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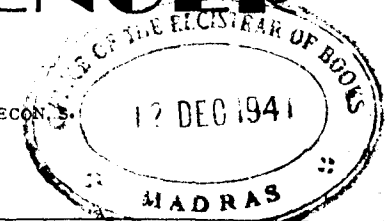
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THE MADHWA MESSENGER

Editor:—C. A. Krishnamurti Rao, M. A., F. R., ECON. S.

[Mine is no mean heritage.]



Vol. III

MADURA: NOVEMBER 1941.

No. 10

SRIMAN MAHABHARATA TATPARYA NIRNAYA OF Srimad Ananda Theertha.

Translated into English with notes from the unpublished commentary of Sri Vadi Raja Swami, By Sri B. Gururaja Rau, B.A., B.L., Retd. Sub-Judge, with a fore-word by Rau Bahadur B. Venkatesachar M.A., Retd. Director of Indian Institute of Science, Bangalore — Price Rs. 2/- only. 270 pages.

If authors are rare among us today, readers are no less so in our land. The relationship between author and reader in our country requires to be placed on a sounder basis. Every reader must have his author as every author must have his readers. The handicaps of both reader and author are not a few today in our land. Conflict and variety of languages is one. Cost of printing and paper is another. The public is too elusive to catch and keep. Lack of enterprise in publication has a corresponding lack of interest on the part of the expected public. Even people who are well-to-do think many times before parting with small sums even for deserving publications. Journals fare no better. Yet an "attractive get-up and a high standard of originality" are expected from writers and publishers. It is high time that we get into the western habit of

subscribing for or purchasing one's own copy of a journal, or book like that of Mr. B. Gururaja Rau whose pains at getting the finished product must have been immense and out of all proportion to the Rs. 2 that is expected from a reader willing to lay out this sum on such a valuable treasure as a good English translation of Sriman Mahabharata Tatparya Nirnaya by Mr. B. Gururaja Rau.

The English-knowing reader who cannot study a standard work of Srimad Acharya like the Tatparya Nirnaya in the original will find Mr. Gururaja Rau's latest publication of immense use to him. The first Adhyaya is "*Sarva Sastrartha Nirnaya*". No body can be better equipped for this task—the determination of the gist of all Sastras—than the great Acharya. It puts in a nut-shell all that we require to know from the Dwaita point of view. Creation, its origin and purpose; the order, merit and functions of created beings; Mukthi and Mukthi Yogyas; the Puranas and their contents; we learn about these. And the innumerable distorted versions of other schools of philosophy get corrected in the light of the definite and authoritative conclusions reached by the great Acharya. The value of works like the Ramayana and the Mahabharata, which have suffered losses and changes through the ages, is clearly brought out, so that we are put on the correct path of understanding and practice leading to release from ignorance. The next chapter is

Suvakyodharana. The value of the Mahabharata and its relation to the Ramayana are brought out. Both are supplementary and complementary. Avatars of Vishnu's agents appearing in the one with incomplete fulfilment of their mission get completed in the other. This is to be seen in the instances of Lakshmana and Balarama, Vali and Arjuna, Manida and Dwivida who take birth as Nakula and Sahadeva, to give a few instances. The author of the Mahabharata which is *Jaya* and weightier than the Vedas can be no other than all-knowing Vishnu in the form of Vedavyasa. The qualities of Hari are brought out — नास्ति नारायण समं etc. He is Uthama purusha. Why evil-minded people are allowed to develop their own mistaken ideas is also explained. What the various characters of the Mahabharata like the Pandavas and the Kauravas, Karna and Bheeshma represent is then made clear. The chapter is a collection of memorable passages from the Bharata many from which have had to be omitted for fear of lengthening. They are all विष्णोः पूर्णत्व निर्णयः ।

The Third Chapter is entitled "*Sarganuvarga Pradurbhava Nirnaya*". Some of the riddles of the Mahabharata get cleared in this chapter. The significance of Mr. Gururaja Rau's book being based on Sri Vadiraja's commentary, hitherto unpublished, should not be missed. Sri Vadiraja shows himself to be a first-rate research critic and scholar. Who was the senior—Lakshmana or Bharata, is his pertinent question. If it were Lakshmana, how could Kaikeyi claim the throne for Bharata? Mr. Gururaja Rau by using the commentary of Sri Vadiraja has incidentally rendered a great service to our community by bringing the rare commentary to the light of day. Chapter IV to IX deal with Ramacharita and thus we gain, by a study of the *Tatparva Nirnaya*, an inner knowledge of the teachings and meanings of the Ramayana. Where Sri Vadiraja's commentary differs from that of Janardana Bhatta, we feel inclined to agree with Vadiraja for the

convincing way in which he maintains his ground. We are tempted to close the book, after a careful perusal, with a feeling that the path to understanding a difficult work has been made so easy and smooth for the non-Sanskrit knowing reader.

[Subscribers of the "Madhwa Messenger" can, on application to the Editor, get copies of the above book at a concession rate of Re. 1—8—0. Apply Sharp to the Editor, *M. Messenger*, or the author at Bangalore, mentioning this Journal. Ed. M. M.]

WHO IS SARVOTHAMA OR SUPREME?

By

S. Bhuvaramurthi Achar, B.A., B.L.,

[In the following article, the learned writer discusses with ability some important and vexed questions which have for long remained a puzzle. He refutes the usual charge levelled against us that we worship many gods while other religions have only one God, and after discussing who that supreme being is, brings out the real meaning of the statement that Hari and Siva are one—Ed. M. M.]

Sri Vyasaraaja, the great Madhwa saint has put in a nut-shell, the principal tenets of Sri Madhwa's system as follows:—

1. Hari is Supreme.
2. The World is real.
3. Difference is real.
4. Souls are dependent on Hari.
5. Souls are graded as superior and inferior.
6. Mukti or salvation is the enjoyment of one's own innate bliss.
7. Pure un-alloyed bhakthi or devotion is the means of attaining salvation.
8. Perception, inference and sacred Vedas and scriptures are the three pramanas or sources of knowledge.

9. Hari is knowable only through the entire sacred scriptures.

Vidya Bhushana Bala Deva, a follower of Sri Chantanya School and the author of the famous Govinda Bhashya on the Brahma Sutras, calls these 9 propositions as 9 gems and asks the wise people to keep them in their hearts. He says in his work called Prameya Ratnavali, "Prameya Ratnavali should be kept in the hearts by the wise as it contains the 9 gems of propositions well proven as they were composed by Anandatheertha". (Sri Madhwa).

