

# TATVAVĀDA

(PRIVATE CIRCULATION ONLY)

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## Kingdom of the senseless

There was a kingdom. In it, there was a small pond of water. All those who drank the water drawn from the pond went mad. The entire lot of people in the kingdom having consumed the water from the pond went mad. Madness spread the whole state. Only the King and his minister of the kingdom did not go mad. But what the entire lot of mad people thought was the other way. They thought 'Our King and the minister have turned insane. And hence these two must be removed from offices of power.' All of them started a movement for this. The minister thought of a plan to avert this. He got two tumblers of water from the pond. He himself drank a tumbler of water and he made his king to drink the other. Obviously King and minister too became mad. Then the subjects of the kingdom thought that their king and minister have got cured of the madness. And they felt happy and gave up the movement.

Our present democracy is in such a status. Senseless people elect senseless representatives only. In case by fluke if any sane person gets elected the people criticise him saying he is not alright. What a pity !

H.H. SRI VISHVESHA TIRTHA SWAMIJI

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## From the Editors' desk

Dear Readers,

ज्ञानेनैव परं पदम्, कर्मणा ज्ञानमतनोति,  
ज्ञानी त्वात्मैव मे मतम् ... These are only a few excerpts out of many from Sri Krishna's words about the prominence of knowledge, its acquisition, its place and its result etc., expressed in Bhagavadgita in various contexts. कर्म is not the end, it is a means which should lead to knowledge 'ज्ञान'. So कर्म is to help gain knowledge through which कर्म becomes non-binding, non-fettering. So that, all our कर्म should aim and finally result in knowledge acquisition. 'प्रायश्चित्त' as the word itself tells us is a mental awareness about our follies, bad कर्म and acquired पाप. Unless one heartily honestly consciously (साक्षी) repents there is no relief.

But, unfortunately the advisors whom the misery-stricken people approach prescribe, in majority only some Homa-Havana and Daana etc. They would do justice to both the sufferers and the Shastras if they guide them with some 'Jnanakarya' too so that they are opportunity to acquire spiritual knowledge to help conduct Saaadhana in the direction of self realisation and God realisation. There are many such Shastriya prescriptions of Jnanakarya category available. A blend of Karma, Jnana, Dhyana and Bhaktiyogas is the main theme of Krishna as brought out by HIM in Geeta. -Editors

## CONTENTS

Yativani	5
Upanishad Section	14
Rajaneeti Shastra	20
Special article	25
Research article	31
The quest for peace	34
And God's blessings....	40
Origin of Brahmasutra	44
Denial of transcendental verities needs proof	46
Propagation of Tatvavada	48

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

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

Yativaani :

## Interview with Sri Vishvapriyatirtha Swamiji

Interviewed by Sri B. Gururajacharya and  
Sri Tirumala Kulkarni

*(Some excerpts from the interview with  
H.H. Sri Vishvapriyatirtha Swamiji of Sri Admar Matha,  
who is ascending the Paryaya Peetha on 18.1.2004)*

Interviewers : Our Pranamas on behalf of readers of Tatvavada  
(English).

Swamiji : Narayana ! Narayana !

**Int.** : Swamiji, you are ascending the gaadi of Paryaya on 18.1.2004. At such a young age, it is already your second Paryaya. Our society feels thrilled to see you in your second Paryaya. With this background we would like to have your message for the readers of Tatvavada (English).

Kindly bless us.

Swamiji at the outset hesitated to give any interview. "There is my preceptor, senior Swamiji. You can interview him." When persisted, at last he agreed.

**Int.** : Every concept of Sri Acharya has indeed no parallel. Each one is great. Which is the concept which has attracted you most ?

**Swamiji** : The one such saying of Acharya,  
भिन्नाश्च भिन्नधर्माश्च पदार्था निखिला अपि ।

This principle with this concept has attracted me most. For that matter it is the experience of all. Any man is not like any other. Though all have ears, nose, eyes, mouth in their places, no man is like the other.

3

Even when we observe twin brothers we call 'this boy is like that boy'.

A potter makes a number of pots. Each is different. Thus this is a commonly experienced concept for all. There cannot be any doubt. Not because Acharya Madhva has said, we have to accept. It is the experience of everyone. When a stone is hit against a wet wall, it gets stuck. Just like that this concept is unforgattable for any one. It stays.

**Int..** : There is some confusion about the name of the pioneer of your esteemed Matha. Was he Sri Narahariteeraha or Sri Narasimhateertha ?

**Swamiji** : (with smile) We were not there at that time. (laughter)

For us the valid source is only Madhvavijya. In it, change has occurred 'नरसिंहपदाधारा' fitting into the chandas (Prasody). But the same poet while commenting on the same work has called him 'Sri Naraharitirtha'. This should be enough to put an end to the unnecessary debate. What have we to say when the same word is commented on by the same poet? That way, if you see the similar cases, in Madhvavijaya Sri Hrishikeshatirtha has been called वशीकृतहृषीकाः, Sri Janardanatirtha has been called जनिनाद्युपमर्दिनः. Names have not been taken as they were. If we take the order as said in Madhvavijaya, Sri Janardanateertha must have been the pioneer of Sri Admar Matha. Not Narasimhateertha. The order is like this :

वशीकृतहृषीकाश्च जननाद्युपमर्दिनः ।

नरसिंहपदाधाराः अभ्यस्रोपेन्द्रनामकः ॥

The order of the Mathas- Palimar, Admar, Krishnapura and Puthige.

Here while naming the pioneers of Admar and Krishnapura

Mathas there have been an interchange. So when it come to the sequence taken in Madhvavijaya, the commentary has a stronger hold to be the main source.

**Int...** : Sri Vibhuteshateertha Swamiji is your preceptor who blessed you with Sannyasa. His role in the field of modern education is too well known, as he has started many educational institutios in Delhi, Mumbai, Bangalore under the name and group of Poornaprajna Education Society. These institutions have been quite famous. What is your role in the projects of your preceptor ?

**Swamiji** : God assigns different roles for different persons investing in them different capacities and talents. They need not be the same in all those who have come in the same lineage. Our preceptor is taking care of all those institutions now. We have not looked into that branch. We have not still given a thought as to how to preceed. Now we have been concentrating on the answers in the traditional coaching and discourses. This is not the time to thnik of anything else.

**Int...** : Your Vidya-preceptor Sri Vidyamanyateertha Swamiji is the greatest preceptor of these times (century). You studied at his feet all the scriptures in those twelve years of your stay with him.

Will you please tell us about his personality and a few interesting and unforgattable anecdotes.

**Swamiji** : Never did he say, 'Do like this. Not like this, it like this.' Whatever he wanted to teach, he would do it himself to show us the right and correct path. He would get up early in the morning; then would take his bath, reciting loudly and clearly Mantras. He was very particular to instruct us as to where one should stop, give the right pause, and how to continue. All these he would instruct us by his practices, not by preaching.

**Int...** : We did not get it... Stopping, pause, continuing of Mantras ?

**Swamiji** : Oh ! For example, while reciting Vishnu Sahranama after taking the bath if one has to change over his clothes, the recitation must be stopped.

**Int...** : Is it because one is half-naked ?

**Swamiji** : Yes, In a way it is not correct. It is a kind of *Mailige* (unorthodox). One should not recite at that stage.

After changing the clothes, Achamana has to be performed and then continue the recitation. There should be some discipline even while stopping. Recitation should not be stopped abruptly, all of a sudden. For example, if you are reciting स्कन्धस्कन्धधरो धुर्यो वरदो वायुवाहनः, complete the later portoin say, वासुदेवाय नमः Then say वासुदेवो बृहद्भानु... and then the Stotra should be continued and completed.

**Int...** : Wonderful, a very useful information indeed. Perhaps that is why when a chapter is completed, the first Shloka of the next chapter is recited before ending the recitation or discourse.

**Swamiji** : Thus he showed us the path and preached only through his practices. These have put an everlasting impressions on all of us. Even now when we recite Vishnu Sahasranama in such circumstances of changing over clothes, we add नमः to the next name.

**Int...** : Was he not instructing Sannyasins or was he not instructing even Brahmacharins and Grihasthashramis ?

**Swamiji** : If the disciples very young he would instruct. He had not considered us (ourselves and Puthige Swamiji) as his disciples, though we were very young. He would treat both of us as Peethadhipatis always.

Occasions like on his Janma Nakshatra etc., he would make all of us to perform मालिकेमङ्गळारति in the accepted system. Whenever we entered the Matha after finishing our tours for a few days, accepting us as Peethadhipatis he would respectfully get up and welcome. We were his disciples, after all. There was no need for him to get up and observe the formalities. He showed us the proper way as to how to respect the tradition. Anybody has to learn from him. He was so courteous and dignified!!

