

TATVAVĀDA

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ULTIMATE AIM OF VEDA

A bird with sufficiently long beak can catch a fish swimming just below the surface of water. But, the same bird can do no harm to a fish in the deep water.

Similar is the case of going into the shelter of Veda to escape from the clutches of cycles of birth and death. It is no use if one just swims in search of the meaning of Veda. He cannot escape from the fear of death by such search only on the surface of Vedic ocean.

One should go into the depth of Veda and thus should strive to know the hidden inner meaning of it. Then only the death, like the bird in the illustration above, cannot touch us.

A question may arise as to why Veda allures us to the material benefits such as Svarga by praisingly advocating to perform certain rituals.

Big prizes are offered to the students in case they pass the examinations with top ranks. Actually, winning of prize is not the ultimate goal here. The ultimate aim is that the student should pass out with distinctions. Likewise, Veda also offers attractive material benefits in order to motivate us to turn towards the spiritual path for our achieving escape from the cycle of birth and death and attainment of ultimate salvation. That is the ultimate aim of the Veda.

H.H. Sri Vishvesha Tirtha Swamiji

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From the Editors' desk

Dear Readers,

Acharya Madhva, the doyen of Tattvavada has revealed many unique unchallenged Prameyas(प्रमेय) in the field of Indian philosophy. Those concepts have Vedic and Upanishadic supports, further endorsed by the faultless spiritual experiences of Sadhakas.

सिद्धिविघ्नमुखभेषजम् (म.वि.) as appearing in Sri Madhva Vijaya promises us that Sri Acharya Madhva installed Sri Krishna after deliberations within himself that Sadhaka's obstacles in Sadhana path would be warded off by Sri Krishna's Upasana.

The belief that the Krishna's idol was in worship mainly of Krishna's eight Patta Mahishis (Rugmini, Jambhavati, Satyabhama, Mitravinda, Satya, Neela, Kalindi and Bhadra) adds further sanctity to the fact that it is none other than Mukhyaprana in his third incarnation as Madhva (यदीमनु प्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति...) has installed and worshipped Krishna there.

प्रतिमायां तु सान्निध्यं अर्चकस्य तपोबलात् ।

Accordingly, the devotees believe that Madhva's Udupi Krishna receives Pooja in turn (since Sri Vadiraja Tirtha for two years' period) by the Ashta Yatis in whom the सन्निधान of Ashta Patta Mahishis and in the Paryaya Swamiji विशेषसन्निधान of Acharya Madhva are believed to exist.

This year 2002 is a Paryaya year. (All even years are so.) Sri Vidyadheesha Tirtha, the 29th Swamiji of Palimaru Matha ascends the Paryaya Peetha taking over the charge from Sri Vishvesha Tirtha of Pejavara Matha.

We join the readers in praying Hari Vayu for the grand success of the Paryaya in all respects and for the success of divine forces against all demonic forces for the lasting peace & prosperity of the mankind. -Editors

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Research Article :

"Sushupti" - The Dreamless sleep

A critical analysis of Nyaya, Mimamsa and Vedanta views

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(From previous issue)

The Vedanta schools support their view of Bliss during Sushupti based on Upanishads by claiming that Anubhava or experience also supports it. The two kinds of cognition mentioned earlier - 'etaavantam kaalam sukham aham asvaapsam', 'etaavantam kaalam naaham ki~nchit avedishham' are used by all the contending schools as supporting their own interpretation. Considering the later one first, the Nyaya interpretation which is direct and literal would appear to be incorrect. While literally it means that I knew or cognised nothing during Sushupti, a specific time period is being referred to. This cognition of time has to be either inferential or verbal. But this cognition happens to occur without waiting for the conditions necessary for such cognitions. Hence, it should be either a perceptual cognition or recollection. Perception can be ruled out as it pertains to a past period which can not be perceived now. The only method of accounting for this cognition is therefore to consider it as a recollection, which must be based on the premise that the actual object being recollected was an earlier experience. This experience is therefore the consciousness of the time during the Sushupti period. Once the awareness of time during Sushupti is accepted, it has to be further examined as to how time can be an object of perceptual cognition. None of the six sense organs accepted by Nyaya can perceive time which is colourless and an all pervasive external entity. The Vedanta schools particularly Dvaita hold that the soul itself has the capacity to cognise or perceive directly playing the role of a sense organ, certain entities like Time, Space etc. This

capacity is called Saakshhi, where the soul itself is the sensory organ. Thus awareness of time during Sushupti can be accepted by the Vedanta schools.

The cognitions of absence of knowledge during this period can not also be perceptual obvious reasons. It can not also be an inferential cognition, which requires a series of prior cognitions such as the cognition of reason, recollection of concomitance, consideration etc. which can not be accepted as present on all occasions. Therefore, even with regard to lack of knowledge also, it has to be accepted that it is a recollections only, leading us to the conclusion of awareness of such experience of absence of knowledge during Sushupti.

The other cognition 'etaavantam kaalam sukham aham asvaapsam', also must be based for similar reasons on actual experience during Sushupti, which indicates that there is an experience of Bliss during Sushupti. Vedanta schools reject the Nyaya argument that the cognition refers to the bliss caused in the waking state after sound sleep. Had it been so, it is argued that the cognition should be in the form- 'idaaniim yathaa sukham bhavati tathaa asvaapsam', - I had such sound sleep so that I am happy now. The actual cognition is quite different which can only be based on an awareness of Bliss during the Sushupti period.

The other explanation that the above cognition does not refer to Bliss experience but experience of absence of pain during Sushupti is also rejected by the Vedanta. In the cognition 'etaavantam kaalam sukham aham asvaapsam' suggests that there was actual awareness of Bliss or absence of pain during Sushupti. It has already been pointed out that this can not be an inferential cognition. It can be argued that if there as an experience of pain in the Sushupti state, we should have remembered it. Thus, the absence of pain in Sushupti can be inferred on the basis of our not remembering it now.

But there is no inviolable rule that every experience must be remembered later - for example, most of the dreams which are closer to our consciousness than the experiences of the Sushupti state are not remembered. Therefore, the cognition that I had a very blissful sleep must be treated as recollection, leading us to the conclusion that there must be some awareness during the state of Sushupti also. The actual experience of Bliss rather than just the absence of pain can also be inferred by freshness and other marks noticed in the person after sound sleep. This premise is also supported by Shabda Pramaana according to Vedanta.

The apparently pertinent question raised by Mimamsakas as to why some are prepared to sacrifice the Bliss of the Sushupti state, in favour of 'inferior' pleasures of the waking state needs to be answered. The choice of a course of action or preferences by an individual are based on psychological factors prevalent at that time and his perception (which may not necessarily be correct) of the best choice to optimize his pleasures. The driving force of emotions on human behavior and their steam rolling of even intellectually valid conclusions is too well known. Thus the apparent choice of the human being for sensual pleasures in preference to the Bliss of Sushupti can not necessarily lead us to the conclusion that the latter is absent or inferior. Vedanta also offers the explanation of Karmas, which determine the duration of the different states rather than a totally uninhibited choice by the individual. The Mimamsakas also have no answer as to why the person should not continue in the state of Sushupti by choice, to have the experience of absence of pain for a longer period. Their answer has to be the same as Vedanta gives for a similar question. The biological and psychological observations of the inevitability of sleep for the health of the person and the difficulty with which one gets even a modicum of control or regulation over

his sleep needs is also illustrative of lack of real choice between Bliss sleep and other pleasures.

After briefly stating the positions of different schools, it is perhaps worthwhile to have an overview of the problem. It is well known that a "time clock" seems to work in most of us, which enables us to wake up even from the deepest sleep at specific times. Instances of a specific impulse like the cry of a baby waking up the mother from the deepest sleep also indicate that even under such conditions absolute lack of consciousness can not be assumed. Modern science, generally holds that sleep engulfs one's consciousness in layers, with the deepest sleep following a dream state and waking up also being 'gradual'. It is improbable that there is a state of sleep how ever deep, from which all consciousness should vanish. Any sleeper woken up at any stage or how ever suddenly, though disoriented in his mind or sensory faculties at the instant of waking up, is never in doubt as to His having slept, and being woken up. This seems to indicate that his personality (Saakshhi) is always aware of his state of Sushupti. While there is some merit in the argument that the feeling of Bliss during sleep may be at least partly due to the rested body and mind being invigorated, the existence of actual memory of sleep period being agreeable experience is undeniable. The strength of such agreeable nature of experience during sleep is such as to overcome pain, suffering and mental agony and the relief that is felt after sleep can not all be attributed only to the resting of the body and the mind. It is also an universal experience that even strong emotional stresses do seem to become more manageable after sleep. It would thus appear to be a valid statement that the soul does pass through an agreeable experience during Sushupti when its cognitive faculties are exercised in a limited manner.

Presidential address* :

Madhva's Philosophy of life and social welfare

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Chancellor,

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(From previous issue)

Faith in Vedas :

It is most unfortunate that in our land, which gave to the mankind, the rich treasure-house of profound knowledge- viz. Vedas- we have come to a stage when any reference to Vedas or Vedic knowledge is frowned upon by our own people. There are many in the media and in the responsible positions in public life who consider that study of Vedas would take our society to a barbaric state and hence we should avoid referring to the Vedas, at all costs. This attitude of total disrespect for Vedas and for whatever knowledge base that they present, has arisen because of the long period of neglect of the study of the Vedas and gradual erosion of our faith in sublimity of the Vedic literature.

Many times, we have to become apologetic in our public functions and official activities, if we refer to any passage from the Vedas or if we perform any Vedic rituals. We have come to this state because, recitation of some Vedic passages has now been confined largely to some rituals and there too it is done by the Purohites without proper understanding of the meanings of the Mantras and such recitation loses its spiritual strength. Further, even in the intellectual circles, study of the Vedas is not pursued in a manner which would make the learning relevant for our everyday life. In view of these factors, our faith in and respect for Vedas have considerably eroded over a long period of time. Today majority of our people have developed a sense of distaste and scorn for Vedas. Our first task should be to restore and respect for Vedas, the place of primacy and respect that they deserve.

One could legitimately ask the question as to whether Vedas occupied a place of prominence at any time in the past. The answer is an emphatic yes. To analyse this question, we must understand the scope and content of the Vedas. As we all know, the word वेद is derived from the root- विद्-ज्ञाने. Thus, Vedas, by etymology, mean a store house of knowledge. Our Acharya has given an apt quotation to describe the scope and the objectives of the Vedas:

अदुःखमितरत् सर्वं जीवा एव तु दुःखिनः ।
तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते ॥

Srutis have the main aim of providing guidelines for the removal of the (दुःख) miseries of all living beings. दुःख is supposed to be of three types: Adhibhoutika, Adhidaivika and Adhyatmika. Vedas do contain rich knowledge-material for dealing with all these sources of दुःख ।

The scope and the aim of the Vedas are aptly described in the following Shloka of Bhagavadgiita :

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ॥ (भ.गी.)

Sri Raghavendrathirtha sums up the support of our Acharya as follows :

त्रिगुणजन्यं यत्स्वर्गादि तद्विषयाः आपाततः स्वर्गादिफलकर्मादिप्रतिपादकाः प्रतीयन्ते वेदाः । आपाततः प्रतीतार्थे भ्रान्तिं मा कुरु । त्रैगुण्यं स्वर्गाद्यस्थिरफलं संसारबन्धनं वा । तदेव विषं त्रैगुण्यविषं यापयन्तीति त्रैगुण्य-विषयाः ॥
(गीताविवृतिः, २-४५)

Thus, Vedas provide knowledge about both प्रवृत्तकर्म and निवृत्तकर्म । The former remove the दुःख-s in a transient manner while the latter remove the basic sources of दुःख permanently.

Opposition to Vedas existed even in the distant past. Hiranyaksha, symbolising the hatred for Vedas, wanted to make the Vedas extinct from the world itself. Many perverted thinkers like Koutsa had raised many objections on the authenticity of the Vedas as a source of true knowledge.

In the contemporary world, we have thousands of Hiranyakshas and Koutsas who are making determined efforts to destroy our faith in the Vedas. We have to make concerted efforts to restore to the Vedas their legitimate status as the repository of profound knowledge-base on all aspects of life. We need to encourage the study of the different disciplines of knowledge contained in the vast Vedic and post Vedic literature. Three Great Acharyas of Vaidika Mata - Shankara, Ramanuja and Madhva, have all done yeoman service to the mankind by resurrecting the glory of the Vedas at times when disrespect for the Vedas has reached intolerable limits. We have now come once again to a situation when we need the spiritual leadership of the Acharyas of all the three Vaidika Matas to restore our faith in the sublimity of the Vedas.

Madhva's Philosophy of Life

Bhedavada?

