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CHAPTER 1

Introduction to the Chapter:

Sri Narayana Pandithacharya, the author of Sumadhvavijaya starts his composition on the Avatharaleela [history of the sporting exploits of the incarnation] of Acharya Madhva with the traditional obeisance to the Supreme Being and revered teachers, as it is mandatory to offer respectful prayers with devotion before commencing his composition. In this Chapter, he describes the two earlier incarnations of Mukhya Prana, Hanuman and Bhimasena, in Thretha and Dvapara yugas and the circumstances of the third incarnation as Madhva.

Mangala-acharanam (Invocation)

Obeisance to Narayana.

.1. I offer my obeisance to Lord Narayana, with the most delightful personality, who is the unique primal fountain head and embodiment of countless auspicious qualities like Jnana, Ananda etc, who is the creator of the world of living souls and inert matter, who has the effulgence of the just rising Sun, who is the Lord of Mahalakshmi, Bharathi and Mukhya Prana, who controls the life force of all living beings.

Obeisance to Krishna (VedaVyasa)

.2. I offer my obeisance to Krishna (VedaVyasa) who has the lustre of dark rain-bearing clouds and is very dear to the Pandavas (Bhimasena), the husband/s of Draupadi (called Krishnaa). Krishna (VedaVyasa) also protected from danger or destruction, the cow herds of Gokula (groups of eternal word/sound arrangements called Vedas) from enemies (distortions in their enunciation)

Note: Here, the poet draws analogies between the cows of Gokula and the Vedas. Using the same set of words, he offers his obeisance to VedaVyasa, who protected the Vedas from distortion or destruction in the forthcoming Kali age and Krishna who protected the cows in Gokula.

Exaltation of the repute of Acharya Madhva

.3. Sri Madhvacharya's fame illumines the three lokas (Heavens, Earth and Nether worlds) both inside and outside. It dispels even the internal darkness in the hearts of the souls. Therefore, it is superior to the effulgence of the Sun who provides only (external) illumination with in the three lokas. May it give us pure jnAna (leading us to Moksha).

Obeisance to Trivikrama Pandithacharya

.4. I offer my obeisance to the Sri Trivikrama Pandithacharya, my respected father and preceptor, from whose moon like face, the literary composition Tatva Pradipa (Commentary on Madhva's Brahma Sutra Bhashya) emerged, enlightening and giving pleasure to good souls, just as the soft moonlight (emerging from the Moon) illumines the world at night dispelling darkness and bringing pleasure to all living beings.

Devotion to Preceptor will lead to Devotion to God.

.5. Devotion to God will arise only with devotion to the preceptor. Hence, for securing the grace of God for the good people through devotion, I will describe (here

with) the great, pure Avatharaleela (history of the sporting exploits of the incarnations) of Sri Vayu, who is the great preceptor of the entire world.

Note: As Vayu/Mukhya Prana is Jeevotthama (greatest soul) and is the main preceptor to the rest of the souls, knowledge of his greatness leads to devotion both to him and in God, thus leading to salvation.

Svaahamkara khandana (abjuring selfpride) (6 – 8).

.6. The greatness and exploits of Vayu are described by great gods such as Sharva (Iswara) and Indra by Veda manthras (such as Balittha suktha). I am a human being of limited intellect and words. (Though my effort is likely to fall far short of the requirements), May the good people of the world accept it by taking only the limited good points (ignoring the shortcomings).

.7. The great Mukhya Prana carries out all big and small actions (being the inner controller of all lesser deities and souls) of the cosmos at all times. How can one classify some of these as extraordinary? But the narration of the stories of the great savants purifies the minds.

Note: Though Narayana pandithacharya accepts humbly his limitations in composing a text describing correctly and in full the greatness of the preceptor of the whole world, he is still attempting the task, giving the justification that some of it at least will be acceptable to the good people and even an imperfect effort gives the great result of purification of the mind making it suitable to acquire God knowledge.

.8. I may not maintain the correct order in my narration as I am overwhelmed by the enormity of the task (of the number and greatness of his actions) and my eagerness to compose the work. I am like a jeweller with a huge pile of pearls and precious stones who may err in assembling them in correct order in making a mala [necklace]. May the good people condone this lapse again and again(taking note of my sincerity).

Incarnation as Hanuman (9 – 10).

.9. Prana, who is the inner controller of all living beings, preceptor to all the good people and lord of Indriya Abhimani Devathas (inner controllers of senses) was ordered by the Lord of Shree (Narayana) and also requested by other gods to incarnate on the earth. Accordingly, PrAna incarnated (as Hanuman) in Anjanadevi, wife of a great monkey called Kesari.

.10. This effulgent son of Kesari, called Hanumantha is cited as the ultimate illustrious example of all virtues well known in the world. His devotion to the Lord is the highest possible and is fully natural to him.

First meeting of Rama and Hanuman (11-12)

.11. Hanuman's achievements from early childhood were wonderful and were applauded in Divine assemblies. He became a friend of Sugriva, (brother of Vali, the king of monkeys). (At Rishya-Muka mountain), he saw Rama, the Consort of Ramaa, renowned as the purest person and the incarnation of Narayana.

Note: unlike others, Hanuman had clearly understood that Rama was the eternal Supreme Being.

.12. Overwhelmed by great devotion, Hanuman, the great monkey prostrated to the lotus feet of Rama, who is the most ancient (Eternal) person. Rama lifted him up with his two beautiful arms, resembling the central core of the lotus.

Crowning of Sugriva and assigning Hanuman for the task of Sita's search

.13. Rama, the unmatched warrior cut down seven (impregnable) Saala trees with one arrow and killed Vali, the son of Indra also using only one arrow. He made Sugriva, the son of Surya happy (by getting his wife and kingdom back) and sent Hanuman, the son of Vayu (to the south for searching Seetha).

Hanuman is compared to Rama's arrow.

.14. Rama, the great warrior who knew the virtues of Hanuman called him and instructed him (confidentially) in his ear to give a message (along with an identifying Signet ring) for Seetha. Hanuman who supports the virtuous went to Lanka and created terror in Lanka, the kingdom of his enemy Ravana. This is similar to Rama, the ace archer pulling the bow-string up to his ear for imparting maximum speed to the arrow which then has a fast flight due to feathers fitted on it, striking terror in its enemies.

Note: The same words are used to convey the dispatch of the arrow from the bow of Rama and Hanuman.

Hanuman is compared to a water bearing cloud

.15. A new water laden cloud rains down water on trees pleasing them. It also sets forests on fire with thunderbolts and crosses the ocean with the help of the winds into the horizon. Likewise Hanuman pleased Seetaakriti (duplicate form of Sita mistakenly believed by Ravana to be genuine) conveying Rama's message, set Lanka on fire (by his tail) destroying demons, and crossed the sea to prostrate at Rama's feet. It is wonderful.

Note: The same words are used to convey the features of both Hanuman and the cloud.

Hanuman is compared to Garuda (Divine eagle).

.16. Garuda (Divine eagle carrying Vishnu) is well known for his valour and speed and eats serpents for food. Hanuman is Apakshapathi (flying without wings as he is not a bird) and has renounced all worldly pleasures with his bachelor's vows. The valour and speed of Hanuman while carrying Rama (who supports the entire world) excelled those of Garuda. It is amazing.

Note: The same words are used to describe Hanuman and Garuda, with the former excelling the latter.

Building a bridge across the ocean

.17. When Rama looked at the unresponsive ocean with knitted brows in anger, the Deity of the ocean was afraid and prayed to Rama to build a bridge and cross the sea. Hanuman (along with his monkeys) built the bridge over the violent sea (enabling the army to cross the sea). Ravana, who had harassed Sita (to become his wife) was well repaid by Hanuman with a powerful fist blow on the chest (which caused him to vomit blood from all his ten faces).

Rana-Yajna (War sacrifice) - Rama kills Ravana.

.18. The effulgent Rama was like a glowing sacrificial fire in the War – sacrifice. Sugriva was the Yajamana (doer), Hanuman was the Adhvaryu (main priest) and Lakshmana was the Rithvik, called Prathiprasthahthru (assistant to Adhvaryu).

Note: This describes the major role assigned to Hanuman by Rama in the war.

Great contribution of Hanuman to the war.

.19. Carrying across the sea with a single hand, the great Gandhamadana mountain which had the special herbs like Sanjeevana (needed to heal Lakshmana and other warriors hurt by the enemy) was an easier task (for Hanuman) than carrying flowers for the worship of Rama with both hands.

Note : This comparison shows that carrying the mountain did not require any special effort, while for his beloved Rama, Hanuman carried the flowers for worship with the greatest care and devotion.

Agni pariksha (Fire ordeal) of Sita

.20. After the war, when the Rakshasas had been destroyed, resplendent Rama returned to Ayodhya with Sita, who had demonstrated her purity by the Fire ordeal, and shone in the company of her consort in the same manner as a Golden necklace (worn by Him) subjected to fire to purify it. Hanuman accompanied Rama.

Events at Ayodhya (21 - 22)

.21. Rama was dark, had a smiling face, eyes like the lotus, long and sturdy set of arms, and the stately gait of Airavatha (Indra's elephant). A vision of His body gave pleasure and welfare to the whole world. Hanuman constantly saw Rama with his eyes and performed His services for a long time, during His rule of Ayodhya.

Boons to Hanuman (22 – 23)

.22. After the coronation, Rama gave Sita a necklace made of precious jewels in her hand, to bestow on the one dearest to them. She selected Hanuman and endowed him with her full and eternal divine blessings under the guise of giving him the necklace.

.23. Rama was greatly pleased by the services of Hanuman and His heart was filled with love for him. He placed his (benedictory) hands on his head, looking at him with great kindness and speaking to him with nectar-like words. He bestowed on him the highest boon – Sahabhoga, making him the next Chathurmukha Brahma.

Hanuman's unmatched devotion to Rama (24 – 27)

.24. Hanuman was the devotee dearest to Rama and there was nothing in His kingdom (Rama Rajya) which he could not get. Yet, he was always only interested in the worship of Rama's feet and had renounced all worldly pleasures. This indeed, is the truest form of Vairagya or renunciation.

.25. Hanuman rejoiced in repeatedly chanting the name of Rama as his master and prostrating at his lotus feet saying again and again – prostrations to thee, Rama.

.26. When Rama concluded his incarnation on earth and returned to his permanent abode, He gave Himself (a form of Himself) to his dearest devotee Hanuman for his eternal worship. There can not be a greater boon than this given to any devotee. How can we describe His grace and blessings given to Hanuman

Note: Any other gift would be inferior to a gift of Himself being available always to the devotee.

.27. The story of Rama is like the Nectar which gives Moksha which is of the form of realisation of one's own essential bliss, to those who recite it with devotion.

Hanuman continues to stay even now in Kimpurushakhanda constantly worshipping his master Rama and immersed in (contemplating) His nectar like story.

Bhima incarnation (28 – 44)

.28. Good people say that the son of Kunti, the wife of king Pandu, named Bhima (Bhimasena), who was born instantaneously when she was touched with affection by Vayu, as the second incarnation of the same Vayu (Mukhya Prana).

Note: The birth was without birthpangs and fatherhood was notional as MukhyaPrana himself was born.

.29. In the remote past, Indra (at the behest of gods) cut off the wings of the mountains using his powerful Vajrayudha by conscious effort. Infant Bhima, who slipped out of his mother's hands accidentally on to the Shata-shringa mountain shattered it by just contact (without conscious effort). How wonderful?

.30. At Hastinapuri, when Bhima used to play with other princes, the others were getting easily tired early in the play even when he was demonstrating only a small part of his strength. On such occasions he remembered keenly his memories of killing herds of lions in the Shata-shringa mountains.

.31. Bhima easily digested the poison fed to him by his enemies (like Duryodhana). He scattered the groups of poisonous snakes which were to bite him (as planned by Duryodhana). He came out of the very deep whirlpool of Pramanakoti very easily. All these actions are not surprising in Bhima, who is the giver of life to all beings.

.32. Bhima destroyed with craft the Lac house by burning it and carried his brothers like Dharamaraja to the forest (where Hidimba dwelt). He destroyed his enemies like Hidimba without suffering any pain himself. Then he met the Supreme Being in the form of VedaVyasa.

This is similar to a Yogi destroying his own body by Yoga, coming out of it wearing the attributes of Dharma etc, which he has earned, and reaching the Supreme Being of the form of his own Bimba, without being affected by his enemies such as Kama (desire) etc.

Note: The same set of words are interpreted to describe the actions of both the Yogi and Bhimasena.

.33. Bhima with great knowledge and pure mind always set on God submitted to VedaVyasa all his great deeds and took oath that future good deeds such as destruction of the wicked will also be carried out by him as an act of worship of the Supreme Being.

Note: Doing one's prescribed duties with humility and submission to the Lord is the prime tenet of Geetha.

.34. The King swan has great shining wings, flies in the sky, kills cranes and wins over flocks of other birds. Such a swan takes a similar mate. Bhima, always shelters in the lotus feet of Vishnu, upheld proper doctrines, killed Bakasura, and won over enemies. He married Draupadi (similar to himself in worth).

.35. Bhima rejoiced looking at Krishna, son of Vasudeva (Bhima's maternal uncle) most dear to him, after a long time (on the occasion of Draupadi Svayamvara). Krishna had the bluish effulgent complexion excelling that of Kannaidile flower, with wide lotus shaped eyes and a smiling face like the full moon.

.36. The valorous Bhima went with Krishna and Arjuna and quickly killed Jarasandha (son of Brihadratha) who was capable of great battles with his big mace. On the occasion of Rajasuya sacrifice, he defeated powerful Daithyas like Kichaka enabling his eldest brother Dharmaraja to perform the yaga in a brilliant manner.

.37. The angry Bhima tied up the hair of his wife, Draupadi which was soft, black and untied (by Dusshasana, younger brother of Duryodhana) like a set of black snakes for the (eventual) destruction of his enemies.

Bhima is compared to the raging forest fire [38 -42]

.38. The fierce forest fire which burns trees will also kill lions and other wild animals. Staying in forests (like Dvaitha vana, Kamyaka vana etc) to destroy his enemies, Bhima with his superior valour killed demons like Kirmeera.

.39. Bhima destroyed a large group of demons called Krodhavashas, headed by Manimantha (during the occasion of bringing Saugandhika flowers) like a forest fire destroying snakes. The demons were two tongued like snakes, (saying the opposite of what they meant). They (Demons and snakes) were obsessed with excessive desire for enjoyment, had tremendous strength and had red eyes. They were moving here and there in the mountains headed by Maniman (snakes which have Manis on their heads).

Note: The same set of words are interpreted to describe the actions of both the Fires and Bhimasena.

.40. Then, Bhima, the son of Vayu concealed his identity (in Ajnatha vasa), and showed his form gradually when he destroyed the cruel Keechakas, who were invincible to others, and were talking without sense. This is similar to the forest fire covered by ashes, which is rekindled when the wind blows over it and rages and spreads in all directions consuming dangerous Bamboo clusters which whistle in the wind.

Note: The same set of words are interpreted to describe the actions of both the Fire and Bhimasena.

.41. The unbeatable Bhima, who followed always the path dear to Krishna, accompanied by Arjuna, wearing his great weapons, shone in great valour when he destroyed the enemy army of Duryodhana inspite of the support they had from Bhishma, Dronacharya etc. This is similar to the raging forest fire consumes with it's leaping flames, the huge and dangerous forest harbouring great birds

Note: The same set of words are interpreted to describe the actions of both the Fire and Bhimasena.

.42. Bhima wearing numerous great weapons killed all the sons of Dhritharashtra, who had lost courage, though they were still powerful and very angry, having lost their great warrior relatives like Bhishma etc. He obtained the kingdom for the Pandavas. In the forest fire, Dhartarashtras (wild swans with red beaks and legs flying at great speed) desert their nests, hesitate to cross the fire out of fear, get their wings burnt and get killed in the fire.

Note: The same set of words are interpreted to describe the actions of both the Fire and Bhimasena.

Bhima is compared to the Lotus

.43. The great heroic Bhima worshipped the lotus feet of Krishna like a great bee with the lotus flower. He was like a great Swan to the Lotus like face of Draupadi. He was like the brilliant Sun, for the Lotuses of the population of his kingdom (causing them to bloom) and shone (with great effulgence) along with his brothers.

End of Bhima Incarnation

.44. At the end of the incarnation, Bhima left with his brothers for his original abode to attain his original form, with the Lord in his heart, after entrusting the kingdom to Parikshit, grandson of Arjuna, the Pandava as well as Subadhra, the sister of Krishna (called Pavithra). Bhima also left behind the demons miserable with burning hearts filled with hatred and his glory which spread over the three worlds .

Madhva incarnation in KaliYuga (45 – 55)

Background to the incarnation (45 –46)

.45. Bhima sheltering at all times at the feet of the Lord had dealt severe blows to the demons (destroying them by his valorous deeds). The badly mauled demons who became powerless and lost courage ran away and dispersed. This was like clouds being dispersed by strong wind.

.46. To avenge their being rendered powerless at the hands of the powerful Bhima, the demons schemed to take birth again in Kali Yuga. According to their innate nature, they composed evil (misleading) works propounding that Vishnu does not possess any attribute (Nirguna).

Origin of Advaita Shastra (47 – 55)

.47. In Dwapara yuga, Manimantha, a demon who had been killed by Bhima at Gandhamadana mountain had developed a great hatred and spirit of competition with Bhima. He performed rigorous penances to obtain Iswara's boon that he should be endowed with great disputational abilities. Manimantha took birth as Sankara in a Brahmin family called Kaladi. Many other main demons were also born on this earth at the same time (with the same objective).

.48. The thieving cat tries to drink the Curds and milk – called Saannaya kept as an offering for a sacrifice (Havis). The lowly dog which takes refuse as food tries to steal Purodasha (sacred food offering of a sacrifice). An ape without sense tries to steal a necklace of invaluable jewels. Similarly, the evil Sankara took away (tried to steal) the sacred Vedas and other Shastras.

Note : Stealing the Vedas and Shastras refers to their misinterpretation knowingly against their purport, leading to their effective annihilation as a source of God knowledge.

.49. Knowing that people will not show him respect unless he takes the vows of an ascetic, in a spirit of deceit, Samkara took the vows of an ascetic. This was similar to an untamed wild elephant stirring up a clear pool of water with lotuses with the objective of stirring up the slush.

.50. Realising that Buddhism was not accepted by the people as it did not accept the validity of the Vedas, Sankara, who had faith in it, used a suitable subterfuge to propound Buddhism.

.51. The wicked Sankara called the Asath of the Bauddhas as Sadasadvilakshana, and Samvruthi as Maya. To justify Shunya (of the Bauddhas), he called Brahman of Vedanta as Nirvishesha or Akhanda. As he propagated the tenets of Buddhism in a different vocabulary (claiming to be a Vedanthin), he was called Pracchanna Bauddha (concealed Bauddha).

Note : The charge that Advaita is Buddhism in another format has been made by many opposing schools and not by Madhva only. Madhva has fully justified this conclusion in his compositions Tatvodyota, Vishnu Thathva Nirnaya, and Anuvyakhyana.

.52. Brahma Suthras composed by VedaVyasa are like the Sun illuminating the tenets of Vedanta, with their aphorisms being the Sunrays. The Vedas (consisting of the Vishaya and Pramana texts) are the horses drawing the chariot of this Sun. Sankara stole the Brahma Suthras (by his commentaries) and hence is called as a Great thief.

Note: His commentaries obscured the Sun itself, preventing the illumination of the Vedic tenets.

.53. Though Sankara wrote his Bhashyas on Brahmasutras claiming to be their commentator, he conveyed the exact opposite of the meanings intended by VedaVyasa. In spite of this gross offence, VedaVyasa being an ocean of mercy did not destroy and incinerate Sankara instantly.

.54. The inherent pure effulgence of the Gems of the Vedas (illuminating the truth about the Supreme Being) was covered by the thick mud of gross misinterpretation in Sankara's commentaries. Sankara became notorious as Sankara (defiler) amongst the good people as he propagated the doctrine of Non-difference (Abheda) between all entities in the world to the people ignorant of Vedanta

.55. Manimantha and other daithyas thus propagated the doctrines of:
The world is unreal (Sadasadvilakshana - it is neither real nor unreal but is different)
The Supreme Being is without any attributes (gunas).
There is no difference between the Supreme Being and the souls.
Even the good people of the world were gradually misled and started accepting that Vasudeva (Supreme Being) who is the embodiment of infinite auspicious qualities like bliss is without such qualities. What a shame!

Note: Obscuring a source of light does not extinguish it. Thus Vedas continue to say the opposite of these Advaita tenets.

The first canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 2

Introduction to the Chapter:

Sri Narayana Pandithacharya covers the background of the parents of Acharya Madhva who lived in Pajaka kshethra, where he was born. Some of Madhva's childhood sporting exploits (perhaps up to the age of two or three) are also described.

Gods pray to Mukunda.

.1. Due to the Kali age, the sun like effulgence of the correct Thathva Jnana leading to redemption set and darkness in the form of the series of evil commentaries (of Brahma Suthra) pervaded every where. The good people lost their way in understanding the correct knowledge and fell to the wrong paths. The gods were greatly depressed and took Chathurmukha Brahma in the lead and prayed for alleviation of their distress from Narayana, the only giver of Redemption or Moksha.

Note: Gods consider it as their duty to guide the good souls in the path of redemption.

God orders Mukhya Prana to incarnate on earth (2 – 3).

.2. The Supreme Lord Himself does not desire to incarnate in the fourth Yuga and is hence called Thriyugahoothi (one who incarnates in three Yugas). Chathurmukha Brahma does not have any incarnations. The Smiling Lord looked at the all-knowing Mukhya Prana, who gives life to all creatures of the world and who alone had the requisite capacity to do the work. He spoke to him.

.3. Oh, the fair faced one, The good people of the world fit for Moksha and devoted to me, are suffering sorrow due to their being unable to choose the right path shown by Vedanta (by their own efforts). They have no other succour and hence deserve our kindness. They should be made happy by your incarnation in an auspicious part of the world in another form and by your giving decisive commentaries (on Vedanta and Shastras) which clearly show my infinite auspicious attributes.

Mukhya Prana accepts

.4. Mukhya Prana accepted the command of the Supreme Being with head bent, folded hands (held in front for receiving gracious gifts) and complete humility like a great priceless crown, lustrous with jewels (placed on his head) in the form of well-spoken benedictory words. The prayers of other gods to him (for the same purpose) were worn on his breast like a precious necklace. He decided to incarnate on the earth to save his devotees.

Note: This is the poetic way of expressing that Mukhya Prana accepted God's orders and the prayers of other gods to him to fulfill the mandate.

Portents for his incarnation (5 – 8)

.5. During the time when the gods were praying to the Supreme Being for Mukhya Prana's incarnation, here on earth, groups of good people were filled with anxiety about the correct method of obtaining redemption as they were unable (by their own efforts) to get the essence of the ageless meaning and purport of the Vedanta as determined by the Brahma Suthras.

Note: The quest for redemption is natural for any thinking individual - more so for one with faith in the creator. Thus, the need for a convincing Moksha Shastra was felt seriously by many good people. See the incidents of conversion of Shobana Bhatta, Trivikrama and others later.

.6. For giving happiness to such people, the Supreme Being residing in Rajathapeethapura (Anantheswara temple in Udupi) entered into a person on the occasion of a festival of great importance when there were huge crowds and commotion, causing great curiosity and interest in the people. (The festival of Makara samkranthi is referred to as indicated in Bhava Prakashika).

Note: Even now Makara Sankramanothsava is very important in Udupi.

.7. This person was a dull person (not likely to have shown any quality to attract people). He went up a tall flag pillar in front and danced (without fear or restraint) moving his arms and legs on the top as if he was an actor dancing on a stage. This sudden, unexpected and dangerous action caused great surprise to the faithful devotees, (who were convinced that God Himself had entered this person).

.8. God immanent in the person lifted up both his hands from the shoulders taking oath for the truth of his words and having attracted the attention of the people, addressed the people loudly – Here (in Udupi) will incarnate very shortly, a great person who will confer blessings to the entire world, who is all knowing and has all the six auspicious possessions (Shadgunaishwarya sampanna).

Note: The six auspicious attributes are Prosperity, Prowess, Fame, Wealth, Knowledge and Detachment. These are essential for a great person.

Parents of Madhva (9 – 16)

.9. In this world with its seven continents and seven seas, in whose center is the land called Bharatha, known as Karma Bhumi (being suitable for the performance of all auspicious acts leading to redemption), in Kali Yuga there lived a Brahmin born of pure lineage and who was like the crest jewel of his family, known by his dwelling as the Middle house (Madhyageha).

Note: In the incident with the Shudra King, (Chapter 16 – 4), when Madhva demonstrates the efficacy of the Veda Manthras, he says that Adhikara (capacity) for achieving the results stated there in is also dependent on the person having the prescribed qualifications right from birth. Mukhya Prana would be born only in the house of the purest and best parents!

.10. It is well known that there is a resplendent village called Shivarupya adorned by the temple of Anantheswara, known as the Lord of the Rajathapeetha pura and Vedadri mountain, where in the excellent Brahmin lived. This is similar to Ilavrutha khanda which is adorned by the king of mountains, the golden Meru mountain and Rudra (who lives there).

.11. He was the most prominent person in the lineage of three families and lived in Pajaka kshethra. This place is adorned by Vimanagiri by its side, decorated by a garland in the form of the deity Durga (born as the sister of Lord Krishna) installed and consecrated by Parashurama on its crest. Perennial water is available here in the form of a pond and four Tirthas created by the Lord Himself (in His incarnation as Parashurama).

Note: In addition to Vasudeva Tirtha (pond) created by Madhva himself, there are four Tirthas attributed to Parashurama – Parashu, Dhanus, Baana and Gadaa Tirthas. These are all sacred and lead to Moksha.

Education and Marriage of Madhyageha Bhatta.

.12. He obtained sacred knowledge of the Vedas and married a suitable bride. They provided him with the four Purusharthas – Dharma, Artha, Kama and Moksha and would also give a great gift (knowledge of God Himself, Madhva). He received them as appropriate to himself from an excellent Brahmin (well versed in the Vedas, father of the bride). The Vedas were composed of well-enunciated letters, just as the bride wore golden ornaments.

Note: The same set of words are interpreted to describe the actions of both Education and Marriage, by comparing Veda Vidya with the new Bride.

.13. He sported with her, a great devotee of the Lord, with pure mind and great wisdom, free from false attachments to worldly things, to beget his son, who would be known in future as Ananda Tirtha. This was like a person of great wisdom delighting in the study of the faultless Upanishads (Vedas), which are not composed by any one. Similarly, it was also like a pure minded devotee delighting in devotion to the Supreme Hari or like a philosopher with no false attachments reveling in his bliss in Mukthi, which is of his own essence.

.14. People called him by the name Bhatta, as he was well versed in the secrets and intricacies of Mahabharatha and Puranas (recited by him). Though learned, he was very humble and was engaged in correct observance of his daily rituals and duties. He offered his constant devotion at the feet of his family deity Anantheswara.

.15. His discourses of the delightful stories of Govinda which were like Nectar, not only gave pleasure to the ears and minds of the human listeners, but did the same even to the gods worshipping the lotus feet of Lord Anantheswara, the Lord of Lakshmi in Udupi (Rajathapeethapura).

.16. In this manner, though he was fully satisfied with the recitation of the auspicious qualities of Hari, he was also being influenced strongly by those who held that Hari (Supreme Being) has no attributes (Advaita or Mayavada). Though his great intellect had been purified and sharpened by repeated listening (recitation) of the Shastras, he was still full of doubts about the true tenets of Vedanta due to the influence of time (Kali age). So, he thought about what he should do.

Parents serve Lord Ananthesana (17 – 22)

.17. A son is called Puthra as he saves his parents from the hell called Puth. But, such full protection (from hell) is not possible through a son who is not all knowing. Therefore, what are the methods by which one can get a son who is like an ocean of knowledge, and is free from ignorance or wrong knowledge.

.18. Let us take shelter with Narayana, our family deity, who has infinite and perfect auspicious qualities, which constitute his body and is an ocean of kindness. He

was the deity whom Kardama, Parashara, Pandu and others worshipped in the past, by which they were granted the boon of having sons who were full of auspicious qualities.

.19. Having thought over this subject thus, he (Bhatta) with pure mind and having none other than God as his saviour, performed austerities for twelve years to Lord Anantheswara in Rajathapeethapura (Udupi) who has the serpent Shesha as His bed and who can give the most desired boons, with such great devotion as would lead to redemption from the fear of the ocean of Samsara

.20. While he was offering devotional austerities to the lotus like feet of the Lord along with his wife, he reduced further those little pleasures in day to day living which had already been reduced earlier. His controlled mind was further controlled and they purified their bodies further, after they had already done so.

.21. That couple desirous of having a son who would be an ocean of auspicious qualities performed a number of important, extremely difficult and arduous austerities such as giving up milk etc. Due to their devotion and sincere efforts which were impelled by the Supreme Being immanent in them, Narayana, who is the complete person with infinite auspicious qualities was fully pleased with them, as he had been with Adithi and Kashyapa in the past. (when the Lord incarnated in the Vamana form)

.22. They were sanctified by the nectar of God's great kindness (being sprinkled on them) and due to the special presence of the Supreme Being and His consort Goddess Lakshmi in their thin bodies. The divine radiance obtained after continuous observation of many difficult austerities, indicated the very great purity of their bodies.

Note: The constant, prolonged austerities with single minded devotion of a couple who were extremely pious and God fearing by nature described here, show that a great soul like Madhva would only be born in a very special family. There can be no doubt that the Madhyageha couple who gave the world TWO wonderful children – Madhva and VishnuTirtha – were themselves very great persons. Reference to the immanence of Narayana and Laskhmi in them is indicative of the future birth of Mukhya Prana.

Madhva (Baby Vasudeva) is born (23 – 25)

.23. That daughter of a great Brahmin and wife of Bhatta wearing a clean garment conceived from her husband, a great devotee of the Lord, on a suitable day a foetus that would be free from ignorance and give happiness to the world and thus had her ardent desire fulfilled. This was like the night with a clear sky having a full moon with bright moonlight flooding all the directions and dispelling darkness (in the bright half of the month).

Note: The words used have been such as to give two meanings capable of both interpretations.

.24. Her foetus grew like the white orb of the moon in the brighter half of the month and she delivered the baby. Mukhya Prana, who had been ordered by God, came to Rupyapeeta (Udupi) and after offering his prostrations to the Lord there (Anantheswara) went to his future abode with a part of himself.

.25. He, who was the Lord of all the worlds and endowed with six auspicious possessions (Shadgunaiswarya) entered the body of the new born baby which possessed

all the (32) auspicious attributes and was extremely beautiful having nine main entries, by sending away its earlier occupant. This was like a king entering a great city with all attractive features with nine main gates.

Note: As Mukhya Prana is not obliged to suffer the privations of a long stay in the womb, there was another inferior soul which did it and which was sent away when he entered the body.

Bhatta comes to know(26 – 27).

.26. There were deep sounds of divine drums from the heavens which were heard even on earth by curious listeners. It was as if they were saying - let the groups of good people of the world rejoice and evil persons become miserable, as Vayu has now incarnated on the earth.

.27. The learned Bhatta had worshipped his Deity Anantheswara in Udupi and was coming back being at a place not far from his house. He heard the celestial sounds and auspicious drums which were being beaten by another party. He was extremely happy due to such auspicious omens indicating his son's birth. Knowledge can be a cause of happiness, even when received indirectly.

Bhatta performs Jathakarmas

.28. He, who always performed auspicious actions, entered his house and seeing his son with a moon like face praised and admired him. He offered his earnest gratitude and prayers to Mukunda for His kindness. He performed all the prescribed ceremonies (on the occasion of birth) for his new baby who was seen to possess a large number of good qualities.

Naming the baby as Vasudeva

.29. He gave the name of Vasudeva to the new baby. Gods in heaven thought that this was appropriate as he was Mukhya Prana (Asudeva) born for the specific purpose of redeeming correct knowledge and he had constant and great devotion to the Supreme Being who had incarnated as Krishna, the son of Vasudeva.

Gift of cow for the baby's milk

.30. A neighbour living in the east (Poorvalaya) gave the gift of a cow for giving milk to the young baby. He was born later as his own grand son and received the knowledge of the Supreme Being which redeems one from Samsara. A gift given to a very deserving person will always give great returns.

Baby is offered to Anantheswara

.31. One day, Bhatta, the learned scholar offered his precious baby with large wide open eyes, completely fearless disposition and with the effulgence of his body similar to the newly rising moon to his Lord Anantheswara as a gift. This was similar to offering a priceless, flawless, polished Gem having the colour of the rising moon and with great lustre to his master.

Baby shows its might in midnight (32 – 34)

.32. After prostrating in front of Hari (Anantheswara) dwelling in Rajathapeethapura (Udupi) to seek protection from all harm and securing of all desirable

blessings for the child, he went back home during midnight itself along with his son and other members of the family.

.33. In the dark and fearful forest at midnight, an evil spirit dwelling there tormented one of the party, who vomited blood. Some one seeing this fearful sight exclaimed – it is a wonder that this fiend has not tormented the baby.

.34. The fearsome spirit entered the person who vomited blood and said – I am capable of killing all those who come here at the time of our sport (midnight), but all of you have been protected by the Lord of the world. It is a wonder that the Lord of the world (Mukhya Prana) is showing himself off as a mere child.

Baby is fed horsegram by innocent sister (35 – 42)

.35. Once, the gentle mother took the baby at her breast and fed him fully. Though she was unhappy to leave the baby alone, she had to go out from her house for some work and entrusted the task of looking after the baby, who is the protector of the entire world in reality, in her absence, to her obedient young daughter.

.36. When the baby started crying loudly, the young innocent girl tried to console it to stop it from crying by saying in lispings words – my beautiful baby, oh little one, do not cry. mother will soon be back with delicious things for you.

.37. When the crying of the baby continued and increased further and the mother did not come back even after a long time, the girl (sister of Vasudeva) took him in her arms and started looking out again and again for the return of the mother.

.38. When she did not do what to do (to stop the baby crying) she gave him all the freshly cooked horse gram to eat. On the other hand, the baby’s mother had always given cooled milk to the baby for drinking to avoid intake of hot milk causing increase in “heat” (Ushna).

Note: This indicates that the baby which was fed with cooked horse gram was still breastfed and when milk was given it was given after cooling to avoid problems with its digestion.

.39. My baby must certainly be needing to be fed and must be crying bitterly. I have been engaged in doing works for others and have been without kindness and consideration for my own baby. Shame on me – thought the anxious mother, as she came back to the house and saw her baby with his belly full and smiling.

.40. She enquired about the (unexpected) condition of the baby from the girl and came to know all that had happened. She thought - what was fed to the baby being not easily digestible even by the young adults, how can the baby digest it. She was very angry with her daughter and scolded her severely, while at the same time she was very much worried about the baby’s health.

.41. But the baby continued to be healthy as ever and the mother was filled with surprise. Lakshmi, the mother of Mukhya Prana, who is also the mother of all the three worlds, who knew his capacity to perform all actions, was never surprised when he

took the Kaalakoota poison which came up when the milky ocean was churned (by the gods and demons) and swallowed it (without any ill effects).

.42. The mother took the baby in her arms and repeatedly breast-fed the baby. The father took him on his lap and repeated sacred incantations to ward off evil. Even other people tried to make it play with them. This was because all of them were anxious to see the charming smile on the baby's face, which was like a rejuvenating potion to them.

Vasudeva starts lisping words.

.43. Vasudeva started lisping his first words unclearly. This commencement of speech as the sport of goddess Saraswathi on his tongue and lips was anxiously and reverently awaited by the gods and other good people.. But gradually the words and voice became clear and sweet. This was similar to Goddess Saraswathi entering the court of Chathurmukha Brahma (her husband), behind veils and curtains, shyly at first, being greeted by assembled gods and saints with reverence and slowly becoming fully visible to the court.

Note: The baby when he grew up would use words and sentences spoken by him to convey sacred knowledge to them. Saraswathi being the goddess of learning has been described as showing her presence shyly and gradually in Vasudeva's speech, just as she shows herself in Brahma's court.

Baby crawls and walks.

.44. The baby started crawling on all fours and then slowly stood up holding other supports (like the mother's hands). Gradually after many days, and by practice he started walking around in the house and familiar places. Mukhya Prana, who activates all actions of all the creatures of the world did all this to pretend that he was only a normal baby.

Baby Vasudeva's trip with the Ox (45 – 49)

.45. Once, he held in his hands the clean tail of their ox which was dear to him and going out early in the morning for grazing and quickly went out with it towards the forest unseen by his parents and relatives. He held on to its tail, when it wandered over several forest areas in search for grass.

.46. The ox had a big bright body, long horns and well-shaped orifices like the mouth etc. It stood covering a large area under its four feet. Holding a small part of its body (tail), the boy shone like the rising sun becoming visible over the Udaya Mountains.

Note: The Ox is compared to the mountain with high peaks, large caves and covering a large area with its slopes and the effulgent boy to the rising Sun.

.47. His kith and kin who were anxious as they had not seen the baby for some time started searching for him. “The boy is playful and independent minded” - They thought – “has he had hidden himself inside the house some where or fallen into the well?” After searching repeatedly and not finding him they started getting worried and sad.

.48. Though they were informed by some cow herds that they saw the boy holding on to the tail of the Ox grazing in the forest they did not believe it at first. But when they saw the one year old boy coming back along with the Ox when the cows came home in the evening, they accepted the words as true.

.49. The kith and kin were immensely happy with the recovery of the child in the same manner as a poverty stricken person would be when he gets Chinthamani (Wish-jewel which gives all desires instantly) or one who aspires for Salvation (Moksha) gets the special knowledge leading towards Vishnu (giver of Moksha). But they understood it as the grace of Lord Anantheswara that their child was back home safe with them.

Vasudeva settles his father's debt (50 – 52)

.50. Once Vasudeva came back after playing outside the house and wanted to take food (as he was hungry) along with his father. He called his father for food, but the father gently answered looking at Vasudeva's moon like face – This seller of the Ox is preventing me from taking food (along with himself) until I pay him his dues. (which I am not in a position to do immediately)

.51. Vasudeva gathered in his tender playful hands some (Tamarind) seeds, whose number was equal to the number of Nishkas – (coins in use at the time) agreed by the parties as the price of the Ox and smilingly offered them to the seller. These were received by the rich seller with great care like receiving a valuable gift. (The rich man released Bhatta from his obligation immediately).

.52. When the great Brahmin Bhatta wanted to pay him later, he said that he had received the price of the Ox from the son. It is wonderful that this man received the great gift of Moksha itself (purushartha) directly from the great god, Mukhya Prana, incarnating in the form of the young child through the medium of the seeds.

Vasudeva makes people happy (53 – 54)

.53. People were happy with the different sporting acts of the child known by the good name Vasudeva, who was born as a faultless incarnation of Mukhya Prana (Asudeva), who gives life to all creatures, in the same manner as people (contemporary to him) were happy with the other Vaasudeva Krishna, son of Vasudeva (incarnation of the Lord).

.54. When Mukhya Prana, the servant of Lord Vishnu sported as a baby thus in this world concealing his true capacity, the minds of the good people were filled with happiness. When the sun rises in the sky, even when it is concealed by clouds, the lotuses bloom. Similarly the eyes of the good people widened with pleasure.

The Second canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 3

Introduction to the Chapter.

In this chapter Vasudeva's sporting activities till he attains the age of 10, when he took the vows of an ascetic are described. These include his devotion to God immanent in all deities, extraordinary talents in learning, his thoroughness in understanding every thing in depth, his great strength and sportsmanship, his gratitude to his teacher and friendship with his fellow pupils etc. The poet gives the picture of an extraordinary personality with great talents not yet fully revealed, but extremely human and compassionate towards others.

Vasudeva visits temples (1 – 7).

.1. The relatives of the Bhatta couple loved them as the parents of the beautiful smiling Vasudeva, whom they wanted to see again and again with great pleasure. Once, the family went out with great hustle and bustle for a joyful family festival (marriage) along with their relatives to a place called Naduvairi.

Note: Anumadhvavijaya says that Vasudeva was three years at the time.

.2. There was a great deal of coming, going, meeting and honouring of relatives by each other which made the gathering noisy and crowded. The boy left the place alone, knowing that the mother will not notice his absence.

.3. "Where are you going, my dear child, it is not correct for you to leave your own people and go like this" – were the questions asked by wayfarers who saw him on the roadside – but his answer was just a placid smile.

.4. Soon he reached the temple of the God in the forest (Kananadevatha) [in Kodavoor] and prostrated in front of the Lord of Ramaa, there. Then he went on to the temple called by the name Narikela (coconut) [Talekude near Bannanje] and saluted Hari again there.

Note: The Deity in Kodavoor is Shankara Narayana and that in Thalekude (near Bannanje is Mahalingeswara. In both places, Vasudeva offered his prostrations to Narayana, the Supreme Being only installed/immanent in the Deity installed there.

.5. Vasudeva was himself an object of great pleasure to the eyes and minds of onlookers who saw him, like the Sun causing the Lotus flowers to bloom. He went on to Rajathapeethapura (Udupi) being eager to have the darshan of the Lord with his eyes big with happiness experienced by seeing the Lord wearing the Lotus on the Navel.

.6. He prostrated before the Lord Ananthasana perfectly, (with both body and mind totally concentrated on Him). Gods and Brahmins who saw his prostrations with wonder considered that they are superior in earning merit to the performance of a large number of great Ashvamedha Yajnas correctly in the prescribed manner.

Note: Vasudeva, inspite of his three years of age had covered large distances – Shankara Narayana temple at a distance of 1.6 Kms from Nidiyur (location of marriage ceremonies), a further 3 Kms to Thalekude temple, a further 2 Kms to Chandramouleeswara/Anantheswara temples in Udupi – a total of 7 Kms .

.7. It is not that Vayu does not constantly offer his salutations to Hari, see Him and recite His eulogies. But by performing these actions (in temples), he set an example to the good people aspiring for Moksha demonstrating the necessity of doing so.

Bhatta searches for and finds his son (8 – 16).

.8. Not seeing his son in the crowd, Bhatta, the great Brahmin, who dearly loved his son went in search of him. He followed his foot steps quickly asking people on the way frequently about his son.

.9. Eager to see the smiling lotus like face of the son, he soon located him by getting continuous directions about the way the boy had gone from wayfarers, in the same manner as the honey bee eager to secure honey is guided by the smell of the lotus flower wafted by the breezes.

.10. He had earlier controlled the tears welling from his eyes due to the great sorrow of losing his son, as inauspicious. Now, he controlled them again for the same reason as the tears came again due to love of his son (when he got him back). He said to his son.

.11. My son, my little child, please tell me every thing correctly. You have come alone this far now. In this long trip, who was your companion, when you had none of our people with you.

.12. The lotus eyed child listened to the words of his father with attention and replied in his sweet lispng words. “While coming to temple in the Kodavur forest and going further to the Narikela temple, my friend and companion was Narayana, resident in the Kodavur temple”.

.13. When I came to this place after offering my obeisance there, Hari (of the Narikela temple) was my friend and companion. Here I have prostrated to Him only, who is immanent in the deity of the temple of the east (Chandramouleeswara of Udupi).

.14. After that, I have come here (Anantheswara in the west) along with God who is immanent in the temple in the east, and have offered my prostrations to God (Anantheswara) who possesses all the auspicious possessions here. Saying this, the child was honoured greatly amongst the gathering, which was filled with surprise and pleasure

Note: The places mentioned here are actually there even today and are known as - The place where the marriage function took place was Nidiyur, which is about 5 miles west of Udupi near the sea shore. There was a forest about a mile away from there called Kodavur in the south east, where there is an ancient temple of Shankara Narayana. To the east of this place, about two miles away is Thalekude or Narikelyupapadanthara, now called Bannanje, where Shiva is worshipped in the form of a Linga. One mile away from there is Udupi, with two temples, the one in the east known as Chandramolueeswara, where Shiva is the installed deity and the other being Anantheswara, where Vishnu is worshipped. Vasudeva has offered his salutations in all these places to Hari either directly or as the immanent deity present in Shiva also. This extraordinary feat in a child of only three years of age along with clear devotional objectives must have impressed the crowd of people present.

.15. The Brahmin (Bhatta) prostrated before Lord Ananthasana saying – I am one with little fortune, my son is fond of wandering out alone without his people and goes around in places where danger lurks every where in the form of evil spirits and other harmful creatures. Please protect my son, Oh, the ocean of mercy, I beg of you.

.16. Taking his son along with him, the Brahmin with great austerities and penance went home with his wife. The faces of the good people bloomed like lotuses when they saw the effulgent boy, who was like the Sun (in causing them to bloom).

Vasudeva protected by Durga

.17. Even goddess Chandika (Durga) who resides in the noble Vimana Giri played with and protected the baby as a mother. Otherwise, how could this helpless child without any protectors live for a long time here peacefully.

Vasudeva learns the alphabet (18 – 20).

.18. Once, the good Brahmin taught the letters (of the alphabet) to his child, who was Mukhya Prana, whom even Saraswathi, herself who is the presiding deity of all learning offers her salutations always.

.19. “Why are you asking me to write the same set of letters written yesterday?” asked the child to his father. These words of Vasudeva (having the same name as Hari) made his father very happy (at the genius of his son).

.20. “This child is an ocean of intellect, let not that the evil eyes and speech of others envious of his bright intellect cause harm to him” – thinking thus, the father started instructing his son at a secret place, without any one else present.

Vasudeva corrects Shivabhatta (21 – 25).

.21. Once Vasudeva went along with his mother to the village of Neyampalli (Ghrithavalli) when they were invited to attend a marriage festival. Due to his sweet voice and excellent manner of talking, he was welcomed by his people.

.22. Vasudeva with the great intellect in a child's body saw a Brahmin with the name Shiva born in the Madinaya (Dhauthapatodbhava) family reciting a Katha (purana story) to a large audience in a hall.

.23. Vasudeva who was sitting among the audience and (already) skilled in the manner of correctly interpreting texts said slowly with a smile to the speaker these words with pure diction – “What was stated by you was different and is not in accordance with the intentions of great persons” (like Shuka etc).

.24. The audience sitting there and listening to Vasudeva's words did not regard Shiva (as more trustworthy than Vasudeva) – who would care for the crying jackal, when the lion cub roars.

.25. When the people asked him to recite the passage with the correct meaning, he gave it (as acceptable to the great). He was honoured well not only by the surprised persons there but also by the gods, who were worshipful of this first victory in debates (of Vasudeva/PoornaPrajna).

Vasudeva gets confirmation from Bhatta (26 – 27).

.26. He came back with his mother to his father's house and gave him a complete report of the happening. He asked his father – Tell me whether Shiva had made the incorrect interpretation or was my statement incorrect?

.27. “My son, what you said was correct” – so replied the father. He thought with surprise that his son's scholarship was natural to him as it is due to his deity's (Anantheswara) enormous blessings manifesting itself increasingly in the child.

Note: This incident illustrates Vasudeva's command over the subject and his clear incisive knowledge.

Vasudeva insists on completion of narration by his father (28 – 30).

.28. On one occasion when his father, who was the first amongst those giving discourses from Puranas, was narrating very competently a Katha (story from Puranas) to a gathering around him, the bright child who was the cynosure of all eyes and minds of the people present asked his father to repeat a passage again.

.29. He asked his father gently – how is it that when giving the meanings of the names of different trees, you have left out the word – Likucha, and have continued with the narration?

.30. When his father could not give the meaning even when asked like this, and the people there wanted to know it, he gave the correct meaning as Lime tree. The gathering of people gave him an unprecedented honour.

Note: This incident illustrates that Vasudeva/Madhva would not compromise on facts and data, leaving none unexplained or not taken into account. The same trait is visible when he explains brilliantly the threefold meanings of the Vedas, Mahabharatha etc, which other schools tend to take partially as it suits their tenets, leaving out others as unimportant, repetitive, meant for lesser persons etc.

Vasudeva's Upanayana (31 – 37).

.31. Vasudeva thus demonstrated many such acts (of his extraordinary capacity) by which the whole world became surprised and curious about him. The great Brahmin thought that as his child is of the proper age (5 years), he should perform his Upanayana (Sacred thread ceremony).

Note : There are some stories about Vasudeva not given in Sumadhvavijaya, but given in Sampradaya Paddhathi of Hrishiksha Tirtha – such as the making of Vasudeva Tirtha, A dry stick growing into a tree in Pajaka kshethra, jumping from Vimana Giri to his house, leaving behind a foot mark etc. These are also authentic, being composed by a direct disciple of Acharya Madhva himself.

.32. Bhatta, who had a large circle of relatives bound to him with strong ties of affection, decided on an auspicious Muhurtha (period for the ceremony) taking into account the star and planetary positions and with no adverse features. He performed the actual ceremony surrounded by the noise and bustle of a large crowd of Brahmins.

