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31. श्रीनरसिंहभारती(६)  
शा.सं. १९०२  
= ई.सन् १८७१  
वर्ष ६२  

32. श्रीसचिवदानन्दशिवाभिनव-  
नरसिंहभारती  
शा.सं. १८३४  
= ई.सन् १९१२  
वर्ष ३३  

33. श्रीबद्धसेखरभारती (७)  
शा.सं. १८७६  
= ई.सन् १९५४  
वर्ष ४२  

34. श्रीअभिनवविद्यािरथ  
शा.सं. १९१९  
= ई.सन् १९८९  
वर्ष ३५  

35. श्रीभारतीस्वरूप  
वर्तमान  

खोलः  

१. पुरुषवंश काव्यम्  
२. महान नवजीवनी (३२ वें आचार्य श्री सचिवदानन्द शिवाभिनव नरसिंह भारती की आचर्य - तेलंग, भारत में लिखित जीवनी) प्रकाशक - तहसील नारायण जिस पर ३४ वें आचार्य श्री अभिनव विद्यािरथ का दिनांकित १५-५-६६ का आशीर्वाद मुद्रित है।  
३. चड़ा तालमेल शाखा - श्रीगांगिरि के शास्त्राचार्य के प्रतिनिधि से १९९८ में प्राप्त सूचना।  

(ख)  

ल.स. १८८७ मा निर्धारित प्रेस मुंबईतील प्रकाशित पंजीकृतीली पीताम्बर-  
कृत प्रज्ञापा और बौद्धिकांनी प्रकाशित सूचि  

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१६. श्रीचन्द्रशेखर भारती
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२१. श्रीणिवास भारती
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२५. श्रीतमाकांत भारती
शा.सं. ७९३ तुल्य ई.सन् ८७१
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२६. श्रीकृष्णचंद्र भारती
शा.सं. ८२१ तुल्य ई.सन् ८९९
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२७. श्रीविद्यान्द्र भारती
शा.सं. ८५३ तुल्य ई.सन् ९३१
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२८. श्रीमाधव भारती
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२९. श्रीमान्याधिकारिणी भारती
शा.सं. ९२८ तुल्य ई.सन् १००६
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३०. श्रीमधुकर भारती
शा.सं. ९५८ तुल्य ई.सन् १०२६
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શ્રૃંપેરીમંતામાય

ચતુર્થી દિવાલામાય: શ્રૃંદેરી તુ મટો પલાવ્યા ।

સમાન ભીમિલાય પૂરું ગોંધુલ્લાય ॥ ॥

શ્રૃંપેરી ભલ દૃષ્ટિના દિશાથી આવાયા છે જેને શ્રૃંપેરી તાક કહેવામાં આવે છે. આ મરમા સંખ્યાપુર નામ પૂરિવાર છે તથા ગોંધુલ્લાય નામ ભૂરું છે. પદાની ગ્રિશને ખાતાની સરસવલ ભારતી પુર્રી ।

ભારતના કૃષિમારણ કૃષિમારણ તેવાર ॥ ॥

અવિભા ગાંધ અંદિત પહે છે. સરકારી, ભારતી, પૂરું નામકારી વિભાગ છે આ મરમા સંખ્યા રમાય છે. આ દીવાર અસ્સની દેવતા છે.

કામકાજી ત્રસય દેવી સ્વાભાવ સર કામકાજ પ્રદાય ।

સુશેર કાલા તારાબદિય તેના કાલ ॥ ॥

અને ભારતી દેવી કંધાની છે જે સંશ્ય કંધાની પૂરું કરવાની છે. આ મરમા આવાર સુરેલારાય છે. તીર્થાશ્રેષ્ઠ નામ તુંભા છે.

અને તાલયાલો માઘચારી મજુરીય વાતક ।

ભારતસિમ તાજી મહાઘાણ સમેહત મારા ॥ ॥

ભાગવરીનું નામ ચિતરા છે તથા અહીં (શ્રૃંપેરીપિનનો) વેશ પૂર્વ છે. અહીં ભાગવરી ‘આધ ભાગસિમ’ (૪ ુ ૫૫.૩) છે.

અને ભાગસિમ માર તાજી માસામારા પ્રાદેશિક ।

ખુશાયેલાની દેશાને માફીદેગીવસિમતા ॥ ॥

શ્રૃંપેરીના આપિના આંકર, ભારપા, કસેરડા, વડકલ આંડી દેશ છે જે દૃષ્ટિ

દિશાં સંપાદિત છે.

સ્વર્ણાનો નિવન સ્વરાણી કચેરાણ ।

સંગસાગારસાજના હે સરસતી ॥ ॥

સરકારી વિશલ અધિક - જે પુઢિત સ્વરાણ શાનામાં રાખી છે, જે સરકાર

નિવષય વિશલ વિકશન વિકેને કરી છે, પાડિતો શ્રેષ્ટ છે, સંગસાગારી સાગરી

પરાજ
અસારિતને દૂર કરવામાં છે અર્થાત અસાર સંસારમાં રહીના પણ સારા પ્રતિ રહ્યનો સાક્ષાઠકાર કરવામાં છે તે સર્જવતી છે.

વિષયાર્થેને સમૂહને: સાત ભાર પરિત્વંશન ।

હું ખબાર ન જાનાત ભારતી પરિવારલથી લખાયા ॥

ભારતીના વિષશેષ અર્થ - જે વિદ્યાપદ્ધાતિ સંપૂર્ણ છે, સંસારના અધિક
પુનર્ખલાણના ખારેના લખાયા, દુબારા ભારેને જે જૂનતા નથી તે ભારતી છે.

ભારતીને સમસ્ત પૂર્ણતત્વ્વે સિધાત ।

પરિસામ્પત્તી સંભાળી પૂર્ણતત્વ્વે સિધાત ॥

પૂરીનો વિશેષ અર્થ - જે ભારતના તત્વભૂમી પૂર્ણ છે, જે ભારતના પતામા સિધાત છે અર્થાત પૂર્ણ અભિવ્યક્તિ છે, જે ક્ષમાલા પરાકાશે રાત છે તેને પૂરી કહેવામાં

આવે છે.

પૂરીના સીધાંત વાસ્તે યેન જીવનમ ।

સમસારની યાત્રા ચેપીલા સ ઘડેયે ॥

બુધું શાહીનો અર્થ અધિકતા, સુપૂર્ણ અધિકત પતા-શાસકની અધિકત છે. જે વધું અધિકત સંપન્ન અધિકતને છોડી દે છે અર્થણ્ય પતા-શાસકતિ અધિકત છે, નિર્ણય વિકૃત છે તે સંક્રમણ નામ ભૂષણાર છે.

