1.0. INTRODUCTION:

The philosophy of Madhvācārya represents theism. Before the commencement of Madhvācārya on the Indian philosophical scene, there had been already well-established systems of Śaṅkara and Rāmānuja. After a long cogitation, Madhva established his new Darsāna called Dvaita Vedānta. It is one of the major schools of Vedānta philosophy.

Madhva also known as Ānandatīrtha or Pūnaprajñāna belongs to the 13th A.D. It was a period of serious cultural unrest and political turmoil. There were invasions and forceful conversions to new faith by the invaders. Hinduism had absorbed many invading races since the earlier times that entered the country. Madhva influenced the socio-political situations of his times. Madhva siddhānta is a buoyant realism of Vēdas, the Upaniṣads, transcendental Theism, emotional Theism of Purāṇas and Epics. He holds that man is real agent in this world and not a false reality. He was a staunch opponent of Śaṅkara and Rāmānuja; and was considered to be one of the great commentators of major Vedāntic texts. Madhva was a constructive expounder of the classics of India.¹

1.1. HAGIOGRAPHY (PREDECESSORS OF MADHVA):

Before we elaborate the date, life and works of Madhva, let us briefly look into the Predecessors of the Ācārya. The following is the traditional Guruparampara down to Madhva: 1. Śrī Hamsa (Nārāyaṇa), 2. Brahma, 3. The Four Sanas, 4. Durvāśas,

5. Jñānanidhi Tīrtha, 6. Gaurudavāhana Tīrtha, 7. Kaivalya Tīrtha, 8. Jñanisa Tīrtha, 9. Para Tīrtha, 10. Satyaprajña Tīrtha, 11. Prajñā Tīrtha, (Gap of about four hundred years), 12. Acyutaprajña alias Purusottama Tīrtha and 13. Ānanda Tīrtha alias Madhvacārya. The last in this line was Purusottama Tīrtha (M. Vij, vi, 33) alias Acyutaprajña, more commonly called Acyutapreksa, who was the Sannyasa-Guru of Madhva. The very first work on Vedānta in which this teacher instructed Madhva was taught the Iṣṭasiddhi of Vimuktātman (M.Vij. iv, 44). Hence it is obvious that Madhva himself was the actual historical founder and exponent of his system.²

1.2. SRI MADHVA’S PARENTS AND HIS BIRTH:

The native land of Śrī Madhvācārya was the Pajaka kṣetra, a village in Udupi town of South Canara district of Karnataka. Madhyagāhabhatta a pious and orthodox Puditta Brahmin was the father of Śrī Madhva, and Vedāvathy was his mother. They named their son as Vāsudēva.³

1.3. DATE AND LIFE OF ŚRĪ MADHVĀCĀRYA.

Madhva was born in the year 1238 A.D. of the Christian era and passed away or ‘became invisible’ as the tradition puts it, in 1317 AD; and 1238-1317 AD thus appears to be the most satisfactory date for Madhva. Nārāyaṇa Panditācārya one of the youngest sons of Trivikrama an illustrious disciple of Madhva has written an authentic biography of the Acārya. It is said that as a child he was an extra-ordinary intellectual. At the age of sixteen he was conferred Sannyasa and was named as Pūrnaprajña by a renowned Advaita teacher called Acyutapreksaacārya.


³ C.M. Padmanābhachārya, Life and Teachings of Śrī Madhvācārya, (Udupi: Paryaya Śrī Palimar Mutt), pp.3-4.
He studied the Śāstras and was convinced of the inherent weakness of the Advaita philosophy. He had keen desire to resuscitate the ancient Theism of the Vedaśāstras on the basis of reinterpretation of the texts.

Madhva opposed Śaṅkara’s monistic tenets. He studied the sacred texts independently and came to the conclusion that they do not propagate Māyāvāda. On the other hand they have Realistic Theism proclaiming Viṣṇusarvottatamata as their essence and purport. "Ānantatīrtha" was another new name that was given to Madhva by Acyutaprēkṣa with which Madhva himself calls in many of his works. He is known popularly by the name Madhvaśācārya.

Madhva undertook extensive tours towards South and North India. He popularized his new doctrine. During the course of his tours he challenged many of his opponents in public disputes and won over them to his side. His successful disputation were with Vāsudeva Pandita, Vadisimha and Buddhisāgara. The eminent scholars like Sōbhana Bhatta under the name Padmanābhatīrtha, Swami Sāstri under the name of Nāharatīrtha, and Madhva’s own preceptor Acyutaprēksacārya were all got converted and became the staunch followers of the theism of Madhva.

Śrī Madhva firmly established his philosophical doctrines through his substantial works that has since then become a strong center of the Dvaita Vedānta. He lived for seventy-nine years. He departed for Badari. On the ninth day of the bright half of Magha, in Pingala, 1317 A.D., he became invisible while preaching the Upaniṣads. Madhva proclaims himself as the third incarnation of Vāyu after Hanuman and Bhīma.

Madhva in short was a many-sided personality. Sri Madhva had many disciples. He ordained of them to Sannyas. They were: Padmanabhatirtha, Naraharitirtha and Aksobhyatirtha; Padmanabhatirtha was a great scholar at the court of King Mahadeva of Yadva Dynasty and lived in Paithan. He was chiefly responsible for the propagation of Dvaita Vedanta in Karnataka, Andra Pradesh, Tamil Nadu and Maharastra.

After "Madhvacharya", a few great commentators wrote scholarly commentaries and highlighted Dvaita doctrines. Prominent among them are Jayatirtha, Vyasaraja, Raghuttama, Vadiraja, Vidyadhisa, Raghavendra, Jagannatha yati and a few others. Haridasa literature has been another feature of Dvaita Vedanta. Great Mystics like Sripadaraja, Vyasaraja, Purandaradasa, Vijayadasa, Jagannathadasa have contributed to Haridasa literature. This literature is in Kannada language and in the form of Songs; and it enkindles Bhakti. It has contributed to Indian Music considerably.  

1.4. MADHVA AS A WRITER, THINKER AND A MYSTIC:

Madhva was a prolific writer in Sanskrit. He commanded prose and verse with equal ease. His prose is terse and telling. He is known for brevity of expression and he scrupulously avoids the ornate style. His verses have solemnity, dignity and deep spiritual eloquence. He liked debates and disputations with scholars of the day and was an adept in logical and dialectical subtleties.

Madhva had a brilliant insight into the problems of philosophy. His knowledge of the sacred literature of his country was accurate and exhaustive. He quotes profusely from an exceptionally wide range of works the Mantras, Brahmanas, Khilas, Aranyakas, Upanisads, Epics, Purananas, Pancaratras and

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5. K.T.Pandurangi, Dvaita Vedanta Darsana of Sri Madhvacharya, pp.1-3
a variety of ancillary literatures. Among Vedântins, he has
drawn to the largest extent upon the Rig Veda. In Madhva
there is a deep mystic strain that comes out occasionally in
his writings. Flashes of his mysticism are evident in the
outpourings of his heart to God in his Dvadaśa-Stōtra.

1.5. WORKS OF MADHVA.

Madhva, as already said, is the most prolific writer in
Sanskrit. He is one of the greatest Bhâsyakâras of the Vedânta
system. The works of Madhva are thirty-seven in numbers. They
could be listed as follows:

1. Commentaries on Prasthânatraya:

a) Works on Gîta-Prasthâna
   i). Bhagavadgîta-bhâṣya
   ii). Bhâgavata-tatparyanirnaya

b) Works on Sûtra-prasthâna
   i). Brâhma-sûtra-bhâṣya
   ii). Brâhma-sûtra-Anubhâṣya
   iii) Brâhma-sûtra-Anuyâkhyana
       [Vj] Brâhma-sûtra-Anuyâkhyâya-vivahana

c) Works on Upaniṣad-prasthâna
   i) Aîtarey-a- upaniṣad-bhâṣya
   ii) Brhadâraṇyaka-upaniṣad-bhâṣya
   iii) Chândogya-upaniṣad-bhâṣya
   iv) Taittirîya-upaniṣad-bhâṣya
   v) Isâvâsy-a-upaniṣad-bhâṣya
   vi) Kâthaka-upaniṣad-bhâṣya
   vii) Ātharvâna- (Mundaka)-upaniṣad-bhâṣya
   viii) Mânduka- (Mândukya)- upaniṣad-bhâṣya
   ix) Śatprakâra-upaniṣad-bhâṣya
   x) Talavakâra- (Kena)-upaniṣad-bhâṣya

2. Daśa Prakarâna:

a) Kathâ-laksâna-on the means of polemics
b) Pramâna-laksâna-on the norms of knowledge
c) Prapañca Mithyātvāumana Khaṇḍana-rebuttal of the doctrine of advaitins that the plurality of the world is only an illusion.
d) Upādhi-Khaṇḍana-Rebuttal of the Upādhi-theory of Advaitins.
e) Māyāvāda Khaṇḍana-Rebuttal of the māyā-doctrine of Advaitins
f) Tattva Saṁkhyāna-Enumeration of the world principles
g) Tattva Vivēka-on the different world principles
h) Tattvōdvyōta-Defense of Dvaita doctrine
i) Viṣṇu-vinrṇaya-on the nature of Viṣṇu
j) Karma Nirṇaya-Aim of Vēda is to reveal Brahma

3. Works on Vēdas, Itihāsas and Purāṇas
a) Rg-bhāṣya-commentary on Rg-Vēda I, 1-40
b) Mahābhārata-tātparya-nirṇaya
c) Yamaka-Bhārata (Mahābhārata-tātparya)
d) Bhāgavata-(Purāṇa)-tātparyanirṇaya

4. Minor works which embody the highest Philosophical, Ethical, Religious insights:
a) Sadācāra - smṛti- on daily religious duties.
b) Kṛṣṇāmṛta-maharnava-On good works and rites
c) Tantrasāra - saṁgraha - On mantras, idols and meditations etc.
d) Yatipraṇavakalpa - Instruction of a pupil by the teacher on correct meditation.
e) Dvādasast-oṭra-12 hymns on Viṣṇu
f) Narasimha-nakha-st-oṭra-Hymns on Viṣṇu as Narasiṁha
g) Jayantī-nirṇaya-On the celebration of Kṛṣṇa's birth anniversary.

To this list of 37, Bannanje Govindācārya adds three more books (Bannanje Govindācārya, Madhvācārya, pp.23-24):

a) Nyāsapaddhati-Daily routine duties of mendicants
b) Tithinirṇaya-Unique work on the mathematics of Calendar
c) Kaṇḍuka-stuti-Composed by the Ācārya in his boyhood.
Among the works of Madhva the greatest, by general agreement, is Anu-vyākhyāna. On Madhva's works brilliant commentaries have been written by Jayatīrtha called Tīkas. In particular, his commentary on Anuvyākhyāna, called Nyāyasudha, is of highest merit. Vyāsatīrtha also has written brilliant commentaries on Madhva's works. Dr. S.N. Dasgupta says, "Jayatīrtha and Vyāsatīrtha present the highest dialectical skill... almost unrivalled in the whole field of Indian thought".  

1.6. THE STYLE OF MADHVA'S WRITINGS.

Madhva is a difficult Hindu philosophical writer in Vedānta system because of his aphoristic style. To understand his writings and thought, one will have to go into some initiation and seek the help of commentaries.

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CHAPTER-2

DVAITA IN OUTLINE.

2.1. A BACKGROUND TO THE PHILOSOPHY OF MADHVĀCĀRYA:

The position of Madhvācārya is this: 'Brahman is the
ground of the universe. The universe consists of cētana
(spirit) and acētana (matter). It is as real as Brahman. It is
not mithya. The soul is also real. It asserts itself as real.
In what sense real? There are three senses in which a thing
can be real. A thing is real if it has an existence of its
own; if it has knowledge (pramiti) or if it has its own
function (pravrtti). Cētana is real in all these three senses
and acētana is real in the first and the last senses. But in
every sense of the term, the reality of the world is
dependent. A dependent reality, if it is existent, should
have its source in something else. This source is independent
(svatantra). It is changeless. It is perfect that is Brahman.
Brahman is immanent in the world and the latter has reality
from it. By Itself Brahman is transcendent. Being, both
immanent and transcendent It is the necessary presupposition
of the world. Without It the world is not. But with It the
world is. In virtue of this conception of the dependent nature
of the world this system is called Dvaita.¹

We can sum up the Dvaita system of Madhvācārya thus:
'This empirical world is real and jiva (soul) is really
different from Brahman and non-identical with Him. Both cit
(spirit) and acit (matter) altogether are different realities

¹. H.N.Rāghavendrachār, ... The Dvaita Philosophy and its
place in the Vedānta, (Mysore: University of Mysore,1941),
p.12.
from Brahman. His system advocates that there exists the reality of five-fold differences (bhēda) between - 1. Soul and God. 2. Soul and Soul. 3. Soul and matter. 4. God and matter and 5. One material thing and another. Bhēda is the central concept of his system because of this reason it is called Dualism or the Dvaita philosophy. The system of Madhva can rightly be called as pluralistic, realistic, and theistic because he believes in the reality of the external world and the personal God who alone is Svatantra (independent) and all other real beings altogether depend on Him alone.

2.2. SRI MADHVA’S DVAITA VEDĀNTA IN SUMMARY:

The Dvaita Vedānta of Madhvācārya, is pluralistic, theistic and realistic philosophy and its philosophical tenets are derived from three authoritative aspects called Prasthānas - Śūtrasprasthāna, Upaniṣadprasthāna, Gitaprasthāna and from Purāṇas and Mahābhārata. H.V. Glasenapp quotes the immortal lines of Madhva’s doctrine that are summarized in the celebrated verse by Vyāsa-rāya one of the eminent exponents of Madhvācārya:

“Śrīman-Madhva-mate Hariḥ parataraḥ Satyam jagat, tattvato bhēdo,Jīva-gaṇa, Harer anucaraḥ, nicocca-bhāvam gataḥ, muktir naija-Sukhanubhūtir, amala bhaktis’ Ca tat- sādhanam akṣadi-trītyamPramāṇam, akhilamānyaika-vēdyo Hariḥ”.

This memorial-verse attributed to Śrī Vyāsatīrtha, summarizes the quintessence of Madhva’s philosophy in nine points (nava prameya-ratnāni). Śrīman Madhva teaches that Viṣṇu (Hari) is the supreme God, the world is real and the difference between God and soul does actually exist; all the living beings are dependent upon Viṣṇu, and they are divided into higher and lower classes; Liberation consists in the enjoyment of the bliss that is inherent in oneself; pure devotion is the means of attaining it. The means of knowledge
(pramāṇas) are perception, inference, and verbal testimony (revealed scripture). The sole purport of the entire Vedic revelation is Hari.  

2.3. 'REALITY' (TRUTH) IN MADHVĀCĀRYA:

Essentially as an Epistemological animal, man has an unquenchable and irrepressible thirst for knowledge. Every system of philosophy deals with the problem of knowledge and gives prime importance to it and therefore the basic form of every philosophical system is to discuss on the nature, scope, and varieties of knowledge, the reliable or unreliability of human knowing and the validity of knowledge. Therefore man initially takes recourse to Epistemology in pursuing and searching the Truth. Madhvacarya's philosophical thoughts and his doctrine of the Supreme Being (God) man (jīva) and world (jagat) without exception are built upon Epistemological and Metaphysical foundations.

The human soul is for the eternal and unmixed bliss of mukti or liberation, which can be attained only through constant devotion to God. Such devotion is dependent on the knowledge of the Lord and this knowledge is possible only through the instruments of valid knowledge. We may mention here the nature and validity of the Pramāṇas in the philosophy of Dvaita.

Knowledge is dependent on its object. The relation between knowledge and its object is natural. There are two types of knowledge, svarūpa-jñāna, and vṛttijñāna. The former is generated by sākṣi and the latter by the external sense organs and manas (mind). The former is as a rule true, and the latter is true or untrue according to the conditions. The falsity of knowledge consists in grasping the real as unreal.

and the unreal as unreal. True knowledge is generated by pramāṇas. There are three pramāṇas pratyakṣa, anumana, and āgama.

The object of knowledge according to Madhva is a qualified entity. It consists of having substantive-attributive aspects. The attributes of a thing are identical with it. Yet they are distinguished as attributes owing to vīsesa. Vīsesa is in all things, including even Brahman. In each thing its number is infinite. The world is real. It consists of different entities. Difference is real. The entities of the world may be brought under two heads, cātana, and acātana. Cātana is that which knows. There are many cātanās. There are three kinds of them, good, bad, and of doubtful character. Acātana is that which does not know. There are three kinds of acātana things, eternal, eternal-non-eternal, and non-eternal. The Veda is eternal. Space, time, and prakṛti are eternal-non-eternal. The products of prakṛti are non-eternal. A product has two kinds of causes, material, and efficient cause. The relation between a product and its material cause is identity in difference. Non-existence also is real. The world is dependent and points to an Independent Reality as its source. The Independent is Brahman and it is the ground of all that is dependent. The world being dependent is different from Brahman.

The bondage of a cātana is caused by its ignorance of the truth that Brahman is the sole ground of all including itself. It becomes free with the realization of this truth. The course of the discipline that leads to this realization presupposes moral perfection it consists of, in order that study of sastra (śravaṇa), philosophical reflection (manana), and the application to and the teaching of philosophy (nididhyāsana). With this discipline a cātana realizes Brahman as its ground
(bimba) and with the fullness of its devotion (bhakti) to Brahman obtains the grace of Brahman and with it and cētana has the enjoyment (bhōga) of perfection according to its capacity (yōgyata). This is its mukti.  

2.4. ORDERS OF REALITY:

According to Madhva there are two orders of reality- 1. Independent and 2. Dependent. We are confronted with diversities in the world like the 'other selves' like us around us too have greater impacts upon us. Our apprehension of the 'reality' is as 'many' and not as 'one'. Any attempt to reduce 'many' to a mere appearance ends up in nihilism, which is an escapist philosophy. Madhva stresses on the distinction between the 'Independent' and 'Dependent' Realities. He is a critical realist and considers everything to be real. For Madhva, there are three pramāṇas of knowledge, they are, Pratyaksa (perception), Anumana (inference) and Sākṣi (internal witness). In all these there underlies what is called Sākṣi.

2.5. THE SĀKṢI:

According to Madhva, Sākṣi is the highest instrument of all the valid knowledge and the experiences of man. It examines the knowledge that is derived through the senses. Knowledge derived through saksi remains incontrovertible and non-contradictable. For Madhva, 'Sākṣi-pratyakṣa' is fundamentally an internal experience of judgment and values.

2.6 THE UNIVERSE:

The universe we experience is a mysterious universe. The Supreme Being Brahman (God) is the creator-sustainer of this vast universe. This Independent and ultimate principle controls and connects all other dependent reals. Thus Madhva

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3. Ibid., pp.119-120.
dichotomizes the reality as a whole, into 'Sva-tantra and 'Para-tantra in his B.S.B.1, 2, 17. Madhva maintains that in order to preserve the trans-empirical oneness of Brahman, it is not necessary to deny the reality of the world-experience and in no way the finite by reason of its metaphysical dependence challenge or constitute to the ideology of the Absolute Brahman; and this Upanisadic Brahman remains the One without the second.

2.7. THE PRAMĀNAS:

The greatest yearning of the human soul is for the eternal and unmixed bliss of mukti or liberation, which can be attained only through constant devotion to God. Such devotion is possible only when we have the knowledge of the Lord and this knowledge is possible only through the instruments of valid knowledge. This is the need for a detailed study of the nature and validity of the Pramāṇas in the philosophy of Dvaita.

The starting point of Tattvasāstras or the most classical Indian systems including Dvaita Vedānta is the enquiry into the nature of reality and discussion on the varieties and sources of the nature of knowledge. The Indian systems have recognized the very importance of the Pramāṇa - vicāra. Among the many works of Madhva there are long discussions on the problem of knowledge especially in his short treatise called "Pramaṇalakṣaṇa". According to him, it is the philosophical inquiry that tests the truth in the light of proofs.

Madhva opens his short treatise on knowledge "Pramaṇalakṣaṇa" with the statement: "Pramaṇa is a valid knowledge (Yathārtham Pramāṇam). It is the revelation or

cognition of an object as it is, i.e. a cognition, which does not go beyond the object of knowledge. In this sense, Śrī Madhva uses the word Pramāṇa in two senses: a) True and objective knowledge, b) Means of obtaining true knowledge. The first he calls Kevala Pramāṇa and the second Āyu Pramāṇa (Pramāṇalakṣaṇa (Prl.) Yathārthajñānem Kevalam tat Sādhanam anuprmānam.5

The other schools of Indian philosophy understand that the term Pramāṇa applies to the means of valid knowledge only. Madhva admits three distinct means of knowledge (āyu pramāṇa). They are perception (pratyakṣa), inference (anumāna), and verbal testimony (sabda). Kevala pramāṇa is divided into four types, in the descending order of merit as Īśvara-jñāna, Laksmi-jñāna, Yogi-jñāna, and Ayōgi-jñāna, on the basis of intrinsic differences in quality, luminosity, and range. The first two are in the nature of Svarūpa-jñāna alone, while the other two include Vṛtti-jñāna (sensory knowledge) also. Īśvara-jñāna or the knowledge possessed by Īśvara is all comprehensive, veridical, eternal, luminous and fully valid. Laksmi-jñāna is next only to God’s, in these respects and is dependent on God. Yōgi-jñāna is that knowledge which is obtained by yōgins through their yogic power as a result of their meditation on Īśvara. The ramifications of yōgi-jñāna include those of Rju, Tatttvika and Atatttvika souls, and Ayōgi-jñāna, which is invalid knowledge, is possessed by other souls like mukti-yōgyas, Nitya saṁsārins and Tamoyōgyās.6

"Pramāṇa is that which grasps its object as it is. An object is so called because it is grasped by Pramā. Both Pramā

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and its instrument are seen to grasp the same object. The instrument is viewed as grasping the object, because it generates the Pramā that grasps the same. So grasping the object is immediate in the case of Pramā, and mediate in the case of the instrument. If yathārtha is Pramāṇa, then it inevitably follows that Pramā is Pramāṇa in the sense of its being immediate, and its instrument is Pramāṇa because it generates Pramāṇa knowledge. The definitions of the previous thinkers suffer from the defect that they all exclude Pramā from the field of Pramāṇa.

So both Pramā and its instrument are Pramāṇa. The former is immediate. The latter is mediate. To indicate this distinction the former is called kevalapramāṇa, and the latter anupramāṇa.

2.8. KEVALAPRAMĀNA:

Pramā is kevalapramāṇa. According to this system there are four types of kevalapramāṇa belonging respectively to Isā, Lakṣmi, Yōgin, and Ayōgin. An Ayōgin is a being like ourselves. There are different kinds of Pramā. They are the Pramā that is produced by Sākṣi including self-consciousness, the Pramā that is produced by manas with or without the help of the external sense organs, and the Pramā produced by anumāṇa and āgama.  

2.9. ANU PRAMĀNAS:

They are the means of obtaining true knowledge. They are three in number: 1. Pratyakṣa (Sense perception), 2. Anumāṇa (Inference), and 3. Āgama (Scripture). "Perception is the flawless contact of sense-organs with their appropriate

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objects. Flawless reasoning is inference. Flawless word, conveying valid sense, is Ṭāgama. 8

2.10. PERCEPTION (PRATYAKṢA):

Perception, as a process of knowledge, is defined by Madhva as the "contact between the defectless object and the defectless sense" (Prāl-"Nirdoṣarthaṇḍriya sannikarsam pratyakṣam"). Thus Pratyakṣa is the defectless sense organ (indriya). The knowledge that is derived from this sense-object contact is perceptual knowledge. This perceptual knowledge to be valid, both senses and objects are to be free from defects. The defects in objects and senses bring out the invalid knowledge that produces illusion or doubt.

There are seven senses (indriyās) of knowledge according to Madhva. The five external senses are: - Sight, hearing, smell, taste, touch, and the mind (manas), and Sākṣin (internal witness) are the internal senses.

2.11. MIND (MANAS):

It co-ordinates the knowledge that is derived by the five external senses and it acts as a means to recollection or memory. Thus it is a seat of memory. Manas (mind) also works as an intermediary between the external object and the knowing-subject. As it is the internal instrument it is also called as "antaḥkaraṇa". Through this antaḥkaraṇa that the internal witness (Sākṣin) directs the energies of the knowledge and activity.

2.12. SĀKṢIN (INTERNAL WITNESS) - THE SEVENTH SENSE:

According to Madhva, Sākṣi is the ultimate knowing agent or source of knowledge. Sākṣin is said to be the purest form of Indriya. It is called as witnessing consciousness. It

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directly perceives. In the individual soul Sākṣīn is the essential attribute of consciousness. It functions in two stages. In the first stage it produces the knowledge. In the second stage it ascertains its presence and validity. Therefore Sākṣīn is the first perceiver of the objects that are presented to all other senses. The perception of Sākṣīn is indirect. And also Sākṣīn perceives directly those objects that cannot be perceived by other senses. These objects are, 1. The nature of the self (Ātman) and its attributes; the five senses, manas (mind) and its attributes, viz, pleasure (sukha), time (Kāla) and the unmanifested ether (avyakrta-akāśa). The most important characteristic mark of the Sākṣī perception would be the 'I- Consciousness'. The Sākṣīn looks at the 'Self' as an object here and therefore it is the self-knowledge.

How is the consciousness belonging to the self is distinguished from the self as such? Madhva says, it is by the virtue of Visesa. Thus perception of the self as an object by the sākṣīn is rendered possible. The sākṣīn unites all our various cognitions. Secondly, the sākṣīn is completely free from defects and therefore posses absolute validity. According to Madhva the perceptual knowledge is immediate knowledge called Sākṣātkāra.

2.13. INFERENCE (ANUMĀNA):

Anumāna is a faultless proof or deduction according to Madhva.9 Hetu, yukti, linga, and vyapya mean the same. In these things hetu (middle term) is along with its sādhya (major term and conclusion or the proved). Thus hetu along with sādhya is the necessary condition of anumāna that is drawn. There is an invariable relation between hetu and

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sādhya. This is called Vyāpti (concomitance). And this concomitance is the nerve of the inference (anumāna).

2.14. VERBAL TESTIMONY (ŚABDA-WORD OR ĀGAMA):

Madhva defines the verbal testimony as 'faultless śabda or word (Prl. Nirdoṣasabda agamaḥ). Śabda includes a word, a phrase, a sentence, a whole speech. Śabda conveys a definite meaning expressing a thing as it is. Verbal testimony (āgama) is of two kinds. Pauruṣeyya (non-eternal or smṛti) testimony and apaures'eyya (eternal or Vēdic) testimony. The pauruṣeyya or personal testimony is a human testimony. It is valid if it is in conformity with apaures'eyya āgama, i.e. Vēdas or śruti. So far as philosophical and religious questions are concerned, the pauruṣeyya āgamas, which Śrī Madhva considers as authoritative, are a) Mūla Rāmāyaṇa b) Mahābhārata c) Pancarātra āgama. Other smṛtis and purāṇas which are in conformity with the Vēdas and with above conditions, insofar as they are in conformity, are also authoritative.¹⁰

Apauruṣeyya āgamas are non-personal, which means they don’t have author, human or divine (VTV. No.13-16). The sacred texts, i.e. the four Vēdas are apauruṣeyya; they are beginningless and eternal (VTV. No. 41). They are ipso facto true. These four Vēdas (sacred texts) are called svatahpramāṇa, i.e. their truth is self-evident (VTV. No.21). According to Dvaita Vedānta, these sacred texts carry their own mark of truthfulness and they are non-dependent on any other for their author (Cf. VTV. No.22-23). These sacred texts alone give us access to God and to the knowledge of the supra-sensible realities.¹¹

2.15. RELATIVE STRENGTH OF THE ANU PRAMANAS:

Dvaita recognizes, Pratyakṣa (sense perception), Anumāṇa (inference) and अगाम (सब्दा- word - scripture - Sruti and Smṛti) as the three Pramanas or sources of knowledge. These three Pramanas have validity in their own spheres. Pratyakṣa, for instance, has authority in matters empirical and Sruti in matters of transcendental truths.

