Chapter - II

Date, Life and Works of Madhvacarya

Madhvacarya is the foremost propounder of the Dvaita school of Vedanta. His life history and his achievements have been narrated by Narayanapanditacarya, son of Trivikramapanditacarya, one of the great converts to Madhvacarya’s fold, in his biographies poem Viz., Sumadhavavijaya. Which has been accepted as the authentic source book by old and new scholars.

Madhvacarya’s Date, birth and parents: Madhvacarya, the saint philosopher was born in the year 1238 A.D.; to be exact, the date of his birth is the tenth day of Suklapakṣa of the month of Ashwina. Dr. B. N. K. Sharma, regarding the date of Madhvacarya writes; “There has been a controversy within the limits of a century or so, over the date of Madhvacarya. Both the traditional date of birth: 1199 A.D claimed for him on the authority of a passage in his Mahābhārata Tātparya Nirṇaya (xxxii, 131) and the date Śaka 1040-1120. proposed in some of the geneo-chronological tables of the Uttarāḍī and other mutts, have now been set at rest by the discovery and publication of the inscription of Narahari Tirtha (particularly the one dated Śaka 1203) - a direct disciple and second “Successor” of Madhvacarya on the “Piṭha”. The evidence of these inscriptions shows that Narahari was in Kalinga between 1264-93 A.D. It appears also that he was prime minister of the kingdom between 1281-93. If the statement of the Mahābhārata Tātparya Nirṇaya then, were to be taken in its literal sense, Madhvacarya would have lived up to 1278 only, as he is traditionally assigned a life of seventynine years (see Anumadhvacarita of
Now according to the uniform testimony of the Mutt lists, he was succeeded by Padmanabhatirtha, who remained on the pitha for seven years; and after him by Narahari who occupied the pitha for nine years. According to this view, Narahari would have come to the pitha in 1285. But the evidence of inscriptions shows he was still in Kalinga in the years 1289, 1291 and 1293. The obvious inference from these facts is that he could not have come to the pitha till after 1293. It cannot be supposed he was allowed to be minister of Kalinga and to occupy the pitha at one and the same time, between 1285-93. The mutt lists agree in placing his demise in the cyclic year of Śrimukh. These two facts show that, that event cannot be placed before 1333 A.D. Calculating backwards from the recorded year of Narahari's demise, we arrive at 1317 (Piṅgala) as the date of Madhvacārya's exit from the world. Assuming that tradition is correct in placing his birth in Vilambi, we get 1238 A.D. as the year of his birth. This agrees very well with the evidence of the inscriptions of Naraharitirtha, the terms of one of which (Śrikurman 1281 A.D) imply that Madhvacārya was in flesh and blood at the time.

1238-1317 A.D. thus appears to be the most satisfactory date for Madhvacārya. The relevant materials bearing on this question have been brought together and discussed by me in two papers on the subject contributed to the AUJ(Vol. iii, 2 and V, 1) and to them further attention is invited, other theories on the subject have also been examined and reputed there.

Recently, however, Mr. Shingre of Poona has tried to re-open the date of birth 1199 A.D. corresponding to that of the Mahābhārata Tātparya Nirṇaya verse and reconcile it with the epigraphical data by resorting to the device of extending Madhvacārya's span of life from 79 years (as traditionally accepted)
to 94 ½ years.

His new date 1199-1294 is open to the following objections: i) It extends the life of Madhvācārya arbitrarily ii) It flouts the accepted traditions among Madhvācārya mutts about the cyclic years Vilambi and Piṅgala, being the years of birth and exit of Madhvācārya iii) The dates accepted by Shingre for Madhvācārya’s successors down to Rāmacandra Tīrtha, similarly conflict with the cyclic data accepted for them in the Uttarādī and Rāghavendraśvāmi mutts, which have a common ancestry upto him iv) The cyclic data of Vilambi and Piṅgala for Madhvācārya, are endorsed by the Aṣumadhvacaritam attributed to Hṛṣīkēsa Tīrtha, a direct disciple of Madhvācārya v) These and the date for the successors of Madhvācārya, are endorsed by the Gurucaryā vi) Shingre himself accepts the number of years of pontifical rule traditionally assigned to the various pontiffs up to Rāmacandra Tīrtha (and beyond) without any independent proof and which are calculated only on the basis of the cyclic data handed down by tradition and preserved in old hagiological works like the Gurucaryā. If their evidence is reliable for the successor of Madhvācārya, it should be equally valid for Madhvācārya, vii) Antedating Madhvācārya to 1199-1294 would seriously complicate the question of the date of the Akṣobhya-Vidyāraṇya disputation on Tattvamasi to an extent that may even threaten its historicity and fail to explain why none of the works of so great a commentator on Madhvācārya, as Jayatīrtha has been cited in the chapter on Pūrṇaprajña Darśana in the Sarvadarśana Saṃgraha, which could not be dated before 1360, as Vidyāraṇya (1302-87) would hardly have been twenty years of age if his debate with Akṣobhya took place in 1321 instead of in 1365 when he would be much older and of a proper age for it. For all these reasons,
1238-1317, would remain the last word on the subject.  

So, from the above account, the date and life span of Madhvācārya can be concluded and get declared that, 1238 and 1317 are the dates of advent and exit respectively and he lived about seventy nine years.  

Madhyagehabhaṭṭa, a versed scholar in different branches of Sanskrit learning had no issues for long time. As such he with his wife Vedavati performed the vows like Payovṛta etc., and served lord Ananteśvara for many days. At last the couples was blessed with an offspring. It is none but Madhvācārya only. The happy parents named newly born child as Vāsudeva in the naming ceremony.  

Even as a child Vāsudeva showed signs of his extra-ordinary intellectual faculties. The father Madhyageha commenced teaching alphabets and continuing next day, he wrote the same letters; in the mean time Vāsudeva asked his father why repeat the same letters tutored the other day? why not proceed ahead? and the father realised the child’s innate intelligence. Such was the intelligence of Vāsudeva.  

Once Vāsudeva, yet a small boy, disappeared from the house and went to neighbouring forest, Kudavoor, though warned by passers by no to go, since it was thick forest with wild animals, but the fearless Vāsudeva moved ahead not listening to them. There Vāsudeva worshipped Nārāyaṇa and stayed at Śiva temple of Bannanje, a small village near Udupi. The distressed Madhyageha at last found Vāsudeva at lotus feet of Lord Ananteśvara and the father shedding tears of joy, asked his son “who accompanied you all the way शहयौद्धर्थक दीर्घ तमे परिह कोऽस ते Vāsudeva with fascinating eyes told in faltering tone ‘supreme Nārāyaṇa was my companion’. The anxious father bowed to Ananteśvara earnestly and
prayed for protection. This shows courage and fearlessness of Vāsudeva.

The boy, Vāsudeva was possessing the supernatural power by birth. One day towards the close of sport, a rich man who had sold a bull to Madhyagehabhaṭṭa, come to him asking for money. Vāsudeva understood the pitiable conditions of his father and gave a few tamarind seeds to that rich man instead of coins. The rich man returned saying that, he had received the money from Madhyagehabhaṭṭa.10

On the another occasion, a brahmin of Mudināya family viz., Śiva was lecturing a mythological story to large public assembled. But his narration was not in tune with its purport. Young Vāsudeva, sharp at discussion observed this and unhesitatingly spoke to him; O Narrator, the story described by you is different from the purport of the great seers like Vyāsa, Śuka etc., Thereafter, Vāsudeva spelled the true meaning of it and was honoured by the wonderstruck public.11

In physique, Vāsudeva was endowed with extra ordinary look and energy.

Madhvācārya’s Upanayana and Early studies:

Vāsudeva was taught the sacred OM and Gāyatrī regarded as the essence of the Vedas in the thread ceremony at his age of eight years.12 In no time Vāsudeva mastered the Vedas, Vedāṅgās and all the branches of knowledge.13 He was very quick in mastering what he was taught.

Once in a certain lecture his father, Madhyagehabhaṭṭa was elucidating the names of various trees, noticing that he dropped the meaning of Likuṭha, he boldly asked his father in the audience but afterwards, seeing that the father did not come out with the meaning, he himself narrated the meaning. This shows his
miraculous sportive activities.\textsuperscript{14}

Being eager of spreading the true philosophy on the earth he went in search of his spiritual teacher. As Vāsudeva had no interest in worldly pleasures and very much interested in the worship of Lord Viṣṇu, he thought that the path of sanyāsa only would help him in the accomplishment of his goal. At last Vāsudeva could get his teacher by name Achyutapreksācārya an ascetic at Sivelli.\textsuperscript{15}

Though Achyutapreksācārya had studied well the works on the Advaita vedanta he had no belief in it, because he was advised by his preceptor not to follow the Advaita siddhānta, but, to worship Lord Nārāyaṇa to acquire eternal bliss. In the words of Nārāyaṇapanditācārya. "Oh Achyutapreksā the close observer of rigorous vows, never believes the baseless and irrational doctrine propogated by the Māyāvādins. I am Parabrahma. There is nothing else other than me. I can realise this (perfect identity) after the dawn of real knowledge"\textsuperscript{16} and,

"Since the identity of jīva and Paramātma decreed by the Māyāvādins for contemplation of their followers was experienced neither by my preceptor nor his predecessors, objure this object doctrine "Oh! gentle natured Achyutapreksā serve with great delight Lord Mukunda, the bestower of bliss for the attainment of supreme knowledge."\textsuperscript{17}

Thenceforth Achyutapreksā started worshipping Lord Ananṭeśvara at Udupi, one day Lord Ananṭeśvara entered a person and said to Achyutapreksā 'you will know me through an eminent disciple who will approach you in the near future.'\textsuperscript{18} At this juncture Vāsudeva approached Achyutapreksā and requested to accept him as his disciple.
Having heard that their son Vāsudeva had become the disciple of Achyutapreksā and was about to accept Sanyāsa, his parents rushed to Udupi and tried their level best to divert the decision of Vāsudeva. At last they entreated him earnestly, went round him and bowed. Vāsudeva converted this situation in his favour and said that bowing down by the elders to the younger ones is not commendable, yet as elders could prostrate before the ascetics only though younger by age. Lord has propelled you both to give me permission to accept Sanyāsa. At this his parents, Madhyagehabhaṭṭa and Vedavati had to remain silent.

Off course, Vāsudeva promised his parents that he would not accept Sanyāsa till another responsible person could be assigned the duty of looking after them. Surprisingly in course of time Madhyageha couple begot another son, who also in future become a disciple of Madhvācārya, and took Sanyāsa by name Viśnupūrītraḥ. After some days Vāsudeva approached his mother, to get her permission for accepting Sanyāsa. As she was not willing Vāsudeva frankly said that he would not see her face if the permission was not given, this made the mother to permit the son to accept Sanyāsa.

Dedicating all his belongings and his previous deeds to Lord Nārāyaṇa, Vāsudeva had undergone the several religious acts to be performed at different intervals and then he become a Sanyāsin at the hands of Achyutapreksā who honoured his disciple by giving him the befitting title Pūrṇahodha or Pūrṇaprajāśa.

Madhvācārya’s accepting Sanyāsa was not born of any lack of amenities but it was all-consuming passion to serve the cause of the Lord that made him to take Sanyāsa. Forty days after initiation into the ascetic order, Madhvācārya
engaged in a debate and vanquished the rival in disputation.\textsuperscript{22}

Once Pūrṇaprajña began to listen with reluctance, to his preceptor’s lectures, on the Īstasiddhi of Muktātman. The Ācārya picked up as many as thirtytwo defects in the opening verse itself.\textsuperscript{23} This in fact annoyed his teacher but at the same time his teacher was overjoyed to see an extra-brilliance inherited by Madhvācārya, and he expressed his disability to teach Pūrṇaprajña.

In order to make more known to the public Madhvācārya’s mastery over Vedavyāsa’s methodology of śāstric texts, Achyutapreksā asked Pūrṇaprajña to narrate a prose part of the fifth book of the Bhāgavatapurāṇa which is a formidable crucial text of scholarship. Accordingly Pūrṇaprajña reeled of the passages with perfect accuracy.\textsuperscript{24} Such was the unique scholarship of Madhvācārya.

