

TATVAVĀDA

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BAD ACTS NOT YAJNAS

यज्ञार्थात् कर्मणोऽन्यत्र... Here Sri Krishna says, 'Karma (activities) would not fetter the doer when performed with a sense of यज्ञ. The question is, can we escape from the अनर्थ and पाप that may result from the performance of पापकार्य if done with a sense of यज्ञ?

But, the point is that पापकार्य (wrong, bad deeds) cannot be performed in the form of यज्ञ at all. Why because, indispensably essential components of यज्ञ are I. discarding the राग and द्वेष (selfish desire and hostile attitude out of ill will) and II. complete devotion to Bhagavan. Both the above should congregate if an action is to be in the यज्ञ form. Is it possible to execute any undesirable antisocial act without any selfish motive and ill-willed hostility? If one holds sincere devotion to Bhagavan, he cannot possess stupid arrogance of offering such wrong doings that are opposed to the real commandments and laws of the Bhagavan on the pretense as यज्ञ or धर्म.

Hence, we should discharge only such acts that are good for the well-being of the mankind as preached by the Shastras as यज्ञ. Acts contrary to this are not यज्ञ.

H.H. Sri Vishvesha Tirtha Swamiji

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From the Editors' desk

Dear Readers,

One columnist of an English Daily recently, in one of his columns end wrote, 'we cannot even say "God save us" because we cannot be sure which God'. He was sarcastically but rightly explaining the prevalent situation in the world.

But, for the followers of Acharya Madhva this dilemma of choosing a saviour God would not arise. Because, Madhva says 'you call Him using any name, any word or any sound it applies to Him in its truest meaning 'नामानि सर्वाणि यमाविशन्ति'. A note of caution about the methodology of interpreting these नामानि to the Bhagavan has to be registered here because many spiritual schools have erred in doing it.

An incident in Acharya Madhva's life is worth to be made known at this juncture to the world. Once the Acharya Madhva had to cross the river Ganga. The other bank was under Muslim rule. Uncaring the Muslim soldiers, the Acharya boldly crossed the river with his disciples. He was brought to the court of Muslim King who wondered about the Acharya's bravery. The Acharya declared, 'I worship the universal father who illumines the entire universe. The Acharya citing the sun above as a Pratika of God who is the doer of 'all' as put up by him in सृष्टिस्थित्यप्येहानियतिदृशितमोबन्धमोक्षाश्च

यस्मात् indicated to the King that the God is one and alone and He is the master to everyone including the King. And hence, he (Madhva) is not afraid of the King. The King was astounded of and moved by Madhva's fearlessness except to God and out of sincere reverence begged the Acharya to reside permanently in his Kingdom offering him half of his state as gift. The Acharya, having renounced all worldly cravings coolly rejected his offer and walked away to Badari. The question still remains as to how many people around us till today have understood this message of the Acharya that we all belong to one God? **-Editors**

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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 practicing, 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 captured in English by Sri N.A.P.S. Rao for the readers of Tatvavada.)

(Contd. from the previous issue)

‘श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो
भेदो जीवगणाः हरेरनुचराः नीचोच्चभावं गताः ।
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनम्
अक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥’

There are ten tenets in this shloka. These are

1. “**Harihparatharah**” - Vishnu is the greatest.
2. “**Sathyam jagath**”- this world is not unreal, but is real. This world was created by God Himself- “Bahuchithrajagath bahudhaakaranaath” - this wonderful world with its immensity and diversity was created with a large number of entities by God and is thus real.
3. “**Tathvatho bhedah**”- the differences between the Supreme Being and the soul, one soul and another, the soul and inert matter (jada), the Supreme Being and jada and that between one jada and another (the fivefold differences) are real (Thathvatho).

4. “**Jiivaganaah hareranucharAh**” – all the souls are eternal servants (Dasa) of the Supreme Being. They will remain so even after liberation (Moksha).
5. “**NiichocchabhavamgathAh**” – the souls have different svabhava (innate characteristics). The svabhava can be broadly divided into three classes – Sathvika, Rajasa and Thamasa, each of which has infinite further variations. Sathvika is the best, while Rajasa is medium and Thamasa is the lowest. Thus, there are gradations in innate quality of the souls.
6. “**MukthirnaijasukhAnubhUthih**” – Moksha is the state where the soul remains near the Supreme Being and enjoys bliss which is innate in his svabhava or in his innate nature. There is no sorrow in Moksha.
7. “**AmalA bhakthischa thathsAdhanam**” – Pure devotion towards the Supreme Being without any hatred towards Him is the means for attaining Moksha.
8. “**AkshAdi thrithayam pramAnam**” - Prathyaksha (direct cognition), Yukthi (logic) and Shasthra (valid scriptures) are the valid authorities to learn the truth about any subject. The subject of infinite Vedas is the Supreme Being, who is full of infinite auspicious qualities (which can not be fully described by all the infinite vedas even by considering that each word describes one such quality).
9. “**AakhilAmnayaikavEdyo harih**”- Thus God is to be known only by recourse to all the Vedas

Note : The items listed above are only nine in number, while the Swamiji has spoken of ten items. This is not an error, but the first item - Harih paratharah – actually consists of two items – Hari sarvotthama and Vayu Jivotthama as will be explained later by the Swamiji.

All the important tenets are thus stated briefly by Sri Vyasaraaja. Out of these the first, Harih Paratharah – Narayana is the greatest and superior to all others – is the most important. We are explaining this with reference to the Vedas, Geetha and Yukthi (logical derivation). ■

Yativaani :

Protect your family - Protect the Nation

Courtesy : Sri Sudha -Sri Sri Satyatma Tirtha Swamiji
Kannada Monthly Sri Uttaradi Matha

न गायत्र्याः परं जप्यम् ।

Because of intelligence, man became superior to all other living beings. Intelligence came to him by the grace of God. If his intellect is to grow, prayer to Lord is the only means.

Of all the methods of prayer, Vedic prayer is the most pleasing to the Lord. Of all the Vedic Mantras, Gayatri is the most effective and quick to bring results.

Any powerful enemy can be destroyed by the Super weapon; the Gayatri. It is for self-defence only. The whole Universe trembles by the terrible effect of Brahma-Astra. The Mantra for that, is Gayatri.

The young Rishi, Sringeri's words became true by the effect of Gayatri only. All the Puranas, in one voice, proclaim that no Mantra is greater than Gayatri for Japa (chanting).

Nature's wrath due to our broken duty :

Gayatri Japa ought to be an unbroken daily practice, lifelong. But today it stands badly broken in all the places of our Bharata Desha. The result is : no peace, no happiness and no healthy growth of the Nation. In one state, people stand homeless because of floods अतिवृष्टि. There is अनावृष्टि in another state; no rain, no water and no foodcrops. All this happens, due to wrath of nature. It is on the increase. The enemies to the nation are also on the increase.

Now is the time to stand united :

The time has come to all of us to purify ourselves and wake up to our Dharma. If the individual stands firm by his Dharma, he stands protected and his family stands protected.

The collective prayer of all such Dharmic individuals is very effective to protect our nation. It is an Urgent Need of the hour.

Now is the time for all of us to stand united; feel united and do Gayatri Japa unitedly for the sake of peace and happiness for all.

Surely, there will be auspicious celebrations in the house and the life's purpose would be achieved for all the members of the family if this Japa (chanting) is carried out with all sincerity and true devotion. ■

Akhila Bharata Madhwa Maha Mandal (Regd.) Udupi

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NEW OFFICE BEARERS FOR 2001-2004

The Following have been unanimously elected as office bearers of ABMM for the period for 2001-2004 at the working committee meeting held at Udupi under the Chairmanship of Sri Vishvesha Tirtha Swamiji of Paryaya Pejvara matha.

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Special Article :

The concept of God in Sri Madhva's Tatvavaada

-Late Prof. B. Venkateshachar

Most philosophers have found it necessary to postulate an ultimate source to account for the existence of the world and the changes that we observe in it. But in their concept of this ultimate source there is wide divergence of opinion. Some are of the view that the world we experience is only an appearance spread over an attributeless non-phenomenal entity of the nature of pure intelligence. It is impersonal and never becomes an object of knowledge. Madhva, on the other hand, visualises the Supreme Being as a personal self-conscious entity full of all auspicious qualities and free from all defects. This Personal Being is God. He is the source of all human values and is variously known as Brahman, Paramaatman, Naaraayana, Vaasudeva, Bhagavaan and so on.

Why is it necessary to think of this Supreme Source of all that we observe as a self-conscious personal being? Let us here consider the case of a physicist who performs an experiment. An experiment must be planned, performed and the results given to a world of persons. Suppose as a result of a number of experiments and an elaborate enquiry based on these he comes to the conclusion that he is not a person, that he has not performed any experiments and that there are no persons to whom he gave the result of his enquiry. Obviously by coming to this conclusion he will be removing the very conditions that render an experiment possible.

