

Madhva Chaaritra Manjari

(Sri Madhvacharya - Life and Works)



व्यासाय भवनाशाय श्रीशाय गुणराशये ।
हृदाय शुद्धविद्याय मध्वाय च नमोनमः ॥

Dedicated to the greatest Jagadguru



**(Saligrama Idol of Sri Krishna installed by Sri Madhvacharya
at Udupi)**

Madhva Charitrya Manjari (Sri Madhvacharya – Life and Works)

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श्रीमदाचार्य उवाच

नाना जनस्य सुश्रूषा कर्माख्या करवन्मितेः।

'As citizens of the Lord's country, we must pay the duty by serving the people in need.'

प्रारंभ मात्रं इच्छा वा विष्णु धर्मे न निष्फला ।

'Not the beginning, not even the desire to begin is wasted in the spiritual pursuit.'

एकं च तत्त्वतो ज्ञातुं विना सर्वज्ञतां नरः ।

'It is not possible to know a thing in its entirety without knowing everything in entirety.'

शात्रार्थज्ञानयुक्तानुभवप्रमाणं तु उत्तमं मतम् ।

'Experience backed with Shashtra pramana is the best.'

भारतपारिजातमधुभूतां गीतामुपनिबन्ध ।

'Gita is like the nectar from the Parijata tree of Mahabharata.'

हरिरेवपरो हरिरेवगुरुः हरिरेव जगत्पितृमातृगतिः ।

'Hari alone is supreme, Hari alone is the Guru, Hari alone is the father, mother and the refuge.'

स्वाभाविको ब्राह्मणादिः शमाद्यैरेव बिध्यते ।

'Brahmana and other varnas are decided only by one's svabhava and with the qualities of shama, dama etc.'

Ashirvachana from His Holiness Sri Sri Sugunendra Tirtha Swamiji



"Establishing the idol of Jagadguru Sri Madhvacharya, outside India is a historical event. This is the time when Guru (Brihaspati) is entering Dhanu Raashi, which is his own house. At the same time and same muhurtha, Sri Madhvacharya also entered Sri Krishna Vrundavana in Houston, Texas, USA to bless all the devotees in the entire world, because of which he is rightly called as Jagadguru. His message is universal, even before he became a sanyasi. When he was a child, he prostrated in front of everything in the house as God resides everywhere in everything. As said in Bhagavadgita:

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः

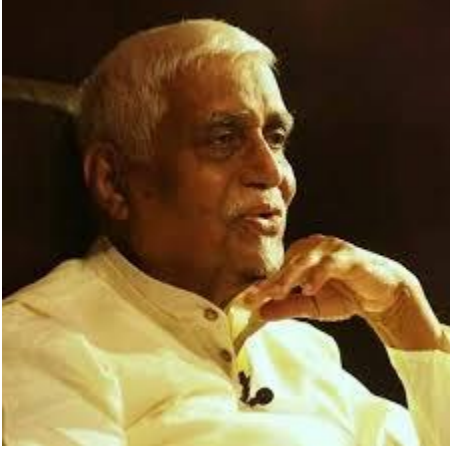
This applies to Sri Madhva himself who was called Vasudeva in his childhood. Worshipping Sri Madhvacharya means pleasing all Gods as he is the incarnation of Hanuma, Bhima, Mukya Prana. Shatras say, one cannot know God without the grace of Guru –

मुकुन्दभक्त्यै गुरु भक्ति जायै ।

Sri Rama came to sugreeva because of Hanuman who was on his side. Similarly, Krishna will come only if we please Bhimasena and if Sri Madhvacharya is pleased, Sri Vedavyasa will come. Along with this, all other Gurus like Sri Raghavandra Swamy, Sri Vadiraja Swamy will be pleased if we worship Sri Madhvacharya. Hence worshipping Sri Madhva is of utmost importance. The message of Sri Madhvacharya is 'Dasoham', we are servants of God. This was first given by Hanuman himself who said, 'dashoham kosalendrasya' and has been reiterated by Acharya Madhva. We have brought this idol of Madhvacharya to spread his message. We are very proud of the devotees who ventured in to bringing it here for the first time. We also appreciate the donors – Sri Dasa Rao and Smt Shobha Dasa Rao. We shall offer our prayers to Sri Madhvacharya as – 'mAtarmE mAtarishvan pituratula gurO...' – you are the mother, you are the father, Guru and everything, please grant me Bhakti in Mukunda. This was also the same prayer by Hanuman to Lord Rama that 'may my devotion in you keep increasing every second'.

May Sri Madhvacharya bless everyone."

Ashirvachana from Vidyavachaspati Sri Bannanje Govindacharya



"The greatest contribution of His Holiness Sri Sugunendra Tirtha Swamiji, who is the present pontiff of Puthige Mutt, Udupi is taking Krishna consciousness to the west. Probably after Sri Prabhupada, none has done this much work in spreading the Krishna consciousness in the west. However, there was some gap that no one consecrated the idol of Sri Madhvacharya in spite of Sri Prabhupada also being a follower of Acharya Madhva. When I went last time to the US, I told Swamiji that indeed you brought Krishna

here, but you left the one who brought Krishna to Udupi. I had even expressed my wish that, every branch of the temple must have the idol of Acharya Madhva and at least in one of the temples, we should bring a tall idol of Acharya Madhva just like the Gommata in Shravanabelagola, which God must permit.

Acharya Madhva's philosophy is highly scientific. For example, in the present day everyone knows about the UV rays. But, in the 13th century Acharya clearly told the existence of such rays – 'भूतमप्यसितं दिव्यदृष्टि गोचरमेव तु'. The naiyayikas had a view that 'paramanu' or the atom is the last division and cannot be further divided. Acharya Madhva said, even the atom can be split, and it is not the final division. Such revelations were completely unknown at his times. We must spread this knowledge given by Acharya Madhva to everywhere. In general, the west is aware about mainly two intellectuals from India: Sri Shankaracharya and Buddha. Now, slowly they are also realizing the intellectual contribution of Acharya Madhva as well. Entire world should know the scientific and philosophical contributions of him.

I heartily welcome this consecration of the idol of Sri Madhvacharya in the temple of Krishna and may this become a divine prologue in spreading the message given by Acharya Madhva to the mankind."

[This is summary of the blessings given by Vidyavachaspati Sri Bannanje Govindacharya for this event of idol consecration]

QR code for the video:



Message from Sri Prasanna Acharya



It was due to the "Sankalpa" (the eternal will) of Lord Narayana, the most compassionate one Shri Mukhyaprana, took the incarnation of Shri Madhwacharya, for the salvation of the afflicted Jeevas.

Shri Madhwacharya, proclaimed to the entire world, that Shri Hari is Supreme, Shri Hari is the eternal guide and Shri Hari is the father, mother and the only refuge for ever.

Besides, he also proclaims that one can attain salvation and escape the cycle of birth and death (and the ups and downs associated with it) by placing firm faith on the divine being. Madhvaacharya himself bears testimony to this.

It is a fairly obvious thing to note that a well is larger than a pot and subsequently an ocean is larger than a well. Yet at the same time, one can note that each of them is full in their own capacity. In the same way, though we lack the ability to reciprocate Madhvaacharya's work, we must accomplish within our limit.

He has given a call to the righteous to proceed towards the Lord of the eternal bliss, leaving behind all worldly care.

His Holiness Sugunendra Teertha swamiji, as the thirtieth descendent of Shri Madhwacharya, is taking his eternal message of Mukthi from Samsar to every nook and corner of the world. Meanwhile, the divine message must be manifest by establishing the stone replicas of the celestial personality of Shri Madhwacharya that walked this earth eight centuries before.

Let us not miss this great opportunity to be a part of this historic and sacred divine mission and let us be the harbingers of the spiritual change.

Message from Priest Sri Raghuram Bhat



"Sometime back when Vidyavachaspati Sri Bannanje Govindacharya visited Sri Krishna Vrundavana in Houston, he said we need to consecrate the idol of Sri Madhvacharya all over the US in all the temples. This was always in my mind and I was waiting for the right opportunity. We are highly fortunate that, the dream has now come true with the grace of Sri Sugunendra Tirtha Swamiji, now we have the first idol of Sri Madhvacharya consecrated outside India.

I thank from the bottom of my heart to Sri Sugunendra Tirtha Swamiji, having given me this opportunity of being the priest here. In the US, there was always a dearth of Vaishnava priests, more particularly who perform the Poojas and Yajnas as informed by Sri Madhvacharya in his Tantra-Sara-Sangraha. I am very happy that people over here are getting this service and they are very happy about it.

It is always a pleasure to perform Poojas /Yajnas and follow the preaching of Sri Madhvacharya. The reason why he is called Anandatirtha is because his preaching gives such 'Ananda' or the eternal bliss.

People of Houston are very fortunate as this is the first idol of Sri Madhvacharya outside India. They can now worship the Jagadguru and get the blessing of Sri Hari, Vayu and all the Gurus at once."

Preface

Sri Madhvacharya was one of the foremost philosophers who propounded and revived the philosophy of 'Tatvavada' famously known as Dvaita. He was the one who showed the real treasure of knowledge hidden in the cave of spirituality. He composed works to explain the entire gamut of Vedantic literature to give the right interpretation and meanings. While doing so, he integrated and showed how all the Vedantic literature are in consensus with each other, which many times seem to be contradicting with a superficial understanding. His language was terse ,but pregnant with meanings. As his biographer says, his words were easily understood even by children, but could not be comprehended even by greatest of the scholars. He is believed to be a 3rd incarnation of Vayu aka Mukhya Prana, first 2 being Hanuman and Bhima. Sri Madhva's life was as striking as his intellectual output and apart from being an Acharya, he was a great singer and demonstrated extreme physical strength. The intention of this book is to give a glimpse of the life and works of such a giant who lived amongst us ,some seven hundred years ago. It is based completely on the biography of Acharya Madhva by name Sri Madhva Vijaya by his own contemporary, who himself witnessed most of the events in the life of Acharya. Hence it becomes historically very important and authenticity of such a work can never be questioned. Apart from this, the content is also from the works and discourses of Vidyavachaspati Sri Bannanje Govindacharya.

It gives me immense pleasure to get this opportunity to do my part of Seva and pen my few cents with my limited knowledge during this occasion of the first pratishapana of Jagadguru Sri Madhvacharya's idol outside India. I am very thankful and highly indebted to Sri Sugunendra Tirtha Swamiji and the priest Sri Raghuram Bhat.

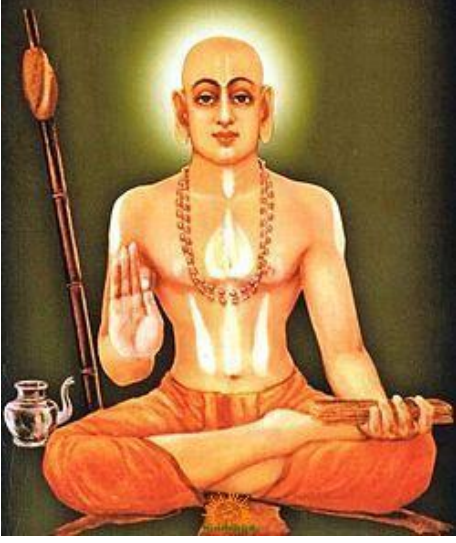
The images for this book have been taken from an animated film which was done under the guidance of His Holiness Sri Sugunendra Tirtha Swamiji himself. We must be indebted to Swamiji for providing such opportunities in spreading the light given by Acharya Madhva in India and abroad. Any limitations or mistakes in this , are completely due to my limited learning and intellect.