.33. Divine goddesses like Lakshmi, Saraswathi, Bharathi etc who are the deities who control the sacred vedas/Shastras along with their husbands had been desiring to sport on the stage in the form of the lips of Vasudeva (in the form of the Vedas/Shastras) for a long time. They were very happy to see from the heavens the ceremony being performed along with their consorts (in anticipation of the future). This is wonderful.

.34. Madhyageha Bhatta who was very learned and who had collected all the different requirements for the prescribed ceremonies completed the offering of Havis into the sacred blazing fire. He performed the Upanayana of his well adorned and healthy son who had his head shaved providing for the Shikha for the occasion.

.35. The father instructed his son – “Serve the fire and preceptors (by performing prescribed Homa rituals and performing services to the latter), observe all prescribed disciplines (like Brahmacharya etc), let your conduct be exemplary, study the good scriptures well”. The gods who were observers of this event laughed at the sight of the teacher of all the three worlds being instructed thus by his father.

.36. When teaching his son, the Brahmin became very happy when he saw that his tender son who had excelled Kumara (Skanda) in celibacy (Brahmacharya), always observed correctly the prescribed rituals with no errors and was naturally clever in them.

.37. Vasudeva who is the lord of the world has concealed his wealth, strength and other qualities and masqueraded as a child walking around (in an ordinary environment) like a poor man going around in his single garment. This gave rise to merriment and wonder in the heavenly assemblies of gods.

Vasudeva destroys an Asura in the form of a snake(38 – 40).

.38. An Asura in the form of a serpent who could not be subdued either by medicine or incantations was wandering about frightening all people by the thick fumes of his poison. He approached Vasudeva at a place (Pajaka kshethra) to kill him.

.39. Rushing in with raised hood quickly (to bite Vasudeva) he bit him without causing any wound. (On the other hand) when Lord Vasudeva's beautiful pink toes on his foot crushed the Asura sportingly, he was crushed and spent.

.40. The Asura died after reaching the foot of Vasudeva, the son of the Brahmin (to bite it), in the same manner as a serpent dies in the beak of Garuda (celestial eagle). With the performance of this action favoured by them, gods offered their worship (to Vasudeva) on this as a befitting event of a great personality. (destruction of evil).

Note : Sampradaya paddhathi of Hrishikesh Tirtha specifies that Maniman had come to kill Vasudeva in the form of a Snake.

Vasudeva goes to Gurukula (41 – 42).

.41. Though Vasudeva showed himself and acted as a human being, he is Mukhya Prana, the dust beneath whose feet is applied with great respect to the heads of gods such as Ishwara, Brihaspathi, Indra and other superior gods. He started study of the Vedas after saluting the Brahmins by falling at their feet.

.42. All the learning of the Vedas, arts such as music along with Narayana (the wielder of the Discus) who is mainly extolled by them are always present in the mind of Vasudeva as clearly as a ball held in the palm of his hand. But he also pretended to study like an ignorant human being, though he is the teacher of all.

Vasudeva in sports (43 – 48).

.43. After the lessons, Vasudeva played happily with a large number of fellow students of his age and those senior to him who were good at sports at places far off from the teacher's place.

.44. He would indicate the point to be reached and run immediately along with his friends. He would be first there effortlessly. This was no surprise as he was none other than Pavana or Mukhya Prana, who can beat even the speed of the mind.

.45. In jumping long distances, Vasudeva in this birth (as a brahmin boy) conquered all his friends easily. When he had incarnated as Hanuman, he had excelled other monkeys like Angada, the son of Vaali, when carrying out the desire of Rama (for jumping over the ocean in search of Seetha).

.46. When Vasudeva defeated his friends in water sports, they out of rivalry, threw water held in their hollowed palms at him. Vasudeva would show by his red eyes his apparent discomfort, but would always have a smile with a special luster on his face.

.47. That son of a Brahmin (Vasudeva) caused the strong friends who came to him one by one with an intention of wrestling to fall gently. When they came together at him, he again made them fall quickly without effort.

.48. Vasudeva showed his immense strength in holding others tightly in his grip, getting himself released when held by others or in lifting heavy weights

(effortlessly). When people called him Bhima on account of this, though they thought it was only as an illustration, it was literally true.

Teacher is annoyed with Vasudeva (49 – 51).

.49. Vasudeva sported like this, did not (appear to) study like others in his class, went home (for food etc) and came back late to the class. The Brahmin from the family of Poogavana (Thotamthillaya), his Guru was unhappy at this behaviour of Vasudeva, the teacher of all the worlds.

.50. Once during the class (for studying Vedas), the teacher angrily told Vasudeva, who was thinking of some thing else – “Oh, you stupid one, Why are you not studying properly along with your friends and are always disinterested (in studies)”.

.51. Vasudeva replied that the repetition of the Vedic Charanas etc (a fourth part of Rik) is not interesting to his mind. The teacher said – “you talk as if you are a good scholar (already). Recite the text of the Manthra following this part (taught earlier).

Note: The traditional practice of learning the Veda by rote in repeating a quarter, half and complete Rik was boring to Vasudeva, who knew all of them – more than the teacher or any one else did already.

Vasudeva shows his scholarship.

.52. Vasudeva’s faultless recitation (as a reply to his teacher) of the Veda text which had all the correct qualities of pronunciation without any defects, leading to correct knowledge being imparted to others, not only created wonder and happiness in the mind of the teacher, but also in the gods watching the same.

Note: Vedas are expected to be intoned in exactly the prescribed manner with emphasis of sounds, stops, and lengthening some sounds, to convey the exact meanings assigned to them.

Vasudeva cures his friend, the son of his teacher.

.53. Once Vasudeva cured the intense, congenital and unbearable pain in the head of his friend, his Guru’s son (also named Vasudeva) in a lonely forest by blowing air from his mouth into his ear.

Note: Bhavaprakashika explains that the dear friend was the son of the teacher. Vasudeva showed him the infinite previous lives he had gone through. Later he presided over a great sacrifice performed by him also.

Vasudeva’s extraordinary scholarship

.54. After listening only once to a Upanishad which demonstrates the glory of Vishnu (Mahanarayanopanishath), and Sri Mahaithareyopanishath, they were fully comprehended by Vasudeva. It is no wonder as, hundreds of Vedic hymns not even heard once (by any body) have been comprehended by him by virtue of his great intellect.

Note: The Upanishad is called Prakatabhagavathee in Sumadhvavijaya. Bhavaprakashika explains that it is Srimannarayanopanishath.

Vasudeva pays Guru Dakshina (55 – 56).

.55. Vasudeva, with his special capacity, gave the most appropriate Guru Dakshina of devotion to Lord Hari, in a secret place to his Guru, by explaining clearly the special meanings of the Aithareya Upanishad during a lesson on it, the correct understanding of which leads to Moksha by developing devotion.

.56. At the end of the stay in Gurukula – the abode of the Guru, the gods prayed to Vasudeva – our lord! Destroy the wicked completely, give happiness to your own people, describe fully and clearly the concealed (by Advaita) qualities of Vishnu immediately. Taking formal permission of the Brahmin Guru, Vasudeva prepared to take up the next phase of his work, giving joy to the gods.

The Third canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 4

Introduction to the Chapter

Vasudeva decides to take the vows of an ascetic, to fulfill his life's purpose of redeeming the true Vedic philosophy and thus serve God. He seeks a suitable Guru and finds him in Sri Achyutha Prajna (Preksha). The parents are extremely unhappy that their precious son is being lost to them at an early age and hence try to persuade him against the move. He succeeds in convincing them to give their reluctant approval and also promises to take up the orders only after another son is born to them. He is finally initiated by Achyutha Prajna and is named PoornaPrajna. Very soon he shows his Guru that he is very special and has extraordinary knowledge and powers. His Guru's trying to teach him Advaita comes to a dead end, as the keen criticisms of PoornaPrajna is unanswerable by his Guru.

Vasudeva decides to become an ascetic (1 – 5).

.1. After returning from Gurukula, the astute Vasudeva, with his heart melted with the nectar of kindness towards the good people of the world, his mind constantly occupied in contemplating Hari, the Lord of Ramaa and desiring to destroy evil thieves who had stolen the correct tenets of Vedanta (by misrepresentation), thought with his great intellect:

.2. People turn towards God and contemplation of His grace and virtues, only when they lose interest completely in materialistic pleasures. Men emulate Gurus and elders whom they esteem. Therefore, I will adopt the state of Paramahansa / Sannyasa (Renunciation) as it will reveal my intrinsic disinterest in materialistic pleasures.

.3. Use of force (Danda) and punishment against the haters of my master, Vishnu is the only option available to me, as I have the necessary capacity. But, as goddess Durga, the sister of Krishna is shortly incarnating for destruction of the wicked, I will not take up this work.

Note: There is reference to the forthcoming incarnation of Goddess Durga for the destruction of evil in Mahabharatha Thathparya Nirnaya 32/164.

.4. Thinking thus, Vasudeva who contemplated Hari, with the infinite names always, decided to renounce all worldly objects such as the house etc. He started to prostrate again and again before all such objects towards the immanent Hari to seek permission for becoming an ascetic.

.5. When his parents and relatives asked him the reasons for his repeated prostration, Vasudeva explained that he was prostrating to his belongings (implying his master, Narayana). He, who is the Guru to the whole world, set out to find himself a Guru for himself. (to set an example to the world for seeking knowledge and initiation to Sannyasa).

Vasudeva meets Achyuthaprajna (6 – 8).

.6. At that time, Achyuthaprajna was there (in Udupi), pure in thought and deed, having conquered the senses and wearing the lone jewel of complete renunciation. His name Achyutapreksha (Achyuthaprajna) was truly appropriate as he was always contemplating Achyuta, the Supreme Being.

Note: The Guru of Vasudeva has been called Achyutapreksha in this shloka, which is adopted by many others subsequently. But Bhavaprakashika of Narayana Pandithacharya clarifies that the word has been used as a synonym – for Prajna. This fits in also with the name he chose for his illustrious disciple PoornaPrajna. Thus, the correct name appears to be Achyuthaprajna.

.7. Achyuthaprajna was an ascetic in his previous birth seeking alms only from good people, like the bee collecting juices from many sources. He stayed with the Pandavas for several years and had partaken the pure blessed food prepared and served by Draupadi. This had purified his mind.

.8. Achyuthaprajna had studied and later taught Advaita. But, after he was taught the proper tenets by Madhva, he repented for his having studied and propagated the evil Shastras and hence, he was freed of all sins. This was similar to the hunter named Jara, who had shot an arrow at the feet of Lord Krishna, but who repented sincerely later on, for his act and was absolved of all sin.

Guru's teaching to Achyuthaprajna (9 – 12).

.9. Once, when his Guru sensed his own imminent death, he called his obedient disciple Achyuthaprajna who was well read in the Vedas/Upanishads and who was keen to understand the correct tenets always, in a lonely place and taught him:

.10. Oh, Suvratha (one who has always correctly observed the prescribed rituals), Mayavada propounds that when the knowledge that “I am myself Para Brahman” is fully cognised and assimilated, there will nothing else existing other than the self. This tenet is not justifiable with the application of the Yukthis such as Upakrama. Therefore, do not ever accept it.

.11. Oh, Saumya (gentle one), this tenet of Athmaikya prescribed for contemplation by Mayavada has not been realised by me or my Guru or any of his predecessors ever. So I advise you to worship Mukunda (Narayana who alone can give Moksha) for getting the correct Tatvajnana.

Note: Though the correct tenets were not clearly laid down and known before Acharya Madhva, doubts about Advaita/Mayavada persisted even amongst erudite scholars who had studied it for a life time. The entire Bhagavatha tradition with its emphasis on Bhakthi or devotion was an expression of dichotomy between Mayavada and Devotion.

.12. After giving this good advice, the Guru with the wise words passed away. Achyuthaprajna pondered repeatedly over this advice. He decided to stay in Udupi and worship Lord Ananthasana, the consort of Indira.

Achyuthaprajna worships Ananthasana. (13 – 14).

.13. When Achyuthaprajna was thus worshipping Him with great devotion and constant desire to know the correct tenets of the Shastras, Lord Ananthasana who is kind to his devotees, manifested himself in a man and conveyed His advice: “Know me through a great disciple who will come to you in future.

.14. Achyuthaprajna had continued his worship of Lord Ananthasana, with his mind constantly engaged in Him, keenly looking forward to the realisation of the predicted divine blessing. Vasudeva, who is the Guru of all good people and who had taken human form for special reasons, approached him.

Vasudeva's parents come to Achyuthaprajna. (15 – 18).

.15. The doting parents of Vasudeva, in great agony of being separated from him, came to Udupi to visit their dear son, who had become a disciple of the great saint, Achyuthaprajna, staying in Rajathapeethapura firm in his desire to become an ascetic.

.16. They pleaded with him: It is not proper that being the only son, he should take the vows of an ascetic, forsaking his surviving parents in their old age, when they had no one else to look after them. They did pradakshina namaskara {prostration after going round in clockwise direction) to him.

.17. Vasudeva replied: It is a wonder that, though it is not proper for elders to prostrate before a youngster, both of you have done so. Thus, Lord Hari has made you give the permission to me (to become an ascetic).

.18. Unable to answer Vasudeva , they pleaded again with him to abandon thoughts of becoming an ascetic. They prostrated to Achutaprajna and returned to their village with a heavy heart with the memory of their son's beautiful face constantly in their minds .The agony of separation made every moment seem like an aeon to them.

Madhyageha Bhatta comes again and finally gives his consent (19 – 25).

.19. Vasudeva's father, Bhatta was still badly distressed thinking of their son becoming an ascetic. After a little while, he crossed the river Nethravathi and went again to another (Kuthyadi) matha (in the village Karyuru), where Vasudeva was staying along with Achyuthaprajna.

.20. Even though Bhatta would normally venerate elders and avoid offending them, he became very angry and took an oath in front of his son that he would take a serious step (like fast unto death), if Vasudeva wore the loin cloth (symbol for an acetic).

.21. Vasudeva promptly tore his upper garment and wore it as a Kaupeena (loin cloth). He said – father, implement his threat. He also explained to his father that it

was not correct on his part to come in the way of a good act like renunciation which is pleasing to God.

Note: Vasudeva's dealing with his father's emotion was a fine blend of sympathy with firmness on the subject of what he considered as his prime duty. Thus, He tried to convince his parents and get their approval on the basic ground that he was doing the right thing.

.22. Madhyageha then tried to convince Vasudeva – Manu says that a son has no better and more sacred duty than taking care of his parents in their old age. You are our only son, as your two (elder) brothers have died in their childhood. There will be none to protect us if you become an ascetic. Vasudeva replied:

Note: Manu said that elderly parents, a gentle wife, baby son should be protected at all costs. This quote is given in Bhavaprakashika.

.23. Vasudeva said in reply: "The scriptures specify that whenever a man gets Renunciation, he should take an ascetic's oath immediately. Though I have completely renounced the world, I will not take Sannyasa till another protector is arranged for you".

Note: Vasudeva replied to his father in the same terms – Shastra quotes and accepted his responsibility to ensure protection of his parents. He has laid down a noble example to all those who decide to renounce the world that they can not suddenly abandon their dependents. He was only around 8 years of age at this time.

.24. The father said that as he had learnt many scriptures, he could some how bear with the pain of losing his son thus. But how could his mother accept it? Hearing this, Vasudeva made obeisance to his father seeking his permission (first, pending his mother's later).

.25. Then, the scholarly Bhatta, being unable to counter the son's logic, said with great difficulty - "I give my consent conditional to your getting the consent of your mother". He returned home bearing his anguish with difficulty and narrated the events to his wife.

Vasudeva's brother is born (The future Vishnu Tirtha).

.26. In due course, the couple were blessed with another son, younger brother to Vasudeva like Lakshmana to Rama, Arjuna to Bhimasena, Gada to Krishna. Just like all of them, the brother was a dear servant devoted to Vasudeva, the all knowing.

Mother gives permission for Vasudeva taking the oaths of being an Ascetic (27 – 29).

.27. After a little while, Vasudeva, whose divine knowledge is never destroyed visited their home and said to his mother: "This child will look after you". As the mother had decided not to give her permission as ordered by her husband, he said:

.28. " If you wish to see me again sometimes, please permit me now to take the oaths for being an ascetic as otherwise I will go away from this place never to return and hence you will never see me again".

.29. The mother felt that if they can never see him again, it is as good as having lost him. She was very anguished, but being of a Sathvika disposition (not being able to hinder good deeds which she knew that her son will do in future as an ascetic), she decided with great difficulty to fall in with her son's wishes.

Vasudeva takes the state of Sannyasa (30 – 32).

.30. Vasudeva went back to Achyuthaprajna and pleased him by his virtuous actions. He was also facilitated by the great gods like Rudra, in anticipation of the great work being done by him after becoming an ascetic. Being himself, a great god and being capable of observing all the requirements of all the Ashramas (different status of life), he was initiated into Sannyasa by Achyuthaprajna.

.31. Vasudeva knowing all the appropriate rites to be performed with the correct sequence and procedures, performed all such rites as Jeeva-shraddha as prescribed in the scriptures. He offered all his belongings to Hari again and again for getting his special grace, though Hari was always pleased with him.

.32. The learned scholars of the scriptures explain that the Om mantra also called Pranava has infinite variants and is made in its simplest form from three distinct matras viz a-kara, u-kara and ma-kara . The Pranava is understood and meditated on by great Jnanis, the foremost amongst them being Chathurmukha Brahma. Vasudeva, an avatara of Prana who is slated to become the next Brahma is the best qualified to chant this Pranava manthra in his meditation.

Note: Vasudeva took Sannyasa at the tender age of Ten years as per Anumadhvacharitha.

Vasudeva is named PoornaPrajna (33 – 34).

.33. Mukhya Prana (Vasudeva) being Sarvajna (all knowing) is appropriately known by the name PoornaBodha, DashaPramati etc in the Vedas. The famous Guru Achyuthaprajna who ordained Vasudeva with the ceremonial teaching of the Pranava mantra aptly renamed him PoornaPrajna.

.34. PoornaPrajna did not apply sandal paste on his body nor was he wearing any item of jewellery or chewing the betel leaves to give a bright red colour to the mouth. He carried only the Yati Danda (ceremonial stick) held in his hand. But, his innate supreme effulgence which was unmatched made a great impression on the men who saw him and filled their minds with awe filled reverence.

Note: Even at this time, when he had just become an ascetic, his body with its 32 auspicious Lakshanas along with the innate effulgence of his personality would have shown him as unique amongst others.

PoornaPrajna behaves like an ordinary ordained ascetic (35 – 36)

.35. Gods such as MahaShesha, Garuda and Rudra were biding their turn to prostrate before PoornaPrajna. Yet, he prostrated before Achyuthaprajna and other Gurus. This pretence by the great for instructing the world of correct conduct is indeed amazing.

.36. Achyuthaprajna had planned to specially impart his knowledge regarding the correct observance of the rituals to PoornaPrajna. But, he observed that the latter followed them to perfection. He himself learnt many special things from the disciple and was amazed in his mind.

Ananthasana indicates PoornaPrajna as the promised Saviour (37 – 39).

.37. After taking sannyasa, PoornaPrajna prostrated to Lord Ananthasana at Udupi with great devotion and bliss. The lord manifested himself in a man who then held his arm and lifted him up.

.38. He took him to Achyuthaprajna and while giving PoornaPrajna told him: "You had always meditated on me for a long time for learning the correct tenets of Vedanta. I am giving you PoornaPrajna" as your boon.

.39. Achutaprajna received this benediction from the Lord gratefully and felt blessed. He remembered Hari again and again. Though he had renounced worldly contacts he developed a very close contact with PoornaPrajna . Satsanga (association with the righteous) is indeed an ornamental decoration for the Asangis (those who have renounced the world).

The holy Ganga comes to Madhva sarovara (40 – 42).

.40. The erudite PoornaPrajna desirous of bathing in the holy Ganga, sought the Guru's leave for the trip with repeated prostration. Achyutapreksha, unable to bear the pangs of separation from him, became sad and prayed to his deity Lord Ananthasana only for guidance.

.41. The kind Lord manifested himself in a man and intimated PoornaPrajna - "The divine Ganga will come to you at the pond (now known as Madhva Sarovara) in three days time. You need not go to bathe in the river Ganga".

.42. PoornaPrajna and all the people there bathed in the holy Ganga at Madhva sarovara in Udupi itself, which had arrived there as ordered by Lord Ananthasana. Symbolic of the special blessings on PoornaPrajna by the Lord, the holy Ganga comes to Madhva Sarovara, even now, once every twelve years .

PoornaPrajna defeats Vasudeva panditha.

.43. 40 days after PoornaPrajna taking sannyasa, he defeated Vasudeva Panditha and others who had won many debates and were very difficult to argue with, on account of their skill in Yukthis in a Vada Katha and secured a victory document in writing.

Note: PoornaPrajna was all of 10 years and a few months, while his opponents must have been well into middle age to have established the reputations..

Achyuthaprajna teaches Advaitasiddhi to PoornaPrajna (44 – 46).

.44. Achyuthaprajna wished to make his dear disciple more learned. He started teaching an Advaita text called Ishta Siddhi, which was an ocean of argumentative complexities. The great PoornaPrajna listened to this composition without any interest.

Note: Advaitasiddhi written by Vimukthathman (950 AD) is a famous composition having eight sections dealing with all the main tenets of Advaita, such as Jaganmithyathva – illusory nature of the world etc.

.45. PoornaPrajna pointed out that there were 32 mistakes in the very first stanza of Ishta Siddhi. Achyuthaprajna clarified that these were explained and resolved in the next sections. PoornaPrajna requested him to cite the explanations.

.46. Achyuthaprajna, a great scholar on Advaita became angry and said that “I do not have the capacity to teach you”. Others who heard this, started doubting the very concepts of Mayavada, as this (authoritative) composition itself was found defective.

PoornaPrajna teaches Advaita Shastra! (47 – 48)

.47. It is laid down: Every aspirant for Mukthi, if he is a learned scholar must teach Shastra to others. If he is not learned, he must listen to the discourses from the learned. A sannyasi must do these specially, even more so than the others. When people requested thus, PoornaPrajna started teaching Mayavada Shasthra.

.48. Those who had studied the Shastras wished to improve their knowledge listening to PoornaPrajna, whose excellent discourses, were found to be without breaks or inconsistencies, very clear in the answers to queries removing all doubts, not deviating from the traditions and giving firm answers to Purvapakshas. They flocked to his discourses with keen interest and rapt attention.

PoornaPrajna displays his mastery over Bhagavatha. (49 – 52)

.49. Once Achyuthaprajna was giving a discourse on Bhagavata to five or six disciples along with PoornaPrajna. They read out several manuscripts of the Bhagavata vastly varying in the text. The erudite PoornaPrajna identified one of them as the version of the correct text composed by VedaVyasa, the divine author of Bhagavata.

.50. Achyuthaprajna asked that when all the versions of text had equal probability of being correct, how PoornaPrajna could determine a specific text as correct? PoornaPrajna firmly said that it is clear that this text alone is the one acceptable to VedaVyasa.

Note: This is the first indication of the vast knowledge of PoornaPrajna in Shastra compositions, where his knowledge was enormous, deep and complete unlike even that of his Guru, who had doubts as to which of the texts was really correct. It is this that later led to the writing of the great Nirnaya compositions – Mahabharatha and Bhagavatha – by Acharya Madhva.

.51. Achyuthaprajna, the eminent ascetic said: If you know the original composition of VedaVyasa, the teacher of the whole world, on Bhagavatha, recite the prose portion of Panchama Skandha of this composition along with explaining its meanings.

.52. Simultaneously, all the books on the subject were examined by the other students on instructions from Achyuthaprajna. PoornaPrajna's rendering (of all the chapters of Panchama Skandha) were found to be fully and accurately in line with one of them, earlier identified as the correct version composed by VedaVyasa without any errors.

PoornaPrajna reveals his Sarvajnathva.

.53. Achyuthaprajna asked PoornaPrajna - "How are you able to render accurately this Purana which you have not ever read even once in this life". PoornaPrajna replied that he had learnt all these in previous lives.

.54. The effulgence of the (rising) Sun quickly dispels darkness and spreads all over the world. The spreading soft light of the rising moon causes Naidile flowers to bloom. PoornaPrajna's reputation of extraordinary knowledge created feelings of wonder in the whole world, though it was still very new.

Note: The reputation of PoornaPrajna who renounced the world at the age of 10 years and who already had an encyclopedic knowledge of the Shastras at this very young age, not obviously obtained by study under any one should have rapidly spread around the country creating wonder and joy for the good people.

The Fourth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 5

Introduction to the Chapter

PoornaPrajna lost no time in taking up the main assignment given to him by the Supreme Being. His Guru entrusted to him the responsibility of establishing and maintaining against all comers the Vedanta tenets as the future head of the pontifical throne. After demonstrating his extraordinary capacity in conducting debates for determining the true Vedanta tenets and is vanquishing all opponents, both friendly or otherwise, he was accepted as the real custodian of the intellectual aspects of the work of the Matha. He destroyed at this very early stage itself, Bauddha and Prabhakara scholars. He went for a Southern tour along with his teacher and other scholars when he started preaching the true tenets of Vedanta, while criticising Advaita interpretations successfully. He visited Vishnumangala temple (near Kasaragod), Thiruvananthapura, Rameswara and Sri Ranga, before returning to Udupi. He celebrated his first Chaturmasya in Rameswara, though he was threatened and abused by his opponents. He indicated to others his decision to compose a new Bhashya for the great Brahma Suthras of Sri VedaVyasa.

PoornaPrajna is ordained to the Peetha as Ananda Tirtha.

.1. After some time, Achyuthaprajna, the Guru decided that for administering the kingdom of the great Vedanta Vidya, PoornaPrajna, who had great knowledge should be nominated (as a prince). He was formally installed by the ritual pouring of sacred waters from the conch (on his head).

Note: The analogy of being installed as crown prince is appropriate as he has to protect it from enemies, spread the kingdom of knowledge and to achieve the objectives of peace and happiness in his kingdom. Thus, establishment of one's own tenets and rejection of others' tenets would form a major prerequisite for such selection.

Ananda Tirtha is a very appropriate appellation.

.2. The name Anandatirtha given by the Guru after the ceremony, to PoornaPrajna was very appropriate as he always had his mind fixed on the Supreme Being having the essence of Ananda (bliss), and he would compose the sacred Shastras which would give (Ananda) bliss to the aspirants.

Ananda Tirtha conquers other scholars in Tharka (logic) (3 – 6)

.3. Once, an ascetic friend of Achyuthaprajna came there (Udupi) accompanied by a large number of disciples. These were well trained in Tharka Shastra (logic) and being unduly proud of their knowledge wanted to defeat PoornaPrajna of the mighty intellect.

.4. They put forward immediately a syllogism which was a terror for the opponent, for establishing Difference (Bheda), claiming that it is easily established by it. Ananda Tirtha with great wisdom and ability to uphold his position destroyed the syllogism clearly in the same manner as Garuda destroys serpents.

Note: Bhavaprakashika of N.P gives the actual syllogism used and the manner in which Ananda Tirtha showed that it was erroneous - The Supreme Being and the soul must be different, as one is a controller and the other is controlled, like a servant by a king.

.5. They put forward next a syllogism that the world (which is the subject for discussion) is unreal, as it is like the Shell-silver, which is also seen and about which, it is beyond dispute that it is unreal. Ananda Tirtha then put forward another syllogism that the world which is seen is real, as it is like a Ghata (Pot) which is also seen and which is real (being capable of being used for our activities).

Note: The two logical propositions lead to exactly opposite conclusions – showing there by, that neither can be taken as decisive.

.6. The visiting disciples who were surprised at Ananda Tirtha's extraordinary intellect, pointed out that the syllogism given by Ananda Tirtha suffers from the defect of Athivyapthi (over pervasion) of the Hethu. [(reason on which the conclusion is based – in this case Drishyathva – being cognised – is present both in real objects like the pot and unreal objects like the Shell-silver)]. But Ananda Tirtha answered them by saying that imputing this defect is not correct. [(as for cognition, one needs a working relationship between the eye and the object. In the case of the Shell-silver, as it does not exist at all, there can not be any such relationship. Therefore there can be no Drishyathva hethu)]. Thus he won over them completely in the Vada Katha.

Note: The actual translation of the shloka mentions only the defect of Athivyapthi imputed by the opponents, while Ananda Tirtha mentioned that ShukthiRupya (Shell silver) did not have Drishyathva. The statements in brackets explaining the logical fallacies is actually given in Bhavaprakashika.

He becomes well known as Anumana Tirtha.

.7. He established thereby that Anumana Pramana (Syllogism by itself, without the help of other valid Pramanas) can not be independently valid, as they could be stated by him leading to both correct and incorrect conclusions. Thus by defeating all opponents, he became well known in assemblies of scholars by the name of Anumana Tirtha.

Note: By this incident PoornaPrajna established his unmatched mastery over Tharka Shastra – thus silencing both Tharkikas, who hold that unaided Tharka alone is adequate to determine the truths and other Vedanta schools, who had used Tharka wrongly to support their misinterpretations.

Defeat of Buddhisagara and Vadisimha. (8 – 16)

.8. Vadisimha who had defeated all great scholars in debates like the lion destroys elephants and Buddhisagara, who was the foremost amongst those who did not

accept the validity of the Vedas and who was looking for opponents (to further establish his supremacy) during the course of their travels came to Udupi.

Note: Buddhisagara was a Bauddha. Vadisimha was a Vaisheshika Brahmana, who had become Buddhisagara's disciple after being defeated by him, as explained by Bhavaprakashika.

.9. Achyuthaprajna who wanted to defeat the proud and haughty Buddhisagara sent for the astute and learned Ananda Tirtha from another Matha by sending another disciple quickly. This was like a warrior taking a sharp arrow by his hand from another quiver.

.10. Crowds of curious people quickly gathered to know the result of the challenge in debate. Ananda Tirtha with superlative intelligence saw the crowds as he quickly came to the excellent place (Anantheswara temple) of his Guru Achyutha Preksha in Udupi, and offered his salutations to him.

.11. In that assembly of scholars, the efficient PoornaPrajna showed the defects in the lengthy and strong arguments of Vadisimha in a few unchangeable words and showed their invalidity. This was like a brave warrior destroying the large and speedy Gada (mace) of his opponent by an arrow.

.12. Being jealous of the great scholarship of PoornaPrajna, Vadisimha bombastically offered 18 different alternatives of another subject loudly (to show his great erudition). The people present there, started having doubts about the victory of PoornaPrajna, even though they had believed that he could defeat any one in the entire world.

.13. Then Ananda Tirtha of great intellect, who is always the refuge of good people, resting on the sacred feet of Vishnu as his own refuge and smiling faced (at his opponent's efforts) quickly destroyed the interpretation of the various alternatives given by his opponent and shone in the assembly by his words which were pure (without errors in grammar or syntax) and beyond rejection, in the same manner as the Sun poised in the sky destroys darkness spread all over instantly by his pure rays.

.14. PoornaPrajna with the great mind also made light of Buddhisagara's efforts at will (without any effort). Buddhisagara was insolent and very proud of himself, thinking that no one could equal him in debate. He had also refuted the positions put up by other debaters earlier. This was similar to Agasthya Rishi who drank the entire ocean at once and made it appear insignificant, when it had shown itself as very deep, with waves pounding the shore and had swallowed all rivers.

.15. When the two wicked scholars said – let the Vada continue tomorrow morning. Madhva asked them - if you know the answer, state it now. The people present came to know that they had lost the debate (as they were unable to answer Madhva). This was confirmed next day by their running away during the previous night.

.16. "This PoornaPrajna secured Jayalakshmi (auspicious fame of victory) in a Muhurtha (small amount of time) with little effort from Vadisimha and Buddhisagara,

which they had earned over a long period of time travelling all over the world with great efforts. Is n't it wonderful?" – so exclaimed onlookers.

Ananda Tirtha criticises Shankara Bhashya (17 – 22).

.17. Once giving a discourse on the Brahma Suthra Bhashya (commentary) written by Maniman (Shankara), in the presence of many scholars well versed in Nyaya Shastra, Ananda Tirtha (who would compose Shastras which would give bliss to people) having a smile of derision on his face, said the following words, which made the gods happy.

.18. When some one with clear thinking and giving up previously held secret predilections (to interpret in one particular way) examines separately the essential meanings of the defectless Brahma Suthras and the Bhashya there on, there is no valid mutual concordance between the two (necessary when one claims to be an explanatory commentary on the other). Is it not surprising? (that large numbers of people still accept the two as original and commentary).

Note: This disparity between the two has been accepted even by Advaita scholars who claim that VedaVyasa, the author of the Brahma Suthras argued with Acharya Shankara and lost – refer to Shankara Digvijaya by Vidyananya, the famous Advaita scholar. The important point here is that Shankara Bhashya can not be considered as a commentary on the Brahma Suthras composed by VedaVyasa. It has to be considered on its own strength, if at all.

.19. When Madhva saying this, went on to point out and explain in full, the serious defects in the Bhashya again and again, the surprised scholars could find no answers for removing the defects which were clear to them also (when pointed out) even after trying hard.

.20. The erudite scholars said (in reply) – “Why should you only show that the Bhashya is defective? A scholar like you should also state the correct meanings of the Suthras which can not be rejected in any manner”.

.21. Then immediately Madhva recited clearly, words which explained the correct meanings of the Suthra with flawless and clear word relations, mutual relevance with contextual suthra texts, with supporting authorities from Vedas and Smrithies and being the forerunner of the Bhashya, to be composed in future (by him), like the Suthra or introductory event to a (Thandava) dance.

.22. In this manner, he defeated (answered satisfactorily) the scholars some of whom were without jealousy, had knowledge gained by vast listening (to other well learned scholars), very well trained in Nyaya Shastra (logical arguments) and who really wanted to understand the correct meanings. He also defeated others who had jealous and egotistical interests who had come to defeat him.

Madhyageha Bhatta visits Ananda Tirtha (Vasudeva, his son) (23 – 24).

.23. The gentle Madhyageha Bhatta once came to see him. Though his mind had been spoiled for some reason, when he came and saw Madhva, he was very happy. No wonder! Good people are always pleased with those having auspicious qualities.

Note: The anger and sorrow in his mind when Vasudeva did not heed his imploring not to become an ascetic had lasted long. After hearing his son's fame, he came to see him again.

.24. The scholar drank in with his eyes used as hands the nectar of indestructible radiance out of his son's body used as a vessel. He drank also the nectar of knowledge filled in his words through his ears.

Achyuthaprajna asks Ananda Tirtha to write his own Suthra Bhashya(25 – 26).

.25. On some occasion when there was a friendly debate between Achyutha prajna and Madhva, the teacher of the world, the former said to him in anger – If you know the correct meanings of the Suthras, compose a superior Bhashya quickly.

.26. A great swan drinks only the milk portion out of a mixture of milk and water placed in front. Similarly, Madhva, the great ascetic (Paramahansa) took only the order of the Guru to compose the Bhashya (not the other words expressing anger or doubt in his ability). Good people will always be happy with the good qualities in others (ignoring their faults).

Senior ascetic asks Ananda Tirtha to give a discourse on the correct meanings of Brahma Suthras (27 – 29).

.27. There was a senior ascetic born in the Likucha family who had all the ornamental qualities appropriate to his status as a great ascetic, such as detachment from worldly affairs, victory over the senses, steadfast courage, good speech etc, along with great devotion in the Lord. He told Madhva once:

.28. If the compositions such as (Shankara) Bhashya etc are against the tenets of Vedanta (as decided by the Brahma Suthras), let them be there, what is the harm to us? Wise Ananda Tirtha, will you please explain to us the correct meaning of the Suthras and Upanishads. (Vedanta).

.29. In these auspicious words of the senior ascetic, all the desires of the good people were manifested, in the same manner as all the directions are rendered bright by the light of a full moon in the autumn (clear and cloudless sky). Then just as the sky is illumined by light emerging from the Moon, the moon like face of Ananda Tirtha gave out the discourse which described the nature of Hari.

Note: Here, the words Vishnupada, Asha, Shubhapoornayaa, prakashinee etc are used with independent meanings as applicable to Madhva or the simile.

PoornaPrajna visits Vishnumangala temple for the first time along with Achyuthaprajna. This is the start of his first trip to the south.

.30. Once PoornaPrajna (with perfect intellect) went to the south, which is the direction guarded by Yama, along with Achyuthaprajna and prostrated in front of Vishnu, the ornament of the temple and who gives all auspicious blessings to others, in the well decorated Vishnumangala temple.

Ananda Tirtha's prodigious eating (31 – 33).

.31. Here, the person who gave them Bhiksha (food offered with reverence to ascetics) went on giving more and more heaps of bananas to test Madhva, which was eaten without any effort. The Guru (Achyuthaprajna) noticing this with surprise which he could not control asked Madhva, the best of the respected preceptors, in a lonely place.

.32. Good hearted PoornaPrajna, at the end of the (normal) meal, you have eaten more than 200 large plantains, but your full stomach does not show any increase from it's normal (slender) size. Tell me the truth (correct reason).

.33. Madhva, who has his mind always fixed on the Lord of the worlds, then told him: Please know that there is a fire in my belly which is of the size of a thumb, which burns bright, but is always beneficial to me. In the universal deluge, it has the capacity of burning (destroying) the entire universe.

Note: One of the special qualities of Mukhya Prana is his ability to digest vast quantities of food. There was already a small demonstration when the still breastfed baby Vasudeva was fed a large quantity of gram, meant for the Ox. This is another incident which explains the special feature of Madhva. There are many other such incidents mentioned in Sumadhvavijaya.

Ananda Tirtha continues his visit to the South (34 – 35).

.34. Madhva with attractive intellect using suitable paths, crossing many full river systems, went (south) through many places with different features, customs and practices. He used his own desired tenets (of Philosophy) to overcome scholars with different systems of philosophy complete with their syllogisms and accepted entities.

Note: Here, the words Saraswathee, Nyayopapannan etc have been used with multiple meanings to describe both the physical journey along the south Konkan and Kerala west coasts, but also the debates and victories over rivals.

.35. He saw the Payaswini river on the way, which would uproot trees on its banks when in flood, gave cleanliness of mind, was worshipped by Brahmins and was a jewel for Kerala itself. He remembered the future incarnation of Chandika (Goddess Durga) on its banks.

[The same words can also be interpreted thus]: Goddess Durga will destroy evil kings on her arrival, she would purify the minds of those who remember her and is worshipped by the Brahmins. Therefore, she will be like a Jewel to Kerala.

Ananda Tirtha reaches Thiruvananthapura (36 – 37).

.36. He went south further and gradually reached the great town of Thiruvananthapura (Ananthashayana). He prostrated to the deity Anantha Padmanabha, who has the beautiful colour of Indeevara (black) flower, having the lotus in His navel, lying on Mahashesha, the serpent and is the Lord of Lakshmi.

.37. In an assembly of scholars there, Madhva, who was the best amongst those who have clearly understood the purport of Brahma Suthras, gave a discourse explaining to his disciples repeatedly the meanings of Brahma Suthras, - viz. Achyutha (Narayana) is Brahma (of the Suthras) and is an ocean of countless auspicious qualities and He is completely different from the groups of souls.

Ananda Tirtha meets Shankara of Kudupusthur lineage (38 – 41).

.38. Shankara (who had been born in Kaladi earlier) who hated Mukhya Prana was born again in the family of Kudupusthur (at this time). Being envious of Madhva, (during this discourse) he said that explaining the meanings of the Suthras is a gross violation (of tradition) for one (like Madhva) who has not composed a Bhashya himself.

.39. “Give a reply, if one strikes you (to my interpretation of the Suthra). We will compose a Bhashya (in future). There is no law against composing it”. - When Madhva, who is himself the Guru of the preceptors of the world like Rudra and others, said these words with a smile, all the people praised him (for his firm response).

.40. When those scholars who are experts in the correct analysis of the physical features of the body saw Madhva and said that he is one who has all the auspicious and good features of a great personality, the followers of Shankara (Kudupusthur) also saw their teacher, and finding only the fatness of the back part below his waist praised it (as a challenge, to show that he was also a great person).

.41. Madhva with complete knowledge (of all branches of knowledge) explained well that according to the science of analysing the features of the body, the fatness below the waist of Shankara was actually a defect. When Shankara was unable to counter it, he took an oath that he will break the Danda (holy stick) of Madhva. Making such an oath, which is impossible for him is the nature of an evil person.

Note: The obstruction and even causing physical harm to Madhva was started when the opposition found themselves unable to counter his tenets argued in debates. This continued through out his visible existence on earth, and has been spoken of repeatedly in both Sri HariVayusthuthi composed by Trivikrama Pandithacharya and in Sumdhvavijaya.

Madhva visits Kanyakumari and Rameswara (42 – 45).

.42. Having taken ritual baths at the Tirthas in Ananthashayana, and also having taken bath at the great Tirtha called Kanyaka tirtha (Kanya Kumari) very soon, Ananda Tirtha went to the bridge constructed by Rama (Dhanushkoti) to take his bath in the sea. Afterwards he offered his salutations to Sri Ramanatha or Vishnu, who is the immanent deity of the Linga (consecrated by Rama after his victory over Ravana in Rameswara).

Note: Kanya of Kanyakumari is Mahalakshmi herself as described by Sri Vadiraja in Theerthaprabandha. Madhva's worshipping Rameswara in the Lings there, is also directed to the Deity immanent in Rudra.

.43. Ananda Tirtha met Shankara (again) there in the garb of an ascetic coming from the opposite direction. He showed him his Danda (ritual stick) and said smilingly – You are an angry and ignorant person. Now if this danda is not broken, you will be guilty of making statements which you can not carry out and hence impotent.

.44. Shankara bent down his head in shame. He asked for help from other Brahmins there. They replied - Ananda Tirtha a great scholar who makes people happy even by the sight of his moon like face and is a great scholar. Who will hate him?

.45. There were many assemblies of learned scholars for discussions on different Shastra subjects. Ananda Tirtha, the lord of all Vidyas (different branches of

knowledge) participated in these assemblies and showing his brilliance in each subject, scored victories over them

Ananda Tirtha sits for Chathurmasya in Rameswaram.

.46. Madhva, with great intellect, along with his guru lived for the mandatory four months (of Chathurmasya) in Rameswara without being disturbed by the activities of the evil ones, in the same manner as a lion lives in a cave without being disturbed by barking of dogs which are weak.

Ananda Tirtha visits SriRanga.

.47. Ananda Tirtha, the great intellect, next came to Sri Ranga. He offered his devoted prostrations to Ranganatha Swamy, immanent in the Icon there, who is like an ocean of loveliness, rests on Shesha, grants auspicious boons to the good people and is served by the cool breeze passing over the cauvery river.

Ananda Tirtha goes back to Udupi.

.48. Leaving Sri Ranga, Madhva went gradually in the northern direction going through many places and offering his salutations to Vishnu (who is the supreme God) immanent in several temples on the way. He displayed his greatness by displaying many superhuman powers to people.

Note: He visited Sri Mushnam and worshipped Varaha form of the Lord. He created a Danda Teertha also there for the benefit of a pregnant lady. In Bhavaprakashika, it is also mentioned that he met a Yogi who knew 30 Manthras of Sri Bhuvareha, and surprised him by revealing even more Manthras.

.49. Here and there (on the way) he went to very good villages, where the people saw him with eyes filled with wonder at his extremely beautiful body, with all the (32) auspicious features. Finally he went to the bank of the river Payaswini, where he entered a temple.

Ananda Tirtha presides over a meeting of scholars in the temple at Adoor (near Kasargod) - (50 –51).

.50. There, Brahmins who had studied the Vedas with the six auxiliaries (Shiksha, Vyakarana, Chandas, Niruktha, Jyothisha and Kalpa) and were capable of interpreting them properly came to see Madhva, who was famous through out the three worlds as an extraordinary person, not having seen him before, and to learn from him.

Note: This temple is about 50 Kms from Kasargod. Though originally a temple of Rudra (Mahalingeswara) there is an Idol of Vishnu, believed to have been consecrated by Madhva here. The family named by Madhva for its worship is still doing it.

.51. People who wanted to see him came quickly from all over in large numbers. He was like the moon (in giving pleasure) by his exquisite smile, with big eyes like a lotus, golden coloured, and though wearing no ornaments was himself like a jewel to the world. His speech was very sweet and auspicious (with no errors in delivery etc).

The following shloka is the final one of the fifth Sarga. It is a beautiful poetic description of Madhva as he was in the temple at Payaswini river.

.52. Madhva, the composer of good Shastras which lead to the bliss of Mukthi was like the sun in comparison to the stars in the form of other scholars who had the radiance of knowledge. He was like the king of lions in destroying the foreheads of the elephants in the form of the evil persons (who argued that God had no form or auspicious qualities). He was like the moon in causing the Kumudini flowers in the form of the fickle eyes of the people to bloom (with happiness) when they saw his beautiful form and features. He shone with his unworldly radiance in the gathering of the scholars, and was like an ornament to the assembly.

The Fifth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 6

Introduction to the Chapter:

This chapter describes the emerging personality of Acharya Madhva – his erudition and unworldly all round knowledge and mastery over the scriptures, his starting of new compositions delineating the new, yet age old traditional system of Tatvavada and the special setting for these works which includes his presentation of Geetha Bhashya, his first work, in front of Narayana at Badari Kshethra, followed by a visit to the Ashrama of Sri VedaVyasa, unapproachable by other humans. We have the poignant description of the faithful disciple, Sathyatirtha trying to follow the master across the Himalayas and the kind Guru who sent him to the security of his friends in a moment. We see also the wondrous powers of presentation of the author when describing the decision of PoornaPrajna to take up the composition of the definitive and bedrock work of Brahma Suthra Bhashya and the extraordinary preparations for it.

Ananda Tirtha presides over a meeting of scholars in the temple at Adoor (near Kasargod) – Contd from previous chapter (1 – 3).

.1. In that assembly (of scholars), one of their most learned members spoke to Ananda Tirtha reciting a text from Aithareya (Rigveda) thus: “Revered sir, This assembly would like to know from you the meaning of this Suktha” (hymn).

.2. Ananda Tirtha spoke to the assembly reciting the Suktha as appropriate for recitation of Vedas and giving the meanings with clear sounds of words excellently pronounced and recited slowly with proper accents, rhythm, pauses and exceedingly well constructed (sentences) and resembling the rolling sound of thunder clouds.

.3. The scholars considered that the recitation of the Suktha by Madhva showed that he was better than the Guru of the gods, Brihaspathi in the qualities of vedic intonation and acknowledged his greatness mentally. But they gave another meaning (implying that the meaning given by Madhva was incorrect).

Ananda Tirtha gives the different meanings of Vishnu Sahasranama (4 – 10).

.4. (Madhva replied): Yes, the meaning given by you is also correct and possible and the one given by me is also correct. Know that the Vedas have three

meanings, Mahabharatha has ten meanings (for each hymn or verse), and Sahasranama giving the thousand names of Vishnu has a hundred meanings (for each name of the Lord).

Note: The numbers of meanings given above refer to the MINIMUM meanings. Some sections may have more. Acharya quoted a text from Skandha Purana in this context. Madhva has given quotes in many of his works for the different meanings of the names of Vishnu in the Sahasranama.

.5. When Ananda Tirtha with complete knowledge said this, the scholars wanted to defeat him in debate. Hence, smilingly they asked him to describe the hundred meanings of the one thousand names of Vishnu.

Note: They thought that Madhva had exaggerated the number of meanings and felt that he would be unable to recite them and would thus be exposed as a fraud.

.6. I will state all the hundred meanings. You should repeat these correctly (as stated by me). When Ananda Tirtha said this, the scholars present there agreed to this and thus accepted firmly to carry out a very difficult assignment (hoping that they would not be really called upon to do so).

.7. Ananda Tirtha, the pure intellect (not having any doubts about his vast knowledge) stated the meanings of the (first) word Vishva (of Vishnusahasranama) as derived from hundreds of Upanishads, by showing the relationship between the roots and the addendum of the word strictly as per the rules of Grammar.

(The root of the word Vishva is Vish and the addendum (prathyaya) is called Kva in Sanskrit). Bhavaprakashika describes some of the quotes and the derivations of the meanings of Vishva.

.8. Even before the time Ananda Tirtha, who himself had no doubts or hesitation, completed steadily reciting the hundred meanings (of Vishva), the listening scholars found themselves unable to grasp the meanings stated and hence were worried (about their inability to carry out their part of the bargain).

.9. There were scholars who were very accomplished in the Vedas along with all their components (for learning and interpreting them), and those who were well trained in Ithihasa (Mahabharatha etc). They were also very experienced in debates and free from fear etc. (of such occasions). They were a large group. Still, they were unable to grasp and hold the knowledge given out by Ananda Tirtha, in the same manner as a group of wells can not hold the immeasurable waters of the Universal Dissolution (Pralaya).

.10. They addressed Ananda Tirtha: “Your genius is not to be found even in gods. What can be said about men (like us) who are feeble minded. Oh. Fair one, please forgive us (for our doubts about you). You are all knowing”. Saying this, they prostrated before him.

