CHAPTER - III

Summary of the Stotras of Madhvacārya.

Madhvacārya has composed two stotra type of works, namely Dvādaśa stotra and Nṛsimha-Nakha-stuti. The other work called Kanduka stuti, which is believed that it is composed and sung by Madhvacārya himself in his infancy is of only two verses and is not considered in the traditional list of Madhvacārya’s thirtyseven works. Some how it is also regarded as one of the Madhvacārya’s stotras.

Of the thirtyseven works of Madhvacārya, the wellknown work viz., Dvādaśa stotra concentrates on the theory of devotion, the most essential means of liberation in the Dvaita system of vedanta. Traditionally even today this stotra is recited by the devotees, at the time of Nivedana, i.e., the sanctified food offered immediately after the worship of the deity which is received as the divine food by the family members. This method is regarded as the part of the worship of the God.

The title of the work itself suggests that the work contains twelve chapters and Madhvacārya has woven these chapters with many beautiful and profound truths of religion and philosophy. It ranks foremost in Sanskrit in Dvaita literature. The distinguishing feature of the Dvādaśa stotra is that it can be set to music and sung. While listening to the recital of the Dvādaśa stotra one is reminded of Jayadeva’s Gītagovinda.

Dr. P. Nagaraj Rao rightly remarks. “The late sangīta śāstra Viśārada Vasudevācar of Mysore, set to music and wrote in notations for the entire stotra. Astute students of musicology discern that Sri Madhva must have sung this song. I am not competent to adduce evidence for their claim. Students of Sanskrit poetry and music notice that the liberties taken by Sri Madhva in the composition are akin to those taken in music than in poetry. In the Sumadhvavijaya it is stated that Sri Madhva sang in the company of his
disciples this stotra while travelling".2

The minute observations of all verses and chapters denote that this stotra is both poetic dominating and music oriented work. Poetic excellence of Madhvacārya can be understood by observing metres and figures of speeches, which are quite effectively inserted in the verses. The stotra is very exquisite and melodious and it definitely surpasses pada-lālitya of poet Daṇḍin.3 The wordings in the stotra are rich in depth meaning both in purāṇic background and philosophical fervour. All principle doctrines of Madhva philosophy are brought in a systematic way, particularly in the third chapter. So rightly it is called the nutshell of Madhva philosophy. On the work Dvādaśa stotra there are eight commentaries which unfold the depth of philosophical and religious precepts hidden in the words of Madhvacārya. The eight noted commentaries are:

i) Commentary of Gangodamiśra.
ii) Commentary of Gudhakartrka.
iii) Commentary of Narasimhacara chalāri.
iv) Padārtha dipika of Timmannacara channapattan.
v) Commentary of Tirumalācarya Umarji.
vi) Commentary of C. M. Padmanabhacara.
vii) Commentary of Punyasravanabhikṣu.
viii) Commentary of Viswapatiṭīrtha4.

Inspiration to compose Dvādaśa stotra.

The tradition records two events regarding the occasion of composing this stotra, i) The icon of Lord Kṛṣṇa is procured by Madhvacārya from a sailor, whose ship was seen sinking due to heavy cyclone. At that time, Madhvacārya who was there on the seashore, performing the daily rites of evening time. Saw the pitiable condition of sailor
and rescued his ship by blowing his upper garment. Madhvācārya with his intuitive vision found the idol of Lord Kṛṣṇa hidden in the big block of the Gopicandana lying in the ship. He took the procession of the idol of Kṛṣṇa, started towards Udupi and installed the idol there; and this Dvādaśa stotra was sung by him with his disciples when he was carrying the idol of Lord Kṛṣṇa to Udupi all along the way.

Dr. P. Nagaraja Rao gives the reason for why Madhvācārya has installed Kṛṣṇa's idol in the form of a child; “The ācārya knew with the acute insight of a psychologist that men involuntarily and naturally love children. To love a child is a joy for ever and it is a thing of beauty. No extraneous inducement is necessary to love a child. It is an end in itself, Hence he installed the idol of Lord Kṛṣṇa in the form of a child”.5

ii) There is an amazing story about the origin of stotra; Indra took the form of a bull and descended on the earth and was one among the disciples of Madhvācārya carefully listening the daily discourses of the preceptor, Madhvācārya. When some of Madhvācārya’s disciples well versed in vedāntic studies, with their ego boosted up asked Madhvācārya as to who would be the fit person to comment on his works, the preceptor proudly pointed out at the bull, which was always use to carry the books of Madhvācārya. After somewhat one of the arrogant disciples in a sheer jealously cursed the bull to death. The other disciples out of utter fear and despair approached Madhvācārya for help. At that time Madhvācārya composed this stotra and sprinkled some water, which are sanctified by the Dvādaśa stotra. The bull regained its life within no time and then Madhvācārya made the bull to recite this stotra. The bull was later re-born as Jayāṭirtha, the commentator par excellence of Madhvācārya’s works.6

Whatever may be the occasion, it is essentially a prayer and a praise of the Lord, outpouring from the heart of Madhvācārya with a deep sincere devotional spirit. The work Dvādaśa stotra is a poetry, music and philosophy all combined in one. The
Dāsa-sampradāya, the contribution of terse vedāntic principles into simple Kannada songs, with its illustrious exponents; Purandaradāsa, Kanakadāsa, Jagannāthadāsa, Vijayavittaladāsa, Gopaladāsa etc has for their songs the inspiration from the *Dvādasā stotra*. Let us see the chapter wise summary one by one.

**Chapter I**

In this chapter Madhvācārya adores Lords organs from feet to head. As the tradition goes, though, himself, invulnerable, composed a benedictory verse in the form of *इष्टदेवतामलार* for the benefit of his disciples and devotees of the Lord.

The chapter begins with an anustubh verse.

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वदे वनं वतनं वायुर्य निर्जनम् ।
इदिरापरमांसाहतिवदेशवरंदम् ॥
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'Madhvācārya reverentially eulogises Vāsudeva the adorable, of the nature of impeccable bliss, immaculate, the Lord of Indirā and the bestower of boons on boon-giving lords such as Brahma and others.'

The Lord Vāsudeva is supreme because He is affliction-free and flawless. Indirā is the synonym of Goddess Lākṣmi, the spouse of Lord Viṣṇu and is next in the polytheistic hierarchical order. Hence the propriety of the term *इदिरापरमांसाह* implying adorations to Lākṣmi too.

Now starts the praise of the auspicious and efficacious organs of Lord Nārayaṇa "He salutes to the lotus-feet of Śripati, Lord of Śri gracing a pedestal brushed by the diadems of the entire (circle of) divinities (such as Brahma and others) and having effulgence like the Sun in dispelling the darkness of mind."

'The waist of the Lord supporting the garment of golden hue, girt with a golden girdle and resorted to by the mother of the universe should be reflected upon.'
'It is advised that the belly of the Lord should be meditated upon. Though slender, it bears the entire universe. It is marked by the three folds on it and is always embraced by the unmatched Sri.  

points to the fact that the creator is by far bigger and greater than His creation.

Now follows the description of thus;

'The infinite chest of Lord Viṣṇu is declared as abode of Indira. It lies between his arms, looking as though finite and it is worthy to be meditated upon.10

'The supple and round arms of Hari which bear the conch, the disc, the mace and the lotus, whose chief task lies in protecting the universe is to be concentrated upon ceaselessly.11

Lord Hari creates the different worlds as a part of His sport and takes unto himself the responsibility of protecting the worlds, thus created by Him. The word के नियां in the verse hinting that protection of the worlds is the main task of the Lord, but at the same time He attends to creation and destruction too.

'The throat of Vaikuntha (Viṣṇu) the illuminator of the lambent Kaustubha gem or resplendent with the radiant Kaustubha should be constantly reflected upon, whence the entire Vedas are being manifested incessantly.12

The Vedas are अपौरुषेय works, not composed by any human being. The sages are the seers of the Vedas, not composers. According to Madhvācārya, Lord Viṣṇu is the Ultimate-Reality and He makes self-revelation by giving out the Vedas that explain the nature of the Supreme Reality. अनिष्ट उद्वीपन्ते is a significant term, that revelation of the Vedas is a constant process. The Vedas are constantly brought to light by the Lord and He does not cease to bring them to light by giving them out once for all.

Kaustubha is a gem that adores the locket of Lord Viṣṇu's necklace. It is one of
the fourteen invulnerable things that came up from milky ocean at the time of churning of ocean to get nectar. The lotus face of Lord Hari should be concentrated upon. His lustre cannot be measured by even a thousand moons. It is the annihilator of all afflictions of worldly existence and is quite adorable. The gentle smile of the lord Govinda which shines with infinite and unique delight is to be always meditated upon. It is the bestower of the state of eternal bliss.

The salvation is the final bliss, the supreme goal of each and every individual. Lord Kṛṣṇa’s smile possesses the efficacy of conferring the state of the highest bliss.

"The author Madhvačārya reflected upon the affectionate glance of Rāma possessed of infinite bliss, which like the ocean of nectar is the annihilator of the agonies of worldly existence. The graceful movement of the eye brows of the Lord, craved for by the divinities such as the lotus-born, Brahma and others always be concentrated upon. It confers (on the devotees) positions such as over lordship of Satyaloka, and final beatitude.

In the final verse Madhvačārya advises each and every body in the universe, to remember Lord Viṣṇu in a special way at the time of departure from this world.

So Madhvačārya aspires to meditate upon Ananta always and in a special way at the time of departure from this world, because Brahma and others proclaiming the attributes of Ananta did not reach the end of them.

Thus this chapter indicates the imperative need on the part of the devotee to meditate upon the various aspects of the divine-person from foot to face especially at the time of the souls departure from the human body. First chapter illuminates following points;
i) The Lord Viśṇu’s arms have perpetual concern for the protection of the world.

ii) His glories are incessantly proclaimed by the Vedas. iii) His graceful and benign grace directed towards the devotee puts an end to the vicious circle of ‘metempsychosis’ in which the latter is caught and brings about his redemption. iv) Even Brahma and other gods have not been successful in enumerating all the attributes of the Lord.

v) Significant appellations of the Lord such as Vāsudeva, Śrīpati, Īśa and others are mentioned.

vi) The adjectives सदानं, निरर्गलं and आधारितवदेशवरचतं declares Viṣṇu is supreme.

vii) The full picture of Lord Viṣṇu his divine organs and weapons in the hands is sketched by Madhvācārya effectively.

viii) The picturisation is described invisible, not experiencing directly.17 ix) Madhvācārya in the seventh verse states that Vedas are not composed by any person, they are of divine origin, and so established Vedas are अपीघ्येष्य.

