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Swetaketu.

(From the Chandogya)

There lived once Swetaketu (श्वेतकेतु) the grandson of Aruneya. To him, his father, Uddalaka said. "Swetaketu, go to the house of a teacher and dwell there as a student and study the Vedas; for none in our family, O gentle one, has so far been born who has not studied the Vedas and who has been merely like a kinsman of a brahmin" (and not himself a real brahmin). Hearing these words, Swetaketu who was then 12 years old went to the house of a teacher studied all the Vedas for 12 years and and returned at the age of 24 highly conceited, thinking himself to be very learned and arrogant. His father said to him. "O gentle one, how is it you are conceited, thinking yourself to be very learned and arrogant? Didst thou ask for that instruction by hearing about which, that which was not heard before, becomes heard, by meditating on which, that which was not meditated becomes meditated and by knowing which that which was not known before becomes known?" Swetaketu said "What is that instruction, sir?" The father replied, "O gentle one, as by knowing one lump of clay, all that is made of clay is known (by similarity), as by knowing the eternal and chief (vedic) word Mrittika all

other (non-sanskrit, vernacular) words which are its corruptions owing to difference in pronunciation caused by the organ of speech are known, as by knowing one nugget of gold, all that is made of metal is known; as by knowing the eternal and chief (vedic) word, all other (non-sanskrit words) which are its corruptions owing to difference in pronunciation caused by the organ of speech are known, as by knowing one pair of nail-scissors, all that is made of black metal is known the eternal and chief (vedic) word "Karshnayagam" all other (non-sanskrit) words which are its corruptions owing to difference in pronunciation caused by the organ of speech are known, so is that instruction." The son said, "Verily, that venerable one, my teacher was not aware of this knowledge; for, if he had known, why should he not have instructed me? Please therefore teach me yourself." "Very well" replied the father and said, "O gentle one, the Sat (Lord Krishna) alone existed before creation. He is *one only without a second* (the word only is intended to negative the difference between the Lord and His qualities, forms and actions, the word, *only*, to negative the bheda bheda or difference and non-difference and the word, 'without a second' to negative the existence of a being who is equal to or superior to him.

Some Vadins-however say that A Asat. (non existence) alone existed without any difference and without any other object and from that Asat, Sat, (existence) was created. But how can this be? How can existence come out of non-existence? Hence Sat alone existed, O gentle one, before creation. He is one only without a second. He (the sat) thought, "Let me become many so that I may direct the world." He created Sri (Lakshmi) the presiding deity over Tejas (Fire) and the element fire. The goddess of fire thought, "I shall become many". She created Prana the presiding deity over water and the element water. It is for this reason that whenever a person grieves or perspires, water comes out of heat. The God of water thought, "I shall become many." He created Siva, the presiding deity over food or earth and the element earth. For this reason, whenever, it rains much, plenty of food is produced. From water indeed all food is created. Of these beings, verily, these three only are the sources, namely beings born from eggs (oviparous), born from womb (viviparous), springing from the ground and produced from sweat (जंगज, जरायुज, उद्भिज, स्वेतज). That Lord (the creator of Lakshmi, Prana, and Siva) now thought, "I shall enter into these Devatas with my form of Anirudha called Jiva and develop names and forms and also make these three tripartite by making each of them enter into the ether." Deciding thus, He entered into them with His Anirudha form and developed names and forms (such as Devas, Danavas, Men, Indra, Agni etc., and their bodies). He made each of them tripartite. I shall now tell you how each of them is a tripartite. The

red colour of fire is the colour of Tejas (produced from Tejas and under the control of Lakshmi), its white colour is the colour of water (Prana) and the black colour is the colour of earth (Siva). The name also of Agni is not primarily applicable to the ordinary fire or God. The ordinary fire and God are called Agni conventionally and not primarily. But the name Agni in the primary sense is applicable to the above Triad and to the Lord, their creator, (because the power of devouring (अग्नेरतृत्वं) belongs to them alone). The red colour of the Sun is the colour of Tejas, the white colour, of water and the black colour, of earth. The name also of Sun is not primarily applicable to the ordinary Sun. The Sun is called the sun conventionally, but primarily the name is applicable to the above Triad and the Lord (because the power of attraction belongs to them alone आदित्यत्वं आदित्यत्वं). The red colour of the moon (चन्द्र) is the colour of Tejas, the white colour of water and the black colour of earth. The name also of the Moon is not primarily applicable to the ordinary Moon. The Moon is called so, conventionally but primarily the name is applicable to the above Triad and the Lord (because the power of giving joy belongs to them only चन्द्रत्वं आनन्दत्वं). The red colour of lightning is the colour of Tejas, the white colour, of water and the black colour, of earth. The name also of lightning is not primarily applicable to the ordinary lightning. The lightning is so called conventionally but primarily the name is applicable to the above Triad and the Lord (because the power of giving light belongs to them alone विद्युत्त्वं विद्युत्त्वं). The great sacrificers and the great men of yore who

