

NINE DOCTRINES OF MADHWA PHILOSOPHY¹

Harken to Śrī Vyāsarāja Gurusārvabhoumaru –

Śrīmanmadhvamate hariḥ paratarahḥ satyaṁ jagat tattvato
bhinnā jīvagaṇā hareranucarāḥ nīcoccabhāvaṁ gatāḥ |
muktirnaijasukhānubhūtiramalā bhaktiśca tatsādhanam
hyakṣāditritayaṁ pramāṇamakhilāmnāyaikavedyo hariḥ ||

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ತ್ವತೋ
ಭಿನ್ನಾ ಜೀವಗಣಾ ಹರೇರನುಚರಾ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ ||

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ತ್ವತೋ
ಭಿನ್ನಾ ಜೀವಗಣಾ ಹರೇರನುಚರಾ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ ||

1. HARIḤ PARATARAHḤ –

ŚRĪ HARI i.e, Lord Śrī Viṣṇu is the SUPREME OVER- LORD of the universe. The Tatvas are of two types, the Dependent and the Independent. Lord Śrī Nārāyaṇa, the abode of infinite auspicious attributes and devoid of all defects is the only independent Reality. All other entities are dependent on Him. He is omniscient, omnipotent and is the efficient cause i.e., nimitta kāraṇa for creation, sustenance, destruction etc of the Universe. Basically He is different from the sentient Jīvas and the insentient matter and from prakṛti. His svarūpa is SAT-CHIT-ĀNANDA. He is infinite and has 'innumerable aprakṛtic – forms' and in all forms he is "Pūrṇa" (the

1. This booklet was written by Pandit Anandatirtha Sharma in 1974 and reprinted more than 18 times, with Telugu and Hindi translations.

full one). There is no real difference between His own self and His forms, attributes and actions. But a distinction between them for the purpose of reference is rendered possible the play of ((because of)) VIŚEṢA. Lord Śrī Hari is "SUPREME".

2. SATYAM JAGAT TATWATAḤ –

The Universe i.e., the world created by Lord Śrī Viṣṇu, is unsublatably real i.e., the world is radically and fundamentally REAL. And therefore, this universe, which the Lord Śrī Viṣṇu has created is REAL. It is perceived by us in every moment of our life. Some Schools of Vedānta (Schools of thought) call it MITHYA i.e., illusory or Sadasad-vilakṣaṇa i.e., different from reality and also different from unreality. All these misconceptions emanate from an incorrect definition of the term 'SATYA'. According to those schools only the eternal is SATYA. Infact, a 'SATYA-VASTU' is one having existence anytime, anywhere in the time-space continuum, i.e., a series of items in which is almost the same as the ones next to it (i.e., pravāhataḥ nityattwaṃ). It need not necessarily exist for all time. A child born of unlucky parents which dies after a time cannot be deemed as ASAT (the non-existent). The child was a reality; its birth was a reality and its death is also real. It is in this sense the Universe is also REAL.

3. BHINNĀḤ JĪVAGĀṆAḤ –

The souls i.e., Jīvas are different from the Supreme Lord Śrī Viṣṇu and the matter and from one another i.e., Śrī Viṣṇu is absolutely different from the world of Jīvas and Jadās. The five substantial differences are eternal. So there is a gulf of difference between JĪVA and PARAMĀTMA. While the soul is dependent and atomic in size, the Lord Śrī Viṣṇu is independent and is not confined to any shape or size. The Soul, in Samsāra (the worldly life) is bound by Avidyā, sorrow and fear; the Lord Śrī Viṣṇu has no trace of any defect. Even

in MUKTI (Salvation) when certain qualities similar to those of the Lord Śrī Viṣṇu are revealed in the Soul (Jīva), they are qualitatively and quantitatively far lower than those of the Lord Śrī Viṣṇu. Among the souls themselves, there is an intrinsic difference in each, which maintains everyone's individuality even in Mukti. Infact there is a Five-Fold difference which is real and eternal between,

- (1) Śrī Viṣṇu and the Soul i.e., Jiva,
- (2) Soul and Soul,
- (3) Soul and Matter i.e., insentient principle,
- (4) Matter and Matter,
- (5) Lord Śrī Viṣṇu and matter.