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

श्री कृष्णार्पणमस्तु

With Narayana Samaranas,
Santosh Rao (Author)

Sri Madhvacharya (1238 AD – 1317 AD)



Sri Madhvacharya aka Sri Anandatirtha aka Sri Purnaprajna is one of the most influential philosophers and saints who propounded the philosophy of 'Tatvavada' famously known as Dvaita.

He has given unparalleled insights into the Vedas, Upanishads, Puranas, Itihasas and other parts of Vedic literature and Vedic metaphysics. His scientific insights in his works are quite astounding.

The life and works of such great saints are always role models for our lives as they lived what they preached. Let us have some glimpse of the life and works of Sri

Madhvacharya through his biography by his own contemporary Sri Narayana Panditacharya. Sri Narayana Panditacharya composed Sri Madhva Vijaya in a poetic style comparable to Sanskrit Mahakavyas with nearly thousand verses in different chandas , bandhas and vruttas !

The three incarnations:

Srimadacharya as he is famously known, is believed to be an incarnation of the wind God -Vayu aka Mukhya Prana. Interestingly, this was declared by none other than himself in few of his works. He is second only after Lord Krishna himself, to reveal about his incarnation. The same has been vindicated by Sri Trivikrama Panditacharya who composed Vayustuti and his son, Narayana panditacharya. The first chapter of Sri Madhva Vijaya sets the background for the third incarnation of Mukhya Prana after the first two being Hanuman and Bhima in Treta yuga and Dvapara yuga respectively. The prelude to the incarnation of Acharya Madhva is given in the following verse of Sri Madhva Vijaya:

विज्ञानभानुमति कालबलेन लीने दुर्भाष्यसन्तमससन्ततितो जनेऽन्धे ।

मार्गात् सतां स्खलति खिन्नहृदो मुकुंदं देवाश्चतुर्मुखमुखाः शरणं प्रजग्मुः ॥

As the sun of knowledge was concealed due to bad age of Kali, as the blinded people were going down due to the wrong interpretations of the sacred literature, Chaturmukha and other devatas came to pray lord Mukunda. But, since the Lord does not take an avatar in the Kali age, and as Chaturmukha does not have an incarnation , the Lord looked at the all-knowing Mukhya Prana, and thus he took an incarnation to give the right knowledge to all the deserving souls.

The birth and childhood



When all the devatas lead by Chaturmukha prayed the Lord, he looked at the all-knowing Mukhya Prana and commanded to incarnate on Earth for the sake of all good people, who were blinded by the wrong interpretations of the Vedas. Mukhya prana accepted his command with folded hands and took birth on Earth to save his devotees. For this purpose, he chose a pious brahmin living in the city of Rajatapeethapura (Udupi)

and was known by the name Madhyageha due to his dwelling in the middle-house. His house was located in a place by name 'Pajaka', very close to the present Udupi.

To beget a son like this, Madhyageha Bhatta performed severe austerities and devotion to Lord Ananteshwara in Udupi for 12 years thinking, what is the path to beget a son who can save us from Naraka (hell):

त्राता य एव नरकात् स हि पुत्र नामा मुख्यावनं न सुलभं पुरुषादपूर्णात् ।
तस्मात् समस्तविदपत्यमवद्यहीनं विद्याकराक्ृति लभेमहि कैरुपायैः ॥

The one who saves from Naraka is called a Putra (puM -Name of hell, tra – one who saves). Not ordinary person can really save anyone from the hell. So, how do we beget a son who is all-knowing and void of all drawbacks ?

Then as per the orders of the Lord, Mukhya Prana took birth as a baby endowed with all 32 auspicious qualities. Bhatta performed all the 'jathakarmas' and named the baby as Vasudeva.

Vaasudeva means : va means wisdom, asu means prana (life). Va +asudeva = Vaasudeva.

An offering which gave emancipation (Mukti):

When the baby was born, a neighbor gave a cow as offering so that the baby can have enough milk. Due to this, he was again reborn as his own grandson and attained wisdom from Acharya Madhva himself and attained moksha. Hence Sri Madhva Vijaya says:

दानं ध्रुवं फलति पात्रगुणानुकूल्यात् ।

- Charity always yields results as per the receiver's worthiness!

The wonder child Vasudeva



Since the time Vasudeva was a baby, he showed many wonders. Once Madhyageha Bhatta's wife, left the baby with his elder sister. When the baby started crying due to hunger, without knowing what to do, his sister fed him the horse gram, which cannot be easily digested even by the youths. When the baby's mother realized this, she was extremely surprised. However, says Madhva Vijaya, his mother

Lakshmi was not at all surprised when he drank the Kalakoota poison when it came out while churning the ocean, and remained unaffected by it [It is said in the Keshi Sukta that Mukhya Prana drank the poison along with Rudra which came out during the Ocean churning].

Ekasandhi Grahi Vasudeva :

Once when Madhyageha Bhatta started teaching Vasudeva all the alphabets, the child asked – 'Why are you teaching the same alphabets which you taught yesterday?'. He got to know immediately the innate brilliance of the child which could grasp everything in just one go. Later Vasudeva excelled in sports and showed immense strength. People called him Bhima though proverbially, it was actually true in literal sense.



Then Vasudeva joins gurukula. However, when his teacher reprimands him for not being attentive in the class, Vasudeva again says that there was lot of repetition in the lessons. Then his teacher challenges him to recite the next mantra if he knew everything. When Vasudeva recited the next part flawlessly, not only his teacher was ecstatic, even the Gods rejoiced this.

Vasudeva decides to be an ascetic



Then this great child Vasudeva with his heart filled with the nectar of kindness towards the noble people, thought with great intellect to become an ascetic, to save the Vedas from its thieves who had misinterpreted it.

अनन्यसंगाद्गुणसंगिता हरेः जनस्य मानं तु विशिष्टं चेष्टितुम् ।
असंगमस्मात् प्रकटीकरोम्यहं निजं भजन् पारमहंस्याश्रमम् ॥

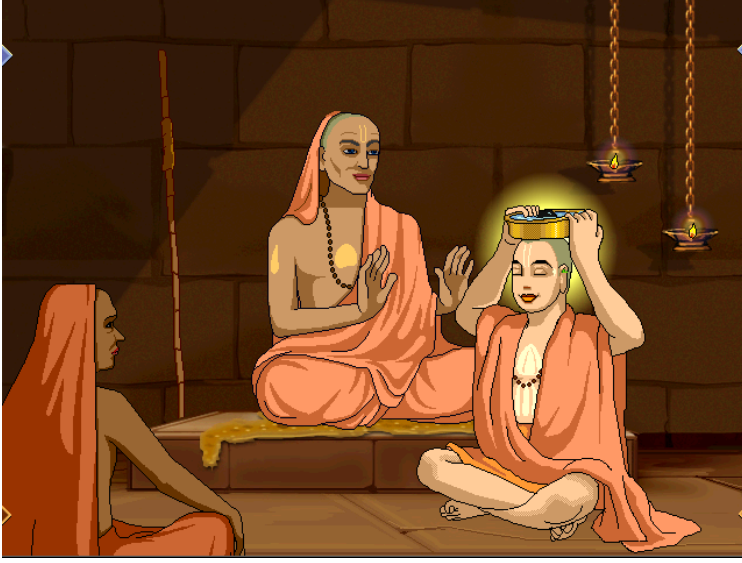
'When one detaches his mind on other pleasures, only then the mind will turn towards Lord Hari. People always follow the path of greats. Hence, I will expose my innate nature of detachment by undertaking the Sanyasa ashrama.'

Thinking thus Vasudeva approached Achyuta Prajna ,a saint par excellence. However, when the boy's father got to know about this, he objected and even threatened to commit suicide. The courageous boy Vasudeva immediately tore his cloth and wore a 'Kaupeena' and said, 'I have the courage of doing what I said, but now can you do what you said?'. He also explained his father not to come in the way of noble act like renunciation. His father finally accepted and Vasudeva also made sure to get the permission of his mother to become an ascetic.

Vasudeva becomes 'Purna Prajna'

Vasudeva finally took the Sanyasa from his Guru Achyuta Prajna and he was given the name aptly as: Purna Prajna – the all-knowing one. As he started studying under Achyuta Prajna, he showed his mastery in many Shashtras swiftly. His reputation spread everywhere just like the sunlight that removes darkness giving pleasure to the noble , just like the moonlight that gives pleasure to the night lotuses.

Purna Prajna becomes Anandatirtha



After witnessing the brilliance of Purna Prajna, his Guru Achyuta Prajna decides to enthrone him as the king of Vedanta samrajya. At this time, he was given the name 'Anandatirtha' – the one who gave shastras which fetch bliss.

This name became befitting to him as he was always steadfast in the supreme being ,who is an ocean of Ananda and he composed shastras that gave

Ananda:

आनन्द रूपस्य परस्य पात्रधीः आनन्द संदायी सुशात्रकृत् स यत् ।

आनन्दतीर्थेति पदं गुरुदितं बभूव तस्यात्यनुरूप रूपकनम् ॥

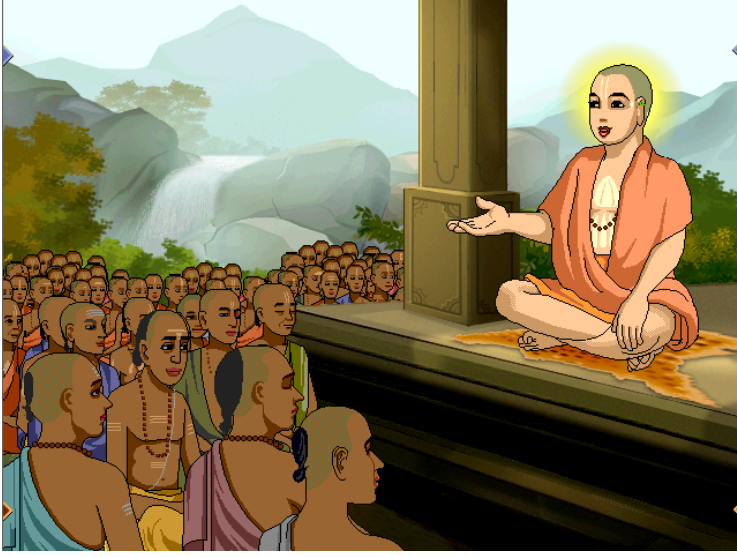
Anandatirtha wins over Budhisagara and Vadisimha

The two great Bouddha scholars Budhisagara and Vadisimha came over to meet and argue with Sri Anandatirtha. The two scholars who won in such Vakyarthas throughout the country were very proud and haughty of their achievements. Large crowd gathered to watch the debate. When Vadisimha first started the debate, Anandatirtha showed the defects in the lengthy and strong arguments of Vadisimha in a few words and also demolished all his 18 interpretations that were later given by Vadisimha. Sri Anandatirtha also defeated Buddhisagara without any efforts and made it look like a mean task. This was just like Agastya Rishi who gulped the entire ocean and made it look very insignificant. After this, the two scholars ran away and never returned.

