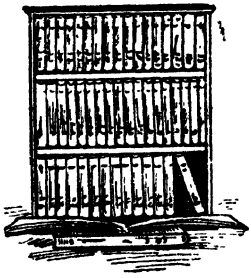
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Sri Madhwacharya's

POORNA-BRAHMA PHILOSOPHY

by

Alur Venkat Rao, B.A.LL,B.
DHARWAR. Dt. DHARWAR. (BOM)

Publishers :

NAVA-JEEVAN GRANTHA-BHANDAR,
SADHANKERI, DHARWAR. (S.Rly)

1—1—1954

Price :
Superior : 7 Rs.
Ordinary: 6 Rs.
(No postage)

Publishers:—

Nava-Jeevan Granth Bhandar Dharwar, (Bombay)

Printer :—

Sri, S. N. Kurdi, Sri Saraswati Printing Press,
Dharwar.



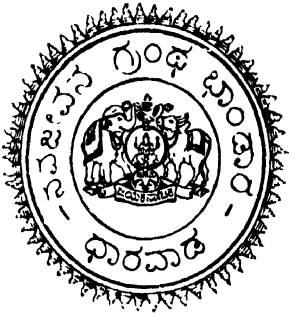
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To

Poorna-Brahma



Dasa;


ನವಜೀವನ ಗ್ರಂಥ ಭಾಂಡಾರ
ಧಾರವಾಡ



Sri Sri Madhwacharya (Courtesy : Sri Pejawar Swami)

INTRODUCTION

The title of my book is rather misleading for though the main theme of the book is Madhwa philosophy, it incidentally and comparitively deals with other philosophies such as that of Sri Shankara Sri Ramanuja and Sri Mahaveer etc. So, it is useful for all those who are interested in such subjects.

Sri Madhawacharya, the foremost Vaishnawa philosopher, who is the last of the three great Teachers,- Sri Shankara, Sri Ramanuja and Sri Madhwa,- is so far practically unknown to the English-reading public of India. This is, therefore the first attempt to present his philosophy to the wider public. Madhwa philosophy has got two aspects, one universal and the other, particular. I have tried to place before the readers both these aspects. I have re-assessed the values of Madhwa and other philosophies, and have tried to find out also the greatest common factor,-an angle of vision which has not been systematically adopted by any body. He is a great Harmoniser. In fact mine is quite a new approach. I have tried to put old things in a new way. I have adopted an easy and

conversational style in order to facilitate the understanding of a difficult subject like philosophy. I have tried to combine firm convictions with liberality of spirit. The writing of the book needs a Personal Note which has been given on Page XIII I have also the main conclusions for immedeate glance.

Acknowledgement:— I openly acknowledge with gratitude the gracious help of three hundred rupees donation given by the Revered Sri Sri Dwarkanath Swamyji of Goa Partagal Mut but for whose encouragement, I would not have taken up this work. I remember with gratitude Late Major B. D. Basu from whose book I have taken some extracts. My thanks are due to the manager of the Sri Saraswati Printing Press who had to take much trouble for my sake and who has kindly given concessions for payment. Thanks to Mr. T. A. Kukanur for typing easly the manuscript of this difficult book. I silently acknowledge the help given by others. No thanks need be given to my son-in-law Sri Varadraj Huilgol M.A.B.T. for going through some typed copies of my manuscript and to my son Chi. Krishna for helping me in correcting proofs etc.

1—1—1954 *Alur Venkat*

MAIN CONCLUSIONS

I Madhwa is the most faithful disciple & representative of Sri Veda-Vyasa.

II Madhwās Para-Brahma is Poorna-Brahma; his fundamental Siddhanta is Poornatwa-Siddhanta.

III Universe is the Outer-Form of God.

IV Souls are the partial reflections of God in Prakriti.

V Madhwa is the greatest and widest Vedic-Interpretor yet unsurpassed.

VI Madhwa is the first and foremost Researcher of Maha-Bharat.

VII His Poorna-Brahma theory can accomodate many other schools, with a little spirit of give & take.

VIII An historical review of the evolution of our philosophy is taken.

IX (*a*) Practical compromise (*b*) Philosophical understanding and (*c*) Spiritual guidance are the three main objects which I have placed before myself in writing this book.

X Original design of Vaishnavism and original explanation of many symbols.

GITA-BHAVAN
1—1—1954

Alur Venkat

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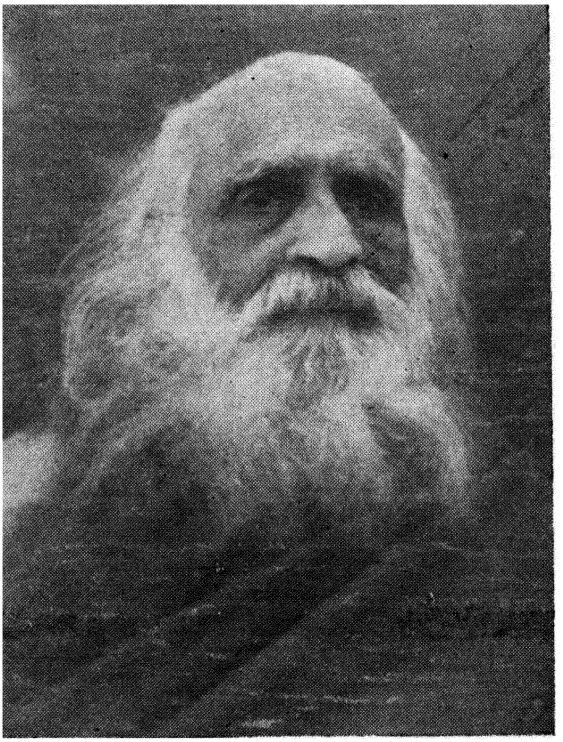
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ABBREVATIONS.

Anu-Vya = Anu-Vyakhyan of Madhwa.
Anu-Vya+ Bha = Anu-Vyakhyan + Bhashya of Madhwa.
Ath-Up = Atharvanopanishat or Mundak upanishat.
Bhag = Bhagvat.
B. S. = Brahma-sootra.
B. S. B. = „ + Bhashya of Madhwa
Br. Up = Brahadaranya Upanishat
Br-Up Bhashya = Brahadaranya + Bhashya of Madhwa
Chh-Up = Chhandogya-Upanishat + Bhashya of Madhwa
Ish-Up = Ishopanishat
Ish-Up-Bha = Ishopanishat + Bhashya of Madhwa
Kath-Up = Kath - Upanishat
Kath-Up-Bha = Kath - Bhashya of Madhwa
Kena-Up = Kena-Upanishat or Talavakar or Brahma
Mad-sa = Madhwa-sara of Veda-garbha Padmanabha [charya
Mand-Up = Mandooka - Upanishat
Mund-Up = Mundaka or Atharavana
Pra-Up = Prahashno-panisat
Tait-Up = Taitareeya-Upanishat
V. T. N. = Vishnu-tatwa-nirnaya of Madhwa





PERSONAL NOTE.

This Hand book requires a short personal note:—

.....I am a Mādhwa by birth & faith now by convicition. In 1913, I wanted to edit Madhwa-Gita, but laid it aside, because of some doubts & difficulties. (The manuscripts are still with me).

.....In 1915, an offer came from Lok-Tilak to translate his Gita-Rahasya into Kannada, I gladly accepted; for, I found his Jnanottara Karma almost coincided with that of Madhwa.

.....I also found that Sri Shankar Ramanuja & Madhwa were really nearer to each other than is generally thought of & with that-view I published five books on Gita in Kannada.

.....But, I was all along feeling that there was something wrong in the recent traditional presentation of Madhwa philosophy, which had caused much misunderstanding & unnecessary prejudice. While studying his works in the original, fortunately, I came across a passage, in a corner of his Anu-Vya, which, according to Madhwa himself forms the centre of his thought.

.....That passage threw a flood of light on my research & study and this booklet is an humble attempt to present it in that new light, to suit modern thought.

.....I am most faithful to the spirit and have not knowingly departed from the spirit of his works.

.... I am conscious, that I can not do full justice even to myself,in such a short compass,much less to the subject.

.....I am alone responsible for the method of presentation & its mistakes; merit goes to Madhwa.

.....If rightly understood; I am confident, that his philosophy would be a guide to solve many intricate questions.

.....The booklet is only a Pointer, not even a Guide. It is rather suggestive, illustrative and reflective & in some respect imaginative too.

.....With these few words, I float into wider sea, this my paper-boat.



PART I

POORNA - BRAHMA

&

POORNATWA - SIDDHANTA

Madhwa's Message

God is absolutely All-Full

and All-Perfect

Man can become Full & Perfect

to his utmost, by his Sadhana

CHAPTER 1

MADHWA'S LIFE-WORKS & LIFE-WORK

Shri. Madhwacharya is one of those greatest world-teachers of our sacred land, who have moulded the religious philosophy and culture and who have held a sway over the minds of numerous followers to this day. He is almost the last of all, and as such, has given to Indian philosophy, a finishing touch and has brought it, in line with the true and authoritative teachings of Shri Veda-Vyasa. But, unfortunately, Madhwa has been most neglected by the modern world (perhaps, owing to some peculiar difficulties in the way). But most unfortunate and unpardonable it is, that he should be mis-understood, mis-interpreted and mis-represented by his own followers, especially by the learned among them, and that too without even caring to study. This small book is an humble attempt to draw the attention of modern youths and scholars towards this subject.

My objects in writing this book are briefly these :—

(I) To present the Madhwa philosophy in its true spirit, as I have re-discovered and understood it.

(2) To show that, understood in new light and according to time-spirit, there are more common points between Shri. Shankar, Shri Ramanuja aud Madhwa, than differences, where we can all meet together on common plat-form, without at the same time, not necessarily yielding in important and essential points of our convictions. On this, the late revered Padmanabhacharya, a perfect orthodox is with me or rather I, with him. (The Life and Teachings of Shri. Madhwa, page 301).

(3) Such points of differences are fortunately very few, for instance, whether individual consciousness remains or not in Mukti i. e. in the state of Liberation: whether self-absorption in the medita. tion on God and actual God-vision i. e. Aparoksha keep our eyes and mind open on ourselves and on the outside world or not etc etc. But leaving these few purely philosophical and spiritually excepticnal cases, there is ample scope, not only for practical compromise but also for philosophical understanding and spiritual guidance.

(4) So long, attention had been, perhaps rightly rivetted on differences only, and now I want to divert it into new channels, and that too on a scientific basis. I think, we can most safely and profitabiy do sc.

(5) There is now danger of mere dry and barren politicians ignorant of our ancient religion, taking the culture of our country under their thumb, instead of keeping themselves to their proper role, namely that of administering according to the advice of religious philosophers and being guided by the eternal philosophic and spiritual principles of our Vedic religion and culture. Really speaking, spiritual men are the true guardians of our ancient culture

(6) Lastly, I am confident that Madhwa philosophy will pave the way a good deal, towards this end, since there is a harmonious blending of many previous philosophies in it.

Shri. Madhwa's Life:-Here I can summarise only a few incidents of his life He was born in about 1238 A. D. in a very humble family, in a humble

village, in a corner of India on the West Coast in Mangalore (South Kanara) District. Having spent his life of about 80 years in fullest activity, he is supposed to have disappeared at once from the gaze of his disciples while he was engaged in instructing them in 'Aaitariya Bhashya.' His disappearance is yet a mystery. It is believed by his followers that he has gone to Badari to live at the foot of his Guru Shri. Veda-Vyasa (both of whom are supposed to be [Chiranjeevees] ever-living.) Apart from this, the main facts of his life are of un-doubted historical authenticity, unlike those of many great men whose life-incidents are shrouded in darkness. There are very few miracles which are un-believable. Fortunately for us, his life has been immortalized within a very few years of his disappearance in beautiful poetical work called 'Madhwa Vijaya' written by Pandit Narayanacharya, one of his staunch devotees. The life of Shri. Shankaracharya was long afterwards written in imitation of this work.

Madhwa like Shankar was a prodigy of prodigees. By the timc he was five, he had mastered Sanskrit Grammer and Literature. By the age of ten, he had mastered all Vedas and Upanishads etc so that even at that age.

he was marvelled at, for his great aptitude. That was the measure of the man. Even in his early life, like Shankar he recognised that he was born for a particular mission in life and so at once determined to devote his whole life for the mission, and for that purpose took Sanyasa from one 'Achyuta-Preksha' when he was named by his Guru as 'Poorna-Prajna.' Madhwa, after a few years of doubtings and searchings had come to the conclusion that the philosophy of Shankar had many flaws. So, Madhwa's first duty was to convince and convert his Guru to his faith and this he did inspite of Guru's leanings towards Shankar philosophy. Madhwa was installed by his Guru to the Peetha, when he was named 'Anand-Teerth'. "Madhwa" is the name which he himself assumed on the authority of Veda. So, I use these three names in this book namely-Madhwa, Poorna-Prajna and Anand-Teertha.

Madhwa at once commenced the work of convincing the scholars, about his new principles and with that object, took a journey in South India for about two or three years, during which he had many controversial discussions. But he had not yet written any book. After his return from that tour, he made up his mind to visit Badarikashrama

and to take instructions from his Guru Veda-Vyasa about his new tenets. He was then quite young, was not rich and had very few followers. The journey to Badari was, in those times, a very hazardous one. But, he had a robust health and he was full with enthusiasm for propagating his new tenets and so did take that perilous journey with only a few followers; visited Badari, took instructions from Veda-Vyasa and wrote his first book '*Gita-Bhashya.*' While returning, he visited many places in Bengal and other Provinces. While he was at Rajamahendry in Andhra country, two great Pandits - Shobhana-bhat and Shamā-Shastri of opposite faith, became his disciples. Shobhan-bhat, long afterwards became his successor as 'Padmanabha-teerth.' Shamā-shastri who was called Narahari-teerth after his initiation remained in Orissa where he ruled the country for many years as the Regent of the minor King. The work of writing books had been continued through out, side by side with the propogation of his philosophy. His *Brahma-Sootra-Bhashya* was written about this time.

After his return to Udipi near Mangalore from this Northern tour, he engaged himself in systematising his school of thought, installed Shri Krishna Idol in Udipi and established Muth.

Udipi is now the centre of Mādhwas. Thus, he showed his skill as a great organiser and administrator also. In this middle period he seems to have written many of his important books.

Then began his long journey to the North of India and Badari. He was for many years in north India, Bengal, Assam, etc. He visited Delhi, Kurukshetra, Banares, etc and then returned to the South, visited Goa and then came back to Udipi.

Afterwards, he did not take any long journeyes, but was fully engaged in writing, and conducting disputations with the Pandits of other rival schools. In his last days, his big library which consisted of many rare manuscripts and palm leaf books etc. was stolen by his opponents which was partly recovered to him, through the intervention of King Jaya-sinh. But I think many of the books which are not now available have been lost for ever. He has quoted thousands of quotations from rare books. This, in short, is the history of this eminent Teacher.

Works:- Now about his works; he has written in all 37 works-big and small, all of them are published in four volumes. They cover about 2350 pages. (Sarva-Moola books of Kumbhakonam Edition not available now). For the benefit of my Madhwa brethern, who must be acquainted

at-least with the names, and for the benefit of other scholars, I here classify them as under:—

(1) Veda and Upanishad-Bhashyas - 11 Books in all:- One on Rhugweda and ten on ten famous Upanishads.

(2) Sootra-Prasthan Granthas - 4 in all.
   (a) Brahama-Sûtra Bhashya;
   (b) Anû-Bhashya;
   (c) Aṅû-Bhashya;
   (d) Nyaya-Vivaraña.

(3) Gita-Prasthan - 2 Granthas- Gita-Bhashya and Gita-Tatparya-Nirñaya.

(4) Itihasa and Purña etc - 3 Granthas :-
   (a) Maha-bharat - Tatparya-Nirñaya.
   (b) Bhagavat-Tatparya-Nirñaya.
   (c) Yamaka Bharat.

(5) Pramaña - Granthas - 2 Granthas:-
   (a) Pramaña-Lakshaña;
   (b) Katha-Lakshaña.

(6) Tatwa Granthas - 4 Granthas:-
   (a) Tatwa-Sankhyan;
   (b) Tatwa-Viveka.
   (c) Tatwodyota;
   (d) Vishñû - Tatwa - Nirñaya.

(7) Achāra Granthas - 6 Granthas:-
   (a) Sadāchāra Smriti;
   (b) Karma-Nirñaya;

(c) Tantra-sāra;
(d) Krishnā-mrita Mahārñava;
(e) Yati-Pranava-kalpa;
(f) Jayanti-Nirṅaya;

(8) Stotrās– 2 Granthas :–
(a) Dwādasha Ṣtoṭra;
(b) Nakha-ṣtroṭra.

(9) Khandana Granthas– 3 Granthas :–
(a) Upādhi Khandana;
(b) Māyā-vada Khandana;
(c) Prapancha Mithyāṭwanumana Khandan.

If you remember that all his Granthas are very concise, many of them being mere guides than extensive treatments you will know how versatile his genius was, and what a tremendous volume of literature he has brought out. There is scarcely any one who has been equalled by him in the originality and quantity of literature. I think Madhwa is among the very few of the World-Teachers who have to their credit such extensive and profound literature.

Life Work:— Now to come to his life work. From his very early-hood he was fully conscious of his life-work. He thought himself to be the Special Messenger of God, being born as the third Avatar of God Vāyū - the First being Hanumān,

Second being Bhīma and he the Third. In the whole World's history, he is the only Teacher who has, so early, not only proclaimed his Avatar-hood but produced ample evidence for those who have faith in such Avatar-hoods. He has quoted the authority of Veda itself (Vide Balitha-sookta - Rhugweda 1,141.1-5) where his name Madhwa occurs. The fact of his proclamation of his Avatar-hood very early in life is also important in aśmuchās there was sufficient time for testing it since he lived for many many years after that declaration. In his most important work 'Sootra-Bhashya' and also in ten other works, we see this declaration. Moreover, he has frequently mention ed the science of measurements of body and the science of mark i. e. Hasta and Anga Sāmudrika on his palm etc which an Avaṭārika Saint must possess, if he calls himself an Avaṭār. Evidently, Madhwa must have those measures of body and marks like Chakra i. e. concentric circle on his hand; otherwise, he would not have dared to make that announcement. These and other facts make him an unique personage in the whole of the world. At last the curtain mysteriously drops on his life.

His mission of life may be stated very briefly in one word "*Pcorna-Brahma Tatwa*" i.e. "Establishment of God's Glory on Earth as "*Poorna-*

Brahma" *POORNATWA.* or 'The theory of the Absolute Perfectness of God' is the pivot of his whole philosophy. But the readers shall have to wait for its full grasp until they read this my book.



CHAPTER 2

VEDA-VYASA AND MADHWA

Necessity of Religion:— The very first question that confronts the readers is whether religion or religious philosophy is a necessity at all? Why should we think about it and waste our time? The answer to this is simple. Yes, you need not think at all about religion or God if you can avoid them. But, really speaking, you cannot help thinking about them, if you are true men. Man is primarily a thinking being. All our activities are comprised in three things:— (1) Action, (2) Thought and (3) Love. All these require thinking. Can you cease doing these activities? No, all these are necessary for your happiness. Who is there who cannot covet happiness, if possible, perminent happiness? Religion is the Science of Happiness. It teaches you how to perform good acts, how to

develop fully your thinking faculties and raise them to their highest pitch, according to your capacity; it teaches you how to purify your heart and obtain the pleasures of loving yourself, your wife and children, your fellow-brotheren, nay, of loving the whole humanity and the world. All these are really possible only when you go to the very root of the question - that is religion.

In short, religion or Vedānta is like space or air. You cannot escape from it. You may believe in God or not. That is quite another thing. But think you must about these questions. Circumstances compel you: thinking convinces you; love converts you; soul captures you; and God divinizes you. But after all what is God? God is Goodness, Knowledge and Bliss or Happiness - *Sat-chit-ananda*.

Every science requires some preliminary preparation and training. You must acquire the habit of doing good acts and moral virtues - such as, *Shama* (Peace), *Dama* (Control of your senses) and other ordinary virtues. Religious philosophy is only for those who take or desire to take or dare to take life seriously and not frivolously. No doubt, every man desires happiness, but few indeed there are, who know what real happiness is; still, fewer there are, who strive for it; still fewer who succeed in it. True happiness depends upon both



SRI BADARI NARAYAN.

P. 13

quailty and quantity; and there are grades and degrees in it. SATWIK (pure and good) pleasure is more to be sought for, than RAJASA (mixed) or TAMASA (impure). Permanent pleasure is higher than temporary one. Intellectual pleasure is higher than physical pleasure: and spiritual, is the highest. The aim of religion is to indicate the means of attaining permanent bliss and spiritual pleasure. It is only men or Gods that can get it. Stones and other insentient objects are absolutely free either from pain or pleasure. But does any one hanker to obtain that state? No; so also does any one care to become lower animals? No; Vedanta deals with the fundamental principles of the Universe and its origin and thus goes to the very root of the affair. It does not trouble itself with their adjustments according to time, place and circumstances. It leaves those things to Law-givers or Smrti-Kāras. It enables you to find out the true path for your permanent happiness. That path leads you to the origin, who is God. So, in short, NARA and NARAYAN are the objects of your quest And this is typified or symbolised in the most sacred images of Nara (Highest man) and Narayana (Highest God), at Badari. Let us try to be Naras (real men) according to our utmost capacity and be perfect, and

let us all try to live always in the vicinity of Narayan. That is the goal of Vedanta.

Vedanta epochs- Vedanta philosophy can be conveniently divided into three epochs:—

(1) Vedic Epoch; (2) Vyasa Epoch; &
(3) Acharya Epoch.

1. *Vedic Epoch*:— At the start, let me take a rapid survey of our philosophy from Veda, through Vyāsa to Madhwa. Readers need not be told that Vedas form the bed-rock on which our richest religious temple is built. Vedas are really infinite in number. But, only four Vedas, properly so called, are now available to us e. g. Rhugweda, Yajurveda, Sama-veda, and Atharva-veda, in which are included Upanishads etc. They are said to be 'A-pourisheyas' i. e. not composed by any human or divine being.

Definition of Veda: What are Vedas and how are they A-pourisheyas? Madhwa defines them thus:- Vedas are those letters which have a special and fixed combination of their own. (Anu Vyak. 1-1.68). What is it that is meant by A-pourisheya? Madhwa says that it means nothing but this:- that, that special combination of letters has come down to us, from times immemorial, that is they are eternal, in the very form and frame in which they were first revealed. This

is all what is meant by saying that they are A-pourisheyas. What objection is there for such an explanation? It is further explained in this way. They have no authorship of any independent person - human or divine. God is not their author. He too is a Revealer only. He too is a great Teacher, say, He is the Greatest Teacher (Maha-Mahopādhyāya); a Teacher of a text-book which is not the production of any body.

Many people have made futile attempts to fix their age and many have tried to lower their importance by trying to read historical or pre-historical events in them. Yet Vedas have defied them, and they will ever defy any such attempts in future. Vedas are eternal and will ever remain eternal i. e. NITYA – Nitya not in the sense of unchangeable and perpetually the same (e. g. not Kūtastha Nitya), but in the sense above mentioned. Syllables or Varñas are Kutastha Nityas i. e. unchangeable in the least; but Vedas are letters and words so there is change of form in the original Varñas But their form once fixed is fixed for ever, fixed as in an iron frame, without the least change in their letters, accents or sounds. They have always their origin in Vishñū. But, when they are first seen or heard by Chaturmukha-Brahma or Brahmā and others, it is said that

Brahma and others are Seers or Sages (Rhushis) only. Vedas are simply the words manifested by Vishnu quite naturally. Whilst Brahmā and others must, first practise penance and austerities in order to hear them. So, they are called *Shrutis*. (Brah Up. II. V Madhwa Bhashya). By Shruti it is to be understood that collection of words of which the sense and words will never vary in every creation, whilst Itihasas and Puranas etc. are not so. These will never vary in their senses, though they may vary in words. That is the difference between Shruti and Itihasa etc. You now see how wonderful these Vedas are, and you will also be convinced how and why they differ from all other scriptures such as Bible or Kurana, which have not the characteristics above mentioned. No amount of white-washing will make them equa to Vedas.

Vedas are eternal truths in all the root-meanings of the verb '*Vid.*' The root *Vid* has several meanings: for instance, 'Vid' means ever-existent (Satta) that is eternal or Nitya. 'Vid' means to know (Jnana). So Veda means Wisdom. 'Vid' also means 'always as it is' (Vidyate) i. e. its form is never changed. 'Vid' also means to 'think' (Dhyana), so it means (Meditated' i. e. revealed. 'Vid' means to reason (Vicharana),

so it means Rational. All Shāstrās and Purānās etc. have their source in Vedas. 'Vid' also means 'Fruit' (Labha). Vedas are Vedas because they give us whatever we desire. From this you will also see why they are un-translatable. All the ultimate desired ends (Pūrūshārthas) namely- Dharma (Religion and moral virtues), Artha (Worldly prosperity), Kāma (satisfaction of all good desires) and Moksha (Salvation) can be obtained by them. Hence they are useful not only for those who are after Salvation but for all worldly people. Lastly therefore, I may cry, in the strain of Yajnawalkya (Brahadāranyā ii-iv-115) that, not for the sake of God, God and Vedas are necessary, but for the sake of Pūrūshārthās i.e. ends of man, are they necessary. In fact, they are the final authorities on all matters. Without Vedas which are eternal sentences (Nitya-Vākyās), Madhwa affirms that neither Dharma nor Adharma, neither heaven nor hell neither Punya (merit) nor Papa (sin) can be proved and believed (Añū-vyakhyana 1-1-168-Sudha).

2. '*Vyasa Epoch*':–After the Vedic, comes the Vyasa Epoch. Badarāyana or Veda-Vyāsa as he is called is the only real representative and exponent of Vedas. He collected and arranged the Vedas into branches and sub-branches. He wrote

Vedanta-Sootras for their true interpretation. He is the author of Mahabharat and also of Puranās which are ascribed to him. There is a difference of opinion about the dates etc of these Puranās. But we are not here concerned with that controversy, for, one thing is un-disputed namely all these have only one purpose that of explaining the true meaning of Vedas. All of them point out to *one meaning*, whatever that meaning may be. In fact they are true commentaries of Vedas and without the help of these books, we can not properly understand the true purport of Vedas.

It is to be specially noted here, that there is a general agreement between the famcus religious teachers on this point. Therefore, it is the bounden duty of every Bhārateeya to protect this sacredness of Vedas at all costs. And, it is in token of this, that we wear and must wear the sacred thread which is so spun as to be the symbol of Vedas. Brahmins, Kshatriyas and Vaishyas wear it. Especially Brahmins, if they are to be real Brahmins, shall never neglect it. Because after all, Bhārateeya Culture is nothing, on the whole, but Brahmanism, however much others may fret and frown. A time there was, when Brahmins were taken to task, for not allowing others to study Vedas. Brahmins were then,

guilty of not explaining clearly the real spirit, underlying such injunction. Now that the doors are opened since many years, say if you want, forcibly how many are there who have taken advantage of Vedas, for their spiritual Salvation? By some, they have been utterly thrown into the back-ground, if not into the lumber room. Some others who do study Vedas do so, only to drag them down to the level of prehistoric or historic documents. In this connection Brahmins themselves are not free from blame. Mathadhi-patees especially are open to this my charge, since they should have been the real custodians of this special spiritual treasure. Any how, the world should remember that the best way to remedy the evil and out-do Brahmins is to imitate Brahmanism-let go the Brahmin caste. But, the cast into which the ancient Brahmin Rushees have poured Vedic culture and Sanatan-Dharma must remain. So, you can dispense with 'Caste' but not Rushee's ancient 'Cast' or mould. Shri. Shankara's warning that "Vaidic Dharma will be protected only if Bramhanatwa is protected (Gita-Bhashya) should always be kept before our mind. Long, long ago Shri. Veda-vyasa reminded, in Mahabharat and Bhagavat that a Brahmin's life is specially meant for dedicating it, not for Bhoga but wholly for hard Tapas and for ultimate thorough happiness.

After an intervening period of Buddha and Jina, whose thoughts though differed as to the final authority of Vedas, culturally speaking owed their inspiration to Vedas, we now come to the third epoch namely:–

3. *Epoch of Acharyas*:- The great Buddha, by brushing aside the Vedas, paved the way for the intellectual school of thought. For, Vaidics could refute Buddha and Mahaveer in no other way than by meeting them and refuting them on intellectual ground. It gave our people an opportunity to develop the rational side of philosophy by sharpening our intellect. I am, therefore, of opinion that, this epoch is not one of degradation as some seem to hold, but one of great intellectual development; for, it brought forth all sorts of rational arguments to support the intutional interpretation of old times. When we come down from spiritual to intellectual field, some sort of wrangling and differences of opinion are in-evitable. It is not therefore to be diplored. These controversies have taken us to farthest point to which intellect may lead us, and the abiding faith in Vedas which was the common basis of all Acharyas such as Kumarila-Bhat, Shri. Shankar, Shri. Ramanuja and Shri. Madhwa, has been able to drive away Buddhists who were atheists and has been able to

give a corner to Jainism because it admitted Soul, and its utmost perfection. We see the greatest development of intellect in Jain School of Philosophy.

Thus, the current of Vedic culture is continuously flowing in one form or other and has fertilised this sacred Bharat-Bhumi and is now waiting to extend it to the outside world, which is the real mission of Vedic culture, by spiritualising politics, Sociology, Nationalism and all other fields of activity.

Madhwa stands, as almost the last of these Teachers. No doubt there were Vallabha, Chaitanya and a few others. Vallabha and Madhwa have much in common and Chitanya belongs to Madhwa School In modern times, Dayananda Saraswati has interpreted in his own way Vedas, but his school of thought in religious matters is not quite new, with regard to the chief fundamental tenets about God, Soul and World, the three most important topics of Vedanta. Shri. Aravinda has come forward to interpret Vedas in his own way, but I dare say that Madhwa's interpretation is more original and wide. Any how, Shri. Shankar, Ramanuja and Madhwa are the three greatest personalities after Buddha and Jina who have revolutionised the religious thought of the world. In religious

philosophy, Madhwa had one great advantage over others since he was the last. He had before him all sorts of interpretations and various schools of thought in religious matters, and so had the opportunity to test them on the anvil of logic and Vedic texts. He had before him all the merits and defects of old schools. So, I may say that Madhwa has brought out an improved and revised edition of Vedic Teachings. Of course, as an humble servant of Shri. Madhwa, my duty is to place his ideas as I have understood them and therefore, shall not sit in judgment over others for which task, I am too poor a creature.

CHAPTER 3

UNIQUENESS OF MADHWA WORKS

Madhwa is a unique personage in many respects. In this Chapter, I want to draw the attention of my readers to the role he played in the world's history as a pure SANATANI or VEDANTI and to his contributions to literature in that capacity. So, I restrict myself as far as possible to *non-sectarian* subjects reserving special controversial subjects for special treatment in future Chapters.

Vaishnavism very ancient:- He was, of course, the founder of New VAISHNVISM, with its special tenets, Society, Customs and manners. But Vaishnavism itself seems to be very very old than the particular order of Madhwa Society. Because, we find many of the tenets preached by Shri. Madhwa have the support of Maha-Bharat and other Puranas and Itihasas also. As a matter of fact, Madhwa has quoted numerous passages in support of his thoughts and interpretations,nay, has explained many words and sentences in the very words of those books. This is a strong proof to show that even before Madhwa a school of thought existed which propounded his philosophical views. Hence it is also, that I say that Madhwa is the only true representative of Veda-Vyasa who, on his part was the only true exponent of Vedic Teachings. The questions of the dates of those books and the questions of interpolations etc are of minor importance. However, I draw the attention of all scholars and especially of our Swamis to the necessity of publishing authoritative editions of Puranas etc. incorporating in them, all the quotations used by Madhwa in his 37 works.

Madhwa's Rhug-bhashya:- Of the *works*, which entitle Madhwa to the title of *WORLD-TEACHER*, "*Rhugveda Bhashya*" stands fore-most. It is a

small book of 75 pages. It is only a guide (The pecularity of most of his books is that they are mere guides, allowing ample scope for future scholars to fully work out the theories inculcated by him). In this Guide, he has explained first 489 Mantras (40 Sooktas) in three different ways namely, ADHI-BHOOTA, ADHI-DAIWA and ADHYATMA. Though the book is pigmy in size, it transcendes every book in the world in its importance. In this, Madhwa is a Pioneer and has remained alone to this day. Unfortunately, no one has followed him to this day and his unique work has remained un-appreciated as yet. I drew the attention of *Shri. Aravindashram* towards this important book.Shri. Kapali Shastry of that Ashram in his both books- (1) Lights on Vedas and (2) Rhugveda Bhumika in Sanskrit has published his appreciation. Here, I give extract from 'Lights on Vedas.' "Again the tradition that the Vedic Hymns are supremely spiritual in their import was recovered by Ananda-Teerth the Dwaita Teacher known as Madhwacharya. This shows clearly that there was, even before Sayana a School of Vedic interpreters holding that though ritual worship was part of the Vedic religion, and as such the Mantras present an aspect favourable to it, yet, the inner meaning of the Mantras was

spiritual and the highest aim and use of Veda was God-Knowledge, and attainment of Supreme end of life possible for man.

Madhwacharya's work is comparatively small in volume, the language simple, but its influence among scholars modern or ancient is not commensurate with its importance, as can be judged from the fact that most modern scholars and Pandits as a class, with the possible exception of some among his followers are un-aware of the very existence of such a work."

Shriyut DEIWARAT MAHARSHI of Gokarna in Karnatak who has devoted his whole life, only to the study of Vedas (himself not a madhwa) was over-joyed when I showed to him this book and the commentaries of Shri. TEEKACHARYA Shri. RAGHAVENDRA-SWAMI and Notes by Shri. CHHALARI Narashimhacharya and kept them with him for a few days for study. He is of opinion that, that Shri. Madhwa wrote his Bhashya in ANUSHTUPA VRITTA is most creditable. The book is exceptionally excellent. He also appreciated my Poorna-Brahma name and "Poornatwa theory."

It is a pity that our own Pandits should completely neglect it. That only shows the depth of degradation to which they have fallen.

Madhwa-Pioneer of Research:— Madhwa is *the first* and foremost of Research Scholars of India. This is evident from his another stupendous (5160 Shlokas) work called "*Maha-bharat Tatparya-Nirnaya.*" In the first three Adhyayas, he has given the essence of not only Maha-bharat, but of all Shastras and in its 32 Adhyayas in all, he has summarised the Tatparya i. e. the essence of Mool-Ramayan and Maha-bharat. In the composition of this, his original work, he has shown his great Research Scholarship. As a matter of fact, he was *the* first to collect all possible palm-leaf and other manuscripts, travelling through-out India, even in those hard days, in search of them. He found that there were many interpolations, many omissions, alterations through error or purposely made and in this way, the whole book was in a very mutiliated condition. (Bhagavat book was not so) He collected and compared them: fixed their meanings in accordance with the other works of Veda-Vyasa and then wrote this huge work. All this is stated in the book itself. (Maha-Bharat II. 3). Really Madhwa is the true Founder of Research Society in India. It is a great pity that such a recognised body like *Bhandarkar Research Institution* should not even the courtesy of acknowledging its debt to the real founder of Rese-

arch work e. g. Madhwa in fitting and glowing terms. Difference of opinion there may be. It is but natural in such matters. But it should not be a bar to fairness of mind and research mentality.

Madhwa's Avatar-hood:– I have already referred to Madhwa's Avatār-hood and to his mysterious dis-appearance from our sight. These incidents also are unique in his life. About his Avatārhood, I may here note that Madhwa has mentioned the fact of his Avatār-hood in the following works of his:– (1) Brahma-Sootra-Bhāshya; (2) Anu-Vyakhyan; (3) Vishnu-Tatwa-Nirnaya; (4) Brahadaranya Bhashya; (5) Chhandogya Bhashya; (6) Taittireya Bhashya; (7) Gita-Tatparya-Nirnaya; (8) Nyaya Vivaraña; (9) Maha-Bharat-Tatparya-Nirnaya; (10) Tantra-Sāra-Sangraha and (11) Krishnamrita-Mahārnawa. I have already referred to his mention of the measure-ments of the body and the marks of Chakra etc. which an Avatār Purushā should have. Besides, he has quoted some other authorities such as "Swabhāwa" etc.

Hanumān = Aṉu-Mahān? Here I may mention a curious coincidence. Recently, a very old Kannada book called "Shri-Bhū-Valaya" of 783 A. D. is published. It has been written by one Jain Kavi called Kumudendu. It is the most mystical book which is said to have been written in

Kannada language so as to fit itself in many, many languages of the world such as Sanskrit, Prakrita, Telagu, Tamil, Maharashtra, and Bengali, etc. The clue to discipher them also is given there-in. In this printed book on page 21, there is also an inscription, a very old inscription and an image of Hanuman said to belong to the Iron Age. Here I am concerned with that image only. I was wonder-struck to read there-in the word Hanuman as "*Anu-Mahan*" which, in my opinion exactly fits in, with the mythological story of Hanuman that as soon as he was born as a child (Aṉu) he at once became big (Mahān) and jumped to swallow the orb of the Sun. Is not Hanuman really Aṉu-Mahan?

Vastness:– Now to proceed with the topic in hand. Vastness of his works and their originality also entitle him to the respect of the whole world. In his works you will be surprised to see that he has occasionally treated almost all important subjects not only of Vedanta, but other subjects such as Vyakaraña, Nirukta, Logic, Prosody, Etimology, Jyotisha, Psychology, Science of Images, Science of Yoga and numerous other subjects. He has drawn quotations from hundreds of books. He was proficient in Sangeeta Shāstra, himself a very good songster. He himself prepared seventeen idols and presented them to his disciples. In short,

I have found no one who equals him in the variety and originality of subjects treated.

Madhwa:- His Style:- Now to come to his Style:- Here too he is unique. He has written his books in many styles, according to the subjects dealt with. In Rhugweda he adopts Vedic and mystic style. In Bhāshya and Anu-Vyākhyān, we see he adopts a very condensed and *cryptic style.* To me,there,he appears to follow the Sootra style. He had to say too much, which he could not do unless he followed Sootra style to some extent. Here I mention only one instance. In Anu-Vyakhyan, while discussing about the authoritativeness of Vedas, he has this smallest sentence.

