Practical Philosophy

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

H.H. Sri Vishvesha Tirtha Swamiji

From the Editors' desk

Dear Readers,

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

Editors
Sri Vidyamanya Sandesha:

**NINE GEMS OF TATVAVADA**

The last and lasting message of Sri Sri Vidyamanya Tirtha swamiji

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

(Contd. from the previous issue)

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

‘हमची पुष्पी तोये श्राब्ध एव च।
श्र: सर्वाणि भूतानि कूटस्वीम्हश उपये॥
उत्तम: पुष्पात्मन्य: परमात्मनुःतह:।
यो लोकंयम्यर विभयंयवं शुर्य:॥
यस्मात्सर्वस्मासूड़म्यराधिय चोऽतम:।
अतोऽविभि तोये वे च प्रक्ष्ण: पुष्पोत:॥
यो मामंवसम्भूतो जनाति पुष्पोतसम्भू॥
स सर्वविन्दू भजति मा सर्वभोवेन भरत॥
इति गुधमध्यम शास्त्रमिहनुकमं मयाद्य:।
एतद् शुद्धव दुविमान्य स्वात्त्र दुखस्वीम्ह भरत॥’

These shlokas constitute the essence of Bhagawadgita. Krishna is explaining that He is पुष्पोतम or सवोत्तम (superior to all others). The word पुष्प is used to denote all जीवन or living souls, who can be divided into those who have to go through destruction of the body (in transmigration like us) and those who have no such experience. All souls right up to Brahma and other gods have to experience loss of their bodies during रथय (universal dissolution) and are thus कृतपुष्प. Only Lakshmi does not have any destruction of her body at any time. She has a body whose essence is made of ज्ञान, आनन्द etc. She is called पुष्प, though she is feminine, as she has the capacity of a पुष्प (masculine gender). Narayana is superior to both शर and अश्बंधास। This is the essence of all the Vedas, all the shastras and the entire Geetha. This has been stated by Acharya Shankara also in his Bhashya:

‘न केवलं सब्री हि गीताभासारं: समासेन उक्तं: किन्तु समस्तशास्त्रायतं।’

This means that the statement that Narayana is पुष्पोतम is not just the purport of the entire Geetha, but is also the essence of all the Shastras. In the shloka - ‘यो श्रोतायम्यर विभयंयवं शुर्य:’ which occurs here - the use of the word इस्वरा who is immanent everywhere and controls and supports every thing can give a possible meaning that श्रउर्य is being referred to, as he is commonly known as श्रउर्य. To clarify this, Acharya Shankara writes - ‘श्रउर्य: ईश्वरीयो नागरण:’ or ईश्वर means Narayana who controls every one else and He is not श्रउर्य. Thus the doubt that Acharya Shankara may hold श्रउर्य is also removed. He has clearly held that Narayana is purushothama according to the shastras and this fact is the essence of all the shastras.

Acharya Madhva has also established by valid प्रमाणाः that Narayana is सवोत्तम. This superiority is not व्यावहारिक (as held by Acharya Shankara) but is परमाण्य. व्यावहारिक means that it is essentially unreal but has a kind of real existence in the
world, which will get sublated eventually, while (सत्यार्थिक सत्यम् means that it is absolutely real and will never get sublated.) Ramanuja Acharya also says that Narayana is सत्यम, but also says that in Mukthi, the liberated souls and Narayana have equal bliss. This parama samya (complete equivalence) of bliss contradicts the सत्यम of Narayana which should be there at all times. Only Acharya Madhva has categorically stated that Narayana is सत्यम.

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

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

* * * *

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

Yativaani :

Messages from Sri Vibudhesha Tirtha

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

Experience the शाखार्थः:

Acharya Madhva stresses the importance of Anubhava (the self experience) by calling it as the most valid Pramana. He puts it as ‘शाखार्थेन ज्ञातां भवेऽस्मि प्रामाण्यम् उत्तमं वस्तुः’ Study the शाखार्थ and understand the शाखार्थ. Don’t stop at that. Make the शाखार्थ a part of your experience which then becomes a Pramana for you in all your further Sadhana-path. It percolates as your inner voice (अन्तर्वाणी) which guides your Sadhana. Give an ear to such an Antarvani in your decisions.

