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# A SHORT TREATISE ON DWAITA PHILOSOPHY

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BY

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## PREFACE

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No apology I think is needed for publishing this short treatise on Dwaita Philosophy. Sri Madhvacharya is a Philosopher who has been much neglected by the modern English scholars. We hear more of Adwaita and Visistadwaita, but very little of Dwaita. It is the duty of every seeker after truth to understand and popularise the excellant truths contained in the teachings of Sri Madhwacharya.

With my limited knowledge and with the help of my revered brother, S. ANANDATHIR-THACHAR, sanskrit pandit, I have ventured to write and publish this treatise. The learned public will, I hope, pass over the defects if any in this book and appreciate the good points, just as a swan separates the milk from water and takes the former alone.

S. BHUVARAHAMURTHI ACHAR,

ATUR, SALEM DT. }  
12th December 1928. }

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## INTRODUCTION.

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It is a fact of common experience that this world does not give us permanent satisfaction or joy. If we go to a very big city where modern civilisation is highly advanced and ask every individual and every inmate of a house or a big mansion, rolling in wealth and power, whether he is perfectly satisfied with his life; surely we cannot get a single man who will say, "yes." Every one will have something to complain of and being dissatisfied with his present position is trying to improve his lot so that he may become happy. Happiness, pure and simple is indeed very rare in this world.

The question therefore naturally arises, "Is there no way to escape from the misery of this world and get permanent happiness? Or must we suffer for ever till death ends everything? Is death the end of all or do we live after death? What are we, and why are we created in this world?"

It is to solve these and other kindred problems all religions have come into existence. Every religion says 'Only by following me and me alone and no other, you can get salvation.'

One is rather perplexed to know which religion is true and which he is to follow. It is however a matter for each individual to judge and follow a particular religion according to his own convictions. As man is the superior being among creations endowed with reason and intelligence, it is his duty to see every thing for himself and not to blindly follow. It is an admitted fact that among the important religions of the world, Hinduism occupies a prominent position. To those however who have superficial view of Hinduism and its philosophy, it may appear that Adwaita is the oldest creed in India, Visistadwaita, the next in birth and Dwaita the latest of all comparatively of modern growth. This idea is strengthened by the fact that Sri Madhvacharya was born after Sri Sankara and Ramanuja. The truth however is that every creed exists

(अनादिकालतो नित्याः समयाहि प्रवाहतः)

eternally in substance. Some creeds become dormant at times and some flourish. The philosopher who brings back to prominence a particular philosophy which lay dormant is called as the originator or founder of that philosophy.

Sri Madhvacharya lays no claim for any originality of his system. His philosophy is



only the philosophy taught in the Vedas and Brahma Sootras of Sri Vyasa. As wrong and misleading interpretations have been given to them by others, he has come forward to give their true meaning. According to him the only road to salvation is acquisition of knowledge and that knowledge is that Lord Vishnu is supreme, we are his servants and by His Grace only we can attain Moksham, and the sum and substance of the teachings of Vedas is only this,

(ज्ञानेनैव अमृतीभवति नान्यः पंथा अयनाय विद्यते । यमेवैष  
वृणुते तेन लभ्यः ।)

For some reason or other, the modern English scholars, both of the East and West are almost silent on this philosophy. They knew only Adwaita and Visistadvaita of Sri Sankara and Ramanuja. If at all they knew anything of Sri Madhva, they knew only superficially.

A proper and unbiassed study of this philosophy will show the superiority of this system.

This short treatise does not, however, profess to bring out the system completely in all its principles and aspects. For a somewhat exhaustive treatment and study of the subject the reader is referred to the excellent works,

Life and Teachings of Sri Madhvacharya by late C. M. Padmanabha Achar, B.A., B.L., High Court Vakil, Coimbatore, and the philosophy of Sri Madhvacharya, by Mr. S. Subba Rao, M.A., Professor, Sanskrit College, Tirupathi.



## CHAPTER I

# Testimony or Pramana.

---

The philosophy of Sri Madhvacharya is the only philosophy that stands the test of all the three kinds of Pramanas or avenues of knowledge—Pratyaksha, Anumana and Agama preception, inference and Authority.'

Perception arises by the contact of sense objects with sense organs, 'the sense organs with the mind and mind with Atman.

(आत्मा मनसासंयुज्यते मन इन्द्रियेण इन्द्रियमर्थेन ततः प्रत्यक्षं भवति ।)

Besides, for a proper perception, the sense organs should be un-impaired, *i. e.*, unaffected by any disease or disorder and other causes should not intervene.

(निर्दोषार्थेन्द्रियसन्निकर्षः प्रत्यक्षं ॥)

For a person affected by jaundice, a white conch might appear as yellow and the rope as snake in darkness. In these cases there is really no proper perception. The Advaitins reject Pratyaksha as a source of knowledge and rely solely on inference and authority, on the ground that our senses cannot be relied



upon as in the case of the appearance of the snake in a rope. They do not however realise that there is really no proper perception in this case and that they are cutting the very foundation of argument from under their feet, by rejecting *pratyaksha* altogether. All argument and all thought comes to a sudden stand still if we question the veracity of our senses. The very foundation for inference and other avenues of knowledge is perception. Only from objects perceived, we go to objects not perceived and arrive at conclusions as to their existence just as we infer the existence of fire, though unseen, in a mountain by seeing the smoke at a distance, by our past experience in having seen fire in our cooking room where we have also seen smoke.

पर्वतो वह्निमान् धूमवत्वात् यथामहानसे ।

Hence, if perception is altogether rejected as a source of knowledge, every other source of knowledge must also be rejected. In that case, there is nothing to proceed further. we have therefore to admit perception as a source of knowledge, though of course, it is not the only or sufficient source.

