CHAPTER - IV

Essence of Dvaita philosophy

In the history of vedānta philosophy, the Dvaita philosophy propounded by Madhvacārya is the most powerful reaction to the extreme idealistic, trend verging on solipsism that overtook the Advaitic philosophy preached by Śankarācārya quite four centuries earlier i.e, eighth century A.D.

Madhvacārya presents a unique type of vedānta systematizing his philosophy based on the authority of the the Vedaṣ, the Purāṇas, the Mūla- Rāmāyaṇa, the Mahābhārata and the Pāñcarātra.1 Madhvacārya refuting the views of Advaita philosophy, establishes that Lord Viṣṇu is the supreme and all else in this world of realities is dependent on Him. This vital point directly names Madhvacārya’s philosophy as Dvaita vedānta.2 Also it is notable that Madhvacārya himself considers his vedānta to be Sachhāstra.3 Which is rightly followed by his followers like Jayatīrtha (1365 - 88) and Vādirājīrtha (1480 - 1600) etc. Vyāsatīrtha calls it Madhvasiddhānta or Madhvamata.4 And Sāyaṇamādhava in his सर्वद्विन्दुसंग्रह names it as Pūrnaprājnādarśana, also it is named as Sadvaśnavism by S.Subbarau, Tattvavāda by H. H. Sri Visveśatīrtha Swāmiji, Pūrnabrahmavāda by Alur Venkatārātu, Brahmādvaita by H. N. Raghavendrachar, Svatantra Advitiya Brahmavāda by Dr. B. N. K Sharma and Viṣṇu pāramya sāstra or Viṣṇu sarvottama siddhānta by Dr. D. N. Shanbhag.5 As all these names declare supremacy or Lord Viṣṇu. Thus it can be named as Darśanarāja.

Before entering into the study of the Dvaita vedānta, it is quite necessary to know the meaning of the word Dvaita. It is also to be noted that the Sanskrit term Dvaita and its English equivalent Dualism have certain association of ideas with established schools of ancient thought; but modern thinkers interpret it in a different way.
In the words of Dogbert. D. Runes, "Dvaita is the theory which admits two independent and mutually irreducible substances."6

On the other hand Dvaitavāda stands in absolute contrast with this view. For it is said,

स्वतंत्रमवतन्त्रेऽ द्विविधं तत्वमिथ्यते ।
स्वतंत्रे भगवानु विस्मृत्तिवचाभावी द्विषेतरतृ ।। (तत्त्वसंख्यन)

It means that there are two separate entities, the Lord Visṇu and the entire universe of realities of which the First is absolutely Independent and the latter is dependent on former.

Basing on Śankarācārya’s statement from his commentary on the Brahmasūtras;

It can be said that, even before Madhvacārya, the Dvaita vedanta was prevalent but could be veiled. The veil was removed by Madhvācārya who made the Dvaita Vedanta very popular. Thus, Madhvācārya befits the honour of being the foremost propounder of the Dvaita philosophy.

Madhvācārya’s philosophy is realistic, pluralistic and theistic in its character. The tenets of the Dvaita philosophy have been summarised under nine doctrines as mentioned in a well known verse which is believed to be composed by Vyāsatīrtha.

श्रीभद्रवाचपते हरिः परतः सत्यं जगतत्वतो
पेदो जीवणां हरेरुचरा निविद्ववां गतः ।
मुक्तिनामुखृतिसमालं भक्तिश्रव तसाधनं
द्वाध्यविद्वतं प्रमाणगुलिक्षितामयकोकोदो हरि ।।

The nine principles listed in this verse, are

1) हरिः परतः = Lord Visṇu alone is supreme and the highest of all in every respect.
2) सत्यं जगत् = The entire universe is truly and ultimately real.
3) तत्त्वात्ते भैद्य = The five-fold difference is fundamental.
4) जीवाणाहं हरेरुचर = All embodied souls are servants of, and dependent on Lord Viṣṇu.
5) निषेधस्वाभ गताः = These souls are inherently graded as higher and lower.
6) मुक्तिम् नैन्युक्तामुपूर्वितः = Salvation is experiencing one's own bliss.
7) अपितो भक्तयं तत्तावानु = The means to secure salvation is pure and sincere devotion to Lord Viṣṇu.
8) अब्जायाति प्रमाणम् = The means of valid knowledge are only three, such as perception, inference and verbal testimony.
9) अखिलानायिकवेदो हिमतिः = Lord Viṣṇu is alone known by all the Vedas, as their primary meaning.

Here follows the enumeration of all these tenets;

1. हिमति परतरम् (Viṣṇu is Supreme.)

धिरोहीलिम्बर्य or supremacy of Lord Viṣṇu is the important topic which finds elucidation in almost all the works of Madhvacārya. Madhvacārya lays the greatest stress on this doctrine of the Highest principle which is both transcendent and immanent. The demonstration of this doctrine of the Highest principle and the identification of the same with Viṣṇu of the Vedic literature finds most prominent place in his various works and a great part of his works is devoted to the demonstration of this doctrine as finding complete support in the Vedas and the associated literature.

The primary and sole purpose of all the Vedic literature, is the declaration of Viṣṇu as the Highest Principle.

Every embodied soul desires to enjoy happiness, but not to experience even little sorrow. शुद्ध भूयत् दुःखं भनायणि न भूयत्. But the fact is that nobody in the world gets expected happiness, nor he is able to destroy completely his sorrow inspite of his repeated efforts. This leads to the conclusion that each and every human being is not at all
commander of his own happiness or misery. Observing this, one comes to realize the truth that the activities of all embodied souls are within the hands of some unseen force, which itself is reckoned as Brahman, Parabrahman, Ātman Paramātman by the seers of the Vedas and Upaniṣads.

The seers declare the truth that, origin (Srṣṭi), sustenance (Srhit), dissolution (Laya), control (Niyama), knowledge (Jñāna), ignorance (Ajñāna), bondage (Baqḍha) and liberation (Mokṣa) take place according to the will of Lord Hari.7

The following authoritative texts proclaim Supremacy of Lord Viṣṇu.

i) अनिवर्य देवाणामणो विष्णु परम (ऐतरेय ब्राह्मण 1,1) Agni is the lowest and Viṣṇu is the Highest among gods;

ii) ईश्वास्यविवरं सर्वम् (ईशोपनिषद 1 1) The entire universe is indwelt by Lord Hari;

iii) एवं साधुं भूतेऽपि गृहस्वास्थ्या न प्रकृतेऽपि (कोटोपनिषद् III,12)" God is dwelling invisible in all beings and hence is not manifest."

iv) यतो ब्रह्मानि भूतानि जायते । येन जातानि जीवनिः यध्ययन्यमिहं विशिष्टति । तदुचिज्ञाससि । तद् ब्रह्म ।। (तैत्तिरीय उपनिषद् III,1)

That of whom these things are born, by whom when born they live, into whom they go and dissolve, desire to know that and that itself is Brahman;

v) अहं कृतं जगतं प्रभवं प्रलयश्या ।

मतह परतरं नात्यविभिन्दिति धनंजय ।।

महि सर्वभिं ग्रोंतं सुने मनिणावज्व । (Bhagavadgītā VII,6-7)

'I am the Creator and Destroyer of the whole universe. There is none else. O Dhanañjaya higher than My self; all this is woven upon Me like a number of pearls upon a thread;

vi) द्रव्यं कर्मः च भाग्यं सवायो जीवं एवं च।

यदुपहि त्तति त सति यदुपेश्या ।।(Bhāgavata II,10,12)
'Matter, Action or Destiny. Time, Innatenature and Embodied soul exist only by His grace and cease to exist when He ignores them.

Some of the scriptural passages quoted above clearly proclaim the overlordship of Viṣṇu. Some more are given below;

vi) नामानि सर्वाणि यमाविभक्ति तै विष्णु परममुदाहति। (भागवत I,i,1)

'That Lord is said to be Viṣṇu whom all the words by their connotation, declare.'

viii) परं पृथ्विभामानन्ति। (भागवत II,i,8)

'Lord Viṣṇu's is declared to be the Highest abode;

ix) नारायणपरा वेदा देवा नारायणांकुशाः।
   नारायणपरा लोका नारायणपरा मक्षाः।
   नारायणपरं योगो नारायणपरं तथा।
   नारायणपरं ज्ञानं नारायणपरं गतिः। (भागवत II,V,15-16)

'Nārāyaṇa (Lord Viṣṇu) is the goal of the Vedas; The gods have sprung from the limbs of Nārāyaṇa. All things have Nārāyaṇa as their goal. All sacrifices are meant to please Nārāyaṇa. Nārāyaṇa is the ultimate object of all Yoga. All austere penance is intended to propitiate Nārāyaṇa. All wisdom is directed towards Nārāyaṇa. All paths lead to Nārāyaṇa.

x) अनात्मवादनायां ऊनवादवादारसिः।
   अवङ्गाणहं परं सर्वं श्रावालां विष्णुरेव हि।
   स हि सर्वगुणीः पूर्वस तदवर्ज्ञसः। (Quoted by Kasi Acarya in his gloss on Nyāyasudha)

'As all other deities are not independent they are not their own masters; as they are not full of virtues they are not Brahmans. Viṣṇu alone is Brahman and Independent because only He is full of all virtues, others are called Brahmans secondarily.'
Madhvācārya has elaborated the doctrine Viṣṇu is Supreme' in his Prakarana works and also in his Stotra works. His highly convincing work Viṣṇutattvavinimaya categorically establishes supremacy of Lord Viṣṇu.\(^8\) He says the final purport of all Vedic scriptures is the supremacy of Viṣṇu; for which he quotes the approval of the Gīta;

\[\text{a. } \text{व्रजमी पुरुषो लोके क्षरप्राच्य एवं च } \]
\[\text{क्षर सर्वविणि भूतानि कूटस्थोक्षर उच्यते } ]
\[\text{उत्तम पुरुषस्वरूप परमात्मेऽद्वित्तेः } ]
\[\text{यो लोक त्रयमाविश्व बिभवस्य ईश्वरः च } ] \, \text{(भगवद्गीता XV, 16-18)}

'There are two main entities; ksara and Aksara. All beings right from Brahma are ksara (having perishable bodies). Goddess Lakṣmi, the unattached, is the Aksara, (having imperishable body), I am the supreme Being, distinct from these two. As such I am called Paramātman or the Highest self. I am the Inexhaustible Lord and support all the three worlds having pervaded them. Since I transcend the ksara and since I am superior to even the Aksara, I am glorified in the pauruṣeya texts (i.e in human compositions) and in the Vedas (i.e divine revelation) as Puruṣottama.'

\[\text{b. } \text{सवोक्षरं देवदेवस्य विष्णुवेहातास्य नैव चायण्त्र सत्यं } ]
\[\text{अवान्तरं तत्त्वं तत्त्वस्यांगानां पुरुषार्थसंतोतं } ] \, \text{(००८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०८०
reference to other matters is secondary.'

d) सर्ववेदम् सर्वकलारं नारायणमन्नामययः
सर्वाश्च चापविन्ति महाताः सर्वप्राच्छंदः हि
सर्वविषय वेदां इतिहासपुराणयोऽ ः
प्रमाणां च सर्ववेदं तदर्थं चान्तदुर्वितः

(नारायण quoted in VTN p.13)

'All the Vedas, Itiḥāsa, Purāṇa, and all other sources of knowledge, impart knowledge about Nārāyaṇa as Omniscient, as the creator of all, as flawless and as surpassing all. They have as their great purport this teaching; whatever else is mentioned in them is subsidiary to this purport;

Moreover, as Madhvacārya has shown, the word Brahma connotes Viṣṇu. In this connection Dr. B.N.K. Sharma writes "save for the immediate partiality for 'Viṣṇu' which is the result of theological exigencies, these are lofty sentiments of which the greatest theists of the world may be proud and to which any Mystic might rise in moments of highest divine ecstasy. When one recalls that Viṣṇu stands only for the Highest Being, there is no difficulty in admiring the dizzy heights of mysticism to which Madhva rises in these contexts."