વિષયાર્થે ચેપીલા સંહિતાના તમસ શિવમ ।

યો જાનાત સ યે વધુનું ચેપીલા તથાશે ॥

ખબર વિષયાર્થે છે. અનુભવાના વિજ્ઞાની તે રહેછ છે. તેઓ અંત નથી. તે જૂન-મથક ભાક્ષ્યાર્થી સૌન છે. સૂચણ જટાણું કૃપા કરનાર શિવમ્મ છે, અન્ય શાખાને જે વધુનું જાણ છે છે, તેને ચેપીલ કહેવા છે.

મયાલિયા મુખ્યા ચૂંટણાસાથી ।

તમામના સમુદ્રાભાવિલા આવાયા: સફળતા: કસ્મતુ ॥

યારે ભુગ્યે સફળતા કરવામાં આ મયાલિયાને સારી રીતે જાણવી જેવી. 
આ મયાલિયા મુજબ ભારતસાથી નિર્મિત કરવામાં આવી છે.

પ્રણ ।
Appendix-6★
Horoscope of Vidyaranya

Birth Details - Born on the 11th April, 1296 A.D. (O.S.) at 10.58 p.m. (L.M.T.) (Lat. 15° N, Long. 77° E)

Planetary Positions - The Sun 16° 30’; the Moon 100° 7; Mercury 358° 48’; Jupiter 260° 6’; Venus 346° 24’; Saturn 64°; Rahu 42° 30’; and Lagna 262° 29’; Ayanamsa 12° 34’.

Balance of Saturn’s Dasa at Birth: Years 9-4-0.
Hampi is situated on the Southern bank of the Tungabhadra river, in Hospet Taluk, in Bellary District of Karnataka State, India (lat. 15°-20', long. 75°-25'). With the blessings and guidance of Sri Vidyanarayana Swamy, the Jagadguru of the Sri Sarada Peetham, Sringeri, on Saturday, 4th May 1338 (corresponding to S.S. 1258, Dhatri, Vaisakha, Su, 7, Pusa, Hari), Vira Harithara, at Hampi, celebrated his coronation as the king of the just founded kingdom. Simultaneously the construction of a new capital city began with the name of Vijayanagara—Victory City. The kingdom came to be called after its capital city. The idea that a new city built around the Hemakuta hill originated in the mind of Sage Vidyanaraya. He commanded his royal disciples, Harithara and Bukka, to give material shape to the idea.

http://www.vijayanagaracoins.com/htm/history.htm

They obeyed his command. Harithara entrusted to his younger brother Bukkara, whom he appointed as Yuvraj the task of constructing the city. Accepting the orders of his Guru and his Sovereign, Bukka erected the new city. Vidyanaraya supplied the idea; Harithara gave the necessary sanction and Bukka carried it into execution. It took seven years to complete the construction. In the year 1343 A.D. the capital was shifted from Anegondi to the newly built city. Anegondi was the mother-city of Vijayanagara city. Just nine years earlier, in the year 1327 A.D., the Hindu kingdom of Kampil (with its capitals Kumkata about 12 kms northwest of Hampi and Hosanaeduranga about 22kms south of Hampi) fell.
VIDYARANYA

VIDYARANYA was a great scholar-saint who lived in the fourteenth century.

After Adi Sankaracharya, he was an important person who did a lot for the preservation of Hinduism and the spread of the Vedas and the Vedanta.

Vidyaranya was a disciple of Vidyasankara or Vidya Tirtha who was the Head of the Sankaracharya Mutu of Sringeri. There is a shrine for Vidyasankara at Sringeri.

Once Vidyaranya was living in a cave in the Vindhyas Mountains. One morning a Brahmarakshas came there and said: "Holy one! I am suffering from hunger and thirst. Won't you give me something to eat?"

A Brahmarakshas is a spirit: it eats a lot of food. When a very learned person fails in his duty to impart knowledge to others and also lives an irreligious life, he is said to become Brahmarakshas after death and suffer pangs of hunger and thirst.

The name of this spirit was Sringeri.

The saint said, "I am a sanyasi; how can I provide enough food for you?"

Sringeri said: "Sir, I shall take you to Sage Vyasa at Varanasi. You can learn from him all the sastras and the mystic lore. In return you can feed me."

Vidyaranya agreed and the two went to Varanasi.

On the way, Sringeri pointed out Vyasa who was proceeding to Varanasi. Vyasa was disguised as a hunter leading four dogs.

The dogs were the four Vedas.

Vidyaranya made his obeisance to Vyasa and requested him to impart holy knowledge to him.

Vyasa took Vidyaranya to Baderikasrama and there taught him all the great truths. He also initiated him in Sr Vidya or the worship of the Mother Goddess.

He taught him all the eight siddhis by which one becomes a yogi. By means of these siddhis one can become invisible like air and heavy like a mountain. There is nothing that a yogi cannot do. After teaching all this knowledge Vyasa disappeared.

Accompanied by Sringeri, Vidyaranya returned to the Vindhyas and stayed near Hampi on the banks of the River Tungabhadra, worshipping at the famous temple of God Virupaksha.

One day Lord Virupaksha or Siva appeared before the saint and said: "Erect around this place a new city and call it Vijayanagar."

While Vidyaranya was thinking how to fulfil the God's command, two wealthy brothers, Sayana and Madhava came to see him.

They fell at his feet and prayed: "Holy one! We are rich but childless; please bless us that we may get children."

Vidyaranya said, "I am sorry you are not destined to have children in this life. If you so desire, I shall make you my disciples and teach all the lore about our sastras. You will be doing great service not only to yourselves but to the world too."

The Sayana brothers agreed and sat at his feet. Vidyaranya taught them all that he had learnt.

The two pupils became so versed in sastric lore under his guidance that they wrote many valuable sastra works.

Sayana wrote commentaries on the Vedas. But for his commentaries, we would not be able to understand the Vedas today properly.

Among the most famous books of Madhava is his life-story of the great Adi Sankaracharya called Sankara Vijaya.

While Vidyaranya was thus living in the Vindhyas hills, there came to him Harihar and Bhukka, two brothers.

They had been ministers in the State of Kampili. Owing to bad days, they were in trouble and they sought the advice of Vidyaranya.

Vidyaranya blessed them and, as a result of it, they were able to defeat the enemy. Then Vidyaranya told them: "Now that you are strong, you may raise a city in this
"As your Holiness orders", replied the brothers.

