

TATVAVĀDA

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Dana, Gift (charity)

Divinities, demons and human beings performed penance of Chaturmukha Brahma once. On being pleased with them, he showed himself and preached to them one letter 'द' 'Da'.

'द' gave the clue and importance of Dama 'दम' (the restraint over Indriya) to the divine forces since they all become engrossed with the pleasures of heaven forgetting everything.

For the demons who, by their nature, are torturous to others got the message of Dayaa- compassion through one lettered advice 'द'. The human being (मानव), because they are usually misers took the word 'द' to mean दान - the charity. Charity should be the motto of humanity.

'He who hoards the wealth more than how much is essential is a thief; he should be punished' says the Shastra. So, the wealth should get disbursed among the deserving needy. Agreeably water is required for enabling the boat to sail. But water should be outside the boat. If water is clogged inside the boat, it would sink. Similarly, for our life-boat to sail wealth is required. But it should be out of the house; should be well distributed to the needy destitutes (poor). If it is stored inside the house without public distribution, the life would meet the fate of water clogged boat. That is, it would sink.

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From the Editors' desk

Dear Readers,

When Indra having been deserted by his Guru Bruhaspatyacharya approaches Sri Vishvaroopacharya, a sage and son of Twastru (Twastru is one of the twelve Adityas) he tells Indra about the dangers of Pourohitya. He warns 'विगर्हितं धर्मशीलः ब्रह्मवर्च उपव्ययम्..', 'कथं विगर्ह्य तु करोम्यधीश्वराः पौरोधसं..' (भाग. ६.७.३६, ३७) He means पौरोहित्य drains off the ब्रह्मवर्चस् the grandeur of ब्राह्मण्य and hence it is condemned by real धार्मिकः.

Pourohitya is very much coveted. Nowadays it is growing as a lucrative job like sector. People attribute lot of respect to Purohits. Rituals are performed out of fear of earning displeasure of divine forces. Ignorant of the methodologies and hymns (Mantras) involved, people repose faith in Purohit and be satisfied that they had finished their part of duty to invoke the blessings of divine forces for achieving the desires or to ward off the mishaps. Hence, the Purohits should be careful, honest, well learned, motivated, intended and well behaved in their way of living. It is not enough just to know a few Mantras with a few Tantras (techniques) and use them to hoodwink the people trusting them. They should do justice and recoup their ब्रह्मवर्चस्. Money might allure them. But, the Papa-Punya believer would be cautious against cheating in Pourohitya. The elders in the society and Gurus of the Pourohitya should warn the young Purohits about all this.

-Editors

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Tel : 080-6690068, 6694026

E-mail : ppsmb@bgl.vsnl.net.in

Web address : <http://www.tatvavada.org>

A Special Editorial*Dear Readers,***‘सहनाववतु.....’**

As we all know, recently, in our community sphere some unwanted uncalled for incidents have happened. These incidents have crossed the limit of all social niceties speaking ill of us to the society at large. Shame should fall on us making our heads down when such incidents were reported in the press.

Should we at all give room for this? We needn't. To stir some faiths carried over by our community devotees inflicting sentimental hurts on them is not the business of anybody these days. Faiths are faiths. Some of those faiths linked with chain of similar faiths with proofs which others might or might not agree remain unquestionable. Not necessary to question them even, since they are not only harmless they help keep the members of community united under those faiths.

The whole peace loving world is worried of Jihads and Talibanisation against other religions from senseless fanatic self styled religious terrorists. Now, within our own elite community too, we feel that such violent attacks for degrading other traditional beliefs warn us to be on guard. There is no pressing need to testify the faiths one sector holds so as to satisfy or convince the other sector. Beliefs and faiths of such natures can or need neither be forced on nor be erased from. To say 'wrong faiths lead to hell' is not at all a catching excuse because who could convincingly argue and prove the point?

Before the terrorist-like incidents cause chain reactions and go out of control the spiritual- religious leaders and Peethadhipatis, with self restraint, order a cease fire to their followers. There is, in cases like this, nothing like a peaceful negotiation or settlement because every sector would like to stick to its own gun not willing to compromise with their faiths and views. Best thing would be to unload all cartridges now loaded with their guns and allow them to hold their gun that cannot fire even if triggered. Then all their cries would prove hoax. No worry to society.

-Editors**Vidyamanya Sandesha :****About the Bhagavan - A few glories of Him****Vidyamanya Tirtha Swamiji**

(Pratahsmaraniya Sri Vidyamanya Tirtha Swamiji used to give apt and simple similitudes from wordly experiences while explaining Shastra Prameyas so that even a layman unknown to Shastriya Vada Prakriya could easily assimilate them. We would publish in series some of them from out of the collections edited and published by Vidwan Sri Sagri Raghavendra Upadhyaya to whom we offer, 'thank you'.)

Why Bhagavan is not seen by Jeeva :

Sun does exist even during the night hours. But the earth comes in the way of his being seen. So we are not able to see him.

Similarly, though Bhagavan is everywhere, since the Jeevatma is encompassed by the Ajnana (ignorance) he can't see Bhagavan.

Mothers' breast milk :

When a child is born, milk is produced in mother's breast for facilitating child's bring-up. Milk is not found before child's birth nor it would be available when once the child is grown up to be able to consume other types of food. With this it is clear that only to feed the child which otherwise is unable to be fed by other foods.

Timely provision of breast milk is a great example to indicate that God who is the creator of this universe arranges whatever is needed in time for the upbringing and protecting of Jeevas (all creatures) and even the Jada (inanimate objects).

Candle power of the bulb decides variation in light emission:

Same electricity flows through the bulbs of different candle power (wattage). But, the intensity of light emitted by each bulb depends upon its inherent candle power.

Similarly the same God dwells in each of the Adhikarana (abode), (the place where He dwells). Depending on the capacity, nature, the abode etc., there would be variation in the Sannidhana (the power of presence) of Him. Based on the degree of Sannidhana there needs to be variation in the degree of respect, reverence and honour offered to the Adhishthana, say, the person for instance.

Words of perceptors to be valued :

Consider a case where at a far away distance a white object is seen by different persons differently. One fellow says it is sugar. The other person would say it is salt. Whose words are to be believed?

Undoubtedly the words to be believed are of the person who has perceived the object and then explains.

Similarly, an atheist (नास्तिक) denies the existence of God and the Sages (ऋषि) establish the existence of Him. Out of the two, atheist denies without seeing Him. Whereas, the Sage with their extra-sensory perception had realised His existence.

Naturally, more valued are the words of experience of the perceptors viz., the sages.

Grand father's name for grand children :

It is customary to keep the names of grand fathers for their grand children.

Similarly, the names Chaturmukha (चतुर्मुख), Rudra (रुद्र), Indra (इन्द्र) and so on are primarily applicable to the Bhagavan only. With the intention that Bhagavan should be remembered always, His grand children viz., the divine entities (Devatas) are baptised with the names they are referred as. ■

(English Rendering by Bham Gururajacharya)

Yativaani :

Message from the story of Ashvatthama

H.H. Sri Vishvesha Tirtha Swamiji

(Sri Vishvesha Tirtha Swamiji has typical characteristic technique of explaining his points using the incidents as happened in Puranas. We try to present one each of such explanations in the issues of English Tatvavada to its readers.)

Ashvatthama assassinated the small children of Pandavas while they were sleeping in the night inside the tent in the battlefield. On hearing about this ghastly act of Ashvatthama Sri Krishna and Arjuna chased Ashvatthama who was on his run to catch him and punish.

Ashvatthama had no moral courage or guts to face them. Out of sheer panic and senselessness, he launched deadly Brahmastra against Arjuna. Against this, Arjuna too shot the Brahmastra as per Sri Krishna's advice.

Both these Brahmastras fought with each other bringing the world to the brink of disaster. Then, Sri Vedavyasa appeared in the scene seeing the plight of the world. He blamed both of them for the blunder they had committed foolishly. He directed them to withdraw their respective Astras.

Obedying the order Arjuna withdrew his part of Astra. But Ashvatthama could not do so having lost his Naishtika Brahmacharya (नैष्ठिकब्रह्मचर्य) (purity and oath of his celibacy) and morality. He became a laughing stock.

Our position is also similar. Our organs/senses are like Brahmastra in our hands. We let loose them towards the objects of enjoyment (विषयपदार्थ). We only are capable of letting them loose but not so capable of retrieving them if and when required to avoid impending disaster.

Hence we should not be like Ashvatthama. Let us be like a tortoise (कूर्म). It can eject its organs out when required and pull in them when not required at its will and wish.

In the same manner, we should ride over the organs. Instead, we should not allow them to dominate over us.