"PRATYAKHA — WACCH PRAMANYAM SWTAH EVA" (Anu - Vyakhyana - Sudha 1.1.66) "And the evidence of Vedas is as self-evident as that of direct knowledge." Please see how short and simple the sentence is! But, you will be surprised to see, that little sentence serves as a reply to nearly twelve or more schools of opponents (SUDHA on 1.1.66). The famous Jaya-Teerthacharya in NYAYA-SUDHA - his commentary on that book explains in detail how it refutes all other opposite schools Here I may be allowed to say that but for Jaya-teertha who is popularly called TEEKACHARYA, Madhwa's books would

have been remained as sealed books. Nyaya-Sudha of Shri. Teekacharya deserves to be ranked with one of the highest books of the world. Its style is not less flowing and beautiful than that of Shri. Shankar. Well, this much is certain. Madhwa's cryptic style has been stood in the way of his books not being read even by scholars. Another difficulty about his books is that in his commentaries he has touched only those points in which he differed from others. But, though it is a virtue, it makes the reading difficult. Moreover, he is so tolerant that he does not even mention the name of his opponents.

Madhwa has in his works refuted in all, twenty-one old Bhashyas and not only Shankar-Bhashya. The scholars would do well to separate them and write different brochures consolidating in one place all the arguments advanced against a particular school.

Madhwa has adopted a *different style* in such books as Tatwodyota, etc. In Upanishad Bhashyas his style is differnt. Stotras have been written in a very fluent and easy style. In his great work on Mahabharat, we shall fully read his most beautiful poetry. His Dwadasha Stotra is the most soul-stirring sonorous song. If he had written in elaborate style, his works would have grown at-least to

ten times in volume. Another hindrance to the study of his book is due to the neglect of his followers. Printed books or manuscripts are not available now-a-days for study.

Pithy sentences of Madhwa contain a volume of meaning. Numerous instances may be given. Many alternate meanings also are given. Some times he corrects seemingly plain meanings by giving deeper connotations; for instance in Gita (VIII. 12), it is stated that at the time of death, mind should be concentrated in Hridaya. Madhwa says, if Hridaya be taken in its ordinary meaning, it is not quite true, because, he says it is against Yoga, for, the mind of a Yogi at the time of his death remains always with ATMA, which is at the time of death is in BRAHMA-RANDHRA i. e. in or above the head, for, the rule is 'mind is always there where Atma is.' So, mind cannot be then in the heart. Madhwa quotes 'Vyasa-Yoga' for his authority and not Pātanjala-Yoga. Therefore, he translates Hridaya as meaning God and gives authority also for it. Of course, the ordinary meaning of heart may be also true in the case of common men.

Here, I give another instance of a small but important correction. You know that Bhagavad-gita is supposed to be authoritative, because the

verses there-in are the words of Shri. Krishna. But this is not technically true; for, Madhwa says Gita-Shlokas are not Krishna's at all; for, admittedly they are the composition of Veda-Vyasa and not of Krishna. And Gita is only a Chapter in Maha-Bharat, so, unless we prove that the whole of Maha-Bharat is an authoritative work, its chapter cannot be authoritative. Therefore it is, that Madhwa first proves the authoritative-ness of Maha-Bharat itself and reconciles the above inconsistency by stating that Veda-Vyasa is also an Avatār of Narayan, hence there is complete identity of thought. This statement of Madhwa removes many of the doubts of modern critics objecting to the faithfulness of Gita on the grounds of the inappropriateness of the occasion and length of time required to repeat all Gita Shlokas.

Originality of Interpretation :- If there is any special trait in him it is this:- He never imitates any body in anything. In Chhandogya (I. 13 - II Chapter) he has explained the 13 so-called Stobha syllables which are used while singing *Sama* Songs and which had been left un-explained before him by any body. He has stated that they are all names of God and in doing this he has shown his skill in Etymology. He has interpreted Maha-bharat in three different ways. He says that

Maha-bharat is written in three different styles namely - Darshana, Guhya and Samadhi Bhasha (Maha-Bh-ta II-123,139, 140) and has three different meanings such as (1) Manwadi, (2) Upari-charadi and (3) Asteekadi. Darshana Bhasha is that which gives only apparent meanings, and will be dissolved when contradictions are shown between the previous passages and the passages in question. Guhya is that where the real meanings of words are hidden by apparently opposite meanings. But Samadhi Bhasha is the most important portion, because it proceeds purely from inspiration of the author. Manwadi meaning is that which explains the ten virtues sucn as Jnāna (Mana-Jnane) Bhakti etc. You will be surprised to note that Madhwa understands Maha-bharat not only as a historical document, but also as a war between Vice and Virtue. Yudhisthira represents pure Dharma; Bheema represents ten Virtues-such as Bhakti, Jnāna, Vairagya, Prajnā, Medhā, Dhriti (Courage), Sthiti (Protection), Yoga, Prana and Bala (Strength). Arjuna is the embodiment of Shravana and Manana; Nakula and Sahadeva are full of fair conduct (Sheela) and modesty (Vinaya). On the opposite side, Duryodhana is the personification of illusion etc. Perverse knowledge belongs to Duhshashana. Shakuni is Atheism. Ashwathāma is Egotism itself etc etc.

The College students will derive much benefit by reading his small book called "Katha-Lakhana" in which he has treated the subject of conducting debates, the rules which should govern different kinds of discussions. If the controversy was to be conducted purely for the sake of arriving at the truth, the manner of conducting it was separate. If the debate was merely for gaining victory over the other party, then the procedure was different.

In his works, you will also collect a fund of information about different words in Sanskrit for instance, Sweetness of milk is called 'Vishad'; that of Ghee is *Sthira*; that of Jack fruit is called 'Nirahari' etc. He has mentioned the names of varieties of gold such as Suvarna, Jāmbunada. He has a special science of symbolism. In his works, there are reflections which will throw light on Behavourism (Anu-Vya. Sudha III. 3-100) on heridity, sub-conscious states of mind etc.

Puranic Terminology:- Lastly, I mention how proper understanding of the terminology of Madhwa and others remove a good deal of mis- understanding and prejudice by quoting only one instance. You know that there is always a war between Shaivas and Veera-Shaivas on the one hand Vaishnavas on the other about the name of the Highest God. All the Gods have melted away,

but Shiva or Rudra and Vishnu or Narayan have stood the test of times. To me, it appears to be a war of mere words. This will be clear if we just go to the connotations of those words. Both want a God who is the highest. Then what harm is there if one calls HIM 'RUDRA' and the other calls HIM 'VISHNU'. Then, if the matter is so simple, why at all this keen quarrel? Yes, because, we do not try to understand the phraseology of those schools. No doubt, Mādhwas have given a lower place to Rudra than Vishnu. But why? because, in their vocabulory and in many Puranas too, Rudra is the deity of Egoism (Ahankār Devata) who is decidedly lower in psychological scale than Mahat or Brahmā and the principle of Mahat is certainly higher than Ahankār. In the same way, higher than Mahat is Mool-Prakriti or Ramā and in this scale, Vishnu becomes the highest. This hierarchy is generally the accepted hierarchy in many Purānās. But the essence is the same. Whether you call 'Rudra Sarvottama' or 'Vishnu Sarvottama' does not much matter. What is essential is Sarvottamatwa, which is the same in both. As a matter of fact, Madhwa has no objection to call God by the name Rudra or Pinaki; if their etymological meanings are correctly understood and used in Sarvottam Sense (Brah.-Sootra

I....IV-7) His objection is that those words partially express Him. Madhwa has accepted Vishnu because He is the Highest God in Vedas (Rhug VII-40-5; X. 125-5.)

In one way, the work that is done in the field of religion by Madhwa is more important than the work he is considered to have done in his first and second Avataras of Hanūmān and Bheema. For, then, he had performed works more of strength and other virtues (Bala Karya), while Madhwa's main mission was nothing but Knowledge (Jnana-Karya) in his third Avatara.

Maharshi DAIWARAT's Opinion:- Here, I add the purport of some extracts from the opinion in Kannada of *Maharshi Daivarat* on Rhugbhasya of Madhwa, which I have just now received. I had, long before written to ARAVINDASHRAMA that no one can give any other better interpretation of Rhug-Veda than that of Madhwa. Of course, it was a blind belief of mine since I was not a student of Vedic literature. I had arrived at my Poorna-Brahma theory from the works of Shri. Madhwa which included Rhug-bhasya also. But now, I am glad that my intutional belief is supported now by the opinion of an authority on Veda as Maharshi Daivarat. In his letter dated 14-7-53, he writes thus :- 'I regard it as a benefit of my visit to you

after a long time, that I got the opportunity to read Rhug-bhashya etc which you showed to me.

The Vedas are the self-proved productions in the form of the expressive power of words (VACHAKA SHABDA SHAKTI) of Paramatma's breath :— *Paramatma* who is perfectly full of knowledge - power, independent will-power and power of activities (JNANA SAAKTI, ICHHA SHAKTI and KRIYA SHAKTI). These are revealed to us in their God-vision, by great *Seers like* VASHISTHA, VAMVDEV and VISHWAMITRA etc. and after their un-broken TAPAS and when they had been absorbed in natural SAMADHI .....

Fortunately for me, I had the opportunity to read Rhug-bhashya in the house of Shri. ALUR-Venkatrao. The Rhug-bhashya is a small book in Sanskrit in Anushtup Chhandas. There are 489 Shlokas. As it is poetry, it is convenient for making them by heart. We may call it a *Karika or Vartika* Bhashya. Shri. GOUDA-PADACHARYA had written such *Karikas* to *Manduk. Up.* But no one has yet written in poetry -Bhashya like this to *Veda Mantras.* This is the first of its kind. This is no exaggeration. Because all commentaries in Sanskrit literature such as PANINI SOOTRAS, MAHA-BHASHYA of PATANJALI, SHABAR-BHASHYA on DHARMA-MEEMAMSA etc and all Upanishad-bhāshyās are

only in prose and not in poetry. Hence, this *Rhug-Bhashya* of Madhwa deserves to be ranked as the most ancient and only one VEDIC BHASHYA GRANTHA.

MAHARSHI DAIVARAT, after making a mention of three meanings given to every *Mantra*, proceeds to say :- YASKA was of opinion that there are three meanings, only in some *Mantras*. But *Madhwacharya* has asserted and proved that every *Mantra* is pregnant with three meanings and has supported this his statement by quoting SKANDA.

Further-on, after giving the details of the three meanings, the Maharshi goes on :-

Shri. **ARAVINDA** and Shri. **DAYANANDA SARASWATI** have inter-preted Vedas in **ADHYATMA** meaning. But I,in my book called '**VEDA-HRIDAYA**' have affirmed that there is much more in Vedas. The Mantras are full with exceptional, extensive and noble secret meanings. There is in Vedas an extra-ordinary style of speech and of singing art in every *Mantra*. I have also very beautifully mapped Vedas in all above details.

"Now to come to the book in hand. No doubt, in comparison with the vast bulk of Vedic Lore, this is but a very small book. But since it is a guide to know the meanings of Vedas, this small book of *489 Mantras* deserves its unique importance.

Because the book reveals the etymological meanings of many Vedic words, which are not to be found in common Sanskrit literature, and which had not been understood, even in out-lines (RUPA-RESHA) by any body. This book explains the SWAROOPA of such words and the method of explaining these un-common words and using them in their philosophical sense is really most beautiful.

Madhwacharya has given the VISHNU-PARA meaning in the broadest sense and not in its restricted sense. But,we cannot deny that it became sectarian in the eyes of the people. Really speaking, Rhug-bhashya is equally important for all *Vedic Sampradayas* and for all *Vedic Re-search Scholars*.

The Shlokas of this book are composed in very easy and flowing style. Such Bhashyas on Vaidic Mantras are very rare, or we may say it is the only one. Though it is easy in style, it is very very deep in its meaning. Even well-versed Pandits cannot know easily its deep philosophical meanings. Because the PRAMANAS and examples given are to be found only in Vedas. Hence, mere Sanskrit Pandits cannot know its secret meanings. Another special feature of the book is that this book on Vedas is composed by a Sanyāshi. Of all the Sanyashis, Madhwa is the only Sanyashi who has composed *Bhashya* on *Rhuk-Mantras*. It is wrongly

thought that Mantras are not MOKSHA-PARA. So, this book is an excellent and exceptional book from this point of view also."

At last, Maharshi quotes Madhwa and gives his full consent to Madhwa's interpretation of *Aum*, *Puman* etc. as *Poorna* which are the names of God.



CHAPTER 4

MADHWA'S MAIN PROPOSITIONS

Mis-understandings about God:— All Schools before Madhwa mis-understood God. So after establishing Madhwa's claim as an Universal Teacher, let me now come to the proper subject of this hand-book namely 'Madhwa's Special Philosophy'. Though his philosophy had its origin in Veda-Vyasa's books, and Vedas, it had been completely mis-understood by different schools of thought and mutiliated in many respects. Darshanakaras such as the founders of Nyaya, Vaisheshika, Sankhya, Yoga and Meemansak Schools, who admitted Vedas in a more or less degree differed as to the existence of God, some denying God altogether while some allowed HIM a short corner;

some denied to HIM infinite qualities, some admitted few, that too only hesitatingly: some argued HE was a Creator but not a Destroyer, some denied to HIM Governorship, some made HIM an arbitrary Dictator; some placed HIM somewhere in Kailasa or Vaikuntha, from there, issuing orders at His pleasure and bestowing salvation to those who praised HIM and throwing into hell those who despised; others denied both Vedas and God, and even the very world in which they lived, attributing illusion to HIM and made HIM an ignorant imaginative object. So, there were so many false views and half views. Madhwa therefore had to clear off this jungle of false and imperfect views by severely cutting the wood ruthlessly. And this he has done, as no one before him had done. Madhwa has himself summarised his main conclusions in a corner of his greatest work 'Anu-Vyakhyana - III. III. 82-87 into four propositions. They are as under :-

Madhwa's main propositions are four :—

1. Full of all attributes and multiplications, completely free from any least defect. All else beside Himself being under His direct control, Direction and Dictatorship. This, in short, is the only chiefest and expressly stated conclusion - (Anu-Vya III. III. 82). This is the only proposition about

PARA-BRAHMAN, to expatiate on which Madhwa had to write 37 books.

2. His second proposition about *Para-Brahman*, which, though not expressly stated, Madhwa has himself inferred from all the writings of Shri. Veda-Vyāsa is this:-

"Absolute Independence of God - Vishnu and His uniqueness from every thing else in the world- but for these, Vishnu's absolute defectlessness cannot be proved (Anu-Vya- III.3.83). For, Madhwa says if there is the least identity between the objects and God, the imperfect nature of objects must affect God also. Madhwa is firmly of opinion that the original nature of any thing (leaving apart the questin what that original nature is) can never be changed. (Anu. Vya. III-III.84-86). Even partial identity is not allowed, for, partial identity between a thing with defects cannot but affect the purety of God. Hence, Madhwa says if God is to be untainted, he must have complete independence in Him and then only God is really God."

3. His third main proposition is not about *Para-Brahman*, but is about RAMA, or Nature. It is this:-

"Ramā or Nature is next to Vishnu, next only to Vishnu and to none else. She is like Him, in

being free from faults. She is not completely full like Him in all qualities. (Anu. Vya. III-III-87)."

4. Madhwa's last main proposition is about the hierarchy of Gods from Chaturmukha Brahma downwards differing in grades and degrees. (Anu. Vya. III-III-87-89).

When, in my long study, I came across these four main propositions of Madhwa, I was overjoyed, all my doubts about Madhwa philosophy vanished like mist when I applied these four propositions to the intricate questions. Now, in this my hand-book, I use this key to unlock and solve many of the riddles of philosophy with the help of numerous commentaries of Madhwa School. Those authors have rightly understood his philosophy and have left copious notes for our guidance.

Popular Errors about Dwaita :- But before doing so, I must clear some popular errors in which Mādhwas have fallen, by not properly understanding Madhwa, philosophically. I mentioned my doubts about the word 'Dwaita' about 20 years ago, in my Kannada book 'Gita Prakasha' (P.361) Here I state some of those errors :-

(1) Madhwa Siddhanta is generally and only recently called "Dwaita Siddhanta." My contention is that it is a misnomer. It is not wholly true. For, it does not fully connote the first main

proposition which is rightly called "*Pradhan Prameya*" while all the other three propositions are not so They are inferior ones, as compared with this first. If you just read the six Tippanis on *Sudha* (the greatest commentary of TEEKACHARYA) you will see all of them agree to what I say.

(2) I hold that the word 'Dwaita Siddhanta' has no basis at all. No where in any authoritative books of Madhwa, has the word 'Dwaita Siddhānta' been used for the Madhwa Siddhānta. I think that the words Dwaita and Adwaita came into vogue in times of keen controversy between Madhwas and Shankarites, which raged afterwards and were probably used by the opposite parties - Shankarites calling Madhwas - Dwaitas in order to lower them and madhwas calling Shankarites māyāvādis. We see even in modern times such epithets used - Moderates and Extremists, Sanatanees and Non-Sanatances etc. They are only partially true and not fully true. So, even taking it at its best, Dwaita is only a partial truth.

(3) This term Dwaita has no historical basis at all. On the other hand, it appears that Madhwa had definite contempt for that word for, in his Manduka Bhashya on the authority of books called "Mahatmya" and "Sankalpa" he has expressly and repeatedly stated that 'Dwaita'

means false knowledge, perverted knowledge. Certainly, Madhwa would never like that such a word should be applied to his philosophy as a whole.

(4) No doubt he has used in few places the word Dwaita as against Shankar; but that is for compelling Shankar that one other object also must be admitted by Shankar, on the irrefutable grounds advanced.

(5) There is no unanimity of opinion among the Pandits themselves about what they mean by the word "Dwaita." Some say it refers to the permanent difference between Soul and God. But Madhwa also advocates the difference between God and Matter. Others say that it refers to two objects - one Swatantra and another A-Swatantra, and some others bring both under the category of Adwaita meaning thereby something else than Shankar's Monism. But, all these should have absolutely no objection to hold that the only *Pradhan Prameya* of Madhwa is his first propcsition which has been most beautifully called by Madhwa himself as POORNATWA SIDDHANTA. (Maha Bh.ta. II-185) which I have quoted in so many of my books on Madhwa philosophy (See my moola-Shiddhanta of Madhwa, its Vivarana and Madhwa Siddhanta Praveshike which are all in Kannada.)

(6) The word Dwaita is defined thus in dictionary (See Apte's Sanskrit Dictionary):- Dualism in philosophy; the assertion of two *distinct* principles. Really Madhwa's two principles are not irreconcilable entites, one being the Highest, the other two, Soul and Matter being completely dependant upon HIM. Such a relation cannot be properly called 'Dwaita' relation.

(7) Moreover, we are not the only 'Dwaitees.' Almost all others except Shankar admit the real existence of God and Soul. Christians are Dwaitees in that sense, Mahommedans are 'Dwaitees'; Jains are 'Dwaitees.' So, it cannot be the exclusive monopoly of Madhwas.

(8) In short, the word "Dwaita" as applied to our Siddhanta as a whole, is completely unjustifiable. It does not fully connote our Siddhanta. We had 21 opponents and not only Shankar.

Hence, we must cease from using that word, as it has given scope to many prejudicies in common usage. I myself have called our Siddhanta by the name "POORNATWA SIDDHANTA" and Madhwa's Brahma "POORNA-BRAHMA" the most beautiful and pregnant words, on the authority of Madhwa himself, which Madhwa has repeatedly used in his works and has given cogent proofs with copious arguments, the full import of which will

be explained by me in my next Chapters. Here, it is to be noted that Madhwa, in his very earlihood when he took Sanyasa was prophetically named by his Guru as "POORNA-PRAJNA." It is, therefore, quite clear that Madhwa's *Poornatwa* theory was already fully ripe in Madhwa's mind then. You should remember that Madhwa's Guru had belonged to other sect, yet, Madhwa must have impressed upon the mind of his Guru, his theory.

BRAHMA - VISHNU - NARAYAN :— Before closing this Chapter, I shall say few words about the names "*Brahma*, *Vishnu*, and *Narayan*." Of course every body is familiar with the word Brahman, used in Upanishads and Sootra Bhashya of Shri. Veda-Vyāsa. In truth, the whole enquiry there, is about Brahman–about His characteristics and His relation with the world. Perhaps, Vedantins preferred that word Brahman of neuter gender, in order to make it clear that He is neither male nor female nor really a neuter nor is He a Person or Creature, in the ordinary senses of those words (Paingi Shruti and Bhag. & Bra.Soo.Bha. I-IV-6). But this negative description seems to have given occasion to many other questions. Whether he is not a person? If not what is he? Has He any attributes of anykind or not? Whether He is a

mere zero or Shoonya. Why should we admit at all such a non-entity as our God? So, Madhwa came forward to prove that, that Brahman which is spoken of in Upanishads is none else than Vishnu of Vedas and so the first point he proved is the identity of Brahman with the Vishnu of Vedas. (Br. Soo. Bhashya 1-1-1). Unfortunately, I cannot deal with this topic at length besides drwing attention of scholars towards this subject.

Another favourite word of Madhwa is Narayan. This Vishnu-Narayan and other epithets used for Him such as Govinda etc. are also the favourite names of Shankar who was the most devoted Bhakta of Vishnu, though academically differred from Madhwa in many theories pertaining to it. Madhwa has chosen that word Narayan for many reasons. That word fully expresses all that Madhwa wanted to say about God. In fact, that word Narayan is a short and safe substitute for the very first proposition, which I have stated above i. e. The absolute perfectness of God or Poornatwa of God. (Anu. Vya. Sudha - 1-1-1). Madhwa's God is not only Poorna but has got all the attributes complete in himself which go to prove His *Godness*, if I may use that word. So, Madhwa's God is ALL-FULL and *His God-ness* or *God-hood* consists in His being completely and absolutely full in all respects.

Madhwa, at the very outset of his SootraBhashya begins the subject by emphatically asserting that the Para-Brahman of Vedantins is no body else but Vishnu who has been proclaimed in vedas as the Highest Deity (Rhugweda X-82-1-6). Ambhrani Sookta (Rhugweda X – 125) also supports. So, the word Vishnu came into vogue. Veda-Vyasa, it was, who made this word popular. Veda-Vyasa's two Sootras (Aphorisms) – "*Sa, Vishnu rahahi*" and "*Tam, Brahmetyachakhate*" the 2 sootras of Daivee Meemansa proclaim in clearest terms that Vishnu and Brahman are identical (Anu. Vya. 1-1-81).

Madhwa has woven the web of his whole philosophy round these four propositions only. I finish this Chapter with two extracts from Madhwa Bhashya which will further elucidate Madhwa's mentality.

"I meditate upon that Hari, whose bliss is pure, infinite and un-mixed with evil, whose knowledge (Jnana shakti) is infinite and great (and) all-embracing, whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration) who is Almighty in His Lordly energy and enjoyment, whose *Ichha* and *Kriya Shaktis* are supreme and who is All-powerful, whose *Bala-Shakti* is also infinite. whose

Divine Form is higher than that of *Brahma* and of the rest and who is the essence (Atman) of all other forms. He is the *Creator,* the *Preserver* and the *Destroyer.* He is the *Ruler* of the *Eternals.* He is the light of the knowledge. He is the liberator from ignorance, darkness, and non-release (bondage, Samsara). He is unborn and Eternal. I worship that *Hari* alone". (Chh. Up. M. B. 1-1-1)

"*Vishnu* do I always adore, Vishnu who rules over the *Prāna* and other *Vāyus*; who is the treasure-house of *Eternal Bliss*; who is not at all touched by any sort of impurity; who pervades all things in the world; who is The Full (full in all times; full in all places and full in all qualities). Vishnu who is the *Lord* of *Prakrati*, who knows no birth, who is not at all like anything that we know; Vishnu, who is eternal and knows no decay. He who is *Omniscient* and *Omnipotent,* Vishnu who is Himself the source of all sorts of energies; Vishnu who is always adored by all the *Devas,* all the *Munis* and all sons of *Manu*; Vishnu from whom proceed the creation and destruction of this world, and all the movements and the changes that are going on in it and Vishnu from whom comes the *Eternal Bliss* to all". (Br. Up. M. B. 1-1-1). *

* *N. B.* :- For the above 2 and some other extracts, I am indebted to Major B. D. Basu, I M .S.

CHAPTER 5

POORNA-BRAHMA

A:- GUNAPOORNATWA

A: GUNA-POORNATWA:- In this chapter, I deal with the main doctrine of Madhwa namely Poorna-Brahma which, according to my opinion forms his central thought. God is the first thing to be known, but the very last thing to be realised All that Vedas and other books can give, is indirect knowledge (PAROKSHA) only; even a Guru cannot give more. One must himself take steps towards that end.

GOD is KNOWABLE :— But, the question arises. Is He really knowable at all? Madhwa's emphatic reply to this is-YES. He is knowable. Some say He is quite un-knowable. If God is really un-knowable, why should we worship such a God? Madhwa does not want us to worship any God unless we know what He is. If we worship Him, without knowing what He is, it is blind worship which Madhwa hates. At the same time, you must remember that God is not fully knowable. Even Vedas cannot describe Him fully. (Anu. Vya. III. 2. 3. and Tait I. 1. 1), because of His greatness and vastness. He is above description, not because He is un-knowable but because of His Infi-

nity (Anu. Vya. I. 4 1. II). He is not amenable to human logic (Katha. I. II. 9).

Secondly, God is not only knowable partially-though not fully but He is also really attainable (GAMYA) according to our capacity. Fully He is never attainable. " God is no God if He is Fully attainable " is the conclusion of Madhwa in this respect.

Merely because God is not fully knowable, we cannot say that knowledge about God is not rational. It is rational and not irrational. It may be said to be above ' Reason ' i. e. human reason cannot reach Him (Kath. II. 19.) There are degrees and grades also in ' Reason '. we must look to God's power of reasoning which is un-limited and if we do so, we shall find that statements made in Vedas and Upanishads are quite reasonable from God's point of view. His logic also is infinite. It my be called " BRAHMA-TARK "- Reasonable according to God's logic. Madhwa quotes many times from a book called " BRAHMA-TARK ".

SCIENCE of NAMES:— Now let me say a few words about the science of Names. In common parlance, words are used in-discriminately. For instance, we name a person Rama or Krisna, not because he is really a Rama or Krishna but because we wish him to keep Rama or Krishna as his ideal

and try to acquire atleast one or a few of their virtues, in infinitely small degree. No doubt, I know that the word 'SHIVA' is another name, which is popular among 'SHAIVA' and 'VEERA-SHAIVA' sects. But, if we remember the fact that many of these sects recognise the fact of "SARVOTTAMATWA" i.e. Supreme God-hood of God, the name by which we should call God becomes a minor point. For, the meaning is more important than mere name. Any name for God is welcome if we but remember His Sarvottamatwa. Sanskrit is the most scientific language in the whole world, which is not equalled and will be never equalled. English and Sanskrit are the two languages which have the largest vocabulary. But except for some words which have their origin in Greek or Latin, the English has grown up at random; not so, the Sanskrit. In Sanskrit, objects are named according to their qualities they possess. Abstract names especially indicate qualities. Madhwa has taken the fullest advantage of the science of etymology as I shall show further. This much about names. In my opinion, it is time that we should substitute some such name as PARAMATMA: PURUSHOTTAMA, or BHAGAWAN (Bhag 1.-2.2.) which will be conceded by all-generally. Even Jains shall have no objection to use the word Paramatma since that word is frequently used by them

for their Atma when man becomes a PERFECT. 'who is God'? The reply is "God is He who is really Sarvottama - The Highest. VISHNU is HIS name".

What is God? This is about 'Who is God.' Now, to come to the question - what is God? Madhwa's answer to this question is - God is He who is ALL - FULL i. e. "POORNA." POORNATWA or fullness sums up all his characterstics. All other propositions are secondary as compared with this primary one. And He is of firm opinion that it was He and He alone, who has proved this main proposition to the hilt. Until he revealed it to the world, it had remained a mystery. Here, I give four references only in this respect:- (1) Maha. Bh. Ta. 32-174; (2) Maya. Kh. (3) Maha Bh. T. I. II. (4) Maha. Bh. T. 1-11. course, of Madhwa confesses that he is not the originator of that theory. It was Veda-Vyasa, who advocated this theory in all his works such as Brahma-Sootra and other works. This theory had its origin in Vedas and Upanishads. But, it lay there dormant until Veda - Vyasa explained it. Then too, it was not fully understood. Its true importance had been missed and Madhwa corrected it.

Therefore, Madhwa's main proposition may be stated again as follows:—

Fullness in all qualities, attributes and in all His multiplications; absolutely free from all sorts of defects and every-thing else under *Vishnu's will and government.* This is the completly and conclusively proved proposition. (Anu. Vya. III. I.82). Madhwa has combined in this one proposition all that he had wanted to say about God. As usual this is a very short but pregnant sentence. TEEKA CHARYA has explained its full meaning in his way (Sudha-on any-Vya. III-III-82). Madhwa warned us (Anu. Vya. III-I.81) that every one should be very careful about one thing namely he should always keep before his mind, this-his fundamental proposition. This is, as he himself says his only proposition about *Para-Brahman* every other proposition being brought in, merely as arguments to strengthen this central and essentinal proposition.

GUNA-POORNATWA explained:— Let me therefore explain this chief proposition at some length. This proposition contains three clauses:— (1) Guna-Poornatwa i. e. Fullness of all qualities etc. (2) Absolute freedom from all faults. (3) Every thing else besides Himself being under the direct will and control of Vishnu.

[A] *Guna-Poornatwa*:— What does he mean by Guna-Poornatwa? He means that God

is the fountain-head of all auspicious qualities and excellaneces. Every good quality in the world is to be found brimful in God. Every quality raised to its 'N'*th* degree i. e. Anant degree is infinite and He is the repository of all qualities without any exception.

The second thing he noted is this:- These his qualities are not material or physical or mental like OUR good qualities but purely spiritual. HENCE, HE is called A-PRA-KRAT (Maha. Bh. T. II. 85), (Mah. Bh. T. 118).

GUNA-GUNI-ABHEDA:- The third thing to remember is that there is absolutely no difference in HIM as regards his qualities (GUNA) and qualified (GUNI). Poorna-Brahman is the substance of which Poornatwa or Fullness is the attribute. This is HIS speciality with regard to Brahman, there is no difference between the attribute and substance. In fact, DHARMA and DHARMI are the same. (Brah. Up. IV. 1 Bhashya). With regard to others, it is not so; quality is always different from the qualified. But Madhwa's God is ADWAITA in himself. AVAYAVA-AVAYAVI-ABHEDA:- Not only in qualities and other attributes is HE Uniform, but there is also no difference in HIS organs of body, such as eye, ear, face, feet etc. So, HIS eye is not different from his feet and his arms are

not different from his eyes etc. While in the world, you see that such differences between the different organs do exist. So also, even among organs themselves, there is no difference. His eye is His feet. His body is His eye. There is ABHEDA in respect to his body and limbs etc. This description of Madhwa's God sounds strange no doubt and so it cannot be grasped at once. But if God is to be extra-ordinary, He must possess peculiar powers, not found at all, in the world. It only means that God can perform the functions of all limbs that are ordinarily performed by different organs of human or any divine beings. Gods' feet can think and His mouth can meditate. But then, why make this difference in his body and limbs etc? And how do you know that it is His such and such a limb that performs such and such functions? The answer is we can recognise it by the particular activity. If He exibits the activity of walking, we say God is walking by His feet etc. This is His Vishesha i.e. speciality. He is SWAGATA-BHEDA VARJITA, that is He is without any difference in Himself. Identical in all His organs etc.

BAHU-RUPA & AVATAR-RUPAS:-He is Uniform as well as Multi-form That is He is not only All-Form (Rupa) but All Forms. He can assume and has assumed infinite forms. For instance,

He has taken many *Avataras* (Incarnations) such as MATSHYA, KOORMA, etc. All these Avatara-forms also are Full like Himself.

"That (Root-Form i. e. Moola-Rupa) is full; this (Avatar-Rupa) is full; from that Full, this Full emanated and when this Full is withdrawn into that Full, what remains is the Full alone. (Brah. Up. I-V-1-Bhashya).

This means that the Avatara-Rupas of Vishnu such as Matshya etc. are all identical in all respects that is in their knowledge, power, etc. with the original form of Vishnu. Then, if you ask again what is the specific difference between them? Why should they be called by different names at all, if in fact, there is no difference? The answer is MOOLA-RUPA is prior in time and Avatara-Rupas are posterior. This is the only difference. KOORMA AVATAR has come after MATSHYA etc. and so on. But, so far as manifestation is concerned, one is not superior to the other. All are equally full in their GUNAS (RUPAS and KRIYAS) and Powers (SHAKTI). They are all full and perfect. Neither in time, nor in space, nor in power, nor in qualities are they superior or inferior to one another. When the Full of Moola-Rupa with-draws the other Fulls, there remains only One Full namely Vishnu i. e. Poorna-Brahma alone. The Laya of an Avatara

does not mean dissolution but means, invisible to human sight' and ceasing to perform the functions proper to that particular Avatar, namely that of Protection, etc. of the world. The same is the case with His other Avataras such as VASUDEVA, SANKARSHANA, PRADYUMNA, ANIRUDDHA, etc.

We said He was not only Uniform i. e. one homogeneous substance, but He is also Multi-form (*Guna* also means Multi-pliers in mathematics). He has multiplied Himself. He has assumed many forms in the Universe such as *Agni*, *Varuna*, *Indra*, *Vayu*, *Rudra*, *Brahma* and others. But in His multi-forms, He has not endowed them with all His full powers, but only some. But remember that He Himself is full there also. The Lord is infinite in His Glory and always full. It is against the very notion of God-head of the Lord to say that He is only partially there. So wherever He is present (and He is present every where) He is present with all His fullness. This is so, not only with regard to Gods such as Agni, Varuña, etc., but also with regard to human beings, nay, this principle applies even to every insentient object, either - Macro cosmic or Micro-Cosmic, whether they are large objects such as Sun, Moon or insignificant objects such as an atom of dust, or a pebble. In this connection, I may note that HIRANMAYA

VAPU of our SANDHYA-VANDANA and HIRANMAYA PURUSHA of Upanishads offer no difficulty to Madhwa because the orb of the Sun is the body; Sun God is the Soul of that body and God is the Soul of Sun God. He is the Soul of Souls. In short, whether it is God or man or beast or any other trifling insintient object, God fully pervades that object. But here Madhwa gives one warning. It is this, merely because God pervades all the objects of world, that does not justify your worshipping them *as* God. The worship of the Sun as God, of Fire as God is prohibited by Madhwa strictly (Brah. V–I- Madhwa Bhashya). Imperfect is the worship of that person who worships the Lord as Sun, Fire, Air, etc. for, these are merely the different *aspects* of God and so do not express all His qualities. Thus, *Agni* or Fire-God represents one aspect of his activity; so also, Sun-God represents another aspect. Prithwi stands for some other aspect. Therefore, words like - Agni, Soorya, Vayu, Prithwi, etc. though they express God, do not express all His attributes. Thus, God is called PRANA or LIFE. This word expresses only one aspect namely God's power of energy (MUKHYA-PRANA) or the lower Prana i. e. breathing and not all powers and qualities. Consequently, the person who worships God *as* Mukhya-Prana

or Prana does not worship Him fully. He is an imperfect worshipper, not because God is not present in all His fullness in Mukhya-Prāṇa or inferior Prana. (PRANA, APANA, etc.), but because, the worshipper does not realise the fullness of God, while doing so. In fact, all partial names under which the Upanishads, some times teach the worship of *Brahman* as Breath, Sight, Hearing, Taste, etc.only describe a portion of the activities of God and consequently, no worship of God under these aspects can be called complete or POORNA.

What is Full-Worship :— God Vishnu should, therefore, be worshipped in names which express the fullness of all qualities. Such names are BRAHMAN, ATMA, AUM, NARAYAN, PURUSHA, PARA, SARVA, etc. many others, which are the favourite names among *Vaishnavas,* which are chosen by them because they all mean Fullness primarily. Madhwa in various places emphasises this Poornatwa and gives the etymological meanings and explains how they all mean fullness and quotes authorities for the same, from SHRUTI, Itihasas and Puranas (HARI-VAMSHA). When God really has all qualities, and every quality infinitely, to know but a part of His qualities, is only to have an incomplete and imperfect knowledge of Him. Further, all these qualities are conveniently

grouped together in SAT-Existence or Perfect Goodness, CHIT-Perfect Wisdom and ANANDA Perfect Bliss - SATCHIDANDA. Thus, we have proved the Poornatwa and have shown perfect identity between His *Avayava-Avayavi*; His *Guna-Guni*; His *Avataras*; His powers in short - His *Dharmas* and *Dharmis*.

From the above summary explanation, the readers will have some idea about Madhwa's God who is really Poorna from all points of view. I know the explanation about His being a homogene ous Substance is not sufficient but you shall have to wait for further explanation in future Chapters to know about His ACHINTYA SHAKTITWA i. e. immeasurable extra-ordinary powers. The above explanation will also convince the readers that the Vaishnavas are not arbitary in calling their highest God with only some names, rejecting other names. They have no objection if other names are used for their God, if only they remember that what is most essential is that God is All-Full and that HE pervades the whole Universe in all His Fullness. The above explanation will also clear what ignorant Europeans ascribe to the Gods of Vedas-saying that Vedas ask us to worship huge natural phenomena only. Enough of this ignorance and bias. Stupid people amongst us also, not knowing the

real interpretation follow these Westerners in condemning Vedas! If any body is against Idolatory it is emphatically Madhwa. Not only human made idols are idols in his view, but all Gods, Souls, and every insentient object are but also idols of God and hence should never be worshipped as such (Brah. Soo.)

Objection answered:- Lastly, I will clear one more objection. One may argue that we do not worship mere insentient organs such as organ of speech, eye etc. as Brahman, but we meditate on Brahman *in* the organs of speech, mind etc. consequently such worship of senses is not a false worship; it is really the worship of Brahman, in these organs. We reply, really this is a false argument. For, the sense organs of speech, eye, mind, etc. have never the chief quality which constitutes Brahma-hood namely Fullness or Poornatwa. So, it is false worship. When you worship Him in those organs what you should do is to meditate on God not merely as that particular sense organ; but reflect upon Him as All-Speaker, All-Feeler All-Seer, All-Thinker, All-Life-giver, All-knower etc. (Brah. IV-II-2-7).

Method of Proof:- In conclusion, I must say a few words about the evidence upon which Madhwa bases his theory of Poornatwa of Poorna-Brahma.