Whenever there were cultural programmes like dance, music etc., he would attend them when invited. He would bless them with his presence for sometime. He would not sit through the programme. He would leave the place, making sure that it would not inconvenience his programme scheduled for the next day. He would not displease anybody. That was his practice.

**Int...** : You are taking over the Paryaya for the second time. What are your plans during this period ?

**Swamiji** : Four projects (with smile)

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।

देशोऽयं क्षोभरहितः सज्जना सन्तु निर्भयाः ॥

Let there be rains, Let the earth be full of greenery. Let the country be without any disaster. Let the good people live without any fear. (laughter)

Our preceptor knows better than us the projects to be undertaken in the Krishna Matha. In fact he has said that all the responsibilities of this Paryaya lie on the shoulders of the junior Swamiji. That is his kindness and Magnanimity, bestowing confidence in us. We should not misuse his love

for us. But we can tell you this much: The traditional Poojas will continue as usual. The other projects like facilities for the pilgrims and many more projects will be planned by our preceptor.

**Int...** : Fine. The new projects are fine. But how about the existing ones like free food in the afternoon for the school going children ? Will it continue ?

**Swamiji** : Surely. It will continue.

**Int...** : Madhva's philosophy and teachings are not reaching quite a few places. The hurdles are - language, rigid orthodoxy and conservative outlook. There are some people who feel that Madhva philosophy should not be accessible to all.

**Swamiji** : Doctrine is very important and invaluable. It is not meant for all. In Madhvavijaya it is said that निम्नभूरिव सतीः प्रजा ब्रजन् वादिदुर्शनैरपूरितः (9-28) Acharya while he was touring he was choosing his disciples and blessing them with the doctrine. The pick and choose. As the rain down stream fill the lower areas, the water does not stock over the hills. Thus he was not teaching the wicked people. But the courtesy is not based on any consideration of caste. Sometime we cannot understand it because of our limited knowledge. As said in the science of grammar we must adopt पर्जन्यवत् लक्षणप्रवृत्तिः system. Clouds shower rains. We should adopt the same system of delivering discourses. Those who are eligible will grasp.

Yes, language problems do exist. If we can start some Vidyapeethas in Tamilnadu and Andhrapradesh, we can propagate the philosophy of Madhva in a better way.

We have to explain the philosophy and doctrine in a new way - the modern way to reach the people. New techniques help to understand better. Philosophy and modern science look poles apart. This has hindered the propagation. Scientists and

philosophers should come together. Each need the other very much in understanding philosophy.

**Int...** : At the stage of accomplishment have you at any time felt अरतिर्जनसंसदि way - to be away from people. How far it is feasible and practicable to take ascetism and administration hand in hand, with harmony.

**Swamiji** : (with smile) Yes, sometime we do think on those lines. When we devote time towards the progress of our society, how about our individual progress ? Both are important and inevitable.

For example, we have now taken the vow of Chaturmasya. Our time is not well spent some time when we move hectically, Pooja at one place, Padapooja at some other places, lecture at a far off places. How to manage time? Added to this some inauguration at some other place. Time for lecture- OK. No problem. Well spent. But other than lecture and discourse a lot of time is spent on Padapoojas and Bhikshas. In the meanwhile, we have to study. When ? And how about our daily rituals ? Should we give it up ? It is impossible. Nor it is permissible.

Programmes and rituals - both are needed and have to be managed wisely. Striking a balance, not sacrificing either of them for which we always try.

People should also cooperate a little more and understand the situation. Imagine a situation.

A day is crowded with many programmes. When we are racing against time to keep up the schedule, all of a sudden someone rushes in and requests us to add one more programme, not understanding our plight.

If we oblige, the whole day's programme is upset. If we

do not oblige, he gets hurt and does not hesitate to declare 'the Swamiji is haughty'.

People should understand our plight and should be considerate to feel 'Well Swamiji is busy today. We will invite him some other day- a time convenient to both the parties'

Thus they have to cooperate. You know about a charged battery. It has the maximum capacity and limitations also.

How can it give light if it is not charged again, when it has exhausted ?

Acharya Madhva said thus :

नानाजनस्य शुश्रूषा कर्माख्या करवन्मिते

He has defined social responsibilities as a tax to be paid. But how much should be percentage of tax ? if one pays ten percent tax, how can one live ? OK. It can be 20% or 30% of the income. If the tax is more, the earning should also be more. Is it not ?

**Int...** : Swamiji, you have been very popular and successful in delivering lectures and discourses. You have attracted the people and won their hearts. What is the secret ? What is the message you give people in your lecture ?

**Swamiji** : The main and the only cause for it is the kind grace of Lord Hayagriva. I would like to give such messages which will be quite useful to them in their daily life. For example, in Bhagavata it is said, सत्यव्रतं सत्यपरं त्रिसत्यम् - Let us see what it means. सत्यपर means the one who is above this universe. We do not just say this. If we have to be happy and cross this life ocean of we have to meditate on the Lord as सत्यपर, सत्यपर - when we say thus, it becomes more meaningful to the people. What do people need in life ? In which way we should

meditate, calling by which name we get what we need - are their questions. If we answer these questions convincingly, we reach them straight, driving home the point.

**Int...** : Swamiji, in addition to the various topics we have been able to get your views, will you be kind enough to solve the riddle and confusion which is very much prevailing in people these days.

God's total independence and Jeeva's total dependence have been highlighted in the scriptures. When it is said Jeeva cannot do anything on his own, how far it holds good to say कुरु भुङ्क्ते. Do this way, Don't do like that? Does it not look as though we are asking a lame man to run ?

**Swamiji** : Father holds the hand of the child while teaching him to write the alphabates. So does God, say all the scriptures, as an example. When we ask the child to write like this, do it - because we know the child has the hidden capacity, and is the doer. Doing a job means, it has in it knowledge, desire, attempt - Jeeva has all these three ingredients in him. He has the capacity of the doer. But here it is not like asking a lame man to run. It is known he cannot run.

Where the father makes his son write, the child gets the knowledge of letters. Similarly God, considering fully the knowledge and the capacities the Jeeva which has acquired from his earlier (Karma) births, He gets the work done.

**Int...** : Swamiji, you were kind enough to answer all our questions. Sashtaang Pranaamas to you.

Any message ....

**Swamiji** : Nothing else. You are doing good work. May God bless you all. ■

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.)

(Continued from previous issue)

As is our mouth so are our eyes and ears

चक्षुः श्रोत्रं क उ देवो युनक्ति ?

Yes, we have eyes. Things are visible. We behold things. Ears are there. Things are audible; we hear. We have no ownership of and mastery over them. Why they are there? Why they see? Why they hear? Why sometimes we can't see? Why we can't hear? We do not know anything of these 'Whys'. We only क्षेत्रस्थs (dwellers here in the house) but not क्षेत्रज्ञs the knowers of this क्षेत्र house (the place where all including we are housed).

Who navigates, drives this machine, who is the driver, navigator?

All these, eyes, ears and so on, who does control them, who makes us to see, hear. Who is that 'Deva' who does all this?

\*\*\*

Who endowed this thinking power to us? Who gave us the power to remember, who made us to forget. who bequeathed us this breath? Who snatches this breath from us some day?

Who buried the speech in our tongue? Who makes this buried speech blossom or spring out from there?

Who is that charming magician that who enables the eyes to behold, ears to listen, also disables eyes to see, ears to hear?

Simply, I am not he who does all this. And surely, there should be a देव the only one who governs all this.

The question decides the answer क उ देवः (question in singular). So there are not many देवः who are in total control of this all. He is singular. The governing Bhagavan is only one; we know this (That is why देवः युनक्ति is in singular form).

Actually, the question is not as to ask who He is?

क उ? The point to know is this. What stuff He is of? What is His greatness? What is His excellence?

Even further when Chaturmukha Brahma answer this, he goes into explaining only the exceptional glories of Bhagavan but does not name Him.

There can't be any question about His name?

देवः Devaru, you can call Him in any name. There is no word which is not His name in this world.

If we wish so, we can call Him as Hrushiksha. हृषीक means इन्द्रिय, the sense. One who controls it is हृषीकेश.

Is the word देव (Deva) not one of His names? It is. एको देवः - The question 'Which God?' comes up only if there is the other Deva. (None equals Him.)

\*\*\*

Well, what then is meant by Deva?

This word rooted from the root (Dhatu-धातु) दिव् (Div) unfolds itself into many folds. The धातुपाठ (Lessons of verbal roots) says this root 'Div' is in usage in ten meanings.

