

TATVAVĀDA

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PRACTICAL PHILOSOPHY

We come across two lines of thinking ; The Materialism, which recognises only the perceptible mundane world and rejects all the imperceptible supra-mundane as inconsequential. The other is spirituality, which gives little or no credence to the philosophical world and rejects it as illusion and lays great stress only on 'Atman' and its uplift and emancipation. While the naked materialism promotes and encourages greed, lust and lawlessness, the dry spirituality leads to fatalism and inaction. Acharya madhva strikes a golden mean between these two extreme and mutually contradictory ideologies and thus presents a Practical Philosophy.

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From the Editors' desk

Dear Readers,

It is to be noted with dismay that in countries other than India, only the Advaita Darshana of Shankaracharya is widely known. More dismaying are the facts that it alone is known there as the whole and sole Indian philosophy and, even in many parts of India, the level of our own peoples' being informed about Indian philosophies is also the same. What we must be and are much concerned about and worried of is that the only rational Darshana of Acharya Madhva remains in darkness for such people. It's not that they do not want to know about Dvaita Darshana. It's the lethargy of us concerned that keeps them deprived. Along with some other reasons one major reason is the language barrier. For international propoganda if English is the link, in the national level it is Hindi. Though lot remains to be done in the English front this journal blessed by Poojya Sri Vishvesha Tirtha strives to do it's bit. In the Hindi front also a remarkable beginning was done by installing a Swamiji in Prayaga region. Poojya Sri Vidyavallabha Tirtha more respectfully and popularly known as Prayaga Swamiji who got initiated to Sannyasa by the great sage of the century Sri Vidyamanya Tirtha, dedicated his silent unstinted services to the cause of propogating Madhva Darshana in North. He had attained Haripada on 10.12.01 It is a great loss to us and to the community. ABMM pays most respectful Pranamas and Homage to this Yati. All of us should put our efforts to fill the void created and to widen the ways and means to spread Acharya Madhva's Tattvavada to all such dark areas without further loss of time.

-Editors

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Sri Vidyamanya Sandesha :

NINE GEMS OF TATVAVADA

The last and lasting message of Sri Sri Vidyamanya Tirtha swamiji

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

(Contd. from the previous issue)

Here a question can be raised on the word परतर. The word is derived from पर, परतर and परतम – Superior, more superior and most superior. Krishna has said that he is परतर and not परतम. A doubt can therefore arise whether there is someone else who is परतम other than Krishna. But, this is not correct, as actually both the words mean the same. Acharya Madhva has given the meaning of the word Para as one who is never afflicted by sorrow (either in the past or in future). Only Lakshmi and Narayana are qualified to be called as Para, as neither of them is ever affected by sorrow. As there are only two such persons, who can be compared, the comparative word परतर also indicates परतम. Krishna has said in the 15th chapter of Geetha:

‘द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥
यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥
इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥’

These shlokas constitute the essence of Bhagavadgeetha. Krishna is explaining that He is पुरुषोत्तम or सर्वोत्तम (superior

to all others). The word पुरुष is used to denote all चेतनs or living souls, who can be divided into those who have to go through destruction of the body (in transmigration like us) and those who have no such experience. All souls right up to Brahma and other gods have to experience loss of their bodies during प्रलय (universal dissolution) and are thus क्षरपुरुषs. Only Lakshmi does not have any destruction of her body at any time. She has a body whose essence is made of ज्ञान, आनन्द etc. She is called पुरुष, though she is feminine, as she has the capacity of a पुरुष (masculine gender). Narayana is superior to both क्षर and अक्षरपुरुषs. This is the essence of all the Vedas, all the shasthras and the entire Geetha. This has been stated by Acharya Shankara also in his Bhashya :

‘न केवलं सर्वो हि गीताशास्त्रार्थः समासेन उक्तः किन्तु समस्तशास्त्रार्थश्च’.

This means that the statement that Narayana is पुरुषोत्तम is not just the purport of the entire Geetha, but is also the essence of all the Shasthras. In the shloka – ‘यो लोकत्रयमाविश्य विभर्ति अव्ययः ईश्वरः’ which occurs here – the use of the word Isvara who is immanent every where and controls and supports every thing can give a possible meaning that रुद्र is being referred to, as he is commonly known as ईश्वर. To clarify this, Acharya Shankara writes – ‘ईश्वरः ईशानशीलो नारायणः’ or ईश्वर means Narayana who controls every one else and He is not रुद्र. Thus the doubt that Acharya Shankara may hold रुद्र as sarvotthama is also removed. He has clearly held that Narayana is purushotthama according to the shasthras and this fact is the essence of all the shasthras.

Acharya Madhva has also established by valid प्रमाणs that Narayana is सर्वोत्तम. This superiority is not व्यावहारिक (as held by Acharya Shankara) but is पारमार्थिक. (व्यावहारिक means that it is essentially unreal but has a kind of real existence in the

world, which will get sublated eventually, while पारमार्थिक means that it is absolutely real and will never get sublated.) Ramanuja Acharya also says that Narayana is सर्वोत्तम, but also says that in Mukthi, the liberated souls and Narayana have equal bliss. This parama samya (complete equivalence) of bliss contradicts the सर्वोत्तमत्व of Narayana which should be there at all times. Only Acharya Madhva has categorically stated that Narayana is सर्वोत्तम.

Rudra and Brahma etc. give boons to दैत्याs and राक्षसs of becoming immortal (after they seek such boons with severe penance). Narayana in His incarnations on the earth rejects these boons and kills such दैत्याs. It is, therefore, clear that Narayana is superior to Rudra and Brahma, as He can overlook their boons. It is thus concluded that Narayana is neither equal to or identical with Rudra and Brahma, but is sarvotthama. We have explained briefly the subject of the Sarvotthamathva of Narayana (by the valid pramanas of Vedas, Mahabharatha, Geetha and yukthi.) *(To be contd..)*

Even acts like स्नान, जप and God's worship that are done without giving up the sense of 'I' and 'Mine' are not acceptable to God ; the fruits thereof go only to दानवाs. These acts are like the woodapple eaten by the elephant ; it remains the form but has no substance.

* * * *

Studying and imparting Vedas, Shastras, Puranas, giving up all forbidden acts and performing all prescribed ones, giving up food and controlling the breath, are of no use if one does not overcome desire and anger and give up the feeling of 'I' and 'Mine'.

Yativaani :

Messages from Sri Vibudhesha Tirtha

(Sri Vibudhesha Tirtha Swamiji of Sri Admaru Matha, Udupi was inaugurating the cultural programmes for the next two years of Sri Krishna Pooja Paryaya period of Sri Vidyadheesha Tirtha of Sri Palimaru Matha, Udupi in the evening on 18.1.2002 at the Rajangana Sabhabhavana of Udupi Sri Krishna Matha. The following are the excerpts from his inaugural speech.)

Experience the शास्त्रार्थ :

Acharya Madhva stresses the importance of Anubhava (the self experience) by calling it as the most valid Pramana. He puts it as 'शास्त्रार्थयुक्तानुभवं प्रमाणम् उत्तमं मतम् ।' Study the शास्त्र and understand the शास्त्रार्थ. Don't stop at that. Make the शास्त्रार्थ a part of your experience which then becomes a Pramana for you in all your further Sadhana-path. It percolates as your inner voice (अन्तर्वाणी) which guides your Sadhana. Give an ear to such an Antarvani in your decisions.

Study of शास्त्र imports clarity to the mind. Clarity of mind is very essential during our 'Sadhana' for perceiving the things as they are. Clear mirror reflects the object as it is. The clear experience of Shastrartha is similar to flawless and undistorted reflection.

Be sincere to be fearless :

One should be fearless in life. In order to cultivate such an undauntedness one shouldn't be treacherous and a cheat. One who is a cheat fears. To be sincere is the greatest of the good qualities to acquire in life.

Udupi Sri Krishna, not a mere idol :

Sri Madhva brought in अतीन्द्रियसन्निधान of Sri Krishna at Udupi.

Acharya Madhva has not installed a mere idol in Sri Krishna Matha. Materially it is a प्रतीक carved out of Shaligrama Shila. But it does not end there. As stated in श्रीमध्वविजय by Acharya Narayana Pandita, 'नन्दनन्दनमतीन्द्रियाकृतिम्', Sri Krishna is present there in His unperceivable form. His godly Sannidhana has a medium in the form of Vighraha you see with your mundane eyes. That Sannidhana can only be felt with Atindriya experience. Only Acharya Madhva could, out of his Tapah-Prabhava, imbibe such Atindriya Sannidhana in the statue he installed. This was why the idol couldn't be carried with the thirty plus disciples. So, worship not the idol but the Sri Krishna's divine Sannidhi there.

