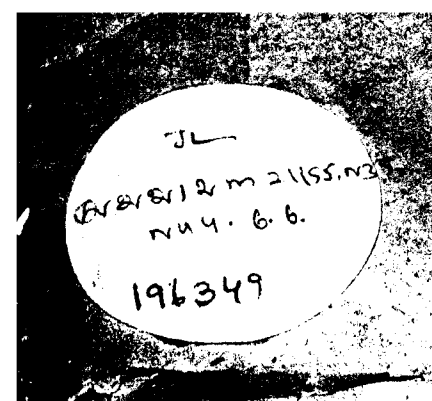




The Madhwa Messenger.

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

VOL. VI.

JULY 1944

NO. 6

Swetakethu (From the Chandogya)

S. Bhuvaramurthi Achar. B.A., B.L.

From these great teachers of yore others now learnt thus :—Whatever appears as red is due to Tejas or Lakshmi, whatever appears as white is due to water or Prana and whatever appears as black is due to earth or Siva. And whatever appeared as inscrutable is due to the combination of these three. I shall now explain to you how this Triad become tripartite in the body of jiva. The food eaten by being becomes three-fold. The grossest portion becomes excretions, the middle becomes flesh and the subtlest becomes mind. Water drunk becomes three-fold. The grossest portion becomes urine, the middle blood and the subtlest, the breath. Tejas (nourishing substances such as ghee etc.) becomes three-fold. The grossest portion becomes bone, the middle marrow, and the subtlest speech. O gentle one, mind is presided over by Siva, the God of food breath by Vayu the God of water and speech by Lakshmi, the Goddess of Tejas. 'Please teach me again' said the son. "Yes" said the father. "When curd is churned, the subtlest portion comes up and becomes butter. So also when the food is eaten, the subtlest portion

is made to rise up and nourish the mind by Siva; when water is drunk, the subtlest portion is made to rise up and nourish breath by Prana. When the substances of Tejas, are eaten, the subtlest portion is made to rise up and nourish the speech by Lakshmi. Verily O gentle one the mind is presided by the God of food the breath by God of water and speech by the goddess of Tejas. 'Please teach me again' said the son. "Yes" said the father. "O gentle one, man consists of 16 parts or kalas. Do not partake of food for 16 days but drink plenty of water as you like. Life is presided over by the God of water and so long as you drink water your life will not be cut off." The son did not take food for 16 days and then returned to his father and said "What verses shall I recite?" The father said, 'Recite the Rik, the Yajus' and Sama verses.' He replied, 'They do not occur to me; Sir' The father said "As of a great burning fire, one burning coal as small as the size of a fire-fly is left when it cannot burn much, so one part only of 16 parts of you is left and with that one part you are able to remember the Vedas. Now, go and eat and then come to me for further instruction." The son took food and approached the father. Whatever the father questioned he answered prom-

ptly. The father said, "O gentle one a of a great burning fire, one remaining burning charcoal as small as a fire-fly is made to blaze up again by putting dry grass upon it and it then burns much. So out of the 16 parts one part was left to you and that part being nourished by food blazes up and you are able to remember the Vedas. Mind indeed is presided by the God of food, the life by god of water and speech by the goddess of Tejas.

(To be continued)

Vayustuti.

बह्विःकोटीरटीकः कुटिलकदुर्मतीनुत्कटाटोपकोपान्
द्राक्चव्वंस्वरत्वाच्छरणदगदयापोथयामासिथारीन् ।
उन्मथ्यातथ्यमिथ्यात्ववचनवचनानुत्पथस्यांस्तथान्या-
प्रायच्छन्वप्रियमिथितमकुसुमं प्राणत नैनमस्ते २८॥

Hey Narayana—O thou giver or revealer of Him to whom all things are subservient and for whom all things are yearning! Hey Narayana—O giver and controller of life throughout the Universe. Thy—Namaha prostration to you. Yahathvam. O you that Bhimasena: Lahvee Koti Kavila Katu matheen Uthkataatopakopaan Areen—Thousands of enemies of the most perverted and wicked outlook where unbridled anger and evil-mindedness are the predominant characteristics: Dronk Ateekaha Gadaya—are to be annihilated with your famous weapon the Gada Pothayamasa you killed. Athathya Mithyatwa Vachana Vachanaan Uthpathasthaan Anyaan Unmadhya—you also crushed those who propound the theory of unreality and illusoriness of the world through their mischievous litera-

ture misleading weak minds. Satvarat vaath—you defeated them with speed and ease. Swapriyayyi priyathama Kusumam Prayacchaha—Prostrations to thee. Bhimasena, who offered to thy beloved Droupadi the lovely flower of Sowgandhi.