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

Be sincere to be fearless:

One should be fearless in life. In order to cultivate such an undauntedness one shouldn’t be treacherous and a cheat. One who is a cheat fears. To be sincere is the greatest of the good qualities to acquire in life.
Udupi Sri Krishna, not a mere idol:

Sri Madhva brought in अनौद्योगिक साधन of Sri Krishna at Udupi.

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

You are offering to Him His own:

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

Cultural and Art programmes are the opportunities opened to the persons to offer their God given talents to Him. That is तत्सृष्ट चार्चिकाम.

Research Article:

‘On the nature of the soul’

-Late Prof. B. Venkateshachar

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

SRI MADHVA’S IDEA OF SOUL:

‘अहमिनेन यो चेय: स जीव इति कीर्तितः।
स तु चेयं स मुनिः चेयं स पार्थ वन्यमोहयो:॥

‘He, who suffers sorrow, enjoys happiness and has the fitness to be bound in Samsaara and to be released from it, is known as the jiva (the soul). He verily in all states cognises himself as ‘I’.

We have to note here that self-consciousness persists in all states, when one is awake, when one is dreaming and when one is enjoying sound sleep. It is this self-conscious jiva who remembers, hopes, enjoys, fears and strives. It is he who by a course of discipline and study of sacred lore ordained in the Veda is released from the bondage of Samsaara by the grace of Sri Hari and enjoys a blissful personal existence in the state of Mukti. In release he remembers all that he suffered and enjoyed in the state of Samsaara and rejoices that he has crossed
it by the grace of God. Each individual soul is atomic, not all-pervading.

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

RAMANUJA'S IDEA OF THE SOUL:

Generally the view of Ramanuja agrees with the view of Madhva. The soul is self-conscious, atomic and has personality. Paramaatman resides in each soul as Antaryaamin, the inner ruler. Each soul is the body of the inner Supreme Soul. In Ramanuja's philosophy the soul being the body of Ishvara receives particular emphasis. Indeed it would be no overstatement to say that this concept is the pivot of Vishishtaadvaita Vedanta. Though the soul is other than Brahma, it cannot exist apart from Him. The Jiva in addition being self conscious has the agency and is the enjoyer of happiness and sorrow. Personality and self-consciousness persist in the state of Mukti, a state in which the soul shines in its own pure state and enjoys the bliss of Brahma in the presence of the Lord. Ramanuja does not say that the soul is the image of Brahma, though he admits that it is in every way under the control of Brahma and has attributes similar to those of Brahma. The souls are infinite in number and are all alike, there being no gradation in them as is in the case of the system of Madhva.

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

THE CONCEPT OF THE SOUL IN THE PHILOSOPHY OF NIMBAARKA:

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

\[ \text{Jiva is of the essence of knowledge and is dependent on Hari, the Supreme Being.} \]

The following is a free rendering of the Shloka:

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

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

PRABHAAKARA'S CONCEPT OF THE JIVA:

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

(To be contd...)
The Lord is dependent on Karma, for, as Sri Madhva says, 'the very existence of Karma and other things depend on the Lord'.

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

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

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

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

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

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

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

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

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

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

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

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

2. If God creates, if the beginning of the world-process is the result of the desire of the divine self, we may be able
to account for creation. But the difficulty remains that whoever feels a want or has a desire is imperfect and limited. God, on such a view, cannot be regarded as the supreme perfection.

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

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

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

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

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

(To be contd...)

