Dear Readers,

The topics covered in spiritual columns of some newspapers are meditation, social Dharma, crisis management of family problems and the like. Major points brought out in these columns are found in our Vaidik, Puranic and such Sanatana literatures. But, somehow, the columns carry the names of Buddhism, Jainism etc. as sources, which are non-Vaidik. Basic differences in matters of the Jeevatma, Paramatma, their relation, atrect etc. exist in between schools of thoughts. But in matters of individual and collective dharma there exist hardly any difference. Yet it is unfortunate that, the sanatana philosophy the oldest of all the origin of all philosophies, notwithstanding the misinterpretations made by some philosophies, does not get its due respectful mention in such columns.

For this, the reason is that the concerned champions of such sanatana philosophy do not bother to give wide publicity to the contents of Vedas, Mahabharata, etc. Bhagavad geeta which can be acclaimed as to comprise of solutions for all problems & crisis in life has to be preached widely. Mahabharata of which Geeta is honey-essence is again an untapped treasure of political, social, individual, dharma, judicial, administrative and what not events and case studies. Very importantly a word of caution here is that while drawing up urgent schemes for the propagation of these we require to know the pulse, problems, needs, moods, capacities, likes, languages etc. of common man. He should be attracted towards our programmes. Circus on shastric concepts would not help him. He understands plain speaking & simple approaches to address his problems. Let us all do start right now to achieve it together.

-Editors

From the Editors' desk

Float - Do Not Sink

A leaf floats on water; wood also floats. Even boats and ships do float. But a leaf can only make itself float. In case a crow or sparrow lands on a floating leaf it would sink. But a boat isn't like that; it floats and also makes those sitting on it float. A ship can cause many more people and goods to float. Thus, such ships which could make more and more things to float also become more and more valued.

This Samsara is an ocean. Many would only sink in it. A few can float only themselves, like a leaf. Some others can, along with them, make a few others also float like a boat and ship. Thus, our life also should be exemplary so as to uplift others; and should not cause others to sink.

H.H. Sri Vishvesha Tirtha Swamiji
Sri Vidyamanya Sandesha:

NINE GEMS OF TATVAVADA

The last and lasting message of Sri Sri Vidyamanya Tirtha swamiji


continent from the previous issue

There is a shloka in Mahabharatha as follows:

‘वर्धितमेऽधिरि गिरिस्य: गिरिष्कम्य वर्धेन रक्तु।
बर्धं तस्य ह्रीः साक्षात् न हर्षे: बलमन्यः: इ’

Indra is the king of all gods. Rudra gives strength even to Indra. Marutha or Vayu gives strength to Rudra himself. Vayu is given his strength by Sri Hari Himself. Narayana or Hari does not get his strength from any one else. This shows that Vayu is jivotthama being greater than even Rudra who is himself a great soul and known to be superior to the other souls. We can also see a Pramana from Geetha for Vayu Jivotthamathva. In the beginning of the Mahabharatha war, Duryodhana after seeing the vast armies on both sides gets bewildered and goes to Dronacharya and tells him: “ParyAptham thvidamEthEshAm balam bhilmAbhirakshitham, aparyAptham thadsmAkkam balam bhilmAbhirakshitham”. Bhima was an incarnation of Vayu and his presence in the much smaller army of the Pandavas made it adequate (paryaptham) as compared to the much larger army of the Kauravas led by great warriors like Bhishma, Drona and Ashwathama, an incarnation of Rudra, which was considered inadequate to fight by Duryodhana himself. This proves that Bhima’s presence in the smaller army made it superior to the much larger army where Ashwathama was also fighting. Thus, Vayu is superior to Rudra. Duryodhana was an enemy of Pandavas and his words expressing a judgement against his own side carry conviction just as in a court, a witness for prosecution gives evidence favourable to the defence.

In gods, there is a rule stated in Brahmanda Purana - "द्वितियोऽधिनामवेभिषणोऽस्मिन् ज्ञात्या”. Amongst gods who incarnate on the earth, who so ever is stronger will also have greater devotion and knowledge (bhakthi and Jnana). Thus all the qualities Jnana, Bhakthi and Strength must be greater in Bhima then in Aswatthama, an incarnation of Rudra. Thus Vayu is proved to be the jivotthama. Thus the second subject of ‘Vayu Jivotthamathva’ is established by Geetha also.

“SATHYAM JAGATH” – ‘सत्यं जगात्’

“sathyam jagath” is the third subject. Acharya Madhva has stated authoritatively that the world is real. Advaitha says – When we see a shell from a distance, we think it is silver, but when we go near it, we see that it is not silver, but is shell. The silver is therefore unreal. According to Advaitha, the only real entity, Nirguna Brahma is all pervading everywhere, and nothing else is real. He is wrongly seen as the world, just as the shell is seen as silver. The world is superposed on the adhishtana (stratum) of Brahma and hence is unreal. If the world is unreal, the greatness of the Supreme Being stated in the Shasthras is lost – Bahuchithrajagath bahudhAa karanAath parashakthirananthagunah paramah” – The Supreme Being has infinite auspicious qualities and his greatness is indescribable as He has created this immense and wonderful world with a large number of special features. He has infinite capacity to do so. With the knowledge of His greatness and infinite auspicious qualities, we offer our deep devotion and secure His blessings to get ourselves released from the Samsara or the cycle of births and deaths. If the world itself is unreal, its creation is also unreal and so is His greatness. We will not have devotion in God and thus will be unable...
to secure His grace and redemption from the Samsara. In order to avoid this most undesirable but logical end of the Advaita tenet of unreality of the world, Acharya Madhva has established the Reality of the world as the next important tenet of his philosophy.

The absolute reality of the world is given in the Vedas:

"विभिन्न सत्यं संपर्क न प्र मिनिन्ति प्रतेव साम्" (Rigveda)

The world is real and not unreal.

"यथिकेत सत्यमिति" - (Rigveda)

The world created by God is real and true and is not unreal.

Similarly in the well known Geetha shloka :

"असत्यम् आत्मन्ति ते जगदहृदनीयस्य" - Those who say that the world is unreal are Asuras. They also say that there is no God.

One would like to know the basis on which Advaita holds that the world is unreal or whether they have no basis at all. They base their statement on the text - "चेत नानासति किचन". This is interpreted to mean that there is only Brahman which pervades every where and the world is seen as superposed on it. We cognise Brahman wrongly as the world (as in the example of the nonexistent silver seen in the real shell). This is not the correct meaning of the text. Acharya Madhva explains it differently. The Supreme Being has many forms such as Mathysa, Kurma, Varaha, Narasimha, Vamana, Bhargava, Rama, Krishna etc. All such forms are not different from each other, but are the same. These forms have Achinthya Shakti (incomprehensible powers) of the Lord, thus though He is one, He shows Himself in several forms. This is the correct meaning explained by Acharya Madhva. The world is also called Asath some times on account of its being Ashubha (being mixed with unholy impurities). God is the holiest entity and from that point of view the world is Ashubha - being associated with sorrow. Acharya Madhva has established both by the Veda and Geetha texts that the world is real, its creation is real and the greatness of the God who creates such a world is also real. By realising His greatness, devotion to Him follows. With this true devotion, God is pleased and liberates us from the bondage of the Samsara. Thus, Acharya Madhva has given the correct explanation of the reality of the world, the knowledge of which finally leads to God's grace.