As the three were looking for a suitable spot to build the capital city, they saw at one place a hare turning round and giving fight to two hounds that had been chasing it.

Vidyaranya thought that was the best place.

He at once made some calculation of the stars and decided on a scheme of measurements.

From these data, he marked an area and asked the Harihara brothers to build the new city and call it Vijayanagara or the City of Success. Thus the Vijayanagara Kingdom came into being. He crowned Harihara as its first King. Thus Vidyaranya was able to fulfil the wishes of God Virupaksha too. To three generations of the Vijayanagara rulers, Vidyaranya was the guide.

Later on, Vidyaranya became the head of the Sankaracharya Mutt at Sringeri, where his Guru had also been the Head. It is said that Sringi, the Brahma rakshas, is fed even today at Sringeri.

In his last days Vidyaranya entered a cave at the Vindhya hills and never returned.

Behind Virupaksha temple at Hampi, there is a shrine specially dedicated to Saint Vidyaranya.

There is an idol of the saint in that temple and people worship it even today.

The most famous work of Vidyaranya is the Panchadasi. It is a classic on Advaita Vedanta.

We must pay homage to the memory of our saints and seers.
Re: Vidyaranya and Desikar
From: Vidyasankar Sundaresan (vidya_at_cco.caltech.edu)
Date: Tue Apr 30 1996 - 06:08:56 PDT

> The Muttadipathis of Sringeri Sankara Math during that period were:
> Vidyathirtha: 1228-1333
> Bharatikrishna Tirtha: 1333-1380
> Vidyaranya: 1380-1386
> Based on this, Vidyaranya did not take Sanyashrama during Desikar
> life time. In fact, according to the source mentioned above, in
> Vidyaranya's 40th year, he became associated with the Vijayanagara
> empire and served as chief minister to three succesive kings.

Not true. The dates above represent the dates when the succeeding maThAdhipati
took over from the previous one. They do not represent dates of sannyAsa. For
example, the current Sankenaracharya of Sringeri became a sannyAsi in 1972, but
became the maThAdhipati only in 1969. Sringeri accounts will show Sri
Bharati Tirtha as holding the post only from 1989, not from 1972.

In an inscription dated 1346, Harithara I of Vijayanagar pays respects to the
sannyAsi named Vidyaranya. So as of 1346, Vidyaranya was already a sannyasi.
Of course, the traditional story is that Vidyaranya was already a sannyasi
when Harithara first met him. As such, it is inconceivable that he would be the
"minister" of the first three kings of Vijayanagar.

The confusion in this regard arises because of Vidyaranya's pUrvArama name,
which is supposed to be mAdhava. Now, Vijayanagar sources talk of at least
three mAdhavas who were closely connected with the kingdom in various capacities. It should be
noted however that the confusion arises because people have
been neglecting the gotra information that is available for the three mAdhavas.
Since the gotra is one strong piece of information that can be trusted for
purposes of history, I think this should be taken into account very seriously. If this is done, the
identification of Vidyaranya with mAdhava can be resolved
properly, I suppose. Obviously, the minister of three kings was a mAdhava. I
don't think it is possible that "this" mAdhava was the same as vidyaAryaNa.

> Historical accuracy is important in the classroom, but is of
> questionable use in a religious discourse. My grandmother would be far more

Of course. There is no doubt that Vidyaranya and Vedanta Desika were
contemporaries. Whether the story about Vidyaranya asking Vedanta Desika
to go to the Vijayanagar court is true or not, I don't know. The Sringeri
math does not have any traditions that would provide more information on this.
Whether they were friends or not is also questionable, I suppose. The sarva-
darSana samgraha does not treat viSishtaAdvaita very favorably. Nor does
Vedanta Desika spare advaita in the SatadUshani.

Regards,

S. Vidyasankar

Next message: Parthasarathi Dileepan: "Re: Biographies of Sri Ramanuja"
Re: Vidyaranya and Desikar

skaushek_at MIT.EDU

Date: Tue Apr 30 1996 - 20:30:50 PDT

- Next message: Vidyasankar Sundaresan: "Re: Vidyaranya and Desikar"
- Previous message: Vidyasankar Sundaresan: "Re: Biographies of Sri Ramanuja"
- Next in thread: Vidyasankar Sundaresan: "Re: Vidyaranya and Desikar"
- Maybe reply: Vidyasankar Sundaresan: "Re: Vidyaranya and Desikar"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

Mani writes:

*** I too once thought this, but upon further research,
*** it appears that Vidyaranya was not a court official of
*** the Vijayanagara kingdom, as he was a virahta and a
*** sannyasi who was the presiding acharyya of the Sringeri
*** Sankara Matha. While it may have been the case that
*** he suggested that Desikar go to the court for some financial
*** assistance, Vidyaranya by no means resided in the court
*** or was an "official" in any sense of the word. [Part
*** of the confusion lies in the fact that the chief minister
*** of the Vijayanagara kingdom at the time was known as
*** Madhavacharya, which was the name of Vidyaranya before
*** he took sannyasa.]

Given that I had heard the same story associated with Desikar,
(i.e. refusing Vidyaranya's suggestion), that I thought I would check
it out with some references. I find that Mani's dates don't add up.

First, let's consider the "accepted" dates for Desikar.

Life of Desikar: 1268-1369/71 (1369 appears the consensus, but have
seen references to 1371)

Now, regarding Madhava-Vidyaranya. Now what follows is from
Introduction to the Sankara Digvijaya printed by the RK Mutt. But here
are the dates as quoted from them.

Madhava (as Mani notes) was Sri Vidyaranya's pre-monastic name.

Dates: 1295-1380 (birth - Sanyashrama)
1380-1386 (head of the Sringeri Math - parama pada)

The Multidipthis of Sringeri Sankara Math during that period were:
Vidyathirtha: 1228-1333
Bhаратkrishna Tirtha: 1333-1380
Vidyaranya: 1380-1386

Based on this, Vidyaranya did not take Sanyashrama during Desikar
life time. In fact, according to the source mentioned above, in
Vidyaranya's 40th year, he became associated with the Vijayanagara
empire and served as chief minister to three successive kings.

It is therefore, highly conceivable that the story as narrated by Sri
Anbil Ramaswamy has some grains of truth. I am not sure if they were
"childhood" friends in that Desikar was elder to Sri Vidyaranya by
25 years. However, it is possible that they knew each other.

