

## PREFACE

By the grace of Lord Sri Krishna and Sri Madhva, we are now in a position to issue the First volume of Translations. We have explained the delay in our previous communications to patrons and members.

2. Our first duty is to thank their holinesses the Matadhipatis of the eight Udipi mutts, the Uttaradi mutt, the Raghavedra Swami mutt, and the Kashi Mutt, for the encouragement and help they have given us from the outset. We have received generous subscriptions from all the Udipi Mutts and the Kashi Mutt.

3. We have next to acknowledge our debt of gratitude to our revered president and patrons, M.R.Ry. Rajasabha Bhooshan Karpur Srinivasa Rao. Avl. B.Sc. L.C.E. M.R.A.S, retd Chief Engineer Mysore, for the keen interest evinced and the varied services rendered by him in the cause of the Sangha. The presence of a scholar of his eminence at the head of Sangha was a real acquisition and a great incentive to us and is responsible for the large patronage and wide publicity we enjoyed in Mysore and the Madras and Bombay presidencies. He was kind enough to revise some portions of the works and was ever ready with his valuable advice whenever sought. His failing health of late, however, latterly precluded him from continuing to take the same active interest in the work of the Sangha. While, therefore, we tender him our grateful thanks for all his labour of love, we pray his he may be speedily restored to his normal health and spared long to guide the future activities of the Sangha.

4. Our next and paramount duty is to thank M.R.Ry., C.R.Krishna Rao, Avl., B.A. B.L., District Munsiff, Mangalore, who, both as the originator and propellor of this movement, has rendered services too numerous and too valuable to mention. For a combination, on the one hand, of a deep religious fervour and high scholarship of which his english introduction and serveral Kannada prefaces to the various works under the *num de plume* of Madhva Munindradasa constitute an unmistakable index- and, on the other, of great organising zeal and keen business ability, it would be difficult to find the like of him and it is no exaggeration to say that but for his indefatigable labours and driving force in all the activities of the Sangha from start to finish, our hopes of bringing out this volume would have remained an idle dream. To him, therefore, we gladly tender our deep and abiding

thanks with the consciousness that his name will live long, enshrined in our grateful memories and we dare to say, of all those who might consider themselves enriched by the labours of the Sangha.

5. Our thanks are due to the learned Pandits who translated the works for the Sangha at great personal inconvenience. They have done their work in the most credible way. Our thanks are also due to the learned Pandits who revised the portions of the translations. The Sangha will fail in its duty if it does not offer its special thanks to S.M.S.S. Agrahar Narayana Tantri, whose unfailing enthusiasm and devotion to our cause have been of immense help to us in bringing out this volume. Lastly we have to thank Mr. P.N. Prabhu the proprietor of the Prabhakara press, for the very neat printing and get up of this volume.

6. We have not attempted to write literary or even very grammatical Kannada. Our object is to make the translations easily understood throughout Karnataka and even in Tamil and Telugu districts. We have adopted, therefore, a very easy colloquial style. We have adopted also a simple orthography, for example, we have adopted the forms अंड and तंत्र instead of the Sanskrit forms अण्ड and तन्त्र.

7. We have not attempted to impart much learning. Where the text itself was clear, no notes are given. And just enough is given in other places to make the sense or connection clear. We have remembered that this work is intended only for beginners, and have made the exposition as elementary as possible. The detailed discussions given in the commentaries have been omitted where they were not necessary to elucidate the text.

8. A few abbreviations have been used throughout. मं॥ stands for Mantra of the Upanishad. भा॥ stands for Bhasya of SriMadhvacharya. अ॥ stands for meaning which is either word meaning or translation. त॥ stands for Tatparya, in which notes or the general purport are given. मू॥ stands for Mool or Text in the Prakarana portion.

9. We are conscious that there are many short-comings and imperfections in this work. We must however say that we have honestly tried, with the resources at our disposal, to produce as good a book as possible. We beg our readers to overlook the blemishes, and judge the work with an indulgent eye. We have tried to avoid printers' devils as much as possible but we have not been completely successful. They are, however, not very numerous.

10. Before concluding we must thank our patrons and members, who paid their subscriptions in advance, and have since waited patiently without one word of murmur or complaint. We trust they will find that their confidence has not been mis-placed.

11. We now offer our patrons and members the first fruits of our endeavour for their kind acceptance.

Shukla, Jeishta 15, COUNCIL OF SRI MADHVAMUNI SEVA SANGHA.

22-6-1929.

Udipi.

ಶ್ರೀ ಹನುಮದ್ಭೀಮಸುಮಧ್ವಹಂಸಾಂತರ್ಗತ ಶ್ರೀ ನರಹರಿ ರಾಮಕೃಷ್ಣವೇದವ್ಯಾಸಾಭಿನ್ನ  
ಶ್ರೀಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವಾಯನಮಃ

ಶ್ರೀಮಧ್ವಮುನಿಸೇವಾಸಂಘದವರು ಮಾಡಿರುವ ಈ ಸರ್ವಮೂಲಗ್ರಂಥಗಳ  
ಕನ್ನಡಾನುವಾದವನ್ನು ಗಣಕೀಕರಿಸಲು ನಾನು ಮಾಡುತ್ತಿರುವ ಈ ಪ್ರಯತ್ನದಲ್ಲಿ

ಶ್ರೀಅಸ್ಮದ್ಗುರ್ವಂತರ್ಗತ ಶ್ರೀರಾಘವೇಂದ್ರಗುರ್ವಂತರ್ಗತ  
ಶ್ರೀವಾದಿರಾಜಗುರುಗಳು ಮತ್ತು ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ಹೃತ್ಕಮಲಮಧ್ಯನಿವಾಸಿ  
ಶ್ರೀ ಲಕ್ಷ್ಮೀಹಯಗ್ರೀವದೇವರು.