In the Srutis there are statements like "*Sat* alone was at the beginning', 'It thought', 'It created light' and so on. In the view of Sri Madhva no coherent religious system based on such texts can deny personality to the source of the world,

which has come into being as the result of the activity of this source.

Let me now state in as clear terms as I can Sri Madhva's concept of the Supreme Being. There is only one Independent Being and He is variously known as Naaraayana, Vishnu, Vaasudeva, Paramaatman and so on. He is a self-conscious Person who wills and acts. He is the creator, sustainer and destroyer of the world. He is other than every entity in the Universe. He can be compared only to Himself. He is One without an equal. Every other entity in the Universe, both sentient and insentient, depends entirely on the Supreme Being. All activity, all awareness and all existence, everywhere and at all times, depend on this Supreme Being. He is all knowing, all powerful, is present everywhere and is in the heart of every sentient and insentient existing thing as its inner Ruler. He possesses every good quality that we can think of to an immeasurably high degree and is free from every kind of fault. He possesses an extremely beautiful form whose essence is pure Bliss and Knowledge. There is nothing non-intelligent in it. He is perfect in every way and His perfection is so absolute that anything higher or holier than it is not even possible to imagine. He is the very embodiment of Truth, Beauty, Love and Harmony.

He manifests Himself in many Avataaras to establish 'Dharma' and put down evil on the earth. Each of these Avataaras is perfect, nay as perfect as the source from which it emerges.

It is His divine grace alone that leads to salvation. The Vedas and other sacred texts are intended to show to the qualified aspirant the way to obtain the grace of this Supreme Being, the grace that is the immediate cause of release from Samsaara. It is by Bhakti, i.e. loving devotion to Him that one can secure His divine grace.

Such in brief is how Sri Madhva conceives the Supreme Being. The nature of this Supreme Being can be known only by a study of the Vedas. This does not, however, mean that we do not reason about Him. We do reason and build a philosophic structure concerning the nature and attributes of the Supreme Being not on the shifty sands of unsupported logic but on the solid rock of faultless scripture (Veda). While quoting profusely from sacred texts in support of his views Sri Madhva is well known for his close reasoning.

Sri Madhva draws his inspiration largely from the Gīta. His view is that Gīta is the very essence of all the Vedas, the Puraanas and other sacred texts. In his commentaries on the Gīta he has shown that his own system is only an elaboration of what is taught in the Lord's Song.

Relations between God and the world :

Now we may ask ourselves the question "In what relation does God stand to the world? Is God immanent or transcendent or is He both transcendent and immanent?". This question philosophers interested in the philosophy of religion have considered and come to different conclusions. If God is completely immanent in the world then He and the world are one. He has no existence apart from the world just as the earth of the earthen pot has no existence apart from the pot and we are landed in pantheris. Here there is no room for a Supreme Being possessing divine attributes like omniscience and freedom from all faults. If, on the otherhand, we say that He is transcendent only, He loses all contact with the world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

In this Shloka Lord Krishna teaches that He is both immanent and transcendent. He is inside every sentient and insentient entity in the Universe as its internal ruler but is

entirely other than that in which He resides and is not touched by its defects. In other words He is the sustaining cause of the Universe. It is His unobstructed Will that sustains and controls it.

पृथिवीं चान्तरिक्षं च द्यां चैव पुरुषोत्तमः ।

मनसैव विशिष्टात्मा नयत्यात्मवशं वशी ॥

'The independent Purushottama, the Supreme Soul, by His will alone guides the earth, the sky and heaven under His control'.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

'I am firmly seated in the hearts of all beings as their ruler. Memory, cognition and the disappearance of both are all from me.'

Among the interpreters of Baadaraayana's Suutras who differ from Tatvavaadins are the parinaamavaadins and Maayaavaadins. The Parinaamavaadins postulate that Brahman at the beginning of creation transforms Himself into the world by an act of His own will. He in fact is the material cause of the Universe, just clay is the material cause of the pot. This clearly is not what is taught in the Gīta. For Sri Krishna says that He pervades the entire Universe and yet remains unperceived, that all living beings rest in Him and that He does not rest in them. He, the omniscient Lord, distinguishes Himself from the world He pervades and controls.

न क्षीरादन्यथा दध्नः केनचिद्दृश्यते क्वचित् ।

सर्वज्ञाद् ब्रह्मणोऽन्यत्वं जगतो ह्यनुभूयते ॥

'Curd is never seen by anyone apart from the milk (which has become curd). The otherness of the omniscient Brahman from the world is experienced. So Brahman cannot be the material cause of the world.'

If one accepts the view of Bhaskara that Paramaatman is the material cause of the world then all its imperfections such as misery, desire, wickedness, decay and death are His imperfections. In the Giita Sri Krishna constantly declares Himself to be superior to the world and free from the limitations and defects we find in it. There will be no place for such a being if one asserts that God has transformed Himself into the world. No doubt Bhaskara admits the existence of an Ishvara but this is shown by Jayateertha to be irreconcilable with Parinaamavaada (vide Nyaya Sudha 1-4-6).

According to Shankaraadvaita the whole phenomenal world is superimposed on Brahman and is unreal. In this case when the world is cognised there can be no cognition of Brahman and when Brahman is intuited of the world should not appear. When one has the awareness 'this is a serpent' one does not cognise the rope as rope and when one realises that it is a piece of rope the awareness of the illusory serpent has disappeared. The two cognitions are mutually exclusive and do not exist together. Arjuna sees the Universe in a part of the Lord's Vishvaruupa. Brahman and the world are perceived as two separate entities.

(Substance of Speech delivered by Sri B. Venkateshachar at the inauguration by H.E. Sri Rajendra Prasad, President of India, of the Akhila Bharata Madhva Tatvajnaana Tritisya Sammelana held in Hyderabad on Sunday 29th June 1958.)

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Presidential address* :

Madhva's Philosophy of life and social welfare

-Dr. V. R. Panchamukhi

Chancellor,

Rashtriya Sanskrit Vidyapeetha, Tirupati

(From previous issue)

What is Dharma?

Let us reflect briefly on the concept of Dharma, which is one of the most misunderstood and misinterpreted concepts in the contemporary society. Thanks to the western scholars of Sanskrit, the dictionary meaning of Dharma is given as religion, which, in turn, is understood to mean, rituals and traditions. Taking this very narrow conception of Dharma, the founders of our Indian Constitution set up the goal of realising a Secular Society - defining secularism to mean Dharma Nirapeksha Society, i.e. a Society which is neutral to the dictats of the different 'religious'. While this objective based on this narrow conception of Dharma, is somewhat still laudable, practical experience is contrary to this. It has turned out to be so because those who have been implementing the same objective, have understood the true meaning of 'Dharma', as the Code of Conduct and ethical standards for normative human behaviour, and as such have endeavoured to remove this true 'Dharma' from our midst. In view of these anomalies, in our undstanding of the meaning of the term Dharma, we are moving towards a Society which is devoid of Values and ethical norms.

Vijayadhvaja Tiika on Bhaagavatam gives the etymological definition of Dharma as follows :

ध्रियते अधः पतन् पुरुषः अनेन इति धर्मः ।

There are also other etymological meanings :

दधाति (ध) कर्तारम् ;

रमयति (र) कर्तारम् ;

मिनुते (म) पापम् इति धर्मः ।

The most practical and profound meaning of the term is given by Madhvacharya;

स्वस्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमो धर्मः तद्विरुद्धः सर्वोऽप्यधर्मः ।

Each one performing one's own prescribed duties with devotion and as service of God, is the greatest Dharma. Anything other than this is Adharma.

This is the most universally valid and practically useful conception of Dharma given by Sri Madhvacharya. Thus, the scope and content of Dharma are different for different people engaged in different vocations. An office goer would be performing his Dharma, if he performs his office duties with devotion and commitment with a sense of service to God. A housewife would be observing her Dharma, if she performs her prescribed functions with a sense of commitment and with a feeling of service to God. It should be remembered that Dharma has three components : (i) स्वस्वविहितवृत्तिः- Prescribed Duties; (ii) भक्तिः- Devotion and commitment; and (iii) भगवदाराधनम्- Service to God.

In order to understand as to what is one's own prescribed duties, to acquire the attitude of devotion and to develop a sense of service to God, one would need to make special efforts and possess many supporting attributes.

It is interesting to note that the Pandavas and Draupadi- the inseparable entities of the Mahabharata signify a compendium of these supporting attributes required to perform Dharma. Our Acharya presents Bhimasena as symbolising ten supporting attributes and Draupadi symbolising education of all types (सर्वविद्या) Dharmaraja stands for the Dharma, Arjuna symbolising

the approach of listening, meditation etc. (श्रुतम्), Nakula and Sahadeva symbolising good character (शीलम्) and modesty (वैनयः).

धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।

भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ॥

योगः प्राणो बलं चैव वृकोदर इति स्मृतः ।

सर्वविद्या द्रौपदी तु यस्मात् सैव सरस्वती ॥

(म.भा.त.नि. २-१४२, १४४)

Thus, Acharya has given to us comprehensive framework for performance of Dharma, according to which performance of rituals is neither a necessity nor a sufficient condition for being a Dharmika.

Unsung Glory of Vedic Wisdom and Knowledge:

India has to its credit many glories that have remained unsung. This pathetic situation has arisen largely owing to the decay of our national pride and self-confidence, that was caused by the onslaught of the aggressive external forces of vested interests from time to time. Let us briefly describe events of glory. As the first millennium of the Christian era began, India was already on the pinnacle of its glory with many significant contributions to the fields of science, mathematics, astronomy, chemistry, physics, economics and management. Emperor Ashoka's period (272 BC to 232 BC) and Golden period of the Gupta empire (320 AD) and Harshavardhan period (750 AD) are clear manifestations of the great horizons of knowledge that the Indian society had reached at the beginning of the first millennium. India has many unsung firsts. World's first University of higher education in about 68 streams of knowledge such as science, politics, astronomy, accounts, commerce, warfare, music, art etc. was in India at Takshashila,

about 2700 years ago. This University attracted students from far off places such as Babylon, Greece, Syria, Arabia and China. India's contribution of zero to the number system, clearly explained in Pingala's Chandah Sutra in 2nd Century A.D., and the discovery of place value system during 100 BC, were later adopted in the Arabic books of the 7-8th Century AD. Knowledge about Geometry (Jyamiti) had reached great heights in India much before Euclid (300 BC) and that of Trigonometry (Trikonamiti) displayed in 'Surya Siddhanta' of Bhaskaracharya in 4th Century A.D. was perfected much before Briggs of Europe developed it in the 16th Century A.D. The value of p (Pi) was given upto 4th decimal by Aryabhata in 5th Century BC. The so-called Pythagoras theorem was conceived and proved by Boudhayana in 6th Century BC much before Pythagoras. Aryabhata had pronounced that the Earth revolves around the Sun, 1000 years earlier than Copernicus, who is credited with this revelation to the modern world. Bhaskaracharya's Surya Siddhanta had recognised the Laws of Gravity and noted that 'the earth, planets constellations, moon and sun are held in orbit by the force of attraction', much before Newton of the 17th Century A.D. Ayurveda, plastic surgery, chemistry, metallurgy, solar energy, etc. are some of the other areas in which the Indian sub-continent was much ahead of the other civilizations in the West or in the East. Even in regard to the fields of political science, statecraft, management, technological and economic development, profound principles, theories and practical guidelines were enunciated and these are much more fundamental than the currently accepted theories of Western vintage.

The above narration of India's heritage - achievements in the first and second millennia, - is not meant for trumpeting

our past glories and then acquire a sense of pride and complacency but it is meant for provoking the process of self-search for the causes of the subsequent decadence and thereby identify the strategies required in the third millennium for regaining the top position in the world.

This situation has arisen because over the past thousand years or so we have lost touch with the most fundamental knowledge base that is contained in our Vedic literatures. The erosion of our faith in the Vedic wisdom seems to have begun with the invasion by the ambitious foreign rulers since 10th to 11th Century A.D. The seeds of decadence were sown when Sultan Mohammed Ghazni invaded India, 17 times and plundered the Indian wealth, talent, scholarship and seats of spiritual wealth and thereby destroyed the edifice of India's glorified heights of past. His actions shook the foundation of the pride and confidence of the people of Bharata Desha in their own rich indigenous knowledge base. The subsequent onslaught by the Goris, Kutab dynasty and Khiljis in the 12th Century and the subsequent rule by the Mughals hastened the process of losing our links with the sound historical past. The spiritual and the cultural edifice of the Society based upon the Vedic wisdom was sustained and nourished in spurts of some illustrious regimes in the different parts of the country. The prosperous Vijayanagara Empire of the 14th Century/15th Century, the Ganga Dynasty of Orissa in the 12th Century, the Cholas and the Rashtra Kutas of the 9th to 13th Centuries and the the Chalukya Dynasty are some of the examples of the periods when the rich Vedic wisdom and knowledge base were supported and fostered. *(To be contd...)*

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

Research Article :

"Sushupti" - The Dreamless sleep

A critical analysis of Nyaya, Mimamsa and Vedanta views

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(From previous issue)

Mimaamsa :

The Mimamsakas take a view which is similar to that of the Nyaya view, but do not accept that Sushupti is a state of total lack of self awareness for the soul. It is argued instead that while there is no experience of Bliss, there is an awareness of complete absence of pain. The Mimamsa view is that if there is any experience of Bliss during Sushupti, it being identical with the soul in its essence, such bliss would be far superior to any pleasure obtained during the waking state (Jaagrat). In such a case, the pleasures during the waking state being obtained due to contact with the objects by the senses should be foregone in favour of the Sushupti Bliss. But actual experience in the world shows the opposite : For instance, a lover will feel dejected if he misses the opportunity of an intimate meeting with his beloved due to sleep. It is clear that he does not think that the sleep Bliss is actually superior to his sensual pleasures. He would also gladly forego his sleep!

It may be argued that the nature of the Bliss enjoyed during Sushupti is forgotten on waking up and hence the longing for an inferior quality of Bliss during the waking state can be justified. But Mimamsa replies that the Bliss is not forgotten - 'सुखमहमस्वाप्सम्' shows that the soul has not forgotten the memory of the Bliss. Hence, they argue that there is no Bliss experience during Sushupti, but there is an experience of absence of pain. The feeling of Sukha associated with Sushupti is actually due to total freedom of pain during this state which

is remembered by the soul and the well being felt on waking up, as suggested by Nyaya.

Vedaanta :

The views of Nyaya and Mimamsa are vehemently opposed by Vedanta schools though they differ among themselves sharply. All the schools hold that during Sushupti the soul has self-awareness - of itself and its blissful nature which is not different from its essence. They cite several Shrutis to support their view. Being aware that the Shrutis are interpreted in different ways, they support their own interpretation with अनुभव (actual universal experience). I propose to briefly discuss the Shruti Pramanas given for the Vedanta view, while reviewing at the same time the contending interpretations.

I. In Shhatprashnopanishad, responding to a question of Gargya on Sushupti, Pippalada describes vividly the state of dreams. In this state, the soul sees, hears and experiences again and again what it had done earlier due to Samskaras obtained in the waking state (Jaagradavasthaa). It also sees, hears and experiences what it had not done earlier and sees everything both existent and non-existent. Pippalada says that in Sushupti, which is in total contrast to the dream state, the soul stops seeing dreams and begins to experience Bliss.

II. The Mandukyopanishath also describes the state of Sushupti - The soul does not desire anything, does not see any dreams. It is consciousness itself and experiences Bliss which is of its own nature.

III. In the Jyotirbrahmana of Brihadarnyaka Upanishad, Janaka questions Yajnavalkya about the means of knowledge or illumination in various situations. The final question is about the means of knowledge when the sun, moon, fire, speech do not exist. Though this can refer to either the dream state or Sushupti, the former is ruled out as Antahkarana as a means

of knowledge is very much active in it. Thus the question of Janaka can only be interpreted to mean the state of Sushupti. Yajnavalkya's cryptic answer - 'आत्मैवास्य ज्योतिः' has been variously interpreted by different Vedanta schools. One interpretation is that as the soul itself is of the nature of knowledge, it does not need any thing else for cognition during Sushupti. Another interpretation is that the Supreme being (Brahman) is the giver of knowledge to the soul during Sushupti. Based on this statement, the Vedanta schools do not accept the theory of no experience by the soul of the Nyaya school, but there is an experience of self, and other entities like Kaala (time), Ajnaana, Sukha etc.

The interpretation of these Shruti texts by Nyaya and Mimamsa is also interesting. The Mimamsakas who have developed the basic theoretical premise of Arthavaada according to which a text is considered as making a valid statement only when it conveys some thing to be done. Therefore, the Upanishads can not have their Taatparya or essential and main meaning in the Aatman which is already an accomplished thing (needing nothing new to be done). Thus, the Upanishadic texts will be set aside by Mimamsa as mere Arthavada, not having the Taatparya in what they seem to be stating prima-facia. The argument that the Upanishads do mean what they say about Atman etc. is a long and involved one, which can not be covered on the present occasion. Suffice it to say here, the Vedanta schools have all rejected the Mimamsa theory and prove that self-luminosity is an essential characteristic of the Aatman, deriving their authority from the Upanishads.