God can be known only by *Agama pramanas* which are according to Sri Madhvacharya four Vedas *e.g.*, Rig, Yajur, Sama, and Atharva



2, Bharata. 3, Pancharatra 4, Moola Ramayana and 5, other works that adopt and elucidate the teachings contained in the above four. All other works should be rejected as mere literary compositions.

ऋक् यजुस्सामाथर्वाश्च भारतं पंचरात्रकं । मूलरामायणं वैव  
शास्त्रामेत्याभिधीयते । यच्चानुकूलमेतस्य तच्चशास्त्रं प्रकीर्तितं । अतो  
न्योमं धविस्तारो नैवशास्त्रं कुवर्त्मतत् ॥

The Vedas are Apaurasheya or eternal works not composed by any author, human or divine, not even by God. God gives utterances to them at the beginning of every kalpa or cycle of time.

According to Adwaitins and others, only some portions of the Vedas are true. In that case, there is no merit in the Vedas which contain a mixture of truth and falsehood. According to Sri Madhvacharya, however, every word, every syllable in the Vedas is true from the beginning to the end. The whole body of Vedas, Gnanakanda, Karmakanda and Upanishads, all speak of the greatness of the supreme Lord Vishnu and Vishnu alone. The various names used in the Vedas such as Indra, Agni, etc., connote only Vishnu. He who is called by different names among Gods is One

यो देवानां नामधाएक एव



only.' just as the rain water falling from the sky reaches the ocean in the end, all prayers to several gods go to Kesava only (Vishnu)

आकाशात् पतितंतोयं यथागच्छति सागरं सर्वदेव नमस्कारः  
केशवं प्रतिगच्छति.

In Vedas, Ramayana, Puranas, Bharata, in the beginning, middle and end, Vishnu alone is sung.

वेदे रामायणे चैव पुराणे भारते तथा आदावन्ते चमध्ये च  
विष्णुस्सर्वत्र गीयते.

He alone is the subject of all Vedas and  
सर्ववेदायत्तदमामनंतितपां सिसर्वाणि च यद्वदन्ति ।

Tapas. He from whom all derive their names is Vishnu the supreme Sri Lakshmi, the con-

नामानिसर्वाणि यमाविशन्ति तं वै विष्णुं परम मुदाहरन्ति ।

sort of Vishnu says in Lakshmisukta that she is capable of making whomsoever she pleases, the fierce Rudra, the lotus-born Brahma, the sage or the intelligent, but the root cause of her creative power is He who resides in Ocean *i. e.*, Narayana.

यं कामयेतंतमुग्रं कृणोमितं ब्रह्माणं तमृषितं सुमेधां ।

In Brahma Vivarta Purana, Brahma says "Neither I nor Rudra nor any one else possess even a fraction of His powers." Achyuta

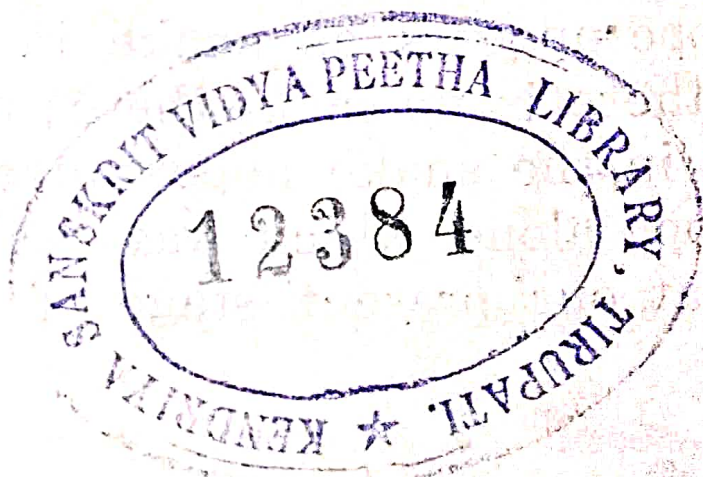


(Vishnu) sports with us just as a child does with its toys.'

नाहं न च शिवोऽन्ये च तच्छक्त्यैकां शभागिनः बाल क्रीडनकै  
र्यद्वत्क्रीडतेऽस्माभिरच्युतः ॥

In Skandapurana, Lord Siva says to His son, Shanmuka—"Vishnu alone is supreme; the knowledge of His superiority above all others is the means of obtaining salvation; this is the truth and substance of all sastras; the other views that salvation can be attained without this knowledge, that I (Siva) am equal to or superior to Vishnu, that mere bathing in sacred waters gives knowledge, that there are no differences between Vishnu and others either here or in Moksha—all these are intended to deceive and therefore not truths.

परमो विष्णुरेवैकः तज्ज्ञानं मोक्षसाधनं । शास्त्राणां निर्णयस्त्वेषः  
तदन्यन्मोहनाय हि । ज्ञानं विना तु यामुक्तिस्साम्यं च मम विष्णुना ।  
तीर्थादि स्नानतो ज्ञानं ममाधिक्यं च विष्णुतः । अभेदश्चास्मदादीनां  
मुक्तानां हरिणा तथा इत्यादिसर्वमोहाय कथ्यते पुत्र नान्यथा ।



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## CHAPTER II

# Reality of the Universe.

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According to Advaitins, the world we live in and move about and everything else except Brahman is Mithya *i.e.*, false or illusory; according to Dvaitins, it is Sathyam or true, views that are poles apart and diametrically opposed to each other. The world according to Advaita, is only Vyavaharika Sathyam and Prathibhasika sathyam—object of sense-perception and imaginative perception. Paramarthika satyam is Brahman which alone exists at all times, past, present and future. The world appears to exist so long as we are ignorant, but as soon as we get knowledge of Brahman, the world will disappear. Some of the oft-quoted illustrations in support of this illusion theory are 1, Snake and rope 2, The Mirage 3, Dreams.

The rope appears as snake in darkness. but really there is no snake there; after light is brought in, the snake appearance vanishes and the rope alone which was real appears, Similarly at our present stage of ignorance.



the world may appear as real, but as soon as the light of knowledge comes to us the unreality of the Universe and the reality of Brahman will become apparent.

