

TATVAVĀDA

(PRIVATE CIRCULATION ONLY)

Volume : 2

Issue : 6

Nov.-Dec. 2002

"BHAGAVAN"

Bhagavan is not a king who, sitting on a splendid Simhasana in a gorgeous palace over there in the Heaven beyond this visible sky (Akasha), conducts the ruling of this universe; Neither He is a dictator who gets flattered by our praises and gets anger over our condemnation. Nor He can be corrupted by offers of huge sums of money or sumptuous meals or such Amisha by us in order to hush up our misdeeds against the society and people. Thus it would be absurd to see Him at par with any of our rulers and kings around us. He is above all. He is the original catalytic strength dwelling in and activating the whole process and activities of this universe.

There is exact perfect order and utility purpose in everything in this universe which we perceive. Behind the constitution and development of this universe which we experience, we could recognise that thousands of laws of nature are working up. The lightest slip or breakage or delinkage of even a single law in the array or chain of such laws can cause extinction of 'thing' constituted out of such laws.

For our benefit there exists perfect cohesion and co-operation among the nature's bounties like sun, moon, stars, vegetation and our organs and so on. All this is not accidental. Even after hundred years of aimless typing of a typist Kalidasa's play cannot be caused to be composed. Likewise it is absurd and senseless to think that all this is accidental. So, He is the Bhagavan who is the great force and genius behind the creation, sustenance and even the inhalation of this universe.

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From the Editors' desk

Dear Readers,

Belittling and commenting damagingly about adorned characters of Indian Mythology has become on insane fashion of some of the so-called intellectuals. It is still more disgusting and deplorable that such comments are given publicity in the press under the name of freedom of press and journalism. Further, most condemnable is that our spiritual, and social leaders keep mum about such publicity under the guise that such talks are not worthy even the least consideration to utter a word of rebuff. Of course, such is the meanness of nonsense arguments floated by half-baked pseudo intelligentia. Still, they should not be left uncondemned. Because, millions of readers would have read those writings written in cheap and bad taste by the ignorant writer. It's like slow poisoning of the little or uninformed minds. A strong rejoinder to such senseless commenta from a collective platform would snub them. They are the gutless lot who cannot venture (not that they should do, it to pass any such loose comments about other religious characters and rituals. So, they must be shown their way and place.

The above lines are prompted out of unbearable pain when disgraceful opinion about Lord Rama and Sita by a great mathematical wizard of this country was read in a daily news paper. The news paper adds to say about the wizard that 'the person received ill-treatment as a child, pain as a spouse, agony as a parent, loneliness as a divorcee, dejection from the family'. So it is obvious that opinions are culminated out of perverted self protrait. Still, gullible readers may not understand this reason. So, better if the sensible society takes both such writers and publishers to task.

-Editors

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Type setting :

Poornaprajna Samshodhana
Mandiram, Bangalore-28.

Cover design by :

Sri K. M. Sheshagiri

SUBSCRIPTION

Issue : Rs. 10-00

Yearly : Rs. 50-00

Patron : Rs. 1000-00

ABROAD

Issue : \$ 5/-

Yearly : \$ 30/-

(Outstation cheques must include the
Bank charges.)

Cheque/D.D./M.O. for subscription may
be sent in favour of :

Tatvavada (English),
The Secretary, A.B.M.M.Mandala,
P.P. Vidyapeetha, Bangalore-28

Tel : 080-6690068, 6694026

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

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

Sri Vidyamanya Sandesha :

NINE GEMS OF TATVAVADA

The last and lasting message of Sri Sri Vidyamanya Tirtha swamiji

English translation : Sri N.A.P.S. Rao.

(Contd. from the previous issue)

“जीवाः हरेरनुचराः” -

The Jiva being Daasa meaning God's servant is claimed by all religions. But no one says that this state is Nithya – beginningless and eternal. Advaita states Brahmaikya or Identity. But, if one interprets the Shasthras in their entirety correctly, the Jivas are not only Daasas in the world here, but remain so even after Mukthi. The Pramana for this is :

“सुखं दुःखं भवोऽभावो भयञ्चाभयमेव च ।

अहिंसा समतादृष्टिः तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

This shows that all the good qualities and defects in the Jiva are under the control of God and the Jiva is not independently having such qualities. The word Anuchara means that the Jivas are dependent – Asvathanthra. If the Jiva was independent, he would always desire only happiness, and he should always get it as he is independent. But our experience shows that this does not happen and thus it is concluded that the Jiva is dependent. Only God is independent. To give an example – a small child is under the control of the mother. She makes it walk by holding its hands and guiding it. The child also walks a short distance. If she leaves the child, it can not walk by itself. God is like the mother and the Jivas are like the child and are Anucharas – dependents. In Moksha, this kind of total dependence of the child on the

mother is still there. The natural essential quality of the Jiva is exhibited, when he has some capacity. This capacity is still under the control of God.

“द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।

यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

The beginningless essential nature of the Jiva is under the control of God. Anucharathva means this. The Jiva thinks and desires as per the will of the Lord and God has willed that all such desires should be fulfilled. Thus, this state of dependence to the will of God is not resulting in any sorrow to the Muktha soul. He finds that all his desires made in a state of bliss without sorrow are always fulfilled. He does not have to ask for this or that desire to be fulfilled, but he will always have the desire to be near Paramathma. This is also fulfilled, and therefore there is no shortcoming of any kind in the fulfillment of desires to the liberated soul and no sorrow. Acceptance of such a dependence in Mukthi stated by the Shasthras is therefore in order.

What is Moksha? “स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्रुते ।”- This shloka in Chapter 5 of Bhagavadgeetha describes Akshaya Sukha - eternal bliss of the liberated soul in Moksha. Different schools give different descriptions of Moksha. Some say that Jiva will become one with Brahma in Moksha. Tharkikas say that there is no bliss in Moksha, but only absence of sorrow. Ramanujacharya says that there is equality of bliss in Moksha for the Muktha soul with God Himself. Bauddhas say that the Jiva himself is destroyed and there is only Shunya in Moksha. These are incorrect. When some one claims the absence of sorrow in Moksha as the end, we should say that there is some Sukha or happiness in Samsara and some times absence of sorrow also. No body would like to give up this

state to go to Moksha just to get eternal absence of sorrow without any happiness or bliss. Even a stone has no sorrow, can one describe it as the state of Moksha for the stone? The Tharkikas have to reply that the stone does not experience any feelings either of sorrow or happiness, but the absence of misery is actually experienced by the Muktha soul. But, one who is already experiencing absence of misery along with a great deal of happiness in Samsara would normally want more bliss and less or no sorrow and would not desire only no sorrow without any happiness of Mukthi. Such a person would give up study, worship and meditation towards God, but will instead concentrate on finding out further means to increase his happiness in Samsara. This concept of Moksha is therefore not correct.

Similarly, Identity with Brahma can not also be a desired Moksha. The Nirguna Brahman with whom Identity is sought is without Jnana (knowledge), Sukha (bliss). Identity with Him for the Jiva is not a Purushartha (desirable goal) as there is nothing to experience or achieve. The Shunya bhava of the Bauddhas means end of the Jiva himself in Moksha. No jiva would like to work for his own end and on the other hand, he would like to exist for ever. Ramanujacharya's concept of Parama Samya in Mukthi – equality of bliss of the Muktha soul with that of God is also very incorrect. There is a Yukthi or logical proposition –

“साधनस्योत्तमत्वेन साध्यञ्चोत्तममाप्नुयुः।”

Gods headed by Brahma perform great service to Paramathma, while what we do is very little in comparison. Hanumantha performed great services to Rama with very great devotion. We will never have such deep and sustained devotion to the Supreme Being. Acharya Madhva concludes that the result of

Bliss in Mukthi must be dependent on and proportionate to the devotion and service performed in Samsara. Tharathamya or gradation amongst souls will persist in Moksha also, because it is a part of the essence of the soul itself. If We, Hanumantha and God Himself all have equal bliss in Moksha – such a state would be unfair and improper. All religions accept that devotion to the Supreme Being is essential for our redemption. Acharya Shankara has composed Bhaja govindam – moodha mathe to stress this. He also accepts that devotion in God is essential. A devotee would not perform evil actions and will not do harm to others. If all persons are to be good, they should all be devotees to the Supreme Being. In the Geetha, Lord Krishna says:

“भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

Paramathma's grace is obtained only through devotion and in no other way. Thus Devotion is a must for God's grace and Redemption.