The Nyaya school attempts to explain these texts in a different manner. Since these texts are concerned with God, they can not be used as Pramanas in deciding the nature of the souls. Even God can not be claimed to be identical in essence with Bliss or consciousness only on the basis of these

Shrutis. The terms Jnaanam, Vij-naanam etc. that are used in the Upanishad can be taken as ending with the suffix, 'Cha', by which the terms only mean that God is the substratum of knowledge. God is not identical with even Bliss, as the term Ananda which is always in masculine gender is used in Neutral gender in the Shrutis as Anandam. Thus these terms do not convey the identity of God with Bliss. God is not also the locus of Bliss, as the term Anandam is used only figuratively to convey absence of pain and not Bliss. Thus the theory of Vedanta that the soul is of the essential nature of Bliss which is identical with it is refuted by Nyaya.

It is very difficult for the Nyaya school to defend their stand regarding the Upanishads. There are many Upanishadic texts which have to be accepted as referring to souls. For instance, when Swapna and Sushupti are described in text, it can not be claimed that this text refers to God and not the soul. There are also terms such as 'प्रज्ञानधनः, आनन्दधनः, आनन्दभुक्' etc. which can not be explained satisfactorily unless the souls are regarded as identical with consciousness and Bliss. It is evident that the Shrutis do state the experience of the soul of Bliss during Sushupti. *(To be contd....)*

धर्मयुद्ध

धर्मयुद्ध is fought only to establish righteousness. It is not any war waged by one religion against any other religion with sinister motives. The real meaning of it, as conceived by the prophets who coined that word is a 'war against inner enemy who remains in one's own minds and heart and who blocks the person from faithfully and sincerely following the orders of the Shaastrakaaras and Gurus and ultimately of the Bhagavan. The Bhagavan and Gurus could never preach or order war against the others with sinister (evil) intentions. Here, the words Bhagavan and Guru should be applicable to anybody's God and anybody's prophet respectively in their real senses of meaning.

Upanishad Section :

Talavakara

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(In obedience to the wishes of Paramapoojya Sri Vishvesha Tirtha Swamiji, the English Edition of Tatvavada intends to present to its esteemed readers the articles on Oupahishadic literature in every issue through this column. We begin with the English version of the book Talavakara Upanishad published by Pramati Prakashana, written in Kannada by one of the celebrated great scholars of our times Vidyaratnakara Sri Bannanje Govindacharya. We are indebted to Sri Acharya for his consenting to serialise. Of course it goes without saying, even with the great efforts, the vividness, style and beauty of Sri Acharya's presentation and language cannot be brought in into this rendered version. However, utmost care is taken to see that at least this version shouldn't deliberately cause damage and controversy to his original innovative thoughts expressed in the original. However, any mistake in translation unnoticed is regretted and corrected.

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

(From previous issue)

Veda is Fourfaced

Veda has come grown up in four faces ; Samhita, Braahmana, Aaranyaka and Upnishad.

Samhita is nothing but the basic Mantra (hymn) portion of Veda.

Braahmana is the supplement portion of Veda, as is Harivamsha a supplement to Mahabharata.

Braahmana portion clarifies the meaning of Veda and explains the usage or application of Veda. The very etimological meaning of the word braahmana itself is that ; brahma means that which is brihat, the big or great, bigger or greater than all the rest.

In the Universe the biggest or the greatest of all are two things; one is Veda in the world of words (Shabdaatmaka prapancha) and the other is Bhagavaan in the whole world of things (Vastvaatmaka prapancha).

Bhagavaan who is known through the Veda and the Veda which conveys the knowledge of Bhagavaan these two are Brahma. If Veda is the greatest of all among words Bhagavaan is the greatest among the Vedarthas (the things conveyed through Veda).

The meaning of the word brahma presently being considered is Veda. Braahmana is that which explains the meaning of Veda. Brahma + Ana= Braahmana. By way of exchanging the letter 'अ' the word ब्रह्माण (brahmaana) itself is changed to ब्राह्मण (braahmana). (ब्रह्म अप्यते ज्ञायते अनेन इति ब्राह्मणम्).

When braahmana portion emphetically explains about Pravritti way of life (leading life with attachment) the succeeding portion Aaranyaka helps those saadhakas (practitioners) who desire to practice of Nivritti way (detached way) of life.

Aaranyaka is that part of Veda which contributes to fulfill the need of study (Adhyayana) and practice (Saadhana) by being away in forests.

In yonder times man used to take up Vaanaprastha life (leading the life residing in forest) after the Grihastha life (leading life with the family) until when the children attain maturity. Here the life activities are related with the 'home'; this is Grihasthaashrama life. Here there are more attachment aspects involved.

After this, it is time to go to forests on relinquishing the homely responsibilities to the children ; this is 'Vaanaprasthaashrama' for self upliftment practices. This is वानप्रस्थ (going away to forest). Aaranyaka is that portion of the Veda which specifically comes to the help in Vaanaprastha period of life.

The word Aaranyaka does not mean to imply that it should be read only in forests. It should be read when actually one lives in town. But in order to implement aaranyaka way of life 'Vaanaprastha' is more conducive. Thus aaranyaka carries out the work of change over from pravritti to nivritti way.

Aaranyaka is the essence of braahmana. The essence of aaranyaka is Upanishad. Upanishadic way is the ultimate practice of spirituality in its nivritti form (detached attachment).

A thin sub-thread of relation binds the four faces of Veda and four aashramas (stages) in life.

Study of Samhita during brahmacharya period; in gaarhasthya period (maarried life) the practice of braahmana; while in vaanaprastha the practice of aaranyaka; in sannyaasa (renunciation) to tread the path of ultimate adhyaatma as that brought out in the Upanishad. (This is the corelation between one set with the other.)

But none of the above four is reserved to any one particular period of life only. Every portion of Veda has to be studied from the childhood itself. As per the degree of mind's maturity the steps of putting the theories into practice depend and vary.

Now, let us look at how, at different stages, the Veda unveils itself.

Superficially, at a cursory look, in Vedas, only material meaning might be seen. For an example : Consider this piece of verse प्रजया पशुभिर्यशसा....

This Mantra tells us about the outcome of Vedavidyaa, the knowledge obtained from the study of Veda. The superficial meaning of this is: 'Will have houseful of children; cowshed will be full with cows; and the fame will spread all over'.

The question here arises- should we study the Veda only

for this much benefit? Even, probably, without reading the Veda (Vedavidyaa) one may be blessed with children.

So, obviously, the above meaning is only outwardly. There is one more face of this meaning. According to that, 'Prajaa' means the 'wealth of pupils' (Shishya Sampat).

If you still go deeper into the meaning of the word 'Prajaa' it reveals itself as to mean 'the Bhagavat prajnaa' (wisdom about the Bhagavaan). On account of or in consideration of which aspect we can feel elevated, that aspect is known to be as Prajaa - 'प्रकृष्टः जायते अनया इति प्रजा'. As such doesn't Prajaa really mean 'the wisdom - the prajnaa'? So, on this basis, 'Pashu' cannot mean the cow. The first prayer in Yajurveda is 'protect the pashus of the master (yajamaana)'. (...यजमानस्य पशून् पाहि). Then, what are these pashus?

Pashu is that which protects us granting us the bliss. पान्ति शंसाधनश्चेति वेदाः पशवः ईरिताः.

प= that which protects,, शु= that which gives bliss. With this interpretation पशु means that Vaidic literature which on imparting the knowledge about the आत्मा (the self and the bhagavaan) opens the door of self bliss (स्वरूपानन्द) and keeps us ever under it's protection. This word पशु is just like the word गौः. गौः materially means the cow. But, spiritually it means the वेदवाणी. Conclusively thus, पशु spiritually means the spiritual literature; प्रजा means the spiritual knowledge. यशस् means the revelation of knowledge and self bliss.

Upanishad is that which takes us to the above sort of wisdom. Upanishad is that highest summit among the peaks of Moolasamhita, Braahmana and Aaranyaka of the Veda. Upanishad in Vaidic literature is like Gowrishankara cliff in Himalayas. (To be contd...)

Geeta Section :

What does Bhagavadgeeta profess?

Prof. A. Haridas Bhat
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What does Bhagavadgeeta profess? It is true to say that it professes Karma Siddhanta (the theory of Karma). Well, it is right on the part of Sri Krishna to have preached this Karma Siddhanta to Arjuna who was on the verge of stepping back from Svakarma (the acts designated to him). But upto what extent is the role of this Svakarma to be accepted? Shaankara and Maadhva Schools differ in this matter distinctly.

Shaankara School advocates the necessity of Karma (doing one's own acts) only till the attainment of Brahma Jnaana (realisation of God). It is inevitable for Shaankara School to hold this concept. Why because, the Karma Siddhanta exceptionally involves the distinct plurality of the world (Bheda Prapancha) consisting of aspects of Kartru, Kaarya and Kaarana (कर्तृ, कार्य, कारण). When God is realised, as per their school, भेदप्रपञ्च vanishes. As such, a Brahmajnaani has no scope to perform any act (Karma). And hence, the Jnaanis in Shaankara School remain actless (निष्क्रिय).