have studied the Vedas and obtained this knowledge have said, "From this day, after the attainment of this knowledge) none of us can be said not to know of anything of which we have not heard, thought or known, because the fruit of hearing etc., of Brahman includes the fruits of 'hearing etc., of everything else subordinate to Brahman.

(To be continued)

Vayustuti.

गच्छन् सौगन्धिकार्थं पथिस हनुमतः पुच्छमच्छ
स्मीडः प्रोद्धतुं नाशकस्तत्त्वमुमुखवपुर्वाभीषयामास
चेति । पूर्णज्ञानौजसोसं गुरुस्तेतमवपुषा श्रीमदानन्द
तीर्थं क्रीडामात्रं तदेतत्प्रमदसुखियां मोक्षकक्षे
माजाम् ॥२७॥

When Draupadi requested Bhimasena to fetch her the flower known as *Sotagandhi* having five colours. Bhima went into the forest in search of the flower. On the way, there was a memorable meeting between the two historic personages Hanuman and Bhimasena. It is said that the former was enjoying a long holiday after the glorious wars of the Ramayana possibly listening to the din of the Mahabharata wars. Bhima asked Hanuman to withdraw the tail which lay across the path. He refused but permitted him to put it aside if he could. Bhimasena tried in vain and finally gave up the attempt. The truth underlying this episode is that it was all mere sport, for the one represented Bahubala and the other Gnanabala and Srimadanandatheertha combining both these qualities could bear witness to the truth underlying the story. If it be said that Bhimasena was wanting in strength, it is a libel on the reputation

of the three avatars for they are far from *Asakthithva* and *Agnanathva*, physical infirmity or mental debility. It is a romantic meeting and a link between the two epics. It is one of the finest passages in the whole work.

Acchasya — spotless Hannumathaha: Hey Guruthama—(c) best of Gurus, Kreedamathram—mere fun. Sudhiyam—to Gnanis. Pramadada—who gives joy.

The purpose of this stanza seems to be to bring the three avatars together to estimate their respective merits and prove their ultimate identity. This is best done by this process of bringing the three on the same platform or stage so that comparison may be striking.

Was Rama aware of where Sita was?

As the Omniscient Lord of the Universe he must have known. Then why did he not send messengers only in the direction where she was? Here two things must be remembered — thieves given to stealing may not hide the things stolen in the place of occurrence (Sri Vadiraja.) 2. Hanuman was chosen for the particular direction where Sita was because of the special confidence that he enjoyed with Rama who entrusted him with the Angulia or ring to be given to Seetha. Another important factor is Rama does not move on earth as God but as the son of Dasaratha. But his divinity could neither be mistaken nor concealed. When you are in Rome, do as the Romans do. Rama on earth must behave like a mortal to show that men could reach heights attained by him and his colleagues. It was within his power to prevent Ravana from siezing her; he could have brought about the destruction of Ravana and his associates

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without the aid of a single monkey. It is not a mere epic story but a narrative with a lofty purpose.

Famed in Puranic Lore.

Sutikshana: A rare Bhaktha. He was a pupil of the great sage Agastya in whose hermitage he finished his studies after which he was asked to go home. But he would not do so unless he paid him his fees without which no act of piety would be complete. He asked his teacher to tell him what he would like most. The teacher said he needed no remuneration. But Sutikshna would not yield. So Agastya said that he would like to have Rama and Seetha. Sutiksha left the place immediately promising to return soon with his present. He went into a forest and began to meditate upon the divine forms of Sri Rama and Seetha. But they did not appear before Sutheekshna who was now almost famished to death. Then the Lord accompanied by Seetha, distressed by the miseries of his Bhaktha appeared before Sutheekshna who was lying unconscious from which state he could not be awakened. Then the Lord appeared with the four arms of Maha Vishnu. But that would not satisfy Sutheekshna who wanted Seetha Rama and none else. The Lord told him that he was going to the hermitage of Agasthya himself. The eyes of Sutheekshna were flooded with tears that the Lord himself had undertaken to fulfil the promise he had made to his Guru. Such is the grace of the Lord towards his Bhakthas, every one of whom he tries to the very last.