Ananda Tirtha wins a debate on the Payaswini river explaining grammar (11 – 16).

.11. Afterwards, Madhva, with a great mind, went to another temple on the banks of the Payaswini river where there was a gathering of scholars from all over Kerala, who were well trained in the Vedas and Shastras and who wanted to get rewards and recognition by demonstrating their learning.

.12. They discussed amongst themselves: This Ananda Tirtha makes even scholars well trained in Tharka Shastra (Logic) and Thantra (Mimamsa) lose their pride (defeated in debates). Will he not do the same thing also to us?

(This discussion led the first organised attempt of a large group to oppose Madhva, defeat and discredit him)

.13. The Brahmin leaders discussing thus decided that Ananda Tirtha should be questioned by scholars from another place (not Kerala, to avoid their being openly defeated). Keeping such a person in front, they approached him and asked him to explain the meanings of the hymn from Rigveda “Na va u devah ..” – which denounces those who do not give alms to the good people and praises those who give them.

.14. Ananda Tirtha explaining clearly the meaning of the hymn said that for the word Pruneeyath found there, Prun is the root. The Brahmin questioning him to defeat him in debate said that the correct root is Preeng. Ananda Tirtha replied :

.15. “You, ignorant one, who does not know the difference between Pra, Pri, Pru and Pree, first go and write the alphabet on the sand (as a child beginning to write) and learn them well”. Thus, Ananda Tirtha laughingly made fun of the scholars of Kerala who were jealous of his learning. By rejecting with simulated anger and laughter, their exposition he made them dumb and helpless.

Note: Bhavaprakashika explains that he looked at them askance with his eyes red, even while laughing and patted his thigh. These gestures demoralised the whole assembly, who shuddered at the ignominy.

.16. The Brahmins understood from this incident that Ananda Tirtha with the supreme intellect is well versed in all branches of knowledge (such as Vyakarana – grammar etc). They prostrated with great respect before him, (this is nothing special for Madhva) who is worshipped by groups of gods.

Ananda Tirtha shows that he knows the future also (17 – 20).

.17. In another gathering, Ananda Tirtha interpreted the word Apala occurring in the excellent Suktha (in Rigveda) where Indra is stated to have given the boon of a great lustre of the body, to a young unmarried girl who served him well as a guest (while explaining the text), as meaning Athitharuni – very young girl.

Note: This Sukta from Rigveda (8/91) has been quoted in Bhavaprakashika and other commentaries.

.18. When the scholars in the audience argued vehemently that the word really means a girl suffering from leprosy, he told them before going away from there, that a scholar will come there soon and they should ask him the correct meaning of this text

.19. Very soon, a scholar who was the person described by Madhva came there. When he was asked for the meaning of this text, he gave the meaning of the word Apala, the same as that given by the great prince among scholars, Ananda Tirtha

.20. The scholars accepted that not only that the statements of Ananda Tirtha (with the great mind) were valid and based on valid Pramanas but also that he was a Seer who knew all the past, and future events.

Ananda Tirtha becomes well known as Sarvajna (All knowing). (21 – 22)

.21. Wherever in any meeting of learned scholars of Shastras, any specific subject was discussed at any time, Madhva knew all that was to be known about that subject. Therefore, he became famous as the ascetic who was all knowing (Sarvavith).

.22. Madhva's repute spread even to other places which he had not visited. It was similar to the Naidile (white lotus) flowers blooming every where, when the full moon rose in a part of the sky. Madhva was a friend of the good people as he made them happy, in the same manner as the moon helps the flowers to bloom.

Ananda Tirtha comes back to Udupi, after his southern tour.

.23. After offering his salutations to Narayana, the Lord of Indira in groups of beautiful temples with different deities installed (as immanent in them), Ananda Tirtha with great thoughts came back soon to the temple of Mukunda (Anantheswara) in Rupyapeetapura (Udupi).

Ananda Tirtha decides to save Vedanta from violation by wrong dissemination (24 – 30).

[The following group of 7 verses have to be read and understood together – known as Kulaka. Each verse has two meanings, one pertaining to Shastras and the other to Draupadi. The conclusion is given in the 31 st verse where, just as Bhimasena took an oath to save Draupadi from being hurt by the Kauravas, Ananda Tirtha decided to save the Shastras from being violated due to wrong interpretations by others, specially by Advaita schools. The two meanings are derived from the same set of words and will be given separately for clarity].

.24. She was born in her exquisite form with delightful limbs due to the (efforts made by) great priests (Yaja and Upayaja of king Drupada) with superlative intelligence. She held a beautiful necklace of jewels strung together on a string and was an ornament to the world.

The Veda Shastras with the exquisite auxiliaries (six Shadangas – Shikshaa, Vyakarana, Chandas, Niruktha, Jyothisha and Kalpa) were properly manifested in the great minds of excellent sages with great wisdom (who “saw” the Vedas) like Vasishta, Vamadeva etc. They were decorated by the excellent garland of jewels called Brahma Suthras and were an ornament to the eligible seekers of truth.

.25. Her feet moved with grace and sport, which showed (to the world) dark colour and exquisite qualities. She was married to the great scions of the Bharatha race (Pandavas) and wore a dress matching her beauty. She had an exquisite and great voice.

The VedaShastras had their Pada (fourth part of the hymn), Krama - order (of recitation) and purport which demonstrated clarity and singularity of purpose (Vishnu sarvotthamathva – Vishnu is supreme). Their meanings were amplified by epics such as Mahabharatha and were hidden from those who were ineligible. They had the exquisite (the rules of pronunciation of letters and syllables as) Udattha (high level of sound) etc.

.26. She participated in sacrifices like Rajasooya (along with her husband) and had her mind always engaged in contemplating the great qualities of Krishna. She was

very competent in teaching the correct observance of all rituals and codes of proper conduct and was offered salutations by the people like a mother.

The VedaShastras are used in the form of hymns in sacrifices like Rajasooya and have as their main purpose the description of the auspicious qualities of Krishna (Vishnu). They teach all rituals and codes of conduct and are offered salutations by the people like a mother.

.27. The evil and crooked Dusshasana gave up the great path of virtue and in order to establish his own lordship dragged her by the hair in the court of the Kauravas and caused her great sorrow.

The royal road of Brahma Mimamsa logic was given up and in order to establish that the self is Brahman, Advaita postulated Maya (Avidya) and by forcing the Upanishads into an abnormal interpretation, as Pramanas in the gathering of scholars, the Veda Shastras were forced and violated.

.28. Many good people like Bhishma and Drona were made to depart from the righteous path by Kali (in the form of Duryodhana) and were helpless and did not react to the distress of Draupadi. Others like Vidura, Rishis and witnesses like the Sun etc were seeing the crying Draupadi with great sorrow in their own minds.

Many good people were deceived by Kali (in the age) and rendered weak and helpless spectators who were not interested in the violation of the Vedas (By Advaita). Some great Rishis were watching the scene with great sorrow.

.29. Draupadi prayed loudly for help to Krishna – Vasudeva, support of the entire universe, my lord – again and again. She had firmly in her heart the Supreme Being who was full of auspicious qualities, free from all defects and was essentially different from the world of matter and souls.

The VedaShastras also repeatedly cry that Vasudeva is the support, sustenance and master of the entire universe. They also extol God as full of auspicious qualities, free from all defects and essentially different from the rest.

.30. “This evil action (of Dusshasana) must be stopped by the learned elders (like Bhishma). This (wager etc) is not lawful” - Crying out her cries of distress, Draupadi, who sought protection and was free from the defects of ignorance and wrong knowledge and had no protectors other than Bhima was consoled and saved by Krishna/VedaVyasa.

The VedaShastra proclaims that Advaita (Jiva-Brahmaikya) should be rejected. It is not according to the rules of interpretation of the Shastras. VedaVyasa (Vaasishta Krishna) had sanctified it by dividing it into four parts and it was without defect as it was Apaurusheya. There was no one except Ananda Tirtha to protect it from violation from evil commentators.

.31. Just as Bhimsena, the greatest of the Bharatha race, took the oath to kill the Kauravas (in the war), when Dusshasana tried to disrobe Draupadi (who was born out of a Sacrificial fire), in the court of the Kauravas, the kind hearted Madhva who saw the

violated mass of the Vedas by those who falsely interpreted them, decided firmly to (destroy) refute Advaita (by composing authoritative works on the Brahma Suthras..

[This completes the Kulaka set of seven shlokas].

Madhva goes to Badarikashrama (32 – 37).

.32. Madhva who wanted to go on a long journey (Badarikashrama), composed his first priceless work – Bhagavad Geetha Bhashya and gave it to his Guru and the senior ascetic belonging to the Likucha family, staying with him (for perusal). This was similar to a person who wants to go to a far off place giving his people a large amount of wealth which can not be used up during his trip.

.33. When Madhva with vast knowledge requested his Guru Achyuthaprajna (also called Purushotthama Tirtha) for permission to go on his trip by giving the good reason of pilgrimage to different sacred places like Ganga river etc, he gave him permission praying to God Narayana (who is the greatest) to look after his dear disciple.

Note: The name Purushotthama Tirtha has also been used for Achyutha Preksha in the epigraph at Sri Kurmam, made in the name of Sri Narahari Tirtha, the disciple of Acharya Madhva. There is however, a new publication called Srimanmadhvavilasa – ascribed to Sathya Tirtha, where the name is ascribed to the senior ascetic, from whom Sathya Tirtha says he received his initiation. This work came to light very recently without previous references and is evidently in conflict with both this shloka and Sri Kurmam.

.34. Madhva who was an incarnation of Mukhya Prana, and totally free from Rajoguna (leading to selfishness and ego), after having refuted wicked disputants in the south, being praised by people and being followed by the good people went to the North dispelling the sorrows of the people on the way. This was similar to the clear dustless wind blowing over the Sandal trees in the Malaya mountains carrying a sweet scent and being followed by bees. It blows afterwards towards the north removing the suffering of the travellers there (by being cool and scented).

.35. PoornaPrajna with great intellect completely purified by bathing the numerous Tirthas (holy ponds or rivers), which themselves purify the minds of those bathing in them. Similarly, he purified the Shastras by his analytical study, which themselves purify the minds of those who study them.

.36. PoornaPrajna crossed the Ganga river – both physically by crossing its waves and by being far superior to it. He was always interested in the lotus feet of Vasudeva The river Ganga had contact with the feet of Narayana only once. By his effulgence and capacity, he had exceeded Shiva and had a reputation which would destroy sins even by being listened to. Ganga was inferior to Shiva, who had subdued Ganga. Madhva was superior to Shiva and thus to Ganga also. Ganga could destroy sins only by bathing, where as even listening to Madhva's reputation would do so.

.37. He travelled through many places doing things which were wonderful in all the three worlds and gave happiness to people just by remembering the deeds. He reached the portion of Badarikashrama visible to men.

Madhva offers Geetha Bhashya to Badari Narayana (38 – 42)

.38. Narayana (derived by the word Rayana preceded by Na) who is the Supreme Being dwells here as the crown jewel of Bharatha Khanda. PoornaPrajna with vast knowledge prostrated before Him and offered the new Hari Geetha Bhashya (Bhagvadgeetha Bhashya) as his present.

.39. Madhva with full knowledge had the crowds of people moved some distance away, and started reciting the Bhashya in front of Narayana for His pleasure. He said (in the first shloka itself) that “I will state the Geetha Bhashya according to my capacity”.

.40. You have the capacity to give the most intricate meanings of this Geetha, but you have not said it. For this reason, let the word used in the Mangala shloka be Leshathah (instead of Shakthithah) – such words were said by the father of the entire world (Narayana).

Note: Leshathah means a little only. Thus, God gave his seal of approval to Geetha Bhashya.

.41. After the desired change was made, and listening fully to the recital of the Bhashya for some time, the disciples went to sleep. They heard the sound of the earth being struck along with Uchyatham – let it be said - again and again being spoken by Hari (Narayana).

.42. PoornaPrajna with the great intelligence heard that sound (words) of Narayana immanent in the Idol being worshipped there and having understood its meaning, got up and continued the discourse to the disciples.

Madhva bathes in the cold Alakananda.

.43. The water of the river in Badarikashrama is not touched by men being too cold to touch. Madhva who was the incarnation of the supreme wind god – Mukhya Prana took bath in the river Ganga (Alakananda) every day before sun rise (Arunodaya) in that extremely cold water.

Madhva observes Fasting for 48 days, total silence and other austerities

.44. The pure minded Madhva wanting to specially please Hari resident in him and already pleased with him stayed inside the Ananthamatha (Badrinath temple) praying to his Lord Narayana, observing complete fast and silence.

VedaVyasa invites Madhva to His Ashrama.

.45. After 48 days of such austerities with concentration on the lotus feet of the Lord, VedaVyasa (Himself an incarnation of the Lord) came there and invited Madhva to come to His Ashrama. His arrival was seen by the others as a very bright light.

Madhva goes to Vyasa Ashrama (46 – 49).

.46. After VedaVyasa went back to His Ashrama in the night itself and when the Sun rose, the kind hearted and noble Madhva observing total Mauna (silence) wrote (a note) to instruct his disciples.

.47. There is no place similar to this (Badarikashrama) in destroying all sins. There is no water equal to the water here (in the Ganga). There is no speech similar to ours in being beneficial to people. There is no god indeed similar or equal to Vishnu.

.48. This person (Madhva) will go just now desirous of seeing the invincible Lord having the form of Vyasa. Whether he will come back here or not, VedaVyasa alone knows. May all of you be happy. After writing this message, Madhva went away from Badarinath.

.49. Oh, Our lord, our lord, our worshipful master, You with great kindness should not desert us here (in this far off place). Though the disciples wanted to say this to him, they did not say it for fear of opposing the desire of their master (for the trip).

Sathyatirtha tries to follow Madhva (50 – 55).

.50. Sathyatirtha who had heard from Madhva of the complete knowledge, the meanings of the Aithareya Upanishad three times could not suffer the parting from his beloved Guru and followed him.

.51. Following the difficult paths running fast behind him, Sathyatirtha could not reach Madhva even by the evening when the sky was red with the setting sun and saw his Guru far away jumping from one large boulder to another at great distances effortlessly.

.52. When the Guru slightly turned to look back at him from a great distance and showed signs by his hand to go back, Sathyatirtha who had become afraid (of losing contact with his Guru in the darkness) came back the entire distance covered on that day in a Muhurtha (small unit of time).

.53. In the Ashrama, Sathyatirtha met his own party and told them the great blessing that Madhva had shown him and the extraordinary manner of jumping from rock to rock by Madhva. He remembered these events of the Acharya.

.54. Madhva, whose memory itself removes sins, when he was jumping on the peaks of the mountains with the speed of wind, shone like Hanuman (when he jumped the sea) and Bhimasena (when he went to bring Saugandhika flowers), who was a terror to the Danavas.

.55. He was going like an angry bull without fear, with wide eyes, great effulgence and full knowledge. He saw the Himalaya mountain which had a large number of birds, serpents spitting poison and with great numbers of animals.

Himalaya Mountain is described by comparing it with Lord Narayana.

[The next two shlokas are to be read and understood together, forming the end of the Chapter. They describe the great Himalaya mountain by comparing it with Narayana]

.56. Narayana is embraced by the smiling Lakshmi, His consort. He lies down on the bed of Shesha for four months to give bliss to the good people. He is supreme and

is immanent in the gods who are given bliss by Him. He has a blue-black body like dark emerald.

The Himalaya mountain is filled with blooming lotuses. It has many things which give happiness to the good people like uncounted flowers forming a bed or garlands. It has trees fully blooming with flowers. It is very high, and glows with blue-black colour on account of emeralds found in profusion.

.57. Narayana, the enemy of Mura (in the Krishna incarnation) is prostrated to by great Rishis. He wears a yellow silken garment, ornaments of jewels and golden rings on His hands. He wears the garland of flowers from the forest and is exquisitely beautiful. He is of the nature of unalloyed bliss with no sorrow.

Himalaya mountain is prostrated to by the great Rishis in its regions. It glows with golden peaks, has numerous jewels, and has its hills and valleys made of gold. It is beautiful with its rows of forests. It gives happiness to those who see its beauty.

When Madhva saw the Himalaya mountain in all its glory, he meditated on Narayana remembering all His auspicious qualities.

The all knowing Madhva after having crossed the Himalayas to the other side saw the excellent and famous Ashrama (North Badarikashrama) which is specially decorated with a cluster of Badari (jujube) trees and is radiant with Lakshmi.

The Sixth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 7

Introduction to the Chapter:

This chapter describes the VedaVyasa Ashrama where the Supreme Being in the form of VedaVyasa resides along with his disciples such as Jaimini. This place is mentioned in Mahabharatha and Mahabharatha Thathparya Nirnaya. The geographical location of this is unknown at present. The description of events and places in this and the next chapter is entirely dependent on the poetic genius of the author of Sumadhvavijaya, as the only witness to all these is Acharya Madhva, the other disciples having been left behind during Madhva's visits in the normally approachable Badari in the South. The prayers to the Lord both in the forms of VedaVyasa and Narayana are exquisitely crafted with many meanings as emerging in the mind of Madhva himself, with their great poetic and philosophical features being worthy of being attributed to the great savant, Madhva himself. Taking note of the poet's commitment to veracity in what ever he has included in Sumadhvavijaya, it is clear that the actual events must have been founded on Madhva's own statements to his disciples after his return.

Description of Vyasashrama (1 – 5).

.1. The all knowing Madhva having crossed the Himalayas to the other (northern) side saw the excellent and famous Ashrama (North Badarikashrama) which is

specially beautified with a cluster of Badari (jujube) trees and is radiant with Lakshmi (treasures).

.2. There were many Maharshis expert in different sections of the Vedas, who performed their austerities while accepting stoically snow, rain and the heat of the Sun. They were well known as having performing many sacrifices which were attended by and which supported a large number of Brahmins. They were constantly meditating on the feet of Lord Vishnu and were radiant with spiritual achievements.

Note: There are four Vedas – Rg, Yajur, Sama and Atharva, with Shakhas such as Aithareya, Kausheethaki, Bashkala, Shakalya, Paingi, Kathaka etc. (as indicated in Bhavaprakashika). A number of these shakhas are now only known by name. The whole structure is compared to a tree.

The same words also mean:

There were many varieties of unusual trees there which could stand the snow, rain and heat of the Sun. They had grown to large sizes with wonderful branches in big and dense forests. They were very tall as if they touched the sky itself and birds used to live in nests in them.

.3. There were Brahmanas such as Shukacharya who described the sweet and nectar like stories illustrating the auspicious qualities of God. They had accepted the correct Vaishnava tenets. There were also pure ascetics who were meditating on God, who is the dearest consort of Lakshmi.

The same words mean:

There were birds like the parrot and Cuckoo that produced sweet sounds that were like nectar and had beautiful wings. There were also excellent white swans that were engrossed in the lotus flowers which were dear to them

.4. Vyasa's Badarikashrama was full of ascetics (and flowers), just as Vaikunta, the abode of Lord Narayana is full of gods and goddesses. Both (Badarikashrama and Vaikunta) would fulfill any desires of the devotees and were beyond the reach of those who did not have knowledge and devotion. There was no jealousy or hatred in its inmates. Thus he saw the residence of Achyutha (VedaVyasa).

.5. The Rishis who resided there, well learned in assessing the auspicious qualities of a person, saw Madhva who had all the thirty two well known auspicious features (of the body) entering the ashrama and thought with curiosity (about him).

Note: The 32 auspicious attributes of a human form are: 5 parts should be long, 5 others short, 7 parts red, 6 parts full, 3 broad, 3 small and 3 majestic. These are recognised as indicating the greatness of the person. Only Rjus like Mukhya Prana have all these features. Lesser gods have lesser number, with the number gradually reducing in the case of Rishis and other great personalities.

Madhva enters Vyasashrama (6 – 10).

.6. He is tall like a matchless golden palm tree. His face is like the moon with no blemish and his eyes are like the Lotus flowers. He moves like the king of elephants (with majesty and with no effort). He has long arms. Who is this person, who is new here?

.7. He has such great attributes, in abundance like the ocean, for which no example could be found in the world. (If he is compared to the moon), the moon is extremely cool. If compared to the Sun, it is brilliant but biting (hurtful to the eye and skin). [He has the brilliance of the Sun without its heat and, the pleasant and cool nature of the moon without its coldness at the same time]

.8. He does not show any signs of exertion or fear (though he has come here, to a new and strange place after a long and arduous journey). He is wearing the apparel of an ascetic, which is the greatest state. Though he is in human form, we are perplexed very much.

.9. Could he be Chathurmukha Brahma himself with all auspicious qualities who is coming to see the Lord of the Vedas (VedaVyasa) in the garb of a human ascetic? Is it Pavana (Mukhya Prana)? Other wise (than these two) he could not have all the thirty two auspicious features.

.10. Even as the curious Rishis were thinking about his features in this manner, Madhva moved fast and saw at a distance an excellent tree resembling the Kalpa Vriksha (celestial wish tree) of the heaven.

Description of the Badari Tree of VedaVyasa 11 – 14).

The Tree is described as Shesha.

.11. The tree had soft (smooth) bark, was very high and had many branches widely spread which were full of jewel like flowers. It appeared as if the Great Shesha himself was staying near Vyasa for His service with soft skin, very tall body and with his many eminent hoods spread out bearing jewels in their tips.

The Tree is described as Garuda.

.12. It had a large number of different types of multicolored leaves, which stopped the multicolored rays of the Sun from penetrating (the foliage) and gave happiness to the ascetics sitting below. The tree was very dear to VedaVyasa, the lord of Indira.

The same words mean:

The tree was like Garuda, the celestial lord of all birds, who has many wonderful winglets of different colours (which are the essence of the Vedas) which stopped the Vajrayudha of Indra. He gives happiness to his father Kashyapa Muni, and is very dear to His Lord, Narayana, Lord of Lakshmi.

The Tree is described as the Vedas.

.13. The tree was like the embodied Vedas as it gave exquisite fruits tasting like nectar. It was unattainable by those who had no devotion to Vishnu. It had large branches spread widely which bear fruits like Mahabharatha.

The Vedas give the sweetest fruit of Moksha, leading to immortality. They can not be understood properly by people who have no devotion to Vishnu. It has large branches like Aithareya, Kausheethaka etc widely spread. Their purport is further explained by Mahabharatha etc.

.14. Then, Madhva with limitless knowledge (or His mind constantly fixed on Anantha, the Infinite Lord) saw the large, clean and delightful platform (underneath the tree) on which great sages were sitting like gods in heaven.

Description of the ascetics with VedaVyasa.

.15. Though they are well known by the number seven, they were countless in number (very large). They wore Jata (hair tied in a bun on the head), wore no sacred thread (Yajnopavitha), had great qualities like devotion and knowledge etc, and had given up all evil aspects like anger, ego etc. They had given up all enjoyment (worldly) and were only taking in air (as their food).

Note: The words Sapthathayaa is used with two meanings, to mean seven and Jata. Similarly Guna is used to mean great quality as well as Yajnopavitha.

Description of Sri VedaVyasa (16 – 24).

.16. Madhva with complete knowledge (Paripoornapramathi) saw VedaVyasa, the son of Sathyavathi, who sat surrounded by the sages on the platform. He was like the crest jewel for the entire three worlds.

.17. PoornaPrajna always sees VedaVyasa in his extremely pure heart clearly and fully. But when he saw Him outside, he was struck with wonder as if he was seeing a new person again and again and thought:

.18. VedaVyasa is none other than Narayana only who is full of all auspicious qualities and free of all defects. He has incarnated in the world as the son of Sathyavathi and Parashara Muni due to the prayers of Chathurmukha Brahma.

.19. The pure mind of VedaVyasa, the enemy of evil Daithyas, which is like the ocean of milk, when it was churned by the Mandara mountain in the form of kindness towards the good people, has produced the beautiful damsel, Vedas (Thrayeemayee), who is very dear to Him.

.20. Afterwards, from the same, was born the moon (fair coloured) in the form of the 18 puranas and the Parijatha tree in the form of Mahabharatha. Finally, Nectar in the form of the excellent Brahma Suthras was born.

Note: Brahma Suthra being the most important leading to Moksha (immortal bliss) is compared to Nectar.

.21. He, who has excellent speech, moved around in the world for a long time giving His great and complete blessings to the good people like Pandavas and protecting and sustaining knowledge and its sources (from evil enemies).

.22. Now that the Kali time has come, the great VedaVyasa has become invisible to (ordinary) people and is living here, just as the Sun sets in the night.

.23. This is the same VedaVyasa whom I am seeing and who gives pleasure to my eyes and mind. His body is dark and glows like the full blown blue Lotus (Naidile). He is sitting with Yogasana on the excellent seat of deer skin

.24. His body is composed of countless, complete auspicious qualities of the Supreme Soul, each one of which is infinite in number, extent and nature. It has absolutely no defects and is essentially of the nature of Jnana (knowledge) and Ananda (bliss).

Note: Madhva is describing the body of VedaVyasa, by first saying that it's nature is unworldly and not subject to birth, growth, deterioration or decay etc. but is all Chethana with its eternal, immutable qualities.

*Description of VedaVyasa (from toes to head), by Acharya Madhva (25 – 47).
VedaVyasa's Feet (25 – 28).*

.25. The dust beneath his lotus like feet is worn with reverence on their heads by Kamala (Lakshmi, His consort), Kamalāsana (Chathurmukha Brahma), Anila (Mukhya Prana), Vihaga ahi Indra (the lord of the birds and serpents – Garuda and Shesha, Shiva, Indra and others. I will (prostrate in front of his feet and) wear it with great bliss again and again.

.26. The two feet of VedaVyasa, the Lord of all the worlds have the signs of the Flag, Vajra, Ankusha (Goad) and the Lotus on them. Though they are naturally red, they appear to have become so by the constant destruction of the (worldly) desires in the minds of His devotees.

Note: Devotion to God will lead to complete eradication of worldly desires in the minds of the devotees.

.27. The nails on the toes of Vishnu (Vyasa) remove the (primordial) ignorance in the minds of His devotees (when they are contemplated). They have (external) effulgence greater than the Sun and destroy outside darkness too. Thus, they are superior to the newly rising Sun, who removes (external) darkness while moving in Vishnu Pada (Akasha or sky).

.28. His toes are extremely soft and no joints are visible as they are rounded. Therefore, there is no other example to illustrate them. It is not surprising that great poets have to use each foot as an illustration of the other (as there is no other object comparable to them).

Vyasa's Legs

.29. The portions of the legs (below the knees) of VedaVyasa which increase in size gradually up to the knees, are perfectly round, without any flaws and are effulgent. Devotees who worship them become similar (Saroopya) – [becoming worthy of respect by virtue of their perfection, purity and flawless behaviour and great effulgence etc in this world itself].

Vyasa's Yoga Pattika

.30. VedaVyasa gives the desired boons even with submission of the devotee to Him once. His Yoga pattika (which is a cloth tied around his knees and waist to ensure sitting in Yogasana without movement of the limbs) is always with him. I think that it is most blessed of all.

Note: The Yogapattika always rests on his legs – while even a one time submission could give all boons.

Vyasa's waist (31 – 32).

.31. The superior deer skin which the Supreme Being in the form of VedaVyasa has tied around his excellent waist and thighs has a wonderful and attractive radiance like the brightness of the Sun.

.32. His stomach is soft and extremely beautiful and is ornamented by the small, deep and exquisite navel from which the Lotus emerges, as well as the three skin folds. This stomach holds all the Brahmandas of creation.

Vyasa's Breast

.33. The breast of this great scion of Vasishta clan is large and he wears a white, pure and great sacred thread on it (externally). He always uses his large heart (internally) for giving benefits to the good people of the world. He also wears in it, the pure and great Brahma Suthras, which contain the essence of the three Vedas.

Note: The word Brahma Suthra is interpreted as both the external sacred thread and the Brahma Suthras composed by VedaVyasa to interpret the Vedas. which are always present in his mind.

Vyasa's Kausthubha Mani.

.34. Chathurmukha Brahma gave the great jewel in the form of Kausthubha Mani being worn on the neck of VedaVyasa. This jewel shines like a large number of Suns seen together and is symbolic of the victory over all the three worlds. Chathurmukha Brahma gave it when VedaVyasa established that there is none equal or superior to Narayana, his father.

Note: This is the poetic description of the final conclusion of all of VedaVyasa's compositions – "Naasthi Narayanasamo na bhutho na bhavishyathi" – "Vede Ramayane chaiva purane bharathe thathaa, Aadau anthe cha madhye cha, Vishnuh sarvathra geeyathe".

Vyasa's Arms (35 – 36).

.35. His arms are broad, round and robust. They have soft and pink hands, which have the markings of the Conch and Wheel. There is no other object which can be used as an example for illustrating them.

.36. The tips (fingers) of the hand (right) of this Lord is held (by Him) in the form of the great Jnana Mudra which destroys the primordial ignorance of His devotees. The other hand is placed (by Him) on his knees (in Abhaya Mudra – giving assurance of complete protection from enemies - destruction of the great fear of samsara) and gives (as a blessing to His devotees) the great blessing of redemption itself.

Vyasa's neck.

.37. His great conch like neck is constantly reciting the three Vedas. The three lines (on the skin of the neck) appear to have been formed by this recitation of the Three Vedas.

Vyasa's face (38 – 44).

.38. The face of this most superior of gods eclipses by its effulgence the shining of a number of full (with all sixteen Kalas) moons, who have the dark spots (which make them less bright) removed from them

.39. VedaVyasa with his red shining lips is smiling, and his white bright teeth would appear to put to shame a row of pearls shining inside a slit in a large red ruby.

.40. The words (given in reply) by VedaVyasa, to excellent questions asked at the same time by a large group of Brahmins with great love, fully satisfies them, in the manner of Saraswathi river filling up a large number of wells (in floods).

.41. His large lotus eyes along with the gentle smile gives great happiness to the entire world. This look encourages, approaches and embraces me to give me complete fulfillment.

.42. VedaVyasa has placed Tulasi leaves near His ear with love, adorning it. It is as if the Tulasi is secretly praying to Him against other flowers like the lotus taking its place.

.43. A slight movement of the eyebrows of this Lord of all the worlds can produce creation, destruction and well being of all the worlds, which are headed by Brahma and Shiva etc.

.44. VedaVyasa, who is Himself like an ornament of all the three worlds, wears a vertical shining red mark on His forehead. This is similar to a line of shining red jewel stones on the top of a great peak composed of blue black stones.

.45. I am gratified at seeing VedaVyasa, who is black, but wears bright matted locks of hair on His head. His body is thus like a black mass of clouds with a mass of lightning in it.

Description of Vyasa's body (46 – 48).

.46. His great consort Ramaa has been counting the infinite auspicious qualities of the lustrous nail of the little toe of His foot continuously (since eternity) and can never complete the count. Can any one else ever be able to recite all His qualities?

Note: Ramaa is His eternal consort, who is Nithya Muktha (never having to go through Samsara). She is co-pervasive with Him in space and time. She is also the most superior "soul" with respect to capacity for knowledge. Such failure on her part to complete her study of a very small part of the essence of her consort on which she is working on since eternity, is an indication of His infinities of auspicious qualities.

.47. I have been looking at the Brahmanda along with its nine envelopes (Ap, Thejas, Vayu, Akasha, Ahamkara, Mahath, Sathva, Rajas, Thamas) as an Avarana (location), with out wonder (as the residence of the Supreme Being). When I see the body of VedaVyasa, who is the Guru of all good people, I am struck with wonder. This is not surprising (as it is more wonderful than all creation – Brahmanda).

Note: This also an indication that Acharya Madhva has the capacity to "look" at the entire Brahmanda, with all its envelopes.

.48. Thinking in this manner in his great intellect, Madhva covered the distance (up to the feet of VedaVyasa) with his body – which had already been covered by the eyes and the mind. [He reached VedaVyasa].

Madhva prostrates to VedaVyasa (49 – 50).

.49. When he reached Him, he closed his eyes for an instant with his body bent forward (in reverence) and being overcome by the fervour of devotion, he folded his hands in front and praised the chief preceptor of the world (who was also his own Guru).

.50. The fortunate and humble Madhva prostrated with all the eight elements of such prostration (chest, head, sight, mind, voice, feet, hands and knees), perfectly at the lotus feet of Vyasa, who is the best amongst those possessing all the six auspicious possessions (Shadguna).

VedaVyasa embraces Madhva with great love (51 – 55).

.51. The son of Parashara, VedaVyasa saw Madhva, who had all the auspicious qualities himself and hence was very dear to Him. He lifted him up with both His gentle hands stretched in front quickly.

.52. The Lord of the Vedas, VedaVyasa whose mind was full of the nectar of love and with a smile on his face and widely open eyes took Madhva of unlimited knowledge in His arms immediately.

.53. When the dark coloured Vyasa embraced the golden coloured Madhva, it was like the (dark) swelling waters of the Yamuna river (Yamuna is the sister of Yama) mingling with the golden waters.

Note: The illustration of the dark waters joining the golden waters is not practically possible. Hence, the uniqueness of the embrace of the two great personalities.

.54. Both of them (who have embraced each other) were born in the families of great Brahmins (Parashara and Madhyageha). If they had been dressed up with all the appurtenances of Kings (like crown, ear rings, silken dress etc) and had embraced each other, they would have been similar to their forms born earlier (in families such as Yadu, Kuru etc).

Note: There is no example which can illustrate the embracing Vyasa and Madhva except that of Krishna and Bhima, who were themselves – Supreme Being and Mukhya Prana - in their earlier incarnations, when they were born as kings.

.55. The ascetics (who were watching the proceedings) wondered that even Shuka (son of VedaVyasa) did not get the complete welcome with love that Madhva, the blessed, got from VedaVyasa, the father of the worlds.

Madhva is seated (56 – 57).

.56. The astute scholars who were the disciples of VedaVyasa understood their Guru's desire that Madhva should be offered a seat. Immediately, they offered with great

humility a suitable seat to Madhva, in the same manner as the servants of Vishnu offer a seat to Chathurmukha Brahma (in Vaikunta).

.57. When Vyasa, the speaker of truth (in the form of Brahma Mimamsa Shastra) said to Madhva – “be seated” and sat Himself, Madhva also sat down giving great happiness to the other ascetics by his smile and looks.

All the ascetics greet Madhva with reverence (58 – 59).

.58. The great ascetics present there understood from VedaVyasa that Madhva was the incarnation of Mukhya Prana himself (who is far superior to all of them). Knowing the correct ritual procedures, they performed the complete ceremonies (such as Arghya. Paadya etc) to receive Madhva with honour. They listened with great happiness to the sweet conversation of the two great Jnanis.

.59. Both Vishnu and Vayu (Mukhya Prana) had incarnated on earth in the forms of VedaVyasa and Ananda Tirtha to teach the good people of the world auspicious knowledge (leading to Mukthi). They were of the essence of Jnana (knowledge) and Ananda (Bliss) and shone in that Ashrama with complete brilliance.

Note: Vyasa had incarnated in Dvaparayuga, but Madhva in Kaliyuga. The one composed the redoubtable Brahma Suthras, while the other would shortly compose the most appropriate Bhashya, which would give true knowledge leading to redemption. The intimate relationship between the two for the liberation of all aspirants – Hari (Sarvotthama, Mukunda) and Vayu (Jivotthama, Moola Guru) needs to be understood.

The Seventh canto of Sumadhvajay Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 8

Introduction to the Chapter:

In this Chapter, the meeting of VedaVyasa and Madhva is further described leading to His teaching the entire Shastras and Thathvajnana fully to Madhva again. Both of them go to another Ashrama, where Narayana, the son of Yamadharm (form of the Supreme Being) resides. The beautiful description of the form of Narayana by the poet is unmatched for its devotional fervour, wealth of detailed knowledge and poetic imagery. It is hard to imagine that Madhva himself did not compose it directly. Narayana orders Madhva to compose Brahma Suthra Bhashya, to show the right path to redemption to the good people of the world, who, though they may be few in Kaliyuga, deserve such kindness.

VedaVyasa teaches Madhva all the Shastras (1 – 5).

.1. PoornaPrajna of great wisdom caused extraordinary wonder in the minds of the ascetics with his genius, effulgence, and other such natural good qualities. Once, he approached slowly (with great respect) the Lord of the Vedas (VedaVyasa) in the lonely forest

.2. PoornaPrajna had an excellent mind capable of knowing completely all aspects of the extremely secret tenets, which remain to be known (only by specially qualified persons like Brahma and Mukhya Prana). VedaVyasa was an appropriate Guru for him as only He could expound fully such tenets to such a disciple. Therefore, the gods honoured Madhva's approaching VedaVyasa for knowledge in this manner.

.3. God in the form of Vyasa filled up fully the mind of Madhva already having a large capacity for knowledge with knowledge in greater measure. This mind was God's residence (he lived constantly in the mind of Madhva) and it was already full of auspicious knowledge. This was similar to God in the form of Krishna filling up His large city of Dwaraka which was already full of wealth and people with even greater wealth and numbers of people.

Note: The Rjus like Madhva have this extraordinary capacity for knowledge – just like Dwaraka could hold more wealth and people, when it was already full.

.4. PoornaPrajna with infinite intelligence listened in a very short time from VedaVyasa, with the name Anantha (signifying infinite knowledge) the most appropriate meanings arising naturally (without any forced interpretation) of the infinite numbers of Vedas, Mahabharatha, Puranas, Brahma Suthras and Pancharathra Agama, which are very dear to the good people.

Note: There is no doubt that both the teacher and the student have to have infinite capacities of intellect, memory etc to completely transmit and receive the entire mass of Shastra literature correctly and fully in the short time the two were together. It is this extraordinary storehouse of knowledge that makes Madhva's compositions matchless for authority, brevity and total consistency.

.5. VedaVyasa, who rests on the bed of the serpent Shesha (in his form resident in Vaikunta) had given His great blessings (in the form of auspicious knowledge) to Mukhya Prana (Madhva), who is the greatest of the Rjus, in infinite lives in the past. Thus, though Madhva knows and understands all the Shastras by himself, Vyasa taught all the subjects to him again and thus further sharpened his wisdom by His great blessings.

Madhva and VedaVyasa go to Narayana Ashrama (6 – 9).

.6. Then with the help of VedaVyasa, both of them – Madhva and VedaVyasa went to another ashrama nearby where another lustrous form of Hari, called Narayana (the syllable Na along with the sound Rayana) resided, to offer prostrations to Him.

.7. PoornaPrajna saw in the other Ashrama, Narayana, the primeval person who was wearing a dress made of fibre and a girdle of munja grass on His waist. He had a cluster of radiant matted locks of hair on His head. He was effulgent like a fire burning without smoke.

.8. Narayana has His innate bliss, which is eternal, needing no external entity for its operation, without any blemish or sorrow and is of the nature of His essence itself. But He lived in the forest performing penance, as if he had to conquer the senses which are very difficult to conquer.

.9. PoornaPrajna with the great mind saw Narayana, the son of Yama Dharma with his two eyes wide with pleasure and with effulgence superior to blooming lotuses. He could never be seen by one who had not performed auspicious deeds. He thought (of Him) with great wonder in his mind.

Madhva describes Narayana.

.10. He is indeed the greatest primeval person who is always radiant with His consort (Kamala), who brings Universal Dissolution, where all the fourteen worlds including those of Chaturmukha Brahma etc are destroyed. (He alone has been born as the son of Yama Dharma).

From this shloka onwards, in 31 shlokas, Madhva describes the greatness of the Supreme Being in almost all His manifestations. The extreme brevity of words endowed with multiple meanings which are also suggestive of the specific incarnations is a very great poetic embellishment which is rarely seen even in Sanskrit poetry. The poet Narayana Pandithacharya seems to be fully in tune with Madhva, whose composition at the time in Narayanashrama could not have been witnessed by any of his disciples, as he was alone with the two forms of the Supreme Being. Even the sanskrit language takes on the special features of brevity, depth of meanings, high level of abstraction in thinking, facile expression, rhythm etc and this passage is also an excellent summary of the tenets of Tatvavada.

Description of Narayana by Madhva

.11. This Narayana with the six auspicious possessions (Shadgunaishwarya), using Pradhana or Prakruthi, which is composed of the three Gunas (primordial constituents of nature called Satva, Rajas and Tamas) created Chaturmukha Brahma who controls the entity called Mahat. [Ramaa, His consort controls Prakruthi in her three forms – Sree, Bhu and Durga] Through Brahma, He created Rudra, who controls the entity of Ahamkaara, which is itself in the three forms of Vaikaarika, Taijasa and Taamasa. With these Tatvas (entities), He created gods, senses, the five gross elements (Prithvi, Ap, Tejas, Vayu and Akaasha) and using these, He created the entire Brahmanda (universe) with its fourteen worlds. [From Vaikaarika Ahamkaara, came the ten deities controlling the senses, from Taijasa came the ten senses – which produce knowledge and action. From Taamasa came the objects consisting of the five primordial gross elements Prithivi etc along with their essential qualities like Roopa, Rasa, Gandha, Sparsha and Shabda].

Note: The entire process of creation of the fundamental entities constituting the Universe along with their controlling deities has been summed up in this shloka.

The purpose of creation is stated.

.12. Superior gods like Brahma (Chaturmukha), Vayu (Mukhya Prana), Garuda, (Shesha), Rudra, Indra control others - like lesser gods, Gandharvas (demi-gods), Men, Asuras and all others in creation. This entire Universe of all persons is always created, protected (sustained) and destroyed by Narayana as a sport (with total ease and with no purpose to be attained other than) to give them their just ends.

Note: The only purpose of God in this entire exercise of creation etc is the full development of the innate potential of the souls, after which they are given their just goals.

Both the means of development of the souls and God's actual role in it are stated.

.13. This Narayana has uncountable multitude of auspicious qualities and is entirely free from all defects. Though the entire universe is under His control, He takes many forms (including incarnations within the created universe) for the Mukthi (liberation from the toil of the cycles of births and deaths) of His devotees by their Remembering, Reciting (His names, forms etc) and Prostrations.

Note: Unless God chooses to reveal Himself, His creation would not be able to know Him.

Now, the different forms of the Lord are described, with two of them in each shloka from the same words.

.14. This Lord took the form of Matsya and killed the ancient foe of the good people, the strong and insolent Hayagrivaasura, with the face of a horse, who had stolen the four Vedas and gave them back to Chaturmukha Brahma. **[Matsya]**

This Lord took the form of Hayagriva (with the face of a Horse) and killed the ancient foe of the good people, the strong and insolent Madhu (Asura) who had stolen the four Vedas and gave them back to Chaturmukha Brahma. **{Hayagriva}**

.15. (He accepts the offer of a good battle (from evil persons) and accepted the prayers of the gods). He protects those who take shelter with Him. Thus Narayana took the form of Kurma (Tortoise) and lifted up and supported the Mandara mountain which was falling into the water, when it was being used by gods and asuras for churning the ocean of milk by collectively using their strong arms. **[Kurma]**

This Narayana took the form of Varaha (Boar) to protect those who take shelter with Him, by giving Moksha – which is like the shore of the ocean of samsara, which has the waves of birth, death etc. He lifted up the earth, which was falling into the water, when it was dragged by the thousand strong arms of Hiranyaksha, the enemy of the great gods. **[Varaha]**

.16. This Narayana is the heroic destroyer of the (causes for) fears of His devotees. He took the form of Narasimha in anger and with the power of the set of nails (on His hands) tore in an instant into His enemy, fearsome Hiranya Kashipu, who had a glowing body and great strength. **[Narasimha]**

This great Narayana who is supreme and the destroyer of the fears of His devotees, destroyed in anger in an instant the enemy of his devotee (Gajendra – The elephant king) – the great crocodile from the lake, which had a glowing body and great strength, by the power of His sharp Sudarshana Chakra. **[Thapasa].**

.17. This Narayana took the form of the lovely Boy Vamana, who though he was very short, perplexed the Daithyas with His intelligence and made their king Bali, the enemy of Indra, to go to Pathala (underworld) by deceit. Thus He gave the great position of being Indra to His devotee. **[Vamana]**

This Narayana, though He was (took the form of) a child, had an attractive boyhood and perplexed the Daithyas (who followed the tenets of Jina) with His intelligence and made the powerful asuras, who are the enemies of gods like Indra go to eternal Hell by deceit. He gave the important gift of Vaikunta to His devotees. **[Buddha]**

.18. They describe this Hari (Narayana) as Parashurama, with great strength and desire to do good to the world, born in the family of the great ascetic Bhrgu, and

who destroyed darkness in the form of Kshathriyas with the power of His axe again and again (21 times) as if He is another Surya (Sun). **[Parashurama]**

They describe this Hari (Narayana) as VedaVyasa, with desire to do good to the world, born in the family of the great ascetic Shakthi, and who destroyed darkness (ignorance) in men and gods by His exquisite, auspicious and matchless words (compositions) again and again as if He is another Sun. **[VedaVyasa]**

They describe this Sun (immanent Supreme Being, worshipped with Gayathri manthra) with great powers, who does good to the world and who was born in the family of the great ascetic, Kashyapa and who destroys darkness affecting men and gods (on the earth and in the heavens) by his great, auspicious and matchless rays.

Note: The comparison of both Parashurama and VedaVyasa incarnations of the Lord with the Sun has been made with one verse, where many points of similarity have been shown with some words being given more than two meanings.

From the following shloka onwards up to the 34th the two famous incarnations of Rama and Krishna are described in detail. The manner of interpreting the words has been indicated by Bhavaprakashika.