But, on the other hand, according to Dvaita School, the acts performed in post-God-realisation period plays a highly prominent role. The Bhakti, of a staunch core disciple that is the fondness prompted with high reverence to his adored God (आराध्यदेव) on perceiving and experiencing His grandeur after he (the disciple) attains the realisation of God is something extremely great and ultimate. The Bhakti that is accrued after Brahma Darshana is, by many folds, greater than the one that was existing prior to such Brahma Darshana. The value of the acts performed by holding such ultimate reverence

to God after Brahma Darshana is beyond any assesment. In order to invoke the grace of God for attaining the salvation (मोक्ष) the कर्म performed after Brahma Darshana would be of real utmost help.

That is why 'Jnaani' is also bound to do कर्म. Sri Krishna's advice brought out in the saying, 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' is directly and primarily applicable to the ब्रह्मज्ञानी and secondarily to the rest of those who are not ब्रह्मज्ञानी yet.

This is why, for the Advaita school which prohibits कर्म to ब्रह्मज्ञानी, it became inevitable to include Arjuna in line with the अज्ञानी. And hence, Advaita Bhashya to Bhagavadgeeta had to interpret the saying कर्मण्येवाधिकारस्ते as to mean to say, "Arjuna, 'ते एव कर्मणि अधिकारः' i.e. only to you (अज्ञानी) is the right to perform the act", by clubbing the world 'एव' with 'ते'. But, the Dvaita Bhashya (of Acharya Madhva) interprets it in an entirely different way. It says, "Arjuna, ते अपि= एव, कर्मणि अधिकारः i.e. even to you the knower of Brahma (ब्रह्मज्ञानी), is the right to do the act (कर्म)". With this, it is implied that the अज्ञानी who is yet to know Brahma has to compusarily perform the acts (कर्म).

Thus, these two schools, Dvaita and Advaita have extracted two opposing projecttions out of it. Which of these two is the correct one is the normal query that naturally occures to a knowledge seeker. Shankaracharya quotes a verse from Anugeeta, which runs as 'स हि धर्मः सुपर्याप्तः ब्रह्मणः पदवेदने'. He explains the meaning of this as : 'Whatever Dharma is professed by the Geeta is enough for the realisation of Brahma Svarupa i.e. Geeta Dharma ends up its job successfully by endowing us with the Brahmadarshana. Thereafter, there would be no role to be played by it'. Shankara Bhashya says this is what the Anugeetha verse means.

Acharya Madhva has also quoted the same verse. That too, he has quoted this without any successive contextual bearing to its reference. He just has finished explaining the great importance of Mahabharata and then introducing the Bhagavadgeeta inhabited in it before he quoted this verse. He has not dealt with the meaning of the verse there and then and in the ensuing lines presented the gist of the first Adhyaaya of Bhagavadgeeta. However, it becomes obvious that Acharya Madhva's intention in quoting this verse is to establish a point just in opposition to that for proving which Shankaracharya has quoted the same verse. If so, what is that meaning of this verse, which is in conformity with Acharya Madhva's view? We would discuss it in the coming issue. *(To be continued)*

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

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 doctorines 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 doctorines 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.

Purana Section :

Benedictory Verse of Bhagavata

Source : Sri Vishvesah Tirtha Swamiji - Pt. B.N. Vijayendra

The ocean of compassion, the Lord incarnated Himself, and appeared in the form of Vedavyasa to help immensely the deserving people. He sorted out Vedas. He composed Puranas, the epics. He also wrote the Mahabharata. He gave us such works which have helped to have a complete good life for happiness by showing the path of virtue and righteousness which lead to ultimate salvation. In addition to these, taking pity on the suffering lot of people he. gave an extraordinary epic.

BHAGAVATA is the one which narrates and specifies the duties of the devotees of the Lord (Hari).

Our hearts, the internal instrument, must be pure and clean like a mirror. In such a mirror the Lord reflects Himself.

To purify our hearts, we should bathe in the river of sacred knowledge of Bhagavata which surpasses even Ganga in sanctity. In our hearts the sacred knowledge should dazzle and dance. The sacred knowledge should wash off all our sins accumulated over ages. Then the light of lights, the Lord, appears. To experience His appearance the devotee should practice the spiritual discipline. To acquire this spritual discipline, Bhagavata is a must.

The invocatory verse of Bhagavata, tells about the greatness, qualities and His unique forms.

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नःस्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यं सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

We must fill our hearts to the brim, the devotion, the

knowledge with the guard of detachment of worldly pleasures. Contemplation is possible when the heart is filled with dispassion, knowledge and devotion. From contemplation, the next step is realisation of spiritual vision. Contemplation is the link between the knowledge and the spiritual vision. The first step for realisation of spiritual vision is contemplation.

When we say about contemplation, devotion and detachment for worldly pleasures are implied. It is needless to repeat. Keeping this in mind the word धीमहि has been used.

On whom we should contemplate? who is the subject of such contemplation? The Lord, the Supreme.

To love or admire, the subject that is loved or adored should have the most exemplary quality. Because the Lord has such qualities which no other in the world have the word contemplation fits in perfectly, and is very apt.

The one who is Supreme is also real. When everything in the world is real, why the words 'most real' are used? It is to say that the Lord is more real than the world which is real.

He is the very embodiment of reality. Being the real, He is the one who has given the 'real status' to everything in the world.

पद्मा पद्मासनान्तप्रभृतीदं यदिच्छया सत्तादि लभते ।

Because He has given the real status to Sri Brahma, Shesha and others. He is called Satya the real.

Then how to see such a Lord? We have to see the Lord who cannot be seen by the naked eye, only by seeing the world and realising Him.

Though we cannot see the God directly, we are seeing the Lord, through the world created by him.

As we recognise a scientist by the object he has invented,

the Lord is seen or understood by seeing the wonderful world He has created.

That's why the right word जन्माद्यस्य यतः is used.

When we cannot see the Lord, how on earth are we to understand His attributes? To answer this, the words अन्वयात् and इतरतः are used to show the two paths to know the Lord Sri Hari.

1. God, who cannot be experienced by sensory organs, can be understood through Vedas and Upanishads.

2. We can know the reality and existence of God through sensible logic. By seeing this existing reality of this beautiful and wonderful world we can know the reality of God.

Just for this, why do we need God? This world could have been created by the nature itself. Naturally, such a question may be raised. Why should we bring in God for the creation of this world? Why not nature itself??

The creation of this world is not possible by nature which is inanimate, insentient and is not capable of thinking, leave alone intelligently. The creation of the world is possible only by one who knows all, the omniscient. The Lord is omniscient, knowing all. To explain all these characteristics of the world अर्थेष्वभिज्ञः has been used.

To say that He can do anything and everything all by Himself without taking any assistance from anyone for anything the word 'स्वराट्' has been used.

Saying 'तेने ब्रह्म हृदा य आदिक्रवये' His compassion is implied. It is the Lord who brought forth comparatively all knower Brahma to the world. 'ये ब्रह्माणं विदधाति पूर्वम्'. He initiated and instructed Brahma first and through him the world.

He brought forth Brahma, and through him He created the world. Those who were all created were made to grow inwardly and outwardly. For the physical growth He gave much

needed food for the living and for life He imparted knowledge, for the inner growth - the spiritual and mental growth. And atlast He swallowed them all. In such a destruction as this, God shows only His kindness by giving the souls, Jeevas, much needed deep and sound sleep. We see in this destruction not a butcher's cruelty, but motherly a love and concern.

The Lord of lords, like father, gives us our body. Like mother, makes sure of our rest, protects like husband, like a teacher He imparts and passes on to us the knowledge. To Him alone we prostrate with total devotion and dedication, so says, Sri Teekakritpaada Jayateertha -

‘तं देवं पितरं पतिं गुरुतमं वन्दे रमावल्लभम्’

Why should there be any initiation and instruction about Him? Can we not know Him by studying and going through Vedas and scriptures all by ourselves? No. Never. It says- ‘मुह्यन्ति यं सूरयः’. It warns saying that even the so-called wise and great sometimes have misunderstood the secrets of the science of the eternal. When such is the case, in the absence of the initiation and the instruction by the master, the Guru, it is likely that the knowledge obtained by self-study could be the most dangerous, misleading and poles apart from the truth. That's the reason why the instruction and initiation should be passed on traditionally starting from Brahma Deva.

The Lord's creation is of three fold :

1. For all objects to get their shapes in them there are correspondingly similar shapes of the Lord.

From one light, the other. Similarly the same Lord appears in different forms. To explain the appearance of the same Lord shining everywhere in the world in infinite forms the words ‘यथा तेजोविनिमयः’ are used.

