

Sri Vijaya Dasaru

(1682 - 1755)

Madhusudana Rao

Sri Vijaya Dasa is one of the most renowned scholars and philosophers in Dwaita philosophy as well Dasa Sahitya. He is revered as the spiritual heir of Sri Purandara Dasa. Vijaya Means win and he is regarded as the one who knows how to win the heart of Hari and Hari Bhaktas, through his compositions.

Lineage : He is regarded as the reincarnation of Brugu Muni. It is believed that in Krutha Yuga he incarnated as disciple of Naarada, in Thretha Yuga as a monkey called Suraleela in Dwapara Yuga as a Yadava called Nikampana (Yadava) and in Kali Yuga as a calf and later as a Brahmin. Brugu Muni is also known as the Taratamya saint since he proclaimed that Hari is the highest and most powerful among all gods. etc.

Birth :

He was born in a very poor Brahmin family in Chekalaparvi of Manwi Taluk in Raichur District. His parents were Sri Srinivasappa and Kusamma. He went to Kashi (Varanasi) for four years for studies and later returned to his native land.

He married Aralamma at the age of 16 and had a troubled domestic life because of poverty. He went back to Kashi (Varanasi) after his parents' death. He became a renowned Sanskrit scholar. One day he had a dream in which Sri

Purandara Dasa appeared, initiated him into the order of Dasas and gave him the ankitha of Vijaya Vittala. From then on, he was known as Vijaya Dasa. His compositions were revered as holy.

Works :

He spent the rest of his life popularizing dwaita concepts, the works of Srimadacharya and Hari Bhakti Mala's. He has written about 25,000 Padya Suladi i.e. *UGAHA BHOGHA*'S His works are called Kalasha's creations, Urasu's creations. In Kannada Sahitya his literary works are regarded as second only to those of Sri Purandara Dasa. He is affectionately called Dasa Shrestha, for his personality, knowledge and the brilliant disciples he left behind.

Miracles :

He prevented a woman from killing herself and her son. He looked after them as part of his family. Later that boy became his disciple and a very famous Haridasa called Mohana Dasa. It is said that Mohana Dasa had another close brush with death and it was again Sri Vijayadasa who saved him.

He gave rebirth to his own son from his life of 4 years and another 7 years from somebody.

He went to Kashi thrice and during one of his visits, the Holy Ganges was in spate. He took a dip in the river and sat in padamasana over the flowing river, all without getting his clothes and body wet.

Sri Vijayadasaru demonstrated his amazing mystical powers by making a dimwit recite and explain Jayatirtha's Sriman Nyaya Sudha in simple words (something which even very

learned scholars find impossible to do).

Seeing his brilliance and scholarly attitude many became his followers and disciples, His followers include Sri Jagannatha Dasaru who has given the world 'Harikathamrutha Sara', Sri Gopala Dasaru, Kallur Subramanya Charya etc.

He lived till the age of 79, showing the world the path to the peace and Hari bhakti through Dasa Sahitya.

Every year, during Karthika Shudda Navami, Dashmi and UthanDwadashi his 'Aradhana' is celebrated in Chippgiri, which is about 3 miles from Guntakal. The location where the aradhana is celebrated is called of 'Sri Vijaya Dasara Katte' (Vrundavana). Thousands of Madhwas attend it and get his blessings.

Sri Gopala Dasaru, his chief disciple, constructed a temple for Anjaneya (Sri Mukhya Prana Devaru) in front of the 'Katte'. There is a pond close by called 'Vijaya Thirtha'. It is believed that during his third visit to Kashi, Sri Vijaya Dasaru brought Ganges and installed it in that pond, for the benefit of his disciples.

The old house where Sri Vijaya Dasaru lived at Chippgiri has been preserved by his devotees, as also the Mahadeva and Srinivasa Temples that he used to visit. There is a cave close by where the sun god is supposed to have conducted penance.

It is believed that even today Sri Vijaya Dasaru visits the spot in an astral form, takes bath in the Vijay Thirtha and cleans the Mukya Prana temple. One of the temple servants is supposed to have witnessed this miracle.

Sri Purandara Daasa had a son called Madhwapathi. Purandara Dasa would visit the Sri Yanthrodaara Praana Devaru Temple (Hanumantha) in Hampi and offer naivedya (holy offer-

ing) to the deity. Once due to paucity of time, Sri Purandara Daasa asked Madhwapathi to do the naivedya. Madhwapathi, who was a small boy, honestly believed that Hanumantha would literally eat the food offered to him. When this did not happen, the little boy became very upset and started punishing himself. To prevent this, Hanumantha appeared before him and actually ate the food, leaving behind a small portion as prasada. When Madhwapathi returned home and related this incident to his parents, nobody believed him. To test the veracity of his story, Purandara Dasa accompanied him the next day and saw the miracle with his own eyes. He became ecstatic and told Madhwapathi that he was very lucky to have obtained the grace of Hanumantha.

Sri Purandaradasa composed a total of 4,75,000 literary pieces (devaranamas, suladis, ugabhogas) in his lifetime. When Madhwapathi pointed out to his father he was 25,000 short of 500,000 Sri Purandara dasa told him that by the grace of Vijaya Vittala, he (Madhwapathi) would be reborn as a Hari Daasa in his next birth and make up the balance of 25,000. Accordingly, Madhwapathi, the son of Sri Purandara Dasa was reborn as Sri Vijayadasa in his next birth and composed 25,000 songs with the ankita (signature) of Sri Vijaya Vittala.

Overview of his Literature:

Sri Vijaya Dasa composed many songs and Suladis. His style is very scholarly and full of words from Sanskrit. His thorough grasp of the Sastras is very evident in his works. His compositions are simple and lucid, replete with telling phrases and similes like those of his master of Sri Purandara Dasa. He was an ardent Vaisnava, extolling Madhva as the Saviour of mankind. *

VADIRAJA'S SARASA BHARATHI VILASA - 25

(12-1-41)

S. K. Achar

(Srihari's rare feats & conclusion)

Lord Sri Shankara incarnates as Shukacharya, the lovely son of holy Vedavyasa. Sri Vedavyasa repeatedly maintains in His holy Brahmasutra that cosmogony is the sole function of Srihari and none else; as enshrined in sruthi (vedas) and smrithi (scriptures) This view is acceptable to all the celestials and the scholars alike.

Srihari has unique powers to do, un-do and get done things differently. Other Celestials do not possess this power. The holy preachings of Srihari remained intact and un-changed during Krita Era. The same was slightly diluted during Treta Era. But during Dwapara Era, the Divine preachings of Srihari were totally damaged and were virtually disappearing from the society. At this juncture as prayed for by Brahma, Shankara and other Celestials, Shrihari appeared as holy Vedavyasa. In order to establish the correct path for the aspirants to follow, Sri Vedavyasa classified the vedas into four divisions and also wrote Brahma sutra, Maha - Bharatha and the eighteen puranas etc. In this article, Sri Vadiraja mentions that he was able to write Sarasa Bharathi Vilasa, owing to abundant grace showered upon him by Lord Hayagriva, deriving inspiration, from the various works of Shri Vedavyasa and Acharya Madhwa, sruthi and smrithi. Sri Vadiraja further

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says that, he earlier wrote Rukmineesha Vijaya to earn the grace of Mahalaxmi and has now composed "Sarasa Bharathi Vilasa", in order to earn the mercy of Bharathi Devi and her spouse Windgod Vayu. In this chapter an attempt is made to furnish the summary of one to forty first verses of the last viz twelfth chapter of Sarasa Bharathi Vilasa of Yathiraja Vadiraja.