Ashvatthama failed to retract Brahmastra because of his lost morality of celebrity, the lead over the organs. Governance over our organs is our Atmabala (moral courage of the self) too. All of us should become Hrishikeshas, the masters of organs.

Later, Arjuna himself withdraws the Brahmastra launched by Ashvatthama. What a surprise? Arjuna is a Gruhastha, a married and family person. On the other hand Ashvatthama was Brahmachari- an unmarried person. Wherefrom Arjuna got the power and morale of celebrity which Ashvatthama could not possess. There lies the secret of Brahmacharya.

Not all those unmarried can remain as Brahmacharis. Nor all those married can be said to have lost their Brahmacharya, i.e., said to be not Brahmacharis.

To observe the vows and duties of Svashrama, (the status that is pledged by himself for strict observance,) is the Brahmacharya - the journey towards Brahma, the God.

Arjuna viewed all women other than his wife as equal to his mother. He bowed down in obeisance to Urvashi when she approached him to court with. Arjuna is real brave and bold since he could exercise control over Indriyas.

Whereas, Ashvatthama promised to Duryodhana that he would get issues by courting with his (Duryodhana's) wife. By mere oral and mental promise, Ashvatthama ruined his Brahmacharya.

This being the case, our Youngsters who become lost to

bad habits should ponder over their behaviours very seriously and solemnly. They should adopt a life of celibacy.

The message from the above story must open our eyes to take precautionary and corrective measures in this regard.

(This is an English rendition (by Bham Gururajacharya) of an extracted part from the book Srimad Bhagavata Sara, a compilation by Be.Na. Vijayindra of discourses on Bhagavata by Sri Vishvesha Tirtha Swamiji). ■

"RAMAYANA"

In the Goshti arranged one of those days of Tatvajnana Sammelana on the "Ramayana" there was one major comment by one of the Vidwans on Valmiki and his Ramayana. The whole Valmiki Ramayana, he sounded, should be treated as Apramana (अप्रमाण) since Valmiki did not mention that it was Sita's Pratikruti that Ravana kidnapped to Lanka and not the 'original Sita'. This attracted many oppositions from the audience and other Vidwans.

In this regard Sri Vishvesha Tirtha Swamiji repeated the verdict that is being followed by the Madhvas. He said though Acharya Madhva was referred to as fond of Mula-Ramayana there was no condemnation anywhere of Valmiki Ramayana. Valmiki having got the Upadesha of Ramayana through Narada and Chaturmukha Brahma composed authentic (Pramana) Ramayana as Adikavya. Sri Narayana Panditacharya who is authentic in the matters of Acharya Madhva and his contemporaries like his father, has offered his obeisance to Valmiki in the beginning. This makes it clear that, in his time and family which was totally dedicated to Acharya Madhva Valmiki Ramayana was, without inhibitions, accepted as Pramana. Of course, to our misfortune we have not found even the traces of Mula Ramayana text which was praised as the origine of inspirations in Rama Katha by Acharya Madhva and through him to Sri Trivikrama Pandita.

Geeta Section :

Sri Krishna's message to the mankind

-H.H. Sri Vishvesha Tirtha Swamiji

(Entire Bhagavadgeeta is a divine message from SriKrishna to the entire mankind [irrespective of cast and creed]. Life detracted from Dharma and Dharma unconcerned with life - both of them are extremes. Both of these cases form narrow-minded selfish attitudes. Sri Krishna has given the message of 'Yoga' the 'technique of balancing' in places of both, viz ; lavish lifestyle and totally unconcerned life styles. Krishna's message attaches due value and respect on the Dharma aspect of life which is neglected in lustful lavish life and also due value for the justified concerns of life which are disregarded in case of detached life. The message is contained in the following quoted line of Bhagavadgeeta,

‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।

All cannot recognise the greatness of this message. Sri Vishvesha Tirtha Swamiji has unravelled the ideas of Sri Krishna that are hidden here by probingly analysing meaning of the above message. He has used the above technique in his life. This writeup by him could motivate us also.)

(The original article in Kannada is rendered in English by Sri U.B. Gururajacharya)

Two types of approaches by people towards life could be observed. The first is purely and entirely lust-engrossed enjoyment hungry approach. This approach is in total occupation of our life style these days. When we look around, we find people who crave for owning whatever in the world they come across and yearn crazily for amassing wealth and power. In spite of possessing copious and plentiful luxuries and abundant power, these people long for the things not in their proprietary and would be in their toes to acquire them.

**इदमद्य मया लब्धं इमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥**

'I got this today, I would gain the other tomorrow and then some more day after.' This is what they contemplate upon always. With this sort of incessant (seaseless) greed and passion for luxury for the self and family the broader social view and approach would have faded away. Me, Mine, My people - this is how they limit their frontiers and consider that this is all that should be their concern. Such people would not hesitate to resort to heinous atrocities to fulfill their selfish desires. For them self-pleasures alone are their whole motto of life. For the securement of these, they would not shirk to snatch away other's and society's peace and well being.

These attitudes can be found not only in an individual's life-style. If a region of a nation or may be a nation itself holds such narrow selfish views, such nations would stretch out their greedy dragon to gulp the other communities, regions and nations. In order to expand their nation's boundaries and their sovereignty and brutal ruling power, as we could see, around us, we have some nations vitiating the peaceful atmosphere of the world by threatening and even venturing to use lethal weapons that could kill lakhs of people. This way, the detrimental effects of such over-passionate ambitions could cause turmoil at the national and international levels.

We could also observe one more variety of attitude. It's like being unconnected with or disinterested or to put it simply, to be lethargic. To categorise it, it is a passion-free attitude. But, it constitutes a nagative attitude; not a constructive approach.

It holds a degraded opinion about this world; it hates the material life and the family-living. Such attitude stimulates a renounced living discarding the family. Those who hold this extreme attitude also have no sense of social-obligations. Like a spider they are fenced within their selves roving in some confined fiction-world. World for them is illusory. With indifference towards it and with no sympathy or compassion for their fellow-beings they would be happy clobbered only in the kingdom of their own self.

Both the above views, from the point of collective social welfare and world-development, are grossly degenerative and antagonistic. One category people turn their life away from the Dharma and the other category exterminates Dharma from their life. The former section's way is passion and lust oriented whereas the latter section's is non-performance. Both these theories wouldn't extend their vision out into the world beyond their own fenced territorial circle. The spring of human compassion in their life would have dried up on account of their neutral unconcerned attitude due to their misconception that world is ridiculous, farcical, illusory and unreal. 'Whatever may happen to anybody, I am unconnected with them'. Damage caused to society by this sort of escaping and unconcernful separatist attitude is unimaginably high. Non-performance grows and gets established because of this. The notion that world is unreal and illusory was much specifically propagated by Buddha and Shankaracharya. As a result of this notion only our country went into the separatist attitude and hence had to be tied up with the clutches of slavery and submissiveness. Under the influence of such preachings Dharma, instead of imbibing the zeal and enthusiasm in Life, would make the life and Dharma lose their congenial blend and harmony in between tending the life to become dry, charmless and defascinating.

Instead of helping evolution of one's personality these two self centered approaches (either Bhoga or Sannyasa) lead to fetter him and curb his self emergence and growth. The world needs a lesson by which we, in the world, could be released of such misconceptions and show us the impending obligatory responsibility towards the self and more so towards the society (Samashti) as a whole.

A bold fearless message by which our views become vast and widened, we are pulled out of our dark cell, are taught to fly in this very much real world of opportunities and we remain ever enthused and restful in our life is a dire need.

Sri Krishna's universal message as expounded in Bhagavadgeeta which is a honey-nectar elevates the individual and the society together. The commentaries on Bhagavadgeeta (Geeta Bhashya and Tatparya) by Acharya Madhva expose the intrinsic intentions of Sri Krishna for our clear understanding.

Here, in Bhagavadgeeta, in places of Bhoga and Viraga-life a novel concept of 'Yoga Jeevana' in the forms of Jnana (knowledge), Karma (action) and Bhakti (devotion) is pronounced. The Dharma aspect which is pushed to the back in Bhoga Jeevana and the life which itself is neglected in Karma Sannyasa are given their due respective shares in blending a style of living called Yogajeevana. Dharma and Jeevana, if isolated one from the other, would prove worthless. A body with no presence of soul in it is, still, inactive and is considered unholy. Nothing can be performed by the soul alone without a body for it to dwell in. Some sort of harmonization is required in case of the two entities called Dharma and life to play their worth. Geeta has projected a universal form of Life compounded with Dharma and Dharma supportive to life.

An individual is not living for his sake alone. He lives for the society and for the whole world. The purpose behind the creation of this universe by the God has to be understood and to keep wheel of this universe under constant balanced move an individual's contribution as a constituent of this universe has to be delivered as a part of duty. This is what Geeta advices as a concept and aim of life.

