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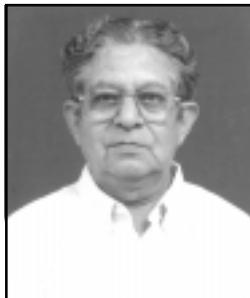
A PROPOSAL FOR GLOBAL THEOLOGY

Transcending negativities of religions and reinforcing positive identities

THE SECULAR DILEMMA

M. M. Sankhdher

(continued from the previous issue)



THE SERMON ON THE MOUNT

“You have heard it said, ‘an eye for an eye, and a tooth for a tooth’. But now I tell you; do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap you on left cheek too. And if someone asks you for something, give it to him; when someone wants to borrow something, give it to him;

You have heard it said, ‘love your friends, hate your enemies’, But now I tell you love your enemies and pray for those who mistreat you.... For He makes his sun shine on bad and good people alike... You must be perfect.

Be careful not to perform your religious duties in public so that people will see what you do... When you help a needy person, do it in such a way that even your closest friend will not know about it’.

‘For if you forgive others the wrongs they have done you, Father in heaven will forgive you’.

‘When you go without food... others should not know

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that you are fasting... your Father ... will reward you’.

‘Do not save riches here on earth, where rust and worm destroy, and robbers break and steal. For your heart will always be where your riches are’.

‘No one can be slave to two masters... You cannot have both God and wealth as your master. This is why I tell you, do not be worried about food... Your Father knows... will provide you with all these things’.

‘Ask and you will receive; seek and you will find; knock and the door will be open to you... Do for others what you want them to do for you’.

‘Happy are the poor : the kingdom of God is yours’.

‘Why do you call me good? Jesus asked him. ‘No one is good except God alone. You know the Commandments; do not murder; do not commit adultery; do not steal; do not lie; do not cheat; honour your father and mother;

‘Teacher’, the man said, ‘ever since I was young I have obeyed all these commandments’. With love Jesus looked straight at him and said : ‘you need only one thing. Go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me’. When the man heard this gloom spread over his face and he went away because he was very rich’.

Jesus looked around at his disciples and said to them. ‘How hard it will be for rich people to enter the kingdom of God; ... than for a camel to go through the eye of a needle.

Christianity appealed to Gandhi for the social philosophy which it upholds. Gandhi adopted the Commandments as a

code of personal conduct and social ethics. The virtues of charity and love so boldly written in the Gospel became his watchword. Like Christ's teaching, he too was against the type of fasting which was resorted to for personal gain or propaganda. He considered a fast or satyagraha as a means of self-purification and not a method of bullying or pressuring. For him a fast for public purpose could steer conscience in case it was backed by moral integrity.

About the poor also, his attitude was greatly shaped by the Biblical precepts which contain a consistent, non-materialistic substance. The rich should treat the poor as brethren, the latter being the embodiments of God. Gandhi's idea of Daridranarayan, poor as God, was, however, somewhat different from the Christian rejection of the rich as ineligible or divine graces. Gandhi viewed the rich as trustees of society having a moral duty to use their wealth for common welfare in place of personal extravagance. In essence, Christianity too, by demanding sacrifice of wealth from the possessors makes it possible for them to become good.

In the Sermon on the mount, there is a strong conviction that non-violence can be more effective when practised in good faith. Gandhi gave it more scientific and rational orientation insofar as he made it applicable to national and international politics. His notion of human happiness is identifiable with the spiritual happiness that religion espouses.

CONCLUSION

A metascience structure of global theology postulates:

- Kayakalp as human transformation.
- Aham Brahmasmi as transcendental individualism.

- Vasudev Kutumbkam as a model of familial global relationship.
- Satya as transparent conduct.
- Ahinsa as a technique of conflict resolution. and
- Yogkshema as straight obligation to help the helpless for storing self help.

Sourced in the Vedanta, spirited in the Upanishads, Hinduism as the oldest religion in the world, is characterized as Sanatan Dharma, eternal way of life. It has all the ingredients of the global theology and a system of values to counter terrorism, fundamentalism and the rigid orthodox.

There is imperative need for leader of society to ponder over this visualization. *

No army can withstand the strength of an idea whose time has come.

- Victor Hogo

Some people have a perfect genius for doing nothing and doing it assiduously.

- Thomas Haliburton

All that we know is, nothing can be known.

- Byron

All our knowledge brings us nearer to our ignorance.

- T.S. Eliot

There is no cure for birth and death save to enjoy the interval.

- Santayana

Arjuna Syndrome & Lord Krishna Cure

Dr. Subhas K. Kakhandki

We all know that Arjuna developed acute mental depression in the war field of KURUKSHETRA as soon as he saw elders and esteemed teachers and relatives even before the war had begun. He loses all his self confidence and self esteem, forgets all the evil events of the past and decides not to fight the war and he declares it before lord Krishna, his Sarathi (Na Akankshe Vijayam Krishna, Nacha Rajyam Sukhanicha) He is not sure of any thing and he is totally confused. This type of mental depression is quite common to all of us but, we don't get a cosmic physician like Lord Krishna. That's why it is 'Vishada Yoga' and not mere 'VISHADA'.

Gita the 'song celestial' as Adwin Arnold describes, from which Mahatma Gandhiji was highly impressed is known to have curative and healing powers. 'When disappointment stares me I go back to Gita and I immediately begin to smile in the midst of tragedies. Gita has the cosmic healing properties', Mahatma observed. This book knows no boundaries. Warren Hastings the first Governor General of India, Annebesant, president Clinton are but a few of them. The best of the people of our country have all found a friend, philosopher and a guide and a doctor in Gita. Tilak, Gandhi, Nehru, Rajaji, Dr. Radhakrishnan,

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Sri Morarji Desai, R. R. Diwakar and Vivekananda are a few of them, apart from Shankar, Ramanuja and Madhwa. Truth is one and all the roads lead only to Gita and ultimately end in Holy Gita.

Gita deals with basic problems of life like, ignorance, sorrow and death. It diagnoses them properly and treats them all with hundred percent good results. Most of the psychosomatic diseases are due to 'hatred', anger, and fear. The standard treatment for them as told by Lord Krishna is 'ANASAKTA YOGA' and 'MEDITATION'.

The cosmic message and sound of Gita frees the mind of tension and anxieties. But faith plays the vital role. Study 'Adhyatma Vidya' and receive awards of 'PARAMASHANTHI', Krishna observes. Gita embraces, every faith, every religion and every human being of this world. Gita is translated into all the languages of the world. It has the universal appeal and universal healing touch. Knowledge, self control, peace, all come from Gita with the blessings of Gitacharya. Each soul is potentially divine and kindle the fire with the study of 'Gita', Vivekananda said.