What is the teaching of Sri Ramanujacharya on Jagathshathyathva? He also says that the world is real. If this teaching is not unique to Acharya Madhva, how can it be included in the list of his tenets? Ramanuja says that Karya (resultant product) and Karana (transformatory causes) are identical. Thus the pot which is produced out of clay is identical with it. Similarly, the world is the product of Prakruhti and is identical with it. Acharya Madhva accepts both Bheda (difference) and Aikya (identity) for such Karya and Karana, but Ramanuja accepts only Aikya or Identity. Such Prakruhti, which is the cause of the world is not cognisable by the senses and is thus called Avyaktha. The world which is a Karya of Avyaktha must also be similarly not cognisable. But, we are seeing the world. This can be compared to the elephant seen in a dream. The elephant is unreal and is wrongly cognised as real (Bhranti). Thus, as the world and Avyaktha are both the same and Avyaktha cannot be cognised, Sri Ramanuja has to accept that the cognising of the world is like dream or Bhranthi. Thus the world will have to be accepted as unreal. According to their tenets, it is not possible to establish the reality of the world. Thus the reality of the world is an unique siddhantha of Acharya Madhva alone.

(To be continued)
Yativaani:

Interview with Sri Suvidyendra Thirtha

(On his ascension to the Peetha of Sri Mantralaya Matha)

Interviewed by: Prof. A. Haridasa Bhat
English rendering: Sri U.B. Gururajacharya

A: From the beginning we repose confidence in the mercy of Sri Raghavendra Swamiji; with reverence and faith we were studying the works of him. We observe Ekadashi and other rituals as per the traditions of Raghavendra Matha. We are the Shishyas of the Mantralaya Matha. Though we had been keeping close special contacts with the Matha, even the slightest inkling, we did not have about the succession. Neither we initiated any plot for that. Even when there was some dispute and opposition raised against this we maintained our neutrality. Sri Rajagopalacharya, about 4-5 days earlier to the Ashrama day came to our residence and informed about this dispute. However, he also requested us to go over to Udupi and to be prepared for any eventuality adding, "things would happen as per the wish of Rayaru". Now everything had happened according to that wish. We desire that with the respect Sri Gururaja's wish has to be received bowing our heads and everybody would continue to associate with the Matha and the Swamiji with love and affection so as to deserve the gracious blessings of Sri Gururaja.

Q: What message do you give to those who are opposed to this?

A: If those who had raised objections to my selection could with calm mind think within themselves the dispute would be cleared automatically.

Q: How Your Holiness have adjusted to the new environment and life style?

A: Math's environment is not new to us. Already all of them are our own people and good-hearted. I have become, with ease, accustomed to the Sanyasa also.
Q: On what guarantee and background did you accept so boldly when even till last minute there was uncertainty before sannyasa and who knows what happens after sannyasa?

A: Yes, I don't deny that it didn't occur to my mind that anything may happen after sannyasa. Many others also gave sufficient suggestions in this regard. But Shri Gururayaru only instilled courage in me and relying upon the slogan “भविष्यं भवलेवं” (what is in destiny would only happen) we agreed.

Q: What was Your Holiness mental set up at the time of renunciating the whole belongings?

A: For a moment my heart was heavy, but in next moment my mind reconciled praying “मुख्याणक्षी संबंधू” (Everything lies at the behest of Pranadeva) and leaving the entire burden of wife and son on to them.

Q: What are Your Holiness new programmes to be taken up as the successor to the Matha.

A: As of now I would be assisting our Guruji in the performance of puja etc. Our plan is to give special attention for propagation of Tatvavada the real knowledge.

Q: What is Your Holiness message to Madhwa community?

A: Let the deeds and words of Madhwa be full of honey-sweet to us.

Q: Did Your Holiness expect that such a great opportunity you would get?

A: A month and half earlier, Sri Sujayindra Tirtha’s Aradhana was held. Then, Sri Rajagopalacharya and Sri Ananda Rao hinted this to me. Even then, we never took it so seriously.
preferential importance for the Sannyasa as against the Gaṅgāvāya as far as the Śākhānāmāna is concerned?

A: Śākhānāmāna can be of one type while in Gaṅgāvāya and it can be of another type with पीडापिल्लाप. As family-man it can be in one's limited individual capacity. But as a Peethadhipati one can contribute individually as well as through many other scholars (विद्याधिकार and Sadhakas by enrolling them to perform teaching and discourses. Sri Vidyamanya Tirtha in His Holiness' old age, though being unable to do teaching and discourse by self, was arranging प्रकरण by scholars and used to encourage them by his holy presence. I wish to emulate His Holiness' example. Thus, the पीडापिल्लाप which otherwise can be prison-like, can be converted to release ourselves by utilising it for propagating Tātvajnana.

Q: In what manner Your Holiness wish to perform increased साधन through Sri Raghavendra Matha in matters of Madhva Siddhanta propagation?

A: There used to be पाठ and प्रकरण in morning and evening hours for aged and others by Sri Vishvesha Tirtha in Vidyapeetha when His Holiness was observing Chaturmasya Vrata. Aged does not mean incapacitated physically. They can be just retired from their job; presently many would have known the limitations in life and attained the requisite attitude of detachment qualifying them to receive Tātvajnana. For such seekers of Tātvajnana we plan to arrange Patha-Pravachana by providing them food and shelter at Mantralaya. We were doing the same when we were in Vidyapeetha. Our desire is to continue the same in a bigger way at the holy presence of Sri Raghavendra Tirtha. We expect many of them would respond to such offers of provision for साधनानुदाय by way of Patha-Pravachana in such sacred places like Mantralaya.

Q: How does Your Holiness react to the new name ‘सुविद्येन्द्र’?

A: In the names of our Matha Parampara (सुप्रभात, सुप्रभात, सुग्रीवान, सुमीन्द्र, सुर्यानाथ and so on), traditionally the first word is ‘सु’ and the last is ‘नाथ’. Change is seen only in the mid-word. That is how our name got its mid-word ‘विद्या’. As interpreted by Sri Vidyadhesha Tirtha of Palimar Matha in His Holiness' Pravachana this word ‘विद्या’ indicates the influential part played by Sri Vidyamanya Tirtha of Palimar and Bhandarakeri Matha in shaping the personality of ours. The ‘Vidyā’ (knowledge) of Sri Vidyamanya Tirtha flown into us through the medium of Sri Vishvesha Tirtha, the Vidyā Shishya of the former, has been useful for our becoming ‘Suvidyendra Tirtha’. Though our Guru (Sri Sushamaendra Tirtha) might not have this in his view in naming me, Sri Hari Guru had motivated His Holiness by divine wish to name us as ‘Suvidyendra’. This is how I believe.

Q: What is Your Holiness' message to Maadhva community?

A: The life and survival of humanity is likened to a रेत/रेत car with four wheels. न्यायावर (Judiciary), सेनावर (Military), अर्थ (Finance) and ध्येयावर (Righteousness) are those four wheels. Even if any one of four wheels breaks down a car would not move properly. Similarly, the दानवर also would not run smoothly and successfully if any one of the four दान breaks. It is impossible for the life to continue gracefully when the ध्येय अर्थवर collapses. The light of ध्येय अर्थ is required to be shed so as to guide the other three wheels, न्यायावर, सेनावर and अर्थवर. The ध्येय should enlighten the life of an individual, a house, a society, a village, a state, a nation and everything. For the ध्येय to be well maintained, the co-operation and guidance of the Peethadhipatis are very essential.
Research Article:

Finer classifications in types of souls

-Sri B. Sarvottaman
Syndicate Bank, Chennai

Sri Madhva's Tattvavada axiomates that souls can be grouped under three categories: (1) God oriented (2) God opposed (3) God indifferent. This categorisation is intrinsic and unchangeable in the divine system. The terms are: Saatvika souls, Tamasika souls and Rajasika souls.

Sri Madhva's Tattvavada further axiomates that each soul is entirely different from the other. Hence, categorisation can be extended till each group has only one soul in it. However, the limitation is imposed in that, except the supreme, none other is capable of fully segregating and resolving the species of soul.