There is a doubt. If God is pleased with our devotion, or prayers and would be angry with us for our hatred, He would be having the behaviour of a normal human being. He will thus have the defect of being Sthothra Priya – always liking His adulation by others. Acharya Madhva has explained this point. The Supreme Being takes note of the qualities of each of us and not His own adulation. All our requirements are given by God to us in samsara. The benefits received from Him are thus very great. It should be our duty to acknowledge this great benefactor. If one does not acknowledge it, it is a defect in the person – as he is called ungrateful. The sthothra or prayer of a devotee is in the form of acknowledgement of

the great benefits received from God. God notes that the devotee has good nature in acknowledging all the benefits received from Him and it is this good nature that prompts Him to reward the soul and not the adulation done by him. In this manner, devotion is the greatest means for redemption. Such devotion is produced by : “स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम्”- One should observe the prescribed duties (Svadharmā) to the limits of one’s capacity. The word Shakthya is important – The Shaasthras do not say that one should observe all the prescribed duties always, but one should do so **up to his capacity**. Do not do Vidharma – evil actions. Such observation of Svadharmā up to the limits of one’s capabilities will result in the mind being purified. When Shasthras are studied under these conditions, their correct meaning will be understood. One will thus understand the greatness of God and get true devotion. Then, he should mentally evaluate Shasthra Jnana repeatedly (Manana), which will render it clear and firm. Devotion in God increases with this process, leading to Meditation on God (Dhyana). Dhyana means singlemindedness in thinking about God – without any distraction to the mind. Only the great and auspicious qualities of the Supreme Being should be contemplated upon. When God’s grace is secured after such Dhyana, this leads to His Prathyaksha. When one “sees” God with His infinite auspicious qualities, Devotion increases further. When such great devotees preach to others, the listeners also become devotees. Therefore, other souls are also led towards redemption. The great devotees who have Aparoksha of the Lord thus please Him further by helping other souls along, which leads to final emancipation (Moksha). Therefore devotion is essential for Moksha.

(To be continued)

Research Article :

Dvaita and Science

-B. Sarvothaman
Syndicate Bank, Varanasi

The early sixties witnessed an exciting theoretical discovery by an Indian Scientist, Dr. Sudarshan, namely, the theoretical possibility of existence of particles that can travel faster than light. He named it Tachyaons. The laboratories world over, geared up their counters (tracking machines) to detect the particle.

The argument of the scientist was : The speed of light is something unique. It has no comparison whatsoever. While one can devise faster and faster modes of travel, reaching or attaining the speed of light is impossible.

This is an accepted fact in relativity wherein increase in mass becomes significant when velocity undergoes tremendous growth. The equation is :
$$M_v = \frac{M_o}{\sqrt{1 - V^2/C^2}}$$

where M_v is the mass at velocity 'V', M_o is the rest mass and 'c' is the speed of light.

The scientist used lateral thinking to postulate that while it may be impossible to touch 'C', what is the objection if, I make a futile effort from the other side; that is a particle travelling at a speed greater than light, but never able to slow down and touch 'C'.

The situation is analogous to two teams of mountain climbers, trying to scale a peak from different directions, but never able to do so. Similarly 'C' remains a virgin peak.

Earlier a french scientist, Louis de Broglie, had theorised that there is a wave nature to a particle. A particle can exhibit

wave like tendencies. In such a case the term wavicle may be used.

Coming back to the equation, if a particle were to travel faster than light, then the term under square root becomes negative and the mass becomes imaginary!

This is an interesting situation. We have heard of zero mass, heavy mass and we can stretch our imagination to infinite mass, which covers the infinitude of everything. But not imaginary mass.

Hence we have to drop the idea of a particle (always associated with tangible mass) altogether, if we have to grapple with imaginary mass. The imaginary mass can be associated only with a wave. A sound wave has no mass but still creates an impact. Impact cannot be without association with mass. Hence it is expedient to associate the wave with imaginary mass.

An impact is always effective, though it may back in the static quality of being efficient.

In view of the aforesaid, we may conclude that it is futile to look for a particle travelling faster than that of light. Only waves can do so.

The scriptures especially Mahabharata Tatparya Nirnya tells us that celestials are more of Tejas content. We can infer that while waves can have tendency of a particle, the converse is not necessarily true.

The scriptures gives the speed of the celestial 'Evil untouched' (Vayu) as greater than that of mind. And not only that. The speed of mind gets invoked by the higher speed, namely that of Vayu, by the phenomenon of impact.

It is experience of we, Jeevas, that speed of our mind shrinks the world. But the mind is not the experiencing portion of

us. It can merely afford us the fast conveyance. Then the next question arises as to who can make the experience possible to us. For this, we have to go back to the scriptures and the answer is Vayu.

To borrow an example from science, the ultrasonic wave has the practical utility of removing the dirt from the dirty cloth, without the intervention of water. It is our experience that once dirty cloth is put into water, it gains weight, it has to be rinsed, dried, before becoming clean cloth. The ultrasonic wave does all this job with finesse. At high frequency waves, the dirty cloth vibrates and gets rid of its dirt, without gaining weight. The purpose is served.

What is the experience we Jeevas are craving for? Happiness. What is blocking? Our dirty cover. Can we get rid of it by ourselves? No. A higher agent is necessary. That is Vayu.

But Vayu is always associated with the 'Independence' (God) and never has an iota of rebellion against Him. We have to get exposed to 'His Happiness' so that our eligible happiness gets reflected in us; and the experience which we looked forward to, is gained. As we have seen above, the exposure is made possible by Vayu.

How is it that 'His Happiness' (Gods' Happiness) is eternally available for Himself and for the eligible?

Going back to the equation : The uniqueness of speed of light is characterised by our equation becoming infinity, the denomination being zero, when the speed of light is attained.

Hence the mass becomes infinity! Infinite mass covers everything. So there is no need to travel. God is everywhere. He need not travel. He has to make Himself visible at His will. Nobody can match Him.

ISHAVASYAM IDAM SARVAM

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)

What is our prayer to such a Brahmatatva?

It is, माऽहम् ब्रह्म निराकुर्याम्, मा मा ब्रह्म निराकरोत् ।

May I not reject that ब्रह्मतत्त्व; let that ब्रह्मतत्त्व also not reject me.

There is one prayer in the फलश्रुति (It is a chapter conveying the beneficial results one can get by chanting the Mantra) of श्रीसूक्त. 'त्वं मां भजस्व पद्माक्षी येन सौख्यं लभाम्यहम् ।

The devotee prays to Laxmi; Well, I would adore and worship you. It only is not sufficient. Even you should love me. (भजनं, भज सेवायाम्) I wish in reciprocation and acknowledgement to my love God also might love me as His devotee. Love or affection is two-sided.

It is the same even here (माऽहम्.... I should own the brahmatattva, and it should accept me.

If I read Upanishat denying the Brahma no use I can have out of Upanishat.

Likely, it could happen that whatever truth is there in Upanishat I may not find.

No rule, that whatever exists needs to show itself; things though exist may not be sensed unless we have interest in them.

This intentness is termed as श्रद्धा by our ancestors.

The one who has no श्रद्धा about God and the one who denies Him can't find God even in Upanishat.

What we may not incline to believe or what we may not know or understand may also exist as a truth.

This belief is the root for all the knowledge. Through this sort of निराकरण alone we can come to know of what we do not know.

Hence this is our prayer : माऽहं ब्रह्म निराकुर्याम्, ब्रह्म is that which is the greatest of all; the eternal infinite truth.

All that we know is small and petty non-sustaining matters or objects.

'I would agree with the possibility of the existence of an endless ever-sustaining reality and then commence the study of Upanishat.'

'I would never deny the existence of ब्रह्म. So should ब्रह्म not disown or reject me i.e., मा मा ब्रह्म निराकरोत्'.

For ब्रह्म to be revealed it's mercy is as important as my श्रद्धा in ब्रह्म. My disclosure or unmasking is only not adequate; He must also unveil Himself to me.

Howmuchsoever intently we may aspire for His revelation that would not suffice if he wishes to conceal Himself. If such is the situation all our concerted efforts would be rendered useless. यमेवैष वृणुते तेन लभ्यः. He is obtainable for him whom He chooses or selects.

'I am going near to Him; Let Him not go away from me. Let Him not distance me. I long to know Bhagavan. Eager to perceive Him. For this petty devotee of Him that is me, may He desire to show Himself, and to enlighten me thereby'.

Here, more than my wish His willingness counts. Hence मा मा ब्रह्म निराकरोत् (Here out of two 'मा's one मा= माम्. Instead of using माम्, usage of मा serves अवधारण assertion purpose also).

To stress this point comes the next part of the Mantra, 'अनिराकरणमस्तु, अनिराकरणं मेऽस्तु'. Let there be never a mutual rejection in between us.

I do not distance the truth (सत्यम्) nor the truth (सत्यम्) may distance me from it.

This body of ours should become purified by 'Sadhana' (right deeds prescribed as tools in शास्त्र so as to deserve the compassion from Bhagavan. The ensuing words are for the above purpose, i.e., to invoke the above compassion from Him.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

What eternal truth (सत्यम्) was earlier called as ब्रह्म is here designated as आत्मा.

The meaning of this word आत्मा opens up at different levels in different contexts.

For the level of small kids आत्मा is body. When grown up little more, आत्मा refers to the middle part of the body i.e., around the chest-portion. This place is where the Jeeva is situated. That is why, when declaring 'I say' this part of the body i.e., the chest we pat with our palm.