These days, when the consultation fees of doctors are very high Lord Krishna charges only nominal consultation fees. 'Patram', 'Pushpam', 'Phalam', 'Toyam' is all that he desires, but of course with love and bhakti. Death the biggest nightmare of everybody is no problem of worry for Lord Krishna. Death is the change of form and not the symbol of soul destruction. It is 'DEHANTARA PRAAPTI' and should not be the cause for

worry. Soul changes its garments and clothes on and often and leaves one body and acquires another. Soul knows no death. It is ANAADI, ACHALA, SANATHANA and defies destruction. Attachment with objects and with people is the cause of all the problems. 'ABHIMANA TYAAGA' is the answer for all these problems. Anger comes from delusion and from delusion loss of memory and loss of intelligence, leading to self destruction. 'BUDDHINAASHA PRANASHYATI' The treatment is to take full refuge in and complete surrender unconditionally to almighty. 'SARVADHARMAANPARITYAAJYA MAAMEKAM, SHARANAM VRAJA' But Lord Krishna knows our problems very well. Control of minds is very difficult, but not at all impossible. 'ABHYAASA' and 'VAIRAGYA' and meditating 'OMKARA' is the key to all the problems of mind control. 'LORD KRISHNA' describes his qualifications. I am the AATMA, I am PARAMATMA. I am the GOD and I am the LORD, I am RAMA, among the kings and SOMA amidst the celestial drinks. I am all pervading throughout the entire universe and it is my TEJAANSHA if there is something extraordinary. So, come to me leaving every thing, lord Krishna invites. About the food Krishna advocates Sathvic food, which keeps us far away from diseases.

So, in conclusion Gita is the light, Gita is the might, Gita is the concentration, Gita is the dexterity and equanimity. Gita is the real friend 'SUHRUD', philosopher, guide and reliable cosmic doctor. The blessings of LORD KRISHNA frees us from all bondages. Certainly Holy Geeta is 'song celestial'.

CONFLICT OF EGOS

BHAGAVAD GITA

C. N. Srinivasa Rao

Bhagavad Gita begins with a question by Dhrtarastra to Sanjaya.

धृतराष्ट्र उवाच -

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय (I-1)



Dhrtarastra said : Sanjaya, gathered on the sacred soil of Kurksetra, eager to fight what did my children and the children of Pandu do?

Note the word **मामकाः** (my children). This 'My' stands for the ego of Dhrtarastra. Dhrtarastra is not only physically blind but also blind to realities due to his ego.

Then let us see what Duryodhana says. He goes on giving the names of warlords on his side and says that they are ready to sacrifice their lives for his sake.

“**मदर्थे त्यक्त जिविताः**” (I-8) Ready to sacrifice for my sake”. Here again note the word of Duryodhana “For my sake” (**मदर्थे**). His ego comes out of his mouth. Circumstances force Bhisma to satisfy the ego of Duryodhana and so just to cheer up Duryodhana he blew his conch shell with a loud war cry. Note the words “**तस्य सञ्जनयन्**” (To cheer up Duryodhana (I-12)

We can note the 'Ego' of Arjuna also when he says “I do not want to kill them - his teachers, uncles, sons, nephews, grand

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uncles, great grand uncles, maternal uncles, father-in-law, grand nephews, brother-in-a law and others who are in the battle field. (I-33,34)

Note the words “**एतान्न हन्तुमिच्छामि**” (I-34)

“**हन्तुम् न इच्छामि**” “I do not wish to kill them”

So Arjuna thinks that he is capable to kill them if he wishes (He forgets the grace of Lord is necessary for his action). His ego surfaces in his mind.

We find nobody to check the ego of either Dhrtarastra or Duryodhana. Bhisma only helps Duryodhana to strengthen his ego. So in the end the Ego of Dhrtarastra and Duryodhana is crushed.

Fortunately for Arjuna Sri Krishna comes to his rescue. Sri Krishna says to Arjuna.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यतिष्ठ युध्यस्व जेतासि रणे सपत्नान् (XI-34)

Drona, Bhisma, Jayadhrata, Karna and all other great warriors are already killed by me (XI-34)

Sri Krishna also says -

(**मयैवैते निहताः पूर्वमेव**) By me they are already slain (XI-33)

“Be you only an Instrument Arjuna” [**निमित्तमात्रं भव सव्यसाचिन्** (XI-33)]

Arjuna realises the reality and his ego is crushed to pieces. After completely hearing Srikrishna's Gita, Arjuna says.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मिगतसन्देहः करिष्ये वचनं तव (XVIII-73)

O Achuta! By thy grace, the veil of illusion (Ego) has vanished from my mind. I have recovered my lost senses and I

understand that the jeeva is the eternal servant of the Supreme Lord Krishna. All my doubts are gone. By absolute surrender at thy Lotus feet, which is the essential function of every Jeeva, I shall follow thy divine foot steps (XVIII-73)

Ego is your enemy number one - This is what we learn from Bhagavad Gita.

- Sri Krishnaarpanamastu -

Life It is a misery to be born, a pain to live, a trouble to die.

- St. Bernard

To be in love is merely to be in a state of perpetual anaesthesia - to mistake an ordinary young man for a Greek god or an ordinary young woman for a goddess.

- H. L. Mencken

Good breeding consists in concealing how much we think of ourselves and how little we think of the other person.

- Mark Twain

A wise man will make more opportunities than he finds.

- Francis Bacon

The most general survey shows us that the two foes of human happiness are pain and boredom.

Our sincerest laughter

With some pain is fraught;

Our sweetest songs are those that tell of saddest thought.

- Shelley: To A Skylark

Sri Purandara Dasaru

(1480-1564)

Madhusudana Rao

Introduction

Purandara Dasa is famous among the Haridasas of Karnataka; foremost among the talented Karnatic composers. He earned much money and lived only to earn it, but eventually gave away all his wealth because of a strange incident and became a devotee of Sri Hari. He practised the principle contained in the popular saying “we must swim across suffering win victory over it”. He earned the well-deserved praise - ‘Among the devotees of Hari, Purandara Dasa is the greatest’ (from his preceptor Sri Vyaasa Theertha). His works have earned the name ‘Purandaropanishat’.



After Nayaka Became Saint

After Srinivasa Nayaka became the saint-singer celebrating Sri Hari, he sought a teacher for guidance and was received as a disciple by Sri Vyaasaraja. Sri Vyaasaraja who had been accepted as a great saint had composed verses both in Sanskrit and Kannada. He bestowed the name of ‘Purandara Vittala’ on the unattached Srinivasa Nayaka and blessed him heartily. Purandaradasa has expressed his gratitude to Sri Vyaasaraja in one of his verses thus: “My only refuge is the feet of Vyaasaraja. I was able to understand Purandara Vittala by his grace”...

Srinivasa Nayaka who had earned the name of Navakoti Narayana, became a devotee of Narayana, the protector of the mankind and started a new life along with his wife and

children. Purandara Dasa’s wife and children appear to have composed verses like him.