Sri Anandatirtha, then gives discourses on the Brahma Sutra, one of the three most important canons of the Vedanta Philosophy (Bhagavad-Gita and Upanishads being the other two). He points out the shortcomings in other commentaries which were written earlier and also explains the correct meanings acceptable to Sri Veda Vyasa himself.

He then travels down south for pilgrimage and visits many places like Thiruvananthapuram, Kanyakumari, Rameshwar, Srirangam etc. giving discourses.

Sri Anandatirtha visits Sri Veda Vyasa at Badari



Once when Sri Anandatirtha was giving discourse at a temple near the present Kasaragod, he gives some new interpretations to some of the sections of Aitereya Upanishad. When the people gathered over there asked him why he is telling a different meaning than the one that it directly implies, Acharya said that Vedas have a minimum of 3 meanings, Mahabharata has tenfold meanings, whereas each

name in the Vishnu sahasranama has hundred meanings. Soon a member from the audience challenged Acharya to state the hundred meanings. Acharya accepted it but with a condition that they should repeat the meanings once he is finished. He started with the first name from Vishnu Sahasranama and stated many meanings strictly as per the rules of grammar from many Upanishads and from many roots and their relations to pratyayas. However, the people listening to it who were well versed in the Vedas and Vedangas were unable to grasp all those meanings and they unequivocally agreed that Acharya was a genius not to be found even among Gods and begged for forgiveness.

Acharya then composed his first work – Geeta Bhashya , a commentary on the Bhagavad-Gita. In this, he gave himself a penname as Madhva after which he became most famous as Sri Madhvacharya. Acharya Madhva then travels to Badari and offers his Geeta Bhashya to Badari Narayana. He then gets an invite from Sri Veda Vyasa himself to visit his Badarikashrama. Acharya Madhva then decided to leave to Badari and thinking he would remain there forever; he gave a final message to his disciples :

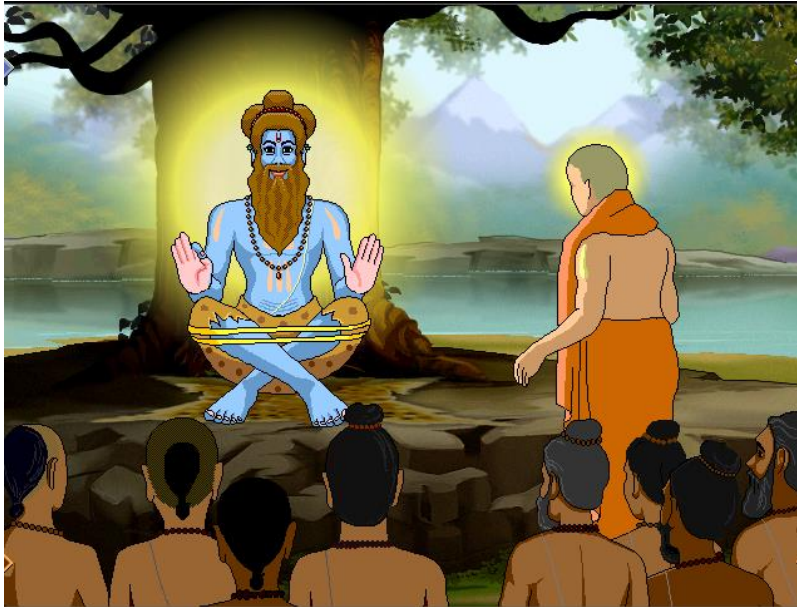
नेदृशं स्थळमलं शमलघ्नं नास्य तीर्थं सलिलस्य समं वाः ।

नास्मदुक्तिं सदृशं हितरूपं नास्ति विष्णु सदृशं ननु दैवम् ॥ ,

'There is no place more pristine than this (Badari), there is no sacred water more sacred than this (ganga), there is no teaching better than that I have given and there is no God greater or equal to Vishnu.'

Writing thus, he left to Badari. Though Sri Satya Tirtha, one of his disciples followed him , he could not match the speed of Acharya who easily jumped from one mountain to another.

Sri Madhvacharya visits Vyasashrama



The all-knowing Sri Madhva visits the hermitage of Sri Veda Vyasa. There were many Maharshis experts in various sections of the Vedas. There was also Shukacharya who gave the nectar of Bhagavata. Sri Vyasa's hermitage was full of ascetics, just like the Vaikuntha was full of Gods. All those great Rishis were experts in identifying the auspicious qualities of a person. They saw Acharya

Madhva who possessed all the 32 auspicious qualities which is possessed only by Chaturmukha and Mukhya Prana, apart from Lord Narayana himself. They all wondered, could he be Chaturmukha himself or is it Mukhya Prana who came to visit Sri Veda Vyasa?

Sri Veda Vyasa sits high in the assembly of great Rishis. The dust below the lotus feet of whom, is worn with devotion even by Lakshmi, Chaturmukha , Anila (Prana), Garuda, Shesha, Rudra and Indra. He looked effulgent with all 32 auspicious qualities, sitting with the Yoga pattika with Jnana mudra.

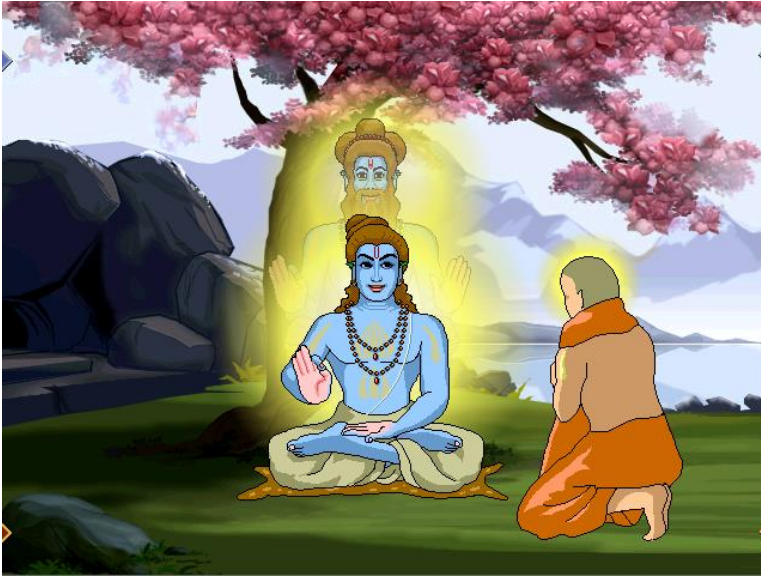
Seeing the greatest Jagadguru , Sri Madhva prostrated in front of Sri Veda Vyasa with all the 8 parts – Head, chest, eyes, sight, talks, mind, hands and knees. Sri Veda Vyasa embraced Acharya with great love. All the ascetics assembled there, offered seat to Sri Madhva with great respect, just like how the Vishnu dootas would offer a seat to Chaturmukha in Vaikunta.

Thus, shone both:

सज्ञानायाऽनंद विज्ञानमुर्ते
प्राप्तौ पृथ्वीमाश्रमे तत्र तावत् ।
जाज्वल्येते विष्णुवायू स्म देवौ
वेदव्यासानंद तीर्थाभिदानौ ॥

Thus, shone both of them who came down with the names of Vyasa-Anandatirtha, the very embodiment of wisdom and bliss, in that hermitage.

Sri Veda Vyasa and Sri Madhva visit Narayanashrama



Sri Veda Vyasa and Acharya Madhva then visit the hermitage of Narayana, the son of Yamadharmā who is performing an eternal penance. Then Acharya prostrates unto Narayana who was effulgent with all six qualities and hence known as 'Bhagavan'. He eulogizes Lord Narayana in badarikshrama.

परमात्मने सततमेक रूपिणे दश रूपिणे शतसहस्र रूपिणे ।
अविकारिणे स्फुटमनंत रूपिणे सुख चित् समस्त तनवे नमो नमः ॥

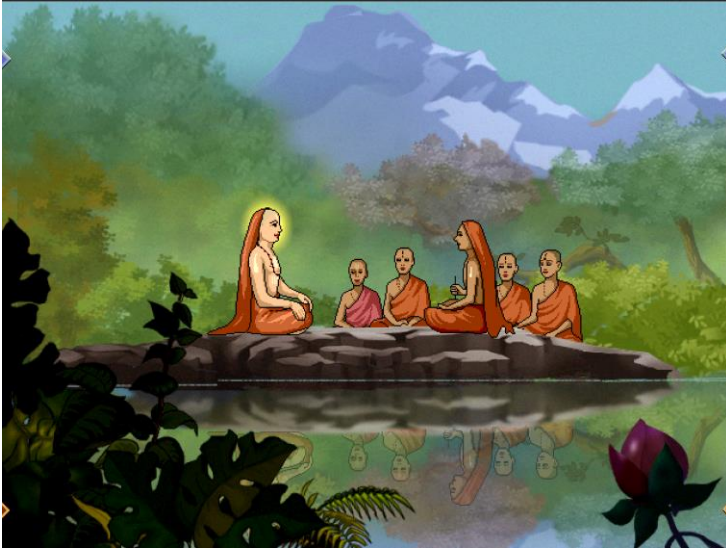
'Repeated prostrations ! To the one who is always only one, one who has ten forms, who has hundreds and thousands of forms, to the one who is immutable. To the one who is known only by the known and with infinite forms, to the one who is embodiment of wisdom and bliss!'

Then Lord Narayana at Badari looked at the great Anandatirtha and ordered him to compose a commentary on Brahma-sutras which no others can achieve. Acharya says, that the bliss he gets in serving him is all that he needs and moreover, in the present age there are no worthy people of right knowledge due to the effect of Kali. Giving them the right knowledge is like offering the oblations to a dog!

To this, the Lord said, "still there are worthy people of right knowledge on earth. However, they are scattered like the precious beads from a broken necklace ,without knowing the right path and you must show them the right path".

At the end, Acharya said 'so be it!' to the Lord's wish and took the greatest responsibility on his head, which no one else could have!

Acharya Madhva returns from Badari



Acharya Madhva then returns to Badari from Narayana Ashrama. He then composes the wonderful Brahma-sutra-bhashya, which is very dear to Sri Veda Vyasa, giving valid proofs from the Vedas and explaining their meanings with Smritis, which could be understood even by children, but which cannot be comprehended even by the scholars, which would frighten the oppositions, which is full of

Lakshanas, which criticizes all previous bad commentaries and that which cannot be criticized ever!