Madhwa has depended upon three kinds of evidence in this respect :-

(1) *Shruti*; (2) *Yukti* and (3) *Apta-Vakya* i. e. evidence of those great men like VASHISTHA and other Rhushees and Veda-Vyasa and others who have actually seen God and Madhwa affirms strongly that HE has also fullest vision of God always before him (Brah. Up. B. I-I-I). In all his books, there are hundreds of quotations for his Poorna-Brahma theory. Here I am tempted to give Sanskrit passages, but I must with hold my pen. I shall state a few only as samples. Take the very first Sootra (Aphorism) in Brahma-Sootra. Brahma is the direct subject of enquiry and Brahma word itself means Full of qualities, in its derivation. So also, the words Atma, Aum, Purusha, Narayana, Bhumā, Para, Aja (Any. Vya. 1-1-199 1-1-234 235). In fact, every Vedic word primarily mean Vishnu who is the Emporium of all qualities and only secondarily is applied to other objects. For instance, *Indra* primarily means Vishnu because of all the Lordly qualities God possesses; while the deity Indra is called Indra, merely because he possesses an infinitevely small quantity of God's *Aishwarya*.

In short, Vishnu is All-Full. Full in all. He is Full in physical world; mental world and

spiritual world and yet He is Himself absolutely and infinitely exceptional. (CHETANA-CHETANA-VILAKSHANA). Here I again give one quotation from Madhwa-Bhashya. "The Lord is verily one and identical, in all times and in all objects. He is un-limited (NIR-VISHESHA) i. e. does not possess any specific (VISHESHA) energy and His Glory never increases or dicreases, with objects in which he may be. Still, owing to the difference in his activities, He gets different names and forms, though He Himself is not different and is one in His full Lordliness every where. He, on account of His infinite powers, produces different results in different bodies, without Himself undergoing any change. The Lord is verily devoid of any particular power (AVISAESHA) because, He is All-Power and therefore He produces always the effect of particular forces, though Himself remains un-modified, un-contaminated by pleasure or pain. (Chh Up. I-III-12-Bhashya).

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CHAPTER 6

POORNA-BRAHMA

B. NIRDOSHATWA; C. TAT-TANTRATWA.

In the last Chapter, I gave the description of Madhwa's Poorna-Brahma and Guna-Poornatwa

as far as possible in the very words of Madhwa. But I am conscious of the fact that it is very difficult to grasp it fully. But as stated there, God is the very first thing to be known but the very last thing to be realised. Correct and full knowledge is the first necessity for Moksha, hence it is that Madhwa strongly insists on it. SHANKAR, RAMANUJA and MADHWA are one on this point. All insist upon JNANA for MOKSHA (Jnanā-deva Mokshah). Some others preach *Jnana - Karmas Samuchhaya*, for instance, Bhaskar does so. But these three strongly advocate Jnana. Jnana, you must remember,there means APAROKSHA JNANA (Direct God-Vision) and not merely Paroksha Jnana i. e. indirect knowledge. That is the state of JEEVAN-MUKTA of SHANKAR. The further path is safe. If you reach the stage of Aparoksha, you reach the central gate (Mahā-Dwāra) of the grand temple of God, from whence you may see God directly, at-least you can peep in, through the small hole in that door.

Reduced to simpler terms, the conclusions of the last Chapter may be summed up thus:– God is Poorna in all qualities, attributes etc. Madhwa has, as is his usual habit uses this word guña in all its meanings. It is a very elastic word and means quality, merit, virtue, excellence, effect, efficacy,

attribute, property in general, Satwadi Gunas and also means multiplication (See Apte's Sanskrit Dictionary). So, every thing that contributes to practical affairs is called a Guna (Ma-Si-Sara). By using this one word Madhwa has stated all that he wanted to tell about God. Therefore, it is very difficult to translate Madhwa works. To give you some rough idea about Madhwa's God, I may say Madhwa's God is the sum-total of all excellent qualities and virtues etc. What more do you expect from any God? What God can be there who is more than this? He is Guna-Samudaya (Anu. Bh. III-II-211 212) But you must also remember that He is not merely a bundle of these, not a mathematical sum of these. We must take these Gunās both horizontally and vertically. Here, I must warn my readers about one point. All the similies, analogies, illustrations etc. which have been used in Vedas and Upanishads etc. are merely suggestive only and so should not be taken too literally. They give but a glimpse of the truth, not the full truth. Such instances are many. For example, Samudra, Spider, Tree, Sparks of Fire, Salt, Sea and so many others which abound in Vedanta books.

Highest-pitch of these Gunas is another kind of Poornatwa. Moreover, in God there are some

guna's which are beyond the reach of our imagination. They are immeasurable (APKAMEYAR); for instance *He* is identical in all limbs, in all organs of senses, that His stomach holds the whole Universe; His feet can perform all that His eyes can perform etc. Hence, it is that I say God is both knowable and un-knowable and is beyond un-knowable. Madhwa has compared this state to the mountain MERU. We cannot have the full view of *Meru* or *Himalaya* at once, before our eyes; only one part is visible. We are human beings and have limited powers; hence, impossible to get the whole view, much less can we scale it up. That requires a Ten-Singh or a Hillary. In Gita, God is described as a wonder of wonders. (B. Gita II-29). Madhwa says that God is not fully knowable because of His ADBHUTATWA i. e. of his Grandeur. He is beyond our *Tark* i. e. inference and for the same reason He is also ACHINTYA beyond our imagination (Anu Bha. I. 1. 153) and not because He is un-attainable. I may simplify yet further by the illustration of human body and its actions. Man performs many actions by his many organs. Yet really it is the Soul that acts through the limbs. In the same way, *Vishnu* Himself really performs all activities of the world through separate channels. Therefore it is that

Universe is said to be the body of *Vishnu*. But this is only an illustration. So you should not stretch it too far. For, really, Universe is not His body as we have our body. Universe is material while Vishnu is immaterial, spiritual. So, He is body-less. Vishnu in His essence has no such body. For, consiousness (CHIT) and Bliss (ANANDA) constitute His body. The world is said to be His body, because it is under His control (TAT-TANTRATWA), under His will and government. So the readers should remember and believe these few statements at least:- (1) That God is the Emporium of all Guñas; (2) That He is Poorña in all His attributes; (3) All His multiplications (Guñas) are identical i. e. All His *Avataras* like Rāma and Krishña and all His infinite forms in all sentient and insentient objects are eqally full; (4) Partial *Guna-Yuktas* i, e. who have few qualities only, have got partial names such as Vayu, Rudra, Indra, etc; (5) In short, God is present in all His fullness whether He is in the hearts of men or in a blade of grass.

So, God is Uni-form and Multi-form. This is what is really meant by Adwaita and Dwaita. God's identity in Himself is ADWAITA and God has BHEDA or is DWAITA in one sense. BHEDA really means multiplicity: BAHU-BHAWA (SHAT-PRASHNA-

BHA. 6) according to Madhwa himself and it is therefore I say that God's Poorñatwa includes both this Adwaita and Dwaita principles. Vishñu is both *Adwaita* or *Adwaya* and Dwaita in this sense. His Poorñatwa combines both of them and is also far abcve these. As stated already, Madhwa himself had a contempt for the word Dwaita because in his MANDUKA UPANISHAD, he has explained that word as meaning false knowledge, perverted knowledge (Man. Up. II-Bha). So, if Madhwa was present now, he would never have tolerated its use by his followers.

NIRDOSHATWA :- Madhwa says God is He who is Absolutely free from all sorts of defects (Sarva Dosha Samuzziti) (Anu. Vy. III-III-83). This is His second characteristic. We may sum up these defects in four words - (1) ANITYATWA - not being eternal; (2) DEHA-HANI - Destruction of body; (3) DUKHA - PRAPTI - Pain - Misery etc. (4) APOORNATWA - Incompleteness (Sudha I-I-88) God is completely free from all these. This is proved by Madhwa in his Bhashya 2nd Adhyaya of Brahma-Sootra. There were only 21 Bhashyas before his time. We have also the names of those Bhashyas such as Dramid TANKA & Some of the names are found to be referred to in *Ramanuja Bhashya* and other books. But they are now

extinct. However, we can find what those opposite schools had to say by our reference to Madhwa works. For, Madhwa is said to have refuted all the 21 opposite schools and established his school which is the 22nd and it is opined that there will be no other independent Bhashya systimatically refuting Madhwa Bhashya (MADHWA VIJAYA); and at least, upto the present time the prophesy has remained true.

God is ever Eternal. He is *the* Eternal of Eternals (NITYO NITYANAM - Kath. II-5-13; Kena. I. 3). There are other eternals such as time, space, but really He is *the* Eternal. So also, He is the CHETANA - Consciousness of all CHETANAS (Kath. II. 5. 13). He alone is absolutely free from any sort of misery such as anxiety, anger, pain, attachment of merit and sin (both are painful), birth, death, etc. (Añu. Bha.) Incompleteness Apoorñatwa has alredy been removed in the last Chapter. In fact, He is Poorña in all auspicious qualities such as ANANDA (Bliss) JNANA (Knowledge), DYUTI (Illumination), BALA (Energy). *Audarya* (Liberality), *Veerya* (Strength) which are the 6 Aishwaryas, which include all other excellences. (Maha. Bha. Ta. I. 1. 13).

The problem of evil has troubled the heads of many teachers and has taxed their brains, since

the beginning when man began to reflect and to this day it has remained to many an un-solved riddle. No problem is so vital as this problem to human interests. Madhwa has cut this Gordean Knot assunder easily by making his God free from all evil. God is absolutely free from these is Madhwa's firm conclusion. No doubt the world is full of misery, pain and evil but apparently only. If we go to the very root of these, we see that they have no basis fundamentally. It is we, men who conceive these things. Both good and evil are our imaginations if we analyse them properly. Gita says (II-14-15) Cold-Heat, Pleasure - Pain and all these our connections with elements come and go of themselves, it is just possible to make them quite in-effective. They are the natural consequences of opposite forces. Because we identify ourselves with these, we feel pleasures and pains. Cut assunder the ABHIMAN i. e. our identification with them, then there is neither pain nor pleasure. They are really the weakness of our flesh not of soul. We can and should rise above both pleasure and pain, good (Shubha) and evil (Asubha). The whole of Gita bears witness to this truth and advises us about the means of rising above these. Here lies the superiority of our ancient culture. It is no use

saying that all cultures are one and that there are no different cultures. It is a misleading statement. a half-truth. The MOHA theory of Madhwa asserts that half-truths & illusions are more harmful than even falsehoods. For, falsehoods can be easily detected but not so these misleading statements. Yet, the world abounds in such misleading theories.

Here is a quotation for God's defectlessness:–

"*Oh Gargi*, the knowers of Brahman describe Him as the AKSHARA - the Indestructible. He is not gross. He is not subtle. He is not short. He is not long. He is neither red nor is He Semi-fluid. He has no shadow. He has no darkness. He has no resperation. He has none of the elements He is not adhesive. He has no taste. He has no scent. He has no material eye. He has no material ears. He has no material speech. He has no material mind. He has no energy of a material thing. He has no INDRIYAS for perception and work. He has no material shape. He has no measurement. He has no inside. He has no outside. He does not eat anything and no one eats Him." (Bra. Up. III-8).

This does not mean that God Vishnu is not a substance at all and has no SWABHAVA or existence

of his own. These simply mean that He is not coarse and fine etc in the sense that He is not coarse nor fine etc. in the worldly well-known ordinary significance of these words and not that the Lord has no body of his own etc. The *Mantra* does not describe the non-existence of all kinds of STHULATWA etc. since the Lord is independent. He is not devoured or killed by any body. (Brah. Up. III-8 Bhashya).

TAT-TANTRATWA:—Now the third clause of the PRADHAN - PRAMEYA *i. e.* the central proposition of Madhwa namely Tat-Tantratwa. It means, "All else besides Himself is under Vishnu's will, Government and Dictatorship. Here, I give only one quotation. "It is indeed, owing to the bidding of this AKSHARA, the Indestructible, O GARGI, that BRAHMA and RUDRA remain up-held (in their respective places). It is indeed owing to the bidding of this AKSHARA, O GARGI, that Shri. and the *God of Earth* remain upheld (in their respective places). It is, indeed, through the bidding of this *Akshara, O Gargi,* that the Gods of the periods of time of the twinklings of the eye, of moments, of the days and nights, of half-months, of months, of the seasons, of the years, all remain upheld (in their respective positions). It is, on account of the bidding of This AKSHARA, O GARGI

that some of the rivers flow to the East from the West (snowy) mountains and some rivers flow to the West in their respective directions. It is through the bidding of this Akshara, O Gargi, that men praise these that give alms, that Gods follow the sacrificer and the *Pitris* or fathers follow the oblations. (Br. Up. III-8-9). In fact, throughout all books, God's Rule is Glorified."

Now, to come to Modhwa's second proposition which is second in importance also. It is this:-

"Absolute independence always; and always of exceptional essence from every thing else in the world." (Anu Vya. III-III-83).

This second prposition about PARA-BRAHMAN is one which is not expressly expressed as is the first, but it is inferred only. Hence its secondary importance (Sudha. Anu. Vya. III-III-83). TEEKACHARYA calls the first central proposition '*Vachanika*' *i. e.* expressed in so many words while the second, he calls ANUSHWANGIKA *i. e.* a logical consequence, inferential or consequential. It is deduced from the texts. The first is called by Teekacharya *Pradhna-Prameya i. e. Central Proposition*; other propositions cannot come up to that standard (see all the 6 notes published on Sudha which all support my view). Repetition in such matters is a virtue since it concentrates the mind on their importance.

Here is a quotation for God's independence. "There is not an atom of independence either in *Prikriti* or in *Purusha i. e.* matter or soul. They are always under the will of God, are actually governed by God. What can there exist which is not seen by God? and who can see a thing, not cognised by God? God sees all Avataras as Himself and all Jeevas as always separate. For, when one sees something as different or separate from Himself, it can be rightly inferred that the seen and the thing seen can never be one." (Maha-Bharat - I-11).

Now, how does God's absolute independence help to prove the freedom of God from any defect? Madhwa in his second proposition asserts that this second proposition further proves the faultlessness of God, which had been mentioned in clauae (b) of the main proposition. The reason is this:— Because of His independence God is not involved in any of the conflicts of the world. How and why? About independence, I may cite the example of Jailor and the Prisoner. Both are in one place. Yet, prisoner is bound while Jailor is independent. So is the case with God. Pure silk, it is said, is that which does not catch dirt though steeped in mud. So is God, pure though He is in hell.

All have limitations of their own. No body except God is quite free. God alone has no limitations. God remains quite free from all the imperfectness of the world. Fire cannot burn Him; nor can swords cut Him asunder. This is possible because of His independence. He can remain quite free from all their effects. Many treatises such as Tatwa-manjaree have treated this question of His independence exhaustively. Madhwa has taken advantage of this particular quailty namely independence throughout all his works to prove NIRDOSATWA of God.

Another particular quality of God which Madhwa has taken for his help in proving God's freedom from faults is God's exceptional essence or nature. In essence, God is quite different from all natures in this world. Every object in this world is tainted with one or other defect. Completely defectless nature is never found in the Universe. Hence, if there is any identification of God with the objects, then naturally God shall have to be affected by that taint. Hence, if we are to make God free from the tainted nature, we are to hold that His original nature, essential nature must be quite different (Anu.Vya.III-III-87)

Thus, I have dealt with the 2 propositions of Madhwa about POORNA BRAHMA and His POORNAT-

WA. I am perfectly conscious that this treatise of mine does not explain all that requires explanation. This is only a glimpse. But as Emmerson says - 'Glimpse of Truth some times is better than a whole System'

In Upanishads, we find so many passages which have been interpreted by Madhwa as proving Poornatwa. If we but read the introduction (UPAKARMA) and conclusion (UPA-SANHAR) of many of the works of Madhwa, we find that He emphasises only one *Shidhanta* namely Poornatwa. In the same way, if we read the different commentaries like TATWA PRAKASHIKA, SUDHA etc, we find every where the VISHNUTWA, BRAHMATWA, POORNATWA etc.are the last concluding statements. All his other propositions such as the reality of the world, BHEDA *i. e.* difference between Soul and Soul, His PANCHA-BHEDA theory, His thory of infinite gradations and degrees, His *Trividha Jeeva* theory, in short every other proposition of Madhwa centres round this Poornatwa theory. They are rather props. This is the *Arch-stone* of his buildings.

Here, I give a few examples from Upanishads. In Brah. Up. you find such expressions as *Brahma* was alone (EKA, EVA). *Atma* was alone. Madhwa has interpreted all of them

as meaning fullness. He was alone means He was alone-full. In Chhandogya again we read God is UDGETHA *i. e.* the Most High (Chha. Up I-1).God is Saman *i. e.* Sama. (Chh. Up. II-1) God is all Good (Chh. Up. II-1) God is All *Madhu* (Chh. III-1) sweet and beautiful. Everywhere it is the fulness, that is proved. Madhwa, you must remember looks to the whole essence of the teachings (Maha-Tatparya), and not merely to stray sentences. The essence of the teaching has to be determined looking to the whole of the teachings according to **UPA-KRAMA, UPA SANHARA** and not upon isolated words or sentences (*Paingi* Shruti).

No doubt the word Brahma itself means derivatively full of all qualities. Yet, I have named Madhwa's Brahman as Poorna Brahma and fortunately for this I have got the backing of such a high *Karnadi* Saint as **KANAKA-DAS**, who has used this very word Poorna Brahma for Madhwa's God. In Bhagavat also this Poorna Brahma is used.

Controversial topics & Solutions Suggested :- From the above exposition of Poorna Brahma in Chapter V and in this Chapter some puzzling problems also become clear namely "**SAGUNA**" or "**NIRGUNA**" *i. e.* the controversey about Saguna

and Nirguna; about His Sākara and Nirākara. The Saguna and Nirguna quarrel may be solved in this way. From one point of view, God is Nirguna meaning thereby He is free from the influence of the three famous original Gunas - SATWIKA, RAJASA and TAMASA. It may also be taken to mean that God has the power to become both Saguna and Nirguna as He pleases. The greatest Kannada Saint and devotee of God - PURANDARADAS has taken it in that sense. He says when God has infinite powers, He can, at His will become both at the same time and separate at any time.

SAKAR & NIRAKARA :- In the same way, the controversy about His Sākāra and Nirākāra may also be settled. From one point of view God is Sākara *i. e.* He is a Personality. His *Moola-Rupa* is such a personality. While He may be said to be NIRAKARA in the sense that His whole AKAR being infinite cannot be grasped. Sky or GAGANA is Nirakar in that way. We cannot grasp infinity. When God comes before our vision, He is called Vishnu or Narayan etc. In PURUSHA-SOOKTA, we have the cleariest description of both. He is impersonal in the sense He exceeds personality. In this also, I have the backing of Purandar-Das, who has explained thus :- " Being an impersonal child, He is also a personal child etc. So, if we

just fix our mind not on mere words, but on the essence and spirit of the teachings, (*Sudha* warns us the names are un-important as compared to the characteristics - Anu. Vya. 1-1-9) many of these riddles will be perfectly and correctly under stood.

DWAITADWAITA :— From my exposition of Poornatwa of Madhwa, you will come to know how Madhwa's Poornatwa theory includes both the ideas of *Adwaita* and *Dwaita* and also how it exceeds both. Brah. Up. IV-3-23 is explained by Madhwa in non-dualistic sense, by showing that the *Adwaita* of God in Himself is the real Adwaita. So many of the so-called opposite texts are explained by Madhwa on this principle- Adwaita in his sense. Madhwa has transferred the Adwaita to God's identity in Himself. So, the real difference between SHANKAR and MADHWA was not so much about the inherent nature or essence (SWAROOPA) of God, but was about the characteristics of the *Adwaita* or *Adwaya God.* Madhwa does not hesitate to call his God Adwaita (See Mandukya Up' II. 6-9 Bha.) The chief points of differences thus were :- Whether God had really the powers of eight kinds of activities such as *Creation Dissolution, Destruction, Protection, Knowledge, Ignorance, Bondage of Souls, Salvation of Souls*

(Anu. Vya. 1-1-90) about the SAKARATWA of God's hands and feet etc; and about the reality of His organs of sense; about His Omnipotency etc. The doctrine of DRAVYADWAITA, BHAVADWAITA and CRIYADWAITA is familar to Mādhwas. So, Madhwa's chief contention is that *Shankara's Brahma* is not 'Poorna' chiefly because of his being subject to MAYA. Madhwa therefore challenges Shankar on this one point especially. How can such a Brahma be called essentially(Mukhyatawena)Poorna (Anu. Vya. I-I-5-136) ? Hence, every thing will be all right if *Maya* be taken to mean PRAKRITI or Nature (Brah. Sootra. Bh. 1-4-6) and Madhwa says *Maya* has many senses. Madhwa proves that in all those senses *Maya* can be justified. Therefore it is that the three KHANDANA Granthas refer to this one point only Out of 37 Granthas. MADHUSOODANA SARASWATI, one of the greatest Commentators of Shri. Shankar is not enamoured of NIRGUNA BRAHMA (Gita Teeka. VII Adhyaya). The *Maya* presentation of VIVEKANANDA or TILAK or some other moderners is not strictly Maya in the original sense. I have read that even an attempt is made to defend Shankar by saying that Shankar also was not really a MAYAIST but it was simply as ANUVADA or POORWA PAKSHA to attack Buddha.

I prefer to take here a historical view. This kind of controversy was not very keen before BUDDHA, at-least in the form, in which it was raged afterwards. For, if it was so, it would have appeard in that form in *Brahma Sootra* of *Vyasa* and in the Bhashyas of Shankar and Madhwa. But as a matter of fact, we do not find this controversy in them. There is no direct refutation of *Dwaita* or *Adwaita* in any of them. This strengthens my view. I hold that it was after BUDDHA that the *Maya* theory was brought before the world prominetly. Then *Buddha's Shoonya* theory it was, which was chiefly to be combatted. The best way of combatting that theory was to embrace the opponent closely and bring him down to the ground and this Shankar did. Next important point was about God and Vedas. *Shankar* completely succeeded in establishing the Supremacy of Vedas and God and this he did, by not disturbing un-necessarily the balance as to the tempoaryness (KSHANIKATWA) of the world which SHANKAR admitted in much more extended form of it. This is but natural. That is the true procedure of religious reform. So, no use in attributing motives to religious reformers; they are not merely political reformers.

SHOONYA & POORNA :- Now about BUDDHA'S 'SHOONYA.' Madhwa thinks Shankar to be Buddha in some respects but not without reason. For, there is very little difference between *Shankar's God* and *Buddha's Shoonya*. Madhwa's criticism in this respect (Brah. Up. IV-111-10 Bha.) is un-answerable. He has completely proved their identity except in words in this particular respect, by quoting actual texts of both Schools. Readers would do well to read this portion. But, even taking *Shoonya of Buddha*, we can come to a philosophical understanding if not to a complete compromise. BUDDHA, you know, is regarded as an AVATAR (Whether it is the historical Buddha or not is a small point. What is of importance is his theory of SHOONYATWA). Why is he regareed as as Avatar? Here Madhwa's explanation of Buddha as an Avatar though appears far-fetched, may become useful in bringing **BUDDHA, SHANKAR** and **MADHWA**, nearer each other. Madhwa has defended Buddha (Mah. Bh. T. 32-153-158 and Brah. Soo. Bh. 1-4-7) in many ways. By Shoonya, Buddha did not really mean void; he really meant by that expression that God was Full and it was people who mis-understood his real meaning or did not fully grasp it.

Whatever it is, here I take its assistance to

prove that SHOONYA, really means nothing but POORNA. My elucidation of Shoonya is like this. Shoonya is really Poorna in number. It is *our* ancients that have first put forth zero as one of the numbers, and give it in mathematics the value of fullness. Really Shoonya is full number. Shoonya has no value in itself, but it gives completeness to every other number upto infinity. So, Shoonya is infinity.

RAMANUJA & MADHWA :— The difference between these is thinest. *Ramanuja* attacks *Shankar* ruthlessly up to the end, but unfortunately, conceds the point at the last moment by asserting that God has worn a subtle body of CHIT and ACHIT and therefore He is VISHISHTA a particular kind of ADWAITA. Madhwa argues there is no meaning in saying so. There was no necessity of doing so according to his (Ramanuja's) theory. In a sense Ramanuja's view is conceded by Madhwa (Anu. Vya. I-1-63 Sudha). The controversy about mere name is immaterial as Sudha says.

SYMBOLISM :- In conculusion, I must say a few words about my symbols of SHALIGRAM and SHANKHA in them. These have been designed by me as to express the essence of *Madhwa Philosophy.* Madhwas necessarily worship SHALIGRAMA every day, bathing it with water poured through

SHANKHA. Why so? I hold that because *Shaligram* represents Full God and *Shankha* represents *Laxmi* Madhwas are not allowed to worship any God except the Highest God and that too,not independently but through LAXMI only. We have no ADHIKARA to worship HIM directly. The worship of all other Gods such as MUKHYA-PRANA etc. is but formal worship, like the worship of great souls. Now *Shaligram* also is IMPERSONAL. VASUDEV SHALIGRAM and other Shaligrams are determined by the CHAKRAS in it. I have inserted in it Vishnu God's *Moola-Rupa.* Shaligram has not such forms. Shankha is admittedly the symbol of Laxmi. I have so designed it as to be the number one of Sanskrit.

The world begins from LAXMI who is represented by SHANKHA which is nothing but Sanskrit '*One*' number in form. Vishnu *i. e.* Shoonya when He comes before one and other numbers, He completes the values. "The cipher or zero to denote nothing was an invention of our ancients an invention that has been described as one of the greatest importance in the history of Mathematics. The cipher or zero placed before other numbers makes them full numbers. The index of any power often is equal to the number of ciphers following one." (Gokhale's Mathematics). This is

when Vishnu the Unifrom or Formless assumes Himself such Avataras as Matshya, Kocrma, etc. They are His Full Avataras. 0, 1, 10, 100, 1000.... infinity). His Avataras are infinite in number 10, 100, 1000, upto infinity. The same Shoonya if placed below one and other numbers 0/1, 1/10, 1/100, 1/1000 upto infinity represents other Gods such as *Brahma*, *Vayu*, *Rudra* and *Indra* etc. who are all His **BHINNANSHAS** or fractionals. As the researchers of zero we take pride in Shoonya. It is also in another sense the *Shoonya of Buddha*; only his Shoonya was completely void Shoonya, devoid of any value, while our *Soonya* is of *Fullest* value. Madhwa has skillfully defended the **BUDDHA AVATAR** in other ways. Madhwas' defence of Buddha has been given in various ways for which we may see his book Maha. 32-153-158. and Bra. Bhashya and to me also this appears to be a true satisfactory interpretation; because, *Buddha's* chief characteristic was his fullest absorption in meditation of Shoonya; so, it is just possible that Buddha also took Shoonya to be full. He fully engrossed himself in all his fulness in that meditation.

In conclusion, I assert that *Madhwa alone* has got the full orb of Truth.

In short, **SHOONYA** and **POORNA** are one. It

is Shoonya Circle without circumference *i. e.* Poorna Circle with infinity as its cirumference. It is not a void but full. Mere void is un-thinkable as Bergson says. It may be compared to a Round Table Conference or rather to VEENA with its round part representing Brahma with void in it - full void with full powers of all sorts of manifestations when a string representing one or LAXMI is attached to it. It can produce all sorts of NADAS or sounds. *Poorna* means Shoonya or zero; An infinitely full zero or cipher; for, zero is a full & perfect number. *Poorna* is also the "*Poojya*" Most worshipped, and in Kannad language, therefore Poojya is zero. Also *Bindu* is a FULL-Point; God is a FULL-Point and God is FULL in a point too. In short Gunapoornatwa or Poornatwa means and includes the Connotations of all sorts of expressions denoted by the word 'Poorna,' as defined in Madhwa Siddhanta Sara" *Bindu* is also *Sindhu*. Hence God is both an Infinetly big zero as also an infinitsimally small point.

So, our God is POORNA-BRAHMA and our SHIDHANTA - POORNATWA SHIDHANTA.

A SHRUTI describes HIM thus:- GOD is verily POORNANDA, POORNA-BHUK, POORNA - KARATA, POORNA-JNANA, POORNA-BHA, and POORNA-SHAKTI (Anu. Vya. IV IV-2 and Sudha).

MY SYMBOLS OF VAISHNAVISM

PARA-BRAHMA OR VISHNU



LAXMI



See P. 268

To me, it appears that the so-called PHALLUS or ISHWARA-LINGA installed in our temples may be taken as symbols of Poorna-Brahma and his wife - PINDA or the round stone re-representing Poorna or Shoonya and the lower part with its shape as figure one representing Laxmi wife of Vishnu or Parvati wife of Shiva. At one time, it appears that Karnatak tried this method of bringing the 2 sects nearer to each other by erecting temples for HARI-HARA and SHANKAR-NARAYANA etc. The stone inscription at **BELUR CHANNA-KESHAVA** temple on which the **SHLOKA "YAM SHAIVA SAMUPASATE** etc" bears witness to this fact.

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CHAPTER 7

"NATURE" (RAMA OR LAXMI.)

RE-VIEW:— The sum and substance of the preceding 2 Chapters is this:- God is All-Full and Full in All. Teachers have propounded all the variety of answers about God that are still current. Madhwa says all these Schools of thought existed in ancient times and will be existing in future. He is out, not to knock them out of existence. All that one can do - even what **VEDA-VYASA** has done

is to put forth the perfect idea about God, and support it as best as one can do, by strengthening it with **PRAMANAS OF VEDA,** and by putting forth stronger arguments in favour of his own theory and this is all that he has done (Anu. Vya. II-2-3).

I have shown in the preceding Chapter that the description of God as POORNA accomodates many schools. We can at-least have *modus vivendi* a way of temporary arrangement if not, *modus operandi. Shoonya* may stand in the sense of **POORNA-SHOONYA**, for, Shoonya means perfect and full. So. it is Full-Shoonya. *God is One* may stand; since God is really only one in this sense. He is a *Full-One. Ramanuja's* clothing *Brahma* with a very thin and subtle cloth of CHIT and ACHIT PRAKRITI need not be given up, if understood in its proper sense namely after all CHIT PRAKRITI and ACHIT PRAKRITI are not God, but are mere clothings. So also the quarrel about SAGUNA and NIRGUNA etc. and many others may be solved with a little better understanding. Common ideas about God as *Omni-potent, Omni-scient* etc. may remain there, if they are understood not in their crude consception. Because really our God is not merely an ABSENTEE Land-lord as the common people think. Our Land-lord is both - a LORD and HIMSELF a RAYAT. **SARVA-KARATA**

He is. So, Madhwa refines all these rough ideas and brings out prominently all the characteristics of God as Poorna-Brahma. Madhwa says it had remained as a mystery until he came forward to reveal it.

God is a Homogenius Substance, with no parts in HIM. So, He is One and Full. That one limb performs the functions of other limbs etc. really appears strange and un-believable. But, to give some idea of its possibility, I may state that even in nature we perceive this:- Eye can measure distances at a twinkle. Hand can weigh weights. So, the functions performed ordinarily may be performed by other organs of sense, if they are properly developed. We now hear and see from distance with the assistance of instruments. A time may come when we can dispense with artificial instruments and mind itself be its own battery, and can be able to read the thoughts of others. **PATANJALI YOGA** had devised means for **ASHTA-SIDDHIS** such as **DOORA-SHRAVANA** etc. by Yoga Sadhana. But, they were prohibited by Madhwa and others (Madhwa Sara Aparoksha Ch,) for those who are after purity of life and salvation, lest they may be degraded by such SIDDHIS. It was meant only for high souls. ARJUNA had been endowed with DIVYA CHAKSHUS

(Gita *XI*-8). Well, here all that I want to convey to my readers is that in God it is just possible, nay, necessary to conceive such extra-ordinary powers. Vices become virtues in God. BAHU-BHOJANA may be a vice in ordinary men, but it is a virtue in a BHEEMA or BAKA. Much more therefore, is it a virtue in God. So also those which appear AMANGAL (in-auspicious) in others, are not so with regard to God. (Anu. Vya. I-IV-1-9, 10, 1 and also see *Tatvodyota* 16). God is ADBHUTA, ATARKYA and ACHINTYA.

POORNATWA *is an Abstract Idea*:— Madhwa does not want any one to bow down to a God, unless he is fully convinced about HIM. His chief feature is Poornatwa. But after all this characteristic, one must admit, is an abstraction, so can not be easily grasped. Hence it is, that Vyasa in his second SOOTRA gives the more concrete characteristic of God namely God is He who is the author of Creation, Destruction etc. But before coming to that question, I must treat the subject of Nature or Ramā or Laxmi because, God conducts all his activity of the world through HIS wife *i. e.* Nature or *Ramā*. Here we tread upon some what more firmer ground and need not therefore trade upon mere imaginations and abstracts. For, Nature is not so un-

acquainted to us as God. Nay, we always speak in that language, We know 'Natural laws.' we are familiar with 'natural' tendencies in man etc.

VEDANT TERMINOLOGY:— In Vedanta, Nature is represented by RAMA or LAKSHMI and by other names. Here I have to say a few words about Vedanta Terminology *i. e.* the Science of technical terms. You know that Vedantins speak in terms of Gods and Goddeses. What is the reason? The reason is this:- that the whole Universe consists of 2 main objects - (1) Living or **CHETANA** (2) and **ACHETANA** or non-living. Among *Chetana,* come gods, human beings etc. So we are to believe in four things- (1) God, (2) Gods (3) JEEVAS or SOULS and (4) Insentient objects. Those, who have got consciousness are spoken of, generally in masculine or feminine gender and not in neuter. That is the underlying principle of Vedantic Terminology. Every insintient object is ruled by or is presided over, by a God. What we call nature, Vedantins call Ramā or Laxmi.

Definitions of Male and Female:- Here, I should also clear one more point. Why one God is called male and another Goddess as female? Matter is female and energy or Life is male. Matter is visible and energy is in-visible. Just as a wire is visible and the electricity which flows

through it is invisible. Shall we say that electrons are the wives and Proton the husbands? Krishna it is said had 60,000 wives. Why not? We, Indians are used to this kind of language. In the prceding chapters it is used without explanation. But we are not used to it in other cases. Hence the explanation. Madhwa has given in brief the definitions of male and female thus:– (Brah. Soo. Bha. I-IV-6) – She who gives birth directly is female and He, without the assistance of whose energy she will not be able to produce is male. So, female is dependent on male. The reverse is not natural but un-natural. (Will not this natural law be a clue to solve or at-least to understand many of the social problems?) God ofcourse is both Male and Female in *One.* He is an exception. He is really neither Male nor Female. He can assume all powers. He can become **ARDHA-NARI NATESHWAR** *i. e.* Prakriti and Purusha in one.

Charcteristics of Ramā or Will:- So, I may sum up the chief characteristics of Ramā or Nature, thus :–

Ramā or Nature is His Will. Ramā is not different but is God's *Swaroopa.* She is subordinate to none else than God. God puts forth for the creation of this Universe only an infinitely small portion of His Will. Since Ramā is part

and parcel of God, she is not inneed of MUKTI; is NITYA-MUKTA. Because Mukti pre-supposes Bandha or Bondage. According to the definition of male and female given above (P. 94) she becomes female and the wife of God. She is also called CHIT-PRAKRITI and is the presiding *Deity of* JADA-PAKRITI. The enjoyment of God in Ramā or His Will is not for His own pleasure (for He has pleasure always and All Full). Yet, by giving various forms to His Will, Ramā becomes fully satisfied. *i. e.* God takes pleasure in making use of His Will in creating the whole Universe. She is the subject of His enjoyment and not the bestower of enjoyment on God. He is SWA-RAMANA. Ramā or His Will manifests itself in many forms such as *Shri*. BHU, DURGA, AMBHRANI, SAMAVIT, DAXINA, RUKMINI etc. Just as God has no material body she too is without material body. Her body also consists only of knowledge and bliss. She is all pervading like God only in TIME and SPACE; All pervading also means fullness, but not in GUNAS or qualities. In Gunas she is far below HIM.

Here, we must note one thing. Space ordinarily means DIK or direction. But Madhwa does not give to *Dik* independent existence. *Diks* are but parts of far extended and un-manifested

Space (AVYAKRAT AKASHA and not mere AKASHA). AKASHA according to Madhwa is of 2 sorts - (1) BHOOTA-AKASHA - material Space, (2) AVYAKRAT AKASHA (Mad. Si. Sar. Ach. 14). Avyakrat-Akasha is eternal, **VYAPTA**. Laxmi's birth implies simply her pregnancy (**SISRUKHATWA**) and her identification (**ABHIMAN-TATWA**) with this all extended Space and her being endowed with many powers of Creation etc. (Mad. Si. Sa.Ch.14)

The symbolism of Ramā or Laxmi is always worth studying. Vapour or subtlest form of Jala signifies Laxmi. It is nothing but *Chetana Prakrati*. Her Shri. form is *Chit Prakrati* (Br. Soo. 1-2-38). *Prakrati* in God's Heart represents Will. Laxmi on His lap or on His side represents *Bhu*. In this way, if we study all the symbols of *Sapta Samudras* etc. they can throw light on our philosophy, and make it easy to understand it.

Since Laxmi is *Nitya Mukta* she has no *Deha-laya* like others. Her Laya means simply her inactivity God's un-manifestation of Will. But Will or Laxmi is always there and so no Laya. So she is *Samanā* - eternal like Him in *Time* and *Space*. She is *Nitya Mukta*, hence there is no necessity of *Upasana* (worship) for her. She is the subtlest except God. She is faultless and always pure.

Hence, the conclusion is that Nature is not independent but is always and fully controlled by God. Natural laws are therefore unavoidable and always faultless. So God Himself normally never interfers with natural laws, which He Himself has framed.He is the Sole Legislator.Nature's powers are limited; that means natural laws have a limit while God is unlimited. He can annul any natural law and upset it. Yet, He does not ordinarily do so (Bra. Soo. II-1-6). For God follows the procedure which He Himself has fixed. (Bra. Soo. II-92). Nature forces you to follow her (Gita 18-59). Really Vedanta language is more natural than the language we use which is lifeless and has no meaning. I emphasise this point because all through Vedanta books, we read this kind of phraseology and really we must train ourselves to use it since it is more correct. But for the convenience of my readers, I use both kinds.