The Mirage appears in day time as water, when we see it at a distance, but it recedes as one goes on approaching it. Really we do not find any water at all. So is the case with the world.

Dreams are unreal and illusory; so the world is unreal and illusory.

The contention of the Dwaitins is briefly as follows:—

“If everything else except Brahman is false, then there is no Guru, no Sishya no shastras, no God, nothing at all.

नशास्तानशास्त्रं नशिष्यो नशिक्षा नचत्वं नचाहंनचायंप्रपंचः

If it is said that Vedas declare that all but Brahman as unreal, it follows that Vedas which declare everthing as false are themselves false and therefore unacceptable. The Veda that is unreal cannot be a source of knowledge and cannot be quoted as an authority. Quoting it as an authority is like bringing in, one falshood to support another falsehood.

मिथ्यार्थसिद्धयर्थं मिथ्यार्थांतरकल्पनं

2, Illustrations are no substitues for argument, because they can be advanced on both



sides in 'support of each own's theory. 3, Though reasoning is absolutely necessary in interpretation of Vedas, mere reasoning not in accordance with Vedas must be rejected.

शुष्कतर्कतु वर्जयेत् ।

we must look into the Sastras with the help of our reasoning faculty and see what they say on the subject 4, Lastly, the illustrations quoted above, though for all appearances may seem to support the illusion theory, they are really full of fallacies. A mistake or confusion can only arise when there are two distinct real objects which are similar to each other and not otherwise. So also in the case of dreams and magic.

अधिष्ठानं च सदृशतथ्यवस्तुद्वयं विना । न भ्रान्ति भवति  
क्वापि स्वप्नमयादिकेष्वपि ।

In the mistake of the rope for a snake, the following elements must exist:—1, misconceiver. 2, Snake as a living entity in the world, 4, Resemblance between rope and snake, such as length coil, colour etc., If no snake at all exists anywhere in the world like the horn of a hare, how can one have a conception of it and mistake the rope for it. Does any one mistake it as hare's horn which does not at all exist 2, Besides the rope appears only as snake and not say as a mountain, why? There



is no resemblance between the mountain and the rope. Some illusioning cause such as resemblance is necessary to make the conceiver imagine like this. There should also be a third person besides rope and snake to mistake one for the other. The rope does not imagine itself to be a snake. If Brahman alone is real and everything else is false, who is the misconceiver and what does he misconceive of? If Brahman is misconceiver, he cannot be Sat, Chit, Ananda (existence, knowledge and Bliss), because misconception arises out of ignorance which is the cause of misery.

The world cannot be false like mirage, because it produces results. We cannot quench (प्रयोजन).

our thirst by mirage as by water. Real water produces the result of quenching our thirst while the unreal water, mirage does nothing of the kind. It is true that the false knowledge that mirage is real water or shell is silver may produce the effect of giving pleasure to the person misconceived, but the objects themselves apart from the mere knowledge cannot have the desired effect. We think the mirage as water or shell as silver and this knowledge gives us joy. But can we use the mirage for drinking purpose or shell for trade?



If it be said that even real water is false and will appear as real only till we get knowledge of. Brahman, it results to this:—both real water and mirage are false, the falsity of mirage is known to us immediately while the falsity of the water is realised after knowledge of Brahman comes to us; the difference is only in point of time, such being the case, why should water which is really false quench our thirst and mirage which is also false like water, should not ?

In the case of dreams, as in the case of rope and snake illustrations, who is the dreamer and what does he dream of, when there is nothing else except Brahman ? The dreams are far from unreal. The sensations experienced during the wakeful state remain stored up in the mind as impressions and they present themselves before the dreamer. If the man thinks that the objects that are dreamt of are identical with what he had seen while a wake, that is an illusion. It is the identity that is false. The mental images are true. That they are identical with external objects is false. God by His free will shows Jiva in dream, the impressions formed in the mind while awake.

मनोगतांश्च संस्कारान्स्वेच्छया परमेश्वरः प्रदर्शयति जीवाय  
स्वप्नावस्था तदुच्यते ।



The dream illustration is only meant to show that wordly pleasures are evanescent and shortlived like dreams. They are transient like bubbles and soon vanish like Joys and images of dreams, and so nobody should set his heart on them.

The Advaitins rely upon the following text in support of their theory :—‘If the world really exists, it will disappear,’ The above inter-

प्रपंचो यदि विद्येत निवर्तेत न संशयः

pretation leads to this :—1 that which really has existence must die 2, That which has no existence will not die. According to Adwaita, Brahman alone has existence and the world not. So, Brahman which has existence must cease to exist and the world which has no existence will continue according to the above proposition. Will the Advaitins accept this conclusion? They do not. The above text therefore should be interpreted in a different way. The proper meaning is as follows :—If the Prapancha (Pra + Pancha 5 differences) were really created, it will have destruction also, It means that the 5 differences are neither

(प्रपंच = प्रकृष्टपंचविवोभेदः, यदि भवेत् उत्पद्येत).

created nor destroyed, The 5 differences are 1, difference between God and soul (2) between God and matter 3, between soul and matter 4,



between one soul and another soul 5, between matter and matter. According to Dwaita philosophy, God does not create anything out of nothing. God, soul and matter are Three different distinct entities which exist eternally, beginningless and endless, though soul and matter are subordinate to God. Creation and destruction only mean, in the case of jiva, that God makes bodies out of matter and gives them to Jivas and again sends them out of the bodies, and in the case of matter, change of forms, from Sthoola to Sookshma and *viceversa*. Modern science is in support of this Dwaita doctrine. Something cannot come out of nothing. A positive entity cannot have void as its cause. The huge Banyan tree with its big trunk, spreading its branches and innumerable leaves that can give shelter to hundreds of people under its shade was present in a subtle form in the acorn. It has nothing in it that was not in the acorn, though the fact may appear physically impossible to a man of ordinary understanding. So also in the case of destruction. According to science, matter is indestructible. Nothing is lost when a candle burns. It does not however mean that God is powerless to create or destroy anything. He is All Powerful and can make and unmake

(कर्तुं अकर्तुं अन्यथाकर्तुमशक्यं)



things, but He chooses of His own free will to allow soul, matter etc., to be eternal. "Matter, Karma, Time, Nature and Jiva exist only by His Grace; but the moment He chooses otherwise they will cease to exist."