In course of time Purandaradasa came to Hampi and settled down with his wife and children. He had four sons-Varadappa, Gururaya, Abhinavappa and Gurmadvapathi. Every morning Purandaradasa went into the town wearing bells on his ankles and tulasi mala around his neck. He carried a tamboori in the hand and sang his Hari-keertanas sounding the tamboori with his fingers. The verses he sang were his own compositions. They were on a variety of themes. Some of them described Sri Krishna’s adventures in this world. Some others sang about God’s kindness to man. A few more verses were simple compositions expounding the philosophy contained in the Vedas, Upanishads and Bhagavadgita in simple words. In yet other verses Purandaradasa praises Lord Krishna affectionately. In some verses Purandaradasa has even made fun of the Lord. He sang these songs to the accompaniment of tamboori and the bells tied to his ankles and went about the streets of the town. The people admired and listened to his songs. Purandaradasa accepted alms given to him during the wandering and led a life of renunciation. He who had been called Navakoti Narayana now had willingly accepted the life of a saint and begged for his food.

In Praise of the Devotees

It is interesting to note how Srinivasa Nayaka, having changed his life influenced by his wife’s role and having been accepted by Sri Vyaasaraja as disciple naming ‘Purandara Vittala’, earned the blessings of Sri Hari. In his verses (keertanas) he praises all the devotees of Sri Hari who had earned the blessings of the Lord and supplicates before Sri Hari. He praises the good fortune of Lakshmi, the consort of Sri Hari, who had the

rare fortune of serving the Lord with love at all times. He sings “How fortunate is Lakshmi, how pious is Lakshmi who serves Sri Hari with love at all times!”.. Yashoda treated the protector of the world as her child and played with him and enjoyed every moment she spent with the child Krishna. Purandaradasa envies her and sings “It is the good fortune of the Gopi that Sripati is in the form of child”. Thinking of Vidura who satisfied his friend and Lord of the world with just one cup of milk, he praises him for his good luck and sings: “it is the good fortune of Vidura that the universe in the Padmajaanda (Lord Krishna) is fully satisfied with what Vidura has offered”.

Anxiety

Even though Purandaradasa had taken the vow of Haridasa, his mind had not yet acquired equipoise (peace/restfulness). He feels unhappy over the state of his mind which was still unable to reach a stage of complete restfulness. He bemoans in a verse. “I did not think of you during the day, I failed to do so during the night also because of thirst and hunger. I am the victim of these two desires. O Purandara Vittala”.

Again he gives expression to the conflict in his mind about his inability to give up his house, wife and children in a verse : “the love of my house and my wife on the one hand and the longing and anxiety for the children on the other hand...” The all-too-human weakness and conflict are beautifully depicted in this verse. The sole object of Purandaradasa was to be victorious over these desires and to win God’s blessings. This problem was constantly before him. Sometimes he dreamt that Sri Hari appeared before him because of his constant preoccupation with the Lord. At times he appeared to him (at a mental level) on the screen of his mind. The Lord seemed to test the depth of his longing and his sincerity. Purandaradasa seems to have been

disturbed and upset because of the severe test to which he was subjected. Hence he complains in a bannering verse “who was ever rescued by you, Sri Hari having placed complete trust on you!” The next moment there is complete surrender to the Lord as the verse indicates. “No one who trusted you was ever ruined”. This is the comfort he derived at the end of the conflict in his mind.

World of Purandaradasa

Purandaradasa went singing and praying for God’s grace and finally he realised God’s grace. He felt the ecstasy of God realisation and at such moments he broke into song declaring “I saw Achyuta with my own eyes”. He often became unconscious on account of the joy of God realisation and sang. “I am saved, I have conquered life. The good fortune of serving at the feet of Padmanabha has come to me”.

Each stage of Purandaradasa’s growth and development as a pious man moving towards the higher stages of God realisation is significant. The greatness of his divine nature can be divined in his compositions (Suladis and Ugabhogas). The conflicts, anxieties, his hopes, fears and despair have been expressed in simple Kannada very elegantly and clearly. Purandaradasa became great because of his success in living the life of piety and proving the superiority of the soul over the worldly success. He has created a world of his own with his preoccupation with the life of the spirit and the strength of his devotion. We can read his verses and understand how the boy Dhruva and the sinner Ajamila reached the highest places as devotees by their devotion and piety. Krishna’s adventures as a boy have been beautifully recorded and sung in his verses. If his playfulness, mischief and cleverness endear themselves to us in a particular way, the picture Purandaradasa gives about

the coquetries and the passionate attachment of Gopis for Krishna, their lover may please the readers in quite a different way. There are vivid pictures of the Gopis complaining to Yashoda about her son's mischief in these verses.

There is also the picture of the other Gopis taking the boy Krishna in their arms, kissing him with maternal affection and solicitude and propitiating the evil powers in various ways so that nothing evil should happen to him. We can enjoy such pictures described beautifully by Purandaradasa in his verses.

Purandaradasa has expressed his devotion to Lord Krishna (Panduranga Vittala) his personal deity, imagining him in so many ways. His pure love and devotion came out very clearly in all his verses. He admits that he has erred in hundred ways which he ties his tongue making it difficult for him to ask for forgiveness. He sings again - "you are the God who can kill and save. I have not seen grandeur like yours in any other God". Before a God Purandaradasa surrenders completely and asks for refuge. His love and devotion and the stages by which he travelled before coming to the summit can be understood by us according to each one's ability to understand such spiritual development.

Good Conduct

Purandaradasa set the highest value on good conduct. The strength and greatness of Sri Hari's name have been beautifully enshrined and sung in this world. People who do not know Sanskrit find it hard to understand the Vedas and Upanishads. But Purandaradasa has explained the whole essence of these scriptures in simple Kannada and shown the way that one should live. He practised in his life what he preached. It is important to note the aspect of his life. He gifted away all his wealth and lived the life of renunciation which he preached to others. Although he took to the life of renunciation and asceticism he did not desert

his wife and children. He lived with them.

He made it clear to others by his conduct how it was possible to achieve purity of thought, word and deed regardless of caste, religion or creed. He did not believe that man could understand God by mere external purity unless it was accompanied by purity of mind.

Art

Whatever Purandaradasa says, the way he introduces it and explains it is very pleasant. His similes are very simple and telling. He compares wicked men to the knotted tree of thorns. He warns the non believers that life is being wasted at every stroke of the bell. When he saw a post man he sang "A letter has arrived from Padmanabha. A letter that has been written by Padmanabha himself!"

He preached several moral precepts making use of familiar incidents like the postman delivering letters. It was God's gift that Purandaradasa was able to preach, in simple Kannada, what is difficult even for philosophers to put across in a way which the ordinary people can understand.

Incidents of Life

Just as Purandaradasa used incidents to preach the value of devotion he was able to put across difficult principles in the few simple words in Kannada. Here in the verse : "The eyes which cannot see Narahari (Krishna) are no better than the eyes of peacock's feathers", he has criticised the pretence of people who merely shave off their heads without cultivating detachment of mind and pose as saints.