दिवु= क्रीडा-विजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्ति-गतिषु.

Let us see the meanings of the word Deva in detail.

‘दीव्यते इति देवः’ दिवु क्रीडायाम्.

Whether this Universe is there or not, He sports always even in Pralaya Jaladhi.

To whom, the creation, endurance and extermination of this Universe and all such acts are only sports - He is Deva.

दिवु= विजिगीषायाम् - Excels everything. The greatest of all - He is Deva.

दिवु= व्यवहारे - He conducts all the business of and in this Universe. Not even a 'straw' or grass in this universe could move without His motivation (प्रेरणा). He is Deva.

दिवु= द्युतौ - He is of the configuration of total luminescence which illuminates even the sun, the moon and the other lights of the universe. Hence is Deva.

दिवु= स्तुतौ - The entire literature in the universe is intrinsically His praise, praise of His attributes. Hence is Deva.

दिवु= मोदे - Being Himself a gross formation of total bliss, the bliss of all others is only a drop of such an ocean of bliss. He is Deva.

दिवु= मदे - मद is contentment; it is the joy. मद also means to combat the enemies. So, He is Deva who is ever self contented, who grants joys to the good people and who tames the bad.

दिवु= स्वप्ने - Leading us to the world of dreams He, a dreamprojector, unveils the curtains of the stage of our inner concious.

दिवु= कान्तौ - कान्ति is light (प्रकाश). It is means the will or wish (इच्छा). He is Deva; He lights up the entire universe; He

is of True-will Satya-Sankalpa (one whose will and wish always becomes true i.e., fulfilled).

दिवु= गतौ - गति means movement; Gati also means knowledge. He is Deva because He is everywhere; Because He is omniscient.

These are a few meanings of the word 'Deva'.

For us, in the present context only one meaning is enough. That is दिवु= व्यवहारे. He conducts the entire business of the universe; And hence, He is also the administrator of all the senses, the Indriyas.

The inquiry here, hence, is about knowing more about greatness and excellence of such an entity.

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Let us now examine the sequence or the order in which the queries occur here. In the first place the 'mind' appears here; then the Prana - the breath; next the speech; lastly, the eyes and the ear.

Here even, in this thinking order, there exists a new light of inner vision shed.

In the womb of a mother a soul is getting its form. A growth of it for about 7-8-9 months there. During that period the soul thinks: 'When would be my discharge from this dark-house?' At that time, the foetus would not be able to see through its eyes. Nor can hear from the ears; nor can breath from the nose; nor would be able to speak with his mouth.

But it can contemplate using its 'mind'. Thus, was it not able to start thinking first in the womb itself ?

There was nothing there. After all tiny speck or a sperm in the semen. It entered the womb of a woman, by seven or eight months it grew into a small body, in this body started a wave of thinking- what a wonder? How did happen? Who

pressed the button of switch of this machine and activated it?

केनेषितं पतति प्रेषितं मनः ? asks Upanishat.

\*\*\*

Inside the womb itself the mind began to think. Nine months over. The kind fell off through the vagina onto the earth. As soon as it fell, the activity which began was the breathing.

The order now is clear- first activity of the mind. Then the activity of the Prana. This is why the second query; who is the mystic person who makes us to breath through nostrills?

केन प्राणः प्रथमः प्रैति युक्तः ? Probes Upanishat.

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Soon after the breathing, what the child first does is to start crying. First was the activity of the mind when in the womb. Then it was breathing (when the child fell on earth). Third is the activity of the mouth. This is what Upanishat asks as the third question.

केनेषितां वाचमिमां वदन्ति ?

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Well, the child started crying. After this, eyes were opened. World was sighted. Then opened its ears. Different noises fell on the ears. This is the next query of the Upanishat चक्षुः श्रोत्रं क उ देवो युनक्ति ?

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But, still, the child has no knowledge of anything. It does not know that it can think using its mind. Why only so, it even is not aware that it has got the mind. Even if it does think, it has no knowledge of its thinking power. It does not even recognise that it can breath through its nose. Dose not

even know about the existence of nose. It knows not that it is breathing. It knows not the sound is produced from its mouth. No knowledge that it is crying using the mouth. It does not even know that it can see and hear through its eyes and ears. Not even aware that it is seeing and hearing.

For the infant everything is new. Everything is a wonder; a marvel to it. Why only to child, it is so even to us (so called grown ups) if we ponder over.

Amazing it is! The child is yet aware of all these, still who triggered such wonderful capabilities in its organs and senses?

क उ देवः क उ देवः, Who is that Deva ? Who is that Deva ?  
How He is?

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This is the fundamental inquiry of every thinker. The concerted efforts to find the answers to this is Tatvashastra (Truth-teller).

This Upanishat too (is for it). This inquiry occurs naturally to us when we scrutinise ourselves. This is the question not only of Panchamukha (five headed) Shiva placed before Chaturmukha (four headed) Brahma.

This is the five faced inquiry of the mankind. Sadaashiva provided his throat/mouth as outlet instrument for this mankind's question. This is what and how it should be. Because, otherwise, do you believe that the Abhimani Devata of mind, Shiva does not know the answers to this mankind's question.

He knows, He with the intention he can know further to what he knows, he asked (his creator Chaturmukha). Added to this, he wished that those who do not know this may also come to know of this. *(to be continued.)*

## Rajaneeti Shastra

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

(Continued from previous issue)

### Duties of Kings :

Rajadharma was the Constitutional law of Bharata which regulated the power and duties of the king. Atri Samhita declared that there were five fundamental duties of the King:

दुष्टस्य दण्डः सुजनस्य पूजा न्यायेन कोषस्य च सम्प्रवृद्धिः ।

अपक्षपातोऽर्थिषु राष्ट्ररक्षा पञ्चैव यज्ञाः कथिता नृपाणाम् ॥

'To punish the wicked, to honour (protect) the good, to enrich the treasure (exchequer) by just methods, to be impartial towards the litigants and to defend the kingdom these are the five Yajnas (selfless duties) to be performed by a king.'

The five fundamental duties laid down cover all the duties and obligations of the state even under the modern set-up. But what is of great importance is that they were described 'Five Yajnas' to be performed by a king, which means they were required to be discharged with absolute selflessness. The assumption of office of a king was not to be regarded as assumption of power but was to be regarded as undertaking the performance of a 'Vrata' in accordance with rajadharma. It is this basic attitude towards 'Political power' which is the guarantee against abuse of power. It constitutes an internal check. This is the essence of Rajadharma which has sustained the politics of this nation for thousands of years.

Even in the hoary past, the duties and responsibilities of the king were regulated by Rajadharma. To inculcate the desire to implicitly obey Rajadharma was part of the education of the princes who were to succeed to the throne. While the

form of the government was Rajatva (Kignship) the substance was Prajaprabhutva (democracy). Whereas people were people told to look upon the king as a God in human form (Raja Pratyakshadevata), the kings were told to look upon the people as 'Prajaprabhuta' viz., incarnation of Lord Vishnu and serve them selflessly. (History of Dharma Shastra, Vol. III, p.25)

In conformity with this spirit of Rajadharm, Kautilya, in his famous 'Arthashastra' (p.39) (The Constitutional Law of Ancient India, compiled around 300 B.C.) summed up the duties the king (state) thus.

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।  
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥

'In the happiness of the subjects lies the king's happiness in their welfare his welfare; what pleases himself the king shall not consider as good but whatsoever pleases his subjects the king shall consider as good.'

Dr. Shankar Dayal Sharma, the President of India, in his convocation address at the National Law School of India University, has dwelt upon the meaning and importance of 'Dharma'. Making copies reference to all relevant ancient texts.

The Mahabharata verse quoted by him has expressed this with great clarity, Shanti Parva, Verse 3(1), chapter 90, says:

धर्माय राजा भवति न कामरमणाय तु ।

The proper function of the king (Ruler) is the administration of the state in accordance with Dharma, not enjoying the luxuries of life.

Thus the king was required to conform to the above rules of Rajadharm and act only in the interests of the people and not according to his likes or dislikes or whims and fancies.

The above advice in Mahabharata is of utmost relevance today for the Ministers who consider that ministership is a golden opportunity for enjoying the luxuries of life misusing the powers and privileges of the office not to exercise power in conformity with law.

It was also made obligatory for the king to give equal protection to all persons without discrimination. In this behalf, 'Manu Smriti' on Rajadharm (IX, 31) says :

यथा सर्वाणि भूतानि धरा धारयते समम् ।  
तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम् ॥

'Just as the mother earth gives equal support to all the living beings, a king should give support to all without discrimination.'