Chapter - II

The supreme qualities of God revealed in the upaniṣads are dealt with in the second chapter. Madhvācārya continues to offer obeisance to Nārāyaṇa along with Lakṣmi present an interesting variety in poetic expression. For instance; इन्स्माकाचति, रामाकपोषिलिव, रामारणिनिव, रामापतिम् etc. which speaks of the ease with which Madhvācārya accomplishes the task of praising Nārāyaṇa along with Lakṣmi.

Madhvācārya aspires for divine grace beginning with the first verse thus.

मुन्नवर्धिभस्यश्रद्धा पूर्ववचनो गुणार्णकः ।
अभन्ननन्दनानवो नां प्रेमतात्त्विकिरपतिः ॥

‘Madhvācārya earnestly desires, may the Lord of Indirā, the full-moon as it were to the swelling ocean of devotees, who is full of auspicious attributes, abounding in intense
bliss, be pleased with us.'

The full-moon by her pull brings tides on the sea and so the sea swells. Likewise, the sea comprising of pious men is caused to swell, by the full-moon in the form of Lord Nārāyaṇa. By the grace of Lord Nārāyaṇa pious men swell as He bestows on them with knowledge, devotion and renunciation.

'My obeisance to you Nārāyaṇa, the moon to the Chakorā bird namely Rama, the submarine fire to the insolence of the wicked, the refuge to the worthy travellers.¹⁸

The expressions here are embellished with graceful and powerful similes. The Chakorā bird finds the highest joy in the moon’s rays is a poetic fancy. Lakshmi finds the highest bliss in Lord Nārāyaṇa.

The fire at the bottom of the ocean checks the waters of the ocean from crossing their limits. Similarly Lord Nārāyaṇa curbs the ego of the wicked demons. Hence these two are the powerful similies.

'Salutations to the beloved of Rama, the incomprehensible house-holder, who having created the entire universe constituted of sentient and non-sentient entities and maintains it and ultimately withdraws it.¹⁹

That of whom these beings are born, by whom when born they live, into whom they go and dissolve, desire to know That, That is Brahman.' Madhvaçārya in his stotra brings these upaniṣadic qualities quite effectively. The adjective अनुभवस्य ेण्यं speaks of creators involvement in His creation. He is involved in His creation but is not affected by the fluctuations of it. His is a disinterested involvement. Thus He sets a model for the worldly beings to get involved in worldly life with an attitude of disinterestedness.

'I praise that Hari who is though supreme with perfect auspicious attributes is
beheld by Indira always with her gentle smile and who abounds in bliss.20

The blissful glance of Lakṣmi is needed by all men right from Brahma for their prosperity. Lord Nārāyaṇa who is complete bliss and prosperity in Himself does not need Lakṣmi’s glance. Even then his spouse Lakṣmi constantly gazes at him with a smile for her own joy. Nārāyaṇa is not bound by Lakṣmi’s obligations as the other beings are bound. This is indicative of Nārāyaṇa’s over Lordship and this notion is elaborately given expression to in the succeeding verse too.

Madhvācārya states the characteristic feature of lord Viṣṇu in a peculiar way.

\[\text{Madhvācārya advises one must bow down that consort of Rāma who, being the controller of all, is not subordinate to any one. He who has conquered all is Himself invincible. He is the doer of all but he is not created by any one.}\]

"The supreme God Vāsudeva is devoid of guṇas, such as Sattva, Rajas and Tamas. He the nature of suprasing auspicious attributes. He is the creator of Brahma and He has torn asunder the assemblage of both inner and outer enemies. 21

Lord Nārāyaṇa is समुप. He is endowed with innumerable attributes such as knowledge, bliss etc and at the same time He is निर्गुण , in the sense, He is devoid of the trinity of attributes viz. Sattva, Rajas and Tamas. The individual desirous of attaining the grace of Nārāyaṇa and thereby emancipation is required to rise above the trinity of attributes.

\[\text{विद्विनिरसिङ्घ one who has destroyed the horde of enemies both internal and external. The Indian tradition speaks of the six-fold internal enemies posing impediment in the endeavour of attaining salvation, the six fold enemies being क्रोध rage, लोभ stinginess, मोह enchantment मद रोगity and मल्लत jealousy. Nārāyaṇa being}\]
over lord of all things has smashed all these internal enemies and also external enemies.

“So Madhvaçaārya offers salutations to the primordial God, the lord of divinities, the destroyer of enemies, the remover of beginningless nescience, the supreme among the superiors such as Lākṣmi, Brahma, Rudra and others.  

Unlike Śankarācārya’s Advaita vedanta, Madhvaçaārya holds that the pre-cosmic nature and the cosmic from of the supreme Reality are, one and the same.

According to Monism “We call the supreme the absolute when we view it apart from the cosmos, God in relation to the cosmos. The absolute is the pre-cosmic nature of God and God is the absolute from the cosmic point of view”. For Madhvaçaārya, Nārāyaṇa is both the absolute and God. There cannot be two forms of the Ultimate reality as from pre-cosmic and the cosmic points of view.

'As He is the Garuda bannered, Vanquisher of all demons creator of the universe and His feet are worshipped by Brahma and others.

In the concluding verse of this chapter, Madhvaçaārya adores Lord Nārāyaṇa devotedly thus;

इदिरात्रमदोऽप्रक्रियः कटाशोषितातने ।  
असतिष्ठितकक्रमयो पूण्यं हर्ये नमः ।।

'Salutations to Hari, who is full of auspicious attributes, whose form is gazed at by Indirā’s profuse, devotion-dense, sublime, side-glances, whose chief aim lies in fulfilling devotees aspirations.'

Here in this chapter three delightfutl expressions catch the observers mind. They are

1) सत्प्राय जनमेहाय
2) अच्युत्र प्रहस्थाय
3) असतिष्ठितकक्रमयाय
The Lord is the Sanctuary of the worthy travellers, traveling wearily the path of worldly existence and is metaphorically described as an incomprehensible house-holder. The Lord’s chief aim is to fulfill the aspirations of the devotees. Under such comforting and confidence inspiring circumstances the devotee need not despair of his existence in the material world. His path is safe under the protective arms of the Divine house-holder and they ultimately lead him to the supreme sanctuary through the Lord’s redemptive grace. Such is the hope generated by these three expressions mentioned above.

Chapter III

This chapter expounds and epitomises the principle doctrines of Dvaita vedanta in a very convincing manner and valid reasoning. Madhvācārya gives the correct way of performance of duties by a qualified aspirant for final bliss viz., liberation. Therefore it is rightly called हर्षपदकम् i.e., eulogy of Lord Hari in beautiful eight verses.

In the first line of the verse Madhvācārya advises कर्मानि निजं नियतं हरिपदविशिष्या सततम् | हरिरेव परो हरिरेव गुरुः हरिरेव जगविद्विवल्लगतः ||

'With your mind absorbed in all humility in feet of Lord Hari, always do your duty worthy of your station in life uninterruptedly and enjoy its ordained fruits according to your capacity. Hari alone is supreme, Hari alone is the preceptor, Hari alone is the father, the mother and the refuge of the universe.'

The nature and the destiny of man is setforth in this verse. An embodiment individual soul wants to lead a meaningful and religious life he should worship the Lord with intense devotion and also do the duties ordained to him. Madhvācārya is opposed to
the philosophy of *Do-Nothingism*. He wants all of us to work hard and earn the grace of the Lord.

**Dwita Karma** Duties ordained by the Sastras, they are four fold:

i. **Nityakarma** Obligatory rites; like offering daily prayers to supreme lord.

ii. **Nityanikarman** Incidental rites; Such as offerings oblations to the manes.

iii. **Kanyakarma** Optional rites; the rites desired by the individuals.

iv. **Nishitarman** Prohibited acts; the rites which are kept away as they are prohibited ones.

The first two are recommended to an aspirant for realisation.²⁴

**Buddhya** you will invariably harvest the results of your actions. One cannot escape the results of ones acts. The fruits of activity are given according to the merit. The author of *Gita* is emphatic in his emphasis and assertion of the superiority *Karmayoga* as against the non-performance of action and giving up of all activities. The very sustenance of life is impossible without *Karma*.

The Lord is the highest and none equals or is higher to Him in the world. Lord Hari is preceptor, the father and the mother of the universe, as He creates and sustains the whole world. Because there is none other in the world more adorable than Puruṣottama, the supreme among the most excellent. Therefore the devotees should carefully handle the mundane matters. One should incline his mind towards the feet of the Lord and make the mind absorbed in the feet of the Lord.²⁵

Here the author proclaims that Lord Hari is most adorable than any one else in the world. He is the Supreme. He further says that, the devotee should divert his mind from the binding worldly attachments to the glory of Nārāyaṇa. Non-attachment to worldly affairs is the pre-requisite to self-realisation and thereby God-realisation. The entire heap of sins of the devotee who is engaged in meditation on the feet of Hari, will be
immediately destroyed and the supreme state of final emancipation will certainly attained. Therefore one should not give up the worthy means of God realisation.

The mere desire to worship Him effects the destruction of all sins, what to speak of the certainty that one will attain *moksha* if one devoutly worships Him. This is the great truth splendidly declared in the Vedas.

In the succeeding verse Madhvacārya proclaims supremacy of Lord Viṣṇu by swearing to that effect.

Śrīnāmālakaṁvaṁ parame śrīnāmālakaṁvaṁ
daḥ śrīnāmālakaṁvaṁ parame śrīnāmālakaṁvaṁ
duḥ śrīnāmālakaṁvaṁ parame śrīnāmālakaṁvaṁ

'Hearken, O devotees, to the most excellent pure, and true utterance proclaimed on oath with uplifted arms. 'There is none superior to Hari, Verily, He surpasses the host of all sentient selves.'

Madhvacārya makes this proclamation out of his own experience based on the authority of the scriptures. Lord Vedavyāsa has a similar proclamation to make:

svaro nānu svaro nānu nānu nānu
vedavyāsaṁvaṁ naṁ vedaṁ kṛṣṇaṁvaṁ

Hence Madhvacārya has a firm confidence to proclaim the supremacy of Lord Viṣṇu.

The dependence of all the world on Hari is logically derived by Madhvacārya, thus "If indeed Hari should not be supreme, how did the universe come under His control? If, verily the entire universe be not under His control, truly why should not eternal happiness be its lot?"

If the world were to be the creation of some one or it is natural process, than there should be the uniformity in its creation as to the enjoyment of happiness. But the experience falsifies this idea. Here Madhvacārya with keen interest proves lord Hari is
supreme and He is the creator of universe, that to with the help of logic. It is quite rare that a stotra includes logical element.