The difference in every object constitutes its very 'Swarūpa'. So between the Lord Śrī Viṣṇu, Soul and Matter there is five-fold difference; which is real and eternal.

4. HARERANUCARĀḤ –

All jīvas, consciously or unconsciously, are subjects to Lord Śrī Viṣṇu, i.e., Śrī Hari. The soul i.e., jīva falls under the category of DEPENDENT-TATWA. He is entirely dependent on the Lord Śrī Viṣṇu for his being, knowing and action. This does not mean that he has no capacity of thinking, judging and acting on his own account. The Lord Śrī Viṣṇu has given him the faculty of thinking and judging what is good or bad for him and a will to act according to his wish. If this (Parādhīnakartṛtwa) position is not acceded to, all the mandates of 'Do's' and 'Don'ts' in the Śhastras would have no meaning. But the faculty of the soul is also controlled by Lord Śrī Viṣṇu with reference to the past Karmas and the nature i.e., SWABHĀVA of the soul. In the state of MUKTI also, the soul remains dependent on the Lord Śrī Viṣṇu. Infact in MUKTI alone he fully realises how much he is in the complete governance of the Lord Śrī Viṣṇu. In that Mukti state, the relationship between the Lord Śrī

Viṣṇu and the soul is that of a benevolent Master and a willing devoted Servant. So the souls are dependent on the Lord Śrī Viṣṇu and are His willing servants.

5. NĪCHOCCAHBĀVAṂ GATĀḤ –

There are various gradations among the souls i.e., Jīvas. The COSMOS consists of infinite varieties of souls and things. Their capacities are divergent and their functions are unlike i.e, the individual souls are infinitely graded as superior and inferior and are dependent on Lord Śrī Viṣṇu. The souls are innumerable in number and are different from one another. This difference is real and eternal and continues in the state of Mukti (i.e, State of liberation from all the worldly attachments) also. In Samsāra the difference between one individual and the other is obvious. The theory of Karma, which is a common ground for all VEDĀNTINS, says that the inequalities in the equipment and endowment of the individuals are due to the inequalities in the past Karma of the individuals. But this past KARMA again was acquired because of the tendencies and actions resulting from the equipment and endowment possessed still earlier by the individuals. This theory however does not say in clear terms what was the cause for the inequalities at the very outset. The answer is to be found in the intrinsic distinctive nature of each soul itself, i.e., Swarūpa. This is the factor that distinguishes one soul from the other and is responsible for the gradation of bliss of the souls in MUKTI. The souls are broadly classified in three categories 1. Sātwika, 2.Rājasa and 3.Tāmasa. The first category i.e, Sātwika alone can attain MUKTI. And hence the souls in their intrinsic nature are different from one another; there is a gradation among them in the state of MUKTI too.

6. MUKTIRNAIJASUKHĀNUBHŪTIḤ –

Salvation consists in the realisation of bliss, which constitutes the very essence of the individual self i.e., the liberation is SELF–REALISATION consisting in the enjoyment of such bliss as remained latent in the soul. MUKTI is the highest PURUSHĀRTHA .i.e., desirable objective of the Soul. The real nature of the soul is his existence in his pure state of consciousness and bliss. This is not realised by him in SAMSĀRA, when he is enveloped in AVIDYĀ, SORROW and FEAR. AVIDYĀ, KĀMA and KARMA are his empirical bondages. When these extraneous associations are got rid of through SĀDHANA, the soul gets complete unfoldment of its true nature of bliss and consciousness. In that state of MUKTI his false sense of separateness and independence from the Lord Śrī Viṣṇu is shred and he realises how closely he is related to the Lord Śrī Viṣṇu. The whole Universe of plurality i.e, which continues to exist, will then be viewed by him in its correct perceptive. And so MUKTI is the two fold realisation of one's own innate blissful nature and the relationship with the Lord Śrī Viṣṇu.