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

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**Presidential address**

*Madhva's Philosophy of life and social welfare*

-Dr. V. R. Panchamukhi
Chancellor,
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(From previous issue)

Four Purusharthas:

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

स्वयंचित्रित्वाब्यूष्य भवन्वर्धनमेव परमो धर्मः।

निपुणः समीपस्यः।

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

प्राप्तामेवमधाती विषय भूतिमात्मः।

The interpretation of Moksha is also interesting. मुक्तिहित्वादिवस्यहं स्वर्गेण अध्यमिति:। This means that each entity should attain its true original form after the removal of all the outer covers. In the interpretation of विभूति concept, Sri Raghavendra Tirtha writes as follows: हि भवन्वति विभूतिभुतिजन्मं प्रत्येकं निरूपितं च। तत्र भवन्वति विभूतिसन्निश्चयंसमालक्षणिस्यम्। निरूपितं तु पदार्थेन्वयतू उक्तक्रियते सन्निश्चितम्।
Madhva’s pronouncement that Paramatman ‘Exists’ in every object as its commander, निष्ठावक, makes it possible to define the meaning of the concept of निरूत्ति in the hidden form. Paramatman symbolises perfection, the best, the highest efficiency, the most idealised form etc. The fact that Paramatman exists in these special form in each of our activity means that we can go ‘near’ him in each of our functions. This simply implies that going near Paramatman means achieving the highest efficiency in every function of ours. Thus, Moksha, in everyday parlance, should mean realising the highest efficiency and perfection in all the deeds we perform.

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

Emphasis on Duties, Love and Trust:

Madhva’s philosophy of life gives highest emphasis on the performance of one’s own duties. Mahavira came on the spiritual space of Bharatadesha at a time, when everyone had lost his sense of duty. The outside muslim rulers- Khiljis, Nawabs- were expanding their influence in the North and in the South. The spirit of national pride and commitment to duty had reached the lowest limit ever. Madhva had to reinstate, with all force in his command, the Bhagavadgita thesis of तिरूत्ति, कृत्ति, विज्ञानमार्गम्, भवास्थम् etc. He had to motivate the people to show respect, trust and love for each other and work unitedly for individual welfare and social welfare. Perhaps, the situation was much the same as is prevailing in the present times. Hence, Madhva’s philosophy of life needs to be forcefully propagated in the contemporary society.

Upanishad Section:

Talavakara

- Sri Bannanje Govindacharya
Ishwaryam, Ambalpady, Udupi 576 101

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

Near and High

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

Many interpretations have come up for this word.

1. Some say: Facts and realities about the God are contained here and therefore, this is Upanishad. उपनिषदं ब्रह्मतत्त्वं अस्तमल्यां निष्ठावकम्। So, it amounts to say that Upanishad is that by which we can know the Brahmatattva.

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

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

3. Acharya Shankara says:

उपनिषदिः यथाश्रविविधालये मा क्रियान्तिः
निष्ठावकम् वर्षिणिः सत्यत्तिविद् प्राकृतिकविद्या साधयो

(To be contd...*)

* This Presidential Address was delivered from the President's Chair in ABMM Tatjavjana Sammelana held on 1st May, 2003, at Udupi.
There is a verse in Mahabharata—

There exists a relationship between उपनामस् and उपनिषत्. उपनामस् is a process of elevation to a higher position. Thus far (till the Upanayanam), it is only श्रवण (śravaṇa) (अ,उ,म) means खेलना (playing), खाना (eating) and सोना (sleeping). A body is brought up to the height of initiation into knowledge by Upanayanam. Upanayanam is a ritual of taking one to the first step in climbing a height. And Upanishad is a यात्रा taking him to such a height.

One who gives such a training is a उपाध्याय.