In S. Das Gupta's "History of Indian Philosophy," it is mentioned
(vol 3., page 120), that Vidyaranya quotes Desikar's
Tattva-mukta-kalapa in Sarva-darshana-sangraha. Thus, to say the least, Vidyaranya was aware of Desika's works.

Perhaps there are other more recent datings that are more accurate and differ substantially from the numbers above. Nevertheless, it does not appear so outlandish (at least to me) that the traditional biographies related to this even may be true.

However, I would say that these discussions of dates, etc are totally silly and meaningless. Does it really matter whether or not Vidyaranya was Desika's friend? or if the stories are "really" true? After all, of what benefit is it to a bhakta when Mahabharata and Ramayana really took place and who were its "true" authors? Perhaps Max Muller and his fellow Indologists might, but I hazard a guess that many of the indologists had very little spiritual need for the dates.

Historical accuracy is important in the classroom, but is of questionable use in a religious discourse. My grandmother would be far more concerned and impressed at the fact that Ramarupa and his contemporaries were persecuted by local kings, than by the knowledge that it was Kuttalanga I, II, III ... or whatever.

sk
- Next message: Vidyasankar Sundaresan: "Re: Vidyaranya and Desika"
- Previous message: Vidyasankar Sundaresan: "Re: Biographies of Sri Ramanuja"
- Next in thread: Vidyasankar Sundaresan: "Re: Vidyaranya and Desika"
- Maybe reply: Vidyasankar Sundaresan: "Re: Vidyaranya and Desika"
- Messages sorted by: [date] [thread] [subject] [author] [attachment]

- Bhakti List: [archives] [about]
- Sri Vaishnava Home Page
Re: Vidyaranya
skaushih at MIT.EDU

Date: Wed May 01 1996 - 09:58:00 PDT

- Next message: skaushik at MIT.EDU: "Re: Vidyaranya"
- Previous message: Vijay Tricipilane: "Bedri's comments"
- Next in thread: skaushik at MIT.EDU: "Re: Vidyaranya"
- Maybe reply: skaushik at MIT.EDU: "Re: Vidyaranya"
- Maybe reply: vidya at cco.caltech.edu: "Re: Vidyaranya"
- Maybe reply: skaushik at MIT.EDU: "Re: Vidyaranya"
- Maybe reply: Mani Varadarajan: "Re: Vidyaranya"
- Maybe reply: vidya at cco.caltech.edu: "Re: Vidyaranya"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

Vidyasankar writes:

*** Not true. The dates above represent the dates when the succeeding
*** maThAdhipati took over from the previous one. They do not
*** represent dates of sannyasa.

An authoritative "not true"! :-(

My knowledge of these matters is restricted to one source,
the introduction by Swami Tapasyananda of RK Mutt Publication
Sankara DigaVijaya. From what I have seen, Tapasyananda has commented
on number of other works and seems reasonably knowledgeable. However,
in these matters, he could be wrong; but if so, I want to see more in
the way of evidence.

With that as a preamble, I continue.

This is verbatim from the book:

"In the fourteenth year (i.e. 1335), he became associated with
the founders of the Vijayanagara empire - Hari Hara I and his brother
Bhukka L - who began the consolidation of the State by 1336. He served
under three successive kings as chief minister and built up the
greatness and prosperity of the kingdom until he retired in about
1380 to take up the life of Sannyasa at the age of 85. He became the
head of the Sringari Math for a few years and passed away at the age
of 91 in 1386."

For what it is worth, Tapasyananda is quite precise about both the
time he became the Muutdipathi, and the time he became a Sanyasi.

He further goes on to argue why the Vidyaranya, the Muttadhipathi, is
the same Vidyaranya of the Vijayanagara court. He writes (again
quoting verbatim):

"The identity if further established by the poet (i.e. Vidyaranya)
Madhava's reference to his life in the royal court in the following
touching introductory verses of his work: "By indulging in indulging
in insicere praise of the goodness and magnanimity of kings, which
are really non-existent like the son of a barren woman or the horns of
a hare, my poesy has become extremely impure. Now I shall render it
pure and fragrant by applying to it the cool and fragrant sandal paste
failed from the body of the danceuse of the Acharya's holy fame and
greatness, as she epforms her dance on the great stage of the world."
Re: inscription. How can it be established, incontrovertibly, that the Vidyaranaya, the sanyasi mentioned in the inscription, is the same Vidyaranaya of Sringeri Mutt?

You mentioned the gotras, what were the gotras of the various Vidyarananyas?

>From what I understand, the chief minister is not a minor position, and hence, it seems that there should be far less confusion than perhaps even Mutt records (e.g. gotrams etc.). I was under the impression that Sanyasis do not use their gotrams upon becoming sanyasis. Is this true?

Anyway, regardless of how this issue is settled, I am personally of the opinion that these are nit-picky issues that are best handled by Ph.D dissertations and of little consequence to establishing Sri Vedanta Deeksha's spiritual outlook.

sk
- Next message: skaushik at MIT.EDU: "Re: Vidyaranva"
- Previous message: Vijay Trilican: "Badr's comments"
- Next in thread: skaushik at MIT.EDU: "Re: Vidyaranva"
- Maybe reply: skaushik at MIT.EDU: "Re: Vidyaranva"
- Maybe reply: vidya at cco.caltech.edu: "Re: Vidyaranva"
- Maybe reply: skaushik at MIT.EDU: "Re: Vidyaranva"
- Maybe reply: Mani Varadarajan: "Re: Vidyaranva"
- Maybe reply: vidya at cco.caltech.edu: "Re: Vidyaranva"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

- Bhakti List: [archives] [about]
- Sri Vaishnava Home Page
protection to it. Sr Vedanta Desika has composed a verse expressing gratitude to Gopanna for this service.... In this way, Sri Vidyaranya helped up to build this empire on the solid strenght of our sastras."

Not only is this from whom I consider a HIGHLY reliable source, it also establishes that the Vidyaranya of Vijayanagara Empire and Vedanta Desika were contemporaries.

*** Of course. If it is the vairAgya of vedAnta deSilka that is sought to be *** emphasized, what you say is true. However, when referring to *** vidyAraNyA, who is considered a jivanmukta and a jagadguru by the *** advaitins, it is perhaps advisable to be more careful in the choice of *** words than to call him a court official or a minister of the *** vijayangar kingdom.

I do see why the dates are of concern to those who are followers of Sringeri Peetam. One could raise questions about the character of the muttadhipatis who were former men of the world. However, I see no such problem or need for concern, as perhaps you do.