2. To illustrate the 'creation' of the souls, Jeevas, the words ‘यथा चारिविनिमयः’ are used.

The image of the Sun is reflected in water. Though the image of the Sun looks exactly like the Sun, the image will not have the properties such as of heat, nourishing etc. Likewise the good souls look like God apparently, there need not be the attributes of GOD in these great souls. There is no image without an object. Without God, the souls cannot exist. Through His existence He brings forth the existence of souls.

3. To bring out as an illustration, the creation of the world the words used are ‘यथा मृद्विनिमयः’.

We make many things from 'mud'. Similarly God makes this strange world by using minute parts of nature. This is the creation of the insentient inanimate.

All these three creations are made by God by His own natural capacity. He does not need any help from any other for anything. Nor does He ignore the services of Brahma and others, for they love to serve Him. He imbibes in them His strength to accept their services. To express this thought the words ‘स्वेन धाम्ना’ are chosen.

There is no jugglery, fraud, myth in His creation. ‘सदा निरस्तकुहकम्’ Those who lack or are short of something aspire to create the myth. For the livelyhood a magician 'creates' what is not there. What is the use of such a myth for one who is the very embodiment of contentment?

Like this, Sri Vedavyaasa shows that this beautiful, wonderful and strange world is a big medium for understanding the concept of God. Observing this world one can understand and realise the concept of the Supreme Lord who has all the infinite great qualities, who knows all perfectly, an omniscient, totally independent, the embodiment of compassion. We must always contemplate on Him. We should be ever-trying to realise His spiritual Vision.

This article originally written in Kannada by the author, is rendered into English by Sri K. Gopinath and Pt. Madhava Pandurangi.

Sarvamula Section :

An overall view of Sarvamula

Pt. H. Satyanarayanacharya
Poornapurna Vidyapeetha,
Bangalore-28a

Acharya Madhva's works collectively are hailed as Sarvamula. The list of works that are available under this includes:

1. Geetabhaashyam 2. Geeta Taatparyam 3. Ishopanishad bhaashyam 4. Talavakaaropanishadbhaashyam 5. Kaathakopanishadbhaashyam 6. Aatharvanopanishadbhaashyam 7. Maandukopanishadbhaashyam 8. Shatprashnopanishad bhaashyam 9. Aitareyopanishadbhaashyam 10. Taittiriyyopanishadbhaashyam 11. Chhaandogyopanishad bhaashyam 12. Brhadbhaashyam 13. Brahmasutrabhaashyam 14. Anubhaashyam 15. Anubhaashyam 16. Nyaayavivranam 17. Rgbhaashyam 18. Tattvasankhyaanam 19. Tattvavivekah 20. Vishnutattvavinirayah 21. Tattvodyotah 22. Kathalakshanam 23. Pramaanalakshanam 24. Upadhikhandanam 25. Maayaa vaadakhandaanam 26. Prapancha mithyaanumaanakhandaanam 27. Karmanirayah (Khandaarthanirayah) 28. Mahaabhaarata Taatparyanirayah 29. Yamakabhaaratam 30. Tantrasaara sangraha 31. Nakhastutih 32. Sri Krishnaamrtamahaarnavah 33. Jayantinirayah 34. Nyaasapaddhatih 35. Bhaagavata Tatparyanirayah 36. Sadaachaarasmrtih 37. Dvaadashastotrani. 38. Tithinirayah 39. Bilva mangalah sadhuh 40. Kandukastuti

As could be seen, going by the titles, Sarvamula comprises works on varieties of topics. These are the works which contain very huge and voluminous details within crisp Sutra-like compositions. This is how and why the original compact Sarvamula when combined with the essential commentaries and subcommentaries on each one of them runs into thousands of pages.

Topics of Sarvamula :

Brahma Sutra, Bhagavadgeeta and Upanishad - these three

are known as Prasthanaya Traya. To get qualified to be called as a Matacharya (Founder of a Vedaanta System) traditionally accepted norm is that one must have offered commentaries on the Prasthanaya Traya. The bounden responsibility of a Matacharya would have been fulfilled had he established the tenets of his system, the school of thoughts, in full conformity with and without any contradiction to the Prasthanaya Traya. This is a very limited attitude that has been held and followed by those who, with ulterior and prejudiced motives of establishing their own pre-supposedly built up school of thoughts, considered it as sufficient enough to write treatise only to Prasthanaya Traya to get a name and fame as a founder of a cult. They just did not bother even to the conspicuous and striking inconsistencies and incompatibilities their postulates are holding as against the right perceptions and experiences and also against the sayings in Veda, Itihasa and Purana. Their contention seems to be that such discrepancies can be neglected by just categorising and discarding such statements in Veda etc. and even the Pratyaksha- Anubhava which oppose their postulates and tenets as Apramana. However, still they seem to be satisfied with their mere writing of treatise to Prasthanaya Traya (of course, right or wrong) without taking upon themselves an uphill task of correlating the entire Veda, Itihasa and Purana to their postulates. But, Acharya Madhva stands apart from this lot of Bhashyakaras. He wrote elaborately treated and unambiguous commentaries on Prasthanaya Traya. Also, he wrote a Bhashya to ऋग्वेद and showed the way as to how with the guidance of Brahma Sutras, the Vakyas in Veda have to be interpreted without bungling with the eternal tatvas. Until Madhva came, a strong wrong notion was held that only Upanishads and not the Vedas are related to Vedanta. That was the time when many statements mainly related to Dvaita concept in Veda were rejected as Apramana by some Bhashyakaras. But the Acharya opened up a new right vista to show how the secrets of Vedanta

were hidden in the veiled language of Vedas and how they have to be unveiled. He shed lights on the Puranas and Itihasas which were not pollatable to and hence were looked down by the Vedantins till then. Superficial contradictions and inconsistencies appearing on the surface of the Puranas were removed by Sri Madhva. Through his unique works of Bhagavata Tatparya and Bharata Tatparya Nirnaya the Puranas and Itihasas were given their due creditable places of their supportive roles in establishing Tatvic concepts of philosophy.

Sutra Prasthanana :

Among the three Prasthanas, the first place goes to Sutra Prasthanana. Acharya Madhva has composed four works on ब्रह्मसूत्र viz. भाष्य, अनुव्याख्यान, अणुभाष्य and न्यायविवरण.

Brahmasutra Bhasya throws lights on each and every Sutra; For all the 564 Sutras, Bhashya is written by the Acharya. In order to understand what each Sutra tells us about, the study of Sutra Bhashya is very essential.

This Bhashya of Acharya is very tiny and crisp. The Acharya himself felt the need for an enlarged commentary on Sutras apart from the earlier composed Bhashya. This led him to write Anuvyakhyana, another expanded Bhashya on the Sutras. In his own words Anuvyakhyana is an elucidation over the Bhashya. This elucidation has come up in many forms in the Anuvyakhyana. In some cases it reveals important points which have not been said in the Bhashyas; in some other cases whatever has been elaborated in Bhashya is epitomized here; in other cases it is vice versa. Whatever is explained in Bhashya, in some cases, is further consolidated here. Many wrong interpretations by other Bhashyakaras have been outright refuted here. Acharya in Anuvyakhyana quotes abundant references from various Shastras in support of and as a proof for his interpretations. All possible doubts and objections that

may arise in the minds of a real knowledge-seeker have been cleared.

Thus, Anuvyakhyana can be viewed as a kind of explanatory commentary on his own Bhashya. If Anuvyakhyana is in the verse form, the Bhashya is in prose form.

Acharya has epitomized the entire Shastra concepts (Sarvasastrartha Sangraha) in only thirtytwo Shlokas of Anushtup metre thus bringing out an abridged version of his own Sutra Bhashya. This work is called as Anu (tiny) Bhashya.

In addition to these three pronged treatment of Brahma Sutras, Acharya Madhva composed Nyayavivranam containing the explanation of the Nyayas of both side - i.e. Purvapaksha and Siddhanta (Queries and ultimate conclusions). Thus Acharya's total contribution to the Sutra Prasthanana runs into four celebrated works viz. Bhashya, Anubhashya, Anuvyakhyana and Nyayavivarana.

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

CONCEPT BEHIND MAHABHARATA WAR

The motive for engaging Arjuna in the Mahabharata war against Duryodhana and his followers must be, says the Lord, 'not so much the recovery of your lost kingdom, as the performance of the sacred duty of uplifting the cause of righteousness by putting down those who are its enemies, a duty that should be performed by a Kshatriya as an offering to Sri Naaraayana who is always on the side of the good and who descends to this earth in His Avataaras to uphold Dharma and destroy the forces of Adharma'.