'It is said that action, nescience, afflictions, time, constituents of prakrti, innate disposition and others cannot all be sovereign causes. For it is well known that these are of non-sentient nature; According to spiritual statement, this Hari alone does control the entire universe of sentient and non-sentient forms. Metaphysicians set forth different theories of prime cause of creation.

The Mimášaṅkās hold that the world is created by actions karma which is characterised by sin and merits. The Advaitins contend that nescience is the cause for the creation.

Blemishes characterised by passion and hatred are said to be the cause of creation. The Nyāya-school admits time is the ultimate cause of the creation. The Sāṅkhya hold that the world is created by trinity of guṇas viz., Sattva, Rajas, Tamas. Madhvācārya giving answer to the above contentions says that 'the elements being non-sentient can not be capable of creating the universe comprising sentient and non-sentient objects. Thus Lord Hari is the Ultimate cause of the universe.'

Advaitins maintain that differences among the worldly objects comprising the animate and inanimate is empirical. In the succeeding verse Madhvācārya refutes this idea and gives a suitable answer.

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'Vedavyāsa, the incarnation of Lord Viṣṇu, the preceptor of the universe has not accepted that differences in the world are merely empirical. Infact having objected against this position, he declared concerning the supreme thus; souls are multitudinous; among the sentients, Hari is the supreme.'

Refuting Advaita Vedanta Madhvācārya establishes differences are Paramārthica and not Vyāvahārica by referring to Vedavyāsa, the knowledge incarnate of Lord Viṣṇu.
Madhvācārya quotes the historical background that, Brahma, the four-faced god and others approached Lord Hari and said:

चतुर्भुजं पूर्वा नियुक्तमणि हरिप्रेय तु पूर्वक्षेत्र ॥
नियतोद्विविनायनेन निजं स्थितिमण्डलितं स परं वचनं ॥

'The emancipated groups led by Brahma having approached in a special way Hari, obtained their innate status in accordance with settled hierarchy always as before. There is a superior Vedic authority expounding this point.'

Madhvācārya’s contention is that there is hierarchical order among the souls while here in the world and also thereafter liberation. This is explained in *Tattirīyopanisad*.

सैसा आनन्दस्य भीमांतः भवति। Different levels of happiness are enjoyed by different souls, from the embodied individual soul to Brahma. Thus there is difference even in liberation.

In the concluding verse Madhvācārya declares his authorship as he has not done in two previous chapters.

आनन्दतीर्थक्षान्त्पूर्णप्रकाशितसङ्क ॥
कृतं हरिप्रकोणं भक्तया पदति प्रेयतं हरिः ॥

'Thus the hymn of eight verses relating to Hari was composed by the saint named Pūṣṇaprajñā, Hari will be pleased with him who recites it with devotion.'

Three categorical imperatives namely, discharge of one’s duty with unfailing regularity, experiencing the inescapable results of one’s action and these two to be fulfilled with a thought always that Hari is supreme, are all introduced serving as beacons to the devotee on his path of spiritual progress. The devotee is exhorted to give up worldly attachment and concentrate upon the feet of the Lord which alone brings about eternal happiness. Madhvācārya’s assertion of divine providence ‘Hari as Supreme’ moves us most to admiration and adoration. His appeal to the devotee is touching in its
extreme. Even an attempt, he says, at devotion has its own inspiring reward, what to speak of true devotion.

Madhvācārya asserts with uncompromising directness and refreshing conviction that the world of the sentient entities cannot but be under the control of an intelligent Being and its reality is not at all empirical but absolute, and the entire gamut of beings from the creator Brahma down to the smallest creature is regulated by an unalterable settled hierarchy.

Chapter IV

To attain emancipation, it is essential to probe into the glorious nature of the Supreme Being. As such it is one of the pursuits of the devotee treading the path of liberation to acquaint himself with all glories of Lord Nārāyaṇa. For the favour of such devotee Madhvācārya presents an elaborate account of Lord Nārāyaṇa in the present chapter. May the Lord of Kamalā, worthy of highest adoration, whose body is of innate infinite bliss and boundless consciousness, who is omnipotent and has inexhaustible attributes, who is Supreme and free from births and deaths, who is the annihilator of all afflictions, protect us.

The supreme one’s body is not made up of flesh and blood as in the case of ordinary human body. His body is of innate infinite bliss and boundless consciousness.

The succeeding verse elaborates the contention that Nārāyaṇa is endowed with attributes viz., bliss, knowledge etc.

Though Hari is wakeful, by virtue of His being blissful, the scriptures declare Him to be of the nature of bliss. Since the universe is born of Hari’s unfettered will, the scriptures, therefore declare also that the Lord of senses is of the nature of
transcendental consciousness.\textsuperscript{31}

The creation of the universe requires knowledge and unfettered will power, and these essential attributes are of Lord Nārāyaṇa only and none other else.

Madhvācārya establishes Lord Nārāyaṇa’s Supreme power and infinite virtues by an inference quite effectively in the further verse. 'By virtue of His creating multifariously the world containing many wonders, He is Omnipotent and is of infinite attributes. He is supreme. The well known Supreme state of blessedness will always be his who meditates upon the blissful nature of this Hari.\textsuperscript{32}

Here the author employs inferential authority to establish Lord’s infinite potency and virtues. Lord has created this wonderful world, which goes to prove His knowledge and bliss.

'The devotee is instructed that while meditating upon this all-pervasive absolute Lord, there cannot be defilement of mind and senses. Verily, the Supreme nature of the unborn Hari which is lustrous like the morning Sun and which enjoys within itself, is immaculate.\textsuperscript{33}

The supreme Lord does not depend on any one else for His happiness. He is the Absolute Reality. The glow of His pleasing nature resembles the hue of Young and rising Sun. In the next verse Madhvācārya advises the devotees to prepare themselves in the right manner and meditate upon Nārāyaṇa.

'With swords in the form of minds, finely sharpened on whetstones in the form of scriptures and purified and having quickly exterminated the powerful innate foe, the devotee should meditate upon the boundless Lord Hari, the annihilator of souls' nescience.\textsuperscript{34} 'Indeed, that highly adorable Hari creates separately leading divinities such as Brahma, Rudra, Indra, and Surya, who are themselves the creators of the world, protects and destroys them. He causes him who surrenders with right knowledge to
Madhvacarya again stresses that Lord is Supreme, no one equals Him in the past, the present and the future. Because His body is solely of the nature of perfect pure infinite adorable attributes and knowledge, He is the lord of Rama; no one was equal in the past nor will one be in the future, nowhere there is one equal to Him at present. The concluding verse runs as thus:


Thus the saint named Anandatirtha, Sukhatirtha of celebrity composed with devotion the sublime prayer of Hari, the pre-eminent Lord. He who recites this will surely have supreme bliss. This concluding verse runs as *Phalaśruti*, the assurance to the reader that he will be blessed with auspiciousness and prosperity.

The essence of this chapter is that, the visible sensible and intelligible world is a manifestation of divine thought, that is not apprehensible by man’s sense and intellect. Because the Lord creates multifariously this world containing many wonders; His Omnipotence stands supremely vindicated. The world is no illusion, nor is its reality relative. Eradication of internal enemies is a sine qua non to the act of devotion to the Lord.

**Chapter V**

This chapter begins with an invocation to Vāsudeva, and continues to pray the twelve forms of the Lord i.e Kesava to Dāmodara. The first verse runs thus:


'O Vāsudeva immeasurable, possessor of excellent lustre, impeccable, always endowed with prosperity, Supporter of the mountain Mandara, destroyer of demons, bearer of the universe, creator of Brahma, who is Himself the creator of those, Rudra and others, who were of resplendent righteous fortitude.'

ध्वस्या has a reference to Lord Viṣṇu's Varāha form, to protect the earth from the wicked clutches of demons. Similarly ध्वरंवेधपति refers to Kūrma form and the bearer of the Mandara and other mountains to preserve them for recreation of the universe.

'O supreme Lord, burn away the trammels of the world. By giving transcendental knowledge tear asunder completely the nescience veil of binding nature. I salute to you O Keśava, the all controller worshipped by Varuna and the Lord of mighty superiors. पाशवर्णित is the reference to Kṛṣṇa's incarnation, can be explained in two contexts. i) पाशवर is the wielder of the rope to regulate the moral code i.e Varuna, thus worshipped by Varuna. ii) Lord Kṛṣṇa was worshipped by cowherds, who wields ropes while tending cows.38

Here the author states that Lord Nārāyaṇa is the pure cause of the universe, which is the purport of the जन्मावय वत्त्व the second Brahmaśūtra.

'O Nārāyaṇa, pure cause, the cause of causes, abounding in auspicious attributes and adorable. I salute to you.39 'O Mādhava, Lord of Lakṣmi, wish-fulfiller, vexer of villains bestower of knowledge and the embodiment of pure penance, I bow down to you.40 Madhvācārya further salutes Govinda and Viṣṇu with a great deal of alliteration.

'O Govinda one who identifies the cows or one who is known through the instrumentality of the Vedas. Destroyer of the body. I salute to you whose feet are worshipped by Skanda and Sunandana.41 'O Viṣṇu I bow down to you, creator, consumer. O Kṛṣṇa, I salute you, killer of those that oppress the righteous and establisher of the path of righteousness.42 'O Madhusūdana, killer of the demon Madhu, destroyer of demons,
I bow down to you, who are gladdened by the assembly of divinities and whose feet have enlightened the devotees. O Trivikrama, one who took three strides covering the three worlds, I bow down to you who are beyond constraints imposed by Vārṇa, Āśrama and Karma, Omnipotent functioning through the transcendent order of yourself as Vāsudeva, Saṁkarṣana and other Vyūha forms having a mouth associated with the hum sound at the time of deluge. 43

Lord Kṛṣṇa killed Madhu a demon so He is named Madhusūdana. It has possibly another context Madhu taken in the sense of intoxicated elephant, Kuvalayāpīda, which was employed by Kaṁsa to kill Kṛṣṇa and Balarāma. That elephant was killed by Kṛṣṇa in a fierce encounter. Vāmana is split into two ways: i) Vāmana means demons, Vāmana is slayer, so the slayer of demons. ii) to the benificent devotees, annihilating unhappiness i.e. bestower of happiness to the benificent devotees. Dvātapoindita is also interpreted variedly; i) Dvāta is to gods, Bhūpāt is bestower of bliss i.e. Lord Nārāyaṇa confers bliss on the gods. ii) Dvāta of the devotees, Nāma ignorance warderer off, Lord Nārāyaṇa's grace eliminates the ignorance of the devotees.

Vāmanapad also makes room for interpretation in two ways; i) Vāmapadh enlightening the devotees, Pad having the holy feet. Lord Nārāyaṇa’s feet are efficient in enlightening the devotees that contemplate on them ii) Vāmanapad to be taken as, the Vedas reveal the efficacy of Nārāyaṇa’s feet.