You are offering to Him His own :

One more Anusandhana you should keep whenever you offer to Him something you have. Offer what you have as that which belongs to Him and that which was bestowed upon you by His grace. Think not that it is yours or that you are the owner or master of it. If you think so you are a thief who offers to God whatever is stolen. Since 'ईशावास्यमिदम् सर्वम्' (all this is His), to think that anything is ours is nothing but stealing. Whatever is with you, be it any talent in you or be it any wealth that is with you, sacrifice it for the Aradhana of God. Then you would never feel that you have lost it. This is how all of you can contribute to the सेवा and पूजा of Sri Krishna.

Cultural and Art programmes are the opportunities opened to the persons to offer their God given talents to Him. That is तत्पूजा कर्म चाखिलम्. ■

Research Article :**'On the nature of the soul'**

-Late Prof. B. Venkateshachar

There have been many interpretations of the Vedanta Sutras of Baadaraayana. These are all more or less different. Nevertheless, they may be divided into two broad groups depending on the commentator's concept of the nature of the soul (Jiva). According to one group of interpreters the soul is a real self-conscious personal being; according to the other it is pure intelligence in its essence without self-consciousness and hence devoid of personality. Personality experienced in *Samsara* is due to ignorance and hence unreal. To the first group of interpreters belong Madhva, Ramanuja, Nimbaraka and others. To the second belong Shankara and others.

SRI MADHVA'S IDEA OF SOUL:

अहमित्येव यो वेद्यः स जीव इति कीर्तितः ।

स दुःखी स सुखी चैव स पात्रं बन्धमोक्षयोः ॥

'He, who suffers sorrow, enjoys happiness and has the fitness to be bound in *Samsara* and to be released from it, is known as the Jiva (the soul). He verily in all states cognises himself as 'I'.

We have to note here that self-consciousness persists in all states, when one is awake, when one is dreaming and when one is enjoying sound sleep. It is this self-conscious *Jiva* who remembers, hopes, enjoys, fears and strives. It is he who by a course of discipline and study of sacred lore ordained in the *Veda* is released from the bondage of *Samsara* by the grace of Sri Hari and enjoys a blissful personal existence in the state of *Mukti*. In release he remembers all that he suffered and enjoyed in the state of *Samsara* and rejoices that he has crossed

it by the grace of God. Each individual soul is atomic, not all-pervading.

Also every soul is an image (*Pratibimba*) of Sri Hari. Such a statement is meant to convey the idea that the soul resembles God and in all states is dependent on Hari. It is not meant that the existence of the *Jiva* is due to a material *Upaadhi* in which God is reflected, as is the case when the face of a person is reflected in a mirror. For the *Jiva* there is no *Upaadhi* other than the essence of the *Jiva* itself which is of the nature of intelligence, bliss and self-consciousness. The being of the soul depends on the Supreme Being who controls its knowledge and all its activity. Since God is eternal, all *Jivas* are eternal. In the state of bondage (*Samsaara*) the soul does not shine in its true nature due to *Ajnaana* (primal nescience) and *Kaamyakarma*. *Kaamyakarma* is *Karma* performed with the object of obtaining some good other than release from bondage. All souls are not of equal excellence; there is a gradation in them with the four-faced Brahma occupying the highest place.

RAMANUJA'S IDEA OF THE SOUL:

Generally the view of Ramanuja agrees with the view of Madhva. The soul is self-conscious, atomic and has personality. *Paramaatman* resides in each soul as *Antaryaamin*, the inner ruler. Each soul is the body of the inner Supreme Soul. In Ramanuja's philosophy the soul being the body of *Ishvara* receives particular emphasis. Indeed it would be no overstatement to say that this concept is the pivot of *Vishishtadvaita Vedanta*. Though the soul is other than *Brahman*, it cannot exist apart from Him. The *Jiva* in addition being self conscious has the agency and is the enjoyer of happiness and sorrow. Personality and self-consciousness persist in the stake of *Mukti*, a state in which the soul shines in its own pure state and enjoys the

bliss of *Brahman* in the presence of the Lord. Ramanuja does not say that the soul is the image of *Brahman*, though he admits that it is in every way under the control of *Brahman* and has attributes similar to those of *Brahman*. The souls are infinite in number and are all alike, there being no gradation in them as is in the case of the system of Madhva.

In the experience 'I know myself', the soul manifests its being to itself without the aid of any other instrument. This inwardness of self-consciousness is known as *Pratyaktvam* in Ramanuja's philosophy.

THE CONCEPT OF THE SOUL IN THE PHILOSOPHY OF NIMBAARKA:

Generally there is agreement between the views of Nimbaarka and Ramanuja in regard to the nature of soul. The soul is atomic, self-conscious and has personality. It is an agent and an enjoyer. The number of souls is infinite and in all states the soul is dependent on the Lord. One important difference between Ramanuja and Nimbaarka is that in the system of the latter no special emphasis is laid on the soul being the body of the Supreme Soul. The following *Shloka* embodies Nimbaarka's concept of the soul:

ज्ञानस्वरूपं च हरेरधीनं शरीरसंयोगवियोगयोग्यम् ।
अणुं हि जीवं प्रतिदेहभिन्नं ज्ञातृत्ववन्तं यदनन्तमाहुः ॥

The following is a free rendering of the *Shloka*:

The *Jiva* is of the essence of knowledge and is dependent on Hari, the Supreme Being. He has the fitness to be connected with a material body and to be separated from it. He is atomic and different in different bodies. He is a knower and not mere subject-object-less knowledge. There are infinite number of *Jivas*.

SHANKARA'S CONCEPT OF THE JIVA:

Jiva is the reflection of *Brahman* in *Avidya*. Agency, enjoyership and being a knower are all characteristics of *Ahankaara*, a modification of *Avidya*. These qualities are superimposed on the image of *Brahman* in *Avidya*. The experience of personality in the form 'I' or 'I am' or 'I exist' really belongs to *Ahankaara* and in the last analysis belongs to the world of illusion. The 'I'-cognition is the result of the union (so to speak) of pure intelligence and *Ahankaara*. The entire body of experience which constitutes *Samsaara* really belongs to this 'I'. In the state of release there remains only pure intelligence and 'I'-ness disappears completely. This pure *Chit* or intelligence has no self-consciousness and hence no personality. It is pure knowledge without the subject or the object. It is not a knowing agent and hence cannot be called a knower much less an agent in any act and is no enjoyer. As the *Jiva* is identical with the all-pervading *Brahman* it is omnipresent and not atomic. What is atomic is the mind and the atomicity of the mind is superimposed on the *Brahman* reflected in *Avidya*. It is clear from this description that Shankara's conception of the *Jiva* is entirely different from that of Madhva, Ramanuja or Nimbaarka.

PRABHAAKARA'S CONCEPT OF THE JIVA:

In the view of Prabhaakara cognition is self-luminous and the *Aatman* or soul is revealed as the locus of every cognition. When there is no cognition the soul does not show itself. In sound sleep, the existence of the soul is not revealed as, according to him, there is no cognition of any sort in that state. In the state of release the soul is no better than an insentient piece of stone. It exists as a bare existence. The number of souls is infinite and each soul is all-pervading.

(To be contd...)

Special Article :

Radhakrishnan's Exposition of Dvaita Vedanta

-Prof. K.T. Pandurangi
Upa-Kulapati, Poornaprajna Vidyapeetha,
Bangalore

Radhakrishnan first discusses the theory of knowledge of Dvaita Vedanta. He mentions that Dvaita accepts three sources of knowledge, i.e., perception, inference and scriptural testimony. In the case of the third, the special point, viz., the whole Veda consisting of Samhita, Braahmana and Upanishad being taken as the source of spiritual knowledge, instead of only Upanishad being taken so, is noted. Karmakaanda portion also being treated as yielding spiritual content in addition to ritualistic content, is a special approach of Dvaita. This is mentioned in this exposition. It may be added that even within Upanishads the distinction of *tattvaavedaka* and *atattvaavedaka*, i.e., those passages that give finally valid knowledge and those that yield some tentative knowledge that is to be rejected later, is not made in Dvaita. This grouping is made in Advaita to resolve the conflict between abheda Shrutis and bheda Shrutis. However, in Dvaita abheda Shrutis are interpreted suitably and the conflict is resolved so as to affirm bheda as the final purport. Six guidelines of suitably interpreting abheda Shrutis (to resolve the conflict with bheda Shrutis) are mentioned.

Sri Madhva's acceptance of the intrinsic validity of apprehension is stated and his opposition to all theories that regard knowledge as mere appearance is pointed out.

Sri Madhva's insistence that 'Every case of illusion implies two positive entities, a given thing and a suggested object; therefore, the notion of un-reality of the world means that

there is something real which we mistake for something else. It does not mean that there is nothing real at all', is recorded, and Sri Madhva's opposition to the illusory nature of the world is summed up.

The Dvaita position in respect of knowledge, viz. 'there can be no knowledge without a knower and a known' is elucidated. 'The distinction of things is affirmed with the remark, 'If we do not admit distinctions of things, we cannot account for the distinctions of ideas'.

The Dvaita way of stating categories as independent and dependent, positive and negative, *chetana* and *achetana* and so on, is then briefly stated.