आनंदतीर्थैरचितानि यस्यां प्रमेय रत्नानि नवैव संति ।
प्रमेय रत्नावलि रादरेण प्रधीभिरेषा हृदये निधेया ॥

We will deal briefly here with the 1st proposition. "Hari is supreme".

One God or many Gods?

For a superficial reader the sacred scriptures will appear to speak of different devas or deities as supreme and even make contradictory statements. Some Western Scholars have even gone to the extent of asserting that Hinduism advocates Polytheism. A proper and careful study of these sacred scriptures will, however, show the baselessness of their statement and conclusively prove, the supremacy of only one God. The Vedas proclaim "Brahman is one only and there is none equal to or superior to Him". एकमेवा द्वितीयं ब्रह्म । He is the one being who is called by different names. यो देवानां नामधा एक एव । The one Sat only, the wise call by different names. एकं सत् विप्रा बहुधा वदन्ति । Through fear of Him the wind blows, The Sun shines etc. भीषासात् वातः पवते उदेति सूर्यः । The very first two aphorisms of the Brahma sutras direct us to make an enquiry after Brahman who is the originator etc. of the Universe. They do not ask us to make enquiry about many Brahmanas. आं अथातो ब्रह्मजिज्ञासा । आं जन्माद्यस्य यतः ॥ Sri Krishna says in His Gita that there are two Purushas in the Universe,

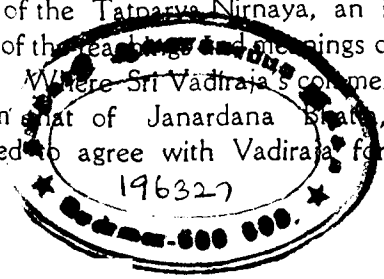
Kshara and Akshara and above them is one supreme Purusha. Ch. XV, 16 and 20. द्वा विमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरस्त्वर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः etc. When the king Janamejaya asked Vaisampayana whether there are many Purushas or one Purusha and whether there is one supreme Purusha, Vaisampayana replied, "The wise do not accept the theory of one Purusha or Soul. Purushas are many, The cause of all Purushas is one supreme being. I shall tell you about Him who is of supreme qualities.

जनमे जय उवाच । बहवः पुरुषाः ब्रह्मन् उताहो एक एव तु । कांश्चन पुरुष श्रेष्ठः तेभवान् वक्तुमर्हति । वैशंपायन उवाच । नैतदिच्छेति पुरुषमेकं कुरुकुलोद्भव । बहूनां पुरुषाणां हि यथैका यो निरुच्यते । तथा ते पुरुषं विश्वमाख्यास्यामि गुणाधिकं ॥

Sri Madhwa is an out and out mono-theist. He believes in the supremacy of only one being who is no other than Lord Vishnu or Hari. Even the Lord's consort, Lakshmi is inferior to Him. He says, "The beggar who lives on the doles given by others is never called a rich man; So also Sri Lakshmi and the released souls". पराधीनेन वित्तेन भुञ्जन्नपि मिथुकः । वित्तवानिति नैवाकस्तथा श्रीमुक्तिगा अपि ॥ Sri Bhagavata says:— नान्यं ततः पद्मपलाश लोचनात् द्वः खच्छिदं ते मृगयामि कंचन । यो मृग्यते हस्त गृहीत पद्मया श्रियैतरै रंग विमृग्यमाणया ॥ Reason also is against the theory of too many supreme independent beings controlling this world.

Who is that Supreme Being?

Now having shown that, there can be only one supreme being, who is the originator etc. of the whole universe? The next question arises, "Who is that supreme being". Different schools assign supremacy to different Gods mentioned in the Vedas. The Saivites believe that Siva alone is supreme Being.



The Saktas declare that Sakti or Kali is the supreme being. The favourite deity of the great modern sage Ramakrishna Paramahansa is Kali. The Skandas give supremacy to Siva's son Subrahmanya or Skanda who is regarded by His devotees as the Guru of his own father Siva, because he is alleged to have taught the meaning of "Om" to his ignorant father and even imprisoned Brahma the four-faced for his ignorance of the meaning of "Om". The Tamil work called Thirukkural which deals with Subrahmanya is revered by them as sacred if not more than the Vedas themselves. Similarly many other Gods like the Sun, Ganapathy etc. are also given supremacy by the worshippers of those deities.

For the Advaitins, however the question of supremacy does not strictly arise at all, for supremacy involves duality and according to them, there is only one reality called Brahman and that Brahman is no other than themselves. Sankaracharya says in his work called Sivatma Nirupanam, "I am the oblation to the Gods, the oblations to the manes; I am devoid of all ideas of rejection and acceptance. I am Vishnu. I am Siva. I am Brahma and I alone am their cause". In Ramayana, Utharakanda, it is stated that the Gods went to Lord Vishnu and complained to Him that Mali, Sumali, Malyavan and their other dependant Asuras were proclaiming themselves as Vishnu, Siva, Brahma, Yama, Varuna, Indra and Surya and oppress them very much. अहं विष्णु रहं रुद्रो ब्रह्माहं देवराटहं अहम् यमश्च वरुणश्चंद्रोहं रविरप्यहं । इति माली सुमाली च माल्यवांश्चैव एक्षसः बाधन्ते समराद्धर्षा ये च तेषां पुरस्सराः ॥

In what sense Hari and Siva are one.

Though in theory, the Advaiti will say, I am myself Brahman, his usual proverbial saying is "Hari and Siva are one; who-ever is ignorant of this will get only mud as food in his mouth". For practical purposes he postulates a Saguna or lower Brahman who may be

called the Supreme Being and that Supreme Being is Siva or Hari because both are one. Sri Madhwa cannot, of course, subscribe to this view in the sense that Hari, the Lord of Vaikunta and Lakshmi, and Siva, the Lord of Kailasa and Parvathi are one and the same being or equal beings. The word one does not always connote identity of person, It also conveys the meaning of oneness of views or oneness of place according to context. When it is said that the people of the village have become one, it can only mean that their differences have been settled and they are all of one mind. When it is said that the kings became one and showered arrows on the Pandavas, or the army became one and marched against them, can only be interpreted in the sense that they were all of one opinion. The cattle became one can only mean that they were scattered before and now they have been gathered in one place. By no stretch of imagination it can be contended that the kings or soldiers or cattle were converted and rolled into one single being. Similarly, if the statement that Hari and Siva are one is interpreted in the sense that Siva, who is one of the great devotees of Lord Hari, acts generally in accordance with the will of the Lord Hari, we have no quarrel. Ordinary souls are not able to understand the will of the Lord Hari and they act contrary to His will and thereby suffer. But, Siva, the Lord of Kailasa, is a great soul and a great devotee of Hari and He is generally able to know the will of the Lord and act accordingly and he may therefore be said to be one with Hari in that sense. The minister is said to be one with the king; because the minister knows the wishes of the king and acts accordingly.