Universe created through Laxmi:— God's Glory lies in his grandest creation namely Nature. By Nature it is meant that system of creation which consists of the powers that carry on the processes of Creation. He created the whole Universe through Ramā or Laxmi - His wife *alias* Nature. The Scheme may be summarised thus:- God was alone before Creation *i. e.* in

PRALAYA. He was then fully absorbed in His full enjoyment. There was then no Ramā or Nature, in the sense that it was un-manifested. He could fully enjoy Himself even without Her. Then God *Willed* that He should create the Uuiverse in order to give benefit of enjoyment to Ramā his wife, by creating all objects. So God willed to create and there was Universe. This-HIS *Will* is what is called LAXMI or RAMA in Vedanta parlance. His Will took many forms and so also He Himself took many forms. Of course, He is every where full and in-dispensable. Yet, He prefers to work through her. In Gita, God is said to be the President (Gita IX 10 + 8. st.) and She His Executive or Chairman, or Ambassador DOOTI as She is called by JAGANNATHA - DAS of Karnatak. The whole Universe is the out-come of these two. We said His Will has taken two main forms :-

(1) PRA-PRAKRATI or SRI.
(Bra. Soo. 1-2-38)

AND

(2) APARA - PRAKRITI or JADA - PRAKRITI.

We shall reserve Apara - Prakriti for future treatment. Let me treat of *Para-Prakriti* here. His Chief will is called by various names:- MAYA, AVIDYA, NIYATI, MOHINI, PRAKRITI, VASANA, ABHEDYA, JUTI, PRAJNA, ANANDA (Bra. Soo. Bha.

1-4-6). All these are God's own *Swapoora* and so not at all different from God. You and your Will are really one. God is said to be sleeping when He keeps His Will dormant. Then He is in YOGA-NIDRA *i. e.* not sleeping like ourselves, but fully awakened. His will also is there, but it is then not active.

Forms of Will :— Madhwa, as usual, takes the words applied to Nature in its widest senses. Thus God's WILL is called PRAKRITI; which means will is nothing but His own nature. MAYA also means His **ICHHA**; again **MAHA-MAYA, AVIDYA, NIYATI, MOHINI, PRAKRITI, VASANA** etc are all different forms of His **ABHIDYA** *i. e.* WILL or ICHHA only (Bra. Soo. Bha. 1-4-6); so also *Abidya* is called JOOTI because of His **SARVA PRERAKATWA** *All Inspirer.* Laxmi is not Swatntara, for Swatantra really means power of acting as one pleases (Anu. Vya. II-II-1-20) which power she has not. Laxmi is called **AKSHARA.** She is Un-changeable and perpetually the same (Gita 6-8; 12-3).

In Psychology, Will is one of the mysteries which has not yielded to material theory of mind. It seems to be the most spiritual kind of faculty we have. Will dominates matter. Freedom of will means to act as we please. There, we are free from the laws of cause and effect.

So, it is more independent than other faculties.

Procedure of Creation:— Hence according to Vedanta the whole nature is nothing but the outcome of His Will. God does not require any outside agency. When God Willed to create He assumed the form of Vasudev and His Will assumed the form of *Maya.* God delegated to her some special powers. Then again he took the form of SANKARSHANA and His Will took the form of *Jaya* and so on. This simply means that in the first instance certain creation was effected and they are merely different stages of creation. There are four chief stages such as SHUDDHA-SHRISTI, PARADHINA-SHRISTI, MISHRA SHRISTI and KEVAL-SHRISTI. This much is sufficient for the present.

Except God and God's own forms, every other deity including His wife or Ramā, all are only presiding Deties. That simply means that every object whether animate or in-animate is presided over by Gods, who identify themselves with those objects and carry out the functions of the objects. So presiding deity means that power of God, which presides or rules over that object. Those conscious or un-conscions objects have no power of their own. All energy comes from the

Fountain Head. He is the Electrical House. They are mere Telephone Exchanges as it were. Electricity or any energy is really invisible. So is God too; so is Laxmi too. These Gods and Goddess represent different degrees and grades of power, that is, God and His energies are all invisible. We see only their effects and we infer. So we need not wonder if God or His *Will Power* LAXMI is not visible to us. We do not deny anything merely because it is invisible.

In short, God, for the purpose of Creation of the Universe bestows some of His powers to Laxmi. She has no real independent power. Yet She is said to be in-separable *Power*-Energy or *Will* are never separate from the person. Hence LAXMI is called AVIYOGINI. She is also Eternal (NITYA) like God. She may be said to be the *Permanent Chairman* of the *Executive Committee.*

CHAPTER 8

FULLNESS OF GOD IN THE UNIVERSE.

Madhwa thinks it a gross offence against the economy of words to use more words than necessary. So, he is very laconic in his *Bhashyas.* But he is very clear and precise. In his opinion,

GOD can not be defined, but can be described to some extent. NATURE is not so abstract. We can see HER, in HER effects, and discover natural laws and we must discover her laws and take pleasure in obeying those laws. She is your mother. So, she does not run away from you like a coy-maiden. As a mother, she, many times hides herself and takes pleasure in your sports.

As we said GOD and NATURE are not separate. Nature means God's Nature-HIS Will. It is the efficient cause of the Universe. It is called CHIT-PRAKRITI or Intelligent Will. Now, we shall consider about the material cause of the Universe or UPADANA KARANA as it is called. Here we are on more firmer ground. For, Universe is actually spread before our eyes. We can trust her. We shall have to believe in the evidence which the world provides. Our experience cannot purposedly deceive us. If we do not rely upon that evidence, we shall be cutting the very ground on which we stand, from under our feet. Our senses in their pure state will not deceive us. If there is any deformity in them, it can be detected. Of course, the proper development of our senses is necessary. Even if our physical eyes are extinguished,there is the mental eye,which is the third eye of RUDRA, called in my opinion, SAKSHI, in Madh-

wa's philosophy. There is yet a higher spiritual eye which is, I think, called the MUKHYA-PRANA. In fact, there are higher ranges, which are the guardins of our world and which will correct our experience.

JADA-PRAKRATI which is also called **ACHIT-PRAKRATI** (non-intelligent matter) is then the natural cause of this Universe. Here I must remind my readers that **JADA** is used by *Vedantins* not in the sense in which the materialists now use it, but it simply means non-intelligent. **AKASHA, VAYU**, also are **JADAS**. Since the main characteristic of God namely **GUNA-POORNATWA** is too abstract, another characteristic of God given by **VYASA** in his second **VEDANTA SOOTRA** (Bra. Soo. I-1-2) thus:–

God is HE who is the actual CRAETOR, DISTROYER, PROTECTOR, etc. of this world. So, we can solve the riddle of the world in both ways. We can assume FULL GOD and then descend downwards along with HIM, using HIS FULLNESS to explain the problems of the world, or, we can proceed from the visible world before us, and try to know the origin of its manifestation (really the world is a manifestation or emanation and not creation in the ordinary sense. Yet, I use the common word Creation also). God is not only

the Creator, but is its Protector, Destroyer, Controller, Bestower of KNOWLEDGE as well as IGNORANCE, Binder *i. e. Thrower of Souls* in SAMSARA as well as LIBERATOR. These eight kinds of His activities also give us His Chief Characteristics. So, here, we are on more safe ground. By this method of enquiry, we can rise up and up until we arrive at the SAMMIT-GOD. Madhwa has taken advantage of both these methods to prove the fullness of God, for, the above eight kinds of activities of God comprise the whole of *His* activities in the world. (Br. Soo. I-2).

PURPOSE OF CREATION :- What is the purpose of Creation? Variety of answers have been propounded. Some said the Creation was merely for His (God's) own enjoyment; while others argued it was simply to while away His Time in sports. (Anu. Vya. II-1-5). Madhwa modifies both these views and asserts that it is neither for His own BHOGA (Enjoyment) or for His SPORT (*Creeda*) For God is APTA-KAM, always full satisfied. So the real answer is, that God does it because it is His habit or nature to create the worlds. It is *His* SWABHAVA (Anu. Vya. II-1-9). It is as natural for Him to create worlds as it is natural for the fire to burn, &for the Sun to shine. He cannot but help Creating. There is no benefit to Him

from it. It is simply HIS LEELA (Bra. Soo. II-1-9-34). Just as an intoxicated person revels in dancing and singing or if you do not like the simile, just as PURANIKS and Lecturers are in the habit of waving their hands without any purpose (Anu. Vya. II-1-9) so, it is God's PRAVRITTI *i. e.* activity. This is about Himself. But, certainly, there is an object for others. The object of creation is to give JEEVAS, an occasion to get their MOKSHA or LIBERATION. This too is suggested by VYASA in that very SOOTRA quoted above. It is for the benefit of JEEVAS. There are some others who deny to God even the '*Will*' to create. They say, no will is necessary. The Universe has come out itself. It is an accidental up-shot. They too are wrong, says Madhwa. It is the out-come of God's Will (Anu. Vya. I-IV-66). It is there, because GOD WILLED it.

JADA-PRAKRITI :—What is this JADA-PRAKRITI or *Root-matter* and how is it born? The answer of Madhwa to this question is that Universe is born from God Himself, but as a separate thing. It is His own Form, but is His Outer Form. For, when we say that God is *Full,* and *alone Full,* the question of any other thing independently existing of HIM does not arise at all. There cannot be anything, which He Himself has not willed to

be. So, God willed that there should be Universe and that it should be separate and yet one like shadow (CHHAYA) (Anu. Vya. III-II-10-124), completely dependent upon Him. If God's one Form of will took the form of CHIT-PRAKRITI or SHREE, another form of His own will takes the outher form of the Universe. It is His BAHISHTA ROOPA (Outer Form of God) as the author of SHODASHI calls it. It is the **UPADANAKARANA** of the world. God is POORNA, so He can assume any Form He likes. Then why should He not, why can He not assume material form, or outward form? He willed it to be material that is all. There can be nothing there, whose existence, knowledge and activity (**SATTA-PRATEETI** and **PRAVRITTI**) are not due to God (Anu. Vya. I-II-12). Therefore, **PARAKRITI**, **KALA**, **KARMA** and even their **SWABHAVA** *i. e.* essential nature all these depend upon *God's Will.*

Here, an objection may be raised thus - Why posit another separate substance as the Universe? Why not say, there is nothing but God and God only and every-thing else an Illusion and ANITYA -not permanent? The answer is - NO. We can not easily deny or disprove the Universe. It is ANITYA - we admit in the ordinary sense; but not an Illusion or MAYA. For, there is no evidence to

prove that it is MAYA meaning Illusion. Madhwa admits MAYA, but says MAYA is but God's power. Why should God create a false Universe when He has Full power to create? He is not merely a magician who produces only false mangoes. He is ALL-POWER and so has the magic power to create true objects. Madhwa renders MAYA to mean Power of God. LAXMI of Madhwa is MAYA of SHANKAR. Madhwa asks 2 questions here - (1) Why attribute illusion to one who is POORNA SHAKTI ? (Mun. Up. Bhashya Anu. Vya. I-I-136). If BRAHMAN is affected by MAYA, how can HE be called BRAHMA chiefly,for Brahma itself means POORNA. It is its derivative sense. Other wise He cannot be called prominently POORNA (Anu. Vya. I-1-5-136). So, all that Madhwa does to solve the riddle is to transfer MAYA from God to *Soul* and Madhwa has inter-preted accordingly, on the basis of authorities. In fact, this appears to me to be the only chief and important point of differance between MADHWA and SHANKAR as is evident from the fact that, Madhwa's refutation-books (KHANDANA books) all refer primarily to this one subject and if we remember that the idea of MAYA has undergone many changes and is made fluid, we can see how they can be brought nearer to each other. The concession given by *Shankar* to

the world, as conventionally true (VYAVAHARIKA). SATYA is a great step forward. Madhwa also admits VYAVARARIKA SATYA in his sense. For, Madhwa admits world as ANITYA not permanent like God. It is only PRAVAHATAH NITYA *i. e.* Its current or flow is NITYA while God is *Greater* NITYA (NITYO-NITYANAM) (Katha. Up. II-5-13). Others argue that God HIMSELF gets transformed into World or as RAMANUJA says, World is part and parcel of God. The objection to these is, God is every where declared to be AVIKARI and SUDDHA (Anu. Vya. I-4-58-60). Hence, their assertion is wrong.

PROCESS OF CREATION :— There was nothing indeed before Creation. All that was there, had been enveloped by this World-Destroyer (MRITYU) Then He thought – "Let me have a body and there came - APA (Water) in its subtlest state, highest ether. So, the first creation of God is not ordinary water, but matter in its most subtle & refulgent state. This is the Root-matter (JADA-PRAKRITI) (Brah. I-II-1). There was foam of those waters in which when God laid His seed (VEERYA), it became condensed. This is the so-called BRAHMANDA." (Cosmic Egg) (Brah Up. I-II-2).

The same thing is told in another form thus:– First, there was NARAYAN. He wished for a wife.

This was for *Her* enjoyment. For, it was not that there was not *Shri.* for, She is ever existing. Though *Narayan* and *Shri.* are both existing, yet, when He is separated from Him, He is said to be alone, joining with Her, He longed for a son and BRAHMA (CHATUR-MUKHA) was born. (Bra. Up. I-V-Bhashya).

"Those that have forms and those that have not, these 2 are the symbols of *Brahma,* but none of them is His real Form; for, He is superior to both of them. All except *Shri. Vayu* and *Viranchi* are called MURTA *i. e.* possessed of sin; while these 3 are sinless" (Brah. Up. II-III-Bhashyas).

"Then in PRALAYA, world was in its un-manifested form. This became evolved by *Brahman.* Un-differentiated JEEVA-PRAKRITI became differentiated, and un-evolved became evolved through name and form. In PRALAYA, *Brahman* was in a condition when there was no change of form or nature. This state of things is called by some, the casual form of the World. Then it was made manifest by God, through names and forms. Every object was distinguished from another object by means of names and forms only. (NAMA and ROOPA). Original nature of any object whether sentient or insentient is never changed. The essence always remains un-changed; while the

names and forms change and God after creating these objects entered into them and energised them." (Brah. Up. I-VI-1 Bha.)

Thus, after creating the whole Universe, God bestows upon the objects certain of His qualities *i. e.* they are His partial reflections; but always fully stands Himself at their back. Even in an atom He is Full. Hence, *He* is *fully full* in all ADHI-BHOOTAS (Bra Soo. I-I-8). ADHI-DAIVAS (Bra. Soo. I-I-7) and ADHYATMAS (Bra. Soo. I-I-9) This is completely proved by VAYSA in his first *Adhyaya* of *Vedanta-Sootra.*

STEPS IN CREATION :- There is not much difference about the main steps. In details only, there are differences. First there is ANGA-SRASHTI, when 5 BHOOTAS (such as AKASHA, Ether) and PRANA and *Manas* & in all 17 come out of God's different organs. In this first Creation, no help of Laxmi is taken. The various members of *Vishnu's* body themselves are called DHYU-Luminous. These 17 are all luminous. All these ANGAS are corelated with the world or Cosmos (Mand. Up. III). Second step is the Cretion of 24 TATWAS directly from JADA-PRAKRITI. Here we must remember that TATWAS do not mean abstract principles but are actual Substances (DRAVYAS). They are at first in their subtle state.

With the help of these 24 *Tatwas* and *Jada-Prakriti,* the *25th,* God has created BRAHMANDA (the Universe) with 14 Worlds in it. These 24 *Tatwas* are (1) MAHAT, (2) AHANKAR (3) BUDDHI, (4) MANAS, (5) 5 JNANENDRIYAS-Organs of knowledge (6) 5 KARMENDRIYAS - Organs of action. So 10 in all, (5 BHOOTAS - dense elements. In all 24 including *Prakrati 25th.* I need not dilate further on this subject.

FULLNESS OF GOD IN THE UNIVERSE:–Madhwa again reminds us to realise God in matter or Universe. Minutest and most essential knowledge is to know that this matter is not itself God, but is fully pervaded by God. VYASA deals with this question (Bra. Soo. I-I) and proves that *ether, air, fire, water and earth* in themselves have no power to act unless they are moved by God. All motion comes from God (Issha. Up.) This fact is given to the common people as God being fully present in every atom, particle of dust, in a blade of grass or wood (*Anu, Renu, Trina, Kastha, Vyapta*). So also HE is in big mountains like MERU etc. nay, in all bodies of SUN, MOON, STARS, etc. They too are nothing but dead matter. It is the presence and filling by God that gives them power.

SYMBOLS & THEIR SIGNIFICANCES :– In Gita, 10th Chapter treats VIBHUTI-ROOPAS. There

in, are included insentient objects too. The best of each is considered as VIBHUTI. SHALI-GRAM is such a stone, selected by our ancients for such sacred worship. So I have selected it for the symbol of *Vishnu.* There also we must see God throug it.It is for this very reason that UD-BHAVA (Self-manifested) LINGAS are more sacred than artificial LINGAS. Both of these do not require any special bathing etc. for being touched. You know CHANDRA-HASA used to carry *Shaligram* in his mouth anywhere he liked. Vithal Murti is perhaps such a Murti & Bāla-Krishna of Udipi is certainly of this type. These are the two most sacred & special .Gods of Mādhwas & of Karnatak. Artifical idols come next to these. We are ordained to carry with us SUDARSHANA (piece of *Shaligram stone* rings either of gold or silver) wherever we go, in order to remind us always of God's presnce. It is for this very reason, that LINGAYATS carry *Lingas* on their body. Both objects are sacred. The mcre artificial a thing is, the more it requires ceremony of purification. So, human beings require more of these observances about bathing and wearing of sacred clothes. SANYASIS are free comparatively from these. Some others never care for these. Raw minds do not realise this underlying principle.

We can and should adjust without giving up the principle. The late Hon. GOKHALE advised us to spiritualise politics. We should do so, instead of dragging spirituality to the level of politics and economics.

God is represented on the forehead of VAISHNAVAS in full red mark while the black line below (CHHAYA) represents LAXMI.

Here, I may note that the idols of *Laxmi* are generally made rather too shorter in comparison to *Vishnu* idols such as *Rama, Krishna, Vithal* etc. Why? I think because as compared to God His *will* which is represented by *Laxmi* is too short and little. Mother India is sacred to us not merely because we are born in it, but because our ancients have taught us to see the FULLNESS OF GOD, through HER. Berefit of this sentiment, patriotism has no value.

Symbols:- Anuswāra - Zero or Bindu = o = Vishnu Visarga - Two smallest points, one represents Shri, the other Bhoo, from these two the further particular creation (Visarga) proceeds.

BRAHMA (CHATUR-MUKHA):- The first question in Pra. Up. refers to cosmogony. It is a very general and comprehensive question-namely who creates all these creatures? It is a well known fact that creatures are born. There cannot be an

effect without a cause. Non-inteligent matter (JADA-PRAKRITI) cannot be the cause. For, matter has no power to create. Insentient objects can never be turned into sentient beings. (Anu. Vya. I-4-59) and no intelligent being can be turned into an insentient object (Anu. Vya. I-4-68). No amount of laboratory experiment can turn life-less and consciousless things into creatures with life and knowledge. DARWIN'S bridge is broken at-least in these 2 places. The answer given by Madhwa is this:- The first born of the union of God and His consort i. e. His will was *Brahma* called generally CHATUR MUKHA. God entrusted the matter of creating the actual this world to His son. But, Brahma did not know how to create. For God could create by His extra-ordinary and full powers by his simple will and did create by His body (**ANGA-SRASTI**) many Gods. But *Chatur-mukha* could not do so. If he has to create the world with its beings and objects, he must do so like an ordinary being. For *Chaturmukha*, after all, is a soul - JEEVA. If he is to create he must follow the ordinary law namely combination of husband and wife. But he was alone. So, God endowed him power to split himself into 2-male and female. This the *Chatur mukha* did and **SARASWATI** was born. Before it, he was alone, he did not

feel any pleasure. He wished for a wife but there was no other woman except his own daughter i. e. his own production. Therefore, there was no other alternative except to co-habit with her and un-hesitatingly he did and from that union all Gods, men and other beings, demons too were born. First, CHATUR-MUKHA created them in his mind, just as an artist creates pictures, at first fully in his own mind and then gives them shapes. So, this creation was on a mental plane only. They are, therefore, called MANASA-PUTRAS *i. e.* mind-born sons. (Brah. Up. I-IV) *Chaturmukha's* main function was of his planning. Therefore, we are not in direct connection with him. This is, I think, the reason why he is not worshipped actually in the world.

MUKHYA-PRANA :- With these brief remarks I come now to the most important subject namely the part that is played by MUKHYA-PRANA in the creation and in the conducting of the world. *Chatur-Mukha Brahma* and this PRANA are both equal in grades, *Brahma* being a little higher in *rank* only. This *Prana* is said to come to the position of *Brahma* in the next KALPA (= 1000 Yugas). *Mukhya-Prana* is *the* most popular God amongst all Gods. He is worshipped by almost all without any difference of sect or Cast. If *Brahmà* be

a Superintending Engineer, this *Prana* is our Direct Superior, our Executive Engineer. He is *the* architect of the Temple of God.

MADHWA & MUKHYA-PRANA :- It appears that it was Madhwa who has contributed most to make this deity loved by all. No doubt, there was *mukhya Prana* even before *Madhwa*. But he was not so prominent. One special feature of this God is that in every village he has a temple and mostly the wordhippers are non Brahmins. Perhaps, this is because next to God and Laxmi, he is *the* one person who is quite un-touched by any sin (Baah. Up. II-III). So, next to *Shaligram*, this God also does not require any special observances of worship. As I have already said, the more impure you are, the more you are bound by the laws of touchability and un-touchability. Highest like Sanyashis are free from such restrictions so also the lowest who are below social rules, both are free from any restrictions. This idea appears to be at the root of that custom.

Now to proceed. *Madhwa* himself claims to be the third AVATAR of this VAYU or MUKHYA-PRANA. In every book of his, as an *Avatar of Vayu*. he bows to God. Here, I give a sample of his prayer:- "To HAYA-GREEVA - the form in which HE is always present in the heart of HANUMAN."

"To HAYA-GREEVA - in the form of **KRISHNA** the form in which HE is always present in the heart of BHEEMA." "To HAYA-GREEVA in the form of VEDA-VYASA, the form in which HE is always present in the heart of MADHWA. I bow to this VISHNU, who rules over the central *Prana* (Brah. Up. I-1)."

It is mostly after Madhwa that this God spread his influence through-out India. Though *Madwa* sect is small, *Vaishnavism* of which *Madhwa* is the Pioneer,is very wide-spread thrcugh-out India. Disciples of **VALLABHA** are all *Vaishnavas*. So also, Madhwa philosophy counts among its devotees such high souls as **RAMANANDA, KABIR, NANAK TULASHI-DAS**, and all *Dasas* of CHAITANYA School in North India and the revered *Saint* RAMA-DAS in Maharasthra. This *Das-cult* is especially the production of *Madhwism*. It originated in KARNATAK at the time of Madhwa in 13th Century. Karanatak is the HOME of DASAS. It counts many hundreds of *Dasas* who sang devotional principles of Madhwa philosophy. The temples to *Hanuman* then became spread to the nook and corner of the country. The most learned **VYASARAJ SWAMI** himself installed nearly one thousand idols of *Hanuman*. Three or four centuries after Madhwa *i. e.* in 17th Century, we find in Maharashtra, *Ramdas*

devotee of MARUTI installed *Maruti* temples. an Goa state Mangesh (Hanûman in Kannda) is the chief God. Thus, Madhwa's mission in this respect has been fulfilled.

MUKHYA-PRANA'S BIRTH & OCCUPATION:— How is he born? Pra. Up. says - God does not create the world like a potter in the presnce of all but entrusts that duty to his son *Mukhya-Prana* (Pra. Up. VI-4). If *Laxmi* is Gods' Will-Power, this *Prana* is *His* Energy-Power. RAYI popularly called BHARATI (which is the name of this country also) is *Prana's* wife. She represents subtle matter. It is the combination of this husband *Prana* and his wife *Bharati* that has actually given rise to the Universe. This pair was the real cause. Then was created *Great space,* then *Great Time* and so on upto the creation of husband and wife. In short, energy is husband and matter is wife. The Great Cause, the Great Space and the Great Time in course of time–14 worlds (7 above earth and 7 below) were created and were filled with the creatures in this order. So, you see why VAYU occupies that highest post. He is the *Electrical Power House.*

This *Prana* is extolled in many *Upanishads* and *Veda* for instance, Brah. Up. I, II, III, IV, V, VI, Chh. Up. I, II, IV, V, Bran. Up. III-7-B; Rhug. I-156; I-161; I-179; VII-82-2; X-168-4.

Description of PRANA :- He is the up-holder of all worlds. All the fourteen worlds are suspended only through this *Prana* and He has pervaded all the worlds. The Sun shines not through his own power, but through the power of *Prana,* who resides inside the Sun and makes him shine. The Moon also gives light in the same way. *Agni* burns because of this *Prana* (Brah. Up. I-II-3). He is the pet child-*Shishu* (Brah.Up.II-1) of God. This central *Prana* is the infant. His abode is in subtle body. Gross body is his outer abode. He is calf. This calf is attached to the peg who is God and Laxmi is the rope. (Brah. Up. II-2). He is *the Sootr*a (thread) because the whole world is sewn in him (Brah. Up. 1-51; III-7). He is the Up-holder. *Uoktha* (Brah. Up. IV-13). He is the mediator (Ish. Up.) He is *Sama i. e.* harmoniser (Brah. Up. IV-13). He is the most High (Brah. Up. I-3). He is the supporter of the universe-VISHWAMBHAR (Brah. Up. I-5). He is the thread of actions (Brah. Up. I-5). He is superior among all deities (Broh. Up. I-V-22) because, *Prana* does not fade even in *Pralays* while every other deity fades away. Prana does not lose his consciousness even in *Pralaya* while every other deity loses its consciousness. (Bra. Up. II-III). He is the God of Gods; *Prana* was born of God (Pr. Up. VI-4 and

Mu. Up. II-1-3). He is the leader of all senses; without his presence no sense organ can work while he can alone work without their assistance and perform all their functions (Brah Up. VI; Chh. 1-7-3). Prana is called *Amrata* (Brah. Up. v-14). He was the leader of *Devas* in their fight with *Asuras* (Chh. 1-2) Many of the *Vedas* Upanishads such as **VAYU-VIDYA, MADHU-VIDYA, SAMWAARGA-VIDYA** (Chh. IV-3), treat of him. Chh. Up. III Khanda describes his cosmo-logical aspects, Chh. Up I. VIII and IX treat of the hierarchy of Gods.

MUKHYA-PRANA & OTHER PRANAS:- This Mukhya-Prana is not to be confounded with other Pranas such as *Prana, Apana, Vyana, Samana* and *Udana.* They are lower ones. They are called the sons of this Chief Prana. (Chh. I-XI) Here I shall say some thing about **PRANA-YAMA** (Control of Breath). Madhwa does not give suprme importance to *breath-control.* Of course, it has its place in the exercise which helps us to control our body and mind. But Madhwa's chief advice to us is that we should control the whole Prana *i. e.* this *Mukhya-Prana.* It is the Grace of this *Mukhya-Prana* that gives **SALVATION.** It is this Mukhya Prana who carries on, the functions of all senses in **MUKTI** and after **MUKTI** (Brah. VI-1). So, no eccentric

LAXMI



= Sanskrit No. One.

YANTRODDHAR PRAN-DEVA :-
(at Hampi)



See P. 268

feats of *Hatha-Yoga* or even of *Raja-Yoga* are allowed for their own sake. The *Vayu-Vidya* that is treated in *Upanishads* is of higer type. *Pranayama* is of mere control of breath - the lower *breath* or Prana. While this *Mukhya-Prana* represents the whole stock of energy. He is the *treasure house* of energy as well as wisdom. For, Wisdom also is energy or power. It is clear that Madhwa was himself the embodiment of wisdom and power. In Brah. Up-VI-I it is taught by *Shruti*, that if you were to tell to a pillar, branches would grow, and leaves spring up from it. Why should it not? For it is possible that there may be many souls in the vacuum of that pillar. Madhwa has twice shown miraculous powers by mere singing (for He was a very good songster) certain hymns, he made the seeds grow into creapers with flowers etc. It must have been due to such *Vayu Vidyas.*

In conclusion, if *Brahman is Para-Brahma, Mukhya-Prana is Apar-Brahma* (Chh. IV). If *Vishnu* is the Root-Soil and *Laxmi* the Root. Mukhya Prana is the *Rasa* - essence flowing through every branch and leaves.

HANUMA - BHEEMA & MADHWA :- Lastly, about these three AVATARAS. These 3 *Avataras are of Vayu* who is the highest God. The essential teaching of the whole BHARAT- asserts Madhwa, is

mainly spiritual (*Adhyatma*) (Maha. Bha. Ta. II-149). Madhwa says Hanu means wisdom in Br. Soo-II-4-9 Prana is Añu. So may Hanuman not be Añu-mahan ? Perhaps it is in consideration of this that at Dicholi in Goa State, the Madhwa Mut is called Añu-jeevottam mut.Goa Province especially has big Hanuman (Mangesh.) Templs *Hanuma* and *Bheema* are really the embodiments of the following virtues:- *Jnana*, true *Vairagya Hari-Bhakti-Bhava. Dhruti* (Courage). *Stiti* (Steadfullness), *Prana-bala*, *Yoga* and *Buddhi* (Maha. Bha. Ta. II-153). So, Bheema is really the hero of Bharat after Krishna and not Arjuna as is generally supposed. For, Arjuna many times wavered but never so Bheema. He was a man of fullest and truest convictions. Madhwa has quoted the authority *of Krishna for Bheema's Supeiority,* (in *Udyoga-parva, - Yudhisthira*; and of *Duryodhana* also in *Virat-Parva* (Maha. Bha. Ta. II-159). Of Course, Madhwa is silent here about himself.

SYMBOLS:- The central Vayu is of really invisible. So his first Avatar only is symbolised. In my opinion, the shape of *Hanuman* has a significance. It is so shaped as to assume any form. It is plastic. His face is like that of a songster while singing at his best. Hanuman can float in the air but he is not merely a bird, for, he can

walk on earth too. He has the strength of Bheema. But whatever it is, it is certain we are not the descendants of *'Darwin's' physical ancestor* but are the descendants of Hanuman's *spiritual ancestor i. e. Vayu* or Brahmā. So Hanuman assumes such extra-ordinary shapes.

CHAPTER 9

THE FULLNESS OF GOD IN MAN.

Summing up:— I have, in the preceding few Chapters, tried to explain the theory of **POORNATWA** which I had dimly envisaged long ago, but, which had remained simply as an idea, until I came across MADHWA'S main Propositions. I have tried to explain it in terms of mathematics also. But we must remember that GOD is not mere mathematics. GOD is really a substance, in whom all possibly conceivable and in-conceivable qualities inher. We cannot accurately define HIM, but we can conceive that behind these qualities there must be some permanent Person. HIS qualities are not material; of all qualities, KNOWLEDGE and BLISS appear to be more spiritual. So, God is generally described as CHIDANANDA-MOORTI.

The theory of *God's Poornatwa* explains in a better way the conception about God than any other theory. Various Teachers - all perfectly honest - have propounded all sorts of theories. CHARWAKA advised us to dismiss thinking about GOD and to enjoy the world spread before us, never mind if you are a glutton. NAIYAIKAS argued No, Sir, You cannot easily do so for, you are a thinking being and think you must, and find out by reason the Cause of this world and they posited God as the CAUSE. VAISHESHIKAS knocked at the head of that God and the world to find out what they contained and came to the couclusion that they contain nothing but atoms and thus reduced GOD and the WORLD to atoms. Others brushed aside both GOD and UNIVERSE as mere strings of our own imagination or ideas. SANKHYAS were more rational and took the Universe seriously and tried to group things of the world under different heads as now the chemists and scientists do and came to the conclusion that all things can be brought under only 2 SANKHYAS *i. e.* numbers namely PRAKRITI and PURUSHA. They asserted that *Prakriti or Matter* is the real LORD, while PURUSHA or SOUL was her slave. Their analysis of the world is a very valuable contribution and VEDANTINS have generally accepted it. But, *Vedantins*

did not admit the superiority of PRAKRITI over PURUSHA. MADHWA thinks that our greatest opponents are SANKHYAS - not even CHARVAKA for he admitted a modicum of independence to *Purusha* while SANKHYAS completely denied it to *Purusha*. With these few remarks, let me come to the subject of the present Chapter namely JEEVAS.

JEEVA-TATWA :— The subjects that were treated in the last Chapters were rather remote to us in a certain sense. For, God and God's Will are invisible; they are rather theories only, though of-course, their Knowledge is indispensable. Universe is more near to us and to some extent visible also. The influence of the SUN, the MOON, STARS and PLANETS is real, yet that too is remote and too subtle. But, not so is the case with JEEVAS. Here we come to a subject with which we are directly concerned. If God is the centre of the whole Universe, in a sense, JEEVA is the centre even of God and Universe. For, it is for the sake of *Salvation to Jeeva* that the whole Universe is created. Hence, this is a subject most important to us. All SHASTRAS, all WORLDS, all objects of the world exist for *Jeeva's Salvation*.

What are these Souls ? They are mere reflections of God in JAD-PRAKRITI, which is as it were a mirror. So, naturally, the impurities of JADA-

PRAKRITI appear to be attached to these Souls. In their pure state, since they are reflections they have the inherent capacity of The Great Lumianry. Because, as pure soul these reflections possess in whatever infinitesmally small quantity all that God possesses. But, in souls, these qualities are in their potential state. So God gives *Jeevas* an opportunity to develop these potential faculties, to their utmost capacity.

WORLD IS A GYMNASIUM HALL:— Potential faculties give no pleasure to man. It is only powers that you actually use that give you highest pleasures. So, the World is created by God as a Gymnasium Hall for *Jeevas*, for taking physical, mental and spiritual exercises and thus by developing them,& use those faculties for the good of the world. The happiness thus derived is real happiness. These souls are floated into the world-current in order to learn the art of swimming and thus going on swimming and swimming, join the source from which they came into the world *i. e.* God. JEEVAS loose their knowledge of themselves and of God, when they are thrown into the world-flood. In order, therefore, to help *Jeevas* to learn the art of swimming, God gives them some adjuncts such as Pumpkins, or life-boats, Ropes, etc which we use while we are learning to swim. These are gene-

rally called bondages but I think they should be called helpers. If they are bonds, they are bonds of marriage. For, really, I think the joining of JEEVA with PRAKRITI is a marriage bond, in which no divorce is allowed until Salvation of both. Matter is wife and Soul is husband. KALA-Time, ANADI-KARMA - past actions and others assist us in exhausting all our fruits of action and thus become free from every bondage.

Definition of 'JEEVA':- It appears that this word is used in two senses - (1) *Pure Soul* and (2) the Soul that is found in this world. Pure Souls are in some respects, just like God. They are all in their original essence JNANA and ANANDA only. Just as God's body is nothing but *Knowledge and Bliss* only. Of course, there is vast difference between them in their degrees, but no difference between God and Souls in kind. Our Souls too are as NITYA *i.e.* eternal as God. God is the Eternal of all Eternals. (Katha. V-5-13). Because Souls, though eternal are born in this world, while God is not born like Souls. So, God is more eternal than souls. After MUKTI, the souls again become pure and join God. *This is one kind of Souls.*

JEEVAS & *their* 4 *Bodies*:- (1) SWAROOPA-DEHA. But, pure souls are not to be found in this world; when they are ushered into this world, they

are besmeared with matter or PRAKRITI. At first, there is the thinnest layer of PRANA over pure soul. Just as MUKHYA-PRANA is the first born son of God, in the Universe, so also in this world souls are at first covered with the thinnest layer of MUKHYA-PRANA who is also himself a soul like all of us. MUKHYA-PRANA is in his essence Prakriti But it is most transparent and full of illumination. This is the first body or cover over the pure soul. It is called SWAROOPA-DEHA of Soul i. *e.* its essence is pure PRANA. This *Swaroopa-Deha* conception is not to be found in other schools of thought. *It is peculiar to* MADHWA. *Madhwa* has got the authority of *Upanishads* for conceiving such a body (Chh. I-II-9). You should remember that MUKHYA-PRANA is not mere *breath*. PRANA or BREATH is quite inferior. It is grosser. PRANA, APANA and others are, therefore, called sons of MUKHYA-PRANA. Though they receive their energy from MUKHYA-PRANA, they are not themselves MUKHYA-PRANA. This BODY - essence of MUKHYA-PRANA remains attached to the soul till the soul gets salvation. It is through the GRACE of this MUKHYA-PRANA, that all the souls get their *Salvation.* In short, MUKHYA-PRANA is the presiding Deity of this first body i. e. SWAROOPA-DEHA. There are no other organs of sense as yet born in

JEEVA'S body. It is *this Prana alone* who performs the functions of all other organs. This *Prana* being always pure, never gets defiled by any impure touch. It absorbs only good smell, good food, good colour etc. This is also the reason why between the fight among all senses MUKHY-PRANA was declared to be the *Victorious*, (Brah. Up. etc.)

Here, I may also suggest that at the time of death, though all the senses, fade away, MUKHYA-PRANA remains upto the last. And I think a dying man, therefore, must be full of knowledge which this *Prana* preserves though the dying man has no power to express his feelings then, because he has lost all other senses through which he could express in words, what he feels in his heart. The custom of keeping a thread tied to a peg for 10 days may have some thing to do *with this* PRANA. Is it not? While all other senses depart and partly join their original stock and partly follow JEEVA in his journey to other worlds after death, MUKHYA-PRANA alone does not go to join his original stock but follows wholly, JEEVA in its journey to other worlds.

LINGA-DEHA :— Now let me go further. The second cover over pure soul is that of matter in more gross form. It is called 'LINGA DEHA'! This is the symbol of JADA-PRAKRITI attached to soul when it comes to earth, just as Universe is born of

Jada-Prakriti. This minature Universe that is 'PINDANDA' is born exactly in the same way as the Universe. This *Linga* or small portion of *Prakriti* is the real cause of other 2 bodies such as 'SOOKSHMA-DEHA' and 'STHOOLA-DEHA.' From this *Linga-Deha, Mahat, Ahankar, Buddhi and Mana* etc.are born in the same order as in the Universe. In all *24 Tatwas i. e. Subtle Forms of Jada-Prakriti* go to form the *Lingas* and other 2 *Dehas.* Now, about the constitution of the *Linga-Deha.* It consists of 16 Parts '*Shodasha Kalas*' namely, 5 *Organs of Knowledge* and 5 *Organs of Action* -in their minute forms and 5 *Gross Pranas*, namely *Prana*, *Apana* and others and *Manas* Mind. Thus, in all, these 16 parts are to be found in LINGA-DEHA. This *Linga-Deha* gives birth to the third body called 'SOOKSHMA' or ANIRUDDHA DEHA. The speciality of this *Linga-Deha* is that it remains attached to *Jeeva* up to the end of its SAMSAR i. e. Worldly existence. At the last moment, man becomes liberated from this little mud of matter by bathing in 'VIRAJA RIVER' of PURE SATWA and gets Salvation.