It warns 'एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः'

Just imagine what could happen to this world if each one of us behave selfish and lust-lavish ? Under the tussle and clash between each one's selfish attitude and interest the world gets ruined.

It is possible to establish harmonious congenial atmosphere so that no interest clash crops up due to self centered approach of the one with that of the other. Geeta professes such Yajnadiksha to us. It is that kind of Yajna by observing which we would love and respect the entire mass of people so that we would long for and earn the pity and blessings of the Bhagavan who is the One and the Same dweller in every person and every object in the entire universe. The essence of this attitude is that our living is not only selfish motivated. The goat cries 'mey' 'mey' always. Likewise, the life also has just become lavish grazing field aiming at only the selfish benefits. But the holy Yajna as dictated in Geeta is for forfeiting this beastly attitude to offer everything of ours to the divine power i.e., Bhagavan who resides in the entire universe and to perform the service activities beneficial to the universe as a worship to Him.

Thus the whole life of ours is a sacrifice. Our job, our business and whatever we do should have such a mental bentup and mix up. As viewed in the Bhagavadgeeta whatever

unprohibited job or business we undertake for our livelyhood could be Dharma- provided such activities are executed with devotion to God, with honesty and with a service and helpful motto to society.

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।

This means our activities connected with our living are not different from the Dharma. When Dharma and those activities are combined together as explained above it is Yajna and it is in the service of society too. Here lies the sense of service to the nation too.

'A doctrine of life beautiful and sweet to the hearts of everyone, full of good qualities with a service mind sanctified by the sense of sacrifice, helpful to maintain the wheel of progress of the nation moving with no retardation, of course, without harming the interest of any other section or race of people,' this is what we could get to know about from the Bhagavadgeeta. Geeta prompts us to shift our individualised concern to socialised concept and further to broaden it to encompass the whole world instead of restricting to one nation. This is how the 'living (जीवन) and the righteousness (धर्म) can be blended to complement each other. Krishna's divine vocal chord produced melodious notes in the flute as well as the roaring notes in the Panchajanya (a conch named Panchajanya). We must heed for and respond to the call of duty given through the blowing of Panchajanya as much as we get enchanted and engrossed with the melody of life-music.

Some people carry wrong notion that the message propounded by Krishna thousands of years ago are not useful and relevant to the changed circumstances of today. Their misconception is that it would be ridiculous to apply those out-dated solutions pertinent to problems of yester years to

the situations presently being faced. But the actual point is that the problems and challenges of the contemporary mankind are ditto to older days. Characters are the same but the players (actors) are only different enacting the same old drama in a new form of stage. What dilemma Arjuna encountered in the Kurukshetra war-field are haunting us even today but in a changed hideout. Our inner minds and our notions have manifested as Kurukshetra. Inwardly, 'the rights and wrongs' confront with each other within us. We cannot afford to be neutral and nor we should run away from the life-scene. Our country must plunge into the fray assailing the demonic forces within and without. On one line internal evil forces such as immorality, deception, treachery and corruption stand to fight against us and from external warfront invasive evil powers are waiting to gulp our country. We must be on our strict guard and alertness so that no harm is caused to our mother Bharata Devi (Mata) by these two elements - Duhshasana and Duryodhana. Drowpadi was the queen of Pancha Pandavas. Our nation is also a Panchajanya; a nation of 'Janata' kingdom. There should be no indignity inflicted upon our Bharata Devi by Duhshasanas represented by selfishness and illicitness. Nor the attitude of capturing the whole nation to rule as did Duryodhana should be allowed to succeed. The whole country should now resolve with mettle to fight back all such damaging forces in this Karmabhumi, the land of actions i.e., Kurukshetra of Mahabharata as Arjuna did then. Let there be absolutely no room in us for meek and weak attitudes like impotence, cowardice, emasculation and submissiveness. Let Sri Krishna's tumultuous sound from his divine conch Panchajanya echo us a call to wake up and act.

क्लेशं मा स्म गमः पार्थ नैतत् त्वयि उपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परंतप ॥



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)

Khanda - 1, Mantra - 1

'Sooryanarayana' is expounded by Gayatri. Solar energy is charged with His presence there and thus is governing the universe, ब्रह्माण्ड. He, as in the form of Hrushiksha filling the entire block of senses and organs controls the whole body, the Pindanda. The Upanishat puts up to us a fundamental (basic) question about this 'universal energy' विश्वशक्ति.

केनेषितं पतति प्रेषितं मनः

केन प्राणः प्रथमः प्रैति युक्तः

केनेषितां वाचमिमां वदति

चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

(This mind, according to whose will and whose impulse flows towards the sensual objects? As per whose mandate this Mukhyaprana makes us to breath? As per whose wish they speak these words? Which divine force commands this eye and ear?)

Here, five senses have been referred; Mind (मनस्), Nose (Breath) (प्राण), Tongue (वाक्), Eyes (चक्षुस्), and Ears (श्रोत्रं). These five are prominent sensual organs; situated in the (body's) portion of head; that is why, famously known as 'Shree' (collectively).

ता एताः शीर्षन् श्रियः श्रिताश्रुः
श्रोत्रं मनो वाक् प्राणः ।

These organs, since housed in the शिरस् (head), are 'Shrees'. These constitute human being's श्री, means the wealth, the riches or the assets.

These five are our treasures; eye, ear, mind, tongue and breath : चक्षुः श्रोत्रं मनो वाक् प्राणः.

The eyes that see the good, the ear that hears the good, the mind that thinks of the good, the tongue that speaks good sense and the breath that is dedicated for the good.

These are the real riches. This is the wealth that stays (with us) since the birth till the death. God-given wealth. Even the (materially) poor possess this wealth.

No other wealth is eternal. Others may be (with us) today; may not stay for tomorrow.

Leaving aside the hand and leg and such others, why only these five have been mentioned as wealth? Why the leg, hand are not wealth? Why these five are the wealth? Why because, these are the senses housed in the head. Useful for those who have 'real sense' (तले इह्वरिगे). Let us examine the statement:

In the head is housed, the eyes, the ears, the nose, the mouth and the mind.

As a matter fact, in the head neither the eyes are there, nor the ears, nor nose, nor the mouth and not even the mind. What does this mystic statement (ओगट्टु) mean ?

Only those who have the real brain (तले इह्वरिगे) could understand this veiled statement.

These are habitated in the head; hence are शीर्षण्यः (head-habitats). Still they are not in the head. What is this?

Yes, no sensual organs are in this physical body- material grosser body (स्थूलशरीर).

The soul (जीव), even when abandons this grosser body and goes away, would these senses would accompany him along with. Why because, these senses are in his Sukshma (subtle) Sharira, in the Linga Sharira.

If they are there (in Sukshma Linga Sharira) they are here (grosser स्थूल body) too. If not there, where should they come from to be here. So, all the senses are originally in Hrudaya. These (outwardly seen) eyes, ears etc., are the centres of activity for them (the inner ones). That's all. For one without the eyes (the blind) what is the use of wearing spectacle?

When we talk of the mouth, two things are there; there exist one organ of action (कर्मेन्द्रिय); the other sensual organ (ज्ञानेन्द्रिय) (organ of knowledge- perception).

One takes (swallows) in; the other exhibits (gives) out.

One organ tastes and the other speaks.

Here, they considered only speaking organ leaving the organ that produces knowledge.

Even in the case of nose two things are noticed. One, the knowledge of smell; the other 'the action of breathing'.

One is knowledge, the other is activity. Here again, (in the subject condition), they took up the action-part leaving its knowledge-face.

For us, perceiving the smell is not essential; breathing for a good life, controlling the breathing, exercising the 'Pranayama' (प्राणायाम) and Dhyana (ध्यान -meditation) are essential.

Similarly, to taste and get to know the various recipes is the job of avaricious eaters; it has no significance in the field of spiritual classics study (तत्त्वशास्त्र).

For us words (and speech) are the primary needs.

Adhyatma is that. It is that attempt to put, in the form of only words, the thing which can not be stated in words.

This is the great problem and intricacy of Adhyatam; यतो वाचो निवर्तन्ते ।

The 'thing' or the concept that cannot be grasped through the words/speech has to be expressed in the words only. This is the inevitability.

At least to say that 'it is beyond the reach of words' words only are needed.

Through the ears, is the understanding of the words. To hear and understand whatever is uttered using the mouth are required the ears.

Comprehension of form (रूप) is through the eyes. To view whatever is heard eyes are essential.

To register, that are perceived, the essential means is the mind.