Narada Smriti should vide Dharmakosha, p.870, laid down thus,

पाषण्डनैगमश्रेणीपूगब्रातगणादिषु ।  
संरक्षेत् समयं राजा दुर्गे जनपते तथा ॥

'The king should afford protection to compacts of associations of believers of Veda (Naigamas) as also of disbelievers in Veda (Pashandin) and of other.'

These most ancient provisions show how in this land, where Vedas are regarded as supreme, the disbelievers in Vedas were respected and required to be protected.

Thus secularism par excellence as one of the elements of Dharma. Therefore, Dharmarajya means rule of law where all the citizens are given equal treatment. Just as Rule of law and arbitrariness are sworn enemies, **Dharma and theocracy are sworn enemies. Where Dharma exists theocracy does not exist.** यतो धर्मस्ततो जयः (where there is Dharma, there is victory) is an article of faith of our Nation and is the emblem of our Supreme Court.

But unfortunately, on account of not rightly understanding the meaning of Dharma and wrongly equating it with religion-Secularism which is part and parcel of Dharma, has been translated into 'Dharmanirapekshataa' (devoid of Dharma). It is wrong understanding which has landed us in the present predicament. This aspect has been clearly stated by Dr. L.M. Singhvi in his book Freedom on Trial. He has stated that in our constitutional vocabulary, we have been translating Secularism as 'Dharmanirapekshataa' (devoid of Dharma) which is absolutely wrong as the word Dharma stands for law and morality and no state can afford to be devoid of them and therefore, the correct translation of secularism is Sampradaaya Nirapekshata. (Freedom on Trial, p.88)

**The Seven constituents of a state (Saptaangas) :**

All the works on the law governing the constitution of the state are unanimous that a Rajya consisted of Saptangas (seven limbs).

Manu IX 294-297 :

स्वाम्यमात्यो पुरं राष्ट्रं कोशदण्डसुहृत्तथा ।  
सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥  
सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम् ।  
पूर्वं पूर्वं गुरुतरं जानीयद् व्यसनं महत् ॥  
तेषु तेषु तु कृत्येषु तत्तदङ्गं विशिष्यते ।  
येन यत्साध्यते कार्यं तत्तस्मिन् श्रेष्ठमुच्यते ॥

'The king and his ministers, capital, realm, treasury, army and allies are the seven constituent parts of a kingdom. Hence a kingdom is said to have seven limbs (Saptaangas).'

'Among the aforesaid seven constituent parts of a kingdom, each earlier named is more important and its destruction brings forth greater calamity to the kingdom. Each one of the

constituents is meant to accomplish a certain object. Hence each is declared to be the most important for that purpose,' (Yaj.I, 353 is similar).

The view expressed in the above verse, with which all the works on the topic agree, shows that in order to bring into existence a corporate body like Rajya, the seven limbs mentioned were considered necessary. Among these, the king was the most important. Then came the ministers, the capital, the realm, the treasury, the army and the allies, in the same order. Kaut. VIII pp353-356 makes a through discussion of these aspects. Referring to the views of eminent authors of Arthashastra, like Bharadwaja, Vishalaksha, Parashara, Kaunapdanta, Pisuna and Vatayvadhi, Kautilya gives his own opinion. The provisions which governed the king the ministers, the capital and the treasury, the allies and a few other important provision concerning the administration of the state which are germane to the subject matter of this work are dwelt upon here, and the provisions relating to the territory and army are left out as they are not of much relevance to the topic under study.

स्वपितरं मां परित्यज्यान्यदेवता यजन्तः कथं महाफलभाजो भवेयुः ॥

-A sentence from Prameyadeepika

As He is the creator and father of all the deities, how is it possible to get the fruit of action without offering it to Me (Krishna) ? Thus this Shloka has stressed in this doctrine, the need of offering with 'Krishnarpana' at the end of any action to please any deity to attain any fruit of action.

Special article :

## The meaning of Brahma-Jijnasa

-J.S. Charlu, Bangalore

The first of the Brahma Sutras ॐ अथाऽतो ब्रह्मजिज्ञासा - forming the जिज्ञासाधिकरणम् is the most important and widely discussed topic in Indian philosophy. Even though there are serious differences among different schools in interpreting the Sutra, all of them exhort us to undertake Brahma Jijnasa. A humble attempt is made here to address the following issues relating to Brahma Jijnasa.

1. What is the meaning of Brahma Jijnasa ?
2. Whether Brahma can become subject matter of Brahma Jijnasa i.e., whether human beings are capable of understanding Brahma ?
3. What is the means of acquiring knowledge about Brahma?
4. How are we sure that the knowledge we acquire about Brahma is true and reliable ?

### 1. The meaning of Brahma Jijnasa :

Let us first clarify the grammatical position of the समास (compound) ब्रह्मजिज्ञासा. It is a compound of two nouns, ब्रह्म and जिज्ञासा. There are a number of issues of grammar concerning it, however we shall deal here with the two most important ones.

The noun जिज्ञासा is derived from the verb root ज्ञा (to know). It belongs to सन्नन्त category i.e., words having सन् as their suffix on ending (प्रत्यय). Thus, as per the applicable rules, ज्ञा+सन् becomes जिज्ञासा which means ज्ञातुं इच्छा or desire to know much like पिपठिषा (desire to read), पिपासा (desire to drink). If we adopt this literal meaning, the Sutra would read as 'Now i.e., after

acquiring the prescribed qualification (अथ) and in order to achieve Moksha (अतः), the desire to know'. The sentence is incomplete hence the word कर्तव्या (must be undertaken) is added at the end. Still the problem remains. 'Desire' is purely voluntary and spontaneous activity that arises when we see an object and no effort is involved : In other words, ब्रह्मजिज्ञासा in this sense cannot be construed as a compulsory activity (इच्छायाः स्वातन्त्र्याविषयत्वेन विधातुम् अशक्यत्वात् - Nyaya Sudha). Further this meaning of the word is not consistent with the preceding two words of the sentence viz., अथ and अतः Sankara Bhashya takes recourse to secondary meaning (लाक्षणिकार्थ) and equates जिज्ञासा to विचार (deliberation). Sri Vysaraja Swamiji (Tatparya Chandrika) contends that there is no need to generally understood as विचार only. But then this view may not satisfy Grammarians. Sri Raghavendra Swamiji and Sri Srinivasatirtha (in their glosses on Nyaya Sudha) clarify the point as follows : The word जिज्ञासा has two parts- the verb-root ज्ञा and the suffix (प्रत्यय) सन् which becomes सा). Here ज्ञा stands for 'knowledge' and सा for 'desire'. The desire for knowledge produces the activity of inquiry (विचार) thus विचार is implicit (अन्तर्णीत) in the word जिज्ञासा. Since inquiry itself does not lead to Moksha, it should be concluded that the inquiry is towards acquisition of knowledge which in term leads to Moksha through the grace of God (एवं च विचारः यतो ज्ञानसाधनम् । ज्ञानं च मोक्षसाधनम् अतः असौ कर्तव्य इति लभ्यते). This meaning is consistent with the other two words of the sentence.

2. Above discussion leads us to the second question, whether man is capable of understand Brahma? This is a very genuine doubt. We are as yet not sure of the extent of this universe leaves apart its complications. How then we can understand the creator of the universe with our limited knowledge? Secondly the creator transcends the Matter, He is no way affected by it whereas we are made of the matter. How then we can

conceive of an entity that has its own constituents ? We have to realise this human limitation. Nyaya Sudha states, 'कस्यापि सर्वात्मना विषयीकरणाभावात्' - human intellect is indeed incapable of conceiving (fully) the Almighty Lord of the universe. Then we have Sruti statements like यतो वाचो निवर्तन्ते which has been described by Advaitins to say that no specific description can be made of attributeless Brahma, only a vague non-relational description (अखण्डार्थवृत्ति) can be made by Shrutis. Possibly with a view to clear these doubts, Sutakara in the title Sutra itself (ॐ ईक्षतेर्नाशब्दम् ॐ) confirms that Brahma is 'comprehensible' or 'knowable' and can be described by words. When Brahma can become 'subject' of words, there is no need to resort to अखण्डार्थवृत्ति suggested by Advaitins. Weakness of this approach has been well explained in 'Tatvodyoata'. The words 'अनिर्वचनीय' (incapable of expression), असत्य (false) etc., used in Shrutis with reference to Brahma, प्रकृति etc., carry the meaning of 'Wonderful' (अद्भुत) hence He cannot be fully comprehended or explained.