(3) 'SOOKSHMA DEHA' OR ANIRUDDHA DEHA: Over the *Linga - Deha,* there is this subtle or astral body. Between *Linga Deha* and this 'SOOKSHMA DEHA' there are the 2 minutest particles of MAYA or GOD'S WILL POWER, *Ichha-Shakti*' and

AVIDYA - Ignorance. These 2 are as if they are its curtains, the *Maya* curtain hides from *Jeeva,* Knowledge of God and *Avidya* curtain hides from *Jeeva* its own knowledge. They are called PARA-MA-CHHADIKA and JEEVA-CHHADIKA i. e. curtains of 2 kinds of ignorance. *Sookhsma Deha* consists of all 24 *Tatwas.* But the 5 gross elements of *Akasha, Vayu, Teja, Apa* and *Prithvi* are in their subtle forms as yet.

(4) 'STHOOLA-DEHA':- This is, of course, the visible body with all 24 *Tatwas* in their grosser forms.

NATURE OF SOULS:-Pure Soul is but an ANSHA or part of God a separated part 'BHINNANSHA.' *God is Anshi* (Gita and *Gowapavana Shruti*) *Jeeva* is not God's SWAROOPANSHA which means God Himself exhibiting forms such as *Vasudev* etc. Jeeva from CHATUR-MUKHA down to an insect or a *Jeeva* in a blade of grass all are equal in size and are separate *Anshas* (*Bhinnamshas*).

In short JEEVAS have 2 characteristics one, *Jeevas* are those pure souls over whom there is the cover of ignorance and secondly they are ushered into the world for gaining experiences of the world and then fully realise God through these experiences. All *Jeevas* from *Brahma* (*Chatur-Mukha*) downwards come under JEEVA-KOTI. All of them are

bound up with *Prakriti* i. e. matter. This matter like mud attaches itself to their souls and it must be washed off before one gets Salvation.

Their Number & Size:- Jeevas are infinite in number. *Vedanta* asserts that in fact, there is no space in which they are not found. Even such a small space in the tip of a nail is sufficient to accomodate numberless souls, (Vishnu Tat-Ni). Then think how great their number must be. As to the size, you cannot even imagine it. I do not think even the most powerful instrument now designed or to be ever designed will ever be able to see with your eyes these souls. The whole Universe is fully filled with these souls. Another fact to be remembered is that there are various kinds, degrees and grades among these souls. Each soul is different from the other (Brah. Soo. II-3-28; II-3-43; III-2-18; 2-1-14). The souls are eternal not born at all. They existed before PRALAYA and they will continue to exist even after PRALAYA in the womb of God. God gives a coating to them and pushes them in the stream of life (Brah. Soo. II-I3-18; II-3-29; II-3-30). Though they are atomic in size, they are powerful enough to obtain the experiences of the whole world, *by the Grace of God.* They all reside in the hearts of every creature. It serves as a mirror to refleet God's

'ADHYATMAYOGA' :- Among all souls, man is the most important being; say, if you want, it is man's pure selfishness. I shall prove that it is not so, because if it had been selfishness, man would not have yoked himself with the havy task of SADHANAS; for, we find that there are more restrictions for man to obtain Salvation than to others. Insentient objects have no care; their evolution is secured. Gods also need not trouble themselves with *Vedant* for Gods are APAROKSHA JNANIS *i. e.* are those who have already got God-Vision, and their future path is quite safe. They go on doing their duty and comparatively speaking need not trouble themselves with *Vedanta.* Of Course if they take more trouble to know more of *Vedant*- their already secured happiness is intensified. So, excluding these 2, we come to souls on earth other than human beings. We can exclude other beings also from our serious consideration; for it is only *Man* who can intelligently practise the SADHANA, necessary for SALVATION. For, this human body alone is meant for intelligent *Sadhana.* For these various reasons, MADHWA gives utmost importance to ADHYATMA which YOGA is declared to be the BEST OF YOGAS.

Importance of MAN:- We may dismiss God & also the Universe as mere airy subjects. But we

cannot treat *Man* so lightly. God may or may not be the centre of Universe, but certainly *Man* is the centre. In fact, all our *Vedanta*, all our sciences etc. are merely for the sake of *Man*. We can deny the existence of every other object but we cannot deny our own existence. So, it is quite incumbent upon us to know what man really is; What his aim should be and other allied subjects. MAN is a combination (SANGHATA) of body, mind, soul, and God. Let us leave aside God for the present. The other three are not strangers to us like God. Every one feels that he is something. 'I'-AHAM is the first pronouncement a man makes. Sometimes the expression is used for body, Sometimes for soul. Let us try to know what this 'I' means. Body is matter undoubtedly - no one questions it. So also, its limbs and organs are 'matter'. No one doubts it. As to the 'mind', modern scientists and philosophers are divided in opinion. Some deny any 'mind' apart from body. Some admit it as independent substance. All that I want to do is to place before my readers - what the ideas of MADHWA are in this respect. I cannot enter into arguments, for, which I refer the readers to read MADHWA'S WORKS.

'BUDDHI' or '*Intelligence*':- Buddhi or general intelligence is of 2 kinds- (1) *Buddhi*-TATWA

which is not a principal but actual matter and which forms one of the constituents out of 24 TATWAS which go to form the body of Man; (2) Buddhi which as a faculty is not matter but KNOWLEDGE in general. Here we are concerned with the second kind only. It may be called Higher Reason, or simply Knowledge in general. It is also of 2 kinds - (1) Eternal Knowledge and (2) Temporary Knowledge. Again it is sub-divided into true and false. The original nature of good JEEVAS is permanent and true knowledge. It is the essence of High Class JEEVAS. Such High Class *Jeevas* are essentially of true and permanent knowledge. Eternal and true knowledge is the very constitution of such virtuous JEEVAS. It forms the very stuff of their constitution. While all other *Jeevas* have not this true and permanent knowledge. Such high souls always possessing true and permanent knowledge are exceptional ones. In general, all *Jeevas* are subject to ignorance and wavering knowledge.

The general intelligence or BUDDHI is again of two sorts - (1) 'ANUBHAWA' or Experience or Realised Knowledge; and (2) 'SMRITI' *i. e.* Memory or indirect Knowledge or Bookish knowledge we may call it. It is also called PAROKSH JNANA. Therefore, ANUBHAVA or *actual realisation* is of

real importance. (Vishnu T. 1-111). *Madhwa* is so strong in this respect that he holds that if AGAMA contradicts ANUBHAWA, that AGAMA also, should be brushed aside (Vishnu Ta. I-99). *Anubhawa* means that which is tested on the anvil of SAKSHI (which is treated else-where.)

MANAS OR MIND :– Now about *Manas* or Mind. In the west, there is confusion between mind and soul. But in *Vedanta,* it is not so. *Manas* is quite another and inferior faculty. Mind is not only an organ of sense, but is also a *Tatwa* like BUDDHI *Tatwa i. e.* it is a substance which goes to form the body of man. But now, we are here concerned only with the organ 'MIND' This organ of mind is to be found in all JEEVAS. It is of two sorts - (1) Eternal Mind and (2) Temporary Mind. Eternal mind is the stuff of all *Jeevas.* It is the essence of *Jeevas* (SWAROOPA-BHUTA). It is on account of this essential mind that we are called conscious beings (CHETANAS). While the temporary mind is the outside mind which is not CHETANA, but matter. We may call the first kind 'Natural Mind' and the other Artificial or Matter-Mind. So MADHWA holds MANAS to be of mixed kind CHIT and ACHIT combined (Anu.Vya.). This matter mind is an outside organ *i. e.* it belongs to the body of man and not to the soul of man.

One is soul-mind, the other is matter-mind. It has 5 faculties in all - namely (1) **MANAS**; (2) **BUDDHI** (lower intelligence); (3) **AHANKAR**; Egoism; (4) **CHITTA** or Purified mind or feeling or heart, and (5) **CHETANA** - Consciousness. The nature of *Manas* is doubting, it is not steady, that of *Buddhi* is determination, that of *Ahankar* is of appropriating to oneself which is not really his; for instance, man calls himself that he is red or black, fat or thin. But, really, 'I' here does not mean Soul, which he really is but, means body, which **JEEVA** is not. *Chetana* is the total effect of all these. It comprehends many things at once.

Source of KNOWLEDGE :– Let us try to know how we get Knowledge. It is in this way - Soul at first comes in contact with the mind, mind then with organs of sense; organs of sense come in contact with objects. When this takes place, the inner organ that is mind itself is changed or transformed into Knowledge *i. e.* mind itself assumes the form of Knowledge. The first condition is that **ATMA** or **SOUL** must come in contact with the mind. It is for this reason that we do not get any knowledge in sleep. For, then mind and all other senses cease their activities. Hence, *Atma* cannot come in contact with mind and senses. So, knowledge is not possible. If you ask 'What is the necessity of this

Soul - mind contact; Is it not sufficient that there is contact between objects and senses? We reply No. For, if that was sufficient, we should get knowledge even in sleep, for, in sleep there is the actual contact of the sense of touch with our bed, yet there is no knowledge. So contact between ATMA and MIND is quite necessary for *Knowledge*. In the same way, our rule is that the particular sense organs which has the capacity of knowing that object must come in contact with *Manas*. If mind is absent, it cannot know the object. 3rdly the contact between object and senses is necessary. If there is a wall between my eye and table, I cannot see the table.

NAIYAYIKAS say that Knowledge is born in soul itself and not in mind. We do not admit it, because *Atma* is AVIKARI *i. e.* is un-changeable like God. *Atma* cannot be transformed into knoledge. So, mind is the instrumental cause (UPADANA KARANA) of JNANA and not ATMA. All knowledge is, therefore, produced in the ANTAH-KARANA *i. e.* mind. If you ask again " We shall have then no knowledge of *Atma* itself; for, according to your theory, there should be no knowledge of SELF at all." The answer is YES. Your objection is seemingly right. But our answer is *Atma* or Soul being the lord of the mind, Atma appropriates the

knowledge born in mind to himself. Mind is subject to Soul. This is what we call **KNOWLEDGE OF ATMA.**

Means of KNOWLEDGE :- Now, we shall speak about the means. They are mainly three (1) **PRATYAKSHA** - Direct Knowledge; (2) *Inference* and (3) **SHABDA** - Words. These three are the chief-causes (**KARANAS**). These are mere instruments of Knowledge and not knowledge itself. The real knowledge means the knowledge of a thing as it actually is. But these instruments may also be giving us false knowledge, if there are defects in the instruments. So,unless they are further tested, their knowledge cannot be guarranteed. That test is made by **SAKSHI** which is called **SWAROOPENDRIYA** *i. e.* natural or essential organ. Besides these artificial organs, soul itself possesses its own essential organ which is technically termed *Sakshi*. Every knowledge becomes true knowledge only after it has been tested on this anvil. When **JNANA** is passed through this testing tube then only it becomes true **JNANA**. The evidence of this essential organ (*Sakshi*) then becomes as strong as direct knowledge. This much is sufficient. The subject of *inferential knowledge* which is called **TARKA** or Logic is well-known. **MADHWA** has raised here also specific objections to the theories of

many other schools. Scholars would do well to consider them. *Madhwa* says the above three are the only means of knowledge; others such as ARTHA-PATTI, UPAMANA are un-necessary. They all can be included in the "Inference." We MADAWAS do not admit 'NIRVIKALPA JNANA' which NAIYAYIKAS and SHANKARITES admit. We say all JNANA is 'SAVIKALPA.' NIRVIKALPA means Knowledge which contains no particular knowledge. There is absolutely no such void knowledge. Mark also that PRATYAKSHA or direct Knowledge then is of eight sorts. SIX kinds of knowledge produced through six organs of sense including mind and SWAROOPA-INDRIYA and the eighth is the True Knowledge (YATHARTHA JNANA). True knowledge only is the final authority while the other knowledges are only instruments to produce true knowledge. They are ANU-PRAMANAS and not KEVALA PRAMANAS.

'BIMBA-PAROKSHA':- This is a very special subject of MADHWA VEDANTA. It means the Vision of that Form of God which is reflected in the Heart of every JEEVA. It is called BIMBA-ROOPA. It is from the knowledge of this very BIMBA-RUPA that man gets MOKSHA and not from the knowledge of any other Form or Forms of God. Hence, its particular interest. This special JNANA is called 'VIJNANA.' No doubt, the UPASANA

(Worship) of other Forms of God also is necessary. But, they are useful only to remove all the obstructions that surround our Souls and bind them. Vision of this BIMBA Form gives us *Salvation.* At the time of creation of those souls who are fit to be created for getting liberation, in that KALPA (*Brahma's* day) God dwells with his consort RAMA in that subtlest matter, which is attached to pure soul when it is floated into the world current and this combination of God and *Rama* which dwells in all souls is called ' LINGASHARIRA. ' So, *Linga-Sharira* is that body of *Jeeva* which surrounds the soul and in which God and His wife dwell. I have stated already that this *Linga* body or *Root* body consists of 16 KALAS or parts namely 10 INDRIYAS and 5 BHOOTAS plus Manas. This body consists of the 3 GUNAS *i. e.* SATWA, RAJA and TAMA. This *Linga-Sharira* has the power of concealing the pure light and action that inherently belongs to souls and it is this PINDA - round mass which is the combination of Soul (CHIT) and matter (ACHIT) which is commonly called JEEVA. Is not the ISHWAR - PINDI that we see in temples a symbol of this ? Perhaps, this is the real explanation of Phallus mythology for Ishwara is as a matter of fact called Lingatmā. Unless we forget God for a time and turn our minds to

the world, we cannot have any experience of the world and unless we pass through the ordeal of experience, we shall not realise God fully. For this reason there are 2 curtains created over this *Linga-Deha* - one of *Maya* or that power of God's will which makes us forget God and 2nd AVIDYA *i. e.* that power of ignorance which makes us forget our own souls. When there are these two covers over our *Linga-Body*, we begin to forget God and begin to identify ourselves with the out-side world. For actual contact, of world two more dense bodies are created (1) **SOOKSHMA SHARIRA**-Subtle body, (2)**STHOOLA** or Gross body. Thus we are able to have contact with wordly experiences. In these bodies there is **AHANKAR TATWA** *i. e.* Egoism which appropiates to the body that which does not really belong to body but to soul; for body is pure dense insentient matter in itself. Thus after creating *Linga* and other bodies, God Himself enters into **JEEVA**, just as fire enters into coal; and thus gives man the opportunity to realise God through all the worldly experiences and get himself back to God. If we are to get the enjoyment of worldly pleasures, we shall have to identify ourselves with (though wrongly) with material enjoyments and through world realise God and come to '**NA AHAM KARTA**' but **HARI** is real **KARTA**.

Conclusion :- Thus I have tried to sketch out the theory of **POORNA BRAHMA** as far as possible in the space allowed. But it will not be complete unless I deal with the SADHANA for the REALISATION of that POORNA BRAHMA. That subject will be taken up by me in the second part of this book.

It will be evident from what I have said that God fully and absolutely pervades every particle of the Universe,being its CREATOR, PROTECTOR, CONTROLLER and DESTROYER and it is *God alone* who is not only responsible for every activity of the world and of **JEEVAS**, but is the real and only one **CONDUCTOR, DICTATOR, DIRECTOR** and **BESTOWER OF** *both* **KNOWLEDGE & IGNORANCE** and Binder of Souls with bondages and also Loosner of those bonds and LIBERATOR OF SOULS. In short, God is POORNA BRAHMA and POORNATWA sums up all imaginable qualities.

At last, I may be allowed to illustrate the above fact with a symbol which will, in my opinion bring to the mind of even common people the nature of God's activities. The Doll's Play or the Idols' play (*Gombi Ata* in Kannada) which was very common in Karnatak, the home of that play, and which still survives to some extent, best illustrates the nature of God's activities as much as symbols can express. It may be called one man's

play, wherein the *Sootra Dhar* holds all images of KRISHNA, BHIMA, ARJUNA, DRAUPADI and also the idols of DURYODHANA and others with number of strings attached to the limbs of these images, to facilitate their different movements. He alone conducts the whole drama, by moving all the strings in his hand, himself standing behind the curtain and making all the speeches himself and making the idols dance in accordance with the sentiments and speeches. Even the female parts are played by himself imitating the female tones suitable to different occasions. Is this not what God does? *Really God is the* **ACTOR** of all parts in the world's Drama. *Sootra* represents 'MUKHYA-VAYU.' This play was the root of all future Sanskrit Dramas. Those dramas are but poor imitations; for the *Sootra Dhar* and *Nati* (God's wife i. e. Laxmi or Will of God) are in those dramas are visible to spectators. Yet, the idea had been preserved by making *Vishnu & Laxmi* descend as if from heaven. That scene also has been now dismissed. So, the drama has lost its original vision. Cinema is the improved edition of that drama. But it is given to the audience without the life of its original teaching. We must inculcate *Poorna Brahma* idea through all our customs and manners.

To Conclude :- Let us all be NARAS (Highest men - according to our capacity) and let us be always singing the GLORY OF GOD NARAYANA. This is the message that MADHWA has given to man and VEDA-VYASA and MADHWA are both CHIRANJEEVIS at-least in this sense, namely their message of POORNA BRAHMA TATWA will last for ever.

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CHAPTER 10

CONCLUSION.

Re-call to Memory :— Let me recall to the memory of my readers the objects with which I started in writing this little book. The main aim of my book as mentioned in Chapter I is the representation of *Madhwa Philosophy* as I have under-stoood it. My second object was to bring nearer to each other, the different prominent and current schools, on the basis of three sorts of compromises – (a) *Practical Compromise* (b) *Philosophical understanding* and (c) *Spiritual guidance*. So far, I have dealt mainly with the second sort, namely that of philosophical understanding and have shown how they can be brought together with a little spirit of give and take. Of course, I

myself have the fullest faith and firm conviction in *Madhwa's Poornatwa Siddhanta*. But, I have tried to show that others too should have no objection to that theory as it does not violently offend any of their convictions. For, no school would like to call its God '*Not Full*' apart from the other details about its conception. Then, why so many schools arose and still arise if the solution is so very simple ? Here I try to answer this question.

Whirlpool of Human Logic :— It is the whirlpools of human logic that are responsible for different schools. As long as there was complete faith in *Vedas,* and as long as the people lived actual life in that atmosphere, there was no difficulty. But, in course of time, the vital knowledge on which it was based was lost and so new presentation was required. For, the Pandits found various contradictions in *Shrutis* and *Upanishads* etc. and they required a solution. This dilemma of contradictions between different texts was removed by *Vyasa* in his *Brahma Sootras* and other books. All went well for some time. But *Buddha* and *Mahaveer* came on the stage and cut the basement itself by denying *Vedas* and questioning to satisfy them on rational grounds. So, the controversy then was Vedas Vs. Reason. *Buddha* resorted to meditation to find out the truth but could find no God; *Mahaveera* depen-

ded upon logic or reason and raised many doubts without satisfactory and definite soultions for those doubts. So, again, there was whirl-pool. Yes, Such whirlpools are bound to come into existence when we depend mainly upon human logic. But they begin to vanish when we rise higher and higher. When you rise up and up, your horizon of reason goes on widening and things from there, appear quite different. When we reach the summit, we come to God. Then, the whole field comes before our view. That kind of logic is called 'BRAHMA-TARK' *i. e.* 'DIVINE LOGIC' logic from the stand-point of view of God, who is all knowledge. It appears that there was a big book of that name, for, *Madhwa* has drawn many of his arguments from that book. The book appears to be not available now. But Logicians would do well to collect available passages and give to it a regular shape. Vedic injunction is that we can not solve any problem satisfactorily, much less the problem of God, merely depending upon human logic. So, the teachers again fell back upon Vedic texts, which were not mere logic but actual experiences,and asserted the existence of God boldly. It was Shri. SHANKAR especially who installed God on the throne. But what about the world? BUDDHA had denied both God and the world.

Shankar brought in his theory of **MAYA OR ILLUSION OF BRAHMA** to solve this riddle and denied even the world before our eyes. So, there was again the dilemma as to whether world was real or not. In short, whirl-pools, are bound to arise, when we resort to logic. Logic is verily a veritble whirlpool. I have tried to explain it also by taking a historical view of the matter. (Page 83, 84).

MADHWA'S METHOD :— *Madhwa* has tried to resolve these riddles as stated on page (83,84) by depending upon three kinds of principles (a) *Shruti*; (b) *Yukti i.e.* Logic; (c) *Apta Vakya i. e.* evidence of those who had got actual God-vision (*Sakshatkara*). If we read *Brahma Sootras* in the light of the above three principles - *Madhwa* asserts that it is his first main proposition that is expressly stated there. This is about God. But the question about the relation between God and the world is not so explicit in *Brahma Sootra*. *Madhwa* admits this fact, and we too can see it because, as a matter of fact, Sootras have not touched this point so much as they have done about God. There is neither refutation of *Shankar's Maya* theory or so-called *Adwaita* theory nor is there the refutation of the so-called *Dwaita* theory. Hence, I conclude that this controversy in its present form was not so very keen then. Whatever it is,

human logic has landed us in this new whirlpool and so we shall have to devise means of rising up from that whirlpool; fortunately, the whirlpool is not now very deep. For doing so, *Shankar, Ramanuja and Madhwa* have depended upon hypotheses. *Shankar* depending upon *Maha-Vakyas i. e.* a few sentences (important in his eyes) and propounded the one-ness theory. Ramanuja depends on another devise of CHIT-PRAKRITI and ACHIT-PRAKRITI and advocated difference here and non-difference in *Mukti.* While *Madhwa* sets aside both these hypotheses and advances his own hypothesis namely that of difference here and also in mukti. Shankara's hypothesis that God is one, necessarily leads to the theory that the world and souls must be illusory. They are the effects of the temporary Avidya or Ignorance which covers Brahma. The only substantial change proposed by Madhwa is to transfer the Ignorance from God to jeeva. Ignorance can never cover Brahma,who is the Greatest Luminary. Can darkness cover the Sun? No, a globe can obstruct the light of a little wick. It is from this changed hypothesis that Madhwa has inferred his other theories. Between Ramanuja and Madhwa the difference is still narrow; Madhwa's contention is, if there is inherent difference here it must be so, also in mukti; for mukti means getting

back to one's own inherent nature. Here I do not want to enter into that controversy. But I want to state this much. Every teacher is obliged to have recourse to such hypotheses. *Naiyayikas* have deffended their God on some hypothesis of their own. The question which hypothesis is stronger must ultimately depend upon individuals themselves. I therefore merely state that *Madhwa* has at-least proved to my conviction his hypothesis. He depends upon *Maha tatpraya i. e.* the essence of teachings as a whole and not upon stray sentences here and there. To Madhwa, every Vakya of Veda is a maha-vakya. The essence of the teaching should be extracted by having recourse to the accepted rule of interpretation namely *Upakrama, Upa-samhara,* etc. With these few observations, I leave the matter to the readers themselves, imploring them first to read (without prejudice) Madhwa's main objections raised against the other theories before they come to any definite conclusion.

After all, this first part of my book has treated only *Paroksha Jnana i. e.* indirect knowledge. The more important question from the point of view of self-realisation is that of *'Sadhana'* which I take in my II part.



PART II

SADHANA

CHAPTER 1

FULLNESS OF GOD IN SADHANA.

"OM." 'May we live long enough to listen with our ears the most auspicious news, and see with our eyes, always the most beautiful. Oh ! Holy one ! May we, with healthy and strong bodies and firm limbs extol you always and live full length of life ordained to us' (Rhugveda I-89. 8).

In Part I of this book, the conception of God as conceived by Madhwa was given. God is not only One, not only many but Full, fully Full was the conclusion. God comprises both Unity and Multiplicity and also is above both Unity and Multiplicity. He is all possible attributes. He is SAGUNA in this sense. He is also NIRGUNA in the sense that he has none of the 3 main qualities-namely SATWA, RAJA and TAMA. He is also Nirguna in the sense that *He* is beyond all Gunas and in the sense that *He* is *Infinite.*

FIELD OF SADHANA :—In the first Part, I treated about the theory of POORNATWA. But mere theoretical knowledge cannot give us *Salvation.* It is the *Sadhanas* or methods of self-realisation, which give us MOKSHA. So, I shall deal with this

subject. The field of Sadhana is too vast, for, it covers all fields of our activities - physical, mental moral and spiritual. Though the field is vast, here my task is comparatively easy. For, Sadhanas have been fully worked out in books like GITA, BHAGAWATA, etc. which are popular among common people. Moreover, in this field, fortunately, we have the greatest hope of *practical compromise*, between different existing schools (which was one of the objects I had placed in writing this book) of Vedanta. The main schools now existing are only 4 or 5, namely, **SHANKAR, RAMANUJA, MADHWA**; and **BUDDHA** and **JINA** too because they really belong to our fold. They owe their inspiration to Vedic culture and there is much in common in their *Sadhanas*. Other schools of thought have been beaten into the background. I have not tackled with western philosophies as it is beyond my scope but in my analysis, there are many side-suggestions, which will reveal the initial defects of the West. Its approach itself is wrong. I write for average readers. My aim is to make the book readable and at the same time, to include facts which are outside the reading of many scholars. I shall try to put old things in a new way.

GOD FULL ALSO IN SADHANA:—Sadhana necessarily depends upon our efforts. It is individuli-

stic. Madhwa does not believe in the Salvation of the whole world at any time on earth. In PRALAYA only, all JEEVAS are dissolved. If we are to get MUKTI we shall have to strive for ourselves. Humanity may help; Society may assist but after all, it is *we* who are to realise. The world to *Madhwa* is a world full of in-equalities. Equality is a myth. No two men are equal in any-thing; no two objects are equal. There is a regular gradation of quality and quantity. All that one can do is to prescribe rules and leave every body to his fate. The first and most important principle is that God is full in *Sadhana*. You cannot dispense with HIM at any stage of your practice. Whether it is your physical exercise, mental or moral, you shall have to depend upon God's help and favour. You are not free. Freedom of will is half-truth. For, if you had absolutely no freedom, all the SHASTRAS etc. would have become useless. So, freedom you have, but only to a limited extent. It is circumscribed with so many conditions. God fully pervades all your Sadhanas.

CONSENSUS OF OPINION AMONG VEDANTINS:— SHANKAR, RAMANUJA and MADHWA are practically in agreement as to the chief Sadhanas. Shri Shankar has enumerated the chief Sadhans thus:— They are four - (1) NITYA-NITYA VIVEKA, (2) SHA-

MA-DAMADI SAMPATTI (Wealth of the supreme moral virtues such as - **SHAMA**, peace of mind born of faith in God, **DAMA**, control of senses etc, (3) **VAIRAGYA** - a spirit of renunciation for pleasures of this world and also of other worlds, (4) **MUMUKSHUTWA** *i. e.* longing for **MOKSHA**, or in tense desire for Salvation. These are generally admitted by *Madhwa*, though there are differences in order and details according to the emphasis on final views of their respective philosophies (Anu. Vya. III. III. I). *Madhwa* further adds that *Ekanta-Bhaktas* - those who are one-pointed devotees of God, who want to remain always as the most obedient servants of God - *Dasas* or *Sharanas* - never aspire for *Mukti* even. They long for being born on earth again so that they may get the opportunity of serving God always (Anu. Vya. III. III. 1 and Sudha). Of course, such souls are exceptional. They are gods born on earth to help God in His endless **LEELA**.

IS SADHANA NECESSARY ? :– Sadhana naturally involves effort. The *summum bonum* is admittedly *Moksh*a. What *Moksha* is, we shall see afterwards. Whatever it is, we shall have to discipline ourselves for attaining that state. The path to be followed is called 'Sadhana.' This is simple matter. If this is so very plain as sun-shine,

why then this strange question 'Is Sadhana necessary'? Yes. The question really appears wonderful. But, no. It is not so light a question. For, even accepting the principles of Vedanta, many objections may be raised for showing that no Sadhana is necessary for *Moksha*. They are :- (1) admittedly *Jeevas* are of the same stuff as God *i. e. Chidanada* - essence, though lesser in degree and if, as Madhwa asserts that the original stuff of any object can never be changed (see his second proposition in Chapt. IV. P.42), after once God manifests them, what is the necessity of Sadhana on the part of man? For, man cannot change it now, why, even God Himself will not wish to change it. So, God must give man Mukti or Salvation, if not today, on some day, without our effort. God cannot deprive me of my dues. Moksha simply means getting back to my essential nature. Nothing more. (Bhag).

The answer is this :- that original nature is completely covered by ignorance, so effort is necessary. (2) The objector argues; Why? Inanimate objects get their 'Salvation' as we may call it without any Sadhana. The energy that is endowed to them by God will work itself out and as soon as it is spent up there in an end of the matter. So also we see that the evolution of lower animals is

secured. They too are not required to perform any intelligent Sadhana. Yet, they too must get and do get Mukti. In the same way, why should we not suppose that man too shall get it? What fault has man committed so that he alone should be burdend with these Sadhanas *i. e.* extra troubles. No doubt, the objection appears to be valid. Even Gods are not required to have recourse to these Sadhanas compulsorily, but only optionally, for, they are already APAROKSHA JNANAES (have got the vision of God). So their future course is safe. Yes man is thus burdened no doubt. He is obliged to struggle hard in order to remove the thick cover of ignorance. If he does not do so, he will not get mukti. But it is for the benefit of man himself. This body of man is a special gift of God to man. It is mainly meant for Sadhana, so that he may get the extra pleasures from the exercises in this gymanssium hall. This gift is not given to others. The pleasure we get from these exercises is hundred times more than the pleasure that we get from merely possessing these powers. That is like the treasure of a stingy man. Mere possession is no pleasure. The objector may again argue - suppose, I refuse to take any exercise and suppose I insist upon not taking exercises, but be satisfied with the pleasures

I get without them. What will be the result? Certainly, God cannot prevent me from getting my Moksha. Is it not? The reply is this:– Yes, you are right. God also promises in Gita that all men follow His path and are sure to come to Him one day (Gita IV. 11). But take care, until then you shall have to suffer the miseries, throughout your innumerable births and deaths. Are you prepared? Even when you are happy throughout the year and suffer only for one day, you cry aloud for God's Grace! Death is not the end of life, rather it is the beginning of new life. Moreover, even to wish or not is not within your choice. Gita says - nature will force you and will saddle you with Sadhanas (Gita XVIII. 59, 60). So, it is better to be wise beforehand. Moreover, you forget one most important thing. It is this, the more speedily you take up to *Sadhana* the sooner you get *Mukti* even after this one life. So, why not begin at once and save all the future miseries? Vedanta gives you this assurance if you wish to work and worship,you are saved at once. Is this not a great consolation and an impetus to take up to *Sadhana*? It is a great boon given to man alone. So, the question of time is important; otherwise, you will have to wait up to PRALAYA (492 millions of years)!

WHAT IS MAN ? :— Man is a complicated

machine lorded over by God (Gita XVIII-61). Of all the bodies, human body is the most perfect body. It is not a dead machine. Every part of it, every atom of it fully bristles with life and consciousness. We do not know and we can never know what life is, nor can we know what CHIT or consciousness is. Body of man is generally compared to a clock. Certainly, a very useful idea; but not a true idea. Parts of the body are parts of the clock. The function of the heart is to pump up blood, all through the body. Nervous system raises a lot of questions, which we can not answer, unless we take some hypotheses such as God, Soul etc. There is a planned economy throughout the system. Who made the plan? Language is too poor to express the relations between the parts and the whole. We can express it, unfortunately only in terms of fairly complicated Vedant terminolgy. Primitive men thought that breathing and life were one and the same Really it is not so. We can stop breathing yet live for long time. Life or Prana is only one function of chief Prana or the Fountain-head of energy. Vedanta therefore asserts it is a machine constructed, conducted, dominated and directed by God and God alone. In fact, in every Sadhana we shall have to depend upon God primarily if we are to succeed in our Sadhana. In fact God is full in every step of our Sadhana.

MADHWA'S OPTIMISM :— The quotation given in the beginning of this Chapter fairly expresses our aim in *Sadhana*. Does it savour in the least of pessimism ? No. It is also the message of *Madhwa*. It is full of optimism, tempred,of course with humility, modesty and faith in God. The highest aim of man should be to extol the Glory of His Majesty. Madhwa is a full believer in the reality of the world and also other worlds. His idea of Mukti means fullest life possible for man. His special aim of religious training *i. e.* Sadhana was to completely spiritualise every branch of human activity without giving any undue importance to any one branch, nor dragging it down too low. A sense of proportion is the hall-mark of his system. He never looked upon life with contempt, nor did he raise it to the skies. He never descarded physical strength, mental equipment. His is a message of hope for the good. World has been created to give good men an opportunity for doing their best, for bad men to get themselves damned. Man is the centre of the world. God is seated in our heart. Heart is like a lotus with many petales where different mental and spiritual faculties are located. Open up those petals, one by one, and you get *Mukti*. *Sadhana* therefore is not our Birth-right but is our birth-duty. The conditions that

are involved in getting our Mukti are such that the modern ideas of humanism and social service are ipso facto fulfilled.

THE GOAL AND THE PATH :— Humanism is a subject which is now much in the brains of modern youths. If we look to the mentality of the world also, this is clear. We are yet living in BUDDHA-AWATAR and therefore it is but natural that BUDDHI or Higher Reason should be pre-dominant. Modern age is moved in its highest levels from ideas that were the values of BUDDHISM, namely *Ahimsa, Satya* etc. and other moral virtues. Of course, if a nation is to live true high life, it is but incumbent upon it to inculcate these virtues. But to say that it is the whole of it is to say that spirituality there can be none without these. It is, if not a flagrant lie, at-least is a half truth. Such half truths have done mischief to God and spirituality and so they must be carefully guarded against. No sane man is generally deluded by falsehoods. Half truths on the other hand attack you from behind your back. They harm you without your knowledge. Even cinema Natis (barring a few bare-bodied exceptions in some countries) dare not come on the stage with open naked-ness. So, we should learn a lesson from the historical times, which followed BUDDHA. BUDDHA'S AVATARA-

HOOD was not unrecognised by Shri. *Shankar* and others. But, they were far-seeing seers and so saw the dangers of it to spirituality and God-idea. Head long rush into it would turn us up into mere *Indriya-Ramis* and *Kama-Kamees* (pure materialists) of Gita. There are other factors which come in the way of our Sadhana and temporarily deflect us from our right path. Our PRARABDHA, ADRISTA (invisible effects) and our temporary associations etc may impede our way some times. Moreover to say that humanism is be all and end all is to say that silent spiritual life has no value which is not the truth. In short, humanism though a virtue is not the true test of spiritualism. We who are believers in future life, in faith in God need not loose heart from such accidental derangements. They need not disturb us in our path. We have the assurance of Vedanta that we can exhaust them by our PUNYA and so need not despair.

Madhwa advises us to see God in the world and through the world. He asks us to accept life as it is with all its imperfections and responsibilities. Never to shirk your duty and run away even to mountains or to caves, with the object of never returneng from there, but to be completely absorbed simply in meditation on featureless God. TAPASCHARYA, no doubt, is necesssary for self-development. It is only a Sadhana and not the

goal. We should not ignore the goal. The path presented by Madhwa for that purpose is a royal road to the temple of God. Straight walking is recommended. No eccentric feats of *Hatha Yoga,* no extra-ordinary SIDDHIS of PATANJALA YOGA. No queer ways of realisation are tolerated such as intoxication for the sake of concentration etc. It is not complete *Tyaga* (renunciation) or fullest *Bhoga* (enjoyment). It is *Yoga* pure and simple. Yoga as Gita says is balance of mind (*Samatwa*). There is no bifurcation between public life and private life. At the same time, public good and social service are not indispensable conditions. The stress is not so much on the field of life, but on the quality of work. It is both the DHARMA-KSHETRA (Field of Dharma) and KURU-KSHETRA (field of action), but Kuru-Kshetra in accordance with Dharma. The way of *Madhwa* is just like the climbing up the summits of Himalayas. Keep the peak of the mountains steadily before your eyes and climb up with your feet firmly on earth. The Highest Peak is God and so remember Him at each step and at every moment. It is like the walking over a wire. It is like dancing with a pot of water over your head-mind in thepot; feet firm on earth. So, let us try to dance in that way. It is the dance of SHIVA; it is the dance of BALA-KRISHNA on KALIYA *Snake.*

CHAPTER 2

BASIC PRINCIPLES OF SADHANA.

"OM ! May all my bodly organs such as organs of speech, smell, sight, hearing and vigour (BALA) and their senses be fully developed; May all *Vedas* and *Upanishads* be my all in all; May I not give up the study of the sacred lore; and may not the sacred lore abandon me; let there be no break in my studies; let all the Dharmas that are taught in the Upanishds be mine; let them be mine; OM ! SHANTIHI - SHANTIHI-SHANTIHI."(CHHUP.I. 1)

MADHWA & THE WORLD :— *Madhwa* is an optimisti of optimists, like the old Rushees. HIS name itself is ANAND-TEERTH. He is himself a *Rushee* or seer. If you read the heading quotation of this and also other quotations you will know how full of optimism the Rushees were. The credit of this gift of optimism being given again to the world goes to Madhwa. They are ungrateful if they dont acknowledge it. To Madhwa, this world and all the worlds, the whole universe is but the outer-form (BAHISHTA-ROOPA) of God and therefore as sacred as God. So Madhwa regards the world with great respect and never with contempt. It is God's LEELA-

BHUMI. This body of man is *Deva-Sadana* - temple of God (CHH. VIII. II Bhashya). It is the *Ratha* (Car) in which God and Soul are seated. The car-driving ceremoney in temples symbolises this fact. God is said to pervade the whole body and not only the heart (CHH. III XII.7). The same idea is conveyed in ISH. UP. 6. 7. when it asserts that we must see all being in ATMAN, because when every-thing exists in the SELF, the heart must also exist there-in. So, *Madhwa* gives special importance to human body and heart.