बालसंघमपि बोधयत् भृशं दुर्निरूप वचनं च पंडितैः ।

अप्रमेय हृदयं प्रसादवत् सौम्यकांति च विपक्षभीषणम् ॥

Acharya dictated the Bhashya and his disciple Satyatirtha wrote it ,writing of even one alphabet of which is known to fetch equal fortune as building a temple of Vishnu on the banks of river Ganga.

Acharya Madhva then leaves Badari to return and on his way, he debated and won over many scholars from other schools of philosophy, most of whom turned to be his disciples later. One such was the great scholar Shobhana Bhatta who debated with Acharya was defeated and took ascetism from Acharya and came to be known as Padmanabha Tirtha.

Then Acharya returns to Udupi and convinces his Guru Sri Achyuta Prajna regarding his Brahma-sutra-bhashya along with the senior ascetic. After talking to Acharya, Achyuta

Prajna and the senior ascetic accept the philosophy of Acharya Madhva and they too start preaching the same to everyone. Acharya Madhva then does Chakrankana (mudra-dharana) to all the noble people.

Lord Krishna's idol from Dvaraka to Udupi:



The idol of Sri Krishna was installed at Udupi by Jagadguru Sri Madhvacharya. Though this story is of utmost importance, Sri Narayana Panditacharya, the biographer of Acharya Madhva, strangely keeps mum about the history of the idol and how Acharya Madhva got this idol.

As per Sri MadhvaVijaya:

गोपिकाप्रणयिनः श्रियः पतेः आकृतिं दशमतिः शिलामयीम् ।
शिष्यकैस्त्रिचतुरैर्जलाशये शोधयन्निह ततो व्यगाहयत् ॥
स्पर्शनाद् भगवतोऽति पावनात् सन्निधान पदतां गतां हरेः ।
त्रिंशदुद्यत नरैः सुदुर्धरां लीलयाऽनयदिमामसौ मठम् ॥

PurnaPrajna kept the idol, here in the pond , by getting the stone idol washed by 3-4 of his disciples. The idol of the hero of Gopikas, the consort of Siri.

Once the venerable Acharya touched the idol with his pristine hands, the idol got special presence of the Lord and became so heavy that it was impossible even for thirty men to lift the idol. Acharya brought such an idol without any effort to the mutt.

Sri Narayana Panditacharya strangely does not say anything about the history of the idol or anything about how it came to Acharya's possession even in his commentary on Sri MadhvaVijaya.

History of Lord Krishna's idol:

Sri Raghuvarya Tirtha of Palimaru Mutt during the 17th century, tells the story of the installation as below in his Prameyanavamalika tika:

'There are several impediments for one's spiritual endeavor in this Kali age. The kind Acharya wanted to save the good people from such impediments. He wanted to install an idol of Lord Krishna at Udupi. And the background for this, was already created. There was an idol of Lord Krishna in Dvaraka. It was buried in a lump of Gopichandana at a place called Rugminivana. The navigators of a merchandise ship carried the lump, thinking it is just Gopichandana. When the ship came near Udupi, it sank. The idol remained with the wrecks of the ship. Knowing this, Acharya Madhva brought this idol from the bottom of the ocean to Udupi. He made 3-4 of his disciples to wash the idol and he touched the idol and chanted the mantras. Due to this, the idol got special presence of Lord, and became so heavy that even thirty disciples could not lift the idol. Acharya carried this like a small baby to the mutt and installed it there.'

He also gives the history of formation of the idol saying that it is as told by the purvacharyas from the sampradaya as follows:

Once at Dvaraka, Devaki who wished to see the childhood lilas of the Lord, requested Krishna:

'Krishna, Yashodha is fortunate to have seen all your childhood lilas! Can't you show such a lila to me as well?'

Understanding the mother's wish, Krishna took the form of a small baby once again and made his mother happy, who gave birth to him. He drank mother's milk by seeing her face being on her lap. Seeing this, Devaki got ravished in bliss.

He then got up and broke the pots filled with curds. Ate lumps of butter, and while eating, his body was full of butter. Amusing like this, he bereaved the churning rod (mantha) and the rope (pasha) from his mother's hands. After amusing like this for a while, he vanished that infant form. There was no end to the bliss and amazement of his mother Devaki who saw all this.

Even Rugmini devi, who can always see the infinite forms of the Lord, got attracted by this ever-refreshing infant form of the Lord and got a similar idol sculpted (it is believed, she got it sculpted from deva shilpi- Vishvakarma).

Rugmini devi, who eternally worships the direct form of Lord, worshipped this idol in many ways just to show the world. Once Krishna ended his incarnation, Arjuna placed this great idol in the Rugminivana.



By God's wish, an incident happened. The idol that got immersed in a lump of Gopichandana during the beginning of the Kali age, was transported by some navigators on the ocean, thinking it was a plain lump of Gopichandana. When it came near a village near Udupi, the ship broke and sank. From that time, this incident itself became the name of the village (this village is

Odabhandeshvara). Acharya Madhva, who came to know this, went to the Ocean to bring the Lord. He took out the idol drowned in Ocean and he brought it to Udupi, singing Dvadasha stotras and he installed it there.

However, the present prevalent story about how Acharya got the idol, is with a little difference to the above story:

The history of the idol and it going in the Gopichandana lump is all the same as above. After it was transported by the boatmen, when they were coming near Malpe, there was a storm and the boat was about to drown. The boatmen were shouting, and this was heard by Acharya Madhva who was meditating at the shore. He then waved his clothes, after which the storm slowed down and boat reached the shore safely. The captain of the ship was very happy and offered Acharya Madhva to ask anything in the ship. Acharya Madhva did not wish any other valuable, but only wished the lump of Gopicanadana in the ship. He brought it to Udupi and installed the Krishna idol present in it.

This story is also told by Sri Krishnavadhuta Kavi in his Mandara makaranda champu.

In this way, Lord Krishna who was worshipped by Rugmini, got worshipped by Acharya Madhva.

कृष्णं वेन्दे मंथपाषधरं दिव्यार्भकाकृतिम्।

शिखाबन्धं त्रयोपेतं भैष्मीं मध्वकरार्चितम् ॥

The divine idol holds the churning rod in one hand and rope in the other. Salutations to such a Lord who was worshipped by Rugmini and Acharya Madhva.

Acharya Madhva goes to Badari again



While on his way to Badari again, Sri Madhva and his disciples had to pass through the kingdom of Ishwara deva, where every passerby was made to forcefully work for a day on the making of a pond. He told to Sri Madhva and his disciples also to do the same, when Acharya Said –“We are not trained in such works, please show us”. Then Ishwara deva started digging to demonstrate and he

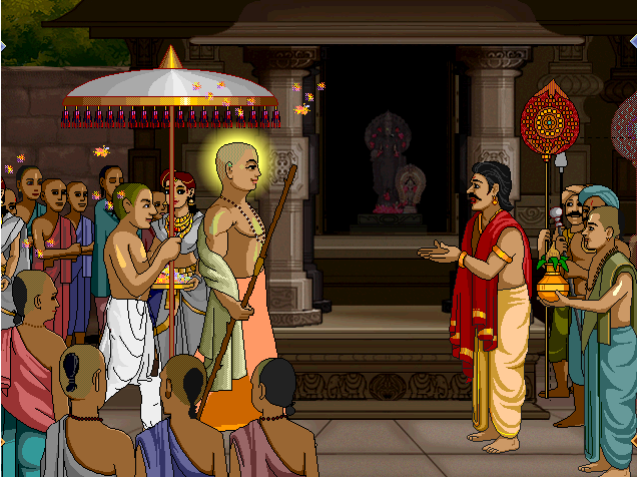
could not stop himself. Acharya Madhva , who is mukhya prana himself, is the controller of all beings demonstrated the same in this episode.

Acharya and his disciples, then reached the banks of river ganga and there were no boats to cross the river. He then helped all his disciples to cross the river, which is impossible to cross, just like how he helps everyone to cross the river of life (samsara). However, Acharya and his disciples were stopped by the soldiers of a Muslim king who were approaching them. Acharya then stopped them by saying-‘ don’t be foolish to jump to river as we ourselves are coming to that side’. When they were taken to the king, he asked Acharya – ‘How did you manage to cross the river without a boat and my cruel soldiers guarding?’, Acharya replied astonishingly in his own language – ‘We perform all actions by the blessings of the Lord who illuminates the entire world’. When the king listened the wonderful words from Acharya, he was wonderstruck and immediately offered as part of his kingdom. However, Acharya refused it and moved forward towards Badari.

When Acharya and his disciples faced many dangers on the way from robbers and wild animals, Acharya handled each situation with great common sense and inspired his disciples to fight when in need.

Acharya then reached Badari for the second time. He then met Sri Veda Vyasa who ordained him to compose Mahabharata-tatparya-nirnaya to remove all misunderstandings regarding the greatest work ever. He also gave Vyasa-mushtis, a set of Saligramas for worship to Acharya before he left Badari. Acharya then returned to Udupi after visiting many pilgrimages on the way.

Sri Madhva returns to Udupi



As Sri Madhva returns to Udupi, he was received by King Jayasimha and was then taken to the Vishnumangala temple. All the villagers gathered there looked at the all-knowing Acharya in awe regarding his wonderful physical characteristics as well and his unassailable wisdom. Acharya was endowed with all 32-great physical lakshanas as per samudrika shastra. During his stay in Vishnumangala temple, he gave discourses mainly on Bhagavata.

It is said, his disciple Sri Hrishikesha Tirtha used to sing the shlokas mellifluously and Sri Madhva used to give discourse on those. Acharya himself was a great singer and there was also an instance when he sang during a discourse which resulted in fructification of a tree. The essence of Sri Madhva's discourse is beautifully summed up in Sri Madhva Vijaya:

नारायणोऽनंतगुणो ब्रह्माख्यो वेदवेदितः ।

विश्वकर्तेति विश्वज्ञः श्रुत्यायुक्त्याऽप्यसीषधत् ॥

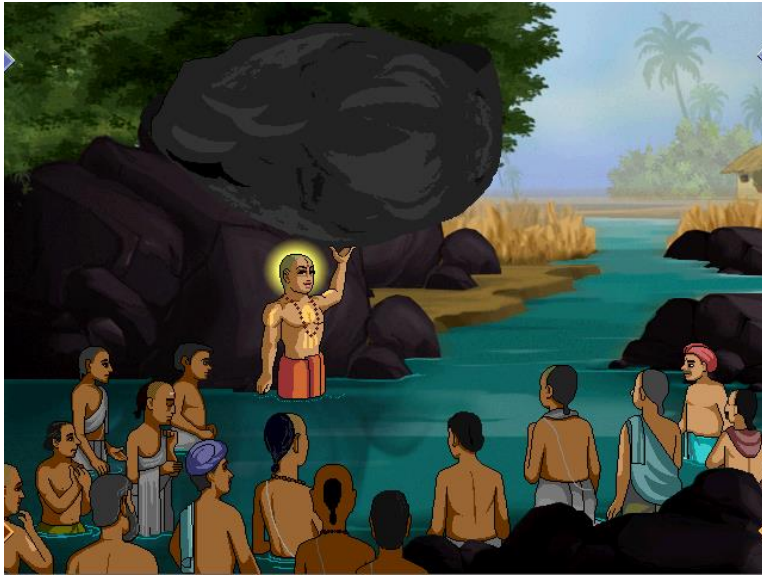
'The all-knowing Acharya proved thus with the support of Vedic and logical proofs that – Narayana is the abode of all qualities, known by the name 'Brahma', who is alone eulogized in all the Vedas and he is the doer of everything and one who knows everything'.