ನಿರ್ವಿಘ್ನತೆಯನ್ನು ಕೊಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಮಾನ್ಯ ಓದುಗರಲ್ಲಿ ಇಲ್ಲಿ ಕಂಡುಬರುವ  
ತಪ್ಪುಗಳನ್ನು ನನಗೆ ತಿಳಿಸಬೇಕಾಗಿ ಕೋರುತ್ತೇನೆ.

ಇತಿ,

ಸುಬ್ಬಣ್ಣ . ಕೆ.

ಶ್ರೀಚಿತ್ರಭಾನು ನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಕೃಷ್ಣ ಏಕಾದಶಿ ಶುರುಮಾಡಿದ್ದು.

( ದಿ|| 3-09-02 )

ಶ್ರೀಹನುಮದ್ಭೀಮಸುಮಧ್ವಾಙ್ಗುಲಸಾಂಘಿಕತ  
 ಶ್ರೀನರಹರಿರಾಮಕೃಷ್ಣವೇದವ್ಯಾಸಾಯನಮಃ  
 ಶ್ರೀಹನುಮದ್ಭೀಮಸುಮಧ್ವಾಙ್ಗುಲಸಾಂಘಿಕತಃ ಶ್ರೀವಾದಿರಾಜಗುರುಭ್ಯೋನಮಃ ;  
 ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರುಭ್ಯೋನಮಃ :  
 ಪೃಥ್ವೀಮಂಡಲಸ್ಥ ಸದ್ವೈಷ್ಣವೇಭ್ಯೋ ನಮಃ ।

## SRI MADHVA HIS LIFE AND DOCTRINE.

### PART-1 SRI MADHVA'S LIFE

#### (1)parentage and birth.

Sri Madhvacharya, also known as Anandatirtha and Poornaprajna, was born in Pajakakshetra, a small village about 8miles south-east of Udipi in the South Kanara District of Karnataka State of India. Tradition says that he was born on Ashvija Shuddha Dashami(the last day of Dussera) in the year Vilambi. Professor S.Subbarao,M.A. in his translation of the Bhagvadgita, argues the question at some length, and arrives at the conclusion that 1103A.D. (1025 or 1029) is the date of Sri Madhva's birth. He relies mainly on the chronological list of Gurus maintained by Uttaradimutt in support of his view. Professor K.V.Rangaswami Iyengar, M.A. in his Histroy of India, says that 1118 A.D. is the traditional date of the birth of Anandatirtha. The late Mr.C.N.Krishnaswami Iyer, M.A. in his 'Sri Madhvacharya, his Life and Times' fixes 1119A.D. as the date of Sri Madhva's birth. The late Mr.C.M.Padmanabhachar,B.A. , B.L., in his 'The Life and Teachings Sri Madhvacharya' disagrees with all these views. He discusses the question in detail and holds that 1238 A.D. is the date of Sri Madhva's birth. He bases his opinion on the inscription in the Sri Kurmam Temple in the Ganjam District. There is a sloka(XXXII-131) in the Mahabharata tatparya Nirnaya, written by Sri Madhva himself, in which it is stated that he appeared on this Earth, 4300 years after the begining of the Kali age. Mr.H.Krishna Sastri who discovered the Sri Kurmam Temple inscription explains away this shloka as an interpolation. Mr.C.M.P.Achar and Professor S.Subba Rao, who are both Madhvas, offer no explanation to set aside this Shloka. The late Mr.Cowkooor Guru Rao in his Kannada Translation of the *Sutra Bhashya* suggests that 4300 years in the sloka must be taken to mean 4300years and odd, and he upholds the date 1238A.D. The view of Messrs, C.M.P.Achar and Gururao is supported by another authority called Hrishiksha

Sampradaya Paddhathi.

“त्रिंशताब्दोत्तरचतुस्सहस्राब्देभ्य उत्तरे । एकोनचत्वारिंशत्तमे (एकोनविंशतितमे) विलम्बिपरिवत्सरे । आश्वीनशुक्लदशमीदिवसे भुवि पावने । पाजकाख्ये शुचिक्षेत्रे दुर्गया चाभिवीक्षिते । जातो मध्याह्नवेलायां बुधवारे मरुत्तनुः।”

Hence 1238A.D. may be taken as the date of Sri Madhvacharya's birth.

2. Very little is known of Sri Madhva's parents. They were Tulu Brahmins. Vedavati was the mother's name. She appears to have been a pious lady much attached to her husband and her children. Madhyageha was the father's name, that is to say, it was his family, or clan name. His own name is not known. He must have been held in considerable regard, especially after the greatness of Sri Madhva came to be recognised. He would be referred to by his contemporaries by the family name, as a sign of respect, and in the next generation his name was forgotten. Both in the Vayustuti वायुस्तुति composed by Trivikrama Panditacharya in Sri Madhva's life-time, and in the Madhva Vijaya, the father's name is given as Madhyageha, which is the Sanskrit for the Tulu Naduvantillaya. Madhyageha was a small land owner. He was not above pecuniary embarrassments. He was well versed in Vedas and the Puranas and had earned the honorific title Bhatta. One daughter and two sons were born to him, but both the sons died in their infancy. He had no more issue for sometime, and as sonlessness is considered one of the major misfortunes, this seems to have weighed on his mind. He and his wife began to observe many severe vows and austerities and earnestly prayed to Sri Anantheshwara, installed in Udipi for the blessing of a son. After the lapse of 12 years a son was born to gladden their hearts, and they named him **Vasudeva**.