Being convinced of Madhvācārya’s competence Achyutapreksā coronated him on the throne of supreme vedanta empire.\textsuperscript{25} He was called Ānandatīrtha,\textsuperscript{26} Anumānatīrtha,\textsuperscript{27} Sukhatīrtha\textsuperscript{28} and Sammodatīrtha\textsuperscript{29}, each of the above names speaks of special qualities possessed by him.

Madhvācārya, confronted and defeated arrogant Scholars viz, Vādisimha and Buddhisāgara by his undefeated logic.\textsuperscript{30} Then Madhvācārya, took southern tour; while returning to Udapi, on the way he happened to see the gathering of scholars. There took place debate between Madhvācārya and others. Madhvācārya expounded a certain hymn from the Aitareya branch of Rgveda. The meaning of the hymn was challenged by other scholars and another meaning was suggested by them. Madhvācārya no doubt accepted their meaning but hinted that there are three meanings for the Vedas, ten for the Mahābhārata, and a hundred meanings for the Viṣṇusahasranāma.\textsuperscript{31} Being asked by the scholars
assembled there narrated a hundred meanings of the first term *Viśvam* on the basis of grammar, which could not be understood and repeated by the gathered scholars.

Madhvacārya’s recitation was staggering in its perfection. Thus in many debates Madhvacārya exhibited his astute knowledge of grammar in explaining the words. His exposition was to the point, he did not beat about the bush and his elucidation was not torture-some. Madhvacārya’s pronunciation was loud and clear and substantiated by scriptural texts.

Madhvacārya desired to visit and worship Lord Vedavyāsa at Badari (Uttar pradesh). Having obtained the permission of his preceptor, Madhvacārya left for Badari and submitted unto Him, Lord Vedavyāsa, his commentary on the *Bhagavadgīta*, his first work. Madhvacārya had written originally in the opening verse *i.e* according to his capacity *तत्त्वं* but a voice that came from Lord Vedavyāsa asked Madhvacārya to correct it into a little *लेखां* 32 This work is then approved by Lord Nārāyaṇa and was regarded as highly authoritative.

The seventh canto of *Sumadhvavijaya*, describes the divine personalities of Madhvacārya and Vedavyāsa. Madhvacārya had having a unique personality possessing spiritual power. He is described as an embodiment of all thirty-two characteristics of a perfect man. When Madhvacārya met Vedavyāsa, the attention of the saints surrounding Vedavyāsa was drawn towards Madhvacārya. It was but natural for them to say that, this personality could not be anyone else than *Caturmukh Brahma* or *Mukhya Vāyu*.33 Sage Vedavyāsa was an incarnation of Lord Nārāyaṇa himself. Madhvacārya observes the marks of holy *Dhvaja, Padma, Vajra*, and *Ankush* on Vedavyāsa’s feet. The dust of his lotus feet was craved for even by gods.34 The meditation on such holy feet would certainly
bless with the salvation of sārupya-type, such was the personality of Vedavyāsa as Seen by Madhvācārya.

When Madhvācārya went to upper Badāri, the other dwelling place of Vedavyāsa in the form of Lord Nārāyaṇa. The latter asked the former to write the suitable commentary on the Brahmasutras. Madhvācārya, humbly accepted his order.

Thereafter Madhvācārya composed Brahmasutra- Bhāṣya refuting all the twenty-one commentaries, which were written already on the Brahmasutras. Giving out the correct meaning of the Brahmasutras with the support of scriptural evidences, Madhvācārya upheld Lord Viṣṇu as the supreme Brahman with the countless virtues without any blemishes.

After leaving Anantamaṭha on his return journey, Madhvācārya reached the banks of Godāvari. There he defeated the scholars viz; Śobanbhaṭṭa and Sāmāśāstry in vedantic debate who afterwards become his well known disciples by the names of Padmanābhaṭṭa and Naraharitirtha.

Madhvācārya’s commentary on the Brahmasutras is so significant that after digesting it Śobanbhaṭṭa stopped reading all the commentaries and he defeated many scholars in many assemblies. The example given by Śobanbhaṭṭa to show the value of Madhvācārya’s commentary is worth seeing. A conch twisted to the rightside, if worshipped, is believed to bring wealth and prosperity. In the example given by Śobanbhaṭṭa, a lime maker once come across such a holy conch. As he was ignorant about it, he tried to reduce it into powder for preparing lime but he threw it away since he could not do so, some person got the conch sold it and made money out of it, but the king who got the conch, worshipped it daily and in notime became prosperous. This example throws much
light on the importance of *Brahmasutra Bhāṣya* of Madhvācārya.

Madhvācārya also preached the importance of wearing the marks of *Sāṅkha*, *Chakra*, etc which is being observed by Madhvaites even now. For the well being of the society Madhvācārya performed sacred installation of Lord Kṛṣṇa’s statue at Udupi.

There after while travelling once along with his disciples Madhvācārya, was asked by the ruler called Īśvaradeva, to dig the ground for constructing a water tank. Madhvācārya asked the ruler to show him how to dig, the ruler who started digging to show the method of digging, could not stop digging the ground till evening. In the meantime Madhvācārya continued his journey.39 This incidence speaks of Madhvācārya’s divine power. Also it indicates that, if a man of higher calibre is ordered by a person lower in inherent capacity, the work of the latter befalls him in a difficult situation.

In another incident when Madhvācārya and his disciples were going through the forest, robbers tried to catch hold of Madhvācārya and his disciples but at the same time Madhvācārya and his followers appeared to them like big stones, thus robbers got disappointed.40 Such incidents are many which took place during the life of Madhvācārya.

Great Acarya, Madhvācārya visited Badari for the second time to have the holy darśana of Lord Vedavyāsa, there. Madhvācārya was ordered by Vedavyāsa to write *Mahābhārata Tātpary Nirṇaya (MTN)* bringing out the true essence of the *Rāmāyaṇa* and the *Mahābhārata*. Carrying His message, Madhvācārya came down to Hṛṣīkeśa, where god Rudra himself disguised as brahmin offered hospitality to Madhvācārya.

Once Madhvācārya happened to visit Goa where he exhibited his
digestive power by eating four thousand bananas and by drinking thirty pitcheres of milk offered by a brahmin. Taken a back by the miracle the ruler put Madhvācārya under heavy guard but Ācarya disappeared from the vision to the shock of the ruler. All these incidents show that he was an incarnation of Mukhya Vāyu.

After coming back from the second trip to Badari, Madhvācārya started propagating the true philosophy by way of giving many discourses to the devout public, his logical arguments culled from the Vedas, the Upaniṣads and the Purāṇas made his philosophy much convincing for the laymen and scholars alike. Infact Madhvācārya’s Tattvavāda spread throughout the country as a sharp blow against Advaita siddhānta.

In the thirteenth canto of Sumadhvavijaya Madhvācārya is described as being honoured by king Jayasimha, who has recovered Madhvācārya’s stolen library from the Māyāvādins. Being invited by the king, Madhvācārya was taken in procession with his disciples. King Jayasimha seeing the procession got off his vehicle at a distance and approached the Acarya with reverence and prostrated before him. A crowned king was saluting an uncrowned one, this is a rear sight indeed.

Once Madhvācārya started giving discourses on the Brahma-sūtra, in Amarālāya temple near Viṣṇumangala where Trivikramapāṇḍita well versed in all śāstras met Madhvācārya with an intention of having a debate with him. This discourse lasted for fifteen days. Madhvācārya did not get scared by any argument of Trvikrama. He refuted all contentions of Trvikrama and established the philosophy of Tattvavāda on the basis of scriptural statements.

At last Trvikrama had to accept his defeat before Madhvācārya and
prostrated at his lotus feet and humbly requested to accept him as his disciple.\textsuperscript{44}

Than Madhvācārya expounded to him the essence of Brahmasutrabhāṣya. Being asked by Madhvācārya, Trivikrama wrote a gloss on the Brahmasutrabhāṣya viz- Tattvapradīpa, a monumental work on Madhvācārya’s Tattvavāda. More than fifteen verses from the fifteenth canto of the Sumadhvavijaya record a list of Madhvācārya’s works, which are thirtyseven in number collectively called Sarvamūla.

After the death of his parents, Madhvācārya’s younger brother who was looking after his parents was initiated into ascetic order with the name Viṣṇuṭīrtha by Madhvācārya. For the work of propogation of the philosophy of Tatvavāda, Madhvācārya choose eight youths endowdowed with all auspicious qualities for asceticism and well versed in all śāstras and initiated them into ascetic order, then they became heads of eight mutts at Udupi. They are;

i) Hṛṣikeśa Tīrtha;- Palimāru mutt.
ii) Narasimha Tīrtha;- Ādamāru mutt.
iii) Janārđana Tīrtha;- Kṛṣṇāpura mutt.
iv) Upendra Tīrtha;- Puttige mutt.
v) Vāmana Tīrtha;- Sirura mutt.
Vi) Viṣṇu Tīrtha;- Sode mutt.
Vii) Rāma Tīrtha;- Kānur mutt.
Viii) Adhokṣaja Tīrtha;- Pejāvara mutt.

As found in the Sampradāyapaddhati of Hṛṣikesatīrtha (1250-1330) an account of these eight heads, runs as followa;

\begin{verse}
\text{अमलके हरि लोककृत्यां संसारवर्गं पद्मे नामे नमः हरिम्}
\end{verse}
Madhvacārya, the third incarnation of Mukhyavāyu gave to the first disciple, Hṛṣikeśatīrtha, the idols of Lord Rāma with Sīta-Lakṣmana. Then, he presented the idol of Kāliyamardana an epithet of Lord Kṛṣṇa to the second disciple Narasimhatīrtha.

Similarly, Madhvacārya gifted another idol of Kāliyamardana Kṛṣṇa to his third disciple by name Janārdanatīrtha, the idol of Viṭṭhala to the fourth disciple- Upendratīrtha, another idol of Viṭṭhala to the fifth disciple Vāmantīrtha, and the idol of Bhūvarāha to Viṣṇutīrtha.

Similarly, Madhvacārya presented the idol of Nṛsimha to the seventh disciple Rāmatīrtha, another idol of Viṭṭhala to the eighth disciple Adhokṣajatīrtha and the idol of Rāmachandra to Padmanābhatīrtha, the senior most disciple.45

Now Madhvacārya’s mission was completed, at the age of seventy nine, he disappeared from philosophical scene on the ninth day of Śuklapakṣa of Māgha in Pingala while expounding the secrets of the Aītareya upaniṣad in the midst of different distinguished disciples.46

Madhvacārya as a divine personage:

Madhvaites are having strong religious belief that, Madhvacārya belongs to the lineage of Trinity of Vāyu, wind god i.e. Hanumān, devotee of Lord Rāma, Bhima, devotee of Lord Kṛṣṇa and thirdly Madhvacārya, devotee of Lord Vedavyāsa. This belief has a strong basis of many scriptural references.47
Regarding the incarnation of Vāyu, a famous historian of Karnataka opines. “Madhvācārya was the embodiment of prodigious physical, intellectual and spiritual strength. He has been rightly considered as the very incarnation of Mukhya Vāyu.”

Supporting the above view Dr. B.N.K. Sharma says;

“As at the conclusion of his Bhasyas on the Aitareya, Taittirīya and Chāndogya upaniṣads and the Brahmasutras, Madhvācārya claims here also to be an avatāra of Mukhyavāyu and calls two sets of passages to witness. These purport to be a paraphrase of the Balīthāsūkta. (R.V.I 141) on which he has taken his stand in support of this claim. The first set of passages from—हनु मशस्त्रो

ज्ञानवायी तो इति सूत्तवां रुपन्यम् is found. Quoted from a work called Sadbhāva the source of the other being left unspecified in the Chāndogya Upaniṣad Bhasya. But in Trivikrama’s Tattvāpradīpa the two sets of passages have been ascribed to the Yajusamhita and Bhāvavṛtta respectively. The claim of identity of Vāyu is made in eleven out of thirty seven works of Madhvācārya.

This proves that the belief that Madhvācārya was an incarnation of Mukhya Vāyu is not unfounded. It is right to consider him as incarnation of Mukhya Vāyu.

Works of Madhvācārya:

Being religious reformer and founder of a new trend in philosophy, Madhvācārya contributed a lot to philosophical literature by his works. The works of Madhvācārya are thirty seven in number, conglomeration of which is called Sarvamūla.