Scholars think that Purandara lived for about 84 years (from AD 1480 to 1564). On the basis of the verse in the name of Madvapathi his son it is held that Purandaradasa must have

passed away a year before the fall of Vijayanagar. Taking it as authentic, his death anniversary is celebrated on the New Moon Day, in the second fortnight of Pushya.

It is one's own duty to understand Purandaradasa's personality from his compositions and not be content with the stories that have grown around his name. We cannot come across such originality and variety in any other saint of that creed. On the basis of a verse in his name, it is said that he composed 4,75,000 songs. Whatever be the number of his songs, we can see the greatness from the verses available now.

He made music and song an integral part of the common man's life. About a quarter of his songs deal with his spiritual life and how it grew stage by stage. The remaining songs reveal his abundant experience, devotion, wisdom and his detachment.

Vyasaraya, his teacher himself has called his verses "Purandaropanishat". There is no need for someone else's praise. Some great man who saw the greatness of the soul which has pleased and guided the people for four hundred years has praised him in the following line which may be our tribute also to that great soul:

"Salutations to you, Purandaragun, greatest of the saints and the kindest"

The heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companion slept,

Were toiling upward in the night.

- H.W. Longfellow : *The Ladder of St. Augustine*

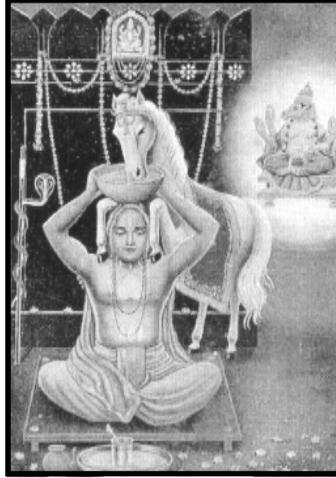
**VADIRAJA'S
SARASA BHARATHI VILASA - 21**

(10-1-45)

S. K. Achar

(Demons are unable to harm Srihari)

Acharya Madhwa, who was the third incarnation of Mukhyaprana, not only upheld the supremacy of Srihari in all his works, but also pointed out the lapses such as ignorance, dependence on others for survival etc., on the part of Shankara and other celestials, on the strength of Vedas and scriptures. Yathiraja Vadiraja in turn in his holy classic Sarasa Bharathi Vilasa presents before us clearly that the creation of the uni-



verse with multitude activities thereon is the major feature or Srihari. The rest of the celestials who succumb to the evil influence of Kali are inferior to Srihari. Srihari is the supremo, to whom all the fruits of the various yagas are offered. Once Shankara kept his head over his bow pinaka, holding the other end of the bow over the earth. Indra who came there in the form of a worm cut the string of the bow. The bow then moved suddenly upwards, beheading Shankara instantly. The celestials then fixed the head of Shankara over his body and brought him

'Sri Kripa', Ambalapady, Udupi - 576 103

back to life by the grace of Srihari. How can then any one say that Shankara who could not save himself, is ever equal to Srihari. The Universal Creator? We also come to know from the scriputres that Ravana and Bana devoted to Shankara ultimately suffered severely while child devotees like Prahlada and Dhruva dedicated to Srihari prospered very fast. In this series an attempt is made to furnish the summary of 1-45 verses of the chapter 10 of Sarasa Bharathi Vilasa originally composed by Yathiraja Vadiraja in Sanskrit.

When holy Yajnas (sacrifices) are performed
As codified in the Vedas, offers
Are made to all the celestials
Except Shankara the destroyer of the Yaga 1

But considering the high merits
Stature and standing of Shankara
All the saints, celestials and Srihari
Decided to offer leftovers to Shankara at the end. 2

The Vedas accept this practice and
Accordingly only the leftovers
Are offered to Shankara even today
As per the prevailing traditions. 3

Naturally Shankara who gets
The last offer cannot be
Equal to Srihari, who gets the
First honour in priority to others. 4

The offers as stated afore are

Tendered to Lokesha Srihari
In preference to all other
Celestials, who are inferior to Him. 5

Shankara who is inferior
To the four - faced Brahma who
Performs the yaga in honour of Srihari
Can never be superior to Srihari 6

The leader of the celestials
The Creator of this universe
Four - faced Brahma son of
Srihari is superior to Shankara 7

Thousand - headed Srihari
Is the main object of all the
The Yajnas; naturally, there
Is none who can excel Him. 8

Shankara though devoted to
Srihari, occasionally gets
Mentally handicaped on account
Of evil Kali, and suffers severely. 9

Shankara was once resting over his
Pinaka, holding the same over
The earth, when Indra who came
There as a worm cut the string 10

The Pinaka suddenly moved
Upwards beheading three - eyed

Shankara instantly, creating
Utter distress and flutter everywhere 11

Mahesh often suffers like this
Through his own negligence
But the celestials soon brought
Shankara back to life by
Fixing the head over his body 12

The celestials did this feat
By a special offer known as
Pravarghya and by invoking
The holy blessings of Srihari 13

The Acharyas well versed in
Yajurveda know this secret
Fully and tell the same
To others with full authority 14

How then can one say that
Shankara who suffered
On account of his own Pinaka
Is ever superior to the omniscient Srihari ? 15

Not even a hair of Srihari
Was bent when attacked
Repeatedly by mighty and powerful
Demons in different Kalpas 16

The toes of Srihari are quite
Strong and powerful although He

Broke open the earth repeatedly
Through His nails to save His
Devotees in different eras. 17

Srihari is the celestial supremo
Ranking over the four- faced
Brahma, Shankara ranks
Only after the Vidhata Brahma 18

Srihari is eternal and there
Was none who was, is and will
Ever be equal to him, Bana and
Ravana devoted to Shankara
Suffered severe setbacks 19

The child devotees like
Prahlada and Dhruva, who
Were devoted and dedicated to
Srihari prospered very fast 20

Oh dear devotees, please therefore
Remain ever dedicated to Srihari
Who is neither born, nor perishes
Even during pralaya (cyclic deluge) 21

We (Vadiraja Yathi) have composed
Beautiful verses in praise of
Lokesha Sripathi and then Gurus
Like Laxmi, Durga Brahma and Vayu. 22

We have further worshipped

Saraswathi, Bharathi, Shesha
Garuda, Shankara and Ganesha
And wrote this holy Sarasa
Bharathi Vilasa through their grace 23

We further like to make it
Clear that, while upholding
The supremacy of Sripathi
In this book, we do not mean
Any dis-respect to other gods. 24

Is it possible for anyone
To establish the supremacy
Of Srihari unless the lapses
Of other celestials are established ? 25

As ordained by our Adiguru
Acharya Madhwa in his book
'Yathi Pranava' Kalpa
We (Vadiraja Yathi) have
Presented Shankara as inferior to Srihari 26

The lapses on the part of the
Celestials are presented
Which are revealed in
Sruthi and Smruthi to prove
The supremacy of Srihari
Which the celestials are fully aware of 27

We (Vadirja Yathi) belong to
That class of philosophers

Who fully base their arguments
Which are totally acceptable
To Sruthi (Vedas) Smrithi (Scriptures) 28