Madhva's Philosophy is often described as Bhedavada essentially to suggest that its distinguishing features in relation to the Shankara's or Ramanuja's philosophies, consist of propounding five types of Bhedas जीव-जीवभेद, जीव-जडभेद, जड-जडभेद, जीव-परमात्मभेद and जड-परमात्मभेद ।

In view of this approach of describing the basic tenets of the philosophy, in terms of the five Bhedas, the Madhva philosophy is sometimes denounced by its critiques as a philosophy encouraging divisions in the society and hence creating disharmonies of different kinds. Further, this approach has resulted in suppressing the profound essential messages of Madhva philosophy which aim at fostering social harmony and global welfare in the most realistic framework. It is therefore necessary to change our modalities of presenting the basic tenets of Madhva philosophy in a manner which reflects its true spirit and content.

Madhva's philosophy of life is based upon the most systematic and internally consistent interpretation of the Vedas.

We can even call it as Vedic philosophy of life. I would now present some salient features of Madhva's philosophy of life, which provides an elegant fusion of individual welfare and social welfare.

Blend of Materialism and Spiritualism :

The world is now passing through a phase of excessive obsession with materialism. The economic science of western vintage has built its theories and policy prescriptions on the basis of the assumption of a rational economic man who aims at maximising his material benefits. This approach has resulted in encouraging excessive consumerism, over exploitation of resources and hence generated many environmental and ecological problems. Human welfare is not determined only by material wealth. It is here that Vedic philosophy of life provides an integrated approach in understanding human behaviour and for realisation of true human welfare. It prescribes a harmonious blend of materialism and spiritualism in our everyday life. Madhva brings out this Vedic conception of the blend of the two types of attitudes- materialistic attitude and spiritualistic attitude- as the prime mover of our behaviour, in many of his works. In Ishavasya Upanishad, it is argued that Paramaatman pervades all the objects and each should perform his prescribed duties as a service to God. Sri Jayatirtha and Sri Raghavendra tirtha bring out the purport of Sri Madhva in the following words :

तृष्णाविच्छेदवत् स्वोचितकर्मानुष्ठानमावश्यकं ज्ञानार्थिनामित्येतत् कुर्वन्नेवेति द्वितीयमन्त्रेण विधत्ते- कुर्वन्नेवेह कर्माणि जिजीविषेच्छतःसमाः ।

The term तृष्णाविच्छेद speaks of spiritualism and स्वोचितकर्मानुष्ठानं speaks of materialism. Madhva's pronouncement that the material wealth is 'real' and not maya makes the individuals feel committed to the pursuit of material wealth in right earnestness by performing one's own prescribed functions. But the attitude of spiritualism- (तृष्णाविच्छेदवत् भगवत्पूजात्मकानि असङ्कल्पितफलानि) brings out that pursuit of materialism

cannot be done relentlessly with an attitude of craze and possessiveness, but with an attitude of भगवत्पूजा ।

Similarly in the famous dialogue between नचिकेतस् and यम given in Kathakopanishad, the conflict between Shreyas and Preyas is resolved by prescribing that Shreyas should pursued in the same way as we desire for Preyas.

अन्यच्छ्रेयोऽन्यदुतेव प्रेयस्ते उभे नानार्थे सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद् य उ प्रेयो वृणीते ॥
(काठक. २-१)

Sri Raghavendrathirtha, in his Khandaartha clarifies the essence of this Rik as follows :

दारापत्यादिप्रेयसोऽपि सद्धर्मद्वारा श्रेयस्त्वमेवेति सूचनाय इव शब्दः ।

Madhva's message of this blend of the two types of attitudes is eminently brought out in the following passage of Dvaadasha Stotram :

कुरु भुङ्क्ष्व च कर्म निजं नियतं हरिपादविनम्रधिया सततम् ।

The first part emphasises the materialistic attitude and the latter part emphasises (हरिपादविनम्रधिया) the spiritualistic attitude.

The story of ध्रुव also brings out the need for harmonising the two life styles- viz. उत्तम सुरुचि- highest taste for worldly pleasure and ध्रुव सुनीति- Firm conviction in Morality and ethical standards, for realising eternal bliss and happiness. Like Uttaanapaada we are all tossed between these two types of attitudes but the final triumph will be that of Morality and ethics. Many such interpretations of Puranic stories would help us in deriving the true messages for philosophy of life useful for us.
(To be contd...)

* This presidential address was delivered from the President's Chair in ABMM Tatvajnana Sammelana held on 1st May, 2001, at Udupi.

Upanishad Section :

Talavakara

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

(From previous issue)

Ten for Four :

In the name of, rather in the guise of Upanishad, now, hundred plus works are available. Even the small work by name 'Vajrasuuchii' composed by a Bouddha poet Dinnaaga having been printed along with other Upanishads has been named as 'Vajrasuuchyupanishad'. Many unconnected portions of some Taantrika Granthas also have been published carrying the name of Upanishad.

We are in a very piquant situation of being unable decide as to which is the real ancient Upanishad and which is a later spurious insertion (interpolation). Out of the guinine Upnaishads which decisively and distinctly belong to the 'Vedabhaaga', our ancestors had distinctly recognised ten Upanishads.

As per ancient accepted traditions, if any philosopher (a Daarshanika) had to establish his own Vaidika Siddhaanta, he should have offered his commentaries (Vyaakhyaana) on these ten Upanishads, Brahma Suutras and Bhagavadgeeta. These three are the supporting pillars of the Tattva Shaastra. These are called as Prasthanaya Traya.

Ten Upanishads are the essence of four Vedas. Bhagvadgeeta forms the gist of the Mahaabhaarata and the entire Puraanas and in its depth is the gist of the whole lot of Upanishads also.

As are the ten Upanishads to the four Vedas so is the Bhagavadgeeta to the Mahaabhaarata. And hence is stated as 'Bragavad Geetaasu Upanishatsu'.

Similarly, for deciding about what the entire Shaastras mean the Brahmasuutras form the guide.

Which Upanishad is related to which Veda? How to allocate ten to four? (ten Upanishads to four Vedas.)

Related to Rigveda is one Upanishad that is Mahaitareya Upanishad. Usually, in the books now available as published a small size of Mahaitareyopanishad is seen. But, in reality this Mahaitareyopanishad is much bigger having been formed of two Upanishads.

Two Upanishads are there in Itareya Aaranyaka; they are Aatmopanishad and Samhitopanishad. Both put together form a big Upanishad with nine Adhyaayas. This is Mahaitareyopanishad. This finds a prominent place among the Upanishads. Out of the sixteen (Puurva) Samskaaras prescribed for a born human being a Samskaara named as Upanishadvrita involved this Upanishad.

In Yajurveda two Upanishads as related to Krishna Yajurveda and two as related to Shukla Yajurveda exist.

Kaathakopanishad and Taittireeyopanishad are related to Krishna Yajurveda. Yaajniyamantropanishad is a small Upanishad in Shukla Yajurveda. This is presently called Iishaavasyopanishad or Iishopanishad.

Brihaddaranyakopanishad is another Shukla Yajurveda related big Upanishad. The above two Upanishads belong to Kaanva Samhitaa.

Three Upanishads are related to Atharvana Veda. Two Upanishads belong to Saama Veda. A small Upanishad of these two is Talavakaaropanishad. This is also referred to a Kenopanishad. The bigger is known as Chaandogopanishad or Chaandogyopanishad.

1. Prashnopanishad or Shatprashnopanishad.

2. Atharvanopanishad. This is now known as Mundakopanishad.

3. Maandukopanishad. This is wrongly being called Maanduukyopanishad.

Thus, one in Rigveda, two in Saamaveda, three in Atharvaveda and four in Yajurveda all these totalling to ten constitute main Upanishads. These ten contain essence of four Vedas.

Singers who sing with Taala (ताळ) :

Thus far we have looked into the aspects briefly about Vedas and Upanishads. Now we have here to consider about the Talavakaaropanishad, which is more usually mentioned as Kenopanishad belonging to the Saama Veda. What do these two names mean? Why these names?

Well, there is no problem to know as to why it is called Kenopanishad. It is simple. The Upanishad which starts with the word KENA is Kenopanishad; that is all. 'केनेषितं पतति प्रेषितं मनः'

But, this is not the anciently used name. Talavakaaropanishad is the real ancient and the correct name. We had seen that 997 sub-branches (Upashaakhaa) have been lost, as of now, by us in Saama Veda. Mostly, Talavakaara must have been one among them now lost by us. Sages (ऋषि) who propagated the Talavakaara tradition are called Talavakaaras people.

The Upanishad that has descended through these Talavakaaras is Talavakaaropanishad. Like the Kathopanishad that has descended through the Katha Muni. Like the Upanishad that was obtained by Atharva Muni became Atharvopanishad; and like that the one which was obtained by Tittiris came to be known as Taittiriyanopanishad.

Why the Rishis got their name as Talavakaaras? The etymology of this word is made out as follows: तलवाद्यकारान् सतः तलवकारानाचक्षते.

Those who play Taala Vaadya (तालवाद्य) are known as Talavakaaras.

Taala Vaadya is explained as that system in which the counting of Maatras of a poetry or a verse (syllabic instants of a poem) is indicated through the beating (Taala) palms i.e. claps. Talavakaaras are those who, as stated above, used to sing Saama Veda rythemically by clapping their hands with specific Taalas.

The present Saama Veda has the Shruti; but no rythm. It is not possible to sing the Saama with Taala at present. Saama can be sung with the flute; but can't be produced on the Mridanga, now. Theres was a time when Saama Veda used to be sung rythemically with a Taala Vaadya. Talavakaaras introduced this system of singing of Saama.

Now singing system is not to be found. It is extinct. What a great loss? But, this name Talavakaara still stands as proof to that this sort of a system was there earlier among thousand systems of singing (Gaana) the Saama.

We do not know whether any Samhitaa was also available in this Talavakaara traditional system. Still, we be get even now, the Talavakaara Braahmana. This is also called as Jaiminiya Braahmana. Why? Because, Talavakaara tradition's Muula Purusha was Jaimini. The Talavakaara Braahmana now available to us contains four Adhyaayas. In its last Adhyaaya, twelve Anuvaakas (अनुवाक) are there. The tenth Anuvaaka, there is the entire Talavakaaropanishad.

According to Shankaracharya, this Upanishad belongs to the ninth Adhyaaya of Jaiminiya Talavakaara Braahmana. As such it can be inferred that this Braahmana (Jaiminiya Talavakaara Braahmana) must have been quite large. But, as of now, having lost all other Adhyaayas we are left with only four Adhyaayas.

(To be contd...)

Sarvamula Section :

Geeta Prasthaana

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Geeta is the honey nector from the Mahabharata Parijata flower. It is a small work consisting 701 verses (Shloka) in 18 chapters (Adhyaya). Bhagavan Sri Krishna preached this to Arjuna. Arjuna, intensely perplexed about his duties was awakened by the advice of Sri Krishna. Shuddering off all his inertia got up to execute his duties. Next to Sutra Prasthana is Geetaprasthana. Acharya Madhva had composed two works on this Prasthana. They are Geeta Bhashya and Geeta Tatparya Nirnaya.

Acharya wrote Bhashya on Geeta in the beginning and then to Sutra. And then to Upanishad. Long time after Bhashya for Geeta was written, he wrote a summary- Tatparya on Geeta. Many puzzling matters that were left not explained in the Bhashya were explained in the Tatparya.

One may question as to why, a Tatparya was written, when there was already a Bhashya? The perfect answer to this could be obtained when both the Granthas are studied deeply.

An indication is hinted through the etimology of the two words, Bhashya and Tatparya as prefixed to Geeta as to what they distinctly propose to put forward. Bhashya eradicates the hinderances and difficulties that may arise when set to understand the meanings of Geeta Shloka. In this direction, Bhashya would give the correct etimological meanings of difficult words; it may also point out how, for the arrival of correct meaning, the words in Shloka are to be linked; it may also signify the method of correlating a Shloka with its preceeding and succeeding onces. Also Acharya's Bhashya reveals the flaws and immaturities in the ways of interpreting Shlokas in the Bhashyas of other Darshanikas. He proves the correctness of his intepretation by quoting relevent Shrutis and

Smrutis that support his explanations.

Geeta Tatparya does not tell you the ways and means of interpreting the Shloka. It illustrates to you the total gist of Geeta. Wherever the risk of misinterpretation of the Geeta Shlokas is sighted, Acharya gives a definite and precise interpretation by substantiating them with the relatively connected other Shlokas negating the corrupt explanations and establishing that he only is totally right. Acharya has demonstrated scrupulously in Tatparya that the Dvaita concepts such as जीवब्रह्मभेद, मोक्षतारतम्य, मुक्तिसाधनत्व to भक्ति, सर्वोत्तमत्व and सकलवेदवेद्यत्व of भगवान् are explicitly established in Geeta. At the very outset of Geeta Tatparya, Acharya gives us the entire essence of Geeta's preaching. 'स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव'. The exquisite and superior most Dharma (duty) is to undertake the worship of Bhagavan through performing prescribed activities (वृत्ति-vocation) with the sincere devotion to the Bhagavan. For the Kshatriyas, (the protectors of other Varnas) the bounden duty is to see that Shanti and Dharma would prevail by exterminating the evil forces which being anti-Bhagavan tread the unrightful path of living and the abettors and associates of such forces.

