BAD ACTS NOT YAJNAS

Here Sri Krishna says, ‘Karma (activities) would not fetter the doer when performed with a sense of...'. The question is, can we escape from the karma and evil that may result from the performance of such activities if done with a sense of...?

But, the point is that, such activities (wrong, bad deeds) cannot be performed in the form of good at all. Why because, indispensably essential components of good are I. discarding the wrong (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 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 posses stupid arrogance of offering such wrong doings that are opposed to the real commands and laws of the Bhagavan on the pretense as good or otherwise.

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

H.H. Sri Varnarasha Tittha Swamiji

FROM THE EDITORS' DESK

Dear Readers,

One columnist of an English Daily recently, in one of his columns ends 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 ‘一块去’.

A note of caution about the methodology of interpreting these names of 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 bravety...

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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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 Palimar 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)

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 behuchhakaranaa” - this wonderful world with its immensity and diversity was created with a large number of entities by God and is thus real.
3. “T athvatho 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. “Jilvaganaah 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. “MukthirajjasukhAnubUthih” - 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. “AmaA bhakthischa thathsAdhanam” - Pure devotion towards the Supreme Being without any hatred towards Him is the means for attaining Moksha.
8. “AkshAdi thrithayam pramanAnam” - 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.

The important tenets are thus stated briefly by Sri Vyasaraja. 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, Getha and Yukthi (logical derivation).
Yativaani :

Protect your family - Protect the Nation

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, Sringi’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. There is no rain, no water and no food crops. 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 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.

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 Pejavara matha.

PRESIDENT : Sri K.V. Murthy Yerkadithaya


SECRETARY : Sri Vasanta Kumar Parigi

TREASURER : Sri I.K. Subrahmanya Sharma


CO-OPTED MEMBERS : Sriyuts U. Rama Rao, Mumbai, Vidwan B.N. Vilayendra, Udupi, Dr. H.K. Suresh, Udupi.
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 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.

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.

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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 Gita. His view is that Gita is the very essence of all the Vedas, the Puranaas and other sacred texts. In his commentaries on the Gita 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 pantheism. Here there is no room for a Supreme Being possessing divine attributes like omniscience and freedom from all faults. If, on the other hand, we say that He is transcendent only, He loses all contact with the world.

among the interpreters of Badarayana's Sutras who differ from Tatvaavadins are the parinaamavadins and Mayavaadins. The Parinaamavadins 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 as clay is the material cause of the pot. This clearly is not what is taught in the Gita. 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.

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.

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

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

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.

Puruṣottamaḥ vīrūḍhaṃ yaḥ śāntāḥ pūrṇaḥ tattvād utthānāya śāntaḥ

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

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.

Puruṣottamaḥ vīrūḍhaṃ yaḥ śāntāḥ pūrṇaḥ tattvād utthānāya śāntaḥ
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 Gita 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.

(Substring of Speech delivered by Sri B. Venkateshachar at the inauguration by H.E. Sri Rajendra Prasad, President of India, of the Akhila Bharata Madhva Tatvejanaana Tritiya 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 understanding 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:

दाम्यति (४) कर्तिः;
र्मण्यति (१) कर्तिः;

There are also other etymological meanings:

- दाम्यति (४) कर्तिः;
- र्मण्यति (१) कर्तिः;

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ppsmmb@bgl.vsnl.net.in.
The most practical and profound meaning of the term is given by Madhvacharya:

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) Prescribed Duties; (ii) Devotion and commitment; and (iii) 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 Bhirama as symbolising ten supporting attributes and Draupadi symbolising education of all types. Dhamaraja stands for the Dharma, Arjuna symbolising the approach of listening, meditation etc. (ध्यानम्), Nakula and Sahadeva symbolising good character (शरीरम्) and modesty (वेधस).

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 Dharma. Indian 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 Ashokas 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. Worlds 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 Pingelal'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 A.D.

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 $\pi$ (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 loosening 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...)
"Sushupti" - The Dreamless Sleep
A critical analysis of Nyaya, Mimamsa and Vedanta views

- Prof. D. Prahlada Char
  Vice-chancellor,
  Rastriya Sanskrit Vidyapeeth, Tirupati
(From previous issue)

Mimamsa:

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 - "सुन्दरम्यास्वास्या" 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.

Vedanta:

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.

1. 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.

2. 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.

3. In the Jyotirbrahmana of Brihadamya 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 - ‘अत्मात्मया ज्योति’ 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 cannot 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 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 ‘प्रज्ञानानि’, ‘आनंदानि’, ‘आनंदमूष्य’ 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....)
Upanishad Section:

Talavakara

- Sri Bannanje Govindacharya

Talavakara

Tatavada

Nov.-Dec.-2001

Veda is Fourfaced

Veda has come grown up in four faces; Samhita, Brahma, Aaranyaka and Upanishad.