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

<table>
<thead>
<tr>
<th>Vakas, Anuvakas, Nishads, Upanishads and Samas - all these praise and praise the Bhagavan only.</th>
<th>उपरि menas ‘above’, high. उर means the one who is above or the one who is on top.</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is vaka, what is Anuvaka, what is Nishad? If all these are known, the meaning of Upanishad will be known clearly.</td>
<td>These two words, ‘Upa’ and ‘Upara’ appeared as ‘up’ and ‘upper’ in English. In Hindi, it became उर, in German language it is ‘Ober’. In Kannada it is ‘अपर’ (उपरी).</td>
</tr>
<tr>
<td>Vaka is Yajurveda which is in the form of sentences, that is prose. The Rgveda which is a collection of sentences composed or formed to follow a metre (Chandas) that is in the form of verse (Padya) is Anuvaka. Of course, the name of Saamaveda which is musical very clearly appears in the Shloka. Well, the three Samhitas are thus mentioned. Next comes Nishad which comprises of Braahmana and Aaranyaka put together.</td>
<td>In all these cases the meaning is one and the same, i.e. ‘high’. उपनिषादस्य- the literature which keeps us elevated is Upanishad. The best portion and top most item of the निषाद, viz. Braahmana and Aaranyaka is उपनिषत्.</td>
</tr>
<tr>
<td>Upanishad, then, stands at as the quintessence cream of the highest order. As could be seen from above, this Mahabharata Shloka covers to enumerate entire faculty of Vedic literature.</td>
<td>Summing up, that which keeps us elevated mentally is उपनिषत्. If this meaning of the name Upanishad is not understood by us we miss to conceive its elegance.</td>
</tr>
<tr>
<td>Adhyaatma Vidya dwells (निषिद्ध) Braahmana and Aaranyaka portions. And hence Nishads.</td>
<td>There exists a relationship between उप्रमस् and उपनिषत्.</td>
</tr>
<tr>
<td>Upa (उ) means उपरि, that is, above top or at the highest or summit point; of the highest order. As such, whatever is the cream quintessence of the top most grade as derived from Braahmana and Aaranyaka is referred to as उपनिषत्. In the above explanation उ does not mean ‘near’; but here, it means high and above. The latter (i.e. Upa= high) is the exact meaning; ‘near’ is a secondary meaning.</td>
<td>Upanishad is a यात्रा taking him to such a height.</td>
</tr>
<tr>
<td>The original word of ‘Upa’ (उ) is ‘Upari’ (उपरि) or ‘Upara’ (उर).</td>
<td>One who climbs the height of spiritual wisdom too remains in proximity to Bhagavan. This is what is known as ‘Upavaṣa’.</td>
</tr>
</tbody>
</table>
To reside at the crest of Bhagavat Prajna (awareness of Bhagavan) is Upavasa.

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

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

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

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

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

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

Geeta Section:
**Jnani is also bound to perform Karma**

(Contd. from Previous issue)

‘न ज्ञानी कर्म कर्तव्योऽयं मया द्वेषिताः’
ब्रह्मविद्या अवस्थापनात्

The Jnani would remain quiet leaving aside all prescribed and prohibited activities’. By this, it looks as if he has no binding on any activities. Śāṅkara pronounces that this is the implied meaning of the above as acceptable even to Geeta and quotes the following stranza of Geeta in support. ‘सर्वकामं कर्मभवनात् विद्यात्माने निश्चय चित्तेऽस्मात्’ (18.66).

But one fact explained in the portion of this śloka, - ‘एव स्पर्शस्य निश्चय’ has been overlooked in arriving at this. Only the Jnani who is grossly immersed in the meditation of Śraddha has no binding of the 'Karma'. This means: when a Jnani is in Āsāmāṭātmanāt (a mental status wherein he is in total detachment from the external world) he is not bound by the nityakarmas like the śamanāsvarna during such communion periods and this omission would not amount to dereliction of duty. If, on the other hand, he is not in such a status, he has to perform such Karma without exception.

Keeping this in view, Śraddhatāntakopaniṣad says ‘न हि कर्म कर्तव्यं’ (3.8.10) meaning: Karma is not lost to Jnani (when he is out of Āsāmāṭātmanāt, he is not detached of Karma).