Some interesting interpretations different to those said in Bhashya are extended to some Shlokas in the Geeta Tatparya. This is to illustrate that Geeta can be viewed in different perspectives (of course without damage to basic Vedic concepts). This approach is vouched (attested) by the saying 'दशार्थाः सर्वभारते' (Minimum of ten interpretations of every word in Mahabharata are possible) and Acharya has shown the way to visualise it.

Sri Narayana Panditacharya, the only authentic biographer of Acharya Madhva, in his Madhva Vijaya hails, 'Madhva's Geeta Bhashya and Tatparya are like the Sun and the Moon illuminating the world of knowledge'.

English translation : by Sri U.B. Gururajacharya.

Geeta Section :

Jnani is also bound to perform Karma

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स हि धर्मः सुपर्याप्तः ब्रह्मणः पदवेदने ॥ (अश्व. १६-१२)

This appears in the Anugeetha Parva of Mahabharata. स हि धर्मः refers to the Nishkama Karma (Karma without desires) which was mentioned earlier in the Bhagavadgeeta by Sri Krishna to Arjuna. This is sufficient (सुपर्याप्तः) to understand the स्वरूप of Parabrahma (ब्रह्मणः पदवेदने). If the Karma as narrated in Bhagavadgeeta is performed vision of God can be achieved. That is, on imparting the vision of God the Nishkama Karma becomes fruitful. After this, this Karma has no role to play in the next step. This meaning is derived when in ब्रह्मणः पदवेदने the Saptami Vibhakti is considered to have been used to as Nimitta Saptami. But, when the case of Sati Saptami a different meaning emerges. ब्रह्मणः पदवेदने जाते सति= after having achieved the vision of Bhagavatsvarupa, स हि धर्मः, that Nishkama prescribed by the Bhagavadgeeta. सुपर्याप्तः= would be the cause for the ultimate salvation (मुक्ति). That is to say, after the Aparoksha Jnana, the Karma performed would bring out the perfection, of course according to one's own deservance, in the level of salvation (Jnana Ananda etc.).

As per Dvaita School, salvation is through Paramatma Prasada (benevolence of God) only. 'यस्य प्रसादात् परमार्तिरूपात् अस्मात् संसारात् मुच्यते नापरेण ।' As per this श्रुति, there is no means other than the Paramatma Prasada for the Moksha. The Jnani who got the vision of Paramatma would perform his daily rituals dictated by the Shastra (नित्यनैमित्तिककर्म) recollecting the form of the Paramatma he beheld in his vision. The Paramatma, pleased with this, grants him the salvation. Thus, the कर्म

performed after one's getting vision and Jnana of Paramatma becomes the means for salvation. In case, the Janni does not perform the Karma after the Aparoksha Jnana even if his Lingdeha (the first Deha circumventing the Jeeva of his real svarupa) is broken down or detached (facilitating the experience of of his Purnajnana and Ananda etc.), he would not be able to experience the ultimate and complete svarupa qualities viz. Jnana, Ananda etc. This is also true if a Jnani performs forbidden Karma. He would be deprived of the experience of the ultimate salvation if he, being headstrong, behaves as he pleases, abandoning all prescribed duties. As a matter of fact, a Jeeva who attained Aparoksha Jnana can neither afford to be so careless about his duties nor he would ignore performing the duties that are the dictats of the Bhagavan whose divine vision he had already. So, the Brahmajnani, without fail, continues to perform Nishkama Karma. Such performance would pay for him. And hence, even Jnani has an inescapable binding to perform Karma.

This is what Acharya Madhva derives as the meaning of the Vakya 'स हि धर्मः....' Sri Jayatirtha has explained this in his Prameya Deepika Tika.

In the Shankara Bhaashya, in this context, another Vaakya from the Anugeethadhyaaya was refered. *(To be contd....)*

English translation by Sri U.B. Gururajacharya.

The opinions and views expressed in the articles published in this journal are of the writers and not of the publishers.

Youth Section :

धियो यो नः प्रचोदयात्

-Sri U. B. Gururajacharya

(Broadly, this section is dedicated for the youth. This may carry articles on spiritual subjects which are relevant and palatable to them written either by a youth or by any other for the youth, not necessarily written by youth. Contributions by youths or even by others on above lines for this section are invited. -Ed.)

(Contd. from previous issue.)

The question is what is the significance of an individual praying like "Let 'Our minds' be motivated" instead of praying only "Let 'My mind' be motivated".

Furhter, this prayer does not seem to be tendered for securing either any material wealth or the physical health or longer life. On the other hand this prayer is intended only for stimulating or activating in right direction the minds. That too, not only for the self, the inspiration is solicited for the minds of 'all of us'. This is the wonder here; and also another mystery lies here.

This is the supreme of all the Mantras. That is why it delivers a secret message that no other wealth is valued as much equal to as to the mental and intellectual wealth. The root and essence of this Gayatri bestow us with the widespread vastness of its meaning and also with the sweet droplets extracted and distilled from this ocean of its meanings. If the वेद and उपनिषद् are like the roots of tree of Gayatri, the ॐकार (प्रणवाक्षर) is like the well ripened fruit from it. When we say this, apparent it becomes that whatever the meanings are hidden in Gayatri are also impregnated or infused in the Veda and Upanishad and as well as in the ॐकार. As such it becomes indisputably clear that Bharatiya Sanatana Shastras and the Indian religious and spiritual traditions have all been initiated,

developed practiced and reatined so keeping in view not just one individual's welfare, peace and interests but that of the entire society and the whole Universe. This is only why the bad and sinister interests, extreme fanaticism and hostile ridden intolerable attitudes that are born and cultivated in the most deplorable ways in the followers of many other religious and schools of spiritual thoughts cannot even be found to exist with the followers of an eternal primerial time tested Indian and religious spiritual classics (सनातन system remains eternally humble modest rational and peace loving) and the philosophies based on them if they, the followers, hold even the slightest knowledge of such Shastras and the Dharmik traditions. This adoptability and tolerance with all the goodness and righteousness of these Bharatiya Dharma and the classics have safeguarded them to remain intact as universally acceptable and beneficial for all the times for all the places and for all the races, successfully withstanding onslaughts and vandalism that have been perpetrated on them by the overbearingly egoistic forces; it will do so even for all the times to come.

We, Bharatiyas pray as सह नाववतु, सह नौ भुनक्तु, सह वीर्यं करवावहे, तेजस्विनावधीतमस्तु, मा विद्विषावहे ॥ in which we aspire for coexistence with all. And by the prayer 'शं नो मित्रः शं वरुणः, शं नो भवत्वयमा....' etc. we beg the divine powers to grant all the good to all of us; to keep all of us happy - everything to be good for all of us, not only to the self. The same Bharatiya Shastras which direct us to employ in our social life these Shanti Mantras order every individual who is authenticated to know and chant the Gayatri Mantra without fail.

We are warned that if this instruction is not adhered to we are bound to accumulate पाप. This is the result of wrong doing which brings misery for not performing our bounden duty. If performed as stipulated in Shastras we are assured of the mental inspiration which is very essential for us. Except

this, we are not promised of any other type of Punya which we could expect to receive by performing any other Kamy Karma (which is performed with an intention of achieving particula material benefits). All these daily rituals if not performed attract punishment by way of earning पाप and if performed would impart satisfaction of duty-boundness. Likewise, even in our material life, if an employee performs his prescribed duties in his level he would only be eligible to continue in job, lest he would be punished.

(To be contd...)

Sushupti - *(Contd from page 8)*

The conclusion of Vedanta of direct cognition of certain entities like time even during Sushupti appears to be valid not only based on numerous Shruti Pramanas, but also actual experience. The semantics of human speech describing the state of deep sleep or Sushupti, as well as the physical, psychological and logical analysis of this state definitely supports the Vedanta position of 'Bliss' being enjoyed during this period. The nature of this Bliss, its comparison with other human experiences etc. is a subject for speculation rather than determination by actual evidence. Vedanta relies on the gifted revelations of the wise men which are with us in the form of very brief and often figurative texts for describing this state. It is not unnatural that there should be alternative theories based on different interpretations.

In places of some regular features appearing in bimonthly issues of this journal, articles related to Udupi Paryaya are presented in this Paryaya 2002 issue adding 16 pages more to normal 48 pages.

Comment:

Madhva and the Supreme Court

Shrisha Rao, USA.

Starting in 1981, the Ramakrishna Mission attempted to have itself declared a non-Hindu minority religion, called "Ramakrishnaism," under Indian civil law. This attempt was begun in an effort to retain control of the Mission's extensive network of schools; under India's legal system, such control is accorded, under Article 30(1) of the Constitution, only to non-Hindu religious minorities such as Christianity and Islam, and the convoluted attempt by the RK Mission to deny its heritage was intended solely to secure such a benefit.

The initial petition filed in Calcutta was successful, but was appealed by the State of West Bengal. On the 2nd of July 1995, Supreme Court Justices Kuldip Singh, N.Venkatachalaiah, and Saghir Ahmed set aside the earlier verdict and denied the RK Mission petition. Although the petitioner lost its claim, it was allowed by the learned Court to retain control of its schools (which receive substantial government subsidies), avoiding interference by the communist party government of the State.

The saga of the RK Mission petition would make an interesting study for many reasons, but one aspect which is particularly of interest to Maadhvas is the learned Court's unhesitating acceptance of the writings of the late S.Radhakrishnan, particularly so in his "The Hindu View of Life"¹, as being completely definitive in describing the Vedaantic schools of thought.

Thus, the Court, in its judgement, quoted from Radhakrishnan to say: "The monistic idealism which can be said to be the general distinguishing feature of Hindu Philosophy has been expressed in four different forms: (1) Non-

dualism or advaitism; (2) Pure monism, (3) Modified monism; and (4) Implicit monism. These, apparently, being descriptions of the views of Sankara, Raamaanuja, Vallabha, and Madhva. At the least, how correct it is to say that all of "Hindu Philosophy" is "monistic idealism" is open to much debate, but it is even so surely without question that no one familiar with Madhva's doctrines would describe them as "monism," implicit or otherwise. As applied to philosophy, 'monism' means, "A view that there is only one kind of ultimate substance," or "A viewpoint or theory that reduces all phenomena to one principle." Such a description fits to a tee Sankara's world-view with its claim of all worldly phenomena being sublated in the Absolute Brahman². It however hardly fits that of Madhva, or for that matter, Raamaanuja.

Thus, the judgement mis-states Madhva's position, thus creating a risk that someone not sufficiently informed of it might be misled.

The Court, in its judgement, also adverted to its judgement in an earlier case, Shastri Yagnapurushdasji (AIR 1966 SC 1119), and said that the following were the "features of the Hindu religion" (sic):

(i) Acceptance of the Vedas with reverence as the highest authority in religious and philosophic matters and acceptance with reverence of Vedas by Hindu thinkers and philosophers as the sole foundation of Hindu philosophy.

(ii) Spirit of tolerance and willingness to understand and appreciate the opponent's point of view based on the realization that truth was many-sided.

(iii) Acceptance of great world rhythm, vast period of creation, maintenance and dissolution follow each other in endless succession, by all six systems of Hindu philosophy.

(iv) Acceptance by all systems of Hindu philosophy the

belief in rebirth and pre-existence.

(v) Recognition of the fact that the means or ways to salvation are many.

(vi) Realization of the truth that Gods to be worshipped may be large, yet there being Hindus who do not believe in the worshipping of idols.

(vii) Unlike other religions or religious creeds Hindu religion not being tied-down to any definite set of philosophic concepts, as such.

It is open to question whether these “features” really describe “the Hindu religion” in a legal sense, because for the purposes of Article 30(1), Jains and Sikhs are classified as Hindus, yet they do not revere the Vedas or accept the “great world rhythm” described.

Of more interest to us is that of these alleged “features,” at least three: (ii), (v), and (vii), are completely unacceptable to Madhva, who does not countenance the fashionable “all roads lead to Rome” approach of philosophical inquiry advocated by Radhakrishna and Vivekananda, insisting instead that there is only one right path³.

Thus, the judgement has also been worded in such a way that a Maadhva would not be called a Hindu, if the Supreme Court were to be believed in respect of what constitutes the latter. What effect these errors have on the credibility of the legal system is anyone’s guess.

1. This booklet, not as well known as some of Radhakrishnan’s other writings, consists of a transcript of four lectures he delivered in 1926 at Manchester College, Oxford.
2. “brahma satyam jaganmithyetyevamrupo vinishcayah” - Viveka-cuudaamani - 20.
3. He cites “naanyah panthaa vidyate’ayanaaya” - Sve. U. 3.8, upon this point; also see Raaghavendra Tiirtha’s gloss on Bhagavad Giitaa. 2.41.

Paryaya

-Sri U.B. Gururajacharya

What it means :

In general, it means any alternative arrangement to an existing system. In particular, as applied to Udupi Sri Krishna Matha, it is a system alternating once in every two years. For a period of two years, according to the traditionally prescribed circular sequential order, one of the Udupi eight Mathas, holds the office of total responsibility of the Poojas, Sevas, rituals, festivals etc. of Sri Krishna Matha and its entire associated domain. The handing over and taking over the charge of office would take place on the 5th day from the Makara Sankranti (Uttarayana) day (reckoned including the Sankranti day) at the dawn of the day without fail and exception. This ceremony of change over from one Matha to the other Matha is called Paryayotsava (Festival of Paryaya).