"SAMSARA OR CIRCUIT OF WORLDLY LIFE":- The first point to remember is that world is like a continuously flowing sea, in which we are thrown by God to obtain our Salvation, by our own efforts. It is 'SAM-SARA' or 'JAGAT' which both mean continous flow. No body knows its beginning and its end. We know only the present. It is compared to a big tree (ASWATHA-VRIKSHA). But its roots are upwards some where above in VISHNU (Gita XV-1). It is a tree turned downwards. About the future, we know this much only that it will one day come to an end in the coming PRALAYA which comes after 492 miilions of years. This world is like the river Ganges. We do not know whence Ganges has come to the earth. We know

that after continuously flowing for hundreds of miles, it wlll pour itself into sea. When we have been let into this current, we have been bound up with certain bonds, which also are eternal. These are the bonds of actions, of time, of our own inherent nature, of our JADA-PRAKRITI. As I said before, they are not really bonds but our assistants in learning the art of swimming through this flow. We need not wait for the loosening of these bonds up till PRALAYA. The pecularity of these bonds is that, by our own efforts, we can learn the art of swimming very soon and throw them aside, even after this one life. All depends upon our own efforts and energy. Here lies the importance of SADHANA.

TEN ETERNALS & THEIR UTILITY :- MADHWA says that there are in all ten eternals *i. e.* NITYA things. We do not know and we cannot know the sources of these, because we cannot trace them to their origin in time. They are immemorial. These are - (1) GOD; (2) RAMA *i. e.* God's manifestation of WILL; (3) JEEVAS or SOULS; (4) KALA *i.e.* TIME; (5) PRAKRITI *i. e.* subtle matter with SATWA, RAJA and TAMA in it; (6) Good or bad KARMAS of JEEVAS which also cannot be traced to their sources; for, JEEVAS must be doing some sort of actions, before they are born in this world.

But we do not know its nature; (7) **PRANA** - which is a peculiar force of **AHANKAR** -*I- ness* or Egoism; (8) Senses (Organs of sense in their subtle state); (9) **SAMSKARAS** *i. e.* residual potencies *i. e.* impressions left on our mind; (10) **VEDAS** (BRAH. I-BHASHYA). Of these, four are attached to our body - They are (1) PRKRITI, (2) KALA, (3) KARMA and (4) SANSKARA. When these are attached to our body, we turn our attention towards the world and begin to take pleasure in the worldly affairs and forget God. But when we learn by experience then we turn our torch of *inner Soul* again towards God. We have been endowed with some freedom just enough to know, that freedom given is a myth and that there is a higher sort of freedom *i. e.* **MOKSHA**. For, souls are essentially of the same nature as God, for **JEEVAS** are the partial reflections of God. But the original nature is hidden by ignorance and it is to teach the **JEEVAS** that they too have got essential *knowledge* and *bliss* that God has created this real world. Man is, therefore, architecture of his fortune in this sense.

WHAT IS SADHANA ? In the first part of this book, I treated about the **BRAHMA-JNANA**. It is the science of **VEDANTA**. Sadhana is an Art. Science is co-ordinated, arranged and systimatised.

knowledge. Art of *Sadhan* is the use of employment of means to answer those *Vedantic* principles of knowledge; it is the right employment of means for the accomplishment of a particular end. Here the end is **MOKSHA**. So, Sadhan means a system of rules and observances to facilitate the performances of actions leading to the goal. The whole essence of this art is summed up by MADHWA thus:- The greatest DHARMA (duty) enjoined upon man consists in the performance of actions proper to each man, with *full devotion* to God, always bearing in mind, that whatever action you perform is but Worship of God and nothing else (Gita-Ta-Intro). So, it consists mainly in three things :- (1) **KNOWLEDGE OF GOD**; (2) **FAITH IN GOD**; and (3) **PROPER ACTIONS**, in accordance with them. The combination of **JNANA-SHAKTI**, **ICHHA SHAKTI** and **KRIYA-SHAKTI** is required. Here lies the great difference between EAST and WEST. In the west, a philosopher need not be a man of good morals and good conduct. Yet, he can be a great philosopher. It is not so here. We do not regard such a man with any respect, hower great he may be if he is not aSa-dhaka. So, there is a great difference in the initial outlock itself.

SADHAN & SELF-HELP :- In this field, self-help

is the rule. GURU may advise, may guide, *but it is you who are to act*; Sadhan is severely indivi dualistic. It is not collective or universal. The promise of some to redeem the whole world at once by bringing heaven on earth is a chimera. Salvation means individual Salvation. *Sadhan* means individual effort. The world consists of numerous JEEVAS. Every JEEVA has its own part to play. Other JEEVAS may cooperate. Aparoksha-jnanees only are Gurus. Others are masters of primary or secondary schools or College Professors. Equality is not the real fact, at best it is similarity. In-equality is the true fact. Everywhere you see innumerable in-equalities. One man is quite different in all his limbs, organs, features etc. from another man. Where is the perfect equality? The first impression is of identity or equality. When you look at an army of western soldiers, you cannot distinguish between Germans, Britishers etc. But on close attention, you learn to know the numerous differences amongst them. Apparent equality is a gross idea. Science consists in knowing the numerous differences between gross and fine. Afterwards, you co-ordinate and then make a whole of it. Then your knowledge becomes POORNA. The tendency of sceinces at first was to separate. Now the tendency is to unite. First, analyse and then

synthisise. Gita's SAMA-DARSHANA is not SAMA-ROOPATWA; but, SAMA-BHAVATWA. So, equality is not the law but *equanimity is the law.*

GENERAL REMARKS :- As I have said, there is a general agreement about SADHAN among our teachers. So, I shall note specifically wherever MADHWA differs from others in details. We are to take 5 things into consideration about any action. They are :- (1) **ADHISTHAN** *i. e.* our body; (2) **KARTA** (3) **KARANAS** *i. e.* instruments such as our organs of sense etc. and also other instruments, *i. e.* **UPA-KARANAS**(4)The activities performed by these organs (5) And **DAIVA** *i. e.* **ADRISHTA** invisible influences or we may take by **DAIVA** God (Gita 18. 14). In short, the above five again can be grouped into three - (1) JNANA - knowledge; (2) JNEYA - the known and (3) the KNOWER (Gita 18-15).

WHO IS SADHAKA ? **SADHAKA** is one who is serious about his salvation. No one can give it as a boon. SADHAKA is different from a Pandit. Our '**DASA**' cult of Karnatak which after some centuries spread itself into Maharasthra, where it is known as '**SANTA-PANTHA**' was of such kind. Those who belonged or belong to this cult care more for actual living of life according to JNANA. Their emphasis is on conduct rather than on learning. The so-called '**VYASA**' cult (Study of Vyasa's works)

in ancient times had combined in itself both the features. Now DASA cult is slowly dis-appearing and VYASA cult which is still surviving to some extent, does not give due importance to conduct. Modern youths are mere-critics, with no definite programme of religious work to substitute. In short, in my opinion, old is lifeless and new is aimless.

CANDIDATESHIP OF A SADHAKA :- Like every other course of education, a *Sadhaka* also requires preliminary training and must pass the entrance examination. He must acquire the ordinary virtues - moral, social and universal such as SHAMA, DAMA, TITIKSHA. Out of the requirements prescribed by PATANJALI YOGA, YAMA and NIYAMA are quite necessary and sufficient. PRANAYAMA to some extent for ATMA-SAMYAMA. (The sixth *Adhyaya* of Gita treats about this *Atma-Samyama Yoga*). Long term PRANYAMAS which are now practised are not only not necessary, but are injurious. Long term fasts also are not required. MADHWAS have only one fasting day in a fortnight and that is strict; no half fasting. Every other joyful occassion such as RAMA-NAVAMI, SHIVA-RATRA etc. are to us holidays and not fasting days. HATHA YOGA and other such Yogas are condemned by MADHWA. Many of the SHIDDHIS of

PATANJALA YOGA are expressly prohibitted for a **SADHAKA** of **MOKSHA** (Mad-Si-Sara). Higher or **MUKHYA PRANA** is to be developed by the methods prescribed in **UPANISHDS** (Brah. Chh. Up.). The most important requisite for a student is that of study (see the quotation). **SHRAVANA** includes all indirect knowledge from primary to the highest *i. e.* of **VEDAS**. Next comes **MANANA** *i. e.* contemplation. The injunction of *Veda-Vyasa* is that these must continue until you get God vision and even afterwards (Brah. Soo.) **ASANAS** are un-necessary. Madhwa says any easy *Asana* which gives you straight posture for concentration is sufficient. The chief thing is that your mind must be in a pleasing condition (Bra. Soo. IV Bha) So no teasing or torching of limbs and senses. Gita condemns such KARSHNA (Gita). *Shravana and Manana* are open to all without restriction of caste creed or colour. Only two conditions are laid upon a student - (1) *Shama* and other wealth of *Sadhana*; (2) ADHYAYANA.

ROYAL ROAD TO THE TEMPLE OF GOD :- MADHWA has sketched out the map of the whole path leading to the temple of God. It is a straight Railway line with inter-mediate small and big stations, reversing stations, central stations leading to the Grand Terminus - The temple of God. A *Sadhaka*

can take a ticket at any station and catch any train - Janata or Mail, slowly or quickly. It all depends upon so many other factors such as his past *Karma* present *Purya* etc. There are Air-ways and air-stations for higher class of *Sadhakas.* All these whether small or big lines will help you in strengthening not only your faculties but also your MUKHYA-PRANA Powers, for, there is the *Mukhya-Prana* energy or electricity flowing through all our faculties. In Mādhwa School there are various books like HARI-KATHA-MRITA-SARA a Kannada work which gives fullest description possible about many details of *Sadhana.* That book is one of the greatest works. I must confess that I have yet to know many of its intricate points. But any casual reader will know that it is one of the most wonderful book which deserves translation in all languages.

WHAT IS THAT ROYAL ROAD ? :- In *Chh. Up.* (I-1-7), we have the clearest expression of how our *Sadhanas* become most powerful and energetic. Therein it is stated that knowledge and ignorance are quite opposed to each other. The man should worship God, with full knowledge, that is possible to him. Knowledge is endless, hence study also is endless. The more you study, the more you will know about God. Definite course of study from

primary to D.Lt. such as SHRAVANA, MANANA, NIDI-DHYASA etc. are prescribed and described in our works. MOWNA is recommended but *Mowna* is not mere silence or void, but it is full. It is positive. *Mowna* is *Manana i. e.* silent thinking. DHYANA includes concentration, meditation and worship. It is UPASANA. Concentration excludes all other objects and fixes your attention on one point. DHYANA or meditation includes all that is within the object of our worship; while worship welcomes all the Gunas that are in that object *i. e.* it draws the essence of all the Gunas (UPA SAMHARA); When you come to know all, world is included in God. Worship inspires us with admiration and reverence. It illumines all our faculties; for all these, the chief torch is the torch of BHAKTI.

VALUE OF BHAKTI :- MUKTI can be attained by BHAKTI only. What is BHAKTI ? It is the firm and un-shaking love for God. It must be backed up by full knowledge of God; otherwise, it would be only a blind belief. The love must be constant. There must be continuous flow of love; you must love God, more than your wife, children or wealth. Not that you should forsake them, but that you must love them for the sake of God only (Brah. Up.). *Bhakti* must be fully developed according to your capacity. The sign that Bhakti is fully

developed in you is when there is in you direct vision of God. That only is perfect Bhakti. DHYANA or Meditation is not a sufficient sign. The performances of routine ceremonies such as SANDHYA-VANDAN or of occassional rites, such as - SHRADHA etc or visiting of holy KSHETRAS or holy shrines, YAJNA or DANA or TAPA or JAPA, or VRITAS study of VEDAS NAMA-SMARANA, or TULASI POOJA and other acts of religious devotion, all these have only one object, that of generating love of God in your heart. When our women worship TULASI or pour milk over the carved figure of a snake, they are not ignorant of the fact that they worship God in them. No one need teach them this fact. All acts become fruitless if there is no real love for God. Those *Shastras* that do not teach *Bhakti* are paths that lead you astray. They produce wrong notions. It is not possible for one to recognise fully the Glory of God, unless one knows the greatness of the world which is His own outward manifestation. Even merely by conquering mind and other internal organs of sense or subduing the external organs, by kindness to all beings, by speaking truth, by acquiring knowledge by meditation, a man cannot attain *Mukti*-if they be performed without *Bhakti* (Brah. Up. I. V. 11 - Bha. Padma-Pu) BHAKTI means BHAVA.

HAND-HEAD-HEART :- Human body is the perfectest body that is created by BRAHMA. It is the *Sadhan-Shareera*. Even Gods shall have to come down to earth for the sake of Sadahnas. Heaven worlds are mainly meant for BHOGA. All the physical actions are summed up in KARMA-YOGA; all the mental actions, in JNANA-YOGA and all actions of love in BHAKTI-YOGA. Hand represents KARMA; Head represents mind and heart represents love. But there are grades and degrees of importance in these. You cannot place all physical actions on the same level with mental and mental with spiritual. Proportionate importance to every subject is the main principle of MADHWA *philosophy*. Hand is inferior to head and head is inferior to heart. So, we must bear in mind their comparative values. Secondly we must remember the underlying principle. The lower faculty is always controlled by the higher. You cannot, therefore, say that physical actions devoted to God are equal to mental and so on. Now, we see there is a tendency to bring them to one level. No doubt, all are welcome to God. But *Karma* is welcome because it gives Knowledge; knowledge because it produces in us love or *Bhakti*. All occupations are not equal. Physical occupations are decidedly on a lower level. Those which involve mental faculties are

superior. So also in education. Education through hand is inferior. There are levels in education also. Moreover, many forget that it is not mere occupation that gives it its value. It is the spirit with which you do it and more than that it is the devotion with which you do it. If you turn CHARKA thousand times a day it does not become YAJNA or worship, unless you have that worship of God in your heart, and not worship of wealth. Not merely because you take up to plough can you become a **YOGI** ? **BHOO-DANA** becomes **YAJNA** if you do so in right spirit. Even with the religious observances, it is the same thing. Mere mechanical repetition of *Rama-Nama* is not *Japa*. So, what is essential in all these is **BHAKTI** of God. That spirit of devotion to God must be inculcated through out such observances.

DEFINITE STEPS IN SADHAN :- One who wants to take up to *Sadhan* must first study to the best of his ability all the *Vedas* and have correct knowledge about God. He must be a **JIJNASU** *i. e.* he must have an inquisitive mind and therefore by raising all sorts of objections himself, get them solved so that, his faith in God may become firm and then if he finds a proper Guru, well and good. He will advise you properly for which *Sadhan* you are fit by nature and study. But in these days

it is very difficult to get such Gurus, who are really APAROKSHA-JNANEES. My community is pitifully lacking in APAROKSHA-JNANEES, for, there are very very few who have taken up to long UPASANAS. Mere parrot-like or gramophone repetition either of sentences or substances is of no use. Hundreds of such '*Mangals*' (*i. e.* completions of SUDHA etc)will give no benefit either to the hearers or to the speakers. A real Pandit or Guru is he who is capable of answering all the doubts raised by a disciple. MADHWA was conscious of this fact and so has advised us what we should do (Anu. Vya. III. III. 1) in case we do not get any Guru. Then, he should himself go through the *Shastras* as far as possible and get his doubts cleared. In any case, we should not give up our studies. But one warning MADHWA gives us here when we read for ourselves :- We should always remember the central thought of MADHWA *philosophy* which I have already given (Chap.IV). After this preliminary preparations, he must sit for *Sadhan*. The first definite step is that of VAIRAGYA (spirit of renunciation). For, if you have a keen hankering only about things of the world, you cannot turn your mind to God. You need not become a BAIRAGEE or SANAYSI. *Vairagya* is the spirit of indifference to worldly things for their own sake. You should

not be engrossed in them. 'Fight without fever' (Gita)-without feverish anxicety is Gita's injunction. A discrimination between eternal and non eternal things gives you this power of renunciation. The second step is that of *firm devotion.* Bhakti which you have, before Vairagya is not firm Bhakti. *Bhakti* before renunciation is blind belief. *Bhakti* includes JNANA *i. e.* KNOWLEDGE about God. The third step is UPASANA which means DHYANA or deep meditation. It is this third step that gives you direct vision of God *i. e.* SAKSHATKARA. This UPASANA stage is a very, very long one. This is the last stage. SAKSHATKARA is the direct fruit of this stage. There ends your SASHRAMA SADHAN *i. e.* SADHANAS in which you are to struggle hard. Afterwards *Karma, Jnana* and *Bhakti* all these become your natural and essential habits *i. e. Sahaja-Sadhanas* (*Anu. Vya.* III-III).

SADHANAS & CUSTOMS :- Customs, habits and religious observances have a great part to play. If we just consider deeply we shall see that all our observances such as daily *Sandhya-Vandana,* (public prayer is a poor substitute) 5 daily *Yajnas,* our *Pooja* details (worship should be in secret Chh. Up. I-I) and occassional duties such as *Shradha,* numerous other practices have been based not only upon religious principles but have at their

basis - AYURVEDA, YOGA and other *Shastras.* There are mainly triple objects in each of such customs - (1) Physical, (2) mental and (3) spiritual Take for instance, bathing. It has three objects- physical purity, mental purity and spiritual purity. The *Mantras* to be repeated at the time, will convince you of it. When in large gatherings, it is impossible to accomodate bathing in a sacred tank or river, we find that physical purity is un-avoidably sacrificed for the sake of mental purity. Those who are not properly imbubed with the basic principles of our culture do not understand this. The same is the case with POOJA. Bathing of *Shaligram* etc. is for our spiritual purity. We give great attention to the custom of wearing sacred clothes and we do not even touch any one when we worship. Why? Even the remembrance of a bad person or even language (YAVANA-BHASHYA) disturbs our concentration and so we prohibit it. Such and other precautions about un-touchability have in them principles which must be preserved when making new adjustments. Now, they have lost the ancient spirit. Such restrictions are chiefly necessary for middle class men. The classes that do not care for spiritual purity have no such restrictions. So also, those of the highest class who can intelligently guide themselves are

also comparatively free from these restrictions. These restrictions around ourselves are like hedges to a field to protect the corn from cows and other animals. We can afford to be *Karma-Bhrishtas. i.e.* lacking in our actions, but we should not be JNANA-BHRISHTAS. For, no one can ever perform all his actions quite faultlessly. Every one is prone to commit mistakes. But that is no reason to cut at the root of the principle. There is no denying the obvious fact that mechanical repetition has now become habitual. Old customs have become petrified, or have become lifeless police parades or routines; yet parades also are necessary for discipline. It is necessary that there should be written brochures explaining the customs and their principles mere texts are not sufficient. The modern youths who are more intelligent cannot be expected to observe them without explanation. So books on *Sandhya-Vandana,* various *Samskaras,* should be written as far as possible explaining them from the points of hygeine, Ayurveda and mental sciences. For, even in these degraded days, they have powerful hold on the minds of the people. Fullest scope is given in our *Shastras* for adjustments of time, place and cirumstances. Bathing, Bhajana, Yajana (worship), Study; Manana (digesting) Dhyana are common to all and so they are the true

ways of reform & not merely a spirit of revolt. Mere change of dress & name will be of no help to a Sadhak.

The secret of our customs is to make all our senses keener and keener. We do not want to make them blunt, but sharp and sensitive, so much so that,like cats and dogs we smell bad smell from a long distance. Our eyes cannot tolerate even to look at bad flowers. God wants good flowers, fresh flowers. That is the secret of all our ACHARAS.

CHAPTER 3

SCIENCE OF VEDANT & MODERN SCIENCES.

VEDANT & OTHER SCIENCES :— Vedant is specially MOKSHA - SHASTRA and I have so far treated it in that light. It has not neglected other sciences, for, our Seers held that the knowledge of PARA-BRAHMA includes all other knowledge and that to know God is to know All. No doubt, it is not within the scope of this book nor am I an expert in those sciences. So, all that I want to do is to indicate the lines on which our ancients tried to bring in, the fulfilment of other sciences; at the

same time, I shall show how the further growth of those sciences suffered owing to the neglect of our people and how that gap is now being filled up, by modern scientists.

MOKSHA means in itself fullest life; So, it must *ipso facto* include the fullest benefit to be derived from all other sciences. It is for this reason that we find in most of the prayers of VEDAS and UPANISHADAS, prayers for full physical health, full intellectual knowledge and full spiritual bliss. VEDANTEES have, for this purpose, developed many VEDANGAS, which treat other sciences such as SHIKSHA (science of proper articulation), CHHANDAS grammer, NIRUKTA (etymology), *Astronomy* and KALP (ritual): these were regarded as auxiliaries. Such was their scrupulousness in guarding the sacredness of VEDAS! Other secular sciences are referred to in *Upanishads.* In CHH. UP. (VII-I), NARADA mentions other sciences they are:-

(1) **ITIHASA**, (2) **SHRADHA** - Science; (3) **RASHI** - Mathematics and Algebra; (4) Science of **DEVATAS** *i.e.* their gradation;(5) Science of finding hidden treasures; (**BHOOGATA-DRAVYA**) (6) **YEKAYAN**-supplementary science of **ROOT-VEDA** which was only one and which was afterwards divided into 24 branches; (7) **DEVA-VIDYA** *i. e.* Science known only to Gods(8) **BRAHMA-VIDYA UPANISHADS**

(9) BHOOTA-VIDYA - (10) KSHATRA-VIDYA *i. e.* Politics (11) NAKSHATRA-VIDYA - Astronomy (12) SARPA-VIDYA or GARUDA-VIDYA (13) DEVA-JANA-VIDYA - science of officials of DEVAS. In many other works, there is mention of many *Shastras* such as *Dharma Shastra Artha-Shastra Kama-Shastra* etc. They knew 64 KALAS. In short, there were works dealing with all PURUSHARTHAS. There was strict order that the thread of producing children should never be cut off (CHH. UP) There was the special science of Life after death etc. Science of Eugenics is taught in BRAH. UP. etc (VIII. Chh. Up.) in the plainest language possible. Sextual science was not kept as a secret. But, of course its object was pure and noble, not merely emotional. Its object was to control passion and preserve *Brahma-charya*. *Ayurveda* was an important science. In short, no branch was neglected; As to the physical sciences, such as Chemistry, Physics, we find no special mention. To me, it appears that this was due to the fact that they regarded in-animate objects with indifference, if not, with contempt. Perhaps, the time was not then ripe for the growth of these sciences. Even in the west, it is comparatively very recent. But, human body was not neglected; for, for MOKSHA, a human being required a human body. Modern

sciences have supplemented this great want of VEDANTA and now it is the duty of VEDANTISTS to prove their theories as against Scientists and establish their claim.

SCIENCE OF VEDANT :- Science of Vedanta is a very comprehensive scince. It treats of the creation or formation of the whole universe-Cosmology as a whole and gives in detail the chief steps of creation from the birth of BRAHMA up to the creation of all inanimate objects. VEDANTINS have dug the earth and found out the roots of this world - tree called 'ASWATHA' in Gita. They found that the roots of the world which they rightly called JAGAT (moving) were upwards in VISHNU. In fact, it was a tree turned downwards-roots upwards, branches and flowers and fruits downwards. The source was called GOD. Modern science asserts that the source is in matter. VEDANTINS made further discoveries about their science and asserted that, that first principle of the creation of the world namely God pervades the whole creation through and through. BRAH. UP.(I-II) says from this God VAYU was born. He is the essence of all energies of the world. This chief VAYU divided himself into three - 'ADITYA' (The Sun), 'VAYU' (Air) and 'AGNI' (Fire). I need not enter into-details. God was always associated with his wife

i. e. JADA-PRAKRITI in the work of creation of the world. Originally, this MOOL-PRAKRITI was undifferentiated (AVYAKRITA). This *Prakriti* is the causal form of the world. Both JEEVAS and JADAS are born from this CHIT and ACHIT-PRAKRITI. After creating them, God entered into them through and through (BRAH. UP. I-V-1) upto the very end of their nails - just as a razor fits into its case or a sword enteres into a scabbard or as PRANA pervades all the living bodies. In this way. our evolution proceeds. The evolution of VEDANTA is from subtlest to the grossest, while that of the scientists is quite the reverse of it - call it evolution or involution. But Vedanta is emphatic when it declares that by BRAHMA-VIDYA men become all and attain fullness and perfection according to their capacities. Their promise is that by BRAHMA-VIDYA, direct perception of God as opposed to mere belief in God, man obtains every thing (BRAH. Up. I-V-3). In this way, Science of Vedant has co-ordinated, arranged and systematised all sorts of knowledge, pertaining to the world. It does not make water-tight compartments, such as science of matter,science of mind, science of spirit etc; but it treats them all as one science and seeks its source in God. Hence, we find that in Vedant books the treatment of subjects begin with God

and then descends to Gods, than to man. Vedant faces existence as a whole God is the centre of this science; no conclusion is complete without being traced to God ultimately. We must know. MADHWA asserts two things about God. His transcendantality and his emanence in the world. There are two ways of knowing this. (1) We may point out to all the objects of the world and say God is not this, God is not that - NETI - NETI. This is the negative method and (2) we must know God *thus*, in this way (BR. UP.) that God is full in all physical, mental and spiritual objects. The conception of God's fullness in the flux of this world must be first fully comprehended. It is the pivot of all our philosophy, physics and meta-physics. MADHWA does not regard the world as phenomenal in the sense in which many others understand it

CHALLENGE TO SCIENTISTS :- Here is a field for scientists where they can exercise their brains to their fullest extent. The field of modern science is matter. *Vedant* too has not denied matter altogether. Vedanta deals with four things:-(1) GOD; (2) GOD-SOULS (3) Other JEEVAS; and (4) PRAKRITI. JADA-PRAKRITI is pure matter. Let us leave aside, the first three as invisible, and not fully knowable. But certainly MOOL-PRAKRITI or Root-matter is nothing but matter. It is knowable. From

root-matter downwards every thing in th e universe is nothing but matter, so **MADHWA** has absolutely no objection to consider about matter which is also the actual field of scientists. **MADHWA** is therefore a materialist in this sense. Vedantins admit - why, they assert that the whole universe can be reduced at-last to MOOL-PRAKRITI etc. and so, they welcome modern scientists in their attempt to solve the riddles of the world on that basis. But their challenge to scientists is that they can never be able to demonstrate their pet doctrines without the help of the other three, namely, God, Gods and other souls. Scientists too admit that the finer the matter, more delicate instruments will be required to discern its components. So, do evolve such instruments and reduce the world to its root. We welcome it gladly. But inspite of all their finest instruments and their experiments, they will never be able to explain the world-problems satisfactorily; In the meanwhile, their failures will be our success. The instruments of Vedantins are mainly mental and spiritual; with those the *Vedantins* have fully worked out their sciences and have also shown that one **JEEVA** like yourself & myself called **CHATURMUKHA-BRAHMA** (for, he also is a **JEEVA**) has created this world. OH ! scientists, you too are **JEEVAS** like *Chaturmukha.* His

soul is not bigger in size than yours. So, if you want, you can construct the whole universe, if you have the power. Our JEEVA - Chaturmukha confessed, at the beginning of creation that he could not create the world without the help of God and sought for his help by prayer. But you live in an age of sceptiasm and general weakning of religious standards which have made you atheists or at best agnostics. One JEEVA called *Chaturmukha* or MUKHYA-PRANA as he is called in his executive capacity created the world and VEDANTINS actually worship HIM, as *creator*. We honour him as our Great-Grand-father. So, they will be glad if you yourself become BRAHMA or MUKHYA-PRANA and reconstruct the universe and then they will worship you also.

PRINCIPLES OF VEDANT SCIENCE :- In the mean while, let me state a few principles on which they proceed. MADHWA has laid down these three propositions(Anu.Vya.I.IV.6)(1) Matter is the outer form of God. It is pure JADA *i. e.* in-animate. There is a real difference between JADA or ACHETANA and CHETANA - animate. An *Achetana* can never become *Chetana*. (2) Secondly on the other hand, *Chetana* also can never be reduced to *Achetana*. Hence soul is different from matter. (3) Thirdly, there is one other extra-ordinary principle namely God who is neither CHETANA nor

ACHETANA and is above both. On these three principles, the whole edifice of MADHWA PHILOSOPHY is built. Scientists are free to prove the falsity of any of these principles. MADHWA also has laid down other auxiliary principles such as gradation of JEEVAS, difference between the above three etc. Matter in its subtlest state was the first thing that was produced by God. It is called APA (BRAH. I-II) APA is not gross water but matter in its subtlest state:it was like the nebulae of Astronomy. It is the priemeval cause of the world. Second step in the creation is that of VAYU or PRANA - the essence of all sorts of powers and energies in this world. It is the next finest matter. Another speciality of our *Vedanta* as I said is:– The subtlest is in power the fullest. The subtler is the store-house of more virtues than the grosser. MUKHYA-PRANA possesses all the qualities such as wisdom, power, will, intelligence in more degrees than the grosser. Here therefore, the readers should not be misled by mere common meanings. Prana really means power or energy of intelligence, energy of will, energy of mind, etc. In short, all energies or SHAKTIS are represented by the word PRANA. So, corresponding to this *Vedanta* had got the *Science of Prana* and *Art of Prana* called PRANA-VIDYA or VAYU-VIDYA (CHH. UP.I.II.II.22). I have already

described how from **MOOL-PRAKRITI** other principles such **TRIGUNA, MAHAT, AHANKAR, BUDDHI, MANA**, and others and organs of sense were evolved and four kinds of bodies, sheaths of body.(Chh VIII) This in short is the line on which **VEDANTA** has proceeded.

VEDANTA & ITS SUB DIVISIONS :– Vedanta is one full and complete science which comprises many branches such as (1) BRAHMA-JNANA vision of God. It is full knowledge of God which brings you directly to the Gate of God's grand temple, from which you can see, of course, *with your inner eyes* the figure of God directly. It is called SAKSHATKARA or APAROKSHA JNANA. The **JNANA** often spoken of in **VEDANTA** is not ordinary knowledge. It is the actual presence of God felt *in our heart of hearts* seen with our eye of eyes - mental eye. We must note this distinction between the knowledge of objects in the world and the knowledge of God; so also, the distinction between indirect knowledge **PAROKSHA JNANA** which is only bookish knowledge and **APAROKSHA** *which is actual experience i. e.* '**ANUBHAVA.**' In short, **BRAHMA JNANA** is 'Science of God.' (2) **BRAHMA VIDYA** which is the art of obtaining **BRAHMA** by *Sadhan.* In *Upanishads,* often many *Vidyas* are spoken of such as **PARA-BRAHMA VIDYA,**

APARA-BRAHMA VIDYA, SAMVARGA VIDYA, PRANA VIDYA etc. VIDYA means method of meditation or worship. As you worship so you become,-is the general rule. According to the capacity of one's enjoyment, the objects of enjoyment are different. One may wish for a thing, but mere wish is not sufficient. It must be backed up by effort and knowledge. Meditation without Knowledge is not real meditation. IN MADHWA philosophy there is no room for blind worship. So, we must worship with knowledge, faith and according to our capacity and to the utmost of our capacity and then only,such worship becomes fruitful (CHH. UP. I-1-7) VIDYA is full knowledge and not half knowledge. Those devotees who pose themselves as *Sadhakas* but do not at all care to acquire the full knowledge to be had from the VEDA, UPANISHADS and various explanatary, notes upon them are simply misled. Half knowledge is a dangerous thing. We may worship God, under any name but we must remember that the inferior Gods are only inferior Gods. The method of getting any desire fulfilled is laid down thus:- (1) Intensity of that desire; (2) Prayer of that particular deity which has got jurisdiction over that desire. (3) But we must remember that lower deity is but an agent of God and (4) that we must have faith that it is God alone who

is the bestower of that desire. (CH. I-3-12), and not the lower God or Gods. Besides those Vidyas which are mentioned in the first four *Adhyayas* of BRAHADARANYAKA and CHHANDOGYA, there are many others mentioned which are subsidiary *Vidyas.*

EXPERIMENTS Vs. EXPERIENCES :- No experiments with truths are allowed in the field of *Sadhan.* From the beginning to the end, *Sadhan* is a field of personal experience, and the regular stages have been marked out by our Seers for that purpose. So, no amount of Panditya in the field of physical sciences will make us real *Sadhakas. Sadhan* depends upon the use you make of the knowledge you get in any field. *Vedantins* welcome any extension of knowledge in any field. There are three greatest wonders in this universe as Gita (II Chap) says. They are :- God; (2) Soul; (3) World. So the extension of knowledge about the world derived from the experiments of scientists will certainly add to the knowledge of the universe and thus aid the Sadhan of men. But what Vedantins protest is that there are certain handicaps in the very methods of scientists,which debar their conclusions from being taken in to in Sadhana; for instance a suregon may disect or bisect a body and add to the science of anatomy and surgery etc.but

the intitial mistake is as soon as you take any living cell out of the body, it dies. Another mistake of scientists is that scientists make experiments on frogs, dogs, mice and try to draw conclusions about the body or mind of man. This is quite wrong. For, the human body though it is also a machine is absolutely different from the bodies of other living beings. Their structures differ widely. So, no amount of experiments of scientists will help us in Sadhan. Thirdly, the experiments that are conducted regularly in some American Universities about the reach of mind, take abnormal men for there experiments and draw conclusions about normal man. That is a wrong method. For,no amount of knowledge derived from such sources will be of use for a *Sadhaka*. On the other hand, our Seers also seem to have made mental experiments not only about normal man, but about supernormal men. For, in our Vedanta and other books, we find that there is mention of extra-ordinary births such as that of DRONA, CRAPA, DRUPAD and others who were born in extra-ordinary way and so it is not impossible to have births without sex-combination. But that is in super-normal cases. That is the difference between scientists and Vedantists. To say that because we find that in certain cases in lower beings there is an arrangement in the very

body of the animal where there are segments of both male and female and to apply that conclusion to man and say that for man also sex is unnecssary is a wrong way of procedure. All that I want to drive at is that the experiments of scientists will not help you much in your Sadhan. For one who is after Sadhan, experience is the true method. Expand your physical mental and spiritual knowledge in accordance with those Sadhanas. One can go not only to Mangal-Loka but to many Lokas without the help of any material instruments. As a matter of fact Vedantins assert .that those who have got God-vision do go to even higher words such as Maha, Jana, Tapa & Satya. We must remember that the structures of men in this world differ from those living in other worlds. Our bodies have more of water while the bodies of gods are more of Tejas.

What is wrong with Vedantins is that they are like the sons of rich men simply inheriting big spiritual treasure, but making no use of that wealth. They are content with mere possession. But they must know that mere possession of such wealth will be of no use to them in their Sadhan. Actual experience is the true test of knowledge. Scientists are at least serious in their serach after truth. But how many pandits are there who have taken

up to actual Sadhan and have got God vision through experience? At best they are like hooded-serpants guarding the hoarded wealth of experiences of their seer-forefathers. But it is a very poor consolation indeed.

CHAPTER 4

SPIRITUOLOGY - PSYCHOLOGY & PHYSIOLOGY.

"From all *Asat i. e.* un-real lead me to *Sat i. e.* Real"

"From *Tamas i. e.* darkness, ignorance lead me to Jyoti *i. e.* light, Knowledge."

"From *Mrityu i. e.* death lead me to Amrityu *i. e.* Immortality." (Brah. Up. I-iii-28).

The prayers are for the full enjoyment of all joys of physical mental and spiritual planes. So, Mukti means fullest physical life, fullest mental life and fullest spiritual life. At first, some observations of my own are necessary. I have used the word "Spirituology" in a particular sense of my own. The word spirit in English has many senses such as, soul, life, ghost etc. "Spiritualists" are those who believe that, intercourse may be held

with departed souls or spirits and they have been trying to have a new science. We too have a science of life after death. But it is quite different. Spirit in the sense of soul means our Jeeva. Originally, it is derived from Spiro to breathe and I have used this rather new word spiritualogy in order to express the science which deals with the functions of *Cheif Prana. Asu i. e.* Prana (from *As* to breathe; Ish. Up.) Chief Prana is the first begotten *i. e.* spirit. He is *Matarishwa* (son of of mother space Ish. Up.).Mukhya Prana is in cosmos and also in human body. It may be called *Pranology,* Prana-Vidya or Vayu-Vidya.

Creation begins with God and Jada-Prakriti. God does not create the universe like a pottar in the pressence of all. He first creates Vayu God (Highest Soul) and entrusts to him this business. This Vayu (Prana) is associated in this creation with his wife Rayi or Bharati (Matter) (Pras Up.); it has the power to animate. This power or energy electrifies as it were Bharati:- thinnest matter. Prana is life and also consciousness. Prana is called husband and Rayi or Bharati is called wife. Prana is invisible, Rayi is visible. Prana is the active principle; Rayi is the Passive principle. Rayi in itself is incapable of motion. So, the world is indwelt by God by his representative Prana (Brah. Soo.

Bha. I-i-12). Sun, Air, Fire & other Gods are also created. These Gods are souls like us; but are higher in power and degree. Inanimate objects such as sun etc. are illumined by these gods and hence they are able to act. This is about cosmos. Now, about human body. God and Laxmi take their seats in the human body together with soul. And this chief soul *i. e.* Mukhya Prana stands there at the feet of God with folded hands to carry out God's commands. He is the *Das* of God (The idol of Mukhya Prana on our worshipping bells represents this fact). Mukhya Prana fills the whole body with his various energies and power conducts this machine of man. Sheriff saheb, a recent muslim Saint of Karnatak a Vedantist, saw everywhere nothing but God. He has beautifully described a gin factory at Hubli when he first saw it,in terms of Vedant.A weaver-woman's loom also taught him Vedant. Mukhya Prana is the motive power of all spiritual, mental and physical organs of senses etc. In this way, we descend from upwards downwards - up to all the physical limbs and *Sapta Dhatus i. e. Mamsa* (flesh), *Majja* & Bones etc.

Spiritulogy :– This subject has not been exhaustively treated in any of the modern sciences or even in old sciences. Chief Prana is not the elemental air. Mukhya Prana, who occupies the

whole body has nothing to do with Prana, Apana, etc. or with Pranayama directly. They are the sons of Mukhya Prana. Here, I may be allowed to bring to the notice of my readers that, in my opinion, this Mukhya Prana occupies almost the same position as that of *Atma* in Jain philosophy. For, this our Prana is also said to fill up the whole body of any creature in which he enters. (Brah. Up.) Whatever the size or nature of the body may be, Atma of Jains fills that boy fully. In the body of a bug the Atma becomes small as bug, and in the body of an elephant Atma becomes as large as an elephant. Modern scientists are quite ignorant of all the functions of this Mukhya Prana who is *vitality total.* He does not die with the death of human body. There is a regular series of worlds, in "life after death." Mukhya Prana takes the soul through physical, astral, mental and spiritual planes of other worlds. All this science is foreign to the west. They depend upon material instruments. We depend upon our head and heart as our laboratories. Our experiences are our experiments. Mental, moral and spiritual faculties are our instruments.