So, these five are very basic organs/senses. These are accommodated in the very important part of the body - the head. It is not just great enough to own or to have them in our head. Not that all those who have them would mind to use them. Those who mind to use their head, these senses come as handy to serve them.

(To be contd...)

Bhagavata Section :

Bedediction of Krishna on a great soul Bheeshma

-Bham Gururajacharya

Sri Krishna's protection without any let up to Pandavas was with so much of caring as if He had taken that task as His mission in His Avatara. Nothing new about this. Krishna Himself had declared what are His mission of Avatara परित्राणाय साधूनाम्... सम्भवामि युगे युगे । Pandavas belong to the category of Sadhus. Such Sadhus are normally tortured by दुष्कृत्सु. Kouravas headed by Duryodhana had done this to Pandavas. Krishna, from the beginning, was prompt to the rescue of the helpless Pandavas.

For such otherwise helpless people Krishna is all helpful. When all the efforts to avert the face to face war between Pandavas and Kouravas failed, Krishna alone, as a single saviour, was chosen by Pandavas ignoring the huge Ten thousand strong Yadava Sena (called Narayani Sena) which Duryodhana preferred against single Krishna. Duryodhana did not know without Krishna everything and anything is big zero i.e. useless and valueless. Pandavas knew this at least intermittently. Of course Bhima was an exception.

For Krishna, Pandavas were मम प्राणा हि, His soules. He is the Soule of all Soules. Yet, if you love Him unfathomably deep you are accredited by Him with His acceptance as His soul. मम प्राणा हि. When once you are in His roll you are totally looked after. That was what Pandavas were to Him. He was a kith and kin, a brother-in-law, a cousin, a friend, an ambassador, a helper, a chariot-rider, a councillor and what-

not.

Krishna stood by Pandavas in the Mahabharata war also. He got them the victory. All 'Duskruts' lost their lives. Though the lost were wretched and bad Pandavas were grief stricken by the death of them. Krishna had to, again pacify them.

Had to console, convince and bring them out of their Papaprajna (sense of guilt). Dharmaraja, Arjuna and others with the sole exception of Bheemasena, the Parama Bhagavata, had doubted the righteousness of Krishna's words and orders many a time. They had to pay for such follies. This time also, when, after the war, Krishna advised Dharmaraja to not to worry about the punishment meted out to Kouravas Dharmaraja had to be taken to Bheeshma for confirmation. Because he had taken upon himself the cause for Bheeshma's plight, Dharmaraja hesitated to meet Bheeshma who was lying in the bed of arrows in the battle field waiting for the day of death.

Somehow, after coercion, Dharmaraja along with others goes to Bheeshma. Krishna, on behalf of Pandavas requests Bheeshma to give a discourse on Dharma to them. Bheeshma was one of the greatest devotees of Sri Krishna. He knew where and when he had failed in his duties along his life. Krishna's demand, Bheeshma took as an order from Him so as to bless him with an opportunity to bestow him with His holy Darshana at the last moments of his (Bheeshma's) life. He prayed Krishna to be kind and graceful enough to be also 'within' him (Bheeshma was seeing Krishna outside) to enable to utter whatever he knew. Bhagavata says,

‘तान् समेतान् महाभाग । पूजयामास धर्मज्ञो ॥ कृष्णं च तत्रभावज्ञः
आसीनं जगदीश्वरम् । हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ -भा.1.9.1,7)

11

Krishna nodded. In the presence of avalanche of great sages like Vedavyasa and so on (देवर्षयः, ब्रह्मर्षयः, राजर्षयः) Bheeshma gave invaluable knowledge to Pandavas through his long discourse.

In Mahabharata, this episode (discourse) is presented titled as 'Shanti Parva'. This whole scene was sanctified and charged with the holy presence of the three Avatara Roopas of the Bhagavan; they are Sri Yadava Krishna, i.e., Vasudeva, Sri Vasishtha Krishna i.e., Vedavyasa and Sri Bhargava Rama i.e., Parashurama.

Bheeshma expresses his regret for all the miseries undergone by Pandavas, their mother Kunti, Droupadi and the children in spite of Pandavas being valient and brave. Also, Krishna being their protector. This word of regret might have been prompted by Bheeshma's own guilty sense for his role not being played properly. Bheeshma ends up this topic of consolation saying-

‘न ह्यस्य कर्हिचिद् वेद ... ।

... मुह्यन्ति कवयोऽपि हि ॥

तस्माद् जगद्देवतन्त्रं ...॥

1.9.23,24

It is the wish of Daiva; those who try to understand Daiva also get perturbed. So, Bheeshma reasons out asking Dharmaraja to accept as and how things happen. He advises, now it is for him to be the ruler as endorsed with by the Daiva.

Bheeshma, then points at Sri Krishna to say,

‘एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।

-1.9.25.

It was Bheeshma's conclusion that Daiva is none other than Krishna. Bheeshma cautions, 'Krishna is never partisan, never biased. He is समदृक्; looks after every one equally as they deserve'.

Bheeshma was enthralled by the compassion shown to him by Krishna to have come to show Himself to him (Bheeshma) when the time had come to breath his last looking at Krishna's divine figure. And also to have blessed with an opportunity for the exposure of knowledge treasure and personality with a demand to advice Dharmaraja. Bheeshma, thereupon, explains to Dharmaraja the वर्णाश्रमधर्म, दानधर्म, राजधर्म, मोक्षधर्म, स्त्रीधर्म, भगवद्धर्म etc., with full details, dos and don'ts along with supporting stories from various scriptures, Puranas etc. He realised it was time for him to lay down his material body. He goes into meditation. Picturising Sri Krishna in his inner self and holding Him fast there feels that the whole-body's pain caused by weapons and arrows had gone. He recollects the incidents related to him and Sri Krishna one after the other and praises Sri Krishna with the glimpses of those memories. He prays:

विजयसखे रतिरस्तु मेऽनवद्या, पार्थसखे रतिर्ममास्तु

... and so on.

Oh friend of Arjuna, stintless fondness of mine be to you.

विलसत् कवचेऽस्तु कृष्ण आत्मा ...

Let my soul remember your form as seen in the warfield. (During the moment of death the wish should be to see the pleasing form of God for, the impact of that moment is carried to the forthcoming birth. ययं भावं स्मरन् (गीता). Emperor Bharata's life and death are examples).

.... स भवतु मे भगवान् मुदे मुकुन्दः

Oh Lord, to make my words of oath true, that I would make you hold weapon on hand as against your words of oath

that you would never hold any weapon during the war days, you, breaking your words of oath, with an imposed anger at me uncaring for your top cloth (उत्तरीय) falling away from your shoulders rushed towards me picking up a रथचरण, wheel of a broken chariot as if to smash me. You are Mukunda, bestower of salvation (मुकुं ददातीति) to the deserved ones, such a Bhagavan you, being, please be kind enough to grant me मुद, ultimate bliss. (I beg that Bhagavan be benevolent to me in matter of granting me ultimate bliss).

He further declares that he for sure sees the same Bhagavan Krishna's presence everywhere, in everything in various forms. That he sees no difference in the presence of Him except in appearance; it is He and He alone in different Adhishtanas. समधिगतोऽस्मि विगतभेदमोहः

Finally, he concludes saying 'For relieving the burden on this planet of earth Krishna ignited the fire of द्यूत, the gambling, from out of the breath of Kurus and this he did so for liberating his follower devotees from their grief. Such a Krishna, I shall embrace, hold fast his feet and (जहामि मर्त्यनीडम्) exude/discard this dying material nest/body.

Bheeshma was gifted with इच्छामरण, death as per his wish. In the gracious holy presence of Sri Krishna, Avatara Purusha of his time (Bheeshma's time) he was chosen to be blessed by Krishna to leave this mundane world. What a great blessing benediction by Sri Krishna to his devotee. That is how Krishna showers His 'Karunapura' on His believers granting them His vision and memory.

अन्तकाले विशेषतः । नैवोदापुः गृणन्तोऽतं यद्गुणानाम् अजादयः ।

(In this section next issue would carry a story 'Kunti prayed Krishna for a record demand.)

SOCIAL & DHARMIC REFORMS BY ACHARYA MADHVA

Sagri Raghavendra Upadhyaya,
Professor, Sanskrit College, Udupi.

(Rendered in English by Chinthalavady K. Ramamurthy)

Reforms are normally understood as something against age-old doctrines and practices. However, when one talks of reforms by Acharya Madhva, it can only mean that which is against popular practices due to wrong interpretations and misunderstanding of our ancient wisdom. Hence, if reforms mean a stand against wrong popular beliefs and practices, then the following fit in to it.