Shukacharya son of Vedavyasa and
An incarnation of Lord Shankara accepts
The views of his father that Srihari
Alone is the cosmic creator as also
Advocated in the holy Brahmasutra. (1)

All the celestials, saints and the learned
Totally accept the holy Brahmasutra
Authored by Sri Vedavyasa, but for which,
Ignorance would have prevailed everywhere. (2)

Vedavyasa further writes the eighteen
Mighty Puranas, classifies the holy
Vedas, and the holy path paved
By him is acceptable to Mahesha. (3)

The holy preachings of Srihari
Remained intact and pure
During Krita Era; but got
Contaminated during Treta Era. (4)

But owing to the curse
Of sage Gautama the pure
Preachings of Srihari were totally
Reversed that people couldn't

Distinguish between fair and foul. (5)

Perturbed deeply by the prevailing
Adverse developments, Brahma and
Mahesha approach the blemishless
Srihari to re-establish the true and pure
Knowledge on the earth. (6)

Purushothama Srihari then
Appears as Holy Vedavyasa
As the son of Parashara and
Satyavathi as prayed for by Gods. (7)

Vedavyasa then corrects
Edits and recites the Vedas
And then divides them into
Four parts; Again Rigveda
Into Twenty four Divisions (8)

Vedavyasa further divides
Yajurveda into hundred one
Branches, Samaveda into thousand
Parts and Atharvana Veda into twelve divisions (9)

Great scholar Vedavyasa
Further writes Brahmasutra
So that these four Vedas are
Properly and correctly followed (10)

Holy Vedavyasa thus spreads
True and fair knowledge (Jnana)
Among Vidhatha, Durjati, Devas
Men and birds, through His holy

Brahmasutra and is ever present
Blissfully at the holy Kshetra Badri (11)

Skandapurana also upholds, that
Srihari alone is the cosmic Creator
As mentioned in Brahmasutra and
This is acceptable to Mahesha (12)

The strong often catch hold
Of the week and engage them
As their bonded labourers
Without any wages; which the
Week are unable to resist. (13)

But Srihari is so mighty and
Powerful, that there really
Exists no power on earth that
Can force upon Him anything (14)

A week calf bound to the stand
Cannot run away nor graze on
Areas beyond its reach (15)

Srihari is not only quite strong
But also possesses holy qualities
That He can do, undo; and do
Differently; and He never grants;
Liberation to wicked elements (16)

Vidhatha Brahma and Mahesha confer
Boons upon Hiranyakshipu and
Vrakasura, knowing clearly that

Such favours shall surely harm them
As they are not totally independent like Srihari. (17)

But Srihari can do, undo and do
Things differently, for He often slays demons
Who get boons of immortality
Brahma, Shankara and other celestials
To establish peace on the earth. (18)

Srikrishna converts the poisonous
Breast milk, fed to Him by Putani
Into nectar, As a young lad Srikrishna
Held the entire universe within him (19)

Keeping the boons granted by Brahma
In letter and spirit, Srihari
Emerged as Narasimha from the pillar
And slew Hiranyakashipu; thus
Proved that He could do things differently (20)

Only Srihari possesses mighty powers
As stated afore, Shankara becomes
Blue - necked upon consuming the
Poison; and suffers severely by
Granting boons to the wicked Vrakasura (21)

Powerful Brahma suffers silently
As his fifth head was removed
By Shankara; Likewise Indra
Also suffers and enters into the
Lotus plants, when chased by the wicked
As these events occurred as willed by Srihari (22)

But Srihari creates, sustains and
Controls this cosmos effortlessly (23)

Srihari clears the sins of his devotees
And grants them liberation and
Eradicates the wicked appearing
On earth again and again (24)

At the time of cyclic doom, Srihari
Dissolves the entire universe;
He alone truly is able to do this
Wonderful work capably and creditably (25)

As said earlier, Srihari alone
Is ever independent and possesses
Supreme powers to do, undo, and
To get things done differently (26)

Moreover, none of the lapses
Mentioned by the sutrakaras
About Mahesha are seen in Srihari (27)

Therefore Laxmi, Brahma - Saraswathi
Windgod Vayu - Bharathi are ever.
Pure and dedicated to Srihari and
Are superior to other celestials (28)

According to sruthi, smirithi and
The holy puranas, Srihari is the
Celestial supremo pure and blemishless (29)

Sarasa Bharathi Vilasa is
Prepared quite objectively and

In turn is immensely liked by
Srihari and His servants (30)

Sarasa Bharathi Vilasa is based on
Sruthi, enhances our devotion
To Srihari and ultimately
Grants us liberation from re-birth (31)

Frailty and firmness, virtues - vices
Humanity and Divinity are under
His control; please therefore
Ever pray to Srihari who is totally
Contented and ever peaceful. (32)

The truth is revealed only
When matters are properly
Screened; Srihari grants liberation
To those who are truthful and dedicated (33)

Sri Hayagriva who is ever pleased
With laxmi, Brahma, Vayu
Saraswathi and Bharathi also be
Pleased with us as well and shower
His holy grace on all of us (34)

We (Vadiraja Yathi) worship
Sri Hayagriva every day and
Ever praise His glory and pray
For his grace; Let us all
Worship Him devotedly. (35)

We could complete this holy

Work, which is quite
Tough despite hard efforts
Pretty easily; only through the
Mercy of Srihari, who can
Do, undo and do things differently (36)

have composed this holy work
Only thanks to the deep
grace of Hayagriva whom
We worship day and night (37)

We (Vadiraja Swamy) earlier
Wrote Rukminisha Vijaya
To earn the grace of Srilaxmi and have
Now prepared Sarasa Bharathi
Vilasa to earn the mercy of
Bharatheesha Mukyaprana (38)

Oh Laxmipathi Hayagriva Swamy
Remover of all fears You are and expert
In Vedas; please accept this
Holy work and shower thy grace upon us. (39)

We (Gururaja Vadiraja) bow down
At the lotus feet of Srihari and
Also offer our respects to Acharya
Madhwa who is ever dedicated
And totally attached to Srihari (40)

The twelfth chapter of Sarasa
Bharathi Vilasa composed by
Yathiraja Vadiraja holy enough

For study by the learned, dedicated to

Srihari is concluded here (41)

“The holy Sarasa Bharathi Vilasa” authored by revered saint poet Yathiraja Vadiraja Theertha Srimachharana in Sanscrit rendered to English by Sagri Krishan Achar ends here along with the twelfth chapter. May the holy book please Sri Vadiraja and Kadagola Udupi Srikrishna residing within him and also shower peace and glory upon the readers. “Srikrishnarpanamastu”

VOICE OF WISDOM

Refrain from what is low and mean

Forsake not what is good

Part not from friends

Refrain from evildoing

Listen and learn

Deny not the benefit of your craftsmanship.

Desire and plunder

Avoid reproach (Give up offensive sport)

Obey the law of the land

Associate with the wise

Speak not words of deception

Forget not what is excellent

Speak not to provoke

Desire not gambling (never gamble)

Whatever you do, do well

Associate with those found worthy

Become not forgetful in your speech

Don't go about lazing

Move so as to be esteemed

(May your conduct win esteem)

- Athichudi, A Tamil Classic



God Forgotten - Man Sleighted

Prof. B. M. Hegde

“Medicine is a science of uncertainty, and an art of probabilities”.

Sir William Osler

This is the era of science and technology. We seem to have given science more than its fair share of following. Science is what scientists do. Research is driven more by market forces these days than by the search of truth. Medical science forgets the all - pervading “art” of medicine, which really makes the patient’s day. Health of the public is the first casualty in the midst of the array of scopes and scanners. Patient care simply means caring for the patient.