In the words of Dr. D.N. Shanbhag "It is a fact that the etymological meanings of both Brahman and Viṣṇu establish that both the terms denote God or the Highest Being;

1. वृहल्लोद्ध ब्रह्मः points out that Brahman is All-pervading.
2. व्यापकव्यूः विष्णुः shows that Viṣṇu is All-pervasive.

But the problem of the identity between the two denotations arose because of the less number of hymns devoted to Viṣṇu in the Rgveda. In this connection, the warning sounded by Aurobindo deserves attention; "The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are
invoked in the thoughts of the Rishis, but by the functions which they perform."\(^{11}\)

And Dr. A.B. Keith remarks; "It would be impossible to deny to Viṣṇu the position of a great god in the period of the \(Rgveda\)."\(^{12}\) After examining pertinent evidences Dr. B.N.K. Sharma concludes, "From the beginning, then Viṣṇu appears to have been marked out for a great future. The first line of the \(Aitareya Brāhmaṇa\) of \(Rgveda\);

अनिवरित्वानामवर्षो विष्णु परम् । तदन्तर वर्षे देवता ॥ bears testimony to the fact that by the close of the \(Rgvedic\) period, Viṣṇu had definitely come to be accepted as the head of the Vedic pantheon.

Madhvācārya, being a true religious reformer composed \(Stotra\) type of work viz., \(Dvādaśa stotra\) and rightly asserted his vedantic principles in it.

The very first verse of \(Dvādaśa stotra\) runs in anustubh metre.

\[
वन्दे कव्व सदानन्दे वासुदेवे निरञ्जनम् ।

इन्दिरापतिमायादि वरदेश वर्गदाम ॥
\]

The first part of the verse proclaims Vāsudeva as सदानन्दे ' one who has eternal happiness' and निरञ्जनम् '\(^{13}\) devoid of all blemishes ; which throws a flood of light on the supremacy of Viṣṇu, which is governed by युग्पूर्णतः full of all auspicious qualities' and दोषपूर्ण ' devoid of all defects ; The adjective सदानन्दे in the verse suggests Vāsudeva is full of अप्रकृत आन्दावित virtues.\(^{14}\)

In the second part of the verse Madhvācārya states that supreme Lord is superior to Goddess Lākṣmi, who is superior to Brahma, Rudra and other gods.\(^{15}\) According to Viśvapati commentary on \(Dvādaśa stotra\), Viṣṇu is supreme because of following reasons ;

\[
अतः पारतन्त्रधात्विद्विदेश्वरेन्द्रनाथप्रियत्वानुपावानुपावतः

विष्णो च सर्वसत्तान्तो ततो वहने च युक्तमिति भावः। ( विश्वात्तिवैकृत 1, 2)
'Viṣṇu is supreme since, He is Independent, is full of virtues like auspiciousness and happiness and bestower of boons on boon-giving gods such as Brahma and others.'

And one more commentator, C. M. Padmanabhačar of Coimbatore writes:

अप्रकृतानन्दोपेलबिनसयसकलूणपुरुषावतं निद्वंखवतं, इन्द्रियपिलसलातुक्रृष्टवतं महतं।

ब्रह्मादीनामयशीष्यद्रवलतं वन्येयमं वायुः देवं इति भवतः।

(C.M. Padmanabhačara's commentary p.5)

So, these qualities viz., blemishlessness, treasure of all auspicious qualities and granting of boons on boon-giving lords, declared only Lord Viṣṇu is supreme.

The very first verse of Dvādaśa stotra contains the gist of Brahma-sūtras, written by Vedavyāsa. The adjectives सदानन्दं eternal happiness and निरूजनम् devoid of blemishes indicates the purport of first two chapters सदावं contemplating upon the Lord with complete devotion with detachment is the gist of the third chapter. And the आधारितबिशेष वरः bestower of boons on boon-giving lords denotes the substance of the fourth and the final chapter of Brahma-sūtras.¹⁶

From the second verse onwards, Madhvācārya, extols Lord's feet to face separately in ornate anustubh metres, But in the concluding verse of the chapter Madhvācārya gives an order to the devotees.

सन्तात विनाश्येनन्तमाकाले विशेषपरं।

One should meditate upon Ananta always in a special way at the time of departure from this world. The reason why man should meditate upon the God specially at the time of death is briefly given by Lord Kṛṣṇa in his Bhagavadgītā.

अन्तःकाले च मामेव सरस्वतीय नित्यम्।

यद्र प्रायत्ति स फालव्रं यथि नास्त्रक्ष्यं संस्क्रयं।। (VIII.5)

He who while casting off the body, remembers Me only and departs leaving the body, enters into Me; of that there is no doubt.
Madhvācārya exclusively impressed by the ideas of Bhagavadgītā has ordained his followers to remember the Lord at the end which will lead them to final bliss. But one can get remembrance of Viṣṇu only when he is remembered always.

स्वर्गमेण सततं विष्णु विस्मरणयो न जातुचित्।

The second chapter describes the Lord as sanctuary of the worthy travellers travelling wearily the path of worldly existence and is metaphorically described as an incomprehensible householder.

The third chapter expounds and epitomises the principle tenets of Dvaita Vedanta in a very cogent manner and valid reasoning. The eight verses in totaka vṛttā are rightly called हर्षवर्णम्. The first verse declares the lord is supreme and preaches karma theory in a dare dashing manner.

कुरु भुवनं च कर्म निःस्वतं हरियादविन्दुभिः मुःतः।
हरिर्च परो हरिर्च गुरुः हरिर्च जगविनानुगति शः॥

"With your mind absorbed in all humility in the feet of 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 destiny of man is set forth in these lines. If one wants to lead meaningful and religious life, he should do the duties ordained to him worshipping the Lord with intense devotion. Madhvācārya advises every-body to work hard and have a fruit accordingly. The word कर्म denotes that it is obligatory for all of us to act. Madhvācārya wants all of us to work hard and earn by the grace of the Lord the fruits of our activity. It is impossible for human beings to remain still even for a moment. [ Bhagavadgītā, III.4]

The Ācārya is quite opposed to the philosophy of Do - Nothingism. This philosophy of 'activism' is in close conformity with the counsel of Lord Kṛṣṇa to distressed
Arjuna on the battlefield.

There is a principle that, We get what we work for. Man cannot escape the results of his acts, according to the merit. One must perform, one's duty in the spirit of humility i.e offer it to the lotus feet of Narāyaṇa.

The author of the Bhagavadgītā is emphatic in his emphasis and assertion of the superiority of Karma theory as against the non-performance of action and giving up of all activities.

In brief Madhvācārya brings forth the theory of Karma which is the prime purport of the Bhagavadgītā, in the first line.

हरिरिपरो ..... | Hari alone is supreme none other in the cosmos is adorable as Hari is, since He is superior to Goddess Lakṣmi who represents Aksara tattva. ¹⁸

The Lord is the Father and Mother of the universe, ¹⁹ the giver of life and the giver of knowledge to the world. He and He alone is the goal and none else. Madhvācārya emphasises the word एव again and again to declare Hari is the only supreme Lord none other else. Hence the Lord alone can release us from the chain of samsāra, which is the full of miseries and bestow with eternal bliss, salvation.

Madhvācārya has admitted that one must do one's duty with utmost obedience in the Lord's feet; Here he gives the reason; न ततोस्वयं जगतीक्षणम् परमात्मातत्त् पुरुषेषांतत् ।

There is none other in the world more adorable than Puruṣottama the supreme over the most excellent; Lord Hari is superior to Goddess Lakṣmi. Who is superior to Brahma, Rudra and others who are kṣara puruṣās. ²⁰

So Madhvācārya asks us to give up the thoughts about worldly perishable things and spend valuable time in devotion and worship of Lord Hari.

तदर्श बहुतोऽविविचित्रयो प्रवर्ण कुरु मानसस्मीपदे ।
Therefore, enough of cogitating on many mundane matters. Do incline your mind towards the feet of the Lord;

C.M. Padmanabhacar says, लोकथथनपुनुवादिवहुवदार्थ विचिन्तनया कि प्रयोजनम्

Hence concentrate your mind on supreme Hari, so that it results in something better in the end.

Continuing commenting on the same verse, C. M. Padmanabhacara says, देहधारणपुष्पकलया आहारविवस्त्रपदे ईश्वरित्तं महाननमंि सम्पवतीति भावेन विचिन्तनयेवृक्तं

It is very difficult to give up all the thoughts of mundane matters, to breathe in this world, one has to think daytoday matters. Madhvācārya does not say that one should not think of mundane matters but he argues that no importance be given to mundane matters.

In the furthur verse Madhvācārya actually laments over the foolishness of people. Who do not pray to the Lord when they are assured that their sins are all washed off by a mere attempt to think of Him.

यत्तौषधि हरेश पदसंसरणे सकलं ह्यमाशुलं व्रजति

" Whosoever even attempts at meditation upon the feet of Hari, gets his entire sins destroyed immediately. The supreme state of final emancipation will certainly come to him who meditates. Therefore why is that relinquished?

Madhvācārya asks that salvation which is supposed to be the final bliss is acquired by meditation. So the Acarya lays down a very easy way for the grace of the Lord.

Here the next verse is composed by the Acarya in anticipation of a doubt in the readers mind that, whether this statement is admitted by Madhvācārya out of his own experience or is it what is said in scriptures so he declares;
"Madhvacarya proclaims with his uplifted arms that 'There is none superior to Hari; there is none equal to Hari. Verily he surpasses the host of all sentient selves.' This makes it clear that the Ācarya proclaims this out of his own experience based on the authority of right scriptures.\textsuperscript{21}

Here सत्यवच्छ means the words of Vedavyāsa, C, M. Padmanabhacara in his commentary quotes a stanza from \textit{Kūrma purāṇa}:

\begin{center}
सत्यायामभवतवप सत्यसमो जनार्दनः I (p.47)
\end{center}

Hence अपलात्यवच्छ means pure and true utterance of Vedavyāsa.

Madhvacarya refuting other schools of vedānta establishes that Viṣṇu is supreme, hence He is to be always meditated upon;

C. M. Padmanabhacara exemplifies the fact that;

\begin{center}
तत्र देहात्रं वैतन्विलिछिः आलसाभोरतिविमिति प्राकृतजनाः सौकायतिकाश्र प्रतिपादः \textit{इन्द्रियायण्येवालेत्यपे} \textit{पन्तस्य} \textit{ष्ठितिमिथ्यपे} \textit{भोक्तैव केरलं आत्मा न करति केषितम्} \textit{आगैव परमार्थस्य} \textit{तत्ततिर्थिस्य} \textit{सर्व मिथ्येत्} \textit{अस्तित्व वीरजनविन भ्रक्ष्यरक्षित} \textit{परगात्य} \textit{स त्रिपुष्पतिर्तिम्} \textit{श्रीवास} \textit{तदेतस्य अस्तुतः हरिनव वास्यजननदयः शक्तिपूर्णस्य} \textit{सत्यप्रवत्तनिवायमकरौर्ति} \textit{इति स्थापितः} \textit{शुक्लोपनितम} \textit{श्रीपुजनदायवायिनवमवीरचारी} \textit{केषितम्} I (p.49)
\end{center}

In the fifth verse Madhvacarya inserted a \textit{Vyātrekanumā} to prove that Viṣṇu is supreme.

\begin{center}
वदिनाम परी न भवेत् हरिः कथमस्य वशी जगदेवान्यूः I

वदिनाम न तस्य वशी सकलं कथमेव तु निलमुखः न भवेत् I I
\end{center}

"If indeed, Hari should not be supreme, how did the universe come under His control? If, verily, the entire universe should not be under His control, truly why should not eternal happiness be its lot?"
After proclaiming Lord Visnu is supreme in the previous verse, a question arises, that who is the creator of this world, the ordinary man or the supreme God. Acarya has composed this verse to answer them. The argument goes thus: If there is no God how did the world come into existence. If it is assumed that the world is created by a single individual, then there should be complete happiness as no one invites sorrow in this world. But for one and all of us the experience falsifies this, so it follows that the Lord created the world.