The verse, ‘ज्ञानी व कर्माणि सत्तीत्वाति कुर्वयांकामास्ति: सति भक्ति’ also says that ‘the Jnani also should perform the prescribed Karma, of course, without any desire, always’. Even the Geeta Shloka referred to by Śrīkara in his Bhashya does not imply the
meaning what Shankara put forward. It is irrational if Krishna, who wants to invigorate Arjuna to perform his duties, advises him to renounce the Karma. What Krishna means by कर्मयोग (Karma) is only the detachment from the result of Karma, (कर्मफलयोग). This is what is further consolidated by Krishna in Geeta by putting so clearly that ‘आदुः कर्मफलयोग कर्मयोग मनोपिष्ट’.” “Wisemen believe that renunciation of desire for the result is कर्मफलयोग”.

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

Purana Section :

Who is expounded in Gayatri Mantra?

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

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

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

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

Sooryamandala is the light for all other lights. Soorya gives life to everything and hence it is the cause for all activities of the world. The verse ‘आरिष्य भस्मादिति’ tells us this.

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

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

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

EACH ONE PLEASE ENROLL SOME

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

You can also gift Subscription Bonds to your near and dear ones on Birth-day, Upanayanam, Marriage, New year day and any other occasion. You can get these bonds either by Post or in person from Tatvavada office or Book selling section of Poornaprajna Vidyapeetha.

CORRIGENDUM

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

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

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activities. For this also we need to pray Lord Sun. Internal light is essential for uninterrupted Saadhana during our life time.

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

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

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

Sarvamula Section:

Upanishat Prasthaana

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

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

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

The second among the Prasthana Traya is the cluster of ten Upanishads (उपनिषत्युपस्थान). These ten Upanishads are Itareya, Brhadaranyaka, Chhaandogya, Isha, Talavakaara, Katha, Shatprashna, Mundaka, Maanduka and Taittiriya. Samhita, Braahmana, Aaranyak and Upanishad- this is how the entire Vaidik literature is classified. Samhita is the Mantra portion; Braahmana is the portion which professes the rituals like ‘यम’ (the path of performing Karma with material desire); Aaranyak is the section which deals with ‘निष्ठुलम’ (taking a path of desireless Karma- only for ‘स्वत्स्य’); and the final essence of this Aaranyak is the Upanishad portion. Thus Upanishats form the ultimate quintessence of ‘वैदिकज्ञान’.

Upanishat advocates ‘निष्ठुलम’ exhaustively and in its entirety 1. ‘उपनिषत्युपस्थान’, concepts of ‘यम’ is inhabited very well here and hence it is ‘उपनिषत्युपस्थान’. 2. ‘निष्ठुलम’ यथिनिष्ठुलम्’; These exceed (अ) the ब्रह्मण and आरण्यक portions and hence are Upanishads, because these form the nucleus of them. 3. Since here lies the secret of ‘यम’ (यम), it has to be contemplated in solitude (अ), these are Upanishads. 4. As commented by Acharya Madhva in his दार्शनिकम् the यम attained by deserving person as per his/her merit is also Upanishad, ‘स्वत्वम् तु परं परिहार वस्तृत्त्वम्’.

Akhila Bharata Madhva Maha Mandal (Regd.) Udupi
Poomaprajna Vidyapeetha, Katriguppa Main Road, Bangalore-28

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

There is no membership fee. All we need is your active participation.

If you are interested in joining, please write to:

THE SECRETARY,
Akhila Bharata Madhva Maha Mandal (Regd.)
Poomaprajna Vidyapeetha,
Katriguppa Main Road, Bangalore-560 028
Upanishad Bhashyas: Many had been said to have written commentaries on Upanishads, but they are not available. Shankaracharya had written Bhashya to ten Upanishads. So has Sri Madhva composed lucid Bhashyas to Upanishads. Sri Shankara wrote Bhashya to a part of Itareya whereas Sri Madhva did it exhaustively for the entire Itareya and as such it is credited as महोत्सवायत्निकाशयम्.

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

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

कर्ता: ध्यानमापृणं ज्ञानप्राप्तगुप्तां नागार्जुनालीकृतम्। When Acharya expounds interpretation to Upanishads, those interpretations closely follow the words and verses visioned by the Sages in their ज्ञानदर्शि. Sri Narayana Panditacharya in his श्रीसमर्पातिज्ञानम् has exclaimed as below about the beauties of Acharya's Upanishad Bhashyas:

दशोपनिषदेवी: देवय समापिताः।
युक्तः: महोत्सवायत्निकाशयम्॥ (15-74)

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

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

English translation by Sri U.B. Gururajacharya.