When grown up further more, the fact that 'आत्मा does not mean this body' is realised.

We use to say 'that man died'. But, man's body is still there. When 'that man' was alive (in the body) there was the power to think. That is, then the mind (मनस्) was there along with the man. At this juncture, the mind is referred as आत्मा.

When gone further down the depth, a further fact gets

revealed to us. That is, 'it is not the mind, that thinks, but it is with the help of the mind, the thinking results.'

Mind is a machine. There exists a separate entity using this machine called the mind; that entity which thinks using this mind is separate. That is Jeeva, the आत्मा.

The sages who realised the Upanishat descended further deep into the meaning of आत्मा. They realised that this jeeva is also not self dependent. He is only a beneficiary of this machine. And, he has no control or mastery over this machine. Who is the designer, architect or artisan of this machine? It is He who is, in the real sense, the आत्मा. He is Paramatma, He alone is परब्रह्म.

Thus spreads wide the perspective of the word आत्मा, beginning from the body of the Jeeva till the Paramatma. In the first step the body and in the ultimate open level the Bhagavan. This is how the meaning of आत्मा culminates into.

Sages visualise things standing at the ultimate step. Their words should be interpreted by us standing and looking at that level. As such, here in the passage, 'तदात्मनि निरते....', आत्मा means Bhagavan i.e., परमात्मा.

Those, dwelling in such Bhagavan, who perform His उपासना, are known as 'आत्मनि निरताः'.

May such acts be also mine, which acts are propounded in the Upanishat as to be inbibed in an आत्मनिरत who, being interested in such आत्मतत्त्व, proceeds with the 'Sadhana'- य उपनिषत्सु धर्माः, ते मयि सन्तु. (ये+ उपनिषत्सु= य उपनिषत्सु).

धर्म means the life's actual natural activity. धर्म is not that unnatural activity which is performed on being subjected to a coercion. The inborn natural (सहज) धर्म of the tongue is to utter existing thing as it exists. To utter a lie (false) is unnatural (विकृति), contra-natural.

For the Jeeva who has emanated from the Bhagavan, it is quite a natural धर्म to tend to proceed towards Him. To ignore or reject Him, turning our back to Him and to repudiate this creation of Bhagavan are contra-natural.

Contra-natural behaviour has become the order. In order to get warded off with such an un-natural tendency, this prayer: 'may the natural धर्म declared in Upanishat permeate into me.'

To stress the urgency, sincerity and earnestness repeat of words is resorted to (द्विरुक्ति) ते मयि सन्तु, ते मयि सन्तु.

May these '(धर्म)s inhabitate in me, may those inhabitate in me.'

शान्तिः -

We have prayed 'may my acts be natural; may I get the vision of truth to my treading in such a path.'

Now comes the final creme of prayer.

ॐ शान्तिः शान्तिः शान्तिः ।

Shantih -

It is not 'नेम्मदि' as in Kannada language. Nor it is 'Peace of English. How to translate (or render) it into any other language? No translation of this word can capture the entire substance of it. As a matter of fact, this word is a cluster of three words viz., श+अन्त+इ. श= Bliss. इ= knowledge, इण् गतौ is the root-verb. The ultimate limit of these two (viz. bliss and wisdom) is शान्ति. This is a sort of chanting three hymns together.

Bhagavan is Shanti; ultimate abode of bliss wisdom. His form is endless eternal infinite bliss and wisdom.

My life which is a journey towards that पूर्ण also may be filled with bliss and wisdom to the extent 'my container could contain'; this is repeated three times.

Why three times? there are three states in life : Awakening, dreaming, sleep.

Tenses are three : past, present and future.

Three are the regions : भूः भुवः, स्वः

Three are the basic attributes (गुण) of creation : सत्त्व, रजस्, तमस्.

Vedas are three : ऋक्, यजुस्, साम.

Three letter in ओङ्कार : अ, उ, म.

May the Bhagavan, controlling three states of life fill in me, the wisdom and the bliss. He, who controls the three sectors (भूत, भविष्यत्, वर्तमान) of time may fill the wisdom and bliss without any pause.

He who is omnipresent in all the three Lokas may fill the wisdom and bliss in me.

He, the creator of the three गुणs and thereupon who controls the three major activities, सृष्टि, स्थिति, संहारः, may fill in me the eternal qualities ज्ञान and आनन्द. Which are beyond the three गुणs.

Bhagavan who is established by using Vedas may fill me with wisdom and bliss. He is real Shanti and from Him alone we can get Shanti. Bhagavan who is addressed by, अ, उ, म is शान्ति.

ॐ शान्तिः शान्तिः शान्तिः -

With the prayer that "may our life be complete with bliss and wisdom by the study of Upanishat", it commences its preaching.
(To be cont....)

Sarvamula Section :

Tatvodyota Prakaranam

-Dr. A.V. Nagasampige
Director,
Poornaprajna Samshodhana Mandiram
Bangalore

Sri Madhva's teaching taken down by his direct disciples, have come down to us as treatises numbering forty (including the Nyasapaddhati and the Tithinirnaya). The present work 'Tattvodyota' is one of the forty works of Sri Madhva.

The Tattvodyota Prakarana and its commentaries :

The works, which discuss particular topics of a Shastra in clear and pithy manner giving necessary reasons and arguments, are called Prakaranas. The Tattvodyota occupies a high place among the Prakarana tratises in the arena of Dvaitavedanta. It contains subtle and critical exposition on a number of topics. This work has a number of learned and informative commentaries and glosses as shown below.

Commentaries and glosses of the Tattvodyota Prakarana of Sri Madhva.

Title of the work	Author
1. Tattvodyotatike	Padmanabha Bhattaraka
2. Tattvodyotatike	Jayatirtha Bhikshu
3. Tattvodyotatike	Venkata Bhatta
4. Goodhabhavaprakashike	Vijayendra Yati
5. Tattvodyotapanchika	Vedeshatirtha Yati
6. Bhavadipa	Raghavendra Yati
7. Bhavadipa	Srinivasatirtha
8. Kashika	Kashi Timmannacharya

9. Kashika	Raghavendra Sishya
10. Dvaitadyumani	Halagi Sriyahpatyacharya
11. Vishamapadavakyartha Vivarana	Pandurangi Keshavacharya
12. Vishamapadavakyartha Vivarana	Vyasatirtha Yati
13. Vishamapadavakyartha Vivarana	Srimushnam Anantacharya
14. Lingenya	Lingeri Srinivasacharya
15. Lingenya	Kundalagiri Acharya
16. Lingenya	Vadindratirtha Yati
17. Tattvodyotapraphama shlokavichara	Kanchi Subrahmanyacharya
18. Tattvodyotapraphama shlokavichara	Janardana Bhatta
19. Durbodha Vakyartha Vichara	Unknown Author
20. Durbodha Vakyartha Vichara	Naropandita
21. Durbodha Vakyartha Vichara	Yadupatyacharya

Among the above, the glosses of serial number 4 to 17 have been enumerated in the Kannada work 'Madhva Vaanmaya Tapasvigu'. Other four glosses (No. 18-21) were noticed by the author while doing research. Serial No.s 1,2,3,7, and 8 have been published by H.H. Sri Vidyamanya Tirtha Swamiji, President, Akhila Bharata Madhva Maha Mandala. The gloss by Srinivasa Tirtha has been published partially by Nirnayasagar Press and Gandhi Rao, Talapadatur, Belgaum. The other glosses are available in manuscripts and await publication.

Tattvodyota Prakarana - A Glimpse :

This work commences with the auspicious praise of Lord Hari, the consort of Rama and possessor of virtues like

Omniscience, Omnipotence and full control of the universe. The main theses propounded here are the hierarchy among the liberated souls and their subordination to the Lord even after liberation. Further it is proved that the 'inexplicable' can not be established with any valid means viz., perception, inference or scriptures. Reality of difference and also the creation is established on the basis of reason and scriptural statements. It is shown that direct perception (or experience) is the most powerful among all means of knowledge and wherever there is apparent contradiction between perceptual knowledge and the scripture, the latter has to be interpreted in a different way. The similarity of the Bauddha and Advaita schools, refutation of the Advaitic interpretations of Vedic sentences like- 'सत्यम् ज्ञानम् अनन्तम् ब्रह्म' establishment of inherent difference between the souls and God and refutation of the theory of a universal single soul follow.

Finally it is concluded with showing that Lord Hari controls all souls irrespective of whether they are bound or liberated. The book ends with an eulogy of Lord Ramaapati.

'Dr. K. Sathanarayana rao, 59, V.K. Road, Coimbatore-4, Ph: 0422-2577775, seeks Madhwa Shivalli, Koteshwara bride below 24, 155-163 cms., minimum graduate, good looking and modest for Software Engineer, now staying in USA, TCS, BE, 29, 168 cms., Haritsa Gotra, Photo (returnable) horoscope must. Contacts : N. Raghavendra Rao: 0824-422857, Rathna Rao : 0824-475845, Gopal Mugeraya, KREC: 0824-479090, Keshava Mugeraya, Nitte : 0825-79353, Ganesh Prasad : 080-6662371, Sumangali :0821-425170.'