(To be continued).

Subscription for Vol. III from Sri N. R. Raghunatha Rau (Retd. Asst. Engineer, Puthur, Trichy.) was received with thanks even in August '41. We regret the omission of his name in the last list.—*Manager*.

HARI BHAKTHI SARA

By

K. V. V. Rau, B. A., B. L.,

(Continued from October issue.)

Kanaka Dasa preaches Dwaita philosophy in this work. The allusions are all to be found in the Puranas. The heroes mentioned in his work are all Puranic figures.

For the present he is a forgotten poet. This work of his has been mutilated. Savants have laid rough hands on this work. On important points they have substituted their own words. Thus this work has become obscure. But his work is in print. But this is only a garbled version. Even in this his diction is appealing. The Mysore authorities have prescribed portions of this garbled version as school texts.

The followers of the Dwaita system have for a very long time forgotten this work. This should not be so. The educated should take interest in this work. Some may be drawn to its music; some for its diction. Only very few are drawn to its meaning.

For the text of this work I am indebted to an old edition of this. This has been published in Telugu characters about 1883 or so. Though I have not been initiated into the mysteries of Dasa Koota, my love for this work is great. I only hope that better persons than myself would step in and proceed from where I have left. Let Kanaka be a shining star in every Madhwa home.

Men multiply. Things get changed. What we do not desire often happens. What is the cause of these things? Some say, God is the cause. By God they mean some superior being which creates, sustains and then finally destroys. But there are others who do not believe in the existence of God. There is difference inter se amongst themselves. Some say there are tiniest

particles on this earth. They are smaller than atoms and electrons.

Some say, they adhere together. Then creation takes place. So also they disintegrate. Then there is loss. Some say there is a thing called superior force. This they call Shakthi. This is the cause of these things. Again, there are others who say there is a void. That is Sunya. This is the cause of these things. Some others say that action is the cause of these things. This they call Karma. This, they say, even afflicts Vishnu—the highest among the Devas. Again, there are others who believe in the existence of God but they explain it away. The result is that they approach the Sunya Vada. Like these there have been divergent views on this subject. This has been in existence ever since this earth was created. These are mainly based upon what are called perception and inference. That is they accept those that could be touched and inferred. They do not accept the existence of things that could not be either seen or heard.

Those who believe in the existence of God also believe in the existence of matter, Karma, Time, Instinct and Jiva. These five also are in a way permanent, that is they exist along with the existence of God. But they are always dependent on God. Further, these believers also believe in the existence of things that could not be either seen or heard of before. That is they believe in the existence of things that are foreign to the knowledge of their sense-organs. They further say that these unseen things are logically explained and illustrated by the Vedas. The Vedas are not man-made. They exist ever since the existence of God. They do not accept these unseen things. They are still trying to explain these by the aid of what they call science. This in brief is the epitome of world-religion.

Kanaka was a Dwaita, a follower of Dwaita philosophy as expounded by Sri Madhwa who believes in the existence of God. Sri

Vishnu is that God. Besides, Sri Vishnu, jiva and jada exist; jiva is a chetana; that is, an alert being, having senses and an instinct of self-preservation; jada is matter. It is in-alert, insentient and immobile. These two jiva and matter also exist along with God. Thus there are three cardinal points; and there is difference inter se—Vishnu—the God—is different from jiva, and matter. One jiva is different from another, though there are similarities. There are gradations amongst them. So also one matter is different from another, though here also similarities exist. These differences are *real*. Jiva and matter are always dependent on God. They are both governed and controlled by God. This is known as Pancha Bheda Taaratamya.

These five cardinal points of difference and gradation form the sheet-anchor of Dwaita philosophy. The other intricate points within are all based on the above cardinal points. They are all explanations and natural fittings on the subjects dealt with. Kanaka's works reflect these thoughts. This Haribhakthi Sara is no exception. It is proposed to bring out these thoughts and explanations while commenting on the text. The measure of success which will attend this attempt it is for the readers to say. More competent men might do justice to the subject. The present attempt is only a humble beginning. With these preliminary observations we will proceed to the regular subject dealt with in this work.

HARIKATHAMRITA SARA KARUNA SANDHI.

In page 136 of the October issue, while discussing the previous stanza beginning with Paramapurushartha Roopanu परमसत्पुरुषार्थरूपनु it was shown how Sri Hari was मोक्षप्रद giving highest good to one who was doing Nishkamopasana निष्कामोपासन † as instanced in the case

† मय्यर्पितचित्तवृत्तिः—Vishnurahasya.

of Arjuna; and for people who desire Purushartha forgetting the higher goal, He is नश्वर फलप्रद, Naswara Phalapradā, giver of transitory pleasures. †

जगवनेल्लव निर्मिसुव नालमोगनोळगे तानिहु
सलहुव गगन केशनोळिहु संहरिसुवनु लोङगळा ।
खगत भेद विवर्जितनु सर्वगसदानंदैक देहुनु बगे
बणेय नामदलि करंसुव भक्तुतरने पारेखा ॥

Jagavanellava nirmisuva Naalmoganolagai
Thaaniddu salahuva gagana kesanoliddu sam-
harisuvanu lokagala | Swagata bheda vivarji-
thanu sarvagasadaandandaika dehanu bagai
bagaiya naamadali karai suva bhakutharanai
poraiva.

He (Vishnu) is in the fourfaced Brahma the creator of the Universe and through him preserves and promotes its growth; from His position in the Lord of the sky (Mahesa or Rudra) he destroys the worlds when it is time to do so; He is *Swagatha bheda* because there is little difference between His *gunaroopa kriya* and Himself, i.e. He manifests Himself through His guna (qualities), roopa (form), kriya (action). Therefore, one desirous of realising Him must contemplate on these! ‡ He is *Sarvaga*—*Sarvatrayaaptha*—all pervading. § Hence He is alert in saving His bhakthas for which He is most competent because He is *Sadaandandaika deha*—His frame is one eternal bliss in which He is incomparable. His bhakthas praise Him in a variety of ways ¶ at whose call He is ever ready to help them.

† सकामाद्विगुणाः प्रोक्ता अकामैस्तु किता क्रिया
—Tantrasara.

