractive. It is priced only one rupee and is a good medium of advertisement for businessmen.

The following amounts have been very thankfully received during the month from Messrs:— Rao Bahadur K. Raghavendra Rau, Brahmin Extension, Coimbatore, Rs. 5. B. M. Vijendra Rau, Retd., Sub-Registrar, Fort, Coimbatore Rs. 3. A. Jagannatha Rau, Advocate, Daulatabad. (Salem Dt.) — Rs. 3.

The Madhwa Messenger: A brief resume of its activities:— The M. Messenger was started on the Madhwa Navami Day in 1939 under the urge of a dream highly suggestive of such a work. The Editor had not then known of the existence of other journals prior to this like the *Madhwa Journal* or the *Madhwa Muni Dasa* nor of their annual subscription of Rs. 3. The "Messenger", therefore, was priced at Rs. 2, largely with the idea of drawing in more numbers. Unluckily the war began a few months after the birth of the "Messenger." Hard days have followed since then.

The Madhwās are a large enough minority. They cover a large area. Our present anxiety is not merely a question of finance but also a question of running it on, even under change of personnel. The journal should be for, of and by the community.

The situation became critical when the present Editor became seriously unwell and the continuation of the journal became problematical. To be or not to be was the question. It was our desire to see that six years of labour should not go in vain. Does the Community propose to exist or not as such? Then the journal must also exist under the care of its prominent members. The financial question automatically solves itself. What has been possible for six years must be more so with time. *The London Times* has existed for centuries. Our community has existed for much more than that. Sri Madhwa built institutions which exist to this day. We have the need for such things. Men are wanted.



We have approached prominent men among us. But we are obliged to seek other hands willing to rub shoulders with lesser but no less sincere men. No financial commitment is involved. Five heads to push our interests from five different parts of Madhwa-dom are needed. How many subscribers have you is often asked. Last year we had 80 paying subscribers who were the cream of our society. Personal touring which the Editor could not do, first for being professionally busy and then owing to serious illness might have helped this development. But when work is distributed among four or five or even among three, such situations cannot arise. Our Finances are bound at least, to keep us going. We must develop an institutional personality which can never die. Our present position is not unsound. It has very large latent strength which if properly tapped will give us a very favourable yield. No rival English journal exists.

The present Editor has no selfish axe to grind. He proclaims hereby his readiness to unconditionally hand over the management to any one willing to take over the concern. What he will do if no such offer is forthcoming, he reserves to himself the discretion to decide immediately thereafter.

Our heartfelt thanks are due to such well-wishers as Rao Bahadur K. Baghavendra Rau, Rao Bahadur J. Balaji Rau, D. Venkataramana Rau and all those who have without any call

from us sent us promptly the New year's subscriptions. May SriMada-charya's work continue to prosper through his Sankalpa!

1943 has witnessed mishaps among some of our subscribers. Dr. C.N. Anantharanga Rau, Retd. Assistant Surgeon, Coimbatore was a very popular doctor who had risen by dint of his own exertions to the position of Assistant Surgeon. He was very pious, helpful and good-natured.

The late Mr. Srinivasa Rao (generally known as Minor Srinivasa Rau), was one of the most respected citizens of Gobichettipalayam. He died at the ripe old age of 75. He was of that rare type of gentlemen content to live a dedicated life. His son who continues to subscribe for our journal inherits a noble tradition of life well-lived.

June 44 Events:

- 1st June 44—Thur: Dasami.
 2. Ekadasi.
 5. Satyabhinva Theertha: Sripadaroyaru.
 6. Pournami; Krishnadwai payana Theertha:
 8. Satyapoorna Theertha:
 9. Raghuvarya Theertha:
 11. Sravana Upavasam.
 14. 1st of Ani.
 15. Satya Dheera.
 16. Ekadasi.
 18. Karthigai, Sri Vijayeendra Theertha
 20. Amavasya.
 22. Chandra Darsanam.
 30. Satyadhirajaru.
- July 1st Saturday:

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