द्रव्यं कर्म च कालश्चस्वभावोजीव एव च । यदनुग्रहतस्संति  
न संतियदुपेक्षया ।

In Gita Sri Krishna has clearly condemned the theory of the unreality of the Universe. He says that only people of Asuraic tendency state that the world is false, it has no existence, it has no God as its Ruler, each is born of its own accord, everything is due to Maya etc.

असत्यं अप्रतिष्ठंते जगदाहुरनीश्वरं

16th Chapter, 8th Sloka.



## CHAPTER III

# GOD.

According to one school of Sankhya  
(निरीश्वरसांख्य)

philosophy, there is no God. They accept only two entities, Prakriti (matter) and Purusha (soul) and reject the third entity, God as unnecessary. There is an unlimited number of Souls. By the joinder of Prakriti and Purusha,  
(प्रकृति, पुरुष),

Samsara is formed. Their divorce is the release.

They forget that the wheel and clay cannot make up the pot and the potter also is quite necessary.

According to another school of Sankhya,  
(सेश्वर)

the existance of God is acknowledged, but He is a great Being who is far, far away unconcerned with the struggles of humanity. Such a God is of course of no use to us.

The conception of God according to Adwaita is as follows:—"There are two kinds o



Brahmam (God):—(1) Lower Brahmam (2) Higher Brahmam; Lower Brahmam is due to Maya and therefore false. The Higher Brahmam alone is real. It is Sath, Chit, Ananda, Existance Knowledge and Bliss (2) It is devoid of any forms, attributes, activities or attachments.

निराकारं निष्क्रियं असंगं

(3) It is anirva chaniya, *i.e.*, beyond speech and thought and unknowable.

यतोवाचो निवर्तते अप्राप्यमनसासह

(4) It cannot be described positively as so and so but only negatively as “not so,” “not so.”

नेति. नेति.

The Dwaita Vadins contend (1) that the distinction as Lower Brahmam and Higher Brahmam is baseless except in the sense that Lower Brahmam is four-faced Brahma who was first born in the creation. (2) to say that Brahmam is attributeless and formless is tantamount to saying that Brahmam is Soonyam or cipher. There is practically no difference between Soonya Vada and Adwaita for the following reasons:—(a) the definitions given to Brahmam and Soonyam in both Adwaita and Soonya Vada are same.

न च निर्विशेष ब्रह्मवादिनः शून्यात्कश्चित् विशेषस्तस्य.



“Soonyam is attribute less, selfluminous free from attachment, old age and death. It is unknowable beyond speech and thought

निर्विशेषं स्वयंभातं निर्लेपं अजरामरं । शून्यंतत्वमविज्ञेयं मनो  
वाचामगोचरं ।

So is Brahmam (b) By constant meditation on Soonyam, one becomes Soonya. By constant meditation on Brahmam as “I am

अहं ब्रह्मास्मि

Brahmam” one becomes Brahmam

नित्यभाव नयाभातं तत्त्वात् योगिनं नयेत्

(c) According to Soonya Vada, there are two kinds of Satya or reality, Samvritam and Paramarthikam. Samvritam is Vyavaharika and when every thing is gone that which remains is Paramarthika.

So also the advaitins speak of Vyavaharika Sathyam and Paramarthika Sathyam

सत्यं तु द्विविधं प्रोक्तं सांवृतं पारमार्थिकं । सांवृतं व्यावहार्यं  
स्यात् निवृत्तौ पारमार्थिकं.

(d) The advaitins say that the world appears by Maya and Soonya Vadins say that it appears by Samvrita which is really another name for Maya.

विश्वाकारं च संवृत्या यस्य तत्परमेश्वरं ।



(3) Again according to Adwaitins, the terms, Sath Chit, Ananda are peculiarly used, Brahman is Bliss, but it has no feeling of enjoyments. It is luminosity but there is nothing to illuminate. It is knowledge, but there is no object for cognition. This knowledge implies neither subject nor object. It has no consciousness as knower. It has no properties appertaining to knowledge, no volition, no wish, nothing at all to make it animate and much less omniscient. In this view, Brahman becomes an inert nameless and formless mass or even worse.

Dwaitins' conception of God, therefore, is *A Personal God.*

He is the Supreme Independant Being full of good qualities or attributes, having no flaws of any kind.

गुणपूर्णनिर्दोष.

He is all Bliss, All Knowledge, All Powerful and all Merciful, Omniscient and Omnipotent, unlimited by time, qualities or others, not subject to 4 kinds of miseries, *i.e.*, not being permanent, losing bodies often, getting sorrow and pain and being imperfect.

अनित्यत्वदेहहानिः दुःखप्राप्तिरपूर्णता । नाशः चतुर्विधप्रोक्तः  
तदभावोहरेस्सदा ।



He is Eternal of Eternal things, smaller than the smallest, bigger than the biggest.  
नित्योनित्यानां चेतनश्चेतनानां.

It is impossible that the giver of all organs and senses should himself be devoid of any senses or organs. His forms are, of course, not made of matter like ours. They are divine and unlimited. Each of our organs has a specific function which alone it can perform and none else. The hand cannot do the work of the eyes; the eye, the work of the hand or ear and so on. But God is absolutely independent of these limitations. He can use any organ to fulfil any function and take any form. Without hands and feet, He is swift and grasping. He sees without eyes. He hears without ears.