Describing concept of God in Dvaita, Radhakrishnan observes: 'Independent reality is Brahman, the absolute creator of the universe. We can know his nature... so his nature is not indefinable. When the supreme is said to be indefinable, all that is meant is that a complete knowledge of him is difficult to acquire... Though the supreme being and his qualities are identical, they can be spoken of in different terms. The famous passage that 'Brahman is one only without a second' (Ekam Evaadvitiam Brahma) means that Brahman is unsurpassed in excellence and without an equal. The attributes of God are absolute in their character and so do not limit Him. Brahman possesses every kind of perfection. He is said to direct by His will the world and all that is in it, as an absolute ruler. He is transcendent to the world as well as immanent, since He is the inner ruler of all souls. God rules the souls and matter, though He does not create them from nothing or reduce them to nothing. He is the efficient but not the material cause of the universe. God's activity is the result of His over-flowing perfection. Simply because God takes into account the Karma of the individuals, it cannot be said

that the Lord is dependent on Karma, for, as Sri Madhva says, 'the very existence of Karma and other things depend on the Lord'.

The above observations of Radhakrishnan on the concept of God in Dvaita give us all important features of that concept and help us to understand the same in contrast with the concept of Brahman in Advaita and that of God in other systems.

Discussing the nature of individual souls according to Dvaita, he observes: 'The distinction between Brahman and Jiva is real. Though absolutely dependent on Brahman, the Jivas are essentially active agents and have responsibilities to bear. Jiva is said to be of atomic size. It pervades the body on account of its quality of intelligence. The soul is by nature blissful, though it is subject to suffering, on account of its connection with material bodies due to its past Karma. The qualities like bliss become manifest at the time of release. No two Jivas are alike in character. Each has its own worth and place in the scheme of existence. The souls are of three kinds: 1. Eternally free (Nityamukta, i.e., Lakshmi, 2. Those who have freed themselves from Samsara (Mukta, i.e., Devas, Rishis, fathers, etc.), 3. The bound (Baddha). The last class includes both those who are eligible for release (muktivyogya) and those who are not. These latter are- either those intended for hell or those who are bound to the circuit of Samsara for all times. The three-fold classification is based on the three Gunas. The Saattvika soul goes to heaven, the Raajasa revolves in Samsara, while the Taamasa falls into hell. A gradation dependent on distinctions of souls is worked out. In celestial hierarchy, Brahma and Vaayu occupy the most prominent places. Vaayu is the mediator between God and the souls. He helps the souls to gain saving knowledge and obtain release'. This sums up the salient features of the concept of Jiva in Dvaita.

'The material products originate from the primary matter, Prakrti, and return to incourse of time. God moulds forms out of Prakrti, which is the material cause and in which exists Himself in various forms. Before we get from the unmanifested Prakrti to the well-developed forms of creation, we have twenty-four transitional products of creation which are Mahat, Ahankaara etc.

'Avidya is a form of Prakrti of which there are two kinds, Jivaachadika, that which obscures the spiritual powers of the Jiva, and Paramaacchadika, that which screens off the Supreme from the Jiva's view. Those two forms of Avidya are positive principles formed out of the substance of Prakrti.

'Sri Madhvacharya rejects all attempts to reduce the world of souls, and nature to a mere illusion or an emanation of God. The individual soul is dependent on God. Even Lakshmi, the consort of Vishnu, is dependent on God. She is the presiding deity over Prakrti which is the material cause of the world'.

'The text "Tat tvam asi" (That art thou), Sri Madhva argues, does not declare any identity between God and the soul. It only states that the soul has for its existence qualities similar to those of God. He sometimes reads the passage in a different way, viz., 'Sa aatma atat tvam asi' (that aatman thou art not). Sri Madhva uses the etymological meanings of Aatman and Brahman to explain away the passages which identify the individual and the universal self.

'The supremacy of God introduces order and unity into the universe, in spite of ultimate differences. Through the category of Vishesha which distinguishes a quality from a substance, etc., the one and many are brought into relation. Vishesha or particularity is numerically infinite, since it abides in eternal and non-eternal things and belongs to positive and

negative being.'

'A sound moral life is a preliminary, requisite for salvation. The moral rules are to be obeyed obligations fulfilled without any desire or claim for fruit. A virtuous life helps us to win insight into truth. Sri Madhva allows all who can understand it the right to study the Vedanta, Meditation or the act of absorbing oneself as often and as intently as possible in the glory of God, is advised. In the act of meditation the soul can, by divine grace, arrive at a direct intuitive realisation of God (Aparokshajnaana)'.

'Release, according to Dvaita, consists in restoration to the pure spiritual existence (स्वरूपेण व्यवस्थितिः) after casting off the unessential forms (अन्यथारूपम्). It is the fellowship with God, and not identification with him'.

'In the state of release, we have absence of pain as well as the presence of positive enjoyment. But the soul is not capable of rising into equality with God'.

The above brief account of Radhakrishnan's exposition of Dvaita Vedanta makes it clear that he has a lucid account of the theory of knowledge, concepts of God, individual souls, and matter in a compact way and mentioned the salient features of these concepts according to Dvaita. He has also briefly discussed the ethics, religion and the final goal of spiritual attainment, i.e., Moksha.

Now, we may turn to his critical reflections on this system. He has made the following observations by way of his criticism.

1. The fact of knowledge leads us to an organic conception of the world, but does not justify the division of the world into God, souls and objects externally related to one another.

2. If God creates, if the beginning of the world-process is the result of the desire of the divine self, we may be able

to account for creation. But the difficulty remains that whoever feels a want or has a desire is imperfect and limited. God, on such a view, cannot be regarded as the supreme perfection.

3. The nature of the dependence of the world on God is not clearly brought out.

4. If Brahman is co-eternal with the world, what is the relation between the two? If it is also a co-eternal relation, is the supreme spirit bound to objects other than itself? We cannot say that it is the nature of the supreme spirit to stand related to the individual souls, since the former does not contain the reason for the latter's existence.

5. If the souls and matter depend on the ultimate Brahman, they cannot be regarded as substance. In the highest sense, the term 'substance' can be predicated only of a re completa, that which is complete in itself, determined by itself and capable of being explained entirely from itself. Sri Madhva recognises that such a reality is possessed only by the supreme spirit.

6. The theory of election is fraught with great danger to ethical life. The predestinarian scheme of thought puts an excessive strain on the other parts of Sri Madhva's theology. The moral character of God is much compromised, and the qualities of divine justice and divine love are emptied of all meaning and value. Individual effort loses its point, since whether one believes oneself to be the elect or the non-elect, one is bound to lapse into indifferentism and apathy.

In respect of the above critical reflections, it is necessary to clarify Dvaita position and remove certain mis-understandings.

(To be contd...)

(By courtesy Indian Philosophical Annual Special Number on Radhakrishnan- Madras University.)

Presidential address* :

Madhva's Philosophy of life and social welfare

-Dr. V. R. Panchamukhi
Chancellor,

Rashtriya Sanskrit Vidyapeetha, Tirupati

(From previous issue)

Four Purusharthas :

The second pillar of Madhva's philosophy of life is to be found in the practical interpretation of the four Purusharthas viz. Dharma, Artha, Kama and Moksha, for our everyday life. Madhva defines, as stated earlier, Dharma as follows :

स्वस्वविहितवृत्त्या भक्त्या भगवदराधानमेव परमो धर्मः ।

तद्विरुद्धः सर्वोऽप्यधर्मः ।

When once there was intense debate among the Pandavas as to which Purushartha is superior to the others. Bhimasena is supposed to have propounded that Kama is the superior-most Purushartha. In the ordinary parlance, Kama is wrongly interpreted to mean either consumption-desire or sexual desire. But what Bhimasena meant was that urge to achieve something with the desire of realising भगवत्प्रसाद, is the most laudable Purushartha. What a profound interpretation of Kama, in a manner relevant for our everyday life. Bhimasena has also emphasised the importance of self-efforts for acquiring material prosperity as a symbol of benevolence of the Lord.

प्रयत्नमेकमग्रतो विधाय भूतिमाप्नुमः ।

The interpretation of Moksha is also interesting. मुक्तिर्हि त्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिः । This means that each entity should attain its true original form after the removal of all the outer covers. In the interpretation of विभूति concept, Sri Raghavendra Tirtha writes as follows : द्विविधं हि भगवतो विभूतिरूपं प्रत्यक्षं तिरोहितं च । तत्र प्रत्यक्षं विष्णुकपिलव्यासवासुदेवादिरूपम् । तिरोहितं तु पदार्थेष्वन्यत् उत्कर्षप्रदत्वेन सन्निहितम् ।

Madhva's pronouncement that Paramatman 'Exists' in every object as its commander, नियामक makes it possible to define the meaning of the concept of विभूति in the hidden form. Paramatman symbolises, perfection, the best, the highest efficiency, the most idealised form etc. The fact that Paramatman exists in these special form in each of our activity means that we can go 'near' him in each of our functions. This simply implies that going near Paramatman means achieving the highest efficiency in every function of ours. Thus, Moksha, in everyday parlance, should mean realising the highest efficiency and perfection in all the deeds we perform.