All the celestials are deeply
Dedicated to the Vedas and
In turn surely bless us
And will never punish us. 29

If not why the Vedas explain
The lapses of the celestials
And again why do celestials
Cherish the Vedas which reveal their lapses ? 30

The celestials hold universal
Mother Mahalaxmi in very
High esteem, though She pointed
Out their lapses as She emerged
When the occan of milk was churned 31

The celestials are the loving
Children of the great mother
Sridevi and are brought up
Under Her tender care and move
On the holy path paved by Her 32

Even the four - faced Brahma often
Confesses before His father Srikrishna
For the various lapses and omissions
On his part, seeking the grace of Srihari 33

The creator Brahma is our
Foremost Guru and revered guide
Whose path we shall follow
In order to get liberation 34

It is thus quite fair and
Proper that we sing the
Glory of Srihari and
Reveal the lapses of others. 35

Lord Vedavyasa who gave us Brahma Sutra
Mentions that Shankara, has several lapses. 36

It is therefore improper
To say that Shankara
Is the universal creator
As he is ignorant and dependent 37

The main feature of
Parabrahma is that
He is the universal creator and
Is pure perfect and enternal 38

Sri Vedavyasa in his holy Brahma Sutra
Amplly clarifies that Srihari alone
As the universal creator 39

But the Shaivites illogically
Hold Shankara as the
Universal creator which
Has no sanctity of the Vedas 40

But Srivedavyasa adequately
Clarifies on the strength of
The Vedas, that Srihari alone
As the universal creator and none else 41

Vedavyasa further clarifies
That Shankara is subject
To fear, ignorance, lust and
Death during pralaya
And can not be the universal creator 42

Sri Vedavyasa is a great
Sutrakara par excellence
And strongly maintains
That Shankara is not the
Universal creator on account
Of several lapses like ignorance etc. 43

Acharya Madhwa who sincerely
Follows the path shown by
Vedavyasa, reveals the
Deficiencies and lapses of Shankara
Which are found in the Vedas. 44

The duty of a Bhashyaskara
Is to focus the ideas of the
Holy Sutrakara Vedavyasa
And accordingly the lapses of
Shankara are revealed by Acharya Madhwa 45



Live and Let Live

(The Message of the Bhagavadgita)

Dr. Subray M. Bhat

Endowed with the power of reasoning, man clearly occupies the topmost place among God's creatures, but what a pity that he so often acts against the code of conduct implicit in a rational being. At times, his department is even worse than that of animals supposedly on a lower rung of evolution.

Lord Krishna, while unfolding the purport of Karma (Bhagavadgita XIV-24) to Arjuna, aptly points out that he may or may not believe in the existence of God, he may or may not seek guidance from the experiences of the great people of the past or from the scriptures, but he can certainly rely on his own reasoning in taking a decision as to what he should do or not to do.

तस्माच्छास्त्रं प्रमाणं कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ भ. गी. XVI-24

“Therefore, the scripture alone is your guide in determining what should be done and what should not be done”.

Wild animals do not possess, as do humans, the power of judgement, the capability of distinguishing between what is de-

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KARNATAKA

sirable or undesirable. Their behaviour is wholly instinctive. Obviously, any action of theirs that strikes us as wrong does not constitute an unpardonable offence. But how can a man's action, unsanctioned by his intellect, escape from being condemned?

Man, by virtue of his brain, has instrumental achievements to his credit. His action, or Karma has a great bearing on earth. It is, therefore, essential that he conducts himself in a manner that harmonizes with all that is good. He must be cautious not to get ensnared by greed or other vices. His brain and consciousness - all must be imbued with a spirit of sacrifice to guard him against a fall and to enable him to enjoy peace of mind.

The theory of Karma makes it abundantly clear that man should aim only to such things as are conducive to his and to other's well being. He should weigh the pros and cons of an action before he sets about it and eschew what is not right or lawful. He should so regulate his actions that the biodiversity which has evolved along with him is not disturbed. It would be nothing sort of sin to destroy or attempt to destroy what is available for general welfare.

Causing pain to a defenseless animal is unjustified, although animals are often slaughtered or indiscriminately killed by man. The monetary thrill or gain involved in the sport of destroying the life of an animal is the result of man's indiscretion and is in opposition to the Almighty's plan and purpose. If a man puts himself in the place of animals and feels the agony

to which they are subjected as a consequence of his imprudence, he can only shudder at the very thought of ending their lives. Unwarranted destruction of life not only affects biodiversity, it also poses a serious ecosystem balance problem, imperilling the very existence of humans.

Further, Gita (XVI-2) exhorts a man to follow the path of non-violence. In this context, non-violence means not arresting the progressive life of any entity. It has to be noted that killing animals for self gratification is unethical. Many people are addicted to eating animals inspite of having ample supply of grains, fruit and milk. There is no necessity for animal killing. This injunction is for everyone. People who desire to make advancement towards enlightenment and pursue the ethical path should not commit violence to animals. Real purport of non-violence is not checking anyone's spiritual or evolutionary life. The animals are also making progress in their evolutionary life by transmigrating from one category to another as required by the environmental changes. This can be viewed by the fact that if a particular species is indiscriminately killed and number decimated then its evolutionary progress may be checked. Presence of more animal number means more probability of survival. Further, survival and distribution of animals at various places provides an opportunity for them to interact with the environment so as to evolve and propagate. Thus the progress of a living entity should not be checked simply to satisfy one's palate. Therefore, inculcation of non-violence should be in man's frame of mind and his

action be ethically oriented.

We pleaded against man's killing of birds and wild animals. But how do we account for animals killing animals? Surely, the answer is to be sought in the maintenance of food chain. To illustrate the point, the lion a carnivore, cannot exist by eating grass or the like. It will not be transgressing divine law if it kills other animals to satisfy hunger. But when man who has the ability of rationalizing follows in the lion's footsteps, he will be committing a sin. This does not, however, imply that he should not make use of nature. He should, but ever bearing in mind the concept of sustainable utilization and the motto of 'live and let live'

All the world is queer wave thee and me, and even thou art a little queer.

- Robert Owen

QUESTIONS Examinations are formidable even to the best prepared, for the greatest fool can ask more than the wisest man can answer.

- C. C. Colton

In an examination those who do not wish to know ask questions of those who cannot tell.

- Sir Walter Raleigh

REASON Man is but a reed, the weakest in nature, but he is a thinking reed.

- Pascal

Are You Eating Right ?

Prof. B. M. Hegde

On the face of it this looks like a silly question. This is the most profound question today as most of us, the unfortunate literate lot, are being bombarded on all sides, both by the print and electronic media, about the benefits of eating this or that food supplement. A simple formula would be to consider anything very heavily advertised as potentially harmful. If that is not so why, on earth, should such a thing like a food item be advertised in the first place? To make matters worse we are in the rat race against time these days. Both husband and wife working full time adds to the problem, while it is an economic necessity. Under those circumstances it looks very attractive to go in for ready-made quick fixes of canned and preserved foods. To make the whole exercise safe we think we could swallow a few multivitamin and antioxidant pills along with meals!