.19. This compassionate Supreme Being with the six auspicious possessions gives happiness to gods along with Vasus, Sages such as Vishvamitra (by His actions) and the Sun (by being born in His race). He was born formerly (in Thretha Yuga) on the earth, in the dynasty taking its root to the Sun. His father was Dasharatha who had immense wealth and who won over all enemies in all the ten directions. **[Rama]**

This compassionate Supreme Being with the six auspicious possessions gave happiness to Vasudeva by being born (as his son) on the earth formerly (in Dvapara Yuga), in the dynasty taking its root from the moon. He had a chariot with which He could achieve victories over all the ten directions and kill enemies which would give Him immense wealth. **[Krishna]**

.20. Mahashesha, dear to the Supreme Lord of all the worlds was also born as Lakshmana. Subsequently the Sudarshana (Discus) and Shankha (conch) were also born (as Bharata and Shatrughna). The eldest brother of all these, who conquers the moon in His effulgence and is extremely beautiful is called Rama. **[Rama]**

Mahashesha, dear to the Supreme Lord of all the worlds was also born (earlier). When they were born, enemies (of the good people) became afraid. The elder brother of Krishna, who conquers the moon in His effulgence and is extremely beautiful is called (Bala) Rama. **[Krishna]**

.21. Then, the father of Rama who did not want Him to leave him, was looking at Him again and again (with longing as He was being taken away for protecting a sacrifice). The capable Rama was taken to the forest by the sage Vishvamitra who was afraid of evil Asuras (Subaahu and Mareecha who were disturbing his penance). There he killed Tatakaa, a Rakshasi. **[Rama]**

Then the father of Krishna who did not want to part with Him, was looking at Him again and again. The capable Krishna was taken to Vrindavana by Vasudeva, who was afraid of an evil person (Kamsa) and was meditating on God. Then he killed Poothana, a Rakshasi. **[Krishna]**

22. Then the good people headed by gods praised with great happiness Rama who killed in battle the cruel Subaahu, with hair (which was also evil), who was the main supporter for doing harm (to the good people), who was extremely evil and who had great hatred for the sacrifice being performed by Vishvamitra. **[Rama]**

Then the good people headed by gods praised with great happiness Krishna with excellent arms who killed in battle the cruel asuras Keshi and Arishta, who were extremely evil and who had great hatred for the children of ascetics with matted locks of hair. **[Krishna]**

.23. This Rama is dear to all the Vedas and their Abhimani Devata - Lakshmi (All the Vedas extol Rama as the Supreme Being) and to Rishis like Vishvamitra (who have mastered all the Vedas). He moved around (protecting) the sacrifice where Brahmins who had great auspicious qualities like devotion and correct recitation of the Vedas with Svaras like Udatta etc. were reciting them (the Vedas - to complete it fully). When Vishvamitra (His Guru) was pleased with the fulfillment of his coveted desires, he spoke to Rama with great love (to attend the Bride winning contest being held in the city of Mithila), he enjoyed His acceptance of the words (proposal) with honour. **[Rama]**

This Krishna who is dear to all the cows or people of Nanda Gokula, honoured the beautiful women (there) who had been afflicted by the arrows of Cupid and were always engrossed in their minds and speech in love towards Him. He moved around in Vrindavana sporting (with the women), where there were melodious sounds of the birds and moonlight. **[Krishna]**

.24. Along with His brother (Lakshmana) and accompanied by Vishvamitra, Rama went to the attractive city of Mithila, dear to king Janaka. When he entered the city, the excellent eyes of men and women (in the city) feasted on the features of the most beautiful person in the world. **[Rama]**

Along with His brother (Balarama) and accompanied by all his friends (from Vrindavana) Krishna went to the city of Madhura, dear to His father (Vasudeva). When he entered the city, the excellent eyes of men and women (in the city) feasted on the features of the most beautiful person in the world. **[Krishna]**

.25. After entering the city, Rama, the father of Chathurmukha Brahma broke the bow of Ishwara (which was with Janaka) effortlessly and destroyed the pride and power of other princes who had strong armies with them. He went to Vishvamitra and with His limitless effulgence, gave happiness to His people like Lakshmana. **[Rama]**

After entering the city, Krishna, the father of Chathurmukha Brahma broke the bow of Ishwara (which was given to Kamsa) effortlessly and destroyed the pride and power of Kamsa, the son of Ugrasena. He went to and served Sandipani (His Brahmin Guru) and with His limitless effulgence gave happiness to His people like Vasudeva. **[Krishna]**

.26. This Rama accepted in marriage with proper rituals the hand of the daughter of Janaka, (Sita) with lotus eyes, who was Lakshmi who had come on earth. He won over Parashurama, the enemy of kings (Kshathriyas) and reached Ayodhya happily, which is impregnable like an island surrounded by the sea. **[Rama]**

This Krishna accepted by using force the hand of the daughter of Bhishmaka, Rukmini with lotus eyes, who was Lakshmi who had come on earth. He defeated kings like Rukmi etc (who were His enemies) and reached happily Dwaraka, which is impregnable being surrounded by the sea. **[Krishna]**

.27. Rama who wanted to fulfill the desires of the good (ascetics), went without delay to the forest without any sorrow, along with His auspicious wife and good devotee Lakshmana, who was like a flag of great victory for Him, to please His mother (Kaikeyi, the second wife of his father). **[Rama]**

Krishna who was protecting the ascetics dear to Him, went with pleasure along with His auspicious wife (Sathyabhama) and good devotee Garuda, who was also the symbol of His flag showing great victories, for pleasing His mother Adithi. **[Krishna]**

.28. Rama crossed many impregnable places like Chithrakoota mountain and killed a large number of evil persons like Khara and Dushana, who hated the good people. They were sent to the great darkness which is fearful and can not be suffered for all (hell of Andhahtamas) after completing their course (of Prarabdha karmas). **[Rama]**

Krishna crossed many impregnable places like mountains and killed a large number of enemies of the good, like Muraasura who were very cruel. Eventually, he killed Naraka who was sent to the great darkness which is fearful and can not be suffered for all (hell of Andhahtamas). **[Krishna]**

.29. Rama, dear to His devotees, gave misery to and destroyed the group of asuras, the enemies of Indra, who were very much afflicted with pride and lack of memory (about their own capacity and morality). He enjoyed the residence with his dear wife (Sita), with great effulgence, who was worshipped by the whole world in the beautiful ashrama (at Panchavati). **[Rama]**

Krishna, dear to His devotees, gave great misery to gods who were very much afflicted with pride and lack of memory (about their own capacity and morality) and took by force the Parijata tree (from the residence of Indra). He enjoyed in His residence in Dwaraka with his dear wife (Satyabhama), who showed great valour (effulgence) and wonderful capacity in war without any effort, and who was worshipped by the whole world. **[Krishna]**

.30. The great Rama with all the six auspicious possessions was (apparently) indifferent to Ravana, who had conquered groups of lords of men and gods in all directions again and again and who was fearful to all. Ravana had also done Him a hateful action in stealing His dearest effulgent wife (Sita) from His ashrama, where she was like His greatest wealth. **[Rama]**

The great Krishna with all the six auspicious possessions was (apparently) indifferent to Duryodhana, who had conquered groups of kings of men in all directions again and again and who was fearful to all. Duryodhana had also done Him a hateful action in stealing the great glittering wealth of His dearest Pandavas from their city (Indraprastha). **[Krishna]**

.31. Rama was offered salutations by Hanuman, the son of Pavana (Vayu) and others (in Rishyamooka mountain). One day, He killed the son of Indra by an arrow and gave the great kingdom (of Kishkindha) to Sugriva, the son of Surya, who was dear to Him and who was freed of his enemies.**[Rama]**

Krishna was offered salutations by Bhima, the son of Pavana (Vayu) and others (in Upaplavya). Once, He gave encouragement and support by His words (Geeta) to the son of Indra (Arjuna) and (having got the Kauravas killed) gave the great kingdom to Yudhisthira, the son of Yama, who was dear to Him and who was freed of his enemies.**[Krishna]**

.32. Rama who as Narayana, in His moola rupa, had killed the asura called Madhu was very happy in Rishyamooka mountain when He got the excellent news of Sita, His wife (about her location and wellbeing) from the mouth of Anjaneya, the son of Mukhya Prana. He went to the city (of Ravana), Lanka surrounded by the sea and inhabited by asuras along with an invincible army of monkeys.**[Rama]**

Krishna, who as Narayana, in His moola rupa, had killed the asura called Madhu was very happy when he heard the excellent news about the killing of Keechaka and others by Bhimasena, the son of Mukhya Prana. He went to Dwaraka, surrounded by the sea and inhabited by the good people, wearing His sharp Sudarshana (Discus) effulgent like the Sun.**[Krishna]**

.33. The capable Rama killed with volleys of sharp arrows the giant Kumbhakarna, who was like a great elephant (in strength and size) and was a great burden on earth, along with his brother Ravana and (son) Indrajit (the enemy of Indra) and who was accompanied by a large army.**[Rama]**

Krishna with great valour and sharp arrows and the Sudarshana (Discus) (got) killed the great army (of Kauravas) which was a burden on earth and consisted of asuras (the enemies of Indra) and was fearless and strong. It also had great elephants with great trunks and ears and which were very strong.**[Krishna]**

.34. Rama who is a benefactor to His devotees, came back to Ayodhya along with His wife, who had entered the fire (to demonstrate her purity) along with His brother (Lakshmana) and others. He lived there a very long time (ruling the world and giving happiness to the good people). Then, He attained complete identity with His original form (Vishnu).**[Rama]**

Krishna, who is a benefactor to His devotees, went back to His residence (Vaikunta) along with His wife (Rukmini), who entered the fire, along with His brother (Balarama) and others. He attained complete identity with His original form (Vishnu).**[Krishna]**

Note: The entry into fire by both Sita and Rukmini was only a pretense to the world.

This completes the description of Rama and Krishna Incarnations.

Other incarnations of Narayana (35 – 41).

.35. He (Narayana) was also born (incarnated) of a Brahmin (and Itharaa devi), whose mind was pure due to listening to the fame of Vishnu (in His stories) as Mahidasa, the great respected Acharya. He composed the large and clear Vaishnava Tantra shastra

for removing the sins (of persons) in this world, who suffer very greatly (from them).**[Mahidasa]**

Note: The famous Aithareya shruthi was "seen" by him.

He (Narayana) was also born (incarnated as Kalki) of a well known Brahmin called Vishnu-Yashas, whose mind was pure. His feet was worshipped by gods headed by Brahma and to destroy the evil persons in this world, He wore His lustrous Sword like the effulgent Vajraayudha.**[Kalki]**

.36. It is well known that, He took the form of the son (Yajna) of the great ascetic Ruchi Prajapathi, who was completely free of sin due to his penance and Akuthi, the daughter of Svayambhuva Manu. In time, He became Devendra (took the position of Indra, the lord of gods) and begot in Dakshina (a form of Lakshmi) a large number of gods who were devoted to Him.**[Yajna]**

It is well known that He took the form of the son (Kapila) of the sinless ascetic Kardama Prajapathi, who was desirous of great penance, and Devahuthi, the daughter of Svayambhuva Manu. This greatest of gods, Kapila, made the gods, ascetics and good persons become greatly devoted to Him through the medium of the Shastra (Samkhya) composed by Him.**[Kapila]**

.37. The exquisitely beautiful form brimming with youthful gestures, Dhanvantari (of this Narayana) gave the Amrutha (Nectar) produced by combination of the extremely large ocean of water (Ksheera samudra) and the mountain (Mandara) (by churning), to the gods and not to the asuras, who did not deserve it.**[Dhanvantari]**

With the exquisitely beautiful form of a maiden brimming with youth indicated by the mutual rubbing of very big breasts, Mohini form (of this Narayana) gave (by force) the Amrutha (Nectar) kept with the asuras to the groups of gods.**[Mohini]**

.38. This Narayana who gives purity of the mind to the good people and is eternal, took the form of Datta when He was born out of the womb of the Anasuya with proper knowledge who had been married to the great ascetic Athri and conceived and bore Him with great love.**[Dattathreya]**

This Narayana who is meditated by great ascetics who are without any jealousy and great devotion, took the form of Sanathkumara (Sukumararooopi) who gives purity of the mind and His abode (Vaikunta) to the good people, who meditate on Him with proper knowledge and great devotion.**[Sanathkumara]**

.39. This Narayana, who is dear to the good people took the form of king Rishabha and took the signs of an ascetic to teach pure tenets of the true philosophy to Sanaka and others who were keen to learn it and who praised Him.**[Rishabha]**

This Narayana, who is dear to the good people, is the Lord of all and is the supporter of the world took the form of the Swan with very white wings and auspicious features to teach pure tenets of the true philosophy to Sanaka and other ascetics, who requested Him.**[Swan]**

.40. This Narayana who has unlimited effulgence and strength is the brother of Nara (who is the incarnation of Shesha). The same (Narayana) was born (incarnated) as

Hari and Krishna, the two sons of Yamadharmā. Narayana Himself is also the son of Yamadharmā (and the brother of Nara).

Note: Out of the four sons of Yamadharmā, Nara is the incarnation of Shesha, while the others are incarnations of Vishnu Himself with the names Narayana, Hari and Krishna.

.41. Oh Narayana, You are called by the name Athman and always bear one main form. You also have ten forms (corresponding to the ten incarnations – Mathsyā, Kurma, Varaha, Narasimha, Vamana, ParashuRama, Rama, Krishna, Buddha and Kalki), have 100 forms starting from the name Narayana, 1000 forms starting from the name Vishva (given in Vishnusahasranama) and unlimited clear and distinct forms. You have no defects like birth, death, sorrow etc and your body consists of auspicious qualities like bliss, knowledge etc. I offer my repeated prostrations to you, the Supreme Being, who is identical in essence in all His forms.

This concludes the comprehensive sthōthra of Narayana in Badarikashrama by Acharya Madhva as described by Narayana pandithacharya.

Narayana orders Madhva to compose the Brahma Sūthra Bhashya. (42 – 54)

.42. Meditating on the divine person of Narayana thus, Madhva with complete knowledge, offered his full prostrations to Hari (Narayana). He was greeted with love and sat near the two forms of the Supreme Lord (Narayana and VedaVyasa), who had greeted each other and had sat down near one another.

.43. Narayana, the Lord of the world made different kinds of conversation with the others (VedaVyasa and Madhva). He looked at the beautiful face of VedaVyasa (to show that he was securing His acceptance) and told Madhva with bent head (due to devotion) and with the capacity to compose Shastras leading to Mukthi or eternal bliss, the following words in secret.

.44. Listen, Oh, brave Ananda Tirtha, The work which I am asking you to undertake is the work of gods, very dear to VedaVyasa and impossible for others except you to do. The completion of this work will be the main achievement of your new (third) incarnation.

.45. At present, the natural and correct meaning of Vedas and Smrithis is being violated by the evil persons who hate their true meanings and the true purport (of these) dear to the good people as indicated by the Brahma Sūthras is misrepresented and obscured by the commentaries made by them according to their own wish. Therefore, the correct tenets have been completely lost from the world.

.46. Oh learned PoornaPrajna, You should quickly write the Brahma Sūthra Bhashya, to reject the evil commentaries and to give the correct Jnana leading to Moksha to our devotees. Go quickly. Arrange properly the Shruthies and Smrithies as composed (organised) by VedaVyasa correctly.

.47. PoornaPrajna, the great speaker listened with care to the brief words of Narayana, which had unlimited meanings. Being unable to suffer the parting from

VedaVyasa and Narayana, who are the Lords of the entire world consisting of living and inert matter, he said:

.48. Dearest Narayana, with the auspicious Shadgunas, Please permit me to bathe in the sea of Nectar in the form of eternal service to you both here. I can not attain such happiness, which is the greatest blessing in this world, (else where) in any of the three worlds.

.49. At present, the world is spoiled by the time of Kali. There are hardly any good people with the proper qualities (of knowledge, renunciation and devotion) and fit for such teaching in this world. Giving the sacred knowledge of the Supreme Being to such people will be reprehensible, like giving the sacred offering of a sacrifice to a dog.

.50. The All pervading Lord of the world replied thus to Madhva who spoke (as stated earlier): Oh. Pleasant faced one, There are persons in the world with the requisite qualities (Knowledge, devotion etc). You must cleanse by your pure streams of words, of the defects (which prevent them from being their natural selves) these persons who are naturally pure but do not exhibit (superficially) the qualities (needed for Mukti), just like washing off with pure water, dirt which prevents the natural lustre of jewels scattered from a broken necklace from being seen.

.51. Let your fame grow with my supreme order and give great misery to the evil persons, just as the brilliance of the Sun makes owls very unhappy. Let the good people be awakened (by your teachings) like lotus flowers blooming in the same brilliant Sun.

.52. These auspicious words of Narayana (Saraswathi), who carries the weight of the entire Universe (Mahidhara), spoken with the objective of giving happiness to the world were like the waters of the pure and auspicious Saraswati river, emerging from a cave in a mountain (Mahidhara). These entered the ocean of knowledge of Madhva, which already had tides created by the words of VedaVyasa, as tides are created by the Moon.

Note: Narayana – mountain, Mouth – Cave, Words of Narayana – Saraswathi river, VedaVyasa – Moon, Madhva's knowledge – ocean.

.53. Having understood the desires of Narayana and VedaVyasa in this manner, the firm minded Madhva said – “It shall be so”. He accepted the order which can not be carried out by any one else, as a blessing placed on his head.

.54. The combination of Narayana, VedaVyasa and Madhva was like that of the three Vedas (Rk, Yajus, and Sama) which give the correct doctrines (for Mukthi), and the three fires (Dakshinaagni, Gaarhpathya and Aavahaneeya) which destroy all sins, when worshipped and the three worlds (Heavens, earth and the Nether worlds), which bear all living beings. They shone with their effulgence and bliss in Badarikashrama.

Note: The qualities of imparting correct knowledge leading to Mukthi, destruction of sins and supporting all creatures are embodied in the three great persons.

The Eighth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 9

Introduction to the Chapter

There is a brief account of Madhva's return from Badari Kshethra, when he stayed for a short time in the Ashrama of VedaVyasa and received the specific injunctions from Lord Narayana for composing a new Bhashya in accordance with the correct purport of the Brahma Suthras. The Bhashya would form the keystone of the entire system of philosophy of Tatvavada. The Bhashya was written in Badari itself and was dictated to Sathya Tirtha, Madhva's dear pupil. There are no details of the return trip except mention of a visit to the Godavari river, where he met Shobhana Bhatta, who became his foremost disciple, called Padmanabha Tirtha. He converted his own Guru Achyutha Preksha and the senior ascetic of the Matha to his new system. The installation of the Idol of Krishna in the famous temple in Udupi is mentioned briefly in just 4 shlokas. The performance of a sacrifice by the son of his old teacher under the guidance of Madhva is described in a greater number of shlokas. Madhva's second visit to Badari kshethra during which he went again to the Ashrama of VedaVyasa is mentioned in just three shlokas. Many events that happened during his trips to Badari are covered in Chapter 10, though it will be difficult to assign them to the first or second trip. Similarly, there would have been an interval of a few years between the trips, during which many compositions were written by Madhva. The chronological sequence is unfortunately obscured, possibly due to Sumadhvavijaya itself being written long after and the poet giving the events without being very specific on the exact chronology.

Madhva leaves Narayanashrama.

.1. After getting the cordial permission of Narayana, the son of Yama Dharma, who is beginningless, to go (and propagate the system of Tatvavada for the good people) Ananda Tirtha, the foremost of all learned scholars, offered his salutations and started along with VedaVyasa, the Lord of the Vedas leading the way..

Madhva completes his stay in VedaVyasa Ashrama (2 – 4).

.2. He went to the other Ashrama (where VedaVyasa resides), and knowing the mind of VedaVyasa, he heard from Him all that needed to be listened to. He left towards the south (to the Badarinath kshethra).

.3. Madhva with great intellect, was like the ornament worn on the head for all scholars (the greatest scholar), and offered his prostrations to VedaVyasa, the Lord of all the good people of the world, who was eminently suitable for worship and who had a smile on His beautiful and gentle face. Madhva took His leave and left with His approval.

.4. VedaVyasa had no other place of residence dearer to Him than the mind of Madhva and never left it even for an instant. Therefore, Madhva never lost the company

of VedaVyasa. (Though they were physically parted, VedaVyasa continued to be in Madhva's thoughts).

Madhva comes back to Badarikashrama (5 – 7).

.5. When Madhva descended the mountain on the way, he appeared ferocious like the playful Lion to the cruel animals of the forests, but he was appearing like a peaceful person giving happiness to gentle animals (like the deer). Thus he showed the appropriate personality to each type of the animals encountered on the way.

.6. When he reached his own people (in Anantha matha), he gave them great happiness, just like Hanuman who brought the news of Sita after crossing the ocean, Krishna, who brought back the Syamanthaka gem and Bhimasena, who brought the Saugandhika flowers to Draupadi.

.7. Each of the five or six Brahmins including Agni Sharma brought sufficient food for Madhva and his followers on the same day. Madhva ate all of it at the same time, which is not surprising considering that he is able to eat the entire Universe in Dissolution.

The following six shlokas refer to the composition of Brahma Suthra Bhashya, by Madhva. Though they can be understood separately, they have a common subject and should be read together.

Madhva composes Brahma Suthra Bhashya (8 – 13).

.8. Madhva composed Brahma Suthra Bhashya, which is very dear to the heart of Vyasa Deva (which represents the exact meanings intended by VedaVyasa), which establishes the Supreme Being Vasudeva (Narayana) as the possessor of countless auspicious qualities and free from all defects. It gives correct knowledge and devotion, leading to Moksha.

.9. (Madhva composed Brahma Suthra Bhashya), in which each meaning is fully illustrated by texts quoted repeatedly from the Vedas, which is well explained by texts from Smrithies and is supported by the most appropriate syllogisms.

.10. (Madhva composed Brahma Suthra Bhashya), which explains very well the nature of the Supreme being even to people of limited intellect, while even scholars could not completely understand the (depth of) meanings in it. It had used simple words, but its essence was difficult to grasp. It was dear to the good people, but was terrible to its opponents.

(The same words also describe the personality of Madhva).

He explained very well the nature of the Supreme Being even to people of limited intellect, while even scholars could not completely understand the (depth of) meanings in his words. He had used simple words, but the complete essence of his words was difficult to grasp. He was dear to the good people (or had a pleasant effulgence), but he appeared to be terrible to his opponents.

.11. (Madhva composed Brahma Suthra Bhashya), which had no incorrect usage of words, and had all words fully justified and useful. It had all the prescribed qualities of a Commentary and was revered even by the great gods. It confers merit on those who study it. It was like another form of Madhva himself.

(The same words also describe the person of Madhva).

Madhva did not have the defects of desire, anger etc. His words were always true. His body had all the thirty two auspicious qualities. He was worshipped even by the great gods and he conferred merit on those who worshipped him.

.12. Madhva with infinite knowledge composed the wonderful Bhashya on Brahma Suthras, which rejected (with proper basis) all the 21 previous Bhashyas existing on them, and which could not be refuted by any one, in the past, present or future. His Bhashya was thus similar to his form.

Note: Bhavaprakashika lists out the previous Bhashyas on Brahma Suthra: Bharathivijaya, Samvidanada, Brahmaghosha, Shathananda, Udvartha, Vijaya, Rudrabhatta, Vamana, Yadavaprakasha, Ramanuja, Bharthruprapancha, Dravida, Brahmadattha, Bhaskara, Pishacha, Vritthikara, Vijayabhata, Vishnukrantha, Vadeendra, Madhavadasa, Sankara. It is unfortunate that we have no texts but only the names of most of these, except Sankara, Bhaskara and Ramanuja, though Yadavaprakasha seems to have been referred to by Ramanuja.

.13. Sathyatirtha (his favourite disciple) wrote down the Bhashya, when it was composed. Even writing down one letter of this Bhashya (with devotion) confers as much Punya (Merit) as constructing an excellent effulgent temple of Vishnu on the banks of the holy river Ganga, where the auspicious waves break on its shores.

Note: There is a reference to a copy of the Bhashya being sent in advance by Madhva to his Guru, Achyutha Preksha. It is most unfortunate that there is no document available today, which can be considered as the Original, written by Sathya Tirtha in Badari kshethra. The oldest available manuscript in Tulu is attributed by tradition to Sri Hrishikesh Tirtha of the present Palimaru Matha.

Madhva leaves Badari Kshethra to return.

.14. After prostrating to Narayana (installed Icon) in Badari, and with complete respect for the words of his Lord (Narayana) in his heart, PoornaPrajna started (his return trip) quickly from there. He crossed many lands along with his entourage and reached the banks of the river Godavari.

Madhva reaches a scholar's assembly on Godavari and refutes other schools (15 – 16).

.15. There were many scholars who had come there to secure rewards by demonstrating their scholarship, They knew all the eighteen sections (of the Vedas) and put forward many shruthies for comment (by Madhva) in examination. Madhva answered and explained all of them. He refuted six prevalent systems of philosophy (Charvaka, Bauddha, Naiyyayika, Vaisheshika, Prabhakara and Bhatta).

.16. They examined Madhva separately in their own sections of the Vedas and their own siddhantha (school of philosophy) and lost (as his knowledge was greater than theirs). Then they praised him – Oh, Great scholar, you are all-knowing. There is none equal to you.

Shobana Bhatta, a great scholar is converted and becomes Padmanabha Tirtha (17 – 19).

.17. There was one scholar in that gathering, who was well versed in all sections of the Vedas and regarded as the greatest scholar in interpreting the Vedas among them. This scholar known as Shobana Bhatta prostrated again and again with great happiness to PoornaPrajna.

.18. He was a great scholar in Nyaya Shastra and had refuted all the schools of philosophy prevalent at that time. He was also well versed with the Vedas, Mahabharatha and the Puranas and was following the rituals prescribed therein with great reverence. He became the disciple of Madhva and listened to the exposition of his Bhashya from Madhva himself.

.19. Having heard the Bhashya from Madhva, he was not interested even in the least in studying other Shastras. This is similar to the white swan which has tasted the nectar of the lotus, does not ever want the nectar of other flowers.

Shobana Bhatta refutes other disputants and extols Madhva Shastra (20 - 27)

.20. The lustrous Shobana Bhatta refuted the tenets stated by others in different gatherings of scholars by using the syllogisms stated by PoornaPrajna and said the following appropriate words showing scant regard for the other disputants.

Note: Shobana Bhatta named Sri Padmanabha Tirtha was the first major convert to the new Tatvavada philosophy of PoornaPrajna. He was a great scholar with a commanding presence in all fields of study of Shastras – Veda and Upanishads, Mahabharatha and other Ithihasas, and Puranas. He had already rejected prevailing schools of Vedanta as unsatisfactory, even before he heard Madhva Bhashya. The acceptance by Shobhana Bhatta of the tenets of Madhva's Tatvavada was in the nature of a disciple getting his knowledge cleared of all possible doubts, rather than a debate where he took the specific position of an opponent. Such a scholar found that Madhva had answers to all his questions and became an enthusiastic admirer of his new School. He was the first major speaker after Madhva on his Shastra and took over the main seat of Madhva's lineage after him.

.21. A person who was engaged in producing high quality lime by powdering shells (from the sea) was once unable to powder a Conch shell with the reverse whorl, which is extremely precious, even after many attempts using different methods. He concluded that it is useless and threw it away. What a shame?

.22. Any one who gets the rare and heaven sent opportunity to study the Madhva Shastra, similar to the rare and precious Conch shell (in the example given above), which is not easily obtained, and who gives up (does not do) such study is similar in his intelligence to the foolish person, who threw away the shell or there in none who is so evil as him.

Note: Extreme foolishness or evil nature only could be the causes for not studying Madhva Shastra, when there is an opportunity.

.23. God gives the full benefits only according to one's worth. A person who knew the special value of the Conch shell, (picked it up and) sold it to another for a very large sum of money. Even he did not secure the full benefits from the Conch shell.

.24. Some one with limited intelligence obtains some worldly benefits by the study of Madhva Shastra, but does not secure the main objectives of Jnana and Bhakthi (Knowledge and devotion) etc, does not secure the full value of the study of Madhva Shastra, in the same manner as the person who sold the Conch shell.

.25. The great king of excellent deeds who bought the invaluable Conch shell worshipped it constantly with great care and devotion and obtained untold benefits, (such as power, fame, and wealth, and even Mukthi) beyond the reach of words and the mind.

.26. The Madhva Shastra is like Kalpa Vriksha (Celestial Tree giving all desires) and can give the most desired fruit of Moksha. But, who can secure such great fruits unless he emulates the King with great qualities? Saying thus, Shobhana Bhatta made the people happy.

Note: The work Kah (who) used here can also mean Chathurmukha Brahma. Thus, only Brahma can secure the full and complete benefits of Madhva Shastra.

.27. When Madhva with revered feet (or excellent conduct or excellent features), published his Bhashya (Shastra) on this occasion, not only was he revered mainly by the great scholars like Shobhana Bhatta, but he was also worshipped with great reverence and happiness by gods like Shiva, Indra, Brihaspathi and others.

Madhva comes back to Udupi (28 – 29).

.28. On the way back to Udupi, Madhva taught the new Shastra which removes the miseries of the world to the good people and not to the evil persons. This was like the rain clouds in the rainy season which fill up all the low lying areas, leaving the higher grounds dry.

.29. Doing miraculous deeds on the way, creating wonder and surprise in people, which made them show him great reverence, Madhva came back to Udupi and prostrated to the resplendent deity Anantheswara (Supreme Lord), called as Shiva there.

Note: The entire return journey from Badari Kshethra has been covered with only the visit to Godavari being specifically mentioned.

Madhva Bhashya is accepted by Senior Ascetic (Likucha family) (30 – 32).

.30. Achyutha Preksha saw PoornaPrajna, the beloved of Achyutha, who had come back and prostrated in front of him and his happiness was without bounds.

.31. The senior ascetic in the Matha had seen the Madhva Bhashya sent earlier to him and had been made happy by it. But, when he saw Madhva with the gentle smile, whom he had wanted to see for a long time, he became even more happy.

.32. The senior ascetic was like the rain bearing cloud who had received the bliss giving Ambrosia in the form of the Bhashya from the ocean, PoornaPrajna. He retained it (for himself), even after he gave (taught) its contents to the people (disciples).

Madhva convinces Achyutha Preksha (33 – 37).

.33. Achyutha Preksha was a good person innately, but his intellect had been wrongly committed to the Advaita doctrines due to the Kali age. Madhva started patiently describing the good features of his Brahma Suthra Bhashya to him.

.34. PoornaPrajna explained with proper words containing valid reasoning appropriate for each occasion repeatedly to his Guru who had strong leanings towards Mayavada. But he also thought of the reasons due which his Guru continued to have distaste for the new doctrines, just like a doctor finds out the reason for the loss of taste of food by a patient.

.35. The great ascetic Madhva removed the impurities in the mind of his Guru due to Kali by the playful discourse of his excellent tenets, the presentation of his comments with suitable modulation of the voice etc and showing the defects in and unwanted results arising from his previously held faith. This was similar to a regal swan in Manasa sarovara which drove away a crow by the beating it with its wings, and threatening it with loud noises.

.36. The mind of Achyutha Preksha became pure and clear like the moon without the dark spots, a fully flowered lotus and the waters of the autumn season (after rains).

.37. Achyutha Preksha who had previously held beliefs in Advaita listened to Madhva Shastra with great pleasure again and again. This was similar to a person used to drinking water with salt in it (as good water) getting a drink of sweet water again and again with pleasure.

Both Achyutha Preksha and Senior Ascetic preach Madhva Shastra.

.38. The two ascetics – the senior ascetic (of Likucha family) and Achyutha Preksha resting in the shelter of Madhva (school of philosophy) removed the ignorance of the illusion caused by Mayavada (Advaita) by the revelation of the good doctrines of Tatvavada day and night. This was similar to the sun and the moon, with their brilliance at the appropriate time, moving in the sky day and night dispelling intense darkness that causes confusion to people.

Madhva does Chakrankana to disciples.

.39. Madhva with great love towards the good people, taught the Tatvavada Shastra and placed the ritual markings of the Sudarshana chakra or discus on the body, along with the Shankha or conch. The Discus was similar to his doctrines, which would appear as an enemy to the evil persons naturally and would destroy great and fearful sins in their multitude.

Note: This refers to both the ritual markings on the body and teaching of Madhva Shastra.

Madhva instals Krishna Idol at Udupi (40 – 43).

.40. Once, Madhva staying in Udupi, out of great and selfless kindness to the good people, who had no other succour, wanted to provide a remedy to the defects in the form of obstructions in the path of pursuit of Moksha as his main purpose.

.41. PoornaPrajna with the large intellect had the stone idol of Krishna, dear to the Gopikas, washed with water in the pond (Madhva sarovara) by three or four disciples and immersed it in the pond.

.42. Afterwards when Madhva asked thirty persons to move it from the pond, they were unable to do so, as it had become (very heavy) unmovable with his very holy touch giving it the presence of Hari (Krishna). He then carried it alone himself without effort to his Matha (place of stay).

.43. He then installed in the idol by proper rituals, the son of Nandagopa (Krishna), who is worshipped by gods and is beautiful. He has a face with a beautiful and gentle smile. His divine form is not visible to the physical eyes.

Note: Sumadhvajaya does not mention the origin of the Idol (believed to have arrived from Dwaraka in a ship), the composition of Dvadasha Sthotra at the time etc. This would appear to indicate that when Sumadhvajaya was written, the installation was already an old event and in keeping with his method of ascertaining facts etc for inclusion in the Epic, Narayana pandithacharya has taken the barest essentials and included them here But, the stories of the origin of the Idol appear to have strong foundation as the story is found in many compositions and works of Aparoksha Jnanis..

*Madhva guides a sacrifice performed by Vasudeva, the son of his teacher (44 – 51).
{The following four shlokas have to be understood together – Kalapa}.*

.44, 45, 46, 47

Acharya Madhva, dear to Lord Krishna was creating wonder in the world by his effulgence. He was prostrated to by the people again and again. His reputation of having defeated all opponents in debate all over the land had spread and was recited by his devotees with great happiness. There was an evil person by name Maraditthaya of Jaraghatitha gothra who had attained the blessings of his deity, Rudra as a result of which he had acquired some intellectual achievements and considered that none except himself had the capacity to get a sacrifice performed. He had established control over the minds of many influential persons (like the king) and had started to obstruct the performance of a sacrifice by the son of Madhva's Guru, Vasudeva, very dear to Acharya Madhva. He had taken the help of the king of Balakanyapura, and two scholars called Purvapakshadhipa and Pashchimapakshadhipa. Acharya. Madhva defeated them in a large assembly and got the sacrifice performed by the pious Vasudeva, just as Bhima had done it with Dharmaraja, killing Jarasandha.

The same words mean also :

In the past (in Dvapara Yuga), Jarasandha (named as such by his mother Jara who assembled him from two halves), an evil person, had obtained a boon from Rudra and with its help had taken under his control a large number of capable kings for the purpose of conducting a sacrifice of human beings. He tried also to stop the Rajasuya sacrifice of the pious Dharmaraja, very dear to him (Bhimasena). Bhima defeated (killed) him along with the capable kings who supported him and got the sacrifice performed properly .

Note: The comparison of Bhima with Madhva, Jarasandha with Maraditthaya, Dharmaraja with Vasudeva (Madhva's childhood companion, whose headache had been cured by him) is well explained by the arrangements of the words such as Jaraghatitha, Sarvabudharasamartha etc.

.48. The brother of Acharya Madhva (who would be the future Vishnu Tirtha) was the Hothru in the sacrifice. He recited perfectly the Yajya with Anuvakya, and Abhishtavas with Pravargya Vibhava, by which the deities were pleased.

Note: These are different sections of the manthras to be recited for the sacrifice.

.49. The brother of Acharya Madhva with great intellect recited the various manthras pertaining to Agni, Marutha etc and ensured that the sacrificial offerings (Havis) was not taken away by evil persons like Rakshasas and Asuras, but reached the gods (to whom they are intended). This was similar to a hero who uses sharp weapons to destroy opponents and protect the good people.

.50. When Vayu (Mukhya Prana) himself, who had drunk the Somarasa three times before the other gods and who had won over all other gods, had decided (in the form of Madhva) that this great sacrifice should be completed, who could describe such a sacrifice?

Note: The story of vayu winning the contest over all other gods and drinking Soma, three times is in the Aithareya Brahmana.

.51. Though Acharya Madhva was teaching Brahma Jnana, (as his main purpose), he wanted to show that for aspirants to Brahma Jnana, performance of sacrifices etc are also a means just like Shravana etc. Therefore, he guided the sacrifice intended to please God.

.52. All the deeds and all the words of Acharya Madhva, with the great wisdom were most wonderful and attractive to the whole world. It is wonderful.

Acharya Madhva goes Badari Kshethra second time and returns to Udupi(53 – 55).

.53. Madhva, with great knowledge crossed many rivers (like Krishna, Godavari etc), which support living beings with their water, mountains such as Vindhya etc. and reached Badarikashrama, dear to VedaVyasa easily, in the same manner as he took Sannyasa.

The same words mean also:

Madhva, with great knowledge crossed many Shastras which support living beings by guiding them to achieve Swarga etc. and having also crossed many rituals appropriate to different Gothras like Vishvamithra, and easily reached Sannyasa Ashrama, which is very dear to God..

Note: Acharya Madhva had taught that the same Vedas which apparently give the knowledge required for getting Swarga etc. also give the knowledge required for securing Moksha, the final emancipation. He had given up all the rituals appropriate for Brahmacharya, Grihastha and Vanaprastha for persons belonging to different Gothras of Rishis and accepted Sannyasa, which is dearest to God.

.54. Sri VedaVyasa being fully pleased with the compliance of His desire by Acharya Madhva gave him in a special manner the unique Sahabhoga (appropriate to the status of Chaturmukha Brahma), which He (as Rama) had given earlier to Hanuman (the earlier incarnation of Madhva), which is not given to any one else, as He had nothing more appropriate to give him.

Note: On this occasion, Madhva presented his Brahma Suthra Bhashya to VedaVyasa, as his offering. This was accepted with great pleasure and Madhva was rewarded with a unique gift which is obtained only by the highest class of souls.

.55. Madhva, who is like the ocean of great deeds and is all knowing prostrated to his Guru, VedaVyasa and received humbly His appropriate orders, which are beneficial to the world. He returned to Udupi along with his disciples and was greeted with great happiness by his devotees. He offered his prostrations to the Lord Ananthasana.

Note: The description of the second visit to Badari kshethra consisting of only three shlokas, is silent about the events on the way. Some of these are described in Chapter's 10 and 16 later. They may have been grouped together in the form of a recitation of Acharya Madhva's great doings, which may have been attempted even earlier to the writing of Sumadhvavijaya, by other disciples.

The Ninth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 10

Introduction to the Chapter.

This Chapter describes a number of extraordinary incidents occurring in Acharya Madhva's two earlier visits to Badari Kshethra. A few are also described in the last chapter – where most of them barring the incident on the banks of the Gomathi river have a wealth of circumstantial detail with locales in the south – presumably having taken place later on, perhaps some in the presence of the poet himself. In Bhavaprakashika written by himself as a commentary for Sumadhvavijaya, he says (free translation) :

“Mostly what ever has been stated here has been said by more than one source. “I have seen it with my own eyes” has been said in most cases. Whenever there was a difference between the accounts given by two sources, I have accepted the one which was more strong (reliable). I have not said things here just for poetic embellishments, or to praise the Guru or to show my own scholarship. Therefore, readers may not doubt the authenticity of my account here.”

With the care taken by the poet in describing the incidents, it can be presumed that only the hard kernel of truth, some times without adequate details of place names, persons concerned etc appear here.

.1. Acharya Madhva (returning from Badarikashrama having worshipped Krishna & Anantheshwara at Udupi) proceeded quickly to Parashurama kshetra (Taulava desha) as a great ornament of the place. He established that Lord Narayana is full of countless auspicious attributes like bliss and knowledge. He rejected the arguments of evil disputants in Vada Kathas causing them great misery.

Acharya Madhva has been compared to the Sun, who enters Vrishabha Rashi (his own location) in Vasantha Ruthu (spring season). At this time he causes flowers like Champaka to bloom, promotes the cooing of Cuckoos. He causes misery to Owls (due to bright light) and way farers who walk (due to the bright light and heat).

Note: The words madhavagunasadhaka, Papapanthanam and Bhrugukulathilaka are given two meanings.

A Disciple recites Madhva's stories (2 – 3).

.2. Once, many good persons had gathered and reverentially requested a disciple of Madhva to give a narration of his life about which they were curious. He narrated to them different incidents like a Kavya (poetic composition) with good metres along with eulogising Madhva, the hero of the composition.

Note: These shlokas are in different metres and are not ordered in historical or geographical perspective. It may be possible that some of them have been composed earlier and included here.

.3. “ The stories of Acharya Madhva which create wonder in the whole world can not be completely recited by all of us (together), even if we are given the life span of the gods. (A day of gods corresponds to one year of the humans). Still, for the benefit of the good devotees, we will recite a little bit of them to satisfy their curiosity”.

Iswaradeva is shown that he is but a slave of Madhva (Mukhya Prana) (4 – 7).

.4. Once, (on the way to Badarikashrama) Madhva’s party was passing through a kingdom where the king Iswaradeva was forcing travellers to dig (a pond). The king ordered him also to dig. Madhva replied -We do not know how to dig. Please show us how”.

.5. The king took up a spade and started to demonstrate. The evil one could not stop digging, becoming helpless with the power of Madhva controlling him.

.6. It is well known that all creatures are controlled by this Madhva (incarnation of Mukhya Prana), who is free of all defects and is the Lord of all souls. Lord Narayana who is perfect and is the master of all souls including Brahma and others (and his consort Lakshmi) are the only ones not so controlled by him.

.7. By worshipping Mukhya Prana, aspirants overcome all the misery and grief of Samsara. Even superior gods like Yama, Shesha and Rudra are effulgent by extolling Prana (acknowledging his supremacy over them). Thus, it is not surprising at all (that the king started digging and could not stop).

Madhva and entourage meet a Muslim king on the bank of the Ganga river (8 – 19)

.8. Proceeding on their way up north (to Badarikashrama) revered Madhva, the greatest devotee of Vishnu and with perfect knowledge reached the bank of the river Ganga along with his disciples. There were no boats (to cross the river).

.9. The kind hearted Madhva, the main refuge for all his disciples crossed the river easily, which could not be crossed (by any method other than by boats) along with them, though he was warned against it (due to the dangers involved). The disciples were asked by Madhva to hold on to the previous one (while crossing). This was as if he guided them to cross the ocean of Samsara.

Note: The simile is very apt as Madhva (Mukhya Prana) is the main refuge for all devotees to cross the dangerous ocean called Samsara, the cycle of births and deaths. While doing so, each one should take the lead of the next according to the gradation of the souls. The perfect knowledge and limitless capacity of Mukhya Prana will take us safely always against all dangers such as the six enemies like Kama, Krodha etc and other evil forces which try to prevent our attaining Moksha.

.10. The Muslim soldiers (on the opposite bank) shouted – “This (party crossing the river) is the enemy. Stop them. Kill them before they can reach our bank”. They advanced to the water edge wading into the river. Madhva told them loudly in their own language.

.11. "Oh ! foolish men ! Don't jump into the water without thinking. You are in large numbers and we are few. Why should you fear us? We are coming to meet your lord, the king. Why do you want to have a wasteful quarrel?"

.12. By such tactful words, Madhva made the muslim soldiers abandon their intention of causing harm, like a snake charmer does with snakes by his recitation of (Garuda) mantra. Thus, Madhva led his men both across the Ganga and saved them from the fear of death.

.13. Acharya Madhva, the protector of the world, was unperturbed and moved ahead, like a lion amongst groups of jackals, though the cruel muslim soldiers, in their thousands, surrounded his party.

.14. The Muslim king saw him approaching his town from atop his palace. Madhva was tall, very handsome and majestic, who could not be deterred even by gods or demons. He addressed Madhva thus:

.15. " Oh fair one, with a lovely face, How did my cruel soldiers, who have been deployed to stop enemy spies, who spare no one like the servants of the God of death and who deal harshly with travellers spare you from torture and death?"

.16. “How did you cross the Ganga river without boats? It is amazing. What are you planning to do?”. Questions asked by the king along these lines were replied by Madhva , servant of Lord Narayana, the greatest person in the Universe.

.17. "We perform all our actions with the special blessings of the effulgent Supreme Being immanent in the Sun who illumines the whole world. Now we are quickly going north". Madhva replied in the king's own language on these lines.

Note: The conversation between Madhva and the King was more detailed. Bhavaprakashika of the poet gives another interesting addition taken from an old manuscript. To the question by the king about what Madhva was wearing on his forehead, he replied that the mace held by a warrior in his hand is worn by him on the face.

.18. The king was greatly impressed by the dignity, courage, supreme capability, venerable personality, knowledge, great effulgence and the use of words and actions appropriate for the occasion of Madhva. He immediately offered him half of his kingdom to him as a gift.

.19. Madhva was thought to be an enemy's agent fit to be killed by the soldiers while their king revered and offered half his kingdom to him. Though Madhva could have suppressed them by his extraordinary powers and proceeded further, he acted in this manner to show to his disciples how to act in difficult situations.

Note: He spoke to him in his language and impressed him with his total renunciation from the affairs of the world and scholarship thus removing the cause of hatred itself. In addition to the brief statements mentioned here, the conversation between Madhva and the Muslim king would have been more detailed. It is not very surprising that the king became so impressed as to offer half his kingdom on the spot. One should also recollect the Iswara Deva incident to understand that all of them - King and soldiers etc, were but slaves of Mukhya Prana/Madhva.

Encounters with robbers and other dangers on the way. (20 – 23)

.20. Once, highway robbers stopped Madhva and his entourage to rob them. Madhva quickly made a bundle from some cloth and held it in his hand. When the robbers saw this bundle, he created an illusion in their minds that it contained valuables. He moved amongst them, when they fought and destroyed each other to take possession of it. This was similar to the large groups of Samshaptakas (who were fighting Arjuna in the Mahabharata war) fighting amongst themselves to death, when Arjuna used the Sammohana Astra.

.21. On another occasion, his party was attacked by a hundred strong gang of powerful robbers intending to kill. Madhva caused one of his disciples (Upendra Tirtha) to snatch an axe from their hands and attack them. He did so and chased them away.

.22. On yet another occasion, robbers thought that Madhva and his disciples (who were still and unmoving) were only rocks strewn around and left the place. Subsequently, when they realised that the party were human, they were wonderstruck and prostrated before Madhva for his pardon.

Note: In the three incidents shown here, Madhva has used his extraordinary powers to control their thinking itself to avoid using force against them, which was forbidden to an ascetic.

.23. When Madhva and party were going on the foot hills of Himalayas, a demon in the form of a tiger attacked to kill SatyaTirtha, who was ahead carrying the box containing the idols used for Puja. Madhva threw the tiger aside very easily with a gentle blow of his hand.

Note: Travel across the country was beset with various dangers such as robbers and wild animals in the wild forests, hills, wide unfordable rivers and even wars. Madhva carried his party safely across all such dangers using only a modicum of his own great powers and not violating his vows.

VedaVyasa's blessings to Madhva (24 – 25).

.24. Madhva obtained from Narayana (VedaVyasa) at greater Badari, eight Vyasa Mushtis (Shalagramas) in which Lord Narayana is present always along with Mahalakshmi, who is not attainable by His enemies.

Note: Though the word used in Sumadhvajaya is Narayana, these are stated to be given by VedaVyasa in Vayupurana (quoted by Chalari teeka). The traditional name Vyasa Mushti suggests the same, but due to identity of Narayana and VedaVyasa, as well as the presence of the Divine couple in them, it is appropriate to refer to them as having been given by Narayana.

.25. VedaVyasa, the son of Parashara knowing that, in the whole world Madhva was the most capable person being endowed with best virtues, ordained him to write a Tatparyartha-nirnayaka grantha (definitive and annotative work) for interpreting the epic Mahabharata (written by himself) to teach the correct tenets regarding the nature of the Supreme Being.

Note: Geeta Bhashya was the first composition written even before going to Badari Kshethra for the first time. The Suthra Bhashya was written after the first visit to Badari and Madhva being ordained by Lord Narayana to do so. The Mahabharatha Thathpariya Nirnaya was written in Udupi after the second visit to Badari with the specific orders of VedaVyasa. This has been stated in Anumadhvavijaya, as well as Sri Hari Vayu Sthuthi. The famous Anuvyakhyana was written in Udupi much later, after the Vada katha with Sri Trivikrama Pandithacharya and his acceptance of Tatvavada. Other compositions were written at different times in between.

Madhva and entourage cross the river Ganga on the return journey (26 – 31).

.26. On his return from Badari along with his entourage, Madhva, the most learned of all those who are Kshethrajnas (who know the Supreme Being or who know all the holy places) and the prime teacher of the Shastras giving Moksha, offered his worship and prostrations to the immanent forms of the Supreme Being present in all holy waters (rivers, lakes etc) and holy places like Kurukshethra enroute and reached the shores of Ganga with it's high waves .

.27. It was sunset and there were no boats to cross the river. The disciples did not know what to do and sat down on the bank worried. Madhva saw his worried entourage and crossed the river Ganga alone without even getting his clothes wet.

Note: Anumadhvavijaya explains that he used the power of Jalasthambhana (making the water motionless and rigid for this purpose.

Poetic description of the worry of the disciples (28 – 29)

.28. The disciples did not recollect (at that time) that Madhva (in his previous incarnations) was Hanuman who had crossed the ocean and Bhimasena who played sportingly in the Ganga. Otherwise, they would not have got scared and would not have doubted his ability to overcome dangers in crossing the river.

.29. When the sun illuminating the whole world with his groups of brilliant rays sets, the Lotus flowers which have opened during the day close back to buds and become dull, as if in sorrow. Similarly when Madhva who was the cause of illumination (knowledge and happiness) of the disciples with his teaching of Tatvavada tenets was invisible (when he crossed the river in dark), they lost the gleam in their eyes and their faces wilted. (They were deeply worried about the safety of Madhva).

Madhva has his disciples ferried to bank, where a Vidvath Sabha is in progress (30 – 33)..

.30. The all powerful Madhva crossed the river with the ease with which (the very fast and powerful) Garuda crosses (distance equivalent to) the mere footstep of a cow. The king, Brahmins and others who witnessed his crossing the Ganga without getting even his clothes wet were amazed and greeted him with veneration.

.31. The boatmen were very much afraid of the enemies on the other bank and had stopped ferrying people across. But, the king who was wonder struck at Madhva's feat and effulgence ordered them to ply their boats. Thus Madhva got his disciples ferried across the river by boats.

.32. The disciples who were very eager to see their Guru, (when they had been ferried across) saw a broad area full of people on the river bank brightly illuminated with large lamps where an assembly of scholars who were pouring questions on controversial subjects was in progress.

.33. In the centre stage of this Vidwat sabha, the disciples saw their teacher Madhva, who was well accomplished amongst the scholars who knew Vedas, discoursing on Vedas giving different profound interpretations. This scenario was similar to Brahma discoursing on the Vedas in an assembly of gods.

Madhva visits Hastinapuri and performs Chaturmasya (34 – 36).

.34. Then Madhva proceeded to Hastinapura, (slightly inland from the Ganga), and stayed at one of the Mathas at a distance in a secluded location. Here he lived for the duration of Chaturmasya (a four month long period during the rainy season when the ascetic must stay at one place) and meditated on the innumerable qualities of the Lord.

.35. The divine river Ganga, desirous of serving Madhva, parted the earth and created a new stream to flow near the Matha where he was staying. Even goddess Saraswathi revered by Shankara and others considers herself blessed serving him. It is no wonder that Ganga much lower in hierarchy did so.

.36. Ganga, visible to all manifesting herself as a lady came and prostrated at the lotus like feet of Madhva, the great Guru from a slight distance. Her body was grace and beauty personified. The disciples were amazed at the sight.

Madhva visits Varanasi and cures his own disciples of arrogance (37 – 41).

.37. Afterwards, once Madhva went to Varanasi with his entourage. He saw during the time of play that the disciples were becoming arrogant about their strength. Madhva, who redeems the sins of his devotees (by his grace), told them thus:

.38. "You (my disciples) have become arrogant about your prowess and strength. All of you should simultaneously rush at me and use your strength in a wrestling bout. One not using his maximum strength will be deemed to have flouted my orders".