Pursuit of Dharma, Artha, Kama and Moksha in an integrated manner provides to us, an integrated rationality in our everyday life.

Emphasis on Duties, Love and Trust :

Madhva's philosophy of life gives highest emphasis on the performance of one's own duties. Madhva came on the spiritual space of Bharatadesha at a time, when everyone had lost his sense of duty. The outside muslim rulers- Khiljis, Nawabs- were expanding their influence in the North and in the South. The spirit of national pride and commitment to duty had reached the lowest limit ever. Madhva had to reinstate, with all force in his command, the Bhagavadgita thesis of निष्कामकर्म, वर्णाश्रमधर्म, स्वधर्म etc. He had to motivate the people to show respect, trust and love for each other and work unitedly for individual welfare and social welfare. Perhaps, the situation was much the same as is prevailing in the present times. Hence, Madhva's philosophy of life needs to be forcefully propagated in the contemporary society. Madhva's definitions of भक्ति, योग, श्रद्धा, प्रवृत्तकर्म, निवृत्तकर्म, निष्कामकर्म are superb and most relevant for our everyday life. भक्ति is defined as follows: माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः स्नेहो भक्तिरिति प्रोक्तस्तथा मुक्तिर्न चान्यथा । (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

- Sri Bannanje Govindacharya
Ishavasyam, Ambalpadu, Udupi 576 101

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

(From previous issue)

Near and High

Well, all this is fine. But, what does this word Upanishad mean? Why the essence-portion of Veda is named Upanishad? Let us examine what is the etymological meaning of this word.

Many interpretations have come up for this word.

1. **Some say:** Facts and realities about the God are contained here and therefore, this is Upanishad. उपनिषणं ब्रह्मतत्त्वम् अत्र इत्युपनिषत् । So, it amounts to say that Upanishad is that by which we can know the Brahmatattva.

2. **Some others put it:** Upa= near. Nishadana= To sit. Thus, the Upanishad is that lore (learning) which is learnt by being near the Guru, the teacher.

Yes, as a matter of fact all the learning is done by being near to the Guru. But, this Upanishadic learning is very special among them; this cannot be earned and mastered without the mercy and kindness of Guru. That is why this is the real Upanishad.

3. **Acharya Shankara says:**

उपनिषादयतीति उपनिषत्

निषाद= end= destruction. Upanishad is that which exterminates or eliminates all our miseries of Samsara.

4. Above all these, there is this most beautiful interpretation. Ancestors mention two types of literary compositions or

treatise. One- the Nishats (निषत्), and the other Upanishad (उपनिषत्). Unless we know what is निषत् it is not possible to know what is उपनिषत् ।

There is a verse in Mahabharata-

यं वाक्येषु अनुवाक्येषु निषत्सु उपनिषत्सु च ।
वदन्ति सत्यकर्माणं सत्यं सत्येषु सामसु ॥

Vakas, Anuvakas, Nishads, Upanishads and Samas - all these praise and praise the Bhagavan only.

What is vaka, what is Anuvaka, what is Nishad? If all these are known, the meaning of Upanishad will be known clearly.

Vaka is Yajurveda which is in the form of sentences, that is prose. The Rgveda which is a collection of sentences composed or formed to follow a metre (Chandas) that is in the form of verse (Padya) is Anuvaka. Of course, the name of Saamaveda which is musical very clearly appears in the Shloka. Well, the three Samhitas are thus mentioned. Next comes Nishad which comprises of Braahmana and Aaranyaka put together.

Upanishad, then, stands at as the quintessence cream of the highest order. As could be seen from above, this Mahabharata Shloka covers to enumerate entire faculty of Vedic literature.

Adhyaatma Vidya dwells (निषण्ण) Braahmana and Aaranyaka portions. And hence Nishads.

Upa (उप) means उपरि, that is, above, top or at the highest or summit point; of the highest order. As such, whatever is the cream quintessence of the top most grade as derived from Braahmana and Aaranyaka is referred to as उपनिषत्. In the above explanation उप does not mean 'near'; but here, it means high and above. The latter (i.e. Upa= high) is the exact meaning; 'near' is a secondary meaning.

The original word of 'Upa' (उप) is 'Upari' (उपरि) or 'Upara' (उपर).

उपरि menas 'above', high. उपर means the one who is above or the one who is on top.

These two words, 'Upa' and 'Upara' appeared as 'up' and 'upper' in English. In Hindi, it became उपर, in German language it is 'Ober'. In Kannada it is 'ಉಚ್ಛ್ರಿಣಿ' (उप्परिणे).

In all these cases the meaning is one and the same, i.e. 'high'. उपनिषादयति- the literature which keeps us elevated is Upanishad. The best portion and top most item of the निषत् viz. Braahmana and Aaranyaka is उपनिषत्.

Summing up, that which keeps us elevated mentally is उपनिषत्. If this meaning of the name Upanishad is not understood by us we miss to conceive its elegance.

There exists a relationship between उपनयनम् and उपनिषत्.

उपनयनम् is a process of elevation to a higher position. Thus far (till the Upanayanam), it is only अ.ल.स. (अ,उ,म) means ಆಡುವುದು (playing), ಊಟ ಮಾಡುವುದು (eating) and ಮಲಗುವುದು (sleeping). A body is brought upto the height of initiation into knowledge by Upanayanam. Upanayanam is a ritual of taking one to the first step in climbing a height. And Upanishad is a ವಾಙ್ಮಯ taking him to such a height.

One who gives such a training is a उपाध्याय.

The word उपाध्याय does not refer to one who teaches being near (Upa); He is the one who is highly qualified; who has studied extensively upto a very high level; also, the one who imparts very high education (Adhyayana) in training and learning. But there is a beauty here in interpreting it as below. Height is nearness and proximity too. One who attains elevation also goes near. One who climbs the height of spiritual wisdom too remains in proximity to Bhagavan. This is what is known as 'Upavasa'.

To reside at the crest of Bhagavat Prajna (awareness of Bhagavan) is Upavasa.

To remain in the vicinity of the Bhagavan by heart and mind is Upavasa.

In order to facilitate the mind and heart to elevate to such a summit point, resorting to reducing the burden on the stomach and keeping away from taking food are also named Upavasa. If the stomach is full the mind becomes (idle). If the mind has to be full stomach has to be empty.

Thus goes the vivid and detailed narration of the word 'Upa'.

One more etymology is also there. Upa is also an abridged form of the word 'Upahvara'. 'उपहर' means solitude; or secret domain.

Upanishad is that secret science which requires to be persued sitting in solitude. It has an extremely mystical, hidden message of the Veda; a message so valid and rich that it has to be preserved very carefully. *(To be contd..)*

Proclaim that Jeeva is dependent : that Hari alone is completely self dependent, eternally full of bliss : that the Jeeva is poor and object bound and limited in knowledge and strength and is burdened with sorrow, has a minute body and is subject to a master : and that thhe Lord occupies the entire universe that He is the Doer and is worshipped by gods like Brahma, Saraswati, Rudra and others.

Geeta Section :

Jnani is also bound to perform Karma

Prof. A. Haridas Bhat
Poornaprajna Vidyapeetha,
Bangalore

(Contd. from Previous issue)

नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी ।
यः स्यादेकायने लीनः तूष्णीं किञ्चिदचिन्तयन् ॥

'The ब्रह्मज्ञानी would remain quiet leaving aside all prescribed and prohibited activities'. By this, it looks as if he has no binding on any activities. शाङ्करभाष्य pronounces that this is the implied meaning of the above as acceptable even to Geeta and quotes the following stanza of Geeta in support. 'सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । (18.66).

But one fact explained in the portion of this अनुगीताश्लोक,- 'यः स्यादेकायने लीनः' has been overlooked in arriving at this. Only the ब्रह्मज्ञानी who is grossly immersed in the meditation of ब्रह्म has no binding of the 'Karma'. This means- when a ब्रह्मज्ञानी is in असम्प्रज्ञातसमाधि (a mental status wherein he is in total detachment from the external world) he is not bound by the नित्यकर्म like the सन्ध्यावन्दनम् during such communion periods and this omission would not amount to dereliction of duty. If, on the other hand, he is not in such a status, has to perform such Karma without exception.

Keeping this in veiw, बृहदारण्यकोपनिषत् says, 'न हास्य कर्म क्षीयते' (3.8.10) meaning- Karma is not lost to ब्रह्मज्ञानी (when he is out of असम्प्रज्ञातसमाधि, he is not detached of Karma).