Mukhya Prana nourishes or protects the universe and also human body. *Pindanda* (body) is similar to *Brahmanda* (universe). It is formed

exactly in the same way as Brahmanda with all the 24 Tatwas. There are also 7 planes above and 7 planes below in the human body. In the ruman body also there are mountains, rivers, etc. I have in my possession a Pindanda picture drawn by a Pandit long ago, in which he has combined h sciences such as Vedanta, Yoga, Ayurveda, Ast-6onomy, Phyisology and Geography, showing the particular places of *Shat-Chakras*, of rivers, of stars, of places in which fevers and other diseases are born. I must confess I have yet to know its details. Well, all the laws that apply to the universe apply to this *Pindanda*.

He is the first born and is called *Tejo-Rasa* (Brah. Up. II). He is the prime mover. He who knows the scerets of *Prana-Vidya* becomes a *Mukta,* through Mukhya-Prana's Grace and then he can go wherever he likes, as long as he pleases. All the life-breaths are but lower Pranas. At first there are the 5 forms of God Himself as Chief Vayu. The second 5 forms are of Mukhya Prana himself. He also like God, assumes 5 forms and rules over the third set of Pranas *i. e.* Prana Apana, etc. So, Mukhya Prana is Pancha-Mukhi and is of three kinds. The lower Pranas are individual entites. The higher Pranas are the five-fold aspects of Mukhya-Prana and so are not sepa-

rate entities. The higher prana appoints the lower ones. Lower Prana performs the sensory life-functions; Apana digestive functions *i. e.* execretory functions; Samana is assimilative; Vyana - the circulation of the Chyle and Udana's function is not accurately known. Perhaps it has something to do with the taking of Jeeva at the time of death. There are 101 chief Nadis and each has 100 sub-nadis and each sub-nadi has 72000 branch nadis. Jeeva does not come in contact with the outside objects directly. The objects are perceived through 7 rays or wires. They are called 7 flames. The food that is digested by the gastric fire *Vaishwanaragni* is carried to them through these nadis. This is the function of Samana, These 7 flames are called Kali, Karali, etc. (Mund.Up. II). So, the seven modifications of the perceptive senses or organs of Knowledge are called seven flames. These are all connected with the heart. In the same way, Mukhya Prana's function extends to Mind and Buddhi Chitta, Chetana or Tejas. Chetana is the pervasion into the objects of Chitta; so Chetana is full consciousness. There are 5 Koshas. (Mundak.Up.) In Madhwa Vedanta they have been classified in all their details according to their degrees and gradation. For instance, Mukhya Prana has more of all auspicious qualities such as

wisdom etc. in far greater degree than others; so on with other lower faculties. The principle is that subtler and finer is more powerful & has more qualities. The grosser has few and specialised qualities, for instance lower Prana, is wisdom. Apana is mere strength and so on.

Phychology :— Evolution then descends from heart to mind. Mind or Manas and Prana are both shadows of Jeevas. They always accompany Jeeva. As they are born together with Jeeva, no separate cause of their entering the body need be sought. Mukhya Prana is spread out from God, like His shadow so by the mere mental act of God he enters the body. Swaroopendriya or Sakhi-organ consists of Mukhya Prana. It is the organ of direct self perception. But in human body, it is not yet organised fully. If our Swaroopendriya is well organised, we could have full sense of intution *i. e.* we can know at once what a thing exactly is, without the intermediary sense organs. All mental faculties as also all organs of senses such as organs of touch, smell etc. and cells and tissues etc - are Pranas. These sense organs are called Yasho-Viryas *i. e.* Glorious energies.

Phyisology like Psychology in Vedanta is nothing but Prana energy. All our limbs organs, veins, artaries, flesh and bones-in fact our anatomy

is mainly governed by Mukhya Prana. So, there is no distinction in Vedanta between physics and meta-physics. All other senses are powerless without this Mukhya Prana energy. This fact has been described in many Upanishads in the form of an allegory as a fight between all senses, & Prana, in which Prana became victorious. Without him no sense can perform any function, while Mukhya Prana is in no need of any of these senses and he can perform the functions of all senses himself. Pranas are by swaroopa atomic (Anu); yet, by their Prakasha *i. e.* illumination, they are pervading just as souls are. So, there is the possibility of our getting the powers of Doora-Darshana, Door-Shravana etc. by this Prana-Vidya. I need not dwell much upon physiology and anatomy. Modern science has much advanced and finer instruments have been invented; so, it is but natural that their observations are likely to throw more light on the subject. Vedantins should not hesitate to take the benefit of, these sciences and explain their own system in modern terms and correct if necessary. Any how, every one will be wonder-struck to see how the ancients have arrived in those remote days at so many minute details without the help of such instruments. The importance of the heart is not yet fully recognised

by the scientists. To them, it is only a blood circulation centre. But to Vedantins it is far more. Manas or mind is said to be in the heart and not in the head. Head is perhaps only a Telephone Exchange. For, mind is said to be there, where Atma is. Soul is in the heart and particular places have been marked out in the heart as the seats of particular mental faculties. This subject needs further consideration. I may yet doubtful about the exact locality of heart. Ayurveda also needs in my opinion re-consideration. The three text-books of present Ayurveda are based, mainly on Sankhya. No doubt, Sankhya is admitted to some extent but not totally. Mukhya Prana is certainly different from Vayu of Ayurveda. So, Ayurveda should be revised and brought up to date by reference to Upanishads. The influence of stars is also calculated, I think, in tissue remedies. This science of spirituology or Prana Vidya is the greatest of our sciences.

Prana Vidya & How to Develop it :— No special Sadhana is necesssary for this Vidya. All the Sadhanas that are prescsribed for Brahma-Vidya are the very Sadhanas which develop this Prana Vidya also - namely Shravana, Manana, Dhyana etc. So, Mukhya Prana Upasana is the immediate and direct means of getting the Sakshatkara of

Mukhya Prana. (Ramanuja seems to regard Chit-Prakriti most and not Prana.) Mukhya Prana is Apara-Brahma; God is Para-Brahma (Chh. Up.) A poor Sadhaka like myself, who does not know himself and who does not care to know on what rung of the ladder of Sadhana he is, cannot and should not dare to tell more and must point his fingers to Upanishads and Gurus, who have actually realised that Vidya also. In Chh. Up. as stated by me in Chapter VIII, it is emphatically stated many times that if you (*i. e.* of course a proper Adhikari) were to tell this Prana Vidya to a dry stick, it will sprout into tree with branches and flowers. Such is the wonderful effect of this Prana Vidya. Mukhya Prana is called Sootra (He is real Sootra) the thread which runs through all souls and is the connecting link between God and human soul. Mukhya-Prana has by his Sadhana attained to that position, In Brah. Up. (II 2.) Mukhya Prana is declared to be the pet child of God. Brahmā and Prana are equal in status; &are mutually dependant on one another. If there was no Prana in Brahmā's body, his body would become putrid and without Brahmā the body of Prana would dry up (Brah. Up. V. 12-1). The laws of conservation of energy, its production, protection, distruction of the total stock of our

energy in our body and also in the universe all belong to this branch namely spirituology. I think research on proper lines in this Vidya will substantiate many of the Yoga-Vidyas now practised and also explain extra-ordinary cases of living without food. The discovery of Anu-Bomb is perhaps the destructive power of this Vidya and so must be immediately prohibitted. This Prana-Vidya on proper lines will enable us to develop all the planes above mind such as Buddhi Tatwa, Ahankar Tatwa and Mahat-Tatwa, which will take us to higher planes of the universe such as Maha-Loka, Jana-Loka, Tapo-Loka and Satya-Loka.



CHAPTER 5

KARMA — JNANA — BHAKTI.

"Expand my knowledge of Self and intensify my knowledge of the non-self, so that by Thy Grace I may be able to see that Form of Thine, which is the most auspicious." (Ish. Up.)

Before I take up this and other Chapters, I must explain their groupings. The whole Path of Sadhana (though it is really a continuous one) may be divided into the following broad stages.

They are halting stations, Dharma-shalas for future progress. (1) Preparatory (Poorva Sadhana); (2) Practising with effort (Sashrama Sadhana ; (3) Frution or Aparoksha; (4) Realised or Siddha. In all these stages, Karma, Jnana and Bhakti, are to be cultivated. Aparoksha or Sakshatkara is the central Station and Moksha is the Terminus. Upto Sakshatkara or God-vision, Karma, Jnana and Bhakti are compulsory; after that, they are optional. In this Chapter, I treat these 3 together, in their secondary stage. I have alredy dealt with the first in previous chapters. The real Sadhana of a Sadhaka begins with this stage.

VAIRAGYA :— The first important requisite of a Sadhaka is Vairagya - spirit of renunciation of wordlly - pleasures and second is the attachment or love for Godly pleasures. It is not giving up absolutely of any of your duties. We have no birth-rights; we have birth-duties. They are not restricted to any caste or colour or nation, nor to any Ashrama. Madhwa does not mean by Vairagya Sanyasa - Ashrama only. Some sects emphasise Sanyasa to the utmost and deny Moksha to all others. Madhwa is against this view. His Moksha is open to all. Some refuse Moksha to women. This too is wrong. So, in short, Vairagya is the spirit of renunciation. It is a negative virtue.

It must be joined with the positive virtue of doing all your proper Karmas *i. e.* duties proper to your station and nature.

Life after Death :– But, this spirit of renunciation requires faith in future life. Life after death is an essential factor of our religion. That gives us hope. Otherwise, however much you strive, you cannot, speaking in general, hope to achieve in one life the full Sadhana. Hence, our religious books have fully mapped out the path after death. This is the crucial point on which our religion differs from all other religions. It is no use saying that all religions are one. We must note down the special features. In short, the bondage of Elements (Bhootas) do not end with death.

Karma :— Karma generally means any activity - physical, mental or spiritual. But it is commonly applied to physical activities only. Those actions done before the age of 14 are not taken into account. It is age of ignorance. From that age onwards, every action is taken into account. There are no fresh actions done after this death. Otherworlds are simply for enjoying the good or bad fruits of action in this life. After enjoyment you shall have to return. The importance of this world is that this world is *Sadhana-Bhumi* and this human body is the *Sadhana-Sharira*. Every

one shall have to be born again for performing Sadhanas. Even Gods are not exceptions. The chief characteristic of Karma is that it contributes directly or indirectly to Punya (no proper equivalent in English) *i. e.* merit and Papa - sin. Dharma and Adharma mean the same thing. So also, Adrashta is nothing but Dharma or Adhrama. All these are invisible. They are the effects of Karma.

Divisions of Karma :— They are divided into three kinds- (1) Vihita *i. e.* proper for you; (2) Nishiddha *i. e.* prohibited and (3) Udasina *i. e.* indifferent. Again Vihita Karmas are divided as (*a*) Kamya *i. e.* desired or selfish; (*b*) Akamya *i. e.* Un-selfish - not only un-selfish but Godly. It is a positive and not merely negative. The utility of Kamya is not much. It can at most assist you in acquiring knowledge. But, Akāma or Nishkāma Karma, if it is done with knowledge God helps you to realise God. Such a Karma is called Nivritta Karma (Bhagwat). Many people take Nivritta Karma to mean Sanyasa Karma. It is wrong. Madhwa always understands Nivritta Karma in the sense given above. Many great men have committed the fault of not understanding Madhwa, because, they have not borne in mind the proper meaning of that word used by Madhwa.

Hence, this caution. Nivritta therefore is that which is done with no other desire except Moksha. In short, it is positive Godly Karma. Such Karmas are compulsory for all Sadhakas. On this point there is a great difference between Madhwa and some others. Madhwa emphatically protests such a view. In his opinion, even Sanyasis have to do their duties. They have to do 2 most important duties - (1) *Swadhyaya i. e.* study of Vedas; (2) Jnana-dana. These 2 Yajnas are prescribed for them. For all, *Sarva-Samarpana i. e.* dedicating every thing to God is the culminating Sadhana in this Karma path. In short, *Sa-Karma* is to be transformed into *Niskama,* Niskama into Nivritta, Nivritta into Bhagawat Karma. Bhagawat Karma becomes Sarva - Samarpana in Aparoksha and continues till Moksha.

Karma-Kshaya or liberation from the Chain of Karma:- Here is a dilemma. The chain of Karma has no beginning. We cannot trace it to its original source, and as stated above, if every action of yours bears fruit, good or bad, where is the end to this Chain? For, unless you end this chain there is no liberation for you. Karma Kshaya is the first kind of liberation. The way out of it lies in this:- There are certain actions which bear no fruit good or bad. They are acts done without

the least desire for any benefit to you and if you go on doing such selfless and godward actions, you stop the further effects of any action and then all that you are to do is to exhaust the fruits of those which are already ripe for bearing fruit, by completely exhausting them by enjoyment. So, the future chain is cut off. The peculiarity of Vedanta is that it wants you to exhaust the Punya Karmas also. For, good actions too have fruits and you shall have to bear their consequences. In short, Godly actions are the only actions and they must be performed. There is no scope in Vedanta for accidents. Every thing has some cause, known or un-known. Unknown cause is called Adrashta. God's hand in any action also is not known to us, and cannot be known. Birth in a particular country or family etc. is not an accident. Volcanoes, earth-quakes etc. are not accidents. If proper Sadhana is practised, these can be known. God-vision gives fullest knowledge of these. Just as the smallest disturbance in any of the wheels of clock affect the whole of the machinery, so is the case with this world-machinery and human-machinery. All these subjects belong to Karma and Karma Kshaya.

Jnana:- Now to come to Jnana. Jnana means knowledge. It is of 2 kinds- (1) Paroksha Jnana -

Indirect knowledge; (2) Aparoksha Jnana - direct knowledge. The first kind of knowledge gives you only wordly happiness. It does not give you liberation. If you do good acts you will get good fruits, if not, bad fruits. But these will help you to give heavens only and not Moksha. The subject of Psychology has been already treated by me at some length. In Rome or Greece, there was a custom that he who had no light at night should be allowed to light his lamp from the lantern of his who had. In the same way a wise man should give the light of his knowledge to the ignorant.

Ignorance is the root of Knowledge :–This may sound strange, yet it is a truth. If you want to get the knowledge of the world, you must, for the time being, forget God and soul. In order to get one thing, you should forget all other things. So, forget before you get is the rule. This kind of ignorance about God is called Mool-Ajnana *i. e.* Root-Ignorance. God shines in the inner temple, together with His partial reflection *i. e.* soul, in the heart of every man. But the illumination of God is too strong for the soul to gaze at Him directly. So, the soul comes out of the heart as it were, and gazes at the world with his dim light. He is over-joyed with the beauty of the world and

become wholly engrossed in it, forgetting God and even his own self. This is the natural ignorance (Swabhava-Ajnana). When you turn your eyes towards the world, God hides Himself from you, in the so-called darkness in the inner temple *i. e.* your heart; for, the soul has no eyes in its back. The body of the soul hides the self with its thinnest globe. The little wick of soul's illumination (for, soul also has like God some illumination) with its weak power, is not strong enough to penetrate through the thick body. In this way soul loses both the knowledge of the self and knowledge of God. God and soul both disappear as it were. It is in this way that Root-Ignorance covers over souls.

When you forget both yourself and God you look outward and get the experience of world knowledge. You see the sun-shine and you are delighted. But you do not then realise that, that sun-shine is merely "Moon-Shine." The light that you see is really the light not of sun, but of God. But, you have one advantage; there-by your mental faculties are developed. You get the power of many candles and so if you sit for Sadhana, you are likely to get the vision of your own self and that of God sooner. This in short is the utility of ignorance.

Gradation of Mental faculties:- Madhwa has fully worked out this subject. He has classified all these faculties in regular order, in every detail. Next to *Prana*, MANAS occupies the most important place. The difference between the two seems to be this. Chief Prana can work without the help of organs of senses. But, ordinarily Manas cannot do so. It must work through the organs of senses. There is a higher and subtler kind of Manas, which is called SWAROOP-INDRIYA or Sakshi. Every soul has got Swaroop organs, which are Nitya - eternal. There are as many such Sakhi Indriyas as there are organs. There are in all 12 organs of knowledge and so there are 12 Swaroop Indriyas. They are all Pranas. They are called Sakshi. These essential organs have the power of knowledge of the particular organs only. For instance, the Sakshi Indriya of hearing can only hear, that of eye can only see; that of mind can only know. In this world pleasure, pain etc. so also Avidya, Kala, Eternal Space are the subjects of *direct* perception of *Swaroop Indriya*. While other outside things become known to Sakshi through the medium of their respective senses.

The mental field is very large (Desire, determination, curiosity, faith, un-belief, steadiness, intoleration, modesty, intellect, fear-these and others

are mind only(Brah.Up.I-V-3).In many Upanishads the gradation of numerous mental faculties are given. Here you have to note one thing. It is this. Gradation list is given in the form of gradation of Gods; for, every mental faculty is presided by a God. He is in charge of that particular mental faculty. There are various kinds of Gods such as Dharaka Gods, Prakashaka Gods, Preraka Gods, etc. It is they, who illumine your mind; when it is said that Gods inspire you, it does not mean that they whip you into action just as a cowherd whips a cow, but it simply means,that in your mental faculties, fresh illumination is seen which intensifies that faculty (Maha Bhag.). Psychologists would derive great benefit from the study of Madhwa's exhaustive list of gradation of Gods and the corresponding faculties they represent, since no one except Madhwa has worked out in their minutest details in this subject.Here,I give a small list of Gods in their due order. Gods here may be taken to mean their respective mental faculties. Before beginning to worship God, we are required to remember this list of Gods presiding over 24 *Tatwas.* It is called *Tatwa-Nyasa.* At first we are required to bow down to God's own forms. To *Bhu i.e.* Agni form of God in our heart. His form there is Form of Anirudha. His Pradyumna form

is in the head. It is BHUVAHA. His Sankarshana form is also there. His Vasudeva form in all the three *i. e.* BHOO, BHUVAHA and SWAHA. His Narayan form is Satya form. Then *Tatwa-Nyasa* is to be performed through our Mukhya Prana, for we can approach God only through our Mukhya Prana and not independently. The following 12 mental faculties have their seats in our hearts. They are:- (1) Shakti (Energy) (2) Pratishta (Stability) (3) Samvit (Experience) (4) Sphoorti (Inspiration) (5) Pravritti (Progress) (6) Kala (Skill) (7) Vidya (Knowledge) (1) Mati (Intelligence) (9) Niyati (Self-restraint) (10) Maya (Will-power); (11) Kāla (Time); (12) Purusha (Soul).

Then begin the actual 24 Tatwas in their due order:— (1) Purusha - Brahma - Vayu; (2) Avyakta - deities - Brahmani and Bharati; (3) Mahat deities - Brahma and Vayu; (4) Ahankar - deities-Garuda - Shesha and Rudra; (5) Manas - deities - Skanda and Indra; (6) Shrotas - ear - deities of Directions; (7) Touch - lower Prana; (8) Eye-Sun. (9) Tongue - Varuna; (10) Smell - Aswinis; (11) Spech - Fire. (12) Hands - Daksha; (13) Feet - Jayanta; (14) Payu - Mitra; (15) Upastha - Manu; (16) Shabda - Brahaspati; (17) Sparsha - Apana; (18) Roopa - Vyana; (19) Rasa - Udana; (20) Gandha - Samana; (21) Akasha - Ganapati; (22) Vayu-

Pravaha; (23) Ap - Varuna; (24) Prathvi - Shani. The Sadhana for Jnana begins with Shravana, Manana and Nidi-Dhyasa (Dhyana); but this is all Paroksha. Dhyana gives us the fruit *i. e.* Aparoksha that gives us Mukti.

BHAKTI :- Bhakti is nothing but love. Love for superiors is called Bhakti or devotion; for equals, is called Sneha and for inferiors is called Daya or Krapa *i. e.* compassion. There is a great difference between love and passion. Love is peace of mind, passion is excitament of mind. The substance of real Bhakti is love. So, God can be defined thus; That love for God which is a continuous flow, and which is unobstructed by any other obstacles, and which exceeds all other sorts of love and which has no other object except God is Bhakti. Bhakti is both the beginning and end of all Sadhanas. Sadhana without Bhakti is barren. It is its own end, while all other Sadhanas have an end in Bhakti only. At first it is blind belief as it developes, it becomes firmer and firmer. The true test of Bhakti or devotion is whether you love God better than your wife, children, friends, wealth, etc. This kind of devotion is explained in *Sudha* (Anu. Vya. 1-1-12). The knowledge that God is the repository of endless virtues and that He is quite faultless should arise in your mind,

and should be rooted firmly. It should be fully ripe. Such an extreme love of God does not arise in mind at once. When you go on doing your daily duties, it slowly crops up, and as you go on practising the Sadhanas, it goes on becoming firmer and firmer. The more the knowledge about God, the more the love for God. Therefore, one must remember that for true Bhakta, study, meditation etc. are ever required. You should not deceive yourself that you know everything about God and therefore no further study etc. are necessary. Those GURUS who advise you to stop studying and at once begin sadhana are deceiving you: for knowledge of God is endless. This world itself is like an examination hall to test your devotion. Numerious calamities occur in your life when it is tested. Very few pass that test. How many are there who bear with calmness and fortitude the shocks of life? Poverty, diseases etc. should be turned into opportunities for increasing your love for God. God is not different from the world. He is in every particle of the world. True love of God is not different from love of the world. So, a strict illusionist can not be a Bhakta. Always, one must think that it is really God that is the real performer of all actions and that every bit of action you do is but his worship. In short, Bhakti

begins with *Vairagya*. Bhakti is then transformed into *Dradha-Bhakti* (firm Devotion). Dradha Bhakti becomes Pakwa Bhakti which futher is turned into *Ati - Paripakwa Bhakti* after Aparoksha, and that Bhakti gives us Moksha.

CHAPTER 6

UPASANA - APAROKSHA & MOKSHA.

I. UPASANA :— This subject is already treated generally. Here, I shall touch a few special points. In the first stage, moral virtues such as Shama, Dama etc. are necessary and mental faculties are to be developed by ADHYAYANA and MANANA *i. e.* Contemplation. In the second stage, begins real Sadhana with VAIRAGYA spirit of renunciation and cultivation of Bhakti and then you sit for Dhyana or Upasana. (Brah-Soo-Bha. III). This third stage is the real stage of Self-realisation. This Dhyana includes concentration, worship etc. and directly leads to APAROKSHA or SAKSHATKAR. You come to the gate of the temple and begin to peep in, through the hole and see the figure of God. This Dhyana can be done in 2 ways- (*a*) Shut your eyes and bring before your mind nothing but God. Of course, you shall have to concentrate

your mind on the essence of some of the qualities of God-for, that is Upasana-and then meditate; (*b*) There is a higher kind of Dhyana. It is through the study of Shastras (Anu. Vya.). But mind, this Dhyana also is not mere parrot-like repetition of Shastras. It is self-absorption in some qualities of God. You must imbibe those qualities in yourself. It is not mere study. It is Dhyana through study. This Dhyana requires higher powers; for, it goes on developing the mental and spiritual faculties. It expands your consciousness and intensifies your knowledge of the world also (Isha. Up.). In this Dhyana, you need not necessarily shut your eyes. You can, with open eyes, think of the glories of God and feel His Presence at every moment. At first, this requires seclusion, but after a time, you get the habit of concentrating your mind, even in the bustle of a train or market; your Aradhya Devata comes at once before your mind (Mental eye-Rudra). How God comes before your eye is a *mystery*. But the fact of experience is that He does. As you worship, so you become is the rule. Then that God or god fulfills your desires. In Chh. Up I-iii, this point is explained. It is also the secret of Faith-cure. Intense thinking is intense becoming. Worldly desires such as wife, sons, wealth etc. also are mentioned in Upanishads.

But for Sakshatkara of God the real desire is to get God. In the case of other desires, your past actions and other factors may impede your ways and you may not get your desired object. So, you should not blame God, for not fulfilling your desires. But, when you desire God, and see God by your intense Dhyana, you get rid of all other lower pleasures etc. They are completely immersed as it were, in Bhakti for God. Madhwa does not ask us to retire completely from the world, at any time. No eccentric feats are allowed. Live in the world, love the world and conquer nature is his message.

Method of Meditation:- Yama and Niyama are necessary;for, without these no concentration is possible. Owing to excess of sensuous pleasure, your mind will be wafted away from God. Bhakti of course is an indispensable factor in all stages. Bhakti means love. If you have no love you can never meditate. Every one has got some secret desires lurking some-where in his mind and heart and they pounce upon you and disturb Dhyana. What a man wills, he thinks, what he thinks he utters, and what he utters he sends it forth in a name and meditates upon it. So Sankalpa (determination) is necessary. There are various grades of Upasana. One higher than the other. The lowest

is Nāma (name); above that there are fourteen objects more (Chh. Up. VII-14-2; Tait. Up. II-8-1) The last and highest is Mukhya-prana. So, Prāno-pasana is the best; and it is through this Upasana only, that you can come at once to the presence of God. All the objects mentioned such as Nāma etc. should be taken in the sense of Gods of those objects and not insentient objects. For, it is really gods that illumine the faculties (Rhugveda X-112-9; X-33-2; VII-47-1; X-6-9). The inanimate objects get all their essential attributes, actions, powers and various modifications from sentient beings and the sentient beings get their power from the Supreme Prana and Supreme Prana gets his powers from God. God do not whip you as a cowherd whips his cow; they illumine and inspire your mental faculties (Maha Bha).

Dhyana and Samadhi :– Others make a sharp distinction between these 2 states. Some say, in Dhyana there is complete void; some say it is filled with featureless God only;some deny self-consciousness in that state; some (Ramanuja etc.)argue that our state of intense Dhyana itself is transformed into God-vision. The sadhana prescribed for Samadhi also are various. Hatha-Yoga, mere void or mere silence, aloofness from the activities etc. are recommended. But Madhwa differs from all

these with some, on principles and with others in details. To Madhwa, Dhyana is not a state of God-vision in itself, however intense Dhyana may be. Dhyana after all is mental. So, it is a kind of Jnana only. It is after practising for long time, that man gets Sakshatkar. So it is the fruit of knowledge, derived from Dhyana. To Madhwa, Dhyana and Samadhi are not quite independent states. Both mean Anu-Chintan constant thinking or remembering. If it is un-interrupted it is Samadhi. The readers will remember that on page 1 Part I, I had to use a rather climsy sentence about Samadhi. Here and in the next sections, I have given the explanation. I attach here a list of mental faculties and their presiding deities. After Nāma comes Vak (speech). Presiding deity is Swaha-wife of Agni. Then comes mind (Deity Parjanya). Then Sankalpa (will - Deity Mitra). Then Chitta fleikering memory Agni). Then Dhyana (Varuna). Then Vijnana (Understanding - Soma). Then Bala - power - both physical and spiritual (Pravaha). Then Anna (Aniruddha). Then Apa *i. e.* Prana-Satisfaction of spiritual knowledge. Then Teja (genius) - Indra. Then Akasha (Steady light of genius-Uma). Then Smara - memory - Rudra). Then Asha - Hope *i. e.* Bliss of devine vision. Lastly, Vayu or Mukhya Prana-Sum-total of all the above powers.

II. APAROKSHA:— So far I have considered the main steps of Sadhana. Before launching upon Aparoksha,I must make it clear that I do not claim myself to be an Aparoksha-jnani. Upto the end of Upasana, every Sadhaka like myself has some experience in a more or less degree and has perhaps also some sort of realisation. All that I write in this and in the next section of Moksha is from what I have learnt and practised a little. I am yet a Sadhaka living in a corner of a bye-lane of Sadhana. With this apology, I begin.

What is Aparoksha? It is direct perception. In many Upanishads various Brahma-Vidyas are mentioned. They are various sorts of Upasanas that teach you how to obtain the presence of God. The promise is given that by such Brahma-Vidya you get supreme happiness and perfect knowledge of God (Brah. Up. I-5-3). This statement is further strengthened by removing certain objections and mis-conceptions. Brahma-Vidya is not mere belief in God. This vidya enables you to get uot only Moksha, but all Purusharthas according to your fitness. The essential nature of Jeeva is to be free from pain and misery. The pains and miseries of this world are accidental-due to ignorance and past actions etc. Remove the thick veils and you get back to your original nature. God

vision enables you to do this. All your miseries end as soon as you are in the presence of God and you get your innate freedom from pain and full bliss. Brahma-Vidya enables you to do this. You do not acquire by Brahma-Vidya any new thing. Other Sadhanas cannot do this. When one gets Sakshatkara he gets all knowledge directly without the intervention of other kinds of evidence; such a Jnani alone can say what the essential natures of other souls are. Moreover, such jnani gets miraculous powers. He can have Doora-Darshana, Door-Shravana etc. but Madhwa has warned us not to be led astray by such powers. In Gita, Arjuna was given Divya Chakhsu and then he could see with his own eyes all that is in the universe. But such high class Aparoksha-Jnanis are to be found in gods or their Avataras only. There are other examples of Yashoda etc. In short, Sakshatkara has got several ranges.

God must come before my eyes is the Pratijna of man. I can make Him stand before my eyes, by my Sadhana. Of course, God's Grace is necessary. Grace does not mean mere whimsical favour of God. I do not beg any body in the world except God; but Him too not without deserving. Rather, I ask it as a matter of right for my deserts. It is a sanction and seal for my sacrifice, just as a jailor wants the sanction for his freedom.

Effects of Aparoksha : All our actions except Prarabdha Karma are burnt away by such Jnana, such a Jnani shall have knowledge not only of this world and of its awakening state, but he will get the knowledge of all planes of the universe and of other states such as dream state and sleep-state. He can rise above these states to Turiya - Uppermost. All these dreamland and other lands are to Madhwa *real* lands, having access to a Aparoksha Jnanee, as true as that of Jagrat Avastha. All these states are real *dream lands* and so are closed to scientists. The highest Aparoksha Jnanie's State is beautifully described in Upanishads. He can swim too and fro through this world and other worlds (Brah. IV-3-34) like a Hamsas (flamingos), of course-not those persons who undeservedly apply before their names a long list of such names and titles. Not even the thought or ambition of becoming such a jnani crosses their mind ! It is disposed of, by the remark that this is Kali Yuga,but not when they claim honour. They forget that in Kali Yuga Madhwa asks us to do acts of Krita Yuga(Atha-Up-Bha).In short,an Aparokshi throws away all bonds attached to him except that of Prarabdha Karma and Linga Sharira and begins to swim freely like that beautiful bird Hamsa. An Aparokshi can get over the effects of bad

grahas. He does not care for their bad effects, for, faith in God is a sufficient antidote. On others they shall have some effect; for, in the clock of the body and universe, the least derangement in any part of the machine must have some effect, whether we know it or not. Aparoksha Jnani would take all diseases to be so many occasions to exhaust his past karmas and occasions for service of God. He is not in need of Shradha by his sons.

Instinct and Intution:– Instinct is not only not intution but is the very opposite of it. Instinct is blind. Intution is open-eyed. Instinct is the faculty of lower animals, while intuition is the faculty of highest souls. Instinct is animal nature. Intuition is divine. Intuition, Inspiration and Revelation are far higher. After Aparoksha the path is safe. It is called Sahaja-Sadhana *i. e.* natural Sadhana. No Guru is wanted. You become your own Guru. All Aparoksha-Jnanees are not of the same grade. According to different grades, they get different kinds of Lokas, before they get final Mukti. The first three planes Bhoo, Bhuvah and Swah are planes of enjoyment and you return from Swarga after exhausting the fruits of your actions. But if you, by your deeds deserve higher worlds *i. e.* Mahar-Loka, Jana-Loka and Tapo-Loka and Satya-Loka, you never return. You live in those worlds

doing actions fit for those Lokas. The bodies of human beings have more of Apa or water, while those of Gods are Tejomaya. So, your body becomes more illumined in those planes. Some say that even from Mahar-Loka, Jana-Loka etc. Jeeva returns to the earth. Mainly there are two kinds of Aparoksha Jnanees. (1) Those who get general God-vison (Samanya-Darshan) and (2) those who get Vishesha Darshan by Bimba-Paroksha.

Kanaka-Das & Aparoksha :- Lastly, I wish to give my own spiritual explanation and historical imagination about the story of Krishna idol at Udipi turning its face from east to west, because as an un-touchable Kanaka had no entrance in Krishna's temple. It is stated that God Himself turned his face towards Kanakadas and gave him his Darshana. Hence, in Udipi, the face of God is turned towards the west, though the front gate is to the east. Hence, I give my own spiritual explanation of it. Kanaka was admittedly the most revered of Dasas just as Purandar-Das was. In those days some Dasas and Saints of Maharashtra, who were non-brahmins never themselves insisted upon forceable temple entry. They obeyed the customs then prevailing. Moreover, what do they care for such trifling things? They were themselves true Apa-

roksha Jnanees and so could see God at any moment they wished. Especially saints like Kanaka, Tukarma etc. had full God vision through their own heart. In Madhwa philosophy, I have already stated that worship through the heart 'Bimba-Paroksha' is most important. The saints of Maharashtra were also, in my opinion, followers in practice of the tenets of Madhwa, directly or indirectly, knowingly or un-knowingly. There so-called Adwaita is not exactly the Adwaita of Shri. Shankar, for, they were more or less Sagunopasakas. Jnaneshwara, I find was an out and out Poorna-Brahmawadi like Kanaka and Purandar just as I have described in my Part I. So, Kanakadas must have been seeing God at any time, through the window of his own heart and this fact was also admitted by the then Gurus of Muths and I think it is to commemorate this fact namely that they too recognised his worth - that they of themselves allowed him to see God Krisona through a window specially prepared by Gurus for Kanaka's seeing the sacred image of Shri. Krishna at Udipi. The window, therefore, represents the heart of Kanaka. It is a symbol of his heart. This my spiritual explanation tallies with the historical fact that there was absolutely no revolt on the part of Kanaka or any body, at that time. Historical research may throw further light on the subject.

Adhyatma Yoga:- In many Upanishads, worship in the heart is stressed. You get all the knowledge as if by a snap-shot of your soul. The presence of God gives you that power. It is not mere spiritual excitement. Mere emotional tendencies are sometimes mistaken for Sakshatkar. That is not true vision. To know God is to know all; for, the world is in God's womb. True Knowledge is inseparable from true devotion. Fullest knowledge therefore is fullest Bhakti. Though such a state of Bhakta appears to others as 'excited' 'Intoxicated' really it is all peace and happiness within. Mere excitement is feverish. Fill yourself with featureless Brahman says Shankara; with full God says Madhwa. Madhwa's Yoga may be called Adhyatma Yoga, for, in Gita Adhyatma Vidya is declared to be the best (Gita X. 32). For a long time, as an admirer though not a follower of Shri. Aravinda, I was wondering what Yoga Aravinda himself must have been practising. But in my opinion, it is really this Adhyatma Yoga (Bhag. III-25-13; Bhag. IX-2). In this Adhyatma Yoga your own soul becomes your lense, through which you can peep freely through the world and see God in every object.

III. MOKSHA :- This is the culmination of all our Sadhanas. According to Madhwa, it is, as

I have repeatedly said, fullest life. It is full existence, full knowledge and full bliss. In such a freedom, Jeeva enjoys his highest spiritual bliss (Bhag. II-10-6). In Moksha Jeeva is in the embrace of God. To give a worldly illustration of that bliss, Upanishads have compared it to the embrace of wife by the husband (Brah. Up. IV-3-21). Madhwa who has commented upon one such Mantra (left without comment by others) of the great Vamadeva Rishi has explained in details the spiritual stages involved in it (Chh. Up. II-XIII-2). It is not only freedom from all bonds, as some schools suppose, nor is it a negative state, but a positive perfect state of knowledge and bliss. All souls are essentially of that nature. God gives us an opportunity of getting the experiences of this world and then bestows this highest spiritual full life.

What is Moksha ? :- It is here that acutest differences exist among all schools. But I am of firm opinion that we need not trouble ourselves with a discussion about it. Because, no amount of wrangling will settle the point finally. A Veerashaiva Sharana has compared that state to the dream of a child in a cradle. The child dreams and laughs within itself. The Sharan says that as soon as you open your mouth, you fall into Dwaita. Moreover, a Mukta is he who never returns again. So he

cannot tell you what his real experience is, in that state. Even if he comes to this world, by his own will as servant of God to help God in His work, he comes in the form of human being and so you cannot recognise him as Mukta. So, after all, this question must depend upon faith and Vedas. It is not so upto our Aparoksha - Central Station. Our journey is safe there. Aparoksha Jnana is our quota of ration of food due to us. There is no use begging for more. Aparoksha gives us all knowledge and all bliss that we deserve.

Objections answered :- Here, some objections can be raised against the position I have taken. It may be asked - Is it not the nature of *summum bonum* that determines our Path? Does not our idea of freedom affect our Sadhanas from the very beginning? It is the ideal that we place before ourselves that guides us in our path. It is the goal which gives us light in our journey. So, if, in this way the final idea over-shadows the whole of our journey how do you say that the discussion about the nature of MUKTI is useless? Yes. I do admit some part of what you say and yet contend that there is no use in wrangling over that question. I have given above the main reason. But there are other reasons why I hold that opinion. I have discussed them fully in my Kannada books. Here

I give only their purport - (*a*) There are practically very few substantial differences until we come to Aparoksha. Madhwa has accepted in the main, the four Sadhanas (Sadhana Chatushtaya) of Shankar. There are some differences about the emphasis.(*b*) After Aparoksha there are real differences. They are mainly about 2 points:- (1) Whether Karma is necessary after Jnana; Brahma-Jnani is necessrily a Sannyasi says Shankar and so no Karma is necessary; according to Ramanuja such Jnani is one who absorbs himself in Dhyana hence no necessity of Karma. While Madhwa's stand is that Brahma-Jnana and Moksha are not the monopoly of Sanyasis. They are open to all without exception of creed, country, sex or colour. So, every one must continue actions proper to his or her status. Moreover, no human being can absorb himself for all the 24 hours of the day and during all his life either in meditation or in knowledge. Hence when he comes down from his Dhyana he shall perform the duties proper to him. It is sufficient if we note down these differences and continue our Sadhana till we become Aparoksha Jnanees. Moreover, Shankar admits Karma until almost the last stage in Sannyasa *i.e.* Parama-hamsa stage; he holds that a Sannyasi should perform Loka-Sangraha actions and he himself has actually

done so throughout his life. I am of opinion that Shankar has advanced his extreme theory of total Karma-Sanyasa as the extreme logical conclusion from the hypothsis from which he started. It is an academical discussion.Shankar was Vishnu Bhakta throughout his life and did Loka Sangraha. Karma Sannyasa is allowed in some manner by Madhwa also for, we can ignore even our Sandhya Vandan etc. when we are really absorbed in meditation on God.