STAGES OF BHAKTI

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

अस्मा ज्ञानं ततो भक्तिसन्तो हिंसन्यथा सा।
ततो दक्षिणतं भक्तिः सैव स्वतं सुहृदन्तिः॥

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

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

धियो यो न: प्रचोदयात्

-Sri U. B. Gururajacharya

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

(Contd. from previous issue.)

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

मन एव मनुष्यां करण मन्मोहिनीः।

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

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

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

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

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

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

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

A few questions are likely to crop up. 'Whether we pray or not He only is the commanding and impelling force behind every happening in the Pindanda (material body of Jeeva) and
the Brahmaanda (ब्रह्मांड). Yes. If yes, why and how our prayer is of any necessity? The answer is, ‘The prayer should be offered out of the real awareness of the fact and out of devotion inspired by such awareness in us that we are under the influence of all-motivating power of the universe. And also, this prayer is for begging with that all-powerful-power to motivate us in such a way that our action would be for our योग and त्रास. Further, also it is out of our sincere gratitude for the so-far imparted motivation and for future motivations too.

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

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

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

If जीवनस्वभाव is one incorrigible aspect behind the selection of ways and means in our कर्मे, the प्रभाव (environmental, circumstantial and genetic forces) is the other aspect in it. We can surely pray for motivation from God so that this second aspect, प्रभाव, would not misguide us in our कर्मे. प्रभाव is variable and its effect could be favourably amendable.

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

‘पुजन्या संपोषितति प्रभु: ।’

(To be contd...)
### Dasa Sahitya Section:

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

- Prof. K. Hayavadana Puranik
  PPVR, Bangalore

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

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

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

‘deshka kala karma guna vichaaraachaara bhaaasha roopa kriyaa bhedavaadarenu? dooshdoorare neevu tatthu shtaaanaadi vaaSaavaadidu nambida janara mano-pasane prkaaradaleetitralike yeu bageyinda chintisi saladu ll’  

-Vijaya Daasarulu.

‘aadarsavaadaksha bhaaasha bhdadimaadi kareyadaladunu nisheetha vaisaalokisade biduvare vivekigalu?’

-Jagannatha Daasarulu.

‘samskrutada sadagaravenu sugunarige?’

-Karjagi Daasappanavarulu.

Sanskrit is the language of Gods.

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

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

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

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

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

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

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

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

‘yastu prayumkte kushalo visheshe
shabdaan yathaa vaayavaaharakaa l
so(nantamaapnoti phalam paraatra
vaayogavid dusheyati chaapashabhidhaih: II’

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

‘Tasmaad brahmanena na
michebatavayai naapahbashitavyai
ahitaagnirapashhabdam prayujnai
saarasateemisthim nirvapet II’

Te vedic lines of shatapatha-brahmana says: ‘A brahmin

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

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

‘Tad dhwaanksha teertham, na tu hamsa sevam’

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

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

‘bhaaahayaa rachtam shastraamia loke sukhaapradam | paraloke bhayakaram tamaat tat parivarjayet ||’

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

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

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

“In Bhaagavata taatparya on 11th skanda it is said: ‘Gardhabayaanam asamskruta vaaneetyaadeeh’ i.e. other than Sanskrit sounds are equated to a vehicle drawn by donkeys’.

But this objection is incorrect since it is never said like that anywhere in Bhaagavata Taatparya. In fact, it is a piece of a general proverb. The full lines are as follows
Playing with kids, laughing for no reason, fighting with ladies, moving with the wicked, riding a donkey and singing folk without culture - these six will bring down the stature of anyone's personality. Here, prakruta languages are not called 'maalige'. It is only said that it brings down one's stature.