Acharya's debate with Trivikrama Panditacharya:



In the same place, the great debate took place between Acharya Madhva with the great scholar of Mayavada, Sri Trivikrama Panditacharya. He was considered as the last challenge to Sri Madhva. After a detailed debate of 7-8 days, Sri Trivikrama Panditacharya surrenders to Acharya Madhva and became a favorite disciple of Acharya Madhva.

Sri Madhva's miraculous deeds



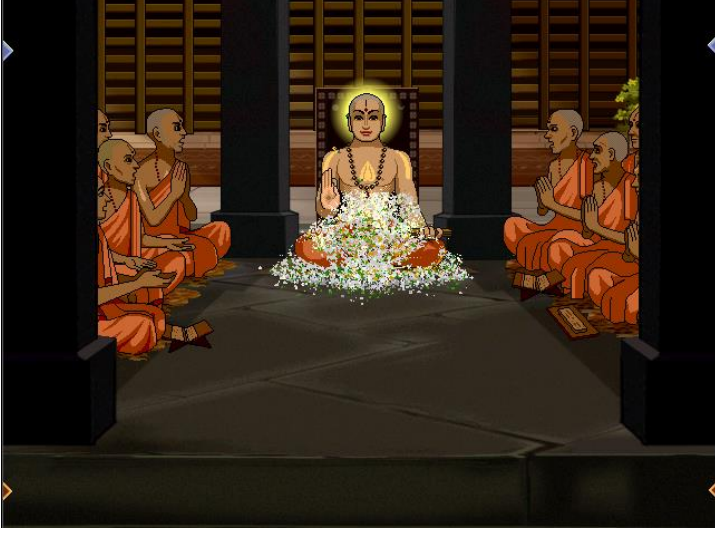
Once a King who was ruling the area near Gomathi river, was propagating that the Vedas are invalid as they are not giving the stated results by taking the example of the Rigveda mantra – 'yaa aushadh' which says when recited correctly, will sprout the seeds and grows into a plant. When Acharya Madhva saw this, he said it will surely fetch the results if recited by one with proper qualifications. The King

then made fun saying that qualification is just like the horn on the head of a donkey, which is non-existent. Acharya Madhva not tolerating the insult to Vedas, took the seeds in his hand and recited the mantra. It immediately sprouted in his hand and also giving leaves, flower and fruit.

On another occasion, when Acharya was travelling through Kalasa - a place in Karnataka, he saw a big boulder weighing tons was abandoned in the midway, which was fetched by thousands of people to stop the water running with great force. When Acharya asked, why was this abandoned midway, the people over there answered 'this is humanely not possible to place it in right place. Only Bhima probably can achieve it'. Then Acharya lifted this huge boulder singlehandedly and placed it in the right place. People were wonderstruck by the feat of Acharya.

On another occasion, Acharya showed his compassion towards his poor devotees. When they brought him food which can feed only few people, which was not enough for Acharya and all his disciples, he increased the food fourfold and consumed it. This gave immense happiness to all those poor devotees.

Sri Madhva returns to Badari for good



Sri Madhva once was giving a discourse on his favorite Aitereya Upanishad at the Anantasana temple at Udupi. During this time, flowers were showered upon him from the skies. It was well known by his disciples that his discourses were listened to, even by the Gods. After fulfilling his mission of spreading the right knowledge, and after spending 79 years amongst the humans, Acharya Madhva finally

returned to the abode of Sri Veda Vyasa on the 9th day of the first half of the 'magha' month. This day is celebrated as Sri Madhva Navami even today.

एकोनाशीति वर्षाणि नीत्वा मानुषदृष्टिगः ।
पिंगलाब्धे माघ शुद्ध नवम्यां बदरीं ययौ ॥
प्रथमो हनूमात्राम द्वितेय्यो भीम एव च ।
पूर्णप्रज्ञस्त्रितीयस्तु भगवत्कार्य साधकः ॥

'First form being that of Hanuman, second being that of Bhima, and third is Purna Prajna, is the achiever of God's own deeds.'

ब्रह्मांताः गुरवः साक्षादिष्टं दैवं श्रियपतिः ।
अचार्याः श्रीमदाचार्याः सन्तु जन्मनिजन्मनि ॥

'May everyone till Chaturmukha Brahma be my direct Gurus, may Lakshmi's consort be my favorite God, and may Srimadacharya (Sri Madhvacharya) be my Acharya in life after life.'

Works of Sri Madhvacharya

Acharya Madhva has composed over forty works covering the entire gamut of Vedic literature and he is the only Acharya to do so. His works are collectively called as :

Sarvamoola Granthas. Here is a list of all his works:

- Sutra Prasthanana
 1. Brahmasutra Bhashya (Commentary on Brahma sutras)
 2. Sarva shastraartha sangraha or Anu bhashya (A work supporting the Brahma sutra bhashya)
 3. Brahmasutra-Anuvyakhyana (Another commentary on Brahma sutra in poems)
 4. Brahma Sutra Anuvyakhyana Vivarana
- Gita Prasthanana
 5. Bhagavadgita Bhashya (Commentary on the Bhagavadgita)
 6. Bhagavadgita Tatparya (A summary of Bhagavdgita meanings)
- Upanishad Prasthanana
 7. Mahaitareya Upanishad Bhashya
 8. Brihadaranyaka Upanishad Bhashya
 9. Chandogya Upanishad Bhashya
 10. Taittiriya Upanishad Bhashya
 11. Talavakara Upanishad Bhashya
 12. Kathaka Upanishad Bhashya
 13. Atharvana Upanishad Bhashya
 14. Shatprashnupanishad Bhashya
 15. Yajniya Mantropanishad Bhashya
 16. Manduka Upanishad Bhashya
- Vedas
 17. Rig Bhashya
 18. Khandartha Nirnaya
- Itihasas
 19. Mahabharata Tatparya Nirnaya
 20. Mahabharata Tatparya
 21. Bhagavata Tatparya
- Epistemology and Ontology

22. Vishnu Tatva Nirnaya
23. Vada (Tatvodyota)
24. Mayavada Dushana
25. Upadhi Dushana
26. Mithyatva Anumana Khandana
27. Tatva Sankhyana
28. Tatva Viveka
29. Pramana Lakshana
30. Vada Lakshana

- Ritualistics

31. Krishnamruta Maharnava
32. Tantra Sara Sangraha
33. Sadachara Smruti
34. Jayanti Nirnaya
35. Om-tat-sat-pranava kalpa
36. Nyasa Padhati
37. Tithi Nirnaya

- Stotras/Stutis

38. Narasimha Nakha Stuti
39. Dvadasha Stotras (A set of 12 songs in Sanskrit eulogizing Lord)
40. Kanduka Stuti (A stuti believed to have been composed when he was a kid as per the rhythm of playing a ball).

Philosophy

Philosophy is a word that comes from the Greek words – ‘philos and sophos’ meaning ‘love for wisdom’. Though this is more of a western thought, in India the theory of knowledge is called as ‘Siddhanta’ which includes a systematic study including the Ontology and Epistemology. There were mainly six systems of Philosophy that were developed in India viz:

1. Sankhya
2. Yoga
3. Nyaya
4. Vaisheshika
5. Mimamsa
6. Vedanta.

Though most of the above schools of philosophy faded away with time, Vedanta school of philosophy stood the test of times and has remained strong as the most dominating philosophy in India. This was due to strong foundations laid by the Rishis of yore and later by none other than the Lord incarnate himself Sri Veda Vyasa who edited and divided the Vedas and provided all the texts to correctly understand the Vedas- like Ithihasas, Puranas and the Brahmasutras. Later this school was mainly divided in to 3 branches, due to the advent of 3 main Acharyas namely – Sri Shankara, Sri Ramanuja and Sri Madhva chronologically in that order. Though the base texts remained the same for these philosophies, they differed extensively in their interpretation of texts.

Let us look at some of the important tenets of the philosophy of Sri Madhvacharya which is called ‘Tatvavada’ and famously known as ‘Dvaita’.

Philosophy of Sri Madhvacharya

Introduction

The philosophy or the Siddhanta of Sri Madhvacharya is completely based on the most sacred Vedic literatures including the Vedas, Itihasas (Ramayana and Mahabharata), Puranas (18 puranas), Upanishads, The Brahmasutras. He not only composed commentaries on all the 3 main canons of Vedic literature namely – Upanishads, Brahmasutras and the Bhagavadgita, but he was the only Acharya to have composed detailed commentaries on Mahabharata, Ramayana and Bhagavata (which is the summum bonum of all puranas) and Rigveda. He reconciled the entire Vedic literature and showed that eulogizing the Lord itself is the main teachings or the Mahatatparya of the entire Vedic literature.

In his commentaries Sri Madhva not only criticizes the earlier systems of thought wherever they are wrong, but he also gives a highly uncompromising view of thought by strongly supporting statements from Shrutis and Smrutis. The stress to Bhakti or Devotion is as important as it is given to Jnana in one's sadhana.

There were many aspects that were extremely unique to Sri Madhva like the importance of 'Mukhya Prana' in the Upasana of a Jiva or the intrinsic gender concept to souls. But these unique concepts are completely based on Upanishads and one can find abundant evidences for them in Upanishads. It is highly surprising how the earlier commentators ignored these aspects.

To show the importance of Sri Madhva's philosophy, let me quote Sri Surendranath Dasgupta who says in his work 'A History of Indian Philosophy':

'In my opinion Jayatirtha and Vyasa-tirtha present the highest dialectical skill in Indian thought. There is a general belief amongst many that monism of Shankara presents the final phase of Indian thought. The realistic and dualistic thought of the Samkhya and the yoga had undergone a compromise with monism both in the Puranas and in the hands of the later writers. But the readers of the present volume who will be introduced to the philosophy of Jayatirtha and particularly of Vyasa-tirtha will realize the strength and uncompromising impressiveness of the dualistic position. The logical skill and depth of acute dialectical thinking shown by Vyasa-tirtha stands almost unrivalled in the whole field of Indian thought.'

With this prologue, we will have a brief introduction of the theology of Sri Madhvacharya.