According to Madhva, within the realm of the perceptual world, pratyakṣa has unquestioned authority and in the same manner the transcendental reality is known only through śruti. In the scheme of the pramanas, Madhva gives a special place to pratyakṣa. Both anumāṇa and śruti can be wrong, if they go against the verdict of pratyakṣa. Śruti has to be interpreted in a manner consistent with pratyakṣa (Cf.VTV. No.81-82 and T.P. Ramachandran, Dvaita Vedanta, p.28). Madhva would hold that 'the texts in the Upaniṣads which "apparently" speak of the God-soul identity should be interpreted in accordance with experience.12

2.16. MEMORY - SOURCE OF VALID KNOWLEDGE:

According to Madhva, memory is a pramāṇa or source of valid knowledge. Memory comes under perception-pratyakṣa and it is a direct perception called Manasa-Pratyakṣa. The saṃskāras (impressions) generally cause memory that are left on the mind by the first experiences. And the mind perceives them immediately or directly. Therefore memory is a valid source of knowledge. The inference (anumāṇa) and the secondaray scriptures (smrṭi) both depend on memory. Vyāpti is based on our memory of uniform instances. Thus both anumāṇa and smrṭi will have validity only when memory is considered as a source of valid knowledge.

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Prāmāṇas give us valid knowledge of things "as they are. Madhva holds that validity is intrinsic to prāmāṇa, which is defined as Yathārtham, yet there is the possibility of error in experience. Right knowledge must carry its own proof. If the right knowledge depends for its validity on the extrinsic factors, the process will be endless regress. Right knowledge to be valid, it should be "Svataḥpramāṇya- self valid. The knowledge derived through the mind and senses is open to many limitations, so knowledge as an activity of the mind cannot be invested with any kind of self-luminosity (svaprakāśa) or self-validity (svapramāṇya).

The acceptance of Sākṣi is rendered necessary, says Madhva, by the very limitations of other means of knowledge open to us viz., the mind, and the senses. Our experiences show that knowledge derived through the sense organs, inferences and verbal testimony and interpreted by the mind, is not always free from doubt, miscarriage or misapprehension. Different persons require different degrees of certification of validity of their knowledge. Even the appeal to non-contradiction would be no avail; since non-contradiction, in the sense of a particular knowledge having remained uncontradicted so far, is no proof of its non-liability to contradiction in future.\(^\text{13}\)

At this juncture what can be the ultimate and absolute principle or test of the validity of knowledge that has the power to endorse the validity of its contents? Is the question. According to Madhva, such a power only can belong to principle of truth-determination that is not materially constituted like the mind and that can be credited with

\(^{13}\) B.N.R. Sharma, Teaching, p.47-48.
absolute validity in all judgments. This ultimate principle of knowledge and validation is the inner sense (organ), of the self of man (his "Svarupendriyam"), which Madhva calls as "Sākṣi". This sākṣi is the "Jñānagrāhaka-intuitior of knowledge and the Jñānapramāṇya-grāhaka of the validity of knowledge.  

2.18. ETYMOLOGICAL MEANING OF SĀKṢI:

'Sākṣin' etymologically means a 'witness', 'a seer' or one endowed with vision. It is defined as "Sākṣadiksate iti sākṣi" in Dvaita Vedānta (Cf. Gitabhāsyam IX, 18). For, the Sākṣi is no other than the Self (pramāta). It is also its Caitanya-indriya (essential sense organ partaking of the nature of consciousness). Its distinction into Self and its organ is one of reference and not essence. Thus the essential attribute of the Self (Pramāta) is the consciousness that is called 'Sākṣin'. Sākṣin is the faculty of the knowing self or cognition. Thus It (Sākṣi) may be identified, as the 'Apperceiver' of all our conscious states and their validity where such validity is present and is desired to be grasped. Whereas, the judgments of the Sākṣi cannot be doubted and have never been shown to have been in the wrong and invalidated at any time in life."

2.19. SĀKṢI AS THE ULTIMATE CRITIRION OF TRUTH:

As manas (mind) is insentient (jada) and it cannot reveal the existence and validity of knowledge, it is in the power of Sākṣin to reveal the presence and the validity of knowledge. The constant witness of all the knowledge that is taking place by the activity of the mind (manas) and to ascertain its validity is the work of Sākṣin. In his Anuvyākhyāna Madhva convincingly demonstrates it in this way as etymologically means a 'witness', 'a seer' or one endowed with vision. It is defined as "Sākṣadiksate iti sākṣi" in Dvaita Vedānta (Cf. Gitabhāsyam IX, 18). For, the Sākṣi is no other than the Self (pramāta). It is also its Caitanya-indriya (essential sense organ partaking of the nature of consciousness). Its distinction into Self and its organ is one of reference and not essence. Thus the essential attribute of the Self (Pramāta) is the consciousness that is called 'Sākṣin'. Sākṣin is the faculty of the knowing self or cognition. Thus It (Sākṣi) may be identified, as the 'Apperceiver' of all our conscious states and their validity where such validity is present and is desired to be grasped. Whereas, the judgments of the Sākṣi cannot be doubted and have never been shown to have been in the wrong and invalidated at any time in life."

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"The mere awareness of a knowledge does not necessarily reveal its validity. Such validity is not realized at the very outset, in sensory and other forms of knowledge. It is only when it is intuited by the Sākṣi, with or without the aid of tests that the true nature of validity, comes to be clearly and fully realized and manifested.¹⁶

Sākṣi-pratyakṣa has the infallible quality and self-validation. The experiences and judgments of the Sākṣi cannot be doubted, invalidated, or mistaken at any time in our conscious experience. But the fact is that the mind (manas) and senses as they are materially constituted may likely to err and they are also open to misconception. Madhva writes in his Anuvyākhyana, "What is established by the flawless verdict of Sākṣi, must be regarded as true and valid for all time. The very validation of knowledge depends upon the Sākṣi which is the ultimate principle that knows the knowledge".¹⁷

According to Madhva, vṛtti-jñāna cannot reveal or validate itself and it needs to be tested or Parīkṣa (in respect of sensory and other forms of vṛtti-jñāna) for their validity. This parīkṣa or test is done by sākṣi, which is the spiritual organ of the self. Sākṣi intuits its experiences and thereby establishes the validity of knowledge. Dvaita places Sākṣi above all doubts and vacillations and it is made an absolute principle of infallibility and so it is not touched by any tint of uncertainty. In his Anuvyākhyā, Madhva writes: "whether a given experience is true or false is to be ascertained by the sākṣi. If this sākṣi (the truth-determining principle) should become tainted even in a single instance, there can be no certitude at all in epistemology. In order, therefore, to stabilize and guarantee the validity of all the

accepted values of life and transactions, lay and scientific carried on their foundations, the sākṣi will have to be accepted as the one flawless principle and criterion of validity by all of us. Once the flawlessness of sākṣi is established, there is no fear of any regress in accepting the sākṣi as the validating principle, for it is capable of grasping its validity and the validity of its judgments without appealing to any further authority, outside itself" (AV. ii, 3, 28).

The inner tribunal of all knowledge and validity is sākṣi. "Without recognizing the Sākṣi, it would be idle to talk of knowledge of any kind. Whatever then is proved to exist on the flawless evidence of Sākṣi must be accepted as real and true and not open to sublation. We think, reason, and feel pleasure and pain. Theses are as self-evident to the Sākṣi as its own existence."

2.20. EPISTEMOLOGICAL BASIS OF MADHVA'S PHILOSOPHY:

The truth of the unreality of the world, the identity of Jīva and Brhaman, all these have to be brought before the bar of Sākṣi before they can be accepted without question, as Sākṣi is the fundamental criterion of validity, of truth and error in the last analysis of all experiences.

According to Madhva "Therefore scripture (Āgama) has no overriding validity where it conflicts with the well-tested pratyakṣa, because, in such cases, the knowledge arising from sense-perception is the basis or fundamental ground (upajīvya). In other cases where scriptural statements happen to be the sole proof and guarantor of the truths which fall exclusively within their purview (and do not fall within the range of ordinary perception including the sākṣin), the

position is reversed (e.g. Avatāras of God). In matters which fall entirely within the scope of worldly experience, it is perception (of the senses as tested by the saksi) that remains the basis and the standing-ground (upajivyā) with reference to Āgama when its teachings conflict with the testimony of such pratyakṣa" (AV. iii, 4.41).

As regards the identity texts which have jīva and Ṣiva as their basic data, the jiva is established by sākṣi-pratyakṣa by perceiving the joys and sorrows of one's life through its own intuitive faculty, and Ṣiva is established through the causal argument where one comes to know that Ṣiva different from him as he hasn't got the powers of Ṣiva. Thus, here the Upājīvyā-pramāṇa conflicts or proves false the concept or interpretation of the identity between Ṣiva and Jīva. So we have to accept the difference between Ṣiva and Jīva as established by Upājīvyā-pramāṇa. Hence, Madhva writes, "How can the sruti declare an identity (of Jīva and Brahman) which is in contradiction with the Upājīvyapramāṇa or basic proof of the sākṣi?".

And at the end, Madhva holds, when there are seeming contradictions in sruti-texts regarding empirical and transempirical realities, the solution can only be found on the basis of sākṣi which is the ultimate source and guarantor of all knowledge and the touchstone of all truth and validity at all levels both empirical and transempirical. The interpretation of the identity texts when it is in clear conflict with saksi and upajīvyā-pramāṇas cannot be held to mean the identity between jīva and Brahman, but it could merely describe the close intimacy of mystic communion of the

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human soul with God, for the evidence of Sakṣi-experience and Upajivyapramāṇa are decidedly against Monism.⁵⁰

2.21. METAPHYSICAL BASIS OF MADHVA’S THOUGHT.

The metaphysics of Madhva is explained under three aspects, namely: 1) Reality and Independence 2) Viśeṣa and Bhāda and 3) Causality. There is a philosophical distinction between the Independent real called Svatantara-tattva and the Dependent real called Paratantra-tattva. All the reals cannot be independent; if it is the case there can be strife and chaos in the world of reals. There should be an Independent principal that relates and regulates the dependent reals. It is the independent real that controls the dependents and not the dependents that control one another. The higher principle connects them all. Thus according to Madhva’s metaphysics, there are the presence of many other things (reals) and persons as us; and there is the Independent principle namely God or Brahman that controls them all (Cf. BS. Bh.1, 2,17).

2.22. REALITY AND INDEPENDENCE:

Madhva’s ontology turns upon the two principal ideas of being- reality and independence. The former presents the idea of reality expressed in space-time relations, pertaining to the world of matter and souls. The latter is the higher aspect of reality, which is characteristic of the divine alone. The criterion of reality according to Madhva is that it should be unsuperimposed and given as an object of valid knowledge, as existing at some point of time and in some place.⁵¹

The first criterion of reality should be that it is capable of being an object of valid knowledge that is called Pramāṇa-pramāṇa. The second criterion of the reality is its relation to time and space that is called desa-kāla-

⁵⁰ B.N.K. Sharma, Teaching, p. 74.
⁵¹ B.N. K. Sharma, Philosophy, p. 51.
Sambandhitva. All that exists in time and space is real and the unreal has no existence in time and space. The practical efficiency (arthakriyakārītva) is the second test of reality for Madhva. It is the real alone that has the capacity to produces the effect. The cognition of the real silver produces the effect and not the unreal silver. Thus the criterion of the identification of the real is its fruitful activity. It can be illustrated through an example as to no one can produce vessels out of the illusory silver in the nacre. Though an illusory appearance of a snake in the rope is found to be producing certain reactions of fright or fear and the like, yet there is always a definite modicum of reality behind it according to Madhva (Cf. AV.1.4.11).

2.23. GRADATION OF REALITY:

The realities are divided into two broad categories in the ontological scheme of Madhvacārya: God or Brahman, the only Independent reality (svatantra tattva) and all other realities are dependent of God (paratantra tattva or paradhinata tattva), like Laksmi, Dēvas, souls and world of matter. This idea is also seen implied in the term Dvaita. Madhva expresses this in the following sentence: "There are two orders of reality namely- The Independent and the Dependent" (Cf. Svatantram asvatantram ca pramāyam dvividham matam, TV.1).

Madhva accepts that existence is reality, yet he goes ahead recognizing the fact there must be something more than mere existence which is the highest expression of reality that must have metaphysical independence of being, powers, activities or substantiality as its own right. This is the highest real or the philosophical Absolute that is the ultimate explanation for all others. This is the Independent reality that is immanent in the universe and all other finite
realities must draw their substance from this. It is in the Independent reality that all the finite realities are grounded and their being and becoming are realized in independent reality alone (Cf. BT, ii, 5,2; AV, ii, 2,5). This Independent reality (svatantra-tattva) is none other than Brahman or God, and He is described in the Vedanta as "Real of the reals-Satayasya satyam' and as the 'Eternal of the eternals'-Nityo Nityanam'. He is the source of all reality, consciousness, and activity in the finite reals.

The Dependent reals (paratantra) or finite realities are the world of matter and souls. The finite realities exist, know, and function only according to God's will. According to Madhva, the Jīva (soul) and Prakṛti (matter) are eternal but they exist and dependent on the grace of God and if that grace is withdrawn they come to nothing. The matter is insentient (jada) and it cannot act on its own accord and in the same manner, human souls are not independent existents, agents, and knowers. Madhva regards them in the philosophical sense as many 'Reflections'-pratibimba, images-Abasas of the Supreme Reality (bimba) as though all their powers are rooted and derived from the Supreme source (Brahman).

2.24. VīśEṢA AND BHĒDA:

Padārtha or Category is anything that is named and about which an assertion or predication made. Dvaita recognizes ten metaphysical categories. They are: Substance (dravya), quality (guṇa), action (karma), universality (sāmānya), speciality (viśeṣa), the specified (viśiṣṭa), the whole (amsin), potency (śakti), similarity (sādṛṣyā), and non-existence (abhāva). Of these first nine are positive categories (bhāva-padārtha). They constitute reality. The last is a negative category (abāva
padārtha). Of the positive categories, substance is the substratum on which the remaining eight depend.²²

Dvaita Vedānta considers and gives great importance to the category of 'specialty' (Viśeṣa) along with the concept of difference (bheda). The category of bheda (difference) signifies the individuality and the Viśeṣa (speciality) accounts for the inner unity of individual beings in Dvaita. Every substance necessarily possesses qualities. But qualities are incapable of existing by themselves. Hence, the relation between substance and quality is regarded as one of identity. But, although there is no actual difference between a substance and its attribute, common practice distinguishes between the two. Thus we think and speak of the whiteness of the cloth, and distinguish between cloth and its whiteness. This discrepancy is explained by means of the category of Viśeṣa. It is by virtue of visesa that substance and quality, which are identical, are spoken of as separate. Thus visesa is another name for substance and stands for its wonderful capacity to show distinctions within itself.²³

Madhva defines Viśeṣa in the following way: "speciality (Viśeṣa) is that potency or factor (śakti) which enables one, undivided being to be described by different terms which are not synonymous among themselves. Such a factor, called speciality, exists in all things (AV.1.1. 109-110). Thus for example when we say that the soul is intelligent and it is endowed with being, we mean that the soul has two attributes of intelligent and being, by this it means that the soul is at once intelligent and being. Here the intelligent and existence are not synonymous but they don't even introduce the inner division into one reality that is the soul. According to

²³ Ibid., pp.65-66.
Madhva, "though there is no difference in the reality, by virtue of viṣeṣa the language of difference is rendered possible" (Cf. VTV. No. 457).

Hence, the attributes are not completely distinct from the substance, if the attributes are completely distinct from the substance, then it will lead to the infinite regress. The attributes are neither completely identical with the substance, because such a view will make the substance-attribute relationship a meaningless one. Thus the speciality is the very nature of substance that exists with innumerable attributes and it is the cause of various predications. "Viṣeṣa itself is a substantive essence and also lends itself to be spoken of as if it were different there from (VTV. No. 458).

The Viṣeṣas bind together the different qualities of a substance 'into an internal inner unity, i.e., unity-in-difference between whole and the parts, between the agent and the action etc.

Viṣeṣa is this "power of things in themselves" which, through an underlying identity of essence, enables us to distinguish 1). A particular from its universal; 2). A quality from its substance; 3). Motion or power or energy from things possessing them; 4). The svarupa from the svarupin and svarūpātvaṃ.

For Madhva, Viṣeṣa is but another name for the potency of the thing in itself whereby it maintains its unity and continuity through all its modes, predications and aspects (Cf. Madhva commentary on Brh. Up. 1, 4, 9). In his Anuvyākya, Madhva maintains that the thing itself is so constituted that it can relate itself to and distinguish itself from its modes,

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predicates or properties without invoking the aid of any other relation or a 'third entity' because of Visēṣa (cf. AV.ii,2,13).

Visēṣa cannot be mistaken for new or additional attributes of things. If visēṣa is different from the subject, it breaks its integrity. If it is non-different from it, we cannot call it visēṣa.²⁵ B.N.K. Sharma, would hold that 'Visēṣa' is thus, a category of thought or a power of things inherent in them which, by definition, is intended to justify and rationalize the difference-cum-identity. Thus the substance in its own power self-expresses in terms of subject-property relation called dharmaṇdaṃbhāva. So the visēṣas has the function of both distinguishing and uniting the substance and the attributes in the philosophy of Madhva. He has thus made a striking effort to rise above the 'dualism' of substance and attributes and combine them into a homogeneous whole that admits, however, of logical, conceptual and linguistic distinction, wherever necessary, through the self-differentiation capacity of substances themselves, to be known as 'Visēṣas' or relative particulars. Thus Madhva's contribution is very immense as regards his new and original solution to the problem of relation between substance and attributes.

2.25. BHEDA (DIFFERENCE):

The Dvaita Vedānta maintains that difference or Bhēda characterizes the whole realm of reality. According to it, each substance is undivided in itself and is divided from all other substances. The term 'Dvaita' comes from the root 'Dvi' literally means two. Though Dvaita literally means two yet it implies that there is the difference (bhēda) between every two entities and strongest evidence to this is seen in the

perceptual experience. Thus things in the world are many and varied and they have among them both the quantitative and qualitative difference.

Madhva understands that the 'difference' is not merely a component part of reality, but constitutes its very nature or essence (VTV. No.122). To know a thing is to know it as it is distinct from all others. Generally some things are distinct from others and some in a particular way because the difference constitutes the very essence of things (dharmaśvarūpa); and it is not merely an attribute of them related from outside.

"If difference were not the nature of things, then, when an object is perceived, its distinction from all else (in a general way) would not be known. In that case, the perceiver himself might come to have a doubt whether he is his own self or the perceived object. But no one falls into such errors or doubts. This shows that difference is realized in the first perception of things, at least in a general way (VTV. No. 124-126). Therefore every thing is unique and each object has its own nature. The uniqueness of each thing constitutes the difference from all other objects. The objects are entirely different from one another and two things cannot be alike. There are number of souls that limitless and the modifications of the matter are also numerous in many states. Therefore the metaphysics of Madhva is pluralistic.

The three major realities such as: God (Īśvara), Souls (Jīvas) and Matter (Jada) constitute the system of Madhva. These realities are conceived as the three distinct entities. There are two types of differences that exist in them. They are: 1. The difference of one thing from those of another kind (Sajātiya bheda), 2. The difference from those of another kind (Vijātiya bheda). Therefore we find the 'five-fold difference'
called Panca-bhēda among those three major realities as: 1. Between God and Soul, 2. Between God and Matter, 3. Between Soul and Matter, 4. Between one Soul and Another and 5. Between one form of Matter and another. These differences among the realities are real, eternal and irreducible (Cf. VTV. No.340).

The doctrine of five-fold difference (Panca-bhēda) is one of the cardinal tenets of Madhva's Dvaita metaphysics and this five-fold (Panca-bhēda) is collectively spoken of by Madhva as "Pra-panca" (Cf. VTV. No. 325).

2.26. CAUSATION (KĀRAṆATA):

Madhva's Pramāṇa-candrika, one of the most illuminating and the most authentic treatise on his logic, defines 'cause' as the unconditional, invariable antecedent of the effect. The 'effect' which is the counter-positive of negation prior to existence meaning that the ‘effect’ is that which does not exist before it caused to be (Ananyathasiddhatve sati karyaniyata pūrvavṛtti karanam kāryam pragabhāva pratiyōgi). Therefore we find there is some type of logical necessity in the relation between cause and effect. The condition of 'invariability' associated with the idea of 'cause' in its definition very well suggests the character of this relation as entailment or involving necessity. The Nyāya doctrine of asatkāryavāda asserts, even in cases of material-causality, that the 'effect' is absolutely non-existent in the 'cause'. But if it so, holds Dvaita Vedānta, then anything can be produced out of nothing, which is impossibility. On the other hand, it is also illogical to justify the Saṅkya claim that the effect always exists, though in a nascent form, in the cause prior to its manifestation (satkāryavāda) because by adopting this standpoint anything can be conceived as capable of being produced from anything without any limitations, whatsoever, regarding its nature. The Madhva philosopher,
therefore, takes a middle course that contains all the virtues of the two antagonistic systems and rejects their inherent vices. The effect, according to Madhvites, is both existent as well as non-existent. Prior to its production the effect exists in the form of the cause and is non-existent as an 'effect', whereas, after its creation the 'effect' exists in its form as 'effect' and is non-existent as 'cause'. The cause and effect are, therefore, different aspects of the same principle.\textsuperscript{26}

The causation theory that Madhva propounded is a combination of Sat-kārya-vāda (Pariṇāma vāda) of Saṅkya school and Asat-kārya-vāda (Ārambha-vāda) of Nyāya school. Therefore his theory is called as Sat-Asat-Kārya-Vāda.

The implication of Causation is a change, a beginning and an end and by a change it does not mean merely something appearing but a Substratum is presupposed that changes in form or state (Ex nihilo nihil fit). Causation cannot be possible and meaningful without the assumption of continuity of the cause in and through the changes it has undergone. Therefore according to Dvaita, the effect was present already in the cause, as it has followed from the cause. Dvaita Vedānta does not accept the saṅkya view of the absolute identity of cause and effect because that may mean causal effect superfluous and the causation very meaningless. Again Dvaita also does not accept the Nyāya insistence on the total non-existence of effect prior to its production that will sunder the connection between the cause and effect. Therefore Madhva maintains that the effect is partially non-existent in its definite form and shape as it exists or while it is being existent in the form of the cause.

Thus, the effect is existent in the cause in substance, but non-existent in it in its special form as a ring is present in gold as gold, but non-existent in it as a ring. Thus the relation between the material cause (gold) and its effect (ring) is 'identity and difference' (bhēdabhēda) and not absolute difference. The substance remains the same, but it puts forth new forms, forms that are not already present in it. This is made possible by the presence of vīsesa (In respect of permanent attributes the relation is taken to be one of 'colorful identity' (savisēṣabhēda) rather than absolute identity (nirvīsesabhēda) which would make them tautologous. This clear and unequivocal stand has to be kept in mind in interpreting Madhva's doctrine of creation of eternal substances like jīva, prakṛti, avyakṛtakāsa etc., in terms of what has been defined by Madhva as "Parādhīna-Vīsesāptī". That peculiar power of a substance to put forth variations from within its own structure. So the causation theory of Dvaita is called Vīsesāptī—the emergence (āpti) of new traits or Viśeṣas (features). Therefore Dvaita Vedānta would explain the origin of world as the emergence (āpti) from Matter (Prakṛti) of the newer and the newer forms (Viśeṣas). This emergence depends for its operation at its every stage only on the will of God and this world creation conception is called Parādhīna viśeṣāptī in Dvaita Vedānta.

The Dvaita theory of Sad-asat-kārya-vāda is applicable only in the case of material causality (upādana-kāraṇa) and not instrumental causality (nimitta kāraṇa). Like other systems of Indian philosophy, the Madhva School also recognizes two kinds of causes, namely, the material cause (upādana-kāraṇa), and the instrumental cause (nimitta-kāraṇa).

The cause, which undergoes transformation, is known as material cause, i.e. the prakṛti as the cause of the universe. Here the material-cause (prakṛti or primordial matter) is transformed (parināma) into the effect (universe). On the other hand, the 'instrumental-cause' is that which being an unconditional and invariable antecedent does not create its effect through a process of its transformation. The process of creating effect, in this case, is not self-modification but activity on the part of the 'Cause', which results in the production of the 'effect'. For Madhva these two causes are different. The material cause in the prakṛti or primordial matter and the instrumental-cause is Viṣṇu. Viṣṇu as the efficient cause creates the world (universe) from the material-cause, the prakṛti. Hence, Madhva rejects the view of Śāṅkara, Rāmānuja etc who consider Brahman as both the material and the instrumental cause.28

2.27. CRITICAL APPRECIATION OF MADHVA'S CONTRIBUTION:

The theory of 'perception and knowledge' is the philosophic foundation of Madhva's dualism. He holds that to perceive is to become aware of something as being unique and different (bhinna) from other things as well as from the self that perceives. Thus the articulation of perceived differences between things as well as between things and the perceiving self is the genuine knowledge. It is true that the limits of senses are the limits of knowledge. To deny perception is to deny the very possibility of knowledge. According to Madhva, those who affirm the identity but deny the difference are in the absurd position of claiming knowledge by rejecting its very foundation, which means perception and perception necessarily implies the perceiver and the perceived as

distinct existents. Madhva like any empirical philosopher holds that all knowledge is relative i.e. relative to some knower and to things that are known. He rejects the non-dual knowledge as untenable. Thus we see in him as the epistemological and the ontological realist. In reality the world is constituted of different selves and material objects besides we perceive it to be so. Therefore the empirical world is real and pluralistic for Madhva.29

Madhva's comprehensive definition of 'pramāṇa' and its clear distinction into 'Kevala' and 'Anu' and, above all, his conception of Sākṣi as the ultimate criterion of all knowledge and validity are front-rank contributions to epistemology. His greatest contribution to epistemology is the doctrine of Sākṣin that alone is the criterion of all knowledge and validity. To put it in the words of B.N.K Sharma, Madhva has thus gone far ahead of his contemporaries and compeers in having postulated a new principle of truth-determination in epistemology in the form of Sākṣi, as the ultimate criterion of truth which is infallible and intrinsically valid. Its raison d'être are (1) that it alone can be the ultimate guarantor of the validity of all other Pramāṇas (as it is the last word on validation, not only of ordinary experiences, senses-perception and inference, but even of the teachings of the scripture), (2) that it is the logical fulfillment and culmination of any really self-complete theory of knowledge and (3) that it is the only means of intuitive perception of certain super sensuous categories like Time, Space, the nature of the self and its attributes, the and the mind and its modes, all knowledge of pleasure and pain etc.

Therefore, "there is nothing approaching it in any other system of Indian philosophy.