Madhvācārya puts the argument in a hypothetical form. The commentary on this verse by C. M. Padmanabhaacara deserves mention here:

It is clear that Madhvācārya, by each and every angle, made efforts to prove that Visnu is supreme and he did it successfully. It is a rare case that a stotra has got elements of inference.

The fundamental principle Visnu is supreme, is reflected in further chapters too:

In the first verse of the fourth chapter gives a brief account of the supreme and declares His greatness.
Lord's body is an embodiment of innate infinite bliss and boundless consciousness, who is Omnipotent and has inexhaustible attributes. The Lord's body is of joy and ananda, and not of blood and flesh as in the case of ordinary men.23

The Lord has got undaunted power, parashakti,

पराशक्तिर्विद्विधेय श्रूवते स्वाभाविकः झानबलक्रियावेदित ।
विविधशक्तिः पुरुषः पुराणो न चायेयां शक्तावस्तु दुर्लभायुः ।

The God is supreme since He has supreme power.

The adjectives, गुरुपिपेक्षामहत्तो निगमां and स्वप्नित्रग्रथं जगद्वस्य यतः go to prove the supreme God has a nature of bliss for which he quotes right scriptures.24

This universe is the creation of the supreme God and He does not have any purpose behind it, so says Brahmastra; कः लोकविदः लोकविविधम् कः।

Madhvacārya again quotes a verse from Nārāyaṇa saṃhīta to justify the above idea;

यूठ्यादिकं हरेयां प्रयोजनमयं स्वर ।
कुशते केवलन्द्ववधमात्रतयं नर्तं ॥

So he logically proves that Viṣṇu has created this varied world which includes animate and inanimate things which requires superb energy and skill which goes to show Viṣṇu is supreme.

In the third verse of the fourth chapter Madhvacārya, with the help of inference, proves the supremacy of the Lord.

विष्णु परमगते अनन्तगम्यच्छ बहुचित्रजगत्व बहुभागिनाय ॥

The Lord is Omnipotent and is of infinite attributes because He creates the world mutifariously containing many wonders.

It is quite essential that the world containing various wonders is created by the God who possesses supreme power and skill.
Madhvacārya advises devotees to purify their mind and other sense organs. So that one can easily meditate upon Viṣṇu unperturbed. The word ख्वरत in the next verse is quite significant; it shows the joy of Viṣṇu is not dependent, it is independent. He finds joy in himself, thus He is supreme.

This goes to prove that, the Lord does not depend on anybody to experience His joy. The same word ख्वरत has been again used by Madhvacārya in his second verse of Mahābhārata - Tātparya - Nirṇaya;

आस्मानदार गुणवाचितिग्रामणेऽद्वे...लक्ष्मीमुखान्ततांगस्वरततोष्टि चाणे।

In the seventh verse of the fourth chapter, Madhvacārya declares that nobody is equal or superior to Viṣṇu who is by nature, full of perfect pure infinite adorable attributes and knowledge.

परमोचित रघुशिरस्य समो न हि काश्चिदभूत भविष्यति च।

No one even though eminent was equal in the past nor will be in the future.

All this is sufficient to prove that there is no need of showing any sense of partiality for Viṣṇu to extol Him as Madhvacārya has done. The fact is; Viṣṇu by His very nature commands the highest place and universal reverence and devotion from every objective thinker and seeker of final emancipation. And a thorough study of the contribution of Madhvacārya to Indian philosophy, reveals clearly that he was an objective thinker par excellence.

So, the first cardinal doctrine of Madhvacārya is Viṣṇu is Supreme.

2) सत्यं जगातः The world is real.

The second cardinal doctrine of Madhvacārya is that this entire universe is truly and ultimately real. The ultimate reality of this material world is one of the much discussed topics in vedanta metaphysics. And Madhvacārya, on the basis of the pramāṇas.
holds the reality of this world consisting of the sentient souls and insentient matter with all its effects.

Madhvacārya declares सत्यं चास्य अनुभूतिः । २६ The firm foundation on which the ultimate reality of this world depends is anubhūti or consolidated human experience.

The reality of world experience follows as a consequence of the acceptance of the doctrine of sāksi । २७ and the implications of the doctrine of pramāṇa. It means that the facts known by the material sense-organs should be ascertained regarding their validity by human experience and when once they are thus ascertained then they should be accepted as valid.

Śāṅkaraśārya while writing his Gītābhāṣya writes न हि श्रुतिःशतस्पष्टी शीतोऽनिन्यन्ताः वेदि बुद्धान्यमुष्यति । (XVIII,66)

Even a hundred scriptural statements can not be authoritative when they say that fire is cold or without light;

Hence, regarding validity of such experienced facts. Madhvacārya lays down the rule to be followed by all true - lovers of truth;

i) Nothing is valid which goes against one's intuitive knowledge. २८

ii) The scripture can have no validity if it contradicts experience. २९

Primarily, all agree that understanding a rope as a serpent or a conch - shell as a piece of silver is an illusory experience. These cases are confirmed by our own stronger evidences. Madhvacārya clarifies;

शुल्कायदेः रज्जतवादिन्ते शानीपिबलवतो प्रस्तवविन्दव्यदेव प्रभुभुम । VTN pp.31-32

The perception of things like a piece of shell as silver is determined to be an illusion only because it contradicts very strong perceptual evidence and not by a mere logic.'
The same is the case when a rope is mistaken for a serpent. When one goes near it and picks it up and comes to know that it is not silver but it is a shell. Hence Madhvacarya asserts that, it is a fact that nobody has ever experienced this world to be illusory.

Secondly, if anybody still persists obstinately to contend that the world of experience is illusory, Madhvacarya cautions them that in case they will have to accept the ultimate reality of not one, but two worlds. This is what he states;

\[
\begin{align*}
& \text{प्राणिकल्पितवे च जगद्ध सत्यं जगद्वृत्तापेक्षितम्} \quad । \\
& \text{न हि सत्यशुचिं सत्यरतीय तयोऽह तादृशस्य चामाये प्राणिचर्चितां} \quad । \ldots \ldots \\
& \text{अधिच्छन्न च सत्यं तात्वस्वलोकं विना} \quad । \\
& \text{न प्राणिचर्चिततिः स्वप्नमाहातिक्षेपिः} \quad । \\
& \text{मनस्या वासनाया तु बहिर्वस्तुतेवक्ष्यम्} \quad । \\
& \text{स्वप्नोऽह स्वन्यायायायां कटुदेहादिविवस्तु} \quad । \\
& \text{चतुर्विकल्पिक्ष्यनं प्रम हिथते} \quad । \\
& \text{न प्राणिकल्पितं विश्वमतं विभुवलाश्यमिति} \quad । \ (\text{विन्दुप्रवेतें \ VTN pp.29-30})
\end{align*}
\]

If the world is considered to be a product of illusion, then one would have to accept two real worlds. There cannot be any illusion of shell-silver in the absence of a real conch-shell, a real piece of silver and similarity between the two. There is no illusion anywhere without two real objects one serving as the substratum and the other as the archetype.

According to Madhvacarya, those who hold this world to be a product of illusory experience forget the fundamental and essential phenomenon governing all cases of illusion.

Rightly does R. N. Sarma point out; 'If the illusion of the cosmos is to be sustained, it is obligatory on the part of the absolutist to point out the substratum and superstructure. In a microcosmic matter like the illusory perception of shell as silver,
shell and silver resemble one another. In macrocosmic or cosmic illusions cosmos can resemble only another cosmos but not chaos. The substratum also will have to be a cosmos. Then superstructure will have to be a cosmos. Then it may be possible to detect some resemblance between the two. In his anxiety to establish that the universe is illusory existence, the absolutist has reached the unenviable position that there are indeed two real first rate universes which will have to serve as substratum and superstructure of the illusory experience of the cosmos, or of the illusion of the cosmos. This admission is obligatory. It can not be brushed aside. Otherwise, no illusion can be satisfactorily accounted for. If the logical consequences are such as to entail they indeed are such acceptance of two real universes by one who fights hammer and tongs to establish the illusoriness of the universe in which we live, move and have our being, all philosophy is loses labour lost. The establishment of the very thesis of the illusoriness of the universe, ipso facto implies the acceptance of two universes - one as a substratum and other as superstructure.  

Thus Madhväcārya concludes the reality of this material world on the basis of the intuitive experience of one and all, and also on the evidence of logical reasoning. This conclusion of Madhväcārya has the support of the authoritative scriptures, which are quoted by him in his works;

i) विश्व सत्यम् । (ऋघवेद II, 24,6)
'The world is real.'

ii) यद्यकेव सत्यमिति । तत्र मौषम् ।। (Ibid,X,55,6)
'God's creation is all real ! not false.'

iii) कविमैष्ठी परिभूष्य स्वयंपूर्णत्यत्तत्त्वते दर्शनु भवद्वन्मः व्यवधानायाम्भवित्याः समायाः।। (ईश्वरपरमेश्वर)
'God is Omniscient, the controller of all minds, Omnipresent and Independent. He created real things in their proper forms eternally.'
iv) यतो बा इशानिभूतानि जायते। (तत्त्वज्ञानी उपनिषदः III,1)

'All beings are born of God.'

v) जन्माध्यम यतं जन्मात्मक उम्मा। (ब्रह्मसूत्रः i,i,2)

'The origin & c of this universe are from God.'

vi) प्रकृति पुरुषं चैव विबद्धानां उपाखण्य।

बिकारांश्च गुणांश्चैव विश्वः प्रकृतिसंपन्नः। ॥ Bhagavadgītā XIII, 19

'Know that both insentient matter and sentient souls are beginningless (and hence eternally real) and also that both the effects and guṇas are products of matter (and hence to be real).

Thus Madhvaśāryas firm conclusion regarding reality of the universe is not disagreed by any scriptural statement.

Further even Inference supports this view of the world's reality. The syllogistic reasoning can be as follows;

i) विश्वं परमार्थस्तु अनाविवाहु ब्रह्मवस्तु।

'The universe, like Brahman is ultimately real because of beginninglessness.'

ii) विश्वं सत्यं सक्षेपवेद्वतु आत्मवस्तु।

'The universe, like the embodied soul is real because it is comprehended by sāksīn.'

Madhvaśārya, in his famous work Prapancamithyātvānumānakhaṇḍana has proved that no inference does help to prove the unreality of the world.

Hence all the pramāṇas - Anubhuti, Pratyakṣa, Anumāna and Āgama prove the reality of the world.

This tenet, 'reality of the world' has been inserted by Madhvaśārya in his stotra eventually.

i) God Viṣṇu alone is the creator of the universe and He and He only is the protector. While eulogizing the limbs of divine Lord in the first chapter Madhvaśārya made it
clear that;

The supple and round arms of Hari which are engaged protecting the universe always.

Here one can logically prove that the world is real. The supreme God protects this world. Since it is real and experienced as real by one and all. It is not the case that God protects an unreal world. The protection of an unreal world is a negative statement, thus the divine Lord protects this universe because it is real.

ii) चिदविन्दुरमणिं चिदायाधारपरुषं तत्त्रत: ।

The supreme has created the entire universe constituted of sentient and non-sentient entities and maintains it and ultimately withdraws it.

This verse, which declares creation, sustenance and dissolution are by the supreme God, establishes God as the creator of the real universe.

iii) In the sixth verse of the third chapter Madhvaśāstra refutes the views of the systems of philosophy regarding original cause of the universe.

There is no denying it that our souls are endowed with some power. The claim of Karma, Vīma, Kāla, Gupa etc as being the cause of the universe is condemned for they are inanimates; inanimate cannot be the causes for animate beings, so the supreme Lord is the cause of the entire universe which is really real.
By virtue of His creating multifariously the world containing many wonders, He is Omnipotent and is of infinite attributes.

The God creates the world which comprises many wonders, is experienced real by each and every one living in this world.

Hence one can also consider, on the basis of one's experience that the world serves one's purpose, that one cannot hold the world to be similar to the shell-silver because the world is serving one's purpose, where as the shell-silver does not. No purpose is served by the illusory shell-silver, where as all goals of human life are served by the world experienced by us.