3. Vasudeva grew up into a strong, healthy, and handsome boy. He showed an uncommon intelligence. Before his fifth year, his father taught him the elements of Sanskrit learning. A year or two later his Upanayanam (threading ceremony) was performed. Shortly after his Upanayanam he was sent to a Vedic school nearby. Vasudev was neither diligent in his studies, nor regular in attendance. This is not to be wondered at, considering that he was the only son of his parents, and as such, presumably was treated with much indulgence. He spent most of his time in play and sports of all kinds in which he was easily the first. His teacher, though a good man in his own way, could not discover the worth of his pupil. He scolded Vasudeva for neglecting his studies. Vasudeva replied that he could not go on repeating the same lesson day after day according to the routine. He was

questioned about the lessons already taught and he gave ready replies. He was questioned about the lessons already taught and he gave ready replies. The teacher then seems to have left his pupil to his own devices, and after sometime thus spent, the schooling terminated.

**4. Vasudeva**, according to some, left school and embraced Sanyasa in his 9th or 11th year and according to Mr. C.N.K.Iyer, he was 25years old when he entered the Sanyasa-ashrama. Vasudeva must have aquired a wonderful and varied amount of learning before entering the Sanyasa-ashrama, and as the village Vedic school could not have imparted this learning, it must be presumed he spent some years after leaving the school in learning Logic, Grammer, Dialectics, etc. Thus argues Mr.C.N.K.Iyer in his 'Life'. But anyone who is acquainted with Sri Madhva's works will perceive at once, that no school or teacher then existing could not have furnished him with the learning he displays in his works. Logic indeed he studied, but it is not the *Nyaya Sutras*, of Gautama or the commentaries on them, that he refers to in his works in support of his positions, but a work called *Brahma Tarka*, attributed to Vedavyasa. It is not to Amara Simha that he refers when he has to support a particular meaning given by him to a word, but to a dictionary called *Shabdanirnaya*. He was one of those greatmen who owed little or nothing of their equipment to schools and universities. If Mozart could compose perfect musical pieces at the age of four, it should not be surprising that Sankara and Shri Madhva constructed complete systems of Philosophy before reaching full manhood. There is therefore nothing improbable in the view that Vasudeva finished his school education and embraced Sanyasa long before he reached his 25th year.

**5.** The natural thing for Vasudeva to do after leaving school would be to go home and settle there. His sister must have long before this left the parental roof, and there was no one to look after their parents, and the little property they had. In the ordinary course he would marry and become a house-holder himself. This tame, quiet life didnot appeal to Vasudeva. He felt he had a mission in this world and he must dedicate his life to its succesful accomplishment. The pleasures of the world had no attraction for him. The step he proposed to take would, no doubt, give pain to his loving parents, but it could not be avoided. Personal considerations were not to stand in the way when a great public good had to be done. Sankara had preached his अद्वैतवाद (Advaitavada) several centuries previously. It had spread

all over the country and had become the dominant Vedantic Doctrine. Vasudeva's father and his teacher were all brought up on, and were evidently the believers in Sankara's Vedantha. But Vasudeva felt whether this Vedanta could be true because of its misgivings. He could not believe that the ignorant, miserable human soul was identical with the All-knowing, All-powerful परब्रह्मन्(parabrahman). He could not believe that virtue and vice, wisdom and ignorance, happiness and misery were all unreal. He couldnot believe that the world was an illusion and that the Supreme Being was devoid of love, justice, mercy and similar attributes. To him, the अद्वैतवाद appeared to be only the old, शून्यवाद (Sunyavada) of Bhuddhists under a different name, He felt that the two doctrines about the illusion of the world, and the identity of the human soul with the परब्रह्मन् were the negation of religion and morality. These mischievous doctrines had, therefore, to be fought and subverted, and God had to be again enthroned in the hearts of good men as the Supreme Ruler of the universe.

## II SANYASA

6. Resolving the matter over in this way, he decided to become a संन्यासिन् (Sanyasin) and approached Achyuta preksha (also known as Purushottama Tirtha) then camping in Udipi. Meanwhile Madhyageha heard of his son's resolve with consternation. He hastened to Udipi to dissuade him from taking Sanyasa. He begged his son to go back with him, he pleaded his own old age, his mother's grief, and he even threatened to suicide, if Vasudeva did not relent. Threats and entreaties were alike unavailing. Vasudeva was immovable. He agreed, however, to wait until another son was born to his parents. Shortly afterwards this event happened, and as Vasudeva had finished his probation, he was initiated by Achyuta preksha. The guru named him पूर्णप्रज्ञ (Poornaprajna).

7. Poornaprajna, as we must now call Vasudeva, commenced a course of study in the Advaita vedanta. The first book to be taken up was इष्टसिद्धि Ishtasiddhi. Achyutapreksha began to expound this work to his new pupil. At every stage, the pupil raised objections to which the guru was unable to furnish satisfactory answers. He was obliged in a short time to give up the pretence of teaching. He asked Poornaprajna to take charge of the Mutt and teach the other pupils there in accordance to his own views. It was on this occassion that the Guru conferred the name or title of Anandatirtha on Poornaprajna. 'Ananda' means bliss, and 'Tirtha' means शास्त्र. So Anandatirtha has come to mean, the author of bliss-giving Sastra.

Madhva is made up of two words 'Madhu' and 'Va' and they also mean the same meaning as Anandatirtha. Madhva is a name which occurs in the बळित्थासूक्तम् of Rigveda for the third Avtar of Lord Vayu. The name Madhva by which the Guru is most widely known was not given to him by any one. He was given another title Anumanatirtha, when he overcame a Nyaya Pundit in controversy shortly after his initiation. He will be referred to hereafter as Sri Madhva.