We have nice words of Srimad Bhagavatam on this issue,  
जिज्ञासितं सुसम्पन्नमपि महदद्भुतम् ।(1.5.3)

Which has been explained by Sri Vijayadhwaja Swamiji as:  
महत्- देशतः कालतः गुणतश्चापरिच्छिन्नं ब्रह्म जिज्ञासितम् - विचारितम्, अपिशब्दो वक्ष्यमाणसमुच्चये ।

Recognising the limitations of human efforts, God grants the faculty of gaining knowledge to man. Shrutis says, अज्ञानाम् ज्ञानदः विष्णुः. In fact it is only Madhva who has given an eight-fold attributes of Brahma which includes ज्ञान also. The other Acharyas have limited them to the 3 viz., creation, maintenance and dissolution of world. The 8 stated by Madhva are : सृष्टि (creation), स्थिति (maintenance), विलय (cessation), नियमन (control), ज्ञान (knowledge), अज्ञान (ignorance), बन्ध (bondage), मोक्ष (release). The first three attributes are with reference to the world in general. Whether the other five are related at individual level.

In fact the three attributes of सत्यम्, ज्ञानम् and अनन्तम् accepted as स्वरूपलक्षण by Sankara and Ramanuja can be interpreted to include the other five attributes that are specific to individuals. In fact the interpretation of Madhva lends immediate purpose to Brahma Jijnasa since it recognises that the ignorance, bondage, enlightenment are all within the control of God and we look up to him for release from bondage and grant of knowledge. The other concept of तारतम्य in the inherent capacities of individuals makes it incumbent that the knowledge of an individual apart world as well as Brahma depends on his योग्यता. This capacity varies from Lakshmi at the highest of the scale to the humble human being. The basic nature of all created beings and their physical and intellectual capacity are controlled by God (Tatvasankhyana). Thus we have to understand our ability to acquire knowledge about Brahma.

3. Once it is clear that every individual can achieve knowledge about Brahma as per the capacity granted to him by God, the next question is the choice of reliable means of acquiring this knowledge. Much of Brahma Sutras deals with this subject only by clarifying various references to Brahma in Shrutis. The third Sutra, ॐ शास्त्रयोनित्वात् ॐ understood as बहुव्रीहिसमास tells us that Brahma can be understood through Shastras. Madhva quotes the authority of Skanda Purana, Brahmada Purana and others to state that the 4 Vedas, Mahabharata, Pancharatra and Moola Ramayana constitute 'Shastras'. Other sources can be accepted only to the extent they are in line with the above sources.

Though the very first word of 'Sri Vishnutatva Vinirnaya', Madhva explains that God can be known only through the testimony of reliable Shastra (सदागमैकविज्ञेयम्). It is further explained that the word वेद derived from the verb विद् refers to the permanent truth (तत्त्वम्) which cannot be acquired from

direct cognition or inference or by any other means. In his unique work 'Karma Nirnaya' which inter alia deals with the study of certain Riks, Madhvacharya utilises Mahanamni richas to solve the problem created by shortfalls in letters to make up Chandas, the first Richa, as beautifully explained Madhva, impress God that the grant us the capacity (as per our योग्यता) to sing his glory and understand the Vedas.

विदा मखवन् विदा गातुमनशांसिषो दिशः ।

Then we have the clear statements of Taittiriya, Katha and Pippalada quoted by Madhva in 'Vishnutatva Vinirnaya',

नावेदविन्मनुते तं बृहन्तं सर्वानुभुमात्मानं साम्पराये इति तैत्तिरीयश्रुतिः ।

(Without studying Vedas and other Shastra we cannot understand this Brahma. Vedas enlighten us about that God who grants us Moksha - Taittiriya Shruti)

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट इति कठश्रुतिः ।

(It is not possible to prove or disprove the existence of God through dry logic. That knowledge of Vedas taught to us by a devotee of Lord who is well acquainted with the difference between Brahma and Jiva, can only secure us the grace of God. This inter alia emphasizes the importance of acquiring knowledge through Guru.

नेन्द्रियाणि नानुमानं वेदा ह्येवैनं वेदयन्ति तस्मादाहुः वेदा इति पिप्पलादश्रुतिः ।

(Neither our sense organs nor our power of reasoning (inference) will be able to enlighten us about God. Only Vedas can teach us about God. Because of their 'craving' for God they are called Vedas. - Piplada Shruti)

Above statements and Shruti statements like तमेवं विद्वान् अमृत इह भवति (only the wise are eligible for Moksha) and नान्यं पन्था अयनाय विद्यते (there is no other way in the world i.e., other than pursuit of knowledge - for attaining Moksha) establish the

primary of 'knowledge', but then there are a couple of issues connected with it to be sorted out before we take up the next point.

Thus we conclude this issue by quoting from 'Tantra Deepika' of Sri Ragahvendra Swamiji - सर्ववेदानाम् अन्तेन सर्ववेदविषयश्रवणमननसाध्यनिर्णयने उत्पाद्यः प्रत्ययः ज्ञानं यस्य तद् ब्रह्म । (सर्ववेदाधिकरणम्) - Brahma is the subject matter of the definite knowledge resulting from the study of Vedas.

4. No discussion of epistemology is complete without dealing with the validity (प्रामाण्य) of the knowledge that we acquire and the portion of illusory perception (अख्याति). The famous philosopher Wittingstein says that when we say that a particular statement is 'true', it implies that we are aware of other statements which are untrue' because if everything is 'true' we will not know about it. The position taken by different schools of Vedanta on the subject leads to very interesting discussion, covered relevant here since we are talking of knowledge acquired from infallible testimony of Vedas. Otherwise प्रामाण्य of Vedas can be questioned by those who do not accept its total infallibility. Yet another question relating to knowledge acquired from Vedas relates to differences in interpretation (This has been dealt at length in Rig Bhashya of Sri Madhvacharya. He is the only Acharya to come out with the suggestion that Vedic Mantras carry three meanings : with reference to the specific Devataa under discussion, with reference to Supreme Lord Narayana and the philosophical meaning, vide for details my article on the subject in the Annual Number of Madhva Siddhanta, 2001.) An interesting point that arises here is knowledge acquired from Vedas is infallible, since it is स्वतः प्रमाण even Buddhists who read Vedas should be convinced of it. Why it does not happen ? It is because of absence of support from Saakshi.

Contd on page47...

Research article :

## **Foetus (Bhruna) the womb can hear and listen outside sounds**

-Bham Gururajacharya

This is an established fact for us as per Shastras. Even, some might have had actual experiences of some such instances. Further in this regard some of scientific experiments conducted by the researchers can be looked at as confirmations.

An article by Kamala Thiagarajan in New Indian Express, gives wide account of such experiments.

Some sentences of it are reproduced here.

'This Unique mother-child relationship has been studied by Cassandra Eason, an expert on psychic ties an mother-child bonding. The author of The Mother Link, Cassandra believes that these women's claims are not impossible. 'As the mother's body expands, there seems to be strong tie between the developing baby and the mother, which soon results in a sort of two-way communication'. And studies now prove that intonation patterns of pitch, stress, rhythm, as well as music, all reach the foetus without distortion. Dr. David B. Chamberlain, whose Ph.D. thesis was on Foetal Listening and Hearing, says, 'Sounds have a surprising impact upon the foetal heart rate: a five second stimulus can cause changes in heart rate and movement which last up to an hour. Some musical sounds can cause changes in metabolism.'

It is also known for a fact today that the baby in the womb is quick to sense the mother's emotions.

According to Professor Peter Hepper of the School of Psychology, Belfast, the baby in the womb is capable of learning as early as 24 weeks.

In Caracas, Venezuela, psychologist Beatriz Manrique organised the largest program to date with 680 families divided into experimental and control groups. The idea was to instruct the baby in the womb, teaching it various skills by reading and singing. These sessions stretched over 13 weeks. When these children later grew up, a battery of tests proved that the prenatally stimulated babies were consistently superior in visual, auditory, language, memory and motor skills when compared to other children of their age.

All this just goes to prove that love can work in invisible ways, and that a mother's love is beyond the complete comprehension of even modern medical science.

A well known example for proving the above from our Puranas is the story of Prahlada. Bhagavata in its Seventh Skandha narrates this. Prahlada in his Gurukula, to his classmates (mostly Daityas) delivers a spiritual discourse. And he disclosed that he learnt शुद्धभागवतधर्म from Sage Narada. When questioned by his classmates when and how he met Narada he explained the incidents occurred when his mother (Kayadu) was pregnant carrying him (Prahlada) in her womb.