Let us, for a change, try and understand science. If science, the knowledge accrued from our five senses only, could solve all the mysteries in this dynamic universe, the very need for science disappears. Science would die a natural death when it finds its Holy Grail. Positive sciences rarely answer the question “why”? They could, at best, answer “how” or “how much.” Nature, however, does not reveal all her secrets. Scientists get excited with new theories, like a child playing on the shore, building sand castles, while the huge treasure of truth “the dark unfathomed caves of ocean bear.” When a large wave washes the castles away, the child (scientist) builds another. Excep-

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

tional thinking scientists, like Werner Heisenberg, stand out like the promontory, stilling and withstanding the onslaught of the waves at the same time. The only certainty here is uncertainty.

Enthusiasm (en theos - God Within), never to give up, is the answer. This century’s greatest scientific discovery in the discovery of man’s ignorance. Be that as it may, let us try to understand, the new fad in science - cloning. Claims and counter claims are made every day. Cloning seems to have stirred the conscience of ethologists and, even, politicians, like nothing before in the field of science. Scientists could make a look - alike, (clone - a twig) but not a whole human. Man is not just the replica of his genes; more important contribution comes from his consciousness. Cloned Gandhi or Hitler would be a look-alike, but would not think or act like the original. To act like them, the clone would have to be implanted in the womb of the original mother and allowed to grow in that environment. That would be impossible unless science finds methods to go back in time and replay the whole game, as suggested by D’Selby in Flynn O’Brion’s science fictions.

When Ian Wilmut declared to the world that he has succeeded in cloning ‘Dolly’, many jumped to the conclusion that man can create new life. Man creating man is a long way off, if ever possible. When people started claiming that they are able to clone man, a much sober Wilmut admitted that even to clone ‘Dolly’ he had to sacrifice hundreds of embryos. With man, it would be still more difficult. Sexual reproduction contributes twenty - three chromosomes each from the ovum and the sperm, eliminating the bad genes in the process, an ingenious way Nature creates better progeny. In cloning, all the forty-six chromosomes of a body cell of the donor are artificially fused into the nucleus removed ovum of the female. There is no natural

elimination of the bad genes, resulting in a high percentage death of the embryos. The zygote grows first in a petri dish to produce pleuri-potent stem cells.

Now comes the ethico-legal dilemma. Who is the real mother-the woman who donated the egg or the one that permitted the embryo to grow inside her? More than all that is the fear of multiple degenerative diseases in cloned children even when they are chronologically still children, since the DNA of the adult donor cell, the basis of the new life, is already old to begin with. Dolly the sheep, is already having osteoarthritis. Cloned humans, even the Hitlers, could possibly have Alzheimer's disease at age ten!

For the limited purpose of creating genetically engineered cells to treat dreaded diseases, using stem cells, cloning could be a new field of possibilities. Only time will tell. Men, do not worry! If you do not use your power, you might lose it. God can not yet be sent on long leave. The Raelians, who claim that Aliens created life on earth, might take over soon, if you stop procreating!

“One does not discover new lands without consenting to lose sight of the shore for a very long time”. - Andre Gide.

INSPIRING WORDS

Repeat aloud and carefully - study this list of inspiring words; Achievement, ambition, aspiration, beauty, chivalry, God, confidence, conqueror, consecration, courage, determination, devotion, earnestness, friendship, greatness, happiness, heaven, heroism, holiness, home, honour, ideal, immortality, invincible, justice, knowledge, liberty, life, love, loyalty, mastery, mercy, might, mother, nobility, omnipotent, omniscience, patriotism, peace, perfection, prayer, progress, prosperity, redeemer, rejoicing, revelation, righteousness, salvation, sovereign, success, supreme, sympathy, thanksgiving, triumphant, truth, victory, virtue, will. Zeal.

- Grenville kleiser



PSU Employees - Self Introspection needed in you

Krishna V. Itnal

Nature changes everyday. This is the only changeless law on earth. Take any field, howsoever we may protest for the ensuing change, the changing process cannot be stopped. So it applies to every industry, including the financial sector.

Come to 1970, the seller had an upper hand, for commodities were scarce. The cooking gas was not a common man's item then. Even for purchase of a scooter, one had to deposit the advance and wait for years. The buyer had no bargaining power then; for along with the goods the purchasing capacity too was poor.

After 1990, the entire scenario changed and it paved the way for globalization of market. The net result was that the purchaser i.e. customer occupied the place of king and dictated his own terms. The inner competition within the industries so changed that first they had to show him sympathy, subsequently he commanded by demand the word called empathy. Now the situation has come to such a pass that he feels what he tells is law unto himself now he is worshipped as God.

Now goods have flooded the market and the customers

67/A Raksha Lekha Society, Behind Post Office,
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expectation has risen to such a height that he demands priority service. No doubt the concept of High End customers has come to stay here. It may reach such a pinnacle that in the case of long term contract customers, who are very prompt in payments and repayments and who are not hindrances in the period of stay during contract period; the companies may themselves offer some sort of incentives to such category of customers.

When we analyse the things, the public sector government owned guaranteed (undertakings) financial institutions feel that they are the attracted not because of this consumer awareness but the real thing is that the basic paper preparation job which is expected of a customer, is taken care by private companies themselves. These companies prepare the documents and clear all legal hurdles on their own, though they may charge for this paper process.

Now take the PSU financial sector institutions of govt, here the customer has to move from pillar to post, to get and clear all the documents.

My young friend Gurunath has a story to tell here. This friend with all the documents, approached a government owned housing firm for loan. He was asked to wait for a week for the basic worker was on leave. When the worker extended her leave for another week, the papers did not move. After a wait of fortnight he collected all the documents back and got loan sanctioned within two days from a private sector company.

Why then this behavioural attitude difference between the private and govt owned private sector employees. May be in the latter case, the job guarantee, is a firm conviction that

hinders these employees from new concepts in the new environment. Of course this changeless attitude in Govt. owned PSU financial institution percolated from top bosses also.

We cannot blame the subordinate staff alone though they are also mainly responsible for this changeless attitude.

Now come to the investment interest of a customer. Even now he feels safe with government owned securities. Even though not so satisfied, customers again and again knock the door's of govt PSU's for this mere but strong reason of government guarantee.

It is high time that the PSU's i.e. government owned financial institutions have to make self introspection. No doubt the intelligent, the hard working and the ambitions ones are always put to hardship in these financial institutions. The situation has come to such a stage that these hard working people even don't hesitate to change their loyalties by shifting to private sector jobs. In the changed jobs their payments are very attractive and the jobs challenging. Thus their decade - long loyalties are changed within the days of their voluntary retirements or resignations.

On the other hand the customer awareness is on its increase and may reach the stage of appeasement for customer retention is very crucial for the survival of any financial institution.

So it is high time that the government should own PSU financial employees to make self - introspection each minute and each day in the changing scenario or else ???

Krishna Leela His Inscrutable Ways

V. Ramanathan

The Lord in His Krishnavatara did indeed do wonders and this he did with a view to making his devotees realise Him as supreme.

There is a small temple in Kottayam District. THIRUVARPU. Literally this means sacred bellmetal vessel. Varpu is a large bell metal vessel common in temples and is used to prepare offerings to the deity. In this temple Lord Krishna is standing in the vessel itself. Old timers say that the idol came floating in this vessel and was consecrated as such and hence the temple and the hamlet are both known as THIRUVARPU.

The speciality of this temple is that immediately on opening the temple, the priest offers milk kheer to the deity before removing the nirmalyam. This temple opens earlier than any other temple in this district. There is a legend behind this offer of kheer and opening of the temple early in the morning. One day the priest who opened the sanctum sanctorum found that the gold arinjanam (waist chain) of the Lord was loose. Astrologers were brought in and they declared that the Lord was hungry and the stomach was empty and hence the loose waist chain. So it was decided to feed the young Lord first thing in the morning with this favourite Kheer before proceeding with the usual poojas.