Panchavati is near Nasik on the Godavary. It is a charming valley in

the heart of Dandakaranya abounding in fruit trees and limpid waters with Indra's garden Nandana Vana. It was Agastya that advised Rama to take this place as his abode during his stay here. A fine hermitage was constructed here by Lakshmana with branches and thatched leaves. A graceful neem tree grew here which was giving out tender whispers every minute. The residence of Rama here is still pointed out here. The *Sitagumpha* where Sita used to sit and from where Ravana carried her away, the *tapovana* where the Munis perform Tapas, and where Lakshmana cut off the nose and ears of Surpanakhi are all to be seen here.

Vishnu Naivedya Mahima

The Godward Way.

1. The food offered to Sri Vishnu when partaken confers on us merit superior to that resulting from Chandrayana Vrata
2. Food offered with Bhakthi to Vishnu when eaten attains the status conferred by doing all the Prayaschittas prescribed for the wiping off of sins
3. Uddhava observes:—O Lord we are enabled to cross the ocean of Prakriti by partaking of the food that is offered to you. Such is the purificatory effect of contact with you.
4. Every morsel of food offered to you and taken by us is as efficacious as the performance of a hundred Chandrayana vratams especially with the Thulasi leaf and drops of Saligrama Theertha sprinkled thereon.

5. Sacred waters like the Sea, the Godavary, the Ganga have very striking results when bathed in; much more is the case when we sprinkle Saligrama Theertha on us.

6. Sacred waters have respective abhimana Devathas who assist the bather in getting clear of his sins; Saligrama Theertha having Sri Hari as presiding deity is unequalled in power. For this reason sprinkling or sipping thrice this theertha has greater effect.

7. The Saligrama Theertha makes one attain unequalled bliss.

The Doctor's Madi:—Madi is a well-known institution with which every Madhva is very familiar. It is a state where one has had his formal bath, put on apparel that has been washed and dried with one's own hand. If anybody not in this condition should come into contact with him, the Madi collapses.

To regain the original condition, once again the person must bathe. Two Doctors attended upon a woman at the point of child delivery. They were preparing for an injection: the tubes were being dipped in water and boiled. The junior doctor hastily drew out the tube with his hand; "Tush" cried the senior "after so much of boiling, you have touched it with your hand; Go on, boil it again". Is there any difference between the violation of this medical instruction and the violation of this Madi? A bystander wondered whether the rebuke to the junior was really deserved. Apparently no perceptible harm had been done to anything or anybody to justify such violent language.

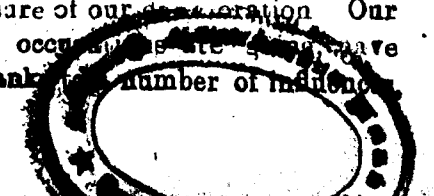
Religion is in many cases the obverse of science; if the former has its supersti-

tion and pet notions, no less has Science the youngest daughter of modern civilisation.

Vijeendra Guru Aradhanai at Kumbakonam:—Kumbakonam is the scene of Sri Vijayeendra's labours. He was third in rank from Jayatheertha after Vyasa-theertha in the strengthening of the foundations of Dvaita as against skillful adversaries like Vidyaranya and Appayya Deekshitha. The triumph of Dvaita could bear repetition a thousand times because it is a triumph over things which cannot stand scrutiny. The patient referred to in the previous paragraph died and all the relations were wild with grief. The head of the family was a staunch Advaita. "Aha! Brahmosmi" he would often say. Why could he not have saved his sinking wife? This has all the demerits of a dual standard; a double living which requires justification at every stage. One can enter the kingdom of Heaven as a servant, a Dasanudasa, not as an equal to God.