Thus Madhvacarya affirms on the firm basis of the pramanas, that the world is real, which is his second doctrine.

3. तत्त्वतः भेदः

'Difference is Fundamental and Foundational.'

Madhvacarya's most unique doctrine, on which his philosophy is based is तत्त्वतः भेदः and it is not only component of reality but also its very essence. It is like this that 'To know a thing is to know it as distinct from all others, in a general way, and from some in a particular way.'

The gradation, superiority and inferiority necessarily depends upon fundamental difference. Thus Madhvacarya states five fold difference ; viz as between.

a) Brahman and sentients.

b) Brahman and insentient realities.

c) among sentients, from one another.

d) between sentient and insentient. and

32e) between one insentient and the other.
In the words of B.A. Krishnaswamy Rao, "The relation between the three entities (tatwatra) viz., Iswara, chit, (animate beings) and achit (inanimate matter) is a matter of fundamental speculation in all the systems of Indian philosophy. The relation is conceived of in different ways in the different systems. Advaita regards the chit as non-different from Iswara or Brahman and the achit as mere illusion lacking in substance. Visistadvaita regards the chit and achit as the modes of Brahman and therefore non-different from Him. The Bhedabheda schools regard the relation as one of difference and of non-difference as well. Sri Madhvācarya, however regards the world of animate and inanimate beings as essentially different from Him, and essentially different from one another. In fact Sri Madhvācarya adumbrates five-fold difference (pañcabheda) between any two of the three entities viz., between Iswara and the individual soul (chit), between Iswara and inanimate matter (achit) between one individual soul and another, between individual soul and inanimate matter and between one inanimate matter (jada) and another."

The second cardinal doctrine, i.e, the reality of the world, itself proves, the reality of all the things in the world and also differences among them is treated as fundamental and foundational. It is fundamental and foundational because it lays foundation to the new philosophy namely Dualism. Dr. D.N. Shanbhag observes, 'Madhva is quite emphatic in accepting the concept of bheda or Difference to be a fundamental aspect of universal experience pervading the entire scheme of not only the whole of mankind but even of all sentient beings. After examining all the objections raised against the concept of bheda, he has conclusively proved that bheda is padarthasvarupa or the very form of an entity. He points out that it is everybody's experience that when an object is perceived or its form is cognised, it is cognised only as different from other objects. Generally, the mere cognition of an object reveals also its difference from others. According to Madhva
this entire universe is pervaded by five-fold difference. The five-fold differences are between:
1) God and embodied soul.
2) God and insentient matter.
3) One soul and another.
4) Soul and matter and,
5) One material object and another.

All these differences are within the experience of one and all.\textsuperscript{34}

In his Vis\s{u}nuttvavini\v{n}aya, Madhv\=ac\=ary\=a, after establishing that the scriptures do not advocate the identity between Brahman and the embodied soul, emphasizes:

\begin{quote}
\\vskip-10pt
\begin{quotation}
\textit{There is no valid means of knowledge to conclude that the purport of the scriptures is to proclaim the identity between Brahman and the embodied soul; Then he begins to consider logically the validity of the concept of bheda.}
\end{quotation}
\end{quote}

In the words of Dr. B.N.K. Sharma "Difference is not merely a component part of reality, but constitutes its very essence. So much so, that to know a thing is to know it as distinct from all others in a general way and from some in a particular way:

\begin{quote}
\\vskip-10pt
\begin{quotation}
\textit{Difference is apprehended when the svar\=upa is apprehended. The essential nature of an entity as generally unique and different from all else is apprehended.}
\end{quotation}
\end{quote}
This is because difference constitutes the essence of things (\textit{dharmisvarūpa}) and it is not merely an attribute of them related from outside. A substance, according to Madhva is not a bare substratum of qualities or an abstraction, but a synthetic unity, capable of inner distinction of parts and aspects, in speech and thought, according to exigencies, under the aegis of \textit{Viśeṣas}. For difference cannot be taken to be flatly and colorlessly identical with objects (but only colourfully identical or (\textit{saviṣesābhinnā}), lest judgements of both identity and difference, that we do have of them, should become unaccountable, such, in brief, is Madhva’s theory of Difference. It is plainly different from the \textit{Nyāya - vaiśeṣika} and \textit{Mimāṃsā} view and this is another striking proof that the logico-philosophical bases of Madhva’s system are in no way borrowed from or inspired by these pre-Madhva realisms and that they are the result of independent cogitation on the problems of philosophy.\footnote{35}

Hence it is rightly remarked by Madhvācārya; \begin{quote}
न चाम्पे कश्चिदाद्यन् । सति च भेदे सर्वंगमाः । 
VTN p.36
\end{quote}

"There is no scriptural passage in support of the said unity. All the scriptures vindicate difference."

Hence Madhvācārya concludes; \begin{quote}
तस्मात् भेदवर्जनं युक्तेऽवेदं । 
VTN p.12
\end{quote}

"Therefore it is but proper and reasonable to cognise \textit{bheda} as the \textit{padārtha-svarūpa}."

In this way, Madhvācārya vindicates his considered opinion that \textit{bheda} persists even in the state of liberation and pronounces the verdict \begin{quote}
अतः सर्वनामविरुद्धात् सर्वोपयतेऽस्मात् ।
\end{quote}
\textit{VTN p.27}. Dr. R.N.Sarma sums up; 1. Even in the final state of liberation when all traces of root ignorance had been eradicated and wiped out there is difference among released souls themselves on the one hand and difference between them and the Infinite on the other. Difference persisting even in the state of final liberation cannot be
light - heartedly dismissed as illusory or as possessing only a lesser or lower degree of reality. 2. A fortiori difference exists and genuinely must exist in the pre-release state in which we all live, move and have our being. 3. Difference is the foundational fact of reality. 4. Passages and texts which appear to proclaim oneness or identity between the finite and the Infinite should be understood as rhetorical. There is obviously the need for such rhetoric even in metaphysics. 5. Thus, the doctrine of identity or oneness between the finite and the Infinite is opposed to the letter and the spirit of sacred texts."

This theory of difference is very much echoed in Madhvacarya's stotras

i) The two adjectives in the very first verse, सदानन्दे and निरक्षश्रेयङ्गम, indirectly reflect the भेद theory. The supreme God is always of the nature of impeccable bliss and He is always devoid of all defects. The Kāśyapana śruti justifies God is supreme and He is differed from embodied soul.

अव यश संज्ञानवीण जनके स्वयं स नीक्षक ।
यश स्य निर्देशो निष्कल्प सदा गुणस्य परः परमास्य । ।

[quoted in C.M.P's commentary p.4]

Hence supreme God and embodied soul never become one, verily they are quite opposite and different.

ii) विद्विदेशमधिकल विशारदायाय भुज्यते । D.S.II.3

'Madhvacarya asserts that, "the divine Lord creates the universe constituted of sentient and non-sentient entities and maintains it and ultimately withdraws it."

The activities viz., creation, protection and dissolution can be possible only when there is difference. The created world is quite different from the creator, the supreme God.

iii) व्यवहारिष्ठदापिण्य गुरुर्जरमातं न तु विलम्बता स हि चोथारां ।
बहवास पुश्पम गुरुप्रवरो हरिनिवर्दलयमेव हरिं । D.S.III.7
'It is not in the mind of the preceptor of the universe (Vedavyāsa) that differences are merely empirical. In fact, having objected against this position He who is Himself Hari, declares concerning the supreme thus; 'souls are multitudinous; among the sentient, Hari is supreme.'

Here Madhvācārya refutes the Advaitins. This bheda goes out when experience lapses. Hence Advaitins declare that difference is empirically real but not absolute. This Madhvācārya denies by refuting Advaita vedanta, as it is not the verdict of Vedavyāsa. The difference is not only absolute in this world but also in state of liberation. A verse from Dvādaśa stotra declares the same:

यहैं भेदायो वैयक्तिक हरिमये हु वृत्तवदेश सदा।

"The liberated souls led by Brahma, approached Hari in the special way and they obtained their hierarchical differences in their status. This persists in mokṣa."

In the words of Dr. P. Nagaraja Rao- "He turns round and wants us to hunt out the heresy that all differences between souls, soul and God, matter and God, between matter and soul, between matter and matter, are empirically real and not absolutely true. They say Vyāvahārika and not pāramārthika. This is not the message dear to the heart of Vedavyāsa. It is not in the experience of men that the world of plurality is sublated or negated at any time in our lives. These differences are absolute and they persist for ever. They are not relatively real but are absolutely enduring. The reason for differences is the absolute irremovable disparity between them. This persists for all time even in mokṣa."

Dr. B.N.K. Sharma sums up 'there is thus no logical impediment, whatever in regarding Difference as Dharmisvarūpa constituting the essence of objects. In the light of viśeṣās, the category of difference has been fully vindicated by Madhva and shown to be perfectly valid and intelligible.'
In this way, Madhvacarya inserted his theory - 'Difference is not only absolute in this world but also in the state of liberation' in his sublime stotras.

Thus, the third doctrine 'Difference is fundamental and foundational is proved.

4) जीवगणः हृदेषुचरः
'Souls are dependent on Viṣṇu.'

The above verse highlights the presence of two distinct entities, 'one of which is Svatantra or Independent and the other is asvatantra or dependent.' Lord Viṣṇu is the only Independent and all else in the world is dependent on Him. Dr. D.N. Shanbhag opines, 'Madhva divides reality into two broad divisions; viz., Svatantra or Independent and asvatantra or not independent. The important aspects of an entity are its nature, its activity and its cognitive activity if any. If its nature can be known independent of any other thing, if it can act of its own accord without deriving energy for its activity from a source outside itself and if it can exist in its own right, then we can say that, that entity is Independent. If on the other hand it depends upon some thing else for its nature to be known or derives its energy from others or depends upon others for its existence, then we call it as not independent. In this view, the Supreme Being alone is Independent and everything else for its creation, preservation and destruction depends upon It, and is so dependent.'

The independence of the supreme God is the most vital point in Madhvacarya's conception of God. The twin principles Svatantra and asvatantra, is the central ontological concept of Madhva philosophy, it is because this idea that the traditional name Dvaita is given to his system of vedanta. In the words of Dr. B.N.K.Sharma. "It has been shown that Madhva has gone beyond all other Indian thinkers in emphasizing the absolute
independence and unutterable majesty of Brahman. His conception of *Svatantra* rises above the Dualism of *prakṛti* and *puruṣās* by denying them any kind of independent existence. (consciousness) or activity."

According to Madhvācārya, there need not be any doubt about the existence of the soul and there is also no need to demonstrate its existence. It is the true experience of every soul that it is existing and that it is different from supreme Lord, when it is accepted that Viṣṇu is distinct from each soul, and all souls are dependent on Him.

At this stage Madhvācārya declares and substantiates the distinction lying inherently between Viṣṇu and the individual soul;

\[ \text{कथं जीवपरमालैः सर्वकुलीनां तात्त्विकवृत्तम्} \]

\[ \text{सर्वामाणविस्तृतपरम्} \quad \text{VTN pp.35-36} \]

"How can the theme of all *śrutis* be the unity of the individual self and the supreme spirit when such a theme flagrantly contradicts all modes of valid knowledge."

The few verses quoted in *Visputattvaviniṇṇay* prove the same;

\[ \text{सर्वे वेदा हरेऔरें द्वस्मात् ज्ञापयति हि} \]

\[ \text{भेदं स्वात्त्वपरार्थायम्बार्थयश्यदिक्षक्ष} \]

\[ \text{सः} \]

\[ \text{सर्वव्यास्ततथेषु यस्मात् स्वस्मादवे प्रयुज्यते} \]

\[ \text{सर्वव्यास्तमोऽवस्मात्} \]

\[ \text{विश्वोत्ततः अपि सर्वाः न संशयं} \quad \text{VTN p.58} \]

"All the Vedas teach the difference of Hari from all else. That difference lies in His Independence, Omniscience and over lordship over all etc. His essential nature (*svarūpa* - own from) itself constitutes his difference from all. Essential nature is what distinguishes an entity from others. The word 'svā' in *svarūpa* meaning essential nature is
used in order to distinguish an entity from all others. The śrutis starting from not so, not so, points to the difference of Viṣṇu from all else. All other śrutis also present the same truth. There is no doubt on this point."