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

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

Brahmana portion clarifies the meaning of Veda and explains the usage or application of Veda. The very etimological meaning of the word brahma 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 Bhagavan in the whole world of things (Vastvaatmaka prapancha).

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

The meaning of the word brahma presently being considered is Veda. Brahma is that which explains the meaning of Veda. Brahma + Ana= Brahma. By way of exchanging the letter ‘श’ the word प्रार्थण (brahma) itself is changed to प्रार्थण (brahman). (ब्रह्म अष्टे हैर्षे अष्म इति प्रार्थणम).

When brahmana portion emphatically explains about Pravritti way of life (leading life with attachment) the succeeding portion Aaranyaka helps those sadhakas (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 गामन्त्र (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 (married 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 correlation 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.

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, 'Praajaa' means the 'wealth of pupils' (Shishya Sampat).

If you still go deeper into the meaning of the word 'Praajaa' 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 - 'प्रजा: जालसंग अस्तं इति ग्रामं'. 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)'. (....पजासांस्य पशुति पाहि). Then, what are these pashus?

Pashu is that which protects us granting us the bliss. पशु = that which protects, प्रजा = that which gives bliss. With this interpretation पशु means that Vaidic literature which on imparting the knowledge about the अत्यो अन्तर्गत (the self and the bhagavaan) opens the door of self bliss (स्वप्राप्ति) and keeps us ever under its protection. This word पशु is just like the word गी: गी: materially means the cow. But, spiritually it means the ज्ञान. Conclusively thus, पशु spiritually means the spiritual literature; प्रजा means the spiritual knowledge; पशु 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 Gourishankara cliff in Himalayas. (To be contd...
Geeta Section:

What does Bhagavadeeta profess?

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What does Bhagavadeeta 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 (कृत्व, कार्य, कारण). When God is realised, as per their school, इत्यदि vanishes. As such, a Brahmajnaani has no scope to perform any act (Karma). And hence, the Jnaanis in Shaankara School remain actless (निन्द्रिय).

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 (अपारंपरिक) on perceiving and experiencing His grandeur after he (the disciple) attains the realisation of God is exceptionally 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 assessment. 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, ‘स्वकृत्वामर्यादिभिः सिद्धं विद्वति 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 Bhasha of Bhagavadeeta had to interpret the saying कृत्वामर्यादिभिः as to mean to say, “Arjuna, ‘ने एव कर्मणि अधिकारः’ i.e. only to you (अज्ञानी) is the right to perform the act”, by dubbing the world “विद्वति” with ‘ने’. But, the Dvaita Bhasha (of Acharya Madhva) interprets it in an entirely different way. It says “Arjuna, ने 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 compulsorily perform the acts (कर्म).

Thus, these two schools, Dvaita and Advaita have extracted two opposing projections 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 सुधार्यं ब्रह्मणं पुत्रवेदने’. 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 Bhasha says this is what the Anugeetha verse means.
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 spiritual discipline, Bhagavata is a must.

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

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 शीमति hard to be repeated. Keeping this in mind the word शीमति 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.

एवा प्रभासानात्पत्तिभूतीदयं दितिश्चया सचादि लम्बने।

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 जन्मस्य स्था; is used.

When we cannot see the Lord, how on earth are we to understand His attributes? To answer this, the words अन्नवास्तु and इत्यतः 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 अपेक्षाभिज्ञ: 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 ‘स्वादि’ has been used.

Saying ‘तेने ब्रह्म हृद य आतिस्वरुपव्ययै’ His compassion is implied. It is the Lord who brought forth comparatively all knower Brahma to the world. ‘वे ब्रह्माणिर्विवाहित्र युवेः’. 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 at last 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 -

‘ते देवं देवं देवं विद्वानं भवेत समाधिशयम्’

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-

‘मुद्याति यं सूर्यः’ 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 ‘पश्च तेजोविनिमयः’ are used.

2. To illustrate the ‘creation’ of the souls, Jeevas, the words ‘पश्च बारिविनिमयः’ 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 मूर्तिनिमयः’.

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 ‘स्वर्ण शयः’ are chosen.

There is no jugglary, fraud, myth in His creation. ‘सत्य निरस्तकृत्वम्’ Those who lack or are short of something aspire to create the myth. For the livelihood 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 Vedavyasa 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.
An overall view of Sarvamula

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Sarvamula Section:

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. Aastharvanopanishadbhaashyam
7. Maandukopanishadbhaashyam
8. Shatprashnopanishadbhaashyam
9. Aitareyopanishadbhaashyam
10. Brhadbhaashyam
11. Brahmaautrabhaashyam
12. Anubhaashyam
13. Nyaayavitharanam
14. Rgbhaashyam
15. Tattvamahatyaamanam
16. Vishnuattvvinayikam
17. Vishnuattvvinayikam
18. Tattvamahatyaamanam
19. Tattvavivekah
20. Vishnuvivekah
21. Tattvasankhyaanam
22. Tattvodyotah
23. Pramaanalakshanam
24. Nakaasvatih
25. Sri Krishnaamritmahapuranam
26. Sadasastra
27. Dvaadashastotrani
28. Tithinirnaya
29. Bilvamangalah sadhuh
30. 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, Bhagavadgita and Upanishad - these three

are known as Prasthana 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 Prasthana 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 Prasthana 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 Prasthana 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 Prasthana 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 Prasthana Traya. Also, he wrote a Bhashya
to
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 Prasthana:**

Among the three Prasthanas, the first place goes to Sutra Prasthana. Acharya Madhva has composed four works on Brihad-Brhaspati viz. Bhāṣya, Anuvākhyāna, Anuvyakhyana and Nyāya-vivaraṇa.