‡ सर्वत्र च खगत भेद विवर्जितात्म — Sriman
Mahabharata Tatparya Nirnaya.

§ अंतर्बहिश्च तत्सर्वं व्याप्य नारायणस्थित — Sruti.

¶ The *Sahasranama* is an instance. The variety of praise is due to the variety of qualities possessed by Him. The mind is not satisfied until it has exhausted all ways of addressing Him. Vide Max Muller regarding the above point.

ओब्बनलि निताडुवनु मत्तोब्बनलि नोडुवनु वेडुव
नोड्वनलि नीडुवनु माताडुवनु वेरगागि । अब्बरद
हैदैव निव मत्तोब्बरन लकिसनु लोङदोळोब्बने ता
बाध्य बाधक नाह निर्मीता ॥

Obbanali ninthaadvanu matthobbanali
noduvanu beduvanobbanali needuva nobbanali
mathaadvanu beragaagi | Abbarada heddaiva
niva matthobbarana lakkisanu lokadolobbanai
thaa baadhya baadhaka naaha nirbheetha.

Different actions like playing, seeing, begging, giving, speaking with astonishment to mention only a few, are all done at His prompting. He is the mighty lord of the Heavens and is dependent on none and responsible to none as He is both *baadhya* and *baadhaka* † bringing out both the good and the evil in man. He is fearless because His actions are always just. All life and living are His manifestations.

शरणजन मंदार शाश्वत करुणि कमला कांत
कामद परम पावन तर सुमंगळ वरित पार्थ सखा ।
निरुपमानंदात्म निर्गत दुरित देववरेण्यनंदारदि करेयलु
बंदोदगुवनु तनवर बळिगे ॥

Saranajana mandaara saaswatha, karuni
kamalaa kaantha kaamada parama paavana
thara sumangala charita paartha sakha | Niru-
pamaanandaatma nirgatha duritha devaren-
yanaandaraadi kareyalu bandodaguvanu thanna-
vara baligai.

To those who have an understanding faith in Him, He is the giver of endless gifts, a kalpa-vriksha. He is *Saaswatha karuni*—His mercy is not fickle-minded. Lord of Lakshmi, He grants our boons—*kaamada*. *Parama paavanatara*—He is the best of all good things. *Sumangala charita*—with a most auspicious record in His favour *Partha sakha*—Companion of Arjuna

† स्वमाया गुण माविश्य बाध्य बाधक तां गतः
—Bhagavata.

कर्ताकारयिता विष्णुः प्रेरकः साक्षि चेतनः ।

शिक्षकः शीक्षणीयः—Aagneya purana.

to whom he taught the highest wisdom. The embodiment of unrivalled bliss, free from any taint of blemish, the highest of Devas,—if called in these ways, He is ever ready to help us who are *His* people.

जननियनु काणदिह बालक नेनेनेनु हल बुत्ति-
रेकत्तले मनेयोळडगिडुवन नोडुत नगुत हरुषदली ।
तनयनं विगिदपिरंबिसि कनलिकेय कळेवते मधुसू-
दननु तनवरिदेडेगेबंदोदगि सलहुवनु ॥

Jananiyanu kaanadiha baalaka nenainenadu
halabuthirakathalai manaiyoladagiddavana no-
dutha nagutha harushadali | Thanayanam bigi-
dappirambisi kanalikeya kalevanthai madhusoo-
dananu thannavariddedagaibandodagi salahu-
vanoo.

The child having missed the sight of his mother thinks again and again of her, seeking her through the darkness of the room in which he is left alone; but the mother in hiding in the same place laughs at the struggling child; but after some time, she clasps him in her arms, drives away his fears and grief, and appeases him. So does Madhusoodhana, seeking the place where he remains, offering him help and protection. God's love to His bhaktha is of the nature of *Maathruvaathsalya*. मातृवात्सल्य ।

(To be continued.)

THE RAMAYANA BY

S. K. Sudarsana Rau, M.A., B.L.

"When shall I behold my beloved son Rama become king?" was the idea that was ever agitating the mind of Dasaratha as he felt the weight of years sitting heavy on him. Besides, he had been impressed by the excellent qualities of Rama. His attainments of head and heart, his unrivalled knowledge of the arts and sciences, his manners, and his kingly bearing marked him out as the ideal ruler worthy

of the great line of Ikshvaku. The old king made mention to his minister of appearances and phenomena in heaven, air and earth, which filled his mind with alarm about his own future. In making up his mind to confer upon Rama the dignity of heir-apparent, he was actuated by motives which aimed at serving the people as well as himself and his kingdom. He, therefore, sent messengers to various regions and countries of the earth. All the princes save Janaka or the king of Kekayas assembled in the hall of Dasaratha taking their seats allotted to each according to his status. There were rulers of the various provinces and others of a lowly category amidst whom the king appeared like Indra among the Devas. Then in a mighty and solemn voice the king addressed the royal audience in words arousing high rapture and worthy of the attention of all. "It is well known to ye all" said the mighty monarch that the people of this spacious empire have been governed like unto children by my predecessors of the great Ikshvaku line. It is now my intention to bring welfare into this empire". He told them that he felt fatigued owing to the burden of administration and that he wished for rest. He would be happy to instal his son with the permission of all the twice-born ones whom he saw before him. Rama who was *Lakshmi* and *Lakshmana* would prove to be a king worthy of the three worlds. He wished to know whether his proposal would meet with their approval. He wanted a frank expression of opinion from them as being people of cool and considered judgment. Truth is to be had from the friction of opposite forces or difference of views. Then the Brahmanas and the principal personages of the army, the citizens and the inhabitants of the provinces took counsel together and unanimously agreed that it was the happiest idea and that he should without any delay proceed to give effect to his idea. But Dasaratha questioned them again lest they should regret later that they had expressed in haste. They once again confirmed the views they had already expressed and said that Rama with

choicest qualities would be like Sakra or Indra himself.

They enumerated the various qualities of Rama which fitted him for such a mighty throne, where, they said, he would shine like the sun and acquit himself like a Lokapala. Besides, they pointed out that he had acquired competence in the high task of administration. The Gods, Asuras, men, Gandharvas, and the Uragas, the inhabitants of rural and urban areas, men and women, pray for the strength, health and long life of self-knowing Rama. They requested him to speedily instal Rama as heir-apparent because he is ever intent on the welfare of the entire community.