अपाणिपादो जवनो गृहीता पश्यत्यचक्षुः सशृणोत्यकर्णः

The terms, Nirguna, Nirakara etc., used in the Vedas have quite a different meaning from that given by Advaitins. Nirguna means God is devoid of bad qualities, qualities made of Prakriti or matter. Nirakara means that His forms are not like ours, limited and made of Prakriti.

Since God dwells in all objects, good or bad the question naturally arises whether He is not affected by the activities and qualities of these



objects, just as a man dwelling in a house will be affected by the burning of the house. The Shastras say. 'No.' He is Asanga, because He is Extraordinary and far superior (Brahma Sootra).

तत्तत्कृतफललेपा भावमात्रं असंगं । संभोग प्राप्तिरिति चेत् न  
वैशेष्यात्

## II. God is knowable.

Anirvachaniya, beyond speech and thought means that He cannot be fully known. The wise see the form of the Mount Meru and still do not see it, for they cannot see all over in

पश्यंतोपि न पश्यन्ति मेरोरूपं विपश्चितः.

and out. Since it is the object of perception it is not what cannot be spoken of. Brahma

ईक्षतेर्नाशद्वं

Sootra.

## III. God, the Universal cause.

Every effect must have a cause. Every act or event has a volition as its prompter. A will-force gives the initial impetus. Is it the axe that cuts the tree? No, it is the wood-cutter's volition. We often say that gravitation is the cause of the apple falling down. Really it is



only a statement of fact, an explanation of the law of nature not the cause of the occurrence.

A non-intelligent principle such as Karma, Illusion, Abberation, Time, Guna, Matter, these cannot be the cause of this world, for they are non-intelligent and incapable of volition (Dwa-

दशकर्मविमामल कालगुणप्रकृतीश मच्चित्तनु तद्वियत्तं  
dasa Sthotram). Hence God is the cause of causes, the efficient cause of the Universe

निमित्तकारण

and matter is the material cause. Both potter and clay are the causes for the pot. Potter is the efficient cause and clay the material cause. The Brahma Sootra therefore defines God or Brahmam as one from whom the origination etc., of the universe proceeds,

जन्माद्यस्य यतः

By etectara, it is meant that God is the father of not only creation but also of destruction, of preservation, government, knowledge ignorance, bondage and Release. "He is the

(सृष्टि, स्थिति, संहारं, नियमन्, ज्ञान, अज्ञानं, बंधं, मोक्षः)  
father from whom the Universe has sprung. is maintained and destroyed at last. "As the spider sets forth and retracts its web, as in the earth herbs grow, as from a man the hairs of



the head and body, so, from the Indestructable the Universe becomes.”

यथोर्णनामिस्सृजते गृह्णते च यथापृथिव्यां ओषधयस्संभवन्ति ।  
यथासतः पुष्पात्केश लोमानितथाक्षरा स्संभवन्तीहविश्वं ।

God does not, however, create this world for His benefit. He is All perfect and All Bliss. The creation is due to His spontaneous overflow of Joy, just as a man spontaneously dances out of Joy. (Brahma Sootra) “Some

लोकवत्तुलीला कैवल्यं

say that this world was created by God for His enjoyment, others say for His play. But the creation was really due to His Swabhava or nature; for what is there that is wanting for one who is already All perfect?”

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे । देवस्यैष स्वभावोयं  
आत्मकामस्यकास्पृहा ।

## IV. God the Saviour.

It is only through His Grace, the Grace of Sri Narayana and of none else, we can get Release or Moksha. “It is only by one with whom He is pleased, Moksha can be obtained.” “By whose Grace only and of none else one

यमैवेषवृणुतेतेनलभ्यः



becomes free from this Samsara, full of sorrows, that supreme Narayana should be meditated upon by those desires of Release."

यस्यप्रसादात् परमार्तिरूपात् अस्मात् संसारात् मुच्यतेनापरेणा  
नारायणोसौ परमोविर्चित्यः मुमुक्षुभिः कर्मपा शब्दमुष्यात् ।

Sri Krishna who is an Avatar of Vishnu or Narayana clearly says to Arjuna in Gita, that a person who goes to the worlds of Brahma and other Gods must come back in the end to this world, but one who reaches His Loka (Vaikunta) never returns.

आत्राहभुव नाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्यतुकांतेषु  
पुनर्जन्म नविद्यते ।

Hence pure, un-alloyed Bhakti in Him is necessary for attaining Salvation. Bhakti constitutes.

1. Intense love of God with full knowledge and realisation of His Greatness and Superiority

माहात्म्यज्ञानपूर्वक सुदृढस्नेहोहिभक्तिः

Sri Krishna teaches Arjuna in Gita to worship Him and Him alone as the Saviour and He will free him from all sins. He asks

(सर्वधर्मान् परित्यज्य मामेकंशरणं ब्रज । अहंत्वा सर्वपापेभ्यो  
मोक्षयिष्यामि माशुचीः).

him to be His Dasa or servant. He does not ask Arjuna to claim equality or oneness with



Him. Such a claim is not Bhakti but just the reverse of it. According to Adwaita we are ourselves Brahmam. Not that we are going to become Brahmam hereafter but we are already Brahmam whether we know it or not. In that case, the proper advice should have been, not to worship anybody, not to do any dharma, not to study any Vedas, etc., because one is himself Brahmam.

For those who are in the initial stage, the worship of forms and idols is quite necessary. Sri Madhwacharya says that image worship is meant only for the ignorant. The "house-holder worships Vishnu in Agni (fire), the Yogins in their own hearts, the non-wise in images, the learned, everywhere."

अग्नौकृयावतां विष्णुः योगिनां हृदयेहरिः। प्रतिमाखप्रबुद्धानां  
सर्वत्रविदि तात्मानां ।

2. Intense devotion to our Guru or Acharya  
The Vedas say, "Similar to the supreme devotion to God should be the devotion to Guru."