Based on vedas, Acharya Madhva has deduced that a fundamental trifold classification exists among Jeevas and God is the reference point, based on whom the classification has been made.

Within the ambit of the system given by Madhva, the following further classification is attempted. No strict authority is relied upon, in the attempt made.

(1) Saatwika Satwikas: These type of souls never lose the awareness that they are dependent even in liberation. As a result, even when they are in the promised land, this "awareness" delays their getting the eligible supreme bliss, reminiscent of Dasa's obsn. "Whether Bhakthi is sukha, or Mukthi is Sukha". This supreme orientation, in wondering whether their dependent Aprakritik body is capable of giving them bliss, attracts them like a magnet into the lords frame and they attain the highest strata of liberation called "Sayujya".

(Ref. "Madhwa Siddhantha' Journal-1978)

(2) Rajasika Satwikas: For these types of souls, the Dasa Koota is the preferred company, in liberation. They like to talk, exchange, regale about the glories of the supreme, in the company of Dasaas. This tendency may be roughly termed as "socialization if liberation" or "Spiritual socialization". It is a moot question whether in liberation, individualization is preserved or not. If perfect individualization is assured in liberation, coming together of individuals, in groups poses a difficulty. But nothing is denied in liberation. Hence God himself dons the role of all group members, true to the dictum of Dasa, "Thondarige thondanagi Sancharittiruvel". This satisfies the liberated soul in that he sees similar forms of the Dasa Koota but intrinsically it is God who has assumed various forms.

(3) Tamasika Saatwikas: Bhoga or enjoyment throw "Material" objects is the wont of this group. They like to live in the best of houses possible, eat the best of foods, bathe in the wonderful springs and enjoy the best in the Aprakritik world. In the liberated world, there is none other than the Lord. Hence it is only a beeling of convenience for this type of soul to visualise "Jada" as district from him and which is giving pleasure. Since the enjoyment is attained thro "objects", the category is similar to the second category seen above.

(4) Satwika Tamasikas: This category of damned souls hold steadfastly the notion that they are Independent and they quote vedas, in between the lines, to defend themselves. Since quoting vedas itself is a satwika activity, they derive merit and they do not reach the abyss as the merits of quoting vedas keep them afloat without getting sunk.

(5) Rajasika Tamasikas: This is something of a group like Alcoholics anonymous, who like Winston churchills definition
of a communist (one who tried his best to be a capitalist) tries to derive pleasure by being independent but failed. Their pastime is to form groups and share their experience of "How they failed". They derive satisfaction with the conclusion, "After all, is is only the trying that matters". This category also derives some merit as they recognise the other soul, instead of absolute monism and manages to remain submerged. Their damnation is a result of trying to equate with Independence.

(6) Tamasika Tamasikas: These are absolute "Monists" trying to shut themselves off from all the other parts of the system, including the independent part of its own dictotonic systems. "I alone exist" is their slogan kept in their mind unabated to the exclusion of all the realities, obtaining. This group constitues the most rigid among souls and are impervious to reason, scriptures. They repel everything other then their own selves. As a result they suffer in "splendid" isolation.

(7) Satwikas Rajasikas: Material prosperity thro Homas, Rajas is the penchant for this group, remaining indifferent to God and concentrating on pala earth, earthly.

(8) Rajasika Rajasika: For this group the society is the supreme. They see man as the ultimate person to the served. Associations, forums, trusts are formed to continue this never ending endeavour. Perhaps this group members attune themselves to the obtaining earthly reality, as it is, to the best.

(9) Tamasika Rajasikas: This group tries to maintain itself by bossing over others and dominating to derive material benefits. This feigned superiority be takes them temporary gains. "Better to reign in earth, than to serve" is their slogan. Thus, Madhva's Tatvavada has a very ints and accurate categorization system, that we have seen now.

Sarvamula Section:

KHANDARTHNA NIRNAYA
(KARMANIRNAYA)

Prof. K.T. Pandurangi
Bangalore

The purpose of this text is to explain the philosophical meaning of Rigveda. For this purpose Mahanamni hymns are selected. These hymns are called Mahanamni, because, the names of Indra etc., occurring in these hymns are really the names of the Great God Visnu. In fact, every word, every mantra, and every sukta conveys Him only. All sacrifices are meant for Him only. The Chaturmukha Brahma, Rudra etc., gods perform the sacrifices for Him only. This is made clear in the very mangala verse of this work.

Visnu is called Mahat i.e., the Great because, he has infinite number of qualities. This is contested in Advaita who consider him as Nirguna. Therefore, his gunapurnatva is established by quoting the relevant Shruti passages. Then the question 'How can the God be conveyed by the Veda, because, Vedas communicate something that is to be acted upon?' is raised. It is claimed that all sentences communicate Karya (the thing to be carried out) only.

This question is answered by pointing out that even Siddhavastu (things in existence) is conveyed by the sentences and therefore, there is no difficulty to convey Visnu by the veda.

After the Above Preliminary observations, the Mahanamni hymns are interpreted word by word. The import of the very first hymn is explained as under: ‘O, Lord of the Sacrifice! give us the knowledge to praise you, teach us the import of
the traditionally handed down hymns. You are the lord of the speech and you are the lord of the knowledge.

While giving the above import the passages from other hymns are profusely quoted in support of the meaning given. For instance, to support the meaning given to the word Maghavan, as many as seven occurrences of the word Magha and Maghavan in Rgveda are given. The method of fixing the meaning of a word in Rgveda by examining its occurrences in other places of Rgveda in different contexts is supposed to be a modern method. However, Sri Madhvacharya had employed this method seven hundred years before in his Rg Bhasa and Karmanirnaya. Ancient lexicons like Shabdatatva are also quoted.

Another interesting question raised while interpreting these hymns is the relative position of Vaachanika artha (denoted meaning) and tatparya artha (conveyed meaning). So far as the Vedas are concerned, there is no Tatparyartha. It is always vachanikartha. Even the Arthavadas have Vachanika artha. In Pouruseya (man made) statements, the Vachanikartha helps to infer the tatparyartha. Its validity depends upon the reliability of the speaker.

Another interesting point that is stated: All Vedic words are Yaugika words. When a word is stated as Ruudha ‘ऋ’, it only indicates Yoga-visranti i.e., stopping of the discovery of further yoga.

There are many levels of Mukhyarthas. The Supreme God is Paramamukhyartha (ultimate meaning) of every word.

All sacrifices and rituals should be performed with the devotion to the God and the detachment from worldly results. All sacrifices be offered at the feet of the God.

(To be continued)
worshipped by Hanuman, Bheemasena and then later deposited in the treasury of King Gajapathy dynasty. Madhva visited Badarikashrama twice, presented his Gita Bhashya to Lord Narayana, changed the first Sloka from सकल्तः to स्वसतः at the behest of Lord Narayana, had close dialogue with Lord Vedavyasa in the Vedavyasa Ashrama had visited Kurukshtra and many other places of importance in the Northern, Eastern and Western parts of India. My question is the Following: Despite eventful tour of Madhva in these parts, why is it that his presence and visits do not have any historical evidence? In the north, the name of Madhva is not commonly known at all! You may be surprised to learn that wherever Shri H. H. Pejawar Swamji or other swamji’s come to Delhi, newspapers report the matter by stating that “Shankaracharya of Udupi” had come to Delhi. Such reporting keeps us puzzled.

I have seen many books giving the Chronicle of events over the past thousand years. There is no mention of Madhavacharya in them.