It remains Madhva's unique contribution to the theory of knowledge. Its repercussions on realism in modern thought are sure to be fruitful, if properly exploited.  \[30\]

Ontologically speaking, the keynote of Madhva's philosophy has always been the acceptance of the ONE INDEPENDENT REAL as the "Parasiddhānta" and all the rest as of secondary importance (Cf. MG XVI.24). What we see in Madhva is, he is original in his ontological theory of Svatattra and Paratantra entities and his philosophical ideology of a Svatattra Advitiya Brahman. By applying the doctrine of Saviṣeṣabhāda to Brahman Madhva preserved its complete homogeneity without sacrificing the infinite richness of its qualitative content thereby introducing a more dynamic, colorful conception of Brahman through the doctrine of identity-in-difference, for the first time of Indian thought. His theory of "Viṣeṣa" is the life-breath of the doctrine of identity-in-difference. Without it, it would be impossible to conceive of an identity-in-difference, in any school of thought ancient or modern. Since no other school has accepted "Viṣeṣa", the credit for the philosophical conception of "identity-in-difference" should also go to Madhva. This theory of Viṣeṣas is his most outstanding contribution to the stock of philosophical ideas in Indian thought. Its elasticity and resilience to admit of internal distinctions of reference, without the disadvantage of "difference" "difference-cum-identity", "Samavāya" or "fictitious difference" (kalpanikabhedā), through the inner resources of the substance itself, replaces many worn-out and outmoded conceptions of

time, space, causation and creation by more satisfactory ones. This is no small contribution to thought.\textsuperscript{31}

2.28. GOD OR BRAHMAN IN MADHVĀCĀRYA:

The problem of the existence of God was not a posited problem in the Hindu tradition of the Middle Ages. We do not come across the question in the writings of Madhva as: Is there an Absolute Being? The contemporaries of Madhva took for granted the existence of God just relying on the 'Sacred texts'.

The hotly debated issue during the time of Madhva was regarding the 'Knowledgebility of God' or through which pramāṇas or means of knowledge we can come to know the Absolute Being? It was because, Nayayikas had maintained that God is known through reasoning or inference alone, and the Vedāntins asserted that the Absolute could be known through the sacred texts (revelation).

According to Madhva, "God is the Independent Being possessed of all adequate and unrestricted power in regard to the Cit and Acit and who is all-knowing. He is the One who controls the cit and Acit (sentient and insentient reals) which are of a different nature from him"(TD. P. 66). This gives a neat and pithy definition of God. Cit and Acit are unlike God in that they are of limited powers, dependent and not all-knowing. "The Independent Being must, necessarily, be infinite in Its attributes (N.V. p.4). For, an Independent Being cannot possibly wish to be finite and limited in any sense".\textsuperscript{32}

2.28.1. VISNU IS KNOWABLE:

Madhva says, "I offer adoration always to Narāyaṇa, who is cognizable in all his uniqueness only through the right

\textsuperscript{31} Ibid., pp.44-45.
\textsuperscript{32} N.V. p.4, B.N.K. Sharma Teaching, p.110.
scriptures, who wholly transcends the Kṣāra and the aksara and who is flawless and abounds in all excellent attributes (Kṣāra means 'Individual selves, 2. Aksara is Laksmi his divine consort. His transcendece of both Laksmi and the individual selves implies a fortiori his transcendence of inanimate nature. 

"Viṣṇu whom all names enter is said to be supreme. All names refer to him who is different from all. He, who is independent and eternally same, is the highest Viṣṇu. In such texts, as all other names signify only him, it is pointed out that no other being can be the Lord of all. The Paramopaniṣad says: 'That Viṣṇu who is free from all imperfection, who is an embodiment of all auspicious attributes, who is independent and under whose control everything else is, is the supreme Godhead."

"Viṣṇu can only be known through the Sacred Texts and by the devotees alone"(B.S. Bh.1.i.3). Madhva would maintain that he who is ignorant of Vēdas cannot understand the great Viṣṇu and sacred texts alone teach about the knowable of Supreme Being. If one asserts that the Absolute Being is unknowable, then implicitly he denies that Brahman is real. The very first sutra of Brhma-Sūtra enjoins an enquiry into Brahman and takes it for granted that Brahman is knowable.

Again "reason will not be able to prove the existence of God. It can always be countered by other reasons. If one should prove God to be all knowing, another could as well reason that He must be of limited knowledge, like any other individual. A creator God need not necessarily be knowing each and every creature; just as a gardener does not know all about

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33. S.S. Rāghavacār, VTV. No.1, Cf. Brahmāṣṭrābhaśya, 1.i. I- B. S. Bh. VTV.Rāghavacār, p.l.
34. S.S. Rāghavacār, VTV, Nos.451, 454, pp.93-94.
the trees and plants in his garden. All theistic proofs are thus inclusive and vagarious. Thus Madhva would strongly maintain that Visnu is an object of our knowledge or knowable though He can never be fully comprehended. He fully rejects the agnostic position as it contradicts the very nature of reality and knowledge and opposes the Vedic testimony.

2.28.2. **VISNU IS NOT KNOWN BY PERCEPTION (PRATYAKSHA-JNA)A):**

It is through the contact of the senses with the object, the perception (Pratyaksha-Jnana) arises; and such sense object is limited to the sphere of the sensible. The Absolute Being (Brahman) stands beyond the sphere of the sensible and outside the domain of the individual self, therefore It cannot be reached by any perception of the senses.

In his Visnu-Tava-Vinirnaya, No.3, Madhva writes as: "Visnu cannot be apprehended by mere reasoning or by sensuous perception and not by one devoid of the qualifications specified. He can be apprehended only through the scriptures and only devotees. There is no other way."  

2.28.3. **REASONING AND OUR KNOWLEDGE OF VISNU.**

The common assertion of Madhva is that Visnu cannot be apprehended by mere reason as it is mentioned in Visnu-tava-vinirnaya (Cf. VTV. No. 3, RaGavacar, p.2). Here, like a true Vedantin, Madhva challenges the power of unaided human reason to prove the existence and nature of God. This does not mean that reason is futile. All vedantins have waxed eloquent on the futility of reason to establish God. Philosophers in the West too, have adduced various proofs like the ontological proof, the cosmological proof and so forth which have all been

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criticized by other philosophers like Kant. The limitations of reason and the claims of intuition have been loudly proclaimed. Since reason holds an important position even in the interpretation of Śruti, what is meant by this is that it is beyond the power of reason to make the existence of the divine anything more than a very reasonable presumption and hypothesis. It could suggest very strongly to all thinking men that there must be a God that adduces fairly sound reasons in its support, which cannot be easily dislodged. There it must stop. It cannot give us fullness of details about the nature of God, and of His infinite attributes and powers and personality: Yavan yascasmi tattvataḥ as the Gītā (18,55) so impressively puts it. That is left to the Śruti to give us complete and convincing knowledge in detail about the Supreme (asamasayam samagram, as the Gītā (vii,1.) so aptly puts it). Madhva concedes that reason can go thus far when he describes how the idea of God is formed in our minds: ita idam adhikam itopidam iti sarvadhiprakatvena, tato adhikabhāvena, avaśeṣitativēna. (B.T. x. p.71). "Reason also can be adduced to show that Brahman should be conceived as Saguṇa. It should possess attributes like omniscience insofar as it is the creator of everything in the universe. Creatorship presupposes full knowledge of the effect to be, its accessories, nature of effort, the expected result, and the putting forth of necessary will and effort to accomplish the work. It follows that the all-creator must be all knowing, all powerful and capable of accomplishing whatever He will. This is what "Saguṇa" stands for." Dvaitins also accept the Vedic teaching (Śruti) that 'He who ignores the Sacred texts cannot know Viṣṇu'.

Madhva refutes the Saṅkhya and Čārvaka views on the production of the Universe, the principles of causality and order in the world and strongly maintains that the unconscious matter could not have been the cause of the world (Cf. B.S. Bh. II.ii; Tattvādipika, p. 195). And again he holds that dependent and limited souls could not have produced the world and the contingent beings could never be the first cause (Cf. B. S. Bh. II.i.25).

The whole of human activity or striving is towards the supreme Good, the excellent, the unconditioned. The Dvaita attitude to reasoning and revelation and the respective relation of these two sources of knowledge as regards our knowledge of God may be seen from the analysis of Kārya; the notion of kārya means either that which is desired (the end or object of our desire) or the means or the action to reach the desired end—the supreme Good—God. Thus the inner dynamism of our activity can be made as a valid proof God's existence.

2.28.4. REFUTATION OF THE PROOFS FOR THE EXISTENCE OF GOD:

Madhva strongly maintains that 'Reason will not be able to prove the existence of God or His existence cannot be proved by inference, because the opposite also can be proved by inference.' Again Madhva writes: "An Independent inference that is, an inference not aided by Śrutī, cannot prove the existence of God, because using the same method and with the same necessity one can show that the being (cause) in question is only human and not God. Reasoning is not capable of reaching the Lord of the universe (Cf. Av. No. 114).

According to Nyāya this world as a product must have a cause and that cause is God. But Madhva on the other hand implicitly limits the principle of causality to the verifiable

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38. A.V.p.5, Sharma, Teachings, p.5;
sensible realities' sphere. For him, we should not transfer the cause-effect relationship to the super-sensible -God. Certainly Madhva admits that every effect has a cause, but he would question as to 'can we truly prove that the whole world is an effect? Madhva dismisses the proposition that the world calls for an omniscient cause, and such proposition is invalid. He holds that the cause of the world knows the world, but the cause is omniscient is not proved. Now therefore we clearly understand that Madhva's Vaiṣṇava Vedāntic tradition and his much conviction as 'Viṣṇu alone is the supreme Lord' has prevented him from showing any sympathy to the rational proofs regarding the Cause and effect.

2.28.5. THE NATURE OF GOD:

The enquiry of Madhva into the problem of God is sruti-centered (śruti), and his conviction is that Śruti alone can give us the knowledge of Supreme Being. Therefore according to him, it is through the Śruti, we should approach into the inner mystery of God. But as far as the Supreme Being is concerned, the sacred texts can never be independent sources of knowledge.

2.28.6. THE ONENESS OF GOD:

Madhva teaches that the whole of true sacred scripture-saṅgama (śruti) and Smṛti(secondary accounts) speak and teach of only Supreme or Absolute Being-God. This Supreme Being is Viṣṇu, who is identical with Brahman. "Viṣṇu whom all names enter, is said to be Supreme. All names refer to him who is different from all. He, who is independent and eternally same, is the highest Viṣṇu. In such texts, as all other names signify only him, it is pointed out that no other being can be the Lord of all. All this follows from the fact that in all the Vedas there is the assertion that Viṣṇu is free from
imperfections, that in all of them there is the non-existence of the statement that he was non-existent before creation, that in all the Vedas the defects and the non-existence before creation of all other entities are asserted and that they are not said to be the significance of all names.  

The sacred texts teach that Viṣṇu is the abode of all good qualities and nowhere in śruti a reference is made of a distinction between an attributeless Brahman and a Brahman with qualities. Thus Madhva writes: "It is wrong to say that one and the same Brahman is said to be endowed with qualities of producing the world, of being seen and exposed when a soul is in the state of ignorance, though in a state of knowledge, Brahman is said to be attributeless, unseen and inexpressible (Tattvavidpīkī, pp.40-43).

Madhva strongly asserts that Supreme Being (God) is the cause of the origin, support and destruction of this entire universe (world). And through this definition it is implicitly affirmed that Viṣṇu alone and not another being is the cause of this world. He declares that Viṣṇu alone is the cause of the world. Madhva fully believes and it is self-evident to him that Viṣṇu is omniscient, luminous and He in no way is veiled by Māyā, a light and darkness cannot exist together is self evident. "How can the Supreme Brahman remain primarily Infinite (Pūrna) if it were to be limited by Māyā".  

2.28.7. THE BODY OF VISNU:

Now what Madhva wants to justify is that Viṣṇu is the cause of this universe and he must have a body. The Sacred texts tell us that Viṣṇu has body. Madhva removes the material bodies from Viṣṇu and holds that Lord Viṣṇu is different from matter (Cf. Bh.III. ii.15). According to him Viṣṇu pervades

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over matter and He is the inner principle of the activity of matter. The word 'body' usually means that it comes from the union of male and female principle. As regards to Viṣṇu, it is better to say that He has no body (Cf. Jayatīrtha on B.S. Bh. III.iii.14-15).

Here we have to concentrate on the 'Othereness' (from matter) of the body of Viṣṇu. Viṣṇu is not subject to birth or death, change or decay like us. In his Anuvyākhāyana, Madhva positively means that the body of Viṣṇu consists in nothing but His attributes as: "Nārāyaṇa, whose body is nothing but the totality of his attributes (A.V. I.I). He also says that the head, arms and trunk of Viṣṇu are made out of being, knowledge and ānanda (bliss) (Cf. B.S. Bh. II.ii.4).

Madhva denies the teaching that the spiritual souls and matter that form the body of the Supreme Being. According to him only the infinite attribute of the Lord Viṣṇu form His body. The attributes, the members are not distinct from one another or the Supreme Being. The souls and matter depend on God and He is the indwelling principle of all these realities and these realities do not form the body of Viṣṇu.

2.28.8. VIṢṆU THE OCEAN OF ATTRIBUTES:

Madhva's one of the loved words is 'Pūrṇa' in all his writings. The Paramāṇavīṣṇiṣad says: "That Viṣṇu who is free from all imperfections, who is an embodiment of all auspicious attributes, who is independent and under whose control everything else is, is the Supreme God head". And again "He has all excellent attributes in all their fullness eternally. He is always free from imperfections. That Supreme Viṣṇu is independent and transcends birth and death." Thus according to Madhva the Supreme Viṣṇu is the fullness, the ocean of good

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42. S.S.Rāgavachār, VTV. Nos.454-455, p.94.
qualities and He is has no defects all. Thus in the view of Madhva, every word and varṇa of the Sacred text primarily mean the Supreme Lord Viṣṇu and his qualities (Sarvanāmata).

Though there are certain statements in the sacred texts that term Brahman as Keval, simple and Nirguna (without attributes), Madhva holds that such words do not intent to teach the qualitylessness of the Supreme Being. The term 'Kēvala means here that Viṣṇu is not mixed with matter (Kēvalo vimisraḥ) and according to the sacred texts, 'Nirguna' Brahman means that Viṣṇu is devoid of all material qualities such as sattva and rājas.

Our experiences show us that every object is individual, particular and is endowed with attributes. Thus it is clear that the infinite Viṣṇu should also be endowed with infinite qualities, and the purport of the sacred texts is that the Absolute Being has attributes. Madhva propagates that, one of the essential traits of the Supreme Lord Viṣṇu is his independence (Svatantrya) and because of this independence and power of God, we can argue that He is without defects and has many attributes. Therefore Madhva would declare: "It is impossible to enumerate or speak of qualities of the Lord for they are innumerable; all the qualities declared or undeclared in Śruti are found in him (B.S Bh. II.i.38). "The attributes and actions of Brahman are the same as itself. They are different. There is no mutual difference, either, among them. There is an intrinsic peculiarity in things (called viṣeṣas) by which, even in the absence of actual difference, a relation of 'substance and attributes' is rendered possible for purposes of reference"\(^\text{43}\).

2.28.9. VISNU IS SAT:

\(^{43}\) V.T.N. p.31, Sharma Teachings, p.120.
Madhva, commenting on Brahmasūtra (B.S. I.i.15) in his Anuvyākhyāna, teaches that Viśnu alone is designated by the mantra as Satyam, Jñānam and Anantam. Madhva calls Viśnu as 'Sat' (Existence) because he alone causes existence and the existences is called sadbhāva. Here, probably Madhva means to say that Viśnu causes the appearances of realities or the manifestation of the realities in the universe.

In the writings of Anuvyākhyāna, Madhva holds that 'sat' stands for the principle of life and of destruction. For him, the Supreme Being is not merely alive but also he causes life. Thus the term 'sat' is applied functionally to Viśnu; He exists, He is alive, He causes other things to appear. And it is on Viśnu alone all things are dependent for their existence; and the supreme Lord Viśnu alone causes both life and destruction.

2.28.10. Vijnanā OF Viśnu:

The sacred texts clearly teach this truth that Viśnu is omniscient (having infinite knowledge) and 'Sarvajña' is an epithet given to the Lord Viśnu. Viśnu is the conscious and omniscient, from the fact that he is the cause of this universe. Therefore the form of this Supreme Being is that of unmixed knowledge (nājñānaniṣrājñāneḥ (Cf. B.S. Bh. II. II. 41; III.ii.16). We come to know the knowledge of the Supreme Being as eternal, embracing the totality of beings and totally independent in the Pramāṇalakṣaṇa. All other realities or beings only know only through their dependency on Viśnu. The knowledge of the supreme Lord is creative in the world. Because the world is produced by the knowledge of the Lord Viśnu, it is called māyāmaya (Prajñāvinirmitaḥ yasmat ato māyamaya jagat, Viṣṇutattva vinīrṇaya."

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44. S.S.Rāghavavacār, VTV. No.263, p.57.
2.28.11. ĀNANDA OF VIṣṇU:

The supreme Lord Viṣṇu is rightly called as 'endless (ananta), because Viṣṇu is the fullness of bliss (ānandana) and He is said to be plentitude of joy (AV. 197. B.S. Bh. I.iii.9, Tattvadīpika, p.116). Viṣṇu has the limitless bliss, and the terms such as "Pūrnatva", "nihsimatva" and "Mahātmaya" etc, express his greatness, perfection, supremacy and infinitude etc. The supreme Viṣṇu alone is called 'ānandamaya' because He is the abundance of bliss (ānanda) (Cf. AV. 179; B.S Bh. I.i.13). Here the suffix 'Maya' expresses the nature of reality. Thus when we say that Viṣṇu is ānandamaya, here it means that he has the nature of 'bliss' and bliss is the characteristic of Viṣṇu. So it is said that all other beings from Śrī to the least blade of grass enjoy only a drop of bliss (B.S. Bh. I.ii.15). At the root of Viṣṇu’s activity, his bliss overflows.

2.28.12. AĪŚVARYA OF VIṢṆU:

In the Pancarātra (samhitas), the aīśvarya (Lordship) of Viṣṇu is spoken, because of this quality, Viṣṇu produces the world independently of all other causes. Besides this meaning as aīśvarya (Lordship) Madhva has other new significance to it. In the sacred texts we read Viṣṇu is at once a unity (a whole) and members, and He is minute and great. These attributes though opposed to each other in our experience, are not mutually exclusive in Viṣṇu, it is because of his aīśvarya or Lordship. According to Madhva, the aīśvarya of Viṣṇu enables him to be active and yet unchangeable.

Viṣṇu’s omnipotence is also connected with his Lordship, and he known as Sarvasāktiman, acintyasāktiman, and Vicitrasāktiman. The power of Viṣṇu is all embracing, varied
and unthinkable. Also Viṣṇu with his 'bala' produces the world without fatigue.

2.28.13. VIṣṇU IS NITYA(ETERNAL):

Viṣṇu is eternal of eaternals (Katha. V.5-13). Viṣṇu is beginningless and endless. Madhva says in the Katha Up. Bh. 'that the world is eternal like an ever flowing stream (pravāhanitya) but Viṣṇu is deathless (Amṛtaḥ. P.19). He alone is primarily deathless. Viṣṇu is taught as the beginningless, endless and unchangeable in his existence. Just as the same sun is present in many objects so also Viṣṇu is Omnipresent by one and the same form (Cf. B.S. Bh. II.iii, 22,23). This type of omnipresent is possible because of his Lordship. He said to be the indwelling principle of all beings, the ruler of all and the principle agent of all activities. The Lord Viṣṇu is also present even in the deepest hell, though by no means he suffers the pain of hell (B.S. Bh. III.i.7), and again he is present in all beings and all beings are in Viṣṇu (Cf. Īs. Up.Bh. 1&5).

2.28.14. VIṣṇU IS SVATANTRA- INDEPENDENT REALITY:

Madhva maintains that Viṣṇu is the abode of all auspicious attributes. His Independence or freedom is the most divine of all perfections and the perfection that sets him apart from all other beings. Madhva divides realities into two irreducible groups in his Tattvasaṅkhyāna as: 1. Independent 2. Dependent beings. Viṣṇu alone is said to be independent being and all other realities are dependent of Viṣṇu. Viṣṇu is independent or svatantrya, as regards his essential nature, knowledge and activity are concerned; and again as Independent being Viṣṇu is not dependent on another as regards his existence (satta) activity and knowledge are also concerned. Thus it is clear in Madhva, that Viṣṇu is self-sufficient
because of his existence, knowledge and activities. Viṣṇu never originates which means that He does not pass from an unmanifest state to a manifest form. He is said to be always real and self-manifest. The actualizing source, the source from which knowledge springs must be found or sought in Viṣṇu alone.

It is because of his independence, Viṣṇu is self-sufficient, Absolute, essential sovereign, has omnipotence, will, has total control over all other realities. He is perfectly separated and transcends all other realities in the universe. Viṣṇu has the total independence, and because of this he is the cause of the world and is the principle cause of all the activities of finite beings (Cf. Bh. G. Bh. II. 24. IV. 12). The liberated as well as the lost souls experience the absolute sovereignty of the Lord Viṣṇu. Lord Viṣṇu is supremely free and he gives final freedom to souls because no conditioned or unfree being can give freedom to any of the realities.

2.28.15. PERFECTIONS: SIMILARITY AND DIFFERENCE:

Madhva more anxiously points out the difference between Viṣṇu, and other beings with their perfections. Through numerical and quantitative expressions Madhva stresses the absolute perfection of Viṣṇu. According to the Upaniṣadic teaching, there is a difference between the knowledge of a soul and the knowledge of the Supreme Being. It is through a drop of the bliss of Brahman, all other beings live. Thus it is clear from the teachings of the sacred texts (sruti) that the perfections of the Supreme Being is far superior (para) and different from those of other beings. The attributes of the supreme God form the support, the sustenance, and the regulating source of the attributes of all creatures.
(Tattvādipika). Though the perfections of other beings are perceptible, the limitless attributes of Viṣṇu are invisible.

2.28.16. INNER SIMPLICITY OF VIṢṬU AND THE MULTIPLICITY OF PERFECTIONS:

It is clear that the attributes of Viṣṇu do not in any way introduce real separation or division in the substance of Viṣṇu and there can be by virtue of them the possibility of the language of difference. Thus each attribute is an expression of Viṣṇu's essential nature. The attributes and nature are essentially with Viṣṇu. Though there are many attributes in Viṣṇu yet there is also oneness and harmony among all the attributers of Viṣṇu.

The substance-attribute relation is also applicable to all the entities in the world. Though the Lord Viṣṇu is endowed with numberless perfections, still he is said to be without any inner difference or distinction and this is very specific to him. According to Madhva, the supreme Lord Viṣṇu is One and Simple, yet in diversity, his simplicity and unity find their dynamic expression. Viṣṇu's infinite perfections form one harmonious unity and each of his attributes is related to him by saviseṣa-abheda's relation and each attribute has for essence all other attributes and each of attributes possesses Viṣṇu's divine infinitude.

2.28.17. VIṢṬU IS THE CAUSE OF THE ORIGIN, SUPPORT AND DESTRUCTION OF THE WORLD (UNIVERSE):

Madhva follows the Vaiṣṇava-Vedānta tradition and affirms strongly that Viṣṇu alone is the Cause, support, Dissolution of the world, and this we come to know through the teaching of the sacred texts (sūti). The origination of the world, support, dissolution, government, knowledge, ignorance, bondage and souls (jīvās) are from Lord Viṣṇu. Madhva proves
his theocentrism thought from quoting the passages from the sacred texts (śruti).

2.28.18.REFUTATION OF OPPOSING VIEWS:

At the time of the growth of Madhva philosophy, there were diverse schools of thought which affirmed that Viṣṇu was not the cause and origin of the world. According to atheistic Sāṇkhya philosophy, ‘Prakṛti’ alone and of the mere presence of Puruṣa the world came to be”. The materialists held that the world comes into existence by the varied combinations of the atoms. The Buddhists or śūnyavādins propagated that the world results from void or Sūnaya; and according Viṣṇānāvādins assertions’, the universe exists because of the modification of viṣṇāna. According Śaivaites, Śiva is said to be the cause of the universe. The Śaktas held that the world originated from Śakti. Madhva speaks about all these views of the schools of thought in his Brahma Sūtra Bhāṣya and he refutes them all one by one.

Madhva sees this world as an ‘ordered’ and ‘purposeful thing’; thus the producer of such a world must be endowed with knowledge. Therefore be it Prakṛti or the atoms of the various elements, they cannot in themselves be the cause for the existence of this universe. The author of this world is endowed with knowledge, omnipotence, and independence. Therefore no finite beings or souls can be the cause of this universe.

2.28.19.VIŚNU IS ONLY THE EFFICIENT CAUSE OF THE WORLD:

According to Madhva, Viṣṇu cannot be the upādanakaraṇa (parts) of this world and he openly and explicitly holds on to this view. He maintains that change is possible only where there is (inner) division; our experiences testify to the fact that the changeable entities are divided. But Viṣṇu is
unchangeable because he is undivided or he has no parts - if he is in parts then he is imperfect (Cf. B.S. Bh. II.iii.7).

And again change means a type of dependence. The supreme Lord Viṣṇu is totally and unconditionally independent and therefore he is not changeable. But it is in the nature of God that the unchangeable Lord Viṣṇu effects the changeable realities. Lord Viṣṇu is the power in all beings who is endowed with power, yet he himself is with no parts (Cf. B.S. Bh. II.iii.9).

If Viṣṇu is the material supportive cause of this universe then such a cause He is necessarily subjected to change. Madhva clarifies the point that the material world could not have come from Viṣṇu, because a non-conscious being (material being) can never be the evolutes of a conscious being who is Viṣṇu. His understanding is that there is the great gulf between spirit and matter so it is impossible for a spirit to evolve in to a material being that is this world.

Madhva strongly teaches that the universe is real and it is not illusory reality at all. Brahman is the real producer of this universe. As regards the magic and an illusory activity, Madhva propagates that only impotent beings, incapable of producing real effects take recourse to magic and other illusory activities. Viṣṇu is the supreme real and He does not need magic or yogic power. So the Brahmavivartavāda is also rejected.

2.29.ORIGINATION OF THE WORLD:

According to Madhva, souls, matter, time, space, and certain other realities are eternal and also they are coeval (lasting for the same period of time), with the supreme Viṣṇu; and again these realities are eternally dependent of Viṣṇu. The substance, karma, time, the essential nature of a being and soul (jīva) all these exist through the favor of Viṣṇu, and in the absence of Viṣṇu these realities do not exist. The
above mentioned concepts are found in Bhāgavata and Purāṇa, and Madhva quotes them very often.

Madhva never says that Viṣṇu causes all the beings to exist. What he means is that the real origin of the universe means Srṣṭi of everything as a result of the evolution of Prakṛti and of the union of souls with bodies in the world; and all these happen because of the supreme Lord. Viṣṇu does not produce the realities out of nothing. Already existing realities acquire the new state of being, a change in the dependence on the will of another (parādhīnaviśeṣati). All the eternal realities are eternally dependent on Viṣṇu who is their Satta. Madhva holds that dependence of these realities on Viṣṇu is not thought to be causation.

2.29.1. VIṢṆU IS THE SUPPORTER AND RULER OF THE WORLD:

Often Madhva uses a sort of formula in his writings that Viṣṇu, the Supreme Lord is only source of the origin, support, government, destruction of the world and of ignorance, bondage and liberation of jīvas (souls). Jayatīrtha comments on the VTV saying "concerning souls, origination signifies the production of the body, sthiti means the permanence of the soul in the bodily state, niyati-government stands for the binding of the soul by means of injunctions and prohibitions. As regards the immortal gods, their origin consists in their appearance, their sthiti in the absence of death, their niyati in their subordination to the commands of Viṣṇu" (VTV. Tika, 342-3).