Dasa Sahitya Section :

HARIKATHAMRUTHASARA

- K. Hayavadana Puranika

Retd. Principal,

Poornaprajna Vidyapeetha, Bangalore-28

(Continued from previous issue)

maleya neerooniyaali pariyalu
 balasarurolagiddha janaraa
 jalavu heddhore goodi majjana paana gaidaparu I
 kalushavachanagalaadarivu baam
 wholeya petthana paadha mahimaa
 jaladhi pokkudarinda maandapare mahiisuraru II 2-2II

‘The rainwater that runs on the streets is never used by people in the town either for drinking or bathing but discarded as unclean. But the same rainwater is used both for drinking & bathing once it joins a large river or water body. Likewise, though my words are not worthy by themselves, they still get the credit of joining the sea of greatness of Shri Hari’s feet, which could beget the holy Ganges. It flows in the form of this work titled as Harikathaamrutha Saara. Will the knowledgeable brahmins discard this as unworthy?’

Harikathaamrutha Saara, a great saathvic literature:

Poetic work on mundane life routines is like rainwater on streets, unfit for consumption. Hence, shaasthra bans such literature by saying “ *kaavyaalaapaamshva varjayet* “. The same poetic work becomes acceptable like the water-body-joined-rainwater, once it talks of the great Almighty and hence the rule is “ *kavyashaasthravinodhena kaalo gachhati dhiimataam* “. Since this work, Harikathaamrutha Saara, is all about Shri Hari, it becomes especially acceptable - opines Dhaasaraayaru.

Compassion of Shri Hari:

In a way, Dhaasaraayaru describes here the compassion of

Shri Hari. Though my words by themselves are unworthy like the street waters, still Shri Hari - full of compassion - prefers to get Him prayed by those very words of mine! What does He gain by it? He is an ocean. The ocean does not increase in volume even with the arrival of great rivers; then what to talk of street waters? Thus Shri Hari who is *poorna* (complete) by His very nature, accepts even my little prayers. He is Ganga-janaka, father of Ganges, the most sacred. He is the prime sacred source of all sacred things (and more sacred than anything sacred). He sanctifies my words by associating it with His sacred feet. He shall bless me by making this work of mine acceptable even to the learned.

‘kalusha vachanagalaadruu’:

No sacred thing becomes sacred by itself. It is sacred because Shri Hari stays in it; who is sacred by Himself. Dhaasaraayaru has given the simile of the Ganges. Why the Ganges is more sacred than all other rivers; even more sacred than the ocean, her husband? “ *Sa eva dravaropena gangaambho naatra samshayah* “. The Ganges is Shri Hari himself flowing in the form of water. To a great extent Shri Hari’s presence is seen in it and that is the reason for its glorified sanctity. Similarly, Harikathaamrutha Saara is sacred with His great presence, since it flows in the form of glories of Shri Hari.

Since the simile of water body is used, it can also be interpreted as follows. The rainwater on the streets was also the Ganges water, even before it joined the Ganges. Vaayudeva who can clearly distinguish the different clouds from the seas, by the river water it carries, takes them to the particular catchment area of respective rivers before it rains. The Ganges water, therefore, never reaches the Cauvery and vice-versa. Hence, the water that reaches the Ganges is always the Ganges water, even while flowing in the streets. But it is not consumed since it flows on the dirty streets. It is consumable once it

reaches the Ganges. Veda Shaastras are called *paravidyaa* when Shri Hari is the focus. It is called *aparavidyaa* when it turns to other things. Karma sans desires, liberates; Executed with desires, it binds. Our talks centered on things around, forgetting Shri Hari, becomes *kalusha vachana*. Always remembering Shri Hari, if one indulges in worldly pursuits, it is termed as *pavitra vachana*.

**‘nadedaddu ellawuu laksha pradakshane
nudidaddu ellawuu gaayathri manthra’ !** -

Purandaradaasar.

The very words that are termed as *kalusha vachana* while used by others in their transactions, become *pavithra vachana* in the transactions of haridhaasas.

Dhaasaraayaru expresses himself humbly, without ego, when he says *“maleya niirooniyali pariyalu”*. Shri Jayatheertha says *“na shabdabdhau gaadhaah.”*, in the beginning of his work Shriman Nyaayasudha; that he knows nothing of logic or grammar, but still he is respected as a vidhwan by the grace of Acharya Madhwa. In the beginning of his commentary called Thathvaprakaashika, Shri Jayatheertha says that his words became pavithra by writing commentaries for the works of Acharya Madhwa, just like street water become pavithra by joining the Ganges. On the same lines Dhaasaraayaru also says, later in this work, as follows:

‘ veda shaastra sayukthi granthagalodi keldavanalla ’.
**‘ buddhi vidyaabaladi pelida shuddha kaavyavidalla
tatva supaddhatigalanu tilida maanavanalla ’.**

In the beginning, he says *‘kalusha vachanagalaadharuu’*. Both are meant to keep the ego under check. Also, he says later: *‘loka vaarte idalla, paralokaika naathana vaarte’*. Likewise, here he mentions: *‘paada mahimaa jaladhiyane pokkudarinda’*.

He also implies this way: - my words are not *kalusha*

vachanagalu. Even in the case of it being taken as *kalusha vachanagalu*, once it has embraced the feet of Shri Hari, how can it become unacceptable?

‘baam bholeya pettana paada mahimaa’:

When Brahmadeva offered the water from his kamandala at the feet of Trivikrama, it started flowing down as the holy Ganges. Likewise, when I offered my knowledge at the feet of Sri Hari, kaavyaganga in the form of this work started flowing down. It is a great holy flow with 32 sandhees (chapters). Let the wise dip and drink to get relief from their misery & bondage. No need to hesitate at all. No need to lose time in thinking of their capabilities or otherwise.

‘vastrenaapi grahah proktho raajamandhira sarpishah’

Shri Vadhiraja says: ‘don’t delay even if you have no vessels; atleast use the end of your cloth to collect the ghee from the king’s palace, don’t leave it.’ In the same way, this work which goes well with the works of Vadhiraja, should be carried in their hearts by the good & wise.

This article originally written in Kannada by the author, is rendered into English by Prof. K. Ramamurthy, Bangalore.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

'To one who is born certain is death; and to one who dies birth (in a new body) is equally certain. You should not therefore grieve over that which cannot be avoided.'

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.)

All born beings want a peaceful and joyful life; their striving is also for the same. Animals and birds etc. have limited wants; but the needs of human beings are limitless. The human being struggles restlessly to acquire the needs; he puts all out efforts for that. When he gets them, becomes so flattered; when he fails, becomes too dejected. Many a times, howmuch so ever and to any height he jumps to catch what he wants he might not achieve it. He repents for his calculation going wrong and resents that he shouldn't have tried this way and instead he should have tried the other way.

With all this, now, one thing stands established. He himself has come to know of a fact. That is, to do anything this or that way and to not to do it this or that way he definitely needs to be motivated or urged. But, the result of his motivation, he would not foresee. Neither he has any control over the urge or motivation he begets nor he could command the result to be as per his will and wish when he carries out a work as per some motivation. He realises all these truths. Now the awareness dawns on him that the Vritti and Pravritti (nature and behaviour) of his own (out of Mamataa) Manas, Buddhi, Chitta, Smriti (faculties of mind) cannot be goaded or dictated by him.

Fully refined by such above wisdom, some divine souls, in

their deep meditation got the flashes of divine visions which culminated into the Mantras (hymns) and gifted those Mantras to the deserving human race.

Among such many hymns, the 'Gayatri' is the King of them. When this was first unfolded (perceived) by the Chaturmukha Brahma it came to be named as Brahma Gayatri; and since when, along with the Vyahritis (Bhuh, Bhuvah, Suvah), Vishvamitra sighted, it is known as Vishvamitra Gayatri. However, basically both these versions are comprised of the hymnical pleading 'धियो यो नः प्रचोदयात्'. When split, धियः यः नः प्रचोदयात्= यः नः धियः प्रचोदयात् means 'whoever inspires our minds'. The other part says देवस्य भर्गः धीमहि- meaning, I meditate upon the great glories of such great divinity.

As could obviously be known, this is a prayer-hymn (प्रार्थनामन्त्र), meditatively seeking the help of the Bhagavan for the accomplishment of the desire. But, here in this मन्त्र exists a highly significant point to be noted.

Most likely, no such generous pleading with such a magnanimity could be found hidden in any other prayer. Also, it is very relevantly questionable as to how many of us chant this Gayatri with the real awareness of and in conformity with this uncommon point. Really, how strongly we could feel gratified if and when the Gayatri is chanted with the understanding of the uniqueness of such phylonthapic (unselfish) appeal that the hymn contains in the vastness of its meaning.

Yes, Gayatri is not a chorus hymn (chanted collectively). And yes, it is also a collective hymn of prayer. It is to be chanted by authenticated person singularly. And, also it is the hymn chanted singularly for the others. Though singularly chanted, the generosity imbibed is enormous. It is a marvellous prayer and an excellent appeal offered to the Bhagavan by an individual for his self and for all other's selves (Vyashti and

Samashti) that is for the whole society's sake. Not in one Sandhya time (communions of day and night, Forenoon and arthernoon) but also in all the three Sandhya periods this prayer is conducted everyday.