We are indeed indebted to H.H. Sri Pejawar Swamiji, that we have some institutions in Badari, Haridwar and other places, which are accredited to Madhva parampara. We have Madhva Sangha in Delhi, working for the benefit of Madhva community for the past fifty years or so. Shri Raghavendra Swamy Mutt of Mantralayam, has established a Mutt in Delhi about six years ago. More institutions of Madhva philosophy are now in the making in Delhi. But these are not enough. More concerted efforts are required to propagate the philosophy of Madhva in Northern India, and establish many more memorials commemorating the visit of Madhva to the different places. We should restart our efforts to have an idol of Madhva, inside the temple premises of Badari Kshethra commemorating the visit of Madhva to Badari Kshethra. We must expand our activities of publishing books in English, Hindi, Bangali, Marathi, etc.

so that at least the existence of Madhva and his philosophy would become known to the wider public.

TEACHING OF MADHVA SIDDHANTA

We have kept the knowledge of Madhva Sridhanta, restricted to a few families and individual. There is strong objection from the traditionalists to the teaching of Madhva granthas to the "non-eligibles". It is one of the reasons for not having Chairs and Departments on Madhva Philosophy in different Universities. After I became Chancellor of Rashtriya Sanskrit Vidyapeetha (Deemed University), Tirupati, in June 1997 I discovered that there were Departments of Advaita and of Vishishtadvaita, but there was no Department of Dwaita. Professor Raghunathacharya was the then Vice-Chancellor of the Vidyapeetha. I used all my resources of authority, to get a Department of Dwaita Vedanta established just within 4-5 months of my taking charge as Chancellor. H.H.Sri Pejawar Swamiji blessed us by inaugurating this Dwaita Vedanta Unit, meaningfully enough, on the Aradahana day of Sri Padmanabha Tirtha, who was the direct disciple of Madhva, from the bank of Godavari in Andhra Pradesh. I also got two regular posts created under the UGC plan posts to ensure continuity of this Unit. We are still struggling to get students for this Unit and set up some scholarships for the students coming for this Unit. But I should frankly say that our appeals to all our Mutts, Peethadhipatis and to men of eminence, to help us in this regard have not received encouraging response. We should all work together for the cause of propagation of Madhva philosophy.

PRESENTATION, EDITING AND PUBLICATION OF MADHVA LITERATURE

It is a pity that many profound works of Madhva literature have still not seen the light of the day. We have many rare
manuscripts, stored in our mutts, houses of scholars and some semi-organised manuscripts libraries. Some years ago, when I visited Kumbhakonam, I found that there was a rich storehouse of Madhva Grantha and rare manuscripts, in one of the scholar’s houses. It was the sheer Anugraha of Vijayendra Tirtha that I could acquire all this rich treasure of collections by paying some good amount of money to the members of this scholarly family, which had become very poor both in physical and intellectual wealth. Out of this collection of MSS, I have brought out "Madhva Mantratha Manjari" of Vaiswanathi Narayanacharya, with Kannada translation. Anubhashya Commentray of Sri Satyanatha Yati, Commentray of Khandanatraya by Sri padmanabha Tirtha. I have with me many other manuscripts which are awaiting editing and publication. I have discussed with many peethadhipatis about the MSS issue. Many of them feel proud that they have rich collectins of thousands of rare manuscripts. I ask the question as to why the task of editing and publishing of Madhva granthas has not been taken up in a massive way by employing large number of traditional scholars, who are, in any case, not having enough income for their livelihood.

Rashtriya Sanskrit Vidyapeetha, Tirupati, has launched an innovative programme called "SANSK-NET" whose aim is to preserve the Sanskrit works in a digitised computer readable form and to establish computer based linkages among MSS-libraries. Such innovative approaches need to be adopted by all those who are holding these MSS. We should also conduct a comprehensive survey of Madhva Granthas and MSS and bring out a Comprehensive Catalogue of MSS. I have not seen any major Catalogos Catalogorum of Madhva Granthas. One brilliant Survey of Sanskrit MSS was once conducted by Professor K.T.Pandurangi, well-known Vedantic scholar, and we need to repeat such exercises from time to time.

(To be continued)

Upanishad Section:

Talavakara

Sri Bannanje Govindacharya
Ishavasyam, Ambalpady, Udupi 576 101

(This article originally written in Kannada by the author, is rendered into English by Sri U.B. Gururajacharya.)

(From previous issue)

For all cases of knowledge, securing perception (प्रत्यय) mode is the origin and root (प्रमाण). In cases of matters that are perceptible no logic would be of use. That is why in Sanskrit language the logic is named as अनुमान.

Logic becomes a tool or authority for knowledge only when it follows or supplements the perception.

It does not purport to be an independent authority by itself.

In matters which are not perceivable, logic can be either this way or that way ie it can be argued so as to prove or disprove.

Bhagavan is not perceptible to our senses. And hence no logic would be possible in matters of HIM.

In His regard शब्द, the words or the verbal statements are the only proof.

That too what sort of शब्द? words of actual seers/perceptors; not of anybody and every body.

The words of those who had seen (perceived) the truth are only believable. Upanishat are the words of experience of those who had perceived the truth.

Until when we could perceive ourselves let us believe and proceed with the words uttered by those who had already perceived. Thus, let us try to make it our perception.
Ancestors have cautioned us to first know and then believe. To know, the words of the knowledgeable are the tools. Their words, they called them as Vaidika Sahitya. Those perceivers (visionaries) of Vedas (वेदनालय), the Sages who treaded the path of perception got the inspirations out of inner experience and registered them in the same words as appeared to them. First let us sit to study them and then, pursue to perceive it.

In what form did the perceivers of God get it?

They visualised it as सर्वं गुरुः ie all is गुरुः.

What does this "All is Brahma" mean? These words of the perceiver, in the hands of those who did not see the Brahma created problem.

The problem with the "Language" is that it can appear to mean differently when viewed differently under different contexts and platforms.

A speaker would have a different standpoint while speaking about a thing. If his words are heard by some of us who would hold say, a standpoint different from that of the speaker’s such distortions of actual facts would result; that is, speakers say onething; it means to us something else.

Hence, when we venture to interpret the Upanishat we are required to observe the मन्त्र का from the standpoint of the visionaries of such मन्त्र. If, on the contrary, they are looked upon from our own point of view, it would be misunderstood; then, it would be disastrous.

Sears declared, "सर्वः ब्रह्म" "All is only ब्रह्म" what does this mean?

This unfolds in two ways.

"All is the form of ब्रह्म (ब्रह्मस्तथा)" This can be one meaning.

In another way, सर्वः means "Omnipotent".

Even in wordly practice such usage is common. To a powerful person we tend to say "Sir, Everything is you. "You are all" means "You are all powerful".

In the Scriptures, (सांक्षी) some more wider meanings are attributed to this word सर्वः.

सर्वेश्वरतः सर्वशक्तिः सर्वभावयात्।
सर्वेऽस्य सर्वत्र श्रवणेऽस्मिन् प्रज्ञे॥

He is "Sarva" since He is all powerful.

He is "Sarva" because He is every where.

As He is root cause to all He is "Sarva.

He is all knowing and hence He is Sarva.

The same is stated by Geeta, सर्व शास्त्रों सत्ता सर्वोऽस्मिन् sarve sarvadparmis sarve:

If it is so, out of these two interpretations which one is to be considered here? Either, ब्रह्म is Everything? (सवेर्वस्तथा) or ब्रह्म is all powerful? Which one is correct? It cannot be the first one.

We began our study with the वक्तार

It called Bhagavan as "अ". It declared, at the very outset, that "Bhagavan is none of these".

What is the inference when it is said, "None of these is Brahma; but everything is Brahma".

So, the शास्त्रों which started with वक्तार, cannot profess the meaning in opposition to वक्तार.

Let us take up the statement, "सर्वः ब्रह्म". The word ब्रह्म means "Greater than everything".

"Everything is ब्रह्म; but it is greater than everything" What does this mean?