Vāmāna and Śrīdhara forms of God are also praised by Madhvācārya in the seventh verse

Vāmāna Vāmāna Brahma voc Saṃpan Śrīkṛṣṇa voc Saṅgano
deśaḥ Śrīkṛṣṇa voc Bṛiuḥ Śrīkṛṣṇa voc saṃrūpa

The God in the form of Vāmāna brings auspiciousness to His devotees, inner regulator of souls, establisher of righteous order reveals himself to the devotees and
supports one and all. He in the form of Śrīdhara, carries Lakṣṇī with him or is endowed with loveliness, possesses transcendental bliss, bears the world, supports the deluge waters and sustains the liberated souls.

' Thus Hṛṣīkēsa, Lord of senses, possessor of lovely hair, Lord of superiors such as Brahma and Rudra, protector of protectors, promoter of all arts is the impeller of prowess and controller of happiness both empirical and transcendental. The form Padmanābha lotus-navelled, is the source of all auspiciousness, maintains mighty world-lords of manifold forms.

Then the last form among the Dvādaśamurti’s is known as Dāmodara. This Dāmodara is one having rope tied round his belly, who has in his belly the entire universe, has pervaded both inside and outside the world. He is the shore to those who have cut across by virtue of their knowledge. In the concluding verse, Madhvācārya declares his authorship as has done before, in the previous chapters,

आनन्दतीर्थयुक्तेऽहरि गीतिरिघ्न परम्परारतः।
परलोकविलोकनसृष्टिम् हरिप्रक्षिपतिविवर्तनश्रीणिम्।

'This stotra is in praise of Lord Hari and composed with sublime devotion by the preeminent anchorite Ānandaṭīrtha; it is like the Sunlight to behold the transcendental world and most potent in increasing devotion unto Hari.'

According to commentators the word Vāsudeva stands for the four-forms of the Lord viz., Vāsudeva, Saṅkarṣāna, Pradyumna and Aniruddha. It is the Vāsudeva form of the Lord that brings about final liberation of the soul enmeshed in worldly bondage. Therefore it is put in the beginning. It should be noted that there is no difference between the original form of the Lord and his manifested forms in different incarnations. It is significant that the Dvādaśa stotra begins with a salutation to Vāsudeva. The two enthralling expressions; परलोकविलोकनसृष्टिम् and हरिप्रक्षिपतिविवर्तनश्रीणिम् convey the hopeful
message to those who cherish the ambition of reaching the acme of spiritual discipline.

Chapter VI

In this chapter the ten incarnations of the supreme Lord, viz, Matsya, Kūrma, Varāha, Vāmana, Nṛismha, Parāśurāma, Rāma, Krṣṇa, Buddha and Kalki are praised.

As regards the beginning of this chapter the Dvādaśa stotra published by the Pejāvara mutt Udipi, records a variations. There verses beginning from and ending with are placed first followed by the other verses; whereas as the other extant editions begin from the verses The commentator Vishwapatitirtha alludes to a tradition justifying the variation. It seems the Ācārya went to the seashore reciting the first five chapters of the Dvādaśa stotra on the day he expected to receive the idol of Lord Krṣṇa concealed in a lump of yellow clay, Gopicandana, that was to be brought from Dvāra ka in a boat. Overjoyed on seeing the beautiful idol of Lord Krṣṇa, the Ācārya first praised Krṣṇa and then his other incarnations in the usual order. All the words in the chapter excepting those in the last line are cast in the vocative case. This very idol of Lord Krṣṇa was brought to Udipi by the Ācārya and installed there with great éclat. The subsequent chapters were sung by the Ācārya on his way back to Udipi.

Madhva Ācārya has praised Lord Krṣṇa by quoting his miracles in the first two and half verses.

मद्ध्यचार्याः प्रस्तुताः प्रभुकृष्णां विभि रसस्य 


dRdMK I I 3

*Wcbt?<d xK*lc|ftd I
'O son of Devaki, son of Nanda, saunterer in Brindavana, moon to Gokula, consumer of bulbous roots and fruits of beautiful form. I bow down to you who have gladdened Gokula and whose feet are worshipped by the devotees. 'O protector of Indra's son, Arjuna, holder of the sword Nandaka, possessing a body anointed with sandal paste, dear to beautiful women, having eyes like the interior petals of the blue-lotus, wearer of Mandara garland. I bow down to such Govinda'.

'Your face resembling the beauty of the hundred moons and smile like the Kundafower. You have delighted the assemblage of divinities and are perfect with bliss'.

Now from the third verse Madhvācārya starts adoring Lords' incarnation one by one. 'I salute you, O fish bodied, reveller in deluge waters, adored by Brahma the promulgator of the Vedas. The same story of Matsya incarnation is found in the eighth book of Bhāgavata purāṇa. The main purpose of this incarnation is, destruction of the demon Hayagriva, protection of Satyavrata and also protection of divine Vedas from the wicked clutches of demons. In the succeeding verse Kurma and Varāha incarnations are dealt upon.

'Because with turtle-body, He is called as the bearer of the Mandara mountain, supporter of the universe and recognised as the highest divinity. With his boar body he killed the demon Hiranyakṣa and held the earth on the tip of the tusk, the gods that preside over sacrifice as worthy limbs serve him as various means of sacrifices. The story of Kūrma incarnation is found in the eighth book of the Bhāgavata purāṇa. The purpose of this incarnation is to suppress the demons, having nectar for the favour of gods and prosperity of Mandara mountain. The essence of Vārāha incarnation is found the third book of the Bhāgavata purāṇa. In this incarnation Lord killed the demon Hiranyakṣa and rescued Prthvi from his hands.

Now we find the description of Nṛśimha, the form of man-lion and Vāmana, the
form of young celibate.

देव नृसिंह हिरण्यकश्वर सर्व भयानक दैवतान्त्रिक ।
वामन वामन माणववेश दैवतवान्त्रिक कारणरूप ।।

'The form of man-lion, indeed is the foe of Hiranyakasipu. His form is praised as destroyer of fear of devotees. O Vāmana, attired as a young celibate, subduer of the best of demons and assumer of the form with a purpose.

The story of the incarnation of Nṛśimha is found in the seventh book of the Bhāgavata purāṇa. The supreme Lord in this incarnation destroy the demon Hiranyakasipu and protects his foremost devotee Prahlāda. He killed the father and at the same time protected the son showering his divine grace.

The Vāmana incarnation is dealt upon in the eighth book of Bhāgavata purāṇa. The supreme Lord, in the form of Vāmana suppressed King Bali who grew overconfident. O Parasurāma, saviour of Bhṛgu’s lineage, endowed with exceedingly mighty splendour, exterminator of the race of Kṣatriyas, adored by Śambhu. I bow down to you O Rāghava, adversary of the demon like Rāvana, favourite of Hanumān, beloved of Jānaki. Parasurāma’s story is found in the ninth book of the Bhāgavata purāṇa. Parasurāma killed wicked Kṣatriyas and hightened the value of Brahmins. Rāma, son of Daśarathā killed the demon Rāvana and Kumbhakarṇa and protected pious men.

'O son of Devaki, Kṛṣṇa of lovely form, lord of Rukmini, Kinsman of Pāṇḍavas. I salute to you. You are the deluder of demons in the Buddhā form, the cause of eternal bliss, the enlightener of divinities. The incarnation of Kṛṣṇa, popular one, killed the demon Kaṁsa and saved Pāṇḍavas, being the relative Pāṇḍavas.

The last incarnation being Kalki form, Madhvācārya salutes to the same as the exterminator of the race of evil villains the elevator of righteousness and promulgator of
the primary aeon. Nārāyaṇa, immaculate casual form of the universe is praised as the ocean of perfect attributes and possessor of imperishable transcendental knowledge.56

At the end Madhvācārya records his authorship;
आनन्दशारीरिकस्त्रिक्षुता हरिङ्गाया पापहरुपण्या नित्यपुरवायाम ॥

‘The author proclaims, the holy hymns of Hari composed by the Ānandatīrtha surely destroys sins and conforms eternal bliss’.

Chapter - VII

As regards the relative position of this seventh chapter in the Dvādaśa stotra seems to be some difference of opinion. The late commentator C.M.Padmanabha cārya of Coimbatore in his edition of the Dvādaśa stotra records that this chapter appears as the twelfth chapter in the manuscript written by H.H.Hṛṣīkeśatīrtha, one of the direct disciples of Madhvācārya and the first pontiff of the Palimar mutt, Udupi. But the extent editions of the Dvādaśa stotra including the Pejāvara mutt editions have not toed the order of the chapters as setforth by Hṛṣīkeśa sitīrtha. The beginning verse of this chapter runs as thus;

विश्वासितिर्लवणमार्माक्षिमाल्लक्षलक्षणानौरंयाज्ञवल्लक्षेत्राभिवर्णः ॥

यस्माद्वापूज्यत्स्तवर्त्त उल्लितसा श्रीर्यक्षकादवस्थवजनितवानमि ॥

‘I offer my obeisance to the unconquered Hari, by whose side glance that excellent Śrī has been rendered powerful and by whose mere fragment of side glance maintenance, destruction and creation of the universe, great prosperity, activity, knowledge, control, ignorance, bondage and release are brought about.’