Why is this prayer offered by an individual for society's sake? Why it should be so?

Akhila Bharata Madhwa Maha Mandal (Regd.) Udupi

Poornaprajna Vidyapeetha, Katriguppa Main Road, Bangalore-28

FOUNDATION COURSE ON DVAITA VEDANTAS

Akhila Bharata Madhwa Maha Mandal is planning to conduct a three day foundation course on Dvaita Vedanta for beginners in English from March 1st to 3rd March 2002 at Udupi Matha, Tirumala Hills, Tirupati.

This course is meant only for beginners and one member per household may register for the course. About 50 participants will be registered for the course on first come first served basis.

Participants must make their own travel arrangements to Tirumala and return.

Those who desire to attend the course may register by writing to :

THE SECRETARY,
AKHILA BHARATA MADHVA MAHA MANDAL,
Poornaprajna Vidyapeetha, Katriguppa Main Road,
BANGALORE-560 028.

VASANTA KUMAR PARIGI
General Secretary

Pavana Yatra :

Pajaka

After Udupi, Pajaka is the holiest place for Maadhvas. After Lord Krishna, Acharya Madhva is the most worshipable for Maadhvas. Tatvavaada, English, having talked about Udupi in the last issue, would present some information, not exhaustive, about Pajaka to its readers in this issue.

Pajaka is the place where Acharya Madhva manifested, (श्री म.चि. 2,24,25,26) and where his parents lived. An old house where the Acharya Madhva spent his infancy and childhood is still there. The icon of the Anantasana, Acharya's ancestral Kuladevata (heritage-diety) could be still seen being worshipped here in this house. A granite stone slab where the Acharya, when he was Vasudeva (his name prior to his Sannyasa) performed his Aksharabhyasa is also seen preserved there. There is one more granite stone slab here, which was used as a lid by Vasudeva to close the vessel so as to preserve the milk when he was asked to keep the vessel closed by his mother in her absence. Vasudeva Tirtha, a holy waterpond dug out by Vasudeva himself in his house- courtyard is very much there for the disciples to take a holy dip. Ref : आत्मजननीवाचा यदा वारितः । 'स्नानार्थं त्वमृते सहायमधुना नो याहि तातेत्यसौ तत्काले व्यतनोद् गृहान्तिकगतं स्वाख्यायुतं सत्सरः'- सम्प्रदायपद्धतिः - ५).

Vasudeva once in his childhood disclosed to his father that he was determined to propogate Vaishnava Siddhanta (on renouncing this material world by taking up Sannyasa). Then his father challenged him (Vasudeva) saying that it could happen only when the dried up wooden stick which he (Vasudeva) was holding sprout lieves. Vasudeva took up the challenge and there and then planted the stick in the ground and made it to come to life to sprout tender lieves. The same plant, grown into a huge tree is even now splendidly standing with the other trees just to the front of vasudeva Tirtha. Angry

Manimanta, a demon taking the form of a snake had bitten this plant so as to kill it. Nothing happened to it. Then the snake bit Vasudeva himself to kill him when he was on the way to Kunjaru Durga hill (सं.प.-८). But Vasudeva, with his toe-finger, stamped the snake and killed it (सं.प. ९). An impression of the snake's hood which was stamped is seen to remain even now on the ground in Pajaka (स्वाङ्गुष्णलितुण्डेन वासुदेवाख्यपक्षिराट् । मारयामास तं सर्पं तल्लक्ष्माद्यापि दृश्यते ॥ सं.प. १०) You would come across this place on the way to Durga hill from Pajaka.

On one day when Vasudeva's mother from the house called him to take food while he was prostrating before the Durga Devi over the hill (Durga is Tamobhimani form of Lakshmi) he jumped from above the hill in one step onto the granite ground below the hill near his house. His tender foot had made a replica of it on this stone. This holy foot-replica is visible by the right side of the house even today, being adoringly worshipped by all. In that place now, you could visit a sanctum sanctorum inside where Sri Vadiraja of Sode Matha anointed an idol of Acharya Madhva. Vasudeva, as a child, cleared the debt of his father by handing over the tamarind-seeds. The spot where this took place is just by the side of Vasudeva Tirtha. However, now a Japa Mantapa (a conclave for meditation and hymn chanting) is erected here in this spot. Many such material evidences are still remaining in place to remind us the divine activities performed by the Acharya during his childhood. Pilgrims and the Sadhakas visiting Pajaka are welcome by the Parashurama Hill (a complete granite block) on the right side and by the Durga Hill on the left side of Kunjaru, a place just half a mile away before reaching to Pajaka.

Durga Devi's idol, which was being worshipped with much adoration by Vasudeva in Durga Hill and, in Parashurama Hill, the icon of Lord Parashurama who anointed Durgadevi are still

in worship. Lord Parashurama had constructed four sacred ponds (Tirtha) called Parashu Tirtha, Dhanus Tirtha, Bana Tirtha and Gada Tirtha in and around Kunjaru. Pajaka is to the South-West of Udupi at about 8 miles distance. Katapadi is a place which you come across at about 6 miles away from Udupi on the National Highway leading to Mangalore. Here taking the road which goes to the left and covering a distance of about 3 Km.s on that road, we would get a place called Subhashnagar where again we are to take a left turn. By this road, after driving for a distance of about 2 Km.s, Kunjaru is reached, from where half a mile (3/4 Km) of journey would take us to Pajaka, the holy birth place of Acharya Madhva.

VAJRA KAVACHA to Udupi Sri Krishna

Paramapoojya Sri Vidyamanya Tirtha Swamiji's dream of dedicating a VAJRAKAVACHA to Udupi Sri Krishna is taken up for fulfillment by his Shishya successor Sri Vidyadheesha Tirtha of Sri Palimaru Matha during his Paryaya period 2002-2004. The following guide-scheme is drawn for the donors for their liberal contribution.

Chief Patron	:	Rs.2,00,000-00	(offered individually or on collection from devotees. Name will be engraved at the inside of the Kavacha.)
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Or offerings of any other amount or kind are accepted.

Contributions by way of Cheque or D.D. may be sent to the address:

H.H. SRI VIDYADHEESHA TIRTHA SWAMIJI

Sri Palimaru Matha, Car Street,

Udupi-576 101

Tel : 08252-23402

Book Review :

HISTORY OF THE DVAITA SCHOOL OF VEDANTA AND ITS LITERATURE

By Dr. B.N.K. Sharma

Pt. Srinivasa Varakhedi

Dept. of Navya Nyaya,
Poornaprajna Vidyapeetha, Bangalore-28
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HISTORY OF THE DVAITA SCHOOL OF VEDANTA AND ITS LITERATURE. By Dr. B.N.K. Sharma. Published by Motilal Banarasidass, India. Price : Rs. 895/- (Indian Price).

There is no need to introduce Dr. B.N.K. Sharma to the English knowing Maadhva Community. Dr. Sharma is one of the celebrated Maadhva English writers and renowned historian of our times. He stands first to make Madhva's teachings accessible to the scholars of philosophy, in all over the world.

His outstanding classic 'The History of the Dvaita School of Vedanta and its Literature', which bagged the Sahitya Academy Award for him, recently found its third revised edition by Motilal Banarasidaas publishers, in 2000.

The present one volume edition is preceded by the earlier two editions, in 1961 and 1981, which went out of print. The new edition retains the structure of earlier editions and carries some corrections with more appendices.

The book is divided into eight parts and runs into fortythree chapters. The book of nearly 660 pages, covers all the important events and personalities of Dvaita history spanned over 700 years. The author presents a lot of information about the vast range of Dvaita Literature starting from Madhva's works to the latest works came out in twentieth century. In the beginning, he gives a brief account on the history of Vedic

and Sutra literature, which are the athrowitative sources of the Dvaita philosophy. In the 3rd and 4th parts, the extensive account on Jayatirtha and Vyasa-tirtha - the stalwarts of Dvaita School, have increased the value of the volume. The summaries of all prominent works of Dvaita School are given a special treatment.

As Dr. Sharma himself points out in his preface, this edition is made uptodate by the additions of appendices, that contain a lot of materials, which have come to light recently.

Many important issues i.e., the Goudiya concept of Achintya-bheda-abheda, the problem of non-extent source books cited by Madhva and historical aspects of various traditions influenced by Madhva tradition, are discussed in some appendices.

It will not be an exaggeration to say that such a standard work is not available on the history of any other school of Vedanta and it is the fortunate of Dvaita School. There is no doubt that this volume serves as a reference-book for the students and researchers of Dvaita Vedanta in particular and the scholars of philosophy in general.

We, Maadhvas are indebted to Dr. Sharma for his unique contributions to our philosophy.

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