There are people both among Western and Eastern scholars who hold that we are primitive and barbarous and our knowledge and practice of the art of governing was of a low order. Nothing can be further from the truth as a proper understanding of the above would disclose. The empire of Dasaratha was a vast and composite territory. He held sway over princes, governors of provinces, rural and urban population, every one of whom felt absolute satisfaction over the methods of administration. They knew the king and the heir-apparent intimately. The Brahmanas were looked to for wise and steady counsel; nor was the assembly of the people as a whole neglected. They were asked a number of times to express their considered opinion in an important matter like the election (selection) of the heir apparent. Can this be primitive, or autocracy?

Light from the Puranas—Mudgala.

There lived in Kurukshetra a virtuous sage named Mudgala who lived by picking up ears of corn and grain. He would spend a fortnight in collecting a *drona* of corn which he, his son and his wife would eat in the next fortnight. Though so poor he celebrated the *Ishtikrita*, the *Darsa* and *Pournamasa* sacrifices, where

Indra and the other gods appeared and partook of the food offered. Guests were entertained, for, the remaining portion of the *Drona* increased as soon as a guest appeared so that hundreds of Brahmins were fed with it. He fed himself on what remained at last. One day Durvasa came to the Asrama of Mudgala and ate up all his food at which Mudgala was in no way affected. Durvasa then gave Mudgala a boon that he could enter heaven even in his own body. Immediately a Devaduta appeared in a chariot drawn by swans and cranes and bade Mudgala to ascend it. Mudgala demanded of the heavenly messenger to tell him first about the advantages and disadvantages of heaven. Then the Devaduta pointed out that *naastikas* and untruthful persons and those who had not practised ascetic austerities (*tapas*) could not enter it. Its advantages lay in myriads of beautiful worlds belonging to the gods, *Saadhyas*, the *Maharishis*, *Yaamas*, *Dhaamas*, *Gandharvas* and *Apsarases*. Meru of more 33000 *yojanas*; celestial *Nandavanas* were there which was unaffected by grief, sweat, stench, excreta, urine or dust. The first regions there are *Brahma Loka* where dwell the *Rishis* and *Ribhus*, gods unaffected by any pangs from women or wealth cannot be perceived by the senses nor subject to changes at the occurrence of a *Kalpa*; there is neither joy nor misery. To these regions repair wise men having observed excellent vows. Mudgala by his charity had made himself fit to enter that abode. The disadvantages of such a world were that since it was a world where only fruits could be reaped there was no opportunity for any other action; for that they must go to *Bhooloka*. After he has exhausted his merit, he is subject to a fall; the garlands around his neck fade away; he becomes stupefied, and fear enters his hearts; because of their merit, they have birth among men and attain high fortune and happiness. If one cannot acquire knowledge he comes by an inferior birth. Mudgala did not desire heaven under these circumstances. He asked for a region where there was no lamentation or pain. The

Devaduta said that such a place was the supreme seat of Vishnu which lies above the seat of Brahman. Only those who are unselfish given to Yoga and contemplation, can enter there. Then Mudgala became engaged in meditation and attained the supreme state of perfection. जगामशाश्वतं सिद्धिं पराम् निवीण लक्षणाम् ॥ This story was narrated by Vyasa to Yudhishtara who would get back his kingdom after the thirteenth year.

BRAHMA SUTRA

(Translated by B. Gururajah Rau, B.A., B.L.)

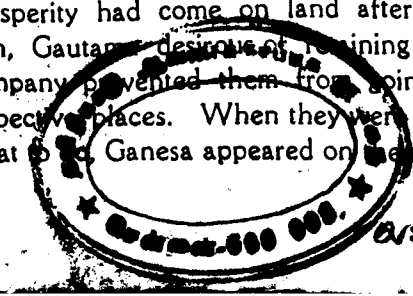
1st ADHYAYA.

नारायणं गुणैस्सर्वै रदीर्णं द्वाषर्जितम् ।

ज्ञेयं गम्यं गुरुंश्चापि नत्वा सूत्रार्थं मुच्यते ॥

A Sutra is defined as a concise aphorism relating to a topic of fresh and high import, of universal application, couched in the briefest language consistent with unambiguous expression of meaning, devoid of repetition, and free from grammatical and other errors. *Brahma Sutra* is a manual of such Sutras relating to *Brahman* (god), and strictly complying as it does with these requisites it is known merely by the generic term of "SUTRA" without any descriptive appellation, just as *Veda Vyasa* unlike others, is known only by the name of *Vyasa*. The Lord *Narayana* himself appeared on earth as the great sage *Sri Veda Vyasa* during *Dwapara Yuga* at the request of the *Devas*, when pure spiritual knowledge had become clouded by doubt and misapprehension. At a time of great famine, several *Rishis* had taken refuge in the hermitage of *Gautama* and continued to live there for a long time. Even after prosperity had come on land after plentiful rain, *Gautama* desirous of retaining their holy company, prevented them from going to their respective places. When they were perplexed what to do, *Ganesa* appeared on the scene. He

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had been deputed by Parvati to devise some means of getting rid of her rival Ganga seated on Siva's head. Ganesa took this opportunity of inducing the Brahmanas to create by their yogic power a mysterious cow and let it wander on the expansive rice fields of Gautama. The latter anxious to save the crops from destruction tried to drive it away and it fell dead. The Brahmanas then refused to stay in the Ashrama of Gautama who had committed the sin of killing a cow, and departed. Gautama by the efficacy of his tapas brought down a part of Ganga from Siva's head and sprinkled that water gathered in his bowl on the cow and resuscitated it. This part of Ganga thus brought down by Gautama came to be known as Godavari, the daughter of Gautama. Godavari means water which gave life to the cow. He then found out the trick played by the Brahmanas and cursed that they should thereafter become destitute of real knowledge. It was at this time that the Supreme Lord incarnated in His Avatara as Veda Vyasa, whose main function was the dissemination of sound knowledge. He classified the Vedas and wrote the Brahma Sutra to clarify the meaning of the Vedas and taught it to the Devas headed by Brahma and the Rishis and men.

According to the Western literary research, however, there is some controversy about the date of the Brahma Sutras. The broad divergence of views arises from the fact that the Bhagavadgita refers to the Brahma Sutras (Chap. 13, V. 5) which would make the Brahma Sutras anterior to the date of the Bhagavadgita. The frequent reference to the Smriti in the Brahma Sutra itself is admitted on all hands to be in respect of Bhagavadgita, which would make the Sutra posterior to the Bhagavadgita. In view, therefore, of such difficulties in accepting this position, some scholars hold that the Brahma Sutras must be somewhere between 500 and 700 B. C. Professor Keith is perhaps on the safer side when he says that the Sutras cannot be later than 200 A. D.