Ontology

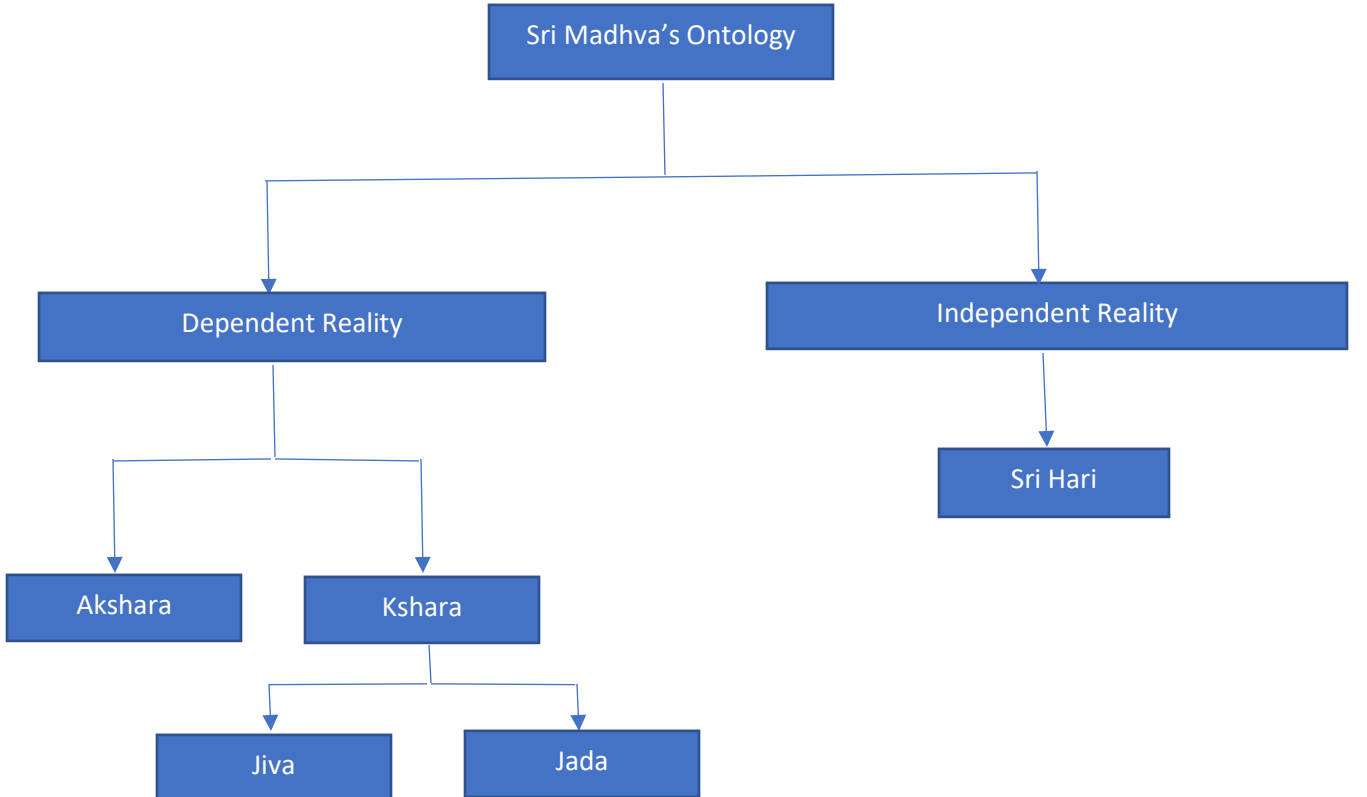
Ontology is a branch of metaphysics dealing with nature of being. In philosophy , it is a study of nature of everything including the sentient and the non-sentients. Sri Madhva's basic ontological principle is based on reality and independence. There are basically 2 types of realities: dependent reality and independent reality.

Sri Madhva often quotes these verses from the 15th chapter of the Bhagavad-Gita in his Bhashyas:

द्वविमौ पुरुषौ लोके क्षरश्च अक्षर एव च ।
क्षरः सर्वाणि भूतानि कृतस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

In the above verses, Krishna says there are 2 types of beings in this world. One is the perishable Kshara and the other is imperishable Akshara. The third being the Uttama Purusha – who is different from the above 2 and is called as Paramatma.

Based on the above words from the Lord, Acharya says this entire creation is divided as below:



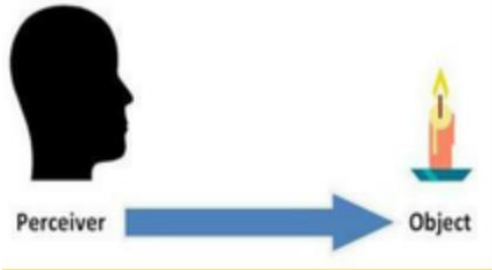
Epistemology

Epistemology is the theory of knowledge, its validity and scope. It deals with the 'Pramanas' as per Indian philosophy. The validity of something beyond doubt is called as 'Pramanya'. Sri Jayatirtha defines Pramana as 'the knowledge of a matter as it really is and not in any other way'. From the Pramanas, we know the Prameya.

The Pramanas are basically three in the order of their validity:

1. Pratyaksha or Perception.
2. Anumana or Inference.
3. Agama or Verbal testimony.

Pratyaksha:



The knowledge produced by right type of contact between the flawless sense organs and their subjects is called the Pratyaksha Jnana. Such a Jnana is mainly divided into 2:

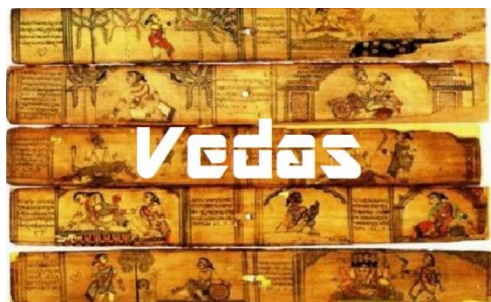
- Svarupa Jnana – One that is obtained by Svarupa Indriyas.
- Vrutti Jnana – Wisdom obtained by external sense organs.

Anumana:



Anumana means – 'अनुसृत्य मानं अनुमानम्' - that which follows the knowledge. It is nothing but inference. This is also a testimony or Pramana but with its own limitations and it is never considered as final authority.

Agama :



Vedas are considered as the final and independent pramana/testimony. For any text being such an authority, it must be uncreated. Sri Madhva and his followers have proved extensively on the apaurusheyatva (unauthored nature) of the Vedas.

The doctrine of difference

The unique contribution of Acharya Madhva to the Indian philosophical thought is – ‘Svabhava Bheda’ or the intrinsic difference and gradation of souls. This is not something new that he told, but he showed us what was spread everywhere in the scriptures. Also, this difference is not limited to the sentient beings, but it is present between the groups of sentient beings, non-sentients and the Lord himself. The difference is very much obvious in this world is cognized by the first 2 epistemological principles – Pratyaksha and Anumana (perception and inference). However, Acharya showed it is very well cognized even in Agama /Shrutis emphatically many times:

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।

जीवभेदोमितश्चैव जडजीवभिदा तथा ।

मिथश्च जदभेदोऽयं प्रपञ्चो भेदपञ्चकः ॥

Meaning, the Prapancha is made of five-fold differences:

- Between the Jiva and Ishvara
- Between the Jada and Ishvara
- Between the Jiva and Jiva
- Between the Jada and Jiva
- Between the Jada and Jada

Acharya Madhva said there is difference everywhere and difference in the only reality and this difference is eternal. One cannot become another at any state. When it comes to Jadas, he said Padarthas are always different and that is their basic nature. This is very much relatable to the quantum physics which says no two atoms are ever similar even at the sub-atomic levels. He says: भिनाश्च भिन्नधर्माश्च पदार्थाः निखिलाः अपि ।

When it comes to the souls, there is another unique contribution of Acharya Madhva. Though Krishna emphasized on the 3 natures or gunas (Satva , Rajas and Tamas), most of the earlier commentators ignored this part. Acharya gave the doctrine of Jiva traividya or the tripartite classification of souls based on their innate nature of Satva ,Rajas and Tamas. Even within these groups of souls he said, there is gradation of souls based on the Jeeva Yogyata and a soul that does sadhana of 100 kalpas (eons) is not equal to a soul which does sadhana for one kalpa. He gave a wonderful definition of equality:

समानानां विषमा पूजा विषमानां समा तथा ।
क्रियते येन देवोऽपि स पदात् भ्रश्यते पुमान् ॥

'Those who worship unequals equally and equals unequally, will go down from their position even if they are Gods.'

Incidentally one of the famous American presidents, Thomas Jefferson paraphrasing Aristotle, also gives a similar definition: "There is nothing more unequal than the equal treatment of unequal people".

This is the basis of Devata Taratamya which formed the rock bed of Sri Madhva's philosophy.

Bimba-Pratibimba

The relationship between the God and the soul is that of an object and its reflection. Though this is a common Vedic concept accepted by most schools, Acharya's concept of Bimba-Pratibimba is unique. In spite of soul being a reflection of the object, they are not the same and the reflection is always dependent on the object for all its activities. However, we get a question then what is the difference between a Jada and a Jiva as they both are dependent for all their activities?

The answer is that though Jiva is entirely dependent on God, the soul has 'iccha' (free will) and this is dependent on its svabhava. Also, the reflection is possible in the physical world only when there is an external 'Upadhi' like a mirror or water in which the reflection is seen. This does not directly apply in case of Jiva and Ishvara. When it comes to the Jiva, its svarupa is itself the upadhi and there is no need for an external upadhi. This is because, Jivas are self-luminous / Svayamprakasha. The self-luminosity of the soul means that he is not only the embodiment of wisdom, but he is also the knower. This self-luminosity of the soul is also dependent on God only. The following words of Acharya makes it more clear on the Bimba-Pratibimbatva of souls and the God:

जीवस्य च प्रतिबिंबस्य बिंबपूर्वेव चेष्टा । - गीता भाष्य ३.१५

जीवानां स्वप्रकाशत्वं तत्प्रसादात् स्ववेदनम् । - गीता तात्पर्य १३.१३

In spite of being the reflection of God, the Jivas are still different and are distinguished as Saatvika, Rajasika and Tamasica, just like reflections of same object look different in different mirrors based on their quality, explains Acharya Madhva.

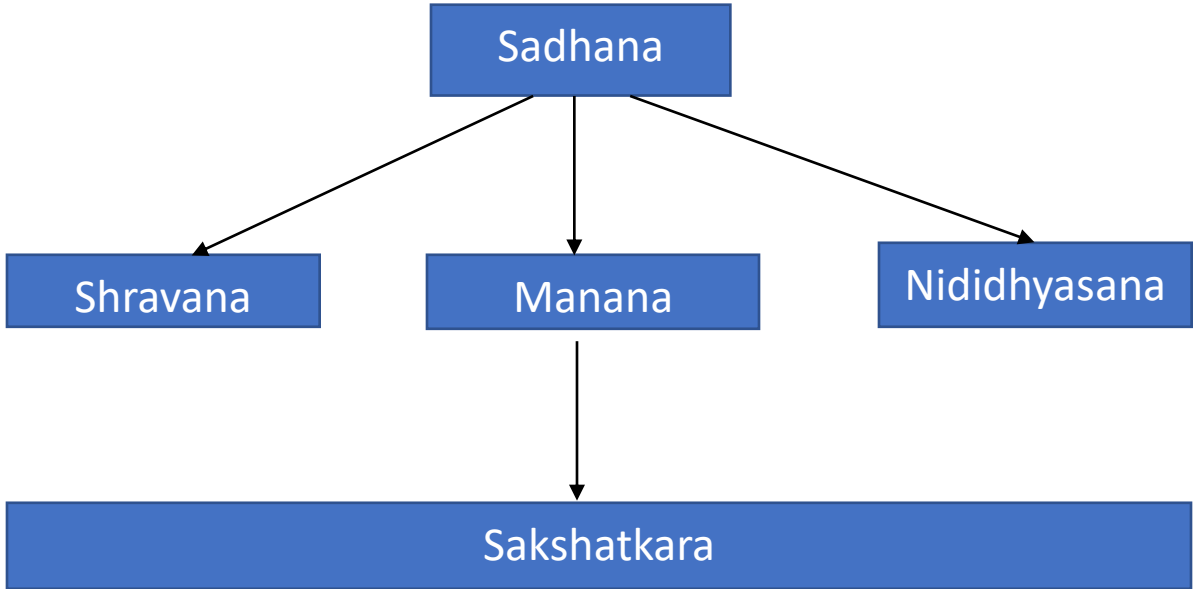
Sadhana

Sashtras proclaim different stages of Sadhana and this is very much acceptable to Acharya Madhva. The three main stages being: Shravana, Manana and Nidhidhyasana.