The mother of the universe, Goddess Lakṣmī, has got power by the side glance of Lord Hari. This indicates that except Lord Hari all others are dependent. He is the only one Independent.
'Then Madhva cârya salutes to the unconquered Ajita named Nârâyâna by whose side glance the incomprehensible Śri has been rendered powerful and by resorting to whose fragment of side glance this succession of leading divinities namely Brahma, Rudra, Indra, Surya, Yama and Čandra, causes the prosperity of the universe. 57

The gods like Brahma, Rudra and Indra causes the prosperity of the universe by the help of side glance of Goddess Śri. " Again he bows down to the unconquered Lord by whose side glance the adorable Śri has been rendered powerful and by resorting to whose fragment of side glance those Indra and other gods who are themselves revered by the virtuous engaged in merit and they bring about auspiciousness beginning with merit, wealth, wish, right knowledge and the increase of these, to the entirety of holymen. 58

The author offers his obeisance to the unconquered Lord because by the side glance of Hari, Śri has been rendered powerful and by resorting to his fragment of side glance the Sages have divested themselves of all imperfections by conquering the group of six internal enemies namely desire, anger, avarice, arrogance, infatuation and jealousy, meditate upon Viṣṇu and by approaching the sages man becomes free from misery. 59

'Again by resorting to Śri's fragment of side glance the creator creates the entire universe composed of wonderful and diverse deed-accomplishment of divinities headed by Śeṣa, Garuda, Rudra, Manu and others. 60 'By the unconquered Lords side glance Śri has been rendered powerful and by resorting to her fragment of side glance Śiva with his manifested great prowess having destroyed the entire universe, dominated by Indra, Surya, Čandra and Yama dances. 61 'By resorting to her, Śri's fragment of side glance the lord of serpents Śeṣa whose feet are adored by Śarva, Rudra and others obtained the status of being the eminent couch of His Lord, which is beyond the reach of other divinities. 62

By resorting to her, Śri's fragment of side glance the enemy of serpents, Garuda having terrific strength and heroism and excellent speed obtained the status of becoming the
vehicle of Visṇu which is beyond the Ken of multitudes of divinities headed by Indra. At the end Madhvacārya declares his authorship over the stotra as usual;

\begin{quote}
'He who having enshrined the unconquered Lord in his heart recites with devotion this stotra of excellent import, chiefly pleasing to the hearts of Rama and Hari, emanating from the worthy lotus-face of the saint poet Ānandatīrtha obtains from them the desired object.'
\end{quote}

The entire chapter is devoted to the glorification of Lakṣmi, the divine consort of Viṣṇu. The whole process of creation, sustenance and destruction of the universe, the various activities of the gods beginning from Brahma, the multifarious penances, meditations and such other acts of devotion conducted by sages and saints in respect of the Lord and the accompanying auspiciousness, fortune and bliss are all regulated by the benign grace of Lakṣmi who in her turn derives all her greatness from Lord Viṣṇu. This vertical pluralism worked out by Madhvācārya attuned to the harmonious heirarchy of sentients proclaims unequivocally the absolute majesty and supremacy of the Ajita named Viṣṇu.

**Chapter VIII**

The subject-matter of this chapter is propitiation of Vāsudeva who is the integral ornament to the assemblage of divinities. Vāsudeva is proclaimed by all the Vedas; He is the very subject matter of discussion among the learned; He is fulfiller of all that is sought after by the devotees. The beginning verse runs thus;

\begin{quote}
'\text{The subject-matter of this chapter is propitiation of Vāsudeva who is the integral ornament to the assemblage of divinities. Vāsudeva is proclaimed by all the Vedas; He is the very subject matter of discussion among the learned; He is fulfiller of all that is sought after by the devotees. The beginning verse runs thus;}'
\end{quote}
We are propitiating Vāsudeva whom the legion of divinities, such as Brahma and others adored by all, is engaged in worshipping; who possesses sandal-paste anointed, lofty, robust arms; who is cherished by the tremulous side glance of Indra (as if they are waving lights in adoration) who is sedulous with his shoulders round and excellent, serviceable in lifting up Mandara mountain, who is the integral ornament of the assemblage of divinities.

Further it is proclaimed that Vāsudeva indeed is full and around with expensive sport in the form of world creation, preservation, and other cosmic functions. He is lustrous with his spiritual body in the form of perfect six fold attributes, such as overlordship, valour, fame, wealth, general knowledge and special knowledge. He is assiduous in the act of total annihilation of the wicked. He verily is the refuge of those people that are contented rich with spiritual knowledge and devotion and highly disciplined, who is the integral ornament of the assemblage of the divinities.

One should propitiate the supreme Vāsudeva, who is surely the fulfiller of all that is prayed for, by the eminent devotees, who possesses glorious feet that confers transcendental bliss on those who bow down to them, who is the impeller in sentient beings of diverse actions and intentions, who is thoroughly enquired into by the learned in philosophical lore in this manner; 'Brahman indeed exists; it is not that Brahman does not exist. He is the integral ornament of the assemblage of divinities. In the succeeding verse भैरवः the second is dealt upon

विप्रपुष्टः सदा वेदयोदयुक्तः सुप्रतात्पैि स्वात्मकेश्वरेश्वरार्थितम् ।
अग्नितथावस्थितविद्युभः निर्मलं सुप्रसादार्थसंवर्त्यं परम् ।
श्रीप्रणामो वालुदेवं देवतामण्डलाक्षणंमण्डलम् ।

We are propitiating Vāsudeva who is worshipped by the best of brahmins
engaged always in Vedic disquisitions and by the supremely valorous rulers of the earth.
who is endowed with inscrutable and exalted knowledge itself as attribute, who is immaculate, whose body consists of excellent knowledge and unaging bliss, who is supreme, who is the integral ornament of the assemblage of divinities.'

"Such Vāsudeva is propitiated because surpassing whom verily, has not been accomplished by any one and any where, in whose excellences conviction of those that have attained spiritual knowledge is superb, whose intentions are fulfilled in action. He is absolute, adorable, independent and always proclaimed as supreme by those of superior intellect through the instrumentality of Vedic argumentations and He is the integral ornament of the assemblage of divinities."

"Such Vāsudeva is the annihilator of the continuous flow of misery of those who have realised Him; He is worshipped by Brahma and Rudra praying; 'may we see the Lord, may we see the Lord'. Who is beyond the reach of those that are eternally damned even though. He is the inner controller of all sentient beings, who comes under the direction of the pious by his own volition, is the integral ornament of the assemblage of divinities." The author declares that one should propitiate Vāsudeva who created Brahma the foremost born and the presiding deity over Mahat whose body is verily all His attributes only, whose grandson is Ugra [Ugra is called Rudra, Brahma's eldest son] though born first who is always held by the holy as the supreme deity, who is the integral ornament of the assemblage of divinities. The next verse runs thus;

अच्छुते ये गुणे निर्यम्याविठलेऽप्रचुतोह्कष्टावेश तदा पूर्वित्व
उच्चते सर्ववेदोऽत्मारंजतः स्वयंते श्रवणेनपुष्टाः सत्यः
प्रीणयामो वासुदेवं देवतामण्डलावरणमण्डनः

'We are propitiating Vāsudeva, who is always full of all excellences and free from
all imperfections because of his being always abundant with auspicious attributes, who is expounded by the many argumentations of all the Vedas, who is unborn, who is duly worshipped always by prominent divinities such as Brahma, Rudra and Indra, who is the integral ornament of the assemblage of divinities.'

"By Him this universe beginning with Brahma is always sustained, the entire misery of those that meditate upon Him is warded off; by whom is accomplished all that is unaccomplished by others; impelled by him all sentient beings perform all their actions. He alone is the integral ornament of the assemblage of divinities. With devoted and purified mind we should propitiate Vāsudeva and by continuous remembrance of Him all sins of souls are destroyed. Then He grants positions in their respective realms to divinities beginning with Brahma, literally teacher of Rudra. The righteous people perform their duty, obligatory and adventitious to please Him. He alone is the integral ornament of the assemblage of divinities. The work devoutly dedicated to the supreme becomes an imperishable fruit-producer; by uttering His names miseries melt away. He is indestructible, undecaying, everfree. In His belly lies the universe beginning with Brahma, so he is the integral ornament of the assemblage of divinities. Madhvacārya, as done in previous chapters, declares his authorship at the end of the chapter

'If we that bear the exalted and impeccable appellation that are joyous and that have firmly fixed our intellect on the ever blissful Lord, propitiate Vāsudeva who grants eminence to the devotees by His tawny side glances associated with gentle smile, who has gladdened the multitude of all divinities and sages, who is the integral ornament of
the assemblage of divinities'

The whole chapter is devoted to Vasudeva who is above all deities. The expression, who moves under the direction of the pious by his own volition shows to what extent a devotee can develop his spiritual potentialities. Our life is a valuable gift and it is our responsibility. Therefore all our actions and thoughts have the worthiest aim of pleasing the Lord who in fulfillment of the devotees’ dedicated total surrender, showers grace leading to beautific vision namely, the direct experience of the Lord in his unutterable holiness. One has to glean all these from the following pithy and yet sublime and felicitous expressions;
1) कुर्वति कर्म यददित्यास जननाः, 2) अख्षयं कर्म यस्मिन्यः स्वर्गितम्, 3) मन्द्वासंहारणापूज्जुद्वीणिः

Chapter IX

The ten incarnations of the Lord are once again praised. In the sixth chapter Madhvācārya has already praised the ten incarnations of the Lord. But the purpose in repeating the praise seems to be to establish the fact that there is no fundamental difference between the original and the incarnated forms of the Lord. Significant epithets such as सूक्ष्ममयीन, वर्कूर्म, सुमुक्त, परपविवाप, शरणद कल्कीश and others prove this point. The beginning verse runs thus;

अतंतर्गतं तमोगिरिक्ष्मिनिविद्विदेन भ्रूणातम ।

। श्रुपत्मक्ष्याय परम सदद्वित जगद्धकारण राम रमाण । ।

‘O Rāma, consort of Ramā, highly adored, destroyer of multitude of mountains of darkness, [ignorance], giver of prosperity to Brahma, abode of assemblage of excellences, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, be my refuge’.
'O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, always genuflected by divinities headed by Brahma and Rudra, fascinator of Rāmā's heart, be my refuge.  

The fourth verse of the chapter runs thus;

अपरिमितमुखविनैविनामलयेत है विगतययक्षतर भव मय शरणां ।
शुभतमकाशाय परम स्तोदित जगदेक्षकरण राम रामारण ।।

'O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, possessor of an impeccable and excellent body which is the very reservoir of infinite bliss and devoid of sorrow be my refuge.'

"O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, reveller in agitated deluge waters, eternal, blissful, O fish, be my refuge.  

'O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe and bearer of the Mandara mountain moved to and fro by the great strength of gods and demons. O pre-eminent Turtle, be my refuge.  

'O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, bearer of the earth endowed with superior mountains and of the nature of extra-ordinary transcendental knowledge, O celestial Boar, be my refuge.  

The Nṛsimha incarnation is dealt upon in the next verse;

अतिविलितितयुतमक्कबलामितेन जववृहदुमल भव मय शरणां ।
शुभरतमकाशाय परम स्तोदित जगदेक्षकरण राम रामारण ।।

'O Rāma, consort of Rāmā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, slitter of the heart of the very strong
son of Diti [Hiranyakasipu] O victorious Nṛhari, immaculate, be my refuge.'

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, terminator of the triumph of the demons headed by Bali, and protector of the universe, O unconquered Vāmanā be my refuge.'

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of universe, exterminator of the host of unvanquished wicked kings, spouse of Ramā, O protector of the valiant Bhūrgava be my refuge.'

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, fire to the arrant demons, exalted, immortal, bestower of knowledge O best of Raghus, be my refuge.'

The most popular incarnation among the incarnations i.e Kṛṣṇāvatāra is dealt upon.

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, best among those possessing exceedingly graceful form, bestower of boons, most powerful, protector of Arjuna, O best of Yadus, be my refuge.'

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, deluder of demons, expounder of philosophical wisdom to the holy such as Brahma, possessor of exalted excellence, O Buddha, be my refuge.'