Contd. on 44th page
Geeta Section:

First verse of Geeta

-Prof. A. Haridasa Bhat
Bangalore

Dhritharashtra said:

परमेश्वर कुर्षां स ममवेत्सा युगस्कः ॥
मायाकाल पापवाचै तिस्मकुले सत्यः ॥

Oh Sanjaya! Duryodhana etc., those belonging to me and the Pandavas wishing to fight with one another assembled in the sacred place of Kurukshetra, what did they do? Explain to me.

Kurukshetra:

King ‘Kuru’ was the son of a Chandra dynasty (Vamsha) couple by name Samvarana & Tapati. The place Kurukshetra was so called when it became sacred after his (Samvarana’s) great penance at the place.

The boundaries of Kurukshetra are mentioned as under:

दक्षिणेण स तपसा पुष्पं चक्रेऽमहात्मा;

The land measuring to yojana in length and 30 yojana in breadth in between the two rivers: Saraswati (now hidden under the ground) and Drushadvati is Kurukshetra.

The study of Geeta must kindle in us the faith in God and His omnipresence. Then only we would get the awareness that nothing that we do can escape from His ‘eyes’. As a result, unethical activities reduce.
order out of total 14 Manvantras) this place was known as Brahmaavarta.

Indra Deva had blessed this place with the power of awarding स्वर्ग (happy abode) to those warriors who lay down their lives while fighting the war. (कल्पनय -54)

During कृत्तिका all the places are sacred, during वृषभ अग्नि the Pushkara kshetra is sacred & during the यज्ञ it is Kurukshetra that is sacred. During Kali Yuga Ganga is the holy place. (कल्पनय -83-90). That is why Kowravas & Pandavas who belonged to the यज्ञ period chose Kurukshetra as their battle field.

Duryodhana was taken to a place called Samanta Panchaka in the Kururkshetra at the last leg of Mahabharata war for शांति with Bhimasena.

A holy pond formed by Lord Parashurama (after he performed शांति in 21 rounds) exists in this place, Somanta Panchaka.

Thus, on these two accounts, ie since it belongs to Kuru dynasty and since the warriors who die in this land during the war attain स्वर्ग this place was selected as battle field. Geeta attaches a विशेषण (descriptive word) परमेश्वर to the word ‘कुस्तक’ hinting at this hidden fact.

The war is not a plot hatched out of enmity and greed so as only to bag the hold on the kingdom. It also is an opportune occasion to earn the पुर्ण for the जनता community. As is a hallowed place chosen for performing sacred activities like यज्ञ, याग so was such a location chosen for the war. An encircling area of 5 yojana in the central location of this Kurukshetra was earmarked for accommodating a military strength of the magnitude of 18 Akshohini (अक्षोहिनी)

Commentaries to Geeta by Madhusudana Saraswati and Shankarananda have explained the word ‘परमेश्वर’ appearing here in the following way. ‘यज्ञ’ had in his mind a sort of duality about the very commencement of the war. He was under the apprehension that either, due to the influence of sacredness of the place Kurukshetra, Duryaodhana, good senses having prevailed upon him, would have handed over reigns of the kingdom to Pandavas, or Dharmaraja on attaining a sense of detachment (विश्राम) of all worldly things would have retreated from the war. This was the duality bogging his mind and this mindset of him is hinted by the usage of word ‘परमेश्वर’.

But, this explanation is against the actual context. Actually as appearing in Mahabharata, the Bhagavadgeeta- contents were narrated by Sanjaya to Dhrutarashtra after when the Bhishma’s fall occurred in the war. Sanjaya, on return from the war field, after Bhishma’s fall presents the report to Dhrutarashtra. अप्रयोगसम्बन्ध अणुधानुष्ठानम्। (Sanjaya conveyed the death of Bhishma, the grand father of Bharatakula)

Under this context, to say that Dhrutarashtra enquired with Sanjaya whether, at all, the war took place, after his being informed of Bhishma’s (commander-in-chief of Kowrava army) fall after ten day’s of war becomes inconsistent as ill reasoned by the above two commentators on Geeta.

Some others, somehow explain the word ‘परमेश्वर’ as under.

“A great unconquerable warrior like Bhishma cannot be won over adopting Dharmayuddha. But, because it is a Dharmakshetra, neither an Adharma Yuddha can be fought there. To express this, Dhrutarashtra used the word ‘परमेश्वर’, not
being able to understand how Bhishma could fall and be defeated.

माकका: पाण्डवचे: This first shloka very aptly & relevantly suits to the contextual subject that is to be established by the Geeta.

"War at the given juncture, is a Dharma, i.e. right step. When such "Dharam" is being taken up, no special considerative attachment and delusion would be right.

"The rules of and yard-stick for considerations in the Dharma Yuddha is same for both, for people belonging to us or for those siding the opposition. Hence, leaving the delusive consideration of belongingness to you as relatives about Bhishma & others, fight the war "This is what Krishna is advising to Arjuna in Geeta.

What Krishna advises to Arjuna to banish, पूर्वारूप भूमिका, though an elderly person of the family, having been infatuated by the passion towards his son Duryodhana, knowing about his fallacies & flaws, sticks to it. Inspite of his knowing that Bhishma was lost to them, still he held a false hope of winning the battle. This, Shri Raghavendra Tirtha, in his Geetasangraha, brings out saying

पाण्डवानां भगवानस्यां सर्वं जगात्मकसाधिकरणं अवस्था शुद्धविशेष

(The entire world was aware of Bhagavan's (Shri Krishna's) fondness to Pandavas. पूर्वारूप पूर्वारूप did not see this as he was under infatuation. So, with the greed for his son's victory, in order to know what happened in the warfield, he asks Sanjaya. पश्चिमाये)

पूर्वारूप mentions the truthful righteous परमेश्वर and brothers as mere Pandavas as against mentioning the wicked and vicious दुष्टपरमेश्वर etc. as माकका, meaning my people, out of delusion. Does this not indicate he is blind not only from outside but within also.

Special Report

Shri Vedanga Tirtha

U.B. Gururajacharya
Bangalore

Now Biligi may be a small village in Shimoga district. But, historically it was a small kingdom, Biligi samsthana. Above all this, it is a holy place for the Madhwa community because here is the Vrindavana (a place where mortal remains of a Yogi is buried) of Sri Vedanga Tirtha, a great Tapasvi and scholar who was the 14th successor from Sri Madhvacarya's direct disciple Sri Vishnu Tirtha who was the first pontiff of the present sadg Vadiraja Matha, one of the eight mathas of Udupi.

Biligi is in the deviation road from Sagara-Honnava-Kumta road about 40 km from Sagara. On covering about 1-1.5 kms on the mud road you would reach the bank of river Soma which further journeys to become Ghaprapraka. Except in rainy season, this river can be crossed by foot to reach the sacred place where the Brindavana exists.

About seven years ago Pujya Shri Vishvottama Tirtha, the present swamiji of Shri Sode Vadiraja Matha once directed Shri K.L.Upadhayaya of Shimoga (one of the Shishya's of Sode Matha) to visit this vrindavana Sannidhi.

He did so. The place around the Virindavana which was in dilapidated condition was difficult to access due to growth of shrubs & bushy vegetation. A spot where, it is traditionally believed that Sri Vadiraja Tirtha, the famous revolutionary Yati of Vishnuitirtha Samsthana had buried his own handwritten manuscripts is seen covered with a big tree that has grown over it. Upadhayaya felt he should undertake some renovation work in this sacred place. But the ownership of the place was not known and it did not belong to the Matha. He was in search of its landlord for six months. When his close friend
Sri Ramesh Babu of Shimoga wanted to know more about Swapna Vrindavanakhyana. Upadhyaya invited him for a discourse on the same work at his house by Dr. Gururaja Nippani. The issue of Bilgi was raised in that occasion. It was a matter of sheer coincidence that Ramesh Babu's wife belonged to Siddhapura of which Bilgi is in proximity. Finally she was able to locate one Mr. Bhaskar Rao who was the landlord of the Vrindavana area and was also a distant relative of her.