'When Hiranyakashipu (Prahlada's father) was away in Mandarachala engaged in penance, Indra attacked the Daityas and conquered them. Many Daityas fled away. Indra arrested Kayadu and dragged her to his abode heaven. By chance, Narada happened to meet him at that time. He advised Indra not to torture a woman. Indra told Narada that Kayadu was pregnant and that if she would be let free after her delivery of the child which would be an enemy to Devatas. Narada convinced Indra that the child would not be enemy to Devatas, but would be a Mahabhagavata - a great devotee of Sri Hari. Agreeing with Narada Indra left her in the custody of Narada.

During her stay in Narada's hermitage she was protected

by him. Kayadu was serving the Sage. Narada, during her days of pregnancy gave discourses on Dharma and Adhyatma to both, the mother and the Shishu in the womb, i.e., Prahlada.

‘ऋषिः कारुणिकस्तस्याः प्रादादुभय(दभय)मीश्वरः ।

धर्मस्य तत्त्वं ज्ञानं च मामुद्दिश्य निर्मलम् ॥

तत्तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोदधे ।

ऋषिणाऽनुगृहीतं मां नाधुनाप्यजहास्मृतिः ॥ (भाग. ७.७.१५-१६

Prahlada told his classmates, because of my mother's womanhood and lapse of very long time my mother lost the memory, but the memory of the discourse has not left me yet because I was specifically blessed by the Sage Narada'.

With all these at the background, our ancestor's traditional belief is that pregnant woman during her prenatal period should read and listen to Bhagavata Purana and keep her mind and body hale and healthy. ■

स्वधर्मो निधनं श्रेयः परधर्मो भयावहः ।

-Bhagavad Geeta

Our progress lies only in executing the duties assigned to us. There is no meaning in undertaking the duties assigned to others. Though milk is superior to water, fish needs only water to live. So, Arjuna, though in a war-fare violence and hatred are inevitable to put down the unrighteous, it is necessary to enjoin in the warfare as a duty only. That pleases Me.

## The quest for peace

### Ashantasya kutah Sukham

-Late Dr. P. Nagaraja Rao

We hold the record for noise and gossip, in the world today our age is described differently, as the space-age, atomic age the age of anxiety and the hey-day of science and technology. But with all these, we are far away from peace and the quiet of the soul. We have given our body to the Physician, our minds to the Psychiatrist, our soul if we have one, to the senses - objects and our votes to the politicians, with the results, we stand as hollow and empty men. We are stricken by psychic anxiety, cloven by emotional conflict beset by economic insecurity and assailed by doubt from all quarters. Scientific development and technological advancement have given us a world of gadgets, and ample leisure, which we do not know to use, wisely.

Yet with all these are frustrated, bored and are edgy and lead our life in jitters. Peace has remained to us a mere world of five letters. T.S. Eliot laments the predicament of man.

Endless invention, Endless experiment

Brings knowledge of motion, but not of stillness;

Knowledge of words, and ignorance of the word

All our knowledge brings us nearer to ignorance

To acquire the peace which passeth all understanding is not only the great need of man, but it is necessary for living a normal sane life. The individual, who has an explosive temper can achieve nothing. For one who has no peace of mind, there

is not the hope of happiness here or salvation hereafter. The Gita declares it in clear terms. 'Ashaantasya Kutah Sukham'.

To acquire peace the fundamental need is faith in the Lord and His grace. The poet counsels us.

'Suffer us not to mock ourselves with falsehood

Teach us to care and not to care

Teach us to sit still

Even among the rocks

Peace is in His will?

Faith is fundamental to man's nature. It is not something we inherit from the past. It is entailed in the very fact of our beings. It is not merely one among the many concerns. It is an ultimate concern, a total commitment with one's entire being. It is a quest and a deep search for finding the purpose of human life and the meaning of human existence. We cannot live by proxy. Faith is total, organic and integral in its structure. It is not a mere theoretic consent nor a passive emotional reaction. Across the fence to reach, god's feet there is no other road. Faith is not blind in the sense it is infatuation with an object or person without a full knowledge of its work. We struggle hard fight false views at the end of it when faith emerges we no longer struggle but surrender, we no longer fight but believe. In the words of Dr. Radhakrishnan 'the age of faith is always with us, but only the objects of our faith changes, we depart from one creed only to embrace another'. We are restless, volatile, seldom in repose our gadget has made our life complicated and intellect has made our life and mind restless. The justification of faith and its validity rest on the experience of grace by the devotee. This is not the result of

the intellectual probity, nor moral excellence nor prodigious study but by the grace of Him who chooses us. Faith is not cold scrutiny. It is a loving commitment. In the first stage of man's experience he observes the different objects of the world, enjoy them as much as he can. This knowledge Kierk Gaard calls the aesthetic stage. Then, man prefers some pleasures to other, and exercises preference, this is the Ethical stage. He becomes, at this stage not a mere passive participant, but a responsible agent. Then his faith gets intensified and he makes the total commitment. In the words of Danish theologian, 'Faith is not a form of rational knowledge, but is an existential leap urged upwards by the pulls of the passion of the soul for its salvation, that comes not from culture or nature or reason but from the transcendent God above.'

Once a young man drew an inventory of goods that are necessary for one to enjoy life and be happy. He made out an exhaustive and complete list, set the goods, in a reasonable order of priority health, love, beauty, talent, power riches, fame together and other minor items. He showed the list, to a Professor of philosophy and held out, could a man possess them all, he would be god on earth, happy of all the time.' The Professor looked at the list, and scanned it and to the utter discontent of the young man who made the list, the Professor observed that one important item was not there in the list i.e, Peace of mind.

Peace of mind cannot, be got in bottles or applied like cosmetics on the surface of the skin. It is not a tablet to be swallowed or a gadget to be tended and worked on. It cannot be had by enrolling ourselves for a three weeks course, to meditation class. It is the fruit of faith resulting from the grace of Lord. It is being arched and buttressed from within.

Faith makes us live purposefully and saves us from frustration and boredom and enables us to overcome fatigue and keep us on track till victory is achieved. Faith inspires hopes. It opens to us in wide horizons, enlarges our vision, improves our understanding. Faith in words of Huxley is the 'precondition of all systematic knowing purposive living and decent doing'. We cannot take one step without faith. It moves mountains. When faith fails God goes out of our life; with Him the goal also. The result of all these is that life hangs heavy and dead on our hands and we just drift, drag and die.

To attain peace one must slog ones mind and swelter a lot. Peace once does not emerge or grow like grass. It has to be built inch by inch, brick by brick, as a master builder. Plotinus the Neo-platonic thinker, wants men to function as sculptors, to build peace in their hearts and lives.

He writes in his Ennedes 'withdraw into yourself and look, and if you do not find yourself beautiful, act as the creator of a statue does. That is to be made beautiful, he cuts away here, he smooths there, he makes this line lighter, that other purer, until a lovely face has grown upon his work. So do you also cut away all that is excessive, straighten all that is crooked, bring light to all that is over cast labour to make, all one glow of beauty, never cease chiselling your statue, until there shall shine out on you from it the godly splendour or virtue. Until you shall see the perfect beauty established in stainless shrine ! 'Become the sculpter of yourself.' (Aatmashilpi)

Peace of mind or poise does not mean apathy or indifference to other's concern. It is not lack of sensitivity. The man of peace makes a mental note of things, but is not swept off by unwholesome emotion. He has a governable mind and

attains a singleness of mind. Without this singleness of mind nothing worthy can be achieved. The Gita ideal of man variously described: Sthitaprajna, Yogaaroodha, Bhakta, Gunaatita. He is the rock of ages. He is anchored in the lord. He is the willing joyous instrument in the hand of God to further lord's purpose. The man of peace is not unduly attached to anything. He is free from the pairs of love and hate, profit and loss, anger and joy etc.

He lives in the world and does not shirk from it. He stands by all and does not lean on any. He is in the world and not of it. His vision is clear. He has no selfishness. He has shed his ego completely and lives to work out the Lord's purposes. Peace is attained only when one learn to live a god-centered life, and does God directed activities.

The state of equanimity and peace lifts us to such heights and in that rarefied atmosphere, we escape from the small destructive forces such as greed, selfishness, cussedness, mean motives, humiliating weakness. These cannot survive in that rarefied atmosphere. This is like the experience of the pioneer aviator Harly Page, when unnoticed a rat got into the plane. He took off the plane in the air and heard the noise of a gnawing rodent. There was every danger of its sharp teeth cutting some fragile part of the plane, consequently hurling it down. He had no time to land. The only alternative, that was open to him was soar to a very high attitude. He ascended the height, in fact, the plane went so high that the crew felt difficult to breath. The Pilot say the gnawing sound stop. The rat died and the plane was safe. Peace, dwells in such high atmosphere, where it is impossible for destructive forces to operate.