Geeta Section :

Duryodhana went to Drona

-Prof. A. Haridasa Bhat
Poornaprajna Vidyapeetha

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥

Pandavas were prepared to face the war by arranging their army in the form of 'tip of needle' i.e., सूचीमुख technique. King Duryodhana observed this and then went upto Drona and talked to him.

दृष्ट्वा तु - The word 'तु' here is to mean एव, 'only'. That is, Duryodhana only after seeing the army of Pandavas hastened to go upto Drona. This is the implied meaning by the insertion of 'तु' here.

Actually, Pandava-army was less in no than the Kourava-army. This is why they, Pandavas have organised their army using suchimukha technique on the first day of war. By this, the army which is in less number was made to look full and huge.

सूचीमुखत्वमनीकं स्यात् अल्पानां बहुभिः सह ।

This was the order given by Dharmaraja to Arjuna- i.e. to arrange the army in Suchi-mukha technique so that the small army might look big.

Kowravas have adopted Varja-vyooha technique in arranging their army.

राजा वचनमब्रवीत् - Geeta, in its first half of this Shloka used the word Duryodhana and in latter half called him as Raja. There are two purposes to this.

1. Even to the King 'guru' is respectable. No Guru would go to king to meet him and instead, the king should approach

Guru. Though Duryodhana was king of the kingdom, still he was the student of Drona. And hence, though being a king, he only went up to Drona.

2. Drona was noble (Satvika). Like Duryodhana, he was not a hater of Pandavas. His daily prayer with God was 'जयोऽस्तु पाण्डुपुत्राणाम्...'. May Pandavas have the win. Especially, he was a staunch devotee of Sri Krishna. If so, why then Drona stood on the side of wicked Duryodhana and fought against Pandavas and Sri Krishna that is against the righteousness, Dharma? This is what anybody wishes to get to know. This is replied indicatively by the use of the word 'Raja' (राजा).

Agreably Drona and Bheeshma were noble. But the fact was that Duryodhana was the ruler king to him. The Gurus can offer counselling, advice and suggestions. Final decision, is his. The king, once having taken the decision, his people should act accordingly. In a way, the erstwhile kings had the locus standi as that of a judicial head of the present-day democratical set up. As such after having exhausted of all their strength to advice him what was right and having failed to set him right they had to obey and go according to their king's decision.

This was clearly uttered in Bheeshma's own words-

यथैव हि भवन्तो मे तथैव मम पाण्डवाः ।
अपि चैव मया श्रेयो वाच्यं तेषां नराधिप ॥
संयोद्धव्यं तवार्थाय यथा मे समयः कृतः ॥

'Oh Duryodhana, as you are to me so are the Pandavas too to me. They also have to be wished good and blessed by me. Yet, as vowed to, I have to fight in your side'.

Similar were Drona's words-

अश्वत्थामि यथा पुत्रे भूयो मम धनञ्जये ।
तं च पुत्रात् प्रियतमं प्रतियोत्स्ये धनञ्जयम् ।

क्षत्रधर्ममनुष्ठाय धिगस्तु क्षत्रजीवितम् ॥

'My love towards Arjuna is much more than that towards my son Ashvatthama. In obeyance to the क्षत्रियधर्म I would fight against Arjuna who is loved by me more than my own son. This is my misfortune. Be this life dependent on the क्षत्रधर्म condemned.'

At the time when the nation is challenged and none should cross over to other side. Having been tied up with this Raja Dharma, Bheeshma and Drona had to fight taking the side of king Duryodhana inescapably against their own concious. This situation is hinted by the word 'Raja' here.

आचार्यमुपसङ्गम्य -

Bheeshma was the Commander-in-chief of kowrava army. But, instead of going to him Duryodhana approached Drona. Why?

Duryodhana was aware of the inner attitude of Bheeshma and Drona. Both were to Pandavas' side mentally. Bheeshma, though old, was, inevitably made to fight in this war by Duryodhana crowning him as C-in-C. Drona had to be tackled in a different way. He had to be roused with the revengeful attitude so as to fight for Duryodhana. This in mind, Duryodhana went to Drona.

On the side opposite to Drona, Drushtadyumna had taken the reins as C-in-C. Matter of factly, he was born to see Drona killed. The need of Duryodhana was to remind this and thus to rouse the inner fire of enmity in Drona. This in his mind, Duryodhana later said, व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ।- 'Your enemy, the son of Drupada'.

Thus, on taking a look at the arranged Pandava army, Duryodhana decided to approach Drona to talk to him.

Mahabharata Section :

'The Importance of Puranas'

Srinivasa Varakhedi

Rashtriya Sanskrit Vidyapeetha, Tirupati

Vedas are basic foundations of all Vedanta schools. They are taken as authoritative by all schools other than non-Vaidic schools like Bouddha, Jaina etc. There is no room for any doubt in the authoritativeness of Vedas as they are Apaurusheya-authored by none. Vedas are therefore placed in a high position and are quoted by all in support of their doctrines. Not only Vedas, but also Brahmasutras enjoy the same status in all schols. For, Brahmasutras, are authored by Sri Vedavyasa- who divided and compiled the four Vedas, to exhibit the purport of Vedas. All the Acharyas of Vedanta schools, have composed the Bhashya on Brahmasutras and cited Sutras in other works, whenever it is required. But, unfortunately they do hesitate to quote Puranas. Puranas are totally ignored by all Vedic Darshanas. Madhvacharya alone quotes not only Vedas, Brahmasutras, Geeta, but also Puranas without only hesitation considering them of equal status.

It is found in Sarvamula works that total number of citation of 27 Puranas goes up to 40% comparing to other citations.

Here one question may arise as to why Puranas are so much regarded? This question is answered by Trivikrama Pandita, in his Tattvapradeepa- a commentary on Brahmasutra Bhashya of Madhva.

His arguments are expounded as follows :

There are two major versions to consider Puranas as authoriutative. First one is that Puranas follow Vedas. Puranas simply explain what has been conveyed by Vedas. Then, how it is possible that Puranas to become inauthoritative?

The second reason is that Puranas are considered as

authoritative by Vedas itself.

Chandogyopanishad reads as 'इतिहासपुराणः पञ्चमो वेदानां वेदः' naming Puranas as Pachama Veda- the fifth Veda. Brihadaranyakopanishad enumerates the Puranas among other authoritative scriptures like Vedas etc., saying 'इतिहासपुराणःविद्याः उपनिषदः श्लोकाः'.

Bhallaveya Shruti too does defend the same.

उपास्य एकः परतः परो यो वेदैश्च सर्वैः सह चेतिहासैः ।

सपञ्चरात्रैः सपुराणैश्च देवः सर्वैः गुणैः तत्र तत्र प्रतीतैः ॥

Sutrakara (Sri Vedavyasa) himself indicates that Puranas are to be regarded as authoritative, in Sutras like स्मृतेश्च, अपि स्मर्यन्ते etc.

More over, Puranas are composed by Vedavyas who is the compiler and intrepreter of Vedas. How come they go against the Vedas? Since the author is one and the same, Puranas and Sutras must be provided equal status. If Sutrakara is accepted as आप्त- the reliable person, then Puranas- his compositions can not be inauthoritative.

It is true, some may find difficulty in understanding Puranas as they have contradictions, paradoxes and confusing passages. This is because, most of the readers do not know which is Poorvapaksha? and which is the Siddhanta? He who knows the three types of languages that are used in Puranas, will not be confused on reading Puranic texts. The Shivapurana etc., are written in Darshana Bhashe, which is employed to make unworthy people confused. All the Puranas equivocally proclaim the supremacy of Lord, which is but one prominent concept of Vedas. That's why Puranas are taken as the most authoritative texts in Dvaita Vedanta.

Yes, unless we know Puranasa, we can not understand Vedas properly. इतिहास and पुराणसु require the special spectecals, without

the aid of which, we can not get the clear picture of three dimensions of Vedas.