8. Sri Madhva spent some time, perhaps some years, in teaching the pupils of Achyutapreksha, in arguing with rival pundits of monistic and buddhistic persuasions, and confounding them in controversies. Among such were Buddhisagara and Vadisimha. This teaching and frequent disputation must have sharpened his powers and made him an adept in polemics. He soon found out that in and around Udipi there was no disputant who could give him battle. If he was to make good the new philosophical positions taken up by him, and demolish the old ones, he must meet Pundits in other parts of the country and hold discussions with them. Local triumphs had encouraged him to seek a wider field for his activity. So he started on a pilgrimage to the sacred shrines and thirtas in the south. This is known as his Southern tour.

9. Sri Madhva started with only a few followers. He could not have made rapid marches as the state of the country and the nature of communications would not permit him. Nor did he have horses, carriages, elephants and camels as our present day Matadhipatis have. He must have visited a large number of places. Altogether the Southern tour may have occupied two years, perhaps three. He stayed in Rameshwar alone for four months. It is certain that he visited Trivandrum, Rameshwaram and Srirangam. At the first two places, he had an encounter with the then Sringeri Swami, Vidyasankara (See note 1 infra.) The challenge probably came from Sri Madhva's side. He was ever eager to overthrow Advaitins in controversy, and as luck would have it, here was the abbot of Sringeri, who represented the principal mutt of great Sankara, thrown in his way. Vidyasankara evidently viewed the challenge with contempt as coming from an unknown and heretical controversialist. But he could not well decline to engage in a वाक्यार्थ (disputation), as his reputation for learning would otherwise suffer. So they met, they argued, and as may be expected, they parted in anger. The result was a foregone conclusion. Neitherside could hope to convince other. Neither was

prepared to admit the defeat. It was as if Luther had invited the Pope to a controversy, with a view to prove him that transubstantiation was a superstition, and that the Pope was not infallible. It is doubtful whether SriMadhva had made any converts by this time. He had only silenced a number of his opponents in his own district, but it had not changed the mode of their life. He could not hope to silence Vidyasankara however cogent his reasoning may be. To convert him was out of the question.

10. Vidyasankara went over to Rameshwaram and there again was SriMadhva and both had to spend Caturmasya there. Vidyasankara knew that he could not despise the person or the leaning of Sri Madhva, and as they had to pass each other frequently their relations must have become bitter. Sri Madhva was subjected to petty annoyances. He was not rich and he had only a small following. Nevertheless he could not be intimidated or coerced. He stayed there till the Caturmasya was over and then went his way. At Srirangam, it is probable, Sri Madhva met some of the followers of Ramanuja and had discussion with them. Srirangam was then the centre of the विशिष्टाद्वैत (vishishtadvaita) faith. In this way he might have come to know the main doctrines of Ramanuja. And the fact that the great Advaita citadel raised by Sankara had been already assailed by Ramanuja, and that a considerable breach had been effected in it, must have strengthened his purpose to carry war in to enemy's country.

11. Vidyasankara had scornfully challenged Sri Madhva to write a commentary of his own on the Brahmasutras, before insolently presuming to criticise the great work of Sankara, the implication being that one who could not construct should not dare to destroy. Achyutapreksha also had said the same thing in milder language. Other Pundits also, who had discussions with Sri Madhva, and were discomfited by his arguments, had expressed a similar desire. Some of them at least must have longed for an opportunity for revenge. If Sri Madhva presumed to write a Bhasya, thought they, he could not avoid the same mistakes, which he was now criticising others. The critic could be then mercilessly exposed. To give them a chance, as it were, that soon after his return from the souther tour Sri Madhva began his career as an author. श्री गीताभाष्य (Gita Bhasya) was his first work.

12. Sri Madhva then contemplated a tour to Badari in the Himalayas. Achyuta - preksha tried to dissuade Sri Madhva from undertaking this perilous journey. Once

Sri Madhva had decided on a course of action no one could make him swerve from it. The Northern tour was begun. This time Sri Madhva seems to have had a larger retinue than on his Southern tour. There was a sanyasin called Sathyatirtha, who was particularly attached to Sri Madhva and he was one of the party. We have no information as to the route taken, the places visited and the incidents of the journey. Sri Madhva and his party spent some time in the Himalayan hermitages. There he observed a vow of silence, fasting and prayer for many days (काष्ठमौनव्रतं) and then left by himself for Badari, the abode of Vyasa. After a time he returned and then he composed the सूत्रभाष्य (Sutra Bhashya). Sathyatirtha transcribed it. And then the return journey was commenced. It would appear that they travelled through Bengal and Bihar and probably visited Puri. They certainly came to Andhrapradesh. At Rajahmandry, two notable converts were made. Shobhana Bhatta and Sami Shastri were great pundits of those parts and were followers of Sankara. When Sri Madhva and his party came with rival Bhashyas on the Gita and Brahma Sutras, expounding dualistic views and condemning the ancient monism, there were frequent challenges and discussions. At discussions like these Sobhanabhatta and Sami shastri were overcome. They sought initiation at Sri Madhva's hands and were accepted as his disciples. Sobhanabhatta became Padmanabhatirtha and Sami shastri, Naraharitirtha. They succeeded Sri Madhva to the Guru peeta and it is from their line that the Vyasaraaja Mutt and Uttaradi Mutt have sprung. Naraharitirtha was Regent during the minority of the Gajapathi king and ruled over the country firmly and well. He defeated the Sabaras in war and the numerous inscriptions in the Ganjam district bear witness to his beneficent rule. He was not only an efficient administrator of a state, but he was also a man of great learning. He wrote several commentaries on Sri Madhva's works.