.39. Fifteen young disciples with prowess attacked Madhva together. He felled them all immediately with ease. He taunted them that those who are capable should try to get up and laughed.

Note : Specific mention that the disciples were young, (implying that Acharya was older and would not have normally had the strength and stamina of youth, if he were an ordinary person), indicates that this must have been after his second visit to Badari Kshethra.

.40. Then the disciples pleaded with him - "Sir, the weight of each of your limbs and fingers on us is like the weight of mighty Meru mountain. We cannot tolerate it and will die. Oh, our kind Guru! Please let us go".

.41. Then Madhva let them go. The disciples were astounded as they had not understood that with a mere flicker of eye brow, Mukhya Prana (Madhva) can control

the entire universe led by the gods Shankara, Indra and others (thus this was no great feat for him).

Defeat of Amarendra Puri (42 – 43).

.42. Amerandrapuri, a proficient scholar who had defeated all opposing schools in debates, approached the capable Madhva and sought a debate to defeat him. He requested Madhva to substantiate that Karma performed with the assistance of Jnana will also lead to Moksha, the final Purushartha.

.43. Madhva, endowed with the six auspicious possessions explained with pramanas the proposition (that the Karma which is performed after Aparoksha leads to increase in the quality of bliss in Mukthi), which could not be countered by his opponent. Thus frustrated, AmerendraPuri with a tough mind, asked Madhva - "What is the meaning of the word Jnana?" Madhva replied - "When you asked me this question, if you have Jnana, you will know what it is. If you do not have Jnana, you can not even ask this question". Thus Madhva defeated him.

Madhva's discourses to scholars in assemblies (44 – 48).

.44. The Disciple of VedaVyasa (Madhva) gave discourses containing the correct interpretations of the Vedas in different assemblies of scholars well versed in all schools of Vedanta, which destroyed their ignorance and made them fold their hands in respect to him. This was similar to the Moon in Sharathkala (after rains) whose abundant moonlight destroys darkness every where and makes the Lotus blooms fold back into buds.

.45. The Supreme Being extolled in the Vedas is described by all the words (Sarva shabda vachya) is not Avachya (indescribable). He dwells near the classes of souls, but is not identical with them. He does not have any changes in His essence with time, such as age, death etc. as He is eternal and is of the essence of Jnana (knowledge) and such other auspicious qualities. The universe gets created, maintained and destroyed due to His immutable desires, and not on account of Maya (as stated by Mayavadis).

Note: The words used with poetic rhyming and metre with the repetition of the word Samaya 8 times in this verse are explained in Bhavaprakashika to contain the entire gist of Tatvavada and its differences with Mayavada. This is a good example of the poetic genius of Narayana pandithacharya.

.46. Vishnu is the only Swatantra (independent) entity. He is always in the heart of every creature in the world. He sports with the world. He destroys evil persons and purifies those fit for Moksha, by destroying their defects. He is full of infinite auspicious attributes like Jnana, Ananda etc. He is unaffected by the three Gunas (Sathva, Rajas and Thamas).

.47. These discourses expressed exquisitely various excellent tenets such as - It is the essence of all good Agamas that Narayana, the Lord of Lakshmi, is without an equal or superior and He is essentially and completely different from the world.

Note: All the important tenets of Tatvavada have been summed up by Narayana pandithacharya in these 3 shlokas concisely. The contesting positions of Advaita are also rejected by implication, such as the Identity of the soul with the Supreme Being, the world of matter and souls being a creation of Iswara's Maya etc (which is unreal itself in the absolute sense). The entire objective of study of Shastras and the relationship

between the Supreme Being and the soul is also briefly mentioned. Apart from the enormous condensation of meaning, the shlokas themselves are beautifully crafted as is evident from the original. The detailed explanation given in Bhavaprakashika is essential to fully understand the depth of meanings.

.48. Madhva's discourses are impeccably valid and matchless (like axiomatic truths in the Vedas). They can not be contested ever by the widely prevalent Mayavada which uses incorrect pramanas taken as valid. The arguments have all the eight elements for valid derivation of the truth - (Vishaya etc.). Thus, Mayavada being untrue leads to suffering in hell.

Note: This is another beautiful verse where the sounds Sa, ma, na, yaa and tha have been combined to produce rhythmic expressions containing profound meanings.

Visit to Kurukshethra.

.49. Then, Madhva reached Kurukshetra, named after the king Kuru, which was like the gateway to heaven after death in the Mahabharata war for many kings (who died in battle). His disciples such as Sathya Tirtha saw the future Mareecha and the legendary mace used by him as Bhimasena (in his previous incarnation) in the war. He remembered the sporting battles he had fought with elephants killing large numbers with little effort.

Note: Bhavaprakashika gives some more details: Madhva disciples saw a monk whom Madhva identified as Mareecha. A close examination by them showed that inspite of his appearance, he was a hater of Vishnu. Sathya Tirtha and others wanted to see Bhima's mace, which they dug up and saw as per Madhva's directions. Madhva also described the glorious battles with the elephant armies of Duryodhana fought by him as Bhimasena.

Visit to Hrishikesh

.50. When Madhva was camping at Hrishikesh Kshetra, fair complexioned Shiva took the form of a brahmin and after prostrating requested Madhva to accept his hospitality and bless him. Then the Brahmin vanished to the amazement of all. Next, Shiva appeared in the dream of the manager of another place nearby, an ardent devotee, and ordered him to offer Bhiksha (victuals) to the teacher of all the souls, who is also his Guru, presently in Hrishikesh. The devotee implemented the order and arranged sumptuous food and dishes made for the Madhva party. In this manner, Shiva showed that Madhva, who is a great benefactor for the Vedas and Guru for all was also his Guru.

Visit to Ishupatha Kshethra.

.51. Madhva went to Ishupatha Kshetra and worshipped the Kshetra deity Parashurama, the Lord of Ramaa. The king sent him a thousand large Rajakeli plantains for playfully testing his capacity. Madhva easily finished them off after a full meal.

Visit to Goa.

.52. Madhva went to Goa from there. A brahmin named Shankara offered four thousand large sized ripe plantains to him. He ate them easily and drank 30 large pots of milk. When the king tried to detain him from leaving, Madhva simply walked out of there invisible to the king's servants.

Visit to Pashupe.

.53. Madhva once visited a village called Pashupe (during one of his tours). The villagers requested him to bless them by producing flowers and fruits in some unproductive trees of Areca nut and others. The benevolent Madhva rendered some melodious and matchless songs, which put the men to sleep. When they woke up, they were amazed to find the trees in full bloom and laden with fruit.

Note: The visit to Ishupatha Kshethra, Pashupe etc near his own Udupi would be towards the end of the northern trips. There is no specific geographic order in the narration of the places visited here.

Bhavaprakashika mentions that Madhva composed a Gana Shastra (on music) at this time. There is no relic of this except that the Yakshagana, which was introduced by him is still there in Kerala and Karnataka. Thathvapradipa of Sri Trivikrama Pandithacharya mentions that Acharya Madhva was a Gandharva vidya nipuna – expert in performing arts like Music.

The following shloka sums up the description of Acharya Madhva's deeds.

.54. Sri Madhvacharya, with the great mind and infinite knowledge, and who equals Chathurmukha Brahma had renounced all desires and was complete with befitting virtues. He was like Vishnu's arrow piercing the hearts of demons and evil men, the enemies of gods and the good. He shone with effulgence like the moon and consistently and successfully rejected the erroneous Shastras. He meditated perpetually on and worshipped with proper prostration and devotional bliss, Vishnu/ Narayana with Mahalakshmi as his consort, who is eternally blissful and is a benefactor to His devotees. He was thus very dear to Him. Madhva never suffered from the slightest discomfort of any kind or sickness. It is but natural that Satvika devotees adored and worshipped him every where.

Eulogy on Madhvacharya summed up (55 – 56).

.55. (The eulogy of Madhva narrated by a disciple) is summed up). The gods proclaim thus: Madhvacharya, who is a crown jewel for the entire universe has performed innumerable wondrous deeds stated here or unstated. The devotees who recite, listen to and contemplate such deeds will be blessed and all that they wish for will be granted to them.

.56. The rain cloud in the form of the disciple of Madhva having the lightning of his knowledge illuminating the world and resting in the sky (Haripada) of the glories of Vishnu and Madhva poured out the profuse rains in the form of these words. This action (by supplying the vital water) caused the trees in the form of the good people which were suffering the dry season, bloom with fresh leaves and put forth flowers and fruits in the form of knowledge and bliss.

The Tenth Canto of Sumadhavavijaya Mahakavya, written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya, concludes here.

CHAPTER 11

Introduction to the Chapter.

The traditional Mahakavya (Great composition) in Sanskrit includes passages having different special features such as use of words and sounds with

innovative methods to give pleasure to the readers by engaging the intellect by vivid descriptions, multiple meanings of words or pleasure to the ears with rhythmic sounds and clever arrangements of sounds/words when recited musically etc. It is also intended to fulfill the Chaturvidha Purushartha. The use of similes (Upamaa) is extensively resorted to, to exalt the object being described, in some cases idealising it. The word picture that emerges out of a poet's description, even of mundane things like a sunset or a baby crying, usually is such as to add depth and width to the canvas of our perception of the event. Narayana Pandithacharya has already shown his poet's heart and soul in his beautiful description of the events in Acharya Madhva's life.

In this chapter we see an entirely different concept – This is a poetic description of Vaikunta, the final refuge of Salvation itself, describing the eternal “life” of the liberated souls who have attained Mukthi, by having correctly understood Madhva Shastra and completed all the Sadhanas needed for getting rid of the travails of Samsara and getting the grace of the Supreme Being. Obviously, the poet has to depend on his imagination a great deal, but the description has its authenticity in that brief statements of the state of the souls in Mukthi occur even in the Vedas. Acharya Madhva himself has dealt with the subject in his compositions. As Sumadhvavijaya has been accepted as a Pramana Grantha by successive saints and scholars of Tatvavada, it would be interesting to read the Poet's description of the subject, in his own inimitable style.

Shesha listens to Madhva Bhashya.

.1. Once, when Acharya Madhva was giving a discourse on Brahma Suthra Bhashya, Shesha, the Lord of Serpents came along with Sanaka and other Rishis and listened to the discourse. His presence was seen by the people as a bright light emerging from his lustrous body, a small part of which was seen for a short time.

Note : Bhavaprakashika explains that once when Acharya Madhva was discoursing on Brahma Suthra Bhashya, there was bright light in the sky similar to moon light though there was no moon. When asked by his disciples, Madhva explained that it was Shesha who had come to listen to him and showed himself a little while leaving for his own place.

Rishis like Sanaka request Shesha to explain Madhva Bhashya (2 – 5).

.2. Afterwards, the Rishies headed by Sanaka prostrated with great humility before the effulgent Shesha having a thousand hoods in his wondrous house and asked him to explain the tenets of Madhva Shastra.

.3. Oh Shesha, Lord of Serpents, what is the benefit of studying again and again with the object of understanding, the extremely delightful Shastra (Brahma Suthra Bhashya) of venerable PoornaPrajna of great intellect, which is revered by you also?

.4. When competent persons understand properly the benefits of their actions, their efforts (at understanding the Shastra) will become more effective. You are very kind hearted and venerable yourself. Therefore, You should explain in great detail the benefits of Madhva Shastra.

Shesha describes the benefits of Madhva Bhashya to the deserving (5 – 7).

.5. Having heard the request of Sanaka and others, Shesha with sublime intellect said: "Listen with devotion to the great benefits secured from the (study of the) Shastra of the great and venerable Acharya Madhva.

.6. The benefits such as Swarga etc though obtainable from Madhva Shastra are not considered as the real ones, in the manner of husk (obtained) in cultivation. The main benefit is Mukthi extolled by such learned persons like Shuka and Saraswathi, who know the correct meaning of the Shastras.

.7. This Shastra which is the essence of the supreme Vedas has been composed by Madhva, who is an incarnation of Mukhya Prana, who is divine. It is wonderful that Narayana gives His own Loka (residential world of Vaikunta) for their happiness to those good people who listen to and study Madhva Shastra and become intense devotees of Vishnu.

Shesha describes Vaikunta (8 – 14).

8. In the city of Sri Narayana, who is full of all auspicious things, all (forms) of wealth and happiness are concentrated. There is no other city which can compare with it, except that the reflection of the same city on the jewelled ramparts of the city has to be used for illustration.

.9. The rows of houses built with Padmaraga jewels (ruby red) are brightened by the light of the rows of houses built of Sphatika jewels which are white all round. This is similar to the body of Narayana, the destroyer of Asuras resting on the white folds of my body.

.10. The roofs of each house made of emerald have their edges decorated with white Sphatika (crystal) beads. The lustres of the two meeting at the edge of the roofs resemble the white waters of the Ganga merging with the waters of the Yamuna river.

.11. In the houses, there are nests of birds in which beautiful artificial birds are placed. If the people residing in Vaikunta are also subject to delusion, they would have thought of these as normal birds. But, they are completely free of all delusion.

.12. On the beams of the houses are fixed different pictures or cloth coverings in different colours. There are jewel garlands hanging from these. When these shining garlands are seen, it appears as if the effulgence of the jewels is pouring out, as it is over filled in them.

.13. Here, in this world, Prakruthi (Mahalakshmi) herself who is the purest, is in the form of all jewels, gold and all other objects. Therefore, the (apparently) extreme description of this place by poets as containing all the lustres is proper.

.14. There are countless groups of souls headed by Brahmas who have become Mukthas from beginningless time in the past living here. Their cities themselves are

countless. Though Vaikunta is full of such cities, it is still not congested. It is a great wonder created by Narayana.

Description of Narayana's house (15 – 20).

.15. The abode of Narayana, the sole Lord of the entire universe, which has wonderful qualities exceeding those found anywhere else in the three worlds is in the middle of these excellent houses. It is like the orb of the moon shining in the midst of constellations of stars.

.16. In His abode, Indira (Lakshmi) herself who honours her husband and who is herself worshipped by a thousand attendants, does all the household work herself. Who can describe the beauty of this great house?

.17. In this abode, the Supreme Being Narayana though sporting with Himself (for His bliss) lies on the soft body of the Muktha Shesha and delights with the pure and delightful consort, Kamala (Lakshmi) with Lotus eyes.

.18. Meditate upon Narayana, who is effulgent like a thousand suns who have just risen, wearing a golden Peethambara (silken garment around His waist) and ornaments with (different) jewels, lotus eyed and with His moon like face adorned with a smile and holding the great Sudarshana Chakra in His hand.

.19. Even Ramaa, His eternal consort can not count all His auspicious attributes. Chathurmukha Brahma, with the great facility of expression or me with my thousand faces can not recite them. But, I can describe the auspicious attributes more than those described by others like Shuka etc. (in compositions like Bhagavatha).

.20. Infinite numbers of Brahmas, Garudas and Sheshas (in the Muktha state) who have obtained the great bliss consequent on meditating single mindedly on the Supreme Being look at Him along with their consorts and enjoy the very essence of bliss.

Description of the Muktha souls (21 – 25).

.21. The liberated souls here have four arms, lotus eyes, wear yellow golden dresses and wear superior ornaments. They have effulgence like the rising sun and the blue black colour of dark clouds (colour of Sri Narayana). They sport here with bliss.

Note: This describes sarupya mukthi.

.22. It is not only that the bliss of those who obtain proximity with the Supreme Being is unmatched. The bliss of all those who, after Mukthi have reached Vaikunta, which exceeds the great qualities of other worlds like that of Brahma etc. and can not be secured by any one without completion of their Sadhana to earn the grace of the God, is unmatched (in accordance with their own worth).

Note: Shastras describe four types of Mukthi – Salokya (residence in Vaikunta), Sarupya (having the same form), Sameepya (being near the Supreme being) and Sayujya (sharing His body). In each case, the bliss is unmatched by the best in any other Loka and is according to the intrinsic worth of the soul.

.23. There are no births, deaths or aging in this place. The three kinds of suffering (Adhyathmika, Adhibhauthika and Adhidaivika) are not there. Thus, there can be no other kind of sorrow. There are no defects (of character) like jealousy etc., as the root causes of such defects – the three Gunas (Sathva, Rajas and Thamas) are not there.

.24. Though the Muktha souls have their intrinsic gradation amongst themselves, they have great mutual love for each other. They have realised that Vishnu is their selfless benefactor (without any expectation of return) and have devotion to the souls superior to themselves. They enjoy bliss always (which is part of their own essential nature) up to the limits of their own complete satisfaction.

Note: This answers the VishishtAdvaita school which holds rather incongruously that the bliss enjoyed by each Muktha is equal to that of the Supreme Being Himself. This concept is supported by the apparent logic that any difference must breed jealousy or dissatisfaction. Tatvavada holds that the totally pure soul resting in its own essential nature of bliss and free from all effects of the three Gunas of Samsara can not ever have such worldly feelings.

.25. The Muktha souls are very beautiful, eternally young and wear Harichandana paste with sweet scent on their bodies, which is red like the newly born moon. They are fanned with attractive Chamaras by servants.

Conjugal bliss in Mukthi (26 – 36).

.26. The men who are (eternally) young give happiness to their wives who have lotus eyes, their eyes being pleased with the graceful dances and ears by soft music and instruments.

.27. The maidens who have eyes like the deer accompanying their husbands going to the gardens come slowly out of clean heavenly cars like light emerging from the Moon.

.28. Some of the damsels (who come out of the cars) are red like Padmaraga (Ruby) jewels, some are white like pure pearl necklaces, and some are blue-black like Indraneela (Sapphire) jewels. All are wearing different kinds of ornaments.

.29. The women really resemble masses of dark rain clouds, as they wear very fine clothes / sky (Ambara), they have fine breasts / clouds (Payodhara), they both have mellow and soft sounds like the parrot, and have durable lustre.

Note: The word Ambara means both clothes and the sky, while Supayodhara means breasts as well as clouds.

.30. The exquisite red toe nails on the delicate feet of the women resembling tender leaves, is not revealed when they walk on the floor made of Jade (being of the same colour), while it is clearly revealed by the floor made of white crystal (by reflection).

.31. The exquisite clothes worn by the women with doe like eyes, on their large and delightful hips have their (natural) colours mixed with the colours of the body. We are sure that these are like the victory flags of Cupid, who wins the whole world (over all lovers).

The next four shlokas should be read and understood together (Anthyakulaka).

.32. The delicate, soft, gently moving hands wearing golden bangles of the women which are like tender sprouts, often jingle (due to the bangles). They have slender stomachs delightful with the gently moving rows of new hair and the three folds (on the skin).

.33. The pitcher like full breasts are adorned with fine pearl necklaces on their chests which sway at every step when they walk. This gives the impression that the nectar like effulgence which is over filled in their breasts is dripping out.

.34. They hold in their right hands Kannaidile flowers for sport. Their left hands rest on the shoulders of their friends. Their cheeks glow with the hanging pendants of ear ornaments. They have gentle smiles on their faces and give darting glances from the edges of their eyes.

.35. When the damsels (such as the above) have descended from the cars and are walking ahead with the waist bands and ankle ornaments jingling, their young men look back at them, as if they are asked, to see their beauty.

.36. The damsels who are awaited by their husbands walk slowly with great difficulty bent forward and some how reach them as if they are burdened with their heavy breasts. Then they take their support and enter the excellent gardens slowly.

Enjoyment of Gardens by the Muktha souls (37 - 48).

.37. The wind which embraces the golden trees decorated with jewels, laden and bent with masses of fully blooming flowers and blowing over the oceans of Nectar enhances the happiness of all.

.38. The Nandanavana (pleasure forest/garden) of Swarga (belonging to Indra) is called Nandana only as a courtesy, as it does not please all, as a rule. The forest/garden in Vaikunta belonging to the Supreme Being also called Upendra is the real Nandanavana (deserving the name).

.39. This Nandanavana contains divine trees called Paribhadra, Kalpavriksha, Parijatha, Harichandana and Santhana. All the six seasons are always there to give pleasure at the desire of the Mukthas.

.40. There are beautiful blooming flowers of Madhavi (Jasmine) and new flowers such as the Champaka. There are bees winging and singing on the creepers. Thus the season Vasantha with Chaithra and Vaishakha months gives pleasure to the devotees of the destroyer of Madhu daithya (Narayana).

.41. The lover husband takes the new garland of Mallika flowers blooming in the Jyeshtha month (of the Greeshma season) on the excuse that his darling wife does not know how to wear it. Tying it on her hair, he embraces her full breasts.

.42. During Varsha (rainy) season, peacocks with melodious sounds dance with their feathers spread out and resemble Indra, the king of gods, with the thousand eyes, because the peacocks also have the round lines similar to eyes marked at the end of the feathers.

.43. The Muktha soul sports both with Sharadruthu (Season after rains) and his beloved wife. They have (both the season and the wife) eyes similar to/in the form of blossomed Kannaidile, faces similar to/in the form of blossomed lotus, speak with the melodious voice of the parrot, have the noises of swans / have the noises of jingling anklets.

.44. In Hemantha season (before the onset of winter) there is snow spread all over like transparent crystal. The friend of Hemantha, Shishira Ruthu will follow to give it happiness and causes the Phalinee creepers put forth flowers. It appears as if the season is laughing with the new Kunda flowers blooming.

.45. The seasons in Vaikunta causing snow, rain and sun's heat etc will not trouble or cause suffering to the residents, but will give them pleasure only always. Therefore, even the seasons have no defects in them and hence are Muktha by themselves.

.46. The Mukthas in Vaikunta have no prescribed duties according to the scriptures. Still, they offer to Sri Hari (Amrutha – eternal entity) all the articles of their use and enjoyment such as Nectar, flower garlands, fruits and flowers (before they use it). After all, people will always follow their natural habits.

Note: The worship done by the Mukthas is entirely voluntary and with no expectation of rewards, but is in the form of eternal gratitude to the Supreme Being giving them bliss, as it is natural for them to do so.

.47. The groups of women of Vaikunta sport with their husbands in the pleasure gardens with great bliss. They sing melodiously the beautiful stories of Sri Hari (Madhusudana) always

.48. Some of the good women there dance in front of their husbands. Some tender ladies pluck flowers and some others prepare garlands. There are no women there who do not please their husbands.

Enjoyment of Love sport by Muktha couples. (49 – 63).

.49. The young men, after they are satisfied with their sporting in the garden, embrace their women who are bent forward due to the weight of their full breasts in creeper bowers and enjoy them, drinking in the nectar of their lips in the Lotus like faces.

.50. After their enjoyment in the gardens, the amorous women enter the nectar ponds along with their husbands with their anklets jingling, like the cranes. They enjoy themselves by playing with water in the Jalamadduka sports. (beating at the water with their hands).

.51. After sporting in different ways in the water, the women come ashore into the large coral shores. They receive the sweet smelling unguent with good colours from their friends.

.52. The Lotus eyed women wear dresses around their waists, ornaments in their ears and other parts, colours on their breasts, flower garlands and eye shades and black on their lashes. All these enhance each other's beauty.

Note: The poet is indicating that both the aids to beauty as well as the beautiful bodies decorated by them enhance each other's attractiveness.

.53. The slim waisted women who love their superior husbands very much go to their houses along with them. There they drink nectar in golden vessels, which will never be obtained by the unreleased souls, along with the husbands.

.54. The women with their eyes decorated with collyrium slowly ascend the jewelled, decorated and soft beds of their husbands at the appropriate time when urged by them with great love. After all, humility is the most exalted of all good qualities.

.55. The beautiful maiden who has lifted up her hands to tie her hair braids decorated with flowers, with her beautiful breasts lifted up in front of her husband shows her folds of skin under the armpits. Her dear husband who gets very much attracted by this, embraces her with great love.

.56. Which (loving) blissful husband will not embrace and give bliss with his two arms to his wife with her two big, round, high and hard breasts stopping his broad chest. (Every one will).

.57. The adoring husband will look for a long time at his wife's face, blooming (like a flower) with a smile, with shining cheeks, wearing jewelled ear rings and with her soft side long glances of the eyes darting quickly and will kiss her hard.

.58. The young husband who is filled with bliss due to the embrace of his wife and sees her beautiful moon like face bent forward due to shyness lifts it up to kiss her to enjoy the sweet nectar of her lips without stopping for a long time.

.59. The lover anxious for the consummation of their love speeds up the movement of his gentle hands to remove the robe (she is wearing) when she, having beautiful eyes, resists it.

.60. The groups of damsels well accomplished in the arts of love, will also embrace their husbands and encourage them in the sport of love, by quickly bending down with their large breasts and making the loud sounds of lovemaking to please them.

.61. The qualities of the women in this world are unique and are not found any where else. The husbands who enjoy with them also have such unique qualities. The love sport of these couples match each other and is totally unworldly and is completely different and superior to the pleasures found in any other place.

.62. In this Loka (Vaikunta) the love sport does not have any type of exhaustion, sweating etc ever. The lovers do not have any parting at all. There is never any occasion for a woman to feel jealous of the husband being interested in another wife.

.63. The bodies of all the (Muktha) souls in Vaikunta are made of the essence of bliss, knowledge etc. (and not of physical entities). They always smell sweet inside and outside. Therefore, the love sport of such souls is extolled even by the learned persons like Brahma etc.

Note: The description of the love sport given with poetic embellishments should not be taken only as an expression of Shringara rasa, common in Sanskrit mahakavyas. There are Upanishadic texts describing the enjoyment of the Muktha souls with women etc. It is being concluded here that while the apparent superficial resemblance between the worldly enjoyments here and those in Vaikunta is there, the two are entirely different, with the former being limited by the physical constraints and inevitable accompaniments of not so attractive body features. The ones in Vaikunta are infinitely superior as all the defects of the physical body and the mental construct are absent.

Description of the form of God in Vaikunta (64 – 71).

.64. Listen (Shesha is telling the Rishis), Sri Hari, the Lord of Indira shows his delightful form which is complete with all auspicious attributes always clearly in Vaikunta to all the Mukthas. This form is never seen by any one, unless he is a Muktha.

Head.

.65. This form is wearing a priceless crown decorated with groups of precious jewels with thousands of black hair strands (seen below the crown). He also wears a half moon shaped shining mark (Thilaka) on His forehead and effulgent ear ornaments in the ears.

Face.

.66. The face of this divine form laughs (in its beauty) at the full moon with all sixteen sections, has large eyes resembling the lotus and red lips. Its smile is matchless (in its attractiveness) and gives bliss to the devotees who prostrate before it.

Neck.

.67. His neck is similar to a new conch (with three lines marked on it). He also wears the Kausthubha jewel, as bright as the sun, excellent ropes of pearls, and shining bangles, rings and armlets decorated with beautiful jewels.

Arms.

.68. He wears the Sudarshana Chakra which shines like a number of suns, the Conch - Panchajanya, white like the moon, a beautiful lotus, the Kaumodaki mace, which is bright like the fire and the great Bow Sharnga, in His arms which are long, strong and round with red palms.

Chest and Stomach.

.69. He has high and exquisite shoulders and a breast which is like a great jewelled Mantapa where the effulgent Goddess Lakshmi (His consort) stays. His stomach

is thin, but contains all the fourteen worlds. Chaturmukha Brahma, who is extolling the Lord, is like a bee in His auspicious lotus like navel.

Waist.

.70. On His delightful waist is worn a Peethambara (Yellow silken cloth) laced with golden braids held with a waist ornament. His thighs resemble the trunk of a great elephant with gradually well rounded knees.

Legs and feet.

.71. He wears excellent anklets and the forepart of his feet is effulgent with lustre. His nails shine like new rubies. His feet have the (auspicious signs) of the Discus, Conch and Flag and purify all the three worlds with the dust beneath them.

Forms of the Lord (72 – 76).

.72. This form of the Supreme Being is of the essence of all the infinite auspicious attributes which can be known by all the (infinite) Vedas and without a trace of defects. From head to toe and with all His other forms like Mathsya etc it is non-different (Abheda).

Note: All the forms of the Lord, all his limbs and parts of His body and forms are identical in essence. Thus a hair of His body is the same as Himself.

.73. The devotees according to their own eligibility (devotion and knowledge) are able to see His two feet or more up to Infinite feet and other excellent parts of the form such as head, eyes etc proportionately, effulgent with auspicious qualities like Jnana, Ananda etc.

.74. These forms have the effulgence of the rising Sun, the shine of Gold, the delightful lustre of a great pearl necklace, the blue lustre of Indraneela (Sapphire) jewel, mixed colour lustres like green. They also have bliss, knowledge, sweet smells, excellent beauty etc and give pleasure to the devotees.

.75. When one sees the form of the Lord which is the most wonderful object out of all those causing wonder in the three worlds, one expresses his admiration seeing it again and again repeatedly. The form of the Lord of Ramaa in Vaikunta is the most excellent object and will give blissful pleasure to the Muktha souls.

.76. Mukthas who are habituated to perform Yajnas (sacrifices) worship Him with Yajnas. Scholars extol His greatness amongst assemblies of scholars. Musicians sing about His greatness. All Mukthas are without any restrictions and always full of bliss.

Note: These reflect the Upanishadic texts where the manner of worship of the Lord before release of the soul is carried on even after Mukthi but without any compulsion or necessity, but entirely voluntarily.

Mukthi and the sole means for securing it (77 – 79).

.77. The effulgence of the people inhabiting Vaikunta is extraordinarily wonderful and beyond description of words and grasp of the mind. It is but appropriate that the world presided over by Sri Hari, the Supreme Being, also called Vaikunta,

Mahalakshmi herself and infinite Brahmas, Garudas and Sheshas, who have become Mukthas in the past must be so special like this.

.78. The blissful person who resides there gets what ever he desires just by desiring it, without any effort – so say the Vedas. Therefore, what other Purushartha can be better than the Mukthi?

.79. All deserving aspirants from humans to gods who study by repeated listening and contemplation, with words and minds, up to the limits of their capacity, the teachings of Brahma Suthra Bhashya of the Great Ananda Tirtha, who is the greatest soul, will definitely secure such Moksha without fail by the grace of the Supreme Being, Sri Hari – so taught Shesha to the Rishis headed by Sanaka etc.

The Eleventh canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here

CHAPTER 12

Introduction to the Chapter:

The events narrated in this Chapter have the unmistakable stamp of direct and detailed knowledge and authenticity of persons and places available with the author. It is probable that Sri Narayana pandithacharya, the poet was old enough to understand and see many of the events along with his father, who was a noted Advaita scholar or heard about them first hand from direct participants, when the events were still fresh. Though doubts have been raised about the identities of the Advaita scholars Pundareeka Puri and Padma Tirtha (that they were not noted scholars of Advaita at the time and do not appear in their lists of Gurus), they were very real and must have been the effective intellectual leadership, as against the nominal heads of the Mathas. Otherwise, it will be difficult to account for lack of similar accounts in Advaita compositions about their encounters with Tatvavada. Vayu sthuthi also refers to the futile attempts made by Madhva's opponents to give him trouble and misery.

Advaita tries to hit back (1 – 24).

.1. Thus, when Acharya Madhva, the great scholar in Vedanta, who was always engrossed in (the great auspicious qualities of) the Infinite Supreme Being was roaring like a lion in Udupi in the form of excellent discourses against rutting elephants in the form of scholars (of opposing schools), the flocks of jackals in the form of Mayavadis (Advaitins) were distressed and fearful.

Note: The comparison of the Lion being the nemesis of elephants is extremely popular in Sanskrit literature. Note that Advaita proponents are not compared to the elephants, but to jackals.

.2. The cruel, sinning proponents of Mayavada were unable to face Madhva, the incarnation of Mukhya Prana and crown jewel of this world and were jealous of his growing popularity. They arranged a meeting to work out vile schemes, under the leadership of PadmaTirtha and PundarikaPuri of Chola country. This was similar to the

Kauravas and other evil persons being jealous of Bhimasena meeting under the leadership of Duryodhana.

Note: Bhavaprakshika annotates that PadmaTirtha was proficient in GupthaPatala black magic, Bhairavi Chakropasana and AdvaitaVada . He was a good orator and Guru in Advaita to evil men. Pundarika Puri was a Dveepi (islander). It is interesting to note that in Sri Hari Vayu Sthuthi composed by Sri Trivikrama Pandithacharya also in the presence of Acharya Madhva himself, there is a reference to this meeting – “Akroshantho nirashaa . “, with the same imagery.

.3. In this gathering of Mayavada proponents, there was a person comparable to Shakuni of Mahabharata who was a very good speaker, vile and adept at plotting. He spoke with the intention of making PadmaTirtha, who was a source of strength to evil men, get more enraged and jealous with the good people (headed by Madhva).

The Stanzas 4 to16 contain the statements made by the speaker, containing a gist of the problems that Advaita faced at the hands of Madhva.

.4. Our guru Shankaracharya has propagated the ancient Advaita Shastra (Mayavada) which is wonderful and difficult to grasp. It is difficult to reconcile its inconsistencies of statements and logical propositions. In fact, this is considered by us as a point of greatness. It states that Brahma is the only reality and even the ancient Vedas cannot define his attributes. All other entities are unreal being created by Maya.

Note: The inconsistencies of Advaita are galore – The unknowable Brahman, which is the only absolute reality, is not known by any other means than the Vedas, but even Vedas can not describe Him. There are no answers to the questions as to “who” knows Him, as the soul is Brahman Himself in his essence and is of the nature of knowledge. In absolute reality, Brahman does not know itself, as he can not be the object of His own knowledge and there is no other knower as all else are creations of Avidya, which is unreal etc.

.5. Who else except one who is proficient in Advaita propagated by Shankara can firmly establish that there is no Difference (Bheda) in the world, after reconciling the actual differences within the world consisting of gods, men and Asuras, Brahmins and lowly born as cognised by direct perception as well as other means of proof such as logic and the Vedas?

.6. In the Ajnana avastha (unenlightened state), the world seems to be absolutely real, while in fact all of it, with the sole exception of Brahma is merely an illusion and unreal. This is explained by Mayavada by the concept of Vyavaharika Sathya (reality of the world for purposes of Vyavahara – activity before enlightenment). The world is cognised to be unreal as a burnt cloth when true knowledge is obtained from Vedic texts (like Neha Nanasthi kinchana). Even the residual reality of the burnt cloth (which has shape and threads, but is not really cloth) is lost when Aparoksha Jnana (inner enlightenment that there is none other than Brahman who is real) is obtained, when the world vanishes like water coming into contact with a red hot iron. The precepts of our Guru which thus reconciles the mutually contradictory, real and unreal states of the world is indeed marvellous.

.7. Jnanishrestha and other greats of our Advaita have attained Moksha, the state of identity with Nirguna Brahma. You, PadmaTirtha and others are the protectors of our interests and should listen to my woes. Alas, otherwise, Mayavada is becoming extinct.

.8. In the dense forest named Mayavada, Bhattas (followers of KumarilaBhatta) were lost (could not find answers), PrAbhakaras (the followers of Prabhakara or the Sun) could not shine (Sunlight could not penetrate). Bauddhas (Mahayana) and others were afraid to gain entry, just as a large vehicle can not enter a dense forest. Such a Mayavada forest, (hitherto unconquered) is now being attacked by the fire of Tatvavada. Our ignoring this is not proper.

Note: The comparison of Mayavada to a dense forest where persons can get lost in their way, light can not penetrate and there is no room for any one other than a single person to negotiate the tortuous paths is particularly apt, due to the very structure of the system, which is extremely complicated with profuse arguments against both observed facts as well as normal logical conclusions. It is obvious that the fire of Tatvavada which destroys the very root of the problems is the only answer.

.9. Alas! Our great PadmaTirtha had taken repeated vows in the presence of all at every place visited by Madhva that he will prevent his further movement. But Madhva has continued his victorious march and has now come near us. We are really unfortunate.

Note: Attempts to stop the onward journeys of Madhva and his preachings have been started right at the time of his southern tour (See the fifth chapter).

.10. Madhva will contradict the questions raised (with valid grounds) and refute them. He will put forward a logical argument so powerful that others can not reject it. Thus, he puts his opponents to shame. He will specially criticise us, the followers of Mayavada. This refrain is being heard repeatedly every where. Oh, what shall we do now?

.11. I am distressed to hear from wayfarers that Ananda Tirtha has rejected the validity of 1. 25 Lakh ancient granthas written by our Acharya Shankara in support of Mayavada with a single sentence. The pain inflicted on my mind by this statement has brought me here. (You, PadmaTirtha, are the only person who can take on this Madhva effectively and rescue our Mayavada).

Note: A Grantha is a stanza consisting of 32 letters.

.12. The gently smiling Madhva whose body is endowed with all the 32 auspicious features makes those who see him wonder whether he is the great VedaVyasa himself or whether the Vedas themselves have come down in his form. Such words of eulogy from the men who have seen him cut like a sword at the main root of Mayavada.

.13. Some of our own men say shamelessly - "Madhva's Bhashya is simple, straight and easy to understand and is reinforced by strong Pramanas (means of valid proof). What harm can be caused by it to us?" Such people have drowned us in an ocean of unfathomable shame.

Note: It is interesting to note that those scholars who had objectively studied the issues involved in Advaita and Tatvavada had been impressed by the force of Madhva's logical arguments and valid proofs and already been mentally converted. The Die hard attitude person speaking here is looking at the matter from his perspective.

.14. Madhva and his disciples have now spread themselves all over wearing the Vaishnava impressions of Chakra, Shankha etc. Please devise a strategy for our

welfare by which our folk can be saved from having their minds trapped by their excellent behaviour and convincing words, like sea creatures get caught in the strong nets.

.15. The disciples of Madhva quote inferences supported by shruthis to counter our tenet that Brahma is Nirguna (in debates) to prove that Brahma is a repository of all auspicious qualities such as Jnana, Ananda etc and thus flood the minds of the listeners with Brahma being the spring of all virtues. This is similar to Rain bearing clouds pouring water profusely over the oceans increasing their level and silencing the cries of the swans.

.16. Statements lauding an enemy's strength/virtue should not be elaborated. In a nutshell, at this time of danger to our Advaita, disciples of Madhva are rapidly spreading like the waters of the Mahapralaya (Universal deluge) speedily causing total destruction of the world.

.17. Hearing this narration of woes, another foolish but proud person called Kashta, who knew the minds of the proud Padmatirtha and others, made a loud and arrogant speech pleasing his brethren around.

Note: The previous speaker made out the very strong impact which Tatvavada had on Mayavada. This had a ring of despair and fear, also belittling the hitherto unsuccessful efforts of Padmatirtha and other leaders in meeting the onslaught. The new speaker, perhaps a person closer to the leadership is painting a more optimistic scenario.

The Stanzas 18 to 24 contain the speech made by Kashta.

.18. These cowards who lack selfconfidence are getting demoralised merely hearing of the might of the enemy (even before any contact). The butter which melts only after contact with fire/heat is surely better/braver than these people. May such chicken hearted persons amongst us be damned.

.19. MayaVada of Shankaracharya, which has filled us all with happiness, teaches that after attaining enlightenment gods, men, birds/beasts and all else will become unreal and mere illusions. This is like Shukracharya's magic which defeated and humiliated Brihaspathyacharya (by making things vanish even as they were seen). When we have with us protectors like Padmatirtha and others who have mastery of this Vidya, why should we be afraid?

Note: The allusion is to Shukracharya, the Guru of the Asuras defeating by his Abhicharika Vidya (magic and spirits) Brihaspathyacharya, the Guru of gods.

.20. We need not worry even if Advaita is refuted by them by impeccable logic supported by irrefutable Pramanas, prevailing over our NirgunaVada and we are unable to defend Advaita. (We have other remedies). PadmaTirtha who is also a master of six techniques of magic will protect us. No body can win over us.

Note: The six techniques are - Chalana, Vashikarana, Sthambhana, Vidveshana, Ucchatana and Marana. The obvious implication is that what we can not win in a contest based on truth and evidence, will be won by underhand and magical methods such as Necromancy.

.21. The doctrines of Tatvavada have caused difficulty even to great Acharyas like Shankara, famous for their unrivalled knowledge of the Identity of the soul with Brahman. Though we can not ignore them, right now, there is no need for panic and lamenting at our misfortune.

Note: There is an underlying assumption of the Advaita speaker that refuting Tatvavada purely on merits is likely to be very difficult, if not impossible and hence, other methods would have to be thought of.

.22. Some of our intelligent scholars should go to those who are neutral in the conflict between them and us and plead – “Alas, our ancient Advaita is being destroyed by this new person, Madhva”. We should give colourful descriptions of both true and false allegations of defects and faults of Madhva and his followers (and thus make the neutral persons go against them).

.23. Our Shastra is upheld by the tenets that Brahma is not capable of being described in words. Every discrepancy is explained by the power of Maya. Similarly, we should not clearly express our own opinions, but get our purposes achieved by Maya (crooked) means and defeat all those against us.

Note: The idea is to avoid a confrontation with Tatvavada where the positions of each are clearly argued out and cases can only be decided on merits, but to rely on subterfuge and deceit to defeat it.

.24. Before the preachers of TatvaVada reach any village, we must use methods like Sama (persuasion) etc and ensure that they are not well received / honoured. If they still manage to enter, our men should be deputed to insult them and use means like beating up, snatching their books etc.

Note: The methods to be used are Sama – persuasion, Dana – giving gifts or favours, Bheda – creating dissensions and Danda – use of force or fear etc.

Mayavadis create trouble for Madhva and his followers (25 – 26).

.25. Discussing and conspiring amongst themselves in this manner at that time, the crooked Mayavadis (those who subscribe to Mayavada or Advaita) planned out their course of action and started creating trouble and opposition to Madhva, the devotee of Hari, the wielder of the Discus. Otherwise, how would they qualify for being condemned to drown in the ocean of AndhaThamisra (a kind of eternal hell), whose cruel waters are miseries and sorrows.

Note: Advaita was long established and the social structure including political powers that be were mostly under their influence. It was thus easy for them to use their own influence and vested interests against one who was a heretic and whose ideas if accepted widely would have destroyed them. It is thus not at all surprising that they tried to use all possible methods to contain, if not destroy Tatvavada.

.26. The scheming Mayavadis assembled at Udupi. In the guise of seeking a debate with Madhva, in which they hoped to discredit him, they persuaded Pundarika puri who was wearing the habits of an ascetic, and was a great hater of Vishnu to represent them against Madhva in the debate. He had also (wrongly) thought himself to be an erudite scholar.

Pundarikapuri challenges Madhva for Debate (27 – 28).

.27. The foolish Pundarikapuri challenged the great scholar Madhva to face him in a debate. This was like a mongrel which eats refuse calling a lion to a duel, or the

one-eyed crow calling a swan for a contest in beauty or a sly fox asking a tiger to fight with it.

Note: The analogies are apt: Madhva was like a lion, the king of all animals, which a lowly quadruped mongrel could hardly hope to even stand near. He was also like a graceful Swan, with his 32 auspicious features and majestic mien, as against the perhaps less than average opponent. He was like a Tiger in an intellectual fight, with power, speed and strength, while the likes of Puri had survived with sly cunning.

.28. Though Pundarikapuri was fickle minded, insignificant (as a scholar) and unable to sustain his position, like a glow worm which is small, which flutters and which has weak wings, Madhva with great natural effulgence who could not be defeated by any one (in debate) did not neglect him, just as a fire with great flames and natural lustre does not neglect the glow worm (but destroys it).

Madhva presents Tatvavada as supported by the Vedas (29 – 30).

.29. Madhva's presentation of his position (TatvaVada) and rejection of his opponent's position (MayaVada) was supported by strong, indisputably valid Pramanas from the Vedas and Smruthis, evidential and inferential proof. Madhva, the venerable knower of Vedas, easily demolished Pundarikapuri's arguments and objections. In pious submission to please Vishnu, he gave a discourse on the true meaning of Vedas .

.30. Madhva's flawless discourse on the Vedas was listened to by many Brahmins who had studied the Vedas properly to recite them without errors of pronunciation, recitation etc. They surrounded and saw with great happiness, Madhva, who was beautiful and a great exponent of the Vedas.

Madhva's Veda recital is compared to the Supreme Being and Draupadi (31 – 33)

.31. Madhva while rendering the Vedas was pronouncing the sounds - vowels and consonants with perfect accent. Letters beginning with Ka were pronounced by the correct parts of the body (like the tongue, throat etc) mentioned in the Vedas and soft and harsh pronunciation at the appropriate places, thus causing the three states of Pasyanthi, Madhyama and Vaikhari along with the qualities of the respective deities. This reminded the gods of Lord Narayana, the Supreme Being who creates the gods headed by Brahma from the head and other parts of His cosmic body as mentioned in the Vedas. He creates the Pancha Bhuthas beginning with Akasha and their natural qualities like sound etc. He causes the creation, maintenance and destruction by the three primordial entities Sathva, Rajas and Thamas.

.32. In the beginning the pronunciation of the two parts of the Matra were Hrasva (soft) called vatsanuvrutthi – this was similar to the baby Krishna following the calves toddling behind them. Then other superior Vritthies called Pakavathi and Pipeelika were pronounced by Madhva, which was similar to Krishna's movements which made the Gopa women forget their daily chores and follow Him. Thus did Madhva, the devotee of Krishna recite the Vedas as heard by the gods, who thought of him as similar to Krishna.

Note: When sounds are pronounced, expert phonologists distinguish the subtle variance in pronunciation and employ only the correct one. Pronunciation starting with hrsva is called Hrsvaanuvrutthi; with hrsva at the end is called vatsanusarinivrutthi; With hrsva at both start and end is called pAkavathee; with hrsva in the middle is called as Pipilikavrutthi.

.33. The perfect recital of Veda by Madhva was embellished by superior Shadangas (Six constituents such as Shiksha) which made the true meaning become explicit and created wonder amongst the three worlds. It had Swara Vishesha like Yeka Mathra and Dvimathra, along with the usage of special vowels (Ranga, UdAtta, AnudAtta and Swaritha), and insertions of pauses (Pada, Ardha & Rik) at the appropriate places. Such glorious VedaBharati (recital of Vedas) shone like Draupadi (incarnation of Bharati – the consort of Mukhya Prana) who had beautiful limbs, entering the Swayamvara hall with graceful steps and sweet sounds, creating wonder amongst the three worlds.

Note: extensive comments given in Bhavaprakashika make the exact meanings of the shlokas clear.

Madhva's Veda recital is perfect (34 – 36)

.34. Madhva's greatness was manifested in the majesty of his recitation of the Veda with usage of perfect intonations and pronunciation. His perfect recital was the best illustration of reciting the Veda as prescribed in Shiksha (science for understanding the Veda) and was venerable even to the gods. There is no illustration possible to this matchless perfection .

.35. Madhva clearly brought out during his discourse on Veda, the rules to be adhered to in interpreting the meaning of Veda as described in Kalpa, pronunciation rules as specified in Chandas, and indicating the rules of Vyakarana (Grammar) to support the meanings given. He adhered to the guidelines spelt out in Niruktha (dictionary) and exhibited his prowess in Jyothishya (astrology). His outstanding performance was apparent in all these domains during his discourses on Veda .

.36. Madhva's discourse on Veda with such perfect pronunciation and explanation of the true meaning therein is exquisite and has been adored and venerated by such great deities as Saraswathi , Garuda and Brihaspati (whose blessings are sought to achieve such perfection). (Narayana Pandithacharya exclaims) - how can an ordinary person like me describe it?

Madhva defeats Pundarikapuri (37 – 41).

.37. The gathering of learned Brahmins there were exhilarated by Madhva's lecture on Vedas which was like the one by Chaturmukha Brahma himself. They were curious to know who could win in the debate. They approached Pundarikapuri with these words.

.38. Madhva with his complete Jnana, has explained the true meaning of Veda eloquently. It is wonderful. We are keen to hear yours and therefore request you, erudite PundarikaPuri, to give your discourse similarly on the Veda (countering Madhva's).

.39. When thus requested by the Brahmins, the wicked Pundarikapuri attempted to show by his discourse that he is no less than Madhva. But instead he became an object of ridicule like Paundraka Vasudeva for trying to show himself as equal to Lord Krishna.

Note: The story of Paundraka Vasudeva, who tried to show that he was also equal to Krishna in his powers like having Garuda as his vehicle and having Sudarshana Discus as his weapon and failed miserably is narrated in Bhagavatha.

.40. Pundarikapuri (putting up a pretence on his prowess in Veda) took up analysing the compound word “agninArayimashnavat”, a word from the first sukta of Rigveda. He erred in the analysis by splitting the word as Agni nArayim instead of AgninA and rayim. The knowledgeable Brahmins present immediately humiliated him for not knowing even how to analyse the words (of the very first Rik of Rigveda).

Note: One may get a doubt as to why Pundarikapuri who should have been proficient in grammar made such a silly mistake. Bhavaprakashika explains that Goddess Saraswathi, the goddess of speech, annoyed at this attempt to malign Madhva, prompted Pundarikapuri from within to utter the text the wrong way.