In most sophisticated households today we get to see vitamin pills on the dining table! Every one, from the baby in arms to the old granny, takes vitamins in some form or the other. There is a multibillion - dollar business in vitamin trade. Most large multinationals are chipping in their lot in this lucrative business. In fact, the manufacture of life saving drugs has been pushed to the background! No company is interested in ploughing money into antibiotics now, as the initial seed money required might not be recovered easily in that area, what with more than five hundred antibiotics already in the market.

Let us examine the whole business for the good of

'Manjunatha', Pai's Hills, Bejai, Mangalore - 4

humanity at large. While it is true that many of the vitamins in Nature are very essential for growth and health, it is far removed from truth that the artificial vitamins made by man are as good! They have been shown to be bad instead!

The reason is that plant - based foods, like fruits and vegetables, have many hitherto unidentified "phyto-chemicals" in them, in addition to the known vitamins which, together, work to give us the benefit, that too in the fresh state in Nature. Man-made vitamin pills contain many other ingredients like : fillers, binders, yeast, sugars and artificial sweeteners, preservatives and gum etc., many of which could be health hazards when taken on a long term basis.

Clever marketing tactics by large companies promise amazing results from these supplements. Starting from dry skin, dry hair, fatigue, stress to long life are all promised, based on anecdotal testimony from individuals rather than hard scientific evidence.

Some of the scientific studies did show the reverse. Two large studies involving more than 29,000 smoking men in two groups showed the controlled half that received vitamin supplements did have between 18-28% more cancers compared to the group that did not receive these vitamin supplements. This could be easily explained, but suffice it to say that extra supply of these artificial chemicals might interact with other body needs during the absorption phase in the intestine. To cite one example, an extra dose of food iron might suppress the absorption of zinc from the gut resulting in its deficiency. When given in excess most of these vitamins, if they are water soluble, get lost in the urine and help the germs in the toilet. Your hard-earned money is not wasted after all. It goes to help the poor germs there!

There are some very important ingredients that we need to get in our diet to keep diseases like cancer and heart attacks away. Beta - carotene, Vitamin C, Vitamin E and the mineral selenium are the leading ones in that category. Please try to get them in the daily diet and not through pills carrots, sweet potatoes, red pepper, pumpkin, tomatoes, spinach, greens, mangoes, peaches, and apricots are the main sources of the above anti-oxidants. Oranges, grapefruit, cauliflower, cabbage, frozen peas, nuts of different kinds, chick-peas, sweetcorn, soya and wholegrain products are an added bonus in diet.

Who Should Take Vitamins ?

Most people do not require vitamin pills, but there are a few exceptions and they are :

1. Women ready to conceive or already pregnant need extra 400 mcg. of folic acid daily.
2. People over 60 years who do not get a balanced diet or who have any one of the gastrointestinal diseases coming in the way of proper absorption.
3. Pregnant women, women with very heavy menstrual flow, some infants and adolescents might need extra iron supplements as also very old people.
4. Vegans might need vitamin B12 supplements.
5. People on heavy dieting, chronically ill patients and those who are recovering from such illnesses need extra supplements.

Under all the above circumstances do not self medicate yourself, but consult your family doctor and take his advice. We must all learn to eat to live and not live to eat, although it is not what you eat that kills you, but what eats you (negative thoughts) that kills you. That said I must hasten to add that fussing over what one eats is more stressful than eating the wrong food. Enjoy what you eat but try to include the necessary things mentioned above in the diet. An occasional binge at some things, which do not come under the above category, is not a sin. The golden rule is to enjoy what you do. Sensible eating could reduce your medical bills significantly and make you live happily as long as you live. Trying to live here forever would never succeed. Happy eating folks!

Editorial.... 

Values - Things of the Past

Again the home and school have a complementary role to play in building the child's personality brick by brick. Apart from home, he spends a considerable time in the school. In fact the school could be termed his second home. Teachers should make every endeavour to inculcate faith in and respect for universally accepted human values in the child's mind. A time there was when moral instruction formed a part and parcel of the school curriculum. It is high time we reintroduced it. However I must hasten to add that moral instruction and religious instruction are poles apart. Perhaps it is our obsession with secularism that has excommunicated moral instruction from the school premises. The grandmothers of bygone days used to be an inexhaustible treasure trove of parables which went a long way towards inculcating many a desirable virtue in the child. But the pity is that with the advent of nuclear families when even the parents are driven to old age - homes worse is the fate of grand parents. They have no listeners.

This has made it all the more necessary that children should be introduced to parables in classes. If the future generation should have a clear perspective of what is right, fair and just and what is not, stories are our surest means to teach it to them.

Lofty virtues like all encompassing love (Love thy neighbour as thyself; may the entire world be happy) dutifulness (work is worship), universal brotherhood (vasndaiva kutumbakam) can

- best be cultivated in the children in their impressionable years through fables and parables.

More importantly, children should be encouraged to spend as much time as possible in the loving lap of Mother Nature. As a poet has aptly stated, 'There are books in running brooks, sermons in stones and tongues in trees' The child should imbibe forgiveness from mother earth, generosity from the air, philanthropy from the river and broad-mindedness from the sky.

The cruellest blow that we deal the child is that we have robbed him of his joyful childhood which is his birthright. We are unmindful of the fact that he reels under the burden of voluminous text books and unending homework. In a determined bid to make him develop muscles of iron and nerves of steel to prepare him for the dog eat dog life ahead we nip his finer feelings in the bud. This is fraught with disastrous consequences in that it stunts the growth of the emotional dimension of his individuality. Or rather he begins to harbour negative emotions.

Akin to this is another sorrowful phenomenon. Oblivious of the fact that children are endowed with abundant and surplus energy we tend to confine them within the four walls of home and schools. We can do them a world of good if we let them play to their hearts' contents in the evenings. Let them chase the butterflies and watch the blossoming of flower. Let them float paper boats in small streams and fly the kites. Let them collect peacock feathers, preserve them in their books and wait eagerly for the feathers to sprout. Innocence is their divine legacy and it is cruel to snatch it away from them. Let them have their full share of joy, thrill and wonderment. Let them transcend the barriers of caste, creed or status and play with the children of

their age. This will automatically kindle the emotions of love, compassion, friendship and service - mindedness in them.

One more thing. We can ill - afford to overlook is that to be loved and love is the basic need of every child. But more often than not parents - especially working parents - fail to fulfil this need. They delude themselves into thinking that instead of showering abundant love on the child, they can recompense by giving the child plenty of pocket money. This is a dangerous trend which does more harm than good to the child as it prompts him to equate love with money. He will be led to believe that he can buy love, joy and peace of mind and everything with money. It will add fuel to the fire of greed in him with the result that he becomes a Midas!