The thirtyseven works of Madhvācārya can be classified under seven heads:
A) Commentaries on the Rgveda and on the Upaniṣads;
1) Rgdbhāṣya
2) Īśāvāsyopaniṣaddbhāṣya.
3) Kenopaniṣaddbhāṣya.
4) Kaṭhopaniṣaddbhāṣya.
5) Praśnopaniṣaddbhāṣya.
6) Munḍakopaniṣaddbhāṣya.
7) Māṇḍukyopaniṣaddbhāṣya.
8) Taittirīyopaniṣaddbhāṣya.
9) Aitareyopaniṣaddbhāṣya.
10) Brhadāraṇyakopaniṣaddbhāṣya.
11) Chāndogyopaniṣaddbhāṣya.

B) Commentaries on the Brahmaṣutras;
12) Brahmaṣutrdbhāṣya.
13) Anuvyākhyaṇa.
14) Brahmaṣutrāṇubhāṣya.
15) Nyāyavivarana.

C) Commentaries on the Bhagavadgīta;
16) Gītādbhāṣya.
17) Gītātātparya.

D) Commentaries on the Mahābhārata and the Bhāgavata.
18) Mahābhāratatātparyanirṇaya.
19) Bhāgavatatātparya.
E) Monographs;
   20) Pramāṇa lakṣana.
   21) Kathālakṣana.
   22) Upādhiṅkhāṇḍana.
   23) Māyāvādakhaṇḍana.
   24) Prapañchamithyātvānumānakhaṇḍana.
   25) Tattvasamkhyaṇa.
   26) Tattvaviveka.
   27) Tattvodyota.
   28) Viṣṇutattvavinirṇaya.
   29) Karmanirṇaya

F) Religious poems and minor works
   30) Yamakabhārata.
   31) Nṛśimhanakhastuti.
   32) Dvādaṣa stotra.
   33) Kṛṣṇāmṛtamahārṇava.

G) Religious tracts;
   34) Sadācārasmṛti.
   35) Tantrasārasaṁgrah.
   36) Yatipraṇavakalpa.
   37) Jayantiniṅrṇaya.

   These works have been enlisted in the Granthamālikastotra of Vyāsaraṇa.\[^{51}\]

   Let us see brief summary of Madhvācārya’s works.\[^{52}\]

A) Commentary on the Rgveda and on the Upaniṣads.

1) Rgvedabhaṣya: The Rgveda, oldest literature of the universe is supposed to
be prime source for the Indian philosophy, since philosophy responds and
develops associated with literature.

Madhvācārya, wrote a commentary on Rgveda with philosophical basis. To Madhvācārya, there is much philosophy in Vedas, and it is revealed when we look at it from proper point of view. The popular view about the Vedas is that they only sing the praises of greatness of different gods, and as such, the Vedas formulate the ritualistic content. But according to Madhvācārya, besides the ritualistic approach the Vedas have some higher aim of giving philosophical content.

Rgabhāsyā is a commentary on the first three adhyāyās of the first aṣṭaka (1.1 to 40), Madhvācārya views the whole of the Rgveda as an essential theosophic document and his interpretation is shown to be supported by the Bhagavadgītā and Upaniṣads, Thus Madhvācārya views the entire sacred literature through a pair of vedāntic spectacles. A unique nature of the Rgvedabhāsyā is its three fold interpretation i.e; आधिभौतिक, आधिदीर्घिक and आध्यात्मिक

The first interpretation, आधिभौतिक one, is more or less in agreement with that of Śaṅkya and other Vedic commentators. The second आधिदीर्घिक interpretation, is rather mystical by which a hymn is praise of a particular deity is refered to a particular form of supreme Viṣṇu presiding over the act for which the deity is noted. This type of interpretation is based on the doctrines of सर्वशक्तिसम्बन्ध in Brahman. The final or आध्यात्मिक line of interpretation exhibits philosophical relation between Jiva and Brahman and centres round it, for ex; the opening mantra of the Rgveda may be quoted here

अभिमीङ्गुरोऽहितं यज्ञस्य देवमृत्विजयम्। होतारोऽर्थवर्तमानं। (7-9-5)

In the line of Adhibhoutika interpretation this mantra means that, the god
fire is the first to be worshipped in the sacrifice. Adhidaivika interpretation reflects that the supreme being dwelling in the fire is praised under the same name of Agni. This is otherwise called yogic interpretation finally, Adhyatmic interpretation unfolds that in the realm of the inward sacrifice of knowledge the supreme Brahman is lauded as hotṛ of the right kind of rapprochement between the senses and one's external environments. Agni is understood as the immanent guide that controls the consuming fire of eternal reality by the flame of the intellect, Dr. B. N. K. Sharma opines. "the three fold interpretation of Vedic texts elaborated by Madhvacārya has its parallel in the western tradition, of scriptural interpretation Prof. Basil Willey in his 'seventeenth century Back ground' points out that the allegorical method of scriptural interpretation was developed by philo Judaeus (20 Bc -45 AD). Madhvacārya does not criticise any interpretation of earlier Vedic commentators yet, he indeed differs from many of such commentators in giving Adhyatmic interpretation to the hymns too.

Upaniṣadbhāṣyās: Upaniṣads are very simple in one sense and are very complex in another. Upaniṣads give a lucid exposition of the fundamental questions of philosophy in simple dialogues with fascinating illustrations. The problems that are chiefly dealt with in upaniṣads are; 1. The nature of Ultimate reality or the central principle of the universe; 2. Cosmology or the process of creation. 3. The nature of soul and its psychological status. 4. Importance of knowledge, meditating and other means of spiritual statement; 5. The nature of liberated state. The principal passages that deal with these main issues could be easily identified and their purport could be broadly understood. But when one proceeds to check up each and every passage on these problems, one will meet with a number of paradoxes. The central principle is sometimes described as
devoid of any attribute and some times as possessing a number of attributes. The ritualistic activities are some times glorified and some times censured. The process of creation is described differently in different places. The nature of the first cause is described differently in different places. The individual soul and the universal self are described as distinct in some places and are mentioned as identical in another. This baffles a reader. The terminology and illustrations are so flexible that these can be mended either way. This makes the understanding of upanṣadic thought difficult.

Further, Upaniṣads have a multiple approach towards their problems, Metaphysically upaniṣads are in search of reality, theistically in search of God, ontologically the first cause, psychologically the subject and his psychic states, epistemologically these search both the subject and the object, mystically the transcendental. These approaches are interwoven in many passages, dialogues, illustrations and questions. This has made upanisads very complex documents. However, a careful analysis of these aspects in the respective passages and a proper appraisal of the illustrations given will help one to understand upaniṣadic thought from each point of view. Metaphysics, psychology and mysticism are the three dimensions of upaniṣadic thought.

2) Īśāvāsyopaniṣadbhāṣya: The Īśāvāsyopaniṣad is at once exoteric as it attempts a synthesis of the practical values of life and esoteric as it reveals the highest goal of life in the best possible way. This is the only upaniṣad which is a part of the saṁhitā; other upaniṣads are distinct, and are generally attached to various branches of the Vedas. This upaniṣad is also called 'saṁhitopaniṣad' for it constitutes the fourtieth chapter of the Vājasaneya saṁhitā or the white Yajurveda.
The Íśāvāsyam upaniṣad gives stress to the immanence of God, advocates active life, cautions to avoid wrong knowledge and contains a beautiful prayer to God. The extraordinary nature of God is brought out by mentioning the contradictory attributes such as ‘He moves and does not move’. He is near and He is away, He is within and He is without; This is one of the methods of upaniṣads describing God. This has immense philosophical implication.

3) Kenopaniṣadbhāṣya: (Talavakāraupaniṣad)

The Talavakāra upaniṣad is the second among the ten major upaniṣads recognized by the tradition as scriptures. This upaniṣad derives its name Talavakāra as it belong; to the Talavakāra Brāhmaṇa alias Jaimīniya Brāhmaṇa, appertaining to the Sāmaveda that sings the supremacy of the Highest Reality.

The Kenopaniṣad brings out the regulatorship of God. Our mind and senses are directed and regulated by Him. The problem of the comprehension of God who is Infinite, is also beautifully brought out here. To say that He cannot be known at all will make all philosophical effort fruitless. To say that He is comprehended as any other object will reduce him to a finite object. Therefore the Kenopaniṣad informs us that He can be known but cannot be fully known. This is another method of describing God in upaniṣads. Íśāvāsyam description of God is metaphysical while Kena description is epistemological, Kena also informs the subordinate nature of other deities.

4) Kathopaniṣadbhāṣya: The Kathopaniṣad a perspicuous and poetical upaniṣad, is one of the more widely known upaniṣads, as it expounds the highest philosophical dictums of the revealed scriptures through an interesting dialogue between young lad Naciketa and Yama, the god of Death. It belongs to the Kathaka branch of the Krṣṇa Yajurveda or the Taittirīya school of the Yajurveda.”
reason why it is ascribed to the Yajurveda is probably because the legend of Naciketas occurs in the Brāhmaṇa (iii. i.8) of the Taṅtirīya Yajurveda.

The Kāṭhaka upaniṣad contrasts the good and pleasant i.e. Śreyas and Preyas in a graphic way and sets the tone of upaniṣadic ethics. Naciketa asks peace for his father's mind by the first boon. He desires to know the sacrifice, later known by his name, by the second boon, and finally desires to know God by the third boon. These represent three well-marked stages in the spiritual progress. Keeping one's mind free from anger and the like is the first step, performing activity with dedication to God is the second, and seeking the true knowledge is the last. The three boons represent these three stages. Kāṭhaka also describes God in terms of contradictory attributes. It also describes Him as Aśabda Asparsa etc. This negative description does not mean that He is Nirguna. He is only Prāḍtagunarahita or not contaminated with material attributes. Kāṭhaka mentions the fact of God controlling the souls in the stage of waking dream etc, Kāṭhaka explains yoga methodology. The metaphors of chariot, aśvatthatree, fire and sparks are beautifully employed to bring home various philosophical points. The importance of God's grace and a proper preceptor is expressly stated in Kaṭha.

5) Prāśnopaniṣadbhāṣya: The Prśna upaniṣad ascribed to the Pippalāda śākhā, is one of the classical upaniṣads and belongs to the Atharvaveda. Like the Kāṭhakaupaniṣad this upniṣad too has its discourses in the form of dialogue.

This upaniṣad is called Praśnopaniṣad or Śatpraśnopaniṣad as it consists of six questions put to sage Pippalāda by his six disciples. And Pippalāda's answer to these questions form the substance of this upaniṣad. Though the questions asked vary from topic to topic, yet they are mutually related and con-
stitute the very essence of the vedantic teachings. These questions are arranged in a graduated scale of difficulty while the first question is the most general, the sixth is the most specific and particular; the first deals with the Macrocosm, the last deals with the God in man or the microcosm.

The Śaṭṭpraśnopaniṣad explains the process of creation, stresses the importance of prāṇa, describes the states of dream and deep sleep, mentions OM and Śoḍaśakalapurūṣa.

6) Mundakopaniṣadbhāṣya: The Mundaka upaniṣad belongs to the Atharvaveda and has three chapters, each of which, is divided into two sections. This upaniṣad is so called for various reasons. 1) Each chapter of it is called Mundaka. 2) The knowledge of this upaniṣad, like a Mundaka (razor) cuts off one’s ignorance; 3) It is perhaps so called after the tenth mantra of the sixth mundaka in which the śirovṛtta is enjoined.

This upaniṣad distinguishes clearly the higher (para - vidya) and the lower knowledge (apara - vidya). Yet it is a synthesis of these two kinds of knowledge; in other words a synthesis of ritualism and metaphysics. As the upaniṣad itself states ‘naitada cīrṇavrato-dhīta’ (VI 11), its philosophy is too secret to be imparted to the unqualified rather, one who studies this upaniṣad must possess the required qualifications.

7) Mandukyopaniṣadbhāṣya: The Mandukyopaniṣad gives a full exposition of the mystic significance of OM. The states of waking, dream and deep sleep being regulated by Viśva. Taijasa, and Prajñā are explained in detail. The Turiya form is contrasted with other forms. Upaniṣads utilise the psychological set up during the states of walking, dream and deep sleep to evolve the concept of soul as distinct from mere psychological states. An analysis of these states is utilised
to explain the transcendental nature of God. Upaniṣads utilise the experience more frequently than logic to bring home their philosophical tenets. Psychology and epistemology are utilised more than logic and speculation. The Māṇḍukya summarises the different views in respect of creation and finally states its own view. These are; 1) Creation is a modification or manifestation of Brahman. 2) Creation is merely a projection, an illusion like dream or magic. 3) Time is the ground of all creation. 4) Creation is an outcome of God’s will. It is the very nature of God to create.