यस्यदेवे परामर्क्तिर्यथा देवे तथागुरौ."

The word Guru is composed of two letters in sanskrit 'Gu' and 'Ru,' Gu means darkness or ignorance. Ru means 'removal.' Since Guru removes the darkness of ignorance and brings



the light of knowledge to the Sishya, he is  
 गुशद्वस्त्वंधकारस्तु रुशद्वस्तानिरोधकः । अंधकारनिरोधत्वात्  
 गुरुरित्यभिधीयते ।

called Guru. It will be sheer ingratitude on our part if we do not shew our respects to our Guru, who has opened our eyes and shewn us the right path.

3, Reverence to our elders and godly men and the association with them; because they are walking images of God. "The sacred waters and images made of earth and stone make us pure only after a long time; but the very sight of Godly men makes us pure

नद्यम्मयानि तीर्थानि न देवामृच्छिलामयाः । तेपुनंतिउरुकालेन  
 दर्शनादेव साधवः ।

at once." The wicked become good by the Association of the good; the good, however, do not become bad by the association of the wicked; the earth acquires the good smell of the flower, but not the flower, the bad smell of the earth.

सत्संगात् भवतिहि साधुताखलानां । साधूनां न चखलसंगमात्  
 खलत्वं । आमोदं कुसुमभवं मृद्वेवधत्ते । मृद्वंधं नहिकुसुमानि  
 धारयंति ।

4. Lastly but not the least, doing ones own duty or dharma, without any murmer, in whatever walk of life we are placed by God with full



faith in Him. The world is often compared to a stage and God to a stage manager. Each actor must act the part given to him by the manager, ungrudgingly. He cannot say, "Give me this part or that." The stage manager knows what part will suit an actor. Everybody cannot get the king's part. On the other hand, there is more merit sometimes in acting a low part "Do your duty. Don't mind the fruits

कर्मण्येवाधिकारस्ते माफलेषु कदाचन."

thereof (Gita) Do your duty and enjoy its fruits always fixing your humble mind upon the feet of Lord Hari; because Hari alone is Supreme; Hari alone is the Guru, and Hari alone is the father and mother of the universe." (Dwadasa Sthothram).

कुरुभुंक्व च कर्मनिजंनियतं हरिपादविन म्रधियासततं । हरिरेव परोहरिरेवगुरुः हरिरेव जगत्पितृ मातृगतिः



## CHAPTER IV

### JIVA.

According to Charvaka, there was no soul, that it was the body that felt, that saw, and heard, that remembered and thought. The pleasure which arises to men from contact with sensible objects is to be relinquished as accompanied by pain—such is the warning of fools: the berries of paddy rich with finest white grains, what man seeking his true interest would fling them away because covered with husks and dust? There is no God, no soul, no dharma, no moksha, there is nothing. Hence as long as he lives, let man eat and drink and be happy, after borrowing money let him drink ghee; even by committing adultery and theft, let him seek happiness.

येन केनाप्युपायेन ऋणं कृत्वा घृतं पिबेत् । दैवं धर्मं बंधमोक्षः  
नास्ति लोकांतरं तथा तस्मात् सौख्यं सदासेव्यं चौर्यात् जारस्वभा  
वतः ॥

How can there be a return of the body after once it has been reduced to ashes?

भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥



If by doing ceremonies and giving food to some will satisfy the hunger and thirst of our fore-fathers in Heaven, why should we not give food to some in our house to satisfy the friends and relations gone abroad? If the goat killed in Yaga is to obtain salvation, why not the man who does the Yaga put his father into the sacrificial fire and give him salvation immediately? This is the doctrine of Charvaka. He is an out and out materialist and believed only in Pratyaksha or perception. We need of course take any serious notice of this system which relies solely on perception, as there are so many matters which have to be learnt by other avenues of knowledge than mere perception. One might not have seen his father or grandfather and thereby it does not follow that he had no father or grandfather. He must believe the words of elders.

According to Adwaita, there is no entity as soul, distinct from Brahmam. Soul and Brahmam are one and the same. The Adwaita doctrine is summed up in the following sloka:—I shall sum up in half a verse what is told in sastras, in volumes after volumes.— Brahmam alone is true, the world is false, the soul is Brahmam and nothing else.



श्लोकार्धेन प्रवक्ष्यामियदुक्तं ग्रंथकोटिभिः। ब्रह्मसत्यं जगन्मिथ्या  
जीवो ब्रह्मैवनापरः ॥

If Brahmam alone is real and the soul is Brahmam, how are we to account for the manifold Thou's, the many individuals and the immense variety of the objective world? The Adwaitin's answer is that all these are due to Maya, Avidya, or Upadhi. The true self is all the time free from all conditions, free from names and forms, the whole phenominal and conceptnal world (Vyvaharik and Prati-bhasika) is really non-existent.

In support of this theory of the Oneness of God and soul, the following illustrations and vedic texts are chiefly quoted:—

## ILLUSTRATIONS.

### 1. Mirror.

(दर्पणमुखं)

A person stands before a mirror and his image is reflected therein; but the reflected image is not different from the original. Both are one and the same. As soon as the mirror is removed, both become one. The Upadhi acts



like a mirror and the soul is like the reflected image of Brahman. As soon as the Upadhi is destroyed, the oneness of the soul and God follows.

Again, suppose a number of mirrors are placed round a man and suppose these mirrors are of different variety, big, small, of varied colours, convex, concave, etc. The same person will appear in different forms in these mirrors. One mirror will show him as very big, the other as very small, another, as white and so on, according to the nature of the mirrors. Though the reflected images are thus affected by the nature of the mirrors, the man that stands before them all, is not in any way affected. As soon as the mirrors are removed, all these reflected images merge in the man. Similarly, the manifold Thou's, He's and I's are due to Upadhi. When Upadhi vanishes, all these distinctions vanish.