We all live in a mixed up world that has lost its way. 'Some are born to endless pleasure and others to eternal misery.' Most human beings imagine that the goal of life is gathering sensations endlessly. This way there is not abiding peace. We will end up as neurotics. Living as we like will never give us peace. We must erect a master-sentiment and cultivate the strong will to implement it. We must grow in our inside potentialities and not go on craving for sensations. An uninhibited sensuous life ends up in dissipation of the spirit and remorse of conscience. We must stop fooling and get down to our work rolling up our sleeves. Peace has to be established in the life of activities. Peace is not the silence of the grave. It is not insensitivity to the outer happening and persons. The man of peace makes a mental note of events without irritation.

The great function of religion is that it enables us to integrate ourselves and not get to peace. We have fought Nature with our science and made her subserve our ends. Technology has given us control over nature. We seek from the science of psychology and politics how to arrange our society and live in comfort and amity. Yet men are not able to live in peace. If towering intellect and scientific pleasures could ensure peace and happiness the world would have been different today. When man's scientific achievement has reached its zenith with faith in God and moral values Peace will not be a mere shadow or a slogan but will become a living reality. No political ideology or social nostrums have destroyed the lethal instincts in man which has pushed peace a empty dream and perfection. Only religion and faith in god can integrate man and drive away his mean motives and other weaknesses such as selfishness, cussedness and cunning, and make him achieve peace. All other attempts turn out to be of no avail. Peace will ever elude us if we do not have firm in God and moral values.

*(Courtesy Dharmaprakasha Journal, July 1984)* ■

## And God's Blessing came to Bangalore

K.Seetharam Rao, Hyderabad

*(Here is an article from a gentleman who is in his 80s. He was Deputy Secretary for Govt. of Andhra Pradesh. For some time he has been to Poornaprajna Vidyapeetha to study and part his knowledge to students. He is translating Geeta Viriti of Sri Raghavendrateertha under the guidance of Sri A. Haridasa Bhat, Principal, Poornaprajna Vidyapeetha.*

*We are publishing Sri Seetharama Rao's article on Vidyapeetha in the sense to inform and to invite such capable and interested persons to fulfill the needs of hour.* **-Editors**

When first I came to Bangalore some 50 years back my friends took me round the city to visit various places of interest and sang paeans of praise of the things found here. These things pleased the eye and gave momentary delight to the mind. But over the last ten twelve years I became aware of a new land mark taking shape, and this new landmark, in place of merely pleasing the eye and delighting the senses for the moment, bids fair to provide a lasting joy to ones essential being. In this task which this new landmark is intended for and has indeed undertaken, it is a continuum of the glorious traditions established by Takshasila and Nalanda of yore and of the Ashramas of Sandipani and Vasistha and so many others before them and since then, and though the tradition has continued to the modern age, it has been in a very truncated and rarely visible form. And so when one comes and discovers this new landmark institution, where more than four hundred boys right from their childhood stage of 7-8 years to their early youthfulness of 22 – 23 years, are housed, fed and taught the ancient lore and wisdom of the land, one stands gazing in amazement and in disbelief; for no boy is charged, no boy

pays a fees; this is an educational institute with a difference: education is imparted with love, with dedication, in the true spirit of the Taittiriya Upanishad where the teacher prays for students so that knowledge may be disseminated amongst many. And so this ideal of a bygone age, spreading of knowledge amongst many for altruistic reasons, with genuine love for knowledge and education and in the belief that these are things that come directly from the Lord, and imparting them is a holy and sacred duty, is being pursued and followed here in these days, when mammon rules the world and ideals exist as mere words by which people in power fool the unprivileged commoners. But nevertheless, the practical side of running the institution remains; and here what struck me is the immense faith and the confidence of the man who visualised it and made it a reality. And I saw the Krishna temple, and my mind went back to the very ancient days when, in the early ages of man's advent on to this earth, gods walked here, and praying for success over evil, sought to obtain the nectar that bestows happiness and churned the ocean for it. After hard labour many things started coming out, wealth in the shape of divine horses, elephants and the wish granting Kamadhenu and these were appropriated by Indra, the lord of gods. And also was born out of this endeavour the all consuming 'halahala', the deadly poison, capable of destroying the whole world, and a compassionate Rudra finally took it into his mouth and held it in his throat, without swallowing it, and saved the world from its ravages. And then came the Goddess of all Wealth and Nature, Lakshmi, decked in the splendour of a bride, with a garland in her hand, seeking a fit person whom She could select for herself and decorate His neck with it. She chose Vishnu, the all pervading Lord as Her eternal Lord: And so wherever the Lord resides She comes running.

The churning of the ocean went on till the ultimate appearance of the holy pot of the life bearing 'Amritha', and the Supreme Lord helped in distributing it amongst the virtuous gods. This episode in the march of humanity holds a great lesson. The success of any noble cause is preceded by monumental labour and unending endeavour; and before the final goal is realised there are many temptations offered, and equally monumental difficulties and hurdles, like the 'halahala' poison. But what is of importance is, that the Goddess of Success smiles in the end.

And so out of the monumental endeavour and labour of one visionary, a temple for Sri Krishna also came to be established in the proximity of this 'Takshasila' and 'Nalanda' in Bangalore, and though there is no image of Lakshmi in the temple itself, Lakshmi has been running here in Her very tangible Form and sustaining this Temple of Learning, the Poorna Prajna Vidyapeetha, and the efforts of the blessed person who has conceived it and built it up in the spirit of a dedicated service. His service is monumental, and today as we gaze at the result, we wonder at the spirit that overcame all difficulties, all discouragements and the faith that kept it going. Of him it can be truly said,

‘न भेजिरे भीमविषेण भीतिं सुधां विना न प्रययुर्विरामम् ।  
न निश्चितार्थात् विरमन्ति धीराः ।

The work is monumental and perhaps it is of such work that the poet has said;

“Heard are the voices, heard are the sages,  
The world and the ages,  
Chose well, thy choice is brief and endless,  
Here eyes do regard you, in eternity's stillness,  
Here is all fullness, Ye brave, to reward you.  
Work and despair not.”

And as I salute the work of this man, I can only bemoan that I do not have words enough to praise either the work or its author, and can only pray, "sankshipnu vaakye mayi mandabuddhau, Santo gunadhya Karunam kriyasuh". And the adoration in my heart remains unexpressed in my heart.

And so let this new landmark in Bangalore, ever remain in the service of God as a monument to the vision and faith and endeavour and hard work of the man who created it, and the Blessing that God has conferred on all of us through this single man.

### Ignored basic duties would not bring credibility

May be that a woman is involved in social reforms, engaged in many Dharmik rituals and she performs Adhyatmaika activities too. But, if she is basically not honest to duties towards her husband and house keeping, all the above acts would lose their values.

Similarly, the Yatis (यति), howmuch so ever they might be performing in the field of social welfare and Dharmik and Adhyatmika activities, if they fail to perform according to the Shastrik dictats as laid down in the words श्रवणादि विना नैव क्षणं तिष्ठेदपि क्वचित्, all other achievements would not bring full credit to them. Yatis must perform शास्त्राध्ययन and अध्यापन. Not even a minute should go without these primary fulfillments - thus stress the Shastrs.

## Origin of Brahmataraka

-Srinivasa Varakhedi, Tirupati  
Veeranarayana Pandurangi, Pondyicherry

Among the source materials of Madhvacharya, cited by him in his works, the Brahmataraka has an important place. Most of the prominent tenets of Dvaita Vedanta have been established by the Brahmataraka citations. In some places it serves as justification to prove the tenets and in some other, this itself serves as Pramana in the form of Agama (scriptures) in support of the tenets.

One question may rise here, as to say being a separate type of Pramana, this Brahmataraka has not been enumerated among seven other Sacchastra (Scriptures) by Sri Acharya Madhva?

For instance, in Brahmasutra Bhashya 1.1.3, there is a citation quoted from Skanda Purana as follows :

ऋग्यजुःसामाथर्वाश्च भारतं पञ्चरात्रकम् ।  
मूलरामायणं चैव शास्त्रमित्यभिधीयते ॥

Here, Brahmataraka not counted. However, Brahmataraka is considered as Sacchastra.

ब्रह्मतर्कश्च मीमांसा इत्यनन्तः शब्दसागरः ।  
..... एतदेव च सच्छास्त्रम् .....

-अनुव्याख्यानम् ३.३.८८-८९

The author of Brahmataraka :

Who is the author of Brahmataraka ?