The verse, 'ज्ञानी च कर्माणि सदोदितानि कुर्यादकामः सततं भवेत्' also says that 'the ज्ञानी also should perform the prescribed Karma, of course, without any desire, always'. Even the Geeta Shloka refered to by Shankara in his Bhashya does not imply the

meaning what Shankara put forward. It is irrational if Krishna, who wants to invigorate Arjuna to perform his duties, advices him to renounce the Karma. What Krishna means by कर्मत्याग is only the detachment from the result of Karma, (कर्मफलत्याग). This is what is further consolidated by Krishna in Geeta by putting so clearly that 'आहुः कर्मफलत्यागं कर्मत्यागं मनीषिणः'. "Wisemen believe that renunciation of desire for the result is कर्मत्याग".

Thus, it becomes necessary to interpret the Anugeeta verse in the above two ways because even the ज्ञानी has to perform Karma. Thus, it becomes not correct to arrive at the conclusion that Bhagavadgeeta professes Karma only to the अज्ञानी.

English translation by Sri U.B. Gururajacharya.

EACH ONE PLEASE ENROLL SOME

We request our readers to please enroll some subscribers to Tatvavada. Jnanadana (Gift of knowledge) is supreme of all Danas (gifts) because it brings light and thus life to our mundane living. (All that done with knowledge, a mixture of Jnanayoga and Karmayoga, lifts us towards God).

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CORRIGENDUM

In the last issue (Jan.-Feb. 02) in page 43, under Guru Parampara of Palimaru Matha one of the eight Mathas name was by mistake left over. It may be added as "Sri Puttige Matha - Sri Vamana Tirtha" (as 4th Matha).

And the Moola Yati's name of Adamaru Matha may be read as "Narahari Tirtha".

Purana Section :

Who is expounded in Gayatri Mantra ?

Source : Sri Vishvesha Tirtha Swamiji -Madhava Pandurangi
Poornaprajna Vidyapeetha,
Bangalore-28

The word धीमहि, which is used in benedictory verse of the Bhagavata, also is found in Gayatri Mantra where the corresponding sentence is 'भर्गो देवस्य धीमहि. We daily pray God with this sacred verse 'भर्गो देवस्य धीमहि. Since the meaning of the Gayatri is implied in whole of Bhagavata, in the benedictory verse Vyasa uses the word 'धीमहि' giving a hint of that desire.

Some say that Gayatri is for praying the Sun God. Others say that Gayatri is teaching us about a Goddess called by that name.

Actually, Gayatri Mantra is neither intently illustrating Sun God nor Goddess Gayatri. It expounds about the Supreme Narayana who is in Sooryamandala as Antaryami.

Sooryamandala is the light for all other lights. Soorya gives life to everything and hence it is the cause for all activities of the world. The verse 'आरोग्यं भास्करादिच्छेत्' tells us this.

But, Lord Narayana who is Antaryami is the source of power even to Soorya. So, we must pray Narayana who is the source and master of Soorya, with Gayatri Mantra.

Daily, with folded hands and head bowed down, beg not the material happiness. We must meditate and pray, Narayana the deity of deities visualising Him as squatting in Sooryamandala. "Give us the light of knowledge and wisdom and an eternal devotion in you".

We need two kinds of lights. One is external and another is internal. We need external light for our daily material

activities. For this also we need to pray Lord Sun.

Internal light is essential for uninterrupted Saadhana during our life time.

Body grows with external light. But soul grows with only the internal light only, that is, the knowledge. For the light of knowledge we must pray the Supreme Narayana who is the light of all.

Gayatri contains this meaning of prayer i.e. "Give us the light of knowledge". Gayatri is for making us eligible for God realisation. It leads us to ultimate salvation. It is essence from the Veda. The Bhagavata is an elaboration of what Gayatri means and expounds.

The Bhagavata, an expansion of Gayatri, can be a technique for us to know Narayana and get salvation.

Akhila Bharata Madhva Maha Mandal (Regd.) Udupi

Poornaprajna Vidyapeetha, Katriguppa Main Road, Bangalore-28

The A.B.M.M. Mandala under the guidance of Pujya Sri Vishvesha Tirtha Swamiji of Sri Pejvara Matha proposes to start a Youth wing for Madhva boys and girls of age 15 to 25 years. Spiritual camps, Meditation, Leadership training, Personality development and many more such useful programmes will be organised for the members of the Youth wing of A.B.M.M. Mandala.

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Sarvamula Section :

Upanishat Prasthaana

Pt. K. Shankaranarayana Adiga
Poornaprajna Vidyapeetha, Bangalore-28

(Tattvavada English Journal is presenting to its readers articles on this Sarvamula. Initially, broad introductory articles covering classified branches of Sarvamula works are intended to be offered. Subsequently, sufficient details of each of such branches will be presented.

We now publish a brief account of Acharya Madhva's Upanishad Prasthana branch of Sarvamula.)

The second among the Prasthana Traya is the cluster of ten Upanishads (उपनिषत्प्रस्थान). These ten Upanishads are Itareya, Brhadaraanyaka, Chhaandogya, Isha, Talavakara, Katha, Shatprashna, Mundaka, Maanduka and Taittiriya. Samhita, Braahmana, Aaranyaka and Upanishad- this is how the entire Vaidik literature is classified. Samhita is the Mantra portion; Braahmana is the portion which professes the rituals like 'याग' leading to प्रवृत्तिमार्ग (the path of performing Karma with material desire); Aaranyaka is the section which deals with निवृत्तिमार्ग (taking a path of desireless Karma- only for भगवत्प्रीति); and the final essence of this Aaranyaka is the Upanishad portion. Thus Upanishats form the ultimate quintessence of वैदिकनाङ्ग्य.

Upanishat advocates निवृत्तिमार्ग exhaustively and in its entirety 1. 'उपनिषणं ब्रह्मतत्त्वमत्र', concepts of ब्रह्म is inhabited very well here and hence it is उपनिषत्. 2. 'निषत्सु उपनिषत्सु च'; These exceed (उप) the ब्राह्मण and आरण्यक portions and hence are Upanishads, because these form the nucleus of them. 3. Since here lies the secret of ब्रह्मतत्त्व, it has to be contemplated in solitude (उप), these are Upanishads. 4. As commented by Acharya Madhva in his छान्दोग्यभाष्य the ज्ञान attained by deserving person as per his/her merit is also Upanishad, 'स्वयोग्यं तु परिज्ञानं यत्तस्योपनिषत् स्मृतम् ।'

अभिमानि diety for उपनिषत् is Ramaadevi.

Upanishadbhashyas : Many had been said to have written commentaries on Upanishads, but they are not available. Shankaracharya had written Bhashya to ten Upanishads. So has Sri Madhva composed lucid Bhashyas to Upanishads. Sri Shankara wrote Bhashya to a part of Itareya whereas Sri Madhva did it exhaustively for the entire Itareya and as such it is credited as महैतरेयोपनिषद्भाष्यम् ।

Acharya Madhva's contribution by way of writing Bhashya to all the four faces of Veda (संहिता, ब्राह्मण, आरण्यक and उपनिषत्) stands as unique and without parallel. He wrote ऋग्भाष्य so as to guide us to how संहिता is to be interpreted and खण्डार्थनिर्णय (कर्मनिर्णय), so as to how ब्राह्मण and आरण्यक are to be interpreted.

This is how the Acharya showed to the world the core spiritual value of total Vedas. The rest of the Darshanikas restricted to expend their wisdom in just explaining only आधिभौतिक, material aspects of meaning to the Vedas. Acharya Madhva described त्रयोऽर्थाः सर्ववेदेषु- (there are three meanings in all Vedas) by illustrating how आध्यात्मिक, आधिभौतिक and उपासनात्मक meanings can be arrived at.

ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति । When Acharya expounds interpretation to Upanishads, those interpretations closely follow the words and verses visioned by the Sages in their ज्ञानदृष्टि. Sri Narayana Panditacharya in his श्रीमध्वविजय has exclaimed as below about the beauties of Acharya's Upanishad Bhashyas.

दशोपनिषदो देवीः देवा इव समीप्सिताः ।

युक्ताः प्रसादयन्त्यर्थाः एषु भाष्यालयेष्वलम् ॥ (15-74)

Interpretation of आचार्यमध्व illustrated in the Bhashyas bring ultimate enjoyment to the readers.

Upanishad Bhashyas of Acharya Madhva likened to the abodes where the ten Upanishads which are like the divine

angels and the most apt and desired interpretations which are like the divine Gods communioned together. Both, The Upanishadic texts and the interpretations put forward by Acharya Madhva are so well enjoyably match with each other that they are like Godly wives and husbands enjoying each other commingled in their abode i.e. Mukti. Here with this simily a very beautiful point is established, that is like नियतपति and पत्नी the Upanishats and the interpretations of Acharya Madhva are inseperable and they enjoy eternally with each other with full agreement to each other.

English translation by Sri U.B. Gururajacharya.