To sum up, the time tested human values have all but found their way to the dustbin of history yielding place to corruption consumerism and terrorism. The only antidote to the myriad ailments plaguing the society lies in retrieving human values. Peace of mind and happiness in the real sense of the terms have become a mirage. Lofty ideals have been thrown to the winds. The only means to regaining the lost paradise lies in bringing up the children in an ideal manner. Children come pure from the hands of God and we tend to poison them due to our lopsided view of things. It is children who decide the future of the world. They are gods in the making. Let us not tinker with their genes to transform them into devil - incarnates or robots programmed to meet the exacting demands of consumerism because, as has already been stated, the fate of the world hinges on them. Let better serve prevail.

(concluded)

- Editor

Cover Page

Shrikarabhyo Harih Proktah

Vidwan Bindumadhava, Nagasampige,
Bagalkot



The seeker engaged in sadhana will need Mantrasiddhi as well as Jnanasiddhi. An aspirant who is able to achieve Mantrasiddhi is comparable to a sage. Srikara mantra ranks among the rare ones. It was through this Mantra that the great souls like Srivyasaraja showered rain of gold for the welfare of the world. It would be wrong to presume that Srikara Mantra relates to Goddess Lakshmi alone. Notwithstanding the fact that she is the presiding deity of wealth, it is the supreme God Srikara who grants wealth to goddess Lakshmi. Hence Srikara Mantra is addressed to Lakshminarayana.

Total faith in the Lord manifests itself only when one is replete with devotion and knowledge. The term wealth denotes far more than material riches. The tongue that chants God's name is wealth. The ears which hear God's glory are wealth, the eyes which behold Him are wealth and the mind that dwells on Him is wealth. Besides granting us material wealth Lord Srikara ensures that all these organs tread the path of righteousness.

- ❖ The auspicious idol of Srikara adorning the cover page has eight shoulders. These symbolise that they drive away the darkness pervading the eight directions
- ❖ Six shoulders do away with our six shortcomings like lust and anger.
- ❖ Four hands denote that Lord Srikara grants the devotee all the four purusharthas.
- ❖ Lord Srikara removes our hardships with two hands and assures us protection.
- ❖ He is aptly known as Srikara because He grants us ambrosia.
- ❖ This Srikara Murthy in Puthige Math is an infinite ocean of all auspicious virtues.

Let us sing His glory like this :

**Aaditya Chandravapi chakrashankhou
Shankhapusoonakhya nidhi dadhaanah**

**Chityah karaabhyaam vasu tarpayannah swankastha
Lakshmeergarudamasasamsthah**

May Lord Srikara holding the sun and the moon in two of his hands, and the wealth granting conch in one hand and granting wealth to the devotees with both his hands and supporting goddess Lakshmi with one hand protect us always.

Courtesy : 'Sugunamaala'

Dharma and Scientific Age *

Dr. V. R. Panchamukhi M.A., Ph.D.

It is often argued that we are presently passing through the most revolutionary scientific age of all times. The technological revolution, in particular in the fields of information technology, communication technology, biotechnology, solar energy and such other fields is supposed to be unprecedented and in a way simply extraordinary. The speed and the scope of the emergence of new technologies and innovations in the field of information technology and telecommunications have simply left everyone totally stunned. We can reach our relatives, friends, business colleagues, political leaders etc. situated thousands of kilometers away from us, in a matter of seconds. We can also see the events taking place in far off places almost instantaneously. Both constructive and destructive capabilities of man seem to be growing relentlessly without any further limits. All these developments have made many perceptive thinkers profess that the world is moving towards the status of a *global village* and these technological revolutions would be providing to the mankind the maximum levels of happiness and bliss.

As against the most optimistic prophecies about the present scientific age, there are also many voices of concern expressed about the implications of the present scientific age for the welfare of the mankind as a whole. There are many interesting analytical and practical questions that need to be considered while analysing the merits and demerits of the present scientific age. Firstly, we must ask the question, as to whether the present period is the only scientific age through which the mankind has

*Lecture delivered by Dr V. R. Panchamukhi, M.A., Ph.D., at a Symposium on Dharma and Scientific Age, organised in Bangalore on the occasion of Sixty Years of Peetharohana by HH Pejawara Mutt Swamiji

passed since its creation? If there are many other scientific ages in the past, what are their special features and how does the present scientific age differ from the earlier scientific periods? Can the welfare of the mankind be fully determined by the various revelations of science and technology? What is the role of *Dharma* in the determination of the welfare of the mankind? Can the prescriptions of *Dharmasastra* be used to temper the adverse effects of science and technology and those of the perceptions of the modern behavioural sciences? We propose to discuss some of these questions in the following paragraphs.

Continuity of Scientific Age

At the outset, it should be stated that the present age is not the only scientific age that the mankind has passed through. There have been many periods in the history of mankind, when there have been unprecedented applications of innovations and the new technologies for increasing the so called 'happiness' of man. In fact, the very creation of the universe could be regarded as the first extra-ordinary scientific revolution with extremely strategic implications for the emergence of nature and the interface of the living beings with the objects of nature. The process of Creation, as per the Hindu mythology consists of the emergence of the three Gunas, viz., *Sattwa, Rajas and Tamas* from the the basic material of *Prakrti*. Thereafter, were created the basic elements of the universe, viz., *Mahat Tattwa and Ahankara Tattwa* from which emerged, further entities of the creations viz., Sense Organs, Mind, Intellect, Divine entity, Human entity, Animals, Plant kingdom etc. etc. If we come closer to the more practical aspects of human history, we have many scientific revolutions, several thousands of years ago during the Vedic period and the post-Vedic period. Deep perceptive analysis of the entire Universe by our sages and presentation of this knowledge for the benefit of the mankind in the form of *Khagola Sastra*

in fact signifies one of the most profound periods of scientific revolution. The period in which the concept of Zero and the Decimal system were discovered in India much before the discoveries by Archimedes and Apollonius, was indeed a scientific age. The period when many profound contributions were made to the field of Geometry and Trigonometry almost during 1000BC and the period when the value of *Pi* was given in the *Boudhayana Sullbasutras* in the sixth century BC, the period when the proofs of the so called Pythagoras theorem was given again by Boudhayanain the sixth century BC, the setting up of *Siddhanta Siromoni* by Bhaskaracharya the revelation of Aryabhata that the earth revolves around the Sun in the Fifth Century AD, the enunciation of the Law of Gravity by the Astronomer Bhaskaracharya, much before Newton did it, the period when the techniques of plastic surgery were professed by Susruta in the sixth century BC - all constitute important scientific ages.

If we consider the term scientific age to mean the period when man has been able to extract the most extra-ordinary prowess that is hidden in the nature with his perceptive and intuitive exercises, then we have varieties of scientific ages in the long history of mankind. Man has been attempting to bring out these hidden energies of the nature either by adopting methodologies which are essentially physical and materialistic in nature or by adopting some profound techniques of great spiritual value. The concepts of *Yoga, Mantra, Meditation*, signify the spiritual methods adopted by our Sages and many other luminaries, who were able to achieve their mastery over these supra-natural techniques through a long period of pursuit of concentration and penance. Unfortunately, we do not have any individuals left today to demonstrate to us the possibilities of these spiritual pursuits.