13. Sri Madhva and his party returned to Udipi with a sense of triumph. He had made considerable impression in the places visited by him in the Southern tour, but he had made few converts. In fact, although his philosophical opinions differed from those of his Advaiti opponents, in every other respect, his life and theirs did not differ. Till now also, his criticism of Advaita was only destructive, and he had not enunciated a positive system of his own. But after he had produced his Gita bhashya and Brahmasutra Bhashya, no one could accuse him of being only a barren controversialist. He had an alternative philosophy which could take the place of Sankara's. He had sent a copy of his Sutra Bhashya to Achyutapreksha in

advance. The guru had remained too long under the spell of the old system to change easily. Sri Madhva found no little difficulty in converting him. Once he was convinced, he became an enthusiast, so much so, that he would not take his daily meal without once reading the Sutra Bhashya. Tradition says that Sri Madhva composed his Anubhashya, consisting of only 32 shlokas to enable Achyutapreksha to keep up this custom even on the Dwadashiday.

14. The strong personality of the teacher, his incisive logic, his persuasive eloquence and the merits of his new system soon brought many adherents to his faith. It was not enough to make converts. It was necessary to find means to retain them. When the great personality of the leader passes out of view, the following has a tendency to disrupt, and become merged in the general body from which it arose. Certain institutions are required to maintain the cohesion of the followers, and this all great leaders men have perceived and provided for. Sri Madhva installed image of Sri Krishna in a new temple erected by him, and himself performed the Pooja. He revised the method of worship, so as to inspire in the minds of devotees, feelings of holiness, purity and spirituality. Sri Krishna's temple became in Sri Madhva's time and has continued ever since a centre of attraction to all Madhvas and most of them make it a point to visit atleast once in their life-time. Even Benares in their eyes is a place of inferior sanctity. Animal sacrifices used to be offered by Brahmins, though on rare occasions. Sri Madhva stopped this. He substituted a lamb made of rice flour and actually got a यगम् (yagam) performed with this substitute. Neither Ramanuja nor Sri Madhva appears to have been the originator of the custom of branding the persons with hot metallic Vaishnava symbols, Cakra, Shanka etc., This seems to have been an old Bhagavata custom, which both approved. When saints were prepared to be burned alive to vindicate their faith in God, these reformers seem to have thought that their disciples should not object to bear on their bodies the Vaishnava marks, to proclaim their allegiance to the Supreme Being, Vishnu. The caste mark of the Brahmin from Sankara's time seems to have been Vibhooti and garlands of rudraksham round the neck. These are Saiva marks and even today, with a few exceptions, the followers of Sankara wear these marks. Both Ramanuja and SriMadhva, discarded these Saiva marks and substituted Vaishnava marks, to indicate, their faith in Vishnu as the Supreme God. Sri Madhva substituted a garland of Tulsi beads for Rudraksham. Ekadashi was observed as a व्रतम् (vratam)

by the followers of Sankara. It was optional, though meritorious, to observe Ekadashi as a day of fast. Sri Madhva made this a day sacred to Hari, and absolutely prohibited the taking of any food. Consequently even श्राद्ध (Shraddha) falling on that day, had to be postponed. The whole day and night was to be spent in devotion and prayer, and religious study. By the introduction of these changes, the followers of Sri Madhva, became easily distinguished from their neighbours and they formed a compact body among themselves with the same ideals and sympathies. A certain amount of fusion was thus brought about, among the followers of Sri Madhva drawn from different parts of the country.

15. Having inaugurated these reforms Sri Madhva started on his second tour to Badari. He appears to have visited Delhi, Kurukshetra, Benares and Goa on this tour. During his first prolonged Northern tour, he must have learnt Persian. At Delhi he is said to have conversed with a Mohammedan prince in his own language. At Benares, he made a prolonged stay and there were various discussions. These served to infuse a doubt in the minds of many men about the correctness of Sankara's Vedanta. Conversions on a large scale were out of the question in a rapid itinerancy. But the seeds then sown fell on fertile soil, and in course of time led to many Vaishnava revivals, notably to that of Sri Krishna Chaitanya in Bengal. After a long absence Sri Madhva and his party returned to Udupi. Hereafter his tours were confined mostly to South Canara district, and a favourite place to which he repaired now and again was Vishnumangalam, 27 miles South of Mangalore.

16. In the years that followed the return from the second Northern tour, there were large accessions to the fold. गीता भाष्य, ब्रह्मसूत्रभाष्यम्, उपनिषद्भाष्याणि, प्रकरणाः, महाभारत तात्पर्य निर्णयम्, भागवततात्पर्य निर्णयम्, (Gita Bhashyam, Bramsutra Bhasyam, Upnishad Bhashyam, Mahabharata Tatparya Nirnayam, Bhagavata Tatparya Nirnayam) and a few minor works had been written. These contained a coherent and consistent body of doctrines, all based on the three Prasthanas universally accepted as authoritative. The repeated triumphs of Sri Madhva in intellectual battles had enhanced his reputation enormously. The Sringeri mutt could no longer ignore him. His gains were its losses. So it set about to humble him in right earnest. Padma Tirtha is said to have then occupied the potential throne at Sringeri. \*See note 1 *infra*. He and a learned pundit Pundarika puri started to try conclusions with Sri Madhva. A discussion was arranged. Pundarika puri thought he did not want

learning seems to have lacked the courage. He was completely upset at the sight of the crowd assembled to witness the debate. His tongue clave to the palate and he could not get out even few sentences. He cut a sorry figure and had to withdraw in disgrace.

17. It was then resolved that an effective way of arresting the further spread of hearsay was to rob Sri Madhva of his library. Without his palm leaf books, it was imagined he could not do much, and it was certain his disciples could do nothing. So a successful raid was made on the library and the whole of it was stolen. The thieves had not the courage to burn the books, but only hid them away. Sri Madhva complained to the Kumbla Raja, Jaya Simha, in whose district this outrage had taken place. The culprits were traced, the books were found, and they were restored to Sri Madhva.