‘इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदः मामयं प्रतरिष्यति ॥’

AKHILA BHARATA MADHWA MAHA MANDALA

*A Grossery of prgrammes slated to be held during the
“GOLDEN JUBILEE CELEBRATION” and
“22nd TATVAJNANA CONFERENCE” of A.B.M.M.*

President of the Conference : Chief Justice M.N. Venkatachalaiah

1. **On 4th & 5th Feb. 03 Tuesday, Wednesday :** On the occasion of Sri Madhwanavami- Vidyarthi Pariksha & Shastra Goshthi.
2. **On 6th Feb.03 Thursday :** Inauguration of Golden Jubilee Celebrations & the Conference.
3. **On 7th Feb. 03 Friday :** Forenoon 9-30 Vidwad Goshthi, Afternoon 6-30 Mahila Goshthi.
4. **On 8th Feb. 03 Saturday:** Forenoon 9-30 Sri Nyaya Sudha Anuvyakhyana Mangala. Sudha Anuvada by Poojya Sri Swamiji. Afternoon 6-30 Yuva Goshthi & Yati Samavesha.
5. **On 9th Feb. 03, Sunday :** Forenoon 9-30 Haridasa Sahitya Goshthi, Afternoon 6-30 General Body Meeting- Open Session, Valedictory Function.
After the programme, departure to Udupi & Pajaka along with Poojya Sri Swamiji.
6. **On 10th Feb. 03 Monday :** Forenoon At Rajangana of Udupi Sri Krishna Matha- Inauguration of Golden Jubilee Celebrations. At 11-00 a.m.- to Pajaka on a/c of Madhwanavami.
7. **On 11th & 12th Feb. 03 Tuesday, Wednesday :** Various Goshthi and Talks by scholars & Valedictory function of Golden Jubilee Celebrations.

All are welcome to be blessed by Sri Krishna and Acharya Madhva.

Socio-spiritual column :

Is time changing ?

-Sri U.B. Gururajacharya
Bangalore

"Time is changing. Why to say, "is changing'. It has already changed". This is the comment being passed when some of our 70+ aged generation assemble and discuss about the situations prevailing in the society. Yes, time changes every fraction of a second. Here the 'change' refers only to the 'passage'. But, the fact is time and space are changeless. What changes is the object associated with the time and space. Every object or thing in the universe is associated with these two items which give dimensional properties to it. So, as and when the things and objects change, their dimensions are also referred to have changed. But the entities space and time, which are giving these dimensions to objects would not undergo any change.

So, it is we associated with the time and space that are changing or have already changed. Change is a continuous process in the objects of this universe. It may be for better or for worse. But the exclamations expressed while discussing about prevailing conditions mostly imply that the changes are for the worse and worrisome.

Having reached upto this point let us proceed first to take up one or two of changes that have occurred to the society for the worse of it. First, consider the deadly menace of the killer disease called AIDS. Though it never aids in any manner this society it is ironically named as 'Aids'. So, the society should take it in the sense that the unknown spread of Aids should aid the society in waking up, at least now, to the devastation it is causing and to find out how it can be combated.

It is not enough if we, the constituents of the society haunted by this Aids, woke up to provide compassionate and sympathetic compensations for the Aids-stricken. It is only a struggle and fight against Aids to endure it and not to cure because, so far, why so far only, for much more further away in future, no complete curative hopes are in sight.

So, what is that we can do to save the society? The roots have to be treated. Freedom, freedom to do anything without self-control and sense of shame and total dilution of sanctity to sex are the roots. Neither the society nor the government seem to dig out the roots and treat. Both these agencies have been either just not aware or if aware, inexcusably deaf and dumb towards this. In this pseudo civilization, in the guise of liberation and secularism we have lost long cherished values of life.

Human beings' cherished values had been guiding the fulfillments of needs of life; धर्म-अर्थ-काम-मोक्ष are the set goals (पुरुषार्थ) for mankind. Out of these four the mid-two items are protected so that they do not damage the individual self plus the society at large. धर्म is that which protects these interests, sustains the universe and sets up overall limitations and boundaries to the modalities and qualities of acquiring of अर्थ and काम, the wealth and the desire. Dharma has to be practiced in earning अर्थ and काम. Then, all these three would contribute for the total liberation and realisation of eternal self-bliss and wisdom unmixed with miseries and ignorances. Have we not felt the need for such divine bliss and knowledge unpolluted with the material inadequacies?

But, we, the present generation, especially we, the Indians despite having inherited a glorious culture, civilisation and

world acclaimed oriental classical abundance seem to be drifting away from all these treasures unmindful of our final loss. Don't we need to introspect our social and political situations? Should we not worry about our ethical degradation in almost all fronts? Has our even 60+ year old generation not been overlooking such delgradation; has it not itself been corrupted by the unethical material attractions?

Thereby, we have lost grip over our younger generation. We have connived with political and social spoilers. Our silence is our weakness and their advantage. So, time has not changed; we have changed and we have poisoned the time and space.

When we sit in front of T.V. and watch programmes televised in various channels many of us may tend to think and worry as to what bad quality stuff we are presented with. All most all our film songs, though the music and of course, in majority, the lyrics, except of a few songs, are definitely of good quality, are entwined with very ugly and vulgar dance movements. Considering the basics of classical Dance techniques how could any real artist establish the relevance and descency of the erratic hip-buttock and जघन movements. This is what casuses pain to us. Some of us even might have wished to have a facility of 'muting' the picture and to retain the audio of the telecasting. The movements set to such dancing events cannot be attributed to any aesthetic or artistic meaning. Because vulgarity is not art.

This is one sample example to show as to how the cultural, ethical and Dharmic degradation process is just being left uncared for.

Moral degradation of college and even school students, be it boys or girls in the name of liberty and freedom is statling. Don't we need to worry?

Pavana Yatra :

Panchalingeshvara Temple at Paranti

-Prof. Sagri Raghavendra Upadhyaya
Udupi

On the Uppinangadi-Bangalore road, at 11 Km. distance from Uppinangadi, on the left side, a cross road is seen leading to a place called Kanchana. A road indicator is seen erected here. On covering 2 Km.s on this road, another cross road on right side, leads to 'Periyadka'. There, on the right side, Mudyā Temple is seen. To its right, a mud road takes us to Paranti Temple after a walk of 1/2 Km and a small distance on the footpath.

There is a shorter distance route to reach to Paranti Temple. From Uppinangadi at 9 Kms distance, a place called 'Olalu' is reached. By the side of 'Kanike can' (काणिके डब्बि) erected in the name of Bhuta (भूत) a small footpath is seen. One Km of walk in this footpath takes us to the Paranti Temple.

Not many buses from Uppinangadi to Kanchana are run. If this bus is taken, alight at place called Manjipalya Angadi-Mudyā and walk. The address to be contacted is Sri Anantakrishna Udupa, Mudyā Bajattur Village, Puttur-574 241.

Once Acharya Madhva visited this Paranti Panchalingeshvara Temple. On his visit he learnt the daily rituals like Naivedya and Pooja to have not been taking place for the deity since long. Acharya, with his Vashitva-power (वशित्वसिद्धि) (a divine capacity to attract and conquer) was able to collect the concerned village authorities and within a matter of half a day, saw that all the daily rituals were started right then and arranged to continue the same further. Sri Madhva Vijaya (16.36,37) refers to this incident stating that Acharya recollected

and made known on reaching Paranti Temple, that, as Bhimasena, he, (because Bhima is the second incarnation of Vayudeva) along with his then brothers, Yudhishtira and others, installed and worshipped here the Pancharupi (पञ्चरूपी) Sri Hari in the Panchalinga medium. He even recollected that Droupadi (द्रौपदी) as wife used to carry water and joined him in the worship.

In Sanskrit this place is called पारन्तीसुरसदन (Paranti Sura Sadana). Its name in local country language (अपभ्रंशभाषा) was Kevuda Devala (केवुडेवल). This is stated in Bhavaprakashika. Now this place is known as Mudyā (मुद्य).

Here are five Lingas (Oval shaped icons) which do not seem to have been carved out of stone but seem to be of originally of Linga shape in natural Salagrama stone. They are of short height with broad base indicating clearly that they are icons of Vishnu. To prove this, there is no Nandi (नन्दी) established here as is seen in any other Shiva temple. Nor there was, till recently any Jaladroni (vessel containing water hung over the head of Shivalinga) from which droplets of water falls continuously all the time over the Shivalinga. Somehow, this Jaladroni was added very recently.

In the Pramana (the circular path external to sanctum sanctorum) of the temple a berry tree (धात्रीवृक्ष-नेह्रिमर) stands even today as a monument with the history attached to it that its existence dates back to Acharya Madhva's visit to that place.

Kokkada Mahalingeshvara Temple

How to reach : Take the Mangalore-Bangalore Highway. Reach Uppinangadi. Go further beyond for 10 Km.s when place called Nelyadi is reached. After covering about 3 Km.s on the same road you would reach a road on the left side leading to Dharmasthala. After 5 Km.s' drive Kokkada town circle is

reached. There, on a road left after say about 250 yards you would be reaching to Kokkada Bazar street. There on the left side little away from the street you can see the Kokkada Mahalingeshvara Temple premises.

About the place :

In Sri Madhvavijaya (16.10) this place is referred. Acharya Madhva visited this place and here, for the benefit and uplift of general devotees and as begged by one devotee of the clan named 'Idepadittaya', Acharya had drawn up a collection of verses from various Puranas which is titled as श्रीकृष्णामृतमहार्णव.

Kokkada is referred as a prominently sacred place where the presiding deity is Tribhuvan Vaidyanatha i.e., the point made out by this description is that, in the Mahalingeshvara icon of this temple, the really present governing deity is Dhavantri (Tribhuvana Vaidyanatha).