The upaniṣad rejects the first three views and affirms the fourth. As regards the purpose of creation also the upaniṣad rejects the two views; i) it is for enjoyment (bhogārtha) ii) it is a sport. The upaniṣad holds it is the very nature of God to create. God wills to create, and He wills because it is His nature to do so.

The Māṇḍukya upaniṣad is one of the three upaniṣads belonging to the Atharvaveda. This upaniṣad like theĪśavāsyu upaniṣad is a profound collection of mystic teachings on Brahma symbolized as OM. This upaniṣad has gained much popularity as it posits an elevated explication of OM corresponding to the four aspect of Brahma, and as it contains the Mahāvākya, Ayamātma Brahma which contains an inspiring representation of the nature of Brahma to help genuine seekers to gain correct attitude to the study of the upaniṣads.

This upaniṣad as it has come down to us consists of four khaṇḍas. The significance of the very title of this upaniṣad has been brought out in the opening words of Madhvācārya’s commentary. It is, there in indicated that the upaniṣad is handed down by God Varuna in the form of a frog (Māṇḍūka).
8) Taittirīyopanīṣadbhāṣya: The Taittirīya upaniṣad has its origin in the Āranyaka of the Taittirīya or Kṛṣṇa Yajurveda. The Taittirīya Āranyaka consists of ten prāpāṭhakas of which, the first six form the Karmacānda; the next three prāpāṭhakas constitute the three vallis or sections of the Taittirīya upaniṣad viz, the Śikṣa, Brahma, and the Brāgu. The tenth, the last prāpāṭhaka of the Taittirīya Āranyaka, forms a separate upaniṣad, the Yājñikī and the Mahānārayaṇa upaniṣad.

Madhvācārya’s commentary on the Brahma sutras contains copious illustrations from the Taittirīya upaniṣad; and this shows that the Brahma sutras are well in accordance with this upaniṣad.

The Taittirīya upaniṣad is unique in more than one respect. The two important definitions of Brahman viz; satyaṁ jñānaṁ anantaṁ Brahma and yato vā imāni bhūtāni jāyante are found here. The five-layer analysis of personality in terms of kośas is a unique contribution of upaniṣads to human thought. The physical, the psychic and the spiritual aspects of personality are delineated here. These are not mere kośas but have a divine counter part. The process of creation is explained in this upaniṣad twice from two different points of view. Atmanah ākāśāḥ sambhūtāḥ etc., is one account, and saccha tyaccha abhavat is another account.

9) Aitareyopanīṣadbhāṣya: The Aitareya upaniṣad commences with an interesting remark that ‘the God is the path to lead to God’; He is the prime door and prime knower. He is truth and He possesses infinite attributes. This concept of God conveys His metaphysical as well as theistic aspects. No one should make any attempt to transgress the will of God, be away from God. Those who try to transgress His will miserably fail.
Transgressing God is of various kinds viz, to deny His very existence, to think of others as equal or superior to Him, to underestimate His prowess, to think of difference in His different forms, to think of defects in Him, to indulge in evil deeds etc. These are different forms of atheism. *Aitareya* warns us not to be atheists in one or the other of these forms.

The *Aitareya* declares that all words convey God. 'sarvā tecaḥ sarve vedāḥ sarve ghoṣāḥ ekaiva vyāhṛtiḥ prāṇe eva prāṇe tcaḥ ityeva vidyāt' The entire Veda conveys God. All hymns convey God. Here is a clear reference to the *Sarvaśabdavācyatva* of God. The passages *yato vāco nivartante* etc only inform that God cannot be fully described by words. It is not correct to say that God cannot be conveyed by words at all. In that case, the entire śruti will be purposeless. Āgama prāmāṇya will lose all its sanctity. On the contrary all words convey God. Every word conveys some or the other attributes and God possesses infinite number of attributes.

The *Aitareya* brings out the importance of Bṛhatīśabasra. The process of creation is also described in this upanisad. The mystical meaning of the name Viṣṇu is explained. The suggestions of dreams and hints of untimely death are explained. This upanisad is strongly theistic. Madhvācārya has special fascination for this upanisad. He closed his mission and departed from his visible form while discoursing on this upanisad.

10) *Chāndogyopaniṣadbhāṣya*: The *chāndogya Upaniṣad* belonging to the *chāndogya Brāhmaṇa* of the Tāṇḍins of the *SāmaVEDA*, is one of the two most important upanisads, the other being the Bṛhadāraṇyaka upanisad. “The name of the upanisad is derived from the word chandas which means metre, and it is so named because it is capable of being recited in metrical style. It embraces the
last eight chapters out of the ten of the Chandogya Brāhmaṇa.\textsuperscript{61}

This upaniṣad stands second in rank to the Brhadāraṇyaka upaniṣad, so far as its volume of material is concerned. This upaniṣad has been the well known Śruti text, the culmination of the intellectual achievement of a great epoch as it contains many important philosophical teachings through interesting narratives.

Among the ten principal upaniṣads, the Chandogya is very important. A number of vidyās and upāsanās such as Udgīthopāsana, Sāmopāsana, Madhuvidyā, Saṁvargavidyā, Prāṇavidyā, Pañcāgniḍvidyā, Vaiśvānaravidyā, Daharvidyā, are explained here. The correlation of adhīvidyā, adhyātma, adhidaiva, and adhibhūta is found here in great detail. The importance of Mukhya prāṇa is clearly brought out. The meaning and the significance of Gāyatri is explained. In the Puruṣayajñā, the whole life of a person is considered as a sacrifice and the various stages and duties in life are compared with the sacrificial items. It is interesting to note that the ethical virtues like trthfulness, non-violence, alms-giving, asceticism, are considered as the dakṣiṇa to be offered in Puruṣāyajñā. The Chandogya mentions the five great sins Brahmahatya, Suṛāpāṇa etc., and exhorts to avoid these.

The episodes of Satyakāma-Jābāla, Upakosal, Janaśruti, Indra-Virochana and Nārada-Sanatkumara occur in the Chandogya. The methodology of Ekavijñānena Sarvavijñāna and the famous passage 'Tat tvam asi' are discussed. The nine illustrations given in this context clearly bring out the difference between the jiva and Brahman. The Bhūmavidyā is another interesting topic in Chandogya. Majority of the adhikaraṇās of Brahmasutras are based on the passages drawn from the Chandogya upaniṣad.
11) Brhadāraṇyakopaniṣad-bhāṣya:

The Brhadāraṇyaka upaniṣad, the longest among the ten major upaniṣads, forms a part of the Śatapatha Brāhmaṇa of the Śukla Yajurveda. The Śukla Yajurveda has come down to us in two recensions viz., the Kāṇva and the Madhyandina. The Brhadāraṇyaka upaniṣad, a part of the Śatapatha Brāhmaṇa is found in both the branches with slight variation in the arrangement of the material.62

Brhadāraṇyaka covers all important questions of upaniṣadic philosophy. The dialogue between Yājñavalkya and other seers at the court of King Janaka highlights the major points of upaniṣadic philosophy. Sections like Antaryāmi Brāhmaṇa, Aksara Brāhmaṇa, Maitreyi Brāhmaṇa go to the fundamental questions. In the earlier sections mystic significance of sacrifices, like Aśvamedha is brought out. Caturmukha Brahma himself performing Aśvamedha sacrifice assuming the form of Aśva, his participation in the process of creation assuming the form of male and female in each class of created beings etc, are mentioned. Reference to the Pañcamahāyajñās i.e Vaiśvadeva, Baliḥaraṇa etc., are found. The special role of Mukhya prāṇa as sutra, Madhuvidyā, Udgīthopāsanā, methods of meditation and a number of connected topics are discussed. This upaniṣad is very rich in philosophical, ethical, psychological and mystical data. The import of the intricate passage Aham Brahmāsmi is here discussed. The concept of the central principal of the universe, developed here, surpasses all other concepts. Idam anuṭam idam Brahma, Etaṃśīn akṣare ākāsa otaśca protascā; Sarvānubhuh; ath ese paramānandah; 'yah prānāṁ āntaro yamayati; 'yo devānām' pratya budhyata; idam sarvam āṣṭīta; sarvam vatti etc., a host of passage bring out the concept of this central principal fully.
B) Commentaries on the Brahmasutras:

12) Brahma-sūtrabhāṣya:- MadhvaŚärtya's commentary on the Brahma sūtras is, in many ways, a new departure in the history of the vedantic thought and interpretation. It is, in the first place written in a plain and unpretentious style, eschewing all ornament and flourish. It is believed that there were not less than twenty one commentaries on the Brahmāsūtras before him.⁶³

The sūtras are held in the highest esteem by MadhvaŚartya. He identifies them with the para vidyā of the upaniṣads and assigns to them a place and importance altogether unique. He regards them as Nirṇāyaka-śāstra and as such, of more decisive authority than the rest of the sacred literature which are called Nirṇeya śāstras.⁶⁴

There are three other works of MadhvaŚartya on the sūtras; the Aṇu-bhāṣya, the Nyāyavivaraṇa, and the Anuvyākhyana.

13) Aṇu-bhāṣya: The Aṇu-bhāṣya is a short-metrical summary of the Adhikaranas of the Brahmāsūtras, in thirty two Anustubh said to have been composed to meet a special need of Achyutapreksa. The Sumadhvavijaya refers to it as work teeming with a thousand ideas in each verse;

अन्नमूलचत्वार्थ प्रकटितस्वध्ययनी माध्यमग्रहे 1 (XV 82)

It is divided into four Adhyāyas, each being the summary of one full chapter of the sūtras. The first chapter shows how the supreme being is lauded by a number of names like Prāṇa, Jyotiḥ etc. The second resolves the conflict of scripture with historical systems and their doctrines and the contradictions of the scriptures themselves in the statement of the order of creation and dissolution etc. The third deals with the majesty of God and the ways of worship and realisation. The last summarizes the views on Laya and the nature of
14) **Anu-Vyākhyāna** : The *Anuvyākhyāna* is both a dissertation on the sūtras and a critical commentary and supplement to the *Brahma-sutrabhasya*. It is a work in which Madhvācārya has put forth his best efforts at interpretation and criticism. It is undoubtedly a classic in the full sense of the term. It is his magnum opus. It has logic, dialectic fire, unity, eloquence and a certain sately music of words. Says Madhvācārya of his own work:

> Each line and phrase of it is a veritable seed of ideas. The celebrated commentator Trivikramapāṇḍitācārya, speaking about it, in his *Tattvapradipa* (vi, 2, 7) says that few can do justice to its meteoric swiftness of thought and the resplendent variety of ideas contained in its lines.

The *Anu-vyākhyāna*, was written by Madhvācārya, at the request of his favourite disciple Trivikramapāṇḍita, after his conversion. Criticism and constructive exposition are its twin features. The author is not satisfied merely with amplifying the meaning of the sūtras as explained in the Bhāṣya. The explanations of Śankarācārya, naturally, come in for the largest share of his criticism. He deals with all shades of Advaitic thought and interpretation. The views of Śankarācārya, no less than those of his commentators and elaborators are examined in detail.

15) **Nyāya Vivaraṇa** : The *Nyāya vivaraṇa*, is a small prose tract of fourhundredtwenty granthas giving the gist of the leading *Adhkaraṇas* of the
Brahma sūtras and explaining their pūrvacakra and siddhāntayuktis. It deals with the technical formalities of interpretation.

It gives a clear out line of Madhvācārya's interpretation of the crucial Adhikaraṇās. The work is reduced to the barest minimum.

C) Commentaries on Bhagavadgītā:

16) Gitābhāṣya: Bhagavadgītā, an essence of upaniṣads, is one of the most popular sacred books of mankind. It is in simple style, imparts practical wisdom and has a universal appeal. It sets clearly the philosophy of duty. This philosophy of duty is based on realistic world view, and monotheistic view of religion. Gītā is described as Brahmavidya and Yogasastra i.e. a book that gives knowledge and also teaches the means to attain it.

Madhvācārya has written two commentaries on Gītā viz, Gitābhāṣya and Gitātātparyya.