Under food control order the usual Samaradhanais could not be held. Collections of rice were therefore made from many houses organised under the direction of Mr. Veera Rama Rao. Imperial Bank Cashier of Kumbakonam. It was a striking illustration of all round Madhva cooperation of mutt and linguistic factors.

The thought-less life of to-day:—Our national energy is being sapped up in all directions; and our decline has been so significant that we are not aware of the measure of our degeneration. Our arts and occupations have gone, thank number of millions



under the name of progress. The Cinema has become a deep-rooted national habit. It has killed music, dance, and the noble art of staging. It has deprived many a professional of his earnings. The painter has lost his occupation. The human voice from the multitude is heard no more. While the "stars" are shaking the pagoda tree, the humbler sort of people are doubly impoverished. From independent earners thriving on their arts they have become mill hands and in the evenings they retain jaded relieving themselves by a visit to the Cinema and spending substantial portions of their income there. It is not an individual affair but a family affair. The discontented wife is humoured by being taken to the Cinema. The crowds are unimaginable. The children are brought up in a similar atmosphere. One may go to a Cinema by choice; but to develop it into a regular thoughtless habit makes it criminal, especially when earning is so precarious. Our religion still has a hold over us because of the excellent habits it has inculcated in us—early rising, bathing, washing our clothes daily, regulation of diet, periodical fasts, guarding against excessive eating, high moral conduct and prayer thrice a day at least. Western civilization is a bundle of paradoxes, temperance-preaching with tea and coffee propaganda: more advance in progress, more crash of souls, more government, more misery. Let us not give up our national traits for a "mess of pottage." Let us not yield to temptations but preserve our independence of outlook. We have survived many a shock but did not yield to despair or defeatism. Let us rally to the support of our cause with a vivid understanding of our position and our requirements.

Nitya Namaskars.

K. V. SWAMI, B. A. Parakkimidi.

Should we daily perform *Suryanamaskaram*? Can we eschew it without prejudice to our health? I shall answer the second question first. "Can you at all guarantee 100 years longevity and health and efficiency?" This has been my first question to every gentleman I happen to meet. "Surely" was not said by any. We are prepared to hold out guarantee to any public worker of honour with an earnest money, if so desired. There is none that loves not his own life. Many are afraid of death. What we guarantee may be absurd. But it is none the less true. Let every good soul begin the *Namaskar* practice at once to test our faith, if for nothing else. Can we pull on well without *Nitya Namaskari*? No. The sun is the source of all energy for the whole world. Nay, it is the channel of God's energy to man. The worship of the Sun, if intelligently construed, makes the purest form of worship. Breath is the fly-wheel of the life-machine. The efficiency of breathing is the strength of human life. Breath is the oil of the lamp of life. In view of this primary secret our *Vedic Rishis* have given the place of honour to *Pranayama*. Every single *Namaskar* exercise begins with breath-control among others.

The *Bijaksharam*, as loudly called out, tones up the internal organs from the brain down to the anus to the pitch of their highest efficiency. The various postures of each *Namaskar* do palpably wake up every muscle into evergrowing efficiency so that no foreign matter can take shelter in any corner of the flesh or blood. A refreshed life of sprouting energy is the immediate reward. We,

therefore, should not give up this ancient system, perfect yet simple exercise.

Soon after the *Namaskar*, appetite increases, stimulating relish even for the simplest of foods. This relish while promoting the digestive efficiency diminishes and expels foreign matter from the body.

It is therefore unwise for any man or woman to neglect *Namaskar* exercise any longer.

To establish an unassailable case for the *Namaskar* exercise, I cannot do better than invite people's attention to the good example set by the elderly ruler who has published a splendid treatise which is worth its weight in gold. He sells it for the ridiculously small price of Rs. 1-2-0 each. As a ruler of a State this pious Brahman has developed early in life all the graces of a ruling Kshatriya, while as an orthodox Brahmin he amply exemplifies the virtues of a Brahmin as the blessed Gita covets. He is a graduate and a great scholar in Marathi. He is an utter stranger to even a passing shadow of head-ache. Not only himself, his wife and sons, his ministers and officials, but all the people of his State, all girls and boys of the State schools daily perform *Suryanamaskarams*. What makes them do so? Are we wiser? Are we above rank and status in health and efficiency than this whole galaxy of people?

Begin *Namaskar* exercise at once. Live in peace for a century and gently sleep away to awake at a higher and nobler birth.—*Health—Madras.*

Our Food Stuffs.