'O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, fire to the ills of the Kali age, delight to the meritorious, shelter-giver, o Lord Kalki, be my refuge.'

The succeeding verse deals with Puruṣottama, which is not the form of incarnation. 'O Rāma, consort of
Rama, import of the holiest philosophical debate, supreme, evershining, prime cause of the universe, source of emergence and dissolution of the entire world, cause of transcendental bliss, perfect, o Purusottama, be my refuge. As usual, Madhvacarya declares his authorship at the end.

"O Lord, be the favourite protector of the saint Sukhatirtha, who is thus completely absorbed always in your paean par excellence.

Chapter X

In this chapter Madhvacarya devoutly asks the Lord to make him remember His deeds. This is the biggest chapter consisting of nineteen verses in the whole Dvadasa stotra. It runs thus;

अवनशीलित प्रतिष्ठितके शादि भवाये ।
कृपापूण्यवर्गद चरितं झापय मे ते ।।

"O saviour, all surpassing, source of Rudra and Brahma, full of compassion bestower of boons. Lord of Śri, nonpareil, acquaint me with thy deeds".

"O thou adored by divinities, Lord of all, bestower of boons on the worthy, full of all excellences carried to their perfection, full of compassion, bestower of boons, acquaint me with thy deeds. O destroyer of all darkness, ignorance of the virtuous people, bearer par excellence of transcendental bliss, of wonderful form, full of compassion and bestower of boons, acquaint me with thy deeds. Madhvacarya once again glorifies supreme body of Lord Nārāyaṇa, as he has done before in the first Chapter. He adores His feet which is worshipped by the devotees.

त्रिजंगस्वत सदार्थित चरणाल्पापति धाते ।
कृपापूण्यवर्गद चरितं झापय मे ते ।।
‘O Boat to cross the three worlds, with feet always worshipped by the devotees, supporter of Saraswati’s Lord Brahma, full of compassion, bestower of boons, acquaint me with thy deeds.’ ‘O surpasser of triple guṇā, unique supporter of all, grant me at all times and from all sides proper devotion. O full of compassion, bestower of boons, acquaint me with thy deeds.85 ‘O contriver of causes (that bring about creation) progenitor, be absolutely my refuge always. O full of compassion, bestower of boons, acquaint me with thy deeds.86 ‘O Giver of death and life, protector, Lord of the universe, protect my right devotion from evils. O full of compassion, bestower of boons, acquaint me with thy deeds.87 Madhvācārya poetically adores Lord’s feet, comparing them to the colour of the morning Sun.

तत्त्रावद्य सवर्णक चरणाक्षामलकीतः ।
करणापूर्णवर्गद चरितं ज्ञापये मे ते । ॥

‘O possessor of lotus-feet having the colour, similar to that of the morning Sun, possessor of impeccable glory, full of compassion, bestower of boons, acquaint me with thy deeds.’

‘O possessor of hue similar to that of the water-born, blue lotus, possessor of ruby-tinted exalted nail bases, full of compassion, bestower of boons, acquaint me with thy deeds.88 ‘O possessor of holy and excellent shanks resembling rain bow quivers, Omnipotent, full of compassion, bestower of boons, acquaint me with thy deeds.89 ‘O Thou having Ramā as a bee on the sublime thigh, handsome like the radiant trunk of an elephant, full of compassion, bestower of boons, acquaint me with thy deeds.90

Here Madhvācārya shows his profound knowledge about flowers, by referring to Asana flower, which is a rare flower indeed.

आसनोकुलसुपुष्क समवर्णवर्णानातः ।
करणापूर्णवर्गद चरितं ज्ञापये मे ते । ॥
'O Donner of an upper garment similar in colour to that of the fully blossomed lovely *asana* flower, full of compassion, bestower of boons, acquaint me with thy deeds at the time of death.'

'O possessor of a navel from which sprang the most lovely lotus, the birth place of Brahma, full of compassion, bestower of boons, acquaint me with thy deeds. 

'O possessor of a sprout like belly, the eneveloper of the universe (at the time of deluge); source of world protectors (such as Brahma), full of compassion, bestower of boons, acquaint me with thy deeds'.

'O possessor of a splendid chest, the lovely and holy abode of the universal mother, Lakṣmi, contemplative sage, full of compassion, bestower of boons, acquaint me with thy deeds'.

Madhvācārya adores Lord’s arms which are having *Śankha, Cakra, Gada,* and *Padma,* respectively in four hands. He colourfully describes face and glance of Lord Vāsudeva.

\[
\text{दितिजानन्दक्षणं गदायुक्तवर्षां}
\]
\[
\text{करुणायुक्तक्रमं च ज्ञांत्रं न्यायं मे ते ॥}
\]

'O possessor of worthy arms bearing the Disc, the Conch, and the Mace that cause the destruction of demons, full of compassion, bestower of boons, acquaint me with thy deeds.'

'O possessor of face which is a mighty store-house of perfect-knowledge. O Thou who art like the full moon for the enjoyment of Lakṣmi, full of compassion, bestower of boons, acquaint me with thy deeds. 

'O possessor of a glance that annihilates all heaps of sins and confers (on the devotees) transcendental bliss, full of compassion, bestower of boons, acquaint me with thy deeds. So at the concluding verse, Madhvācārya calls himself 'Paramānandasutirtha the author of the *stotra*.'
Thus the saint-royal named Paramanandasutirtha wishing for the eternal kingdom of Vīṣṇu, who is perfect, preeminent and of the nature of supreme bliss, composed this hymn to Hari.

Here we have a very touching appeal to the Lord who is full of compassion and who is the bestower of boons on the devotee for making the devotee worthy of knowing the greatness of the Lord.

The appeal implies that however much one may be learned in the sastras, their true import will dawn upon him only when the Lord showers His benign grace. One can realise that, the form of the Lord meditated upon from foot to face mediatly in the first chapter by Madhvacarya is now before his very eyes through beatific vision and is adored from foot to face once again. flashes of felicity of expression found in this chapter leave an indelible impression on the mind of the reader.

**Chapter XI**

The first verse of the eleventh chapter proclaims Vīṣṇu is supreme, since He is worshipped by Brahma and others.

The author praises the Lord, 'I adore the feet of the overlord blissful Vīṣṇu, which are superb, free from infirmities and divine; which pour forth beautific bliss, which are respectfully worshipped by Brahma and others.'

'I adore the feet of Vīṣṇu which are proclaimed by all the Vedic words, which make an excellent residence for Lakṣmī, which are respectfully worshipped by Brahma
and others. I adore the feet of Viṣṇu, the source of all divinities, which have cleft the mighty darkness, which are respectfully worshipped by Brahma and others. In the succeeding verse Madhvacārya calls Goddess Lakṣmi as ‘Sundari’ and adores Lord Viṣṇu.

उदारमादारात्मिकप्रभुं सुदरीर्पि: ।
आनन्दस्य पदं बन्दे ब्रह्मप्रायंक्षिविनितम: ॥

'I adore devoutly the exalted and praiseworthy feet of Viṣṇu, the Lord of Sundari, which are respectfully worshipped by Brahma and others.'

'I adore the feet of Viṣṇu which resemble the soft interior part of a blue lotus, which are absolutely perfect, which destroy the delusion of the virtuous, which are respectfully worshipped by Brahma and others. O wonderful I adore the excellent feet of Viṣṇu which confer on all divinities prosperity, final liberation and so on, which are respectfully worshipped by Brahma and others.

Here in the further verse Madhvacārya drives the upaniṣadic idea of interpretation of supreme God in a simple idiomatic words.

दुस्तुदूस्तत्तं भुतं तदेवात्मविक्षिप्तम: ।
आनन्दस्य पदं बन्दे ब्रह्मप्रायंक्षिविनितम: ॥

'I adore the feet of Viṣṇu which verily are farther than the farthest to non-devotees, and nearer than the nearest to devotees, which are respectfully worshipped by Brahma and others.'

'The supreme God is all-pervading. He resides everywhere. He is far-away for the anti-devotees and He is very near to the sincere devotees. I adore the feet of Viṣṇu, the lord of divinities, which are the chief receptacle of all complete excellences, which have neither beginning nor end, which are respectfully worshipped by Brahma and others. As usual at last Madhvacārya composes a verse which declares his authorship.'
Chapter XII

In this last chapter of the Dvādaśa stotra, the recital of the prayer rises to a crescendo. Here, the last line of every verse has the word Anand significantly used. The first verse runs thus;

आनन्दकुल्क अरविन्दनयन

आनन्दतीर्थपरानन्दवरद

'O Blissful, bestower of beautitude, lotus-eyed, conferer of the boon of exalted bliss on Anandatirtha, I bow down to you.'

'O sanctum of Lakṣmi, Govinda, I bow down to you conferer of boon of exalted bliss on Anandatirtha. O you who are adored by Candra and Surendra, I bow down to you, conferer of boon of exalted bliss on Anandatirtha.'

Madhvācārya, in the succeeding verse sketches the figure of supreme's crown

वन्दकरकमिर्दतनकः वने

आनन्दतीर्थपरानन्दवरद

'O you who delight in the crown of peacock feathers. I bow down to you, conferer of boon of exalted bliss on Anandatirtha.

'O you who are well adored by the host of divinities, I salute you, conferer of boon...
of exalted bliss on Ānandatirtha. O you who are well perfumed by the fragrance of heavenly Pārijāta flowers, I salute you, conferer of boon of exalted bliss on Ānandatirtha.

'O you who gladden Indira, you who possess pulchritudinous (of unseen unsurpassable beauty) form, I bow down to you, conferer of boon of exalted bliss on Ānandatiratha.

O you who shower (ambrosia of grace) on those that are engaged in tidying up your mansion, I bow down to you, conferer of boon of exalted bliss on Ānandatirtha.

Here is an exception that, Madhvācārya doesn’t compose phalāśruti to this chapter at the end, as he has done in previous chapters He, being engrossed in the praise of Lord Vāsudeva, aspires for boon of powerful bliss alone. The concluding verse runs thus:

आनन्दचन्द्रकायन्तक वन् ।
आनन्दलीङ्गराजसर्वसद ।

'O you who shower down the moon light of bliss, salute to you, conferer of boon of exalted bliss on Ānandatirtha.'

2) Nṛsimha-Nakha stuti

This is the praise of the nails of God Nṛsimha, the fifth incarnation of the supreme God in two beautiful sragdhara verses.