Three important points are brought out here that Bhimasena crushed his enemies with countless blows of his Gada; in other words, he dealt sledge hammer blows to those who misled themselves and others, from which it is difficult for them to recover; he is matchless and merileless in exposing the shams of the misinterpreters of truth by the force of the logicity of his arguments. Above all, he is the proper person to guide all souls to the maker of all destinies. Note the dual process of crushing untruth on the one hand and revealing the truth on all its splendour on the other. Those who hold the theory of unreality and illusoriness are liable to a double charge, ignoring hard facts and though professing unreality, behaving as if things were terribly real.

Vyasa Pooja.

This is worship paid to Vedavyasa who is ever present wherever there are books containing shastraic literature. The worship of Badarayana is incumbent on every Brahmin and Sanyasi though only a few who have the knowledge, time and facilities do it for the entire community in the locality, receiving, in return, attendance and suitable contributions in the shape of money, fruits and flowers and an occasional

dinner. Vedavyasa is the presiding deity of Sadvidya and is self-installed in such books (or cadjan leaves) requiring no Aavahana just as Vishnu is *Svayamoyaktha* (self-evident) in the *Saligram*. The worship of Vedavyasa is also done on the *Rishipanchami* day by women when he is worshipped along with the *Saptharishis*. This is for women who with the help of the knowledge imparted by the Maharishis duly repent for possible misdeeds in the past and pray for a pure life in the future. After the menstruation period is clearly over, their outlook on life is changed and unaffected by the tempests of passions. The Vyasapooja is done on the full moon days of four months *Vaisakha*, *Ashadha*, *Karthika*, and *Magha*. The *Chaaturmasya* or "The four months" occurs between *Ashadha* and *Karthika*, the bright *Ekadasi* in the former is the *Sayana* *Ekadasi* and the one in the latter is the *Uthana* *Ekadasi*. Vedavyasa plays an equally prominent part on the *Upakarma* day as well as in the *Brahma Yagna* to be done daily at the *Madhyahnika*. His worship is but fitting as he is no less than *Suka thanthom Tapo Nidhim*, the father of *Suka* the narrator of *Bhagavatha*, and the treasure-house of *Tapas* or concentration divine.

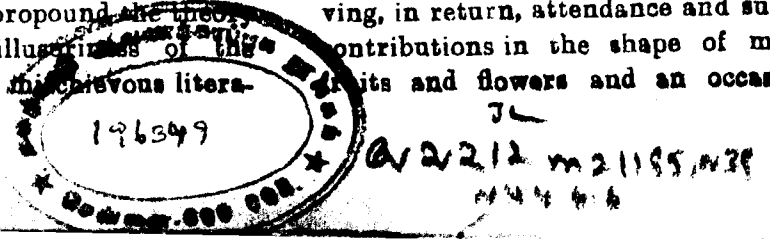
God and Evil.

In page 51 of the "Indian Thinker" of Trivandrum dated 1st July 1944, the reviewer of Sri Madhvas *Tatwa Vada* by Mr. Vedavyasachar concludes by observing:—Truth wants know "how under the rulership of an all-good, all-powerful and all-knowing God there can be evil in the world?" and unless it is answered in a manner consistent

with reason and universal experience, the Dwaita philosophy must stand far from vindicated."

That there is evil in the world and that there is an all-good etc., God in the world (?) cannot be disputed. The reviewer wants to know how in such a good god-ridden world there can be evil. An alternative would be a god-ridden world and the entire absence of any evil i.e., all good i.e. in a well constituted government there should be no offender against any law. The engine-driver has to guarantee that there shall be no accident during the journey! The teacher and the examiners must see that there shall be no failures, the government or the state must guarantee that there shall be no unemployment in the country!