Dentalites, Near Kunhalus nursing home, T.D. Road, ERNAKULAM - 682 011

To this day this ritual is followed. Many devotees queue up to receive the remnants of the offering to take home to feed the young and old alike. This temple is visited by hundreds and thousands from far and near to this day. The crowd is heavy during festival days. The nearest railway station is Kottayam on the Ernakulam Quilon route and the temple is easily accessible. A visit to this temple to have darshan of the Lord is a must for every devotee.

Reading Srimad Bhagavatham and Mahabharatham one concludes that Lord is supreme and innocent. One routinely classifies Sakuni as evil incarnate. Just as Kaikeyi is projected as evil, Sakuni is also so projected. But in the Lord's eyes Sakuni is the fulcrum of his design to vanquish the evil Kauravas and establish the Dharma Rajya in this land of the Ganges, Yamuna, Godavari, Saraswathi, Narmada, Sindhu and Cauvery.

In an upakatha there is mention that the Kauravas on coming of age took up arms against their maternal uncles and imprisoned all the uncles. Out of this incarceration only Sakuni came out alive and he took revenge upon them by joining them to destroy them from within. This the Lord knew and hence used him as a tool to establish the supremacy of Righteousness.

Another secret known only to the Lord and Kunthi was the birth of Karna; this too the Lord used to His advantage to destroy the Kauravas.

Bheemasena, Jarasandha, Keechaka, Baga, Duryodhana and Dussasana were so powerful that only one of them had to kill all the other five. This was not known to any of them nor to others. But the Lord in his infinite wisdom knew this and used

that knowledge effectively to destroy the evil forces. By bringing Jarasandha and Bheemasena face to face in a fight, he helped Bheemasena to kill Jarasandha. Once this was done, Bheemasena became invincible and death of the other four at his hands became a fate accomplished.

Even in the matter of the final destruction of Duryodhana by Bheemasena by breaking thighs with the mace, Towards the end of the epic war, the blind King Dritharastra admonished the chaste Gaandhari for not looking at her children and fondling them. He said in anger that she considered her chastity more important than the love she should shower on her children. The king felt that if she fondled them, they would have grown up as useful citizens of this world. On his request she removed her blindfold and asked her eldest son Duryodhana to come before her in the nude. The Lord knew that if she would look at her son in the nude, her chastity would be an armour protecting his whole body. The Lord hurried to Duryodhana and told him that though a son, now he was a grown up man and he should present himself before his mother with a towel covering the private parts. The evil Duryodhana did so and while all other parts of his body were protected by her looks, the thigh portion was left unprotected.

Thus the lord played many a leela to teach us that ultimately it is only good that triumphs over evil; the evil too has a role to play to highlight the good. We should follow in the precepts of the good and not be carried away by the evil deeds of others.

IMPORTANCE OF BRAHMANISM IN SOCIETY

Dr. Thirumala Raya Halemane

Introduction :

In recent years, Brahmins have been the victims of negative, maligned publicity and unjustified accusations. Perhaps, much of this maligning is done by some among the Brahmins themselves, blaming the Brahmanic traditions for all the ills, real and imaginary, in Hindu society. There are also people who blame the poverty of the Brahmin communities on their clinging to their Brahmanic practices and traditions, and their inability or refusal to become like others. These critics are poorly - thinking, ill-advised, mis-educated, confused and misguided people, even when otherwise successful in the outside world, who are causing damage not just to Brahmins, but to the entire civilized fabric of the world.

Many of the current problems of Hindu society and India have their origin, not in Brahmanism, but with the negative impacts and reactive adjustments that Hindu society had to make for survival under a thousand years of hostile foreign rulers - the terrorist Islamic invasions, beheadings and forced conversions, followed by the tyranny and anti - Hindu bias of Muslim rulers, and then the economic and mental subjugations by the British colonial rulers. In fact the existence of Brahmanism within Hindu society made it impossible for those hostile forces to destroy Sanatana Dharma and Hindu culture, so they could not accomplish in India what they had achieved in other places -

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that is the wiping out of the existing culture and its replacement with their own. However, we focus mostly on a discussion of Brahmanism on its own merits in this article, we do not attempt a study of historical impacts nor do we aim at a comparative study here. Brahmanism is a very sensitive topic, and there is a lot of confusion and incomplete understanding to be cleared. We use all three words - Brahmins, Brahmins and Brahmanas, considering them as equivalent, but one may prefer to use the second and third words, as they are closer to the original.

Maligning Brahmanism Causes Damage :

Often, it is the desire for what they think is the politically correct and fashionable opinion, that makes people incorporate anti-Brahmin positions in their views, writings and utterings. They may think it is a very harmless road to take as these critics are rarely opposed or challenged in public. Brahmins do not normally resort to any loud complaints, strikes or rallies. But the damage done by these maligning critics is huge, because it grows slowly like cancer, as more people read it and repeat it and finally an environment is created which begins to permanently damage continuation of Brahmin heritage.

Generation to Generation Knowledge Transfer :

In any society there have to be mechanisms to transfer knowledge from one generation to the next. And knowledge is of various kinds- trade or professional skills, culture, spirituality, art, music, heritage, history, philosophy, virtues, values traditional practices - everything you can think of and also many things you do not directly think of, but actually learn by living in that society - for example attitudes, sensitivities, behaviours, responsibilities. Of course, not all knowledge can be written in books and transmitted. In reality, even knowledge of the hard sciences and engineering, is transmitted today, in the colleges

and companies, from one generation to the next, directly from person to persons. So we should not be surprised about or look down upon, our heritage of oral transmission of the vedas, mantras and other knowledge, over thousands of years, with only some help from written manuscripts.

The living knowledge is always orally transmitted from person to person, every day, in the classrooms in the laboratories, in the companies in the market place, in the public. The storage media, like palm leaves, books and tapes are learning aids. When people fail to transfer any knowledge orally, that knowledge is in a dying mode. After that it would be lucky for the next generations if that knowledge was written and preserved in some form, otherwise, it will be lost forever as if it was never known. If something is valuable and important, it should be taught to the next generation, it should be memorized, and it should be written down.

Learning Involves Living with Teacher :

In order to learn every nuance and every detail possible of any profession, the student has to associate very closely with the leading practitioners of that profession. It is not enough to just learn in the classroom - Take for example medical practice, it is a 24/7 profession, not just a 9 to 5 phenomenon. The aspiring student has to learn to live the life of a doctor or surgeon 24 hours a day, 7 days a week. The same is actually true of a soldier's profession, and in general true of every profession, although some professions by nature may be more intensely so than others. That's why living in a gurukula with the teacher was an opportunity for better education than if you could get just by visiting the school during the day. Of course, in the olden days when transport and communications were not as easy as it is today, students had to walk very long distances to

reach noted places of learning and stay there for years, until they finished their studies and graduated.

No Discrimination And Everybody Is Equal :

All individuals are born equal before the law and as citizens of the nation (or of the world, for that matter) everybody enjoys the same fundamental rights and has the same fundamental obligations and responsibilities. Racism, sexism, discrimination, bias and untouchability are not supported by Dharma. Contrary to the arguments many people make true Brahmanism has nothing to do with promoting social bias or untouchability. In fact, the opposite is the case, because Brahmanism promotes non-aggressive, compassionate satvik behaviour. And shastrically, crimes and bad behavior by Brahmans are expected to be punished more severely compared to a non- Brahmana with the same crime.

Social structure has many levels, in every society and people belong to groups of different kinds and different breadth and vastness. There are groups and subgroups within subgroups. There are exclusive groups and inclusive groups. This is so in every society and that is unavoidable. No form of social structure, whether in the west or in the east has been able to make society as one uniform ocean, because it is not possible. If you smoothen out the wrinkles in one place, other wrinkles will appear in another place. All individuals, mathematically, cannot be equal. Their characters, physical, mental, spiritual attributes are different, capacities for learning and performing are not the same, their histories are not identical. Society is very complex at any point in time.