None can prove that the import of the scripture is the identity between Brahman and the embodied soul. This presumption is against all pramāṇas. Primarily, see the most valid perception; Madhvaśāstra asserts;

तथा हि अनुपवविरोधः ।

न हि अहं सब्जस्वस्वविद्विन्दुहो नित्याविविद्विद्विजि वा कस्यविद्विजि ।

अस्ति च तदविविद्विम्यतः । न च मिथ्याविद्विम्यतः । तद्विविद्विम्यतः।

(VTN p.36)

'It would contradict experience. No one experiences, 'I am Omniscient' 'I am the lord of all' 'I am without any sorrow or pain 'I am faultless'; indeed, there is the experience of the contrary. This experience is not illusory for there is no proof to the contrary.'

As already dealt even the liberated souls experience their remaining distinct from supreme God. Hence Madhvaśāstra points out that jiva's identity with God, जीवशक्ति is not experienced by any soul at any time either in bondage or in liberation. The foremost pramāṇa, i.e. perception proving this difference is the साश्वाणपव Hence Madhvaśāstra argues in Anuvākhyaṇa;

शास्त्रार्थप्रवेशाद्भद्व स्वामन ईयते ।

अस्तित्वकृत्विधिस्वस्वाधे न कृत्विधिस्वस्वाधे । (AV pp.915-916)

'The difference between supreme Brahman and jiva is cognised by pratyākṣa itself. It is the ingrained experience of every individual that he differs from Brahman. The supreme Brahman is Omniscient and Omnipotent, on the other hand jivas are not Omniscient, not all powerful and so on.
A verse from Madhvacarya's *Upadhikhandana*, tells innate experience of each and every embodied soul;

अज्ञता चाल्पशालिलिं दुःखिलिं स्वल्पकर्नुताः
सर्वज्ञादीशुगुणविरुध्यं हनुमुलिगाः

"It is experienced by every soul that he has ignorance, limited power, sorrow and capacity to do little, as against the qualities like Omniscience and Omnipotence possessed by God."

The śruti tells that supreme Brahman is Omniscient, Omnipotent, blissful and so on and the individual soul is aware of his not possessing these qualities. So this conviction and awareness of the individual is sufficient to disprove his identity with the supreme Brahman. It is true that some passages declare that the Lord is the object of knowledge and the soul is the knower. The hymn from *Rgveda* states that universe is supported by the divine lord;

य उ निशानतु पृथवीमुः ठामेको दाघार भुज्नानि विश्वः ।

"Who in threefold wise alone has supported earth and heaven and all beings."

This very idea, that every individual soul experiences difference from divine Lord, and dependence on Him only, can be derived from below stated valid inferences.

i) ईश्वर जीवप्रतियोगितातलिकाचेवानु सर्वशक्तिलातातु सर्वज्ञातातु सर्वकार्यकर्त्तव्यातु स्वतन्त्रतातु व्यतिरेकेण जीववत्

'All entities which do not possess attributes such as Omniscience, independence etc are really different from Brahman. Jiva does not possess such attributes; therefore, jiva is really different from Brahman.' So jiva is dependent on Brahman.

ii) जीवो ब्रह्मप्रतियोगितातलिकमेवाच्य अल्पज्ञातातु अल्पकार्यकर्त्तव्यातु संसारित्यातु व्यतिरेकेण ब्रह्मवत्

'All entities which possess limited knowledge, limited power, the experience of the cycle of births and deaths are really different from Brahman. Brahman does not
possess then. Therefore, Brahman is really different from jīva."

The divine Lord is Independent one, and the other embodied souls are dependent, this shows that all souls are naturally dependent on Hari as He is supreme and possesses higher power. It is not only the ordinary souls that are dependent on Divine Lord but also the deities like Brahma, Rudra Indra and even Goddess Lakṣmi are dependent on Him. The verses from Madhvacarya’s *Dvādaśa stotra* corroborate it in toto.

i) इन्द्रियारतिमायादि वरदेशवर्गमयः । D.S.I,1

‘Bestower of boons on boon - giving lords such as Brahma and others.’

The deities Brahma, Rudra and Indra etc., who are capable of bestowing boons to worldly men are entirely depended upon supreme Lord, since He bestows on them boons. The verses from *Viṣṇupurāṇa* declare the same:

"Though deities possess innate power, adored by sages and men, they always depend on Lord Hari, Vāsudeva."

ii) पूजनान्तगतमक्ष्य केवलोपदिगोदिगिष्ठः । D.S.I,6

‘Here, the Divine Lord’s chief task lies in protecting the Universe;’

There are more number of scriptures which declare that, God creates, sustains and ultimately destroys the world. One can easily find out that, there is quite difference between the protector, supreme God and protected, the world. Naturally protector or creator of the world is quite superior to the created world, since He is superior to the created world, is automatically depended upon Independent supreme Lord.

iii) बश्य वशे न कस्यापि योजितो विजिताखिलः ।

‘Swarūpa and the kṣetra are subject to the supreme controller’ । D.S.II,5
"I bow down to husband of Ramā, 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 above verse is very interesting which suggests that Lord Hari is Independent and other embodied souls are dependent on Him in a paradoxical manner.

Here C. M. Padmanabha's commentary deserves to be quoted:

The supreme God, who controls all, acts as He likes. No power in the universe made Him to act in a specific way. Thus.

Being Independent and supreme, He is not subordinate to any one

All beings in the universe are sub-ordinate to Him, which clearly asserts, all beings are fully dependent on Hari always.

The above quoted verse highlights two phenomenas; and to proclaim the supremacy of the Divine Lord. All beings in the universe are sub-ordinate to Him, which clearly asserts, all beings are fully dependent on Hari always.
iv) It is not only the embodied souls are dependent on Hari, but also deities like Brahma, Rudra and Indra and even Lakṣmi are also dependent on supreme Hari. Goddess Lakṣmi perform all duties pertained to her by the favour and power bestowed by supreme power. Madhvācārya shows this fact in his stotras clearly;

विश्वस्यसिद्धार्थसमन्वयविभूति दृष्टिप्रकाशिनियोगाः शून्यताबद्धामोक्षः

यत्रा अपाक्लबमात्रत्वं ऋणिता सा श्रीप्रकाशशक्तिबलविनितिः नमस्ति ।

D.S.VII,1

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

But Skandapurāṇa says that;

मुख्य निर्धिताय संहारस्य स्वतंत्रविज्ञानाधिकृतम्

वन्धोऽभिः च पुरुषाधास्ताहार्मिरि

The person from whom the origin, subsistence, destruction, control, knowledge, ignorance, bondage and liberation proceed, is Hari, the over Lord. How can Śri function these eight fold functions, since Hari does all of them?

Here Madhvācārya answers to the question thus सा लक्ष्मी अजितस्य विशेषः केतवशेषं विभूति

Śri has been rendered powerful by a mere fragment of the side glance of Lord Ajita. Lord Kṛṣṇa says in the Gīta;

ये लक्ष्मणविशेषम् अव्ययं परस्यद्भवते

सर्वश्राविनिविशेषा च कूटस्थथमवल्ल भुववः

सनिमन्येर्यायः सर्वश्राविशेषं

ते प्राप्तवस्ति मामेव सर्वभूतादिरस्ताः

(XII,3-4)

'But those who worship the Imperishable the Indefinable, the Unmanifest, the
Omnipresent, the unthinkable, the Rock seated, the Immovable, the unchanging, keeping the whole host of senses in complete control, looking on all with an impartial eye, engrossed in the welfare, of all beings - these come indeed to Me.'

Thus C. M. Padmanabhacara concludes that so with the favour of Lord Hari Sri can also create this world.

Hence, it is unquestionable that deities like Brahma, Rudra and Indra are dependent on Hari as He is supreme. Here one can quote a scripture to declare supremacy of Laksmi over Brahma, Rudra and Indra.

\[
\begin{align*}
\text{yam kramaye tata turmu kriyami tata prokshanam tata ari tata suvedaam} \\
\text{ah rudraya dhunyatanam prabhadhye sharaye hatavaad} \\
\text{ah janaay samat kriyamah prabhadhyi adivayesh} \\
\text{ah suvye pitarmany prapaapnu mahaanipashaanam samudre}
\end{align*}
\]

(Rgveda X, 125, 6-7)

Madhvācārya, in the whole chapter suggests that, all deities perform their functions by the favour of Lakṣmi, who in turn completely is dependent upon a mere glance of Lord Ajita.

Brahma, Rudra, Indra, Surya, Yama, and Candra, cause the prosperity of the universe by the side glance of Śri, who in turn is dependent upon Lord Hari.  

All the deities, who are themselves revered by the virtuous engaged in merit, bring about auspiciousness beginning with merit, wealth, wish, right knowledge and the increase of these, to the entire holy men.

The group of sages who 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 them man becomes free from misery.
The creator, Brahma creates the universe, Śiva, with his manifested great prowess, having destroyed entire universe, performs the Tāṇḍava dance. Sesa got the opportunity of becoming the bed of Viṣṇu and Garuda got the opportunity of becoming a vehicle of Viṣṇu by the blessings of Lakṣmi who in turn is favoured by Lord Viṣṇu only.

Here the detail discussion shows that 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 turn derives all her greatness from Viṣṇu.

This vertical pluralism worked out by Madhvaścārya attuned to the dependence of Brahma, Rudra and other gods on Lakṣmi and Goddess Lakṣmi unequivocally on the absolute majesty, of Viṣṇu, named as Ajita.

Thus the fourth cardinal doctrine, of Madhvaścārya, that the manifold embodied souls are dependent on Lord Viṣṇu is quite suggestive.

5. जीवणांै नीचोद्धांव गतांै।
"Souls are higher and lower"

The five-fold difference, which is the third cardinal doctrine, is fundamental, foundational and eternal. The world exists essentially with this five-fold difference and is completely based on it. Because, according to Madhvaścārya difference is the nature of an entity, so one soul is necessarily different from another.

Madhvaścārya's doctrine of the soul insists not only upon the differences of each soul but also upon intrinsic gradation among souls based on degrees of knowledge, power and bliss, which is known as Taratamya, peculiar concept of Madhva philosophy and not
at all found in any other school of vedanta philosophy. This doctrine of variation in the very nature of jivas is technically known as *svarūpa – tāratamya*. The nature of the souls determines their destiny.

Madhvācārya, while accepting the plurality of souls, insists on the acceptance of quantitative and qualitative differences among jivas. If all souls are equal qualitatively, their desires and consequent *Karmas* would also be alike. But they are not alike. The souls differ in their very nature and intrinsic essences. No two souls are identical to each other in their nature, aspiration, endowments and so on. Madhvācārya classified souls into three divisions;

1) युक्तियोग्य (Salvable)

The *mukti-yogas* are jivas who are receptive to spiritual values and through repeated embodiments, they evolve into better and better men, and finally through concentrated spiritual disciplines and Gods grace gain salvation.

2) नित्यसंसारिण (Eternally transmigrating)

The *Nitya - saṃsārins* are worldlings who delight only in worldly values and feel no need for ethical and spiritual life. Reaping the fruits of their own actions they pass through births and deaths eternally.

3) तमोयोग्य (Damnable)

The *Tamoyogyas*, who are positively evil by nature, go on degenerating more and more by their indulgence in evil actions, until the accumulated load of sins finally leads them to eternal perdition.