What is the sequential order :

The circular order is as follows : Palimaru, Adamaru, Krishnapura, Puttige, Shirooru, Sode, Kaniyuru, Pejavara and then again Palimaru and so on. This order is initiated by Sri Acharya Madhva himself, but the period of holding Paryaya office was changed by Sri Vadiraja Tirtha of Sode Matha, from two months to two years. Sri Vadiraja Tirtha, one of few highly renowned revolutionary Yatis, had designed and implemented almost all the rituals, traditions and systems that are prevailing today in Sri Krishna Matha and all the eight Mathas.

Special significance of the Paryaya Swamiji :

It is strongly believed that Acharya Madhva’s Vishesha Sannidhana (presence) dwells in the Swamiji who holds the ‘Paryaya Peetha’. Though the Ashrama-seniority is maintained for all other purposes of protocol, Paryaya Swamiji is vested with some special unexchangeable positions, places and duties

of respect on account of this Vishesha Sannidhana of Madhva. None other than the Paryaya Swamiji i) could occupy the seat of Madhva's Moola Peetha ii) could lead the fleet of Swamijis during Sri Krishna Matha rituals (though there may be some other Swamijis who are senior to him in Sannyasa). iii) could perform the Go Pooja, Akshayapatra Pooja, Avasara Sanakadi Pooja, Maha Pooja and Chamara Seva. The remaining seven Yatis of Ashtha Matha can perform only Poojas other than the above mentioned Poojas.

Emergency and distress Management :

Even in case of serious illness of Paryaya Swamiji, he has to, at least, make Mahamangalarati in the above Pooja. In such cases and in case of sudden demise of Paryaya Swamiji, automatically the power of holding Paryaya office rests with the Dvandva Matha. (set of two Mathas as traditionally followed from inception of the system of eight Mathas is called Dvandva Matha.)

Paryaya Swamiji is the supreme custodian and authority of Sri Krishna Matha during his Paryaya period.

Some more details :

A. Till the days of Sri Vadiraja Tirtha, the eight Swamijis were residing in the inner Prakara (premises) of Sri Krishna Matha,. During his days, they found larger areas in the outside Prakara, which is called Ratha Beedi (Car-street).

Even close surroundings like inner and outer Prakaras of sanctum sanctorum of Sri Krishna Matha had undergone sea of changes.

B. The Ananteshvara and Chandramouleeshvara temples have their own traditional Pooja and festival periods and systems. But, during the major festival periods such as Laksha Deepotsava, Saptotsava etc. the Utsava Murtis of these two temples participate in Rathotsavas. This is a unique type of

cohesive coexistence among various systems under one system rarely found elsewhere.

Udupi Paryaya is ideal, model, time tested, unquestioned, unbroken traditional system of power-transfer. Of course, similar systems of Pooja-period transfers are found in the ancient temples along the West coastal Parashurama Kshetra.

During the Paryaya period of two years the choice of staff to look after various sub-offices is the prerogative of Paryaya Swamiji, there would be one Sarvadyaksha Paarupattadara of Swamiji's choice to oversee the entire gamut of duties of the Sri Krishna Matha. Kottari (Stores), Bhandari (sub-stores) Chowki and Mrushtanna Parupattadaras, Hiremani (to look after meals section) Simhasanadhikari (Gold and Silver stores, Prasada Vitarana etc.) Paya (milk and milk products), Seva office, Chitte Adige (chouki cook) etc. to look after various work sections and Poojadhikaris for Mukhyaprana, Garuda, Ganga, Subrahmanya Gudis attached to Sri Krishna Matha are some of the supporting work force. Some Asthana Vidwans are also earmarked for consultations on various Shastras.

Each and every Paryaya Swamiji performs his Pooja Kainkarya, developmental, spiritual propagation, pilgrim facility and such other programmes with utmost enthusiasm and grandeur. Each one feels highly favoured and elevated by the Bhagavan to have been bestowed with the repeated opportunities to adore the Paryaya Peetham. Very few great Yatis had completed four or more terms of Paryayam during their occupancy of the Peetha.

Prior to and on the day of Paryaya Festival Preparation for Paryaya :

31st Round : The first Paryaya of Sri Vadiraja Tirtha at his age of 52 years was in the years 1532 and 1533 AD, a two year's tenure considering the fact that a round of Paryaya among eight Mathas would start from Palimaru Matha, the

two-year tenure Paryaya system introduced by Sri Vadiraja would have been that of Palimaru Matha during the years 1522 would end up in the year 2001. On 18th of Jan. 2002 present Sri Pejavara Swamiji Sri Vishvesha Tirtha would hand over the charge to Sri Vidyadheesha Tirtha of Sri Palimaru Matha thus activating the 31st round of Paryaya in the new millenium.

Preparations for the Paryaya begin about an year earlier to the date of Paryaya festival day. Out of them, major programmes to be taken up are four : 1. Bale Muhurta, 2. Akki Muhurta, 3. Kattige Muhurta and 4. Battha Muhurta.

Bale Muhurta involves planting of plantain plants and Tulasi plants in the cultivable land of the Matha so as to be able to get abundant supply of plantation leaves for serving meals, plantains for Sri Krishna's Naivedyam and Tulasi for the Pooja. On an auspicious selected day an year prior to Paryaya the Chief Manager (Diwan) and Purohit with the staff of the Matha would carry plants of plantain and Tulasi in procession. After offering Prarthana (prayer) to Chandra Mouleeshavara, Anantasana, Sri Krishna, Sri Mukhyprana, Acharya Madhva and to Navagraha Devatas the plants would be planted in the Matha's land.

Akki Muhurta rituals are almost similar to the Bale Muhurta. But, it is performed for starting the storage of rice required Paryaya consumption in the form of Mudi. (A special round shaped packing system for rice using dried rice grass adopted in West coast districts.) The presence of the ensuing Paryaya Swamiji is a must for this Muhurta. Special Santarpana-mass feading and honoring Swamijis of other seven Mathas also take place in Sri Matha.

Kattige Muhurta would take place about 6 months earlier to Paryaya. This is to store the Fire-woods and logs to be used during Paryaya. These sticks and logs of various sizes and

uneven shapes are stacked in the shape of doom (of about 50' height) of Udupi Ratha which is so unique in look and its artistic features that is not seen anywhere else.

Battha Muhurta : This is the last Muhurta. About 7 to 8 weeks prior to Paryaya days this muhurta would be observed. Husked Rice (Paddy) from the just harvested lots is collected and stored for use during the Paryaya period. After observing the rituals stated earlier, the staff enters the Badagu Malige (the store-house situated northern side of the Sri Krishna Matha for materials for use in Krishna Matha). Almost, this is the day since when the new Paryaya staff would start establishing the control over the preparation, storage, etc. activities of ensuing Paryaya. Bags/Mudis of paddy are taken in procession and a Pooja preformed at Badagu Malige including honoring of scholars etc. On this day Muguli (an adoring crest) is erected on top of the Kattige Ratha which would have been completely built by this time.

Piligrimage (Tirtha Yatra) undertaken by the future Paryaya Swamiji :

About 5 to 6 months prior to Paryaya, the Swamiji would start on a piligrimage to holy places all over India from Badari to Kanyakumari. He would have Darshanam of dieties of important Kshetras to invoke the blessings for the successful completion of the Paryaya. He would invite the devotees to Udupi for Sri Krishna's Darshanam and Prasadam during his tenure. He would be offered Kanike individually and collectively by the people.

Paryaya is, say about 10-15 days thence. Swamiji, after his Yatra, on an auspicious day, would enter into the boundaries of Udupi with his Pattada Devaru. The city would be decorated to receive him with honour. People of Udupi and around along with prominent personalities extend cordial warm and respectful

welcome to him at the place called Jodukatte at the western outskirts (now a part) of Udupi. It would be at Kadiyali (on the eastern border) if the Swamiji enters from the Shimoga-Udupi route. This occasion is called as Purapravesham. The procession with Pattada Devaru in the Gold-Pallakki and the Swamiji in a vehicle (in older days, in another Pallakki) when enters Ratha Veethi, the Swamiji would get down from the vehicle to walk on foot. (No Swamiji would go by vehicle or Pallakki in Ratha Veethi). He would have Darshanam of Sri Chandra Mouleshvara, Sri Ananteshvara and then Sri Krishna in the same order and offer prayers. Then, at entrance door of his he would make Navagraha Prarthana and enter the Matha with the Pattada Devaru. A civic reception would be arranged for him in the evening when Swamiji seeking the co-operation of all citizens explains his plans during the Paryaya period.

From this day on till his last day of Paryaya he would stay confined to the premises within the Ratha Veethi area.

Hore Kanike :

Activities for Paryaya festival are accelerated at faster paces from then. Swamiji would be invited for Bhiksha and Padapooja along with his Samsthana diety by the other Swamijis. From villages around and even further away from Udupi collective offerings of grains, jaggery, vegetables, fruits etc., carried on the heads of devotees are brought procession (Hore Kanike) for use during the festival days plus days that follow. Swamiji would receive the offerings and bless them with the Phala-Mantrakshata.

Olipe : The inflow of Yatrikas from all over India would increase during the pre-Paryaya days. Paryaya Reception Committee would make arrangement for their stay, boarding etc., in Mathas, schools etc. As a token of gratitude for the

spending on these Yatrikas. Staying in varioud Mathas, the current and the future Paryaya Swamijis would send daily requirements of rice, grains, coconut, vegetable, oil etc. to the other six Mathas. It is a great example of cohesive co-operation traditionally existing among the Mathas in the service of Sri Krishna and Mukhyprana.

The next day would the day of Paryaya festival. On previous day, Paryaya Swamiji would extend cordial invitation to all the other Swamijis by going to their respective Mathas requesting them to participate in the Utsava the next day.

On the last day of Paryaya i.e. his last Mahapuja-day outgoing Swamiji would offer Bhuri Bhojanam (mass-feeding). In the night Brahmotsava would be performed to Sri Krishna and Mukhyprana. Next day early morning, he would perform Nirmalya Visarjana Pooja while other Swamijis would be participating in the Paryaya procession. He would be waiting in Acharya Madhva's Peetha (Simhasana) to receive the incoming Paryaya Swamiji when he arrives at the Kalla Hebbagilu (Stonemade main entrance).

PARYAYOTSAVA-DAY

The new Paryaya Swamiji would go to Danda Tirtha in the early hours (say around 3 a.m.). Danda Tirtha is 10 Kms. away to the South of Udupi. It was here where Acharya Madhva as Vasudeva during his childhood was being taught lessons. Vasudeva, for irrigating the farm of his teacher, by using a stick in his hand, created a water fountain providing perenial source of water forming a stream.

Swamiji after taking a holy dip in Danda Tirtha, along with Pattada Devaru arrives at the Jodukatte at about 4-00- 4-30 a.m. where huge gathering of people would be wating to receive him.

Swamijis of all other six Mathas would have arrived there

to go in the procession. The outgoing Paryaya Swamiji would remain in Krishna Matha.

Holy names of Matha's Guru Parampara are displayed along the roads. Many Tableau, music parties, Vedaghosha and other artistic accompaniments join the procession with the decorated elephant leading the procession. Paryaya Swamiji's Pattada Devaru would lead the procession occupying the Gold Pallakki. Next would be the Pallakki carrying Paryaya Swamiji. Order of the next positions would be based on the Ashrama Jyeshthatva (seniority of initiation to Sannyasa).

All Swamiji would wear the silk turban. Once the procession reaches the Car Street all the Swamijis alight from the Pallakki and walk on the white cloth spread along the street.

All the Swamijis and Paryaya Swamiji take Darshanam of Sri Krishna in the Kanaka Khindi at the front Gopura of Sri Krishna Matha. Navagrahas are offered prayer and Daana is given to Vidwans. (Acharya Madhva's Antaryami Vivaksha and Pooja concept are adopted whenever and whenever other than the Vishnu Pratika is worshipped.)

After the Darshanam of and prayers to Chandra Mouleeshvara and Ananteshvara, Paryaya swamiji arrives at the Kalla Hebbagilu where outgoing Paryaya Swamiji with extended hands welcomes him.

After taking Prokshanam and leg-wash the outgoing and incumbent Paryaya Swamijis enter the Sri Krishna Matha while other Swamijis go and occupy the Aralu Gaddiges (Bed formed stuff by 'Aralu').

The Pattada Devaru of incumbent Paryaya Swamiji is placed in Tirtha Mantapa and Mangalarati is offered. Both of them, then enter into sanctum-sanctorum of Sri Krsihna and offer prayer to Him taking closet Darshanam. Then, Mukhyaprana

Darshanam and prayer and prostrations to Krishna, Mukhyprana and Garuda in Chandra Shala.

Next is the handing over of Pooja-rights, the core of the entire gamut of the festival. Pattada Devaru is placed in the God's room on the Simhasana. Then the outgoing Paryaya Swamiji occupying the sacred seat of Acharya Madhva offers गन्धाद्युपचार to the new Paryaya Swamiji who is seated in front of him.