We want to take into account the differences and yet, consider the people as equally deserving in other respects, and

provide opportunities based on their capacities, merits, performances, accomplishments etc. Children inherit some things (genes, family heritage and wealth, parental care etc.) and learn, work for and earn, the rest. And Brahmanism does this with a sympathetic, satvik attitude and not a cut - throat over competitive survival of the fittest philosophy.

Knowledge is open to all and any one can learn the vedas, mantras or the priestly profession or any of the other professions. The children of a doctor or a farmer are better exposed to their particular profession, and are able to pick up a lot of knowledge at home, same is true with a carpenter or a priest or any other profession. But it was possible (if strongly desired) to change professions, in the past, and is even easier to do so now with the much easier access, especially in cities and for people with money, to different lines of work or profession or livelihood. Not everybody wants to be (or can be) a surgeon or lawyer even if it may be more lucrative to do so. In the past, family inherited occupations were common in all societies, including India.

There is no waiting list for people to learn vedas or to become priests, despite the fact that the number of vedic teachers may be very limited. It is not a lucrative field. Those who desire to be wealthy or powerful are not likely to want to learn vedas, Sanskrit, Shastras etc. To be a priest is more a path of suffering and sacrifice, and not one of luxury or glorification. But, non - Brahmins also do become pundits, swamis, priests, experts in vedas and shastras and that should be encouraged. Standing for equal rights and non discrimination in the larger society does not go against Brahmanism.

(to be continued)

Sri Hari Om Sri Gurubyo Namaha
Sri Sumadhva Vijaya - Chapter XV

Translated : Dr. Vasudev Rao

{Verses 1 to 70} - Interesting contest on Dwaita and other systems - discussed, debated upon and acceptance of the former in the 15 day debate conducted by Sri Madhwacharya and his opponents of which the staunch and indefatigable Sri Trivikrama Panditacharya was significant.

1. After staying at the Vishnumangala Temple, in a village called Padibude (now lying in Kasaragod Dist. of Kerala) Sri Poornaprajna (i.e. Sri Madhwacharya) again propounded the wonderful sutrabashya to those gathered there - in another temple.
2. Sri Madhwacharya saw in front of him among the select gathering - one Sri Trivikrama Panditacharya - looking like an enemy soldier with a weapon in the form of hard reasoning (for a good debate).
3. While {that} Trivikrama Panditacharya was listening to the wonderful speech in the form of a sound exposition along with the proposition and with determination of providing the absolute lordship (authorship) of the universe to the supreme Lord Sri Mahavishnu. That speech (of Srimadhwacharya) coming out of the mouth of lotus face looked like the fourfold army coming out of the tent (of an army) with the determination of bringing victory to the ruler.
4. That speech, emerging out of the Acharya was neither very slow, fast nor faltering in any way -- maintaining its

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Rajapuram, Coimbatore 641 001

continuity and was guessed by those hearing it, as not at all having many parts - like an army devoid of any parts -- the speech in short was wholesome and complete in all aspects.

5. The speech of Sri Madhwacharya rich in content and tenor with the group of chariots in the form of Brahma Sutra consisted of (1) the hard indefatigable (elephant) vedas (2) Big infantry of good reasoning {for exposition of Siddanta} and (3) of wonderful horses of Srutis -- they {these in the form of speech} flowed out in a manner -- comparable to an army consisting of group of chariots, irresistible elephants, big {sound} infantry and wonderful {swift} horses -- emerging out of a tent (in war).
6. The speech (of Sri Madhwacharya) also looked like that of speech of Goddess Sri Lakshmi Devi born {from} out of Milk Ocean -- most dear to the supreme Lord (Sri Mahavishnu) -- who has cut off the 6 human infinities {Such as birth, old age, sorrow, shrinking, ailment and death} in her -- the speech {of acharya and also Goddess Lakshmi Devi} -- was clear and sound. The speech still personified Goddess Lakshmi Devi's virtues like sparkling brightness, melodious and soft composure -- gaitful and graceful movement apart from the wealth. In short the speech was considered "superb" in all respects and has similes in the following ones.
 - A. The lustre known as the army of King of Sagara was most dear to the horses having a special gait enhanced by Horse riding
 - B. It had a sound as of a good rain bearing cloud in the form of a thunder / frightful lightning making the foes shudder.
 - C. The lustre known as the army of 60,000 sons of King Sagara was most dear to the sacrificial horses having a special kind of gait due to the swift movement -- sound of which reverberated like that a good cloud. It had the

purpose of brightening the sacrifice.

- D. The lustre of the sea is most clear to the moon whose influence causes the tides and series of roaring waves comparable to thunder. The sea has valuable gems and other precious valuables.
7. The discourse of Sri Madhwacharya is compared to the river Ganges associated as it is with DIVINE ORIGIN, DIVINE REGULATION etc., in the form of its emergence from the lotus feet of Supreme Lord Sri Mahavishnu, regulation of great descent to earth by bearing it on the head of Lord Rudra and allowing it to trickle down. Just as the Ganges is sacred and is useful for drinking and bathing including the sacred bath for getting rid of the sins etc., so also the speech of Sri Madhwacharya is pure, clear and capable of allaying misconceptions and doubts by way of sound reasoning based on Vedic Texts also the speech enabled the many to comprehend difficult Vedic texts like Brahma Sutra very clearly making one realize the supreme lord to attain the much sought out "Liberation" through such study of Vedanta made easy by the speech of Sri Madhwacharya.
8. Sri Madhwacharya also proved with the help of relevant sruti/ Smriti {of Veda} and also by sound reasonings about the supreme Lords' (Vishnu) astounding powers in terms of place, Time and Quality and the authorship of the Universe, its sustenance and destruction - later etc., etc. In reply to an objection to the authorship of the Universe by the supreme Lord - raised by one among the crowd the point was clarified very clearly with the help of a theory of the existence of a "fire behind every smoke" and the Universe contested to be a primordial matter cannot by its own accord function at any rate and an external agency {in the form of supreme Lord entering into it and activating the same} is necessary also

citing another example of a "Milk not turning into curd" without the assistance of an external agent. These points / illustrations are covered by the concept of "VYAPTI JNANA" in which the hetu {reason} and the paksha {proposition} are to be proved beyond any doubt. Thus the opponents' plea of universe a primordial object {JADA PRAKRUTHI} turning on its own and functioning etc., was rejected on this score.

(to be continued)

INNER QUALITIES

The shell of the coconut is hard, but the inside is excellent. In accordance with this, remember, that purity inside is what we aim at. The jackfruit has a thorny rind, but it is sweet within.

The sugar - cane is hard and black without, but it is well - flavoured and sweet within.

Our food owes its flavour to salt.

The Value of a thing depends on its inner qualities; what do its faults outside matter ?

- Tukaram

It is difficult - but rewarding ...

To believe when others are doubting.

To work when others are dreaming.

To care when others are neglecting.

To give when others are grasping.

To forgive when others are condemning.

To smile when others are complaining.

To praise when others are criticizing.

To build when others are destroying.

To risk when others are hesitating.

To serve when others are demanding.

To persist when others are quitting.

- William Arthur Word.

AN IDEAL PERSONALITY

M. G. Hegde

In certain unique situations of the material world, we find inverse proportion between the physical age and metaphysical standard of an individual being.

This in fact means - 'age' is not important to a 'sage' Lesser the physical age, more will be the spiritual development. Then 'son' becomes ideal to his 'father'

Father becomes more ignorant than his 'son'.

This may seem anti-natural but it is true.

In the case of Prahlad we see an anti natural phenomena.

The son, repents and predicts his father's ruination in advance.

Prahlad tried his lot to convince his father to look into the 'TRUTH' that is pervading everywhere.