The classification of souls has come in for a good deal of adverse criticism by the modern scholars. "These criticisms suffer mostly from sentimental bias against *tāratamya* and appear to confuse the Madhva doctrine of *svarūpatraividhya*, with the calvinistic theory of election, without examining the ethio-philosophical grounds on which the twin
theories of *traśvīdhya* and *tāratānyapa* are based by Madhva. The theory of Election rests upon dogmatic exercise of Divine prerogative without reference to the worth or eligibility of the souls chosen for deliverance or damnation. In fact, there is no room for any question of fitness or eligibility of souls, in the view of Augustine, Aquinas and Calvin, that "each soul is specially created and made to vitalize the embryo at the moment of conception."\(^{46}\)

The observations of Dr. B.N.K. Sharma regarding Madhva’s discovery of the inherent gradation possessed by the embodied souls is quite elucidative, "The Madhva doctrine, on the other hand, is a philosophical theory intended to justify and reconcile the presence of evil with divine perfection, in the only rational way in which it could be done - by fixing the responsibility for goodness or evil upon the moral freedom born of diversity of nature of the souls who are themselves eternal and uncreated in time."\(^{47}\)

"The doctrine of *jīva-traśvīdhya*, as found in the *sadāganas* and accepted by Acarya Sri Madhva, has come in for unjust criticism in the hands of modern scholars. Though the doctrine has the support of the *Prasthānātraya*, the other Acaryas, viz., Śaṅkara and Rāmānuja have not perhaps gone beyond the generally accepted ‘doctrine of karma’ and given this doctrine, a place in their respective philosophies."\(^{48}\)

Madhvācārya has devoted his two monographs viz., *Tattvasamkhya* and *Tattvaviveka* to unfold epitomically the classification of the tattvas in graded manner.

Accordingly, there are mainly two categories, one, Independent (Lord Viṣṇu) and the other, dependent (all else). The dependent categories are again two fold; *bhāva* or being and *abhāva* or non-being. The being has two sub-divisions; *cetana* or sentient and *aĉetana* or insentient. The sentient too is two fold; *dukkhasprṣṭa* or sorrow-touched and *dukkhāsprṣṭa* or sorrow-untouched. The sorrow touched involves two varieties; *dukha - vimukta* or free from sorrow and *dukha - samstha* or continuing in sorrow. The
latter are again two fold mukti - yogya or eligible for liberation and mukti - ayogya or ineligible for it. The mukti - yogyas are five - fold; gods, sages, manes, monarchs, and the best among human being; Those ineligible for liberation are two - fold, tamoyogya or the condemned souls fit for dark hells and srtisamsthita or those who remain for ever in a worldly bondage. The tamoyogyas are four - fold each having two varieties;

देवर्गीय विशालकारण | पद्धंधित्यंवर्षेव तमोयोगाः प्रकटिताः।
ते च प्रासान-बंतसमस्या गृहितस्या इति द्विधा ।। (तत्वसंक्षणान)

The nature of the souls is immutable and eternal. All the souls are not equal in their moral value, and the nature of the soul is also characterised by consciousness and bliss. The nature of the souls determines their destiny. Some are Mukti - yogas, who have potency and power to achieve moksa. Some are Nitya - saṁsārins, who eternally revolve, being tied to the wheel of saṁsāra. The third type Tamoyogyas who lead themselves to eternal hell.

In the Viṣṇu - Rahasya (xxxiii) it is stated as follows;

जीवार्दु त्रिविधा राज्यान् नानाकारा स्वभावतः ।
सात्तविका पुनितिमाजाः सुतायमसारस्त तमोगुणाः ।
महायमां संयुक्ते निषयः अध्योपकारिकनि ॥

The Sāttvika, Rājasa and Tāmasa referred in the verse cited, relate only to the basic nature and not to the true - prakṛtic guṇas of the Sāṅkhya - metaphysics. In the following verse of the Bhagavadgītā the points of tripartite classification of souls as pertaining only to the jīva - svarūpa and as not relating to Sāṅkhya theory of traiguṇya is well brought out.

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विको जाती चैव तापस्वी चेति तां श्रुणु ॥ (XVII,2)
"Threefold is by nature the inborn faith of the embodied - pure, passionate and dark. Hear thou of these." Thus three-fold is the innate faith of souls, Sāttvik, Rājasic, and Tāmasic, according to real congenital nature.

Prof. B. Venkatesachar observes:

The division of souls (ētanas) into those that are fit for salvation and those that are not and further division and gradation in them, an important tenet in the system of Sri Madhva has been the target of adverse criticism. It is relevant here to make the following remarks in justification of the stand taken by Madhva. This is a matter in which there can be no appeal to perception and reasoning (Pratyakṣa and Anumāna). Is there scriptural authority or not for such a division? The answer to this question is in the affirmative. Clear and abundant authority for the position taken by him has been cited and discussed by Madhva in several works of his.⁴⁹

This doctrine has been totally inserted in his stotra by Madhvācārya.

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 (i.e., during their mundane existence) There is a superior Vedic authority expounding this.

The gradation is not only absolute in this world but also in the state of salvation. The composition of the whole seventh chapter is peculiar and the verses of this chapter deal with gradation among gods.

Hence Madhvācārya is fully and perfectly justified in laying down the śāstra and therefore we have his fifth doctrine, नीचे द्वारा गतात्. Jivas are graded according to their inherent nature as higher and lower.
6) मुक्ति नै जनसुखानुभूति 'Liberation is enjoying one's own bliss'

The released souls are said to dwell in a region known as Vaikuntha. This is the highest heaven, on reaching which, the jiva is not liable to revert to saṃśāra.

The final bliss, salvation is obtained by Muktiyogyajivas. Among the four types of purusārthas, mokṣa, release from this world is the eternal one.

The region where released souls dwell is called Viṣṇuloka according to Bhagavadgītā.

Neither the Sun, nor the moon, nor fire illumine it; men who arrive there return not that is My supreme abode.

The nature and description of the Vaikuntha is satisfactorily made by Nārāyanapāṇḍita in his work named Smadhavījaya.50

There are as many as twenty means to acquire the state of final bliss, according to Padmanabhāsurī’s work Madhvasiddhāntasāra;

The path of discipline inculcated in the above verses includes in it;
1) Detachment from the enjoyment of the worldly and other worldly fruits due to perceiving manifold worldly miseries and due to association with good beings.

2) Wealth of śama (intellect firm in Lord), dama (self-control) and the like.

3) Wealth of study of scriptures.

4) Resorting to the Lord.

5) Residence at preceptor's abode.

6) Śravana (listening form of the knowledge) of true scriptures through his (preceptor's) instruction.

7) Manana (contemplation) in the examination which is synonymous with Mimāṃsā (investigation) for the sake of conforming the truth known from the preceptor.

8) Devotion to the preceptor.

9) Devotion to the Lord befitting to one's competency.

10) Compassion towards one's inferiors.

11) Affection towards one's equals as to one's self.

12) Devotion towards superiors.

13) Performance of nivṛtta (unselfish and God-devoted) actions.

14) Complete abandonment of prohibited actions.

15) Full submission to the Lord.

16) Perfect knowledge of gradation among souls.

17) Knowledge of five-fold difference.

18) Knowledge of the discrimination between prakṛti and puruṣa.

19) Condemning the wrong-doers.

20) Worship. These means are common to all (good) souls beginning from Brahma.

Madhvacārya in his famous work namely Viṣṇutattvavinītaya, states that mokṣa is obtained by the divine grace of Lord and it is the highest ideal of life. The beautiful
verse quoted from \textit{Bhāllaveya śruti} declares, among the four ideals of life, \textit{Mokṣa} is the only highest bliss.

\begin{quote}
धर्मार्थकामास्वत्तिरे न निन्य गोक्ष एव हि ।
निन्यतसत्सात्तत्त्वाय लतेत महत्तात्र ।। (VTN p.25)
\end{quote}

\textit{Dharma, Artha, and Kāma} are not lasting; only \textit{Mokṣa} is lasting for ever. Therefore an intelligent man must seek to attain that and

\begin{quote}
अनिवालसुखालात्र धर्मार्थकामाः परं सुखम् ।
मोक्ष एवं परान्वा संसारे परिवर्तलम् ।। (VTN p.25)
\end{quote}

"The ends like dharma are transient and freely mixed with sorrow. Therefore they do not bring about supreme happiness. Only \textit{mokṣa} is the highest bliss to be aimed at by those who are wandering in \textit{samsāra}.

Thus he declares that;

\begin{quote}
मोक्षं विष्णुप्रसादेन विना न लम्बते ।
\end{quote}

"Such eternal liberation is attained by the grace of Lord Viṣṇu. To prove this above stated statement Madhvācārya quotes a verse from \textit{Nārāyaṇa śruti};

\begin{quote}
यथा प्रसादात्यपरिवर्तस्वतिरतिः प्रामाण्यात् स्वतंत्रसारमुच्यतेनापि ।
नारायणोऽस्मि परमेष्वर्विविचिन्त्यूभिः प्रभुभानिः कर्मपाशदमुच्यति ।।
\end{quote}

"He, by whose grace alone a person is released from this \textit{samsāra} which is of the nature of the deepest affliction, is this Nārāyaṇa, who is to be contemplated as the supreme by all those who seek release from this shackle of \textit{Karma}.

The \textit{Bhagavadgītā}, which is said to be the purport of the \textit{Vedas}, also holds that 'the divine grace is the sovereign remedy for \textit{samsāra}, which makes Jīva not experience or see the truth. This संसार bondage is real since it is destroyed by the Lord, when His grace dawns on us, The Lord continues
'Though ever performing all actions, taking refuge in Me, by My grace he obtains the eternal indestructible abode, and

'Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen, thou shalt be destroyed utterly.'

Thus of all the means that are enumerated for the attainment of mokṣa, nothing is of any avail principally as grace. Jayatīrtha, commentator par excellence of Madhvācārya, clinches the issue by pointing out that the Lord's grace alone is instrumental in securing mokṣa.

The Lord, in the Gītā, clearly declares that the saṃsārabandha for the soul is due to the binding of prakṛti. It cannot be vanished by only self-effort, self-effort is of no avail against the load of sins one commits. It is the load of sins that hides the Lord and our own svārupa from us and prevents us from attaining mokṣa, one's bad deeds need many lives to expiate the sins. Expiation is not also possible because of the immense effort required for it and enormity of the recurring sins. The Lord's grace alone can help us to cross the ocean of saṃsāra and free our bondage. Mokṣa is not merely the destruction of all our sorrows, but it also secures for us a permanent, everlasting abode and happiness unmixed with sorrow.

Thus every individual soul should contemplate on the Lord in such a manner as to obtain His grace, prasād and devotion is the chief instrument for getting mokṣa, such mokṣa is of four kinds;
A 1) Sālokya, 
2) Sāmipya, 
3) Sārupya and 
4) Sāyuṣya.

The features of these four types of mokṣa according to Padmanābhāsuri are as follows;

The released souls reside in three regions called Swetādwipa, Anantāsana and Vaikuṇṭha. Some souls however even after release stay in this world itself and some other in the higher worlds including Brahma-loka. They are however, in the stage of liberation and never return to the stage of bondage.

Sālokya type of liberated souls enjoy to their full contentment residing anywhere in the Lord's world. In Sāmipya, they enjoy to their full contentment being in the Lord's vicinity. In Sārupya type of mokṣa souls bear four arms and conch, disc and other weapons and enjoy to their full contentment. Souls having the last one Sāyuṣya, enjoy to their full contentment having entered Lord's body.\(^53\)

The other four types of Mokṣa are:

1) कर्मशय Annihilation of Karma.
2) उत्कालिति Going up from the body.
3) मार्ग The paths.
4) भोग Enjoyment of bliss.
Annihilation of Karma or destruction of actions means the complete destruction of, after the direct vision of the Lord, all the accumulated demerit or sin and also of all the undesired merit.

After experiencing such all fruits which have begun to arise, soul departs upwards through Brahmanādi.

Now the order of the body - merger, there are two paths; Garudanārga and Śeṣamārga.