At the commencement of both these works, he explains the importance of Mahābhārata and brings forth the importance of Gītā as an essence of this entire tradition of Veda and Pañcarātra. He clearly takes a historical view of Gītā teaching instead of merely taking the textual view. This makes a vast difference between the understanding of Gītā as a representative work of a tradition or as merely an isolated text.

Madhvācārya does not give a word by word meaning or verse by verse explanation. There were already commentaries before him. He picks up for comments such verses and expressions which were not correctly understood and needed proper explanation. He brings out philosophical import of Gītā verses and discusses the issues that arise from the philosophical statements made in Gītā. Thus, his Bhāṣya has three approaches; 1) Interpretation of select verses and
expressions that were not correctly understood 2) clarifications of the philosophical statements and the philosophical issues that arise out of these statements. 3) Formulation of the Gītā view on these philosophical issues and the connected issues. Thus, it is a full exposition of the Gītā thought rather than mere interpretation of text.

17) Gitatatparya: Gitatatparya is in a prose form of work in a more elegant form. The untold aspects of bhāṣyas have been dealt in the same.

The issue with which Gītā starts is this, i.e, whether to destroy the entire race of Kurus for the sake of acquiring kingdom is dharma or adharma. It is this issue that Madhvacārya takes up right at the commencement of his Gitatatparya.

Nārāyaṇapāṇḍita in his Sumadhvavijaya, writes, these two works on Gītā are resembling the Sun and the Moon, who dispel darkness.67

D) Commentaries on the Mahābhārata and the Bhāgavata:

18) The Mahābhāratatatparya Nirṇaya: The Madhvācārya’s commentary on the Mahābhārata runs to thirtytwo chapters, and is in a large measure concerned with relating the incidents of the historical epic so as to bring out the religious and philosophical import of the great epic. The three chapters at the beginning are of an introductory character. In the first, a rapid and yet comprehensive survey of the entire Brahmanical religious literature of India including the Bhārmasūtras of Bādaraṇyana is made, and the fundamentals of the Dvaita philosophy are established. In the second chapter, what has been established in the first is shown to be borne out by the teachings of the Mahābhārata. This is done by quoting significant passages from the epic and commenting on them wherever necessary. According to Madhvācārya the Mahābhārata contains the
essence of all Indian religions and its literature and as an authority occupies the highest place. It is for this reason that he lays particular emphasis on what the epic teaches concerning the nature of the Supreme being and the relation of the animate and inanimate world to the great being. In the third chapter an account of the creation of the world and the order in which the Devas emerge from Lord Hari at the time of creation are given. The story of the Rāmāyaṇa is related in the next six chapters. The incarnation of Vyāsa forms the subject matter of the tenth chapter. In relating the story of the Mahābhārata to which the rest of the work is devoted, the incidents described in Harivaṁsa and Bhāgavata are dexterously woven into the fabric of the narrative. Throughout the work one of the main objects of Madhvācārya has been to reconcile the apparent inconsistencies and contradictions which are found in these three great works. How convincingly the reconciliation has been effected, a careful student of the work cannot fail to recognise.

The work ends with an account of the rise of Buddhistic and Jaina schools and rise of Māyāvādins. Mahābhārata-tātparyanirṇaya is the biggest metrical work in which Madhvācārya handles it with variety of metres and skill.

19) Bhāgavata-tātparya: The Bhāgavata purāṇa is held in very high esteem by all Vaiṣṇava thinkers of India. Madhvācārya, naturally attached great importance to this purāṇa wrote a condensed commentary to some sixteen hundred out of eighteen thousand verses of Bhāgavata. His comments are concerned with bringing out the underlying purport of the verses and are supported by numerous quotations from the Purānic and Pañcarātra literature.

He unfolds the ideas with much emphasis of tenth and eleventh chapter, where the subject of Advaita vedanta appears to be dominant. Kṛṣṇa - Uddhava
samvada (XI 6-29) imitates some monistic ideas apparently; But Madhvācārya has rightly interpreted such verses in an unbiased way, and he shows that how even the purānic texts like Bhāgavata etc., are rich with philosophical ideas.

E) Monographs: Madhvācārya has composed ten independent philosophical works. They are;

1. Pramāṇa Lakṣaṇa.
2. Kathā Lakṣaṇa.
3. Upādhiḥkaṇḍana.
5. Prapañcamithyātvānumānakhaṇḍana.
6. Tattvasamkhyaṇa.
7. Tattvaviveka.
8. Tattvodyota.

These ten independent works of Madhvācārya deal with logical, ontological and theological aspects of Dvaita system of vedanta. The works viz, Upādhiḥkaṇḍana. Māyāvādakhaṇḍana, and Prapañcamithyātvānumānakhaṇḍana are the works refuting some technical aspects of the Advaita system of Śaṅkarācārya. These three works are collectively called as the Kaṇḍanatraya ;

20) Pramāṇa Lakṣaṇa: It has been a traditional practice that the correct knowledge of an object is assessed on the basis of pramāṇas in order to remove a good deal of mis-understanding. Following this practice Madhvācārya has dealt with in his Pramāṇa Lakṣaṇa, the number and nature of pramāṇas admitted by him, their modes of functioning and the nature of relality apprehended by these
means of valid knowledge.

A pramāṇa, as ordinarily known is ‘means of valid knowledge’ प्रमाणां हे प्रमाण, means of valid knowledge. But to Madhvācārya, it has a higher denotation व्यधार्म प्रमाणिः the core of reality itself.’ Madhvācārya furthur classifies it into two types;

i) Kevala - pramāṇa, means of the true knowledge.

ii) Anu-pramāṇa, which leads to sense perception, Inference and verbal testimony.

Madhvācārya accepted three pramāṇas as fundamental viz; Pratyakṣa (sense-perception) Anumāṇa (Inference) and Āgama (verbal testimony). The other additional pramāṇas accepted by the other systems of philosophy such as Upamāṇa of Goutama and Arthāpatti of mimamsakās are included under inference. Anupalabdhi of Bhatta’s is partly included under inference and partly under perception.

21) Kathā Laksāṇa:- The word Kathā deals with debate made by the scholars.

This work runs to thirtyfive anustubh verses highlighting the terms Vāda, Jalpa and Vitanḍa, which are closely related to debates and disputations for settling doctrines of the truth which were common in twelth and thirteenth century. Way back before eighth century Buddhists, Jains and Naiyāyikas were leading in debates, afterwards Advaitins dominated in this field.

Madhvācārya’s object to compose Kathālaksāṇa is to train his disciples to become expert in the art of debate and overcome all the difficulties in disputations. He recognizes three types of debate viz, Vāda, Jalpa and Vitanḍa.

Vāda is the purest form of debate which carried out for the expiated truth
between two noble men without celebrating fame. Whereas in Jalpa, two noble men have debate with a keen intention of victory, छ्यातिलामपूज़ा. Vitaṇḍa is an independent kind of disputatioon exclusively for victory. In the words of Dr. B.N.K Sharma, "Vitaṇḍa is cleansed of much of his bad odour and raised to the rank of an independent kind of disputatioon perfectly legitimate and laudable where an honest soul is confronted with a particularly vicious or perverse opponent वितांशा तु सतामपूज़ा. It is an occasion where one refuses to throw pearls before swine. In such extremities, the siddhāntin merely, adopts the Vaitāndika or destructive attitude demolishing the arguments of his adversary and exposing their hollowness without in any way, disclosing his own view; तत्त्वमेषु निगृहितम् such a procedure may not be flattering to one's higher ideals of truth determination, but it takes all sorts of men to make a debate.

Vitaṇḍa is the honest man's armour against hypocrisy and falsehood masquerading as goodness and truth. It is a safeguard against unscrupulous argument कण्ठकशाखाबलित (Ny. S. iv 2,5). 69

22) Upādhiṅkhaṇḍana: The three works of Madhvācārya, viz., Upādhiṅkhaṇḍana, Māyāvāda-khaṇḍana and Prapañcamithyātvanāmakhaṇḍana are called as Khaṇḍantraya on which Jayatīrtha wrote his unique commentaries.

This is a short work dealing with the concept of Upādhi pluralising factor which plays necessary role in Brahmajñāṇa vada of Śankarācārya. The world of plurality is believed to be real due to upādhis in the Advaita vedanta. "Madhvācārya, naturally opens his attack by pointing out that the very idea of such nescience descending upon Brahman, is unthinkable, unaccountable and impossible;
T If Brahman is the only thing where and whence can ignorance come in, If it is to be rendered possible by the interventions of an Upādhi the question naturally arises as to how this upādhi itself is to be conceived of whether as a real and essential feature of Brahman or as itself being due to an earlier layer of ignorance. A real Upādhi spells danger to Monism. To rely on a previous ignorance to create a subsequent Upādhi is to court the double fallacy of a regressus and infinitum and mutual interdependence in reasoning. It is thus impossible to make out any rational and intelligible relation between the Upādhi and Brahman. The function of an Upādhi is to place in bold relief an existing difference not readily perceived and not to create a non-existing difference; विद्वान्यः भेदस्य ढापको नैव कारकः (उ खं)

The progress of ignorance being thus arrested at the very outset, there is no individual soul resulting therefrom, and no fit subject for metaphysical investigation.

Such shortcomings are not there in the Dvaita Vedanta. Here an aspirant is not regarded as identical with Brahman. A qualified aspirant is proper person to undertake a metaphysical quest and for which he takes up a course of sastric studies under a competent teacher. He then gets the fruits of his efforts. Thus every thing in this system is intelligible.

23) Prapancamithyātvānumānakhaṇḍana:

In this prakaraṇa of twenty nine lines, Madhvācārya strongly refutes the well known syllogism, by which Śankarācārya intends to establish the unreality of the world. The syllogism taken here for discussion is;

विमलं (नगत) प्रिथ्यं दूर्श्यवातः ।
यदृश्यं तन्मिथ्यं यथा शुक्तिरजन्म ॥ ॥
Here, the minor term of syllogism shows unestablished in respect of abode i.e. आश्चर्यासिद्ध and no inference can be based on the concept of Anirvacaniya as it avowedly irrational.71

24) Mayāvadakhandana : This text runs into twenty granthas. Madhvācārya, contends none of the four-fold traditional requisites of system building viz., Adhikāri, Viśaya, Sambandha and Prayojana etc., can be satisfactorily made out of any kind of monism and at the concluding part Madhvācārya refutes briefly the view of Śriharṣa that अविद्यानिर्दृष्टि is not distinguishable from the ātman आत्मायांहानि as well as that of Vimuktiātman which belongs to fifth order of predication.

न सन्नासम सदस्मानिर्वाचनवीयोऽस्तक्षरः ।
यक्षानुरूपसंविद्यावाचार्याः प्रत्यपीपदनु । (आनन्दथोध, न्यायमकर्ण)

These defects and pitfalls of monism force a Dualism on all thinking minds.

25) Tattvasamkhyaṇa: The Tattvasamkhyaṇa a work of tattvas or categories, tells us the, highest meta-physical and ontological classification, in Madhvācārya system, i.e Svatantra (The Independent) and Asvatantra (dependents). The supreme one Viṣṇu is Independent and all else is dependent on Him. Another important aspect which is dealt with by Madhvācārya is, hierarchy among gods, demons and men. The work gives a detailed cosmic scheme from supreme one down to inanimates.

Madhvācārya classifies souls into three classes, that are now in bondage;

i) भूतियोऽयाः (Salvable)

ii) तमोयोऽयाः (those that will eventually qualify themselves for eternal perdition.)
iii) निब्धसंसारिणि (Those that will always be subject to transmigration)

The table given below will acknowledge the categories according to Madhvācārya;

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<th>Category</th>
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<td>विष्णु</td>
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<td>विमुक्ति</td>
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<td>(देव, अभि, चित्रं, नराः)</td>
<td>मुक्तियोग्या</td>
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<td>तमोयोग्या</td>
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<td>देश</td>
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<td>प्रासादारंगम</td>
<td>सृष्टिसंस्था</td>
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26) **Tattvaviveka**: *Tattvaviveka*, a small metrical work of thirteen verses of Madhvācārya, covers the same aspect as that of the *Tattvasamkhya* with some additional points regarding the logical and ontological relations between substance and attributes etc. The introductory verse runs thus;
Then Madhvacārya declares that dependent souls can be liberated only when they learn to look upon God as the one supreme being, who is responsible in various ways for the preservation, control, absorption, and He and He only is the Independent one.