The supreme Lord exercises the supporting causality (dharakatva) so that he keeps all manifest realities in that state. Here the Lord supporting this world seem to mean the permanence of the world in its manifest state. The Lord is imperishable, as imperishable Lord he supports all beings by being present in them in many ways. If Viṣṇu does not wish to support the world, then he puts it down and it disappears. It
is the command of the Lord that supports all things; and it is
the independent and omnipotent will of Viṣṇu that is the
source and support of all the realities in the universe.

According to Madhva, Viṣṇu is present in all beings and
not merely in general manner. He strongly teaches that the
Lord Viṣṇu is present in the heart and at the root of the
hearing faculty; he is present in the eye and all the senses
also. All those people endowed with real knowledge know that
all their actions and actions in the universe are from the
Lord Viṣṇu. Madhva maintains that at the command of the Lord
Viṣṇu each being, and even each faculty has a presiding deity;
and these deities are also the instruments in the hands of
Viṣṇu for the support and government of the universe. Madhva
follows the Vedāntic tradition and holds that the Brahman is
the cause of the destruction of the manifest world.

2.29.2. PURPOSE OF CREATION:

Madhva propagates that, 'Viṣṇu is the Absolute Bliss
(Ānanda) and his desires are eternally fulfilled. Thus Viṣṇu,
from his work of producing the world does not derive any
profit or utility. But no intelligent being does anything
without a purpose. Therefore we can legitimately ask a question
as "what is the motive of Viṣṇu in creating the world? To this
Madhva would answer Ṣīvara engages in the work of creating
the world out of play (līlā) and not for the sake of gaining
any particle of profit (B.S.Bh. II.i.33,34). The play of Lord
Viṣṇu is rooted in his bliss. Therefore according to Madhva,
this world is originated from the bliss of Viṣṇu; and the
Lord’s play is an overflow of divine bliss. But here it should
be borne in mind that the Lord is not in need of play and he
does not derive some pleasure from such a play or līlā. The
Lord is free; therefore he acts freely because of his blissful
nature and his creative act is nothing more than an act of his
will (Av.II.i.108). What Madhva is trying to tell us is that God is the reason for creation; and no extrinsic motive determines the Lord to produce this universe. Madhva understands that, Viṣṇu intends the liberation of the good beings and damnation of the wicked ones.

2.29.3. CREATION AND USE OF SĀDHANAS:

The sacred texts (śruti) teach us that the Lord Viṣṇu uses various means like Prakṛti, space, and time in his work of creation; and God creates human beings in accordance to their Karma. Though Viṣṇu makes use of these means or instruments (Prakṛti, space, and time) in his creative work, their power to be means or instruments come from him alone and from his will to use them (Cf. B.S. Bh.ii.39, Svecchaniyam, Av.II.92). As it is already mentioned above the Lord Viṣṇu is free and his freedom is such that he could have created the universe with or without these instruments (Av. 94). For example, as a man though he is capable of walking on foot with no aid uses a stick to lean on out of sport, so also the Lord uses Prakṛti as the material cause of the world (Cf. Bh. G. Bh. I , 8).

It is by the very fact that Viṣṇu uses many means and instruments in his work of creation, he manifests his glory and majesty. Karma does not bind Viṣṇu as it binds other dependent beings; and it depends on the Supreme Viṣṇu for its existence. The supreme Viṣṇu takes the Karma of the souls (jīvas) into consideration while creating the universe. According to Dvaita Vedānta, Karma exists under the sovereign will of the Lord (Nyāya Sudha. II.i.37).

Madhva uses the 'Svatantraya' of Viṣṇu as a key to the solution of these problems such as; the actual origin of the world, the motive of creation, God's use of instruments in the work of producing the Universe etc. Madhva takes up many
cosmogenic myths that are found in sacred texts (śruti) and interprets them according to his faith in Viṣṇu in his commentaries. When Madhva holds that Viṣṇu alone is the Lord and God, this type of the process of Vaiṣṇavaisation is unavoidable. Madhva starts from the Śāṅkhya system to explain the principle theory of the process of the world origination and evolution; and he changes the Śāṅkhya ideas very radically. He maintains that Prakṛti is only the material cause of the universe and the ultimate cause of everything is the supreme Viṣṇu alone. At the command of Viṣṇu Prakṛti evolves into various stages; and the matter and spirit come together for their existence.

2.29.4.ĀNANDA- LILA OF VIṢŅU:

The purpose of the production of this world is God’s ananda-līla. But for the finite spirits, creation means as the liberation of the good souls and damnation of the wicked ones. Madhva also accepts the existence of evil, suffering, pain, and sin in the world; and the explanation for the existence of evil should be sought in the karma principle. Karma itself totally dependent of the Lord Viṣṇu and he is present and active in every being; therefore we must look for a deeper reason for the existence of evil. Can the svarūpa-bhēda of finite spirits of Dvaita belief explain the evil? According to the theory of Svarūpa-bhēda, some souls by nature are good and others wicked incapable of reaching mukti or liberation. As the actions proceed from the nature of beings, now it is clear that evil and wickedness flow from the wicked spirits. We may again pose a question here as to “are not the mukti-ayoga jīves (souls) too dependent on Viṣṇu eternally? And their ‘satta’ is dependent on Viṣṇu? So is it true that ultimately the Svarūpa of beings explain the evil in this universe?
Madhva's basic belief is that the supreme Lord Viṣṇu is the principle agent in all beings and induced by Viṣṇu alone all the beings act. Madhva explicitly accepts that at the command of Viṣṇu, Śiva and others composed the durāgamas in order to keep the wicked jīvas (souls) in ignorance. If we accept this proposition, can we not hold that Viṣṇu himself as the cause of evil? Now it is clear that no religious man can accept such a position. Viṣṇu is impartial and goodness itself. Thus it is clear that when Madhva faces the problem of evil, he only shifts from karma to Svarūpabheda and back to karma itself. And at the same time Madhva maintains that all things and beings are totally dependent on God, and God is the ultimate cause of the activities of finite beings. Thus it is clear that Madhva silently accepts the fact that the problem of evil cannot be satisfactorily solved at the level of human thinking.

2.29.5. CONCEPTION OF THE WORLD IN MADHVA:

The Supreme Lord according to Madhva is the eternal Lord of the eternal realities, viz., the jīvas (souls) and Prakṛti (Primary matter). Viṣṇu is the Sarvanāmātā (Viṣṇu as the primary purport of every word). It is only relation to this world, Viṣṇu's Sarvanāmātā, his attributes and his unmanifestations can be comprehended.

Starting from the foundations of Sense-perception and Śākṣyaṇubhava and inference resting on them and interpreting the truths of Scripture in accordance with the authority of Śākṣi-pramāṇa and Upa-jīvya-pramāṇa, Śri Madhva arrives at a realistic metaphysics in which God, as Sva-tantra, occupies the central position, with matter and souls keeping their legitimate positions under him. This reality as a whole is expressed in a system of fivefold distinction, which gives it
its philosophical designation of "Prapana." This valuable five fold difference is "Prapanca."

The word "Prapanca", is derived from the substantive "panca" with the suffix "da" (a) signifying 'kind'. The prefix "pra" denotes 'excellence' or value. It is excellent in the sense that knowledge of this fivefold difference constitutes right knowledge that leads to Mokṣa. "This fivefold difference is the difference that exists as between Jīvas, Jadas (material principles) and Brahman on the one hand and mutually among Jīvas and Jadas themselves on the other".45 Viṣṇu alone is the cause of production (srṣṭi), support (sthitī) and dissolution (saṁhāra) of the universe, for such is the teaching of the Sacred tradition (Cf. AV.I.1.90; BS. Bh.I.1, 2). According to Madhva, there are eight cosmic powers that proceed from the supreme Viṣṇu: 1. Creation (srṣṭi), 2. Sustenance (sthitī), 3. Dissolution (saṁhāra), 4. Control (niyama), 5. Obscuration (ajñāna), 6. Enlightenment (jñāna), 7. Bondage (bandha) and 8. Liberation (mokṣa) (Cf. BS. Bh. I 1.2).

2.29.6. REFUTATION OF THE RIVAL SCHOOLS:

Through his philosophico-theologico arguments Madhva refutes the schools of thought which affirmed that Viṣṇu is not the cause of the origin of this world. He strongly affirmed that this world is an ordered and purposeful 'thing' and the producer of this such world should be endowed with knowledge and thereby he proved that Prakṛti, atoms, void, vijñāna, sakti cannot be the cause of this universe.

Viṣṇu has not created this world by self-division (dhevidhabūti) or by transformation (vikṛti) into this pluralistic world and into matter and jīvas (souls). God is

unalterable, flawless, absolutely perfect and he cannot be transformed himself into this bad world that is affected by many and varied defects. According to Madhvā's understanding, God's creative activity touches the intrinsic nature of Prakṛti and his activity lasts always. In his Brahma-sūtra Bhāṣya, Madhva holds that the supreme Lord alone is the motive behind this universe; he, as the author of this world is endowed with knowledge and he is omnipotent and independent Absolute Being. The supreme God possesses the absolute power and he alone determines the affairs of this world. No finite being or souls (as they do not possess the absolute power) can be the cause of this universe.

Madhva strongly believes that as it is taught in Śruti, Viṣṇu alone is the Supreme Being; he alone is the cause of all things and Siva as an unembodied being cannot cause the world; neither he is the author of this world. The world of duality is comprehended by the supreme Lord and is protected by him and hence it is not a product of illusory imagination.\(^6\)

"This scheme of Pancabheda is not illusory—as it is cognized by God, maintained and controlled by Him; for there can be no illusions for God." In this passage Śrī Madhva controverts the position that the world is an illusory projection of the cosmic mind. Our sacred literature is full of references to the creation, preservation, regulation, and control of the world of matter and souls by a Supreme Being. The material world is the field or environment provided for the spiritual evolution of souls. God cannot possibly have given us an illusory environment to develop in; nor could He be mistaken in perceiving the world in which we live, move and have our being and taking the trouble to help, guide and

\(^6\) S.S. Rāghavachār, VTV. No. 328, p. 71.
control our lives therein in various ways. There is enough evidence in the Scripture that God perceives us and the world in which we live (Cf. Svet. Up. I, 3.iii, 12; v.5) as factual realities. What is thus directly perceived by a cosmic mind cannot be illusory: "A magician does not perceive his own magical creations. God perceives the Universe, always. So, it is not illusory like a magician's projections." (VTV.p.28). This passage reinforces the above argument by showing the difference between a real creation and a false appearance, such as it projected by a magician. A magician does not actually see such objects as magical elements projected by him. But God sees the world as the world and sustains it (Cf. Gīta: xv.13). If this universe is to be regarded as imagined by our delusion (as the illusory snake in the rope), it would require the acceptance of a real universe (as the prototype of the imagined one) and a real substratum (i.e., to say, two reals). "No theory of illusions can be demonstrated without at least two reals: a substratum (ādhisthāna) of the illusion and a prototype (pradhāna) of the superimposed object (ārūpya)."

2.29.7. THE MEANING AND NATURE OF CREATION:

According to Madhva, there are two orders of causes and they are distinguished as, 1. Material Cause (Upādanakāraṇa) and 2. Efficient Cause (Nimittakāraṇa). The material cause Prakṛti undergoes transformation and it acquires (āpti) new specifications (viśeṣas). The independent Viṣṇu alone is the active power who transforms prakṛti in its acquisition of new specifications (viśeṣas). The acquisition of specifications is dependent (parādhīna) on another that is Viṣṇu (efficient cause). Therefore it is through the material cause (prakṛti)

47. B.N.K.Sharma, Teachings, pp.79-80.
and efficient cause (Viṣṇu-nimitta) the origination of the world takes place in Dvaita Vedānta. Thus this material world is neither a transformation (parināma) of Viṣṇu or a production out of nothing. This world (srṣṭi) is the result of the evolution of Prakṛti and of the union of souls with bodies. It is through the action of Brahman what is in the womb of matter and souls are actualized. Therefore, in the work of creation the existing realities acquire a new state of being only depending on the will of Brahman.

Madhva uses the term “cause” in the sense that a world of imperfect beings and of ceaseless change is explicable only as they are dependent on a Supreme Being. He, Himself is unchanging and perfect in every way and his constant presence in them educes the series of forms latent in matter and brings the souls nearer to their self-development at every step; and thus brings them into full play and actual manifestations (Cf. BSB, ii.3.31).

2.29.8. 'ETERNAL CREATION' THRO' PARĀDHINAVIŠEŚĀPTI:

According Madhva, all the other beings both eternal and non-eternals are absolutely dependent on independent Viṣṇu. Here dependency is a relation that is true of eternals and non-eternals (Cf. Sharma Philosophy, p.225).

Questions can be posed here as to how can God as creator exercise his control over the co-existent eternal entities? How is the existence of eternal and uncreated substances like space, time, souls (jīves) as well as finite realities be derived from one Supreme source of all? To this Madhva answers, the concept of being is distinguished into two kinds, 1. Production of substance or creation out of nothing (de novo): - Madhva rejects this concept of creation out of nothing. For him God cannot create the world out nothing. If this world is created out of nothing, then one should presume
as consequence that this world would be completely annihilated at the end of the world. And again the creation in time may also mean that is open to various difficulties and inconsistencies (a question asked here, 'what makes Brahman to come out and create the universe at a particular time?). 2. Production, for its acquisition of a change or modification of state depends on the will of Viṣṇu-God (parādhīna visēśāpti). Madhva gives answer to the question of creation) through this theory.

2.29.9. MEANING OF THE DOCTRINE OF PARĀDHĪNA VISĒŚĀPTI:

According to Madhva, time, space, matter, jīvas and Vedas are eternal entities (Nityapadārthas or Anādīnitya) which are conceived to be existing from eternity without beginning or end. There are also non-eternal (anitya) entities that are created at a particular time and place and they have a beginning and an end. These anitya entities come into being in their entirety, they undergo change in their nature, and they also are annihilated. So these non-eternal entities are created ones. If so, how then 'creation' is applied to the eternal entities (space, time, matter, jīvas etc.?). At this juncture, Madhva introduces his new theory of 'Eternal creation' or creation of eternal entities through parādhīna visēśāpti.

According to Madhva, Viṣṇu is the mūla (root) of this universe only through his efficient (causative) causality and he does not undergo any type of transformation. Viṣṇu is the cause of this universe, just as the soul of a seed (bīja-jīva) is the cause of a shoot. It should be clearly borne in mind that Viṣṇu is not like the one who is the cause for the body of a son (Cf.Ch. Up. Bh. VI, 8).

2.29.10. CRITIQUE OF BRAHMA-PARIŅĀMAVĀDA AND VIVARTA-VĀDA:
Madhva strongly holds that Viṣṇu cannot be the Supportive (material) cause of the world nor the world is a modification of the Supreme Being (Brahma-Parināma). He writes: "Whatever is not in keeping with the majesty of the Lord, what is opposed to his Lordship is evidently unfit for him. All proofs and statements should be understood in consonance with his Sovereignty (Cf. AV. I. 4, 58ff). If we accept Brahman's modifications, it is a real insult to his Lordship and it is a sort of pantheism that pulls him down and utterly negates his independence. Thus we cannot conceive any modification as regards Brahman and it is inconsistent to assume that Brahman 'as the perfect one in himself', out of his own free-will chooses to transmute himself into this universe of beings and objects which are in the state of sin, evil, misery, with many limitations, bondage and real sufferings. He is partless and indivisible and not even a part of him can be modified into the world. Thus Madhva strongly refutes and rejects the Parināma-vāda that holds that Brahman is himself the stuff of which this world is made. According to the scriptures and reason, there is unbridgeable gulf between spirit and matter, cit and jada (Cf. AV.I,4,11). Viṣṇu is essentially Saccidanānda and so as a perfect Being of pure intelligence and bliss. Thus nothing can evolve out of him as an effect that is inert and wholly lacks in intelligence and which is the abode of much misery and subject to endless change. Thus there is the material cause of this universe else where other than Brahman. Therefore we see Madhva rejecting the Brahma-Parināma-vāda under any form, aspects, modes or powers that are considered as essential organic parts of Brahman.

2.29.11. CRITIQUE OF VIVARTA-VĀDA:

Advaitins maintain that Brahman (all Absolute) is the real substratum of this world and this world is only an
illusory appearance superimposed on the reality of Brahman (it is called Vivarta-vāda). Brahman really does not act or produce this world. His activity and the effect of this activity are illusory, though they have a real substratum, which is nothing but his own absolute reality. The sub schools of Advaita have explained in different ways the illusory appearance of the world. Brahman because of its māyā (illusory power) appears as the world or throws up an illusory world, or the jīva (souls) because of their ignorance think of the world as real. In any case the Advaitins do not accept the reality of the world. Madhva dismisses this view. First of all, for Madhva, the world is real, it has a reality of its own distinct from the reality of Brahman, though dependent on him. The real Brahman is a real cause and the real activity of Brahman produces a real effect. Thus for Madhva, the clear fact that Prakṛti is a metaphysically dependent principle like space and time (though eternal) is the plurality of causes. (Cf. BS. Bh, II, 1,15ff).

2.29.12. THE DVAITA THEORY OF SAD-ASAT-KĀRYA-VĀDA:

The theory of causality or creation is called Sad-Asat-Kārya-Vāda in Dvaita Vedānta. By this we understand that a product (effect) before its existence is existent with respect to its cause (or is existed as cause alone) and non-existent with respect to its state as product (effects) (before a product came into existence, there was only cause and once that product comes into existence there is effect alone and no cause exists), but on the other hand, it is existent after its existence as a product (effect), but it is non-existent as a cause. According to the Samkhya, the effect preexists in the supportive cause (upādanakāraṇa). Because of the mere presence

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of the puruṣa (Sannidhimātra) Prakṛti begins to evolve and to manifest effects potentially contained in it. In fact nothing really new comes into existence. The effects are already in the cause. (This type of theory of causation is known as Sakāryavāda). This extreme view is unacceptable to the Dvaitins.49

2.29.13. Viṣṇu AND THE INSTRUMENTS (SĀDHANAS) USED IN CREATION:

According to Śrutī (sacred texts) Brahman makes use of various means like prakṛti, space, and time to produce the universe. Brahman creates man in accordance with his Karma. Does Viṣṇu make use of any independent materials or instruments in the production of this universe as it is clear from our experience that a weaver makes use of independent materials in the production of a piece of cloth? Can we hold that these instruments or sādhanas bind the freedom of Brahman? This world has proceeded to its existence from the essential power of Viṣṇu (Cf. BS. Bh.II, 1.15).

In relation to the causality of Viṣṇu we cannot speak of any independent material or instrument. Thus, though Viṣṇu makes use of some means or instruments in his work of creation, their power to be means or instruments comes from Viṣṇu alone. Even the very determination that such or such realities would be used as means of creation come from the will of Hari, the Lord. (Svecchaniyama) (Cf. AV. II, 92; BS. Bh.II, 1,15). Only the finite and dependent agents are in need of materials or instruments in order to effect something. Viṣṇu is the independent agent on whom the instrumentality (sādhanaatva) of the instruments depends (BS.Bh, II, 1.15).

49. Ibid., pp. 177-178.
Further, the use of materials (sādhanas) in one’s activity is no imperfection; on the contrary, it is a sign of power and Lordship provided the materials used are not independent of the agent (BS. Bh. II, 1,19). Viṣṇu makes use of various materials in the production of the world, but all these are dependent on him even from eternity since he alone is the independent cause. The freedom of Viṣṇu is such that he could have created the world with or without these auxiliary causes or instruments (Cf. AV. II, 1,15). For example, God uses “Prakṛti” as the material cause of the world just as a man, though capable of walking on foot with no aid, uses a stick to lean on out of sport (BH. Gi.Bh., IX,8) By the fact that God uses many instruments and means in his creative work, he manifests his glory and majesty.

Madhva again holds that Viṣṇu dispenses everything in accordance with the karma (adṛśta) of each jīva and that world is so constituted as to be best-suited instrument of the jīva to enjoy or to suffer, for their karma. In Madhva’s doctrine, karma does not bind the Lord nor does it limit his freedom, because the very karma of the jīva depends on the Supreme Being. “Substance, karma, time, the essential nature of beings, jīvas exist by his Viṣṇu’s favor; in its absence they do not exist (Bhāg. Pur, II, 10,12; AV.I, 1,13). Since the karma being unconscious material principle, it can work or produce effects only under the sovereign will of the Lord which is the conscious principle.

2.29.14.MADVA’S THEORY OF THE EVOLUTION OF THE WORLD:

According to Madhva, the prakṛti (the primodial matter) is eternal and indestructible; the creation of the world (srṣṭi) and dissolution (pralaya) happens regularly in a recurring rotation. At the end of the world, every world-creation follows perpetually and after a long respite,
new world-creation follows. Therefore, for Madhva, the evolution (creation) and reabsorption (involution) of the world happens countless times eternally. Madhva bases for his theory of the constitution of matter and the evolution of the world on the 'Śaṁkhya' metaphysics of Upaniṣads, the Epics and Purāṇas.\textsuperscript{50}

It is the iccha (will) of Viṣṇu to create this universe produces a stir in the prakṛti, it disturbs the equilibrium of its qualities and thereby sets in motion the evolution process. Later the primordial matter (prakṛti) undergoes various modifications and it develops by a process of evolution and involution of effects. In this process of evolution the unmanifest becomes manifest and this manifest evolves into many forms taking on new qualities (viśeṣas).

2.29.15. THE PROCESS OF EVOLUTION AND INVOLUTION:

Prakṛti, both directly and indirectly is the material cause of the world. It is the direct material cause of time and the three qualities of sattva, rajas and tanas and only indirectly of Mahat, Ahaṁkara, etc. It is both eternal and pervasive; but not unlimited. The three guṇas are supposed to be differentiated at the beginning of creation, in the ratio of 4:2:1 (BT, iii.11.14). The evolution of other forms of matter takes place on account of the disturbance in their equipoise which gives rise to the twenty-four principles commonly recognized, viz. mahat, Ahaṁkara, Buddhi, Manas, ten sensory organs, five-sense-objects and the five great elements. Mahat is the first and finest evolute of matter and energy. Ahaṁkara is the principle of individuation, Buddhi that of discrimination, and manas of thought. The principle of Ahaṁkara is divided into three classes of Vaikārika, Taijasa

\textsuperscript{50} Ibid., p.186.
and Tāmasa. From Taijasa the ten sense organs are produced, and the five sense objects (viṣayas) and the elements are the products of Tamas-Ahaṅkara. The tanmatras stand for qualitatively distinct and irreducible sense-qualities with a definite leaning towards their appropriate objects. These twenty-four evolutes of Prakṛti are the constituents of the microcosm and the macrocosm of the entire Brahmanḍa. Madhva gives a proper reorientation to this theory of material evolution by linking it up with a systematic hierarchy of presiding deities from top to bottom. It is under the constant supervision and guidance of these Abhimāni-devatas (or Tattvagbhimanins) that all material transformations and psychophysical functions are carried on. The Supreme Brahman itself is ultimately behind all these activities and of each and every one of them (BSB,ii.3.11).

The three forms of matter, viz., Sattva, Rajas and Tamas, are specially controlled by the three aspects of Cetana-prakṛti, viz., Śrī, Bhu and Durga (Cf. BT,x.94.15). The period of creation is said to be one-eighth of the period of involution (BT,p.71b). Involution takes place by the merger of the effects in their causes in the reverse order of evolution.\(^5\)

2.29.16. THE REALITY OF THE WORLD:

According to Madhva, the world is as real as Viṣṇu himself and are intimately related. The creation originates out of the material causality called prakṛti which is subservient to the will of Brahmaṃ. The Śaṅkara Vedanta and Mādyamik Buddhism schools taught from the transcendental standpoint (pāramarthika Drṣṭi) that this world is not real. For them, from the absolute standpoint of view, Brahmaṃ or sūnya

\(^5\) B.K.N.Sharma, Philosophy, pp.235-236.
is the only reality and this world-order is a false appearance caused by avidya or māyā. Through this māyāvāda theory, the Advaitins discredited the reality of creation. They had classified the reality into: Pāramarthika Vyavāhārika and Pratibhaṣika but Madhva rejected these threefold classifications and affirmed that the realities of the world and of the reality of creation are metaphysical facts.

Madhva bases his realistic metaphysics on sound epistemological propositions (premises). The reality of the world-experience comes as a consequence of Sākṣyānubhāva. Pratyakṣa gives validity or conclusion to the reality of the world-experience (The self validity of knowledge has meaning through the validity of pratyakṣa). In matters concerning to sensuous perception, pratyakṣa has to be cited with authority. We perceive the world as real so our perceptual knowledge must be held true. Thus it is on the firm foundation of Saksi Pratyakṣa, Madhva built his edifice of realistic metaphysics.

Madhva strongly holds that the sacred texts testify to the reality of the world. The Upaniṣad especially mention that Brahman is the creator, preserver, regulator and controller of this real world creation, world of matter and souls. The Upaniṣads uphold "a real world, real souls and real God". He writes " Therefore, nowhere in the Sacred texts the unreality of the world is proclaimed.\footnote{Rāghavachār VTV No.257, P.55.}

And again, the sacred texts mention that Brahman produced real beings that are uncountable. For Madhva, the scheme of Pancabhēda is not illusory". "The world of duality is comprehended by the Supreme Lord and is protected by him and hence it is not a product of illusory imagination". Surely the Lord cannot be liable to illusions'. "The supreme Self is
real. The individual self is real. Difference is real, difference is real, and difference is real".  

Madhva strongly maintains that Viśṇu provides this material world as a field for the Spiritual evolution or in other words liberation of souls. Thus this world is not an illusory environment for liberation. Viśṇu perceives human beings and this world as factual reality. Therefore ‘what Viśṇu perceives cannot be illusory’." It further says: 'the magician does not see the magic. But the Lord always sees the universe. Therefore it is to be resolved that it is not a magically produced illusion.  

2.29.17. VIŚṆU AND SUSTENANCE (STHITI), RULING (NIYATI) AND DISSOLUTION (PRALAYA) OF THE WORLD:  

Though Viśṇu is independent from the world yet he has strong connection with the world. This universe and all other beings are totally dependent on Viśṇu (Cf. BS. Bh. II.2.5). The Vaiśṇava catechetical formula which Madhva always makes use in his writings that Viśṇu alone is the source of origin, support, government, destruction (of the world) and of ignorance, bondage and liberation (Mukti) of jīvas (souls). Therefore the relationship of Viśṇu is Nitya (eternal) and avinābhava (inseparable). Madhva comments on the Brahma-Sūtras and writes that Viśṇu is the Sthitī (supporting cause), niyati (ruler) and lastly Pralaya (destroyer) of this world. As Madhva himself says: "If it is said that both the production and the destruction (of the world) depend on Viśṇu, but its continuation in existence (sthiti) depends on its own proper nature, without any reference to him (Viśṇu) that is not correct, for the very nature of all (beings) depend on him (Cf. BS. Bh., I, 1,2; AV. I,1,90) alone.  