What is Dharma ?

Dharma is often wrongly understood simply as religion

or rituals. This meaning given to the word *Dharma* in most of the dictionaries is not only quite misleading, but is also incorrect even from the viewpoint of the essential features of *Dharma*. In fact, a pronouncement is often made by the political leaders in India that the Indian Constitution commends that we should build a nation Constitution commends that we should build a nation which is *Dharma Nirapeksa*, which means indifferent to religion. Here also, the word *Dharma* is used to mean religion. In fact, by using the word *Dharma* in this superficial manner and by propounding that the politico-societal manner and by propounding that the politico - societal system in the country should free itself from the framework of Dharma, we have done the highest damage to the very existence of true *Dharma* in our midst. We have now reached the stage wherein even the use of the word *Dharma* in our intellectual debates on policies and strategies is viewed with some feeling of distrust and disrespect.

The etymological meaning of Dharma is the following :

धियते अधः पतन् पुरुषः अनेन इति धर्मः ।

धारयति इति धरः मीयते अनेन इति धर्मः ।

It means the codes of conduct of the human behaviour which would sustain a value-based framework for all activities around us. Interpreted in this way, it is easy to recognise that *Dharma* has to be honoured and accepted as an integral part of all our thoughts, decisions and actions. One need not take further pains to stress the point that thoughts, decisions and actions which are pursued in a framework devoid of values could lead to situations of social disharmony and human miseries.

It is difficult to set out the contours and the scope of *Dharma* in a rigid and categorical framework. But it is obvious that there are certain codes of conduct which have universal validity and which need to be pursued at all times, either of prosperity or of deprivation. It is the commands of *Dharma*,

which temper the adverse effects of science and technology and make the revelations of science and technology conducive to human welfare.

Dharma and Science

Historically, there have always been processes of conflict and complementarity between the principles of *Dharma* and the dictates of science. Herein we would like to include in the scope of science, both the physical sciences and the behavioural sciences. The behavioural sciences, in particular, the economic sciences that are being learned and practised in our society in the present times, have their thinkers. The economic science of the western vintage perceives the concept of an economic man and imposes the condition of rationality on him. Thus, a rational economic man is supposed to maximise his material self-interest under the given environment of the nature of the society. All the theories, models and policy prescriptions are based upon this fundamental conception of a rational economic man. The dictates of moral sciences, ethics and philosophy have no relation to the pure theoretical constructs of the Western Economic Science. Further the influence of the physical sciences on the behavioural sciences of western vintage has been so profound and comprehensive, that the contours of both the physical sciences and the behavioural sciences have remained in a framework which is dominated by the materialistic perceptions and which has no scope for the influence of moral sciences or values or what one may call simply as *Dharma*.

In the *Indian Classical Literature*, there are some very interesting perceptions about the interface between *Dharma* and Science. The following *Sloka* of *Bhagawadgita* brings out the need for complementing the knowledge of *Dharma* with the approach of science or scientific reasoning.

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ।

Krishna tells Arjuna that he should combine the knowledge about the material objects around him (**ज्ञानम्**) with the acquisition of a special knowledge about the source of existence and energy in the objectives of the Universe (**विज्ञानम्**). It is only through this blend of knowledge of the Universe with the special knowledge of the supreme power which governs this Universe, that one can hope to move towards a state of emancipation and true bliss.

The following *sloka* of *Bhagavatam* brings out one more profound principle in the context of explicit conflicts between the processes of materialistic knowledge and the processes of spiritual knowledge.

स वै पुंसां परो धर्मः यया भक्तिरधोक्षजे ।

अहैतुकी अव्यवहिता ययाऽऽत्माऽऽशु प्रसीदति ॥ (भा. ग.)

This *Sloka* brings out the basic code of conduct for human behaviour should be such that it should encourage the human pursuits of materialism along with the full faith in the supremacy of the spiritual and metaphysical forces of energy. The word **अधोक्षज** in this *Sloka* is full of perceptive meaning. The etymology of the term **अधोक्षज** is as follows :

अक्षजं ज्ञानम् अधःकृत्य वर्तत इति अधोक्षजः ।

The term **अधोक्षज** refers to an entity or a source of energy which exists beyond the reach of the processes of experimental science and beyond the perception of our physical sense organs and the material instruments of knowledge around us. This *Sloka* seems to give the profound theory that mankind can derive true happiness and wellbeing, only if he combines his materialistic pursuits with a sense of faith and admiration for the supreme spiritual power which is beyond the scan of materialistic sciences. Obviously, this faith in the existence of the superior spiritual power makes the man understand his limitations and thereby induces him to behave in a subdued manner in a value-based framework.

(to be continued)



Industrialist Mohammed Jalal who is close to the King of Bahrain felicitates the Swamiji of Shri Puthige Math at the Industrial hub.



Bahrain Kannada Association honours the Swamiji

Suguna Digest



The Behrain Yakshagana Association welcomes the Swamiji in its unique style.



The Swamiji inaugurated a Udupi Vegetarian Hotel in Bahrain. Vidwan Aralumallige Parthasarathy, owner Vittal Shetty and Panduranga watch the ceremony.

July- Sept. 2004

**Shri Puthige Vidyapeeta celebrates
convocation - 2004**



The 22nd anniversary of Puthige Vidya Peeta functioning since 21 years under the able guidance of Sri Sri Sugunendra Theertha Swamiji was celebrated at the Math on May 22. Sri Sri Raghunanya Theertha Swamiji of Bheemanakatte Math and Sri Sri Vidyavallabha Theertha Swamiji of Kaniyoor Math participated in the celebrations and blessed the students. Matpadi Vidwan Ramamohanacharya and Vidwan Ananthkrishnacharya are seen welcoming the Swamijis singing the hymns of Samaveda.

The Swamiji honours the eminent scholars, Matpadi Ramamohanacharya, Sri Gururaja Kodancha and priest Padubidri Ramanathacharya by conferring Upendra Vittala awards on them.



The Swamiji releases the school magazine in the presence of chief guests K. S. Haridas Upadhyaya a former Principal of Udupi Sanskrit college and Radhakrishna Bhat HoD of Sanskrit at the Mysore Open University.



Raghavendra Bhat, Jnanamurthi B., Raghurama M., Vadiraj Bhat, M. Sripathi Upadhyaya, Shankarnarayana Bhat, Nagendra Udupa, J. N. Sreepathi Tantri and Vishwanatha Bhat who have received Gurukula model of education for six years at Sri Puthige Vidya Peeta are seen with the Swamiji who is the Chancellor.



Sri Prathibha Vijayakumar receives the Swamiji in front of his residence in the midst of Deepotsava.



The Guroopadesha to the Vatu on the occasion of the Sacred thread ceremony held in Behrain in the august presence of the Swamiji