ब्रह्मतर्कस्तर्कशास्त्रं विष्णुना यत् समीरितम् ।-गीतातात्पर्यम् २-३९

तर्कशास्त्रं authored by the Lord Vishnu. In this subject matter,

a new light has been shed by Sri Vadirajatirtha in his Gurvarthadeepika - a commentary on Tatvaprakashika.

While commenting the second Mangala Padhya- 'याञ्चामन्दर....' of Jayatirtha. Sri Vadirajatirtha explains the word तन्त्र as follows :

तन्त्रशब्देन मूलपञ्चरात्रात् व्यासेन  
उद्धृतं ब्रह्मतर्काख्यतन्त्रशास्त्रमुच्यते ।

This suggests that the Brahmatarka which is edited by Sri Vedavyasa is an extraction of Pancharatra by Narayana.

With this background, we must see and understand the following Shloka of Anuvyakhya-

ब्रह्मतर्कं च भगवान् स एव कृतवान् प्रभुः ।  
पञ्चाशत्-कोटिविस्तारान् नारायणतनौ कृतान् ।  
उद्धृत्य पञ्चसाहस्रं कृतवान् बादरायणः ॥

The Lord Narayana Himself authored Brahmatarkas. Lord Narayana during His incarnation (Avatara) as son of Dharma, composed a huge work contained 50 crores Granthas i.e., 'Pancharatra'. From that, collecting 5000 Granthas, Vedavyasa, another incarnation of Lord Himself made Brahmatarka.

Thus, Brahmatarka is a collection extracted from Pancharatra, which was authored during Narayana-Avatara.

We had earlier discussed the same matter and expressed same view with regards to Brahmatarka, in articles written by us on Pancharatras. (Kannada Tatvavada, March 2002) If we consider this as a part of Pancharatra, our assumption that the share of Pancharatra in the source materials of Madhva is more than 65% will stand unquestioned. ■

## Denial of transcendental verities needs proof.

-Dr. C.H. Srinivasa Murthy, Mysore

People, generally, have an attitude to deny the existence of a factor or a verity which they do not perceive. But they do not deny the existence of such verities when they understand that such verities are perceived by some specialists and therefore they also can perceive them with proper efforts.

The verities such as heaven, hell, Dharma, Adharma, God and His activities are not perceived by anybody; there are no specialists around us who can be believed to have seen these verities; therefore, they do not exist.

This attitude is examined in our scriptures. Taste is not perceived by means of eye. Nobody denies the existence of taste on this account, because it is perceived by means of tongue. This fact leads to the following doubt. Verities such as Dharma and Adharma may exist; our sense organs are incapable for producing their perception; they may be known by some other instrument of knowledge. Or they may not exist at all.

Any thinker who seeks a resolution of this doubt explores the possibility of inference and scriptures in producing the knowledge of verities in question. Inference cannot prove or disprove anything independently. Concomitance between minor term (हेतु) and major term (साध्य) is the essential requirement of inference. The ascertainment of concomitance has to come from perception or scriptures. As the verities in question are not the objects of perception it cannot be of any help in ascertaining the concomitance.

A number of scriptures is around us. They are authored by persons of different persuasions. They pull us in opposite

directions. No scripture is universally acceptable. They do not resolve our doubt but confound our confusion worse.

Thus, as the known instruments of knowledge cannot resolve our doubt we cannot deny the existence of the verities in question.

Therefore, those who are inclined to deny the said transcendental verities must strive to discover the proof. Any effort in this direction must take us towards some unauthored scripture. No factor can render such a scripture untrustworthy. Such a scripture alone can resolve our doubt in question and decide the existence or otherwise of transcendental verities.

(This article is based on a few lines of Teeka by Sri Jayateertha on Sri Vishnutatvavinirnaya of Sri Madhvacharya.)

*...Contd from page30*

In the case of Atheists who do not believe in Vedas, they also have to take a stand on the ethnical issues like धर्म and अयर्म, otherwise society cannot exist. Whose word or judgement on such issues should be taken as the final ? We have to accept the judgement of some person or group of persons. What is the guarantee that this person or group of persons are not influenced by other consideration or prejudiced ? Thus the judgement is open to faults. On the otherhand, in the case of Vedas which do not have an author, there is no possibility of such prejudice. In otherwords the judgement of Vedas would be objective. Thus even an Atheist has to accept the merit in the judgement of अपौरुषेय Vedas.

Thus with all four questions raised about Brahma Jijnaasaa being replied, one may undertake the philosophical inquiry by studying the Shastras and the Brahma Sutra, the guide, with the help of a competent Guru and acquire the knowledge about Brahma who is none other than Vishnu and earn His direct vision and grace that would lead to Moksha. ■

## Propagation of 'Tatvavada'

-U. B. Gururajacharya

Acharya Mahdva's philosophy re-establishes altogether a different set of doctrines in comparison to the other two philosophies that had been professed earlier to his time. When the real name for Sankara's philosophy should have been Maayaavaada as against its being popularly called as Advaita, the philosophy of Madhva should be rightly referred as Tatvavaada in contrast to its misnomer 'the Dvaita'. Of course, of late those closely and largely concerned with Madhva have resorted to use these real names in conformity with their scriptural traditions. But whatever be the consequences of such usage or non-usage it has been our observation to our (Maadhvas) utter discomfort and dismay that the Tatvavaada has'nt got it's due recognition in our country and outside. However, to our slight satisfaction, since, say, about 30-40 years a name seems to have been made by the Madhva community in national level and also abroad. The credit for this should go to a few of our contemporary stalwarts occupying the seats of Maadhva's Yati Parampara, and those scholars of this school who have made their name by their reeberations to the social needs be they for own community or communities other than own and the needs may be spiritual, religious or material.

Still, such a faint impact, it is to be emphasised most regretfully, is quite insufficient to boast of any achievement in making any dent in the minds of spiritual-seekers-section of sociey here or aborad. In the minds of majority of such section remains a notion that Indian philosophy means 'Advaita'. To erase such a limited notion and to post them with atleast the basics of Tatvavaada a lot awaits to be planned and implemented.

Let us not probe to assess as to how, where and why we failed to take up this mission thus far since it would be wiser to and useful to break our heads for towards moving in forward direction rather than to waste our efforts in 'scapegoating'.

Some may opine that we have started to explore and utilise venues and opportunities in I.T. media to telepropagate Tatvavaada through modern methods. Yes, it is really promising to learn that good progress is being made in this direction. Here also, a major limitation as experienced by the millions of other websites is haunting even us.

The limitation is here the answer to the quires that 'how many visitors have we received to our website and how many are continuing to visit out of those once-visited? We may get initially enthused to be informed of thousands of clicks registered in our site. But, if a balance sheet is drawn would be happy to know how many of such cliks have been mortal or short lived and how many of them are from non-Madhva population? If there is no repeated visits and if non-Madhva ones are unattracted or repulsed this would mean that there ought to be some shortcomings from our side, leave alone the inertia or nature driver disinterest of the visitors.

Inerita and disinterest towards spiritual knowledge is either natural with a person or it may be due to disgust feeling caused by the ways and dreams adopted by the pseudo spiritualists. And hence is the necessiity to devise the proper ways means and techniques for spiritual knowledge propogation.

Traditionally we have been seeing some techniques being continued since about 6 centuries for the Tatvavaada-knowledge-transmission from a Guru to Shishya. Though in the levels of Vidwans and Gurukula in the Maayaavada school also prvail almost similar techniques, a parallel transmission methodology has taken shape there. This, it can be traced, to be as a result

of entry, to Maayaavada school of the so called modern thinkers on philosophy for the last two centuries. To mention a few famous names out of a considerably big list are Gopala Krishna Gokhale, Aravindo, Swami Vivekananda of Ramakrishna Mission, Dayananda Saraswati of Arya Samaja, S. Radhakrishnan and Chinmayananda etc. and their followers through the institutes, missions and Ashramas founded by them.

Well, the question as to why every such intelligent persons also could not look out to study with little more inquisitive and attitude searchfully the Darshan of Acharya Madhva remains to be answered.

By the cursory look one major barrier seems to be that of language. When Maayaavada scriptures have been translated to English and Hindi, the former being an inevitable international communication language for knowledge transmission the latter being our national language most. ■

आत्मरतिरेव स्यात् ..... तस्य कार्यं न विद्यते ।

-Bhagavad Geeta

It means that one who is under the spell of total meditation of Atma - there is no binding of duty of action. This can also be interpreted from different angles. When one is totally involved and melted away in meditation of God unaware of everything else he has no more binding of duty of acton.