But due to ignorance, Hiranyakashipu, could not see, the stainless 'TRUTH' around him. He was amidst the gloom.

Ignorance can become bliss, only when it inherently rejects those phenomena, which deform, the divine potential existing in every living and nonliving entity.

Divinising every 'entity' of this world is what is badly needed.

Bankikodla - 581 319, Uttar Kannada

Like Prahlada, Nachiketa too intends to attain that spiritual standard through which the "Absolute TRUTH" is experienced.

Nachiketa's father Vajashravas, adhered more to this material world, than his son.

Perhaps this mental equipment of Nachiketa, might have compelled him, to preserve the sanctity of The TRUTH.

In other words there is again inverse proportion in intellectual powers between the father and the son.

It is said, virtues like charity, begin at home. But in the case of Nachiketa, there was no such atmosphere at his home. His father was a perfect victim to the earthly desires. He was giving old cows in charity, to the Brahmins. They were not milking too.

True charity, expects nothing in return. But Vajashravas wished something other than those cows in his giving.

Intrinsically disliking the activities of his father, Nachiketa asked.

"Oh, my father why are you giving such useless cows to Brahmins, in charity?"

The father got angry and did not answer his boy's question. The fun continued.

"Well then, my father to whom do you give me in charity?" Now the father burst out with anger and said "To Yama"

Thus the story begins in KATHOPANISHAD.

The immortal principles conveyed in the Upanishad, are to

be thought of and discussed.

Serious consideration of the meaningless indignation of his father, prompted Nachiketa, to discover the latent principle of human life.

Though there is no tinge of spiritualism, though there is only materialism in his birth place, the boy Nachiketa rose like a spiritual leader. This certainly means, that there is inherent genius in the nature (prakriti).

May be the fruit of several previous lives, or may be the divine intention of revitalising the 'absolute truth', Nachiketa directly went to the 'Yama Loka' in order to find out the reality hiding behind the material drama.

Discussion starts between the boy Nachiketa and Yama. Our knowledge of 'Yama' is confined to the extent that 'Yama is the Lord of death'. Yama is a Brahmajani who knows the "Janma Rahasya" perfectly well.

Yama said,

"Oh, Nachiketa, you did not accept this path of wealth in which many men are lost" The immortal principle is explained here by the Brahmajani, to the entire human community. If a man adopts the path of wealth, certainly he becomes a victim to the 'Bhavaroga' and once he becomes so, it is not easy to come out of the 'disease'

Lord Yama warns the world to be aware of the disease, for which there is no medicine available. Nachiketa did not accept the path of wealth because he knows symptoms of the disease and also knows, there is no panacea to it.

Spiritual stamina far exceeds, in some cases, which searches, the 'TRUTH' lying behind the mundane wealth.

Nachiketa had such a spiritual stamina, which stunned the lord Yama. "Oh Nachiketa you discarded the desirable things, like damsels and others that are pleasant and are of delightful forms"

Here the intention of the Lord is to convey the spiritual fitness of the boy, comparatively younger age, to the entire mankind.

Generally, they who are unaware of the divine potential existing in them, desire abruptly to enjoy the available time, without seeing the other side of the hedge. It is here, that many men go astray later on they repent, which is good for nothing.

Kathopanishat warns us, to identify the evil effects of the material wealth in advance, through the character of Nachiketa.

Rightly it is said, "Prevention is better than cure" There is no such human being, who is free from 'Bhava Roga'. This is more serious a disease than the dreadful B. P. or diabetes or cancer.

The disease cannot be kept under control. Reducing our desires, adopting renunciation at least to some extent we can prevent the disease.

One's duration is an interval in which one must put his or her faithful service, intending the welfare of the maximum people. In other words, he (Nachiketa) becomes an ideal personality to exhibit, divinity that is there in every living and non living entity.

Cover page story

Poornaya Haraye Namaha

- Udupi Ramanatha Acharya
Shathavadhani

With a view to strengthening the gods outwardly the supreme lord entrusted them with the task of churning the ocean. Not to be outdone, demon joined hands with gods. Gods were rewarded with the wonder drug of ambrosia a rare combination of life saving drugs while the demons were ditched.

Now Srikrishna is churning the ocean of scriptures in order to strengthen the human beings from within. He has not summoned anyone for assistance. No one is trustworthy. He knows that many of the human beings are traitors who secretly help the demons. They vie with one another to grab their rewards. Lord Srihari donned the guise of Mohini to distribute the ambrosia.

Similarly when Lord Krishna descended he brought with him his own man dressed in ochre robes. His intention was that only those who had no fascination for wealth and women should sing his glory and propagate his message.

Lord Krishna called upon Acharya Madhwa and his disciples to disseminate his immortal message to the entire world.

No living being can ever get rid of the sorrows plaguing him of his own accord. Similarly no one can single-handedly acquire the pleasures of his choice. Srihari alone can liberate us from the stranglehold of birth and death.

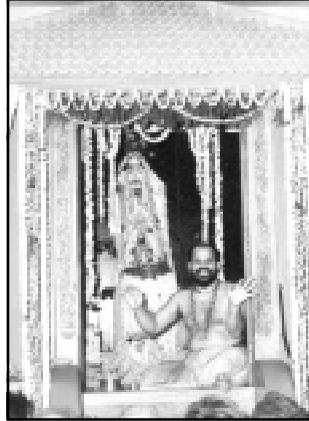
Srihari alone can fulfil all our wishes. It is from Hari alone that we can get total joy.

Realise the blemishless perfection of Srihari. Prostrate before Srihari who is the absolute principle in the whole universe

(Courtesy Sugunamaala)

‘Udupi Mutt’ Near Ganga Sagar Sangam - Kolkata

Udupi Sri Puthige Mutt along with the Sannidhanam of Lord Sri Krishna, Hanuman and Sri Guru Raghavendra Swamiji was established by His Holiness 1008 Sri Sri Sugunendra Theertha Swamiji, the 30th pontiff of Jagadguru Sri Madhwacharya Moola Mahasamsthanam Sri Puthige Mutt, Udupi on 16th of May 2005 at Pratapaditya Road, South Kolkata.



Inaugurating the Mutt constructed with support of devotees, His Holiness said “Kolkata, normally known as the city of non-believers is practically not so. In our observation the states which are known, as non-believers are the states of extreme believers like Kerala”. Bhakti Ganga is flowing through Bengal in full swing. Ganges is merging with sagar in Bengal. The Ganga Sagar Sangam, is the holiest confluence amongst all others in Kolkatta.

The Mutt provides food, accommodation, shelter and other amenities to all the pilgrims who travel long distance from Gaya to Puri and also the Mutt will propagate spirituality in Eastern India with the propagation of Sri Krishna Bhakti, His Holiness mentioned.

The Udupi Sri Krishna idol was brought from Vedbhavan to the new premises in a procession of thousands of devotees. The chief of ISKON, Bhakti Purushottam Swamiji of Mayapur

and Jayashankar Maharaja of Ramakrishna, Belur Mutt and Charu Keerthi Bhatraka Swamiji from Karnataka participated as chief guests along with Mr. Sridhar, Chairman and Managing Director UCO Bank, City Mayor Subrato Mukhrjee Prithviraj Chairman of Oriental Bank and Mr. M.V.Nath from Vivid Shipping Corporation and D.P. Alwa from Vijaya Bank.

The devotees of Kolkata offered Tulabhaar to Swamiji in gratitude for establishing the Mutt in Kolkata. The function went on along with Bhajans, cultural programmes and thousands of people attended the holy occasions

It is learnt that this is the first ever Madhwa centre from South India established in the Eastern Part of the country and is considered as a boon to the pilgrims of Ganga Sagara Sangama, who come. The pilgrims who are on the pilgrimage to Northern part of the country can also get the benefit of this Mutt by using it as a place for stay by contacting, **Sri Puttige Mutt**, 49/A, Pratapaditya Road, South Kolkata – 700 026, Ph.: 033 – 24665520.