I say all this, not out of vitandavada, but only to point out that, from my "naive" reading, there is no overwhelming reason to discount the hypothesis that Vidyaranya, the muttadipathi of Sringeri Mutt, was the same Vidyaranya who was the chief minister associated with the Vijayanagar empire.

You dismiss the introductory verses as irrelevant. I do not do so lightly. I don't see what other explanation one can construe with that, other than that he was involved in the kingdom.

Frankly, the writing of a senior acharya, whose words are relatively faithfully preserved are in, some sense stronger than any information such as gotra because the latter is not so important and can be easily forgotten or mistaken.

One here is faced with a dilemma. On one hand, we have Sri Vaishnavas hagiography indicating the link between Vedanta Desika and Vidyaranya. I have read this in more than one location, so I believe that it is a relatively prevalent legend. There is a perfectly feasible corroboration of this. However, you are suggesting that the Sri Vaishnavas (at least Vadagatals) discard key elements of their acharyas life.

Agreeable, not all legends are true. I cannot establish that all the legends of Ramanuja and Vedanta Desika are true, beyond a reasonable doubt. It is finally a matter of faith as to what we believe and to what strength we believe them. But I believe that you must, with equal fairness, consider the same for legends associated with Sankara Muttams.

sk

- Next message: Mani Varadarajan: "Re: Vidyaranya"
- Previous message: vidya_at_cco.caltech.edu: "Re: Biographies of Sri Ramanuja"
- Maybe in reply to: skaushik_at_MIT.EDU: "Re: Vidyaranya"
- Next in thread: Mani Varadarajan: "Re: Vidyaranya"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]
Re: Vidyaranya
vidya_at_cco.caltech.edu
Date: Wed May 01 1996 - 15:45:58 PDT

> An authoritative "not true"! :-) 
> 
> My knowledge of these matters is restricted to one source,
> the introduction by Swami Tapasyananda of RK Mutt Publication
> Sankara DigVijaya. From what I have seen, Tapasyananda has commented
> on number of other works and seems reasonably knowledgeable. However,
> I am not denying that Swami Tapasyananda is very learned. Some of his
> writings are very well done, but in this particular matter, I would beg
> to disagree with him. His discussion of Sankara's date is also somewhat
> inconclusive, in that he tries to concede as much as possible to all sorts
> of contrary "traditional" dates, which leads nowhere. This may be okay for
> the purposes of hagiographical description, but as history it is weak.
> 
> This is verbatim from the book:
> 
> "In the fortieth year (i.e. 1335), he became associated with
> thefounders of the Vijayanagara empire - Hari Hara I and his brother
> ....
> 1380 to take up the life of Sannyasa at the age of 85. He became the
> head of the Sringeri Math for a few years and passed away at the age
> of 91 in 1386."

This is not what the Sringeri traditions and more reliable historical
records say. The legend about the founding of the Vijayanagar empire is that
Harichara and Bukka met and became disciples of Vidyaranya, when he was doing
tapasYA on virUpAksha hill near Hampi. This might have been in the year
1335 CE. What is certain from rock inscriptions is that in 1346 CE,
Harichara and Bukka came to Sringeri, to pay respects to the maThAdhipati
there, for his blessings in setting up the Hindu kingdom. The founding of
the Vijayanagar empire is probably the first time a Hindu king consciously
thought of the Arab and Turks as aliens who needed to be resisted on religious
as well as political and military grounds.

This 1346 inscription mentions bhAratl tirtha and vidyAraNya as disciples of
vidyASankara tirtha, who were on the "dharma simhAsana of Sr.negeri". This was
also the time when the foundation for the vidyASankara temple was laid at the site
of the samAdhi of vidyASankara tirtha. The relevant records are now in the
possession of the Archeological Survey of India.

Obviously, if vidyAraNya was already at the dharmsimhAsana of Sr.negeri in 1346,
it is difficult to square this with the idea that he "served" under three kings
of vijayanagar. The source for this confusion is the fact that vidyAraNya's
name was originally mAdhava. Whether this mAdhava was the younger brother of
sAyaNanda or not, is not very clear. In the vijayanagar empire itself, there was
a minister named mAdhava and a governor of the province of Goa, also named
mAdhava.
You mentioned the gotras, what were teh gotras of the various Vidyaranyas?

The various gotras are of the various Madhavas. There was only one vidyAraNyaya. sAyaNa and madhava were of the Angiras gotra, bodhAyaNa and uTra yajurvedins. madhava, the governor of Goa was of the Gautama gotra, and the other minister madhava was kauSika gotra, I think. More authoritative discussion on the gotras of the three Madhavas can be found in P.V. Kane's History of Dharmastra, in the context of his discussion on the pArASara-madhavyam. It is not clear what gotra was the madhava who became vidyAraNyaya. This of course squares in with the advaita attitude towards the complete severing of all pUrVASrama connections after sannyAsa. Even for fairly recent advaitins, there is very scanty information on their pUrVASrama lives.

He further goes on to argue why the Vidyaranya, the Muttadhipathi, is the same Vidyaranya of the Vijayanagara court. He writes (again quoting verbatim):

The identity if further established by the poet (i.e. Vidyaranya) Madhava's reference to his life in the royal court in the following touching introductory verses of his work: "By indulging in indulging in insincere praise of the goodness and magnanimity of kings, which

This introductory verse only proves that the writer of this Sankara-vijayam was a madhava who used to praise kings to receive material benefit. It does not prove that this madhava is the same as vidyAraNyaya. Of course, there has never been any doubt that the madhavya Sankara-vijayam is indeed the composition of a person named madhava who lived in the 14th century. There has been some recent controversy about its authorship, but that is driven by rivalry among different madhas. Swami Tapasyananda also points this out in his footnotes in pages 8-10 of his introduction to the translation. However, I don't see how this verse can be taken as proving the identity of this madhava with vidyAraNyaya.

Even if the author madhava is the same as vidyAraNyaya, the verse does not identify which king it was that he praised, nor when he composed this Sankara-vijayam. The reference to praising kings is too general and not conclusive.

Anyway, regardless of how this issue is settled, I am personally of the opinion that these are nit-picky issues that are best handled by Ph.D dissertations and of little consequence to establishing Sri Vedanta Desika's spiritual outlook.

Of course. If it is the vaiRga of vedAnta desika that is sought to be emphasized, what you say is true. However, when referring to vidyAraNyaya, who is considered a jivanmukta and a jagadguru by the advaitins, it is perhaps advisable to be more careful in the choice of words than to call him a court official or a minister of the vijayangar kingdom. It is also not consistent with the fact that vidyAraNyaya was called karnATaka simhasana pratishTapanacarya - surely this was an Acarya who blessed the effort to establish a karnATaka simhasanam, not a mere official.