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27) Tattvodyota: This is one of the terse works among monographs. And also a prompt fighting work of Madhvācārya, in which he has discussed and refuted some of the leading doctrines of Advaita system of Vedanta.

This work embodies some of the arguments actually employed by Madhvācārya, in his historical debate with two well-named advaitins of his day, viz. Pundarikapuri and Padmatīrtha. Madhvācārya begins his discussion with;

Basing on this Madhvācārya, strengthens ‘Difference’ which is fundamental concomitant of nature. Difference persists even in mokṣa between Brahman and freed souls. This work winds up his discussion with the criticism of Ekajīvajñānavāda. Madhvācārya quotes some authoritative passages to show that the śāstric texts have the purport sense in emphasizing that theism is the only philosophy.

Jayatīrthas commentary on Tattvodyota says that, the last seven verses do not belong to Madhvācārya, they are in the nature of tributes paid to him by the admiring witnesses of his debate with Pundarikapuri and incorporated into the
body of his discourse at the request of his disciples.

28) Viṣṇu- Tattva- Nirṇaya: Viṣṇuatattvanirṇaya is the biggest work among Madhvacārya’s independent works.

Formally the text is divided into three chapters. The first chapter deals with the validity and eternal nature of the Vedic testimony. It next examines the import of the Vedas and establishes the conclusion that the supreme theme of Vedic testimony is the transcendent pre-eminence of the God. The second chapter demonstrates through a series of scriptural passages that the supreme Being is Viṣṇu, surpassing all other entities. The third chapter counters the notion that he is attributeless and argues that he is free from all imperfections and is full of all auspicious attributes in their absolute perfection. The substantive nature of God and his attributes are identical and a principle explanatory of the linguistic differentiation of substance and attributes is propounded under the name of Viśeṣa.

It is clearly discernible that the last two chapters are merely amplifications of principles already enunciated in the first chapter and that the first chapter is the most important from the stand point of both volume and weight of thought. It is worth while analysing the first chapter and tracing the progress of the argument in it.

It opens with a vindication of vedic testimony and vigorously champions the idea of its eternal and impersonal existence. Much older Mimāṃsaka conceptions are taken up into the argument here and the Cārvāka, Buddhist, Jain and even Nyāya systems are subjected to criticism. The Prābhakara view, that the Vedas are merely promulgating imperatives is discussed and refuted. As part of the argument the very important doctrine of Svataḥprāmāṇya is advanced in the style of pūrva-mīmāṃsā and other schools of Vedanta.
After thus securing the validity of the Vedas and their metaphysical import, the work proceeds to lay down that the principal theme of the Vedic testimony is the supremacy of God. This second stage of the argument is marked by an attack on the monistic dismissal of the texts in the *Upaniṣads* that propound the difference between *Brahman* and *Jiva* as merely a resume of the popular modes of thought. The position is viewed from various angles of thought as is found in consistent and unsatisfactory.

Incidental to this discussion a comprehensive statement of the nature of the *pramāṇas* and their relative significance is formulated in the words of an ancient and now unavailable classic named *Brahmatarka*. The epistemological framework of the school is strongly outlined in this section.

The argument against Advaita is continued and the resume-hypothesis concerning the dualistic texts is finally discarded. The work then formulates the fundamental proposition that the *Mahā - tātparya* (supreme - purport) of the scriptures is the *Sarvotkarsa* (absolute supremacy) of Viṣṇu.

The polemics against Advaita is taken up again in the rather highly technical and metaphysical discussion of the validity of the concept of difference. The traditional ‘refutation of the category of difference’ is trenchantly considered and the category is re-defined and re-affirmed as an invulnerable metaphysical principle. The next stage of the argument is marked by an attack on the Advaitic conception of the world as being neither real nor unreal but indefinable. The view is set aside as illogical and unnecessary and a new doctrine of error as ‘the apprehension of the non-existent’ as the existent’ is developed. This theory of error, the concept of *svatah-prāmāṇya* and the long passage from *Brahmatarka* constitute what may be called the epistemological
contribution of the treatise.

The work plunges then into a fullfledged and vigorous elucidation of the apparently Advaitic texts in the Upaniṣads. The sixth chapter of Chāndogya, the Maitreyi-Brāhmaṇa of Bṛhadāraṇyaka, and so many other texts of perennial relevance to the determination of the final essence of Vedanta are fully considered and the conclusion achieved is that there is nothing in the Upaniṣads in support of the hypothesis of identity between the Supreme being and the individual souls. The difference are eternal verities and the difference of Viṣṇu from all else is just an aspect of the positive reality of his transcendent majesty.

The two schools of Advaita, ekajīva-vāda and bahujīva- vāda, are then examined respectively and their specific difficulties along with those that are common to both are demonstrated in detail. The argument is reluctantly brought to a close and the conclusion is urged that the school repudiated can point to no feature in itself that could distinguish it from pure nihilism.

All the essential and distinguishing elements of the Vedanta according to Madhvācārya are presented in the treatise like Viśeṣa, five-fold difference, the theory of error, the immediate knowledge by the self as sākṣin, the two senses of pramāṇa as instrument and product, the pre-eminence of Viṣṇu among the Vedic gods, his being the efficient cause of the world, mokṣa as the attainment of God through the means of Bhakti. Tradition is amply justified in according to this work a high status among the works of Madhvācārya; It is the greatest of the prakaraṇa-granthās of Madhvācārya.

29) Karma - nirṇaya: Karma-nirṇaya which relates to Pūrva-mīmāṃsā composed by Madhvācārya in reply to a challenge from certain pundits to show his skill in the ritualistic sections of Vedas.
The main aim of this work is to show the relation of Karmakāṇḍa with Brahman, which declares Brahman as the highest intimate subject matter of the Vedas. The work deals with some higher interpretation of certain sacrificial hymns, such as Māhānāmni verses.

Madhvācārya insists upon interpreting the whole of the scripture of Karmakāṇḍa too, directly as a glorification of the supreme - Being. Higher interpretation has been given with the general principles. For example Rgveda viii 58,8 ; "अर्थत प्रार्थत प्रियेन्द्रासोऽर्थत" अर्थदं यज्ञादि । प्रार्थन ज्ञानधारनादि । भ्रमान्धर्मवाचारात् ज्ञानवहः इति भगवद्वनात् । प्रियेन्द्रासः प्रियानाच अर्थत । पुनः अल्पज्ञानाच अर्थतः.

"न बुद्धिमेव जनयेत् " इति च उत्तरात् छानिनामर्थान्युक्तं स्मार्थमापनसंगीतः । अर्थ । ते विभो विदुषा विदवंशयान्तः। (R.V. 1,156,1) इति । शुद्धेण । धृष्टैः बासुदेवायं । पुरुषं देहं नार्थमें । प्राणुदास प्रमाणणाभवांतं विधाय साधु मिथ्या सुमध्यम्य । श्रादेशः "परमेशु पुरुषा वेधसे गुहश्यायोऽव न देहमानिना । "(Bhāg. IV 3,22) पुनर्वर्णीति तत्पर्यं ।

Giving such a standard interpretation Madhvācārya vigorously attacks the theory of Nirguna Brahman in the opening section of the Karma-Nirṇaya.

Pūrvamimāṃsakās contend that Karma is the terminus of scriptures. Refuting this view, Madhvācārya clarifies that the knowledge of the Vedas yeild the fruit of eternal happiness and such happiness is obviously beyond the power of karma. So in this connection Madhvācārya refutes Prabhākara doctrine of कर्म व्युत्कर्म and places karma in its proper remarkable place;

ध्यानं लवलकमेऽध्यानं ध्यानधात् ज्ञानमुत्पत्तमेत् ।
न ज्ञानस्तुचित्रित्युपर्ववाचारावर्तमेत्। इति प्रवृत्ते।

dūreṇa द्वारं कर्म बुढ़ियोगात् तत ॥ (Bhagavadgītā II, 49)
अंशेषकर्मपूर्गोर्विन् विष्णुशान्तिशास्त्रं तद्ध ध्यानं हरेशनकोठवशाय न पुर्वते। इति कर्मविचे कर्मविचे। तस्माहिन्नहृणृत प्रतीष्टकणानां प्रवृत्तांकणामेव ज्ञानसहकारूपविषय योजनीयात्रात्। (K N)

Finally Madhvācārya declares that the practice of rituals should always be
followed by devotion, knowledge and detachment from mundane fruits;

भाख्य भक्ति ज्ञानवैराग्यपूर्वक कर्म कर्तव्यम् |

F) Stotras and minor works: Besides Madhvācārya’s major works, commentaries on the Brahmasūtras, the Rgveda the Upaniṣads and the Gītā, he has also composed some short works like Yamakabhārata etc., within the frame of poetic and religious tracts. To quote Dr. B. N. K. Sharma “These minor works reflect his deep religious spirit and devotional fervour. Their composition must have taken place late in his life, when he had sufficient leisure after the completion of the arduous task of producing his major works and organizing his philosophical system and strengthening its hold on the people”.76

Madhvācārya composed four devotional texts, namely:

i) Yamaka-bhārata.

ii) Nṛṣimha-Nākha-stuti.

iii) Dvādaśa stotra.

iv) Kṛṣṇamrta mahārṇava.

30) Yamaka-bhārata: This is a short historical work in yamakā style which runs to eighty one verses, dealing with exploits of Kṛṣṇa and his help to Pāṇḍavas. This work is embellished with various meters along with variety of prāsa, anuprāsa and Ekākṣara verses77 The beauty of this work denotes poetic excellence of Madhvācārya.

31) Nṛṣimha-Nākha-stuti: This is the short eulogy in two sṛgdrāma verses, of the nails of God Nṛṣimha, fifth incarnation of Lord Viṣṇu. According to tradition, Madhvācārya composed these two verses and had them prefixed to the Vāyustuti composed by his direct disciple Trivikramapaṇḍita. And they are now recited as the part of the Vāyustuti, both at the beginning and at the end.
32) **Dvādaśa stotra:** Madhvācārya has woven this stotra into twelve chapters with many beautiful and profound truths of religion and philosophy. It ranks one of the foremost stotras in Dvaita literature, which is also capable of being set to music and is believed to have composed by Madhvācārya at the time of installation of the idol of Kṛṣṇa at Udupi.

33) **Kṛṣṇamrta-mahānava:** This work is of two hundred forty two verses mostly in Anustubh metres. The verses in this work comprising those attributed to Śiva, Nārada, Dharma, Brahma, Marici, Atri, Pulaha, Ātreya, Suta, Vyāsa etc., and its subject matter covers Ekādaśi (fasting day which comes twice in every month) and Dvādaśi, (a day of breaking fast) with their importance and also it deals with ‘the worship of salagrāva, and wearing of Urdhva-punḍras. The tenth verse refers to worship of Viṣṇu with Bilva leaves which is uncommon among Vaiṣṇavites.

All the verses are edited by Madhvācārya quoted them from different religious works. It is surprising that fifty-second and sixtysixth verses occur in the Mukundanāla of Kulaśekhara. 78

G) **Religious tracts:** The Tantra-sāra-saṁgraha, the Sadācāra smṛti, and the Yatipraṇavakalpa are the works under this head.

34) **Tantra-sāra-saṁgraha:** This is the tāntric work which refers to rules and regulations of Vaiṣṇava method of worship. The work is metrical in form and contains fourhundredfortytwo verses mostly in anustubh metres, which are divided into four sections.

The first section deals with the origin of Aṣṭamahāmantras, their japa and pūja are explained. The second one concerns with kalaśapūja and Homa. The third includes temple architecture and consecration of idols. The concluding
section reveals Mantra, Yantra, Yama, Niyama, Prāṇāyāma, Pratyāhāra, Dhyāna, Dhārana, Samādhi, Aparokṣa, Jñāna, Bhakti and Mokṣa.

35) Sadācāra smṛti : This work runs into fortyone verses mostly running in anustubh metres. It is purely a religious work of Madhvācārya which deals with daily life and activities of an orthodox Brahmin from morning till evening, late night.

The topics covered in the above text are Sandhyā, Brahmajñāna, and Vaiśvadeva. It also deals with the duties of ascetics.

36) Yatipraṇavakalpa : This is the miny hand book of twentyeight Anustubhs referring to the final Āsrama i.e sannyāsa.