Good and evil are comparative terms. What is good to-day and to one may be otherwise under changed conditions. The conception of God assumed by the reviewer must get revised. God is the God of glaring opposites, night and day, life and death, man and woman, hill and valley, light and darkness. How can the goodest of gods eliminate evil? and "unless it is answered" says the reviewer "in a manner consistent with reason and universal experience, the Dwaita philosophy must stand far from vindicated" (italics are our own.) How does the Adwaita or any other philosophy answer this "in a manner consistent with reason and universal experience so as to vindicate itself completely?" We are anxious to know that. We reserve for the next issue the Dwaita idea of God and Evil at least to the satisfaction of those who would be satisfied.



Music for the Masses.

Speaking to a Madras audience the other day, Sri. C. P. Ramaswami Iyer is said to have observed that in South India, music had always been of a high order catering always to the higher intelligentsia while the masses were neglected and that at least in the future the mistake ought to be rectified and performances must keep the masses in view, the level being brought down so as to be within their reach. In the first instance the masses are not so entirely ignorant of high class music which has an essential appeal even to the *Sisu* *Lasu* and *Phani*—child, animal and serpent. But it may be questioned whether they would follow the intricacies of music as an advanced member of a musical academy would do. One has to ask whether in descending to the level of the masses, the standard would not be lowered while the interests of the art require to be specially guarded against any kind of debasing. Music must continue in its pristine purity, the masses and the classes being free to choose according to their taste. But any attempt to tamper for any cause with the quality of the art as it has existed in our land would be nothing but a national disaster.

Sastra Rahasya.

We, Brahmins, as a class have been accused, not without reason, of over-guarding our sacred scriptures so that they are not made available to the public at large. It also amounts to denying others who are thirsty for such knowledge the opportunity to learn the same. This helps directly and indirectly

to perpetuate caste arrogance making their positions a close preserve of social advantage.

But the truth is otherwise and elsewhere. Why should the Sastras be kept a secret to a chosen few? We should take a familiar instance to understand and illustrate this point. Important documents, cash of all kinds all valuables are properly kept under lock and key and in addition have sentinels keeping watch over the entire area. We have heard of burglaries in spite of all such precautions. Sastras and worldly treasures have only a slight difference but must be equally well guarded. Jagannatha Roy says:—“*Nish-turigoliga, Ayogyarigai Pisunarigai, Arasikarigai idonu peladalai's*—Do not impart such knowledge to frivolous, unfit, mean people and persons without taste or aptitude. Our ancestors have always insisted on the proper type of guru and *shishya* without which they are not to employ themselves in teaching or learning. That is the prime reason why the Sastras are kept as a *rahasya*, not closed to all, but open only to those who enter with a spirit of reverence and a desire to learn. It is quite in keeping with common sense and universal practice because of the tendency in certain evil persons to spoil anything that is fair for mere fun. Hence they must be preserved against acts of vandalism.

Another reason is that the door must be opened by a proper person. This is the work of interpretation. That is to be done by a proper Guru. Jagannatha Dasa in his invocation to Bharathi asks “*Bhagavatha Bharatha Purana Rahasya tatwagalarupu Karunadali*”—teach me the secrets of Bhagavatha and Bharatha.

because such works have an inner meaning which require to be unravelled by expert hands.

In the path of the Gita.

R. C. Bhattacharjee M. A.

The Lord has said in various places in the Gita making clear references as to how one should act.

व्यवसायात्मिकबुद्धिरेकेहकुरुनन्दन ।

बहुशास्त्राध्ययनन्ताश्चबुद्धयोऽव्यसायिनाम् ॥

Be dominated by one thought (result of a careful choice) because those who are irresolute have their thoughts divided and diffused so that action does not gain momentum and therefore fails in achieving its purpose. How much more happy would the world be if this lesson were taken to heart! The virtue of the Gita is that it goes to the very depths of human nature critically and analytically.