Outgoing Swamiji gets up from the Paryaya Peetha and with extended hands makes the paryaya Swamiji to sit on that Peetha. This is the main change-over programme of the festival. This is the most sought cherished and prayed for to adore the Vedanta Saamraajya Peetha sanctified by the Acharya Madhva and perform the Pooja Kainkarya of विश्वगुरुमध्वाचार्यप्रतिष्ठित श्रीकृष्ण as many times as he is bestowed with such great rare opportunity during his occupancy of Samsthana Peetha by the grace of Lord Krishna and Mukhyaprana. (Acharya Madhva is the third incarnation of Mukhyaprana, the other two being Hanuman and Bheemasena).

It is believed that from this moment onwards Acharya Madhva himself would be present (Sannihita) in the Paryaya Swamiji and carries out the entire two years' Paryayam.

Then these two Swamijis would offer prayer to Madhva at Gudi which is situated on the right side of entrance of Krishna's sanctum sanctorum. It is here that the outgoing Paryaya Swamiji hands over the Akshaya Patra (special vessel and the keys of the sanctum-sanctorum to the Paryaya Swamiji which are presented since the days of Acharya Madhva . With this the procedure of handing over responsibility would end.

Both these Swamijis then join other Swamijis waiting at the Badagu Malige (Northern side two storeyed building) sitting on the Aralu Gaddige. These two Swamijis offer

गन्धाद्युपचार and मालिकामङ्गलारति to the all the Swamijis here. This is the same location where such Paryaya Darbar was being held during and after the period of Sri Vadiraja Tirtha.

It would be around 7-00 a.m. when the above programmes conclude. Now the last lap of the morning session of Paryaya festival is the Darbar Sabha held in the spacious Rajangana auditorium. During the olden times specially erected pendals (Chappara) on the prepared ground and, floral hangings used to accomodate thousands of devotees. Recently an auditorium with permanent structures to seat about 20,000 invitees is built. Many programmes like welcoming of local and outside devotees gathered, farewell message by outgoing Paryaya Swamiji, inaugural blessing message by the Paryaya Swamiji. Valedictory blessing message from the former Paryaya Swamiji, offer of honours to the Swamijis from the leaders of the country and of the State and conferring honours to noted personalities and great scholars in various fields are some of the major programmes earmarked for the occasion. A list of Asthana Vidwans for the various fields and faculties like Vedanta, Tarka, Jyotishya, Mimamsa, Vyakarana etc. and the holders of various offices of the Krishna Matha for the duration of two years of Paryaya would also be announced. Concludingly prominent devotees would offer Pattada Kanika. And that is the end of main traditional and social programmes. The former Paryaya Swamiji along with his Pattada Devaru seated in the Gold Pallakki is given very warm farewell accompanying his Matha in procession.

The first days' ten Poojas for Sri Krishna for the forenoon would be performed by the Paryaya Swamiji. Mass feading (Maha Santarpane) regular meals about 15 to 20 thousand people is served daily. In the night Brahma Rathotsava is held to Udupi Sri Krishna and Sri Mukhyaprana. This is a brief account of Paryaya festival day's activities. ■

Fourth Paryaya of Sri Vishvesha Tirtha Swamiji and its record achievements

A report by : Vidwan Sagri Raghavendra Upadhyaya
Vidwan B.N. Vijayeendracharya

Sri Vishvesha Tirtha Swamij, Pejavara Adhokshaja Matha Udupi performed his 4th Sri Krishna Pooja Paryaya Kainkarya from 18.1.2000 to 17.1.2002. This period is a memorable record of innumerable phenominal achievements with many specialities. A few of them have been selected and listed for the cursory look of the devotees.

Patha-Pravachana (Teaching and discourses)

1. Daily Sri Vishvesha Tirtha used to conduct classes

- i) On Nyayasudha for 13th year students of Poornaprajna Vidyapeetha.
- ii) On tatparya Chandrika for Sri Vidyavallabha Tirtha of Kaniyuru Matha and for the students who have completed their studies at Poornaprajna Vidyapeetha.
- iii) On several Sarvamula Granthas for aspirant hailing from far away and local places.

Sri Vishvapasanna Tirtha, junior Pejavara Swamiji, Sri Badarinathacharya, Sri Vijayeendracharya, Sri Raghavendra Puranik and Sri Sureshacharya also were taking classes for various students.

2. **Vachana-Pravachana** : Sri Swamiji was giving discourses to the public in every evening on Bhagavata, Ramayana and Mahabharata. Chanting of relevent Shloka by Sri Vishvapasanna Tirtha enhanced the melody of the descourse.

3. Every evening and on festival occasions the special discourse by specially invited Vidwans of various places on Puranas, Mahabharata, Geeta, Upanishad and Sarvamula were arranged. Speeches by eminent scholars poets and writers on various topics were also organised.

Celebrations, Seminars etc.

1. The Paryaya Procession on 18.1.2000 was unique in all respects. Nearly 3 lakh witnessed it along with many VIPs, Ministers, Great personalities of the society. An estimated No. of 40 thousand people were served with meals on that day. Till night that day and for 3 more days Paryaya Darbar Sabha was held. Sri Murali Manohar Joshi, Hon'ble Central Minister talked on Bhagavadgeeta for about an hour one of this occasion.
2. Swamiji performed his 19th Anuvyakhyana Nyaya Sudha Mangala for 14 students on 15.2.2000 in the holy presence of Sri Vidyamanya Tirtha Swamiji who whole heartedly praised the Swamiji as historic personality.
3. Sri Vidyamanya Tirtha's Peetharohana Amrutotsava (75th year) was celebrated on 15th and 16th April, 2000 with grandeur.
4. Sri Vidyamanya Tirtha attained Sri Haripada after his last 108 days of peaceful intense Upasana at the closest holy proximity of Sri Krishna Mukhyaprana on 14.5.2000. On his Aradhana day, 24.5.2000, 29 Bhagavadroopas in Brahmins were worshipped and honoured. Another 150 scholars were also honoured as a token of respect to the great departed Guru.
5. A spiritual congregation called 'Pavana Samsat' established by Sri Vishvaprasanna Tirtha under the guidance of the Swamiji conducted 4 seminars on Shastrartha mainly exposing the young scholars. Sri Vishvaprasanna Tirtha also launched a periodical by name 'Achara Vichara'.

6. On 18.1.2001, Sri Atal Behari Vajpayee, the Hon'ble Prime Minister of India inaugurated the newly expanded and well equipped auditorium hall of Rajangana.
7. On 27.10.2000, in Vasantamahala Tala Maddale (ताळमदळे) is an art involving singing of Yakshagana songs and the dialogue between the various characters without the characters putting on any Veshha (वेश- dress and makeup) and with no acting and change of scenes as in drama) was held where only Yatis took part. Sri Keshavananda Bharati Sripada took up singing of songs (Bhagavatike). Sri Vishvesha Tirtha, Sri Vishvapriya Tirtha, Sri Vidyadheesha Tirtha, Sri Vishvaprasanna Tirtha, Sri Vidyaprasanna Tirtha and Sri Vidyavallabha Tirtha took different character roles.
8. Twentyfirst Madhva Tatvajnana Sammelana was held on 1.5.2001 and 2.5.2001.
9. Sri Vishvesha Tirtha concluded his 20th Anuvyakhyana Nyaya Sudha teaching to 10 students on 2.5.2001.
10. In observance of Sri Vidyamanya Tirtha First Aradhana on 4.5.2001 the entire Bhagavata was presented in the form of serial discourses by twentyeight scholars.
11. Sri Swamiji's 70th Vardhanti (Birth day) was celebrated with 1008 Purusha Sukta Homas in 32 Yajnakunda. Poornaprajna Prashasti, Adhokshaja Prashasti, Vijadhvaja Prashasti were awarded to 12 noted scholars presenting a purse of Rs. 25,000 to each. A sum of Rs. 75,000 was awarded to Sri Satyadhya Vidyapeetha.
12. In all about 25 conferences related to various fields were held with Sri Swamiji delivering thought provoking speeches either inaugurating or presiding over them.
13. An astounding number of art programmes were held. Nearly about 200 music concerts, 250 dance programmes,

150 Yakshaganas, 75 Tala Maddale and more than 25 drama programmes were presented to the audience during the Paryaya period.

14. About 1500 Sadhakas participated in reciting (Parayana) of the entire Bhagavadgeeta between 18.12.2001 to 24.12.2001. On concluding day Sri Swamiji delivered a discourse on the gist of 18 Adhyaya of Geeta.
15. Maha Vishnu Yaga was conducted on 19.12.2001 by the 150 Purohiths of Shivalli Brahman Purohita Sangha in 10 Kundas named after Dashavataras of Sri Vishnu. In conformity with the Madhva Tattva two Yakshaganas 'Kratusamrakshanam', 'Ahalyoddhara' were enacted by the old students of Poornaprajna Vidyapeetha, Bangalore.
16. Collective prayers on every Ashtami Tithi and collective Sri Krishna Pooja were on every Poornima being conducted.
17. On every Saturday, with the Swamiji, students from any one of the colleges of the locality participated in interactive conversational programmes. Totally more than about 2000 students belonging to about 40 colleges participated in this programme. (A booklet containing the questions asked by students and answers given by Sri Swamiji is going to be released on 17.1.2002.)
18. As a mark of devotion to Sri Krishna, irrespective of cast and creed, many devotees got 'Tapta Mudra Dharana' on the day of Geeta Jayanti i.e. 26.12.2001.
19. Nearly 450 pilgrim devotees gave up their bad habits in Sri Krishna Sannidhi. About 500 devotees took oath to startup something good to society or family or self.
20. Newly built Kanaka Mantapa was inaugurated by Hon'ble Governor of Karnataka, Smt. Ramadevi. Central Ministers Sri Anantakumar and Sadvi Uma Bharati, Chief Minister

of Karnataka Sri S.M. Krishna and Dharmadhikar Sri Veerendra Heggade participated as Chief Guests on this occasion.

21. 21st Nyaya Sudha Mangala for 8 students by Sri Swamiji is scheduled to take place on 17.1.2002.
22. Several books were published during these twentyfour months by Paryaya Matha.

Saptopanishad Sara (By A. Haridasa Bhat), **Bhagavata Sandesha Saptati** (Compiled by B.N. Vijayeendra), **Sandeshada Kathegalu** (Narrated by Srinivasa Varakhedi), **Muhurta Sanmarga Darshini** (By K. Gopala Bhat), **Srimad Bhagavata Sara Sandesha** (Compiled by B.N. Vijayeendra) And many more.
23. Yatis of Sri Madhva Peetha and other Yatis from various parts of the country had Darshanam of Sri Krishna, Mukhyaprana and received honour and hearty hospitality from the Swamiji.
24. Many VIPs from various walks of life, political, Governmental, executive heads, artists and intellectuals of various faculties had been visiting Udupi.
25. Anytime of the day and late hours of the evening no needy pilgrim left the Matha without having his Prasadam and food. Thus was meticulous instruction issued to the concerned authorities by the Swamiji.
26. Spade works for the future plans for integrated modernisation and improvement have been already taken up by forming a single trust of Swamijis of Ashta Matha. In this direction, spending the amount obtained as grant from the Govt. of India and the contributed funds from the Ashta Mathas many initial infrastructure works have been completed.

(To be contd. on page 64)

Guruparampara of Palimaru Matha

-U.B. Gururajacharya

(Compiled from Sri Bannanje Govindacharya's article.)

Palimaru is the name of a village which can be reached by covering about 3 Kms. distance from Adwe (अडवे) which again is about 5 Kms. from Padubidri on Padubidri Karkala road.

Acharya Madhva initiated to Sannyasa eight plus one disciples of him. First Yatis of the eight Mathas in their order of seniority (initiation to Sannyasa) are recorded in the following Shloka:

वन्दे हृषीकेशमियां नृसिंहं जनार्दनं चिन्तय धीरुपेन्द्रम् ।

श्रीवामनं संस्मर विष्णुमेमि श्रीराममथैवमधोक्षजम् ॥

Eight Yatis and names of Mathas

Sri Hrishikesha Tirtha	Palimaru Matha
Sri Narasimha Tirtha	Adamaru Matha
Sri Janardana Tirtha	Krishnapura Matha
Sri Upendra Tirtha	Shiruru Matha
Sri Vishnu Tirtha	Sode Matha
Sri Rama Tirtha	Kaniyuru Matha
Sri Adhokshaja Tirtha	Pejavara Matha

(Names of the Mathas are based on the names of village where each one has to its credit its major share of landed property. Of course, due to the tenancy act of the Govt. of Karnataka, the Mathas have lost their Lordship of these lands.)

Sri Hrishikesha Tirtha was the first and foremost to be ordained with the Sannyasa by Acharya Madhva. This is why Narayana Panditacharya mentions in Sri Madhvavijaya about Hrishikesha with the words निजशिष्यप्रवरेण वाच्यमाने । And, this

is why Palimaru Matha is counted in the seniority list in the first place and also is specified as अष्टोत्कृष्ट. The cycle of the Paryaya also begins with Palimaru Matha.