1. Ekaadashi - No Option :

Acharya Madhva, in his work titled *Krishnaamruta Mahaarnava*, provides more than 60 couplets (120-181) on the details of *ekaadashi vrata*. He declares that it is a compulsory practice like *sandhyaa vandana*, with no option. It is not to be treated as a desire-oriented practice like *ananta chaturdashi* etc. Further, he warns not to conduct annual ceremonies like '*shraaddha*' on that day. The day should be free from *dashami* residue in the form of '*vedha*', for fasting. In the event of its contact, he enlightens us to skip the day and fasting is advised on *dwaadashi*.

He has thus brought in a *dharmic* reform by stressing the importance of this spiritual practice and the right way to practise it.

2. Idol Worship :

Idol worship is censured at some places in our vedhic doctrines and at times indicated as only for the ignorant.

Acharya Madhva clarifies that what is forbidden is the ignorance of identifying the idol itself as God. However, he agrees with the practice of worshipping God as represented in the idol, in his *Anuvyaakyaana (4.1.17)*. Further, by quoting '*kaapileya*' (*B.T.N 3.30.25*) he ascertains that the knowledgeable must worship God with idol as a medium; otherwise he incurs sin. A realised soul need not; but certainly he too has good things to gain if he does worship through an idol.

अज्ञोऽर्चयेदेवार्चयामन्यथा दोषवान् ।
ज्ञस्त्वर्चयन् सुगुणवानन्यथा दोषवान् तु ॥

Thus the acharya has brought in another dharmic reform in showing that even a realised soul has a use for idol worship and, therefore, is for adoption by one and all.

3. Salvation by Matrimony :

Of the four life-styles (*ashramas*), the renounced one (*sanyasa*) is generally believed to be the best and the only way for salvation (*mukti*). Even the vedic doctrines appear to prove this at some point.

Acharya Madhva does not subscribe to this idea. Refuting that all should renounce to realise, he quotes a source '*sandrushya*' (*Bhag.ta. 2,11.3.19*) to indicate that demi-gods (*devatas*) realise God while living with their wives as a family. Among men, a few realise by leading a married life and a few others by renouncing. He also informs us those yogis like Sanaka and others, having no wife, attain *mukti* in *sanyasa*. Hence, he establishes that for each person the choice differs and for salvation one has to adopt based on his capability to sustain and not otherwise.

देवाः सजाया मुच्यन्ते मानुषा उभयात्मकाः ।

त्रिजाया एव योगेशास्तेषां यायैव योग्यता ।
तथातथैव मुच्यन्ते नान्यथा तु कथञ्चन ॥

Devatas like Brahma, rishis like Yaajnyawalkyaa, and kings like Priyavratha have all attained salvation by matrimony. Hence, matrimony may block release only for a few and not for all, as per the quote from '*satya samhita*' (BTN, 5.5.8). Thus the acharya leaves a message that the realised can understand and guide who should follow what.

ब्रह्माद्या याज्ञवल्काद्या मुच्यन्ते स्त्रीसहायिनः ।
बध्यन्ते केचनैतेषां विशेषं च विदो विदुः ॥

Declaring that matrimony does not come in the way of salvation and infact can lead one to achieve it as well, Acharya Madhva extends a moral reform.

4. Woman - not a Taboo :

The doctrines often seem to ban woman, as an obstacle in the spiritual path. Acharya does not agree with it. He cites '*Vaaraaha*' (BTN, 3.32.39) to clarify that what is banned is the association with women of bad character. There is no taboo on associating with ladies of good standing and it is as good as friendship with good men.

सत्पुम्सु च तथा स्त्रीषु न सङ्गो दोषमावहेत् ।
यथायोग्ये गुणा एव दोषः स्याद् दुष्टजन्तुषु ॥

With reference to '*Dharma samhita*' (BTN, 11.8.7), he opines that what is said regarding women as not to be even seen, means only the wicked. Also, he quotes '*Dharma viveka*' (BTN, 11.14.20) to indicate that the words '*stree*', '*pramadaa*', '*vanitaa*', '*yoshita*', etc can mean wrong knowledge about God and friendship with people having such wrong knowledge must be avoided.

This is a social reform brought about by Acharya Madhva regarding our attitude towards women.

5. Salvation without Progeny (पुत्रसन्तान) :

'अपुत्रस्य गतिर्नास्ति' or '*Makkalilladavarige sadgati illa*' is a popular general belief and also stated in our doctrines.

Acharya once again disagrees. According to him, every person is born with a purpose and can not salvage himself without completing that work. It has nothing to do with his having children or not.

यदर्थमेष जायते पुमान् हि तस्य सोऽकृतेः ।
शुभां गतिं न तु ब्रजेत् । ध्रुवम्..... ॥

(MBTN, 12.16)

The example of '*Dharmabhushana*' is given in this context.

The message from '*Vaamana*' (BTN, 4.12.31) expresses that one without progeny can reach higher heavens by practicing prescribed good conduct.

अनपत्योऽपि सद्धर्मा लोकजिन्नात्र संशयः ।

Thus a revolutionary social idea has been floated against a wrong popular belief.

6. Not Good to Die at Home :

One generally wishes to die at his place of birth and in his own house. But Acharya's opinion differs. Even if one's place of birth happens to be a holy place, it is not good to die at his own house in that town. It is advisable to reach a different place to die, even if it happens to be not so holy; still it will bestow greater rewards.

पुण्यक्षेत्रेऽपि न मृतिः स्वर्गे त्वतिधर्मदा ।
गतैवाल्पमपि क्षेत्रं स्यान्महत्फलम् ॥

(MBTN, 32,18)

7. Recount Bad Deeds at One's Death :

It is again a general routine to recount all existed and non-existed good qualities of a person when he dies.

However, according to Acharya, it is an occasion to speak out the bad qualities of the dead person! Such an act shall relieve the speaker from his indebtedness to the dead. This information, he quotes in his work from a *shruthi* statement.

मुक्तिकाले हि यो यस्य दोषं वक्ति ऋणमोचनम् ।
तस्मात् स्यादुक्तदोषस्य ॥

(MBTN, 32, 69)

Spur to Follow the Doctrines :

Acharya Srimad Ananda Theertha has thus shown several such social and dharmic reforms in his works, in addition to his major reform in the spiritual arena by propounding Dualism. He has thus removed many wrong notions on our doctrines and wrong practices or interpretations due to one's own limited experience. His social and moral reforms provide us the real import of our doctrines and a spur to follow the same. ■

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So, considering these points we can conclude that the purpose of *pararthanumaana* is to trigger the notion of *vyaapti* etc., in the mind of opponent and not teaching him like a student. Even if he is ignorant of the *vyaapti* between particular *hetu* and *saadhya*, the *udaharaNa* sentence helps him to grasp the *vyaapti*, when he analyses mentally and gets convinced. So the number and form of sentences required differ from person to person depending upon the exposure he has about the method of inference.

Pararthanumaana

The issues of epistemology are given high importance by Sri Madhvacharya. We can notice intelligent and interesting observations made by him in his works. Especially regarding the inference (*anumaana*), the observation, elaboration and criticism of other philosophies made by Sri Madhvacharya, Sri Jayatheertha and Sri Vyaasatheertha present very subtle points. One of such points is presented here. This article may seem difficult to understand to the readers who are not familiar with the technical terms of epistemology. But, I hope, those who are familiar with those terms will enjoy it.

Anumaana (Inference)

Anumaana is one of the means of valid knowledge (*pramaana*). Many times we infer the things based on the information of other things. For example, if the smoke is seen on a mountain, we say 'there is a fire'. How did the knowledge of fire come? This is called inference of fire through smoke. But, unlike the fire neither we can infer a book through the smoke nor the fire could be inferred in a different place. This is because the two things namely *vyaapti* and *paxadharmataa* decide which could be inferred where. The *vyaapti* (invariable concomitance) is a relation between the *linga* (reason) and *saadhya* (provable thing). *Paxadharmataa* is presence of reason on *paxa* i.e. the *loci* of *saadhya*. In the above example the place mountain etc. is *paxa*, fire is *saadhya* and smoke is *linga*. 'Where there is a smoke there is a fire' – this is the form of *vyaapti*.

Pararthanumaana

The inference arrived for one's self and that used for the others are called *svarthanumaana* and *pararthanumaana* respectively. *Pararthanumaana* is employed in a debate to

remove any doubt appearing in the mind of the opponent. Though the paraamarsha (the combination of two distinct notions namely hetu and vyaapti) is the means of inference, the bunch of sentences said by a debater to help the opponent to have the paraamarsha, is called paraarthaanumaana. So one should not confuse with these five components as shabda-pramaaNa.