Sri Sri Sugunendra Theertha Swamiji with distinguished guests at the Kolkata branch.

PEACE IS THE BASE OF TODAY'S PROGRESS

- Udupi Sri Puttige Swamiji.

As the widening of roads is important for development of infrastructure, broad thinking and a large heart is also more important for overall development. Large vision and a kind heart are the sole factors for development. The core of developments is peace and security and nothing other than that. As peace and tolerance are very important for the development of the nation they are the main factors. Such of the countries which have not given due importance to peace have today turned themselves towards terrorism which should be observed by the developed nations for the development of nation as financial development is necessary. For financial development which involves circulation of money which in turn means communication among people, for which the sole necessity is peace and security. Hence without peace and security the development of a nation is impossible. In this context, the governments should consider the priority in propagating communal harmony and peace with as much importance as they give to fundamental infrastructure. As they broaden the roads and national highways, the government should instil the confidence and feeling in widening the hearts of the citizens. This is the message of SHRI. PUTTIGE SWAMIJI of Udupi Shri Puttige Mutt, International President of World Conference on Religion and Peace, an organisation fostered by UNITED NATIONS.

Shri. Puttige Swamiji spoke so while presiding over the World

Conference on religion and peace, an interactive workshop of Indian Branch at Hotel Ashraya International in Bangalore.

Representing the Muslim community, Ex. Shariff of Jamia Milaya Islamia Chancellor Fakruddin Korakiwala stated that the various forces which are today dividing the society, for the sake of selfish motives, the anti social elements are entirely responsible for today's state of communal disasters and lack of peace.

Representing the Christian community, Delhi Arch Bishop Wilson Khan Feso observed that so many troubles which all are facing can be rectified, if all the religious leaders meet once in while and discuss openly about the welfare of the society.

Representing the Jain community, Dr.S.L.Gandhi congratulated their Acharya Prajna, for propagating Peace Andolana in North India under his leadership.

On behalf of World Women's Peace Organisation, Smt. Banot said that Women Organisations are always one step ahead with reference to Peace and Haromny.

Dr. Anand Mohan, who had come on behalf of American Peace Foundation said that nowadays using the word "Pluralism" is more suitable than the word "Secular".

Sri Paul Shabre, who represented World Peace Organisation's Head office argued that India is a place where the message of "peace" took birth long back and now it's the right time for India to propagate the message of peace to the whole world.

Religious leaders from all parts of the country who participated in the two day seminar chalked out the future plans under the leadership of World Peace Organistaion's International President Sri Sri Sri Sugunendra Theertha Swamiji.



Sri Sri Sugunendra Theertha Swamiji of Sri Puthige Mutt presided over the meeting arranged at Ashraya International to revive the Indian Chapter of world peace organisation. Fakruddeen Korakiwala represented Islam at the meeting. Delhi Archbishop Wilson Kan represented Christianity while Dr. S. L. Gandhi represented Jainism. Srimathi Banott attended the meeting on behalf of Vishwa Dharma Shanthi organisation and Dr. Anand Mohan was present as a representative of its American chapter.



Suguna Digest



Sri Sri Sugunendra Theertha Swamiji of Sri Puthige Math installed Sri Krishnanjaneya and Gurusaravadhama in Kolkata.

July-September 2005

Editorial... 

Our Brand of Secularism

According to the Oxford Advanced Learners Dictionary secularism is the belief that morality, education etc. should not be based on religion. However in the context of politics the term secularism implies non-attachment to any one religion and treating all religions on the same footing. In other words the government will not be in favor of or against any religion.

There are states that have opted one religion or another as the state religion. Pakistan is a case in point. It is an Islamic State. Nepal is a Hindu State, the only one of its kind.

India prides in the fact that it is secular. It has reason to be. Having been a prey to religious persecution and forced conversion down the centuries, the country was eager to get rid of these maladies once for all so that people might enjoy freedom of religion.

Moreover our constitution has guaranteed the freedom to the minorities to establish educational institutions of their own for the preservation and propagation of their culture.

Needless to say, all these safe guards have put in place a fail-safe mechanism to ensure that the minorities can lead a life free from harassment and religious persecution. There can be no denying the fact that these measures are commendable in the context of the emergence of the much acclaimed global village. So far so good.

But there is a flip side to the coin. While the minority community is basking in the patronage and grabbing one concession after the other and is laughing under the sleeves the accursed majority community feels that the ground is slipping from under its feet and is wringing its hands in despair. The government goes to the extent of bringing in a fresh legislation to circumvent the Supreme Court verdict.

The ruling party takes great pains to keep the minority in good humour by assuring it that there is

plenty more where the benefits came from. Not to be outdone, the mass media on the one hand and the intelligentsia on the other hand try to sweep under the carpet the misdeeds committed by the minority community. They blow out of proportions similar acts of the majority community. According to them the party founded by the minority is not communal whereas if the majority were to float a party of their own they shout from housetops that it is a blatantly communal party.

If anyone thinks that all this pampering is prompted by altruism he is sadly mistaken. Every package offered to the minority community has strings attached. The real purpose behind this generosity is hard to miss. Ruling parties have set their sights on the minority vote banks. They know that they can laugh their way to the corridor of power if they can woo the minorities.

Things have come to such a pass in India that secularism has become a synonym for anti Hinduism.

- Editor

SRI GOPALA DASA'S AYUR-DANA

R. Sridharan

In traditional circles it is believed that Sri Gopala Dasa one of the greatest Haridasas of Karnataka had gifted away forty years of his precious life to his disciple Sri Jagannatha Dasa and because of this gift, Sri Jagannatha Dasa prolonged his life span by another forty years.

In India upto the beginning of the 19th century most of the information was preserved in an oral way only and there is no written documentary evidence. Most of the people also believed implicitly the oral tradition without questioning its validity. During the fag end of eighteenth century only due to western influence the people adopted the "forum approach" and started questioning various traditional beliefs. They gave prominence to chronology epigraphically and numismatical evidences and written books etc. and started doing 'research' on various moot points. In the process they discovered many revealing facts. Naturally some of the old views/ traditional views were jettisoned. That kind of approach is still being continued even in this 21st century to solve various knotty problems. Naturally the traditionalists do not appreciate these "researches".

But Sri Madhwa himself appreciated this kind of approach, and wrote his great book "Sri Mahabharata Tatparya Nirnaya" wherein he tried to resolve various knotty points found in sacred literature using his "reconciliation" skills and textual evidence. For him truth is the only criterion and nothing else. He

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discovered various very ancient sources and using them vindicated his points of view. So we must strive for discovering the truth wherever it is available. On this surmise, let us analyse the present topic. I am giving my view points only on which a healthy debate can be built up and further truths may be discovered by aspiring knowledge seekers.