Let us now know at least a few things out of many things about a few of twenty nine Yatis of this Matha.

Hrishikesha Tirtha : Written in his hand, we have still available a Sarvamula volume which is the oldest of all known volumes of Dvaita history. He used to chant the Mula Granthas whenever Acharya Madhva was to give discourses on them. Only two independent small works are attributed to him. They are Sampradaya Paddhati and Anumadhvacharita. Both are very informative historically for the research scholars.

He spent second half of his life in the holy banks of River Ganga mostly and visiting Tirthakshetras. Probably when he thought his sacred mission as the close disciple of Sri Madhva has been completed he, in Prayaga, meditating upon Prayaga Madhava, just did not bother that he is being drawn into by the sacred Triveni Sangama Vahini sitting at the bank. Thus, he, one Tirtha, was accepted by another Tirtha, the Ganga in the year 1290 A.D. This is recorded in the Shloka available in Palimaru Matha.

विरोधिमाघार्जुनसप्तमीतिथौ वरो हृषीकेशमुनिस्तपस्विनानम् ।

..... धरासुतेशाङ्घिसरोजमेयिवान् ॥

श्रीसमात्मेशतीर्थ was second in line of Palimaru Matha. He was a great scholar and Tapasvi, initiated to the Peetha by Sri Hrishikesha Tirtha. In the year 1312 A.D. he entered Haripad in the river Krishna's bank.

श्री अपराजिततीर्थ, the third in line was in the Peetham till 1350 A.D. (Magha Shuddha Saptami) His Brindavan is in the River Godavari's bank.

Next was **श्री विद्यामूर्तितीर्थ**, about whose scholarhood the records

in the Matha speak much. He is stated to have won over many opponents of Tatvavada during the arguments (Vaada). He and Sri Jayatirtha were contemporaries and both of their Brindavan is in Malakheda. 1361 A.D. was the year till when he adored the Samsthana Peetha.

श्रीराजराजेश्वरतीर्थ, A great name in the Madhva Parampara. But, his life ended when he was still a Junior Swamiji. His Ashrama Guru Sri Vidyamurthy Tirtha and the Parama Guru Sri Aparajita Tirtha - these three were sanctifying the Peetha conemporarily for some years. This is a rarely found situation.

Sri Rajarajeshvara Tirtha was a very great scholar of the time. Mangalashataka (लक्ष्मीर्यस्य परिग्रहः....) and a great Kavya by name Rama Sandesha are his superb works. He was honoured by many Kings of that time. For his Matha, many donations of lands were gifted by many admirers of him. The entire village of Kantavara was gifted by a Samanta Raja to Swamiji. With all the excellent fame he lived for a very short time. His life ended before that of his Ashrama Guru Vidyamurthy Tirtha's end. His Brindavana is in Palimaru village but no year of his end is recorded in the Parampara because he was a junior Swamiji till the end.

श्रीनिधित्थीर्थ was the sixth. He, after Rajarajeshvara Tirtah, got initiated to the Peetha by Vidyamurthy Tirtha (second Shishya). His Brindavan is in Jagannatha Kshetra (Puri).

श्रीविद्येशतीर्थ who is next in the herirarchy was in the Peetha for about four and a half decades. Rameshvara is the place where he attained Haripada.

श्रीवल्लभतीर्थ was a very staunch Tapasvi who was undertaking many severe Vratas in order to keep his mind elevated and body and senses under complete control. He was occupying the Peetha till 1475 A.D. His Brindavan is in Palimaru.

श्रीजगद्गुणतीर्थ was next. His tenure was only for 9 years. In 1484 A.D. he attained Haripada in Tirupati.

श्रीरामचन्द्रतीर्थ was a very great scholar and Prativaadibhayankara. His was the time when Sri Vyasaraya was in limelight conquering the opponents of Tatvavada in Vijayanagara. Sri Vadiraja Tirtha and Sri Vijayeendra Tirtha were making their impacts in the philosophical field in a new way. In the north and south of India many Sadhu and Santas were propogating Bhakti Pantha. His end came near the bank of River Bheema in the year 1502 A.D.

श्री विद्यानिधित्थीर्थ was another contemporary of Sri Vyasaraya and Sri Vadiraja. It is probable that, as per the new system of Paryaya for two years period instead of 2 months period introduced unanimously by Sri Vadiraja, this pontiff was first to have got 2 years term in Palimaru Matha's Parampara. His Brindavan is in Palimaru.

Next Yati श्रीसुरेशतीर्थ's period lasted up till 1530 A.D. Palimaru is his Brindavana-place.

श्रीराघवेन्द्रतीर्थ (till 1543) was observing Chandrayana and other severe vratas daily. Being very great scholar, he is said to have performed Sri Jayatirtha's Sudha Mangala eight times. Sri Ranga Kshetra is where he attained Samadhi.

श्रीरघुनाथतीर्थ exceeded his Guru's record of Sudha Mangal by performing it for 9 times during his only 11 years Peethadhikara (plus Chikkapatta). Palimaru has his Brindavanam.

श्रीविद्यापत्तितीर्थ was next in line. He was in pilgrimage for much of his life as many other predecessors of him were doing. In Kashi he attained Haripada.

श्रीरघुपत्तितीर्थ was the 16th pontiff. He performed Sudha Mangala 6 times. In 1588 A.D. he attained Harimandira in Haridvara.

श्रीरघुनाथतीर्थ was very tough Tapasvi. His Paryaya was being praised as the best one by the contemporary people, it is

recorded. He was a witness to Sri Vadiraja's last days. On the Sri Ramanavami day in Dvaraka he attained Ramapada in 1624 A.D.

It is to be noted here that totally eight Swamijis (from Vidyanidhi Tirtha to Raghunatha Tirtha) of Palimaru Matha dynasty had witnessed the life period of Sri Vadiraja Gurusarvabhoma.

श्रीरघूत्तमतीर्थ had an unchallenged commendable Panditya in all the Shastras. He travelled through out the length and breadth of India three times even in those roadless days when such tours were done by foot only propogating Madhva Siddhanta. His Shishya Sri Ramabhadr and Prashishya Sri Raghuvarya were trained by him.. In the year 1657 he attained Haripada in Palimaru.

"His opponents used to crumble down as if some thunder struck them when my mentor Guru used to sit for Vada". This is how श्रीरामभद्रतीर्थ was praised by his own Shishya श्रीरघुवर्यतीर्थ. श्रीरामभद्रतीर्थ had finished teaching Sudha for 16 times. He attained Haripada in the year 1669A.D.

श्रीरघुवर्यतीर्थ was well learned of all Shastras at the age of 16 only. To his credit before his age of twenty he wrote Raghunatha Vijaya a Chandograntha (a treatise on meters).

In Kashi he defeated the Vadins and ascended the Vidyamantapa. His Teeka called Sourabha on Narayana Pandit's Prameya Nava Malika is a great contribution and a gem of a work giving us many historical informations about Sri Krishna Pratishta and Udupi as a whole. Many are his Kavyas of small sizes 'Subhashita Mandala' which is published already is an amazing collection of umpteen number of Subhashitas.

One more greatest contribution of him in the field of preservation of oldest deteriorating rare Palm leaf' manuscripts

is his copying of the parts that were getting lost due to ageing in the Sarvamula handwritten by Sri Hrishikesha Tirtha. Had he not done this we would have lost forever the most authentic version of the Sarvamula. Four and half decades of his sevice to Hari Vayu ended in the year 1714A.D.

Thus was the above trio's golden period. How much lovingly close these three were is exhibited not only during their lifetime but also after their death. All the three attained Haripada in Palimar and their Brindavana is close to each other.

Next came श्रीरघुपुङ्गवतीर्थ who renovated the old building at Palimar. Presently seen beautiful building there is about 250 years old. He spent his last days (1750 A.D.) in Kantavara Matha.

श्रीरघुवरतीर्थ the 22nd in the line lived upto 1765 A.D. and his Brindavana is in Palimaru.

The next great Yati was श्रीरघुप्रवीणतीर्थ. His Tapasshakti, Yoga siddhi and Mantra siddhi are very widely known in the history of Udupi Mathas. He anointed the idol of Sri Mukhyaprana in Palimaru. He was a staunch Upasaka of Sri Anjaneya Murthy. His Hanumad-Bheema-Madhvaashtottarashatanama Stotra is a greatly blessed Mantra for Upasakas. He is famed as हुलि कोन्द स्वामि by the incidence that took place due to his Tapasshakti. One day during his Paryaya, Narmada, a cow of that name which was very much loved by him, was found killed in its shed by a tiger overnight. It's milk was being used for Sri Krishna's Panchamruta daily and it was receiving the honour of Gopooja in the Matha. Swamiji was so much upset and griefstricken that he simply sat chanting Mantras without performing any Pooja to Sri Krishna. Everybody was dumbfound failing to know what to do. When the hot sun was in the middle of the sky the tiger which killed Narmada was seen coming near the Gopuram of Sri Krishna Matha. It just rolled

on the floor of Gopuram and died. This news was conveyed to the Swamiji who then performed all the Poojas to Sri Krishna.

He was in Peetha for 30 years and breathed his last breath at the feet of Sri Krishna at Udupi in the year 1795 A.D. On the top of his Brindavana a stone carved tiger head is seen resting even now.

श्रीरघुभूषणतीर्थ was in the Peetha for five decades (till 1844 A.D.). A great poet and scholar he was. His Brindavana is at Udupi.

श्रीरघुरत्नतीर्थ came next. It is in his period that he copied and kept rare manuscripts that were getting old. And it was he who collected and kept in order the records of the Guru Parampara of the Matha which otherwise would have been lost to the aspiring future generation. He attained Haripada in the year 1883 A.D.

श्रीरघुप्रियतीर्थ was initiated as yati to this Matha by the well known Swamiji of Admaru Matha (Dvandva Matha), श्रीविबुधप्रियतीर्थ.

श्रीरघुप्रियतीर्थ renovated Sri Krishna Matha in the style as it looks now during his Paryaya. (Of course, as of today lots of changes have been effected in the shapes and looks of the Sri Krishna Matha.) The King of Tiruvankur, Kerala State was very much impressed by the fame of the Swamiji and honoured him in many ways. He attained Samadhi at Palimaru in the year 1915 A.D.

श्रीरघुमान्यतीर्थ He was also initiated to Sannyasa by Sri Vibudhapriya Tirtha of Admaru Matha. His first Paryaya at the age of nineteen years was so much praised as never before the like one, was performed.

He also strived to develop Palimaru as the model village in the District of South Kanara.

He toured widely through out India. Golden Peetha for the Pattada Devaru was his offering.

For the pilgrims visiting Udupi during the Paryaya he started arranging free lodging facilities in Mathas, schools etc. In various languages books about Udupi were published. Many such modernisation techniques were started by him. He was the first Swamiji to have given opportunities and honour to artists, musicians, drama troupes etc. during the Paryaya.

Sri Jayachamaraja Vodeyar of Mysore invited him to perform Pooja of Pattada Devaru in his palace. This was a unique honour conferred on the Swamiji by the Vodeyar.

He renovated his own Matha at Udupi. He commenced the building for Samskruta Kala Shala at Udupi (Padupet) but it was completed by Sri Vibudhesha Tirtha (the present Swamiji of Sri Admaru Matha) because Sri Raghumanya Tirtha attained Haripada before it was completed (1947 A.D.)

Many of the present senior citizens of the District had seen and known Sri Raghumanya Tirtha.

श्रीरघुवल्लभतीर्थ was in the Peetha only for 20 years. He performed his grand Paryaya (1954-56) with the Ashrama Guru Sri Vibudhesha Tirtha's backup. In the year 1969, January (on Magha Shuddha Pratipat), he installed the great sage of the century Sri Vidyamanya Tirtha, who till then was the holder of Bhandarakeri Peetha, in the Sarvajna Peetha of Sri Palimaru Matha with all the prescribed rituals like the Abhisheka with Shankhodaka. In view of this Sannyasa and Peethatyaga by Sri Raghuvallabha Tirtha, Sri Vidyamanya Tirtha attains the 28th place of heirarchy skipping counting of Sri Raghuvallabha Tirtha.

While laying down Sannyasa and Peetha Sri Raghuvallabha Tirtha, commending the greatness and the deservedness of Sri

Vidyamanya Tirtha to the Peetha said, 'I was eagerly and honestly looking forward this best day of my life since long. Having been initiated to the Sannyasa in my childhood when I knew nothing much about the world, I started realising that I am a misfit. I did not want to hoodwink the devotees by living against the Sannyasadharm. Neither I wanted to exploit the position for my selfish ends and desanctify the Parampara of Acharya Madhva. My ambition was to act responsibly the the wishes of devotees and to the tradition. I was searching for a person like your holiness. I got you. The honour of the Peetha and Shastra Parampara of Sri Madhva would be elevated to the summit level because of your installation here. Whatever I inherited from the Parampara by occupying the Peetha, now, I am handing over to your holiness. I am highly grateful to your holiness for accepting this. Words fail to express my joy. I only humbly wish that you would adore this Peetha for very long time worshipping Udupi Sri Krishna'.