However, according to accepted Hindu tradition, the knowledge of Brahman as expounded in the Brahma Sutras has been handed down to us from the highest Lord Himself, Badarayana. It is divided into four Adhyayas or Chapters, and each Adhyaya is divided into four Padas or parts. The essential purport of all these four Adhyayas is contained in the invocatory verse of Srīman Madhwa Acharya at the beginning of his Bhashya or commentary to the Brahma Sutras. It runs thus when translated: After adoration to Narayana who is full of all auspicious attributes and devoid of any blemish, who is the object of knowledge and goal of attainment, and after adoration also to Gurus, the meaning of Brahma Sutra is narrated. The Bhashya of Srī Madhwa Acharya is unique in its exposition of the Brahma Sutras. It is at once the simplest and the most concise of all the Bhashyas. He gives the purport of each of the Adhyayas in the beginning and mentions in each sub-division of each of the Adhyayas (Pada) the particular sub-topic dealt with therein. He also mentions the purport (Vishaya Vakya) of each Adhikarana. He does not introduce any extraneous matter but simply fills in the gaps in each of the Sutras by a few words so as to make them more easily understandable, using as far as possible the words of the Sutras themselves in the sentence. He quotes in support of his interpretation the particular Srutis and Smritis which explain those Sutras. The topic dealing with the description of the auspicious attributes is contained in the first Adhyaya known also as Samanvaya Adhyaya. The absence of all blemish is discussed in the second Adhyaya, also called Avirodha Adhyaya where incidentally all the other systems of philosophy which by the inculcation of their tenets may imply some sort of blemish are condemned. The method of approach to Narayana by knowledge treated in the third Adhyaya is described as Sadhana Adhyaya. The final goal to be reached or salvation is contained in the fourth Adhyaya styled Phala Adhyaya.

The first Adhyaya known as Nama Samanvaya (नामसमन्वय) Adhyaya consists of four Padas. According to Srī Madhwa Acharya this entire Adhyaya relates to the interpretation of all names as applicable only to Vishnu. The first pada of it, therefore, relates to the Samanvaya or interpretation of the well-known name such as Anandamaya, Prana, etc., which are popularly known only as names of other Devas either by Srutis or usage as essentially applicable only to Vishnu. The Second pada relates to the (लिंग समन्वय) Samanvaya of other names which are commonly applied only to other Devas by reason of special attributes applicable to them such as Gayatri, etc. The third Pada deals with the Samanvaya of other names which along with such usage and attributes specially applicable to them as well as Vishnu and traces them ultimately as applicable only to Vishnu. The third pada thus comprises (नामलिंगात्मक समन्वय) Samanvaya of other names along with special attributes and the fourth pada relates to the Samanvaya (श्रुति सहित लिंगात्मक) of terms which by special mention in the Srutis as well as by their special attributes (लिंग) may be thought referable to others only. Though both the first and the fourth Padas relate to the Samanvaya of other names, still there is some difference. While the first and second Padas include names applicable to others by usage also, the fourth omits these and deals with the names specially mentioned in the Srutis as applicable to other Devas, along with their special attributes. The Samanvaya in the fourth Pada is thus backed up by special reasons for such interpretation.

Srī Sankara and Ramanuja do not adopt this method of arrangement of the padas as intended by Sutrakara. According to them, the Sutrakara is said to have picked out certain passages from the Upanishads capable of doubtful interpretation and to have given out their real meaning. Dr. Thibaut sums the

discussion as follows:—"The Vedic passages discussed in the first three padas of the Vedānta Sūtras comprise all the doubtful or at any rate all the more important doubtful passages from the Chandogya Upanishad. These passages are arranged in the order in which the text of the Upanishad exhibits them. Passages from other Upanishads are discussed as opportunities offer, these being always a special reason why a certain Chandogya passage is followed by a certain passage from some other Upanishad". The fourth pada of the first Adhyaya has to be taken by itself. It is directed specially and avowedly against Sankhya interpretations of Scripture, not only in its earlier part which discusses isolated passages, but also as is brought out much more clearly in the Srī Bhashya than by Sankara—in its latter part which takes a general survey of the entire scriptural evidence for Brahman being the material as well as the operative cause of the world". [Dr. Thibaut's introduction to Vedānta Sūtras (p. p. 44 and 45). Sacred Books of the East Series.] It is difficult to conceive why Chandogya Upanishad alone should have claimed special attention at the hand of Sutrakara while several other Upanishads also contained similar apparently contradictory or doubtful passages.

The first pada of the first Adhyaya makes the Samanvaya or the interpretation of the well known names of other Devas etc., as essentially applicable only to Vishnu or Narayana. Each pada of the four Adhyayas contains several topics which are known as Adhikaranas and each Adhikarana contains several Sutras. The first Adhikarana known as Jignasa Adhikarana will be taken up in the next article.

Subscription for Vol. III received thank fully from Sri T. S. Srinivasa Rau, Zamindar, Pudur House, Tinnevely Town.

VAYU STUTI.

पांत्वसान् पुरुहूत वैरिबलवन्मातंगमाद्य द्वा
कुंभाञ्चाद्रि विपाटनाधिकपट्ट प्रत्येक वज्रायिताः।
श्रीमत्कंठीरवास्य प्रततसुनखरादारितारातिदूर प्रध्वस्त
ध्वान्तशांत प्रवितत मनसा भावितानाकि वृंदैः ॥

Srimat Kanteeravaasya Pratata Su Nakhara
Asmaan Paanthu—may the well-spread and
auspicious claw-nails of the Lord of untold
wealth with face like that of the lion protect us!

Daaritha Rathi Doora Pradhwastha Dhwaan-
tha Saantha Pra Vi thatha Manasaa Naaki
Brindaihi Bhaavitha—Contemplated by the
Devathas whose minds are directed towards
Paramaatma who is Sarvotthama and whose
greatness can be understood by reason of
enemies (like Hiranya Kasipu) in the shape of
ignorance combined with Kama, Krodha etc
getting smashed by the Lord's grace—breaking,
as with Vajraayudha, the many mountains of
Raakshasas whose pride like the fluid oozing
out of the high and massive heads of elephants
spreads and contaminates the good things of
the world. Saantha—with minds pacified,
illuminated and balanced on account of the
Rakshasas—evil spirits seeking to mislead
human souls, (like Hiranya Kasipu diverting the
instinctively right mind of Prahlada from dedi-
cating himself to Naraayana)—being destroyed
with the efficacy of Vajraayudha in throwing
mountains into dread.