STAGES OF *BHAKTI*

Spiritual knowledge or realization, according to Madhva, is not a mere cold intellectual apprehension of Reality. It is a vivid perception of the Supreme Reality as the pivot of one's own reality, consciousness and bliss (सर्वसत्ताप्रतीतिप्रवृत्तिनिमित्तम्), with the utmost warmth of love and attraction for one's own *Bimba* that the soul is capable of, which is known as *Bhakti*. Such *Bhakti*, according to Madhva, both *precedes* and *follows* the attainment of knowledge :

भक्त्या ज्ञानं ततो भक्तिस्ततो दृष्टिस्ततश्च सा ।

ततो मुक्तिस्ततो भक्तिः सैव स्यात् सुखरूपिणी ॥

(Anu-Vyakhyana, iii, 4, p. 51)

'From *Bhakti* one reaches (mediate) knowledge, thence again ripe *Bhakti*, thence vision and thence again very ripe devotion to the Lord. Then comes *Mukti* (release) and thereby *Bhakti* again, which is of the essence of bliss and an end in itself'.

Youth Section :

धियो यो नः प्रचोदयात्

-Sri U. B. Gururajacharya

(Broadly, this section is dedicated to 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.)

But a question may be asked as to why at all motivation from anybody is required?

मन एव मनुष्याणां कारणं मन्थमोक्षयोः ।

The adage declares that the mind can put us into trouble; and/or it may also relieve us from the trouble. Normally each one of us have a desire not to get entangled with any trouble. We usually keep a wrong notion that we are in right direction. Unknowingly or unaware, we get entangled with many unwanted situations. Of course, many of us may realise that we ourselves and our own mind and intellect are responsible for such situations. And we struggle to come out of situations. We are caught up with. We may sometimes succeed in this effort and sometime we may not. Oversmartness and methods of such efforts would fail us. Then also we would blame our own mind and sense for the failure.

In order to not to get entrapped in dilemma in case of entrapment to come out of such situation of dilemma we got into so that we live happily free of such future occasions we should desire to pray using the hymn: धियो यो नः प्रचोदयात्. Though mind, we feel, is our own it does not direct us to act always for our good.

Mind is comprised of or say, made of, two distinct faculties:

one is the Sankalpa (definitive wishes-such as 'Do', 'Want', 'Here', 'Now', 'Thus') and the second is Vikalpa (negative wishes- such as 'Do not do', 'Do not want', 'Not here (there)', 'Not now (after)', 'Not like this').

Antahkarana or mind is that compartment of sensual train wherein only such confused dualities would enter and show up their faces. It would never be able to come to affirmative conclusion by itself. So as to be conclusively affirmative, we take the help of intellectual faculty (बुद्धि). The Buddhi arrives at its own conclusive decision after weighing out the dualities (the Sankalpa and Vikalpa). Even at this juncture of deciding about the choice of the one out of two cross roads we through our Buddhi should not tumble down or totter making a tragic end. By the time we realise we had erred time would have elapsed for any correction. 'What if, we would have had learnt by experiences of failures or successes!'. But no guarantee is there such experiences would protect us from wrong decisions. We do wish and expect our Buddhi should behave and act in the right manner at the right time at the right place.

What is this righteousness? Such righteousness or otherwise of the Buddhi is judged by the end and not by the tentative result. Whatever resolution that the Buddhi takes and the ways and means we go about our activities after such resolution should contribute for the good of us, our dependents and totally of the society which we live in. This basic expectation and purpose are intended in our prayer for mind-motivation.

Mind not motivated in time causes the repentance of the sort that 'how was it my mind failed me?' So as to take precaution better we resort to pray the force behind motivation.

A few questions are likely to crop up. 'Whether we pray or not He only is the commanding and impelling force behind every happening in the Pindanda (material body of Jeeva) and

the Brahmaanda (विश्व)'. Yes. If yes, why and how our prayer is of any necessity? The answer is, 'The prayer should be offered out of the real awareness of the fact and out of devotion inspired by such awareness in us that we are under the influence of all-motivating power of the universe'. And also, this prayer is for begging with that all powerfull-power to motivate us in such a way that our action would be for our योग and क्षेम. Further, also it is out of our sincere gratitude for the so-far imparted motivation and for future motivations too.

One another question. Our success or defeat, is cooked out of our own Karma. Based on this Karma is the motivation we get. When this is the case, of what use would be our prayer? The reply is 'It would have certainly of some good use'.

Prayer with total surrender with sincere devotion and repentance brings us the grace and mercy of Him. This blunts the sharpness of the bad effects of our Karma and its slap would be tolerable. We would be granted with the sustainable strength to withstand the beating. That would be a boon from Him. It wouldn't be ours just like that. In order to provide for us a scope for deceitless prayer Gayatri has come handy. 'Protected be the chanter' is the meaning of the word गायत्री.

Applying some more thoughts you could come to know one more aspect of prayer. We are incompetent to judge the intricacies of our कर्म. To erase the effects of earlier कर्म some other कर्म has to be resorted to inevitably. This again may bind us with some other added unwanted effects. Caution should be exercised to protect us from such loadings. This requires proper motivation during कर्म.

If जीवस्वभाव is one incorrigible aspect behind the selection of ways and means in our कर्म, the प्रभाव (environmental, circumstantial and genetic forces) is the other aspect in it. We can surely pray for motivation from God so that this second

aspect, प्रभाव, would not misguide us in our कर्म. प्रभाव is variable and it's effect could be favourably amendable.

Such a harmless motivation could be given by गायत्रीप्रतिपाद्य alone. While chanting गायत्री the stainless praying should be to beg Him, 'Oh God, kindly expend the accumulated effect of bad deed I did by the कर्म I do now; Allow not it to get filled with some more पाप; Inspire me in such a way'. Thus we could invoke His benevolence. Such process of motivation is indicated and promised in the saying-

‘बुद्ध्या संयोजयति प्रभुः ।’

(To be contd...)

KAABI MADE MEANINGFUL

Ascetics wear *Kaavi* robes. The colour *Kaavi* is not original. White cloth is turned into *Kaavi* by smearing it with mind. The meaning of the muddied cloth put on by ascetics is that they should wash the dirty malabes of society and while doing so they should not mind getting smeared with dirt. (Which being an ascetic could wash off himself.)

Sri Vishvesha Tirtha Swamiji of Pejavara Matha has been doing this during the long terms of his ascetic life and with the assiduous adherence to the principle of *Kaavi*. The Swamiji has brought respect and dignity to *Kaavi* - observed Sri Vidyadheesha Tirtha Swamiji of Palimaru Matha, speaking in Udupi in the occasion of the civic honour given to Sri Vishvesha Tirtha Swamiji on the last day of his Paryaya.

Dasa Sahitya Section :

Why bother on language? What is the greatness of Sanskrit?

-Prof. K. Hayavadana Puranik
PPVP, Bangalore

'There are many nations and languages from time immemorial. The devout exist even there. God responds to their language. Why bother on which language to be used?'

'Knowledge of Sri Hari is important, not the language. Is His greatness understandable only to the Sanskrit pundits and those with the '*gatapataadi*' knowledge? Is Sanskrit important or knowledge important? Please tell.'

'Is it not true that in all places and in all languages it is the presiding deities of letters who convey the meaning?'

'desha kaala karma guna vichaaraachaara
bhaashe roopa kriyaa bhedavaadarenu?
doshadoorare neevu tattat sthaanadali
vaasavaagiddu nambida janara mano-
paasane prkaaradaleesutiralikke
yesu bageyinda chintisi salladu ||' -Vijaya Daasaru.

'aadarshavagataaksha bhaashaa
bhedadindali kareyaladanu ni-
shedha gaisavalokisade biduvare vivekigalu?'
-Jagannatha Daasaru.

'samskrutada sadagaravenu sugunarige?'
-Karjagi Daasappanavar.

Sanskrit is the language of Gods.

For those who object as above, the Sanskrit pundits could return the question this way.

Does not Vasudeva Himself provide the satisfaction by staying at all places and in all types of food? So how does it matter which food you eat? Eating is important!'

Nothing can be established by such dry arguments. It is like asking: 'all eat the same food, breath the same air, then why have distinctions of caste and religion?' What is dharma? What is neeti? What is madi? What is mailige? In all such things it is shaastra alone which can guide and not logic.

A lot of analysis has gone on language in our shaastras. At the end, it has been concluded that Sanskrit alone is the holy divine language. One who doesn't know Sanskrit has no right to perform an yagnya! An yagnya gets destroyed if one talks any other language in the middle of it. To atone it one has to perform another yagnya called, 'saarasvateeshti'. Sanskrit, therefore, is a holy language similar to the prescribed offerings in an yagnya. It is not to be compared with other languages.

It is not that Gods do not know other languages. In divine dispensations, Sanskrit is the prescribed language and hence called the divine language.