Points of keenest differences:- I simply note down the keen differences without discussing them in detail, but shall give the views of Madhwa. Those are as under :- (1) Whether self-consciousness remains in Mukti or not is the chief point of contention; (2) Whether the world exists as real world to a Mukta; (3) Whether Muktas return to the world at times or not (4) Whether Mukta Purusha enjoys worldly happiness after Mukti etc. According to Madhwa, there is Bheda between Jeeva and Jeeva and God etc; self-consciousness remains in Mukti. Consciousness of the world is not lost. In fact Mukti according to Madhwa is a state of fullest self-consciousness, fullest world-consciousness and fullest God-consciousness. For, according to Madhwa God includes self and world. They are in His womb. Moksha consists in knowing

Vishnu and in knowing all objects and enjoying bliss by Mukta Jeeva. If there were absence of such knowledge, where would be there happiness in Mukti ? There can be no knowledge in the absence of an object of knowledge. In the absence of knowledge, there results Shoonyatwa or annihilation. Therefore, Moksha is always accompanied with objects of knowledge (in the shape of various forms of God) and the nature of Moksha is full eternal joy and happiness. (Brah. Up. IV-V and Bhashya). Immortality or Moksha of the ever-concious Jeeva consists in this; that the Mukta Jeeva should know in Mukti the wisdom and the activities and of the supreme God and in order to emphasise the fact that Atma is eternal that YAJNA-VALKHYA cries 'AVINASI VA ARE AYAMATMA' So also to remove the false notions about Mukti of Vaisheshikas who hold that Moksha consists in the extinction of all specific knowledge of God, that Yajna-Valkya says God is 'ANUCHHITTI DHARMA, etc' *i. e.* the specific knowledge is never destroyed. So also, the notion of those who hold that pure consciousness without any object of consciousness remains in Moksha is misleading and to emphasise this point Madhwa in his Bhashya emphatically affirms that "There can be no consciousness without an object of consciousness." He quotes for his position

(Brah Up. VII-25-21 plus 26 plus I-1-6 and Katha Up. IV-15 and Mund Up. III-1-5 etc). Muktas are bodyless in the sense that they have no material bodies. Their bodies consist of pure bliss and knowledge, just as that of God, only in a far lesser degree. Muktas have no sense-organs they do not consume any food nor excrete anything. As to the Bheda in Mukti, it follows ipso facto from the premises. Here I wish to remind my Madhwa brotheren that this Bheda refers to Mukti state and this Bheda is experienced only in Mukti state. It does not refer to Bheda in this world at all; for, Shankar was not a fool to question Bheda in the present state nor was Madhwa such a fool to attack Shankar on that ground. Bheda meaning Bahu-Bhava is what Madhwa means and which Shankar admits. About self-consciousness Madhwa is very emphatic. He says there is little wisdom or knowledge in knowing that the dead have no consciousness so,that was not what Yajna-Valkya meant. Moreover, the attainment of complete Neiscience or AVIDYA cannot be the aim of any school. It is rather the attainment of knowledge that every school covets. What can there be a more dreadful thing than the condition of a drowned consciousness? So ,Mukta must retain conousness. They have no contact with Jada-Prakri-

ti and when a new creation begins, Prakriti has no power over Muktas. Madhwa admits that there are various anomalies in scriptures but they are apparent only; they disappear when the texts are read in the light of difference. Then all contradictions melt away. Neither a word, nor a syllable nor even an accent in the Mantras of Vedas is redundant. It is to be noted that some great men are not quite definite about the exact idea of Mukti and so make doubtful statements saying that it may or may not be Adwaita or Dwaita. If these had studied the works of Madhwa who has raised definite objections and given his clearest conclusion on the matter and named that condition as Poornatwa, they would not have wavered in that way. Some others,strangely enough say that Upanishads and Brahma-Sootras too,are not clear on the point and give no definite leading. They are wrong. They have raised same objections against Shankara's Maya-vada and yet are not liberal enough to accept Madhwa's decision on the matter and to acknowledge their debt to him! They pass remarks without even caring to study him in the original. Some petty politicians assume a patronising mood and say well - all sects are true, all of them lead to the same God! I have already answered it clearly. All these persons would have

changed their opinion if they had carefully studied Madhwa works and would have expressed their opinion boldly if they were frank and sincere and if they had not assumed the tone of undeserving patronage. The so-called Adwaita of Vivekananda and some others is not exactly the Adwaita of Shankar. Let us not quarrel about mere words ! Let us look to the substance.



CHAPTER 7

VARANASHRAMA DHARMA.

Sadhana is purely personal. But, for fullness of Sadhana, a congenial atmosphere is needed. Such an atmosphere depends mainly upon two factors :- (1) Free country and (2) Free Society. Politics is the body; Society represents mind; Religion is the Soul. Bharat-Desha is our country. Its Social structure is its mind. Special culture is its chief Prana and Religion is its soul. Our Rhishis have succeeded in developing all these factors except the first. They did not build up the freedom of the country. This is the first time that we have again freedom; and it is for the statesmen to utilise this freedom fully. As a nationalist and

philosopher, I can only suggest the basic principles of such a freedom in a philosophical book like this. The future of a country finally hangs upon the religious, national and social philosophies.

Group of Souls :- Here, in our Universe, there are no group-souls, but there are groups *of* souls. A group is a miniature universe consisting of variety of souls - Satwika, Rajas and Tamas mixed together. In the scriptures, there is mention of Samasti (Collective) Jeevas but they are of Gods such as Brahma, Prana, Shesha, Garuda, Rudra etc. (Bra. Bha. Bha.) presiding over groups *of* souls. Prana or Bharat is the presiding deity of this country. Bharati is the wife of Prana and we are her sons - Bharateeyas. - The presding deity of Earth is called Bhoo-Devi. We have Samasti Devatas such as Jala-Devata, Vana-Devata, Grama-Devata etc. The evolution of administrative unit of Bharat-Bhumi as a whole was checked by foreign in-roads. Under the changed circumstances I suggest the following principles :- (1) The fault committed by old Empires of over-centralisation should be avoided; (2) Linguistic groups which have now become living units should be formed; (3) inter-provincial links should be created to check the growth of over-provincialism and to foster ationnalism; (4) it must be remembred that

administration is for the people and not people for the administration; (5) Government in these days has to be a secular Govt. Its duty is to keep peace and order and see to the economical prosperity; (6) it should not intermeddle with religious or social problems; (7) a secular Government means the protector of all religions and sects and not the destroyer (8) Govt. should not be a party affair; (9) Real Congress is the congress of all parties; otherwise it is purely a party affair; (10) the manias of one language and no religion should be abandoned; (11) Hybrid Hindi should be purified, perfected and allowed to grow and become at best *Lingua Franca;* (12) no higher place should be allowed to it and it should not be forced upon people; (13) it should be made optional at all stages; (14) sacred Sanskrit should occupy the place of honour as it is the only one language in the whole world which is most scientific and fully developed; (15) Sanskrit should be made easy and should ever remain the language of the learned; (16) English is necessary for the educated and for inter-nationalism. The cry of Akhand-Bharat has a meaning, though not exactly that which is given to it by a party. Country as a whole administrative unit is yet in the formation. This subject belongs to politics and is the field of Kshatriya

Class, who should be guided by the Brahmin or Religious class. Brahmin is the Hridaya (Heart) and Kshatriya is the body (Bhag. III-22-3). Brahmins therefore should be satisfied to remain inside *i. e.* heart and allow Kshatriya-Anga to work in accordance with its dictates.

Social system of Bharat :- The Eternal law of God is that the whole world should be evolved as far as possible, in accordance with His first plan of creation which is to offer opportunities to Jeevas to redeem themselves by their Sadhana. The whole world is, knowingly, or un-knowingly progressing towards that destined ful-filment. To realise this eternal law in all its fullness requires the highest wisdom and greatest Tapascharya and fullest love for mankind. Our Rhishis as Supermen moulded the destinies of our country and gave to it a particular shape. The first principle of our social system is that it makes only two divisions in mankind - (1) good and (2) bad. Occupations may vary, but Sadhanas need not vary. So it welcomes all those who accept its religious, social principles without any distinction of country, caste, creed or colour. It does not insist upon conversion either by force or by inducement.

Root Principle of Varnashrama :- Our religion is Sanatana-Dharma. It is in-separably mixed

up with Varnashrama. To explain it I must go to first creation. The world is born from Triguna-Prakriti; this world is the result of Raja and not of Shuddha Satwa. But this Raja which is again the combination of the three gunas has Satwa in predominance. Varnashrama system is born out of this Raja in which Satwa is predominant. All the four Varnas - Brahmin, Kshatriya, Vaishya and Shoodra have Satwa in abundance. In the state of equilibrium of these qualities, there is no Sristi; when the equilibrium is disturbed, the creation begins. There is infinite variety. Out of endless varieties, Varnasharma takes satwik variety. It presupposes certain amount of culture. So, aboriginal tribes etc. do not come under it. Those only who wish for four Purusharthas come under this system. Those who did not accept our culture were left out of account. Varnashramites do not want to force even their good qualities upon others. One should himself lead a model life; others may copy it. Compulsion even in education is not our method. One must be, so to say, sanskritised *i. e.* cultured before one can be taken into the fold. Souls are like pearls in the sea or diamonds or gold in mines. They must be taken out and cultured.

Organisation of Varnashrama :- Society is a human institution; So, must have constitution - its

rules and regulations. The first rule is that it is based upon Guna-Karma (Gita IV). By Guna is to be understood, not the apparent virtues and vices etc.-for,no one can be sure of them and there can be no safe test of them-but upon inherent gunas and karmas. Birth has been taken as the only possible and uniform criterion, under the circumstances and for more than 10 thousand years, it is firmly rooted in our country. Varnas, really are not the monopoly of India. In fact, they are all over the world. But they were not organised there as here. The Sanatanees are conscious of the fact that it is not an inavoidable test and a perfect test, yet it is the only possible and safe test for continuity. It is a convention. Other countries have tried other methods, why, even in our country there were revolts against it from the beginning. But none have stood the test of times. Birth has its obvious flaws. So, in order to bring men in line with virtues, the second principle of Ashramas has been adopted. In my view, it is more important; for, it trains men on proper lines and can be adopted by all Sadhakas. Sects also have or rather had the same aim. They were training centres. Tradition too is a good training ground. In Bhagavat, besides birth, nine or ten qualities are mentioned to develop the virtues

necessary for particulr standards. They are Agama, Yajana, Desha, Kala, Karma and Janma, Dhyana, Mantra, Samskara etc. Janma therefore is only one of them, 1/10 of it. All these go to develop real gunas required for each Varna. Atleast one thing is certain. Varnashramites were sincere and honest. Do not judge the value of principles from the present degraded condition. Take for instance - Ahimsa. Can you blame it because there are so many violations? No, certainly not. Principles should be judged on their own merits. Brahmins burdened themselves more with duties, than rights. They prohibited Vedas not only to Shoodras but to Brahmin-bandhus (false brahmins) also. Sift the principles from the chaff. A thick fog has been gathered over this subject owing to recent political and social revolutionary spirit. Freedom of society is in danger. It is a new danger in the life history of this nation. It is the first time that it is interfered with by a child - Govt. Philosophers like Shankar had sufficient patience and confidence to wait for their ideas for being percolated through, down to the masses. So they allowed the Smritikaras to become Law-givers.

Madhwa and Castes:- Varnashrama is too well known and so needs no further elucidation.

Here, I state what Madhwa thinks about Varnas. He does not regard birth as the sole test. Heredity too according to Madhwa is not the test. No doubt some constituents of the parents' body descend to children - some through father, some through mother; some diseases are hereditary, descending to number of generations. But it is not a uniform law. Past actions of Jeeva that is born has its own part to play. Environment is a great factor, but it can be combatted to some extent by Sat-Sang. More than all these, the inherent nature of the soul is the greatest factor. Moreover, there is the great influence over heredity, of the ideas prevailing at the time of actual union of husband and wife. Hence, the injunction to perform it in a spirit of Yajna. In short, it is a most complicated subject. Madhwa says a Brahmin in this life may be born in next life as a Shoodra or Antyaja according to his actions in this life, or a Shoodra today may be born as Brahmin. Birth is not merely accidental. It is Daiwayatta. The cause may be unknown and unknowable too, to ordinary men. So Madhwa makes a division of Varnas into 2 classes - (1) Bhagavat Varnas (2) Varnas by birth. The spirit of his teaching is this-that,original Gunas, Karmas are the real tests. He has no objection to regard with respect Shoodra or

a Chandala if he becomes a Bhagavat *i. e.* Das of God and he has no objection to give him Vaishnava Deeksha and honour him equally with Brahmins (Bhag. VII-11-35). But following Shankar and also tradition he did not want to disturb the structure of society. For real Sadhaka as what is really wanted is a field for Sadhana. He was not a Smritikara for the whole country. He has given Smriti for his sect.

My Scheme of re-organisation :–I am perfectly aware that I am writing against the modern trend of thought, when I speak about the re-organisation on the basis of Varnashrama. Yet I make myself bold to write, in the interest of my religion, country and also of the world. I have a strong belief that until the whole human society is re-organised on the fundamental principles of Varnashrama, with suitable adjustments, according to changed times, there will be no peace. Every devise must fail, whether it is communism, socialism or any -ism. The society may be disturbed for a short or long time; a period of one or two hundred years is nothing in the life of a nation. But, apart from that, I give below my own scheme of reconstruction. I have based it on as broad lines as possible. I shall be glad to re-consider my tentative scheme in the light of new suggestions. I recommend

(for, I do not want to assume the role of a dictator or Smrtikar) two kinds of societies :- (1) based upon the Varnashrama, by birth; (2) new kind of Varnashrama societies based upon any other principle or principles such as virtues, deeksha, education, occupation etc. This will give an opportunity for peaceful experiments without distrubing social frame. If Varnashramites themselves are unwilling to organise, let Brahmins organise their separate society (not for political power, but for their Tapascharya) for acquiring Brahma-Vidyas and for becoming true Brahmins. Let them see that at least one fourth of their society is completely devoted to Tapascharya and let it be supported by others Kshatriya-Brahmins, Vaishya-Brahmins, if, as is likely, they are not supported by others. To support such an intelligent sacrificing class, completely devoted to religion is not merely a charity but is the bounden duty of the whole nation. Now that Bhoo-dan is practically closed to them (for, I do not wish that Brahmins should take up to plough whole of their life) let them organise their own Dewā-Daya, Brahmā-daya funds. But the whole Brahmin class must remember that their goal of life is not to become rich but always to serve the whole community by their Tapascharya. If the community does not develop that

mentality, they have no right to exist. So, oppression of Brahmins, I regard as a boon in disguise.A Brahmin has no right to become rich and he is not a real brahmin, who does not sacrifice to his utmost. In Bhagawat a rule is laid down that every one must spend at-least 1/5 of his wealth for Dharma *i.e.*Charity (Bhag. VIII-19-37). How many rich men are there who observe this rule? Let capitalists keep their charity fund in public banks and give its account to the public. Then they will know how infinitely small is their charity fund! Those must be ashamed who throw one or two coins to a poor brahmin or beggar and boast that they have done their duty to religion!

Meanwhile, let me ring my small warning bell for Government and social reformers. To force reform, by law – apart from the question whether it is good or bad – without the authorised consent of those concerned is nothing but mere puisalanimity and pride of power. Such a policy is fraught with danger! Hands off from such reform! Compulsion, conscription, concentration of power are but indications of intoxication of excessive arrogance. In the west Clergy ruled the country! Here it is not so. The Government here is not a representative body for religious and social reform. Religion is too sacred a subject to be touched by

defiled hands of mass mentality. Mass mentality is useful only for feeling the pulse of the country. Customs should be allowed to die but should not be killed. In the meanwhile, I also warn my religious brethern that a new Smriti is an urgent necessity. In the absence of a great Manu or Yajnavalkya, the task must be taken up by religious congress or by a select representative body of Mathadhipaties and religious experts. Re-construction of society is hundred times more difficult than political reconstruction.

Sadhanas :– For whom ?:– This question may appear strange. But really, it is not so; for, the Sadhanas prescribed by all our teachers are meant only for a particular class of people. Here I shall have to answer what those people are. I prefer to call them Vaidics, Sanatanees, or Bhagavatas and others as Hindis. I know, this my answer is not definite. Yes; I cannot define. It is always very difficult to define a thing. Such a class is now generally called Hindus and our religion is called 'Hinduism.' But these words connote nothing. Therefore I have suggested the above names as some of the best. This question did not seriously arise as long as our religion, culture, and country were one. We were all Bharateeyas. But other religions and cultures have entered this land, so we

want some other word to express who the true Bharteeya's are. A few great men have tried to define 'Hinduism' but have failed to do so accurately Lokmanya Tilak tried to define it. His definition is imperfect. My friend Mr. Sawarkar has tried his best to define it. It is both vague and defective It is neither a definition nor a description. The name Vaidics became out of place, when Buddhas and Jains adopted our culture. The word Arya was in use at the time of Sanskrit dramas. But 'Dravid' word disturbed its use. If I remember right, Shri. Aravinda holds that the distinction between Aryas and Dravidians is a myth. Any how, another word is required for common use. 'Sanatanees' accurately describes it because according to Madhwa our religion and culture are Sada-Tana - Eternal. It is eternal wisdom. The word Bhagavat also expresses it beautifully and is meaningful. Madhwa distinguishes natural varnas from artificial varnas based on birth. But the question 'who are we,' is comparatively of less importance than the question 'What are we'? Common words conceal more than they can convey. So, I would like to follow the method of Madhwa in this respect. He named his God 'Poorna', 'Vishnu', 'Hari' etc. But he gave more importance to the characteristics of God and

so we find in his main tenet *i. e.* Poornatwa Siddhanta about Para-Brahma the chief characteristics of that God. Therefore, here also I try to give Lakshanas *i. e.* characteristics of our eternal religion. I have made them as elastic as possible.

Characteristcs of Bharateeya culture :- There are two aspects to our Sanatana Dharma - (1) Its eternal or Sana-tana aspect; (2) Its special or Vishistha Swaroop. Its eternal aspect is such as would be acceptable to all the world. According to this, there is no division of country, race or religion or nation or province. One may even disbelieve God. But the Sadhanas advised therein can be practised by any one. But they shall have to accept the fundamental principles,underlying Sanatana Dharma such as Moksha; Life after death etc. if they want to come into our society. Unless they accept at-least some minimum number of tenets we shall not take them into our fold and call them Sanatanees. Here I am confining myself to the second aspect; for, this book is mainly meant for those who pride themselves in being called true Bharateeas. If the first aspect embodies the *spirit* of eternal religion, the second aspect determines its *form*. It is necessary for every religion to frame its constitution in order to distinguish it from all others. So far, no such special characteristics

have been fixed. Hence my attempt. They are these:- (1) General acceptance of its universal aspect as stated above; (2) Faith in four Vedas, Upanishads etc.etc.at-least in Vedic culture;(Jains are included. They too have got four Varnas and sixteen Sanskaras;) (3) Faith in four Purusharthas *i. e.* chief ends of life; (4) Faith in four Varnas by birth or varnas according to guna and Karma. So, only 2 main classes of societies each being allowed to have their own sects, constitutions and (5) Four Ashramas *i. e.* orders of life. Belief in the above five principles is the minium requirement for being called a true sanatanee or bharatiya. Mere birth is a very poor consolotion unless we have respect for the special culture. So, we are Bharateeas for 2 reasons :- (1) Birth; (2) Special Culture.



CHAPTER 8

UPASAMHARA - FINAL CONCLUSION.

SADHANA & SELF-SACRIFICE :— Sadhana requires highest sacrifice. Selfishness and Godliness are quite opposite to each other. The spirit of self-sacrifice is beautifully described by YAJNA-CHAKRA (Gita III-16) in Gita. Every Jeeva depends

upon another Jeeva. We cannot live in this world without the co-operation of other Jeevas. The art of harnessing others to their own work is known to many; but very few know the art and pleasure of harnessing themselves to other's work. That is the secret of Madhwa's Jeevā-Jeeva-bheda - not opposition between the two Jeevas but co-operation. We are all sons of God, and so are brothers. Secondly, we have to sacrifice our lower nature. Every soul, however, great, has some lower nature too. It has its use in the economy of life. But lower passions need no licensing; thus no permits need be granted. They rather require controlling and rationing. Conquer your passions and desires means control them. Lower nature is the real Pashu to be sacrificed. Madhwa boldly put a stop to the practice of sacrificing a real Pashu in Yajnas and substituted a Pashu-animal made of flour - Why? in order to bring before the minds the necessity of sacrificing lower nature. In village Jatras of Durga and Dyamavva, a buffalo is first fed fat and is killed by the lowest class of people. Holi festival also is of the same kind. Lower passions are the real demons in our body - 'Asuras' which mean those who revel in purely worldly pleasures (Asu-life) lovers of this life; while gods are lovers of light (Brah. Up. III-1). This is the secret of the

fight between Devas and Asuras, in which at first Asuras become victorious and afterwards are defeated. Ashwa-Medha-Yajna also means the same thing. Ashwa means senses (Katha. Up.). The example of Chatur-Mukha teaches the same fact. The first thing he desired was to worship the All Full God with All full sacrifice (Brah. I-2) and this All Full sacrifice was Ashwamedha *i. e.* of Ashwa *i. e.* senses. Other Gods have other Vahanas such as goat etc. The principle is the same - sacrifice of lower nature.

BASIC SYSTEM OF VEDIC EDUCATION :– Sadhana requires a proper education. Consolidated, improved and revised publications of our religious books and the over-hauling of our studies are the very first necessities. Different systems for different classes of people. We should have separate institution to train up our intelligent classes and special institutions should be opened for special Sadhanas. To the intelligent class, health is more important than physical strength-spiritual strength should be aimed at. I see the danger to our Sanatana Dharma under the pretext of mass education. Universities should give universal education of all philosophies while Ashramas are for Sadhakas. So, I understand Aravind-Ashrama, Guru-kulas etc; but I cannot understand Aravinda University,

where special perference is to be given to Aravind philosophy. The relationship of Guru and Shishya is a special feature. One Guru for one Shishya. So, the modern system of secular education huddling together hundreds of students in one class without even sorting according to different capacities should be condemned. The education now given to our boys is to stuff or fill their heads, as if they are waggons,with bundles & parcels of information or with baggages useless to their future life. The duty of giving knowledge together with the duties of mercifulness and humanity is the first necessity. Those who are learned should not be egoistic; must learn to control themselves (Brah. Up.V-3). Isha. Up. goes further and says that sin is incurred if they do not do so. So, it is the bounden duty of the learned to give the benefit of their Knowledge to the ignorant. Second virtue is that of Dāna. One has no right to keep for himself more than bare necessity. Gita is strict on this point. He is a thief who does so. I may give the example of a boiling rice. The boilng rice throws away the extra water from the cooking pot. The third virtue is compassion, Daya for those who are less fortunate.

SAMANWAYA METHOD:- Veda-Vyasa and Madhwa were great harmonisers. Veda-Vyasa had

several Shishyas such as Jaimini, Bādari and others. It is worth noting how Veda-Vyasa has compromised differences between them. He has not denied the different interpretations put by them but has explained them away,by pointing how they are all partial and not full; and has given his own full and complete explanation. The three Acharyas were all Shishyas of Veda-Vyasa and therefore if there are differences, they must be due to some other cause. I think a historical view also will go a great way to clear the point. Madhwa regarded Veda-Vyasa with the greatest respect un-equalled by any body. He regards Veda-Vyasa as an Avatar of Narayan Himself and Madhwa is also known to be a Samanwaya-kar himself and we can see that how beautifully he has welded into one whole (Poorna) all the different trends of thought. Sadhana especially is almost common to all. I have tried therefore, to find out the greatest common factor among Sadhanas of all schools.Let us all try our best to do *our* Sadhana and get *our* best. No one should be Zero and no one can be infinitely, perfect in Sadhana. The path is narrow and difficult (Brah. Up. IV-4). " From every one according to his capacity and to every one according to his deserts and in accordance with universal justice." is Madhwa's motto.

My Attitude:- When I made up my mind to write this book, I determined to take my stand on a high pedastal, and from there, to look at the reverential figures of Veda-Brahma, Veda-Vyasa and his three recogised Shishyas - SHANKAR, RAMANUJA and MADHWA etc. Karnatak is the Home of all these Schools except Buddhism. Madhwa was born in Karnatak. Shankar has his Chief Math at Shringeri and Ramanuja is the Guru of King Vishnu-Vardhana. Jainism has its chief Digambar Sect here. So, I have got naturally a motherly and respectful affection towards all these schools.I do not think that any philosopher can give anything more in our philosophy than what these teachers have given.To assert that one is more advanced than even the great Rhishis of old is a preposterous claim.Such a person must justify his claim by actually pointing out the defects of the above. Madhwa,as being almost the last,had an advantage over others and to me at-least he seems to have brought religious philosophy upto-date to his times. But new times require new adjustments and new presentations and also new attitude and this is all that I have tried to do in this book. I must admit that mine is rather a new approach. To sectarians,I appear to be a heterodox and to modern men I appear to be an out-and-out orthodox. But in

fact, I am neither and I am either. Mine is only a re-assessment of old values and nothing more. So far, the emphasis was mainly on differences between these schools and now I want to turn it to points of similarities. In my opinion, the days of controversy and mass conversions are over, the days of compromise have come, and I have shown how we can do so without giving up our faith in our own Guru. The warfaring attitude has been sufficiently thrashed by both parties; with greatest zeal, and we should be grateful to them for having brought forth the best they could. No use brandishing those old weapons now. Pandits are now doing nothing but repeating the old arguments. In short, this therefore is my attitude. As yet, no body, as far as I know, has tried systimatically to do so. Hence my attempt. You may call this attitude new. But I have myself the fullest faith in Madhwa and I have not artfully or skillfully concealed that fact.

THE BASIC PRINCIPLE OF MADHWA PHILOSOPHY:—All names are names expressing one or more qualities or attributes which they possess. There is no word without a meaning and there is no object without a name. God is He who possesses all qualities of all objects and also infinitely more. So to know God is to know All. But the reverse

is not true. A limited being cannot know fully the Infinite God. But man can know about God, *His* All *i. e.* to his utmost capacity and by Sadhanas secure that goal. This is the basic principle on which the whole structure of Madhwa Philosophy is built. So, all names can be shown etymologically to be the names of God primarily. They are names of objects secondarily. Madhwa has shown how from every object, property or properties belonging to God can be extracted. Shruties declare (Aait. Up. and Anu. Vya. I-4-2) that all Vedas, all words, letters, accents, declare the Glory of God. All sounds-the roaring sounds of sea, the thundering sounds of clouds, the mild murmurs of waves of rivers,the flashings of lightenings-nay, the lisping sound of lizerds even, all these proclaim the glories of God. They are but partial expressions of His qualities. Therefore, God is the only person who is Poorna. He is the sum total of all virtues (Anu. Vya. III-2-212). God is an object of infinite demensions.

Parallels between Madhwism and Zarathustrism:- Now, I wish to draw the attention of my readers to some of the striking parallels, between Madhwism and Zarathustrism *i. e.* the religion of Parsees. ZENDA AVESTA supports many of the so-called strained interpretations of Madhwa. Atten-

tion has already been drawn by some to the interpretations of Aham-Brahma-Asmi by Madhwa as the three different names of God. These words have kept their original meanings as names of God in that Parsee Religion. Like Madhwa, Parsees also believe that all the different deities worshipped by them are but facets of One Supreme Being (Rhug I-164-46). Here I give some extracts from "The Gathas of Zarathustra" edited by Irach. J. S. Taraporewalla, B. A., Ph. D., Bar-at-Law (1947). "One Supreme Being bears the names of Ahura-Mazda.This is a double name, and it means "The Lord of Life" (Ahura) and the Creator of Matter (Maz-da). The Supreme Being is thus recognised as the Lord of Life as well as of Matter. In the words of Hindu teaching, He is the Iswara, from whom have emanated both Purusha (Spirit) and Prakriti (Matter)."(Page 20.) These 6 Holy Immortals are grouped in 2 triads, representing the 'active' or Father-aspect of the Supreme and the other the 'passive' or Mother-aspect. "The verses in Bhagavat (X-1-17-18) foretelling the birth of Krishna have got almost parallel verse in Gatha Ahunasvarti and in Iran, in answer to this appeal of Mother-Earth, Zarathustra was born." (Page 8). So, Mādhwas would do well to study Zenda-Avesta which is likely to

throw more light on some of the Madhwa principles. The same author draws the attention of the readers to the opinion of Maurice Maeterlink thus:– "The famous Belgian author Maurice Maeterlink in his work on "The Great Secret" has proved conclusively that the ideas and ideals embodied in their Sacred Books by the Rishis of India and by the ancient Sages of the Aryas, have never been surpassed by mankind, since their days; indeed, these have been seldom even equalled." (pages 15-16).

Dark-age with New-light :– A dark shadow of agnosticism hangs over the intellectual world to day. The youths have rejected, rather hastily, some of the most sanctified ideals and customs. Even morality has been questioned. Old customs which have lost life are crumbling one by one. It is but natural. The present age is certainly an advanced age in some respects, than the immediate past. The youths are more sincere and honest. You cannot expect youths to go through the parade of dead ceremonials. On the other hand, no new customs have yet been established in the minds of youths. But we need not despair. For, we are already beginning to see a change in the hearts of the young. If they are shown a new philosophy and religious path, they are sure to be redee-

mmed. The cruel wars must and will open their eyes. When the youths find that the new substitutes for religion such as democracy, communism, socialism etc. and other remedies have faild completely, they are sure to turn their eyes towards religion. The sooner they do so, the better for them. The evils of today lie deep in the very hearts of men. Unless these false notions are eradicated root and branch evil cannot perish; and this can only be done by Sadhanas prescribed by Vedic Religion. In the fight between Bhoosuras and Asuras—Fight between brains and hearts with brute force-Asuras always win first. Devas envoke the help of God and by His Grace become victorious at last. God does not descend to the earth unitl the last moment. He gives the longest rope to Asuras to hang themselves with and gives Bhoosuras the greatest opportunity to increase their Tapa. When the sin of Asuras is filled to the brim and when the Tapa of Bhoosuras is complete, yet becomes in-effective without His help then God Himself takes His Avatar and fulfils His mission of redeeming the good souls.

MADHWA IS A HEROIC PERSONAGE:-The whole of his life bears witness to it. In the whole world, he is the one person to declare his own Avatarahood very early in life, and to live long enough to

justify it by his actions. When once he was convinced of any fact, he is unsparing and bold in his criticism. He raised a revolt against some of the old schools. Madhwa's revolt was inspired by his convictions. His were, certainly not the out-bursts of wrath but were the cool convictions, after long contemplation. That he was most humble and tolerant is evident from the fact that throughout his works, he has not even taken the names of his opponents. All that he says is that others had misunderstood the facts and that he would correct them. In the interpretations of some Upanishads, he has raised some specific objections against other schools (Kath. Up. Isha. Chh. Up. etc) Impartial Scholars would do well to ponder over them. Madhwa has tried to weld into his solid structure various phases of philosophy from Charwaka down to Ramanuja. It took me many years to discover his real greatness and to discover his role and mission. I have tried my best to put it into this nut-shell of my hand book. I am confident that scholars more learned than myself would do full justice to the subject. Madhwa philosophy, understood in its right spirit and according to times would be a beacon-light to all scholars of philosophy and religion. Madhwa, certainly, is not only a Guru of a particular sect, as is now

supposed, but a World. Teacher of first rank. His 37 works will ever remain as his monument.

Madhwa Siddhanta should properly be called

"POORNA BRAHMA SIDDHANTA"

"POORNATWA SIDDHANTA"

"HARI-SARVOTTAMATWA SIDDHANTA"

"PURUSHOTTAMATWA SIDDHANTA"

(1) Anu Vya. III-2-16-211. (2) Maha-Bha. Tat. II-185. (3) Maha-Bha. Tat. XXXII-174. (4) Maya-Vada-Khandana.

Upa-samhar :- The sum and substance of my book is this:- I have shown in PART I that the theory of Poorna-Brahma can accommodate many schools of thought, with a little spirit of give and take. In the concluding chapter of Part I, I have brought to the notice of my readers that the main differences are due to the different view-points and that such differences shall have to remain as long as we depend upon human logic and that there is a divine logic; so we should learn to look at things from the divine point of view. That divine logic is embodied for us in Vedas and our Rishis have actually got God-vision by following that path. Madhwacharya's method especially is such as would satisfy every one, whatever the differences may be in details. As to philosophy Madhw'as method is faultless. He asks us to depend upon three things (1) Shruti (2) Yukti and (3) Apta-

Vakya. The few differences about which there is acute controversy belong to Moksha which, I have stated, we need not now bother about. Bacon has said that the more you drink of the world, the more you are intoxicated. But a Sadhaka has no fear of such a poison; and since he has faith in future life he need not fear death also; for, moksha is the death of deaths. Our faith in God can turn that worldly poison into ambrosia. We are in the midst of fight between Devas and Danawas; no doubt, this curdling (Manthana) must bring out strongest poison (hala-hala). But we need not fear, for, there is Mukhya Prana - our Prana energy which will not be tainted at all by this poison and Prana will soften its effect even on our human body. That softened poison Rudra will drink and for our sake will keep it in his own throat; so a Sadhaka will be safe, since that poison will not descend down his throat. In this way, Bacon's proposition will be falsified. But the chief thing a Sadhaka should do is to detach his compartment from the world - railway line and attach it to God-line.

My symbols of Vaishnavism explained :- These two figures (see the plate inserted near page 89) have been specially designed by me to express Madhwa philosophy by symbols, as much as symbols can express. The first figure is shali-gram

stone (shali = resplendent, gram (grawa?=stone). This sacred stone which is worshipped througout India is supposed to be symbolic of the Presence (Sannidhya) of Vishnu. I have inserted in the shaligram the beautiful figure of Vishnu who is the Moola-Rupa of Para-Brahma. The second figure is that of Shankha (Conch-shill) (see P. 86) which also is supposed to be symbolic of the Presence (Sannidhya) of Laxmi. I have therefore inserted in the Shankha the beautiful figure of Laxmi, in order to remind the readers that Shankha represents Laxmi.

The whole universe has emanated from Vishnu through His will & Power. (Laxmi is God's will & Power according to Madhwa Philosophy.)

Shaligram represents zero number (P. 85-86) which is Poorna-number. It is a circle without circumference (For, God is Infinite) and shanka is nothing but number one in sanskrit. So zero = Poorna + one make up the whole philosophy in symbols. (See pages 85-89 and 113.)

Here I may bring to the notice of my readers that Kanak-das himself has called Para-Brahma as Poorna-Brahma and that Purandar-das has stated that Vishnu is both Sakar & Nirakar too in a sense; for, He is beyond the grasp of any body. He can assume saguna form & may become

Nirguna too at any time he likes. In short He is Poorna.

The second picture (see near page 121) is that of Yantroddhar Prana-Deva at Hampi or Vijayanagar. It is *the* most sacred idol of Mukhya-Prana, among all idols installed by Sri Vyasaraya swami, the Guru of the greatest king Krishna-devaraya of Vijayanagar Empire. The speciality of this idol is that it represents all the three Avataras of Mukhya-Prana namely Hanuma, Bhima & Madhwa (see page 121) and it has got mystic letters in an yantra-mystic circle. (It is for the Pandits to discipher them).

In conclusion, I finish the book with the following prayers from Isha Upanishad.

"Oh AGNI, (The First Leader) the first Animator (of my body) lead us by that path (from which there is no return); the good path,—in order that we may obtain that treasure of SALVATION." Oh God, thou knowest all our efforts for Sadhana. Remove from us the sin attached to us. We offer Thee Salutations over and over again. "Oh Thou of the Form of Pure Knowledge! do remember me; do remember my deeds. Oh Thou, of the Form of Pure Knowledge, forget me not; do not forget what I did for winning THY GRACE."

OM SHANTHI SHANTHI SHANTHI!

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ERRATA *(Some corrections)*

Page	*Line*	*Read*	*Page*	*Line*	*Read*
VI	6	given	30	6	omit 'been'
VII	14	accommodate	31	2	books
8	9	Vyakhyana	31	15	omit 'is'
8	13	Purana	34	3	Katha-Lakshana
9	18	been	35	12	Vocabulary
11	20	Permanent	53	18	the
24	9	transcends	54	17	ofcourse
26	18	mutilated	56	2	excellences
„	23	'Tata' after II-3	64	19	means
			65	8	decreases
„	29	not have	68	2+3	APRAMEYA
28	6	Madhwa	75	5	those
29	15	Pratyaksha	78	9	Upakrama

Page	*Line*	*Read*
78	9	samhar
80	13	Sakara
83	21	Temporaryness
85	5	given
85	11	Thinnest
87	9	BHINNAMSAS
90	24	Conception
94	3	16000 for 60,000
98	19	PARA
99	1	Swaroopa
99	17	Swatantra
104	8	Summit
104	20	nor
106	21	posit
113	10	short
115	27	Caste
116	18	sanyasis
119	16	Uktha
120	19	Supreme
122	18	Yudhisthara
126	16	using
127	9	Coming
130	1	miniature
144	18	omit 'are'
157	2	is
161	17	discarded
161	23	Petals
163	25	returning
168	22	architect
174	13	Sadhana
174	17	books
196	13	worlds
196	14	Mahar
198	15	Potter
198	16	Presence
199	13	Power & conducts
201	4	human
"	7	all sciences
"	8	ronomy
"	10	secrets
203	25	Physiology
205	9	am
206	22	dependent
207	12	Mahar Loka
213	6	to get
218	12	Bhakti
222	22	upon him
223	15	Gods do not
225	21	not
227	15	a Hamsa
230	9	Their
230	20	Krishna
231	22	Bhagavadgita
236	15	yajnawalkya
244	13	Unavoidable
245	13	prohibitted
249	1	it
249	19	pusillanimity
253	13	Sanatanee