54. Ibid., VTV, No. 370, p. 78.
The word 'sthiti' derived from the root stha 'to stand' may be translated as 'permanence in being.' 'That which has received its origin from Viṣṇu is also sustained by him' can be the correct meaning of 'sthiti'. The causality of origination etc., specially rests with Viṣṇu. He alone is the support of the primary matter, souls and time; he supports the earth, heaven and all the worlds. Also, he is the ruler of everything (Tat.Pr. on BS Bh. I.1.2). In his commentary on the 2nd part of the VTV, Jayatīrtha makes certain precisions. "Concerning the souls, origination signifies the production of the body, 'sthiti' remains the permanence of the soul in the bodily state, 'niyati' stands for the binding of the soul by means of injunctions and prohibitions. As regards the immortal gods, their birth consists in their 'appearance', their 'sthiti' in the absence of death, their 'niyati' in their subordination to the commands of Viṣṇu. Viṣṇu grants to the different beings their activities too (VTV, Ti.pp.342-343). From these functions have their origin in Viṣṇu. From these remarks of Jayatīrtha, it appears that for Madhva the 'sthiti' of the world signifies the permanence of the world in its manifest state, owing to the supporting causality of Viṣṇu (dhārakatvam).

Viṣṇu is imperishable Lord, he supports all beings by being present in them all through many ways. "The world is called 'antra', because it is pervaded by Viṣṇu, who is the activating force. He is the mūladhāraka (primary or root supporter) of this world. By him is the world made real (satya) and its nature is maintained by him. Therefore, it is described as 'asatya'. The all pervading Lord is the reality of realities. He is to the world what the sun is to the rainbow. The Upanisad passage concerning him is, "He is the
Real of reals; life-principles are real and of them he is Real.\textsuperscript{55}

As Vi\=nu is the supporting cause of the universe, so is he the cause of the activity of the beings by 'effective presence' in the various potencies of these beings. Vi\=nu is present in the heart and at the root of the hearing faculty; he is present in the eyes and in all the senses. Those persons possessing salvific knowledge (j\=nanins) know that all the activities are from Vi\=nu, indwelling in them.\textsuperscript{56} According to Madhva, the deities too are instruments in the hand of Vi\=nu for the support and government of this universe. For Madhva, Vi\=nu is "the over Lord of all(Sarv\=adhipati), the protector of all(sarvap\=ala) and Lord of all(Sarves\=a). Just as the cause of the origination of the world, and its supporting cause and ruler, so is he the cause of its dissolution. What is meant by the last part of this formula is that beings which have origination from, and are supported by Vi\=nu, do not disappear by themselves; the cause of their disappearance or reabsorption is Vi\=nu. As in the origination, support and ruling of the world, so in its dissolution too, Vi\=nu's causality (Kartrvam) is at work, "He who was at the beginning of the world (of the manifest world) and from whom the world originated and who protects the world, from him is the dissolution of the world(Cf. Tat.D\=i.p.88).

As regards ordinary souls, (souls in body) dissolution (pralaya) stands for death(VTV.Ti.p.343). For all beings, however, dissolution means the reabsorption into the unmanifest state. It is to be noted here that Madhva, like other \=V\=danins, admits a partial and a total dissolution. The

\textsuperscript{55} Ibid.,VTV. No.263,p.57.
\textsuperscript{56} Mund. Up. Bh. III,, 1. 4; BSBh. II.2.3; Puthiadam, Op.Cit., p.212.
partial dissolution or reabsorption affects only the three worlds, viz., the Bhu, Bhuvar and Svarga lokas, although the gods dwelling in these worlds are not touched by it. But the total dissolution affects the whole universe. The process of dissolution is exactly the opposite of the process of origination; the inferior beings are absorbed into the superior and finally the whole is covered over by Viṣṇu. According to the Br. A. Up. L. 2.1., 'Lakṣmi, the souls, prime-matter in the perfect harmony of its three qualities (sattva, rajas and tamas), actions and the residue of actions, life breath, the five sense (the internal senses), the Vedas and time remain in an inactive and unmanifest manner all through the long night of dissolution (Cf. Br. A. Op. Bh. I.2.1). The dissolution of the world, even its total dissolution does not mean annihilation.57

2.30. THE ANTHROPOLOGY OR THE CONCEPTION OF MAN:

In the understanding of Madhva, God conditions 'Man' and man is dependent of Him. Man is a composite, finite, spiritual substance and matter and he exists here and now in a body; his body is an evolute of matter. As he exists in a milieu, other human beings surround him and he finds his existence in a world that is in space and time. Thus man is called as member of a society. He is agent and enjoyer as well as subject to birth and death. The life of man is complicated and complex because he lives in the midst of inequalities and the evil filled world.

2.30.1. THE NATURE OF THE SOUL (JĪVA-SVARŪPA):

According to Madhva, the 'Self' is to be established by Sākṣyānubhava. His definition of the self is "He who is only

cognizable as "I" is called the jīva. It is he that suffers and enjoys. It is he that is bound and that gets liberated.⁵⁸

"He who enjoys the happiness and suffers the ills of life, who is eligible for bondage and release, is the Jīva. He is indeed in a position to know himself, in all his states, as "I am". This implies that the Jīva is a permanent entity that endures in and through its changing states of consciousness and experiences, which constitute the sum total of its life here and in the hereafter. The pragmatic necessity of assuming a permanent self can well be understood in the light of the primary instinct to be and to survive. That is why our Upaniṣads emphasize the indestructibility of the self and its attributes as well (Brh. Up). These attributes of the self are the potential powers of conscious life here and in the 'beyond'. Without such a continuity and survival of individual consciousness, the goal of Mukti would be void of meaning and purpose (Sharma, Teachings, pp. 87-88). According to Jayatīrtha, the Jīva is that which is endowed with the powers of agency and enjoyership, which possesses a 'form' but is different from the physical body; and which reveals as the 'I' (of subject of knowledge) by the witnessing consciousness.

2.30.2. SOUL IS DIFFERENT FROM GOD AND MATTER:

Madhva in his Tattvasamkhyaṇa says, that the soul is a dependent, positive, eternal and conscious substance. According to the Samkhya system the soul is 'Puruṣa', which is inactive. Śaṅkara would understand that there is only One conscious being who is Brahman; and Brahman is the Absolute, the only reality in this world and He is identical with the true self of man. Madhva maintains that the numberless finite spiritual beings or souls are dependent on one infinite,

⁵⁸ S.S.Rāghavachār VTV. No. 290,p.64.
conscious being that is Viṣṇu. As regards the Rāmānuja understanding, the souls form the body of Viṣṇu. Thus Rāmānuja system expresses the God-Soul relationship in the terminology of soul-body relationship. But Madhva rejects all these above views and holds that both God and soul are completely distinct from each other.

2.30.3. THE SOUL'S RELATION TO VIṢṆU:

Madhva expresses the nature of soul through a metaphor namely, 'Reflection'. For him soul is reflection of Viṣṇu. Thus the relation between Viṣṇu and soul is 'The reflected object to its reflection' bimbapratibimbhāva. The soul is the reflection of God himself and not of a material thing. God is omnipresent and his contact with the medium of reflection cannot be destroyed. Viṣṇu reflects himself on the soul as its medium and because soul is essentially spiritual. In the words of Jayatīrtha, 'How can something be at once the medium and the reflection? Because such a thing does not fall within the sphere of experience. The answer would be that in the spiritual beings this (that they are both medium and reflection), is possible because precisely they are 'conscious' (cidrūpa) and because they are eternal (Cf. Pr.Dī. on Bh. Gī. Bh.II.18).

The existence, consciousness and bliss of the soul have their counterpart in Viṣṇu. While the existence, consciousness and bliss of Viṣṇu are infinite, the existence, consciousness and bliss of the soul are finite. The Existence, consciousness and bliss are the essential attributes of soul and therefore they are inseparable from its nature. The soul is eternal like Viṣṇu; it is uncreated and is not subject to any destruction. It exists forever and it has strong desire for its own release. Though Viṣṇu has the permanent pervasion, the soul has the temporal one. The existence of the soul is limited in
space for it has a form (Ākāra). The soul has a form that consists of bliss and consciousness just as a lamp flame has a form. Because the soul endows with this form, it occupies the subtle and gross bodies, which are products of matter or prakṛti. The size of a soul is atomic (anu-parimāṇa) that makes the soul possible of its transmigration.

The knowledge that the soul possesses has its own limits. When the soul is in the state of bondage, ignorance covers the soul’s knowledge. Although bliss is intrinsic to the soul, it is in right proportion (commensurate) with its limited consciousness. The natural bliss of the soul in its state of bondage is mixed up with lot of pain.\(^\text{59}\)

2.30.4. THE COMPLETE DISTINCTION BETWEEN Viṣṇu AND THE SOULS.

In Madhva’s understanding, whenever we have realities with opposing attributes, they, must be really distinct. Now Brahman and the soul have opposing attributes. Therefore, they are really distinct. The major needs no explanation. The minor however, needs to be explained. Madhva clearly assigns opposing attributes to Brahman and the soul. Brahman (Viṣṇu) is the Omniscient (Sarvajña), the Omnipotent (Sarvasakta). He is the indwelling principle (Antaryāmin) and He is the one with ever realized, fully realized (Satyakāma; Āpatkāma). Whereas the soul (Jīva) has little knowledge (alpajñāna). It has only very littly power (alpasakta). It is also non-independent (asvātantra) but Viṣṇu dwells in it. It is one whose desires are not fully realized. The Jiva enjoys only what is pleasant; experiences pleasure and pain.\(^\text{60}\) There is no need to expose futher the differences between Viṣṇu and jīva.

rom what has already been said it is quite clear that Viṣṇu and the soul cannot possibly be identical. The sacred texts too, Madhva thinks, proclaim with one voice the difference between Viṣṇu and the souls. The so called identity texts such as 'aham Brahmāsmi, or 'tat tvam asi' do not teach monism. Let us take for example the text 'tat tvam asi' which is repeated nine times in the 6th chapter of Cha. Up. Madhva asks his opponent to read the text and interpret it according to the rules of interpretation. If he were to do so he would realize that it means not 'tat tvam asi' but 'atat tvam asi' (thou art not that). In fact, the father of Svetakētu is telling his son that the individual is not identical with Brahman. The Advaitin is misreading the text when he reads it as 'tat tvam asi'. All the examples given by the father teach in fact the reality of this distinction (VTV. No.224). (Just as the bird and the rope are different, the juices of the many trees are different, the rivers and the sea are different, the thief and the property stolen are different, the man and the Gāndhara country are different, so the soul and God are different). Such texts as 'I am Brahman' must be interpreted in relation to the inner ruler: the inner ruler of the soul is Brahman (VTV. No.266).

Madhva rejects too the so-called ‘ekajīvavāda’ of the Advaitins, which states that there is only one soul in the world. All the other souls are considered to be the imaginary or dream products of this one jīva (VTV.no. 309ff). At the end of this section, we may describe the jīva following the account of Jayatīrtha thus: The soul is of the nature of “I” and is cognized by the internal witness. It is different from the body etc; it is endowed with a form, and the power of
activity and enjoyment. The soul is 'svaprakāśa' (self-luminous). The self-luminosity of the soul has a 'content', viz. "I" (aham). The nature of the soul is strength, bliss, splendor, and pure knowledge (BSBH. II. 31).

2.30.5. THE SELF AS THE KNOWER, DOER AND ENJOYER:

Dvaita Vedānta understands that the soul (jīva) is subject of knowledge (jñāta), agent of action (karta) and the enjoyer of the fruit of action (Bhokta). When the soul is in the state of release, these above characteristics that are real are also present. The soul (self) is a knower and this is indicated by the expression "I" (aham) in any type of statement as "I know this" etc. Therefore the soul (self) knows objects other than itself also.

The Dvaita system further holds that the Soul (self) knows 'itself'. "I know myself" is a common expression which is a sufficient evidence to signify that the self (soul) knows itself. The statement 'I know myself' does not refer at all to the body but only refers to the self (soul). Thus it is possible for the same self (soul) to be both subject and object of knowledge. It is only because of the presence of Viśeṣas, the self (soul) makes a distinction between itself as the subject and itself as the object. Therefore self-knowledge is possible and it is self-luminosity (sva-prakāśatva) for Madhva (Cf. G.T. XIII, 13).

2.30.6. THE SOUL (JĪVĀTMAN) AND BODY:

Madhva Dvaita maintains, that there are Gross body (Sthūla-Sarīra) and a Subtle body (Sūkṣma or linga sarīra) and every soul that is caught up in the human situation (Samsāra) has these two types of bodies. The gross body is the external or sensible body; this body is born, it grows and dies. It is

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61. B.N.K. Sharma, Philosophy, p.177.
composed principally of earth; and other products of matter too are found in it. This body consists the external sense organs and the faculties of action. The soul at its each birth possesses a new gross body perfectly in accordance with the state of its past karma and it is not united with the soul from eternity (Cf. BS. Bh.II. 4.22,23)

The Subtle body (Sūkṣma or linga sārīra) is the product of subtle matter. This subtle body has inner subtle faculties of knowledge and action. The five life breaths, mind (manas) that give unity to all human actions, form part of this subtle body. This subtle body is united to the soul from eternity and will remain united to the soul till its liberation is attained; and this subtle body wanders with the soul in the course of its transmigratory existence (Cf. kath.Up. Bh. P.12).

Both the gross and subtle bodies are evolutes from matter and in themselves are non-conscious, non-knowing substances. Matter is subordinate to the spirit, so also both gross and subtle bodies are sub-ordinate to the soul. The soul and matter are connected from the beginning (Cf. BS. Bh. II. 4.,22,23).

The positive ignorance (Karaṇa-sārīra or Avidya) is the third entity which is connected with the soul from beginningless time till the time of release. This third entity is said to be a part of the 'tamōguna' of matter, and it enchains the soul to the state of bondage (Positive ignorance (avidya) here is both real and destructible. It is not simply a negative element. It must be recognized as a positive force in view of its being a product of tamoguna encircling the soul and getting destroyed by aparākṣajñāna. Viṣṇu causes this third entity to arise and to enchain the soul to the bodies.

Thus the situation of man as man arises when a finite spiritual soul, gross body and fine body (subtle) join together to form a single unit and when this whole composite is "covered over" by ignorance.63

2.30.7. THE REASON FOR THE UNION OF SOUL AND MATTER:

The soul which is in itself knowledge, being and bliss gets itself united to matter because of its past karma. But this is only an immediate explanation. In order to avoid further difficulties, Madhva, like the other Indian thinkers, says that this union is beginningless. According to Madhva, all souls (except Laksmi) are in beginningless possession of karmic bodies.64

The souls are reflection of Viṣṇu and by divine necessity find in themselves the fullness of their nature under the guidance of Viṣṇu's favor by becoming united with the matter. Therefore karma and the soul's nature are only the 'secondary causes whereas the primary cause of our human situation (soul-matter union) is Viṣṇu.

As it is already stated above the soul is atomic in size and it dwells in the heart. Just as sandal paste spread over one part of the body extends its refreshing fragrance all over like wise the soul pervades the whole body from the heart (Cf. BS. Bh. II.3.24).

2.30.8. MAN'S BIRTH AND DEATH:

Let us analyze under this section what exactly Madhva understands by 'birth' and 'death' of man. Generally in one sense one cannot speak of the birth of man because both soul (Jīva) and the original stuff that is matter (body) are eternal. Both soul and matter do not have death. Thus we cannot simply hold that neither the soul nor the body is born.

BS.Bh.II. 3.29, Puthiadam, p.238-239.
According to Dvaita system, the union of soul with the subtle body and gross body is beginningless. So 'when is the first union of soul with the first gross body?' is a question. Our study is to be about the perceptible birth or in other words the union of soul and body that takes place at a particular time of existence. In the ordinary language this type of union of soul with a particular gross body (matter) is called 'birth'. In his Bhagavatgīta Bhāṣya and Katha Upaniṣad Bhāṣya, Madhva says that the birth of a soul is in other words, 'dehasaṁbandha' or 'dehasamayoga' which means 'the relation or union of soul with the body' (Bh.Gī.Bh.II.26; II.29; Kath.Up.Bh.p.14- Birth is the coming into being of a body. Birth is the entering of a soul into a maternal womb.65

The term 'deha' here stands for a gross body in Madhva. In his VTV, he speaks about the birth of the soul that should be understood as its embodied state and of the origination of Vāsudēva (Viṣṇu) and others. The Parama-śrutī says: 'In the case of Vāsudēva origination means just manifestation and nothing else. All others like Brahma have bodies that come into being through his actuating force. The body of Hari is unoriginated and eternal. The bodies of beings like Brahma are not eternal. The other beings have birth in a primary sense. But the birth of Hari is just his manifestation.66

According to Madhva, Viṣṇu who is seated in the soul directs the birth of the soul and with Viṣṇu it enters into the womb and takes birth with Him alone. The nature and condition of the body into which the soul enters depends on the state of its past karma. The soul is thought to enter into food, and through food it enters into the body of the father and from the father into the mother, and in the mother's womb

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66. S.S.Rādāvachār, VTV. No.453, p.94.
it enters into a new body. This is the normal birth of a soul (The whole process of the soul’s wandering down from ‘svarga’ etc. is described in BSBh.III. 1.25-29.

Madhva distinguishes between two types of deaths: the empirical, common death, which is the separation of the soul-subtle body composite from the gross body; and the second death, which is the separation of the soul from the subtle body and which takes place at liberation (BSBh.IV.2.17; Kath.Up. Bh.p.14). Death is the decaying of the body (ibid.p.13). ‘Sthūladhāparityāga’ is said to be death. In the same text Madhva clearly distinguishes between the soul’s separation from the gross body and from the subtle-body. The first death is compared to the putting away of one’s old clothes. As birth is an entrance into a gross body, so death is departure from the body. The soul is said to depart from the body through the heart or through the arteries of the head (BSBh.IV.2.17). Commenting on B.S. 1.3.9, Madhva says that death follows upon the departure of Viṣṇu from the body. The first death is always followed by birth. The second death, which is not followed by birth, is the final and definitive separation of the soul from matter and bondage in general.

2.30.9.PLURALITY OF SOULS(SELVES) IS INTRINSIC: -

The next important question about the self is its plurality: Is there but one soul in the world or are there many of them? The Advaita philosophy of Sankara unhesitatingly rejects the doctrine of plurality of selves. But almost all other system of Indian philosophy such as Jainism, Pūrva-Mimamsa, NyāyaVaisēśika, Saṁkhya-Yoga and the theistic schools of Vedānta of Rāmānuja, Madhva, Niḥārka, Vallabha and Caitanya hold that plurality of selves is not merely an

empirical fact. The theistic faiths of Christianity and Islam, also, accept this position.\(^6\)

The souls are countless. Each soul is different in its individuality and character. In its bondage and liberation each soul keeps up its difference from other souls. Though Rāmānuja admits plurality of souls in both bondage and liberation, he denies qualitative difference in the souls' release state. In the understanding of Advaita, the soulhood altogether disappears in its release when the soul realizes its identity with Viṣṇu. The difference in the number and characters of the souls is the ultimate concept in the rigorously realistic and pluralistic philosophy of Madhva Vedānta. According to Dvaita understanding, our earthly life presents to us that every person is unique, though every one is similar to others. Each conscious entity is shaped into what they are by their own actions (Karmas). This rigorous logical system of Madhva would maintain that there is the intrinsic difference in the spiritual essence itself of all souls; and these intrinsic difference alone accounts for the performance of actions, accumulations of enjoyments and character traits in the soul’s life of saṃsāra. And again such basic or innate ‘nature’ of the soul will persist in the state of its liberation also. Madhva calls this type of ‘difference of a basic nature’ of soul as ‘Svarūpa-Bheda’; and according to him this Svarūpa-Bheda alone can accommodate the soul’s numerical plurality with its ‘freedom of will’ and ‘qualitative diversity.’

Every soul is a reflection (Pratibimbha) of Viṣṇu and it has in it a modicum (small or moderate amount) of Viṣṇu’s essential features, such as Truth(satyam),

\(^6\) B.N.K. Sharma, Teachings, p.88.
Consciousness (Jñānam) and Bliss (Ānanda). Each soul has its own intrinsic capacities; therefore each soul shares these characteristics in varying degrees in bondage as well as liberation (mukti). For Madhva, the uniqueness of each soul (jīva) that is obvious in bondage, persists in its liberated state too. Thus in bondage as well as in the state of liberation there are various gradations in respect of knowledge and joy of each soul. So this type of doctrine of variation in the very nature of souls is called 'Svarūpa-Tāratamya'.

2.30.10. SVARŪPA-TRAVIDHYAM (THE THREEFOLD HIERARCHY OF SOULS):

According to each soul’s intrinsic nature (svarūpa), souls are classified into three broad sections; and this classification is called, 'Svarūpabhādavaḍa'. The tri-partite souls:-

1. Muktiyōgya (Salvable)
2. Nitya-Saṁsārin (Ever migrating)
3. Tamōyōgya (Damnable).

The muktiyōgya or salvable type of souls are fit for release because their character is good and they are dominated by Sattva. These souls come under the five ordered categories:-1. gods (Dēvas), 2. Sages (Ṛṣi), 3. Fathers (Pitr), 4. Kings (Pā) and 5. Men (Nara). In his Brahma Sūtra Bhāgya Madhva says that the gods occupy the highest place in the hierarchy of souls and men from the lowest class of souls. Lakṣmi is the spouse and extremely beloved (atīpriya) of Viṣṇu and only she is eternally liberated (Nitya-mukta). She is designated as Sama-na because she is free from all imperfections. Lakṣmi has the cosmic sway over the destinations of souls and the modifications of matter. Though she is eternal, free from
suffering and pain yet she is dependent of Viṣṇu. She is superior to other divine beings by being inferior to Viṣṇu. Both Viṣṇu and Lakṣmi co-exist, they are eternally blessed and are perfect beings. The supreme Viṣṇu rejoices in Lakṣmi and she has slavific and cosmic functions in the universe.

Others souls (Cētana-Varga) among the mukti-yōgyas are subject to bondage of prakṛti and they are further divided into: 1. Released souls and 2. Unreleased souls. Among these type of souls there is intrinsic gradation. According to Madhva, among the released souls there is an innate distinction and they are: - 1. Dēvas. They are ‘Sarva-Prakāśa’ meaning they are fit to realize God as Pervasive one. 2. Sages. They are Antāḥprakāśa and the other souls are Bahiprakāśa.

The non-released souls are salvable (mukti-yōgyas) that means they are fit to attain liberation. As regards gods(dēvas), they are finite spiritual beings. They have become gods immediately because of their ‘karma’ and mediately because of their nature. There are different grades of gods such as: - Brahma, Sēsa, Vāyu, Gāndharva etc. They are bound to perform certain duties and they have subordinate part to play in the work of creation. Though they have few extraordinary powers and faculties, they are completely dependent on Viṣṇu; and Viṣṇu is the inner controller of all these gods.

According to Madhva, one can contemplate Viṣṇu in these gods in a special way because it is he who dwells in them and gives them strength and activity. But worship must belong to Viṣṇu alone. There is hierarchical order among gods; and different types of gods live in different worlds. Among the gods ‘Vāyu’ who is the cosmic power has a Superior place. He

68. B.N.K. Sharma, Philosophy, p.70.
is the breath or wind that penetrates all the elements of the
world. As the supporter of all beings he conducts all beings
to Viṣṇu alone. There are rajas souls who are of mixed nature.
They are neither wholly good nor entirely bad. They are
neither fit for release nor they are condemned to perennial
bondage and these are called the Nitya-Samsārin (Ever
transmigrating); these souls are ever within the cycle of
birth and death and they experience pleasure and pain also.

For Madhva, the third type of souls is demons in whom
tamas predominates and they are called Tamoyogya (the
damnable). Evil is their law of life and on account of this
they are condemned to suffer in hell. The demons possess the
extraordinary powers and they can influence human beings
through possessing them. Though the bodies of demons are
invisible at times they take human forms. The classification
of souls into Traividyā is a unique concept in the theology of
Madhva. But in Dvaita system the last two classes of Traividyā
classification of souls have no hope of redemption. So it is
clear that Madhva does not subscribe to the ideal of the
salvation of all souls (sarpa-mukti) unlike the other Indian
schools of thought who accept it. Dvaita Vedānta also accepts
the permanent feature of the evil present in this world. The
diverse philosophical schools of thought raise the question
against the Dvaita concept of damned souls and their salvation
as to 'How are these damned souls be saved, and what about the
grace (prasāda) of Viṣṇu in respect of them?'. The Traividyā
classification of Madhva is severely criticized by many
schools of thought. But the Dvaitins justify to these
objections on the basis of factual experience as well as on
the evidence of the scriptures.

2.30.11. THE PROBLEM OF EVIL:
From the doctrine of Svarūpa-Tāratan maya and Traividhyam of Madhva it is clear that the characteristic marks of this world are the inequality and evil. By their very nature (svarūpa) souls are not merely different but some of them are evil. This is the only last solution to the problem of evil in Dvaita Vedānta.

Evil cannot be attributed to God because he is all pure, Holy and full of grace. Thus the evil has to be attributed to soul alone. If we attribute evil to God, then we undermine the theism. Therefore the ‘past karma’ can be the correct explanation to the problem of evil. For Madhva, the chain of past karmas is beginningless and if Viṣṇu produces all things and dispenses the fruit of each being according to its past merit, it does not mean that he is dependent of ‘karma’. Viṣṇu merely dispenses the fruits to each soul according to its karma of the past. Now is karma is accepted as beginningless in the problem of evil, it is also reasonable here to seek a root cause for the variation of karma in quality in each soul (jīva). For the morality, the freedom of the will is Sine qua non (essential condition). God does not interfere in the soul’s freedom of the will (though he is omnipotent God theoretically). God gives each soul freedom to follow its own nature. Thus God limits his self-limitation of Omnipotence and functions as Anumānta (Sanctioner); and the souls are free to work according to their inner nature and their accumulated good or bad karmas of the past. Here, God as the sanctioner is to be understood through whom the ultimate power for everything comes and souls utilize this power according to their karmas generated by their innate nature (svarūpa). This concept can be illustrated by an analogy of a huge factory in which though the power (Electricity) flow from the same main source, the different types of machines within the factory
work according to their capacity and nature. Thus no charge or criticism can be brought against God here. Thus the soul itself is an actor (kaṭṭa) and enjoyer (bhokta) of the fruits of its past good or bad actions. Hence, the presence of good and evil is to be entirely traceable to the soul itself in accordance to Svarūpa-Tāratamya and Traśīdhyam doctrine of Madhva.

2.30.12. SIN (PĀPA), EVIL CONDUCT (ADHARMA) AND EVIL (DOṢA):

According to Madhva, a sinner is he who is ignorant of Viṣṇu and does not know him and fails in offering prescribed sacrifices to him. In his Bhagavat Gītā Bhaṣya, Madhva says, 'desire (kāma) is the root of all evil, because it is the great inducer (prēraka) to evils; and it is the cause of many sins and great enemy in the final liberation (mukti) of man.' (Cf. Bh. Gī. Bh. 3,37).

For Madhva, the good conduct (dharma) and bad conduct (adharama) is meant Varnaśrama dharma. By 'dharma' he would mean, 'the caste duties and the duties of one's state of life done in non-attachment (Nīṣkāma) manner in accordance to the prescription of the sacred texts. The 'adharama' is opposite of 'dharma'. It is from the knowledge of truth, the right conduct arises and that leads the soul to Mukti (liberation).

The wicked souls originate evil (doṣa) because they consider themselves as independent from Viṣṇu and they dare to steal the divinity of Viṣṇu. Therefore 'sin' meant here is 'the self-idolatry' and by 'evil' it is meant, an attitude and action contrary to Viṣṇu's majesty. Therefore in Madhva's understanding, the ignorance of Viṣṇu is the root of evil and

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this evil arises from the very basic nature of souls (jīva-svarūpa).  