.41. The fraudulent Mayavadi fox, Pundarikapuri had called himself a Scholar tiger (Panditha Shardula) and had been venerated as such earlier. But after his encounter with Madhva, the lion which decimates tigers in the form of opponents in debates, he stood (exposed in his true colours) as nothing more than a fox (having lost his title name of Panditha Shardula) becoming Pundarika (tiger) only by name.

Madhva's library is stolen by Padmatirtha (42 – 46)

.42. The great Madhva came to know that his collection of books expounding the Shastras which was very dear to VedaVyasa, and maintained by the respected Brahmin Shankara pandithacharya of the Likucha dynasty (brother of Trivikrama pandithacharya), had been stolen by PadmaTirtha, the wicked ascetic.

This was similar to Arjuna who came to know that Draupadi, who was very dear to Lord Krishna and was in the care of the pious priest Dhoumya had been abducted by evil Saindhava (Jayadratha, the brother in law of Duryodhana).

.43. (On hearing about the stealing of his precious books), Madhva set out speedily covering a large distance along with Jyesta Yati (senior pupil of AchyutaPreksha) and intercepted Padmatirtha. He frightened him with his verbal onslaught and made him speechless in debate. He secured his wealth (victory) and made fun of his statement (contrary to his own tenets) that - “inner controller of all knows this”.

This was similar to Arjuna who went speedily to rescue Draupadi accompanied by Bhima. After covering a great distance, he intercepted Jayadratha and frightened and defeated him in battle with his arrows, tied him with ropes, and made fun of him, as he was prompted to act immorally by his sexual desires.

Note: Bhavaprakashika gives details of this incident. Padmatirtha stole the books from Vishnumangala where they were kept by Shankara pandithacharya. Madhva who was in Udupi quickly travelled to Yekavata and called Padmatirtha for a debate. When the latter asked for neutral umpires, Madhva said – “you can arrange them”. The discussion ended with Padmatirtha referring to the inner controller of all knowing the truth, when Madhva turned the tables on him by saying that thereby he is accepting Tatvavada, as such concepts are unacceptable in Advaita. The books were finally accepted back by Madhva in the presence of King Jayasimha later. The discourse given by Madhva at this time was written down as Tatvodyota (one of the Sarvamoola compositions).

.44. Madhva, the incarnation of Mukhya Prana decided not to forgive, but to punish Padmatirtha who robbed the pure soul, Shankara Pandithacharya when he was alone and had taken away his books. This was similar to Bhima (Arjuna) not forgiving,

but punishing by death Jayadratha who had isolated Abhimanyu , the son of Arjuna in the Chakravyuha, culminating in the death of Abhimanyu. A lion will deal likewise with a wild boar which has killed its helpless cub when alone.

.45. Though he was defeated by Madhva, Pundarikapuri still wanted to rescue Padmatirtha. He tried to give discourses on Mayavada to some of Madhva's followers (to prove that he was correct). Madhva refuted his contentions with five or six sentences. This was similar to Ashwatthama and others who had also been defeated by Arjuna earlier, attempting to save Jayadratha by attacking him with their arrows. Arjuna used five or six arrows to intercept and destroy all their arrows and defeat them.

.46. Madhva used an uninterrupted stream of well chosen unchangeable words / sentences to show the true innate nature of Lord Vishnu, explaining the contents of Vedanta Shastra in clear and unequivocal terms. Thus, he destroyed all the arguments of PadmaTirtha and silenced him.

This was similar to Arjuna sending an uninterrupted stream of unstoppable bright arrows lighting up the sky fired from his Gandiva bow to cut Jayadratha, (who had got his son Abhimanyu killed by trapping him in ChakraVyuha), into pieces and kill him.

Note: This represented the last effort made by organised Advaita to defeat Madhva. Subsequent disputations like those of Trivikrama pandithacharya etc were individual efforts, which resulted in their accepting defeat and becoming Madhva's disciples.

Madhva's disciples taunt the fleeing PadmaTirtha and his gang (47 to 53)

Madhva is compared to the rising Sun.

.47. You, thieves calling yourselves as Mayavadis! Stop your arguments that the world is unreal (stealing the world itself). Run away from here. All the people who have seen you will come and catch you. It is time for you to quickly get into your caves. (Thieves run away when it is sun light)

.48. The moonlight of the assembly of your scholars has dimmed and the light of the stars (evil debaters) has become insignificant (due to the rise of Sun of Madhva).. The primordial ignorance, Ajnana (darkness) which is very dear to you and which is the cause for moonlight / shining of your stars has been destroyed. (When the sun rises, the moon pales into insignificance and the stars are not visible)

.49. The Sun (of Madhva) is shining in the sky from the east. He has seven horses tied to his chariot and illumines the entire world. Similarly, the all knowing Madhva who has seven Pramana compositions – the four Vedas, Moola Ramayana, Mahabharatha and Pancharathra is spreading true knowledge about the nature of Brahman with his excellent words in the universe as desired by Brahma and other gods. You Mayavadi thieves! Have you not seen the sunlight of Madhva? Run quick!

Note: The following words have two meanings applicable for both Madhva and the Sun. Vishvaprashee, Gosandohaih, poorvasham, dedeepyathe.

.50. The Sun shines in the sky, which has the blue colour of the Kannaidile flowers blooming after the rainy season, which is the location of every thing in the

universe, is magnificent and is the location of sound. Madhva (Sun) has his support in Lord Narayana , who is the fundamental refuge of all in the Universe, who is most beautiful with the blue complexion of the Kannaidile flower. Narayana has His nature determined by the Vedas, which are (pronounced in) of the nature of letter sounds. Who can possibly overcome Madhva?

Madhva is compared to Lord Narasimha.

.51. You Mayavadi demons, who do not accept the words of the Vedas regarding the nature of the Supreme Being and the souls! Run away. Run away. PoornaPrajna is like the Narasimha incarnation of the Lord. He uses his inferential statements like the sharp nails to tear into you, who talk too much and are foolish. He roars in the form of his discourses and will cut you through with his nails.

Madhva is compared to Garuda, the celestial king of birds.

.52. You Mayavadis! You are like serpents with twin tongues as you speak with two voices. Madhva is the most eminent among the philosophers (pakshi shreshta). He has one consistent invariant doctrine (paksha) of Tatvavada. His mind is always full of Vishnu in His innumerable manifestations. He is proficient in all matters and has distributed the nectar of his doctrines to the entire community of good people for all times. This all knowing Madhva will destroy you, serpents. Give up your pride. If you are too proud and egotistic (to surrender to him) run fast to some holes (like serpents).

The same words when applied to Garuda say : He is a great bird (Pakshi shreshta). Garuda carries Sri Narayana on his shoulders, but Madhva carries all the infinite forms of the Lord. He has only two wings (paksha), while Madhva has one – doctrine (paksha) of Tatvavada. Garuda gave Nectar only to his mother, Madhva gave Nectar like Shastra to all people. Garuda is the traditional enemy of serpents.

Madhva is compared to Narayana.

.53. (Narayana is the destroyer of Daithyas and wears the Conch, Discus, Mace, Bow, Arrow and Sword (for this purpose)).

You Mayavadis! Sri Madhva Narayana, an enemy of the Asuras has arrived here to subdue you . He wears in his hand the Sudarshana Chakra of the group of all Vedas. He is blowing the conch of Brahma Tarka. The eighteen Puranas are in his hand like the Koumodaki mace. He is having Brahma Sutras for arrows, his PancharAtra texts as His shArnga (bow) as also his Nandaka Sword like MahaBharata. Thus armed with all the five great weapons , he has arrived to destroy you. Run away quickly.

.54. Thus the good people (Madhva's pupils) who have as their main ornament hatred towards the Mayavadis taunted them. After defeating PadmaTirtha and his followers, Madhva proceeded from the place called Kavu (SwArama) to PrAgyavAta where he performed the Chaturmasya Vrata worshipping the Lord with the name Janardana who is full of ecstasy .

Note: Sri Teekacharya has written in his commentary on Thathvadyotha that the shlokas 47 to 53 were composed by the disciples of Acharya Madhva enthused by the defeat of Padmatirtha and others. At their request, these were included in the end of Tatvodyota by Madhva. This statement is also supported by Bhavaprakashika. There are three more shlokas appearing at the end of Tatvodyota.

The Twelfth canto of Sumadhvajaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 13

Introduction

Like the previous chapter, this chapter has very detailed descriptions of places, persons and events. Acharya Madhva visits Vishnumangala temple at the request of the King of Kabenadu, Jayasimha. The meeting of the Saint and the King is described in graphic detail. This place is at a distance of only 5 Kms from Kasaragodu and is very near Kavu Matha, where Trivikrama pandithacharya resided. The family background of the scion of the Likucha family is also described. Trivikrama is described as a great scholar with innate poetic talents, widely read and with genuine doubts about Mayavada, which he was born to. Even his father was afflicted by doubts and advised him to worship the Lord as full of auspicious qualities. Trivikrama studied secretly the compositions of Madhva maintained by his brother, Shankara Panditha, and was deeply impressed by their accuracy, consistency and enormous scholarship. However, even Trivikrama was persuaded to take up the cudgels on behalf of Advaita, as a contemporary great scholar.

Madhva accepts the invitation of King Jayasimha to visit him (1 – 3).

.1. After completing Chaturmasya at Pragyavata, Madhva completed the mission of getting his books back. He accepted the greetings from King Jayasimha and proceeded to Sahya mountain to give pleasure to his pupils. One day a messenger from King Jayasimha came to him.

Note: The people at Pragyavata had come to know that Padmatirtha had abandoned the books and run away in the night before Chaturmasya was complete. Madhva left the books in the safe custody of a neutral person with the intention of taking charge of them later in the presence of King Jayasimha. When Madhva started out for Sahya, Jayasimha sent his messenger to request him to come to his capital.

.2. The messenger prostrated to Madhva and conveyed the king's message - "venerable sir! The king requests you to bless us, your humble servants with your presence to enable him to perform his duty (of awarding punishment to the guilty Padmatirtha and returning the books to you along with apologies)".

.3. Madhva with great effulgence (acceded to the King's request and) started his journey west from the eastern direction (related to Indra) sanctifying the earth coming under his feet. This was like the sun rising in the east with increasing brightness and going west sanctifying the earth with his rays.

Madhva's travel compared to the flow of river Ganga (4 – 8). – Anthya Kulaka

.4. The divine Ganga river leaves behind small hillocks inhabited by criminals and flows as a stream of clean massive water even as it is followed (and joined) by many new rivers from the mountains, as it steadily and majestically moves along its course. Similarly Madhva discarded evil men who had stubbornly held on to Mayavada and was followed by good men who developed an adoration towards him making them pure and having peaceful minds, and moved on with his effulgence intensified.

.5. The river Ganga passes the blooming / fruit laden trees coming in its way causing them to bend by its momentum and uprooting those stubborn trees which try to resist the flow (do not bend). Similarly Madhva made good men with the three assets of Knowledge, Devotion and Renunciation obedient to him by his gentle words and defeated stubborn evil minded men. Thus he showed unstoppable power in his travel. .

.6. The people living on the banks of the river Ganga are impressed with its majesty and use it for drinking, bath etc. Even those people who live far away have heard of its fame, as a destroyer of sin (sorrow) and come to it and use it for their redemption. Similarly, crowds of people from many nearby villages came continuously to serve Madhva during his journey. People from distant places (who had heard of his fame) also came to serve him to achieve salvation.

.7. The river Ganga born out of Vishnu's feet is sacred and purifies objects which are already pure, further by its touch. It is worshipped by gods, their servants like Gandharvas who are invisible to human sight and by many pious ascetics. Similarly Madhva was also worshipped by gods, their servants like Gandharvas (invisible to humans) and by many pious ascetics. By constantly meditating on the lotus feet of Lord Narayana, he is the greatest soul. He sanctified even the sacred things that made contact with him.

.8. Like the sacred, continuous and defect free Ganga flowing ahead without any check what so ever and shining in its course, Srimad AnandaTirtha (Madhva), the supreme, all knowing, matchless ascetic with a fair beautiful form, shone during his travel.

Note: Madhva is called here as Paramaanandasuthirhasoorirajah. All the constituent words of Ananda – bliss, Tirtha – source, are rendered as superlative and without any comparison being possible with any body else, by adding the adjectives Parama – greatest, and Su – great. He is also called Suriraja – as he is the king of scholars with matchless knowledge unequalled by any one. This expression is appropriate, as a Rju, like Chathurmukha Brahma, Madhva has knowledge which is totally correct and free of delusions always even during universal dissolution and is total with respect to all except about the Supreme Being.

Madhva enters Kabenadu (Kasaragod) and worships at Madanadhipathi temple (9 – 16)

.9. In a short time, Madhva reached the state called KabeNadu, whose king was JayaSimha. There, he entered the temple for the deity Madaneshwara (Iswara) worshipped by all.

Note: This temple is in Madhur. Kabenadu is the area bordering the modern Kasaragod. The lands ruled by the Second Jayasimha Varma, the king stretched from Baindur in the north to Hosadurga in the south along the strip of coastal areas. Towards the east, it included such well known places like Dharmasthala, Subrahmanya etc. It was well watered by the rivers Suvarna, Phalguni, Nethravathi, Kumaradhara, and Payaswini.

.10. Madhva spent the night at the temple. When he got up before dawn and completed his morning ritual bath etc and other activities preparatory to travel, his pupils understood his intentions for proceeding further quickly.

.11. The ascetic pupils had created partitions from saffron coloured cloth for their uninterrupted meditation. On coming to know of Madhva's getting ready, they packed up the cloth and other articles like Dandas (sticks) carrying appropriate symbolic stamps of cow udders/ axe and books, for travel.

.12. Madhva was wearing prominently, the traditional dvAdasha nAmAs and mudras (Shankha , Chakra , Gada , Padma & Narayana) of Gopichandana on his body. Noticing that they had dried, one of the intelligent ascetic pupils respectfully garlanded him with the green garland of Tulasi leaves being taken after having been offered to the Supreme Being (Hari nirmalya prasada).

.13. One of the ascetic disciples washed his two hands fully, observing breath control and silence (to ensure that exhaled breath/ saliva does not desecrate the sacred items). Concentrating his mind fully, he carried on his head the cloth covered box full of the Saligramas, Idols and other items used by Madhva in his ritual worship tied with string.

.14. A group of young (strong) disciples carried on their heads easily without taking any help water vessels (used in the rituals) and a big heavy box containing their books. There is no quality equal to efficiency, is n't it?

.15. A new disciple had forgotten where the missing string used for tying bundles (of books etc) had been kept, and was going round anxiously searching and asking others – Have you seen the string? Others loudly laughed at the sight.

.16. As they were about to start, they heard the majestic tolling of the temple's big bell. Madhva considered this as approval from the Supreme Being, immanent in Lord Madaneshwara in this manner for the travel and started.

Madhva starts from Madaneswara temple to go to Vishnumangala temple (17 – 20).

.17. A disciple held an exquisite white umbrella over the head of Madhva, the revered great ascetic. As Madhva himself had the effulgence of the Sun and the umbrella was as bright as the full moon, the combination appeared as if the full moon was shining over the brilliant Sun.

.18. Madhva was carrying always in his heart Lord Narayana, who bears all the three worlds inside Himself. A disciple carried Madhva on his shoulders. This is not amazing as even he is being sustained from inside by (Madhva) Mukhya Prana himself.

Note: The poet is indicating that Mukhya Prana sustains the whole world and thus enabled his disciple to carry him.

.19. During the journey, Madhva was followed by hundreds of persons in the three Ashramas, Ascetics, Grihastas (householders) and Brahmacharis (male celibates). All of them were constantly studying Vedas and had given up forbidden actions or actions to attain specific desires (except to secure the blessings of God) prohibited in the Shastras . They were correctly practicing their rituals prescribed for their status and thus looked like personification of the three Ashramas.

.20. The followers in his party who went with him constantly looking at him, did not even find the journey tiring. It is no wonder. Men attain salvation by merely remembering him

King receives Madhva near Madaneswara and takes him to Vishnumangala (21 – 24).

.21. Madhva was quickly received near the Madaneshwara temple by the noble King Jayasimha (also known in sanskrit as StambhaSimha), who had an auspicious mind.

.22. King Jayasimha got down from his vehicle before nearing Madhva, asked his soldiers (who were on guard on the two sides of the road) to move back, and keeping some brahmins ahead of him, approached Madhva venerated in the three worlds, and prostrated at his feet.

.23. Madhva reached the great Vishnumangala temple quickly accompanied by the humble king with his mind full of great reverence. .

.24. Villagers from two villages Vata and Samavaya (Paadi and Kude – in Tulu) along with others (from other villages) had come there with the desire of seeing their king. All of them started looking again and again at the approaching, all knowing Madhva, with great curiosity.

Note: Though the ordinary people were initially attracted by the news of the king coming amongst them, the personality of Acharya Madhva, for whom the king himself was showing such respect and humility attracted them even more.

Description of Madhva Procession (Adi Kulaka – 25 – 35)

The eleven shlokas should be read and understood together.

.25. The men, who had gathered, saw Madhva coming forward accompanied by many clever disciples, wearing strings of lotus seeds on their necks, Sudarshana Chakra markings on their bodies, singing melodiously and dancing to the tunes of compositions in praise of the Supreme Being composed by Madhva (themselves).

.26. Seeking Madhva's blessings, King Jayasimha accepted his being jostled by the crowds ahead of himself, who were bustling to see Madhva, and followed him in all sincerity with folded hands, conveying his dasyabhava (being an humble servant).

Note: The king's humility and reverence for the great teacher was seen by the people who saw him as one of them, instead of a great king, on this great occasion.

.27. Madhva had the personality and effulgence (of a rising Sun) whose limits could not be determined. Thus, he looked like another Sun, who was a special decoration to the earth.

Note: The Sun in the sky provided light and heat for the day. But the Sun who had come down to earth itself was special and was a great decoration on this great occasion.

.28. Madhva's pace appeared to be slow, though it was really brisk (because the people accompanying him did not feel the pace). He had a majestic trot like a young and strong lion cub and his feet having a deep red colour and resembling tender sprouting leaves, sanctified the earth he trod on.

.29. Madhva's toe nails were red excelling the red of the gem PadmarAga mani (Jade). His feet were of the shape of the back of a tortoise. His ankles were round. His knees were fit for worship by great gods (such as Rudra). His two thighs were muscular and rounded like the great trunk of an elephant.

.30. Madhva was wearing a pure silk cloth below his waist (externally covering the loin cloth prescribed for the ascetics). His lean stomach, neck and forehead were having three folds (considered as the characteristic of great men).

.31. Madhva had covered the upper part of his body with a red shawl densely woven from fine soft wool. This was like the radiance of the rising Sun on the bright golden peaks of the Meru mountain.

.32. Madhva had a broad chest and proud shoulders which looked like a high wall. His upper arms were big, round, long, beautiful and like the trunk (of an elephant). His palms were very red like tender leaves, which had proud ridges and lines with markings of the Flag, wheel etc
(All these are considered as *Lakshanas* of a great man)

.33. At first sight, his radiant face could be mistaken for the full moon. A further look would reveal that it was not the full moon (which has the scars). Madhva's blemish less perfect face was more radiant than the full moon, and was like an ocean of unlimited pure effulgence .

.34. Madhva's smile was very attractive, showing his teeth which shone like bright new Jasmine buds. His lips were red and auspicious. His eyes were large like lotus petals. People became happy when he looked at them.

.35. Madhva wore in his beautiful ears the sacred Tulasi leaves. His cheeks were radiant. The mere flicker of his great eye brows was sufficient to create and destroy all the three worlds. (could do good to the good people and destroy the wicked in all the three worlds). His forehead was bright with effulgence.

Note: The description of Madhva's physical personality from the toes to head is complete here. This appears to be one of an eyewitness who had seen Acharya Madhva. The circumstantial details of the King receiving him also supports this view.

Perfect features of Madhva.

.36. Men knowing Samudrika shastra (science of assessing personality based on body features) carefully noted the characteristics of different parts of his body and found them suitable for a good illustration of the features of Idols (for gods). It is not necessary to say therefore, that Madhva has all the auspicious features.

Madhva is reverently seen by the crowds.

.37. Madhva was surrounded by the big crowd jostling to see him (properly). Noting that some people, were eager to see him at the outskirts of the crowd, but were

scared of the jostling, the kind Madhva showed them the upper half of his body (from the chest upwards) fully.

Note: Madhva had perfect proportions of the body, which includes the height as a proportion of other limbs. Here it is implied that he was taller than average and also that he showed himself by his special powers that every body saw him above his chest.

Madhva enters Vishnumangala temple.

.38. Madhva was surrounded by groups of obedient devotees eyes widened with pleasure (at seeing him) and with hands folded in front with great reverence. Thus, he entered Vishnumangala, the temple dear to Lord Vishnu .

Madhva's discourse in Vishnumangala temple (39 – 42).

.39. In the manner of the full moon, accompanied by planet Mars, shining amidst the galaxy of stars, Madhva, the incarnation of Sri Vayu shone with vivid bright radiance along with King JayaSimha amidst other kings.

Note: Madhva is the full moon, and Mars is the King Jayasimha, while other kings are the stars.

.40. Hrishikesh Tirtha, one of Madhva's great disciples was endowed with a voice conveying dignity, clarity, volume etc. suitable for accompanying (Madhva in his discourses) with his recitation. He recited Bhagavata shlokas melodiously. Madhva, with the six auspicious virtues, explained the story of Lord Krishna, which redeems from Samsara and gives Mukthi to the reverent listeners.

Note: The reference is to Bhagavatha Dashama Skandha.

.41. Madhva's discourse, with the quality of extreme courage (in delivering), his soft, attractive and very clear narration with correct pronunciation in a melodious voice conveying profound meanings fully to the erudite scholars as well as the lay men made them immersed in an ocean of happiness.

.42. The glorious sporting acts such as coming, sitting and conversation etc of Madhva give Mukthi to (the good people) by just remembering them. Only gods with the benediction of Saraswathi and Rudra can describe them. A mere mortal with little intelligence like me cannot do it well.

Note: This is a poetic elaboration as the memory of even simple acts of Madhva seen and remembered carry their superior quality, which will take the qualified aspirant further in the path of redemption. Such memory coupled with his unique superior position in the hierarchy of souls leading one to faith and love towards him will surely result in the grace of the Supreme Being. This does not imply a short cut to Mukthi, but an aid to it.

The ancestry of Trivikrama Pandithacharya (father of the poet) – (43 – 46).

.43. There was Subrahmanya Panditha , an erudite poet, deservedly venerated by all those engaged in scholarly debates. He was born in the likucha (Pejathaya) family of Brahmins of Angirasa Gothra famous for poetic talent & austere penance.

Note: Subrahmanya Panditha is the grand father of Narayana Pandithacharya and the name is indicative of his ancestors having earned the titles like Panditha , KavikulaTilaka by their scholarly prowess.

.44. His dear faithful wife, a great devotee of Krishna, was complementary to him in all respects. Finding that they had repeatedly lost all their children due to fate, and wishing to have a good son, she worshipped Hari & Hara (Shankara Narayana).

. 45. With the blessings the deities, She was soon blessed with a son, who grew to become highly accomplished as a scholar and illustrious. Even accomplished scholars could not assess the true scholarship of such a person just as even competent gem experts are unable to correctly assess the value of a rare and precious gem.

.46. The learned father (Subrahmanya Pandithacharya), noting the auspicious features on the moon like face of his son, who would be able to redeem his entire family was gratified and performed the prescribed birth rituals and aptly named him Trivikrama

Trivikrama's youth (47 – 50).

.47. The young Trivikrama was able to recite Shlokas correctly like a poet, even when he was still lisping in his childish prattle. After all the revered Sun, illuminates the three worlds due to his nature of radiance even when just rising.

Note: The entire family is known for its literary achievements which appear hereditary. Even the son of Narayana Panditha has composed competent works.

.48. Trivikrama born in the Likucha clan, studied Vedas with their branches such as Rigveda along with its six components of Shiksha, etc. He had studied the Shastras and had been respected by scholars of all schools. He wrote a delightful Mahakavya titled UshAharana for the benefit of the good people, even as an adolescent.

This is similar to: The lime tree (called Hebbalasu in Kannada , Pejakayi in Tulu) splendid with it's shoots, branches and sub-branches blossoming in the spring season and yielding fruits (which have a mixed taste of sweetness, sourness etc). Many birds take shelter in the tree and travellers use them.

Note: The comparison of the Ushaharana composition having many Rasa like Shringara etc with the Likucha fruit with its varying tastes is very appropriate.

.49. When studying the vast Mayavada (Advaita), Trivikrama pointed out many factual inconsistencies which could not be clarified by his teacher and therefore lost his interest in it. Even then, he studied it as advised by his friends (who asked to him accept it as traditional faith).

.50. When Trivikrama PandithAcharya with great oratory skills obtained mastery over the Vedas also, as he grew into a young man, the reputations of Bhanu Panditha and other opponents grew dim.

Alternatively, When Trivikrama PandithAcharya with great oratory skills described the Supreme Being – Narayana, through the medium of texts from the Vedas etc. the reputations of Bhanu Panditha and other opponents grew dim.

The same words also mean:

When the effulgent Vamana (incarnation of Vishnu) gradually enveloped the entire Universe in the Trivikrama form, Deities such as Surya (Sun) became dim, like fireflies (due to great brilliance of the form of the Supreme Being).

Note: Bhanu Panditha was a scholar following the Prabhakara school, who was defeated by Sri Trivikrama in a disputation. The words like Trivikrama, Bhanu are used in two contexts.

Subrahmanya panditha's advice to Trivikrama (51 – 54).

.51. Trivikrama was well known for his being fully proficient in the Mayavada with its 1,25,000 granthas, and in projecting logical arguments in support and demolishing the contentions of the opposition. Subrahmanya Panditha, his father, called him alone once and told him.

.52. (My dear son), Listen to my words of advice which have been arrived at after careful study and deliberation. In Kaliyuga, (at present) worship of God as Nirguna (without attributes) will never secure the bliss of Mukthi. Therefore, for securing Mukthi with knowledge, bliss etc, worship Vasudeva, the Supreme Being, who is full of auspicious attributes.

.53. After listening to these words of his father, Trivikrama was somewhat uncertain (about what to do). But after pondering over the essence of the Shastras, and also to reach the shores of (the ocean of) Samsara, he studied Mayavada prescribing the worship of Attributeless Brahman, from others.

Note: The words of his revered father made a deep impression on him. But, the scholar in him, would not allow a decision on the subject based entirely on another's opinion, how ever eminent it was. To arrive at a final conclusion of his own, he studied Mayavada also in depth.

.54. Trivikrama, a great householder, followed the prescriptions of the prescribed Ashrama Dharma (practices of a Grihastha – married householder) meticulously. Though his mind was confused being affected by the prevailing Kaliyuga, he pondered deeply over the problem, being highly intelligent.

Note: His thoughts and conclusions are described in the shlokas 55 – 60.

Trivikrama ponders about the correct method of worship in Kaliyuga. (55 – 61).

.55. In understanding Brahma Thathva, the Brahma Sutras composed by the omniscient VedaVyasa, the son of Sathyavathi, is the main Pramana. There are 21 different Bhashyas (critical annotations) to them, but as they are mutually contradictory, they cannot all be treated as valid.

Note: It is inevitable to go back to the main document of VedaVyasa, instead of relying on the mutually contradictory commentaries.

.56. When we critically examine these Bhashyas without any bias, we do not find even one which is accurately consistent with the Brahma Sutras. But, we have been studying Shankara Bhashya as acceptable, because it is handed down from generations.

.57. Even accepting that because of our very limited intelligence and capacity, it may not be possible to conclude the true meanings contained in the Upanishads, it is not possible to obtain Mukthi without doing worship as stated in them. Therefore, let us ponder over the mode of worship prescribed in the auspicious Shastras (such as Brahma Suthras and Vedas).

.58. Enlightened scholars teach us that God is omnipresent, without an equal or greater entity and is of the nature of auspicious knowledge, bliss etc. and should be

worshipped as such. Such a person has his limbs (body parts) also consisting of such auspicious qualities. If He is formless and without a body, He can not also be only of the nature of Thejas (Effulgence) (as held by MayaVada).

.59. If He is worshipped as being without effulgence (also), He will have to be considered as consisting of Thamas (darkness or unenlightenment) by the logical process of elimination. Such worship can only lead to Mukthi, which is also of the same nature (darkness). This does not lead us to happiness.

.60. Therefore, (after rejecting MayaVada) let us observe correctly all the mandates on Dharma (right behavior) given in the Smrithies. Based on our own study and contemplation of the Vedas, Puranas and Maha Bharata, let us worship Mukunda (the giver of Mukthi), as Jnanananda Guna Purna (full of blissful attributes).

Note: The introspection of Trivikrama was triggered by his father's advice, which effectively rejected Mayavada as a means of securing Mukthi. The great scholar that he was, he studied all available schools (including Mayavada) and came to the conclusion to go back to fundamentals in the form of the Vedas, Puranas and Smrithies to observe their tenets and to offer worship to the Supreme Being in the manner described there in.

.61. After such introspection with his own wisdom, Trivikrama started to worship God and to make an in depth study of the scriptures. He heard about Madhva 's great and pristine glory spreading all over the world.

Note: There is an important issue raised and answered here. Blind acceptance of traditional systems and values will not lead to the desired result of happiness, for any one. It is necessary to use one's own limited capacity of intellect and powers of analysis to determine the correct systems and values. If the picture is not clear, one has to go back to fundamentals to determine the highest acceptable norms and observe them, even if a very detailed and consistent picture is not within reach. In this context, let us remember Madhva's own edict in Anuvyakhya (3 – 3- 81) – If one does not get a proper teacher, one should study oneself.

Prelude to the famous debate between Trivikrama and Madhva (62 – 69).

.62. (The followers of Mayavada approached Trivikrama and requested him to take on Madhva in debate). They said: One very eloquent person (PoornaPrajna) is condemning our traditional Mayavada Shastra. You are very skilled in the use of great logical arguments and should defeat him. No one, other than you, is capable of this feat.

.63. You are like a great elephant, which has bathed in the rivers in the form of Vedas, which sports in the seas of all the Shastras and is well versed in all the nine Kavya Rasas (features of delightful attraction in compositions like Shringara etc). There is no disputant elephant which can stand against you (in debate).

.64. Now, defeat the opponent who has come up by fortune, and get pure renown like the bright moon. Destroy the fear arising to threaten your own people.

.65. Thus prayed to, by the followers of Mayavada, on the basis of their being his own people, Trivikrama spoke some words of acceptance (of their requests). But, as he had (clear knowledge of) very strong valid Pramanas and was capable of removing all doubts himself, he had doubts about his being able to defeat Madhva (in debate).

.66. (He took on some of the disciples of Madhva in debates whenever he got an opportunity). Like an angry elephant blinding its mahout, who uses a sharp goad, by throwing up mud on his face, Trivikrama blinded the disciples of Madhva, who used the sharp goad in the form of precepts from Tatvavada with the dust of prompt and numerous counter arguments to silence them.

.67. In the nights the intelligent Trivikrama studied secretly the important delightful tenets of Tatvavada of Sri PoornaPrajna, which gave him pleasure, (by going through the books available with his brother Shankara Pandithacharya, who held custody of the books). He was greatly amazed at the new Shastra.

.68. Trivikrama met Sri PoornaPrajna subsequently and after discussing the subjects in which they had differences in tenets, understood that the Shastra of PoornaPrajna was certainly correct. Still, he did not accept it immediately. A judicious person will always do all things with full perception and analysis.

.69. Devendra (lord of the gods) approaches Chathurmukha Brahma, who pleases those near him with a gentle smile on all his four faces, to learn from him the true tenets of the Supreme Being, Vishnu. Similarly, Trivikrama PandithAcharya approached and bowed to Madhva, who pleased every one, with a gentle smile on his beautiful face, at Vishnumangala temple.

Note: Vishnumangala is only 5 Kms from Kavu Matha of Trivikrama Pandithacharya. Thus Madhva had already gone there, to make himself and his compositions easily accessible to Trivikrama, apart from other purposes. The action indicates how God guides through proper teachers the acquisition of the correct spiritual knowledge by sincere and qualified aspirants.

The Thirteenth canto of Sumadhva Vijaya Mahakavya written by Sri Narayana Pandithacharya , son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 14

Introduction to the Chapter:

This Chapter is a description of a complete day in the Life of Acharya Madhva. In the beginning of the Chapter, the meeting of Trivikrama Pandithacharya with Madhva in Vishnumangala temple in the presence of the King JayaSimha (continued from the previous chapter) is briefly mentioned. The interesting feature is the wealth of detail given by the very observant poet – Narayana Pandithacharya – which serves as a practical demonstration (described in words) of the prescribed ritual worship of the Supreme Being which is prescribed in Smrithies, like Pancharathra and also covered by Madhva himself in his compositions – Sadachara Smrithi and Tantrasarasamgraha.

Meeting of Madhva and Jayasimha and taking back the books (1 – 2).

.1. The heads of the two villages (Sthambha and Vishaya) became docile and gave up their hostility to Madhva (and partiality to Padmatirtha etc) when they saw their

great king himself was a devotee of the effulgent Acharya Madhva. The good people were happy with the change. This was similar to the Sun (Madhva) fully rising and causing the lotuses in the form of the good people to bloom, when Sharadruthu (Autumn – the King) arrived, the dark clouds (village heads) lost their darkness (became white) due to lack of water.

Note: there is a clear hint here of vested interests covertly supporting the unpardonable crime of Padmatirtha in stealing Madhva's books by force.

.2. King Jayasimha and other leaders asked for pardon and reconciliation from the revered and forgiving Madhva for the evil actions of the stupid people. When PoornaPrajna (accepted this prayer and) asked his disciple Shankara Pandithacharya to receive the books back, the latter did so taking over the books stolen with the machinations of Padmatirtha.

Note: Madhva had already located the stolen books earlier (last chapter). As Padmatirtha had run away already, he could have taken over the books himself directly. But he had decided to do so, in the presence of the king and with his own disciple taking them over publicly.

Trivikrama extols Madhva in the King's presence (3 – 6).

.3. The Kavikulathilaka (ornament to the race of poets) Trivikrama Pandithacharya (who was also present when all these events took place) was happy at his own brother's victory (in getting the books back without any blemish) and was pleased with the King for making it possible so well. He spoke benedictory words to the King who sat humbly at the feet of Madhva and who was surrounded by his devoted officers and Brahmins.

Note: Trivikrama was obviously not a party to the underhand efforts of Padmatirtha and was happy that the sordid episode came to a close so lightly. His forthcoming words, which were spoken before he became a disciple of Madhva clearly show his respectful attitude to Madhva, even if one allows for poetic expressions. There is also a distinct possibility that the young Narayana was present at the time and had seen himself at first hand, all the events.

.4. Oh, King Jayasimha, with the pure mind, Let the dust beneath the feet of the great Ananda Tirtha whose worship gives the position of Indra fully in the heavenly assemblies (giving the pleasure of embracing divine damsels) which is unobtainable by those of lesser merit, always give you happiness.

Note: The original shloka recited by Trivikrama is given in Bhavaprakashika and has the same meaning.

.5. Though the great poet Trivikrama was not fully familiar with Madhva, he was aware of the innermost worth and qualities of Madhva in this manner. This is not surprising, as the great bee which flies in a strange forest unknown to it, is still able to find the honey contained in the flowers.

Note: Though Trivikrama had perused the works of Madhva earlier, this was the first occasion he met him. The poetic adulation of Madhva by the noted Advaita scholar, who had actually come to debate with Madhva is note worthy and indicative of his great respect for his doctrines and his manifest divinity.

.6. Madhva spent several nights there (Vishnumangala temple) – (being Chathurmasya). During this period, the evil persons increased their hatred for him. The neutral persons (with neither love nor hatred towards him) were surprised at his actions, while those good people deserving Mukthi got his blessings in the form of increased devotion, knowledge etc.

Note: It is well known that view points of persons differ from their different perspectives. Tatvavada has a basic tenet that the souls are essentially divisible into three broad classes – those who will eventually get to Mukthi, those who will get into eternal hell, as a result of their innate hatred for the Lord, and those who float around in Samsara, being neither devotees nor haters of the Lord. The same reactions are apparent in them towards the prophet of Tatvavada.

Description of the daily early morning rituals followed by Acharya Madhva (7 – 12).

.7. Madhva is the best amongst those who know the correct observance of the prescribed rituals. He (got up) before Sunrise, in the very precious period named after the son of Vinutha – Aruna, (when the sky is still red) and completed all the morning rituals (like bath), and sat in the proper posture (for Yoga) inside an enclosure of coloured cloth stained with ochre, to meditate on the Supreme Being, named Narayana, who is full of infinite auspicious attributes like Jnana.

.8. A large number of great ascetics (with Madhva) cleaned their teeth by brushing with the stick (as prescribed) till they became very white and took bath together in the pond. By doing their prescribed tasks (such as Pranayama) with perfection in this manner, they were clearly showing their adherence to different rituals taught to them by their Gurus.

.9. The disciples always slept after the Guru and woke up before him. From that time up to midnight, they were completely engaged in the service to the Guru with dedication and commitment, which is not possible to the less fortunate ones. Without this, how would they get the great knowledge, which would give them Moksha.

Note: The concept of service to the Guru, to please him and have his blessings in order to secure the full benefits of his teachings is an essential part of our system of teaching – which is totally missing at present.

.10. One of the disciples who had not slept for a long time in the previous night engaged in Shravana (listening) and Manana (contemplation) did not get up in time in the early morning as he was still very sleepy. But his Guru had himself picked up the things needed for the morning bath etc like the clothes, and quickly left for the bath. The disciple got up (a little later) and saw this and was very sorry for the lapse.

Note: This is also a highly personal observation of the poet indicating his very close observation of the scene. The Guru referred here is not Madhva, but one of his senior disciples. This would show that the system had already established itself to the extent of a full Guru parampara.

.11. When the Guru was in the water (taking bath), the disciples did not get into the water themselves for a long time and stood aside with humbly bent heads. This was as if, they were afraid that they would be questioned by the Guru – “Why did you not get up in time and perform the tasks allotted to you”.

Note: The reference is not to the chance offence of one disciple but to the great humility and regard for the Guru by all such persons, showing it in this manner.

.12. It was still the time of Arunodaya (Sun having to fully rise) and the place where Sri PoornaPrajna sat was lit up by a oil lamp. One ascetic with complete control over his mind (senses) gave the (ritual) Arghya etc with water filled up in the excellent Conch and removed with great devotion the excellent flowers etc (offered the previous day by Madhva) from the group of Saligramas and Idols having the presence of Sri Hari, the wearer of the Discus.

Note: This ascetic was the assistant to Madhva in the ritual pooja.

Madhva's Nirmalya Abhisheka of the Lord.

.13. There was a dripping of Nectar from the flowers removed in Nirmalya (in this manner) due to the great powers of Madhva, who (being divine in his original form) takes Nectar as his food every day. The disciples who saw this, first thought incorrectly that it was ghee, but they believed it to be Nectar, when they were advised by greater persons, correcting their wrong knowledge.

Note: There is an illustration of the principle that simple visual observation may not always be trustworthy and one would have to examine it in detail with other evidence. It is worth noting that there is no way that Ghee would drip from flowers offered to God after Abhisheka etc is completed. Mukhya Prana is called Amrutha as his special knowledge about God is never dimmed at any time, even in Universal dissolution.

The Rising Sun is described (14 – 17).

.14. The Sun (Emperor) rose (in the sky. He was) accompanied by the chanting of the prescribed Manthras to be recited on the occasion (by qualified persons) such as Gayathri along with the five elements for the Japa – Hridaya, Shiras, Shikha, Kavacha and Asthra. He is reputed to have three risings – Aruna, Ushas and Surya and has three kinds of powers – Padartha prakashana, Thaapana and Aahladana. He wears in the middle of his orb the effulgence of Vishnu, his Lord, who is accompanied by the six Shadgunas – Poornaishwarya, Samarthyaa, Keerthi, Sampath, Jnana and Vairagya. He shines with hot rays.

The same words also mean:

The emperor rose (to a high position) in the world. He was accompanied by competent ministers who knew the five arts of governing – Karmaarambhochitha Upaya, Purusha and Dravya sampath, Vinipatha prakara, Deshakaalaavalokana, Karya Siddhi (employing the correct means of initiating the action, having the required capacity in man power and wealth, countering setbacks, studying the locale and time, and achieving results). The rise (of the emperor) was of three kinds – Mithra, Bhu and Kosha (friends, territory and treasury) and he had three kinds of powers – Prabhava, Manthra and Uthsaha – influence, diplomacy and enthusiasm. He had the very great qualities of Sandhi, Vighraha, Yaana, Aasana, Dvaidheebhava and Aashraya, which were his own and which he wore in his heart.

Note; The simple words used in the original shloka refer to the numbers of qualities, which are fully explained in Bhavaprakashika. The appropriateness of the adjectives as well as the condensation of meanings is remarkable.

.15. The rising Sun with his groups of rays destroyed the very dense, well rooted darkness resembling the very dark eye collyrium, which had filled up the house called as the world and was obstructing the movement of creatures. This was like a lion using its nails (paws) to kill very dark groups of elephants, which are very strong (impenetrable), obstructing the way for (other) animals, and occupy the whole ground.

.16. The rising Sun (still red) embraced his dear wife - All directions (Dik) with his arms – rays. The wife had the sweet words in the form of birds singing, and had got rid of the (earlier) tears (due to parting with her husband) in the form of dew. She had immediately shown her love (for him by blushing) in the form of the red colour and had given up her anger (at his earlier absence) – had become clean (without any clouds). She

wore new clean clothes, in the form of a clear sky and had her face blooming, in the form of blooming lotuses.

.17. The dust which rose when the disciples prostrated to their Guru glowed in the shafts of light of the thousand rayed Sun, coming through excellent sky lights showed very well to the disciples that it was time for the discourses and thus helped them like friends.

Madhva's morning discourse (18 – 22).

.18. There was a high and properly made Yoga Peeta for Madhva (to sit) in a hall meant for such discourses. The good disciples gathered together quickly along with the groups of great ascetics who had completed their morning rituals such as bath etc to hear him.

.19. The palm leaf documents dealing with Vedanta, thus being the places where God (Krishna – Muraripu) resides and having numerous internal pages, which were opened at the time of the discourse had attractive cloth covering and tied securely with strings. These were similar to the thought subjects (forms of God) in the minds of the good people, who have the requisite qualities of Jnana, Bhakthi and Vairagya (God knowledge, devotion and renunciation), who do not disclose God to the unfit and meditate on God Vishnu through the study of Vedanta. They have their ignorance dispelled by the teachings of preceptors.

.20. The letters written in those books were neither very close nor very distant from each other. They were written straight, in full and equal lengths. They had Ashva and Gaja lipi and had margins all round (in the pages). They had been written by very capable persons. Thus, they were excellent.

Note: Reference is being made to calligraphy and the artistic manner of writing the script.

.21. Some of the disciples in the audience were able to quickly spot the beginning of the composition (being discoursed upon) as they had repeatedly studied it and were clever. Some others were slower, but made great efforts to complete the initial invocation of Lord Hari and Guru (Acharya Madhva) in time and finally reached a state of readiness with the others. After all (sincere and hard) efforts will always lead to the desired results.

.22. The listeners prostrated to the Acharya and sat down in silence in the hall (to listen to him). Madhva, who is greater than the Sun and is worshipped by him, removed the red coloured cloth screen, which surrounded him earlier during his secret meditation and Japa and shone in his effulgence. This was like the Sun dispersing the reddish clouds during the evening period and shining in full splendour in the sky.

Madhva starts his discourse (23 – 25).

.23. Madhva, the excellent teacher with great wisdom pronounced the sacred Aum in the beginning for the purity of his discourse. Aum is made up of the three sounds A, U and Ma. There are three worlds in this Universe – Bhumi, Akasha and Swarga. There are three great Thejas (energy or power) in these three, called Agni, Vayu and

Surya. From these Thejas, the three Vedas Rig, Yajus and Sama have materialised. The three Vyahruthis Bhu, Bhuvah and Svah contain the meanings of the three Vedas, whose essence is indicated by the sounds A, U, Ma.

Note: The sacred symbol Aum stands for the entire Shastras which are expanded in stages into the Vyahruthies, the Vedas and other Shastras based on them. Bhavaprakashika elaborates the deeper significance of commencing the discourse with the sacred Aum giving reference to the shruthies and Aithareya Brahmana.

.24. The disciples first read the Moola (original) from the Upanishad in a continuously soft but clear voice. Then Madhva gave the discourse giving the elaborate meanings (on the portion read) which was like sweet nectar for the ears of listeners and would lead to Moksha (the state of being eternally free from death).

.25. The tireless Madhva gave replies to all those who asked questions on the subjects. For all those who were sincere seekers of knowledge, he was pleasant and gave completely convincing replies, like Karna, the son of Surya gave wealth to those who sought it from him. For those who asked questions with a view to score a victory over him, he replied with prolific texts just as Arjuna destroyed his opponents in battles with thousands of arrows.

Madhva performs the afternoon Puja (26 – 28).

.26. After the Sun moved a little towards the west (after noon), Madhva completed his discourse and went to the pond for the ritual bath. All the Abhimani deities of sacred Tirthas gathered in the waters of the pond at that time, to get the benefit of association with Madhva (during his bath).

Note: Madhva had spent the larger portion of the morning hours in his discourse – having commenced when it was still getting brighter inside the hall – indicated by the sunrays entering the small openings through the walls and roof – and ending it after noon – over four hours. The emphasis on Jnana being a form of worship of the Supreme Being is clearly indicated.

.27. The pure and limpid waters of the pond first reflected the image of Madhva very dear to the good people and afterwards obtained his form (inside it) – as he bathed in it. This was like great ascetics with pure minds and complete devotion first have the image of the Lord in meditation (in their minds) and finally see Him directly.

.28. After bath, when Madhva performed Abhisheka to the Saligramas bearing the marks of the Discus (Chakra) on them with a Conch held in his right hand, the images of Madhva reflected in the (wet, smooth and shining black surfaces of the) Saligramas appeared as if they were the images of Lord Hari Himself holding the great Panchajanya conch.

Note: The Saligramas have the constant presence of the Lord in them. Due to the fact that they were being worshipped by the greatest devotee of the Lord, they showed the Lord's presence directly to the deserving people.

The greatness of padodaka of the Guru (29 – 32).

.29. The great ascetics describe that the drinking of the consecrated water with devotion, which is obtained after performing Abhisheka to the Lord (His feet) is superior in results to the performance of prescribed ritual fasts for twelve years or taking ritual

baths in great Tirthas like the Ganga or other rivers, extolled by the great. Madhva took the sips of such Vishnu Padodaka.

Note: Bhavaprakashika quotes a shloka from Krishnamrutha maharnava of Madhva as authority here.

30. Acharya Madhva, who is very dear to the Lord Hari and who is hated by those who are His enemies, was wearing the twelve clean Urdhwa Pundras – (marks on the body with Gopichandana) and the markings of the Mudras of the Conch and Discus. These shone like the twelve Suns (arising simultaneously in Universal dissolution) and with his own effulgence enhanced by these, resembled the Universal Dissolution.

.31. The crowd of people seeing (and enjoying) the naturally beautiful face of Madhva resembling the full moon with their hands folded in supplication in front, parted to clear the way for him quickly (when he started moving), even before his disciples could ask them to clear the path for him.

.32. All the sacred water which was used to wash his feet (when he entered the temple) was taken by the crowds of people who sprinkled it on their heads in benediction. The Earth which was unhappy that not even a drop was left for it, some how accepted this – as it is correctly called Kshamaa – All Forgiving.

Madhva performs Abhisheka (33 – 34).

.33. At that time an ascetic with cleaned hands and fully controlling his senses brought pure cold water (from the pond) which was without smell, untasted, light (without impurities), untouched by the nails (when held by the hand) filled in a Kamandalu, which was held by him at his side, so that it was not touched even by his breath for the Puja.

Note: This is a concise and good description of the collection of water for the Abhisheka of the Lord. The purity involved in its collection is both physical and mental.

.34. The first half of the Lunar month (Shukla Paksha) is considered auspicious by astrologers who know the art of divining the correct Muhurtha. During this period, the gods along with Kamadhenu (divine cow) fill back in the Moon the Nectar (drunk by them during the previous Krishna Paksha) in the form of his beautiful Kalas (parts) which are purer and whiter than the white stalks of lotus plant. Similarly, Madhva who teaches the pure and perfect Siddhantha is respected by the gods who know the intricacies of the Shastras. He filled up in his exquisite white Conch, whiter than the stalk of the lotus, with pure water and good flowers having sweet smells for the purpose of Abhisheka.

Offering flowers and decorations to God (35 – 37).