Vegetables, fresh and leafy have more nutritive value than staple foods and cereals which occupy a prominent place in our dietary. By consuming more of the former, we can insure ourselves not only against diseases but also help reduce the consumption of staple food-stuffs. It will be within the recollection of our readers that there was a hue and cry sometime back that the prices of vegetables had gone up by leaps and bounds, beyond the reach of the average citizen. The position has not improved since. Why cry for ghee when we have butter on hand? By becoming our own farmers by digging for victory, as Great Britain did in her dark days, people possessed of even a postage-stamp or park-sized plot can help themselves to a great extent. "The reward in a few short weeks will be a household self-sufficiency of vegetables. And now that vegetable prices are ruling high, a house-grown crop will also represent a tangible saving." "The wide variety of vegetables in popular demand," says Mr. D. A. Thomas in *My-India*, "require little care and attention. Certainly less than more exacting flowers. A plot of land, an initial period of preparation with a little cheap manure, a daily douse with a watering can, the occasional use of a hoe, and it will be astonishing how bountiful nature can be in all seasons. A 400 pounds of peas will grow on a 1000 sq. feet plot. Kidney beans springing up within six weeks will yield 100 lbs. for a 1000 sq. feet planted, a quarter of an ounce of tomato seed will do for a 100 sq. feet to give 200 lbs. of fruit, a quarter of an ounce of brinjal seed does for 1000

sq. feet bring 400 lbs. of bringal to your kitchen" and so on and so forth. What is required is the will to do, and more greens will, according to authoritative opinion, contribute to a marked general improvement in the health of the nation and help also to minimise the consumption of staple foods.

An appreciation:- Prof. T. S. Venkataramana Iyer in remitting this year's subscription of Rs. 3 writes:-My sincere wishes and prayers to Sri Hari for your health and happiness and increasing success of the "Messenger."

12-4-1944.

Sri Raghavendra Swami Brindavan at Madras:—Mr. Arni Subba Rao writes:-To meet the persistent desire of Bhaktas, Messrs. B. Rama Rao, R. Balaji Rao and S. Narasinga Rao have gifted two grounds in Balaji Nagar for erecting the Brindavan in a fine locality and a central place. A sum of Rs. 8000 will for the present be necessary for erecting temple Mantapam, kitchen and well before end of July. It is hoped generous contributions will come forward as it is our aim to create a separate fund for daily pooja and Naivedyam. Contributions may be kindly sent to the Treasurer, Sri Panini Rao, Advocate, "The Grove" Teynampet, Madras or the Treasurer S. M. S. O. Sabha, Triplicane.

Obituary:—We very much regret to record the death at the fine old age of 90 of the doyen of the Andhra Madhva world who had been systematically spreading the faith of Our Great Guru by literary contributions and

many other ways. Dwaita must be proud of fact that the fire lit centuries ago by Sri Madacharya and Sri Pamdanabha Theertha is still kept burning and the Andhradesa has had in its midst many a Dwaita devotee, among whom the late Hundi Rama Rao Pantulu Garu was one. He entered Vaikunta on 31-5-44 at Pithapuram at 10 A.M. The Madhva world is much poorer for his demise.

July 44 Events.

- 1st July 44 Saturday.
2. Sayana Ekadasi, Chaturmasya Arambha.
6. Vyasa Pournima.
10. Jayatheerthara Punnyadivasa.
16. Ekadasi, Dakshinayana Punyakala.
20. Suryagrahana.
21. Chandra Darsanam, Sravana Suddham.
24. Nagachaturthi, Adi Pooram.
25. Naga Panchami.
28. Varalakshmi.
31. Ekadasi.

1st August 44 Tuesday.

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S. V. B. Rao. Hon. Sarvadhikari Sri Vyasaraaya Mutt, Triplicane Rs. 3.

T. R. Sethu Rao Retd., Sub Court Sheristadar, Salem, Rs. 3.

C. K. Raghavendra Rao, Chamrajpet, Bangalore City. Rs. 3.

C. P. Raja Rao, 4, North Car Street, Chidambaram. Rs. 3.

Prof. T. S. Venkataramana Iyer, B.A.L.T. C of Dr. N. Krishnamurthi, Periyana-kanpalayam, Coimbatore. Rs. 3.

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