2.31. VIŚṆU AND THE LAST DESTINY OF MAN:

Madhva Vedānta teaches that the ultimate end of human life is God. Through his good or bad acts, man turns toward or deviate from God who is his ultimate end. God alone can bestow the perfect happiness (ānanda-supernatural vision) on man through his grace (Prasāda) and not the creatures. All finite spiritual beings except Lakṣmi are in bondage to whichever class they may belong, and they have experienced or are experiencing sufferings. The gods, Yōgins and Fathers (Pīṭr) are under the bondage and the desire (kāma), anger (krōdha) all these influence them. All these spiritual beings too have to work for their own liberation (mukti) and obtain the same through the grace of Viśṇu.

2.31.1. THE SOURCE AND NATURE OF BONDAGE (BANDHA):

According to Jayatīrthā, the word bondage (bandha) means 'the uniting or binding of a soul to a subtle body (Cf. ViTV. Ti. P.343). Thus, as regards man, the state of bondage may mean the very human situation itself. And again 'bandha' also means the union of soul with the subtle and gross bodies and all the consequences that flow from this union. So we can say that 'bondage' is beginningless.

The ignorance (avidya or ajñāna) is the cause of soul's bondage and Viśṇu is the one who covers the soul with ignorance. The ignorance is also beginningless. When the soul is ignorant of its relationship to independent Viśṇu, its dependency on Viśṇu for its, existence, knowledge and activity, then this ignorance leads it to be in bondage. This is called Svabhāva-ajñāna-vāda in Dvaita Vedānta. Bondage is

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as real as the cosmos itself and it is a part of the cosmic activity of Viṣṇu. According to Madhva, the sacred texts and the infallible testimony of the 'witnessing self (sākṣin) which immediately experiences pain and sorrow etc, testify to the reality of man's bondage. If bondage is considered to be unreal then liberation and sacred texts' teachings are also unreal. The consequence of the soul in bondage is that it is in the transmigratory state; and it is subject to birth, death, and rebirth. In the Viṣṇu Tattva Vinirṇaya, Madhva says, "Viṣṇu alone binds through the fetters of transmigration and he alone is the liberator. He alone is the giver of freedom. Viṣṇu alone is the supreme Brahman. There is no doubt about that".  

The soul in bondage is also subject to suffering. There are three fold pains or sufferings. 1. the bodily and psychological, 2. the suffering caused by other earthly beings, 3. the sufferings caused by non-earthly beings. When the soul forgets its real nature and identifies itself with its 'ego' (which is a psychosomatic complex), this false identification brings forth evils like 'desire', anger, attachment (sensible objects (kāma, krodha, rāga etc). These evils form the driving force of our human activities (Bh. Gī. Bh. III, 37).

The second consequence of a soul in bondage is that though a soul is completely dependent on Viṣṇu, it identifies itself with its 'ego', imagines itself to be an independent being from Viṣṇu. The soul here falsely appropriates itself to all its actions performed. Madhva says, "Those dull persons who propound this unity of atman do so because they do not comprehend the truth of the sastras and are fooled by skill in argumentation and are dominated by egotism because they are

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overpowered by lust and anger. As they do not comprehend the import of the śāstras, they become robbers of the śāstras. They steal Brahman, are bereft of all ānanda and their minds are unripe. They perceive only attributelessness and do not ascribe excellence to Brahman. The destiny of these persons who are formed of darkness is darkness itself. How can the relation of identity with the Supreme in the form, "I am he" be tenable, when the Supreme is different in essential nature and in genus, according to all Srutis and from the standpoint of value.\(^{72}\)

Such soul considers itself identical with Visnu. The Ch. Up. Bh. gives a very good description of this proud attitude. The soul which is inimical to Viṣṇu, driven by pride says 'I am Brahman,' the world is unreal,' 'I am perfect and powerful,' 'the world is without God,' and finally, 'the world is not supported by Viṣṇu.'(Ch. Up. Bh.VI,8-9). Madhva compares this proud attitude of man to the evil deed of theft. A king punishes an ordinary thief; how much more will he punish a person who tries to steal the very kingship from him? In the system of Madhva, this pride is the greatest evil a man can commit, and obstinacy in this attitude will infallibly lead him to hell. Men blinded by desire, anger etc. give themselves up to their 'egos.' (ibid. VI. 16- A king punishes an ordinary thief, how much more will he not punish a person who tries to steal the kingship (Cf.also VTV.No. 220-222). How such wicked souls are given over to egotism: VTV. No. 223).\(^{73}\)

In his AV, Madhva says that the Ātma cannot remain without sin as long as it is in 'Sāmāsāra.' Even those jñānis who have begun to produce fruits are also subject to sin (cf.AV. III,4,28). The heavy burden of sin is accumulated all

\(^{72}\) S.S. Rāghavachār, VTV, No.223,pp. 48-49.
through man's transmigratory existence. Jayatīrtha would say that a man cannot but commit certain mistakes of rules and regulations and one cannot avoid fully the negligence that come from 'man's speech and body.

Bondage is partly cosmic and material reality that originates from Viṣṇu. This bondage produces in man evil attitude and actions. So all these make the soul to feel that it is independent from Viṣṇu and identical with him. The root cause of all these attitudes of soul is positive ignorance (avidya) that comes from Supreme Brahman. Thus the liberation from bondage would mean liberation from 'moral sinfulness,' the material substance that veil the truth of reality from humanbeings. Desire, anger, attachment, pride etc, are causes of evil (Jayatīrtha call this theory "Svabhāvajñāvāda.' The positive ignorance which hides the real nature of Viṣṇu and also the dependent nature of soul from the soul, is not an illusory reality (mithya) but a positive reality coming to the soul from the 'independent Viṣṇu').

In Madhva's system, bondage differs from soul to soul. In the concept of bondage, there is difference between a soul destined for liberation and a soul destined for transmigration in this world forever. The bondage for liberation is destructible and the bondage of transmigration is indestructible. According to Madhva, some souls are good by their very nature and others are wicked. The 'āsura' souls or the souls destined to go to hell are wicked by nature and these souls manifest their inner wickedness externally. For Madhva, the actions good or bad that the souls perform really affect their inner reality. Thus Madhva's concept is that we have to be liberated from desire, anger, attachment, merits

74. Ibid., p. 271.
and demerits, from our two material bodies and finally from
the positive ignorance by which Viṣṇu has covered us from the
beginning.

2.31.2. THE SOURCE AND NATURE OF LIBERATION (MUKTI OR MOKṢA):

According to Madhva philosophy, 'Māyā' is said to be the
mysterious will of the Lord (BS.Bh. I,4,25). Viṣṇu is full of
grace (prasāda). As he provides bondage, so also he provides
the release to the soul through his grace. He creates this
physical world for the souls' bondage and as a training ground
for their release. Through this ordeal every soul is destined
to pass through. Viṣṇu is Satyasmikalpa, so none can question
his will. Though this way of bondage and release is painful
for the souls, it is the will and pleasure of the Lord that
they should undergo such a painful way. This will and pleasure
of the Lord is called lila (Playful activity or divine sport).
Viṣṇu is aptakāma (one whose wants already are fulfilled);
thus he has no purpose in his creative activity except out of
his overflowing bliss or Snanda he destines the souls for
their bondage and liberation.

2.31.3. VIṢṆU, THE GIVER OF LIBERATION.

The Dvaita Vedānta teaches that it is Viṣṇu who creates,
supports the universe; he destines the union of soul and
matter; he veiles the soul by the positive ignorance and it is
also his work to free the souls from the fetters of
transmigration (VTV. no.109-111). By bondage two elements are
implied, 1. Ignorance, which veils the souls (ajñāna or
avṛtti), and 2. The union of the soul to matter (bandha). Viṣṇu
is the origin of these two elements. The knowledge (jnāna) and
the liberation (mukti) are most necessary for the souls to be
freed from their bodies. Madhva holds that Viṣṇu is the giver
of both knowledge and liberation (mukti). In the terminology
of Jayatirtha, Viṣṇu alone is the jñānōpādāṇa producer of knowledge and liberator of good souls.

Madhva says, "Without the favour of Viṣṇu, liberation cannot be attained. To the ignorant Viṣṇu grants knowledge to the knower release and to the released he grants bliss (Cf. VTV.no,105, AV.no.15). He also understands that the penitence and purification (liberation also) are granted to the muktī-yōgyas souls. There are two types of releases, the temporary and the final. According to his teaching, there is no final liberation for the soul from the bonds of matter in the temporary release and as a result, the soul that accumulates the merits in the past lives is once again born in one of the two worlds mentioned above and remains in the same state until it has exhausted all its accumulated merits; and again, the soul returns to its earthly existence once its merits are exhausted.

2.31.4. 'LIBERATION' IN MADHVA.

'Liberation' is the highest end or 'Liberation is the highest of the ideal of life of man in Madhva. 'Dharma, artha and kāma are not abiding, only mokṣa is abiding. Therefore an intelligent man must seek to attain that. The ends like dharma are transient and freely mixed with sorrow. Therefore, they do not bring about supreme happiness. Only mokṣa is the highest bliss to be aimed at by those who are wandering in saṁsāra (mundane world).’

'Liberation' has both a negative and positive aspects of meaning and liberation would mean freedom from something and attainment of something in Madhva. The negative connotation of the souls, liberation would mean, that the soul which is the reflection of Viṣṇu and which has the nature of being, bliss

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75. S.S.Rāghavachār, VTV.Nos.102-104, p.25.
and consciousness is liberated from the extraneous elements that presently cover the soul. The positive liberation or the release of the soul would mean that the soul attains its 'real' and 'original' nature in all its purity and fullness. It is through the grace or favour of Viṣṇu when the soul's veil of ignorance is removed, the soul's hidden essential nature is manifested and the soul comes to its own knowledge and ānanda (bliss). When Viṣṇu removes the veil of ignorance from the soul, the soul becomes conscious of its innate similarity to Viṣṇu.

According to Madhva, "Having approached near the blissful One, he (the released soul) shaped according to his desire, wanders (in delight) through these worlds, eating the food of his desires; he abides singing the Saman chants. Having come to the Supreme Light he stands revealed in his own natural form. There he moves about eating, playing and rejoicing with either women or chariots or with selves liberated along with him or those liberated in earlier epochs. This concept of released soul seems to be 'anthromorphic' (the eternal sensual enjoyment of various pleasures) in Madhva.

In its release, the soul is in intimate union with the Lord; and its complete going to the Supreme Being has taken place; the released soul possess the positive bliss that is obtained only through the prasāda (grace) of Hari (here there is the 'theistic' view of the released souls in Madhva)."

2.31.5. MEANS TO REACH LIBERATION (SĀDHANAVICĀRA):

Here the 'means' (sādhana) for the liberation of the souls only refer to the souls that are fit for release and all other destined transmigrating souls in this world or souls fit to go to hell are not fit to make use of these means of

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76. Ibid., VTV, nos. 277,279, p.61.
liberation. The transmigrating and damned souls, by their very nature and of their karma are not capable of reaching the final bliss of mokṣa. The activity of work, the way of knowledge and finally the way of devotion of the Lord from man's side would be important as the means of his soul's release in Madhva's understanding. Man's means of his soul's release are called, 1. Vairāgya (non-attachment), 2. Karma-marga (the way of works), 3. Jñāna-mārga (the way of Knowledge), 4. Bhakti-mārga (The way of devotion).

The non-attachment (Vairāgya) to the body, bodily pleasures and cravings of body is recognized as the primary first step in Śādhanā in Madhva. According to Madhva, an aspirant cannot attain mokṣa until he realizes his utter dependency of own body, kith and kin, worldly wealth and his own self -- on God alone. Thus the aspirant in his way of liberation should have a sense of aversion towards the perishable earthly pleasures and turn his mind always on the Supreme Being-God.

The way of Works (Karmamārga or karmayōga) would require the aspirant to perform his action as imposed on him according to his caste or state of life (Varna-āśrama). His mind has to be devoted to God and he should be without any desire for the fruits or the results of his actions (Nisīkāma karma or disinterested action). Here it means that the soul (jīva) in its path of releasement should perform all the prescribed actions and should avoid the prohibited actions also. An action to be salvific, it should be performed without any desire for its fruits. When obligatory actions are performed without any desire for their fruits, then the aspirant will not have rebirth in samsāra. According to the Dvaita system, knowledge and action (Jñāna-pūrva-karma) go hand in hand and the action is subordinate to knowledge. The desireless action
(Niśkāma karma) leads an aspirant to knowledge (jñāna) which further leads him to Bhakti (devotion) and ultimately that results in the vision of the Supreme Being.

In the concept of Jñāna mārga, Madhva maintains that the knowledge is superior to action and therefore it has the greater efficacy in our search for liberation (mukti). The true knowledge consists in Madhva system, when the aspirant is convinced of Viṣṇu as the independent reality and he as a reflection (pratibimba) to what is reflected (bimba). In his essential nature, action and knowledge, the aspirant is dependent on Viṣṇu. And again he is required to have knowledge of the different grades of gods and what type of devotion to be given to them after Viṣṇu is also most necessary for liberation. Thus this type of intellectual knowledge leads the aspirant to devotion (Bhakti). It is through the study of Holy Scriptures under the able teacher (guru) by the caste qualified persons with moral disposition, the knowledge of Viṣṇu and soul' mukti is attained.

The jñānamārga (the way of knowledge) consists of three steps, namely:1. Śravaṇa (study or hearing of the Śruti by a competent guru) 2. Manana (deep reflection on the truths heard from guru of Śruti) and 3. Nididhyāsana (steady and continuous meditation on the attributes of God or the direct experience or vision of God is experienced).

In the attainment of true knowledge of God is the fourth exercise which is called 'Upāsana' which according to Madhva takes the form of either remembrance (smṛti) or of meditation (dhyāna). In Madhva, Upāsana signifies the reverential approach of the soul to the Lord. The soul desires to honour and serve the Lord. But it wants to know the grandeur of the Lord. The soul first of all knows the Lord as the author of all, the author of one's body, the father of all. Out of this
consciousness is born personal attachment and engagement. The soul asks itself: What should I do? The sacred texts answer; continuous upāsana. (AV. III, 3.5). 

Thus according to Madhva, the person who practices the Upāsana on the right lines and under the able and proper guidance of the teacher, would eventually attain God-realization. There are three orders of Upāsana, namely, 1. Internal, 2. Outward, and 3. All pervasive. These three orders of Upāsanas are exercised in accordance to one's individual different (internal) capacities. Some individuals meditate God as all pervasive one, some others meditate him to be in their hearts, and others meditate him in the external pratikas, images etc.

As regards the Pratikopāsana (worship of Viṣṇu’s image), Madhva maintained that the proper way of meditation (upāsana) is to meditate on Brhaman as being present in that image and not that image as Brahman. One should not identify the Supreme Being with anything, which is not Brahman at all. According to his interpretation, the Supreme Being should always be meditated upon as “Brahman”, i.e., as being endowed with infinite attributes and as transcending all. B.N.K Sharma says, “No Christian missionary could have been more critical of the profanity of idol worship than Madhva has been here”. 

Teaching about the concept of the Bimbopāsana, Madhva maintains that this type of Upāsana is higher than pratikopāsana meditation. The jīva (soul) here has eternal and intimate relation of constant dependence on Brahman for its being and becoming. The relation of soul to Brahman is indissoluble and perpetual (svarūpasambandha). The intrinsic dependence of soul on Brahman is rooted in the very essence of

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78. Ibid., PP. 290.
the soul with its essential characteristics of consciousness and ānanda (bliss) that becomes fully manifested in mokṣa. Each individual is the reflection (pratibimba) of God who is reflected (bimba). When each individual soul realizes this visualization of the Lord in his bimba (reflected) then the final release is possible. "The "Bimba" form is defined as that form of the Lord in the heart of which the Jīva is the Pratibimba. 

2.31.6. THE WAY OF DEVOTION (BHAKTI-MĀRGA):

According to Madhva, both knowledge (jñāna) of Viṣṇu and devotion (bhakti) to Viṣṇu exist together and between them there is certain mutual interdependency. Viṣṇu is perfect of all beings therefore he is dearer to humans than all other beings. Bakti is a steady and continuous flow of love of Viṣṇu that cannot be obstructed by any hurdles or hindrance. This kind of love for God transcends our selfish loves. Before the love of God no kith and kin or possessions can come. Our selfless love is based on the all-surpassing majesty of God because he is the abode of all perfection.

The power of bhakti is so great that the devotees are in Viṣṇu and Viṣṇu in them. The devotees are under the full control of the Lord and the Lord in his turn is under the control of the devotees. Madhva and Jayatīrtha tell us that the devotee is conscious of his dependence on Viṣṇu, whereas the non-devotee is not conscious of his dependence. There are different types and grads of bhakti (devotion). Bhakti differs from one class of soul to another. The gods and the Apsaras manifest their devotion to Viṣṇu through their love (sneha) or with the attitude of 'a woman in love with her husband' (kāmitvēna). Bhakti can take different shapes in the soul:

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80. Ibid., p. 416.
humble attitude of a servant to his Lord, of a son to his father, of a disciple to his teacher. From the point of view of the intensity of devotion Madhva distinguishes between the higher, middle and lower types of bhaktas (uttama, madhyama and adhama) (these different types and grades of bhakti depend upon the intrinsic 'adhikāratva' of the souls. Devotion is directed not only to Viṣṇu but also to other superior beings like Lakṣmi, Brahma and Vāyu. Such bhakti is salvific when practiced in the right way. Viṣṇu alone is the absolute being and absolute devotion can be practiced only towards him. Devotion to Vāyu is specially recommended because Madhva considers god Vāyu as a sort of 'mediator' who leads the souls to Viṣṇu. Bhakti is both the means to liberation and the very goal. Bhakti leads us on the path of knowledge and obtains for us Viṣṇu's grace. But it is also the end or goal. Even the liberated jīva, is filled with bhakti. He grows in bhakti. Its very essence is felicity. Now bhakti is no more a means. But neither the true knowledge of Viṣṇu nor real bhakti towards him is possible without the elective of favour of Viṣṇu.

In the pluralistic, ontological theology of Madhva, there is also the need of a respect or love towards oneself. He terms it 'svādāra': self respect or legitimate desire for one's own good. If a person does not desire his own good, then there will be no desire for 'mukti' too in him (AVIII 3.103). One's respect for oneself and the devotion one has for the gods must find their fulfillment in one's highest devotion to the Lord. The progress toward liberation is a step by step ascent to Viṣṇu through the various grades of beings. 'Bhakti' is the force that sustains the movement.  

2.31.7. THE FAVOUR OF VIṢṆU (PRASĀDA):

It is through the three mārgas such as: 1. karma mārga (the way of action), 2. Jñāna mārga (the way of knowledge) and the 3. Bhakti mārga (the way of devotion) the soul is released and moved by these margas Viṣṇu shows his favour (prasāda or prīti) to the souls. It is the favour of Viṣṇu alone that ultimately grants release or liberation to soul and without his favour or his good will no release is possible. Madhva uses the words like 'prīti' 'anugraha' for the commonly used word 'prasāda'. The term 'prasāda' means a benevolent disposition from a higher or superior person to the lower or humble person who humbly acknowledges being so and through such benevolent attitude the expected result takes place in the lower person. This same principle is applied as regards the favour of Viṣṇu whereby his prasāda is the ultimate cause of liberation or removal of positive ignorance in the soul. Thus the favour of Viṣṇu is a positive entity in the soul and the liberation that is caused by the grace of Viṣṇu is real in the soul. When the soul acknowledges the superiority of Viṣṇu, then it receives Viṣṇu's prasāda (grace and work play important role in Madhva system).

2.31.8. THE FUNCTION OF THE SAVING FAVOUR OF VIṢṆU:

Viṣṇu causes the beginningless bondage, so also it is he who releases soul from its bondage and gives it the final liberation; and it is through the soul's immediate knowledge of Viṣṇu (brahmasāksātkāra) its release is attained. Viṣṇu, because he is omnipotent, he alone can destroy the bondage of the soul. According to Madhva, the saving favour of Viṣṇu is exercised in three ways. In the first instance Viṣṇu grants to the ignorant the knowledge of him and secondly he gives release from ignorance to the knower of him, and finally grants the bliss or ānanda to the liberated or released jīvas. So here it is clear that though a soul may be released from
ignorance but may remain without the final bliss (ānanda). The soul is united to its source, that is Viṣṇu, because his activity of liberating the soul is essentially his action. Through his grace alone Viṣṇu liberates the souls that are fit for liberation and strength for their ānanda (bliss).

2.31.9. THE STATUS OR THE CONDITION OF THE RELEASED SOULS:

Madhva shows the distinction between the released souls and Viṣṇu. In his Viṣṇu-Tatva-Vinītānaya he says, "Just as pure water poured into pure water acquires community of nature with it, even so the man of wisdom shakes off merits and demerits and as a pure soul attains to the highest similarity. The Lord is the support for the immortals i.e., liberated souls."²²

So the soul by its release does not identify with Viṣṇu but it has its union with Viṣṇu in its highest similarity and union. In the state of the release the mind of the soul is in tune with the mind of Brahman (Cf. VTV.no.294). The released soul is completely dependent on Absolutely Independent Brahman.

As regards the bodies of the released souls, Madhva has the opinion that the released souls possess head, body, hands and feet that are formed out of knowledge and felicity (great happiness or bliss). These released souls are free of their every defect and play is their only activity. The spiritual body of Viṣṇu is formed out of pure knowledge and the released souls because they possess the spiritual faculties, they also come to know the pure form of Viṣṇu. The released souls only in order to keep themselves in the state of bliss or ānanda, engage in eleven activities. Only their law of inner bliss regulates and rules their actions and no external laws can

bind them. The released souls are active and free and they have pure desire of Viṣṇu.

Madhva maintains a gradation in the bliss (ānandatāratamya) and status of the released souls and this shows the difference in nature-fitness (svarūpa yōgyata) of each individual soul. There are different classes of souls and as well as there is the distinction in nature that exists between the same classes of souls. As the differences and the nature between souls are beginningless and without end, so also there is the difference and distinction between the released souls. Dvaita Vedānta teaches that the means to achieve release used by gods and humans differ according to their proportion. The god Brahma, who is the highest among the mukti yōgya souls, seems to occupy the first place in the hierarchy of the released souls.

Madhva also speaks of another way of expressing the idea of gradation among the released souls in his Vaiṣṇava doctrine namely, four other grades in the state of souls’ release. The released souls are ranked in an ascending order in as much as they are in Viṣṇu’s world (salōkya), or so close to him (sāmipya), or similar to Viṣṇu (sarūpya), or united to him (sayūjya). In ‘salōkya-mukti state’, the released souls are admitted into the world of Viṣṇu, which means Vaikuntha. In the second stage, these souls remain in the proximity and presence of Viṣṇu and are servants of the him. In ‘sarūpya-mukti state’ (similar to Viṣṇu) the desire of the souls are to be assimilated to Viṣṇu; and this is realized because of the gift of a body similar to that of him. In this resemblance state the released souls experience a special happiness or ananda. In sayūjya-mukti (union to Viṣṇu), the released penetrate into the body of Viṣṇu; and their special bliss consists in this close union and this fact they know by means
of the very divine faculties given to them. Madhva understands that at this stage the released are united to the body of the Lord and their happiness here is neither material nor purely selfish.

Can there exist inequality, jealousy and strife among the released souls? The Madhvas are quite conscious of this objection and they hold that since the released state is a state of pure bliss there should not be any place for dissatisfaction, discontentment and rivalry among them. In the liberated state each soul looks at Viṣṇu and each feels that the Lord is turned towards it just as the sun looks at each of the beings. Because the released souls now know Viṣṇu directly, they are defectless, faultless and help the other souls. In the attainment of bliss, the superior and the higher souls have been of help to the lower and inferior souls.

Because of their devotion and love towards Viṣṇu, the liberated souls affect their attitude to other liberated souls as well. The liberated souls in the hierarchic order reflect the perfection of Lord. The inferior souls are reflections of Viṣṇu and of the superior souls as well. The higher souls direct the lower grade souls. Moreover it is the vision of Lord that fills each soul with bliss according to its capacity and fitness. Thus according to Madhva, the released souls remain in unchanging ananda united to God and in harmony with the other liberated souls for all eternity. In conclusion we can say that according to Madhva, the contamination of matter is bondage and freedom from it is the liberation of the soul. The soul's true nature consists in satta, citta, and ānanda (bliss) and these will be manifested when the soul is liberated.

To achieve this one has to make a beginning with vihitakarma that is to say, discharge his rightful duties,
obtain jñāna, i.e. enlightenment, practice bhakti (devotion), sāma, dāma etc., self-culture, and moral purity and finally saraṇāgati, i.e. complete dedication of every thing that one does at the feet of God including himself. The Dvaita provides a highly ethical and humane social life with a spiritual goal. Following Śrī Madhvāchārya, good many eminent scholars and saints have enriched Dvaita Vedānta. Śrī Jayatīrtha, Śrī Vyāsarāja, Śrī Vādirāja, Śrī Raghuttama, Śrī Vidyādhīsa, Śrī Rāghavendra and many other saint-philosophers have enriched Dvaita literature.

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A popular movement of Haridāsa led by Purandarādaśa has produced a rich literature of Kannada songs with the melody of music and the depth of devotion. Purandarādaśa, Kanakadāša, Vijayadāśa, Gopaladāśa, Jagannathadhāsa are some of the great names in this field. These have made rich contribution to bhakti literature and carṇatic music. 83

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83 K.T. Pandurangi, Philosophy of Madhvāchārya, a brief outline, pp.27-28.
CHAPTER--3.

THE CONCEPTION OF BRAHMAN AS 'ETERNAL THOU'
(PURUSHOTTAMA--SUPREME).

3.0. INTRODUCTION:

In the life of humanity, God or Brahman is a significant factor. The great majorities of the people across the world and especially in this multi-religious country of ours people are theists and they do believe in God and His Supremacy. In the system of Dvaita Vedānta of Śrī Madhvācārya, God or Brahman has an important place and He plays prominent part in the life and activities of the people. Madhva always considers Brahman in relation to Jīva (Soul) and the Jagat (World). According to him, God is transcendent and He is immanent as well. Brahman pervades the entire universe through His omnipresence; He is the Satta or the ground for the existence of jīvas (souls) and the world of beings. The souls (jīvas) and the world of beings depend on Brahman for their sustenance. The contention of Dvaita Darśāna is that Brahman is the goal or end of their lives and it is through Him alone that their liberation (mukti) from this world of pāpa (sin) and suffering (dukkha) is to be attained.