आत्मावारे श्रोतव्यो मन्तव्यो निदिध्यासितव्यः

However, this scheme of Sadhana is completely justified if and only if it is carried out by a Jiva which is different and dependent on God. This Sadhana ,based on the Svarupa Yogyata of the souls and based on if they are Mukti-Yogyas, will finally fetch them the 'aparoksha jnana' from which Vishnu grants Moksha. Though the intrinsic yogyata is required for attaining Moksha, there should be an intensive effort, says Sri Trivikrama Panditacharya in his Tatva-Pradeepa:

योग्यतैव ज्ञानहेतुरिति न ब्रूमः , येनोत्साहवैयर्थ्यम् । योग्यस्य महोत्साह इत्येव ब्रूमः ।



The amount of such a Sadhana also varies for different kinds of souls. The souls of the category of Chaturmukha Brahma have a sadhana of 100 kalpas, whereas the souls of category of Shiva have a sadhana of 10 kalpas. This is akin to the amount of water that can be filled in each vessel based on its individual size.

Concept of Bhakti

Bhakti yoga has a special place in 'tatvavada' of Acharya Madhva. In earlier schools of philosophy, Jnana is the ultimate tool for mukti and nothing else matters. Once a soul attains the realization, there is no need for any Karma as well. However, Acharya explains Karma has a special place after one attains aparoksha jnana as it becomes even more perfect and it should be done for 'lokasangraha' meaning to teach the mass. However, to attain this state, Bhakti on Lord is a must and this is not without Jnana. Acharya defines bhakti as :

माहात्म्य ज्ञानपूर्वस्तु सद्दः सर्वोधिकः ।

स्रेहो भक्तिरिति प्रोक्तः तया मुक्तिर्नचान्यथा ॥

'The sublime and strong love towards God with the knowledge of his greatness is called as Bhakti and only that gives one Mukti and nothing else.' - Mbh Tatparya Niraya 1.86

Hence, we can think of Bhakti and Jnana to be two feathers of a bird and both are most important for it to fly. Bhakti is nothing but perennial love and attachment only towards God which must transcend our love towards any other thing or person.

Bhagavata lists all the objects that are most dear to anyone and puts forth a moot question that all these are dear only due to the God and what else can be more dear to anyone ?

प्राणबुद्धिमनःस्वात्मदेहापत्यधनादयः ।

यत्सम्पर्कात् प्रिया आसंस्ततः कोन्वरः प्रियः ॥ *Bhagavata 10.23.27*

'Because of which object's contact that one's own life, intellect, mind, body, children, wife, money and others are so dear, what can possibly be more dear than that object to anyone?'

The same has been elucidated in Brihadaranyaka Upanishad in the conversation between Yajnavalkya and his wife Maitreyi that everything in this world is lovable not for the sake of that object, but for the sake of 'Atman' meaning the Lord himself.

There are different kinds of Bhaktas who have different kinds of devotion. People do devotion to Lord for many purposes which may be 'sakaama' or nishkaama'. However, among all of them, the one who have 'Jnana' and do 'nishkaama' bhakti are the most favorite to God, says Lord Krishna himself in Bhagavad Gita:

चतुर्विधा भजंते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासु र्थार्थी ज्ञानी च भरतर्षभ ॥७.१६॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥७.१७॥

'Arjuna! There are four kinds of fortunate people who come to me with devotion, viz: who are suffering, those who wish for jnana, those who wish for wealth and the jnanis. Among them, the Jnanis who are always steadfast on Lord and on Lord alone are the ones who are special, and they are favorite to me and I am favorite to them.'

The importance of Bhakti along with Jnana has been emphasized by many later saints and Haridasas like Sri Sripadaraja, Sri Vyasatirtha, Sri Purandaradasa, Sri Kanakadasa , Sri Vijayadasa, Sri Jagannathadasa and others. These Maadhva saints were responsible to create a 'Bhakti Movement' which spread across the country.

Mukti

The complete manifestation of the 'Satvika' attribute of the soul will lead to Mukti. Acharya says, one becoming another or like another cannot be Mukti. He also upholds that the Mukti also has gradation and it is dependent on one's level of sadhana. Among the Mukti yogya jivas, one who continuously quests for wisdom along with bhakti will eventually get 'aparoksha jnana' after which one will remain 'jivan mukta' till one's prarabdha karma is completed. The concept of Jivan mukti is not limited to earlier schools of thought / Advaita, but this term is used Sri Vyasatirtha in his Nyayamruta. Such an aparoksha jnani will not accrue any more 'Sanchita' karma and will remain in this world till his prarabdha is finished. Now Acharya's exclusive concept is that, such a Jnani though not bound , will still perform Karma and this will result on Ananda vrudhi after he attains Mukti. This is because, no one can ever live without any Karma at all. After this is done, it is only Sri Hari's prasada / benevolence that can grant mukti and nothing else. However , at this stage Sri Hari will surely reward Mukti to such an aparoksha jnani. The linga-sharira which is the last among the layers on top of Jiva svarupa will be lost before a jiva goes to Mukti.

Sri Madhva gives a four-fold distinction in the gradation of Moksha viz. Salokya, Samipya, Sarupya and Sayujya and these are mentioned in sat-shastras like Bhagavata.

Insights into Vedas and Itihasas, Puranas

- ▶ Acharya Madhva was one of the earliest commentators on the Vedas.
- ▶ He composed Bhashya for the first 40 Suktas of Rigveda.
- ▶ He gave the metaphysical interpretation of the Vedas when most people either thought Vedas were meaningless and need to be just followed or it was just followed as a ritualistic text by the Mimamsakas.
- ▶ Sri Kapali Shashtri gives the due credit to Sri Madhva in his Rigveda Bhashya –वेदानां आध्यात्मपरता नास्तीति को नामब्रूते मध्व भाष्येशु जागृत्सु !'

'Who can dare to say that Vedas don't have a metaphysical interpretation, who are aware of Sri Madhva's Bhashya ?'

- ▶ Similarly, Acharya Madhva was the first to do a complete research on the Mahabharata by collecting the manuscripts from the length and breadth of the country and writing a detailed commentary on the same.
- ▶ Acharya Madhva was the first and only Acharya to write a commentary on the entire Ramayana and Mahabharata.
- ▶ He again gave the spiritual interpretation to Mahabharata apart from giving the decisive solutions to the problems introduced there due to interpolations.

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधन स्मृतः ।
विपरीतं तु यत्ज्ञानं दुःषासन इतीरितः ॥
नास्तिक्व्यं शकुनिर्नाम सर्वदोषात्मकाः परे ।
धार्तराष्ट्रस्त्वहंकारो द्रौणी रुद्रात्मको यतः ॥
द्रोणाद्या इंद्रियाण्येव पापान्यिन्ये तु सैनिकाः ।
पाण्डवेयाश्च पुण्यानि तेषां विष्णुर्नियोजकः ॥
एवमध्यात्मनिष्ठं हि भारतं सर्वमुच्यते ।
दुर्विज्ञेयमतः सर्वैर्भारतं तु सुरैरपि ॥

'Kali who is Duryodhana is the embodiment of Ajnana and other such defects, Dushasana is nothing but reverse knowledge. Shakuni is thy name for atheism and the sons of Dhritarashtra are embodied defects. Ego is thy name Ashwathama. Drona and others represent the sense organs, while the soldiers on Duryodhana's side represent

sins. The soldiers on Pandava side represent fortune and all these are arranged by Vishnu himself who is Krishna. In this way, entire Mahabharata is spritual and can be looked within us, than an outside story and not easily understood even by suras.'

- ▶ V.S Sukthankar starts his book 'On the meaning of Mahabharata' with the above verse and goes on to say: *'I will only mention that this is no new discovery of mine, but such psychological and metaphysical explanations of the characters and the plot of Mahabharata are scattered in the ancient Indian commentaries of the epic, best known among them being the Mahabharata Tatparya Nirnaya of Anandatirtha , the great Madhvacharya, who has clearly stated in that work that the story of the great epic has been related in such a way as to convey also an allegorical meaning.'*

Acharya's Scientific Insight

In the book 'The wonders of the world' by Roy Abraham Varghese, which he says as a 'A Journey from Modern Science to the Mind of God', the author mentions Acharya Madhva was one of the foremost thinkers who created a magnificent monument of thought that underpins the very possibility of the scientific enterprise. He says:

'Every thousand years or so, there comes a thinker whose life is as striking as his or her intellectual output is stunning. Viewed from this perspective, it is remarkable indeed that within a period of 300+ years, the world was to witness the convergent odysseys of four titans of thought who set the agenda for the study of reality at every level. This is the period I like to call the Golden Age of human thought. Between them, Avicenna of Persia (980–1037), Moses Maimonides of Egypt (1135–1204), Thomas Aquinas of Italy (c. 1225–1274) and Madhvacharya of India (c. 1238–1317) created a magnificent monument of thought that underpins the very possibility of the scientific enterprise. It was the mother of all Theories of Everything, one that was validated both by its inherent logic and the success of modern science.'