18. Sometime after this when Sri Madhva was staying at Vishnumangala, a great pundit who had heard of the new doctrines but had no opportunity to test them presented himself. He was the famous Trivikrama Panditacharya. He wished to engage Sri Madhva in debate. A meeting was accordingly arranged and a discussion ensued which is said to have lasted for 15 days. At the end, Trivikrama felt dazed, and could neither attack nor defend. He fell at the feet of Sri Madhva and implored him to take him as a disciple. He was not only accepted, but he was honoured with the commission of writing a gloss on Sri Madhva's Sutra Bhasya. He wrote the gloss called *Tatva Pradipika* accordingly. At his special request Sri Madhva composed another commentary on the ***Brahmasutras*** called *Anuvyakhyana* in verse. This is considered Sri Madhva's masterpiece, and it is on this work that Sri Jayatirtha wrote his famous gloss, the Nyaya Sudha. Sri Trivikrama Panditacharya wrote a hymn called *Vayustuti* in a very difficult verse in praise of the Avatars of Lord Vayu. He appears to have become a very ardent and enthusiastic follower of Sri Madhva.

19. After the conversation of Trivikrama, many more joined the fold and Sri Madhva's fame spread far and wide. His father Madhyageha died about this time, followed soon after by his wife. Sri Madhva's brother was involved in financial troubles and grew sick of the world. He sought Sanyas and was admitted along with seven others on the same day at Kanva Tirtha\*. These became founders of

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\*Such is the tradition. But in the *Madhva Vijaya* (ch. XV-95-98) it is stated that Vishnu Tirtha was ordained at Pajaka Kshetra.

the eight Udipi Mutts. Sri Madhva's brother was named Vishnu Tirtha and was distinguished for his piety and learning. He became the head of what has since come to be known as the Sode Mutt.

20. Sri Madhva spent the last years of his life in teaching his doctrines and writing new works. The last of these seem to be Nyaya Vivarana (another commentary on Brahma Sutras) Krishnamrit Maharnava and Karma nirnaya. His mission was now fulfilled; his message had been delivered; his work had been placed on an enduring basis. He had gathered around him a band of devoted disciples, who by their piety, zeal and learning, could be trusted to carry on his work and spread his faith. It was time to retire from the scene of his labours and leave in other hands the initiative for future work. So on Magha Suddha Navami, while he was expounding the *Aitareya Bhashya* to his disciples, he disappeared from the view of mortals in a shower of flowers. It is believed that he was then in his eightieth year. To this day the departure of the Master is commemorated on Magha Suddha Navami, which has come to be known as Madhva Navami.

21. The main source from which materials for a life of Sri Madhva can be gathered, is the *Madhva Vijaya* of Sri Narayana Panditacharya. He was the son of Trivikrama Panditacharya, who was converted by Sri Madhva after a memorable contest. Narayana Pandithacharya may have seen and heard the Master, but there is nothing in the *Madhva Vijaya* itself to show that he came into personal contact with Sri Madhva. *Madhva Vijaya* appears to have been written shortly after the Guru's departure to Badarikashrama. It is held in high esteem by Madwas (मन्त्रतुल्य). In the more important of his works Sri Madhva claims to be the third avatara of Vayu. But to his own personal history he makes no reference in any of his works. English readers owe a debt of gratitude to Messrs. C.N.K. Iyer and C.M.P. Achar for thier lives of Sri Madwa.

22. The *Madhva Vijaya* narrates a number of wonderful deeds by Sri Madhva in childhood and in later life. Miracles seem to be the invariable concomitant of every new religion. Without their aid, no teacher of a new doctrine seems to be able to obtain a hearing. Religion deals with transcendental things. It is easier to touch the imagination than to convince the reason. Miracles , though they are rickety props, have, therefore, been frequently requisitioned to support true and false doctrines alike. The occurrence of miracles, like the occurrence of any other event, can be proved only on evidence, and after the lapse of many

centuries ,what evidence can be forthcoming which can be regarded as satisfactory ? In our prosaic age, miracles are a hindrance to faith. We are now content to judge doctrines on their own merits and to dispense with the testimony of miracles. Sri Madhwa came to teach mankind profound truths about God and our relation to Him. These do not derive their value from, or owe their importance to, the adventitious aid of miracles. Moreover, to the discerning, his teachings embodied in his works, cannot but appear as the greatest miracle wrought by him. No reference to the other miracles has, therefore, been made in this sketch of his life.

23. The success that attended Sri Madhwa's mission, and earlier, Sri Ramanuja's, must be attributed in part at least to the discontent prevailing at the time. All human institutions have a tendency to decay and Sri Sankara's Advaitism was no exception. The mind of man is prone to grasp the shell and throw away the kernel, to pursue the shadow and leave the substance. Take the case of Buddhism. The beautiful and simple teachings of the Buddha, of love, charity, kindness, mercy and purity, were replaced in a few centuries by a subtle and hair-splitting philosophy, elaborate formalism, and wide-spread immorality. The common sense of mankind revolted against this abomination parading as a solution of human ills, and the reformers Kumarila Bhatta and Sankara had no difficulty in sweeping away this nuisance. In course of time, Mayavada reproduced the same evils though on a smaller scale. the subtleties and inconsistencies of its philosophy exceeded those of later Buddhism. the ability to spin intricate metaphysical cobwebs was considered a substitute for a good life, and a big gulf yawned between philosophical preachings and practice. Bhakti was at a discount, and Karma was regarded as appropriate to fools. Man was the equal of God, nay God himself ! What was the need then for Bhakti or Karma ? Philosophy had supplanted religion and both had ceased to ennoble the emotions and guide human conduct. Men had to be pulled out of this quagmire of self-sufficiency and the true relation of man and God had once more to be proclaimed. Ramanuja and Sri Madhwa addressed themselves to this task, and the response that met their endeavours shows that men had got tired of Mayavada. The days of these Reformations also will be numbered when they forget, as they seem to be doing, that great truths are not given to men to be locked up in boxes, but to be shared with their neighbours, and that the best way to promulgate those truths is to live them every day of our lives, and

if we claim any superiority for our doctrines, our virtues, and our tolerance should declare them, and not our own loud protestations.