कर्मरायेवाधिकारस्तेमाफलेषु कदाचन ।

माकर्मफलहेतुर्भूर्मातेसज्जोऽस्त्वकर्मणि ॥

But having taken to action (of the right choice) do not be worried about its result; nor, therefore, be you depressed and thus remain inactive. In order to achieve the best results of action you must concentrate on it. It is equally bad that one must follow a policy of inaction. The greatest men of the world have followed this policy, consciously or unconsciously, of the teachings of the Gita with this difference that where the concentration has been for destructive purposes even inaction would be advisable as action

would end in disaster. The greater the concentration, the greater the ruin in the latter.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाग्भसि ॥

Life is a series of actions; if such actions carry away or affect the zest of the action, action will get weakened and such a one cannot achieve his object; just as a ship tossed by winds cannot reach its haven or destination. It is only action unhampered by passion generated by the senses that can bear fruit.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च तेन न सिद्ध चेदकर्मणः ॥

It is incumbent on thee to do thy allotted task; for to be incessantly working is better than idleness, for the maintenance of the body itself depends on work.

कर्मणैव हि सति त्तिष्ठमास्थिता जनकादयः ।

लोकसंग्राहमेवापि संपश्यन्कुरुर्महसि ॥

Should action be only for one's own self? It should be for the welfare of the world also. There have been shining examples in the past like—जन्कादयः Janaka and others. Let each individual and group weigh their own actions in the light of this great statement. How many can stand the test?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्ति ॥

One more feature of action is that it should be a universal example to the world; to persons of inferior intelligence unable to think and act for themselves.



because the common people follow the example of the greater men who thereby set the standard for others.

If only man wants to have an eternal guide for right conduct and the conditions governing the same, there can be no brighter companion than the Gita.

Our backwardness.

Among the three schools of religious thought in India our position is peculiar. In the Tamil districts we are known as Tatwa Vadis. *Madhwa Vijaya* is a record of our Guru's triumph over innumerable adversaries. This record is added to by the achievements of teachers like Jayatirtha, Vyasaraya, Vijayeendra and Raghavendra. Later Dwaita scholars up till the last generation had profound knowledge of these works which they kept green by the classes that they held to individuals who studied in the Guru's homes. Now, owing to the all-round degeneration which has overtaken our national life, art and culture, the Guru and the Sishya have all disappeared practically. The general Madhwa public is tragically unaware of the nature and number of works which form the frame-work of our system. A few stories have clustered round these great names but supposing some lay Madhwa were challenged to state the Dwaita case and that of his opponents, he would cut a sorry figure. He could only say, "I am sorry!"

Dwaita works are of two kinds, the first by itself is a class. It consists of the 87 works of our Guru. No other

author since then has made any constructive original contribution breaking new grounds. It has all been the work of interpretation parts of which require re-interpretation—Tika, Tippana, Decpika, Prakasika etc. This was incomparable service. Under present conditions, it is difficult to understand any of these. No single work presents to the lay reader of today in an easy intelligible form a continued narrative of Dwaita thought and criticism by any modern author till now. "The Reign of Realism" by Dr. R. Nagaraja Sarma is a mighty and monumental work but difficult of digestion without a "First Aid" introductory primer. In this last connection, it may not be out of place to suggest that the community might seriously consider whether in view of its importance and number, it would not be desirable to have something like a National Biography of its own or whether it is prepared to allow its individuality to sink in a post-war, "Indian" ocean with plenty of "water water everywhere, with not a drop to drink." Where is a regular readable anthology of Dwaita works or a "Who's Who in the Madhwa world"? We have all the requisite conditions for such a decent collective existence a distinct language, culture, art, literature, philosophy, tradition and religion. It is sheer self-neglect which is pathetic. God give us strength to assert, and reconquer ourselves!

Sowgandhi Pushpa.