There is a legenderly story regarding the composition of this stotra. "Once Madhvācārya in Badari was worshipping Lord Vedavyāsa in privacy. Trivikramapancita, the direct disciple of Madhvācārya, observing his preceptors worship, not yet completed, saw through the hole of the door. There he saw the three incarnations of the Mukhva Vāyu i.e. Hanumān, Bhima and Madhva worshipping Rāma, Kṛṣṇa and Vedavyāsa respectively. At that time Trivikramapancita with an exciting inner devotion composed Vāyuṣṭuti consisting of thirtynine verses. It consists of eulogy of three incarnations namely Hanumān, Bhima and Madhva.

Afterwards Trivikramapancita showed those thirtynine verses to
Madhvacārya. After examining those verses Madhvacārya came to the conclusion that ‘this stotra is lacking the stotra of supreme Being; Then he suddenly composed two verses in praise of the nails of Nṛṣimha and pre-fixed it to Vāyustuti. Even now these two verses are recited as the part of Vāyustuti at the beginning and at the end of the Vāyustuti. The summary of those two verses runs thus;

पान्तु असान्तु पुरुषैःसिद्धविवन्यातंगामिदवस्तुः
कुमोदार्द्विपास्तनाविकपुत्स्यार्दोपकार्याविषयः।
श्रीमलक्ष्मीप्रयत्नाय प्रततमुखाय दरितारतिदूरः
प्रच्छताध्वनिश्चाताप्रतिवलयतानसा भविता नारिकृष्णदेहः।

Formerly mountains had wings; In their flight, they came down and buried whole cities. So God Indra cut off their wings with his massive thunderbolt.

Daityas—the born enemies of Gods are likened to huge bodied mountain-like elephants and Nṛṣimha is the All-powerful lion. The spacious sharp claws are compared to Indra’s thunderbolt. Each nail is effectual in smashing the gigantic demons. These nails are supremely super human and their imperishable, eternal and divine pre-eminence is incessantly meditated upon by all the gods with deep sincere devotion for knowledge and light. The Nails dispel the darkness of ignorance common to souls clothed with perishable bodies, with active organs, which are always sensing pleasures.

The whole structure of this Man-Lion forms the manifestation of शिवः, चित्तुः, आनाः - आत्मा and not the structure of प्रकृति (सत्य रजसु तमसः) So Nṛṣimha is अप्राकृतशरीरेण the incarnation of Lord Viṣṇu. May the nails protect us.

“O Lord of Goddess Lakṣmī, a searching study of all the sastras and a deep
contemplation and devoted thoughts have proved that you are the only supreme Being, there being none equal to you and nor one superior to you. We can not have a seventh rasa to add to the recognised six rasas and the eight rasa is an absolute impossibility. The Lord is the creator, protector and destroyer of the universe and when He sends forth even a glow-worm-like spark from His eye; that spark will reduce God Brahma, Indra and every thing under them to ashes. So Nṛśimha’s kind grace should be sought after by all the devoted souls.”

3) Kanduka-Stuti

This Kanduka-stuti is a praise of Lord Kṛṣṇa in two alliterative verses, is said to have been composed by Madhvācārya in his boyhood while playing with a ball in a tune with a ball. It is also named Kṛṣṇastuti and Kṛṣṇagadya. The summary of the stotra runs thus;

अंबरगंगाबिभिन्तपादं पदतलविदलितपुंगतशक्ति
कालियनागळ्लनिहितं सरसिजनवदलविकिसितनयनं

‘Lord Kṛṣṇa is greatest in all respects, divine river the Ganga kisses His feet, and it is responsible for killing wicked demon named Śakata, and has suppressed the pride of the serpent Kāliya and whose eyes possesses new bloomed lotus petals.’

Madhvācārya, in a simple verse tells the story of Kṛṣṇavatāra briefly. He extols Lord’s feet which always kissed by the holy river Ganga and are also the cause of killing demons.

कलघनालीकान्नदर्कायं शरशतशकलितपुरुसरिपुनिवहं
सन्ततसमानुपातु मुरारि सततासमज्ञवहुपापतिनितां

‘Let Lord Kṛṣṇa protect us always whose body resembles black heap of clouds full of water, who killed a number of demons by His number of arrows and whose vehicle is Garuda, the king of birds. Who is always in journey and who is having highest speed.’
These are the three major stotras of Madhvācārya i.e Dvādaśa stotra, Nṛsimha-Nakha-stuti and Kanduka stuti. The tradition does not consider Kanduka stuti as a stotra in the traditional list. They consider, only two of them are the stotras composed by Madhvācārya. The summary of these stotras gives the nature of stotras of Madhvācārya.
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7. D.S.1,2
8. D.S.1,3
9. D.S.1,4
10. D.S.1,5
11. D.S.1,6
Twentyfour forms of the deity, based on the position of the Conch, Disc, Mace and Lotus are as follows:

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<td>x. Kṛṣṇa</td>
<td>Mace</td>
<td>Lotus</td>
<td>Disc</td>
<td>Conch</td>
</tr>
</tbody>
</table>

12. यन्त्रं पंक्तिरेत्तरं मायकिर्म्रुपममात्रम् ।
   वैष्‍ञ्चनत्वापि वेदाः उद्दीपिताभ्यामाणिन्तकान्त ।। द.स.7

13. शरेरुत्व गामिनीनाथं सहख्रितत्वित्ति ।
    भवतापारांवियां श्रीपौंँशवपुण्यम् ।। द.स.8
14. Compare; D.S.I,9

15. Compare; D.S.I.10

16. Compare; D.S.I,9


18. An Idealistic view of life.
Dr. S. Radhakrishnan

19. Compare; D.S.II,2

20. Compare; D.S.II,3

21. Compare; D.S.II,4

22. Compare; D.S.II,5

23. Compare; D.S.II,6

24. Compare; D.S.II,7

25. Compare; D.S.III,2

26. Compare; D.S.III,3

27. Compare; D.S.III,4

28. Compare; D.S.III,5

29. Compare; D.S.III,6

30. Compare; D.S.III,7
30. निजपूर्णकृतित्वोऽवत्ते परशिरस्तित्वात् गुणं प्रभाव । अजगरस्तित्वाः वक्ष्यार्थिश्च कामलाप्तिर्ग्रंथामोऽवत्ते न भूत ॥ D.S.IV,1

31. यदुनिलंसि हरिः सुखवानु सुखस्वप्नप्रभावाः निनाम । स्वभवित्वमभव जगद्य बलस्य पर्यावरणं च ततः खपितम् ॥ D.S.IV,2

32. बहुविवेचनादशांकरणात् परशिरस्तित्वात् गुणम । सुखस्वप्नपुज्य पदं परं मार्गस्य भविष्यति तत्तातम ॥ D.S.IV,3

33. सरणे हि परिवर्तस्य विमोह परिणामति नानाप्रयोग स्वभवित्वः करणमु । विमर्श हि पदं परं तरंगार्कस्वर्णनमिति हृदेण ॥ D.S.IV,4

34. विमर्शः श्रुतिभाषिनिशतात्मेशु गुणस्थितिर्मिराशि निहत्य दृष्टं । बंलिनं निजविषयिणात्मलमोहिनिशोमन्त्यनुमययं हरिः ॥ D.S.IV,5

35. स हि विद्वस्तोऽजुविभुवनपुतस्य पुक्तानानातस्य । सुनीवनकोनसि हरिः निनाम पत्राय प्रभावाः मुनिययं ॥ D.S.IV,6

36. परमेश्वरस्य हि कविविनाशतः हि पूर्णविद्यागमितकेण गुणानुभवात्मनी ॥ D.S.IV,7

37. एकोहिकश्रवणानदिनाः स्थितविण्वेनाभिकुटिः । हाद्यादिप्रमेयो यथा पूज्यते यशोहितेन ॥ (सुधार्यं उदाहरत प्रमाण)

Commentary of C.M.Padmanabhaacar, p.85.

38. पारंगृहित गुरुवरेश इति विषयनिः कृतानामस्वतः कृतिः । स्वाकालो कुरसिविद्वान्याः पञ्चात्तिरेश वर्णाय जगताम ।

पितुवानवन श्रीकृष्णस्तब गंवात प्रभावयंस्वस्वविवाहस्य पूजाः स्वीकरे ।

नन्दकसिकाय दृष्टास्त्र श्रीकृष्णप्रभावाः भूलोकात्मकान्तरः स्वनुविनाशयः श्रीकृष्णस्य महात्मं वैकृत्यार्थिनक लभयतु। ते तत्त्वला बैकृत्य विद्वानाभिवसतो भगवन्तर प्रधामात्मां । प्रभुत्वेतेव तत्त्वलं प्रदायती । यथा पारंगृहिताः वैकृत्यार्थिनां विद्वानस्य दर्शयामात्मा तत्त्वलं प्रदायती । विभव विनाशोदशविनाशकृतानामक कृतिः कृतिः धर्मिः ॥