24. Sri Madhwa had a truly magnetic personality. His physical appearance was as striking as his intellectual powers were marvellous. The Madhwa Vijaya describes him as a picture of perfect manhood. He was rather tall, deep-chested, broad-shouldered, and strong limbed. His countenance was handsome and his hearing was noble. Unlike other geniuses who combined a powerful intellect with a frail body, Sri Madhwa possessed a vigorous and athletic constitution till the end. In those days when wild beasts and wilder men infested the jungles and roads, physical prowess was a dire necessity and Sri Madhwa had more than once to exhibit his superhuman strength. He could knock down any man in intellectual or physical battle, and he did not disdain either contest when occasion arose. He could sing and he had a melodious voice. In Goa he is said to have delighted a party with his singing and even to have made seeda sprout. Though a sanyasin he did not practise or preach unmeaning asceticism. The Madhwa Vijaya refers more than once to the good dinners to which he did ample justice in the course of his tours. He was very simple in his habits, and he mixed freely with his disciples, though so much inferior to him. He had no trace of intellectual hanteur. He was able to acquire and retain the love and reverence of his disciples almost in an unparalleled degree.

25. Sri Madhwa's memory was stupendous. Macaulay once said that he could reproduce the Paradise Lost if every copy of it was destroyed. There were men in India, and it is hoped there are still some, who could reproduce the whole Rigveda, if every copy of it was lost, and the Rigveda is many times longer than the Paradise Lost. Even in a country like India, there have been few men whose memory could be compared to Sri Madhwa's. The only books then existing were of palm leaves. They had no indexes, no tables of contents, and generally no aids to find a particular passage you were in search of. You with these disadvantages, the authorities which Sri Madhwa quotes are literally thousands. What strikes the reader of his works is the variety of his learning. No difficult or obscure passage is overlooked or slurred over. Most original views are often presented with always an apt quotation in support of them. He wandered all over the country and appears to have collected a big library. In his Tatparya Nirnaya he says he examined numerous texts of the Maha Bharata in different places. Not only is he at home in

Vedantic literature, he is equally at home in the other darsanas. Not only is he at home in Vedic literature, he is equally at home in the Puranas and Smritis. Sankara mostly quotes from the Upanishads and often one disputed passage is cited as an authority in interpreting another disputed passage. To avoid this error, Sri Madhwa largely quotes from the Smritis and Puranas which have interpreted the Vedic texts.

26. Many superficial readers of his works go away with the impression that his commentaries are nothing but a string of disjointed quotations and that there is no sustained argumentation. The fact is, he has reserved argumentation to special treatises like the Prakaranas and the Anuvyakhya. He prefers to give the meaning of a passage in the words of an authority, to using his own words. His style is direct, pithy and forcible. He uses the fewest words possible, and oftentimes his style is indistinguishable from the Sutra style. His works are mostly intended as handbooks for the teacher and not as text books from which the student can learn for himself. Without the aid of commentaries and a good teacher many of his works cannot be understood at all, and the full force of even such expletives as “cha” “tu”, cannot be realised. His style is a curious contrast to that of Sankara and Ramanuja. Both of them wrote splendid prose. Sri Madhwa rarely indulges in half a page at a stretch. He seems to have deliberately adopted a plain, unadorned, and at times even a rugged style by way of contrast to those great commentators. Words are a snare and much sophistry lurks behind an ornate style. The simplest and plainest words are the best for a philosophical treatise, and these Sri Madhwa adopts. His bhashyas are all comparatively shorter than those of other commentators.

27. Sri Madhwa was a splendid debator. He had his feet firmly on the solid earth of experience, and from this position of vantage, he delivers his thrusts and his sledgehammer blows. No fallacy escapes his notice. He would not accept a word as a substitute for a fact. He wanted proofs for every disputed proposition, and was himself prepared to furnish proofs in defence of his own. He is unsparing in his criticism, merciless in his logic, but never undignified in his language. He had no sympathy with the atheistical and pantheistical systems of the Bauddhas, Jainas, Bhaskaras, Sankaras and even Ramanujas. The only expression of impatience, one can discover in his criticisms of these systems is this:-- after enumerating many faults he says there are a hundred more or innumerable other

faults. Among those who have no personal acquaintance with his works there is an erroneous impression that he calls his opponents daityas and asuras, and that when arguments fail, abuse is resorted to, Nothing can be farther from the truth. It is true he calls the Bauddhas, Jainas and Mayavadins, daityas aud asuras, but that is when he is tracing the history of these systems. Even here he is only following the older authorities. When he is criticising the tenets of their faiths, he does not use a single harsh or unparliamentay expression.

28. Sri Madhwa usually begins and ends his works with a short and simple mangala sloka in praise of God. He is never tired of insisting on the first article of his faith that Narayana is full of all auspicious attributes, and is without the shadow of a fault. He expresses the highest devotion and friendship to the God so conceived. The only Guru to whom he renders obeisance is Sri Vyasa. Nowhere does he mention Achyuthapreksha as his guru, obviously because he did not owe any part of his spiritual or intellectual equipment to him. On the contrary the guru in effect became his sishya, and accepted his teaching. Sri Madhwa is unique in this respect. Sankara, though the most brilliant expounder of Advaita, had to learn it from Govinda Bhagavathpadacharya. Ramanuja had to learn the tenets of qualified monism from Perianambi and Tirukottiyaranambi before preaching it to the world. It is certain that Sri Madhwa did not learn even the rudiments of his system from any human teacher. But this does not mean that he preached a brand-new doctrine. He claimed to be teaching only what Sri Vedavyasa had taught of old, and had become obscured in later ages.