Naiyaayikas describe the paraarthaanumaana as comprising of five and only five propositions. Mimamsakas maintain that there are either first three or last three propositions in paraarthaanumaana i.e., pratijnaa, hetu, udaaharaNa, upanaya and nigamana. Buddhas propose the paraarthaanumaana with two and only two propositions i.e., udaaharaNa, upanaya.

The major argument behind accepting any one of the above rules of sentence-number goes on like this. In a debate one cannot directly pronounce the reason (hetu) unless he has first introduced the topic of debate. So, the pratijnaa (statement of topic of debate) is necessary. After it the 'hetu-sentence', which put forth the linga (the reason) comes up. Then it will be time to show the relation i.e., vyaapti (invariable concomitance) between saadhya (provable point of debate) and hetu (reason). The third sentence (udaaharaNa) fulfils this purpose. The fourth sentence (upanaya) says that the very hetu, which has the vyaapti relation with saadhya, resides in pakssha. Then it is time for conclusion, which is done by the fifth sentence 'nigamana'.

Mimaamsakas say that in a debate opponent is to be taught about the paxadharmataa i.e., the presence of hetu in paxa, and the vyaapti. This could be achieved by either first three sentences or last three sentences. So there is no necessity of othertwo sentences.

In a similarway most of the Indian philosophers who have

discussed about the paraarthaanumaana have stuck to the idea of some kind of rule for the sentence-number.

Madhva doesn't agree with the rule of numbers in paraarthaanumaana. These are the major observations and arguments putforth by him.

As stated above, these sentences are said by a debator to help the opponent to have the paraamarsha, and they are not considered to be shabda-pramaaNa, like a vedic sentence. So there is no necessity for the above stated sequence. For example, if a person says there is a fire in the mountain and another person asks why? Then, only the hetu sentence i.e., dhuumavatvaat is enough, where the questioner knows all about the relation between smoke and fire. In this instance only hetu sentence is used, not the other four sentences. Since the subject of inference (the meaning of pratijnaa) is already in their mind (because the difference i.e., vivaada, is already initiated), even the pratijnaa sentence is not necessary. "If everybody sticks to his proposal and maintains that particular number of sentences to be used in the debate" Sri Jayatirtha asks in Nyaayasudhaa(2-2-2) "how Naiyaayika is going to grasp which is said by Mimaamsaka where there are only three sentences."

In a debate when one states the subject of debate (pratijnaartha) making the reason as a vishesshana (adjective) of the paxa, it is called hetugarbha vishesshana, i.e., dhuumavaan parvto vahnimaan (smoky mountain has fire on it). In this case there is no hetu sentence stated separately. Actually the philosophers other than Madhvacharya not at all consider this kind of sentence. One can even state "vahni-vyaapya-dhuumavaan parvto vahnimaan, in which linga-vyaapti-paxadharmataa-s are clubbed together. Interestingly almost every philosopher already uses these types of syllogisms.

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Presidential Address

-Justice M.N.Venkatachaliah
Former Chief Justice of India

*(Delivered at Akhila Bharata Madhwa Maha Mandala's
Golden Jubilee Celebrations and 22nd Madhva Tatvajnana
Sammelana)*

I “Humanism of Indian Philosophical Tradition”

I am deeply beholden to the Akhila Bharata Madhwa Maha Mandala and its revered President Sri. Vishvesha Teertha Swamiji for the honour of this invitation. The Akhila Bharata Madhwa Maha Mandala is celebrating its golden jubilee after fifty glorious years of service. Concurrently the Tatva Jnana Sammelan is also being conducted. The large gathering of revered pontiffs, seers, scholars and savants at this conference is the indication of the great service that the Akhila Bharata Madhwa Maha Mandala has been rendering to the society for the dissemination of the tenets of Madhwa philosophy. On the occasion of the Golden Jubilee it is appropriate to recall the pioneering efforts and the inspiring leadership of Sri. Vishvesha Teertha Swamiji to establish and nurture this institution.

II Social Order :Old and New :

The traditional Hindu social order was based on Varnashrama, a concept of occupational guilds and groups. But within each group the members had their own freedom of choice of religious faith, whether one accepted Vaishnavism, Shaivism or worshiped of the Grama Devathas. But all of them, irrespective of their individual religious faiths, were under the bonds of a great Samanya Dharma universally binding on all. Some elements of the Samanya Dharma were social values, the others ethical. They were binding on all. They constituted certain eternal verities – immutable and

unchanging such as the vows of Ahimsa, Sathya, Astheya, Shoucha, Aparigraha and Indriya Nigraha “Etham Saamasikam Dharmam chaaturvanyam Abraveet Manuh”

Smrithis of Manu and Yajnyavalkya were, on many aspects, more descriptive than prescriptive. Somewhere down the line this old social order degenerated into an hierarchical caste-system. The final-blow came with the industrial revolution where the new sources of energy, means of mass production and automation transformed the processes of manufacturing. Manufacturing became mass-production instead of production by the masses.

In 1750 India's share of the world's manufacturing output was 24.5% and that of China 32.8%. They came down to 1.7% and 6.2% respectively in 1900. United States had 0.1% in 1750. U.K. had 1.9%. By 1900 United States had increased its share to 23.6% and UK to 18.5%. In 1910, the average life expectancy of Indian was about 20.9 years; in 2000 A.D. that of an urban female in Kerala became 80 years. In 1910 about 212 out of 1000 children would not have lived their first birthday. Today in urban Kerala it is just 16. Of course statistics of Human Development Report widely vary regionally. But the point is that the great advances were made by breaks-through in basic sciences, immunology, anti-biotics and nutrition.

Varnashrama based on occupational differences become irrelevant but its distorted image of caste is kept alive by vested interests in society and by political convenience.

III Economic and Human Development since independence:

India has recorded significant achievements along many dimensions of human development since independence. Important changes, for example are visible in the social sphere

too where affirmative action, political organization and collective mobilization are gradually transforming the status and position of many socially backward communities. New technologies, modern management and advances in science, medicine, engineering and information technology have increased domestic production of a wide range of goods and services.

Particularly significant has been the increase in agricultural production. Between 1950-2000, the index of agricultural production increased more than four fold. Between 1960-2000 wheat production went up from 11 million tonnes to 75.6 million tonnes and the production of rice increased from 35 million tonnes to 89.5 million tonnes. This is no mean achievement for a country that relied on food aid until the middle of 1960s. The index of industrial production went up from 7.9 in 1950-51 to 154.7 in 1999 – 2000. Electricity generation went up from 5.1 billion KWH to 480.7 billion KWH.

But the inequities of the international economic order has produced unacceptable levels of inequality, both internally and internationally. Over the 30 years from 1960 to 1990 the affluent 20% of the world have enhanced their share of incomes and consumption from 70.1% to 86% while the poorest 20% have had their share reduced to 1%. This manifestation of a growth has been described as ruthless, rootless, voiceless, jobless, and futureless growth.

IV Political Organisation :

Democracy as the emerging global political theme :

The great gifts of democracy have now become cherished global goals. There were times in our ancient history “when India was studded with republics and even where there were, monarchies, they were either elected or limited”. Dr. Radhakrishnan echoed this:

“We cannot say that the republican tradition is foreign to the genius of this country. We have had it from the beginning of our history. When a few merchants from the north went down to the south, one of the Princes of Deccan asked the question, “who is your king?” The answer was, “some of us are governed by assemblies, some of us by kings.”

In the last twenty years some 81 more countries of the world have moved towards democratic practices, some 33 of them had their military regimes replaced by civil governments. 62% of the world's population today enjoys the benefit of a free press. This great global thrust towards democracy and open societies is the most significant feature of the last quarter century. Now civil rights and fundamental freedoms are indeed taken for granted. “The political, social and economic gifts of democracy endow mankind with vast riches. We are so accustomed to the exercise of our civil rights that we take this miracle for granted !”

These political developments are of profound significance and underscore the important role of religious precepts with the aspirations and expectations of a politically emancipated people.

V Eternal Values for a changing society :

Broad Humanism of Hindu Philosophy :

Sanathana Dharma based on the Vedas is said to be the oldest living religion and stands “unrivalled in the depth and splendour of its philosophy. It yields to none in the purity of its ethical teachings and in the flexibility and varied adaptation of its rights and ceremonies. ‘It is like a river, which has shallows that a child can play, and depths which the strongest diver cannot fathom’”.¹

(1 . Sanathana Dharma : An Advanced Textbook of Hindu Religion and Ethics : Annie Besant and Bhagavan Das)

Friedrich Max Muller (1823-1900) speaking of India said:

“ If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow-in some parts a paradise on earth – I should point to India. And if I were to ask myself from what literature, we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life – again I should point to India.”