Madhvācārya identifies God or Brahman with Viṣṇu. Viṣṇu is Sarvottama or Supreme. He is Lord and Superior to all others. He is our father, mother and preceptor. We need to direct our minds towards Him instead of wasting and worrying about petty things of this world. He alone is absolutely independent with regard to His svarūpa (nature), Pramiti (knowledge) and Pravṛtti (action). And everything else exists
and acts according to the will of Viṣṇu. Madhva mainly quotes the Śruti and Itihāsā Pūrāṇa passages to elaborate the above points. The Sacred literature in its entirety declares Viṣṇu’s supremacy. Madhva teaches that all names are the names of Viṣṇu. As all rivers flow towards the sea so also all the names convey Purushottama (Supremacy) of Viṣṇu. While discussing about Viṣṇu’s Purushottamata (supremacy) of Viṣṇu, Madhva repeatedly stresses Viṣṇu’s Guṇaparipūrṇatva and Nirdoshatva and maintains that Viṣṇu’s auspicious attributes are limitless in number; and each of his attributes is also limitless.¹

The conception of God in Dvaita Vedānta is personal. But this ‘Personal’ conception of God does not limit Viṣṇu’s transcendent power and glory. Viṣṇu is Supreme Reality and he possesses all excellences such as infinite knowledge, bliss, power and compassion etc. It is he who manifests, maintains and withdraws this entire Universe. He controls this universe in all its aspects. Madhva teaches that it is because of Viṣṇu’s grace (prasāda) that the Jīvas (self-soul) and matter (jada) exist. He alone is Independent (Svatantra) and all else are Dependent Reals (Asvātantra or Paratantra). The world of matter and the jīvas (souls) are subordinate and dependent on Viṣṇu. Only God alone exists independently. He is one without the second. Viṣṇu, according to Madhva, manifests himself in various forms. He incarnates himself as avatāras and is present in sacred images. Viṣṇu is the efficient cause of the universe and not its material cause. Thus Viṣṇu is Supreme (Purushottama) and he is infinite. We cannot grasp Viṣṇu completely by our finite intellect because we are finite human selves. But Madhva maintains that Viṣṇu is not wholly

¹. K.T. Pandurangi, Philosophy of Śrī Madhvāchārya a brief outline, PP.6-7).
unknown. Through the study and means of Vēdas (Scriptures), Viṣṇu can be apprehended to some extent.

As regards Viṣṇu's attributes, there is no fundamental distinction between him and his attributes; and this is understood by the principle called 'Viṣeṣa'. In his Viṣṇutattvavinirnaya, Madhva holds that it is through the grace of God alone that the self (jīva) can be redeemed and everything else is only a means to it. The opening verse of Viṣṇutattvavinirnaya is the verse of adoration to the transcendent perfection of Nārāyaṇa, the supreme Reality.²

Madhvacārya writes in his Aṇubhāṣya or Sarvasastrastrārtha Sangrahāḥ: "Sarvadōṣojñhitastasmad bhagvān purusottamaḥ ukta guṇascaviruddha stasya vedena sarvasah"—Bhagavān Purusottama, therefore, is free from all flaws. All His attributes declared by the Vēdas are non-contradictory in every way.³ This adoration is an indication to an end in himself who is Viṣṇu. The supremacy of Viṣṇu and the supremacy of the pathway of devotion to him are the two main foundations in the structure of Dvaita Vedānta that Madhva expounded.

3.1. MADHVA'S PHILOSOPHY OF GOD:

"Śrīman-Madhva-mate Hariḥ parataras styam jagat, tattvato bhūdo, jīva-gaṇa, Harer amucara, nicocca-bhāvam gataḥ, muktir naija-sukhānubhutir, amala bhaktis ca tat-sādhanam aksadi-tritayam pramāṇam, akhilānayaika-vēdyo Hariḥ".

Madhva teaches that Viṣṇu is the highest God, the world is real and the difference between God and soul does actually exist; all the living beings are dependent upon Viṣṇu, and they are divided into higher and lower classes; the salvation is in the soul experiencing its own joy from nature; the means

to attain salvation is pure love of God; means to knowledge are sensory perception, inference and holy tradition; Viṣṇu is to be perceived in his nature through all the holy scriptures, and only through them (The memorial-verse which summarizes the quintessence of Madhva’s philosophy in nine points (nava prameya-ratnāni), is quoted by Baladeva Vidyābhūṣaṇa at the end of his Pramēya-ratnāvali. The same author gives another verse almost exactly similar in its contents at the beginning (stanza I, 8) of his work.  

3.2. THE NATURE OF GOD.

3.2.1. DEFINITION OF GOD OR BRAHMAN:

God is the being that effectuates creation, preservation, destruction and governance of the world, knowledge, ignorance, bond and salvation (on BDS. I, 1, 2). It is the one what is perfect and makes everything else perfect (bṛmhati bṛmhayati ca, on B.S. II, 3, 5, cf. Atharvasīra-Up 4). It is the one in which all perfections are present in the highest perfection (bṛhanta hy asmin guna" ity sruteḥ, BS-Nyāyavivaraṇa I, 1).  

3.2.2. BRAHMA - VIṢṇU- NĀRAYAN:

Madhva came forward to prove that Brahman, who is spoken of in Upaniṣhads, is none else than Viṣṇu of Vēdas and so the first point he proved is the identity of Brahman with the Vishṇu of Vēdas (Br.Soo.Bhāshya 1-1-1).

Another favorite word of Madhva is Nārāyaṇ. Madhva has chosen the word Nārāyaṇ for many reasons. That word fully expresses all that Madhva wanted to say about God. In fact,
that word נָרָּאָה speaks of absolute perfectness and poornatva of God. Madhva’s God is ALL-FULL and His God-ness or God-hood consists in His being completely and absolutely full in all respects. According to him Para-Brahman of Vedaantin is nobody else but Viṣṇu proclaimed in Vedas as the highest God (Ṛgveda X-82 – 1-6).Veda-Vyāṣ’s two Sootras (Aphorisms) - “Sa, Viṣṇu rahahi” and “Tam, Brahmātyachakhate” the 2 sūtras of Daivee Meemanśa proclaim in clearest terms that Vishnu and Brahma are identical.⁶

3.3.VIŚṆU IS THE CENTRAL TEACHING OF VEDAŚ:

According to Madhva, Viṣṇu is the central teaching of Śruti and Smṛti; and if we question the Holy Scripture about God we get the answer, “The word God is only applied to Viṣṇu” (brahma-sābdam ca Viṣṇav eva)⁷ Vāsudēva etc.

3.4.VIŚṆU IS ŚRUTI-CENTERED:

Madhva’s problem of Visṇu (Brahman) is Scripture (Śruti) Centered; and in his BS.Bh.3.5, he teaches that only Śruti can give us the true knowledge of Viṣṇu.

3.5.THE SACRED TEXTS (SADĀGAMAS):

In Madhva Vedanta the primary content of the Vedas (Sacred texts-Sadāgamas) is Viṣṇu. Though Śiva is the highest god in many of the purāṇas yet Madhva tries to prove through his exegesis of the sacred texts (sadāgamas) the Purushottamattva or the Supremacy of Viṣṇu. Everything in the Holy Scriptures refers to Viṣṇu; thus, whatever names of Gods

might have been used in the canon, they are all names of Visnu. Viṣṇu is the one "from whom all Gods have their names."

3.6. ATTRIBUTES OF VISNU:

The sacred texts speak of Viṣṇu as endowed with many qualities and attributes such as: Svatantrya, Vijñāna, Ānanda, Aisvarya and Satyam etc. That supreme Viṣṇu is independent and transcends birth and death. Madhva quotes many scared texts to prove Visṇu’s Sagunatvam, his auspicious attributes and the ocean of qualities. ‘Satyam’-being, JñANAM -knowledge, ĀNANDAM - bliss, etc. are the Upaniṣadic texts that refer to Brahman and posit qualities to Him. Madhva teaches that we can bring Viṣṇu’s numerous attributes under ‘sat’ (absolute perfection and Nirdśa), ‘cit’, ‘ānanda’, ‘Atma’, (All-pervasive (a-tata) and Viṣṇu’s Lordship over all) which are four leading attributes of Visṇu. In his BS.Bh, Madhva speaks of the conception of Viṣṇu as “sarva - svatantra” (the Absolutely Independent Being) and all the attributes of Viṣṇu are comprehended in it.

Madhva considers Viṣṇu (Brhman -God) not as an Abstract principle but He is the divine person in the model of human person. Viṣṇu’s personality is the sum total of his qualities;

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10. BS.Bh.I, 2, 1-2; Ch.Up.3, 14, 4; Mund.Up.3, 1, 7 etc; S.S.Raghavacār, VTV.No 454, p.94; S.S. Raghavacār, Anubhāṣya, Chpts, I, II &III, PP.23, 26, 29, 31&33; AV.I.1, 100; Puthiadam, Op.Cit., p.117, 118.

11. BS.Bh.III, 3, 18; Glasenapp, Madhva’s Philosophy, p.109; S.S. Rāghavacār, Anubhāṣya, Ch.I, 3, p.17; S.S. Rāghavacār, VTV.No.457; B.N.K.Sharma, Teaching, pp.120-121; T.P.Ramachandran, PP.76, 77.
and as part of His being He is endowed with the faculties of cognition, activity and conation. Viṣṇu’s essence is to be conscious, to think, to will, to experience like the human beings. As the divine being he controls and loves the world through his rational purpose (Cf.B.T.I.1.18).

3.6.1. **VIṢṆU IS BEING (SAT, SATYAM):**

Commenting on Brahma Sūtra, I.1.15, in his AV, Madhva writes that Mantravarṇa designates Viṣṇu alone as Satyam (being), jñānam (knowledge) and anantam (endless). Viṣṇu is called as Sat (Being) for He alone causes existence that is called Sadhvava.¹²

3.6.2. **VIṢṆU IS KNOWLEDGE (JÑĀNAM, VIJÑĀNAM):**

One of the clear teachings of Śruti is ‘Viṣṇu is Sarvajñā (Omniscient) and it is the epithet of the Lord; all other realities except Viṣṇu possess alphajñāna (only partial knowledge). The consciousness and omniscience of Viṣṇu can be proved because he is the sole cause for the existence of the world. The form of Viṣṇu is that of unmixed knowledge (najñānamisrajñānaḥ) i.e., He is of luminous form (Tejorupah).¹³

3.6.3. **THE BLISS OF VIṢṆU (ĀNANDA):**

In his AV and BSBh, Madhva rightly calls Viṣṇu as ‘endless’ (ananta), because Viṣṇu is the fullness of bliss (ānanda) and He is the plentitude of joy(AV.197; BSBh.I.2.9; Tattvādīpika .p.116). Viṣṇu’s infinitude (anantatva) means his limitlessness of bliss. The Lord’s greatness, perfection,

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¹². AV.I.1.190; Puthiadam, God, p.52.
¹³. BSBh. II.2.41; BSBh.II.2.41; III.2.16; BSBh, IV.2.29; Puthiadam, God, p.53; S.S. Rāghavachār, VTV.No.262-63,81, pp.57,18)
Supremacy, and infinitude are expressed by such terms as 'Pūrṇatva', 'Nihsimatva', and 'Mahātya'.

3.7. VISUÑU IS ETERNAL (NITYA) AND OMNIPRESENT (SARVAGATA):

Madhva teaches that Viṣṇu is beginningless and endless. He makes a distinction between the eternity of Viṣṇu and the eternity of other realities of beings. In his Katha. Up.Bh. Madhva distinguishes 'anāditva' from 'amṛtatva'. The world is said to be eternal like an overflowing stream (anādi pravahataḥ - pravahamitya) but Viṣṇu is said to be deathless (amṛtaḥ).

3.8. THE LORDSHIP OF VIṣṇU (AĪŚVARYA):

Pancarātras system considered the Lordship (Aīśvarya) as the quality of Viṣṇu but Madhva gives new meaning to the term. In his opinion all the attributes find their harmony in Viṣṇu and they owe to his Lordship. (BSBh.I.1.15; Cf.Di.; Up. Bh. P.15; Cf. Bh.Gi.Bh.II. 23-25; Bh.Gi.Bh. II.23-25). Madhva says that Aīśvarya of the Lord enables him to be active and yet unchangeable. Viṣṇu posses all wonderful powers (Vicitra Saktiman).

3.9. VISUÑU IS THE INDESTRUCTIBLE AND ALL PERVASIVE:

In Madhva's opinion Viṣṇu is pervades the entire body and He is indestructible; no one is able to destroy the imperishable soul.

3.10. VISUÑU IS INVISIBLE AND HAS UNIQUE POWER (AVYAKTA AND ACHINTAYA):

BSBh. I.2.15; Puthiadam, God, PP.53-54,125-26.
BSBh. II. 3.1-7; BSBh. II.3.22, 23; Puthiadam, God. PP.54-55,129-130).
BSBh. II.1.29; Puthiadam, God, P.54; Viṣṇu the Ever Free, PP. 128-129).
Bh.Gi.II:17; B.N.K. Sharma,Bhagavatgītā Bhāṣya, p.17.
Madhva interprets the Bh.Gi.II:25 as because of Viṣṇu’s mysterious power, His nature is unmanifest, unthinkable (in full) and unchangeable.  

3.11. VIṣṇU IS THE SUPREME BEING AND ALL OTHERS ARE ENTIRELY DEPENDENT ON HIM:

Commenting on the Bh.Gi.VII:7, Madhva holds that Viṣṇu is the highest one and there is nothing higher than Him.  

3.12. VIṣṇU SUPPORTS ALL, IS EVERYWHERE, HE IS SUPREME AND HE IS REALIZED BY DEVOTION:

According to Madhva, Viṣṇu supports all; He is everywhere. He is the supreme Lord and He can be realized only through Bhakti because the devotion is the highest among other sādhanas.  

3.13. VIṣṇU IS ALL PERVERSIVE BUT INVISIBLE:

The mediate knowledge of the Lord has been referred to by the term ‘Pratyakṣavagamam’ as leading to Viṣṇu’s direct perception. In Madhva’s opinion, though the Lord is everywhere, yet His form is unmanifest.  

3.14. VIṣṇU IMPARTIAL TO ALL:

According to Madhva’s teaching, one who is under the Lord’s control without being alive to it, comes over again under His control with full consciousness of the fact by meditating on Him.  

3.15. VIṣṇU IS THE KNOWER OF ALL AND HE IS PRESENT AT THE HEART OF ALL BEINGS:

Commenting on the Bhagavatgīta, Madhva maintains that Viṣṇu is situated in everyone’s heart. Viṣṇu is both within all beings

22. Bh.Gi. IX: 29; XII: 323,49; B.N.K.Sharma Bhagavadgītā Bhāshya, (pp.208,210-211).
and outside of them all. He cannot be comprehended because He is subtle. He is knowledge and object of knowledge; and He is the goal of knowledge.  

3.16. **VISNU IS THE CAUSE OF MEMORY, UNDERSTANDING AND ILLUSIONS; HE IS THE AUTHOR OF VEDAS AND BRAHMAŚŪTRAS; ALL VEDAS CONVEY HIM:**

In Bhagavadgītā, Kṛṣṇa says, "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas. Madhva would explain in his Bhagavatgītā Bhāshya that the Vedāntas are the Brahma Mīmāṃsā Sastra, which determines the meaning and important of the Vedas. Viṣṇu causes the understanding, memory and illusions of the living entities. The entire Veda convey Him only, He Himself has written the BrahmaŚūtras; and He fully knows the purport of Vedas.  

3.17. **IS VISNU PERSONAL GOD?**

Another question that is sometimes raised is whether Viṣṇu (God) is personal of impersonal (G.T.II-25). Madhva teaches that God is not personal in the sense of having a material or prakṛta form. His personality has no physical apparatus. But He is personal in the sense of a conscious, willing, active personality with aparikṛta form. Therefore in Bhagavatgītā we see that the concept of God is monotheistic. There is one Supreme and Independent God (Viṣṇu) who governs the entire universe in all aspects.

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3.18. **Vīṣṇu is Kṣetra and Kṣetrajña:**

Madhva holds that Vīṣṇu is delineated as Kṣetra and Kṣetrajña. Śarīra is Kṣetra and he who knows it is kṣetrajña (Bh.Gī.XIII.2. the Kṣetras are Laksmi, Prakṛti, Jīva, Mahat, Ahṅkara, Bhūtas, Indriyas and their objects, the mental states like joy, sorrow, etc, the body and mind (XIII:6,7; XIII:27; G.T,XIII.27). Kṣetarajña is God (Vīṣṇu) in all contexts.  

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CHAPTER-4

THE JĪVĀTΜANS (THOUS - SOULS)

4.0. introduction:

The subject of our research here in this chapter is the Anthropology of Madhva or in other words how Madhva looks at man (Jīva) as man or man as concrete Body-soul composite being. According to him man is a being conditioned by his dependence on Brahman (God). Man is a finite, spiritual being who exists in a body or in bodies here and now. One of the evolutes of the matter is the body of man. He is a social being because he lives and exists amidst other human beings in a milieu and world in time and space. Therefore we call him as a member of his society. He is subject to birth and death and is an agent and enjoyer of the fruits of his acts. Man has to live in the midst of this world where social injustice, evils and inequalities exist. So the human situation is complicated and human existence itself becomes all the more complex one as we try to understand man in his relationship with Brahman, other human beings, living beings, and the universe. A sincere effort is made here as to enquire how Madhva looks at man - soul - body relationship and how he answers to the problem of man.

4.1. NATURE OF MAN (THE DEFINITION OF JĪVA):

As already mentioned above, man is a composite being composed of finite matter and spiritual substance. We need to examine the nature of man's component parts. Thus we begin with the examination of the soul's nature. B.N.K. Sharma holds that the metaphysics deals with the 'real' and 'apparent self'. David Hume had reduced the notion of 'self' to mere series of ideas or experiences that cannot be said to belong
to any unifying foundation or inhering principle. The Nairātmyavāda of Buddhism too tells in the line of Hume’s conclusion. When all the sciences fail to analyse the ‘self’, which is not amendable to them, Vedānta understands the ‘self’ as not open to reasoning but to the experience of the intuition. Madhva holds, it is by Sākṣyānubhava, the self is to be established. In his V.T.V 290, he defines the self as: “He who is only cognizable as "I" is called the Jīva. It is he that suffers and enjoys. It is he that is bound and that get liberated”.¹ In Jayathīrtha in his Nyāya -Sudha says, " He who enjoys the happiness and suffers the ills of life, who is subject to bondage and release is the Jīva. He is indeed in a position to know himself in all his states as "I am".² Thus the Jīva is a permanent entity that always endures even in and through its changing states of experiences and consciousness.

4.2. ESSENCE OF SELFHOOD:

The souls are conceived in the system of Madhva as finite centres of conscious experience, each with a unique essence of its own. The essence of individuality is that one finite centre of experience cannot possess, as its own immediate experience, the experience of another(NS. P.507). Each self has a specific content of consciousness, reality, and bliss and constitutes a focalization(NS. P.633). Each soul has a dynamic uniker personality endowed with the triple properties of will, cognition and activity.³ The souls (Selves) are not formless beings or colorless points but atomic individuals with their own specific forms and lineaments. They have spiritual bodies of their own with appropriate organs (BS. Iv.

¹. S.S.Rāgahavacān TTV. No. 290. P.64.
³. NS. P.26; BT XI.23.54 - B.N.K Sharma, Philosophy, PP.253-254.
4.10, 16 and BSPG. Vol. III, PP.790-94) and have names and forms which are beyond the knowledge of those still in bondage.¹

4.3. THE BODY OF MAN:

The soul which is caught up in the human situation has both a gross and a subtle body. The external, sensible body which is born and that grows and dies is a gross body. The gross body principally is composed of earth. The other elements that are the products of matter are also found in the gross body. It has both external sense organs and faculties of action. According to Madhva, the soul possesses a new gross body at each of its birth according to the state of its past Karma (BSBH. II.4. 22, 23;). Hence, the situation of man as man arises when the finite spiritual soul, gross body and subtle body join together to form a single unit as man that is covered by positive ignorance.

4.4. MAN THE COMPOSITE BEING:

The soul, though before its liberation is somehow beginninglessly connected with matter (Prakṛti), it can exist in itself without any relation to the body which neither affects the intrinsic nature or the existence of the soul because the soul by itself is a complete substance. The soul has its role to play in the formation of the body and the subtle body can be some sort of a link between the spiritual soul and the gross body in Madhva philosophy.

4.5. THE SOUL IS ATOMIC IN SIZE:

In his BSBh, Madhva teaches that the soul is atomic in size and it dwells in the heart (BSBh.II. 3.19, 24; BSBh.II.2.34). The soul does not change its size when it passes from one body into another body because if the soul

B.N.K. Sharma, Philosophy, p.258.
changes its size then through such a change we make the soul perishable (BSBh.II.2.35). The soul is not devoid of size, because what is devoid of size cannot exist. Thus what does not have size has no essence (svarūpa) and what does not have essence has no reality at all (BSBh.II.2.36).

4.6. THE SELF (Jīva) AS THE KNOWER, DOER AND ENJOYER:

Madhva teaches that the Jīva is the subject of knowledge called Jñāta, agent of action called Karta and enjoyer of its fruit of action called bhokta. These three as real characteristics are present in the soul even at the time of its release from its bondage. The statements such as I (aham), 'I know this', 'I know that', indicate that the Jīva as a knower expresses itself through these statements. The common expression "I know myself", is a clear evidence to maintain that the self knows itself. At this juncture the self is both subject and object because of the presence of Viśeṣas. The self-knowledge becomes possible and this is self-luminosity (G.T.XIII.13).

4.7. PLURALITY OF SOULS AND THEIR SVARŪPA-BHĒDA OR SVARŪPA-VIŚEṢAS:

As a pluralist and realist Madhva holds that the souls have the difference as regards their number and character are concerned. Our daily earthly life shows us that every human being is unique in his own way though he may have some similarity with others. There is the intrinsic difference in the spiritual essence of all souls; and because of this type of difference among souls the souls perform actions that lead to the accumulations of varying variations in enjoyments, sufferings, character traits in their samsāra. This type of basic or innate nature (svarūpa-bhēda) of soul will persist in the state of soul's liberation as well. Because of this
Svarūpa-bhēda, souls' numerical plurality, qualitative diversity and freedom of will are possible. Every soul as the reflection (pratibimba) of Viṣṇu has in him a modicum of essential features of Viṣṇu in varying degrees only in bondage and liberation.®

4.8. THE THREEFOLD HIERARCHY OF JĪVAS, SVARŪPA-TRAIVIDHYAM:

Madhva classifies the souls under three broad types on the basis of their intrinsic svarūpa or nature, based on their varying degrees of knowledge, power and bliss. This type of classification is known as svarūpa-traividhyā based on the 'Svarūpabhēdavāda or Svarūpatāratamya. The three broad types or the tripartite classification of jīvas or jīvatraividhyā are: 1. Muktiyōgya (salvable) souls; 2. Nitya saṁsāra (Ever-transmigrating) souls; 3. Tamogya (Damnable) souls.®

4.9. GODS & DEMONS:

The gods are finite spiritual substances who, immediately because of their 'karma' and mediately because of their nature have become gods. The gods themselves belong to different classes such as Brahmā, Seṣa, Vāyu, Gāndharva, etc. to different castes since there are, Brāhmin, Kṣatriya, Vaiṣya and Śūdra gods. They play a subordinate part in the work of creation; they have a presiding function to perform in the world. Many gods preside over man's senses and the objects of knowledge; and they also indwell in the medicinal herbs. Viṣṇu is the inner controller of all the gods. One can contemplate Viṣṇu in them in a special way; it is a sin to worship them because they should never be worshiped in themselves. The gods too themselves must seek and work of liberation. Between the gods and man the relationship is of 'guru' and disciple (AV.III, 4.248). At the order of Vāsudēva, they enter into the

®. Ibid., PP.300-304.
souls of men and induce them to do good and evil (deeds) in accordance with their past deeds.

The demons are also finite spiritual beings and are not fit to reach liberation. They possess extraordinary powers and they can influence human life by possessing man etc. Usually their bodies are invisible, though they can take on human forms in order to lead bad man astray.  

4.10. THE RATIONAL BASIS FOR THE DOCTRINE OF SVARUPABHEDA TĀRATAMYA AND TRAVIDHYA:

There are complex variations and differences that exist in the psycho-physical, spiritual and mental lives of beings (souls). Madhva explains about the empirical differences of selves (human, animal, plant, aquatic, and other species of life). The final solution for difference of intrinsic nature, evils, inequalities in the world at all levels of beings, can only be found in the Madhva's theory of Svarūpabheda Tāratamya (dehinam svabhāvaja). In his AV. Madhva maintains that this cosmic scheme of gradation among souls is omnipenetrative running up and down the scale - from the highest of the gods to the vilest of friends (Cf. AV.iii, 4.41). And it is in relation to this theory of Traividyam of Madhva, the Hindu doctrine of Karma has force and meaning.

4.11. SELF-LUMINOSITY OF JĪVAS:

Madhva admits that the individual jīva as a sentient being is self-luminous or Svāprakāśa. It is both knower (jñātr) and of knowledge (jñānasvarūpa). The self-luminosity of jīva is dependent on God and this makes the bondage possible (Gt.Xiii.13). The soul (Ātama) must be self-
intuiting. Through the agency of Viśēga Madhva divides consciousness from itself. The self-luminosity of jīva cannot be disputed, as there is the indubitable experience of the Self as 'I am'. This cannot be explained away as an experience by the mind, as the Logicians do. The Śrūtis also establish Ātman to be an active knower, employing terms like Vijñātṛ with the suffix (tṛ) in the active sense.¹¹

4.12.JĪVA-VIŚNU RELATION:

Madhva teaches that the relationship of soul to Brahman is that of Similarity and of Dependency. The soul possesses the attributes such as existence (Sat), consciousness (Cit) and bliss of God and in this way it is similar to Him. It is completely dependent on God through its three aspects of Being (satta), knowing (pramiti) and acting (pravṛtti). The two-fold relationship of soul with God is employed with the figure of reflection called pratibimbatva thus is called Bimba-pratibimba-bhāva (reflection of the reflected) (RV.Vii,47,18). There are two kinds of reflections: 1.The conditioned reflection or reflection through a medium called Sōpadhipratibimba (Example of our face reflection on the surface of a mirror), 2. The unconditioned reflection or a mediumless reflection called Nirupādhi-pratibimba (The rainbow).¹²

Concerning the essential nature of the Jīva as the reflection of God, Madhva teaches three truths. They are: 1.The Jīva is similar (Sāmya) to God, 2.The Jīva is distinct from God and 3.The Jīva is dependent (adhīna) on God. Because the Jīva is the reflection (reflex) or an image- of God, it is indestructible and eternal.¹³

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¹¹. TP.i.1.1; VTNt, p.96b; B.N.K.Sharma, Philosophy, pp.265-267.
Just as the rainbow is completely dependent on the Sun, so also the soul is completely dependent on God, as the parts are dependent upon the whole. Madhva uses the metaphor as souls are sons, brothers or friends of God (BSBh.II, 3, 43). On account of the soul's similarity to God, Madhva calls them as parts (aṁsa) of God.¹⁴ The soul-God relationship can be expressed through the images of the Father and Son; king and subjects, aṁsa- aṁsi relationship (Cf.NS.ii; GB, ii, 24).

Madhva interprets, 'I am Brahman (Aham Brahmāsmi) and 'that thou art (tat tvam asi) and holds that the jīva is similar to Brahman as 'tvami tadiya asi' and interprets that this text should be interpreted in relation to the inner ruler (antaryāmin) of the soul who is Brahman and the sacred texts proclaim this difference between Brahman and jīva (BSBh.II.4, 16). Though Viṣṇu is the antaryāmi of the jīva, He is not touched by the evil that is attached to jīva(Cf. BSBh.III, 1, 17).

4.13. THE COMPLETE DISTINCTION BETWEEN VIṢṆU AND THE JĪVAS:

The reality of Jīva, which though it is similar to Viṣṇu, is completely distinct from Viṣṇu. In his VTV, Madhva says, "Nowhere do we see differences being generated by unreal adjuncts."¹⁶ Madhva clearly assigns opposing attributes to Brahman and the Soul - "The supreme Self is absolutely independent, all knowing, all powerful, supremely blissful and ultimate. But the individual self is dependent on him, knows a little, has limited power, is miserable and is finite."¹⁷


¹⁶ S.S.Rādhanātha, VTV. Nos.366-367, p.77; Kath.Up.Bh.PP.14, 15.17; AV.I.1.96, 97, 100, 101; BSBh. I.2.8.11etc.VTV.no. 275.