## 2. Pot and Air.

(घटाकाशं मठाकाशं)

When the pot is destroyed, just as the air or Akasa in it, merges and becomes one with the Akasa outside, the individual soul merges and becomes one with Brahman, after Mayo-padhi is annihilated.



### 3. Ocean and Wave.

Brahmam is compared to the ocean and the souls to the waves. The distinction between the waves and ocean vanish when the waves fall and merge in the Ocean.

### 4. Gold and Jewel.

The same gold becomes different kinds of Jewels. Take away the form and name and that which remains is Gold. Take away the form and name of the world: that which remains is Brahmam alone.

### 5. Fire.

Brahmam is compared to a mass of fire and the souls, to sparks shot out of it. The sparks re-gather and are absorbed in the central mass.

### 6. Water.

When water is added to another water, both become one and the same.

## Vedic Texts.

(1) "I am Brahmam."

अहं ब्रह्मास्मि.

(2) That Thou art.'

तत्त्वमसि.

(3) Brahmam is only one and there is no other.

एकमेवाद्वितीयं ब्रह्म.



(4) All this is Brahman.

सर्वं खलु इदं ब्रह्म.

(5) No distinctions exist here.

नेहं नानास्ति किंचन.

(6) The distinctions are due to Maya ; really there is oneness.

मायामात्र मिदं द्वैतं अद्वैतं परमार्थतः

The contention of the Dwaitins is as follows:—

1. Why should the unbound Brahman which is All Bliss and Knowledge be bound or appear to be bound and suffer in samsara? Why should the individual soul which is Brahman be of limited understanding and have ignorance or Agyana? How can an omniscient Being be the abode of ignorance and suffer all the miseries in the world? Can we say that the sun is not able to find his way in darkness or a man climbed his own shoulder?

(स्वस्कं धारोहणं)

It is all well to say that there is really no suffering and it is all due to illusion. If Brahman suffers or thinks that it suffers from illusion, Maya or anything, call it by whatever name you please, it cannot be Omniscient or All Bliss or All Perfect.



2. The Advaitins say that though ignorance is not possible in God, it is possible in Jiva who though one with God is made different from Him by Upadhi which affects Jiva and not God just as the Upadhi of reflected colours affects the reflections and not the reflected, as stated in the mirror illustration above. Then the question arises whether this Upadhi is real, *i.e.* self-existent or is produced by ignorance (स्वभावतः अज्ञान तोवा). If real, Brahman and Upadhi being two realities, duality is established. There is no Advaita in that case.

If Agyana is the cause of Upadhi, how was that Agyana caused? It should have been caused, we must say, by another Upadhi and that Upadhi, by another Agyana and so on. We must go on saying like this, endless and Anavastha (no end) is the result.

If it be said that several Agyanas are one and so also the Upadhis, the fallacy of mutual dependence or Anyonyasraya arises; for each depends for its existence upon the other, Upadhi upon Agyana and Agyana upon Upadhi.

Or we must say that by Agyana, Upadhi is caused, by Upadhi, bheda or difference is caused, by bheda Jiva is caused, by Jiva,



Agyana is formed, and again by Agyana, Upadhi is caused, by Upadhi, bheda and so on, arguing in a vicious circle (fallacy of Chakra-kapathi).

3. If all souls are one and the same Brahman, the difference in feelings now seen in different persons should not exist. Each individual should have knowledge of pain and pleasure as his own occurring in all the bodies as in the example of one soul pervading the several parts of the body.

4. Suppose a number of thorns stick up to a person. Till all the thorns are removed, he cannot be free from pain. The several Upadhis like thorns stick up to Brahman. So long as all the Upadhis are not destroyed without any exception, and so long as one single Dwaita Vadin exists, Brahman cannot be free from Samsara, Hence according to Advaitin, we must say there is no salvation at all.

(5) It is meaningless to say that Brahman is so very ignorant, that it forgets and mistakes itself as quite a different thing as Jiva. No sane man thinks himself as quite a different man. Nor does he imagine himself to be a number of persons at the same time.



नच आत्मनि अनात्मभ्रमः कुत्रापि दृष्टः । नहि कश्चित् अहंमहं  
नभवामीति भ्रान्तौ दृश्यते । न चेकमेव युगपद्ब्र हुधा भ्रान्तौ दृश्यते ॥

6. If the Adwaitin has understood that everything is Brahman, there is no necessity for him to preach at all, since he has known that there is none else except himself or Brahman, to whom he can preach.

सर्वं मिदं परिकल्पितमिति जानतः पुनः शिष्याय बोधनं  
नयुज्यते ।

7. Just as different kinds of images could be formed only by the existence of different kinds of mirrors, we have to admit different kinds of Upadhis—Upadhi Bheda. In that case also, duality is established. In the mirror illustration, it cannot be said that the person and the reflected image are one and the same. If so, the image must appear in the same direction as the person; but it appears facing the person. “The mountain stands unmoved, its reflection moves; the *kasturi* gives good smell, the *jaggery* tastes sweet the fire burns but their reflections have not their qualities.

एवं दर्पणगतानां पर्वत कस्तूरीगुडाग्नि प्रतिबिम्बानां चलत्वा  
चलत्व सुरभित्वासुरभित्व माधुर्यामाधुर्य दाहकत्वादयो विस्मयधर्मा  
ऊत्थाः

8. An Upadhi does not produce any difference, but as a matter of fact it only reminds you of the difference that pre-exists.



In the case of Akasa, it does nothing else but only points out the pre-existing difference between parts of Akasa. If otherwise, *i.e.* if it produces instead of pointing out the difference the question arises, whether the Upadhi unites with a part of Akasa or the whole of it. In the former case, the part of Akasa with which the present Upadhi unites, must have been caused by another Upadhi which in its turn must unite with a portion of Akasa, which must similarly have been caused by another Upadhi and so on without end. The fallacy of Anavastha is the result; in the latter case, the whole Akasa becomes Ghatakasa and Upadhi cannot be said to cause any difference.