Prameyas of Sri Madhva's Philosophy

Here is a verse composed by Vidyavachaspati Sri Bannanje Govindachaya ,which gives a gist of the entire philosophy of Sri Madhvacharya:

विष्णुः सर्वोत्तमोऽथाखिल पदगदितः सर्ववेदाभिधेयः
श्रीनाथः सद्गुणाब्धिर्जगदुदयलयाद्यष्टकर्ताऽन्तरात्मा ।
ब्रह्माद्या उच्चनीचा हरिचरणरताः पंचभेदः प्रपंचः
सत्यः स्त्रीपुंस्वभावः सततमनपगा योग्यता च स्वभावः ॥१॥
जीवास्तैगुण्यभाजः परमगतियुजो नित्यभद्रास्तमोगाः
सत्वोद्रेकत्तु मोक्षे निजसुखनियतिः साधनं ज्ञानभक्ती ।
इष्टं दैवं मुकुंदः परमगुरुरसौ मारुतिर्मध्वनामा
विश्वं ताभ्यामुबाभ्यां नियमितमखिलं चेत्यतयं तत्ववादः ॥२॥

विष्णुः सर्वोत्तमः	The supreme Lord if none other than Vishnu
अखिल पदगदितः	Every word is an epithet of the Lord's name. All the sounds in nature extol Narayana.
सर्व वेदाभिधेयः	All the Vedas extol only him, or he is the one called by all the Vedas.
श्रीनाथः	He is the Lord of even Lakshmi who is the life of nature (chit prakruti).
सद्गुणाब्धिः	He is the ocean of all good qualities.
जगदुदयलयाद्यष्टकर्ता	He is the one who performs eight-fold operations and is not limited to only protection as generally famous. He is the one who does: creation, protection, destruction, controlling, giver of Wisdom, wrong knowledge, bondage and emancipation.
अन्तरात्मा	Lord is present in every being as Bimba and the souls are like a reflection of the actual object. He is the inner self of every atma.

ब्रह्माद्या उच्चनीचा हरिचरणरताः

Starting from Chaturmukha Brahma ,all the deities are subservient to Sri Hari and there is an intrinsic gradation in them. All of them are Dasas of Sri Hari.

पंचभेदः प्रपंचः

This world consists of five-fold differences. Jiveshwara bheda, Jadeshwara Bheda, Jiva-Jiva bheda, Jiva-Jada Bheda and Jada-Jada bheda.

सत्यः स्त्रीपुंस्वभावः -

The gender is an intrinsic quality of a soul. If not, then this will have to be attributed to the life-less body. Also, the Shrutis like – strlbhirvaa yaanairvaa etc. from Chandogya Upanishad will not make any sense.

सततमनपगा योग्यता च स्वभावः

The soul has an intrinsic quality called -svabhava, which can never be changed. It is the complete manifestation of this quality that is defined as Moksha or Emancipation.

जीवास्त्रैगुण्यभाजः

The souls are distinguished with 3 basic classifications – Saatvika, Rajasika and Tamasika.

परमगतियुजो नित्यभद्धास्तमोगाः

Some souls attain Moksha; some attain eternal hell, and some are always revolving the circle of births and deaths.

सत्वोद्रेकत्तु मोक्षे निजसुखनियतिः

When the Satva quality of the soul manifests completely, it leads one to emancipation, where it experiences the real bliss.

साधनं ज्ञानभक्ती

The way to attain moksha is only by the way of wisdom and devotion. Having any amount of only one of these, with the absence of the other will never lead to moksha.

इष्टं दैवं मुकुंदः

The favorite God to be worshipped always is none other than Mukunda (Sri Krishna)

परमगुरुरसौ मारुतिर्मध्वनामा

The greatest Guru is the marut or Vayu, who came in the name of Madhva (which is the penname given by Acharya to himself).

विश्वं ताभ्यामुबाभ्यां नियमितमखिलं - The world is controlled by mainly these two forces
Hari and Prana as extolled in Upanishads.

These are the main tenets of Tatvavada given by Sri Madhvacharya to the mankind!

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Pratishthapana of the Idol of Jagadguru Sri Madhvacharya

November 3, 2019, Houstonians very fortunate to witness a historical event. On this auspicious day, the very first Vishwaguru Madhwacharya's idol was consecrated outside of India here in Shri Krishna Vrundavana, Houston.

The pratishthapana rituals were carried out as per the Madhwa tradition by the priests who came from India and the local priests from the Puttige Mata in the USA. The rituals began with Guru pooja, Moola Mantra homa. On Pranapratishthapana from Swamiji, Kalashabhisheka was performed to the idol which was followed by his Ashirvachana. Swamiji was delighted about this historical event and congratulated all the Houston devotees. He remarked that Madhwacharya had chosen Houston hence "Houston" would be his "His town" from now on. He said that with the blessings of Madhwacharya, the Vishwaguru, the Houston devotees have earned the blessings of all gods and gurus. In his Ashirvachana, he explained the importance of worshipping the guru. This was followed by Annadana, sumptuous prasada lunch to all devotees.

The festivities continued throughout the day with the devotees visiting the temple from early morning till late night. Evening Sangeetha seva was performed by eminent local singers. The celebration continued with Ranga pooja, Thottilu pooja and Deepotsava. This was followed by Tulasi Sankeerthana. Devotees were thrilled when they sang and danced together along with Swamiji around the Tulasi.

Later, the devotees performed Pada pooja to Swamiji and sought his blessings. They adorned him in Mysore Peta and did Aarthi with utmost respect and devotion.

This grand event was witnessed by more than 1000 devotees who visited the temple from early morning till late evening. It was a proud moment for the devotees of Greater Houston to have participated in such a historical event and will be etched in their memories forever.

-By Smt. Ujwala Bhat.

Photo Gallery of the Event



Prana Pratishthapana of the Idol of Jagadguru Sri Madhvacharya

(The idol is a first of its kind, made of Bronze and it stands 32' excluding the peetha. This is an allusion to the 32 auspicious qualities of the body that Acharya Madhva possessed which is in perfect accordance to the Samudrika Shashtra. It is said in Shashtras that apart from Lord Narayana ,only Mukhya Prana when he takes incarnation, will possess these 32 auspicious qualities. This is a befitting tribute to Acharya Madhva being the 3rd incarnation of Mukhya Prana as declared by himself in many of his granthas.)



During the early morning of Pratishthapana



Preparations for the Pratishthapana



Swamiji doing the Avahana in the Idol



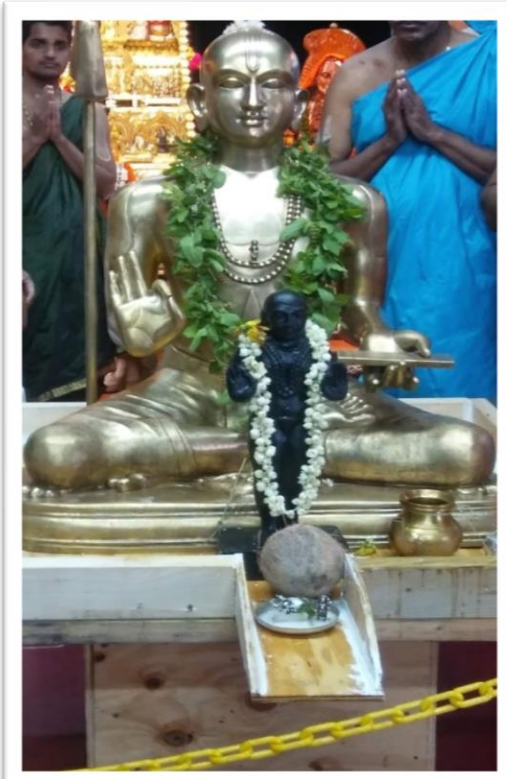
Kalashabhisheka to the Idol



Kalasha Pooja for the Abhisheka of the Idol



Agni Mukha Aradhana along with the Pratima Aradhana








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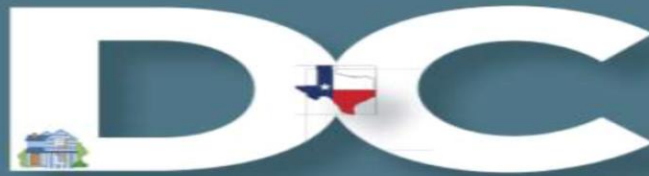
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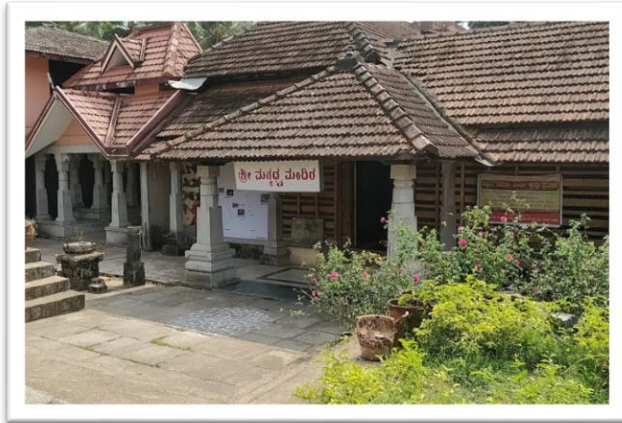
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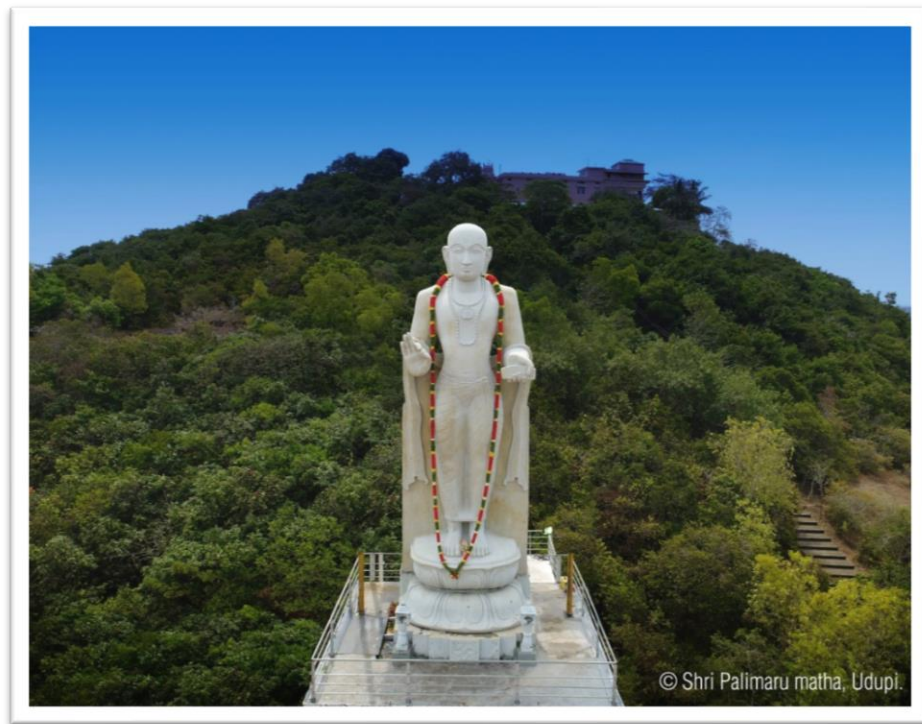




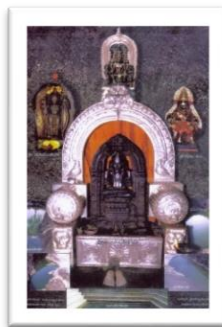
(Pajaka, Udupi 800-year-old home of Sri Madhvacharya)



(Madhva Sarovara)



(32 feet monolithic idol of Sri Madhvacharya at Kunjarugiri, Pajaka)



(Idol of Sri Madhvacharya worshipped at his home in Pajaka)



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