The prayer is to the fingernails of Sri Nara-
simha which destroyed evil and saved the good
Prahlada. Divine spirits like Devas are ever
contemplating on Him who is the source of
illumination and the dispelling of darkness.
The appeal for protection is for saving us from
the ever-besieging and misleading evil forces of
Ari Shad Vargaas—Kama, Krodha, etc. Hiranya
Kasipu evoked the unbridled fury of the Lord
because he stood between TRUTH on the
one hand, and the eager impressive mind of

Prahlada on the other, who yearned to gaze on
its splendour, unhampered by any impediment.
Hiranya Kasipu was the greatest of tyrants as
he subjected the boy to a variety of tortures.

Those who accuse us of worship of
animals like the lion and inanimate objects like
nails, grossly pervert facts owing to their
incompetence to understand our truths, and miss
the most valuable element embedded in such
descriptions. Our vision and understanding are
defective and we are unable, owing to subjec-
tive and objective obstructions, to see things in
their true colour and setting. Hence the special
prayer to the Lord who mercilessly exposes
defects (how He tore open the bowels of the
demon!) and brings the aspiring seeking mind
bent on knowing the truth face to face
with Himself! In what high pitch is such
prayer placed! Are we worshippers of lions
and finger nails,—animals and inanimate
objects? The lion represents the dazzling
splendour of the Lord. The nails stand for the
merciless exposure of sham. Both these ideas
are exalted and held up for our veneration.

A. I. M. E. S. League Tinnevely

Second Annual Report for 1940-41.

D. V. Yadava Rau, Advocate, Convenor.

1. The convenor begs to express through
the valuable columns of the "Madhwa Messen-
ger" his grateful thanks to the Madhwa public
for their increasing interest and appreciation
of the work of the league.

2. The Madhwa public are informed the
membership to the above league is free till it
becomes a registered body.

3. The convenor is doing pioneer work in
collecting statistics to be placed before an expert
body for laying a proper foundation for a
scheme for the economic and social betterment
of the community.

The S. M. S. O. Sabha — Tirupati.

[We heartily endorse the following appeal
which we, hope, will evoke a proper response.—
Ed. M. M.]

The Madhwas know very well the meritori-
ous work the S. M. S. O. Sabha of Chirtanur
has been doing all these years. Besides the
usual Brahmana Bhojana and the examinations
at the Annual session of the Sabha during the
X'mas Holidays, a Sanskrit Maha Pathasala
(College) has been started under its auspices,
where free higher education is imparted to
students preparing for the Siromani Degree of
the Madras University. The Pathashala admits
students for the lower classes too with a view
to prepare them for admission to the Higher
classes. A Hostel is attached to the Pathasala
with free board and lodging according to
orthodox methods. The Hostel arrangement,
however expensive, is absolutely necessary
to attract competent students to it. It has
therefore been thought necessary to issue an
appeal to the charitably disposed people to
extend their helping hand to this Pioneer
Institution in the accomplishment of its aim to
propagate Sanskrit lore in general and Madhwa
Philosophy in particular. Annadanam, to deser-
ving souls, and more so in Holy Places, will
bring lasting merit, and any help in carrying on
such religious and charitable work in a Holy
Place like Chirtanur will certainly please Sri
Hari and Vayu.

To enable people inclined to prefer chari-
ties, entirely their own, to those mixed with
others, to take advantage of the Annadanam
charity in this Institution, a scheme has been
formed. Every year, out of the 360 days, any
day the donor may consider important for
Sad-Brahmana-Bhojana in a Holy place, in
honor of those whom he may be loving or
holding in high reverence will be allotted to
him on his paying the estimated expenditure of
the feeding of that day estimated at Rs. 6

4. While wishing the Madhwa public a
happy and prosperous new year the convenor
appeals to them to extend their support and co-
operation for envisaging an all-embracing orga-
nisation of the Community.

5. Every Madhwa by the simple act of
enrolling free will be helping the cause of col-
lecting vital statistics for the uplift work and
earn the lasting blessings of Sri Krishna and
Sri Madhwa, for, no good act however small, is
spiritually lost.

Statistics.

I. No. of application forms and
League manifestos circulated. ... 175
Members enrolled up to April 1941 36

II. (A) Receipt.

Opening balance	...	Rs. 5 0 0
Donation received from Lt. Col. K. V. Ramana Rao, I. M. S.		Rs 25 0 0
Total		Rs 30 0 0

(B) Expenditure.

Postage.	...	Rs 2 8 0
Typist charges	...	Rs 1 8 0
Touring expenses	...	Rs 6 0 0
Total		Rs 10 0 0
Balance (cash on hand)		Rs 20 0 0

Note:—The following are gratefully acknow-
ledged for the year 1940-41.

- 62nd Annual Report of the S. M. S. O.
Sabha.
- Report of the Sri Raghothana Swami Seva
Committee for 1940.
- The 28th Annual Report of the Mahratta
Education Fund Madras and its Memo-
randum of Association, Rules and Silver
Jubilee Souvenir.
- Uttaradhi Mutt Panchangam.

N. B.—All donations will be thankfully received
and duly acknowledged by the Convenor.

a day on ordinary days, and another rupee if it is a Holiday or sweets are to be supplied. By this scheme the donor will have the satisfaction of earning the undivided merit of the Brahmana Bhojana of that day, for himself, or for the person in whose honor it might have been performed. It is hoped that the scheme will commend itself to many, and they will come forward with a helping hand and enable the Sabha to solve the hostel problem easily. May Sri Hari and Vayu bless one and all Sajjanas!

(By order)
S.M.S.O. Sabha, }
Chirtanur. } **Balvantrao Venkatesh Potdar,**
Near Tirupati. } *Honorary Secretary.*

The Mahabharata Tatparya Nirnaya

By

Sri B. Gururaja Rao, Retd. Sub Judge.

The translation of the above is a Seva to Sri Madhva Charya in that a great many of his devotees, who know English but are unable, by directly reading the original Sanskrit text, to understand the principles of Sri Madhva Charya's system of philosophy, and his interpretation of the Epic in accordance with the principles of Dwaita Philosophy, have been easily enabled to understand it as set forth in the several Chapters of the work. The first three chapters, though introductory are important as leading to the interpretation of the epic in accordance with Dwaitism.