Brahma-sūtra Bhashya 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 Anuvayakhyana, another expanded Bhashya on the Sutras. In his own words Anuvayakhyana 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 Anuvayakhyana 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, Anuvayakhyana can be viewed as a kind of explanatory commentary on his own Bhashya. If Anuvayakhyana is in the verse form, the Bhashya is in prose form.

Acharya has epitomized the entire Shastra concepts (Sarva-shastrartha Sangraha) in only thirtytwo Shlokas of Anushthapam 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 Nyaya-vivaranam containing the explanation of the Nyayas of both side - i.e Purva-aksha and Siddhanta (Queries and ultimate conclusions). Thus Acharya’s total contribution to the Sutra Prasthana runs into four celebrated works viz. Bhashya, Anubhashya, Anuvayakhyana and Nyaya-vivaraṇa.

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**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

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(Continued from previous issue)

maleya neerooniyali pariyalu
balasararuurologiddha janarara
jalavu hedhhoore goodi majjiana paana gaidaparu I
kalushavachanagalaadarivu baam
bholeya petthana paadha mahimaa
jaladhi pokkudarinda maandapare mahiisuraru II 2-II

'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 brahmmins 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 "kaavyaahaastraavinodhena kaalo gadhchali 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 pooma (complete) by His very nature, accepts even my little prayers. He is Gangajanaka, 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 daraacopana gangoantibho 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 Caavya 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 Shastras are called paravidyā when Shri Hari is the focus. It is called aparavidyā 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.

‘nadeddaddu ellawuu laksha pradakshane nudidaddu ellawuu gaayathri manthra’!

Purandaradaasaru.

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 niironiyali paryayau’. 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 Thattvaprakaashika, 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 shastra sayukthi granthagalodi keldavanalla ’.

‘buddhi vidyaabaladi pelida shuddha kaavyavidalla tatva supaddhatigalanu tilida maanavanalla ’.

In the beginning, he says ‘kalusha vachanagalaadhauru’. 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 kambandala 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 sarpsihah’

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.

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, how much 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 realizes 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, Bhuva, Suvah), Vishvantra sighted, it is known as Vishvantra Gayatri. However, basically both these versions are comprised of the hymnical pleading ‘धियो यो नः प्रचोदयात्’. When split, ‘धियो यो नः प्रचोदयात्’ means ‘whoever inspires our minds’. The other part says रेष्यम् भर्ग: पीमहि- meaning, I meditate upon the great glories of such great divinity.

As could obviously be known, this is a prayer-hymn (प्रार्थनम्), meditatingly seeking the help of the Bhagavan for the accomplishment of the desire. But, here in this statement 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 (Vyashthi and
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, (१२,२४,२५,२६) 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 water pond dug out by Vasudeva himself in his house courtyard is very much there for the disciples to take a holy dip. Ref: आचार्यमहादेव तीर्थ वासुदेव (‘भवानी’ लक्ष्मण प्रभात प्रभात प्रभात प्रभात प्रभात प्रभात प्रभात प्रभात)।

Vasudeva once in his childhood disclosed to his father that he was determined to propagate Vaishnava Siddhanta (on renunciating 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 leves. 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 leves. 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.०४). But Vasudeva, with his toe-finger, stamped the snake and killed it (सं.०५). An impression of the snake’s hood which was stamped is seen to remain even now on the ground in Pajaka (स्मारकाधिकृत पाजका वाहित्यक्षिप्त। मार्गभागम मः सर्व तासामार्यग्रहणे ॥ सं.०५२) 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 Durga Devi 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 Kms on that road, we would get a place called Subhashnagar where again we are to take a left trun. By this road, after driving for a distance of about 2 Kms, 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.

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VAJRA KAVACHA to Udupi Sri Krishna

Paramapoojiya Sri Vidyamanya Tirtha Swamiji’s dream of dedicating a VAJRA KAVACHA 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.

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Book Review:

**HISTORY OF THE DVAITA SCHOOL OF VEDANTA AND ITS LITERATURE**

By Dr. B.N.K. Sharma

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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 forty-three 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 authoritative sources of the Dvaita philosophy. In the 3rd and 4th parts, the extensive account on Jayatirtha and Vyasatirtha - 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 up to date 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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