And thus Madhvācārya concludes Mokṣa is the real bliss, which is exclusively attained by embodied souls by the divine grace of supreme Lord. The present Dvādaśa stotra has got the concept of mokṣa in the following verses.

i) The gentle smile of over - lord, Govinda is to be meditated upon since it bestows the state of eternal - bliss on the devotees;

The adjective nityānandaśekha is commented by C. M. Padmanabhacara in the following way;

The total purport of this verse is, each and every embodied soul should contemplate or meditate on Lord Govinda's gentle smile which is capable of giving final bliss.

ii) Here one can have a doubt that, Lord Hari bestows liberation to the worldly men, then what about deities like Brahma, Rudra and others who are also eagerly waiting for the state of final bliss. The answer may be the following verse;
"The graceful movement of the eye - brows of the Lord craved for by, the divinities such as, the lotus born Brahma and others should always be concentrated upon. It confers positions such as over-lordship of Satyaloka and final beatitude."

Thus the Lord bestows with final bliss not only the worldly men but also Brahma, Rudra and other deities, on whom he confers their respective positions.

iii) Madhvacarya in the third chapter declares that;

"The supreme state of final emancipation will certainly come to him who meditates upon the feet of Hari."

In the commentated lines of C. M. Padmanabharac;

The well known supreme state of blessedness will always be his who meditates upon the blissful nature of this Hari.

Hence, he who meditates the nature of Hari always, is showered by God’s grace.

v) वासुकिवर्षेष्वरं विपुलवर्षेष्वरोऽहोऽस् । द.स. XI, 6

The feet of Vīṣṇu, which confer on all divinities prosperity, final liberation and so on.

Hence, Madhvacarya has laid down that all the 'Mukti-yogyājīvas' in liberation dwell in Vīṣṇuloka enjoying their own individual bliss in its fullness.
7) अपना भक्ति तत्साधन

"Pure devotion is the means to Liberation."

Devotion is love to God which is preceded by perfect knowledge of His greatness and which is deeply firm and surpassing attachment to all other things. Such devotion alone leads to liberation. Spiritual fulfilment is ultimately obtained through Bhakti, which alone can attract to oneself the grace of God, which is the proximate cause of salvation.

_Bhāgavata - purāṇa_, has stated nine folds of Bhakti;

- श्रवणं कीर्तनं विष्णोः सारणं पादसेवनम्
- अर्थं वन्दनं दार्शं गंगामालनिवेदनम्

11 (VII,5,23)

'Hearing about God's majesty, singing His praise collectively, silent remembrance of Him through the repetition of His names, service to His feet, worship of His holy images, salutations to His presence in all beings, cultivating the attitude of His servantship, entertaining intimacy with Him, and making the whole - hearted and unreserved offering of oneself to Him;

Madhvācārya defines Bhakti as under;

- महान्यानपूर्वस्थ सुदृढः सर्वतोदिकः
- लेहो भक्तिरितिप्रोक्तः तथा गुणित्वादान्यथा

11 (Mahābhārata - Tātparya-Nirṇaya 1,86)

'Bhakti is that continuous flow of the heart that has been liquefied by love towards God, which is preceded by a deep understanding of the majesty, Omnipotence and Omniscience of the one Independent entity on whom all the universe depends and has its being, which is unshakably rooted in the object of love, and which cherishes Him as the most supreme value."

Devotion to God is the master key to all maladies and for effecting integration All acts of morality, all forms of rituals have only one end in view, i.e, to please the Lord
and obtain His grace, which ensures *mokṣa*. There is no other way to it except His grace.

Self-effort, though necessary, is in no sense ever enough, nor can any amount of it bring in liberation. Our supreme happiness consists in our constant remembrance and dedication of our acts to God, and our misery consists in ignoring Him and foolishly appropriating all good acts and all our successes to our talents and ability. The individual souls are eternal but at the same time dependent in relation to God. Such a relation is in no sense derogatory or uncomplimentary. One lives in subservience to one’s supreme Lord, one loses one’s self into virtually nothingness when one defies one’s life giving sub-ordination.

Devotion transforms our blind earthly loves and turns them on to God, who is eternal. There are three stages in devotion, they are:

1) Undeveloped devotion.
2) Partly developed devotion.
3) Fully developed devotion.

Similes and other outward symptoms resemble those of a boy in an undeveloped devotee, those of a mad man in a partly developed, and in fully developed devotee those of a person possessed. The devotees of the first class are not described as they are not prominent. In the following verses the third type of devotion is described.

(Bhāgavata VII,7,34-36)
Whenever a devotee of fully developed Bhakti hears others narrating Lord's inimitable deeds, supernatural qualities of acts of prowess done in His incarnations, he is thrilled with joy; tears of joy fill his eyes and his speech falters. He sings loudly in a high pitch, cries out and dances;

'When like one possessed by a devil, the developed devotee laughs, talks incoherently at another time, weeps bows submissively to people, sighs attributing Gods deeds to himself or often cries out the appellations of God, 'Hari, 'Jagatpati, 'Nārāyana.'

'When one experiences that all the activities of his mind, speech and body coincide with and depend on God's activities, what remains of the fruit of his former actions is burnt down, his devotion becomes overwhelming, he perceives the soul pervading form of God with his essential eye and he is finally emancipated from worldly bondage.'

Thus the perfect media of liberation is pure and sincere devotion which also must include knowledge of God's greatness. Kṛṣṇa declares in the Gītā;

सनुष्ठ सत्यसु योगी यतलमा दृवनिस्तिपत्तयः
मध्यपिन्तमनोभवित्वो भक्तस्त ते मे प्रियः ॥ XII,14

'Who is ever content, gifted with yoga, self-restrained, of firm conviction, who has dedicated his mind and reason to Me - that devotee of Mine is dear to Me.'

And for the spiritual upliftment of human souls, the supreme Lord Kṛṣṇa has gifted three ways, viz;

1) *Karma yoga.*
2) *Jñāna yoga.* and
3) *Bhakti yoga.*

Among these three yogas, the final one, *Bhakti yoga* is the easiest and highest way to realise the supreme Lord. To quote;
'He who serves Me with an unwavering and exclusive Bhaktiyoga transcends these gunas and is worthy to attain or reach Brahman.'

_Bhagavadgītā_ gives the final goals of the three divisions.

Those abiding in _Sattva_ rise upwards, those in _Rajas_ stay midway, those in _Tamas_ sink downwards;

This is Madhvacārya’s concept of _mokṣa_, which is acquired by unalloyed devotion. The Buddhistic conception is the annihilation of soul. The Jainas say soul takes to an everlasting upward flight, just as a bird does, after being set free from the cage. The Ćārvakas say death close all and is _mokṣa_. The Mīmāṃsakas declare heaven itself is _mokṣa_. The Advaitins say _karma-mukti_ is a lesser one which is the enjoyment of bliss in _Vaikunṭha_ and so on, the abodes of _saguna_ gods; _parama mukti_ - is a higher one, which is becoming one with _Nirṛgna_ Brahman. The Viśistadvaitins declare that there is perfect similarity between God and soul.

The present _Dvādaśa stotras_ also reflects that final bliss liberation is attained by only pure and sincere devotion unto God.

i) Madhvacārya elucidated the limbs of supreme God in the first chapter. The verbs in the first chapter, वन्दने, नमामि, विन्न्य, सारणीयम्, चिन्तयेतु, सर्वामि, ध्यायेतु and चिन्तयेतु are all nothing but forms of _Bhakti_ as delineated in the _Bhāgavatapurāṇa_. Thus in the first chapter, Madhvacārya indirectly suggests that saluting supreme God with pure devotion will carry embodied souls to salvation.
ii) स्वरत्तलो विजुविष्यं परम शुद्धप्रेयति तत्कितमार्गिते

Here one who contemplates the divine Lord with sincere devotion will be definitely blessed with the state of final emancipation.

iii) सर्वायपानि यसंमृक्तं संक्षरं सर्वदा

याति भक्त्या विशुद्धालमनाम्। (D.S.VIII,10)

By the remembrance of supreme Lord always all sins of souls rendered stainless by devotion get destroyed. Here Madhvācārya warns that the embodied souls, which are eagerly waiting for liberation must have to come out from sins, strong obstacles on the way of mokṣa.

iv) त्रिगुणातीति विधारक परितो देहि सुभक्तिम्।

करणार्चर्चवस्तवधिर्भृंगम्र तें तें। (D.S.X,5)

'O surpasser of triple gunās, 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,

Here the devotee asks the God humbly for the pure and sincere devotion which indicates that such devotion will carry towards final beatitude.

v) मरणप्राणदपलकं जगदीशवं सुभक्तिम्। (D.S.X,7)

'O giver of death and life, protector, Lord of the universe, protect my right devotion from evils.

There are six internal strong enemies which destroy the devotees, devotion; they are kāma, krodha, lobha, mohi niṣada and matsara.¹⁰

vi) दानुस्वार्मिरेश्वरं विमुक्तादेहरोपरम्।

'(The lotus feet of Viṣṇu) which confers on all divinities prosperity and final liberation. In the commentary by C.M.Padmanabhaṭṭa, स्वरत्या अमरणं देवानां ऐश्वर्यं ज्ञात्त्वोपयते विमुक्तिः निर्मोक्षः।
There is no death, disease, disappointment or any other kind of defect in the state or moksha. All are attuned towards God and there is no competition, no jealousy, no strife. The souls cherish the highest devotion to the Lord Hari and such devotion is in the nature of eternal happiness.

Thus Madhvacarya declares his seventh doctrine, devotion is the only means to attain liberation.

8) अक्षादित्ययं प्रमाण

' Perception and two others are means of valid knowledge;

Madhvacarya defines philosophy as 'Tattvamānayo' i.e., the determination of things as they are in themselves. In the other words philosophy is the true knowledge of things. The ways of obtaining true knowledge therefore form a fundamental part of epistemology, which is the theory of knowledge on which, metaphysics which is the theory of substance is based.

The means of true knowledge are called pramāṇas. The term pramāṇa is defined in different ways in the different school of Indian philosophy. The number of pramāṇas vary from one system of philosophy to another. The following veres gives the list of pramāṇas in different schools:

प्रत्येक चार्वा कथायां कर्मसूची तुम्हारे ।
अनुसारं च तद्भव सांहिकां शब्दं च तेजस्विः च । ॥
न्यायकेत्यिनो शेषायुं च केवलं ।
अर्थात्तत्त्वविद्यायुं च । ॥
अभाबश्चत्तत्त्वविद्यायुं भाषा वेदांतिनिलथा ।
संस्कृतिमूलकानि तानि पैराणिका जगुं ॥ (तार्किक रश्न)

Accordingly, Čārvakas accept only one Pramāṇa i.e., perception, Vaiśeṣikas and Buddhists accept two : perception and inference, Sāṅkhya accep three : perception.
inference and verbal testimony, Naiyāyikas accept four, these three and comparision, Prābhākara Mimāṃsakas accept five; these four and presumption. Advaita Vedantins and Bhatta Mimāṃsakas add non-existence and accept totally six. Paurāṇikas add two more viz., plausibility and tradition and accept eight Pramāṇas.

But according to Madhvaçārya pramāṇas are only three viz., perception, inference and verbal testimony.

Madhvaçārya defines pramāṇa as; प्रमाण: प्रमाण: (प्रमाण:लक्षण प.1)

Pramāṇa is that which reveals an object as it is. Pramāṇa is valid knowledge the means of valid knowledge is called Anupramāṇas and Madhvaçārya has accepted only three Anupramāṇas;

1. प्रत्यय
2. अनुमान
3. आगम

निर्दीशायन्द्रिय सत्यकर्ष प्रत्यय | He defines perception as the contact of a defectless sense organ with a defectless object. If a defect creeps in at any stage there may be not at all arise any knowledge or it may be give rise to wrong or invalid knowledge.

निर्दीशायन्द्रिय सत्यकर्ष अनुमान | Anumāna is a defectless syllogism. It is a means of a producing awareness or knowledge of an object with which it is invariably connected.

निर्दीशायन्द्रिय सत्यकर्ष आगम | Āgama is a defectless verbal composition. Knowledge of object can be derived from words and when object exists as the words reveal, the words become a pramāṇa and constitute an Āgama. Madhvaçārya quoted two verses Brahmāṇḍa purāṇa in his monograph Viṣṇuṭattvaviniṁaya which goes to prove authoritative texts accepted by him.
Madhvācārya demonstrates, other kinds mentioned as pramāṇas can be included within the three groups.