'If one with eyes denotes an aadarsha(mirror) with different words like 'kannadi' or 'aayinaa' in different languages, does it become different?' asks Daasaraayaru. True, it doesn't. But the words of other languages like 'kannadi' may denote only that particular thing, but the Sanskrit word 'aadarsha' can project a whole lot of multifaceted aspects of that one thing called the mirror. For example: The 'aa' in 'aadarsha' has two meanings; 'channaagi'(very well) and 'swalpa'(a little). If the mirror is clear it shows the face 'quite well'. If unclear it shows 'a little'. Since the mirror is an auspicious thing, it is 'very well' to be looked at by all in the mornings. Ladies all through the day 'very well' use it to look at their face. And so on. Thus the Sanskrit words imbibe a much larger canvas of

meanings. This capacity is lacking in other languages. One can't ask 'what else in Sanskrit?' or 'what is its specialty?'

Some ask: 'we have translated everything in Sanskrit; there is nothing left in Sanskrit; why to support a dry buffalo?' But Sanskrit is a language that can never be translated with full import. For that matter no language can be translated in full. In particular, Sanskrit is untenable for translation to any extent. For example: Vishnu-sahasra-naama has at least 100 meanings for each name. How is it possible to translate (all these in a single word)?

Daasaraayaru has no intention of discarding Sanskrit. He says: *'Yaava bhaasheyalli ondu vishayavannu helidaru aa vishaya agrahyavaaguvudilla. Mailigeyaada bhaasheyalli helida maatrakke vastu mailigeyaaguvudilla.* (Whichever be the language used, a concept never becomes unacceptable because of it. Unworthy language used doesn't make the concept unworthy). But the tongue becomes unworthy, though not the concept! Hence, praakruta languages are banned during the period of yagnya! A foreign language is banned at all times!

'yastu prayumkte kushalo visheshe
shabdaan yathaavad vyavaharakaale |
so(a)nantamaapnoti phalam paratra
vaagyogavid dushyati chaapashabdaih: II'

One who knows grammar well and applies it correctly in usage can derive infinite benefits in the other worlds. Incorrect application makes one sinful.

'Tasmaad braahmanena na
mlechetavyai naapabhaashitavyai
ahitaagnirapashabdam prayujnai
saarasvateemishtim nirvapet II'

Te vedic lines of shathapatha-braahmana says: 'A brahmin

should not speak foreign (and banned) languages. If he speaks, then he should atone the act with saarasvateeshti yagnya.'

Bhagavata says: 'Even a grammatically well written Sanskrit work is not acceptable if it doesn't portray the glories of Shri Hari; it is like crow-dipped-dirty-pit-water and not a swan-swimming-soul-stirring-lake'.

'Tad dhwaanksha teertham, na tu hamsa sevitam'

The above Bhagavata criticism is from the point of view of content and not language.

But lines, as given below, from Sesa-dharma opines that even if the content is good saashtra, it is not acceptable if it is written in praakruta languages.

'bhaashayaa rachitam shaastramiha loke sukhapradam |
paraloke bhayakaram tasmaat tat parivarjayet II'

Inspite of shaastra being the content, once written in praakruta languages, it may bring knowledge, wealth, fame, status etc. in this world but fearful is its effect in the other worlds.

Then how to accept this Harikathaamruta Saara, written in a language other than Sanskrit? The objection is not just from the Sanskrit pundits alone. Stronger objection persists.

In Bhaavaprakaashika commentary on Harikathaamruta Saara, there is a different type of objection, as follows.

"In Bhaagavata taatparya on 11th skanda it is said: *'Gardhabayaanam asamskruta vaaneetyaadeehi'* i.e. other than Sanskrit sounds are equated to a vehicle drawn by donkeys".

But this objection is incorrect since it is never said like that anywhere in Bhaagavata Taatparya. In fact, it is a piece of a general proverb. The full lines are as follows:

'baalasakhitvamakaarana haasyam
streeshu vivaadamasajjana seva |
Gardhabhayaanam asamskruta
vaanee shatsu nare hyupayaati laghutvam ||'

Playing with kids, laughing for no reason, fighting with ladies, moving with the wicked, riding a donkey and singing folk without culture - these six will bring down the stature of anyone's personality. Here, praakruta languages are not called 'mailige'. It is only said that it brings down one's stature.

Still, the opposing lines from Sesa-dharma are to be sorted out. How?

Shri Hari agrees with Kannada pada:

Daasaraayaru sorts it out like this: - Praakruta language, though not allowed during yagnya, is not banned for daily routines. Vyaakarana-mahaa-bhaashya says: '*Yagnye karmani niyamo (a)nyathra aniyamah.*'. Also, it is accepted in prayers to Sri Hari. Bhaagavata defines like this:

'stavairuchchaavachaih shroutaih
pouaanyaih praakrutairapi |
stutvaa praseeda bhagavan
iti vandita dandavattu ||'

One should glorify Sri Hari with vedic, puranic and praakruta stotraas, small or big; and fall flat at his feet like a staff, praying Him 'O Lord, be pleased'.

There is a long lineage of yatis(monks) and daasas who have sung in Kannada.

Sesa-darma lines, therefore, do not criticise prayers in Kannada. Its view is quite different. It is explained by itself, in this way:

'puraana dharma shaastreshu

bhakti heenaashva yo tathaa |
baasha shaastreshu nirataaste
vai nirayabaaginah: ||'

If one discards the Sanskrit works of puraanas, dharma shaastras etc. and depends only on praakruta works as a means to get liberated, then he shall be sharing the hell.

'sulida baaleya hanninandadi
kaleda sigurina kabbinandadi
aleda ushnada haalinandadi sulabavaagiruva |
lalitavaha kannadada nudiyali
tilidu tannali tanna mokshava
galisikondare saalade? samskrutadalinnenu?'

Sesa-dharma lines are warning those who talk as above; but not those who have high regard and faith in vedopanishats, sarvamoola and teeka-tippanis & yet study the praakruta works due to their inabilities. Daasaraayaru has written this work for such people out of compassion and has praised praakruta by saying, '*samskrutada sadagaravenu sugunarige.*' He has not condemned Sanskrit either. Its pomp & glory can not be questioned by any. If one says that he could do devara-pooja in praakruta alone, then it goes against shaastras. At the end of the pooja alone, praakruta is admitted for singing prayers.

'*kalusha vachanagalu*, therefore, means: Since praakruta language is accepted for use in praising the glories of Shri Hari, though not in yagnya and deva-pooja, this Harikathaamruta Saara of mine shall please Him; as it joins the sea of greatness of His lotus feet. As He accepts Sanskrit, the language of devaas and scholars, Shri Hari shall accept and admire this tainted praakruta as well.'

'*baalakana kalabhaashe jananiyu keli sukhapaduvante.*'

'It is just like mother listening and enjoying her child's

musings. Thus, when Shri Hari's glories are sung in a language admired by Him, will that go unaccepted by His devotees? Won't it become acceptable, even for the purest of the pure among the knowledgeable?' - asks Daasaraayaru.

'Shri Hari, thus shows his compassion on those who have no knowledge of Sanskrit, by allowing them to sing His glories, even in the impure praakruta language', opines Daasaraayaru. But it is incorrect to think that there was a period when Sanskrit pundits considered Kannada as impure and that Daasaraayaru had answered them as above. When Bhaagavata has mentioned praakruta stotras, and Kannada songs were used even by monks proficient in Sanskrit like Narahari Theertha, right from the time of Acharya Madhwa, it is a figment of imagination to think that they themselves considered Kannada as impure for the purpose. It is to be noted with interest that Daasaraayaru prefers to address the Sanskrit pundits with respect as '*maheesuraru*', meaning the earthly-gods.

English translation by Prof. K. Rama Murthy, Malleshwaram, Bangalore

The Lord who grants all desires will not remember the shortcomings of those that remember Him. If one will only offer back all acts to Him. He makes them multifold, will feed himself and feed the giver on the fruits therefore in diverse ways and immense one in the ocean of bliss,- the Lord of good and auspicious deeds, the embodiment of consciousness, the purifier of the Universe.

Pavana Yatra :

Bannanje

Let us know about some villages and the temples which are connected with Acharya Madhva's life.

Bannanje Mahalingeshvara Temple:

श्रीमध्वविजय (3-4) narrates an incident pertaining to this temple and Acharya Madhva's life. At the age of only three years, Vasudeva (Sri Madhva's name before Sannyasa) was taken by his mother to attend a marriage of their relative at Kodavuru. There, he just slipped away from the sight of his mother who was engrossed with her relatives, visited Shankaranarayana temple at Kodavuru and from there came to Bannanje Mahalingeshvara temple. After offering his salutation to Sri Mahalingeshvara's Antaryami Sri Narasimha, the kid Vasudeva was guided by the same Narasimha-roopa till Udupi's Chandramoulisvara temple. Mahalingeshvara temple in the village Bannanje is situated at a distance of about 3/4 Km. from Udupi to the west of City Bus Stand on the road leading to Adi Udupi. This place is referred to as लघुनारिकेल्युपपदान्तरसञ्च in Madhva Vijaya and as Talekude (in Tulu) in Bhavaprakashika.