So, all in all, getting back to Swami Tapasyananda's translation of the madhavya Sankara vijayam, a large part of what he says in his introduction is true. But his account of when vidyAraNyaya became a sannyAsi is not correct. This is further reinforced by the fact that vidyAraNyaya's guru is always mentioned as vidyA sankara, and not bhArAti tirtha, who preceded vidyAraNyaya at Sr.negerl. This information is based upon the colophons of the philosophical
works of vidyAraNya, the authorship of which is beyond doubt. Now, if you look at the dates Swami Tapasyananda gives for vidyASankara, it is clear that vidyAraNya could not have become a sannyAsi as late as the 1380's.

Regards,

S. Vidyasankar

- Next message: vidya_at_cco.caltech.edu: "Re: Biographies of Sri Ramanuja"
- Previous message: Parthasarathy Ranganathan: "Re: Biographies of Sri Ramanuja"
- Maybe in reply to: skaushik_at_MIT.EDU: "Re: Vidyaranya"
- Next in thread: skaushik_at_MIT.EDU: "Re: Vidyaranya"
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- Bhakti List: [ archives ] [ about ]
- Sri Vaishnava Home Page
Re: Vidyaranya
From: Mani Vardaranjan (man)
Date: Wed May 01 1996 - 17:37:00 PDT

Sumanth, it seems you are arguing for the sake of arguing in this post. Vidyasankar has presented rather substantial evidence that Vidyaranya the mathadhipati of Sringeri Matha could not have been a mere court official of the Vijayanagara empire. Adumbrations about Vasishta and others aside, the practice of sannyasis during this time period was to live by themselves or in a matham, certainly not to actively involve themselves in the day to day administration of a kingdom.

At any rate, Vidyasankar is surmising that Madhava (the author of the Sankara Vijayam) is different from Vidyaranya the sannyasi. That is all. This Vidyaranya Swami may certainly have requested Swami Desikan to seek assistance from the Vijayanagara kingdom; we all accept this possibility, and that it is a very telling story. The question was really as to the status of Vidyaranya vis-a-vis the Vijayanagara kingdom.

* What *incontrovertible* proof is there that Madhava's brother, Sayana, was not a "dutta"? Perhaps he was indeed Vidyaranya's brother, but his gotra was different, owing to being a given away.

It is virtually impossible to prove a negative. This is a rather strange theory, anyhow.

* To add support to this "theory," I quote from the late Kanchi Kamoti
* Peetadhpathi, Sri Swami Chandrasherendra Saraswati, (in the book
* "Acharyas Call: His Holiness Jagadgurus's Madras Discourses 1957-1960,
* Part I compiled by V. Ramakrishna Iyer, p. 31")

With no disrespect to Kanchi Sri Chandrasekharendra Saraswati Intended, I would put a great deal more faith in the Sringeri Matha historical tradition based upon their own historical records than the oral tradition of a rival mutt. Sri Chandrasekharendra Saraswati Swami is himself reflecting his understanding of the historical record, and is speaking in a comparatively informal context.

Finally, it is the norm of both traditional and western scholars to use gotra to establish the identity of people. This is why Desika's acharya is referred to as "Atroya Ramanuja", to distinguish him from Ramanuja the author of the Sri Bhashya, who (I believe) was vAdhula gotra.

* ... if
* also establishes that the Vidyaranya of Vijayanagara Empire and Vedanta Desika were contemporaries.
This has been fully accepted by everyone involved in this discussion.

Whether or not one believes in this story, Desikar's detachment from the world stands in no need of corroboration. His verses describing his feeling of vairAgya speak for themselves.

Mani

P.S. It should be obvious that the mere acceptance of a story by a section of people does not make it absolutely true. It is sometimes the case that these stories are concocted to fan sectarian fires. For example, some Vedagalai Sri Vaishnavas are of the opinion that the identification of Ramanuja with Adi Sessa has been propagated by Thengalai Sri Vaishnavas to further the theory that Manavala Mamuni is the reincarnation of Ramanuja. Manavala Mamuni is invariably shown with the hood of adisesha above his image, and the equation of him with adisesha occurs quite early in the hagiographical literature after his death.

At any rate, the point is that the greatness of these souls first lies in the work they performed in service of the Lord. Only for these reasons have they been elevated by their devout followers as amasas of the Divine, not the other way around.

- Next message: Venkatesh Elavavall/DCOM: "Re: Questions & answers etc"
- Previous message: skaushik_at MIT.EDU: "Re: Vidyaranya"
- Maybe in reply to: skaushik_at MIT.EDU: "Re: Vidyaranya"
- Next in thread: vidya_at cco.caltech.edu: "Re: Vidyaranya"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

- Bhakti List: [ archives ] [ about ]
- Sri Vaishnava Home Page
Re: Vidyaranya
vidya_at_cco.caltech.edu
Date: Wed May 01 1996 - 18:29:29 PDT

- Next message: Sridhar Srinivasan: "Re: Biographies of Sri Ramanuja"
- Previous message: Venkatesh Elavayali/DCOM: "Re: Questions & answers etc"
- Maybe in reply to: skauashik_at_MIT.EDU: "Re: Vidyaranya"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

skauashik wrote:

> What specifically do the Muttam records show? Do they have dates? I am
> aware, though not that well, that Muttam records (I am not sure if it
> is the Kanchi Kamakoti peetam where this applies) have a problem of
> omissions and duplications (due to names that repeat commonly). What
> reliability is there in these dates?

I do not know specific details from the Srngeri maTha records. However,
I do know that they have specific records for the period
following the 14th century. These dates are highly reliable, because they
have been compared with records relating to the maArjAs of vijayanagar,
the nAyekes of kelAdzi and ilkkeri, and then the rAjAs of Mysore. The maTha
itself has in its possession records written in some plant dye on cloth,
which is preserved by coating the cloth with a thin coat of melted beeswax.
These are called kaDitas, and there are additional kaDitas of the Srngeri
maTha in the Govt. Oriental Manuscripts Library (GOML) Madras, and in the
Mysore palace collection. As for the Kanchi peetham's records and their
reliability, it is too controversial, and I don't want to get into that now.