The method of initiating disciple, Praṇavopadesa, and the modes of Abhiṣeka are dealt with. Madhvācārya advocates that it is the duty of sannyāsins to propagate Viṣṇu as the highest God.

37) Jayanti Nirṇaya: This work deals with vrata of Kṛṣṇajayanti, in fact the birth-day of Lord Kṛṣṇa, incarnation of Lord Viṣṇu. Madhvācārya composed seventeen Anustubhs in this work and ordain vrata and Niyamā i.e, he enjoins to observe complete fast on that day and offer pūja with devotion.

This day occurs in the month of Śrāvaṇa, Kṛṣṇapakṣa, eighth day Kṛṣṇāṣṭami. The religious Arghya is offered to Kṛṣṇa and fasting is broken next day.

Kandukastuti : The work is otherwise called Kṛṣṇastuti, Kṛṣṇagadya, which is in praise of Kṛṣṇa in two alliterative verses. It is believed that this was composed by Madhvācārya in his child hood. The two verses of this work run like this ;
To quote Dr. B.N.K. Sharma “These two verses are recited by traditional Hindu girls at the time of playing with a ball in tune with ball. This work is not included in the traditional list of his works. 79

Besides these works Bannanje Govindacar of Udupi discovered two more works of Madhvācārya, they are; Nyāsa pāḍhāti and Tithi-Nirṇaya. So according to him number of works is raised to forty.
REFERENCES:

1. Read; "Sri Madhvavijaya is a sacred text for the followers of Madhva philosophy. It is a unique Sanskrit Mahākavya for many reasons. It is an authentic biography of the founder of a system of philosophy. It is a Historical poem giving a picture of a socio-cultural situation in India during thirteenth and fourteenth century. It is a philosophical poem giving a lucid account of a tenets of the Dvaita philosophy. It is fine Sanskrit Mahākavya exhibiting the excellences of a classical Sanskrit poem. A reading of this poem gives the joy of reading a fine poem as well as the joy of assimilating the high tenets of philosophy and religion. The description of an imposing personality of a great spiritual leader given here with admiration and devotion makes a great impact on the readers. Nārāyanapāṇḍīta, the author of this poem has planned his poem very carefully. His intention is not merely to give the biographical details of Madhva but also to portray him as a reviver of vedic religion and philosophy with strong theistic foundation. Madhva, himself had boldly declared that he is a messenger of God. It is on this basis that the life of Madhva is delineated here."

K.T. Pandurangi
Introduction in English, SMV p.ii-iii
Quoted from - Sri Madhvācārya and His Cardinal Doctrines
Dr.D.N. Shanbhag, Bharat Book Depot and Prakashana, 1990, p.3

2. History of Dvaita School of Vedanta and its Literature
Dr.B.N.K. Sharma, Motilal Banarassidass, 1981, Delhi, pp.77-79

3. एकोनाशीतवपाणि नीला मानुष दृष्टिगतः ।
िंगलाचे माघशुदुनवयं बदरी यथी ।। (Anumadhvacaritam X)

4. Regarding Madhvācārya's mother's name, Sumadhvavijaya has not said anything and elsewhere, 'Vedavati' is the name given to Madhva's mother traditionally.

5. तीन्त्रिः पत्रवृत्तुपदीनितरेऽक्षणपति गुणगणार्णविपुरुसकामी ।
सम्पूण्यपुरुषतौष्टतां नितांल देवरितविव पुगाःदितिकश्च पौर ।। (SMV II,21)
6. कानामुरुस्ती समुचितेश्वर बल्लर गर्भ श्रा भूयुरुकुलुहिता जगतं गुळाय।
अच्छामुरेब रञ्जीर विकृतिरविभागिन्यसः विवुधायायपश्चात्।
तुः पूर्वपक्षशिलिििििऴििळिवः प्रवुड्धे याबद्ध्यायनाति युक्तेऽत्र तावत्।
अंशेन बायुरुवीर्य व स्थूपति विचुः प्रणय्यं भावं प्रयोज्यो तस्येऽयूः।

7. झानार्धिनं सदापुरुषुदेवं पुष मध्युदेववचुब्कितसः शरसिः।
तदापुरुसोदातनवस्युरुङ्गासाते वस्तिदति सुतानामकत्रा॥ (SMV II-29)

8. लिपिकुले ननु तात गते दिने लिखितमेव पुरस्तिनितं कुः।
इति निजप्रतिभापुण्याभितेः हरिपद्य वचस्मनन्दयतु। (SMV III-19)

10. लीलावापामयं सहसा कावधियानंुचुआप्यवहितं प्रतिचोधनाः।
रेखाय नोदसि धनिको वृगबिशीती प्रवचन नद्दामुखेनुमेयेः मद्दम।
लीलाकेशं स कः रक्षण सुक्रोपेन बीजानतस्यै विल काबिचवावः तस्ये।
समार्थकामोक्तिताख्यं यदावदातन तात धनिकान् नुमास्यावः। (SMV II,50-51)

11. परिशद नितरां परिवरति: विववः: विल धीषतभोधवः।
इह कःं कयण्युदृश्य तत् पूरुषैन्य पुछूकृतिगुफिणामः।
इद्दुनाद विवाहविभायणं शुचिवचः अनकेः स जनातरे।
आपशास्त्री कहि कम कुफ लया नु मातामहामिविशिष्यत विसितमः। (SMV III, 22-23)

12. समुचीतुप्ययोगणिन्तिं समतवहं मूलस्मृतिः।
प्रणवपुरुसाधा वानासी द्विमुक्तकुलुमस्मापनातोः। (SMV,III,32)

13. कतोऽस चलयुक्तकृतात्मा सकल्या कलया सह विनयमां।
अरिषिरण समं सुरितं गरो मनसि तथय विविधयान्त जनान। (SMV,III,42)

14. विविधशास्त्रियायायायायिदेवि लिकुवान्यि तदाव्युरुङ्गातिधिके।
किमि तत तदन्तयावदमुनि कामगीति शांकवीत। (SMV,III,29-30)

15. Udupi was also known as Śivalli (Rajatapuram, the Sanskritised form of it). At one time the chief temple there was that of Chandramauliśvara (Śiva), another important temple was that of Ananteśvara, having a Śivalingam on a pedestal of silver, popularly called Śivabelli, the silver -Śiva. The place named Śivalli must have originated from
this, the tulu speaking Brahmins of this place were worshippers of both Śiva and Viṣṇu.

Sri Madhvācārya
Swami Tapasyananda, Ramakrishna Ashram, Mylapore, Madras p.ii

16. अहं स्वर्ण भ्राह्न न किष्टिन्दरि मातां निविध्यतह यदा स्वर्ण भ्राह्न ।
   इतः गायत्रिसमायांकिति निनर्यत मा स्य विशवसीः ।
   (SMV, IV, 10)

17. यदेवदार्शन्युपातुनिविदि न गे गुरोपरेश्वराः गताः ।
   पुरातनानागी सौऽय कुशलिनातो मुकुन्द भवं संविदे मुदा ।
   (SMV, IV, 11)

18. दुर्भिक्षला ते स भक्तवस्तरो निषेध्यतत्त्व परं बुधुवना ।
   भविष्यत मशियपरिगत्वा विष्ठा मामिति प्रविष्ध पुरुषं तपस्वितात् ।
   (SMV, IV, 13)

19. प्रभुस्वरूपसन्तप्रसीतेनांतराप्रवर्तकोऽनु ।
   श्रीरविधायना प्रविष्ठीः प्रदवत्वना ।
   (SMV, XV, 98)

20. वर्षसमनं मम संवर्तमाना मां कहाँ विदितां यदिच्छाश्चिततम् ।
   यवन्याय वेदविन्यायं मणि जातं भृदिविवर्य भवयिं वः ।
   (SMV, IV, 28)

21. पूर्णाभ्याषाय आतीतितकुलिततो यथ शुभाशार्य ईशाः ।
   प्रभृतनवालिका, अणुपादविधि, 8

22. गते दिनानां दशके समासं कर्तव्यम् प्रायं समालकनं ।
   निमित्त जैत्रायनुकर्तकं सतां साहित्यवाचकपवितकानं ।
   (SMV, IV, 43)

23. तदत्परसमस्यानं वदावदलोकादिकालकं ।
   उपस्पष्टं तत्वमिति बुद्धिमायी पुरुषे तुम्य मूलकामप्निति ।
   (SMV, IV, 45)

24. निधिः गंधिश्विव पवये जमगुमर्कत्व मृत्युपरितिति यदि ।
   इति बुद्धि परितित्वे सवयं तुकवत्तमाय जगाद भूषितम् ।
   (SMV, IV, 51)

25. वेदात्माश्चिक्षानाजनाथपालने संबंध्यायार्तमा गुणां गौरिधि ।
   अद्वैतात्माभिधिं ते पुरां स बारिस्चिक्षार्जुर्लितस्य ।
   (SMV, V, 1)

26. आनन्दसप्तत्तयस्य परम् पात्रहीनसनन्दात्मायुक्तस्वकुलं यन्तं ।
   आनन्दतीथिति पंदु सुकविं भूमि तयारुलनुस्पर्पकम् ।
   (SMV, V, 2)

27. लक्षे नारदे विन्दुस्य वन्यं तदप्रवतिः श्रीतपां दयाय ।
   बिधीविन्दुस्य विन्दुष्ठानं सम्भवेऽगाह नामाधिकाऽहास्यर्भवैतताम् ।
   (SMV, V, 7)

28. तस्येकं विन्दुवसं जितीश्वरय निशातमालम मुकुन्दायुक्तम् ।
   श्रीश्चारम्भेन महत्तरेनुस्ते गुप्तश्च भवौतीभावनाम ।
   (SMV, V, 9)

29. व्याकृत्वात् कदानिकेश्वरः सत्यं जनेन्तरसंविश्वार्ज्जूतः ।
   उज्जवल वाचं परिहारायास्या समोदतीथो मुकुन्ददायिनी ।
   (SMV, V, 17)
30. समस्तवादीन्द्रभ्रमणमुक्तदशवस्यवं मृत्युशिमोऽभ्रमस्ते वृद्धिसागरः।
बेदनिषेधं तः प्रयः समायोऽस्वादिशिवोऽभ्रमस्ते वृद्धिसागरः। (SMV, V,8)
31. स्यालशेतामध्यपि मृत्युशिवार्थम् स्वर्गंतः मृत्युधिक्षित्यत्सविनं विद्यमानम्।
भारतं नु शरायणमपि स्यालशेषायं पदार्थस्यतः हि। (SMV, VI,4)
32. पुत्रं धनेऽपि लं श्राय एव न स्वन्ते समस्ते।
तेन लेखत ततोऽपि पदं स्यालशेषार्थमं जगानन्देन। (SMV, VI,40)
33. चन्दनशुद्धसुन्नस्य विनो वस्त्रस्य ब्रतिः जिवत।
श्रुतिनाथिवदवायवयं न केन स्यालशिकित्वाश्रणस्य। (SMV, VII,9)
34. विश्वसंग्रधारकनार्यप्रत्येकविनिमया अवस्थाय।
विज्ञानागृहाधीनं नारायणस्य बुद्धि विनिमयाय। (SMV, VII,26)
35. उचितं सुमं दंडवाक्यविदुः तेजायि शुद्धुनुमतय।
पञ्चसोवम च भाजयवतः बिमुद्रविदुः तुरुत्तनुमतय। (SMV, VII,29)
36. युक्तीयोक्तविशिष्टकल्पसंस्तं संसदृशणश्रमस्य।
शोभणसप्तमश्लोकम् पूर्वसंख्यवाचनस्यनून्नुम्बरं। (SMV, IX,17)
37. तत्र तत्र स रमामु भायुरो नन्दितीयमयोक्तम्यस्तिनिपिं।
वानिनो विश्वविक्ष तत्रु समाक्रमय वाचमुचितासंपदस्य। (SMV, IX,20)
38. श्यास्कल्पकारस्यस्य बः प्राप्तावस्या भर्तराथो।
यस्तुसामायेण विद्वान्येव व जनालर्त्वात्। (SMV, IX,26)
39. प्रकारं कृष्टिकर्मार्थं वीरारम नो।
मन्यो भक्तिमहाभावावेयेन खन्तनः। (SMV, X,5)
40. व्याधिक्षिपत्तानम्यन्तं समाधायम्य।
अवेख्यं दशयं पुंरुं मुझास्यगर्भं। (SMV, X,22)
41. स श्यासंककेन्द्रीयप्रथमम् गोवायनं गरिशकल्दलस्यदशं तृतीयेऽवस्त्रम्।
पया कल्पकारकावन्तकार्यां वस्त्रं भावुकधिगतिर्यथामृतमृत्युगृहस्य। (SMV, X,52)
42. भागवानं महावश्रेष्ठस्मीगिरियामिर्णाः वृक्षावधिकलितेऽ तं प्रणयं। (SMV, XIII,2)
43. युर्जो भूमिकृतिवेदार्थ स्वकृतित कर्णसुखा मुकुन्दगायण ।
नृतपुजीबीजवक्षयकृति कुतनुदशवत्सरितिभावमय । । (SMV, XIII,35)

