

S H R I M A D H A W A C H A R Y A

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Shri Madhvacharya who lived between 1238-1317 was a divine personality whose lustre of learning and knowledge has permeated down the ages throughout India and the Philosophy he propounded is a living force _followed by a large section of the populatio . He was a great visio'nary, zealous to guide the people for attainment of Maksha and an ideal seer and an epitome of spiritual wisdom and humility.

Shri Madhvacharya is one of three incarnations of Srivayu God. The birth of Madhwa was pophesied in Balitha Sukta, a part of Rigveda. (8th and 9th Sarga in seqpnd Adhyaya of 2nd Ashtaka). In his first avatara as Hanuman (in Ramayana) as a devotee he did service to Sri Ramachara (an incarnation of Lord Vis.hnu) In his second Avatara a"s Bheema (in Mahabaratha) he was valourous and an embodiment of " strength. He was devoted to lord Krishna (another incarnation of lord Vishnu). In the third Avatara as 'Madhwa he exhibited great devotion to Lard Vedavyasa (another incarnation of Lord Vishnu) performed feats of Valour and revealed deep and wide knowledge of scriptualliterature. He was a Brahmasari (unmarried) in Ramayana, married individual in Mahabarata and a Sanysai in his third Avatara as Madhwa. Indeed a great personality.

In Sumadhvavijaya, an authentic biography written by Narayana Panditha Chary?, son of Trivikrama Pandita (a direct dispel of Sri Madhwacharya) has given a background, as follows "Advaita and visistadvaita systems of religious thought had misinterreted the Brahmasutras and misguiding satvic souls. Hence Brahma Indra and other Gods approached Lord Vishnu to help " the satvic soals. Lord Vishnu, since he does not incarnate in the Kaliage, directed, Srivayu to go to earth and be born as a human being and reestablish the vedic religion and a Siddanta which -interpret the Vedas Brahmasutras, Upanishads and Bhagavatageeta correctly. In Vishnutatvavinirmaya, Sri Madhwa him self declared that he is an incarnation of Sri Vayu. There is thus mythological and historical evidence that Sri Madhwa was an avatar of Vayu God.

Shri Madhwa whose childhood name was Vasudeva was born to Sri Madhyageha Bhatta and Vedavati, after Performed an intense penance to Sri Anathaeswara ,of Udupi for twelve years)to obtain a Son. As a child, Sri vasudeava's activities were marvelous extraordinary and Sumadhwa Vijaya has quoted a number of such astonishing (1) one day while his parents were returning nome after visiting Ananthswara temple, a Brahma Rakshasa, (a demon) tormented them and vasudeva saved them (2) He consumed boiled Horsegrams cheerfully (3) He presented tamarind seeds to a creditor in repayment of debts of his father (4) Another day, a child, he slipped away to vishnus temple alone when the members of the family were busy with a religious

function in a relative's house he was saved by Durga Devi (5) He did not hesitate to challenge a Shiva Bhakta who was interpreting the vedas incorrectly. (6) He went find fault with his father. (7) He once removed a huge stone and placed it at a sacred place called Ambathirta popularly known ,as Bheemanna katte. Many extraordinary feats of strength, have .been narrated in Sumadhva Vijaya which prove beyond that Sri Madhwa was a divine person

Shri Madhwa's life was exclusively devoted to reestablish the long forgotten vedic religion and to promulgate the supremacy of Lord Vishnu. He has refuted in strong words all the earlier systems of religious thought namely Sankhyaha, Charvaka Nyaya, Adyaita and Visishtadwaita. Sri Appariacharya in his Sri Raghavendra Stotra (second sloka) has in one sloka summarised the great tenets of Sri Madhwacharya.

The first word 'jiva' states that within the gross body there is a soul The second word "eessa" asserts that ,there is a supreme being (referring to Brahman the Lord Vishnu) The third Word 'Bheda' refers to the difference between the; God and the Soul. The fourth word "Gunapurti asserts that Lord' Narayana has infinite auspicious qualities, The word 'Susatva' indicate the reality of the world. The word 'Neechchocha' refers to the gradation. of souls. Thijs the whole Dwaita Philosophy of Sri Madhwacharya has been abridged and. stated in one Stotra.

Shri Madhwa's life has been spent in pointing out the pitalis of other systems of thought more particularly Advaita of Sri Sankara and upholding the Vedic religion which, recognised, in unequivocal words the supremacy of Lord Vishnu. He' was 'travelling far and wide' India and even visited and met Sri Vedavyasa twice. He was prominent in conducting debates with renowned scholars of ,Advaita and Visistadwaita Philosophy and demonstrated that the interpretation given by Shri Sankara was totally opposed to the true meaning of the Brahrnasutras.

Shri Madhva's writings were crisp, and pregnant with fulness of thought and depth of meaning. They required to be explained and this task of elucidation was ably undertaken by Sri Jayathirtha; His logic was as inexorable as his faith in Theism was unshakeable. Shri Madhwa firmly believed that Vedas are the Valid Source of all knowledge and he founded his Tatva essentially on the basis of vedas and at the same time drawing inspiration from the' epics Mahabharata and Mahabhagavata, Pancharatra Brahmatarka, Upanishads and Puranas. He was meticulous that the meaning and import of the sacred scriptures are correctly portrayed. His knowledge of the sacred scriptures is astounding and. the power of expression is astonishing. He had the capacity to dictate to different disciples on different topics simultaneously without any contradiction or confusion in thought Shri Madhav's system of Tatwa is basically aimed at promoting great devotion to Lord vishnu and earn. his grace and attain Moksha. He advocated that without grace of Lord Vishnu, there is no prospect of the soul attaining bliss. Shri Madhwa's thoughts are on a high .plane His conception of Sakshi, the doctrine of Swatantra tatwa, his emphasis of 'Visesha' in relation to the concept of

identity and difference are some of the most innovative theistic tenets which have been put in a firm and enduring basis supported by scriptural sanctions and logically accepted his mode of approach to the problems was sincere and novel so that outmoded ideas are supplanted and the whole course of philosophical enquiry took a new turn and entered upon a new terrain. The modern scholars have gained enriched knowledge.

Shri Madhva's achievements in the spiritual and literary world are superb, He is an ideal Sanyasi, a great scholar well versed in all the available scriptural literature, an excellent debator, a profound poet, possessed Unmatchable strength, a benevolent benefactor, an unimaginable devotee of Lord Narayana and a Margadarsi. His explanations and interpretations of terse Philosophical literature are endowed with lucidity, of expression; cogency of argument, flights of imagination and more than this "rich torches of inner light and deep experiences so that not merely are they treated preferentially in literary and philosophical field but they are considered as having spiritual efficacy and grace of beauty", Above all his humility is his greatest virtue and his humour was as appealing as his spiritual teachings.

We, the followers of his teachings identity and difference are some of the are fortunate because the torch of most innovative theistic tenets which spiritual and vedic religion which inculcates have been put in a firm and enduring ardent Bhakti in Lord Narayana and Sri basis supported by scriptural sanctions Vayu devaru is kept glowing by his and logically accepted. His mode of successor saints, Scholars and Vast disciples

|| SRI KRISHNARPANAMASTU ||