> What *incontrovertible* proof is there that Madhava's brother, Sayana,
> was not a "dutta"? Perhaps he was indeed Vidyaranya's brother, but his gotra
> was different, owing to being a given away. After all, so little is

The incontrovertible proof against this is found in the verse describing
Sayana, Madhava and Bhoganatha as sons of Srimati and mAyaNa of the Angirasa
gotra. This is found in the vedabhiAshya manuscripts. As such, the gotra
information is too specific to be lightly discarded. I should think that if
there is any gotra information about any author in any Indian text, that
should be taken fairly seriously, more so than other hagiographical glories
of the author.

> But let me ask the following question. Suppose that Vidyaranya was on
> the dharma-simhasana. Why would it be impossible for him to have
> agreed to assist/advising the king in the capacity of a minister? After

Agreed to assist/advis, yes. As a minister, no. There are other examples in
Indian history, like Sivaji and Ramadas, Vyasaraya and Krishnadevaraya, and
so on.

> all, sages of the Vedic times, were men of the state (e.g. Vasistha).
> Would this not solve all the problems?

Maybe, but note that vedic r.shis were not sannyAsis. Vasishtha was a
married man. Also, his involvement with the state was not in the capacity
of a minister, but as the guru/purohita of the Ikshvaku dynasty. The
minister, during Dasaratha's time, was not Vasishtha, but Sumantra.

I am not denying that Vidyaranya was involved in an advisory capacity in
the foundation of the Vijayanagar empire. After all, his involvement is
acknowledged by the title "karNATaka simhAsana pratishTha papan AcArya", that has been subsequently applied to his successors at Sr.nger also. What is doubt is that his involvement extended to the level of daily administration and other kinds of duties that a minister is supposed to do. Also, there is no doubt that Vidyaranya and Vedanta Desika were contemporaries. It is also quite possible that Vidyaranya suggested to Vedanta Desika to seek patronage at the court. But for this, we only have tradition to go by. In many instances, that is all we have, agreed. But with our modern "scientific mind" it is sometimes satisfying if tradition is also corroborated by independent sources of information. After all, the tradition in question deals with historical personalities, who lived at a time from which we have fairly reliable historical records.

> I do see why the dates are of concern to those who are followers of Srngeri Peetam. One could raise questions about the character of the muttadhipatis who were formerly men of the world. However, I see no such problem or need for concern, as perhaps you do.

No, there is no concern about the maThAdhipati having formerly been a man of the world. After all, every sannyAsi was a man of the world before he took to sannyasa. No, my interest in this issue is quite simple. There are many legends associated with vidyatrixa, bhAratili and vidyAti, some of which originate from Sr.ngeri, and others which seem to originate elsewhere. Given my interest in advaita and advaitins, I just like to separate plausible fact from what is purely legendary. Not that it serves any spiritual purpose, but this is only to clarify historical details.

> Frankly, the writing of a senior acharya, whose words are relatively faithfully preserved are in, some sense stronger than any information such as gotra because the latter is not so important and can be easily forgotten or mistaken.

It is not my intention to say that this AcArya is right, that one is wrong at all, however senior or junior they may be. But I assume that all the AcAryas in question know all the relevant details fairly well.

> One here is faced with a dilemma. On one hand, we have Sri Vaishnavas hagiography indicating the link between Vedanta Desika and Vidyaranya. I have read this in more than one location, so I believe that it is a relatively prevalent legend. There is a perfectly feasible corroboration of this. However, you are suggesting that the Sri Vaishnavas (at least Vadagalais) discard key elements of their acharyas life.

Not at all. In most of our traditions, we have nothing more than hagiography to rely upon. I have never denied the contemporaneity of Vidyaranya and Vedanta Desika.

> Agreeable, not all legends are true. I cannot establish that all the legends of Ramanuja and Vedanta Desika are true, beyond a reasonable doubt. It is finally a matter of faith as to what we believe and to what strength we believe them. But I believe that you must, with equal fairness, consider the same for legends associated with Sankara and Mutains.

Of course. The controversy over the credentials of the Kanchi matham is obviously not possible without there being some doubt about the legends of the Sankara mathams. This controversy has also forced both followers of the Srngeri and the Kanchi mathams to look at their own legends critically. However, I do not agree that belief in the legends of the maThams is a
matter of faith. Frankly, when I am told that so and so AcArya is a jivanmukta, I don't accept it without examining the life of that AcArya carefully. This might just be conceit or pride on my part. I can accept a devotee's stories of personal spiritual benefit obtained in a conversation with an AcArya. The moment universal claims are made, I step back and put my critical thinking cap on. To me, acceptance of the legends specific to one maTha or the other seems more like willing suspension of disbelief, rather than positive belief or faith. Faith in the guru is fine, but I don't agree that it has to translate into faith in the legends of the maTham he is associated with. The legends are peripheral detail, the truth value of which is inconsequential, in terms of calling oneself a disciple of a guru. I therefore draw a distinction between being a follower of a maTham, which is nothing more than some sort of loose accreditation, and being a disciple of an AcArya who happens to be a maThAdhipati, which is much more intensely personal.

As for the value of the legends of various maThams in increasing the controversies or solving the questions of historical dates of various personalities, please see http://www.ccp.caltech.edu/~vidya/advaita/dating-Sankara.html. The last paragraph and especially the last sentence illustrate my attitudes towards the stories associated with the various Sankara maThams.

S. Vidyasankar

- **Next message:** Sridhar Srinivasan: "Re: Biographies of Sri Ramanuja"
- **Previous message:** Venkatesh Elayavalli/DCOM: "Re: Questions & answers etc"
- **Maybe In reply to:** skauskik at MIT.EDU: "Re: Vidyaranya"
- **Messages sorted by:** [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

- **Bhakti List:** [archives] [about]
- **Sri Vaishnava Home Page**
Re: Vidyaranya
skaushik_at_MIT.EDU

Date: Wed May 01 1996 - 19:33:27 PDT
- Next message: Tetachar_at_sol.com: "TWO in ONE"
- Previous message: Sridhar Srinivasan: "Re: Biographies of Sri Ramanuja"
- Messages sorted by: [ date ] [ thread ] [ subject ] [ author ] [ attachment ]

Mani writes

*** Sumanth, it seems you are arguing for the sake of
*** arguing in this post. Vidyasankar has presented rather
*** substantial evidence that Vidyaranya the mathadhipati
*** of Sringeri Matha could not have been a mere court
*** official of the Vijayanagara empire. Adumbrations
*** about Vasishtha and others aside, the practice of
*** sannyas during this time period was to live by
*** themselves or in a matham, certainly not to actively
*** involve themselves in the day to day administration of a
*** kingdom.