Sri Vishvothama Tirtha was immediately requested to visit the place and about ten families were collected to assemble for a meeting to chalk out the programme for renovation. With the wholehearted help and association of all of them the work progressed. M/s Silver Quarters who were the contractors for the work were also the close disciples of the Matha.

Idols of Lord Vedavyasa, Pranadeva and Garuda were recovered from the place. There was an idol which was identified by Sri Bannanje Govindacharaya as of Sri Madhwa in front the Vrindavana. All were consecrated in their respective places. An aged person was heard saying that Sri Vishvendra Tirtha, the Ashrama Guru of Sri Vishvothama Tirtha, the present Swamiji had camped in the place for a week. The present swamiji also had visited the place twice earlier.

Once, long ago some local people believing that the Vrindavana was of Mantralaya Raghavendra Swami thought of shifting it to some accessible spot. They went to a Jyotishi in B'lore and sought the consent of 'Shastra'. But to their surprise they were informed (by Prashna Shastra) that it belonged to a great yati (not Raghavendra Tirtha), that shortly a person would come over there with proposal for renovation, that it was a very sacred place still charged with Tapashakti of the yogi and that they should not venture to move it.

A building covering the Brindavana, the idols with vast vacant space for samsthana puja etc., a big room and kitchen were constructed by Shri Upadhyaya at a cost of about 5 Lakhs four years ago. This was inaugurated by Shri Vishvothama Tirtha by performing Samsthana Puja there. Mudradharana was performed on that day for the Brahmans originally belonging to Karada of Maharashtra. The Aaradhana is being performed on Bhishmastrami Day every year.

During this period, Upadhyaya met Sri Bannanje and was thrilled to know that Sri Bannarje was editing the commentary which is the oldest of all (except Bhavaprakshika of author himself) for Sri Madhva Vijaya by Sri Vedanga Tirtha.

Recently, on 19.5.2002 at the Vrindavana Sannidhi a congregation of more than about 50 disciples of Acharya Madhwa under the stewardship of Sri Bannanje Acharya performed Puja, Pravachana and Santarpanas as arranged by Sri K.L. Upadhyaya, Sri Ramesh Babu, Sri Bhaskar Rao and others. On this occasion Sri Malagi Ramacharya performed Puja of Lord Vedavyasa, Madhwa, Mukhyaprapana, Garuda & Vedanga Tirtha and Sri Bannanje Govindacharya offered at the feet of the entire Sannidhana the DTP copy of Sri Madhva Vijaya along with edited (by Bannanje) Vyakhyana (Padartha Deepika) of Vedanga Tirtha and exhaustive Tippi (by Bannanje himself) comprising totally of 1000 plus pages. Sri Kaddi Badarinarayana Acharya who had prepared the DTP copy for this and many others from Bangalore were present.
This book is poised for release after print shortly. It consists of the following:

1. Madhwa Vjaya (Mula) 2. Bhava Prakashika Tika (Narayana Pandita’s own Tika for his own work. 3. Padartha Deepika (Tika of Vedanga Tirtha) 4. Tabachandrika Tippani by Sri Bannanje Gowindacharya which include exhaustive contextual details covering Vyakaranas, Nirukta, Kalpa etc. 5. Appendices covering Chandas, Alankara, Bandha, Kaala, Shazana etc. as related to Madhavavijaya. 6. Many photographs 7. Anu Madhvavijaya with Raghuvarya Tirtha’s commentary with Bannanje’s Tippani.

It is not out of place to state a few lines mentioning some miraculous incidents related to the topic.

The Vrinadavana is in a forest area where lots of serpents were found during renovation work but without causing any mishaps to the workers or visitors.

A construction worker got injured during construction when a piece of lintel fell on his leg. The leg swelled and he was treated as inpatient in a hospital for bone fracture in Sagar. As narrated by him, one night in a dream like situation he saw a Yati coming to him with Paduka on his feet making sound while walking towards him, warned him not to repeat the mistake (who knows what mistake he committed) and sprinkled the sacred water (Tirtha) on to his leg. Next day surprising by the swelling in his leg disappeared and he recovered to attend the works.

Such is the Tapas Shakti of great Yatis of our heritage. Sri Hari Vayu would decide the time, when it should come to light and the persons through whom should it happen. This is how Sri Vedanga Tirtha’s Vrindavana place and his Vyakhyan to Madhva Vijaya and may be his other works are brought to light for the benefit of devotees of the community.

Pavana Yatra :

Madhya Vata Matha

-Sagi Raghavendra Upadhyaya
Udupi

MADHYA VATA MATHA :

It is said that Acharya Madhva used to perform pujas at Udupi and Subrahmanya everyday. For this he was travelling from Udupi to Subrahmanya daily. On the way he used to stop in this Madhiva Matha and perform puja to Vedavyasa, the deity that was existing there. Acharya got eight Vyasas Muishis from Sri Vedavyasa at Badari. (य्यासमुिषि comprises of a handful of salagramas presented by Sri Vedavyasa himself.) One such Vyasas Mushti was installed by him at Madhyavata Matha along with an idol of Vedavyasa. The VyasaMushthi that was there in Madhavata Matha is now being worshiped in same Matha. Here you can see a Mantapa where Sri Madhwa used to rest on his visit to this place.

From Mangalore about 46 kms on the road leading to Dharmasthala-Ujire you would get a place called Moorje. Get down here, take a tarred road to the left here, cover a distance of 2 km in this road. And there again a road to left could be seen. Three kms on this road, Madhyavata is reached.

ERKI MATHA :

This place was visited by Acharya during one of the Greeshma period (Summer). The pond here at that time was completely dried up due to summer heat. Acharya with his divine power brought the clouds to that particular spot in the sky and showered the rains sufficient to fill the pond (सभविषय 16-38). This incidence provingly demonstrates the fact that Acharya is the incarnation of Vayudeva and that he has the control over nature.

A ‘Gowda’ of this village on being influenced by the stupid...
motive of a few bad people around wanted to physically assault the Acharya. But, on seeing the Acharya in person, he was totally stunned by his divine personality and prostrated to him.

(स्वाभिमान 16.39)

The invocation shloka of Acharya Madhwa's Sri Krishnamruta Mahamana prays the Keshava form of the Bhagavan. This Keshava idol flanked with Sri & Bhu roopas of Laxmi on either sides is in worship here in Erki Matha, since the time of Acharya's connection with this Matha. Though the worshippers here are Gruhasthas (Married and Familiad persons), they got the right to perform Mudra Dharana to others on Prathamaikadashi day i.e. Ashadha Shukla Ekadashi.

Of course, Erki Matha is the name now in usage for this place. In Sri Madhvavijaya this place is mentioned as to be near 'Saridantara'. In his own commentary (named Bhavaprkashika) on his own work, Sri Madhvavijaya, Acharya Narayana Pandita has stated explaining the meaning of Saridantara as it is known in locally spoken language (Tulu) as 'Ide Tude' (ईﾃ ﹀ ﺱ ﻏ). To reach Erki Matha:

Take Mangalore- Uppinagadi-Kadaba-Subramanya route. Cover a distance of 10kms from Uppinangadi where you have a bus-stop for the place called 'Aatur'. From there in another place called Goli Dadi we come across a mud road. At a distance of 1 km in this road Erki Matha is reached. From Uppinangadi many buses are run to reach to 'Atur' bus stop.