29. It is a common ground for all the systems that every work should have Anubandha Chatushtaya, viz., a subject matter, a reader to whom it is addressed, a gain to be obtained by its study, and the necessary relations of these. They are indicated in the mangala sloka or in the words immediately following and the commentaries take pains to elucidate the anubanda. In his Bhashya, he does not usually directly criticise the rival interpretations. He is satisfied with giving his own interpretations. By implication, of course, the other interpretations are condemned. He reserves the full fire of his criticism to special monographs called Prakaranas and to special treatises like the Anuvyakhyana or Gita Tatparya. Mayavada being the then predominant faith, it comes in for the largest share of criticism. It was a living system, the others were only of academic interest. Besides, Sri Madhwa thought that Mayavada was doing a great dis-service to

mankind. Its most audacious claim that the Jeeva was identical with Brahman must, if logically followed and courageously practised, lead to nihilism and atheism. If I and God are one, then there is no God for me except myself, and as I am God, what I do, if I do anything at all, can never be wrong<sup>1</sup>. Sri Madhwa felt keenly that it was degrading God to identify Him with the Jeeva. Whether you call the King a chandala or a chandala King, in both cases, it is the King that is insulted. A Christian writer observes in “The Founder of Christianity and His Religion” that “For a sinful mortal to call himself Brahma, is the height of absurdity and wickedness”. Sri Madhwa felt likewise. He quotes in his Kataka Bhashya an authority which says that he who contemplates God as identical with the Jeeva falls into blinding darkness.

“जीवैक्येन तु नं ध्यायंस्तमस्यन्धे पतेद्भुवं”

He does not spare the Nyaya, Vyseshika and Sankhya systems. He has exposed the hollowness of many of the fundamental positions of these schools of philosophy. The Prakaranas will give the reader an idea of what a wealth of thought is compressed in a minimum of words. Those who wish to get an adequate idea of the subtlety of Sri Madhwa’s philosophical disquisition must read the Anuvyakyana, with the exposition (Nyaya Sudha) of Sri Jaya Tirtha.

30. Ramanuja was a married man and took sanyas late in life. Sanakara and Sri Madhwa passed directly from Brahmacharya to sanyas in their early youth. The foolishness of the admirers of Sankara invented the story of his parakayapravesa, to acquire a knowledge of sexual science, and the contest with Bharati which led up to it. Bharati may have been a lady of great learning, but we must allow her also to be a lady of common modesty. No lady of ordinary modesty would invite an unknown stranger to a public discussion on sexual science, either to save her own or her husband’s reputation for learning, If Sankara was Lord Siva incarnate, as these story tellers say he was, and, therefore, omniscient, there was no need for the inseparable Lord of Parvathi to acquire this knowledge by fresh experiences.

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<sup>1</sup> “हव्यमहं कव्यमहं हेयोपादेय भावशून्योहम् ।

हरिरहमस्मि हरोऽहं विधिरहमेवास्मि कारणं तेषाम्”

“I am the oblation to the Gods, and the oblation to the manes, I am devoid of all ideas of rejection and acceptance, I am Vishnu, I am Siv., I am Brahma and I alone am their cause” Sankara’s Swatma Niroopanam.

These puerile stories, invented to enhance the greatness of a really great man, only serve in the hands of his opponents to besmirch his character. It is a source of satisfaction that no panegyrist of Sri Madhwa attempted to belaud his greatness in this fashion. All the accounts that have come down to us make out that he was a shining exemplar of saintly purity of life. His moral earnestness was something grand. He taught that righteousness was a supreme fact and not a temporary convention, and every hour of life must be led under the great Task-master's eye and every action of ours must be dedicated to Him. Living in close and continuous communion with God, cared neither for the frowns nor the favours of men. His whole life was dedicated to the service of God and he tried to inspire in his followers, the love and service of God as the highest object of human ambition.

31. A word or two must be said about Sri Madhwa's claim to be regarded as the third avatara of Vayu. According to Mr. C.N.K. Iyer, the origin of this claim is to be sought in the persecution to which Sri Madhwa and his followers were subjected at the outset of his career. A little consideration will show the utter futility of Mr. C.N.K. Iyer's theory. Sri Madhwa would have looked perfectly ridiculous even to his own followers, if he had claimed to be the all-powerful Vayu, when he was unable to protect his own persons from the persecution of his enemies. He would infuriate them the more by describing them as asuras. A part from the meetings at Trivandrum and Rameshwaram of Sri Madhwa and Vidyasankara and the theft of his library by the followers of Padma Tirtha, there are no incidents recorded in the *Madhwa Vijaya*, which show that there was any persecution by the Sringeri Mutt. Social boycott, there may have been of the seceders. But matters would not improve by making a claim which the enemies would consider as absurd, unless it could be substantiated if challenged. No man is said to be a hero to his valet. No mere man could have passed himself off as a deva for several decades, living in the midst of a none too friendly public. Sri Madhwa first put forward the claim in the *Sutra Bhashya*. Achutapreksha was then alive. Sobhana Bhatta and Sami Sastri had just been converted. His career was just commencing. Would he jeopardise it, by making a claim which must appear to his audiences as insane? There must have been something extraordinary about him which could secure and retain the homage of so many disciples, who were brought into intimate daily contact with him. His claim was accepted by his erst while

opponents like Trivikrama, Sobhana Bhatta, and Sami Sastri, and even moral grandeur. There must have been an intangible, an indescribable something, which led his followers to adore him as the third avatara of Vayu. From the very nature of the case, the claim is now incapable of demonstration. We only say with the poet.

“Strong son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove”.

Sri Madhwesharpanamasthu.