It has been fairly established beyond any doubt that Sri Jagannatha Dasa lived for 82 years between 1727 AD to 1809 AD. In fact Mysore University publication and had given his date of birth as 27-07-1728 and his date of death as 17-09-1809 (A total of 81 years 1 month and 20 days)

In Haridasa Tradition the disciples of Haridasas would compose "Niryana Padas" immediately after the exit of the particular Dasa from earth in which they would be mentioning the various obitural references. Normally they would be mentioning the cyclic year in which he had passed away, the lunar month, tithi and nakshatra and day (Vara) etc. These songs are very very important for us to determine the date of Sri Haridasas. We need not doubt the veracity of these songs. Some times two or three disciples will simultaneously compose the "Niryana Padas" which will make evidences stronger. In the present case we have "Niryana Padas" of Sri Karjigi Dasappa Dasa (Srida Vittala) and Sri Prema Dasa (Abhinava Janardhana Vittala). Both state Sri Jagannatha Dasa passed away on sukla nama samvatsara bhadrapada month suddha navami. The cyclical year comes in 1809 A.D. Similarly his year of birth comes at "Keelaka" (1728 A.D.) Just like the above Niryana Pada Sri Jagannatha Dasa's guru and Parama guru have their own "Niryana Padas which State that Sri Gopala Dasa had passed away in Chitra Bhanu Samvatsara and Sri Vijaya Dasa in Yuva Samvatsara. Sri Jagannatha Dasa himself in his "obitural song"

on Sri Vijayadasa had sated that he passed away in Yuva Nama Samvatsara. Yuva comes in 1755 A.D. and Chitra Bhanu comes in 1762 A.D. as per the Hindu almanacs. Any “Ayurdana” by Sri Gopala Dasa to Sri Jagannatha Dasa at the behest of Sri Vijaya Dasa should have taken place at least before 1762 A.D. even assuming that Sri Vijaya Dasa might have instructed Sri Gopala Dasa in dream (Swapna). The age of Sri Jagannatha Dasa in 1762 A.D. was 35 years and in 1755 A.D. was 27 years. The tradition says that Sri Jagannatha Dasa was relieved from premature death by Sri Gopala Dasa on the instructions of Sri Vijaya Dasa and gifted away his precious life of forty years to Sri Jagannatha Dasa and so he lived for another 40 years extra. If 1809 A. D. happens to be the death year of Sri Jagannatha Dasa, 40 years prior to it should have been 1769 A.D. only and the “Ayur Dana” (gift of life) should have taken place in 1769 A.D. only. At that time neither Sri Gopala Dasa nor Sri Vijaya Dasa lived as per their “Niryana Padas”. If you bring the “dream” theory it may not be possible in this case.

Sri Jagannatha Dasa had obtained the “Ankita” and had composed songs on Sri Vijaya Dasa and Sri Gopala Dasa. In fact we have a “Niryana” Pada on Sri Vijaya dasa composed by Sri Jagannatha Dasa.

So Sri Jagannatha Dasa should have obtained the Ankita before 1755 A.D. At that time his age was 27-28 years only. If 40 years are given at that time he should have departed in 1795 A.D. and not on 1809 A.D. (14 years gap is there)

We also know that Sri Gopala Dasa and Sri Vijaya Dasa are Aparoksha jnanis and trikala jnanis. They know each persons past life, present life and future life etc.

In fact Sri Gopala Dasa was a great astrologer also. So when Sri Jagannatha Dasa repented for his past mistakes and

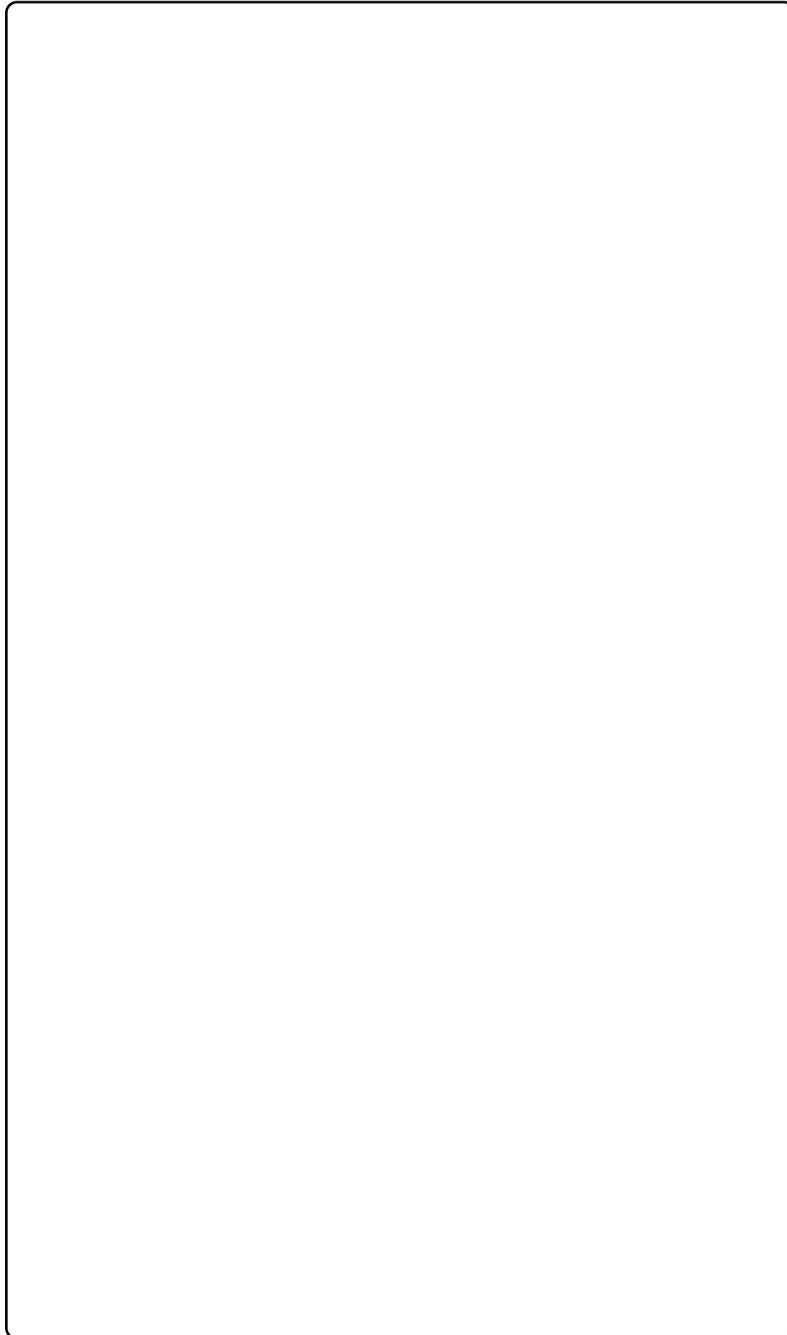
approached Sri Vijaya Dasa and Sri Gopala Dasa it may be around 1754 A.D. or in his 27th year. At that time these two dasas Sri Vijaya and Sri Gopala might have examined the horoscope of Sri Jagannatha. Which might have informed them about his premature death at the age of 42 years. Since Vijaya Dasa was an aparoksha jnani with a capacity to know one’s nija swarooma might have observed that Sri Jagannatha Dasa was a “Saahlada amsa” and Kannada Sudha Sri “Harikathamruta Sara” should be composed by him and for that purpose he requires a long life and out of his compassion, he might have instructed Sri Gopala Dasa to gift away his forty years of age. Because of Guru Bhakthi Sri Gopala Dasa might have given away forty years of his life invoking the blessings of Sri Dhanvantri Srinivasa. Since they are aproksha jnanis they might have invoked the god that this gift was given in advance and its effect should take place from the day on which normal life was going to end as per the jataka. So even though the “Ayurdana” might have taken place in 1754-1755 A.D. its fruition would have come with effect from 1769 A.D. onwards only. This will reconcile the contradiction in various dates.

“Ayur-dana” itself cannot be understood by us in this scientific age. It is an intangible phenomenon. So we may not understand the advance “Ayur-dana” concept. It might have happened by the will of God’s grace.

किम् अलभ्यं भगवति प्रसन्ने श्रीनिकेतने ।

So my view is that “Ayurdahana” took place in 1754-55 but its effort came into effect only in 1769 A.D. and so Dasa lived for full 82 years. Incidentally Sri Harikathamruta Sara was composed not on one day but over a very long period and so Sri Vijaya Dasa’s prediction came true.

II SRI KRISHNARPANA MASTU II



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