One of the most remarkable things in the Sanathana Dharama is the way it has laid down a complete scheme of knowledge, and has then crowned it with a philosophy, though composed of many facets but yet governed by one idea and leading to one goal. No such comprehensive and orderly view of human knowledge is elsewhere to be found. Sanathana dharma and its message has as its cardinal postulate the supremacy of the universal spirit. The Brahma Sutras, Upanishads and Bhagavad Gita, constitute the tripod for the sustenance of this quest of the ultimate truth.

Madhvism represents the ‘virile system of Vedanta’, espousing “Tattva-vaada” as distinguished from the ‘Mayaa-vaada. The dualism of Sri.Madhvacarya, rejects the argument of unreality of the universe. It propounds one Supreme Reality, Sri Hari, as the only independent reality and all the rest entirely dependent of Him. True Knowledge of this one great Supreme reality, Sri Hari, earns His Grace and that Grace leads to liberation. The vedic promise that one who knows the supreme-self attains “Amaratvam” is to be understood through the means of “Upasana”, to mean that he who has secured His grace attains immortality.

Sri Purandara Dasa , explains the choices before the scholars of the day in this interesting composition:

“Obba acahryanu daivave illavenda
Obba acharyanu daivake ente gunavenda
Obbacharyanu nirguna niraakara
Niravayavanenda, Tane kadeyali daivavenda
Obbaroo Vedarthavinitu ariyaru
Obba Madhvacharyare Purandaravithalana
Obbane daivavendu tori kottaraagi”

“Vaidika matadali nadedevendu taavu
Vaishnavavam bittu kottaru kelavaru
Vaishnava matadalli nadedevendu taavu
Vaidikavam bittu kottaru kelavaru
Vaidika Vaihnavava Vondendu Madhva-muni
Pratipaadisida Purandara Vithala mechche”

Thus Sri. Madhvacharya’s contribution to the world’s philosophical thought consists in re-instating Vaishnavism as the religion and philosophy of the Vedas on the incontrovertible evidence of Vedic Texts, as interpreted by the Itihasas and Puranas.

Knowledge of the auspicious attributes of Sri.Hari is the antecedent and the attainment of His Grace is the consequent. The essential tenets of Sri. Madwacharya postulate Vishnu-Sarvottamatva, Jagat-Satyatva, Bheda Nityatva, Jiva-gana is Hari's Anuchara, Vayu Jivothmatva and Jiva-Taaratamy. There is no distinction between philosophy and theism. Theism is the essence of that philosophy. It ushered in the reign of realism in Indian Philosophical thought and penetrated the philosophical consciousness of the age. It is propounded that God, Sri Hari is the only and ultimate means of liberation. God reveals himself to His devotee by his own Ichcha- visesha. The great saints and sadbhaktas, like Sri Jayatheertha,

Sri.Vyasaraja, Sri Raghavendra Theertha, who followed in the tradition, explained these fundamentals to all men.

This conclave of eminent scholars will provide guidance and light to the public about the glorious tradition of Hari Bhakthi. The glorious tradition of Haridasa Pantha has shed light on this for good of common man. *(To be contd.)*

HARIDASA

Sri Vijayadasa describes the qualities of a Haridasa in his song 'Haridasanendare Higerabeku', meaning, a Haridasa must be like this -

He must be thinking of God, night and day, yearn for a better life, bow in reverence before elders and preceptors and keep at a distance from the wicked.

He must wear strings of Lotus and Tulasi beads, go about with a pure mind, mix with the good and look upon sin as if it is a consuming fire.

He must not be too eager for food or drink; must appear to be blind though blessed with sight; must be well versed in the philosophy of Madhva and be happy in the contemplation of the self.

He must enshrine in his heart the reflection of God, give up all show of devotion and do penance by subjecting his body to austerities and trust in the feet of God.

Rajaneeti Shastra

-Justice M. Rama Jois
Hon'ble Governor of Bihar

Origin of state and its purpose :

This origin of the State (Rajya) as well as the office of the kind and the conferment of power on the king to maintain the rule of law has been explained in Shanti Parva of the Mahabharata. At the end of the epic of Kurukshetra, Yudhishtira requested Bhishma, who was master of Rajadharma, to reveal the law governing kings. The chapter on Rajadharma in Shanti Parva incorporates Bhishma's authoritative exposition about the origin and purpose of the king. Great stress is also laid on the personal character and qualities which a king, in whom vast political power is vested, must possess for the proper and effective discharge of his functions. Rajadharma so clearly laid out is cast like an ocean and consists of invaluable and eternal principles worthy of emulation under any system of polity and by all persons exercising political power. The Mahabharata discourse on the topic of Rajadharma discloses that in the very early periods of civilisation in this country great importance was attached to Dharma and it was self imposed by individuals. Consequently, everyone was acting according to Dharma and there was no necessity of any authority to compel obedience to the laws. The existence of such an ideal 'states societies' is graphically described in the following verse:

नैव राज्यं न राजाऽसीन्न दण्डो न च दण्डिकः ।
धर्मैवैव प्रजाः सर्वा रक्षन्ति स्म परस्परम् ॥

There was neither kingdom nor the king, neither punishment nor the guilty to be punished. People were acting according to Dharma and thereby protecting one another.

The above verse gives clear picture of an ideal stateless society, which appears to have been in existence in the hoary past. Such a society was the most ideal for the reason that every individual scrupulously acted according to the rules of right conduct by the force of his own culture and habit and not out of any fear of being punished by a powerful superior authority like the state. Consequently there was mutual co-operation and protection. The society was free from the evils arising from selfishness and exploitation by individuals. The sanction which enforced such implicit obedience to Dharma was the faith of the people in it as also the fear of incurring divine wrath if Dharma was disobeyed.

However, the ideal society so beautifully described did not last long. While the faith in the efficacy and utility of Dharma, belief in God and the god fearing attitude of people continued to dominate the society, the actual state of affairs gradually deteriorated. A situation arose when some persons, out of selfish worldly desires, began to exploit and torment the weaker sections of society for their selfish ends. Tyranny of the strong over the weak reigned unabated. The danger to peaceful property of individuals, was brought about by such individuals. It was as though the rule of 'Matsyanyaya' (big fish devouring the small fish) governed the society which resulted in the discovery of the institution of king and establishment of his authority (king or the State).

Kautilya, who was the Prime Minister to the powerful Magadha Emperor, Chandragupta Maurya, in his celebrated work on polity (Arthashastra) explains the origin of the institution of kingship.

Kaut.p. 22: (p. 24s) :

मत्स्यन्यायाभिभूताः प्रजाः मनुं वैवस्वतं राजानं चक्रिरे ।

धान्यषड्भागं पण्यदशभागं हिरण्यं चास्य भागधेयं प्रकल्पयामासुः ।
तेन भूताः राजानः प्रजानां योगक्षेमवहाः ॥

People suffering from anarchy, as illustrated by the proverbial tendency of bigger fish devouring the smaller ones, first elected Manu, the Vaivasvata, to be their king, and allotted one-sixth of grains grown and one-tenth of merchandise as sovereign dues. Being fed this payment, the kings took upon themselves the responsibility of assuring and maintaining the safety and security of their subjects (Yogakshemavahah) and of being answerable for the sins of their subjects when the principles of levying just punishment and taxes has been violated.

Rajadharma is the Paramount Dharma :

Simultaneously with the bringing into existence of Rajya and the institution of kingship was felt the necessity to define its structure, the powers and duties of the king and the liability of the people to contribute a part of their income by way of taxes, which should be placed at the hands of the king for purposes of the defence of the realm and for maintaining peace, safety and order in the society and also for undertaking various welfare measures for the benefit of the people. This necessity was met by making provisions regulating the constitution and organisation of the State, specifying the power and duties of the king and all other incidental provisions and treating these provisions also as part of Dharma under the title Rajadharma (law governing kings). In the Dharmashastras and Smritis, Rajadharma is dwelt upon a topic separate and independent from civil criminal and procedural law. In view of the great importance of the topic of Rajadharma, several eminent writers wrote independent treatises on it under various titles such as Raja Neeti Shastra, Danda Neeti Shastra, Neeti Sara. P.V. Kane refers to other extensive literature available on the subject. The important ones are Mahabharata- Shanti Parva,

Manu Ch. VII and IX IX, Kamandaka Neeti Shastra, Manasollasa of Someshwara, Yukti Kalpataru of Bhoja, Raja Neeti Ratnakara of Chandreshwar, Raja Neeti Prakasha of Mitramisra and Danda Neeti of Keshava Pandita. The system of government envisaged by all the works on Rajadharma was Rajya (the State) headed by a king. The provisions in the Dharmashastras, Smritis and other works on the topic mentioned above, covered varieties of subjects such as the constitution and organisation of Rajya, kingship, succession of kingship, education of young princes, appointment of council of minister, the chief justice and other judges of the highest court, administrative divisions, and power and duties of the king.