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

Shri Hari agrees with Kannada pada:

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

'stavairuchchaavachaih shroutaih
pouaraanyaih praakrutairapi
stutva praseeda bhagavan
iti vendita dandavattu II'

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

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

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

'puraana dharma shaastreshu
bhakti heenaashva yo tathaa
baaaha shaastreshu nirataaste
vai nirayaabaaginah: II'

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

'sulida baaleya hanninandadi
kaleda sigurina kaabbinandadi
akleda ushunda haalinandadi suhabaagaagiruva
lalitavaha kannadada nudiyadi
tilidu tannali tanna mokshava
galiiskondare saalade? saamskrutadalinnenu?

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

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

'baalakana kalabhaashe jananiyu keli sukhaapaduvante.
'It is just like mother listening and enjoying her child's
musings. Thus, when Shri Hari’s glories are sung in a language admired by Him, will that go unaccepted by His devotees? Won’t it become acceptable, even for the purest of the pure among the knowledgeable? - asks Dasaaraayaru.

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

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

Pavana Yatra : Bannanje

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

Bannanje Mahalingeshvara Temple:

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

Sea Coast : To the west of Udupi is the west-coast of Indian sub-continent. This is the Arabian sea coast. Vadabhandeshvara is a place which is said to have got its name because a small ship had wrecked here. Though unfortunately, no solid material proof is available here, the traditional belief is that it was here where Acharya Madhva picked up the statue of Sri Krishna arrived from Dvaraka. You can reach this place via Malpe. Malpe is at about 5 Km. to the west of Udupi. From Malpe, take the road leading to Tottam. Vadabhandeshvara could be reached at about 2 Km. on this road. From here by covering 1.2 Km distance to west you would Kodavuru Shankaranarayana temple is the place where Vasudeva giving a slip to his mother
prostrated to Sri Narayana residing as the Antaryami in Shankara. From there he was lead by Sri Narayana to Bannanje from where Rudrantaraga Narasimha was with him till Udupi. Kodavuru temple is referred as काननेवतासन (Kanangi is the other name for the place) in Sri Madhva Vijaya (3-12).

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

Kanteshvara temple of Kantavara:

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

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

Another incident is also explained at this juncture in

श्रीमानविजय. Acharya, to show his अविभाजित- capacity to become lighter. (Ashtasiddhis mastered by a Yogi are अंगिमा, महिमा, गःमा, लिमा, प्रकाशम्, इलासम्, विलम्बम्), made himself so light that a young boy could carry him going around the Narasimha temple (मंवि. 16-30). The scholars have arrived at a logical conclusion that the नूसितिहोऽ mentioned in this case none other than the Kanteshvara temple. Here the Antaryami of Rudra is Narasimha who is the presiding deity of the temple.

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

Tatvavada in English on Website.

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

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

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

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

**Hindu**

Dr. C.H. Srinivasa Murthy
Mysore

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

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

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

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

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

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

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

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Haridasa Vaani:

**Binnahake baayillavayya**

-E.D. Narahari
5112, Vedavathi Block, Nandi Enclave,
II Cross, V Phase, BSK III Stage, Bangalore-85

*(English rendering of a Kriti of Purandara Dasa)*

I’ve no voice, my Lord! To seek your pardon.

Since my sins are endless.

The lure of the off-spring
And of my life’s mate
And mother and father!

The lure of fun-loving friends
And of the King.

The lure of cattle and land
And of kith and kin!

I banished you from my conscience,
O, Lord, the foe of demons!

I beseech your benign care.

The vanity of food and wealth.

The vanity of prosperity
And youth and beauty!

The vanity of self-esteem
And conquests of territories!

The vanity of vanquishments of all adversaries!

The lust for more
And more and more!

The lust for a life
That’s hassle-free
The lust for a life
That’s full of pleasures
The lust for a life
That’s past and last!

Guard me from these evils
O, Lord, Purandara vittala.
A Respectful homage:

Prayaga Swamiji and his mission
(Who opened a page in the history of Tatvavada Prasara in North India.)

- B. Gururajacharya

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

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

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

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

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

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