.35. (After Abhisheka) Madhva offered the Idols and Saligramas pure, wet sandal paste and then with new Tulasi leaves in the form of delicate ends of the branches, which appear as if they are the forms of the Tulasi goddess. He offered a mass of beautiful flowers grown in trees, plants, creepers on the surface of the earth or in water, which appeared, as if they were the forms of Mahalakshmi herself, for worship to Indiresha (Lord of Indira).

.36. Madhva offered the 16 different kinds of service during Puja, to please the Lord who wears the Sarnga bow and who possesses infinite auspicious attributes. He freed himself from the thirty two kinds of defects in Puja. He offered with great devotion the six Anupacharas (subsidiary services).

Note: Bhavaprakashika gives the description of the sixteen service elements of the Puja by a quote – Arghya, Padya, Aachamaneeya, Madhuparka, Punaraachamaneeya, Snana, Vasthra, Bhushana, Yajnopaveetha, Aasana, Gandha, Pushpa, Dhoopa, Deepa, Naivedya, Namaskaara. The defects are those which lead to lack of concentration on the Puja. The Anupacharas are: Mukhavaasa, Thambula, Darpana, Chathra, Chamara, Paaduka. The 32 offences during Puja are also listed in Bhavaprakashika in a quote from Varahapurana.

.37. It is not that Madhva offers his worship in this manner once during each day. His divine body is itself a house, his heart lotus is the seat (for God), his tremendous devotion is the river, his mind is the water, his thoughts are the flowers. With all these, he performs continuously always the Abhisheka and other forms of worship of the Supreme Being, who is red like the Ruby.

Note: The eight Bhava Pushpas (Thought flowers) are: Ahimsa, Indriya Nigraha, Sarvabhuthadaya, Kshamaa, Jnana, Thapas, Dhyaana, Sathyam (Nonviolence, control over the senses and the mind, kindness to all animals, forgiveness, Knowledge, Penance, Meditation and commitment to Truth). Bhavaprakashika quotes a text stated by Bhimasena regarding such mental worship.

Madhva partakes food offered to God earlier (38 – 39).

.38. After worshipping the Supreme Being thus, Madhva applied the Sandal paste (left over after the Puja) to his arms and chest. The people, ascetics and gods who saw the smiling delightful face of Madhva resembling the moon, the great scholar exuding fragrance and wearing a soft silk cloth were tremendously enthused by the sight.

.39. Afterwards, Madhva, well versed in discoursing on the Vedas and a great devotee of the Lord took the excellent food (sweet Paramaanna – rice pudding) which was obtained without undue efforts. While doing so, he constantly remembered that Krishna, the Lord and controller of all the worlds should always be pleased with him.

Afternoon programs (40 – 45).

.40. Then, Madhva sat on a light smooth silken cloth placed on a woolen carpet covering an excellent pedestal prepared by his disciples. Being a decoration himself for the great hall, he entertained and regaled the groups of scholars present with many kinds of intellectual treats (in the nature of discussions of Shastras).

Note: The Sadacharasmrithi of Madhva says: - “VedaShastravinodena preenayan purushotthamam” – as the prescribed activity for the afternoons. Note the similarity of thoughts here. Madhva did as he preached.

.41. A dear disciple guided by the signs of movement of the eye brows (of the Guru) and having understood his intentions by the smile and blooming of the eyes, placing his gentle hands in such a position that they were touched lightly by his breath made a request by speaking in his ear.

Note: The very great respect of the disciple to Madhva and his taking total care to treat his Guru’s lightest wish as his command and avoid all manner of causing him any discomfort even by the play of his breath on the Guru’s body (by placing his hands in the way) is beautifully brought out here.

.42. (Noting the intentions of the Guru communicated by the disciple), a number of householders came quickly forward through the large numbers of people already present near Madhva, after having prostrated earlier, to offer their service first and prostrated again in front of him.

.43. Others from different places, who had heard of his greatness and had come to see him saw that his greatness was indeed thousands of times more than their earlier information. They were struck with wonder and folded their hands in front of him with great reverence. Madhva welcomed these devotees and asked them to sit down.

.44. One of Madhva's disciples started calling other disciples who were still busy with studying the compositions, to gather quickly for the next discourse. He told them that they should not repeat their earlier work, which could be done later and even reflecting on the subject should not be done, as the Guru (Madhva) is about to start.

Note: There is a touch of authenticity of actual observation here, which is remarkable and brings out that Madhva, the divine was so approachable to humans.

.45. The people kept seeing without even winking their eyes the great effulgent scholar Madhva who was giving the discourse, as if he was the son of Sathyavathi (the great VedaVyasa Himself). They were immersed in happiness and never noticed the passage of time.

Evening and night rituals (46 – 52).

.46. The pure Sun set making it possible to look at him without discomfort, being red and clearly visible, having the same form as when he was rising. Those who have taken shelter at the auspicious feet of Vishnu or sky (Vishnupada – sky) and are great by their own natural effulgence will not change either in prosperity or adversity.

.47. The scene of Sunset was uniquely beautiful, as the earth which was like a woman wearing the robe of emerald colour in the form of the ocean shone for an instant in the light of the Ruby in the form of the red rays of the setting sun, which was just visible half submerged (before setting).

.48. Madhva with the great mind contemplated on the Supreme Being in that pure sunset time, as being immanent in the Thathvas of Prithivee, Ap, Thejas, Vayu, Akasha, Ahamkara and Mahath, in the Moola Jada Prakruthi and Avyakruthaakasha along with the three Gunas Sathva, Rajas and Thamas. Though He is always one every where, He shows difference in His forms because of change in location. He is totally different from all others such as the gods, Asuras and men. He is the Lord of all creatures and is the repository of infinite auspicious qualities.

Note: This description of the all pervading Lord at the time of Sandhya is for guidance to others.

.49. Brahmins well versed in the Dharma Shastras and who observed correctly all the rituals prescribed in the Smrithies started the rituals for the evening meditating on Lord Hari, the creator of the three worlds, immanent in the Sun, when the rays of the Sun were still visible and continued them till the masses of stars became visible.

.50. Those Brahmins well versed in sacrifice and knowing well the sixteen gods with Rudra and Indra mentioned in the beginning and the end of the secondary divisions of the Agnihotra ritual, poured the sacrificial offerings with the statement “Na mama” correctly and uniquely. Such sacrifice gives one the residence in the world of Vishnu also called Gayathra.

Note: The sixteen gods are: Rudra, Vayu, Asvins, Soma, Varuna, Pusa, Marut, Dyavapriithvi, Savitha, Vishnu, Brihaspathi, Agni, Prajapathi and Indra. The Shruthi covering this has been quoted in Bhavaprakashika. The performance of such rituals with correct understanding will lead to Jnana and Moksha.

.51. The beautiful full moon rose. Divine damsels in the sky honoured him with the thought that if he did not have the scars on his face, he would have been as beautiful as his sister, Mahalakshmi (whose face is compared to the moon).

Note: The day was a Full moon day.

.52. In the night, the Chakravaka birds and lotus flowers which had lost their contact with the Sun suffered very badly due to the moon light. But, the blue lotus (Kannaidile) and Chakora birds which had suffered very badly from the rays of the Sun became very happy. God never creates anything which is delightful for all creatures.

The next three shlokas have to be read and understood together – Anthya Kulaka. They describe the form of Krishna, the Supreme Being, extolled by Acharya Madhva.

The next shloka describes the moon rising in the clear night sky.

.53. (The venerable all knowing Madhva described Lord Krishna by words which remove Ajnana and give Moksha to the devoted people). He has the bluish effulgence of a cut Indraneelamani (blue gem) of his body. The rows of his teeth are like new white jasmine buds, he wears a flower garland (Vaijyanthi) with exquisite scented flowers growing on the tip of great mountains, whose scents have spread in all directions.

The moon brightened the sky (Akasha) which has only one characteristic of Shabda (sound) with its rays. It is of the colour of the blue gem, Indraneelamani and wears groups of white glowing stars. It has mountains bearing great forests on their peaks which have numerous flowers rendering all directions fragrant.

Note: The Supreme Being is compared to the Sky. He has innumerable auspicious attributes, while sky has only one (sound). The first sentence beginning with “The venerable Madhva ... “ in brackets is from the last shloka of the Kulaka.

.54. (The venerable all knowing Madhva described Lord Krishna by words, which remove Ajnana and give Moksha to the devoted people). He gives happiness to the Gopika women who have given up shame and are smiling gently. He is wearing extremely fine cloths and is the greatest, effulgent and free from defects, all pervading and is unaffected by misery.

The moon brightened the sky with its rays. The Akasha has its darkness removed (by the moon rise), showing the way to the travellers. It is full of gently moving Vimanas (capable of flying in the sky). There are smiling divine ladies, who sport in them. It is very fine and invisible to the eye, all pervading, pure and without sorrow and has instruments like Veenas (played by the divinities in it).

.55. The venerable all knowing Madhva described Lord Krishna by words, which remove Ajnana and give Moksha to the devoted people. Krishna is the only one who gives the final Gathi (Moksha), and has infinite auspicious qualities like bliss. The Moon brightened the sky which has only one quality, Shabda. This is the difference.

Note: The poetic beauty of the words which carry two meanings referring to Madhva and Chandra, Krishna and Sky etc is exquisite here. The poet has taken the moon rise on a full moon day in Sharathkala, with skies clear and cloudless for comparison of Bhagavatha Shastra being expounded by the master himself, suggesting there by the inexplicable bliss and freedom from worry etc which is associated with both. Bhavaprakashika explains the clear reference to Bhagavatha discourse after Sunset by Madhva describing the personality of Lord Krishna.

The Fourteenth canto of Sumadhvavijaya Mahakavya written by Sri Narayana Pandithacharya , son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 15

Introduction to the Chapter

This Chapter is very big, with 141 stanzas – out of which half (70) describe the marathon debate between Acharya Madhva and Sri Trivikrama Pandithacharya, which led to the latter's defeat and acceptance of Tatvavada. The other half describes the main disciples of Madhva and the composition of the Anuvyakhyana by Madhva as per Trivikrama's request. The first half in essence is a summary of the defence of Tatvavada against all rival schools, given very briefly, but elaborated in other compositions of Madhva. The literal meanings of the shlokas will not convey a total picture unless this background is kept in mind. To give some idea of these arguments without completely diverging from the subject and prolonging the translation unduly, a brief note is attached against each shloka where required in Italics. For greater insight into the issues, original compositions should be studied.

Madhva expounds BrahmaSuthra Bhashya (1 – 2).

.1. Then Acharya Madhva who had stayed for some time in Vishnumangala temple, stayed in another nearby temple at Kudel which was generally patronised by all villagers. He started expounding his wonderful BrahmaSuthra Bhashya again.

Note: there is a clear reference to another temple, (than Vishnumangala temple with the Idol of Vishnumurthy, where Madhva completed his Chathurmasya). This has been called Amaralaya or Kudel in Bhavaprakashika, which was located in a village of the same name.

.2. He saw in front of him, Trivikrama like an opponent in war, who rode the chariot of another school of Vedanta (Mayavada) and wearing the weapons in the form of many great and sharp logical arguments.

Description of Madhva's discourse.

The next seven shlokas should be read and understood together.

.3. Then, the wonderful discourse establishing the Supremacy of Lord Vishnu emerged from the lotus face of Madhva, like an army coming out of its bivouac to win victories for the king.

.4. The speech/movement of the army was continuous without undue haste or being too slow. It had no defects (like pronunciation, pauses or repetitions etc or gaps or disorder in movement). For those who saw it from a distance, it appeared like a continuous entity without parts, like an army without elements like soldiers, horses, chariots etc.

.5. The speech - army had groups of chariots in the form of Brahma Suthras, unstoppable Elephants in the form of Apaurusheya Shruthis, Foot soldiers in the form of valid logical derivations, and Horses in the form of many types of Paurusheya texts.

Note: The Shruthi texts are irrefutable (unstoppable) as they are Apaurusheya and defectless.

In the next shloka, the speech is compared to both the army and Mahalakshmi, the consort of the Supreme Being.

.6. Speech: It was dear to the immutable Lord Hari, and had excellent sounds like the roaring of thunder. It was very pleasant to listen and was very clear in the precise meanings (in the exposition of Shastra tenets).

Army: It was full of speeding horses and roared like thunder. Its echelons were terrifying to its enemies, when it emerged in its vastness from the camp.

Mahalakshmi: She is extremely dear to Sri Hari, who has none of the six defects (growth, decline etc). She has excellent breasts and very sweet sounds. She is the daughter of the ocean and is of the essence of vast Thejas (Effulgence).

Note: Mahalakshmi is the main Abhimani devatha of Shruthies and is thus correctly compared with the discourse of Madhva, which was expounding on the purport of the Shruthies.

The discourse is compared to the holy Ganga.

.7. The speech/Ganga originated on the Lotus feet of Sri Hari, the Lord of Lakshmi. It was a part of the work to be done by Chathurmukha Brahma. It was held in reverence by Rudra on his head and was purifying with its holiness all the people who bathed in it.

Note: The divine Ganga originated at the feet of Vishnu, in His Trivikrama incarnation, when they were washed by Brahma in his Loka, and is held on his head by Rudra, when it descended to the earth. The speech of Madhva was all about the Supreme Being, Vishnu and based on the compositions of VedaVyasas, an incarnation of Vishnu. The exposition was done by Madhva, a future Brahma and was heard with respect by gods headed by Rudra. The listeners were purified by it.

Essence of Madhva's discourse is summed up.

.8. The all knowing Madhva established by Shruthi Pramana and by Yukthis (logical arguments) that Narayana (Vishnu) has infinite auspicious qualities such as Jnana, Bala, Shakthi, Aishwarya, Thejas etc. (Knowledge, Strength, Capacity, Possessions, Effulgence etc). He is called Brahma (in Vedanta) as he is Paripoorna – totally endowed – and his infinity and completeness of qualities can not be determined in space, time, qualities and numbers. He is known only by the Vedas and propounded by them as their main purpose. He is the (only) Doer – in the universe, as every thing else is completely in His control and He is all knowing.

Note: The commentators Vishvapathi Tirtha, Vedanga Tirtha etc have given the Shruthi texts supporting these interpretations. All these are not being reproduced here. But, it may be seen that the detailed discussions which follow in the next shloka onwards up to shloka 63 take up each issue, consider the Poorvapaksha and give the final position of Tatvavada with brief arguments for the conclusion. The main propositions are:

1. **Ananthagunaparipoornathva – being full of infinite auspicious qualities.**
2. **Brahma of the Vedas is Narayana/Vishnu**
3. **Being known only by the Vedas, which have Him as their main purport (and by no other independent means).**
4. **Vishvakarthruthva, Sarvajnatha etc.**

Samkhyas classify and define characteristics of entities and the orderly derivation of the world of day to day experience from them. There are two kinds – Those who do not accept the existence of the Supreme Being (Nireeswara) and those who accept the Supreme Being and souls along with Nature principle (Seswara). The Nireeswara Samkhyas are rejected first. Out of these, the ones who do not accept the need for a creator Iswara or Supreme Being, arguing that Nature unaided by any superforce is responsible for the world by a process of natural transformation. Please note that this is the “simplest” explanation possible and is also favoured by modern science (9 - 10).

.9. If it is argued that Pradhana (Nature principle) is the primal cause which transforms itself into the world, by giving the example of Milk (becoming Curds without any other known agent and by itself), the example given (of Milk) is defective.

Note: The method used by Poorvapaksha is to use the Anumana that the world is a transformation of Nature principle, which happens by itself, as the world transformation is independent and not under the control of any other agency external to it. The example given is that of Milk curdling by itself. Note the similarity to modern scientific concepts or Charvakas, who believe that the existence of God is unproven as a primal cause. The Siddhantha answer is that Milk curdling is not an independent process according to Shruthi, which says – “Yethena havaava payomandam bhavathi”. Even the transformation of milk to curds is caused by God. The argument of refutation of Poorvapaksha is based on Shruthi. Other Shruthi texts preclude any other example being given of a transformation independent of the Supreme Being.

.10. We (Tatvavada) offer the following Anumana to establish our Siddhantha – The creation (of the world) under consideration must be according to the desire of a Chethana, as it is a creation. The example is the creation of cloth.

Note: The act of creation implies a creator, as the weaver creates cloth. Inert entities like cotton etc do not transform themselves into cloth etc without such an external creator. There is no example of creation being done on its own by non-conscious entities. The same method is used to reject other schools like Bhatta etc which argue that Iswara is unnecessary.

Some Nireeswara samkhyas hold that only the Pradhana is not the primal cause, but Chethana is also required. The Pradhana is the primary and Chethanas are the secondary causes (11 – 12).

.11. The position of those who hold that creation is caused by a main entity (Angi) and secondary causes (Angas) without accepting the control of an independent Iswara for creation is also untenable.

Note: The position of these schools is that just as Milk is assisted to become Curd by the action of adding some curdling agent to it by a human being, Iswara or Chethana is required in a secondary role. Some hold that Iswara is not needed, but souls whose Karmas determine creation of the physical world, their bodies etc would be sufficient. This position is rejected by offering a counter Anumana, as follows.

.12. The entire scheme of Karya (created entities) has been created by the all knowing Iswara, as it is some thing which came into existence, without having been in existence earlier. (Anithya – noneternal). This is so, as it is non-eternal, unlike Aathman. Therefore, the Anumana (Vyathireki) proves the existence of Iswara.

Note: The world is not eternal like the souls. Having come into existence, it must have had a creator, who is all knowing to be able to create it. There is no example possible for a Sarvajna creator and hence a direct logical statement with an example is not possible. But, by proving that the negative – non-eternal entity must have a creator, the existence of Iswara is proved by the Anumana. It may be noted here, that the opponent does not accept Agamas (Vedas) which clearly state the existence of Iswara and other means like Prathyaksha (direct cognition by the senses) and Anumana without an example are not possible for Iswara..

The previous verse appears to “prove” the existence of Iswara without taking the Vedas into consideration. This position is not acceptable to Tatvavada.

.13. Vedas are the irrefutable base which gives strength to all Anumanas. Those Anumanas which do not have their support are like unchaste women without the control of their husbands and can be used to prove any thing.

Note: Entities which are extrasensory (like Iswara, Sin, Merit etc) can not be established by either Prathyaksha and unassisted Anumana and must have the support of Agamas. The Anumana given in the previous shloka is in the nature of a rejoinder to the opponent’s argument that Iswara does not exist.

Rejection of Bhaskara school claiming that Universe is a transformation of Brahma.

.14. Brahma being a Chethana can never be a Parinami (transformatory) cause as a Parinami cause will never be a Chethana, like Milk etc.

Note: Bhaskara and similar schools say that Brahma itself will transform into the Universe. Such transformation can only be to a non-living entity. Brahma being pure Chethana can not be transformed in this manner into an inert/non-living entity. Only a Non-living Jada entity can undergo transformation into another – Mud into a pot, Milk into Curd etc.

Rejection of Schools like Pashupatha as they are not based on the Vedas.

.15. Pashupathi (Rudra) can not be the primal cause of the world, as his defects are well known, like any normal human being, Chaitra. If even Rudra can not be so, what needs to be said about Ganapathi, Surya etc as espoused by the ignorant.

Note: The different schools which consider Rudra, Ganapathi, Surya, Skandha, Shakthi etc as Supreme are rejected on the ground that all these deities have known defects and limitations. An example is the “crying” of Rudra, due to which he derived that name. The underlying point is that the Supreme Being has to be perfect and without any flaws in His essence.

Rejection of Vaisheshika school 16 – 23).

.16. (Vaisheshikas hold that) Iswara is not having the essence of bliss and other auspicious qualities, as He does not have sorrow. Who ever is not without happiness, can never be without sorrow, as seen in the example of the Samsari soul.

Note; The Vaisheshika poorvapaksha argues that happiness is invariably coupled with misery, as seen in the example of all of us. As Iswara is free from sorrow (in His essence), He has to be one with no bliss also.

.17. If this is accepted, we will counter it with the logical fallacy that God can not be a repository of knowledge, as He is free from delusion or wrong knowledge. Only those who are without knowledge, can be free of delusion, as seen in the Samsari soul.

Note: By offering the counter proposal which is absurd, Madhva shows that the underlying premise is wrong. The Vaisheshika accepts that Iswara has knowledge, but no bliss.

.18. If you (Vaisheshika) answer that Iswara is full of knowledge according to the Shruthi, this Anumana “proving” Him ignorant is fallacious, have you not heard the Shruthi which proclaims that Iswara is full of bliss?

Note: The Vaisheshika accepts Shruthis as Pramana and argues that Iswara is all knowing according to it. (“Yah sarvajnah sarvavidyasya jnanamayam thapah”. We quote the shruthi – “Anandam brahmano vidvan na bhibhethi kuthaschana” etc to show that Iswara is of the essence of bliss also.

.19. The stupid one has forgotten that Iswara will have to be considered as subject to sorrow according to his own logic, if He does not have bliss. A pity! He has said that (He has no bliss) only to ensure the absence of sorrow to Him.

Note: This is based on the principle that a Chethana (conscious entity) must have either sorrow or happiness (all chethanas like us) and only an inert non-conscious entity can have neither. If happiness is precluded for Iswara who is a Chethana, Misery must be there in Him. It is therefore correct to accept that He has only bliss as per shruthi, instead of this absurdity of blisslessness (also ruled out by shruthi).

The concept of Iswara having neither bliss nor misery is again discounted (20 – 23).

.20. The Samsari soul (Chaithra) has sorrow related to him by a Samavaya relationship. The Samavaya relation between Iswara and His all knowledge, desire etc is identical with that with the Jiva. Therefore, Iswara must also be subject to sorrow. If this identity of the Samavaya relationships is not accepted, there will have to be many samavayas.

Note: The Vaisheshikas consider that the relationship between an object and its quality is a Samavaya relationship which is only one according to them. Therefore, the two Samavaya relationships between the Jiva and his sorrow and Iswara and his knowledge etc has to be identical, thus giving sorrow also to Iswara. If these are non-identical, they are going against their own basic tenet (Apasiddhantha).

To explain away this obvious error, the Vaisheshika can argue that though the samavaya relation is one, it appears to be different due to Upadhi. This is examined next by Madhva.

.21. If the difference between the two Samavayas is considered to be due to Upadhi, let it be specified whether this Upadhi itself is real or unreal. In both cases, the defects stated by us (sorrow to Iswara or non-identity of the samavaya relation) will be unavoidable. There can not be a third alternative of Sadasadvilakshana (different from both real and unreal) for Upadhi, in your case, as the Mayavadis would propose.

Note: The position of Sadasadvilakshana, as some thing which is neither real nor unreal is not acceptable for a Vaisheshika, who swears by logic, as it is self-inconsistent. Upadhi is an external entity which transforms the behaviour of the main entity.

.22. The logical analysis by which the existence of different Samavayas have been shown to be not due to Upadhis is equally valid in respect of qualities of the Supreme Being such as capacity, bliss, power, knowledge etc and Himself. So, He must

have infinite, different auspicious attributes, where the Difference is real (according to Vaisheshikas).

Note: see note on 23.

.23, The Vaisheshikas accept the samavaya relationship between Guna and Guni (quality and its possessor and such other entities like cause and effect, action and its object, Jaathi (group with common characteristics) and its individual member, Vishesha and eternal objects etc). This requires the acceptance of Difference between the possessor and individual qualities etc and leads to infinite regression. (If Difference is not accepted, it leads to Iswara not having any qualities etc). We, on the other hand, accept that there is no difference between Iswara and His qualities (or between the individual qualities etc), but postulate Vishesha which functions in place of Difference itself. Hence, it is clearly established that Iswara has infinite auspicious qualities.

Note: The infinite regression is shown thus. If there is a difference between Iswara and His quality, there must be difference between the first difference itself and Iswara (called second difference). There will have to be a third difference between the second difference and Iswara again and this will have to continue endlessly. Sri Harsha, an Advaita writer has used this argument against the existence of Difference itself. So, to avoid this logical faux-pas, we have to accept that Iswara and His quality are identical. The same argument when extended will prove that all qualities of Iswara and Himself are identical and He can not have infinite numbers of auspicious qualities. The postulation of Vishesha which is called Bheda prathinidhi (represents Bheda in its actions, but permits Identity without opposing it in essence) by Tatvavada avoids this problem. Vaisheshikas do not have this option, though they do agree that Iswara and His qualities have Samavaya relation (which is a single whole) and have perforce to agree with the existence of Difference between them.

After criticising Vaisheshikas, Madhva deals with Bauddha Madhyamika and Advaita doctrines. This implicitly shows that the structure of tenets of both schools is similar and their refutation is by similar arguments.

.24. There is another school, which does not accept the Vedas as authority, which is called Madhyamika Bauddha. They hold that Shunya is the Parathathva. They are of two kinds – one who publicly acknowledge their beliefs and those who do it secretly.

Note: Buddhists, who do not accept Vedas have three groups – Vijnanavada, Shunyavada and Kshanikathavada. The Shunya Vadis are either those who openly profess it and secretly do so, while claiming to be accepting the Vedas as authority.

Madhva explains that Advaita also espouses Shunya, while claiming to accept Brahma (25 – 27).

.25. Those wicked persons (Advaita) say that the Vedas which consist of Manthra, Brahmana and Upanishads are Athathvaavedaka, (not stating the truth as far as the first two sections are concerned), call themselves as Vedanta followers, while calling Shunya (of the Buddhists) as Brahman.

Note: They are Shunya vadis as they are not accepting the authority of Vedas and describe Brahman in such a manner as is equivalent to Shunya of the Buddhists. Hence, they are hidden Buddhists.

.26. The Universe consisting of space etc which is Apara (not Para Brahma) is unreal and is only seen as superimposed on the only reality – Brahma. This being the

tenet of the Mayavadis (Advaita), there is no special feature of Brahma which is not there in Shunya. Thus, there is no difference between Shunyavada and Advaita.

.27. Madhva, the all knowing, refuted all the Nyaya (logical statements and proof) used by Bauddhas and Mayavadis to show that the claimed to be good Siddhantha is to be rejected. He showed that there is no basis for their claim that Brahman is without any attributes. Thus he refuted both of them like Indra destroying two sets of opponents.
Note: A brief account of the refutation follows in the next fifteen shlokas (28 – 42). It is note worthy that the similarity of the two doctrines and their refutation are both shown together.

Refutation of Bauddha (Madhyamika) and Advaita doctrines (28 – 42).

.28. Shunya (under debate) can not be the primal cause of the world as it is unreal. The cause has to be real (Sath), like a potter. By this Anumana, (Vyathireka) the proposition that Shunya is the cause of the world is refuted.

.29.

.30. Oh, ascetic (Bauddha), if you say that the world is only superimposed on Shunya due to (Samvruthi) primordial ignorance, and is not a real cause similar to the potter for the existence of the pot, then Shunya is not a cause, but is the Substratum (Adhishtana) of the world. Oh, one blessed with long life (ironically), You should (go back) and understand properly in your Guru's house the difference between Substratum and Cause.

Note: Bauddhas say that the unreal world appears superimposed on Shunya due to primordial ignorance, in the same manner as Silver appears superimposed on the shell, due to improper vision.

.31. Shunya, the subject of the debate being unreal, it can not be an Adhishtana as any entity which has to be one has to be real like the Shukthi or shell. This example quoted by us proves by negation that Shunya can not be Adhishtana also.

Note: The Bauddha was earlier forced to concede that Shunya could not be a cause of the world, in the manner of a Potter making a pot. Now, his argument that it is only an adhishtana is also proved wrong, as any such must be real and Shunya is not.

Madhva now takes up Advaita for refutation (32 – 42).

.32. A statement that some thing which does not convey the truth (Athathvaavedaka) is also valid proof is self-contradictory. Therefore, the Mayavadi has to accept that the Vedas are not valid statements (Pramana).

Note: Madhva is considering the argument that Advaita (Mayavada) is not the same as Bauddha as the former accept the Vedas as authority while the latter do not. This is answered by the point that any one who says that he accepts some thing as valid and at the same time says that what it says in untrue is guilty of self-inconsistency. Thus he is really accepting that the Vedas are not valid Pramanas. The charge that Advaita does not accept the validity of a major portion of the Vedas – (Manthras and Brahmanas, as well as some Upanishads) is unanswerable once they say that it is Athathvaavedaka, as they do.

.33. Even the portion of the Vedas – Upanishads accepted as valid (Thathvaavedaka) by Mayavadi, who is actually a reviler of the Vedas, can not impart the truth about Brahma, who is held to be inexpressible by Advaita. How, therefore can it be stating the truth?

Note: The argument is that after disposing of a major portion of the Vedas as Athathvaavedaka (describing unreal things) Advaita uses some portion of the Upanishads to support its tenets. But, one of its main tenets is that Brahma is Avachya (not expressible by words). Thus even the portion of the Vedas accepted as valid and stating the reality, can not describe Brahman and is thus actually stating an unreality only. So the entire Vedas are useless and unreliable for understanding Brahman (Apramana) for them. They are no different from others like Bauddhas who do not accept the Vedas.

.34. If Advaita says that the Veda texts describe Brahman by the three kinds of Lakshana (Jahallakshana, Ajahallakshana, and Jahadajahallakshana), Brahma will become Vachya (expressible) being the subject of such Lakshana, which is unacceptable to them.

Note: Advaita has to show how the Vedas can describe an indescribable Brahman. They take recourse to the explanation that Vedas do so by Lakshana (conveying information indirectly). The three types are

I. Jahallakshana (Exclusive) – where the information is conveyed not by the direct meaning but by the implied meaning – for example, a village on the bank of the river Ganga is called Gangayam Ghoshah, though Ghoshah meaning village is literally on the floods in the river. Here, the literal meaning of the words is abandoned and an implied meaning is accepted suggested by the main meaning.

II. Ajahallakshana (Inclusive) – Here, the meaning is conveyed by both the direct and implied methods – for example, if one says protect the curds from crows, protection is implied from crows and other predators also.

III. Jahadajahallakshana (Quasi-inclusive) – A part of the main meaning is completely given up and only a part is taken. An example is the Advaita interpretation of the Upanishadic text: Thathvamasi, where Identity is conveyed between the Jiva without his characteristics and limitations and Brahma, without His characteristics of Omniscience etc which are contradictory to each other. The identity refers to pure Chethanathva – consciousness.

When Mayavada says that the Upanishadic texts convey meaning about Brahman, by any of the three methods and not directly (as He is indescribable), Madhva points out He becomes the subject of such statements and hence becomes Vachya, which is against the tenets of Advaita.

Bhavaprakashika quotes “Yatho vaa imaani bhuthani jaayanthe”, “Sathyam jnanam anantham brahma” and “Thathvamasi” as the three types of Vedic texts which are interpreted thus.

.35. According to Advaita, Brahma is Akhanda (undifferentiated) and thus can not be visualised as having parts and features. Therefore, the Vedic statements that he is “Sathyam Jnanam Anantham” etc can not refer to His attributes. Therefore, they have to be interpreted to mean absence of negative attributes like Jadathva (inertness) etc, which is also unsatisfactory.

Note: A positive statement that Brahma is of the nature of Sathya, Jnana etc will have to be forced into a meaning of a negative statement – that He is not asathya, Ajnana etc. This is against the intention of the Shruthi, which is making the positive statements.

.36. Further, Brahma Himself is a Bhava Swaroopa – a positive entity (not the absence of an entity). Therefore, He can not be considered in essence to be only a collection of Abhavas (absence of positive entities – such as Ajnana etc). If these Vedic texts are considered as adjectives (Visheshana) describing Him, it is not acceptable to Advaita as He being Nirvishesha (without any attributes) does not have any adjectives of either positive type like being all knowing or negative type like being one who is not all knowing etc. Therefore, texts like Sathya Jnana etc also become Athathvaavedaka (invalid).

Note: The forced negative statements, even if considered as valid do not fit into the most important tenet of Advaita of an attributeless Brahman, who is not of the nature of an Absence of things only.

.37. The important tenets proclaimed by the Vedas (such as Reality of the world, The Supreme Being having infinite auspicious qualities and being free from all defects etc) are established as Mithya (untrue) at all times, as articles of faith according to Advaita. Therefore, learned persons must conclude that such a school is outside the purport of the Vedas and hence is not Vaidika (followers of the Vedas).

Note: For one, who accepts the validity of the Vedas superficially but holds to such tenets as are completely against the Vedas, the nominal acceptance can not absolve him of his being in reality an Avaidika.

.38. The two schools Bauddha and Mayavada which are unacceptable to the good people have no differences between them. Shunya Vada is considered more potent and has been rejected already. Therefore, even a Mayavada follower, who thinks himself as a clever cheat (by trying to hide his true position) has been refuted (by the same arguments).

Note: The correspondence of Mayavada with Buddhism has been established elaborately by Madhva in his compositions Anuvyakhyana, Tatvodyota etc.

.39. There is no difference of any kind between Brahma (as per Mayavada) and Shunya of the Bauddhas. Therefore, the Hethu (basis) on which Shunyavada was refuted earlier (in shlokas 28, 31) is also valid in the case of Mayavada. The Mayavadi's argument that his Brahma is not Asath like Shunya (of the Bauddha) and therefore this logic is not valid (due to the hethu not being established – Asiddha) is not tenable.

Note: The Anumanas used in the shlokas 28 and 31 have the hethu that Shunya is Asath (unreal or nonexistent). Advaita tries to avoid it saying that Brahma is not Asath, but as it has all the characteristics of shunya with no differences what so ever, they will have to accept that Brahma is also Asath.

.40. If the Mayavadi does accept Sathva (Reality) for Brahman (to achieve distinction from Shunya), He will have Vishesha (attribute), which contradicts the Mayavada tenet of Nirvisheshathva (not having any attributes) of Brahman. By a process of elimination, therefore, they have to accept Asathva for the Brahman.

Note: Advaita have the two options of either accepting complete equality between Brahman and Shunya, thus accepting the logical refutation due to both being Asath, or trying to make a distinction in their Brahma by accepting the quality of Sath (reality) in it, which invites the problem of contradicting their own basic tenet of Nirvisheshathva of Brahman.

.41. The Brahman of Mayavadi is without a second (Advaita), identical with Shunya etc., is not a positive entity and is thus not capable of being cognised, studied or meditated upon and can not give the desired results of Dharma, Moksha etc. The same applies to other similar entities like Vijnana of Vijnanavadi Bauddhas, Shunya etc. which are all inexpressible and unfit for understanding or cognition.

Note: The manner of explaining the essence of Advaita Brahma, Bauddha Shunya etc is the same – It is inexpressible, undifferentiated, without any qualities etc. Therefore, even if one accepts such an entity as having an existence as a positive one (for which there is no example or proof), there is no way by which one such entity can be differentiated from another such entity, leading to the inevitable conclusion that they are identical to each other, with differences only of nomenclature.

.42. The Brahman of Advaita is like the (nonexistent) sky flower (as it has no distinguishing feature for understanding or cognition, being without Vishesha or definition. It can not be the object of knowledge at all). The logical Sadhya and Sadhana for this Anumana will have to be imagined as relevant in a contrary way.

Note: The bases and conclusion of any logical process are so, only because they exist as positive quantities. For an entity that is indefinable or not cognisable, logical process and understanding fail totally. Bhavaprakashika gives the example of the (non-existent) horn of the hare, which can not be the subject of cognition or understanding.

After refuting Bauddhas and Advaita, Madhva takes up Charvaka school (43 – 46).

.43. If it is argued that the Vedas are invalid, there will be no Pramanas on Dharma and such other (extrasensory) entities. The Charvaka, who argues that Prathyaksha (direct cognition) is alone a valid pramana, has no means of establishing the absence of such entities like Dharma.

Note: For extrasensory entities like sin, merit etc there can not be sensory proof (by definition). Unaided Anumana can not prove either their existence or non-existence. Thus, they have to be known only through Agama pramana. The Charvaka, who does not accept the validity of Agamas also has no way to DENY their existence.

.44. A statement of a person can never be accepted as a valid Pramana for extra-sensory entities, as it is composed by a person, with the example of a statement of a mad person.

Note: If a claim is made that even for extrasensory entities, one can accept the words of a wise man like Buddha, Madhva refutes the claim by giving the Anumana, to prove the possible invalidity of a composition where the hethu is “composed by a person” and example is “composed by a mad man”. It is not his case that ALL such compositions must be invalid, but that one can NEVER be sure that a specific one is valid.

.45. The “wise” person concerned may be (really) ignorant or be a deceiver, as he is a man, like Chaithra, who is taken as the example. Therefore, any Anumana which is given to prove a specific person as all knowing can be countered by another proving the opposite.

Note: If we have to accept the words of an individual person as authority in matters of dharma etc which are not capable of verification directly, we have to be sure that he knows the subject fully in the first place. As we ourselves are ignorant on the subject, we can never be certain as to the extent of his knowledge and therefore can we really rely upon his unsupported statement? Further, we can also not be sure whether he is telling the truth or falsehood with unknown motives. Proof of his telling the truth which is not susceptible for verification by Prathyaksha can only be Anumana, which can always be countered by another one proving the opposite conclusion, with a different suitable example. Hence, only when his words are supported by Agama, there can be some certainty about the validity of his statements. This applies without any distinction to the words of all prophets who lay down their own prescriptions of Dharma etc usually relying on the claim of a direct approval by the Supreme Being, which can not be verified by others.

.46. The evil Shastras against the Vedas which are accepted only on account of unjustified insistence on one’s beliefs (unsupported by logic) teach the Supreme Being in a manner different from what He actually is (as described by the Vedas etc). The persons who have accepted such Shastras and worship the Supreme Being accordingly will only attain the fearsome Andhahthamas world, which is the home of all sorrows.

Note: One has to know the validity of one’s beliefs about the extrasensory entities like God, Dharma etc. All Paurusheya compositions are suspect for the reasons explained earlier. Only when they are supported by the Apaurusheya Vedas, which are proved to be free from all defects, can they be accepted. Following invalid beliefs and wrong paths can only lead to eternal sorrow.

Madhva now discusses the features of Mukthi (47 – 61)

.47. If our Siddhantha is accepted as valid, the good people will enjoy their essential nature of bliss in Moksha along with the enjoyment of different objects of pleasure like Shabda etc. This will be granted by Sri Hari, also called Adhokshaja.

Mukthi according to Advaita is refuted.

.48. If it is asked when Mukthi is attained or how is it attained, any answer given will make the Mukthi Visheshitha (qualified with attributes). Therefore, Identity with Brahman who is undifferentiated (which is the tenet) of Advaita is immediately negated by such replies. Therefore, this Mukthi (as specified by Advaita) is not acceptable to the wise persons.

Note: Becoming one with Nirvishesha Brahman is Vyahatha (self contradictory) when trying to give answers to such questions about Mukthi. If no reply is given, the nature of Mukthi will never be known.

Mukthi according to Vaisheshikas is refuted (49 – 61).

.49. A Muktha who does not have any feature such as intellect etc will be like a wooden doll not capable of any experience (even happiness) internal or external. Such a person does not get any worthwhile objective (Purushartha) in Moksha.

Note: According to the vaisheshika, the Muktha soul does not have the senses, mind, experience of external or internal objects etc. Such a one will be like an inert doll and such Mukthi is unwanted by any one.

.50. Iswara has knowledge, desire and effort and will never suffer any undesirable experiences (at all times). When the Muktha soul attains Iswara, the latter will make him similar to Himself and free from undesirable experiences due to His own capacity.

Note: The Vaisheshika believes that the Muktha soul is bereft of all organs of cognising and enjoyment in Mukthi. But Iswara, who is also present in Mukthi (according to them) has all these and does not have any sorrows. Logic shows that Iswara will make the Muktha soul similar to Himself also giving him pleasure, but with no sorrow, as he Himself has the powers to do so.

.51. You (Vaisheshika) say that because sorrow is always accompanied with happiness in Samsara (worldly life), the same must be the case in Mukthi also. Therefore, to avoid sorrow completely in Mukthi, even happiness has to be given up there. With the same logic, one can argue that the soul has swaroopa in worldly life along with sorrow, it should be given up in Mukthi. Thus, you will have to accept even Shunyavada.

.52. (Vaisheshikas argue) if the Muktha soul has a body in Mukthi, he will also have the six oormis (defects), like Chaithra (unreleased soul). Such an Anumana is invalid as it has an Upadhi of having an impure body (with the three Gunas constituting Prakruthi).

Note: The Vaisheshika concludes that the Muktha soul has no body, as the possession of a body inevitably means defects such as birth, death etc. Madhva points out that these defects can apply only to the natural body in this world. Extending the logic to Moksha is improper. The six Oormis are: existence, birth, growth, decay, weakening, and death. They can also be defined as hunger, thirst, desire, hatred, sorrow, and infatuation. The Upadhi is the real cause for the conclusion and not the other hethu shown in the Anumana.

.53. The Anumana used by Vaisheshikas to show that the Muktha soul has no body (previous shloka) is also invalid due to another defect – Anaikantikathaa of the

Hethu. (The hethu given is not invariably associated with the sadhya making the Anumana inconclusive). This is because Iswara also has a body (while not having the six Oormis). If it is contended that Iswara does not have a body, He will not have the qualities of Jnana, Iccha etc like Shashavishana (nonexistent horn on the hare).

Note: It is accepted by Vaisheshika also that Iswara is free from the six oormis. The question is whether He also has a body or not. To show that the Anumana of the previous shloka (proving that the Mukthas have no bodies) is valid, the Vaisheshika has to accept that Iswara will also not be having a body. If that is accepted, Iswara can not have knowledge, desire etc, as he will become Asath, like the horn on the Hare. Body is used here not in the sense of a physical body, but a positive entity with which functions like knowing, doing, thinking etc will be done.

.54. If the Vaisheshika argues That Iswara and Shashavishana can not be compared as they are different, as Iswara is a knower and desires things etc, we say the same thing, when we say that He has a body, but it is not a Prakrutha body.

.55. In the same manner, we have to accept a body for the Muktha soul also which consists of his innate essence (not external and acquired by him). The suffering of undesired experiences will not be there for him, as he has no Prakrutha body.

.56. If it is argued that the Muktha can not have limbs, as he will then be subject to destruction, like a piece of cloth, we ask you – what kind of limbs do you not accept?

.57. If you say that they are different from his essence (which is chethana), we do not accept the existence of such limbs. So the Anumana does not prove any thing new. (Siddhasaadhanathaa). You will therefore have to accept limbs which are nondifferent from his essence.

Note: when the limbs are part of his essence, there can not be any question of their destruction – as it will involve destruction of an eternal being – Muktha soul himself.

.58. The vaisheshikas say that both the Supreme Being and souls have pervasion over all space and to establish it, they have to accept that the souls pervade over small spaces covered by atomic particles like Paramaanu (smallest atomic particle) and larger spaces such as the length of the forearm showing that they have parts which are nondifferent from their essence. Similarly, in our case the Muktha souls can have limbs which are of the essence of bliss, knowledge etc and which are nondifferent from their essence.

Note: Pervasion over space which has parts intrinsic to it – such as lengths, volume etc shows that the soul can have parts nondifferent from it. With the same Nyaya (logic) it can be accepted that the Muktha soul has parts which are nondifferent from its essential natural swaroopa of knowledge, bliss etc. Tatvavada does not accept that the souls have such pervasion as they are atomic, but the Supreme Being and Lakshmi have such pervasion.

.59. The Muktha soul has knowledge of Roopa (colour) etc, as he is a positive entity, like Iswara and not inert (unconscious). With this Yukthi (logical argument) one has to accept that the Muktha soul also has senses like the Eye etc. As the opposition has accepted that Iswara is sarvajna (all knowing), there is no defect of Sadhya vaikalya in this Anumana (absence of the proved entity – knowledge of Roopa etc in Iswara, the example).

Note: Iswara is accepted by Vaisheshikas to have sarvajnathva, which requires the use of senses like the Eye. The Muktha soul being a similar entity (Chethana and not a Jada), he must have the sensory facilities. It does not in any way imply that the senses should be similar to ours in construction.

.60. The vaisheshika can argue that Iswara, though having the knowledge of colour (Roopa) etc, is not blissful, as He will have to have sorrow also. We (Madhva) reject this argument on the basis that the Vyapthi (invariable coexistence) of Bliss with Sorrow has already been denied (shlokas 16 – 19).

.61. Some (example - Bhatta school) do not accept the existence of Iswara Himself and hence argue that the example of Iswara given earlier is invalid. For such persons, we give the inverse example of a piece of stone. Therefore, the Muktha soul has a transcendental body with senses, knowledge and enjoyment of pleasures and bliss.

Note: The Muktha soul being Chethana is completely different in essence from an inert object like a stone. The stone does not have senses, consciousness, knowledge etc. Therefore, the Muktha soul must have these.

Madhva sums up Mukthi swaroota (62 – 63).

.62. Why are these schools opposing us, hating the type of Moksha consisting of the enjoyment of one's own essential bliss described by the Vedas and supported by Yukthis? Why do they insist on supporting the opposite concept of identity with Nirvishesha Brahman.

Note: Madhva shows that the concepts of Identity with Nirvishesha Brahman or the Mukthi of the Vaisheshikas with no knowledge, enjoyment etc have no support from the Vedas and are also opposed by valid Yukthis (given by him).

.63. Therefore, only Vishnu with the six auspicious attributes described by the Vedas which are Pramanas by themselves without needing any external verification gives Moksha and other blessings. This must be accepted by all to obtain all the auspicious blessings from Him.

Note: This concluding verse of the speech of Madhva on Tatvavada sums up elegantly the important principles – the Supremacy of Vishnu, the giver of redemption, unquestioned validity of all the Vedas, and the method of obtaining the four kinds of Purusharthas for the soul in bondage. It also rejects the contrary schools like Identity of the soul with the Supreme Being, lack of gradation amongst souls, selective acceptance of the Vedas as pramanas, elevation of others to the status of the Supreme Being etc.

Trivikrama Pandithacharya debates with Madhva and surrenders to him (64 – 70).

.64. Trivikrama listened to the discourse of Madhva, the all knowing, containing the various tenets along with Pramanas.

.65. Afterwards, Trivikrama used sharp arrows in the form of various logical propositions, fitted with feathers of opposing doctrines discharged by pulling at the strings of his bow in the form of his (vast) knowledge.

Note: In shloka 2, the debate between them has been compared to a battle between archers. Here, the simile is continued – the comparisons of the Bow to knowledge, arrows to logical points, feathers to opposing systems is most apt.

.66. Madhva, the great intellect, smilingly intercepted all the logic arrows as and when they were discharged, by counter arrows, which were superior.

.67. The great Brahmin, Trivikrama, wanting to secure victory over Madhva used Asthras (specially sanctified weapons) in the form of Vedic texts, which were beyond the capacity of others either to use or to reply with countermeasures.

Note: Trivikrama has first questioned the logical issues with Madhva. After finding that his logic was impregnable, he used Agama Pramanas in debate which appear to contradict Tatvavada to support rival schools. These being more powerful and difficult to resist have been rightly called Asthras. These can be replied only in kind.

.68. Madhva used a large number of Vedic texts, which were very powerful on account of having only one unique interpretation and having their meanings at a more fundamental level (rather than secondary derived meanings) to answer the Vedic texts quoted by Trivikrama and showed that those could be interpreted in a different manner consistent with his doctrines.

Note: The principles involved in arriving at a consistent interpretation of apparently divergent Vedic texts as a whole is mentioned here. It is axiomatic that the texts being flawless can not be discounted as invalid. They are assigned different strengths – those which can be interpreted in an unique manner only, being considered strongest. Similarly, if the meaning assigned to a text is dependent on the interpretation of another, the latter being at a more fundamental level will be considered stronger. There are other criteria too. But, the final picture can only be determined by complete interpretation of ALL the texts in a manner consistent with the principles of interpretation, grammar and internal consistency of the total system.

.69. After debating in this manner for fifteen days in a Vada Katha, Madhva dear to Hari, the wielder of the Discus, made Trivikrama incapable of further questions and free of doubts.

Note: The reference to Vada in the shloka shows that the objective of the debate was not victory, but determination of the correct philosophic position. This would therefore require more time and would also account for the final result, acceptance of Tatvavada by Trivikrama, the great scholar of Advaita.

.70. This good person (Trivikrama) prostrated to Acharya Madhva and prayed – “Master, please forgive my taking liberties with you. Grant me the permanent service of the dust beneath your lotus feet.”

Note: Trivikrama being a good person accepted without any rancour the consequence of his defeat in debate without taking recourse to false pride or commitment to his old position. He surrendered himself before the master to study the new Tatvavada.

Madhva teaches Brahma Suthra Bhashya to Trivikrama.

.71. Then Sri Madhva commenced the teaching of the Brahma Suthra Bhashya to Trivikrama. The good people were happy at this, while the wicked persons became unhappy.

Note: Trivikrama had been persuaded by Mayavada school to try to defeat and discredit Madhva. They would be naturally unhappy at his conversion into an enthusiastic disciple and admirer.

Trivikrama writes Thathvapradeepa, a commentary on Brahma Suthra Bhashya.