In response to this hearty words Sri Vidyamanya Tirtha replied in short 'I too do not know what to talk. I do not think I had helped you in any way. But, you got me the unique opportunity and prestige of performing Sri Krishna Pooja. How can I ever forget this?'

It is a great mystery that after two Shishyas of Vibudhapriya Tirtha (Sri Raghupriya and Sri Rahumanya) occupying Samsthana Peetha of Palimaru Matha the third was also his Shishya, Sri Vidyamanya Tirtha. It is divine plan and wish. From 18.1.2002, the twentieth Guru of Palimaru Matha. Sri Vidyadheesha Tirtha, the Ashram Shishya and Shastra Shishy would independently hold Sarvajna Peetha at Sri Krishna Matha as Paryaya Swamiji to Jan. 2004.

More about Sri Vidyadheesha Tirtha and an interview conducted with him can be found in the following pages.

Sri Vidyamanya Tirtha - A life sketch

Sri U.B. Gururajacharya

"Reminiscence of Sri Vidyamanya Tirtha's life history is a life-protector."

(Sri Bannanje Govindacharya begins the life sketch of Sri Vidyamanya Tirtha declaring thus. The following is written on the lines of that sketch.)

Sri Vidyamanya Tirtha was initially adoring the Peetha of Bhandarakeri Matha, Sri Satya Tirtha Samsthana till Jan. 1969. Sri Hari Vayu bestowed him the unique honour of adorning concurrently the great Hrishikesh Tirtha Samsthanam i.e. Palimaru Matha.

His Poorvashrama name was Narayana Tantri (born on 27.7.1913). Father Sri Kuppanna Tantri a great scholar and Purhoit and mother Srimati Radhamma were from Yermalu of Udupi Taluk. He had initial education in Sanskrit Mahapathashala of Udupi.

It was during the Paryaya of Sri Vibudhapriya Tirtha (of Admaru Matha) when once Sri Vidyarnava Tirtha, then Swamiji of Bhandarakeri matha, as usual, came to Udupi and stayed with Vibudhapriya Tirtha.

Vidyarnava Tirtha suddenly and intensely fell ill. He wished that Vibudhapriya Tirtha would select a successor for his Peetha. Vatu Narayana Tantri was the choice. But the choice of initialising him to Sannyasa fell on Vibudhapriya alone instead of Vidyarnava Tirtha who attained Samadhi before that.

Sri Sudheendra Tirtha, another great centenary Yati of the twentieth Century (of Puttige Matha) had given Krishna Mantropadesha and another great scholarly Tapasvi Swamiji Sri Vibudhapriya Tirtha got him Pranava Mantra and then initial education of Madhva Shastra. After his (Vibudhapriya's) Haripada attainment, Inna Vasudevacharya taught him Sutra

Bhashya and after that another greatest scholar Yati Sri Satyadhyana Tirtha of Uttaradi Matha taught him Nyaya Sudha and Vyasatraya. By this time words about Sri Vidyamanya Tirtha's Panditya and Vada Koushalya (skills of debate) were already spread over the entire philosophical world.

On completion of his studies, he took up extensive pilgrimage from Rameshvara, Srirangam and so on, East to West and South to North passing through Kashi, Haridvara, Hrishikesh and finally reaching Badarinath by foot carrying the trunk filled with the icon of Pattada Devaru on his head, walking 150 miles of difficult and crooked road. After Badari Narayana's Darshanam he started back.

While walking down the Himalayas, the boy carrying silver articles of Pooja lost balance and the trunk fell into the river Ganga flowing miles down below. Swamiji never blamed the boy. Instead, he decided to undertake the Badari Yatra once more considering the earlier Yatra was incomplete.

In Gaya, Swamiji undertook Abhisheka to Vishnu Pada chanting Pavamana Sukta. River Phalgu overflowed with water due to unprecedented rain which was playing truant for several years.

In Jagannath Kshetra, Sri Tata Subraya Shastri a great scholar of Advaita philosophy was so much influenced by the scholarship of Swamiji that he performed Swamiji's Padapooja inviting him to his house.

As per wishes of his Vidyaguru Sri Satyadhyana Tirtha with much efforts he established Sriman Madhva Raddhanta Samvardhini Sabha main aim of which was to recognise and honour scholars by Sambhavana payments every year for their substance.

Bhandarakeri Matha was converted into a Vidyalaya when the tiny great Swamiji Vishvesha Tirtha was taking Shastra

lessons from Guru Sri Vidyamanya Tirtha with many other students. It was the Sixth Sudhamangala of Sri Vidyamanya when Sri Vishvesha Tirtha's Sudhamangala was celebrated with high grandeur.

Sri Vidyamanya's rich electrifying voice mixed with rich scholarly expressions was very much liked by all those who used to hear him discoursing.

Great scholars of Advaita like Sri Anantakrishna Shastri, Subrahmanya Shastri, Sundara Shastri etc. and scholars from Kashi, Kanchi, Kolkata, Delhi and such centres were all conquered by the Swamiji's scholarship in Tarka, Mimamsa, Vedanta etc. They honoured him heartily bowing their heads to his personality, wisdom and expertise.

It was Ashtagraha Yaga day. A 'Yaga' for the Universal peace was arranged by the Swamiji in Delhi. Purohitas for the Yaga were fearing when the clouds collected and covered the sky haunting with the possibility of sudden down pour. But, unfuzzled Swamiji told them to go ahead with the Yaga promising no rains would obstruct. Yaga was over without any hassle.

Swamiji uncaring for the biting cold in the Badari spent 48 days of speechless days (Kashtha Mouna Vrata) taking bath everyday and evening in the Sheetala Ganga water. Many of Swamiji's associates except for 2 or 3 could not bear the cold and had returned to Haridvara.

Sri Vidyamanya Tirtha's divine content can not be denied because it was a sheer miracle as only Sri Hari Vayu could have wished it to be so, that he was chosen to be crowned with the Samsthana Adhikara of Palimaru Matha.

Sri Swamiji with his initiative and stewardness got the Moolaprati of Sarvamula written by Sri Hrishikesh Tirtha of

Palimaru Matha edited and published through Akhila Bharata Madhva Maha Mandala. With in a few days of its publication Ananda Tirtha's Anugraha was showered on the Swamiji in the form of ascension to Palimaru Matha's Peetha.

Sri Vishvesha Tirtha used to pronounce often that the Vishvesha Sannidhana of Sri Madhva is ever with Sri Vidyamanya Tirtha whereas it is so only when any Ashta Matha Swamiji occupies the Sarvajna Peetha of Sri Krishna Pooja Paryaya period.

One another great scholar had also said, 'It is as if Sri Vishnu Tirtha (the younger brother of Sri Madhva, earlier initiated to Sode Matha but later directed by Sri Madhva to be the first pontiff of Subrahmanya Matha) as desired and promised by him had come in the form of Sri Vidyamanya Tirtha to worship Udupi Sri Krishna again'. Vishnu Tirtha also had promised to come and re-establish Madhva Shastra Sampradaya when it might get cornered, degenerated and defied. Sri Vidyamanya Tirtha had been blessed of carrying out both the missions.

Having told only this much about this great Yati of the Century, still lot remains untold. He would be a source of inspiration, a search light for knowledge and a model of Jnana Bhakti Vairagya for those who seek to know more about him and his life.

He lived a perfect Yati-jeevana (life of a monk) till the end of his last Hamsa Mantra Japa of Mukhyaparana in him and attained Haripada on 14.5.2000 A.D. But the society feels a major speck of his perfect personality he has imbibed in Sri Vidyadheesha Tirtha, his successor to Palimaru Matha and in Sri Vidyeshha Tirtha his successor to Bhandarakeri Matha. Both the Shishyas are meticulously treading their Guru's footsteps. ■

Sri Vidyadheesha Tirtha of Palimaru Matha

Sri Vidyadheesha Tirtha, the 29th pontiff in the Hrishikeshha Tirtha's Palimaru Matha Guruparampara got initiated to Sannyasa by Sri Vidyamanya Tirtha as Junior Swamiji on 10.6.1979 on recognising the extra-ordinary qualities found in him.

His Poorvashrama (pre-Sannyasa) name was Ramesha Tantri having born as one of the sons to the parents namely Shibaruru Hayagriva Tantri and Kasturiyamma on 13.5.1956. He did his S.S.L.C. and also Alankara Vidwat course. He got expertise in Pourohitya and Jyotishya Shastra also.

Sri Vidyamanya Tirtha himself imparted the entire Vedanta education upto Nyaya Sudha to Sri Vidyadheesha Tirtha till 1.12.84 when the Sudha Mangala was celebrated. In the second term (1986-88) of Sri Krishna Pooja Paryaya of his Guruji, Udupi Sri Krishna was found in many attractive Alankaras (depicting various forms of Krishna) by the dedicated handwork of Sri Vidyadheesha. Under the guidance of his Guruji he established a Gurukula (Residential School) named as Yogadeepika on 7.5.89 for teaching Pourohitya, Tantraagama and Jyotishya etc. in Palimaru. Twelve Vidwans are teaching to sixtyfive students here now.

Treading the path shown by his Guruji another unique vrata called काष्ठमौन was undertaken by him in the year 1991 in Badarinath. It involved daily bathing in the chill waters of Alakananda, Pooja, meditation and discourse and teaching of Acharya Madhva's Sarvamula with the intake of only one cup of milk. He conducted Sudhamangala four times so far. First on 10.1.1988, second in Udupi, third in Srirangam and the fourth in Badarinath.

As dictated in Tantrasara and as per Vastushilpa, the sanctum sanctorum of Sri Anjaneya at Palimaru was got

renovated by him. Every year seminars, Vakarthas, Homa Havanas are conducted at various places. Great scholars are being honoured with sumptuous Sambhavanas every year under the title 'Rajarajeshvara Prashasti', 'Vidyamanya Prashasti' etc.

Sri Vidyadheesha Tirtha was blessed by Sri Hari Vayu with a unique Bhagya (opportunity) of dripping Hari Padodaka (Ganga's holy water) into the mouth of his beloved Guruji Sri Vidyamanya Tirtha during the last moments of his life at the time of his attaining Haripada resting his Guruji's head on his lap. As per prescribed norms and design in Shastras with the carvings of Devata Murthies Sri Vidyadheesha got erected a Brindavana at the Samadhi of his Guruji in Palimaru. In the respectful memory of his Guruji Madhva Shastra Goshthi, discourses and many such spiritual activities are being held. By this he has earned appreciation and blessings from his Guru.

Sri Vidyadheesha Tirtha has rendered the most difficult Grantha 'Yamaka Bharata' (Mahabharata Tatparya) of Acharya Madhva to Kannada. Sundarakanda is translated beautifully into Kannada by him. His highly scholarly discourse titled as 'Chancharikati' during the first Sudha Mangala performed by him kept the Vidwat Parishat in the state of astonishment about the high degree of wisdom and oratory.

Sri Vidyadheesha would take the Sri Krishna Pooja Paryaya charge from Sri Vishvesha Tirtha the eldest of the Vidya Shishya Yatis of Sri Vidyamanya Tirtha on 18.1.2002. Sri Vidyamanya's unfulfilled Sankalpa of adorning Sri Krishna with Vajra Kavacha is one of the foremost desires of Sri Vidyadheesha Tirtha chartered for fulfillment during his Paryaya alongwith many other plans.

While seeking the Anugraha for us and the readers from Swamiji we all pray for the Anugraha of Sri Hari Vayu for the grand success of the Paryaya. ■

Yativaani (Interview) :

"Paryaya would fulfill the wishes of our Guruji"

- Sri Vidyadheesha Tirtha

We feel blessedly elevated for Sri Swamiji had kindly spared time for the interview in the midst of his tight schedules of pre-Paryaya tour, to tell the readers of Tatvavada (English) and to the community as a whole, his plans for Paryaya period, about his mentor Gurus and about the issues related to Baala Sannyasa etc., with cool patience. We are presenting it for our readers and the community at large.

EDITOR : Poojya Swamiji, at the very outset, please accept our respectful Pranamas. Your Holiness, you are widely travelling in home state and also in the states of Tamilnadu, Andhra, Maharashtra and Northern India as a prelude for the Paryaya. What is your valued experience and opinion about the success of this tour?

SRI SWAMIJI : We beleive the Aradhana of Sri Krishna during the two year Paryaya period is a Rajasuya Yaga. Our travel to various places is for collecting 'Kanike' from the devotees of Sri Krishna similar to the Digvijaya conductd for the Rajasuya Yaga in order to collect the 'Kappa' from the Kings.

More important purpose is to invite the devotees to get the blessings visiting Sri Krishna during our Paryaya period. Most of the devotees we have been meeting hold this opinion and respect us. Since we had met them all in person and extended invitation they feel obliged and preveleged to get Darshana of Sri Krishna and Mukhyaprana during our Paryaya. This makes us to feel that our Sanchar (tour) assumes real worth.

EDITOR : Your Holiness, what are your specific plans for the Paryaya duration. We learn that offering a Vajrakavacha to Sri Krishna is one of your programmes. What do you feel is to

the best liking of Sri Krishna, Vajrakavacha or the propogation of spiritual knowledge?