7. AMALĀ BHAKTISCHA TATSĀDHANAM –

Singular, pure, sublime and unalloyed DEVOTION to the supreme Lord, Śrī Viṣṇu, is the radical–means to secure salvation. MUKTI is attained only through sublime BHAKTI i.e., devotion towards the Lord Śrī Viṣṇu. In Śrī Madhwa Siddhānta, there is no place for MŪḌABHAKTI (Blind Bhakti), i.e., Bhakti without Jnāna as an instrument of liberation. Infact BHAKTI and JNĀNA go hand in hand. BHAKTI has been defined as continuous unending flow of love towards Lord Śrī Viṣṇu, mingled with a deep knowledge and conviction of Lord Śrī Viṣṇu, being the the abode of endless and defectless auspicious attributes, a love exceeding many folds the love for one's own self and one's earthly belongings, a love that

remains undaunted in the face of a thousand opposing forces trying to subdue it. Such sublime love towards the Almighty Śrī Viṣṇu, is capable of invoking HIS Grace which is ultimately responsible for the Liberation of the Soul. Hence the State of MUKTI is attained through unalloyed BHAKTI.

8. HYAKṢĀDITRITAYAM PRAMĀṆAM –

Sense – perception, Inference and Verbal–testimony i.e., the HOLY VEDIC SCRIPTURES are three authoritative sources of correct knowledge. A pramāṇa is defined as that, which comprehends an object of knowledge as it is; i.e., truly and accurately. It is both, knowledge and also means of Knowledge. All knowledge comes to us through three channels viz, PERCEPTION (PRATYAKṢA); INFERENCE (ANUMĀNA) and VEDIC TESTIMONY (ĀGAMA). Perception through the five sense–organs is called PRATYAKṢA. The contact of the sense–organs with their respective objects of perception should be flawless if the knowledge produced should be valid. Defectless reasoning is called INFERENCE. It is a means of producing knowledge of object i.e., separated from the perceiver in time and space, with which it is invariably connected or with which it is concomitant. ĀGAMA is defect less–verbal–composition. The HOLY VEDĀS being APOURUṢEYA are PRAMĀṆA of a very high order. And so the instruments of knowledge are perception, inference and Vedic–testimony.

9. AKHILĀMNĀYAIKAVEDYO HARIḤ –

Every HOLY VEDA proclaims the Supremacy of Lord Śrī Viṣṇu,; i.e., Śrī Viṣṇu is knowable in entirety of the HOLY VEDAS and by the HOLY VEDAS only. Lord Śrī Viṣṇu being infinite and APRAKṚTIC is not available to PRATYAKṢA; nor can He be known by mere inference not supported by the VEDIC TESTIMONY. It therefore

follows that the knowledge of Lord Śrī Viṣṇu, can be acquired only from the ĀGAMAS. No doubt, there are certain statements in the HOLY VEDAS, which give an impression that the Lord Śrī Viṣṇu is beyond the reach of verbal testimony and even of the mind. If the knowledge of Lord Śrī Viṣṇu,, cannot be acquired through the HOLY VEDAS, a study of the same i.e, the HOLY VEDAS, would not have been undertaken by human being since generations. These statements only mean that Lord Śrī Viṣṇu,, being infinite with infinite attributes cannot be fully comprehended by words or by the human mind. All the four HOLY VEDAS, in all their parts, speak mainly of the Lord, Śrī Viṣṇu. It may not therefore be correct to classify the HOLY VEDA into KARMA–KANḌA and JNĀNA–KANḌA as though the former i.e. KARMA–KANḌA, does not produce the knowledge of Lord Śrī Viṣṇu. So Lord Śrī Viṣṇu, is known only through the HOLY VEDAS.

* * * * *