This is a flower famous in the Mahabharata as having been brought by Bhimasena for Droupadi at her request because she had seen such a flower

made of gold and having rare fragrance dropped before her accidentally by a bird hailing from the North from Manasarovara in the region of Kubera. Being of special worth the flowers were carefully guarded by the Kinnaras etc. of Kubera. So the only person who could successfully bring these flowers over-coming all enemies was Bhimasena who scared away the Kimmeeas etc., on his way. Anjaneya was in one of his roopas performing his Ramadhyaana on the way where the historic meeting between the two figures took place. The altercation between them was nothing more than Kreedam—mere sport.

Biologic living.

Mr. Henry Ford recently entered his eighty-first year in vigorous health and with ambitious plans for the future of his work. The death of his only son made it necessary for him to come out of retirement and to assume again, the management of his vast enterprises. He began preparing for a hearty old age years ago by conserving his physical forces. Eating moderately, using no alcohol or tobacco, avoiding excesses, his example is a reproach to the many business men who have what they call a breakdown from overwork. Few of them have borne responsibilities as great as he has carried for many years.

Thousands return rejuvenated and resume their activities with greater success than before. Biologic living is the one successful means of combating old age, high blood pressure and various other evils from which human beings suffer.

The great Asset.—"There is no finer investment for any community than putting milk into babies. Healthy Citizens are the greatest asset any country can have.....The care of the young and establishment of sound hygienic conditions of motherhood have a bearing upon the whole future of the race which is absolutely vital."

The real Pandit:—Not he is a real Pandit, who after studying his books engages in sophistry, nor he who instructs others without acting himself accordingly, but a true Pandit possesses knowledge and also acts according to it.

Health—Madras.

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My one desire. Hari-bhakta.

Let me be born again and again in this sacred land of Bharata Varsha, the land where life was held at naught,

people lived and died for truth and humanity, gold was regarded as dust, women, other than one's own, as sisters and mothers, where people married not for lust but for begetting noble progeny and continuing through all time the chain of noble existence, where God was seen in everything, where life was for the only purpose of making of earth a heaven, by offering as often as possible fruits, flowers and fragrance the best of the products of the earth. Here did man not worry himself with wants and desires that led to pits and along blind alleys. Keep me, O Lord, ever poor in the world's wealth and rich in gnana, bhakthi, vairagya—clearness of vision, faith and freedom from desires that bind. Why was I born on this earth? With the gift of mind and body that God has given me, I shall live in God singing His praise and acting according to His light.

Let me awaken in the depth of the dawn as it lifts itself in the east with the first notes of the Utharayana Pakshi which sends out its first clear notes from the pomogranate tree near by. Let me inhale the first cool dewy air and chant the Dadhi Vamana Stotra—*Dambhujam Vamanam Smareth* after attending to the purification of the body. Then let me betake myself to the full river near by and offer my Arghya from the river to the great Aditya showing himself before the refreshed universe. Then proceed to—*Dhyanam Dheyassada Savithru Mandala Madhya Varthi Narayanassarasi-jasana Sannivishitaha Keyooravan Ma-*

kara Kundalavan Kireeti Hari Hiran-maya Vapuhu. Think of Him who is worthy of concentration, who seated on the lotus in the centre of the Sun's disc shines decked in the Keyoora. *Makara Kundala, Kireeta, Hara,* the great Being who is all gold. Then let me offer worship to the Saligrama Murti with *Abhisheka, Archana, and Naivedya,* with *Purushasooktha* and *Dwadasa Stotra.* Let the noon see me offer *Madhya Vandana* and before sun-set, let me betake myself to the waters' brink and there, as the stars appear by twos and threes let me think of the grandeur of the day that has just passed and the countless numbers of lives that have been led. Vain man that wars for a brief moment's comfort and authority turning fair earth into so many graves!

Let me pass my days in sincere adoration and as for the world of which I happen to be one, let me be like a *Mooka and Badhira* a dumb, deaf, individual, not imposing my cunning on a fellow man, and eating only of that which has been offered to the Lord! The only pleasure I seek shall be *Kaivalya Sukha* the bliss of Mukthi! Let me repair to my bed after *Bhajana*, with *Raga and Thala* ever and anon. Such a day has not passed in vain; such a life has not been lived in vain; let me dream of the Lord and his Bhaktas and have visions of glorious existence.

Regtd. No. M. 4595.

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