PREFACE

An attempt has been made here to bring out the thought of Madhvacārya from the viewpoint of jīvātman. If in general I have steered clear of the commentators and confined myself to the Ācārya's works, I have done so on purpose. Commentaries are not the author's works, and as commentaries they can be as misleading as enlightening. Most of the works in English which profess to tell us what Madhva thought, in truth instruct us on the thoughts of his commentators.

Clarity in exposition, being one of my chief aims I have not fought shy of subtleties. Subtleties and razor-edge distinctions, we must remember, are in the nature of things as the Indian philosophy goes. Thus it is hoped that the procedure followed here will be seen as a healthy and overdue contrast to the evasive and obfuscating tactics resorted to in some of the works on Madhva. I have taken particular care not to skirt any issue whatever be its inconvenience. The last chapter has been added to round up the issues with original suggestions when the issues could be regarded as sub judice or questionable. I hope the value of the suggestions will not be missed. In all this, however, the point of view taken is strictly philosophical. Hence it will be noticed that discussions on theology and hermeneutics have been advisedly left out.

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