(For the benefit of Piligrims the address of Erki Matha is 'Shri Venkataramana Upadhyaya, Erki Matha, RamaKunja, Puttur Tq. Mangalore Dist. Karnataka. India )

(Rendered into English by Sri U.B. Gururajacharya)

Comment:

A Serious Error

Dr. V. Prabhanjanacharya
Bangalore

In the English translation of Garuda Purana, recently brought out by the renowned publishers, Motilal Banarasidas Publishers of Delhi, there is a serious error in Part 3, page 1043.

It reads as follows:

Vaayu will be born as Maniman Daitya, known as Sankara. He will be so called, for he will abolish caste and destroy Dharma (70-71).

Then he will be born as the son of Vasudeva. There will be none equal to him in the fourteen worlds. He will be fully equipped with wisdom (72).

The Moola Shlokas of the translation are as under:

The correct translation is: The demon by the name Manimaan will come into being as Sankara, who will without doubt pollute everything. This is why, Oh! King of birds! his name will be Sankara; he will pollute and destroy all Bhagavata Dharmas. Then (Vaayu) will, without doubt, come into being as Vasudeva; there will be none in the fourteen worlds to match him. He will truly be complete in his wisdom.
These are unique Shlokas which unambiguously proclaim that Vaayu in his incarnation as Vasudeva will be Poornaprajna and will restore the Dharma which was polluted by the demon Manimaan in his incarnation as Sankara.

The translators have, either by their incompetence, or by design, unimaginably distorted the substance of these simple straightforward Shlokas, to convey that Sri Poornaprajna, is the demon Manimaan incarnating himself as Sankara to destroy the Bhagavata Dharman. This act of theirs is the worst form of blasphemy and no condemnation could be too severe. It also reflects their utter lack of even rudimentary knowledge of the Sanskrit language.

The publishers, instead of giving the names of the translators, have only mentioned 'Translated and annotated by a Board of Scholars'. The word 'Scholars' could not have borne a greater humiliation.

An irresponsible or mischievous translation like this, without quoting the Moola Shlokas, will surely make the readers form a very damaging and unsavory impression of Srimadacharya. Therefore, it is primary duty of each one of us, who is concerned about the pristine quality of our scriptures, to express our deep anguish and protest at this serious lapse of professional conduct and competence. We should make the perpetrators of this crime to publicly admit their mistake, make them issue the necessary apology and correction and assure that they would take utmost care to see that such horrible distortions do not recur.

V.I.P.S: This bloomer has occurred, as already mentioned, in the translation of Garuda Purana of 'Ancient Indian Tradition and Mythology Series (Puranas in Translation)'. This series has on date come out in more than sixty volumes. It is tragic that the translation work has been entrusted to persons who obviously have no insight into the subject or the language. Adding insult to injury is the fact that Government of India and UNESCO have recognised this work and have provided financial support. The volume referred to above was first published in 1980, reprinted in 1992 and 1997. Imagination boggles at the number of people who might have read this misinformation and as to how many more would be led astray by the other volumes, which might also contain equally reprehensible passages.

Bhagavadgita in Vishvesha Vani

(Verbal snaps clicked during Geeta Pravachana delivered by H.H.Sri Vishvesha Tirtha Swamiji during Chaturmasya in Bangalore in this year 2002.)

They are courageous:

Happiness and sorrow are caused due to too much of attachment and belongingness towards the body and family. Mother's heart starts beating fast when she hears a child's cry. When, if someone near tells her the cry is not from her child she becomes relieved and quiet. Why so? Because, the element of belongingness that it is me and it is mine is the reason for such feelings. One should shun such attachments and get rid of upheavals due to worries or joy in the mind.

Thus They who know all is in God's control would face the worldly challenges with courage. They are courageous.
Bhishma's Prayer

- Dr. R. Nagaraja Rao

(In Srimad Bhagavata umpteen number of Stotras one after the other occur. With different natures and mindsets various personalities at various situations have praised the glories of various Bhagavat forms. Bhishma is one such Stotra of Sri Krishna.

Bhishma was laid up in the bed of arrows. Arrows have pierced into his body. He is in the grip of pain due to this. Then Sri Krishna arrives to see Bhishma. Bhishma feels relieved of his pains. He was counting time to breath his last. Seing Krishna he recollects the many moments he had spent with Krishn and various incidents come across. With these things at the background Bhishma starts praising Krishna in the form of a Stotra. Bhagavata on recording Stotra states that Bhishma uttering this Stotra breathed his last.

This occurs in the 9th chapter of 1st Skandha of Bhagavata. A couple of points that appear in this Stotra are to be discussed. The 37th Shloka seems to mean that for Bhishma's sake (to make his words to become true) Krishna violated his own oath (Pratijna). A natural question- that comes up is that how a Pratijna of Satyasankalpa (true to intention) Bhagavan could become untrue. But, if you look closely into the words existing in the Shloka the meaning is clear. It was not the weapon Krishna took to his hand but it was the wheel of a broken charriot that was lying in the battle field.

In the last Shloka the word appearing as निदेशक, at the cursory look, appears to ridicule the concept of difference between soul (Jeeva) and the श्रम (Supreme soul) as indicated by the component word मार्ग. But if you go by the example given in the Shloka तिर्थ रत्निक निन्दिता by the very Sun (the Abimani Devata of eyes) resides in the eyes of different people.

The total meaning of this Shloka sketches a verbal picture of the truthy experienced by Bhishma that all the forms of Bhagavan though visioned at different places, different times and at different Adhishthanaas (abodes) are identically the same without the least difference among themselves. This is the vision realised by a Sadhaka when he attains the 'Bhagavat Saakshaatra'.

We, the Editors hope the English translation of the Stotra presented here would be well received by our readers. (Editors)
May I be blessed with devotion at the feet of the Supreme Being (Krishna) who imparted the spiritual gospel Gita to Arjuna when he felt confused at seeing his kinsmen arrayed in battle declined to fight regarding it as a sin.

The Lord giving up his resolve not to take up arms in the war to fulfill Bhishma’s desire took the chariot wheel and darted His arrows against Bhishma with wheel in His hand. He pounced on him like a Lion on an Elephant unmindful of the dropping of the top garment and when the earth trembled under His feet.

May I, in my last hours develop devotion to the Lord who to protect Arjuna took the Charioteer’s whip in one hand and held the reins of the horses in other looked most attractive and who gave Moksha to those who sought Him.

I had the honour enjoying the sight of His charming gait, graceful movements winsome smiles and amorous glances during the Rasa dance with the cowherdesses of Brindavan whom He left when they enacted movements like as He did, and who helps the devotees to attain Moksha.

Contd. from 26th page : ‘TALAVAKARA’

As such (to avoid seeming contradiction in statements) the second interpretation is correct; That is सब means संसार.

Now the meaning of the statement “सबें ग्रहं औपनिविष्ट” has become clear. Bhagavan is : “all knowledgeable, “omni present”, “omni potent”, “omniicient”, “root cause for all” and only hence He is ज्ञानी; That is He is greater than everything. This is how Upanishads praise Him. Such true knowledge about Him is possible to be obtained only through ध्यान literature which is visioned by the great sages, that too, through the Upanishats which are the quintessence of Vedas.

To be contd...
God is beyond reasoning

-H. Subba Rao

Two lines of reasoning are adopted by Western thinkers and their followers in philosophy. Some Western philosophers are pure Naturalists (Atheists) like Sartre and Russell, who state that God (a perfect Being immanent in the scheme of life and things) does not exist. Others like James, Lodge, Royce, Whitehead, Marcel and Hocking are Theists who think that God exists. Idealist thinkers like Green, Bradley, Bosanquet, Bergson, Shaw and Ruggiero, come between these two extreme positions and argue that an impersonal entity called Absolute (Life-Impulse or Force) is the Ultimate Reality. This Absolute is One and it is free from the limiting adjuncts of personality and duality. Of these three schools of thought, the first two schools have one thing in common. Like religious persons they define God as the Supreme Creating and Sustaining Entity distinct from and above the objects of sensible experience. The third group, the Idealists, do not think that the Absolute, Elan vital or Force, the Ultimate Reality, is altogether beyond rational experience. We cannot call the Absolute 'निर्माणक्षेत्र' always beyond the senses. By reasoning based on observation all the three schools of thinkers have arrived at their respective conclusions. An examination of these three groups of thinkers brings out the greatness of the special form of Thesism adopted by Sri Madhva in his Sarvamoola.