44. सासाधानी दिनान्येण वादं कृत्या सहायना ।
निर्दर्श ते निश्चयों चंके चकायुधग्रंथ । ।
प्रणयाचष्ट शिष्योज्ञी सम्पत्तान नाथं चापलम ।
पदप्रभुजोश्यं ध्वनं ने दीर्घतामिति । । (SMV, XV,69-70)

45. र्ह्यैकेशारिथा एवं शम्मदयापदाष्टि
Dr.K.B.Archak, The Journal of the Karnatak University
Humanities Faculty, K.U.D. Vol.XXXIII 1989 pp.159-160

46. एकोनार्थीति वर्णणिः नील्वा मानुपुद्गितः ।
पिन्गलाये माधुरुद्वनस्य बदरिः यथा । । अणुभधारितम । । 10

Compare ;

47. a. तीर्थाणं धृतराष्ट्रप्रभावितारां धारणां र्मकनकांम भेखं ।
आनुतानं शशाप्तुपुरसङ्कार्यं प्रेम्योऽदेव विमुनसलों क्षितसु मुक्ताङ्ग । ।
लोकानामुखकृत्ये कुटं शिलेयं निमे नो इति जनता जगत ततः ।
नेतरेऽयतिवरं मानवा नहीं भौमश्वबिद्वां यद्यते नये कतबति । ।
निमे तं गिरिजिव बानरकृताला सीलावककलमलो सोमलर्म ।
तथापि न्यायितं तभिः भूमित्रवेदसं तथुः नृति निकस्रार्णसाधी तथा । । (SMV, XVI,54)

b. वर्षाही तरुमुद्धु धारि वर्षार्शि देवस्य भर्गो यहं हो वही जनि ।
यदी गुफ्त्रते साधते भृतित्वयं वेना अनयतं सकुटत । ।
पुरुषो वच्चां प्रभुमां निष्ठा आश्रये दीर्घत्वमा सम्पत्त्वामाम मानुष ।
तुनिष्ठावामृत श्रृंगामयोभो वहं यशस्मितति जननतं योपणां ।

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यदीनातु न्यायो भधानातु मातिरितमा मात्रायति । ।
(अण्वेष,1,141 - 1-5)

48. प्रथमो हनुमान्य प्रियीयो भीम एवं च ।
पूर्णप्रज्ञात्यायने मानवकर्ममार्जत्र । । खिलवासमुस्तिः, 6

d. गर्भ भीमणित्वारि नेत्रदानो र्मश्चिन दिशयान्ति ।
वद्रो तदा तिलितमेव निमित्तु देवस्य भर्गो महत्व । ।
वायो रामद्वारनां प्रथमं पृष्टं द्वितीयं वचुः ।
Collections from *Vāyustuti*

f. वेदेविद्यापितो विषयविमत्वाधारविविषयति ।
   उद्दरस्य महावाहो गम धर्मनु समालनन् ।
   इवाधिनः संवुक्ताऽपरी वात्मकविविषयति । (वायुपुराण)

g. शुक्लानिद्वशशास्त्राः जयन्ति जगदादनाः ।
   पूर्णोपूर्णमुद्द्वारमित्रदेवायः । (स्वनुपुराण-गोपिलवाक्य)

h. विकोटे भूतसंयुक्ताः जातारत्तैः ।
   हनुमानिती विरिक्करे रामकथा मुरणशंकः ।
   संवुक्तेश्वरसनु दारानान्तु कुरुक्क्षसः ।
   क्रमं संयुज्यामास हलवा वृणोदनारिकाः ।
   द्रैवपायायें सेवारं वदर्यानु कलित् युगे ।
   यतिसत्सत्समा वायुम भविष्यति न संयायः । (भविष्यपुराण)

i. विष्णुं वर्णे परमेषु वर्णशास्त्रम ।
   (र्गवेदसंस्कृतिः २-२-२४)

48. *Ancient Karnataka*, Saletore, Poona, 1936

49. *History of Dvaita School of Vedanta and its Literature*
   Dr. B.N.K. Sharma, Motilal Banarassidass, Delhi, 1981 II Ed. p.173

50. Pūrṇaprajñā Vidyapitha of Bangalore has published recently all the works of Madhvacarya

51. क्रमं विद्यापितं वर्ण वृणोपूवाधारमस्तुर्लिः ।
   संवुक्तां प्रतीत्यां करोभि ग्रामवारिकां ।
   ग्रामवारिकं शक्तिकारसी सतसिद्धं दंडसकोः ।
   गीतायाधिकं विषयवाधिकं प्रधमं तुष्टं हंसे ।
   भायायाधिकं चक्रेश्वरं हि अनुवयावरकामां ।
   प्रमाणशास्त्रं नाम कामशास्त्रं वादाकामां ।
   उपाधिशास्त्रं चक्रं ग्रामवारिकं खण्डनम् ।
   चक्रं प्रफलपिन्धालमानं खण्डनमेवन ।
   चक्रं ततवार्थानां साधनं विषयशास्त्रम् ।
Pranama

granthamalika stotra

by vyasaraja, akhila bharta madhva maha mandal, bangalore, monthly journal
feb, 1955, p.20

52. please see appendix - i for the list of commentaries on madhvaacarya's works.
53. history of dvaita school of vedanta and its literature
    dr.b.n.k.sharma, motilal banarassidass, delhi 1981, p.186
54. the sacred books of the east
    max muller vol. xv, motilal banarassidass, delhi, 1975, p. xx1
55. sacred books of the hindus
56. manthukyay - upaniad - bhasya, sarvamulagrantha
    vol.i akhila bharta madhvamaasha mandala publication, udpui, 1969, p.513
57. sankara and madhv on isavasya upaniad
58. Sacred Books of the East
Max Muller, Vol. XV, Part II, Motilal Banarassidass, Delhi, 1975, p.XXVii
59. A History of Indian Philosophy
60. The Religion of the Hindus
K.U. Morgan, New York 1953, p.308
61. The twelve principal Upaniṣad
Rajendralal Maitra and R.E. Roer, Bombay 1906, p.469 (Quoted from foot note no. 2)
62. Please See for detail account showing the variation in the arrangement of the material,
S.K. Belvalkar and R.D. Ranade, History of Indian Philosophy, Vol. II
The creative period, Poona, 1927 pp.110-111
63. एकविषिष्टितुपादभूक्तं ब्रह्मसूत्राणांभूमित् ॥
अयत्वादायतनात्तत्त्वीयत्वादिभोभावभद्धाति वचनित् ॥ (SMV IX, 12)
Read; 'The Sumadhva Vijaya (IX-12) refers to the Brahmasutra Bhāṣya as having
Superseded twenty one earlier commentaries on the sūtras. The names of these
Bhāṣyakārās are given in Nārāyanaṇapāṇḍita's own commentary (Bhāṣyaprakāśika)
on the text, as follows;
1) Bharativijaya 2) Saccidananda 3) Brahmaghosa 4) Saññānanda 5) Udvarta 6) Vijaya 7) Rudrabhaṭṭa 8) Vāmana 9) Yādavaprakāśa 10) Rāmānuja 11) Bhātrprapūrīca 12) Dramida 13) Brahmadatta 14) Bhāskara 15) Piśāca 16) Vṛttikāra 17) Vijayabhaṭṭa 18) Viṣṇukṛṣṇā 19) Vādindra 20) Madhavadāsa and 21) Śankara. Of these Bhāṣyas the only three, have come down to us, viz., Śankara, Bhāskara and Rāmānuja. The rest are now more or less irrevocably lost to us, but some of them are known through quotations and others by mention in other works.'
History of Dvaita School of Vedanta and its Literature, Dr. B.N.K. Sharma
64. द्विद्विंशे शास्त्रे निरोणे निरीशत्वम् च ॥
तत्रायं ब्राह्मसूत्रादिविं द्वितीयं वेदत्वम् ॥ NS, 536
65. अपरोपयोनिकतेवाप्यभिरिद्धेदेवेतेकरूपृवर्ती ॥
शास्त्रपीडितं पुरा तत्करितवर्तिता ॥
ग्राम्यांकं अपरोपयोगङ्कर्मं कुतस्येण तु हुद्यत। ॥
परमार्थायां प्रयोगं व्यक्तकर्तव्यति कुरु । ॥
इवविष्टितस्य व्यधामध्ये सोश्चन्तुग्राह्यं सत्यं गुरुमु ॥
66. a. भारतं वस्त्रार्थं क यूहिकामायणं तथा ।
पुरुणं भागवतं वैति सत्यिन्द्र शास्त्रपुंडरिकं । (गीतामायण)
b. शाक्तेशु भारतं सारं तत्नाम सहस्रकम् ।
वैष्णवं कृष्णगीता च तज्ज्ञानान्त्व पुरवितेषयजस् । (गीतालयण)
67. गीतातत्त्वसूत्रमायणामायणां विष्णु प्रक्षयात् ।
गोर्गणिष्ठतिकृष्णकुंडुमयिनविधिकम् । (SMV XV,75)
68. Sarvanūla Grantha Sāra Satāgrha (Kannada)
S. Narayanarao, Dvaita Vedanta Studies and Research foundation, Bangalore, p. 72
69. History of Dvaita School of Vedanta and its Literature
Dr. B. N. K. Sharma, Motilal Banarassidas, Delhi, 1981, p. 139
70. Ibid., p. 140
71. दुर्खलविविधया भूषणं न ह दूषणं ।
कर्मेत्यसंगमनवलक्विवालं दुर्खे भृऽतेन । (Iṣṭasiddhi, I, 140)
72. सुपुरविमय, XII, 1-54
73. बर्थोद्वधयछिवं न यज्ञभृऽसं विन्दी विविधिति बहिनिष्ठाययोः ।
आपातं परिवदि गतराववप्पूक्तवन्तर्थशूनं रामसर्वर्थमवस्मं ।
चष्टोपयथवत्तुरसंग्रामवायुवीर्यश्रेष्ठिः विबिधितिनामिति वन्धिन ।
नारायणसुचवाचयमन्तर्ववानूदेवेष्वी सत्यिन्दरविश्रुण्यांशः ।
पार्हेदं परमचेत्तस्य तथा तावेशुं संर्वसूत्रभित्तमना विपक्षस्मः ।
नार्यं स्वदर्शनीति वर्णपदवं ले तं भृऽदर्शुचिनिष्ठे वद्धाकः ।
गोयुवयोः स्ववशस्दमना विदेशेऽर्मणवणौषः ।
तस्याऽस्य वचनवचयस्य तं बुधाणं स्वर्त्यि स लेख्यायाम्बूवः । (SMV XVI, 42-45)
74. cf. वैद्युच सहविहेत्वं वेदं । (Bhagavad-gītā)
वेदं वहाराब्दायंस्यकरमायणेभवस्मिः । (Bhāgavata)
अवस्तवर्गः गर्भोः । (Rgveda VIII, 69-9)
75. अध्यायात्मकम् सिद्धं सिद्धालिनिर विचविः ।
पुनः इतिहास्य ज्ञानं परिष्वर्तं तत्सु । (Manusūtra II, 151)
76. *History of Dvaita School of Vedanta and its literature*

77. भाषामाध्यममाध्यममा भाषामाध्यममाध्यममा (Yamakabhārata. 78)

78. *History of Dvaita School of Vedanta and its literature*
Dr. B. N. K. Sharma, Motilal Banarassidass, Delhi, 1981, p. 188

79. *History of Dvaita School of Vedanta and its literature*
Dr. B. N. K. Sharma, Motilal Banarassidass, Delhi, 1981, p. 191