We had lost, probably for ever, any proof of the composition of Krishnamruta Maharnava having been taken place here.

As Rudra was considered as the presiding deity (at his time of visit) here at this temple Acharya Madhva (being a Parama Bhagavata) did not agree to take Bhiksha (the food offered to a Yati) there. The devotees insisted prayed him to somehow take the Bhiksha. Then Acharya, approving their request, installed an icon of Lord Vishnu on the left side of Mahalingeshvara temple. This is what the Archakas (the traditional people who conduct Pooja and such other rituals at the temple) and the authorities here, as known to them narrate the history of Vishnu temple as connected to Acharya's visit there.

There is a vast holy pond (सरोवर) just by the side of this Vishnu temple.

Kat-tila

How to reach : This place is at about 25 Km.s distance from Mangalore. Catch a bus which is bound to a place called Salettur. Get off at the salettur Syndicate Bank Bus-stop. A mud road to the left when a Km. distance is covered from Bus-stop would take you to the Kathila Adamaru Matha.

At a distance of about 250 yards from this Matha you can see a Prakara (a compound wall). In the middle of this Prakara is seen enclosed a small pond/well (Kundika). The depth of this is only about 2 feet. The traditional history says that manuscripts of Acharya's Sarvamula works are kept buried here in this Kundika. Because these works are inscribed on copper sheets and buried the water in the well used to smell like that of copper (copper sulphate) when the water existed there. But, somehow, because of quarrying of granite stones near around there and because of inadvertent digging of open wells and borewells to greater depths no trace of water is found there now. Presently you can see only a pond covered with dried leaves of tree.

Sri Hrishikeshatirtha (the very first Sannyasi Shishya of Acharya Madhva, who was made the head of one of the eight Mathas of Udupi now known as Sri Palimaru Matha which is counted as the first) in his Sampradaya Paddhati (21,22) describe this place with the incidents that would happen in future.

"Acharya Madhva had ordered Sri Vishnutirtha (first head of presently known Sode Matha and then he was asked to take over the reigns of Subrahmanya Kshetra by the Acharya. He is said to be still in a cave in Kumaradri at Subrahmanya in an unseen form) (Acharya Madhva's Poorvashrama younger brother took Sannyasa Diksha from Acharya Madhva and was named as Vishnutirtha) that he should appear from the Kumara

Hills at the time when Acharya's Satsiddhatna (the real eternal doctrines) and the Dharma become polluted due to bad-time, resurrect the buried Granthas from the pond where they were buried and revive them through propogation to people atleast to some extent (तिलांशतः). That is how the place has come to be known as and called Setutilla i.e., Kat-thila. ('Katta' in Tulu is a small earthen barrier for confining water out flow).

(English rendering by Sri U.B. Gururajacharya)

Contd. from page 46

and joint venture so as to share the schemes without duplication in order to get maximum benefits for the efforts. The aim of this seminar and gathering is to explore and assess how much the experts and the youth could be of help in these ventures.'

Dr. A.V. Nagasampige the Director, Poornaprajna Samshodhana Mandira wished in his talk that sufficient financial assistance may be acquired for the preservation, scanning and publication of ancient manuscripts available with the Samshodhana Mandira.

Sri K.M. Sheshagiri explained the working of existing websites, Vidwan Tirumala Kulkarni talked about how computers could be used by Vidwans and Vidwan Srinivasa Varakhedi extended proper anchorage for the programme.

Another Secretary to A.B.M.M.

Sri H.N. Narayana Rao has been elected as another Secretary to Akhila Bharata Madhwa Maha Mandala in charge of Programmes, Development, Publications and Branches and Hostels.

Dasa Sahitya Section :

Sri Vijayadasaru

-K Gundachar

Principal, S.S.B.N. Junior College,
Anantapur

Chippagiri a small little village (Silpagiri) 5 miles away from Guntakal junction is hallowed by the moral remains of Sri Vijayadasaru, whose Aradhane comes off annually on Kartika Shuddha Dashami. Sri Vijayadasaru is of Sri Bhrigu Maharshi's Amsha.

Cheekalaparvi, a small hamlet on the banks of river Tungabhadra in Manvi Taluk of Raichur District, Karnataka is the birth place of the above God man. Srinivasappa and Koosamma were the parents of Dasappa (the Godman as he was known then) with meagre resources of income and the family led a life of hand to mouth existence.

One Raghavendra Rao, a Tahsildar at Adoni was celebrating a wedding at his house and thousands of Brahmins flocked to his house for the wedding dinner. Dasappa was one among them. Contemptuously treated as the 'Daasa, son of Koosu'. Dasappa ordered to prepare 'Sandal paste' for the thousands of Brahmins and none cared to know whether he had been served food. Poor Dasappa could not find place to sleep even that night. Such is the insolence of the rich towards the poor! Dasappa made his way to Chaagi another village nearby, Keshavaraya, the village officer invited him cordially and fed him sumptuously with Mrishtaanna. Dasappa blessed the host and continued his journey onward. He was Kashi bound. He reached Kashi, had his holy dip in the sacred Ganges and returned to his village in about 4 years. Lest he should desert them again, the parents brought a good bride 'Aralamma' and got Dasappa married to her. Dasappa spent 16 years married

life and his parents being no more, he once again started off to Kashi.

One night, Sri Hari having donned the attire of Puranadaradasa, appeared to him in his dream and showered His Benediction on him, wrote Vijaya and disappeared proclaiming Dasappa as Vijayadasa. Dasappa had become 'Vijayadasa'. His words became prophetic, people thronged to him. Respect and regard began revolving around him. Contemptuous 'Koosi's son Dasa' was now kingly in his status. Welcomes, Honours, Royal dinners, Royal treatments accrued and Vijayadasa was welcome every where. He finally reached Cheekalparvi and worshipped Lord Ashvattha Narasimha, the presiding deity of his village. Aralamma's joy knew no bounds. Her husband had returned to her.

Many became Vijayadasa's disciples. They became ennobled Aparoksha Jnanis later, having written countless Hymns singing the glory of the Lord. Sri Bhagannadasa alias Sri Gopaladasa, Sri Mohanadasa and Sri Timmannadasa are the most important disciples of Sri Vijayadasaru.

Kalluru Subbannacharya, was a celebrated Sudha Pandit of those days. A course of Sudha Pravachana had just then been over and his 'Sudha Mangala' was to ensue. 'Mandigi' (A sweet delicacy had to be prepared for thousands that would attend the function and the expert cook, having failed to come, Vijayadasa appeared in the scene in the garb of cook, and having completed the preparation of the delicacy in no time, took his seat amongst the listeners to hear Sudha Pravachana in the Sudha Mangala function. He asked for Upadesha and Vaakyaanuvaada (Explanation of a Shloka), Subbannacharya was contemptuous of Vijayadasa as he had taken him to be an illiterate and was jealous of his popularity as a 'Dasaru'. He squarely rejected telling, Sudha was not for commoners like him and he would not oblige him with his request. Sri

Vijayadasaru now caught hold of an illiterate commoner who did not know how to say his daily prayers even, (Sandhyavandanam etc.) and putting a few Mantrakshate on his head and keeping his palm over his head, made him eloquently speak about the hard portion of 'Sudha Grantha'. Vijayadasa removed his hand from the head, the eloquent speaker became as dull as a sheep as he was earlier- Shuntha, a dullard; not even capable of talking coherently. Then Sudha exponent, Subbannacharya, now crest fallen, begged a pardon and became Vijayadasa's disciple and composed 'Vijaya Kavacha' a holy hymn, which is chanted even now regularly by all as it is a panacea for all ills.

Sri Vijayadasaru once went to Tirupati to witness Brahmotsava. It was Mahanavami day and as thousands of pilgrims had arrived. Sri Vijayadasaru could not have the Darshan of Lord. He was disappointed. He undertook a fast. Next day was Vijayadashami. The Brahmotsava procession started with all its pomp. Vijayadasaru wrote a chit and got it placed under the wheels of the huge chariot of the Lord. Come what may, the chariot would not move. It would not, as though spell bound. Attempts to move it became futile.

Someone got possessed. He shouted 'Bring my Dasa if you want the chariot to move'. Vijayadasaru was sought and brought. He was happy. Extolled the glory of the Lord exquisitely. The chariot moved.

That the Lord is the Independent of independents, seems to be a misnomer or a paradox, because is He not dependent on His devotees?

Once Sri Vijayadasa was returning from Kashi. He reached a small village and accepted the invitation of a young widow to dine in her house. She was an out-caste and dining in her house was taboo, and if dined it would invite wrath of the Peethadhipati, who would excommunicate those who went to

her house. Vijayadasa went to her house and dined. She was overjoyed. The next moment she was dead, liberated from this mundane world. Vijayadasa performed her last rites. Naturally, he attracted the wrath of the Swamiji. Vijayadasa smiled away at the orders of excommunication sent to him. The Swamiji sat for his daily worship and found the divine idols dull. Something was wrong. 'Do you think I will be with you, when my Dasa is excommunicated' were the words he fancied to have heard. Vijayadasaru was sent for with respect. The Dasar told him of the origin and birth secret of the young widow. She was a celestial and had been assured of her liberation while she came on a divine errand.