The propounders of Dharmashastras declared that the king (State) was absolutely necessary to maintain the society in a state of Dharma which was essential for the fulfillment of Artha and Kama. Rajadharma, which laid down the Dharma of the king, was paramount.

Mahabharata, Shanti Parva : 63; 24-25

सर्वे धर्माः सोपधर्मास्त्रयाणां राज्ञो धर्मादिति वेदाच्छुणोमि ।

एवं धर्मान् राजधर्मेषु सर्वान् सर्वावस्थान् सम्प्रलीलान् निबोध ॥

The Paramount importance of kingship and the propound influence a king has on the state of society has been pithily expressed in the Mahabharata.

Mahabharata, Shanti Parva : 69-70,

कालो वा कारणं राज्ञो राजा वा कालकारणम् ।

इति ते संशयो माऽभूद् राजा कालस्य कारणम् ॥

Whether it is the king who is the maker of the age or the age that makes the king is a question about which there is no room for doubts. The king is undoubtedly the maker of the age.

The above exposition is an eternal truth. The ruler, under whatsoever system of polity, is largely responsible for the state of the nation or society and whether people in general are virtuous or not largely depends upon the character and conduct of the ruler and his capacity to enforce Dharma, i.e., the rule of law. It is for this reason that Rajadharma was considered supreme as the protector of the people since Dharma entirely depends upon the effective implementation of Rajadharma.

(To be contd....)

(This article was prepared for delivering Key-note address of the National Seminar on "Rajaneeti Shastra" held at Bangalore on 8, 9 June 2001. We are thankful to both the writer and the organisers of the Seminar, Mahabharata Samshodhana Pratishthana, Bangalore, (www.mahabharata.org) for their consent to publish the article)

Editors

HARIDASA

Sri Vijayadasa describes the qualities of a Haridasa in his song 'Haridasanendare Higerabeku', meaning, a Haridasa must be like this -

He must first give up all thoughts of this world and not think of the morrow; he must control his senses, welcome all that befalls him and consider as his best friends those find fault with him.

He must attach greater importance to listen to the glory of God than to a mere physical bath; he must live on gifts, consider Sri Hari as the arbiter of honour or dishonour and consider everything that happens as for his good.

Pavana Yatra :

Madaneshavra Temple of Madhur

(Original by Sri Sagri Raghavendra Upadhyaya. Rendered in English by Sri U.B. Gururajacharya)

After covering a distance of about 50 Km.s on the Mangalore Kasargod road, on the left side an indicator shows the road leading to Madhur. After covering 2.5 Km.s from this indicator-location there is a cross road to left. Do not take left but continue straight. After again a coverage of about 2 Km.s Madhur Madaneshvara temple is reached. As per the humble request from King Jayasimha inviting him to his kingdom Acharya Madvha was on the way to Kasaragodu which now is a part of Kerala State. Kasaragodu is referred as स्तम्भपदोपसर्जनाख्य in Sri Madhva Vijaya (13.9). Bhavaprakashika mentions the name of this place as Kabenad (कबेनाड) in the locally spoken language (Tulu). Acharya madhva had stayed in Madaneshvara temple overnight on his way to Kasaragodu. Completing the rituals in the morning (Ahnika) taking the ringing of the bell in the temple by a devotee as an agreement to his intention to leave the place by Madaneshvara, Sri Madhva started towards Kasaragodu. King Jayasimha personally came to Madaneshvara temple along with attendants to take Acharya Madhva to his place with honour. Acharya being followed with honour by Jayasimha entered Vishnumangala temple at Kasaragodu.

Vishnumurthy temple at Vishnumangala :

As stated earlier, Sri Madhva entered the temple and offered his profound salutation to the presiding diety Sri Maha Vishnu. The householder or housemaster (गृहस्थ) who offered Bhiksha (Lunch/meal offered to Sannyasi) to Acharya wanted

to test the capacity of Acharya. He offered lots of plantains (more than 200) which Acharya ate without any difficulty.

Sri Achyutaprajna, Ashrama Guru of Acharya Madhva (Poornaprajna) was astonished with this act of his Shishya and enquired in confidence about as to how he could consume such a huge quantity of food (plantains) even when he had just finished his meal without the slightest sign of his stomach getting bloated up. Acharya replied him, 'I have a fire of the thumb-size burning always inside my stomach. It is always beneficial to me. But it can burn to ashes the entire universe during the days of total anihilation (Pralaya) (म.वि. 5.30-33).

A historical debate (वाक्यार्थ) between Acharya Madhva and Sri Trivikrama Panditacharya (A famous Advaita Pandita of that time) took place in the precincts of same temple for several days. Sri Panditacharya surrendered, at last, and took up the studentship of Acharya Madhva. He begged of Acharya to discourse on his Sutra Bhashya in the same temple and he heard it. Panditacharya praised the greatness of Acharya Madhva's works. On the plea of Panditacharya, Sri Madhva composed Anuvyakhyana here itself. (म.वि. 15.1-90) In Sri Madhva Vijaya this temple is referred as Amaralaya. In the locally spoken language Tulu, this temple and the place both are called as 'Kudil' (कुडिल्).

Thus, in many aspects, this temple of Vishnumurthy gains importance.

There is one pond called Chakratirtha to the right of the temple. Due to lot of mud in the pond there is scarcely any wather during summer months (Vaishakha). Rain water in the rainy season when fills the pond swirls like Chakra (wheel) and hence it is called Chakratirtha.

How to reach this temple :

Take the road to Kasaragodu from Mangalore. About 3 Km.s before Kasaragodu a Bus-stop called Chowki is found. From this point, taking the road leading to Madhuru walking for about 2 Km.s you get Azad Nagar. In Azad Nagar by a mud road, only a few yards away is Vishnumangala temple.

Kanva Matha of Kanva Tirtah :

Name of this place is mentioned as 'Sanmatha' (सन्मठ) in Sri Madhva Vijaya (15.140). It is known as 'Tantya (तान्त्य) in the spoken language Tulu as stated in Bhavaprakashika.

Sri Madhva Vijaya refers to an incident. (16.10-23). It was a solar eclipse day during the Chaturmasya Vrata period. Acharya took a dip in the Sarovara of this Matha. Then, he went to take a dip in the ocean in the nearby beach. There, he gave a discourse on Itareya Shakha Suktas. He just looked with his eyes' side glance at the ocean which was roaring with its high tide waves. The ocean withdrew its waves and became as calm as a pond having still-water. Under the holy people-tree (अश्वत्थ) in the back yard of Kanva Matha, it is said, Acharya Madhva initiated the system of Dvandva Matha (four sets of two Mathas out of eight Mathas of Udupi).

The above incidents indicate the significance of this place as connected with the life of Acharya.

Kanvatirtha is at a distance of 20 Kms. from Mangalore and 80 Kms. from Udupi. Reach Talapadi from Mangalore by bus. From Talapadi bus-stand take the road going to Kasaragodu. Covering only half a Km. in this road one could see on the right side the welcome-tower of Kanvatirtha erected

on the road side. Crossing this and walking for 1/2 Km. a railway crossing comes across. On crossing this railway track walking on the left side of the track for about 100 metres the above mentioned Ashvattha Katte is reached. Behind this is the Kanvatirtha Matha.

Postal Address of the Matha - Kanvatirtha Matha, Kunjattoor P.O., Via Manjeshvara, Kerala pin-670 323

(Tattvavada (English) concludes this Pavana Yatra series by quoting a Shloka from Sampradaya Paddhati of Sri Hrishikesh Tirtha.

जडस्य गङ्गाद्यभिदस्य केवलं तीर्थस्य मूलं हिमवन्नगादिपः ।
मत्सौरव्यतीर्थस्य जडेतरस्य वै मूलं पवित्रं तदतीव पाजकम् ॥

-हृषीकेशतीर्थाः

Himalayas, the origin (birth place) for inanimate (lifeless) Tirthas such as Ganga, is of course, holy. But, Pajakam, the origin (birth place) of my Ananda Tirtha (Hrishikesh Tirtha so fond of Acharya that he calls as my (मत्) Ananda Tirtha - Madhva is the root cause for his joy and eternal bliss) who is other than the inanimate (he is Jeevottama) is Ativa Pavitram, the holiest and sacred most.)

Tattvavada conveys hearty thanks to Vidwan Sri Sagri Raghavendra Upadhyaya for allowing this to be rendered in English. There are some more interesting informations and queries and puzzles to be solved about the places as covered in his book Pavana Yatra. Tattvavada intends to publish English version of those in the coming issues.)

Editors