Ibid., pp.89-90

39. नारायणालकारण वन्दे कारणार्थस्यवरण । D.S.V,3

40. श्रावकार्थ श्राधक वन्दे श्राधकोऽधिधार्थ शुद्धस्वामिः । D.S.V,4

41. गौतिनागार्थिन वृजान वन्दे वृजनागार्थिन विनाशस्य । D.S.V,5

Note, Skanda is Parvati’s son. Sunandana is the janitor of Visnu’s abode. According to the commentary on Dvādaśa stotra by Sri.Visvapatitirtha, the reading is Sanandana which is the name of a sage. The commentator first takes Skanda and Sanandana as referring to two distinct individuals and secondly as an epithet descriptive of Rudra. (i.e.Rudra who has a son Skanda befitting him in every way). But in the original text.
42. विष्णु स्रजिणो ग्रहिणो विवृद्धि कृष्ण सुदुः बन्धिणो मुहुः । D.S.V,5
43. ममसुद्धन दानवसादन वदे देवतममिति वदेतपाद ।
   त्रिविद्री निरक्षविक्रम वन्दे कृष्ण संरक्षसुकृतवंत । D.S.V,6
44. हर्षकेश सुकेश परेश विवर्दे शारणेश कलेश बलेश सुवेश ।
   पवन शुभोज वदे संतोलक भगवन भूरे । D.S.V,8
45. दामोदर दूरतानां वदे दारित्यारवारं परमाण । D.S.V,9
46. मत्यक्षर लक्षमविहारिनु बैद्यनेतुसुधुपुष्पन । D.S.VI,3
47. मत्यावरान लक्ष्मविहारिनेत्रवेदङ्कुमुखवन्त े क्रकाद ।
   भगवतादस्तकादास्तिमाधाय श्रद्धा ।
   श्रे श्रद्धात्त इह कथ्ये । । Commentary of C.M.Padmanabhaacara,
48. अतिष्ट प्रवहारके उबिताय च बैतसे ।
   हल्यायुं हल्यीवं वेदार्थाधृतिः । ।
Quoted in C.M.Padmanabhaacara's commentary p.112
49. कृष्णस्वरूप मन्दराधिरूप लोकविधारक देवरूप ।
   सुकृतस्वरूप दानवसा भूस्वरियार यक्तराध । D.S.VI,4
50. कृष्णताराक्षसृवृत्तमनस्मयाय भगवतादास्तित्वं द्वित्या ।
   Commentary of C.M.Padmanabhaacara.
51. हर्षदीर्घावतरो यज्ञवांगसम भूविविधारकं हिरण्याक्षशं भगवतादास्तित्वं द्वित्याः ।
   Ibid., p.115.
52. नृसिंहताराक्षश भगवतसापसकं द्वित्याः । Ibid., p.115
53. वामनताराक्षश भगवतादास्तित्वं द्वित्याः । Ibid., 120
54. ग्राममृगध गूढ्यतीव्रि स्त्रकुलावनं भभुवश्रेष्ठ ।
   रायव गायव राश्मिकायो मारविधवल्ल जालाकेशात् । D.S.VI,6
55. पशुगमचिरिर भागवते नवसकं द्वित्याः ।
   Commentary of C.M.Padmanabhaacara.
56. दुष्कुलावनं कथित्वश्च धर्मविवर्तवं मुतुपुगादे ।
   नारायणालकारार्थमुृगुरुणार्यन नित्यविवेश । D.S.VI,8
57. प्रमेयश्रुविर्धमास्तुपुत्रविवाहमन्ति पित्रं यद्यपावलेय ।
   अभिन्न विश्वविज्ञप्तिविन्याश शैर्यंकठाक्षाबलवाणित समि । D.S.VII,2
58. धार्मिकवाचकमुर्गिणियायायेष समहुयं विद्याते यद्यपाइलेश्य ॥
आशिपत्र तद्विद्यास्मातार्थाः प्राप्ता श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,3
59. प्रदश्या इन्हिनिरतसमस्ति बाध्यायांत्रित्विजुमुलियः यद्यपाविलेश्य ॥
आशिपत्र वानिप संजोतः न वाति दुःखः श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,4
60. श्रीपान्नविरल्लिवश्यक्रमनुसाधनविश्राकर्मचरितं यद्यपाविलेश्य ॥
आशिपत्र शिशुस्मितं विद्याति धाति श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,5
61. शश्रा गृहाम्बितिनिमित्तां सश्रृंखुर्तु मृतं निग्रहत निमित्तं यद्यपाविलेश्य ॥
आशिपत्र वृत्तः शिशु प्रकटो रुपनिग्रहितं श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,6
62. तपायदानमिन्दनसनावाचार्य श्वरजिवत्वचरणं यद्यपाविलेश्य ॥
आशिपत्रनानागपतितरुपूर्वगीप श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,7
63. नागार्जुनबलपीतय आपदमिरीवीर्यामिहतः यद्यपाविलेश्य ॥
आशिपत्र श्रीशुभेदवीर्यानिं श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VII,8
64. चूषितार्कीलविलासातं पुग्धार्सख्रिप्राङ्कलासिद्धम् ॥
दुःशिरोपितहक्नाथ्यः हुण्डलात्विद्यां जायतेन ॥।
प्रीणामाः वायुदेवं देवतामण्डलाकहङ्गमण्डलम् ।। D.S.VIII,2
65. उग्राध्याधिताशेषसंसाधकः समलाईकिकानवदपीपम् ॥
प्रविष्ट्याययांग्रांगस्वरुपः तत्र किं नेतिविद्यः मोक्षालितम् ॥।
प्रीणामाः वायुदेवं देवतामण्डलाकहङ्गमण्डलम् ।। D.S.VIII,3
66. अवस्य केष्पं न किं प्रहिः हि प्रवत्यो यद्रुणे युज्ञानानां परः ॥
सत्यसुकृत्या एको वर्णथां बशी मर्योः सदा वेदवादोहतं ॥।
प्रीणामाः वायुदेवं देवतामण्डलाकहङ्गमण्डलम् ।। D.S.VIII,4
67. पश्यतं दुःशिरोपितहक्नाथ्यतं दृश्यतं दुःशिरोपितहक्नायाः शाश्वितं ॥
नस्तत्तं दुःशिरोपितहक्नायां दुःशिरोपितहक्नायां शाश्वितं ॥।
प्रीणामाः वायुदेवं देवतामण्डलाकहङ्गमण्डलम् ।। D.S.VIII,5
68. अधर्मं यथा सर्वार्जस्मिन्तिरयां विश्राकूलः सर्वसंहवः वेदविषयं वेदविषयं ॥।
उदा आयाहौ यस्यान्राजाध्यात्मकः सर्वार्जस्मिन्तिरयाः वेदविषयं वेदविषयं ॥।
प्रीणामाः वायुदेवं देवतामण्डलाकहङ्गमण्डलम् ।। D.S.VIII,6
69. धार्मिकवाचकमुर्गिणियायायेष समहुयं विद्याते यद्यपाइलेश्य ॥
आशिपत्र तद्विद्यास्मातार्थाः प्राप्ता श्रीरक्षकाकशलवल्लङ्गिनं नमः ।। D.S.VIII,7
70. गर्भपातपीत यथागत संस्कृत संबंध यथािी भक्ति विश्वसनामाश् ।
शरीरमार्गियों कुशलताकृत कर्म विपलवसंबंध ।
प्रीयायामो वामुदेवं देवतामण्डलांकण्डः ।। D.S.VIII,10
71. आर्थिक कर्म विधिने व्यवस्थित प्रश्न यथार्थ विश्वास से बाध्यता ।
अथवा योजना संगीतों कुक्षिणं यथा विश्व सबजातिविषय ।।
प्रीयायामो वामुदेवं देवतामण्डलांकण्डः ।। D.S.VIII,11
72. विशिष्टमूर्तिमनाकविविधनित शामीनिकलम भव मम शरणम ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,2
73. आग्नेयगुणानां महाशीर्ष वे विगतागुणेऽः भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,3
74. प्रत्येकश्च जलविभाषण शारदशुकुलमा मीन हे भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,5
75. गुरुदितजगुणाविविधात्मनं धर्मरकृत हे भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,6
76. यन्त्रविधातलवह गुम्यर परमविवेध हे भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,7
77. बलिमुखविविधत्वाविजयविवाधन जगदव्यवः भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,9
78. ओविनिकुमारसुपरिभविष्ठे बङ्क दिनशारीरिय भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,10
79. झरनविशिष्टकर्ण प्रायुषु गुजरामनं भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,11
80. विनिल्पुमानं वन्मलविवेध मथरणवुँ भुद्र हे भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,13
81. कलिमल्हतवा सुयुम्बोलपर्यं शारण वक्तीश हे भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,14
82. अशिलजनविविधाय परमार्जकर्ण प्रमुखप्रत्यं भव मम शरणम् ।
शुभतमक्षाश्रय परम सदृढित जगदेवकर्तार राम स्मारणम् ।। D.S.IX,15
83. पुत्रव्यथिषमदश भविताशुखुगुणालम ।
करणापूणवव्रद वरित म्व मे ते ।। D.S.X,2
84. सकल्यवान्तविनाशक परमानन्दमुखाहो।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,3

85. त्रिमुग्धातित विधारक परितो देहि सुचकिलभु।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,5

86. शरण कारणभावन मेव मे तात मवालमु।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,6

87. भारणप्राणदपालक जम्बीशाव मुष्टिकिलभु।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,7

88. दलित्याक्षरसागरकलिणिपाणिनाकाव्ये।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,9

89. कन्तुणीभवन वरज्ञामित्वात्तो।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,10

90. इमहत्तमीप्रभवन परमोहम्माले।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,11

91. शतमोहविन्यामुन्दर वर्ष्योखिलितामे।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,13

92. जगद्भामन मुन्दर गुणावशीवर योगिनु।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,14

93. जगदागुहकल्लव समकुखे शरणादे।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,15

94. परमांत्मान्तिति बदन श्रीमणेदो।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,17

95. निखलाशीवान्तविनाशक परमेश्वरवृक्षे।
कल्याणपूणावरहर चरित्म झपथ मे ते || D.S.X,18

96. सहस्रदेवयोगीति दिनदाशायुवमम।
आनन्द य पदे ब्रह्मज्ञानिधित्वमदितम्म || D.S.XI,2

97. सहजविवेकवस्व विद्विदितमहम।
आनन्द य पदे ब्रह्मज्ञानिधित्वमदितम्म || D.S.XI,3

98. इद्विरोधनिमं गुप्तं वात्रिगोहम।
आनन्द य पदे ब्रह्मज्ञानिधित्वमदितम्म || D.S.XI,5

99. दत्तसुरामेश्वर्य विश्वक्यावद्यहरूम।
आनन्द य पदे ब्रह्मज्ञानिधित्वमदितम्म || D.S.XI,6
100. भागवतं सर्वप्रभुवालातु अणगोरणीयानहतो महायान्
िुषुकसे भज्जरान्मा भज्जातिसिंहीपं अपक्षानं अतिव्रशस्

Commentary of C.M. Padmanabhacara,

101. पुराणसर्गंतुपर्यंतं माधवं सुःशिवः
आनन्दसः प्रेय मोक्षं विभवं

102. गुरुमंतिरंगोवविन्द 
आनन्दसः श्रीमानन्दसः

103. चंडुरौलसुयचिन्त 
आनन्दश्रीमानन्दसः

104. वृंदाकज्ञासुयचिन्त 
आनन्दश्रीमानन्दसः

105. मंदरसूरसुयचिन्त 
आनन्दश्रीमानन्दसः

106. इश्वराचारकसुय 
आनन्दश्रीमानन्दसः

107. भंडरसंज्ञानसुय 
आनन्दश्रीमानन्दसः

108. The name Kanduka stuti is fancifully taken to mean that it is generally repeated
by Hindu girls at the time of playing with a ball.

M.Rangacharya, descriptive catal. of Madras Govt., Oriental Library Vol. XXVI,
No-14801 (Quoted from History of Dvaita School of Vedanta and its Literature.
Dr.B.N.K.Sharma p.191)

109. भायाणां दशकं च प्रज्ञकथुवंत तिश्वत्व निरुःत्तयः
"विणासोत्रयुः" वधाप्रकरणं कल्पस्युः च शुर्ताः।
श्रीकृष्णमुलतमस्यवहमान व्यायामवलीपिंयः
देवानं श्रद्धेयं मद्ध्वपूर्णितम् द्वातालिकम् मम ।।

Sri Madhvacarya and His Cardinal Doctrines
Dr.D.N.Shanbhag, Bharat Book Depot and Prakashan, 1990 Dharwad, p.12
(Quoted in foot note)