¹⁷ Ibid.,VTV.P.60.
All the examples given by the father teach in fact the reality of this distinction (VTV. No. 224 the Jīva and God are different and are distinguished always by differences of essential nature.\(^{18}\)

4.14. THE JĪVA’S DIFFERENCE FROM GOD AND MATTER:

Madhva maintains that Jīva (Puruṣa or Ātman) as the spiritual as well as the active, positive, eternal and conscious reality (substance) is dependent on one infinite, conscious being that is Viṣṇu. Both Viṣṇu and Jīva are completely distinct from each other. The soul is different from matter and similar to God. Jīva belongs to the same class of Brahman namely, sentient substance (cētana dravya). But the Jīva is similar to Brahman only in kind, and not in degree. The Jīva has a form constituted of bliss and consciousness; and it occupies subtle and gross bodies, which are products of matter, or prakṛti. In the state of bondage the natural bliss of the soul is mixed up with a lot of pain.\(^{19}\)

4.15. JĪVATMAN AND THE BODY OR JĪVAS AND BODIES:

The Jīvas are clothed with the material bodies when they are caught up in sāṁsāra. The Jīvas have two types of bodies such as, the grosser body (sthūla sārīra) and the body that is formed from the finer material (sukma or lingasārīra). The body of the first type is the external or sensible body and it can be perceived with the sense organs; this type of body comes into existence at the time of birth and perishes at death. The body of the second type (sthūla sārīra) is principally formed of crude elements.\(^{20}\)

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\(^{18}\) S.S. Raṇavachār, p.49; VTV. nos.210, 181-188, PP.46, 40-41; VTV.no.266, p.59; B.N.K. Sharama, Philosophy, p.177; BS.Bh.II.31; Puthiadam, Viṣṇu the Ever Free, PP.232-236.

\(^{19}\) T.P. Ramachandran, Dvaita Vedānta, p.83.

\(^{20}\) Glasenap, Viṣṇu Faith, p.133; BS.II, 4, 23; BS.II, 4, 22, 23; III, 1, 25.
The connection between the soul and matter is beginningless (BSBh.II.4.22, 23). Madhva admits that a body may have more than one soul (abhimāṇijīva) (BSBh.III.1.25, 26). The positive ignorance (avidya) is a third material entity or body (kāraṇa -sārīra), which is connected with the soul from beginningless time till the time of release and it is a part of the ‘tamāguna’ of matter which conceals the real knowledge of Brahman from Jīva; it enchains the soul to the state of bondage. Positive ignorance too is ultimately under the control of Viṣṇu and it is He who causes it to arise to enchain the soul to the bodies. Hence, the situation of man as man arises when a finite spiritual soul, gross body and fine body join together to form a single unit and when this whole composite is 'covered over' by ignorance.  

4.16. THE UNION OF JĪVA AND MATTER:

Madhva affirms that the Jīva in itself is knowledge, being and bliss and because of its past karma it itself gets united to the body (matter). In his BSBh, Madhva teaches that the union of Jīva with that of matter is beginningless (anādi) (BSBh.II.3.39). Jīvas depend for their bondage, karma on Viṣṇu. So, Viṣṇu alone is the reason and cause for the Jīva’s union with matter. Thus Viṣṇu’s līla or the divine play in the abundance of His bliss causes the jīva’s bondage. Viṣṇu causes their bondage for the betterment and good of the Jīvas and to save all the good jīvas. Jīvas (souls) possess the karmic bodies since the beginningless (anādi) time. Viṣṇu is the primary cause of human existence and situation; and karma and the nature of Jīva is the secondary cause of human existence.  

In the material life, the soul has its seat in the heart.

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22. Ibid.,p.239.  
4.17. THEORY OF BONDAGE OF JIVAS (SVABHĀVAJÑĀNAṆAVĀDA):

Madhva teaches that the jīva is in the state of its experience of duḥkha or misery according to its innate nature that is called bandha or bondage. The jīva's experience of misery (duḥkha), its bondage (bandha) is all real. The immediate cause of the jīvas' misery or bondage is its ignorance (avidya-ajñāna) about its relationship with its all-powerful Viṣṇu. The jīvas, in their ignorance, look upon themselves as self-derived which is called Avidya.^^

jīvātman becomes slave to body, senses, intellect and to their attractions, which is known as bondage. Madhva has therefore, held that the theory of jīvājñānavāda or what may be called Svabhāvaśa-jñānaśa-vāda has to be accepted as the right explanation of the fact of bondage. According to it, finite selves are, in the last analysis, subject to the bondage of Prakṛti by the Will of God from time immemorial. This bondage is a reality and is by no means imaginary (avidya-kalpita). It exits by the Will of God and is terminable by His Will. Without the grace of God there can be no Mokṣa for any one in the world even with all the power and potency of jñāna.^^

Hence, this ignorance or avidya of the relationship of jīva to God, leads it to its bondage; and this is called Svabhāva-ajñāna-vāda (the theory that bondage is due to the jīva's ignorance of its nature as a being entirely dependent on the one independent reality, namely Brahman.^^

Because of the wrong sense of self-conceit or abhimāna or independence, the jīva is made to shrink or flinched of its personality; and the outcome is that it identifies itself with

the physical body or matter resulting in its bondage of miseries. Only true knowledge of the soul's relation to God that can redeem it from this bondage.27

The all-powerful Viṣṇu, through his mysterious power called 'Māyā' (the mysterious will of the Lord: BSB 1.4.25) dupes the Jīva.28

4.18. DOCTRINE OF SALVATION - VISNU IS THE GIVER OF LIBERATION:

Madhva’s doctrine maintains that Viṣṇu is the Creator, Supporter of the Universe and He is the Cause for the Jīva’s union to matter and its veiling by ignorance. In the same manner the work of Viṣṇu is to free the Jīva from the Shakles (fetters) of its transmigration (Cf. BSBh. I.1.2; AV. I.12). "He alone is, therefore, competent to release the souls (Cf. Kath.Up.i, 2.23; AV. I.1.1). In his AV, Madhva has argued a strong case for holding Divine grace to be the ultimate of Mokṣa for Jīvas’s attainment of mokṣa.29

Correspondingly liberation or removal of bondage will imply two elements such as: 1. Jñāna (knowledge); 2. Mukti (liberation) that free the Jīva from its bondage to the matter. Madhva teaches that among the eight activities of Viṣṇu the first four are cosmic in character, such as, Creation, Support, Government, and dissolution of the World; and the other four activities are personal in character that affects the finite spiritual beings, such as, 1. Viṣṇu veils the jīvas by ignorance; 2. He binds the jīvas to body

27. NS.p.26; B.N.K. Sharma, Philosophy, PP.273-274.
(matter); 3. He grants Jñāna (knowledge) and 4. He frees the jīvas from the bondage of matter.30

By the invocation and remembrance of Viṣṇu (Hari) Jīva can be purified itself. Final release of jīvas ('Svarga') stands for temporary release; mukti or moksa stands for final release. Thus temporary release may not free the jīva once for all or finally from its jīva-body union. Here, it may mean that the Jīva, which accumulated merits in its past lives, takes birth in one of the worlds above and remains till it exhausts all the accumulated merits (BSBh.III.1.8.10). Thus once the merits are exhausted the jīva comes back to its earthly existence.31

4.19. LIBERATION IN MADHVA:

Liberation is the highest and ultimate end; and unmixed good of Jīva. Madhva says in his VTV, "Dharma, artha and kama are not abiding, only mokṣa is abiding”.32

In liberation, the Jīva attains its original and real nature (knowledge and bliss— Jñāna and ānanda) in all its purity and fullness through the favour (prasāda) of Viṣṇu (Cf.Tat.Pr.BSBh.II.3.31; BSBh.II.3.31 cf. BSBh.II.3.31).

The Jīva at the state of its release attains the similarity to God when He removes the veil of ignorance from Jīva; and the Jīvas enjoys when it approaches the blissful One.33

30 S. S. Rāghavāchār, VTV.No.105, p.25; AV.15.
31 Puthiadam, Viṣṇu the Ever Free, p.275.
32 S. S. Rāghavāchār, VTV, Nos. 103-104, p.25.
33 Kath.Up. p.17; BSBh.III.2.18; S. S. Rāghavāchār, VTV, Nos.277, 279, p.61; BSBh, IV.4.10;BSBh.IV.4.15; I.Puthiadam, Viṣṇu the Ever Free, p.277.
Mukti or liberation is Jīva's complete attainment of Viṣṇu like an arrow that cleaves to its object; in the state of its release the Jīva reposes itself in Hari (Viṣṇu). 34

Mukti is positive and the supreme bliss is not the mere absence of pain. The Jīva hears and only through Brahman experiences everything" (BSBh.III.3.33). Madhva takes into his system the Saṁkhya idea of 'Kaivalya' and says in VTV, that Viṣṇu alone is the liberator. 35

Through the anthropomorphic way, Madhva teaches the theistic view of release of soul's union with the Supreme Being. 36

4.20.PROBLEM OF EVIL IN MADHVA:

Madhva, through his doctrine of Svarūpata ratamya or Travidyam, accepts the existence of evil and inequality in the world—such as suffering, pain, and sin (pāpa). Though there is the difference among souls, some souls are good and some are basically wicked or evil by their very nature (svarūpa); the wicked souls are incapable of reaching liberation (mukti-ayogya). This is the only and the ultimate solution for the problem of evil that the Madhvites propose; and according to them, this type of theory is very essential for true theism. 37

4.21.CRITICISM OF MADHVA THEORY OF THE PROBLEM OF EVIL:

34. B.N.K. Sharma, The Bhagavadgīta Bhāṣya of Śrī Madhvācārya, Adhyāya XII, 5, 6, 7, PP.246-252; Kath.Up. Bh. P.19; Cf. also, BSBh.IV.4.4; BSBh.III.3.33.
35. S.S. Rāgavāchār, VTV.No.111, p.27.
37. Tapasyānanda, Śrī Madhvācārya, His life, Religion and Philosophy, (Madras: Śrī Ramakrishna Math),pp.72-73; B.N.K. Sharma, Philosophy of Sri Madhvacarya, footnote, e.8, p.294; see also, pp.359-369; Tapasyānanda, Śrī Madhvācārya,—life—Religion—Philosophy,p.73; Tapasyānanda, Bhakti Schools of Vedānta, p.179.
From the above explanations it is clear that some souls by nature are good and others wicked, incapable of reaching mukti. Since actions proceed from the nature of beings it is clear that evil and wickedness flow from the wicked spirits (souls). But the question is, Are not the mukti-ayogya souls too eternally dependent on Viṣṇu? So, can we say that ultimately the svarūpa of beings explain the evil in this world? Moreover, it is a basic belief of Madhícism that God is the principal agent in all beings and induced by Viṣṇu all beings act. Madhva explicitly accepts that at the command of the Lord, Śiva and others composed the durāgamas (bad scriptures) in order to keep the wicked souls in ignorance. If this were the case, is it not God himself the cause of evil? No religious man can easily accept such a position. God is not partial; He is goodness itself. So when faced with the problem of evil Madhva can only shift from karma to svarūpabheda and then back to karma. Yet at the same time he will have to hold on to the total dependence of all things on God and to God’s causality in all the activities of finite beings. Such being the case Madhva seems to be silently accepting the fact that the problem of evil cannot be satisfactorily solved at the level of our thinking.\(^3\)

4.22. OUR CRITICAL APPRECIATION OF MADHVA DEVAITA:

Madhva’s doctrine of Bimbapratibimbabhāva (relation between God and Soul) is a new concept that goes beyond all contemporary attempts to solve the problem of God-man (Jīvas) relationship. Through the concept of Bhēda (difference) Madhva does not opine a sense of pure exclusion between soul and God. The relationship between God and Jiva is not merely external master-and-servant relation (Jayatīrtha, Tayī. p.29) in

\(^3\). Puthiadam, God, p.81.
in the Supreme Lord. Only through the (symbolic) relation of Bimbapratibimbabhāva the soul has its relation with God. In mokṣa, the soul's consciousness is not extinct but it is placed in sublimation with the Infinite Lord (BSBh.iii.2.19). This concept of Madhva touches mysticism at important points.

Madhva affirms that the Bimbapratibimbabhāva relation between God and Soul is a sacred and inviolable relation. In mokṣa the soul is similar (in some respects) to God. The "Pratibimbatva" is the truest, most beautiful and permanent bond of soul with the Supreme Lord. Madhva’s approach to certain philosophical problems such as, Svarūpabheda-Tāratamya-Traividhya, freedom-free will that exists among Jīvas, is an unique contribution to the concepts of the problem of Evil that is much appreciated. Madhva’s doctrine of Traividhya may not promise Sarvamukti to all souls. But in Madhva’s clarification, his theory of Jīva-traividhya is logically drawn conclusion and much derived from sacred scriptures. His doctrine goes beyond the commonly accepted explanations of the theory of karma in Vedānta, as the last explanation of the inequalities of life in the world. Madhva’s doctrine believes that the theory of Karma, which is supposed to explain the inequities of the world, must in the last analysis take recourse to certain basic differences that exist in the nature (svabhāva) of the souls themselves. The doctrine of karma cannot profusely explain the origin of evil and suffering because it involves an infinite regression as expressed in the term 'aṇadi'.

40. Sivaswami Ayyar, Kamala Lectures, p.143.
CHAPTER-5

THE WORLD-JAGAT

5.0. GENERAL INTRODUCTION:

In Madhva, the eternal Viṣṇu is the eternal Lord of the eternal realities, viz., the Jīvas (Souls), Prakṛti etc. Viṣṇu's attributes and He as the primary purport of every word (Viṣṇu's Sarvanāmata) should only be understood in relation to this Universe. Madhva starts his realistic metaphysics from Sense-perception (pratyakṣa), Sākṣyāṇubhava, and inference and interprets the truths of Scripture in accordance with the authority of Sākṣi-pramāṇa and Upajīvya-pramāṇa. Viṣṇu is said to be Svatantra who occupies the central position, with matter and souls keeping their legitimate positions under Him. Madhva expresses this reality in a system of fivefold distinction (pancabhēda) that gives it its philosophical designation of Prapanca. The valuable fivefold difference is called 'Prapānca'. In his VTV. Madhva, writes, "That which consists of the great (pra) five kinds of differences (panca) is 'prapānca'."  

In his VTV. Madhva writes, "The Parama-sruti says: 'The universe consists of five differences. They are the difference between God and the individual self, that between God and insentient matter, that among individual selves, that between insentient matter and individual self and that among the material entities themselves. This is real and unoriginated.'  

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The eternal relation between the Brahman, Prakṛti and Jīva is the pra-panca - the uniquely five.³

5.1.REALITY OF THE WORLD EXPERIENCE:

Madhva Metaphysically brings in the reality of the World and its value under the three valid pramāṇas (means of valid knowledge) viz., Perceptual, Rational, Scriptural knowledge; and the doctrine of Sākṣi. The physical world is presented to perception (pratyakṣa), which is a means of valid knowledge and which operates under the unerring principle of Sākṣin. There is no reason to doubt the veracity of pratyakṣa. There are texts in the Upaniṣads, which describe the evolution of the real world; and by being the object of perceptual knowledge, the world is real.⁴

The reality of the world follows from the doctrine of self-validity of knowledge (AV.iii.2.3). Sense -perception cannot, therefore, be deprived of its validity, except by a more valid perception (VTN). If, the reality of the world is denied, then, ethics altogether ceases to have any importance⁵ Thus, it is on this rock of Sākṣiprathyakṣa that Madhva has built his edifice of Dvaita-Vedānta.⁶

5.2.VIŚNU, THE CAUSE OF THE ORIGIN, SUPPORT AND DESTRUCTION OF THE WORLD:

In accordance to the Vedāntic tradition, Madhva holds that Viṣṇu alone is the cause of the Production (Srṣṭi), Support (Sthithi) and Destruction or Dissolution (Śaṁhāra) of this Universe; and the Sacred tradition teaches this truth (AV.I.1.90; BSBh.I.1.2). The very first verse of the AV says:

³. Swami Tapasyānanda, Śrī Madhvācārya His Life, Religion & Philosophy, p. 56.
⁵. Indian Thought and Its Development, p.60).
The from whom the origination etc., of the universe are, is Viṣṇu (AV.I.1.90; AV.I.1.2). From Viṣṇu proceed 'origination or Creation (srṣṭi); Sustenance or Support (Sthithi), Dissolution (Saṁhāra); Control or government (niyamana); Obscuration or ignorance (ajñāna); Enlightenment or knowledge (jñāna); Bondage (bandha); and finally Release or liberation (mokṣa) (BS Bh. I.1.2). This is the definition of Viṣṇu. According to Madhva, innumerable Vedic passages reveal this truth. 

5.3. THE MEANING AND NATURE OF CREATION:

There are two orders of causes in Madhva system, namely:

1. Material cause (Upādāna Kāraṇa) and 2. The Efficient cause (Nimitta Kāraṇa). The material cause is Prakṛti and Viṣṇu the efficient cause. It is the material cause (Upādāna Kāraṇa) that undergoes transformation and acquires (āpti) new Viṣeṣas called specifications. The Independent Viṣṇu is the active power who transforms Prakṛti. Therefore the acquiring of new specifications (Viṣeṣas) depends on another called Parādhīna who is Viṣṇu. Thus according to Madhva, the origination of the world takes place through the co-operation of these two causes namely Upādāna (Prakṛti) and Nimitta.

5.4. THE DOCTRINE OF PARĀDHĪNA -VIṢEṢĀPTI:

In the system of Madhva there are 'eternal' entities called Nityapadarthas or Anādinitya such as, Time, Space,

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7. BSBh.I.1.2; BS.I.1.2. Rg.V.X.125.1-8; ibid.I.164; Tait.Up. III.1.
9. Dwadāśo stōtra, iv.3; Madhva’s commentary on Čh. Up. Vi.1; NS.I.4.p.200; Taitt Up.ii.8; B.N.K. Shrama, Philosophy, p.217; Puthiadam, Viṣṇu the Ever Free, pp.167-168; Puthiadam, God, pp.77-78; B.N.K. Shrama, Philosophy, pp.220-221.
Matter and Souls (Jīvas) and Vēdas as well; there are also non-eternal entities called 'Anitya' entities which come into being and undergo change in their nature and also perish. Madhva introduces his new theory of "Eternal Creation" or 'creation of eternal entities through Parādhīna-Viśēṣāpti. According to Madhva there are two types of changes:

5.4.1. **SUBSTANTIAL CHANGE (ABHUTVA BHĀVANAM):**

The change here is that which transforms the basic nature of a substance. Example: Milk changes into curd. Herein, the complete change is effected in the substance, a total change or to a new and a different one; it is called "Abhutva bhāvanam".

5.4.2. **PARĀDHĪNAVIŚĒṢĀPTI:**

In this type of change, the substratum and most of its essential features are intact, but certain additional traits come in the process of change; this is called 'Parādhīna-Viśēṣāpti' (it is acquiring a new trait or complexion that depends on 'Other' (God's will). More concretely this means the Āpti (acquiring) of a new traits or subsidiary characteristics called Viśēgas that depend on (the will of) the 'other' (God-Viśnu) who is Parādhīna.

5.5. **VISNU IS ONLY THE EFFICIENT CAUSE AND NOT THE MATERIAL CAUSE OF THE WORLD:**

We find in Pūrṇaprajñādārsānam, 1.2.23; 1.2.22& Madhvasidhāntasaraḥ, p.44-50, that Brahma is the efficient cause of the universe and not the material cause. He rules the universe, but does not create it. He is the only independent reality, everything is dependent on Him. The primordial Prakṛti is the material cause of the universe. Prakṛti is also

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11. Ibid., p.227; Tapasyānanda, Bhakti schools of Vedānta, PP.155-156.
dependent on the Lord and she has two aspects - the unmanifested and the inanimate prakṛti, and the conscious prakṛti. Brahma creates the universe out of non-intelligent prakṛti, which is composed of three guṇas- stva, rajas, and tāmasa. When the Supreme self wills to create, then He disturbs the equilibrium of the Prakṛti and the process of creation begins. There are different stages of creation.\(^{12}\)

Viṣṇu is unchangeable for He is undivided or He has no parts (BSBh.II.3.7). unchangeable Viṣṇu effects the changeable realities (entities) in the world. Viṣṇu is the power, but He himself has no parts (BSBh.II.iii.9). Viṣṇu is merely the instrumental cause who creates the world from Prakṛti (primordial matter). The gulf between spirit (God) and matter is so great that it is impossible for a spirit to evolve into a material being.\(^{13}\) Hence the Brahma-pariṇāma-vāda and vivartavāda are rejected.\(^{14-15}\) Viṣṇu's causality is not like the one (father) who is the cause for his son’s body but like the soul of a seed (bijajīva).

5.6. THE THEORY OF SAD-ASAT-KĀRYA -VĀDA IN DVAITA:

The theory of Causality or Creation (srṣṭi) is said to be Sad-Asat-Kārya-Vāda in the Dvaita system of thought. It means that the effect (product) before its existence in some way pre-exists (sat- existent) with respect to its cause and it does not (non-existent) pre-exist (asat) in the cause with respect to its state as effect (product). In other words, it is existent after its existence as an effect (product) and non-existent as the Cause. The Dwaitins by no means affirm that the effect is totally non-existent in the cause (material


\(^{13}\) Puthiadam, God, PP.76-76;B.N.K.Sharma, Philosophy,p.173.

\(^{14-15}\) Ch.Up. Bh.VI.8; AV.1.1.4.71ff).
cause). The effect in some way pre-exists (sat) and does not pre-exist (asat) in the cause.16

5.7. THE PURPOSE OF CREATION (SRŚTI):

What was Viṣṇu’s motivation to create this world or what induced Him to create the same? is a question legitimately raised. First of all Viṣṇu engages himself in creating and anihilating this world out of play (līla). This sport of Viṣṇu is rooted in the bliss of Viṣṇu. He creates this world out of His līla, not for the sake of gaining even a ‘particle’ of profit or prayōjana (BSBh.II.1.34; BSBh.I.1.14). Therefore Madhva often says that this universe arises out of the ānanda (bliss) or sukhaha of Viṣṇu. The free Lord acts because such is His blissful nature and His activity of creation is nothing more than an act of willing-iccha (AV.II.1.108). What Viṣṇu intends for the effects is the liberation of the good and the damnation of the wicked.17

God creates new worlds not on account of egoistic motives, but on account of love to the souls who can fulfill their mission and reach their goal (salvation, mukti etc) only by taking part in the world process.18

5.8. EVOLUTION OF THE WORLD IN MADHVA:

Madhva elaborates the concept of the ‘Evolution of the world’ through cosmogenic myths and also depends on the Pancarātra view (it teaches that the evolution of the world is from Viṣṇu), the Śaṅkhya idea of evolution of the world and Upaniṣadic myths, Epics, Purāṇas, Mahābhārata, the Bhāgavata, Śruti texts and others.19

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17. Ibid., pp.184-185.
18. Glasenapp, Madhva’s Philosophy of the Viṣṇu Faith, pp.120, 162; Puthiadam, Viṣṇu the Ever Free, pp.180-183).
Madhva's reports on creation often deviate strongly from one another and cannot always be really harmonized. According to him the Prakṛti (the primordial material stuff) is indestructible and eternal. The srṣṭi (world-creation), pralaya (dissolution of the world) regularly happens in a constant recurring rotation. Thus as it is written in Bhagavad Gita, Kṛiṣṇa says to Arjuna, "at the end of the millennium every material manifestation enters into my nature, and at the beginning of another millennium, by My potency I again create".

Thus every world-creation is perpetually followed by the end of the world. There follows after a long respite (interval of rest or cessation) a New World creation. Therefore the events like creation (evolution-srṣṭi) and reabsorption (involution) have taken place countless number of times since times immemorial and which will take place again and again in eternity and that too forever in a manner established once for all (happening countless times eternally). He comments on these texts according to his deep faith in Viṣṇu; and so there is 'Vaisnavaisation' in his system wherein he wants to confirm the absolute supremacy of Viṣṇu.

5.9. VIṣṇU AND THE REALITY OF THE WORLD:

In Madhva, the production of the world is the effect of the 'Creative activity' of Viṣṇu. This world is as real as Viṣṇu (Brahman) Himself. The reality of the world and the reality of Viṣṇu are intimately related to each other. Thus the denial of the reality of the world is a blasphemy against the Absolute cause of all. The material causality of the world

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22. Glassennap, Viṣṇu Faith, p.121.
i.e., Prakṛti (primordial matter) is always subservient to the will (iccha) of Viṣṇu.

5.10. Viṣṇu-Dissolution (Reabsorption) (Pralaya) of the World:

Madhva’s philosophical concept of ‘Viṣṇu and the dissolution (pralaya) of the world’ is that just as Viṣṇu is the cause of the origination of the world (or evolution and preservation) and its supportive cause and ruler, so also He is the cause of its dissolution—reabsorption (pralaya). Therefore the Blessed Lord (Kṛṣṇa) said to Arjuna, “Time I am, destroyer of the worlds, and I have come to engage all people.”23 Viṣṇu is the destroyer of all. When something is destroyed it is destroyed by God and the human or other agency is only an instrument of God.24

The world’s annihilation can be either partial or total. Madhva maintains that when a day of Brahma (dainandino-pralaya) or a Manu-period (Manu-pralaya) comes to an end then the partial world annihilation occurs regularly. The partial pralaya (reabsorption) extends only to the three worlds such as; Bhu, Bhuva and Svarūpa and not to the gods inhabiting this world. At the “great pralaya” called ‘mahāpralaya’ there will be a complete reabsorption-dissolution of the world.25 As Madhva says, we never experience total destruction, i.e., a destruction, which does not leave some residue behind. So we are not entitled to speak of a total absence of reality at the time of dissolution. Thus dissolution of the universe does not mean total annihilation at all.26

25. Glassenap, Philosophy PP. 129-130, 165.
5.11. THE AGES OF THE WORLD:

These seem to be the mythological explanations of Madhva for the problem of the 'ages of the world'. Like the prime matter (prakṛti), the time (kāla) is an eternal world principle as a whole.

At the time of world-existence the four world-ages follow one another in regular rotation: Kṛta-Yuga (honesty was very common), the Trēta-Yuga (in which virtue suffered a loss and in which people began to bring sacrifices to attain certain goals); the Dvāpara-Yuga (in which the decay of real belief increased further) and finally the bad Kali-Yuga in which we live now and in which wickedness and Godlessness reaches its climax. The four yugas together, i.e. 4320000 years are called mahāyuga. 1000 mahāyugas make a kalpa and they form one day of Brahma.²⁷

5.12. CREATION AND THE USE OF SĀDHANAS (INSTRUMENTS):

The sacred texts prove that Viṣṇu uses various means or sādhanas like prakṛti, space, and time in the work of his world-creation; and He creates human beings according to their past karma. He uses these means to create the universe; and their power to be sādhanas come from Him alone. Madhva, says in his Bhagavad Gīta Bhashya that Lord makes the use of Prakṛti to create only by way of sport—just as a person strong enough to walk by himself (without support) sometimes carries a stick, while walking".²⁸ Viṣṇu though takes karma of the souls (jīvas) into consideration while creating the world, yet karma falls under the sovereign will (iccha) of Viṣṇu.²⁹

²⁹. Nyāya Sudha II.1.37;BSBh.ii.39; AV.II.92;BSBh.ii.94.