Destiny brought Vijayadasaru once again to village Chagi one day. The village officer Keshava Rao's son had died that day. It was his marriage consummation day and all the kith and kin were aghast with this tragedy. Vijayadasaru gratefully remembered the host played by Keshavaraya when he was cordially treated years ago. He surrendered the Punya Phala of his pilgrimage to Kashi and brought back to life the young bridegroom, much to the happiness of all. How true he was to the salt he ate in his house.

Vijayadasaru is a redeemer saint. Chanting of 'Vijaya Kavacha' every morning converts the dullest to deserve divine knowledge. The utterance of 'Vijayaraya' bestows the following-

VI = Vishnudasatva

JA = Jananarahitya (No birth)

YA = Protection from lord of death

RAYA = Lord's protection and divine boons.

May Lord the Almighty direct our minds to remember such holy men and sing His Glory.

(Curtesy : Madhva Digest, Vol. II,

Published by Chromepet Madhva Seva Trust, Chennai.)

Stories of Bhagavata-1

Narada's previous birth

-B.R. Gururajacharya
Bangalore

In Bhagavata Purana this story is related in the first Skandha in the context of narrating the scene of Bhagavat's birth and its aim. In this scene Narada meets Vedavyasa in his hermitage called Shamyaprasa. Sri Vedavyasa is one of the three incarnation of Sri Vishnu that were present in this world during the same period. It was a rare privilege for the contemporary Sadhaka devotees to enjoy seeing, talking to and hearing with profound devotion these three forms of Him at one time and at one place. Narada also used to visit, of course, why only visit, he was residing in Madhura to enjoy the proximity of Sri Krishna, frequently Sri Vedavyasa.

This time when he did so Sri Vedavyasa looked worried. Drama, it was simple drama-acting by Sri Vedavyasa to look worried. Narada asked the reason for worries. 'नरवत् प्रवृत्तिः' The instruction to all his su-ordinate Devatas by Sri Hari that during when He is born as a human being they, having born and living around and with Him should also act like human beings and serve Him in His mission of His in carnation. Many a time, the Devatas do perform their designated duties with knowledge and recognition of about God's incarnation. But some times they might be covered with ignorance and forget God's intention will and act foolish only to realise their folly later. Here, in the scenes of this story Vedavyasa is in total drama mood and Narada also acts as if he is talking and acting in tune with Vyasa's drama enactment. Otherwise, where is worry to Sri Hari?

Narada, in response to Vedavyasa's words of ignorance about self discontentment gives his own reading of the situation. "It is" Narada says, "because, though a lot was given by you to the mankind about God, Dharma etc., for their benefit much more remains to be told about God, His acts, His stories, etc., your mind remains unsatisfied. You know everything. Dharma and subjects like this can find an end to their description. Whereas, about Sri Hari to describe no end can be seen. Hence, Oh Vyasa please, tell the world some more about Sri Hari about whom you know well. (Who else could know better about himself than the self? Vyasa Himself is Sri Hari.) Narada continues to add, 'To know about God, more and more, is the real saviour for the self. Such firm prolonged interest and increased devotion in Him only could cause the liberation. Oh Vyasa, I tell you about myself as an example in this regard'.

After this, Narada gives an account of his previous birth. 'I was born to a servant maid in the last birth. My mother was serving sages who were observing Chaturmasya Vrata in a village. Though my age was only 5 years, I used to listen to their discourses and discussions uncaring for play and unattracted towards such petty pastimes. I used to serve them and attend to their needs. Only after their meals whatever was left I used to take as my food. They liked me very much and were very kind to me.'

तथान्वहं कृष्णकथाः प्रगायताम् अनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मेऽनुसवं विशृण्वतः प्रियश्रवस्यङ्ग तदाऽभवन्मतिः ॥

'Without fail, in all three Sandhyas, with profound faith I was attentively hearing Sri Krishna's attractive stories and glories that were being narrated by those sages. My mind thus

was firmly rooted in God. Through those sages I got even some intricate and secret details about God. I was totally immersed in God. All my acts were being performed with great devotion to God and as a worship to Him. God Sri Hari also blessed me with the complete devotion and unshaken mind rested in Him. 'So, oh Omniscient Vyasa, you also narrate things about Sri Hari for the good and benefit of the pitiable mankind. So that, those who deserve can improve their lot.' Continuing his own story, Narada Said, 'On completion of the Vrata period the Yatis (Yati should always be on the move - परिव्रजनम्- except during the four months of Chaturmasya Vrata) left the place for Sanchaara. I was blessed by them before their leaving with many secret spiritual tenets. I started my Sadhana based on their Upadesha living with my mother. One night in the darkness my mother, when she went for milking the cow got bitten by a venomous snake. She died. I became an orphan. Now, I decided to go to forest and concentrate and dedicate life for upliftment of my soul taking the path shown by the Yatis.'

Thus Narada was practically in total Tapas for the rest of his life. With complete devotion to Sri Hari and detachment to worldly matters he was fully dedicated to Sri Hari. Once in his Dhyana (meditation) he had the glimpse of Sri Hari's divine supernatural form in his mind - Hrudaya. It was only Sri Hari's form in his mind, nothing more and nothing second and nothing less to it. Bhagavata puts it like आनन्दसम्प्लवे लीनः नापश्यदुभयं मुने । Narada was one with and totally immersed in the bliss of experiencing Sri Hari's form. In that condition he saw nothing else, even this world which was very much with him around. This does not mean to say that Narada's experience was ब्रह्म सत्यं जगन्मिथ्या (only God is true and the world

is untrue) it only means that having engrossed in ब्रह्म he could not and did not wish to visualise experience any part of the material world.

'I was, for some seconds, constantly beholding Sri Hari's divine-most form', Narada continued saying, 'But, all of a sudden, it vanished. Still, I longed to see it again eagerly and tried in my meditation but in vain. Then I heard a divine voice (Asharira Vani) which said that I was not destined to see it, that Godly form, in this birth. The voice further promised me that I, in my next birth as a staunch devotee of Sri Hari, on my contrined Sadhana and fulfillment of it, would be blessed to see Him and get Him'. Narada offered this story of his to all-knowing (Sarvajna) Vedavyasa who was only acting as an ordinary sage.

This was Narada's story of previous birth. Then in the next birth, the same child who was a Shudra in earlier birth was born as Narada as a son of Chaturmukha Brahma as a result of his Sadhana. As Narada, he is an embodiment of total devotion (परमभक्ति) to Sri Hari. As we all know his service as Narada was to praise Sri Hari's Charita, divine qualities, and Leela and to invoke and spread his devotion among people. His devotees.

This story gives a message to us. It is; 'Whatever be one's birth (Jaati), if the Jeeva is basically by Svabhava, (in it's self)' is 'Sat' (सत्) i.e., good and right, would be privileged to be guided to move in the right path and get its right due. Devotion and service to God and seeking to know about Him are not exclusive rights of any group by virtue of its birth or position in the society. Every right and good person is eligible for it. And, be assured that on fulfillment of Sadhana, may be after many many births, that Jeeva would surely realise the self and God and get the Mukti that is due to him'.

News Item :

M.R.S.S. Prashasti

-B. Gururajacharya

Bangalore

Sri Madhva Raddhanta Samvardhaka Sabha founded by Pratahsmaraneeya Sri Vidyamanya Tirtha Swamiji and now inherited by Sri Vidyasha Tirtha Swamiji, the Ashrama and Vidya Shishya of Sri Vidyamanya Tirtha for the Bhandarakeri Sri Satya Tirtha Samsthana honoured Vidwan A. Haridasa Bhat by conferring 'Vada Vachaspati' (वादवाचस्पति) Prashasti to him.

On 6th, 7th, and 8th of Nov. 2002, Sri Haridasa Bhat delivered very informative and scholarly discourses about Rama, Krishna and Vedavyasa, the three Avatara forms of Sri Hari, under the sponsorship of Sri Vidyavardhaka Sangha at Punyadhama in Rajajinagara, Bangalore. Sri Vidyasha Tirtha Swamiji who presided over the felicitation programme, in his address, recollected the prominent services rendered to Sri Vidyamanya Tirtha by Sri Bhat during Vidwat Sabhas and discussions. 'As such,', Sri Vidyasha Tirtha said, 'he felt very much pleased that a very close associate-shishya of his Guru was being honoured with the Prashasti'.

Vidwan Tirumala Kulkarni in his felicitation speech described the excellence of Sri Bhat as a Professor heartily loved by each and every student for his clean-cut expressions and teaching, as highly intelligent debator, as an expert researcher, editor and publisher and above all as an honest duty-bound person in his activities.