.72. Trivikrama was directed by Madhva, called Mahacharya as he is the major commentator on Vedanta, to write a commentary on his Brahma Suthra Bhashya. Before commencing its composition, which would be impossible without his blessings, Trivikrama prayed to Madhva thus:

Note: This commentary of Trivikrama is called Thathvapradeepa. This composition quotes Anuvyakhyana written by Madhva after the request by Trivikrama, described in the following shlokas.

*Trivikrama requests Madhva to write the new composition (Anuvyakhyana) (73 – 87)
In so doing, the poet describes the compositions of Madhva which had already been done exquisitely.*

Brahma Suthra Bhashya

.73. The gems of (Nyaya) Logic contained in the ocean of your Bhashya (Brahma suthra Bhashya) can not be completely collected by great scholars working constantly. It is so profound and wonderful.

Note: The Brahma Suthras of Badarayana Vyasa are a treatise in Nyaya Shastra related to Vedanta, by which the true purport of the mass of Shruthies can be determined. The extremely condensed method of its presentation leads to many distorted commentaries, which suffer from internal discord, violation of canons of interpretation etc. Madhva Bhashya on the other hand correctly brings out all the relevant logical issues. The logic and rules of interpretations hidden in the Bhashya, are not easily perceived.

The Ten Upanishad Bhashyas

.74. The meanings enshrined in the temples of the ten Upanishad Bhashyas which are logical and correctly depicting the intentions of the Upanishads are pleasing them in the same manner as the gods please their consorts (in their houses).

Note: The Upanishad Bhashyas are true to the originals and convey the meanings of the Upanishads easily.

Geetha Bhashya and Geetha Thathparya.

.75. Your two compositions on Geetha, Thathparya and Bhashya are like the Sun and Moon, which fully illuminate the entire world of Tatvavada tenets with their rays in the form of incontrovertible statements.

Mahabharatha Thathparya Nirnaya

.76. Which good person will fail to utilise the nectar called Mahabharatha Thathparya Nirnaya which has emerged out of the milky ocean of Ithihasa and Puranas, by the churning of the Mandara mountain in the form of your mind.

Note: The simile of the milky ocean being churned to produce Nectar is very appropriate for this case, as Acharya Madhva has considered the extensive Ithihisas – Mahabharatha, Moola Ramayana and Pancharathra (in their original form, without the loss and distortions due to time) and the voluminous Puranas such as the Bhagavatha, before composing the Nirnaya (Decisive annotation) on the originals. The M T N specially considered as the concentrated extract of all such texts is rightly called Nectar.

Bhagavatha Thathparya Nirnaya

.77. Your Bhagavatha Thathparya Nirnaya is like a good friend and path finder to those who try to obtain true knowledge and who are ignorant of the three types of language used in Puranas.

Note: The Puranas use three types of language representations called Guhya, Darshana and Samadhi, whose knowledge is essential for understanding their true purport. If one ventures to do so without such knowledge, he needs the help of some one who knows the winding paths of the Puranas, like a local person assisting a stranger in a new place.

Other compositions (78 – 85).

.78. Your excellent Thanthrasara is like the Kalpatharu (Divine wish tree) whose shelter is used even by gods and by which any one will attain all his desires.

Note: The words also mean that the letters and words in Thanthrasara are symbolic of the divinities and forms of gods who are worshipped through them. The composition also contains the essential tenets of Tatvavada which is adopted even by gods.

.79. Kind hearted Madhva, you have composed the texts Katha Lakshana and Pramana Lakshana, which are like the eyes for the world to learn about the Pramanas and methods of debates (Katha).

.80. Who will not adore Vishnuthathvavinirnaya which is like Arjuna who single handedly placed his feet on the heads of his enemies (defeated them in battles).
Note: This is a unique composition which covers all the important tenets of Tatvavada in a brief but analytical manner, useful for the intelligent beginners. The refutation of important tenets of competing schools along with proving the accepted tenets with valid pramanas makes it a very valuable foundation course for the study of Tatvavada. It is in prose form.

.81. The Prakarana texts like Vada (Tatvodyota) are very little in size like a spark from a fire, but destroy forests in the form of opposition schools completely when aided by wind (god – yourself).
Note: Though small in size, these are extremely efficient in destroying completely the arguments of opposite schools, because they are propelled and supported by the incarnation of Mukhya Prana.

.82. In the Anubhashya, you have shown infinite meanings covered by the Brahma Suthras. It is a wonder like (the baby) Krishna showing the entire Universe (Brahmanda) to His mother, to demonstrate his infinite capacity.
Note: In the 32 shlokas of Anubhashya, Madhva has condensed the enormous meanings contained in his Brahma Suthra Bhashya, Anuvyakhyana etc., when these are themselves considered as enormous condensation of philosophy. It is believed that this work was composed at the request of Achyutha Preksha on a Sadhana Dvadashi day, to enable its regular recital daily even on days when the time available for this purpose in the mornings is limited.

.83. Oh, Madhvacharya with the six auspicious attributes, you have composed the Yamaka Bharatha causing wonder in all the worlds, to show the secret meanings of Mahabharatha in a wonderful poetic form.
Note: The 81 shlokas of Yamaka Bharatha contain the contents of 18 Parvas of Mahabharatha.

.84. You are like an ocean from which heaps of jewels in the form of excellent Subhashithas, Sthothras and Gathas are obtained. Who can count them?
Note: This an indication that in addition to the well known 37 compositions, Madhva had composed many other smaller ones, some of which are now being discovered.

.85. This assembly of good people consider that all these compositions are like Chinthamani (wish jewel capable of giving all desires to good persons) and convey a large number of meanings (can give immense fruits like Moksha). They also laugh at stupid people who think that they are small and hence not profound.

Trivikrama requests Acharya Madhva to compose a new composition 86 – 87).

.86. Though there are already so many compositions we still request you to compose a new one, just as gods wanted to have Skandha, the enemy of Tharaka, even when there were gods like Indra etc.

.87. In all the immensely profound writings in the compositions, the Yukthis spelled out are difficult to grasp for us due to our mental limitations. Therefore, give us a (new) composition which will explicitly give all such Yukthis.

Note: The works earlier composed were generally contextual and had to conform to relevant original references only. But a new global composition which will give the logical basis of interpretation of Vedanta and Brahma Suthras with the propositions arranged logically and according to subject order would make it clear to one, who need not study all the texts first and fully grasp them before getting a total picture. Thus, Anuvyakhya is like a compendium on all his previous works. This work has the monumental commentary by Sri JayaTirtha, called Nyayasudha.

Madhva composes Anuvyakhya and Nyayavivarana (88 – 90).

.88. Requested thus, Madhva composed the Anuvyakhya, which is like nectar to the good people, like the proverbial Vajra weapon (which destroys) the arrogance of evil schools and is like the sun light to the darkness spread by Mayavada.

.89. The brilliant Madhva had this composition written by four of his disciples continuously at the same time with no effort.

Note: The four chapters were dictated at the same time to four disciples with no pauses and with no effort. Sri Raghuvarya comments that this is indicative of the future Chathurmukha (four faced Brahma), which Madhva will become in the next Kalpa.

.90. He composed also a new composition (Nyaya) Vivarana, which is in the nature of a compendium of the Yukthis mentioned in Anuvyakhya.

Note: Anuvyakhya has both contextual matter, explanations and quotes etc, while Nyaya Vivarana mentions only the basic logical propositions (Yukthis) used both for Purina paksha and Siddhantha.

Vishnu Tirtha (brother of Madhva) (91 – 119).

.91. The parents of Madhva, who, by their constant association with him, lost their Ajnana (ignorance) and suffering and became pure in mind, in the same manner as people get light and freedom from worry by the light of a Full moon, went to Vaikunta (in due course of time). The younger brother continued to live in the ancestral house.

.92. With the twitching of the eye brows of fate, all the wealth such as money, food grains and cows etc were lost, making him to renounce the world. The brother of Madhva well versed in the Vedas went to his brother, Acharya Madhva, the great Vedic commentator.

Note: His great learning of the Vedas had already made him detached from the world. The fortuitous loss of all his wealth deepened his feelings of renunciation and made him approach his great brother.

.93. Though he repeatedly fell at his brother's feet begging that he should be ordained as an ascetic, Acharya Madhva asked him to go back to Pajaka, as it was not the proper time.

.94. The brother did not eat, sleep or even laugh, waiting for the right time (to take the orders of ascetic. All the time he was remembering his brother, like Bharatha was remembering Rama, his brother (during the latter's stay in the forest).

.95. After the end of Sharadruthu (season after rains – when Chaturmasya is over), Madhva persuaded with difficulty the king (Jayasimha) who was sad at being parted from him, to stay in his capital and went to Pajaka.

.96. Acharya Madhva ordained his brother, who was born in an excellent family, who was well learned in the Vedas and Vedanta, pure in body and mind, who had renounced the world after experiencing the shallow pleasures of the world and who had performed the necessary rituals like Jiva Shard etc.

Note: The ordaining of an ascetic is to be done after examining all the aspects mentioned here.

.97. Madhva, who is equal to Chaturmukha Brahma himself taught the extremely secret Brahma Thatva to his brother. This is beyond the capacity for learning for even those ascetics who perform austere penance amongst five fires.

Note: The levels of both the aspirant and the teacher were extremely high.

.98. The great Ananda Tirtha (called as Preethi Tirtha here) showing immense nectar like love in his face in the form of a gentle smile and with his kind glance at him, named the new ascetic Vishnu Tirtha.

.99. The brother of Acharya Madhva, the great teacher of Vedanta made full use of time by studying Vedanta Shastra, its repetition and contemplation.

Note: Proper study involves ability to repeat accurately that which has been heard and understood, as well as assimilation of the actual meanings by constant meditation and contemplation.

.100. By subjugation of senses, great devotion, sweet words and service to the teacher, VishnuTirtha made the small seedling of his Guru's kindness grow into a great tree.

.101. The greatness of VishnuTirtha taking shelter in the Kalpa Vriksha (Wish tree) in the form of kindness of Madhva with the infinite knowledge is beyond description. But, we will still try to describe it a little, out of great desire to do so.

.102. VishnuTirtha was good at discourses and had the fruition of the powers acquired by great Manthras like Pranava. He decided that as a servant of Madhva, he should be second to none amongst the disciples of Madhva.

.103. When he went for pilgrimage to the north and took ritual baths in sacred Tirthas, not only did he become pure thereby, but made the Tirthas themselves become pure when he bathed in them.

.104. VishnuTirtha went to Harishchandra mountain for penance not seen or known by any one. This mountain is well known as the place for successful observance of penance for many ascetics who have given up desire for worldly things.

.105. VishnuTirtha who was determined to achieve success in his goals had given up jealousy and being full of hate towards the fire of sorrow born out of the Dvandva (Twos like Heat and Cold etc) and fuelled by food.

Note: The hatred of VishnuTirtha was towards the sorrow caused by attachments to the objects of the senses, which leads alternately to pleasure and misery. This sorrow is fuelled by constant feeding of the desires in the form of food etc. The only solution is to control desire by observing fasts and other prescribed rituals to achieve control over the mind and its desires and achieve equanimity in all situations.

.106. The great ascetic VishnuTirtha partook a little Panchagavya only once in five days, from the devotees who brought it to the side of the mountain and repeatedly requested him to take it.

Note: Panchagavya is the mixture of the five products of the cow like Milk including Urine and Dung.

.107. With his great control over the senses, he gave up gradually even the Panchagavya and was satisfied with falling Bilva leaves and water, performing severe penance, not within the capacity of even great ascetics.

.108. He sat on a very cold stone for a long time to perform penance as he had fully subjugated his mind and observed all proper rituals. The stone was such that no one could have sat on it, without the special grace of God.

.109. The brother of Madhva, the incarnation of Pavana (Vayu), achieved victory over breath consisting of the three elements of Pranayama - Rechaka, Pooraka and Kumbhaka and thereby achieved complete mastery over the horses called senses through the charioteer called the Mind.

Note: The main purpose of Pranayama or breath control is indicated here.

.110. VishnuTirtha who was an expert in Vedanta remembered and meditated upon the form of MahaVishnu (enemy of the Mura Asura) in the manner taught by his Guru. He attained the state of Samadhi (complete absorption of consciousness) in Him, which is secured only by great Yogis and which removes all sorrow.

.111. After VishuTirtha devoted his mind to the beautiful form of Mukunda (the giver of Moksha), which is an ocean for all auspicious qualities like Bliss etc and is the greatest of all the great wonders, he never diverted his mind on any thing else.

Note: He entered into Asamprajnaatha Samadhi.

.112. His Asamprajnatha Samadhi was like a priceless gem having the glow of Aparoksha Jnana (direct vision of the Supreme Being) and was without the defect of Kama (desire). The only price which could be appropriate for it was Moksha itself.

Note: His was a perfect state where he was completely immersed with God having Aparoksha and without having any desire for rewards. Such devotion can only be rewarded by Moksha.

.113. The grace which the Supreme Being, the lord of Madhva showed to the brother of Madhva is not capable being grasped by the mind and is extremely secret. Therefore, it is not being described here.

.114. How wonderful is the service of Madhva, with the great Jnana. It is because of that VishnuTirtha secured such unique blessings (from the Supreme Being) even in Kaliyuga – so extolled the gods about the greatness of service to Madhva.

.115. A disciple of VishnuTirtha called AniruddhaTirtha came to him. He was very dear to him, engaged constantly in very hard rituals, capable of extrasensory perception, was like an ocean of Knowledge and very proficient in Tharka Shastra.

Note: AniruddhaTirtha was the first ascetic of the Subrahmanya Matha.

.116. When VishnuTirtha came back to Rupyapeeta (Udupi) when implored by AniruddhaTirtha, the disciples thought that Madhva himself has come to bless us.

Note: This indicates that the brothers looked alike and possibly this incident took place after Madhva had left for BadariKshethra.

.117. There was another disciple called BadarayanaTirtha to VishnuTirtha, who was like the head ornament to great poets, who was a great scholar, a great ascetic and was like a playful parrot to Acharya Madhva.

Note: BadarayanaTirtha (also called VyasaTirtha) was the first ascetic in the Matha later called Sode.

.118. VishnuTirtha gave special blessings to BadarayanaTirtha, who took up as his disciple with great zeal and made him into a great scholar amongst great scholars. This amazed every one.

.119. VishnuTirtha who pleased Vishnu secured greatness unobtainable by others. He climbed up the Kumara mountain dear to god Skandha, inaccessible to others.

Note: Sampradaya Paddhati of HrishikeshTirtha describes that VishnuTirtha who will be engaged in austerities on Kumara mountain will come down at the time in Kaliyuga, when Tatvavada is almost completely lost and will reestablish it with the help of the compositions presently buried in the form of copper plates in a well at Kat thila – 18 Kms from Kanva tirtha and 25 Kms from Mangalore.

PadmanabhaTirtha (120 – 126).

.120. There was another important disciple of Madhva hailing from the shores of Godavari, called PadmanabhaTirtha who had been attracted by the wide spread fame of the clean minded Acharya Madhva.

Note: Shobhana Bhatta who became his disciple in the debate held on the banks of the Godavari river (9 th Chapter) was given the name Padmanabha Tirtha by Acharya Madhva.

.121. Madhva was pleased by the constant Shravana (listening), Manana (contemplation), devotion, renunciation (from worldly affairs) and service of Padmanabha Tirtha and had taught him the purifying Adhyathma Vidya (knowledge about the Supreme Being immanent in all).

.122. Even when he sported in the rivers in the form of floods of Yukthis in the Shastras of others (like Vaisheshikas) with the objective of refuting them, the great scholar whale (Padmanabha Tirtha) never came away from the ocean of Vedanta Shastra.

.123. The great lion in debates defeated by his roar in the form of discourses other disputants like Mayavadis, who thought that they were great scholars, but were actually like dogs (Gram Simha – the village lion) in their assemblies.

.124. He was a great debater (Chathurasya – with four faces) and was clearly like the lion (Panchasya) in splitting the foreheads of elephants in heat in the form of bad Yukthis used by evil debaters.

.125. From the ocean of knowledge known as Padmanabha Tirtha was born the auspicious priceless commentary called SannyayaRathnavali on the great Anuvyakhyana of Acharya Madhva.

Note: He has composed many works such as Satharkadeepavali (on Brahma Suthra Bhashya), commentaries on Geetha Bhashya and Geetha thathaparya, the Ten Prakaranas etc.

.126. Padmanabha Tirtha, who was like an ornament to scholars and was well learned in the Vedas was honoured in various assemblies of scholars as the disciple of the great preacher who was an authority on the Vedas. He gave discourses on the Vedas.

Other disciples of Acharya Madhva (127 – 134).

.127. Along with these two important disciples (Vishnu Tirtha and Padmanabha Tirtha), there were many great ascetic disciples of Acharya Madhva, of the infinite knowledge, from different places, who had taken the vows earlier and later to these two.

Names of important ascetic disciples are given:

.128. Some of them were Hrishikesha Tirtha, who had conquered the senses, Janardana Tirtha, who had conquered birth and death, Narasimha Tirtha, who has taken shelter in the feet of Lord Narasimha, Upendra Tirtha, who had practised the chanting of the name of the Supreme Being (Upendra).

.129. One had the name Adeergha (short) – Vamana Tirtha, who had restricted his worldly activities, another was Rama tirtha, who had taken shelter in the lotus feet of Lord Rama, another – Adhokshaja Tirtha was great with qualities unknown by the senses. All these were great with knowledge, devotion and renunciation.

Note: The poet has tried to explain the special qualities of the eight founders of the Mathas in Udupi based on the names bestowed on them by Acharya Madhva. The actual names have been given in Bhavaprakashika.

The names as well as the deities assigned for worship to each of them as given in Sampradaya paddathi of Hrishikesha tirtha is as follows:

HrishikeshaTirtha	- Palimaru Matha	– Sri Rama with Seetha and Lakshmana
Narasimha Tirtha	- Adamaru Matha	– Sri Chathurbhujakaliyamardana Krishna
Janardana Tirtha	- Krishnapura Matha	– Sri Dvibhujakaliyamardana Krishna
Upendra Tirtha	- Puthige Matha	- Sri Vittala
Vamana Tirtha	- Shiruru Matha	- Sri Vittala
Vishnu Tirtha	- Sode Matha	- Sri Bhuvanaraha
Rama Tirtha	- Kaniyuru Matha	– Sri Nrusimha
Adhokhaja Tirtha	- Pejawara matha	– Sri Vittala

.130. When they moved on the earth's surface, they made it pure. They were like Suns who had come down to earth and were illuminating the sky or the lotus feet of the Lord (Vishnu Pada) and were removing darkness in the form of ignorance due to evil schools.

.131. They were always immersed in the ocean of Moksha Shastra (science for the redemption of souls) and were full of bliss. They were engaged in worshipping the lotus feet of Hari, the wielder of the Discus, in the Idols which were delightful.

.132. The disciples of the disciples of Madhva and their disciples were many and were like ornaments to the earth. All of them had good qualities (such as Jnana, Bhakthi and Vairagya) as their ornaments.

.133. They were always sporting in the ocean of happiness in the study of commentaries of good Shastras. They were wearing the ornaments of being engaged in refuting the copious arguments put forward by evil persons (of opposite schools).

.134. Some had studied the Shastras only a little, but had great devotion. Some had average intelligence, but had, by repeated learning made up for that in their knowledge of the Shastras.

Note: This is an indication of the cross section of the large numbers of disciples. It is being stressed that though they were gifted with different capacities, all of them had great devotion and application for acquiring learning to the best of their abilities.

Householder disciples of Acharya Madhva (135 – 139).

.135. There were many householders who had secured the full blessings of Acharya Madhva. Out of them, three great members of the Likucha family were effulgent like Threthagni (Triad of fires used in sacrifices).

Note: Bhavaprakashika explains that these three were Trivikrama and the two Shankara acharyas. There are three works available today attributed to a Shankaracharya, who is likely to be the person who maintained Madhva's library. There are some references to others, including ladies called Kalyani devi. One appears to be Madhva's sister, and the other two are the sister and daughter of Trivikrama pandithacharya. Three small works Tharathamya sthothra, Anu and Laghu Vayusthuthi have been composed by one of them, possibly the sister. These have been accepted widely in Madhva lore as authentic amongst all sections. Mahabharatha Thathparya Nirnaya also mentions the incarnation of Bharathi, the eternal consort of Mukhya Prana at the time of the Madhva incarnation.

.136. The three scholars of the Likucha family were engaged in planting the seeds of auspicious knowledge (Sadvidya) amongst their disciples as their main task and never abandoned the directions of Acharya Madhva.

.137. Others headed by Brahmanas (such as Kshathriya, Vaishya etc) who secure Moksha by performing the tasks of protection of the good people and who headed villages also became disciples of Madhva.

Note: There is an important principle enunciated here. Most sections of society may not be able to devote all their time for acquisition of knowledge as Brahmanas do and may have to perform other tasks for the proper maintenance of society as a whole such as feeding it, law and order etc. typified by Varnashrama Dharma. Any of them could become Madhva by conviction and be assured of their place in Moksha, if they perform their tasks with dedication and as a service to God, also acquiring true knowledge, devotion gradually..

.138. Madhva, the dearest one to Lord Rama, gave great gifts of knowledge and Moksha to those good people who pleased him by their service to the Lord and Gurus, commitment to the true Siddhantha and devotion to Vishnu. Such gifts could not be

attained even by Yogis with great efforts (without such qualities). This was similar to his master Rama, who took all his people to Vaikunta.

Note: The attainments of Siddhis is not a mechanical process of completion of prescribed arduous austerities, but getting the grace of the Supreme Being and the Gurus headed by Acharya Madhva.

.139. The special capacities of his disciples and their disciples were well known in this manner only because of his kindness. Who would not take shelter under the Kalpa Vriksha (Wish tree) of Madhva's feet, which could be easily secured by devotion.

Madhva's Chaturmasya in village Thanthya

.140. The illustrious Madhva with full knowledge, worshipped by the good people in this manner came to the village Thanthya out of love for his devotees and lived in a good Matha (for Chaturmasya) cooled by the breezes of Kanva tirtha at the time (of Ashadha Shukla Ekadashi) when the Lord lies down on Shesha.

.141. The moon in the form of the face of Ananda Tirtha removes worldly suffering, he is effulgent being filled with the nectar of knowledge (Vidya). He is delightful with defectless brilliance. Even those qualified aspirants who become the slaves of his slaves will attain any of their desires.

Note: the very important tenet of owing allegiance to the line of succession of his disciples to secure all worldly desires and even Moksha is stressed here. Tatvavada replaces the obnoxious and presumptuous cry of So'ham (I am He) of Mayavada by the plea taken by the redoubtable Hanuman – Daso'ham Kosalendrasya (I am the servant of the Lord of Kosala), when he faced the entire might of Ravana alone and the constant refrain of Acharya Madhva/s teachings.

The Fifteenth canto of Sumadhavavijaya Mahakavya written by Sri Narayana Pandithacharya, son of Sri Trivikrama Pandithacharya concludes here.

CHAPTER 16

Introduction to the Chapter

This concluding Chapter is a mixed narration of some more incidents amongst Acharya Madhva's great deeds. A number of such events have already been covered earlier in Chapter 10. Here also, the poet describes them, as if they are the words of a disciple. Chapter 16 is clearly one where the poet has considerable detailed information on incidents of bathing in the sea (described in 14 shlokas), defeating the Gandavata brothers, going around the Kantheswara temple on the shoulders of a young boy, defeating Poorvavata, Shivagni etc., renovating Paranthi temple, getting the pond in Yerki Matha filled up by rain, composing *Krishnamrutha maharnava* and *Karma nirnaya* in Vaidynatheswara and Ujire etc. Only the incidents of establishing the validity of the Vedas on the banks of the Gomathi river (possibly the one near Dwaraka) and lifting and carrying the huge boulder near Kalasa seem to be distant to the poet at this time and place and may have been included here (rather than in the 10 th Chapter, where a number of similar incidents have been described) for convenience. The poet has embellished and rendered unforgettably human, a divine personality of great powers and achievements, and makes him not a figure of fear or mistrust, but one of love, admiration and devotion. The last few shlokas describing the departure of Madhva to Badarikashrama remind one

of the sorry feelings of his disciples, when he had left them there on the first occasion to go to Vyasashrama, but also reassure his devotees that he is still accessible to all of us as a master, friend, philosopher, and guide.

.1. Then, one learned disciple of Acharya Madhva narrated clearly to a group of Vaidikas (those who have learnt the Vedas) devoted to the lotus feet of Narayana, the destroyer of Madhu daithya, the extraordinary deeds of Madhva, with unlimited knowledge, which are the cause for the redemption of bondage from Samsara, as if it was a recitation of Vedanta itself.

Note: Just as the recitation of Vedas, Shastras etc give beneficial results leading to Moksha, so do the recitation of the deeds of great devotees of the Lord like Acharya Madhva.

Proving the validity of the Vedas on the banks of the Gomathi river.

.2. There was a king born in lower caste, ruling a kingdom on the banks of the Gomathi river, who hated the Vedas and was voluble in talk. He spoke to Acharya Madhva, who was all knowing, eloquent in the propagation of validity of Shruthis and was effulgent like the moon in his pure repute.

Note: There are two Gomathi rivers, one near Lucknow and the other near Dwaraka. The latter is likely to be the place. Note the contrast between the Acharya and the King.

.3. Even if the stated result of one sentence of the Vedas is not achieved, it will be invalid like the talk of an intoxicated person. It will also serve as the distinct example for proving the complete invalidity of all other shruthi texts.

Note: Bhavaprakashika explains the actual argument of the king. When I pronounce the Veda text – “Yaa Aushadheeh .. “ , the result predicted by the Vaidikas – sprouting of the seed, growth of the plant, flowering and bearing fruits etc does not take place. Therefore, this Manthra is invalid. Because this Manthra is invalid as an example, all other Veda texts are also invalid by Anumana pramana. There is an important Nyaya principle in his argument – The Vedas can not be partially valid (as stipulated by Advaita, for instance), being Apaurusheya, they have to be all valid or all invalid. It also stands to reason that Acharya Madhva, pronounced the specific text, which had failed for the king to produce results, later on to show that the Vedas were valid.

.4. Madhva with complete knowledge replied – The result will definitely be obtained by those who have the necessary qualifications. The impudent king argued – If one can not see even one person who can obtain the predicted results of the Veda texts, such a person with qualification will be like the Kharavishana – the horn on the head of a donkey – nonexistent.

Note: Bhavaprakashika explains that Madhva's point was that the qualifying person has to have all the necessary rituals right from his birth, being born of a pure lineage of parents. The King challenged him by saying that no one like that could exist

.5. The great scholar Madhva could not tolerate such refutation of the validity of the Vedas by him. He took some seeds of green gram in his flower like gentle hands, and by (correctly) reciting the Rgveda Manthra (10/97/1 - Ya Aushadheeh ..), showed the sprouting, stalk, leaves, flower and fruits coming up immediately.

Note: Madhva showed thereby that he was a qualified person and that the Vedas were valid. He also showed for all doubters that the real reason for not getting the predicted results of Veda recitation lies not in the manthras themselves, but in the qualifications of the person doing it. The same point is made in the Bhashya and Anuvyakhyana commentaries on the Brahma Suthras.

Illuminating the discourse by the effulgence of his Toe nail.

.6. Once when giving a discourse on Shastras during the night to his disciples the light went out. The kind hearted Madhva enabled the disciples to read their books again in the light radiating out of the tip of the big toe of his foot.

Lifting and moving the big boulder near Kalasa.

.7. The all knowing Madhva once saw during his travels, a large high boulder capable of stopping the force of rushing (falling) water from a high bank of a river, brought by thousands of persons as a step and abandoned by them on the way.

*Note: The place of this occurrence is given as Kalasa, in Chikkamagaluru district on the banks of the Bhadra river by the commentators Vedanga Tirtha and Vishvapathi Tirtha. The location is called Ambutirtha and the details of the incident (as recorded later) has been written down in Epigraphica Karnataka and Mysore gazetter. The size of the stone is 20'*16'*10' The earliest record is by Lewis Rice in 1877 AD. .*

.8. To the words of Madhva – Why has this rock not been placed in the correct position for the benefit of the people, the crowd of people present replied – Oh great ascetic, no human beings can lift this rock. Even for Bhimasena, it would be doubtful, if he tried it.

.9. In the same manner as he had carried the Gandhamadana mountain in his incarnation as Hanuman, Madhva lifted up the rock by his auspicious hand and carried and placed it at the correct place. This extraordinary event is indicated by the rock which is even now on the banks of Thunga (Bhadra) river.

Note: There is an inscription on the top of the rock along with a line sketch carved there (not seen from below) – “Shri Madhvacharyena yekahasthena aaneeya sthapithaa shilaa”. – The rock was carried in one hand by Sri Madhvacharya and placed here. This shloka is obviously referring to this inscription, as otherwise it would be incorrect to say that the huge boulder bears witness to this deed, without having a mark of identification which rock is to be seen. We require a ladder of 15' to go to the top of the rock and see the inscription there on, so a mindless carving by some one can be safely excluded. There is a similar huge rock placed across the Alakananda river in Badari Kshethra called Bhima Pul. Madhvacharya had probably crossed 60 - 70 years of age when he did this feat!

Mr. R L Rice said in 1877 AD – “going through Melangadi and keeping on to the river, a sacred place, Ambutirtha is reached, where the stream rushes very deep between water worn rocks. At one point, a large boulder, a big square shaped stone, is placed horizontally on another. On the former is an inscription in Sanskrit stating that Madhvacharya brought and placed this with one hand!”

Bathing in the sea during the eclipse of the Sun (10 – 23).

.10. Madhva with complete knowledge went to the sea (for bathing) on a day when the Sun and moon are together (New moon day) with the way being crowded with disciples, both ascetics and householders.

.11. All the people of the villages around (such as Yekavata) including children and old people who were still wet after a bath in the (Kanva) tirtha dear to the Rishi Kanva and went for the bath in the sea at that time.

.12. When they saw the all knowing Madhva along with his disciples, the good people amongst them smiled with their eyes wide with happiness. The bad people made

ugly faces and started cursing him. No wonder that it was so as their behaviour was according to their swaroopas (essential natures).

.13. Do not, Do not curse the Guru of the world – The ocean appeared to be saying it with its very high waves, loud roaring and fearsome appearance combined with very fast moving waters. The ocean rose very rapidly.

.14. It appeared as if the ocean was prostrating to Acharya Madhva on its shore due to great happiness in the form of highly disturbed seas, praising him with the prayers of high roaring sounds, with a gentle smile in the form of the white foams on the waves, with its limbs stretched in front in the form of widely distributed waves, rapidly approaching him.

Note: The high waves with foam on top rapidly approaching the shore on which Madhva was standing gave the impression of the Ocean prostrating to him.

Madhva is compared to the Ocean (15)

.15. Madhva is superlative in sporting narration of discourses. Because of his great majesty of expression, he can not be overcome by any one. He has many different types of jewels in the form of Knowledge with devotion etc. The beauty of Madhva (Lavanya) with complete knowledge is very dear to the people. This is the difference with the ocean.

The Ocean is superlative in the play of (enormous masses) of water. Because of its depth and hugeness, it can not be easily crossed by any one. It has many different types of jewels shining with different qualities in it. The salty taste (Lavanya) is how ever not dear to the people.

Note: Though both Madhva and the ocean had similar matching qualities, their Lavanya (meanings different for each case) is liked or disliked by the people.

.16. The ocean had purified the clean, broad and superlative shore with the play of its rapid waves. The capable Madhva sat on it and commented for a long time on the sweet Sukthas of Rigveda, Aithareya Shakha..

Note: The time being one of the Solar eclipse, there would be tides on the ocean which would send high waves on to the shore, making it appear as if it was being cleaned and purified for the teacher of the three worlds to sit on. Madhva did not waste any time and started a discourse on his favourite Aithareya to his disciples. They waited for the actual time of the eclipse to start the bathing in the sea.

.17. The large crowd of people present quickly gathered around him attracted and curious about the effulgent full moon like face, his grand bearing, and his voice though sweet, resembling in its majesty the roaring of the waves in the ocean and exceeding it.

Note: In spite of the highly disturbed condition of the Seas, Madhva's majestic voice was loud enough to be heard by all even at a distance. This is one of the thirty two auspicious attributes of the Rjus, like Madhva.

.18. Listening to the very rare discourse on the Vedas, the mass of the people folded their hands in supplication to him and shouted that – Fie on those evil persons, who out of jealousy, call Madhva, who is excellent in teaching the correct meanings of the Vedas, as a hater of Vedas.

Note: There is a clear hint here of the main point of accusation of Tatvavada by its opponents right from the earliest times – that it goes against the main purport of the Upanishads, which preach Monism. Madhva

was always accused of relying on Puranas, Mahabharatha, Pancharathra etc to give up the highly esoteric Advaita tenets of Vedanta. On the other hand, he was the first to show that the Vedas do not preach monism at all, contrary to earlier statements by others.

.19. The good twice born (who listened to Madhva with enormous knowledge) prostrated with great devotion to Madhva and took the dust beneath his feet, worshipped by the gods, on their heads. Then they all took bath at the correct time of the eclipse in the ocean, which became even more pure, due to the bathing of Madhva.

.20. A number of the people bathing in the sea became the laughing stock of others when they were (toppled being) battered by the elephants in the form of large waves of the ocean, which were very quick, very strong, impossible to avoid and capable of toppling even large groups of people.

.21. When Madhva also became covered by the large waves during his bathing, some evil persons made fun – Alas, the teacher of the three worlds who has won over all is falling down due to the battering of the small waves of the ocean.

Note: This description clearly indicates a kind of personal knowledge and involvement of Narayana Pandithacharya on the scene. His father had already converted as a disciple of Madhva and the place of occurrence was close to Kavu Matha, where the family resided. This description is far more detailed than many major events described else where in Sumadhvavijaya.

.22. Madhva, with complete knowledge, did not pay any heed to the bad words of the evil persons, which would have hurt ordinary people. The crying of the Jackals may frighten dogs, but will not frighten the great heroic lion.

.23. Madhva with the great intellect looked at the ocean with the edge of his eyes, a look which can give to all the world, the states of birth, existence, death etc. Then crushed with the extremely powerful glance (from his eyes), the ocean gave up its motion (of waves etc) and became still as pond.

Note: During Solar eclipse, when the moon comes between the Sun and earth, on a new moon day, there will be great tides on the sea. The description of the previous situation clearly indicates this. It is true that the waves near Kanvatirtha are very high even now. The momentary glance of Madhva made the waters still and placid as in a pond, which indicates an extraordinary situation. No wonder that the people present (possibly including the author of Sumadhvavijaya) thought of it as miracle.

Hatred towards Madhva is natural to evil persons.

.24. Even after the evil persons saw such extraordinary deeds which are impossible for any one else, they never attained a feeling of firm respect to Madhva. On the other hand, their hatred towards him grew further. Such bad behaviour is apt for such people with evil minds, who are unfortunate (as it will only lead to their misery).

Note: The innate nature of the souls determine the permanent reactions to such great personalities like Madhva. Those with Asura disposition will inevitably try to find some manner of condemning the person and continue to hate him with greater intensity.

Madhva vanquishes Gandavata brothers (25 – 30).

.25. Once some people approached Madhva along with Gandavata (Kodinjadi in local dialect), and his brother with the object of testing Madhva's strength. They said that this person has come to perform some appropriate service for you. Without the

slightest doubt, Madhva asked Gandavata to demonstrate his strength.

.26. This Gandavata had once lifted and carried alone the flag pillar in the Srikanteswara temple, which 30 strong persons had brought there. By beating with a heavy mace to shake it violently, he had brought down coconuts from a tree.

Note: The measure of his strength is indicated by these incidents. Shaking a coconut tree by applying force at the base to knock down the coconuts requires extraordinary strength.

.27. Both Gandavata with this enormous strength and his brother (with matching strength) started applying their best efforts to squeeze Madhva's neck with their hands simultaneously. But, as they pressed harder, the neck was becoming harder and harder, (making them try even harder).

.28. They started sweating profusely and losing their strength gradually. Two disciples of Madhva fanned them with good fans to help them, as per Madhva's orders. But, they were unable even to hold the neck of Madhva through which he went on speaking words clearly and which appeared to be covered with a skin of steel. They fell down on the ground.

.29. The clean hearted Madhva allowed them to take rest to get rid of their fatigue. As they had still not given up their false pride, he asked them to try to lift up his finger pressed to the ground. Though both of them held the finger and tried very hard, they were unable even to shake it.

.30. This gently smiling Madhva sat on the back of a young celibate (Brahmachari) here went round the temple of Lord Nrusimha without effort. In this way, Madhva who had the different Siddhis (Yogic attainments) of Laghima etc became the most precious jewel of the jewels of the three worlds.

Note: There are eight Siddhis attained by practice of Yoga – Anima (rendering oneself as fine as an Anu – atom), Mahima (rendering oneself as the biggest object), Laghima (Becoming the lightest object), Garima (becoming extremely heavy), Prapthi (obtaining knowledge through other person's senses), Prakamyā (getting greater bliss from objects of pleasure), Ishathva (controlling the actions of others), Vashithva (being uninfluenced by the three Gunas of nature – Sathva etc). In this incident Madhva has shown two of these attainments – Laghima and Garima. To make a distinction between mere strength or capacity and yogic attainments and to show that he had the latter, Madhva has shown both together. These are not attained or achieved, but are natural for Rjus, like Madhva.

There is also some speculation about the location of these incidents. There is a Kantheswara temple presently in Kanthavara, where the presence of Nrusimha in the installed deity Iswara is stipulated. The clear reference to Gandavata lifting and carrying the temple pillar here, seems to indicate that the whole incident took place there only. Kanthavara is around 25 Kms by road from Padubidre.

Poorvavata and other strong persons test Madhva's strength (31 – 34).

.31. A Brahmin named Poorvavata (Moodembadi in local dialect) was very strong as he had carried home easily a wooden ladder, which had been carried with great difficulty by 50 servants of the King. He was directed by Madhva to press his neck stopping his discourse thereby.

.32. Though he was trying very hard with great effort and sweating, the sound of Madhva's discourse increased in volume further. He was also not able to lift the finger of Madhva, with the great knowledge. This caused great wonder amongst all people.

.33. (Similarly) the master was tested by others like Shivagni, Ugra, Aamodha and Vasudeva. He did not neglect the efforts of these strong persons (to prove their strength). At no time was any lack of strength seen in Madhva (by all these persons). Therefore, all of them felt that he must be the incarnation of Bhimasena only.

.34. Some very strong persons tried to pull out a hair from Madhva's body by pincers again and again and failed. They punched at the tip of his soft nose with their fists. This did not cause any pain to Madhva and his beautiful face continued to be pleasant.

Note: The last set of ten shlokas (25 – 34) have described Madhva's feats of strength and superhuman powers as exhibited by him, with names of persons, places etc to show full authenticity, remembering the fact that Sumadhvavijaya was composed when all these were still well known and capable of independent verification. While doing all these Madhva has only sported with his people, showing also that he was not just an ordinary human being with greater than normal strength. He must have crossed sixty and must have probably in his seventies, during these events!

Madhva's actions are summed up.

.35. Madhva, though he was an incarnation of Mukhya Prana was acting like a human being. He used to defeat and drive away evil disputants like a powerful lion does with weak dogs. He used to give shelter and succour to his devotees like the ocean does to the waters of the rivers. He used to make the neutral persons powerless like the Sun does to the glowworms.

Note: Most of the miraculous happenings described in this composition have been connected with removing the false pride in his devotees or performing some public service or as an example to others. When Madhva states that he is the same Mukhya Prana as is extolled by the Shruthi, he is just stating a fact as is well known and not for self aggrandisement.

Renovation of Paaranthi temple (36 – 37).

.36. The great minded Madhva visited the Paaranthi temple (presently the Panchalingeswara temple in Mudya) during his travels and found that there was no worship, Naivedya etc there for a long time. He called all the local leaders like the king, heads of the villages etc and established the regular worship including Bhuthabali etc and special festivals for the temple within half a day.

Note: Paaranthi (Mudya) is around 10 Kms from Uppinangadi. There are five Lingas here, which do not resemble the normal Shiva Lingas, but are more normal stones shorter with broader bases. These have the presence of Vishnu in them.

.37. In the past (Dvapara Yuga), when he was Bhima, he had installed the five Icons along with his brothers. Draupadi brought the water for worship and Bhuthabali, when he had worshipped the Icons. Madhva remembered Vishnu on this occasion.

Note: This a case of a supreme Vaishnava like Bhima and his next incarnation Madhva having installed and consecrated Lingas in which Vishnu has been worshipped. For similar reasons, many temples which Madhva has visited or worshipped presently called Rudra or Iswara temples have been worshipped as those of Nrusimha by Madhva, immanent in the Deity.

Filling up the dried up Pond in Yerki Matha (Idethude) with rain water (38 – 39).

.38. Madhva visited Saridanthara (Idethude) once in Greeshma ruthu (summer) and heard that the local pond here was dry. Immediately, he had made dense clouds raining heavily on the pond to fill it up, causing great wonder to the people.

.39. The head of the village was prompted to kill Madhva by some evil persons there. He came and saw the divine Madhva (leaving the village) effulgent like the rising sun. He was struck with wonder and awe and prostrated before him.

Note: Idethude is between the Nethravathi and Kumaradhara rivers (hence called Saridanthara in Sumadhvavijaya). It is now called Ramakunja – Yerki Matha. The pond filled up by Madhva is called Danda tirtha. It is about 11 Kms from Uppinangadi.

Composition of Krishnamruthamaharnava

.40. The able Madhva with full knowledge went to the village Kshethragrya (Kokkada in local dialect) where Dhanvanthari (incarnation of Vishnu), the master of all physicians of all the three worlds resides. He composed an excellent collection of good extracts from Puranas called Sri Krishnamruthamaharnava for the benefit and salvation of a devotee (called Idepaditthaya).

Note: This composition with 220 shlokas selected from Puranas such as Vishnupurana and Padmapurana etc has only ten shlokas added by Madhva. It contains important descriptions about worship, rituals, fasting on Yekadashi etc. At present there is a Mahalingeswara temple there (Iswara temple). There is an Idol of Vishnu stated to have been installed by Madhva by the side. This place is about 27 Kms from Uppinangadi and 10 Kms from Ujire.

Refutation of scholars in Ujire (41 – 46).

.41. When Madhva went to Uchabhuthi (Ujire), knowing that there were many scholars there who were unduly proud that they knew every thing (to be known), wanted to curb their pride. He asked – Where are all the scholars here, who make noise like frogs in a deep well.

Note: The reference to frogs in the well is the well known Koopamandooka Nyaya. Ujire has a Janardana temple. There is a stone seat there, described as Madhva's seat. Ujire is 5 Kms from Belthangadi.

.42. The scholars thought firmly that though Madhva was reputed to be all knowing, as he was an ascetic, he may not know much about performance of sacrifices. Hence with jealousy in their minds, they asked him the meanings of the shruthi – Chandasaam vai shashtenaahnaa .” etc which contains obscure and difficult meanings of the Brahmana part of the shruthis on such Karmas (sacrifices).

Note: One important reason for their confidence in their ability to defeat Madhva was that as an ascetic he is not authorised to perform sacrifices.

.43. Madhva who had absolutely no doubts, gave the correct meanings for the Manthras as asked by them. He explained also the special delightful manthras such as Naaraashamsee which have been used and prescribed for the sixth day (of the sacrifice) by Brahma and which are capable of containing the essence of the Vedas.

.44. When the group of scholars saw Madhva's profound scholarship they were very worried, but said “what you said is incorrect” (simply rejected the meanings given by Madhva as incorrect). Then Madhva asked them – in that case, recite the meanings yourselves. (Being unable to do so), they ran away quickly.

.45. The group of scholars came back again (after some time) and asked Madhva to explain with correct meanings the portion of the Brahmana manthras, called Mahanaamni for which five parts have been stated. Madhva explained the correct meanings and for making it a permanent record got it written down.

Note: The composition Karma Nirnaya was written at that time.

.46. The group of scholars which thought that it was an opponent to Madhva, was like a dog, which saw Madhva, resembling the full moon, and came barking at him. It got defeated and demoralised. How can such events do any harm to Madhva, who is like the Moon filled with Nectar (who gives Moksha and is least affected by barking dogs).

Other miraculous deeds of Madhva

.47. The kind hearted Madhva would cause food prepared for a few people to increase fourfold to help the poor devotees. But, he took all the food prepared for 30 persons himself to give happiness to rich devotees.

.48. Madhva had controlled rain and other persons and events (as described earlier). All these deeds are no wonder in Madhva, the incarnation of Mukhya Prana, who controls the three worlds. But, we are reciting all these, as it is our best duty to do so compared to all other actions.

Recital of Madhva's deeds is concluded (49 – 50).

.49. It is not as if the glorious and variegated history of Madhva, superior to all such histories was recited only by a Brahmin disciple of Madhva like this. Even great gods have recited these stories directly and they have been sung by Gandharvas in assemblies of gods for their pleasure.

.50. The Gandharvas sang the glories of Madhva composed by the gods along with musical ragas. Their voices did not have the defect of Kaaki and were sweet and pleasant to hear. When changing from one raga to another, they were not mixing up the two and were singing the Svaras like Panchama etc. correctly. They also sang very clearly the divine Gandhara raga with two shruthies showing the development of each Svara.

Note: This description shows the mastery of Narayana pandithacharya over the science of Music. The meaning of the shloka has been elaborated in detail in Bhavaprakashika.

Heavenly host and Disciples on earth listen to Madhva for the last time (51 - 54).

.51. When they sang sweetly in this manner, great gods listened to the history of the great Acharya Madhva with their crowns bent fully forward (with humility) and great devotion. They had smiles on their lotus like faces and their very pink palms were placed against each other in front on their heads in supplication.

Note: Reciting the stories of the great is an enjoyable experience even to gods, as it is accompanied by sweet music, hearts filled with devotional fervour towards the personality of the great master.

.52. After listening to the divine recitals, the gods along with the smiling and wondering ascetics (Rishis) in groups offering worship and honour (to Madhva) for his

great victory over evil disputants and Gandharvas went to see Acharya Madhva (personally).

.53. They saw Acharya Madhva from the heavens making the skies effulgent with their brilliance. They were praising the great and auspicious Shastra of Acharya Madhva, which is like a mirror in (clearly) depicting the infinite auspicious qualities of Narayana, the enemy of Mura Asura.

.54. Acharya Madhva was on the earth and was spreading his auspicious effulgence (reputation) in all the three worlds. He was giving a discourse on Aithareya Upanishad to different devotees including Celibates, and householders. The gods offered their prostrations to Madhva from the sky.

Gods pray to Acharya Madhva (55 – 57).

.55. Madhva was brilliant with his moon like face, large eyes resembling the lotus flowers, deep and majestic voice and had all auspicious bodily features which were superior even to those of the gods. The gods saw him, their own preceptor and offered their praise to him, who had attained all his desires due to the sight (meeting with) of Narayana (himself).

.56. Our great preceptor, You have removed the darkness of evil Shastras by your groups of words. You have given the knowledge of the auspicious qualities of Narayana who gives Mukthi. By your flawless qualities you have won over all the (good) people in the fourteen worlds. Be our kind protector and benefactor.

.57. (Addressing) – Lord of all souls (senses). You have come down to earth for giving different blessings like knowledge, devotion, wealth etc to those who offer their prostrations to you. Salutations to you. Hanuman, our Master, you are very dear to Sri Rama, and .have a large number of excellent auspicious qualities. Salutations to you, Bhimasena, You are extremely powerful and very dear to Lord Krishna. Salutations to you. Acharya Madhva, with all the six auspicious attributes. Give us good knowledge. Victory to you, Victory to you.

Madhva is showered divine flowers from the heavens.

.58. The great gods saying (praying) thus and honouring the victories of the great preacher showered masses of sweet scented flowers visible to all people on the great beloved devotee of Hari, Srimadananda Tirtha.

Notes : Sumadhvajaya is silent on the next event after the showering of divine flowers by gods in the precincts of the Ananthasana temple in Udupi, from where Acharya Madhva disappeared from human sight. There is no mention of his vanishing from Udupi from the mass of flowers, as is commonly believed. Other works by Sri Narayana pandithacharya such as Anumadhvajaya, Bhavaprakshika also repeat the same position as in Sumadhvajaya. But the specific place from where Madhva vanished is still shown to visitors. There is a reference to this event in Anumadhvacharitha, included in Vayupurana :

*“Yekonaasheethi varshaani neethvaa maanushadrishtigah
pingalaabdhe maaghashuddhanavamyam badareem yayau”*

After spending 79 years in the sight of men, (Madhva) went to Badari in Pingala, Magha shuddha, Navami.

The Sampradaya Paddhathi of Sri Hrishikeshha Tirtha also does not touch upon this issue. Both the observance of the day in tradition, as well as authoritative statements by later Aparoksha Jnanis confirm the event.

The Sixteenth canto of Sumadhvajaya Mahakavya written by Sri Narayana Pandithacharya , son of Sri Trivikrama Pandithacharya concludes here.