I am sorry you think I am arguing for the sake of argument.
But you are entitled to your opinion. I remain unconvinced at
the "weight of evidence."

You dismiss Kanchi acharya's views quite easily. I am far more
charitable.

Additionally, your argument that muttadhipatis are confined exclusively
to the Mutt is Needless and unsubstantiated. I have my own doubts
about this. There are far too many "stories" I have heard about
Muttadhipatis of various denominations to be believe this. But there is
not need to go into this wanton speculation here.

There is nothing to have prevented the Vijayanagara kinds from
referring and even bestowing the title of Minister to Vidyarenysa,
without expecting much in the form of routine Ministerial duties.
However, it is quite possible that Vidyaranya spent substantial time
away from the Mutt. There is absolutely no reason (at least I am not
convinced my any evidence presented so far) to believe that he did not
spend substantial portion of his time away from the Mutt.

*** At any rate, Vidyasankar is surmising that Madhava
*** (the author of the Sankara Vijayam) is different from
*** Vidyaranya the sannyasi.

I don't think this was the issue. This is a different subject and to
be debated by you and others more interested in a different forum.

*** With no disrespect to Kanchi Sri Chandrasekharendra Saraswati
*** intended, I would put a great deal more faith in the Sringeri
*** Matha historical tradition based upon their own historical
*** records than the oral tradition of a rival mutt.

I prefer to be more charitable. The tone of the discourse, as I saw it
was quite charitable to Vidyaranya. I saw no deep politics.

In any case, there appears not much to be gained by further discussion
on this matter. Your original e-mail presented this as a fact that all
modern and traditional scholars agree upn. I don't see it that way
given that Kanchi acharya himself saw it different. I see yours (and
Vidyasankar's) opinion as an alternate theory.

Let's leave this discussion at this. It is clear that you and I will
not agree on the "incontrovertibility" of the data presented.

sk

- Next message: Tstacher_at_sol.com: "TWO in ONE"
- Previous message: Sridhar Srinivasan: "Re: Biographies of Sri Ramanuja"
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Let me clarify this the following way:

1. Was Vidyaranya involved in the foundation of the Vijaynagar empire? Yes.


3. Is there a distinction between "guru" and "minister"? My opinion - yes.


5. Were they friends? Can't say one way or the other.

6. Did Vidyaranya ask Vedanta Desika to go to Vijaynagar? SriVaishNava tradition says so.

I trust these are the only questions that the majority of the members of this list are bothered about. There are other details -

7. Was Vidyaranya's original name Madhava? Advaita tradition says so.

8. Was this Madhava the brother of Sayana who wrote the Veda bhAshyas? Advaita tradition is ambivalent. On the one hand, works of Madhava, the brother of Sayana are frequently attributed to Vidyaranya in many sources. On the other hand, Vidyaranya and Bharati Tirtha are also said to have directed Sayana and Madhava to write expository works, including the Veda Bhashyas and the dharmaAsastras text pArASara-mAdhavIyam. To further complicate matters, the same advaita works are attributed to both Bharati Tirtha and Vidyaranya, and some are said to be joint compositions of the two. Example - pANCADASI, which is ascribed to Bharati Tirtha in some manuscripts and Vidyaranya in others, and jvAnnmuktiveka, which is almost always said to be a joint composition. Also, sometimes Vidyaranya is said to have written the Vedabhashyas, although all manuscripts, including the ones preserved at Sringeri, reputedly the original one, credit Sayana with their composition. This is usually explained within advaita circles as referring to the fact that the VedaBhashyas were written under the guidance of Vidyaranya, by Sayana and Madhava. This explanation, of course means that Madhava, brother of Sayana, is different from Vidyaranya, the sannyasi.

9. Was Madhava, brother of Sayana, also the same as Madhava, the author of the Sankara-digvijayam? Advaita tradition has become sharply divided on this question in recent times. Two commentaries to this digvijayam exist, both of which say that this is a work of Madhava, disciple of Vidyatirtha. They are silent about whether Madhava, author of the digvijayam, is also the brother of Sayana and/or identical to Vidyaranya, the Mathadhipati. As for the mathas themselves, Sringeri says Madhava, author of Sankara-digvijaya may be the same as Vidyaranya, but they don't say it with 100% certainty. Then of course, this Madhava becomes different from Madhava, brother of Sayana, to square off with the explanation given to the previous question. Kanchi, on the other hand, refuses to accept that the mAdhavIya Sankara-digvijayam even dates from the
14th century. According to them, this work was written by somebody partisan
to the Sringeri math, as late as the 18th century. Swami Tapasyananda touches
on this controversy in his footnotes, except that he refers to the Kanchi math
as the Kumbhabhakonam Math. It is well-known that the headquarters of this matham
were shifted to Kanchipuram from Kumbhabhakonam, only in the beginning of this
century. The maths at Puri, Dwaraka and Badrinath accept the Sringeri tradition.

That is all there is to it. Clearing out the various confusions in the
traditional accounts does not require either the Srtvaishnavas or the smArtas
to give up part of their own traditions regarding the lives of their AcAryas.
Vedanta Desikar's saintliness is well-known and attested to, even by the
smArta. The only exception that I made in this connection was that it
was improbable that Vidyaranya was a minister or a court official at the
Vijayanagar court, for reasons of conflict with other more reliable evidence
in the form of early Vijayanagara inscriptions. A quite authoritative history
of the Vijayanagar empire has been written by K. A. Nilakanta Sastry. Quite
simply, the dates arrived at, after much archeological and numismatic research
do not tally with the assumption that Vidyaranya took sannyasa in 1380.

As for maThAdhipatis being away from their maThas for long periods of time,
it is not uncommon. They are supposed to be sannyasis with no permanent home,
so they keep travelling in their neighbourhoods, returning to headquarters
only to maintain continuity in the pAtheSAls they run. Vidyaranya is supposed
to have been in Varanasi, when Bharati Tirtha passed away, and Harharu I
sent an emissary to inform him of the news, and request him to come back to
the south to take charge of the matha's activities. All this does not
say anything one way or the other, about whether Vidyaranya, the sannyasi, was
a minister at the Vijayanagar court or not. It does not seem consistent to
me. I don't think it is a title to be called a "minister" or even "chief
minister". When Vidyaranya was already saluted as the "pratishThApanAcArya".
Just think about it.

Regards,

S. Vidyasankar

* Next message: Partha sarathi Dileepan: "Re: Biographies of Sri Ramanuja"
* Previous message: Telachar_at_aol.com: "TWO in ONE"
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