Sri K.G. Jagannatha Rao, a welknown businessman of the society was also felicitated by conferring 'Tyagaratna' Prashasti for his yeoman service to the society's developmental activities as very generous donor and also as a contributor member of many institutions.

**65th Peetharohana Anniversary Celebrations of
H.H. Sri Vishvesha Tirtha Swamiji :**

Paramapoojya Sri Vishvesha Tirtha Swamiji as a Yati has entered his 65th year of unstinted Yati Dharma and service to Sri Hari and Vayu and as a torch bearer of Tatvavada of Sri Acharya Madhva having ascended Madhwa Peetha. This 65th Peetharohana anniversary celebrations were held on 14.12.02 (Margashira Shuddha Dashami) at Poornaprajna Vidyapeetha, Bangalore.

In the morning, ten Ritviks conducted Purusha Sukta Homa with 1,008 Ahutis, 1008 times chanting of Purusha Sukta by 140 Vidwans as Pathakas, Tarpakas, Kalasha Poojakas and so on as per scriptural traditions in the divine presence of Sri Krishna, Acharya Madhva, Sri Vadiraja Tirtha and Sri Raghavendra Tirtha at the Vidyapeetha.

In the evening, in Poornaprajna Sabhagriha Sri Swamiji, as a mark of recognition to scholarship conferred Adhokshaja Prashasti to Pandit Tamraparni Srinivasacharya, presenting them with a Shawl, a memento and a purse of Rs.25,000/- and felicitated, his Ashrama Shishya Sri Vishvanandana Tirtha.

In this occasion the two great mentors of Sri Vishvesha Tirtha, one the Ashrama Guru Sri Vishvamanya Tirtha and the other Pratahsmaraneeya Sri Vidyamanya Tirtha were remembered with profound respect and gratitude. Also remembered were the several schemes of Vidwat Poshana during Sri Swamiji's 65 years of Sannyasa.

The devotees, Shishyas and Pandits assembled prayed Sri Hari and Vayu for the good health and life of 120 years like Sri Vadiraja Tirtha. Tatvavada (English) staff with its readers also joins them in praying Sri Hari-Vayu for the sake of this Vibhuti Yati.

Madhwa Tatvajnana Propagation through I.T. :

"Abundant wealth is hidden buried. But, unaware of this, as if we are poor by birth till end, are roaming around. What a pity! We have priceless spiritual wealth in abundance. Still, we, ignorant of this, behave foolish. To set right this situation, for the good of us and people abroad, we are required to resort to I.T. (Information Technology) in order to spread spiritual knowledge. People want to gain knowledge. It is our duty to satisfy their thirst. We would be figured as culprits by our future generation if we fail to carry out this. It is not enough only to pass on our material wealth to our children. We must, in tact, hand over our spiritual wealth too, to the custody and responsibility of our children." This was the message conveyed in His Holiness' speech by Poojya Sri Vishvesha Tirtha Swamiji on 22.12.02 at the seminar on "Propagation and Preservation through I.T."

Swamiji further continued, 'To erase a wrong notion that "Vedanta means Advaita" we should see that Acharya Madhva's Tatvavada is widely propogated. Already an attempt is made in this direction by launching several media such as "Madhwa Radio", which are gaining popularity. We would extend all help to promote such propogation.'

Sri D.A. Prasanna, one of the CEO, Health Care Division of Wipro Technologies, Sri Ananta Koppar, CEO of Kshema Technologies, Sri Venkatesh Mysore, Director, Metlife India and Sri S. Radhakrishna, Director, Phoenix Global Solutions attended the seminar.

Vidwan A. Haridasa Bhat, in his welcome speech said, 'We must continue the efforts already taken up so that our ancestral treasure of knowledge and wisdom is preserved for ever through I.T. There is necessity to have mutual co-operation

Contd. on page 35

Prameya Section :**Ajñāna**

Vidwan Tirumala Kulkarni
Poornaprajna Vidyapeetha,
Bangalore

In all the Vedānta schools the words 'Ajñāna and Avidyā' are very widely used. These words are synonymous.

The Jīva, since is shackled or covered with the 'Ajñāna', is unable to get the right knowledge. This opinion is agreed upon by all the schools of vedānta.

The Dvaita Vedānta (Tatvavāda) has following explanation to offer about the Ajñāna.

The word Ajñāna exhibits itself in two forms.

1. Bhāvarūpa Ajñāna and 2. Abhāvarūpa Ajñāna.

Abhāvarūpa Ajñāna :- " I do not know this"- we express this when we do not have the knowledge of a particular thing. This sort of experience is known as Abhāvarūpa Ajñāna. The absence of Jñāna is the ajñāna here.

Bhāvarūpa Ajñāna :- There are cases, where, even if one is capable of knowing and all the necessary causes for the knowledge exist, there may not occur any knowledge of things. In such of these cases we say there is a thing which is of Bhāvarūpa and this prevents the occurrence of knowledge. This is Bhāvarūpa Ajñāna.

Such way of designation is seen in the following example.

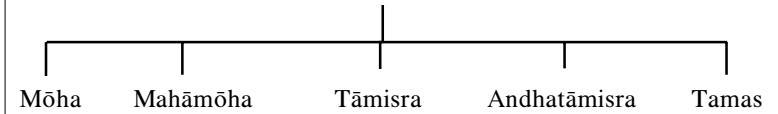
'Asura' means an opponent of Suras- the Devatas. It does not mean that there is non-existence(Abhāva) of Suras.

Similarly here, Ajñāna means the 'opposition or hinderance to knowledge' and it does not mean Jñāna Abhāva (non-existence of knowledge).

Acharya Madhva, in his Bhāgavata tātparya has detailed about the birth of Ajñāna on the basis of informations available in Puraṇas.

All the Panchabhūtas contain a portion of Tamoguṇa. Out of this Tamoguṇa, the Ajñāna was born. It is stated to have born in the form of a blackcoloured object from the body of Chaturmukha (Fourfaced) Brahma.

Classifications : On the basis of what it causes, the Avidya is classified into two categories.

Ajñāna**Category 1 :**

1. Mōha is that which causes wrong knowledge(misconception) of an object contrary to the reality.
2. Mahāmōha is that which causes extreme moha.
3. Tāmisra is that which results in anger.
4. Andha tāmisra is death.
5. Tamas is that which is seen during the night i.e. darkness.

Category 2 :

The avidya has been classified in another way. The four classifications are as follows.

1. Svagūṇāchchādika : Svaguna means the properties or the qualities of the self. Āchchādika is that which covers or veils (the self)
2. Parmāchchādika : Parama is God. Āchchādika is that which covers (God) so that the Jīva (self) fails to know him.
3. Shaivala : Shaivala in sanskrit means 'Algae'.

The algae floating and spread over the surface of water, though can be tentatively de-spread, dispersed would again get spread over and thus continue to prevent the water surface to be seen. Likewise, when, on studying or listening to śāstra the ignorance about the soul (self) and the God may tentatively seem to have vanished by such non-cognisable knowledge. But when, such knowledge, which is not firm, gets diluted and lost the ignorance again creeps in.

4. Māya : In Purāṇas there are instances of illustration of fighting by the Rakṣasas/Daityas (demons) such as Śambara and Ghatōtkaca and so on by producing hills, mountains and even elephants, then and there itself and throwing them on the enemies. This is the creation by Māya. It is not correct to argue that such creations are only illusionary and not real, because such creations are repeatedly mentioned, and added to this, there are descriptions of the damages caused like wounds, loss of limbs and even death to the enemies. Thus the creations are not merely seen but also have been experienced as cause to the effects.

This Avidya which, as seen above, could cause some results, is in some occasions referred to as Māya and Mōha and so on.

Avidya is a part of Pṛkṛti, the nature. Still, at times, the word Pṛkṛti itself is used in the place of and to mean Avidya.

This Avidya, ofcourse, is obviously found in Jīva and not in any Jada.

If Avidya is a creation out of Pancabhūtas, then how relevant is it to mention in many places that it is eternal ? The reply to the question is that the Avidya which exists in Mūla Pṛkṛti in its subtle form is created exhibitingly in the Brahmānda.

All these above discussions about Avidya are dealt in Padārtha Samgraha.

(Rendered into English by Sri B. Gururajacharya)

**Sri Madhvavijaya with exhaustive and exclusive details
(In Sanskrit)**

Edited and compiled by Vidyaratnakara Sri Bannanje Govindacharya, Sri Madhvavijaya with exhaustive and exclusive details in about 1000 pages would be released on 02 & 03.02.2003 at Sri Poornaprajna Vidyapeetha, Bangalore.

Exclusive features of this book are :

1. At one place, many scholarly informations are made available.
2. The most ancient commentary by Sri Vedanga Tirtha who lived in just about 70-80 years proximity to Sri Narayana Panditacharya and was the 8th preceding Yati to Sri Vadiraja Tirtha in Sri Vishnu Tirtha Parampara of Sode Matha is incorporated.
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