Apart from the usual difficulty experienced by translators in rendering into English an idea in Sanskrit or a Vernacular without detriment to the spirit of the original, there is an additional difficulty in translating religious and philosophical works and specially in finding out proper terms in English to represent adequately the

wording of the original. This difficulty must have been experienced by the author especially in translating the first three Chapters wherein, as pointed by the learned scholar, Sri Rao Bahadur B. Venkateshachar, M. A., in his foreword to the book "a Comprehensive survey of the entire Brahminical religious literature of India is made" and Sri Madhva's Dwaitism is epitomised. The teachings of Sriman Mahabharata support the tenets of Sri Madhvacharya's System as seen in this work, The supremacy of Lord Krishna is stated, the gradation of Gods and goddesses is described, and their functions are defined. An account of the creation of the world is given and the relation of the world to the Supreme being is defined, laying stress on the difference between God and Soul. Translation of the passages dealing with the above subjects is no easy task. The author with his keen perception of the niceties of the two languages has come out successful therein. He has brought out the true significance of the original, not omitting to translate one word, and not adding a word even unwarily which is likely to detract from the spirit of the original.

Below the translation of the passages, notes have been added where-ever necessary to elucidate the interpretation. Some striking points taken from Sri Vadiraja's unpublished Sanskrit commentary on this great work have been appended as foot notes. It may be found that our Author has derived great help from this commentary and has in some places followed it.

The verses are rendered in easy English and those who without acquaintance with Sanskrit earnestly endeavour to understand the system of Madhvacharya will find this English translation extremely useful.

C. R. Ramachandra Acharya, B.A.,
Kumbakonam. } *Sheristadar, Sub Court (Rtd.)*
1-10-41. } **KUMBAKONAM.**

The War and the Government.

The disastrous effects of the War are only growing in intensity and variety every day. Any government drawn into the War has the gravest responsibility. Past experiences are of no avail in the present struggle. It is a war fought on new lines. If India desires self-government, it would do her no small good to willingly share the anxieties of the present moment. Mightier Governments have found themselves in inextricable situations. The worries of war-governments are neither few nor light. There are the defensive and offensive operations which mean immense sums of money, incredible numbers of men, and never-ending supplies. The war situation is ever a paradox—limited supply of, and inordinate demand for, goods. It is the time when minds are off their balance, but yet brains have to be all the more clear. All efforts must be directed towards the one purpose of winning the war. Distraction of attention at such a time is dangerous. Governments with age-long experience and infinite resources find themselves at their wits' end on various points of diplomacy and other vital matters internal and external. They would be unacquainted with realities who would propose that we should immediately assume the reins of government. We would run the risk of courting failure under the present circumstances which would react seriously on our future. While granting that self-government is our birth-right, few will consider that the present is the moment for it, or that the present policy of our leaders is the path of prudence either. With the wolves prowling about our vulnerable frontiers and planes hovering over our heads, this is not the time for divided counsels. Our ability to shoulder and share the burdens of the present war would qualify us even for a war with our British partners in government, if the need should arise. But to be looking on the situation with unconcern or with a negative interest would be a blunder even disqualifying us from taking

any active part in the determination of our own future. Let us see clearly, think rightly, and choose wisely instead of indulging in vague heroics with our heads buried in the sands of self-delusion. Abyssinia, Poland and other countries similarly dealt with have grim lessons which should not be lost on us.

தமிழ்ப் பகுதி.

ஸ்ரீமன் மஹாபாரத தாத்பர்ய நிர்ணயம்:—ஸ்ரீ B. குருராஜ ராவ், Retd. சப் ஜட்ஜ் அவர்களால் ஆக்கி வந்தில் மொழி பெயர்க்கப்பட்டது. 270 பக்கங்கள்: விலை ரூ. 2—0—0. ஸ்ரீ மதாசார்யார் அவர்கள் இயற்றிய 37 மூலக்கிரந்தங்களில் மஹாபாரத தாத்பர்ய நிர்ணயம் மிகவும் முக்கியமானவைகளில் ஒன்று. இதைக் கற்றுணர்ந்தவர்களுக்கு வேதபுராணங்கள் ராமாயண பாரதம் இவைகளின் தத்வங்கள் விசேஷமாய் புலப்படும். சர்வமும் ஹரி சர்வோத்தமத்தைக் குறிப்பிடும். சம்ஸ்கிருத ஞானம் சாஸ்திர ஞானம் உள்ளவர்களுக்கு மாதிரம் இவ்விஷயங்கள் சக்குரு மூலமாய் கோசரமாகக் கூடும். தக்கால நிலைமையை உத்தேசித்து ஆங்கில மொழிபெயர்ப்புகள் செய்யப்படுகின்றன. ஸ்ரீ. குருராஜ ராயரவர்கள் ஆங்கிலத்தில் மொழி பெயர்த்திருப்பது (மாத்வு) லோகோபகாரமாகும். இதின் விசேஷ மின் ஞென்று உளது. ஸ்ரீ ருஜுகணஸ்தாகிய வாதிராஜ ஸ்வாமிகளின் வியாக்கியானம் முதல்தடவையாக வெளியிட்டு உபயோகிக்கப்பட்டிருக்கின்றது. ஸ்ரீ ராஜரின் துட்பமான அறிவிற்கு சடு கிடையாது. பாரத ராமாயணத்தில் பல இடங்களில் எளிதில் அறியக்கூடாத விஷயங்களில் இவரது சாமர்த்த்யம் அறிய முடியும். ஜானகி இருக்குமிடம் அறிந்த ஸ்ரீராமர் வானரங்களை பல திக்கில் அனுப்புவானேன்? திருடின பொருளை திருடன் இடம் மாற்றி வைப்பது சஹஜம் என்பதே காரணமாகக் காட்டுகிறார். பாதனைக் காட்டிலும் லக்ஷ்மணன் ஜேஷ்டன் என்று சிலர் கொள்ளும் அபிப்பிராயத்திற்கு ஸ்ரீ ராஜர் அவ்வாறு இருந்தால் கைகேயியதனுக்கு இனவாசப்படம் சூட்ட பிரயத்தினப்பட்டிருக்க மாட்டான் என்று தெளிவாகக் காட்டியிருக்கிறார். இவ்வரிய தாத்பர்ய நிர்ணயத்திலிருந்து 10 அத்தியாயங்கள் மொழி பெயர்க்கப்பட்டுள்ளன. முதல் அத்தியாயம் "சர்வ சாஸ்திரார்த்த நிர்ணயம்". இதில் சிருஷ்டி, விவரம்; ஜீவர்களின் தாரதமயம்; முத்தியின் லக்ஷணம்; புராணங்கள் முதலியவைகளின் மர்மங்கள்; துர்மதக் கொள்கைகள் உபயோகமற்றவைகள் என்று காட்டி சர்வ சாஸ்திரார்த்த நிர்ணயமாக ஏற்பட்டிருக்கின்றது.