Sea Coast : To the west of Udupi is the west-coast of Indian sub-continent. This is the Arabian sea coast. Vadabhandeshvara is a place which is said to have got its name because a small ship had wrecked here. Though unfortunately, no solid material proof is available here, the traditional belief is that it was here where Acharya Madhva picked up the statue of Sri Krishna arrived from Dvaraka. You can reach this place via Malpe. Malpe is at about 5 Km. to the west of Udupi. From Malpe, take the road leading to Tottam. Vadabhandeshvara could be reached at about 2 Km. on this road. From here by covering 1.2 Km distance to west you would Kodavuru Shankaranarayana temple is the place where Vasudeva giving a slip to his mother

prostrated to Sri Narayana residing as the Antaryami in Shankara. From there he was lead by Sri Narayana to Bannanje from where Rudrantargata Narasimha was with him till Udupi. Kodavuru temple is refered as काननदेवतासदन (Kanangi is the other name for the place) in Sri Madhva Vijaya (3-12).

Kodavuru can be reached either via Malpe on Tottam road going to the East or directly from Adi Udupi taking a deviation road to North.

Kanteshvara temple of Kantavara:

To reach to Kantavara- proceed from Padubidri on the road towards Karkala for about 15 Kms. When you come across a place called 'Belmannu', go further, beyond Belmannu for a distance of about 3 Km. on the same road. There is a place called 'Manjara Palke'. Here, take a turn to right and travel for about 10 Kms. There you get Kantavara and Kantavara temple.

Sri Madhva Vijaya refers to Kantavara Kanteshvara temple (16-26). Gandavata and his brother were great wrestlers during that period. While giving a picture of these two wrestlers' physical strength Gandavata alone was described to have lifted the erected ध्वजस्तम्भ at the Kanteshvara temple, which was brought to the temple premises by a fleet of thirty strong men. These two brothers had tried to test the wrestling strength of Acharya Madhva. This narration has lead the researchers to believe that Gandavata must have belonged to Kantavara and he would have dared to test Acharya Madhva's physical strength here at Kantavara in Kanteshvara temple. It is here where Gandavata along with his brother tried to choke the neck of Acharya Madhva; he also tried in vain to lift Acharya's finger which was held against the ground (म.वि. 16,27-29).

Another incident is also explained at this juncture in

श्रीमध्वविजय. Acharya, to show his लघिमासिद्धि- capacity to become lighter. (Ashtasiddhis mastered by a Yogi are- अणिमा, महिमा, गरिमा, लघिमा, प्राप्तिः, प्राकाम्यम्, ईशित्वम्, वशित्वम्), made himself so light that a young boy could carry him going around the Narasimha temple (म.वि. 16-30). The scholars have arrived at a logical conclusion that the नृसिंहगेह mentioned in this case none other than the Kanteshvara temple. Here the Antaryami of Rudra is Narasimha who is the presiding diety of the temple.

Thus, the Kantavara temple occupies a prominent place in Acharya's life history since it was here where Acharya exhibited his Yogik powers of his body such as लघिमा, गरिमा. As a proof for such occurence, Sri Palimaru Matha stands near the temple here.

Tatvavada in English on Website.

Worldwide, especially in English speaking nations, a gross misconception about the scope and vividness of Indian philosophy can be found to be prevalent. Shankara's Advaitavada only is known as Indian philosophy to major part of the world. It is not to debar them from knowledge of Shankara Advaita that this fact is mentioned here. But, it is to regret that they stand deprived of the knowledge of a most intelligent unique philosopher's doctrines and views on the basic concepts about this Universe, its creation, its constitutions and its parameters. The celebrated philosopher is none other than Sri Madhvacharya.

All basic concepts and doctrines of Sri Shankara is very critically examined and negated by Acharya Madhva using the same tools such as Brahma Sutra, Upanishads, Bhagavadgeeta and Puranas. A collective name for his tenets is Tatvavada. The world populace which feels that it knows about the Indian philosophy, acutally, is kept either misinformed or underinformed or not informed at all.

This website www.dvaita.org, mainly at the first instance wish to fill the void. Feedback enabling us to tune up the mode of information-feeding for the collective need of the interested is very much solicited.

This magazine is also available on internet at www.tatvavada.org in pdf. form.

Comment :

Hindu

Dr. C.H. Srinivasa Murthy
Mysore

A large body of Indian population is called 'Hindu'. According to the general and learned perception it is so called because it follows Hinduism. The suffix *ism* means practice, principles and doctrines etc.

What are the common practices, principles and doctrines in this body of Indian population?

There are theists and atheists among them. Therefore neither the worship of God in the medium of idol nor adherence to the Vedic preachings is a common practice. Similarly no common principle or doctrine is formed among them.

Works on Indian philosophy deal with Jainism, Buddhism, Saankhya, Yoga and Nyaya-Vaisheshika etc. They have nothing under the caption 'Hinduism'.

No Sanskrit work on Dharmashastras, philosophy, history etc., uses the word Hindu. No Sanskrit lexicon lists this word.

It appears that this word is only recent usage and that the originators used the word to denote people living on the banks of the river Sindhu and it gradually got extended to the people living in other parts of India.

*(Views supported by evidences are invited on this subject.
-Editor)*

Haridasa Vaani :

Binnahake baayillavayya

-E.D. Narahari

5112, Vedavathi Block, Nandi Enclave,
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(English rendering of a Kriti of Purandara Dasa)

I've no voice, my Lord!
To seek your pardon.
Since my sins are endless.

The lure of the off-spring
And of my life's mate
And mother and father!
The lure of fun-loving friends
And of the King.

The lure of cattle and land
And of kith and kin!
I banished you from my conscience,
O, Lord, the foe of demons!
I beseech your benign care. 1

The vanity of food and wealth.
The vanity of prosperity
And youth and beauty!
The vanity of self-esteem
And conquests of territories!
The vanity of vanquishments
of all adversaries! 2

The lust for more
And more and more!
The lust for a life
That's hassle-free
The lust for a life
That's full of pleasures
The lust for a life
That's past and last!
Guard me from these evils
O, Lord, Purandara vittala. 3

A Respectful homage :

Prayaga Swamiji and his mission

(Who opened a page in the history of Tatvavada Prasara in North India.)

-B. Gururajacharya

Paramapoojya Sri Vidyamanya Tirtha's desires have remained as dreams. Efforts were lacking from us in propagating Acharya Madhva's Tatvavada in Northern States of Hindi belt. Hindi knowing dedicated persons were in search by Sri Vidyamanya Tirtha.

In 1962 one Sri Gadachinti Ramacharya approached and begged him for teaching Shastras. Beginning with रामशब्द till Sri Nyaya Sudha were taught by the Swamiji to this Shishya. In 1986, (May 14) during the II Paryaya of Sri Vidyamanya Tirtha Sri Ramacharya was initiated to Sanyasa and was named as Vidyavallabha Tirtha by the Swamiji.

Sri Vidyavallabha Tirtha took the torch of Tatvavada to enlighten the Hindi belt. A huge three storied building in Prayaga worth more than a crore of rupees came up out of his own efforts. It is now famous as Geeta Satsanga Bhavana. He toured to places such as Phatepur, Mirut, Aligarh, Eta and so on and propogated Madhva Siddhanta conducting discourses on Geeta, Bhagavata etc.

His own Hindi translations of Madhva's Geeta Bhashyas and Upanishad Bhashyas were published by him. He used to camp for months during Magha Mela for giving discourses. Many devotees having been trained up by him after initiation to Madhva Siddhanta are now spreading it with very high conviction even among non-Madhvas.

Sri Vidhyavallabha Tirtha is no more with us. He attained Haripad on 10.12.2001. The mission of तत्त्वप्रसार which he took up from Sri Vidyamanya Tirtha awaits continuance by such dedicated devotees. In the interview to Tatvavada (Kannada) journal he strongly advocated that Madhva Vidyapeethas need to motivate and allocate a few dedicated Vidwans to take up this mission. If so done it would be the most befitting respectful homage for a sage's soul who sacrificed his life for Madhva Siddhanta Prachara.

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- * The dialogue for the animation was originally composed by **Prof. A. Haridasa Bhat** and has been developed and adapted into English by **Sri N.A.P.S. Rao**. Verified by **Sri Bannanje Govindacharya**.
- * The entire book '**Philosophy of Sri Madhvacharya**' by **Prof. B.N.K. Sharma** recorded on the CD (with his kind permission) for in-depth study.
- * Voices of **Sri Sugunendra Tirtha Swamiji of Puttige Matha, Sri Bannanje Govindacharya, Prof. D. Prahlada Char, Sri Vidyabhushana, Sri N.A.P.S. Rao** etc., have been utilised for the appropriate audio sections.
- * In the development of the C.D., a special Committee with **Vidyaratnakara Bannanje Govindacharya** (President), **Prof. D. Prahlada Char** (Vice-President), **Sri N.A.P.S. Rao** (Secretary), **Sri K.M. Sheshagiri** has given their support with great enthusiasm.

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