अर्थपतिप्रपातानि यो विशेषाः । Arthāpati and Upamāna are specific types of Anumāna and Sambhava also comes under Anumāna, Aithīhya comes under Āgama. Abhāva depending upon situation includes under perception and inference (अमायो अनुमानयत्वं)

Hence Madhvācārya affirms that pramāṇas are only three.

In the Dvādaśa stotra Madhvācārya has made use of verbal testimony and inference as means of valid knowledge.

i) इति वैदिकमयति वचः(D.S.III,6)

ii) इति स परं बचनम् ।(D.S.III,8) etc. are examples wherein he quotes the Vedic scriptures in support of his main tenet viz., the supremacy of Viṣṇu.

In यदि नाम परो न भवेत् स हरिः ।(D.S.III,5) He has made use of inference to prove that the whole word is in the control of Lord Viṣṇu.

He has not referred to perception in this stotra, perhaps because Viṣṇu is not and cannot be perceived by any of the sense organs.

9) अखिलान्मायेकत्वेऽहरिः । Lord Viṣṇu alone is made known by all scriptures.

Madhvācārya declares Viṣṇu as the most supreme God quoting authoritative scripture. He has been proved as having all auspicious qualities devoid of defects, as the creator, sustainer and destroyer of the universe. He has been described as bestower of final bliss to the devotees.
There are so far innumerable Vedic and smrti texts which laydown that supreme God can be known only through scriptures. Thus the main essence of Vedas is to impart knowledge of God and His greatness. To quote;

i) How to know Brahman and which pramāṇa yields his knowledge regarding this question Vedavyāsa has replied through the third Brahmasutra i.e., शास्त्रोपनिष्ठः शास्त्रोपनिष्ठः which proclaims Agama pramāṇa or verbal testimony helps to know Brahman.

ii) नाबिदेविन्दुते तं ब्रह्मसंविनिधयायम्। (लिटियर ब्रह्मण III,12,9,7)

One who is ignorant of the Vedas cannot know Brahman, the great soul and all experiencer.

iii) तं लोकनिष्ठं पुरूषं पृष्ठामि। (वृहदारण्यक उपनिषद् III,9,26)

I ask about the person who is known only through the Upaniṣads.

iv) नैशः तत्केत महिमानुयाय नैवेद्यान्वेदविज्ञानाय प्रेषा। (कल्पनिषद् I,2,9)

This knowledge is neither attained nor refutable by reasoning, only when it is imparted by a teacher it leads to direct realisation.

v) सर्वे वेदा यददानविन्ति तपस्विः सर्वाधि च यददन्ति।

यदिक्ष्मोऽयो व्रतार्थं चतुर्थि तत्स पदे संप्रेष्यं प्रवीणि।। (कल्पनिषद् I,2,15)

All Vedas speak of the highest abode of Lord Viṣṇu. All penances also state the same. The vows like celibacy and others are observed only with a desire to attain that place. I tell you in brief about that.

There are some more Vedic texts which declare, supreme god can be known only through Vedic texts and reject inference to know the nature of god.

vi) न च चन्द्रष्ट्रं न तत्रोऽन्त्र न स्मृतिवेद्या ह्येत्येति वेद्यान्ति। (भाल्लेवयुति)

Neither eyes nor ears nor reasoning, only Vedas make him know; so they are called Vedas.
Neither the senses nor inference lead to the knowing of this one. Only the Vedas do so and hence they are called Vedas.

Dr. D.N. Shanbhag opines 'Inference can not function independently without the support of perception or testimony. It is stated in the Kurma puraṇa - inference without the help of scripture cannot establish any proposition with certainty. Similarly, in the field beyond the reach of human senses perception cannot yeild valid conclusion. There is no doubt that perception and inference become valid means of knowledge only when they are helped by scriptures.

Then what are the scriptures through which god can be known, the four Vedas, the Mahābhārata, Pañcarātra, Māla-Rāmāyaṇa and all other works that follow these.

viii) The Bhagavadgītā also declares the same, thus Madhvācārya is supported by Lord Kṛṣṇa. The Lord only is known through Vedas. Therefore the purpose of all scriptures is to impart the knowledge of supreme excellence of Lord Viṣṇu.

Though the Vedas deal with other things viz., Karmakānda, Devatākānda and so on, they speak mainly of god and his glories and subsidiarily of other things.

The great and primary purport of all Vedas is the greatness of Śripati. There reference to other matters is secondary.

Madhvācārya concludes his Aitareya bhāṣya with this verse;

All the Laukika and Vaidika words end in supreme god. Even all sounds like
those of clouds etc., declare Him. All names refer to Him who is different from all, and who is independent and eternally same is the highest Viṣṇu. He and He only is the goal of all right scriptures. may he be pleased with us.

The present Dvādaśa stotra also supports the above idea that, all scriptures proclaim Lord Viṣṇu only.

i) यद्युपसिद्धेऽपि हरिः सुखवान् सुखलुपिण्याहर्षी निगमाः । (D.S.IV,2)

Though Lord Hari is ever wakeful, by virtue of His being blissful, the scriptures declare Him to be of the nature of bliss. This idea is supported by many Upaniṣadic and Vedic mantras. 61 He has been described in the Vēdas as the being of supreme wisdom and ruler of sense organs;

चक्ष्युषः चक्ष्यः श्रीमत्यः श्रीमः । (तत्वकारश्रुति)

ii) विगलेण श्रृतिशानिशिशालमेव हुमनोशिष्मिराशु निहल्य बुद्धम् । (D.S.IV,5)

Here Madhvacārya advises us to sharpen and purify our minds by the help of scriptures which helps to meditate upon the boundless Hari. The scriptures which are always proclaiming Lord Viṣṇu are having capacity to purify devotees mind.

iii) विमेघः सदा वेदवादमेघः सुभाषः श्रीस्वरेश्वरहरिविष्मितम् । D.S.VIII,4)

The supreme god is worshipped by high order of brahmins in the peculiar Vedic language. This indirectly indicates that the subject matter of all the Vēdas is Lord Viṣṇu only.

iv) अत्यो यस्य केनापि न क्षणि हि प्रेमयो यद्युपसिद्धमानां पत्रः ।

सत्यसुत्थत एको वरेण्यो वशीभवन्तृसचा वैद्याविद्वात । D.S.VIII,5)

We are propitiating Vāsudeva, 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, who is absolute, adorable, independent, always proclaimed as supreme by those of superior intellect through
the instrumentality of Vedic argumentations.

v) अच्छुतो यो गुणैर्विवेच्याविकृत्तो । प्रचुरो शेषयो वै सदा पूर्तितं
उच्चते सर्वविद्वादा दिता स्वयम् ब्रह्मणेत्रपूर्ववस्त्र।

Supreme Lord is always full of all excellences and free from all imperfections because of His being always abundant with auspicious attributes; is expounded by the many argumentations of all Vedas; is unborn and is duly worshipped always by prominent divinities, such as Brahma, Rudra and others.

Hence Madhvācārya sums up that all scriptures have only one single main purport and that is imparting knowledge of Lord Viṣṇu. Thus Madhvācārya exemplifies his cardinal doctrines in his stotras quite effectively and eventually.
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   मूलभाषायपर वचन पुराण वैदमांकम् ।।
   वे नामदेविनस्वेषं द्विये तु च सदामणाः ।
   दुरासात्तदन्ते ये तैरं स्वयं जनार्दनः ।। (Visṇutattvavinirṇaya, 3)

2. स्वतन्त्र महात्मां स द्विविधं तत्त्वानन्तः ।
   स्वतन्त्रो भावलोक्ति विष्णु प्राचार्यहि विनिमयतः ।। (Tattvasamkhya, 1)

3. यससन्दृशा नुसरण निर्यंत्रे समावरेण ।
   एवं कर्म च सत्तात्मा हृद्भावं तु तत्त्व परम् ।। (AV, 1272, 1275)
   *Sri. Madhavacarya and His Cardinal Doctrines.*
   Dr. D. N. Shanbhag, Bharat Book Depot and Prakashan, Dharawad, 1990-p. 19

4. हरिः परतार सत्यं जगत्तत्त्वं भेदो जीविणा हरसुचिवा नीचोद्भवं गताः ।
   मुक्तिनां ज्ञानानुभूतिरं महस्तिश्व तसाधनं हस्याविनिर्गतयं ग्रामाणमक्षिलानायज्ञवेदो हरिः ।।

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7. a. सृष्णितिक्षिति लयशेषी क्षितिक्षितावृत्तिः ।
   वन्यमूली कु पुष्पाभ्यासस्तु स हरिकरघतः ।। (Skandapurāṇa)
   b. भ्रमशयदश्व विभावियेव ......। (B.S.B.I,i,1) which means the term Brahman primarily denotes
   Supreme Visṇu only.

8. किन्तु विभुषयस्यचार्ययो व भागात्मयं सर्वसमानाम् । (V.T.N.p.30)

   Dr. B. N. K. Sharma,
10. a. यस्माति विश्वेश्वरेऽज्ञवास तस्य शक्त्याः महालम्बः।
   तस्मात्प्राच्यते विष्णुविशेषतः प्रवेश्यवातः।।

b. व्यासाः भवेऽज्ञवास मेवद्विपद्विद्विमहासमाधिः।
   क्रमणादायाऽभव विष्णुविशेषतः।। (Mahābhārata, Sāntiparva, 343, 42-43)


13. सूद्धस्तिकसंकराः साराणेव निरुपनम्।
   चिन्तायेत्वं विनयायं ज्ञानसाधारिः हरिः।।(Matsyapurāṇa)

14. आन्ऱो देवो स्वप्नाभूतं व्यजनात्। (Taittirīya upaniṣad)

15. द्वारिकी पुष्पी लोको वृक्षाकाश एवं च।
   वृक्षाकाशं भूलानि कुटस्थोक्षरं उच्यते।।
   उत्तमं पुरुष्यमन्यं परीतामुलादात॥ (VTN,p.99)

16. सन्तनं निरुपनं इति विशेषणाभायं ब्रम्हमांवाश्रयं प्रथमवितल्याधायाः वर्णिता॥
   सदावृत्तं इत्यन्ते भक्तिवर्गन्यादिविकसिताः सब्रेतयाधायप्रत्यात्मिकणिते।।
   आद्यादिविरेत्वश्च इत्यन्ते चतुर्द्वायायनिरुपित शास्त्रवल्ल शूचिः।।
   Commentary of C.M. Padmanabhacar, p.5.

17. भगवद्धार्तकाव्यायायार्थादिकर्म कर्तव्यम्। K.N.p.16

18. यस्मात् सार्वतीतोहं अश्वारोपी चोलम्।
   आतोमि लोके वे व ईर्षितं पुष्पेतलम्।।(Bhagavadgītā XV,18)

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   वेदं पवित्रमोहक्षोरो अक्षुशायजुरीवच।।
   गतिर्मातो प्रभुं सार्व निवासं शरणं सुधरू।। Viśvapatiśka, p.13
20. देवाः प्रभादयः सर्वेः शारिरकरणांकर्मः ।
लक्ष्मीरकर्षेदेहाक्ताः सर्वसत्यमिच्छिद्धायतु । || (Ibid., p.13)

21. सत्यं सत्यं पुनः सत्यं उत्तमं भुजनुमयते ।
बेदशास्त्रां सत्यं नास्ति न दैवं केशवांत्रं । || (Mahābhārata)

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23. गृहः सुभाष्यवर्ष ज्ञानभास्यवर्षकामः ।
ज्ञानज्ञानेऽसुभाष्यवर्ष विषये परमेश्वरः । || (Ibid., p.67)

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   येन जातानि जीवन्ति, । प्रवृत्तसम्भविश्वासन्ति ।
   तद्विभिज्ञायेऽव । तदुपविन्ध ।। (*Taittirīya Upaniṣad* II, 1)

   b. अहूः कृत्तस्य जगात्र ग्राहवः प्रक्षयस्यः । (Bhagavadgītā VII, 6)

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