SRI SWAMIJI : We intend to attribute equal priorities to the performance of Sri Krishna's Pooja and Kainkarya with utmost devotion, to the teaching and discourse of Shastras and to the Japa-Tapa and Parayana of Shastras during the Paryaya.

Our Guruji had a noble wish to offer a Vajrakavacha to Sri Krishna at a cost of around Rs. 3 Crores. In obeyance to this we took up this big task of fulfilling his desire. Our Guruji with the grace of Sri Krishna Mukhyaprana, we beleive strongly would motivate (Prerana) the devotees to contribute their might. Sri Krishna likes Jnanaprasaara and even Vajrakavacha. He praised a knowledgeable (ज्ञानी) person saying ज्ञानी त्वात्मैव मे मतम् to indicate that knowledge and its propogation He likes. Sri Krishna also said, '.... तदहं भक्त्युपहृतं अश्रामि प्रयतात्मनः'. He would accept with pleasure whatever His devotees offer to Him with utmost devotion. Sri Krishna heartily was in appreciation to Bhishma's establishing Sri Krishna's Sarvottamatva (the Supremacy) on the occasion of Rajasuya Yaga. Krishna also accepted valuable ornaments, crown and silk clothings from Yudhishtira during Agrapooja. If, on one hand, Propogation of knowledge would nourish the intelligence, offering Vajrakavacha to Sri Krishna denotes devotional ecstasy. Our Guruji had replied in the same manner when quaries were raised about the Golden Chariot scheme.

EDITOR : What is your Holiness' undstanding about the Guruji? Which is the best Upadesha your Holiness got from the Guruji? Which incident of him made unerasable impact on you?

SRI SWAMIJI : Often we have been saying that our Guruji's

personality reminds us the character of Bheeshmaacharya of the Mahabharata. His last days had further brought us to memory the last days of Bhesmacharya. At the surface look, Bheeshmacharya was seen to suffer from the pain lying on the bed of arrows. Similar was the case with our Guruji during his last 108 days of life. Sri Krishna, with His grace and compassion Acharya Bheeshma was enable to impart Dharmopadesham and Vishnu Sahasra Nama to Pandavas even under such condition and thus got him an eternal name, fame and Punya. Sri Krishna bestowed the same Anugraha on to our Guruji's also. On those last days, Guruji was blessed with Krishna's tirtha Prasada. On behalf of the Guruji, for him to get added Punya, Japa and Parayanas were being conducted in Krishna's holy presence for His Anugraha.

This was unique type of Sadhana our Guruji did during those 108 days in Udipi Krishna's Sannidhi. On Vaishakha Suddha Ekadashi day of Vikrama Samvatsara at 7.32 evening Guruji was on the verge of leaving his material body I kept his head on my lap and poured the Haripadodaka that was brought from Haridvara into his mouth. Soon after this moment Guruji looking at me with eyes fixed on me left his body through his right eye. It is an unforgettable moment of memory for us.

Whatever Dharmas a house wife performs without the chastity would be of no use. On the same lines, without the Paatha Pravachana whatever other Sadhanas performed are of no avail. This is what our Guruji used to stressingly advicing. Accordingly he as undertaking Paatha Pravachana on everyday till his last day. तद्धि तपः तद्धि तपः (that, Paatha-Pravachana, is indeed the Tapah, that is indeed the Tapah)- was his slogan as declared by the Upanishad. This preaching has given us the unshakeble inspiration and motivation. It is to unfoilingly undertake Paatha Pravachana through out.

EDITOR : What is your Holiness' opinion about Baala Sannyasa?

SRI SWAMIJI : I would go about such conflicting matters, on the lines of our Guruji's concerted clear opinions. Guruji is a staunch orthodox tradition follower. Even then, he used to judge the tradintional customs at the background of Shastra-vakyas and then decide about their varacity.

The word 'Baala Sannyasa' found in much usage does not appear in Shastra. Shastra says 'यदहरेव विरजेत् तदहरेव प्रब्रजेत्' That is, 'when freed from or tedup of passion or when become indifferent to worldly attachment, move out and take up renunciation'. So, freedom from passion is the qualification for sannyasa. An adolescent boy who is quite unaware of the beauties and vagaries of worldly life can't be expected to be free from passion and hence to impose Sannyasa Diksha on him would unethical and Anti-Shastra. When once a grown up matured youth becomes capable of weightingly examining the limits of the worldly passion he would be eligible for Sannyasa. Till then, the chosen youth should be closely watched keeping him in our midst and training him in matters of rituals and concepts of Sannyasa Ashrama. This was the opinion held by our Guruji and we follow his suit.

A message to all Sajjanas.

EDITOR : Please deliver a message to our Tatvavada readers.

SRI SWAMIJI : कृष्णवर्ण कलौ कृष्णं साङ्गोपाङ्गं सपार्षदम् । यज्ञैः सङ्कीर्तनप्रायैः यजन्ति हि सुमेधसः ॥ is the message from Srimad Bhagavatam. Obeying this message more and more of Sri Krishna Samkeertana should be performed with high devotion. In this direction all Sajjanas can participate in the Krishna Mantra Japa scheme drawn by us and invoke the blessings and Prasadam of Sri Hari Guru. ■

Pavana Yatra :

Dandatirtha and Pangala Katte

In the last issue we made a holy visit, of course by words, to the Acharya Madhva's birth place, Pajaka. In this issue let us know about two small but significant locations which had assumed importance and sanctity because of Sri Madhva's association in one way or the other.

1. Dandatirtha is one such location. When Acharya was Vasudeva (prior to Sannyasa) it was here where he studied Veda from Totantillaya. A vast Matha is here even this day. In front of this Matha a sacred pond called Dandatirtha exists. Once at the time of Acharya Madhva, this Sarovara had dried up and hence was without any trace of water. Vasudeva using a stick dug a small pit (Kundike) in the South-west corner of (Nairutya) the pond. It is said, that the water started flowing abundantly from this small pit and spilled over to the entire pond from where it flew over to the surrounding fields filling them with water required for cultivation. We can see the crystal clear water in the pond even today.

After covering a distance of 10 Kms. from Udipi in the Udipi-Mangalore Highway route you would be crossing a bridge over Pangala river. Beyond this on the rightside of the road you would find Dandatirtha High School. Just about 200 yards before this Highshool you would see Bharath Canning Company on the same side. A 100 yards before this BCC, there is a lane on the left side of the road. Take this lane and after a few yards of walk when you take a right tun, there you would see Dandatirtha Matha.

A significantly notable importance attached to this sacred place of Madhva is that it is here where early in the morning of Paryaya day the Swamiji who would take over the charge of Sri Krishna Matha would take a holy dip in Dandatirtha,

perform Pooja of Pattada Devaru of the Samsthana and then proceed to Jodukatte at Udupi to begin the Paryaya procession.

Pangala Katte :

Another sacred place situated just before you reach to Pangala bridge is called Pangala Katte (a resting place). The place where Pangala Janardana Temple as is now existing was not its original place. Vasudeva while walking through the distance from Pajaka to Dandatirtha (where he was studying the Vedas) used to have the Darshanam of Lord Janardana of Pangala. He used to sit on this Pangala Katte and pray Janardana. This Katte can be found just one furlong before the present Pangala Temple premises on the Udupi-Mangalore Highway.

Sandalike Padi - Bhuta Sthana : (Bhuta Sthanas in Westcoast regions are the places where hereditary Daivas (दैव) are worshipped to invoke their grace to ward off evil forces and diseases. Bhagavan's Sri Lakshminarayana rupa is worshipped in Bhutas. Even in our Sandhyavandana and all Dharmik rituals we pray like 'भूतप्रेतपिशाचा ये ये चान्ये भुवि भारकाः तेषामप्यविरोधेन कर्म समारभे'. In the Peethapooja also we have Mantras like अघर्माय नमः, अज्ञानाय नमः, अवैराग्याय, अनैश्वर्याय...'. All these indicate that the Bhagavan is the ruling entity in everything and everywhere and every time.

It was the day on which the infant Vasudeva's बहिर्निष्क्रमण, (taking the newly born child along with the parents for the first time to a temple seeking blessings of the Bhagavan) was performed. Infant Vasudeva was offered to Anantasana (of Ananteshvara temple at Udupi) by his parents that day. The family was returning to Pajaka on foot by walk. It was night before they could reach house on the way. Then a Pishaacha (a ghost) entered into one of the family members body and started praising Vasudeva (Vayudeva). Sandalike Padi, is the place where this incidence occurred. This Kottige can be seen

at the starting point of Sandalike Padi on the road leading to a place called Kukkikatte.

Sandalike Padi - Sandalike a variety of tree grown in small sizes in villages. The green leaves of this are used to prepare compost manure by mixing with cow's excretions such as dung etc. Padi is the grove where such vegetation is grown. Such Padis were abundantly seen in olden days in the villages of South Kanara. ■

Paryaya achievements

(Contd from page 42)

Many renovation and new construction projects have been completed by Sri Swamiji with the donations of the devotees.

27. Madhva Mantapa and Kanaka Mantapa were erected with the grant from the Central Govt. plus balance Rs. 36 lakhs received by way of donations from devotees. Oriental architectural concept adopted in the design of these Mantapas is most congenial to the devotees meditating in these places.

28. All over the walls of Chandra Shala (Hall facing Sri Krishna-idol) Sri Krishna's Bala Leela postures carved in stone in the Badami style of Shilpa make you bow your head in reverence. Existing statues made of brass are covered with silver sheets. The Arikotlu portion, as it is called traditionally (which is used to prepare Naivedya for Sri Krishna's Pooja), is shifted to elsewhere to accommodate for Madhvasala. Sri Madhva's idol's Prabhavali is covered with golden Kavacha.

All these in Sri Vishvesha Tirtha's Paryaya, were carried and offered to Sri Krishna in conformity with the saying,

त्वदीयमेव गोविन्द तुभ्यमेव समर्पये । श्रीकृष्णार्पणम् ।

Sri Vidyamanya Sandesha :

NINE GEMS OF TATVAVADA

The last and lasting message of Sri Sri Vidyamanya Tirtha swamiji

(The legendary Saint of the last century Sri Sri Vidyamanya Tirtha Swamiji of Sri Bhandarakeri and Palimaru Matha, all along his eight decades of Sanyasa, was practising, preaching and propagating the essence of the philosophy of Acharya madhva, picking up the Nine precious Gems from the ocean of Madhva philosophy.

During his last days, he gave a talk in Kannada, which was recorded. (The audio cassettes are available)

Because of his age, he was physically weak. However, his voice was clear and strong and the message delivered by him has all the power, stronger than strongest, and leaves a lasting impression.

Original Kannada message is rendered into English by Sri N.A.P.S. Rao for the readers of Tatvavada.)

(Contd. from the previous issue)

“HARIH PARATHARAH” –

Why should the superiority (sarvotthamathva) of Hari be accepted? Some say that Rudra is Sarvotthama, some say Brahma and some say Ganapathi is sarvotthama. As each is saying different things, how should we decide as to who is the Sarvotthama. Sri Vyasaraya is declaring that Hari is sarvotthama, and by his words “harih paratharah” indicate the valid basis (pramana) also for the conclusion. The pramanas are : Vedas – “Agnirvai devAnAm avamah, vishnuh paramah”

Agni is the lowest among the gods and Vishnu is the greatest (amongst gods). Thus Vishnu's greatness is stated in the Vedas. Agni receives and reaches the sacrificial offerings (Havis) to all the gods. The gods who get the offering are greater than him and Vishnu is the greatest of them. Thus Veda clearly states that Vishnu is the greatest god.

In Narayana Upanishad, there is another statement – “Yaccha kinchith jagathsarvam drishyathE shrUyathEpi vA

antharbahishcha thathsarvam vyApya nArAyanah sthithah”. Narayana is immanent in all entities, in all space and time and controls them. Only by His presence in them, these entities exist, and can perform any action.

Mahabharatha is called Panchama Veda (fifth veda) on account of its flawless validity. In the Mahabharatha there is a shloka : “NAsthi nArAyanasamam na bhuthO na bhavishyathi. EthEna sathyavAkyEEna sarvArthAn sAdhayAmyaham”. There is none equal to Narayana either in the past or in the future. This clear enunciation from Mahabharatha proves the sarvotthamathva of Narayana/Vishnu.

The Bhagavadgitha is the essence of the Mahabharatha and the Upanishads. In the Geetha, there is a shloka – “Matthah paratharam nAnyath kinchidasthi dhananjaya”. This means – Oh Arjuna, there is none other than me who is the most superior (to all). I alone am the most superior to all. There is none superior or equal to me. This clear statement by the Lord Krishna Himself states Vishnu Sarvotthamathva. The same word Parathara used in the Geetha has also been used by Sri Vyasaraya. This indicates that the conclusion of Vishnu Sarvotthamathva can be arrived at by the statement in the Geetha, which is the essence of all the Shasthras. Thus, it is concluded that as Krishna is an incarnation of Lord Narayana, Narayana is the greatest of all. *(To be contd.)*

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