Sri Madhva has shown that neither Atheism nor Theism can be established by the method of reasoning. Secondly he has proved beyond doubt that the Absolute, a mechanical entity which is devoid of the attributes of personality is not God, the perfect Brahman of the Upanishads. Thus the Idealists are in reality Atheists. It is not right to call electric energy or steam power God and say we are theists. Religious persons would regard such an exploitation of terms as nomenclatorial jugglery. So we have two sets of Atheists to examine: 1. Naturalists and Realists who deny the God of religion and offer no substitute to govern the universe. In their opinion nature is autonomous, and living beings have limited freedom to act and think; and the gathering goes on by mutual assistance of matter and spirit working according to the laws of the inherent natures of the entities given in experience. 2. Idealists and Biologists who deny the Supreme God of religion but think that a Supreme Force of a blind nature is energising the activities of all living beings and sustaining inanimate things also. ‘न मातिक्षेत्राधिकारिने’. Atheism (non-existence of God) cannot be proved. So also the non-existence of heaven and hell, the non-existence of gods, goddesses and merit and sin cannot be proved by observation or reasoning. According to the nihilistic position of Buddhists like Nagaarjuna what is not proved to be real is non-existent, and as we have no logical proofs to establish the existence of God, God is non-existent. It follows then that if I am unable to prove my innocence, I am to be regarded as a criminal. My great grandfather’s pilgrimage to Benares cannot be proved by me by observation or by any syllogistic reason. The bubble that has burst, the moment that is gone far in the past, the things that are too distant for man’s reach, the pearls in the bottom of the ocean, the sage that is to be born in the distant future, God Kalki of the end of this age, the things that are in distant infinite space and the millions of microbes and other things that exceed the atom in subtlety cannot be proved to be existent by observation or by any line of reasoning. But these are all ‘Existent’; they are real. They have the capacity to be seen or known by some sentient being under certain conditions. But if the principle ‘what is unproved is unreal’ is construed to mean that a thing which cannot be known to any rational creature at any time under any condition cannot exist, then God Himself becomes the most real as He is known by pious persons like Prahlada in moods of Yogic meditation, and the foundations of Atheism collapse.
But Scientists and judges have promulgated a different criterion of non-existence. According to them 'what is proved to be false does not exist'. The prisoner is innocent till he is proved to be guilty. The brightness of night, the hardness of space and the softness of the stone, etc., are proved to be false by observation and logical reason based on observation; so they are non-existent. But God is 'Aayayal unperceivable by the senses; and so non-observation of God is no proof of his non-existence. The non-existence of a table in a hall may be discerned by the eye though the non-existence of sugar in a cup of milk or the non-existence of a germ in an insect cannot be detected by the bare eyes. Other things being equal, if an entity is perceived by a particular sense its negation also will generally be discerned by that sense. But my great-grandfather's pilgrimage to Benares is not perceivable by any sense aided or unaided. There is not even verifiable testimony about it. In such instances observation fails and in the absence of sense-data reasoning also fails. We have no instruments that help us to ascertain the non-existence of malarial germs in a mosquito of last year. Neither have we any capacity to establish the non-existence of a spiritual entity like God in heaven or in the heart of man, granting that God does not exist. In the absence of positive proof that can indubitably establish the non-existence of God, Atheism cannot stand.

The great stronghold of Atheism is the problem of the evil-ridden universe; that is to say, the Atheists argue that God does not exist because evils like injustice, inequality, cruelty stalk nakedly on earth; and that should not happen if God existed. When we stand in a house during rainfall and become wet we may conclude that the roof or that house is uncovered. Similarly certain things should follow if God existed; since they have not followed Atheists conclude that the God of religion is a non-entity. In all such discussions of the Atheists there are two glaring defects. In the first place they attribute to the God of religious seers qualities expected by them and create an imaginary perfect being of their own and not finding that imaginary entity in the market-place or in blown-up Nagasaki deny the existence of the God of religion altogether. Misconceptions about the God of religion, want of reading of religious books, and ignorance of the discussion embedded in the sacred books of common property of Atheists of all times. Where is the Atheist that has studied Nyaya Sudha or Chandrika? Secondly, they ignore the obvious truism of religion that God is a Spiritual Person with infinite powers of Will and Subtlety of nature. Being subtle He is beyond perception and reasoning. Being a person He has knowledge and will and desire and a method of ordering and action as He pleases and not so as to please fanciful critics and self-willed speculators. To these two criticisms of the Atheistic position we may add a third. 3. If God did not exist certain things should have followed; and those 'inevitable' results have not happened. If God did not exist many Ruju Yogins including Sri Madhva and Sri Vadiraja Swami in society should have given a different testimony from what they have now averred. The mystical experiences of many Taattvika Yogins like Sri Raghavendra Swamin, Sri Jayatirtha, Sri Raghuttama Tirtha, etc., will have to be discredited. Their acquisition of learning by grace, not study, will have to be disbelieved. Yogins like Purandara Dasa, Kanaka Dasa, Vijaya Dasa, Jagannatha Dasa etc., will have to be regarded as deluded fools or sheer imposters. The evidence of Baadaraayana who wrote the Bharata 800 years before the events took place and of God Krishna who showed His glory to Arjuna's inner eye the experience of Arjuna's vision of the Lord, the miracles that occur in Tirupati, in the Virndavans of great Saints, and in pilgrimage centres dedicated to Hari, Hanuman, Siva and Ganesha, and holy waters the efficacy of the Mantras uttered by qualified persons all become inexplicable if God and the deities did not exist. The fulfillment of curses
and blessings of holy persons on earth cannot be explained. Indeed who but God can bring forth the numerous Vedic books with the Upanishads as their chief proton, at a time when civilization was at a low state; when men's memory and intelligence were uncultivated? The voluminousness of the Vedic literature, their grandeur of style, their profundity of matter, and the stories of visions of God and deities in them become unintelligible in the absence of God to reveal them and to explain them to disciples qualified by His special grace at a time when educational facilities were scarce. Even now the chanting of the Vedas by qualified persons produces its intended effect; and faith-psychoology cannot explain it. All these miracle and many voices, visions and dreams which science cannot explain should not have been if God did not exist.* The free Government of our country should found a separate Ministry, and spend huge sums of money and appoint qualified scholars in comparative religion and philosophy to investigate these varieties of religious experience and miracles and expose to ridicule what is spurious, low and vulgar and bring to light what is genuine and what is purely Sātvik. For the happiness of the souls of the people is more important than their physical welfare. At any rate, many occurrences in life make us exclaim 'these things should not be if God did not exist.' The Atheist is an inexperienced narrow-minded man who has not come across any marvel of the kind stated above, and is content to carry on researches in subjects of Science in his College Laboratory. His judgement that God does not exist is hasty and unwarranted by his premises. At best supernatural entities like God and heaven enjoy the benefit of doubt as they cannot be proved to be false like the barren-woman's son. (To be contd....)

*Vide page 47 of the journal 'Kasturi' for October 1959 Kannada; and read the account of the memory of past birth of Swarna Lata, daughter of Manoharlal Mishra, reproduced from 'Organizer', Delhi.