9. If by adding one water with another both waters become one and the same, why do we find an increase in the quantity? If salt is put in water it disappears. Does it mean that both salt and water have become identically one and the same? A layman may think so but a scientist can easily separate the two. The swan is capable of separating milk and water, if both are mixed together.

10. If the simile is not strained too far, the illustrations quoted above will also be consistant with Dwaita:—



The mirror illustration only conveys the meaning that soul is dependent upon God, just as the reflection depends upon the reflected.

The examples of Akasa, ocean and wave and fire only mean that God who dwells in the hearts of all is one and the same and there is no difference between His Avatars—Rama Krishna, Budha, Vyasa, Parasurama, etc., are all the one and the same Narayana.

In the case of gold and jewel just as a goldsmith makes jewels out of gold, God makes bodies out of matter for the use of Jivas.

## Meaning of Vedic Texts.

The proper meaning of Vedic Texts quoted above is as follows according to Dwaita:—

1 अहं ब्रह्मास्मि—

(a) I belong to Brahman *i.e.* I, (soul) am dependent upon God (ब्रह्मार्थिनोस्मि) or (b) God cannot be given up by us (souls) *i.e.* we cannot go away from his control; we are always dependent upon Him, both in this world and in Moksha, He dwells everywhere and is knowable by Gyanies or the wise. अ—not ह—to (ओहाइ त्यागे)

give up. Brahman is Aham *i.e.* is one that cannot be given up. Brahman is also Asmi *i.e.*



dwells everywhere and is knowable असनात् अस्  
to be, मातृत्वात् मि—to know.

or (c) the words 'Aham Brahmasmi,' occur in the context where God speaks of Himself, about His qualities or attributes. God says, "I am Perfect, (Brahma means Perfect).

परिपूर्ण, बृहंतोद्यस्मिन् गुणाः)

2. "Tat Thwam Asi, (a) The sentence does not stand as 'Tatwamasi,' but Sa Atma Tatwamasi. स आत्मातत्वमसि. It can therefore be splitted as 'Atatwamasi'. 'Thou art not That.' अतत्वमसि (b) Even if we take the text as Tatwamasi, it means Thou art in Him, under His control and support (Tat-Thasmin—in him, according to grammar or (c) Tat=Tas-

(सर्वविभक्तीनां सुविभक्तिर्भवति

mat—from him, Thou art born from Him. or (d) There is no necessity to mean by, the word 'Thou' in the sentence, 'all souls.' The sentence 'That Thou art' has been addressed to Swetaketu (स्वेतकेतु) a great sage. perhaps, Swetaketu may be an Avatar of God (this is only for arguments sake, not that we mean, he is an Avatar of God) like Sri Rama and Krishna; hence he might have been addressed as 'That Thou art.'

or (e) as Swetaketu was a great sage, he might have been addressed as thou art that, i.e.



Thou art like that, *i.e.* fit for worship and reverence like God.

3. Ekamevadwiteeyam Brahma. Ekameva means one without a second. There is none equal to or superior to God.

4. 'Sarvam khalu Idam Brahma.' It means God is everywhere, dwells both inside and outside of all objects.

5. 'Neha, Nanasthi kinchana.' (a) There is no difference in God, *i.e.*, in His Avataras (Iha=here, in God.) or (b) by splitting Kinchana as kincha and na by two negatives it follows that there is no small difference in the world but the difference is very great.

6. 'Maya matramidam dwaitam, adwaitam paramarthatha.' (a) It can be split up as Maya and Amatram *i.e.* the differences are

(माया + अमात्र)

not due to Maya at all, but natural or (b) Maya means the Will of God. The world full of differences exists by His Will and it is also

(मायामात्रं - भगवदिच्छादीनं)

really different from God, Vishnu (A + Dwaitam. A = Vishnu, from Vishnu, Dwaitam = different.

अकारवाच्य विष्णोस्सकाशात् भिन्नं)



Thus it will be evident that all the above texts, if properly understood convey only Dwaitam.

Besides, there are clear, unambiguous Vedic texts to show that God and soul are different :—

1. There are two birds resting on a tree (embracing).

They are inseparable friends. One of the two eats the fruits (fruits of karma) with taste; the other without eating anything (fruits of karma) is self-luminous. What these

द्वासुपर्णा सयुजा सखाया समाने वृक्षे परिष्वजाते ।  
तयोरन्यः पिप्पलं स्वादु अत्ति अनश्नन्नन्यो अभिचाकशीति ।

2 birds are, is explained in the next Sruti.

Being encaged in the tree (*i. e.*, body both sthoola and Sooksama) the Jiva out of ignorance undergoes 'all sufferings; but when he sees the supreme Being (Narayana) and his Greatness, then only, he becomes free from sufferings.

समानेवृक्षेपुष्पो निमग्नो अनीशया शोचति मुत्त्यमानः ।  
जुष्टं यदापश्यति अन्यमीशं अस्यमहिमानमिति वीत शोकः

The two Srutis thus clearly explain that the 2 birds are Jiva and God; though both live in body, one is tied to karma and suffers



and only by the Grace of the other attains salvation.

An interpretation is however sought to be made upon the above texts by giving the meaning that the 2 birds are Budhi (brain) and Jiva and not Jiva and God. But this meaning is clearly wrong for the following reasons: —

(a) Budhi is a Jada, an inanimate object. It can have no feeling of pain or pleasure. The words used are 'Eats the fruits' (पिप्पलं अत्ति) and that too with taste. स्वादुअत्ति An animate object alone can eat and know the taste (b) the birds are mentioned as friends. There can be friendship only between 2 animate objects and not between animate and inanimate.

(c) The word 'embrace' is used परिवस्वजाते How can Budhi which is a part of the body be said to embrace the body ?

2. God is Satya, Jiva is Satya, Bheda, (difference) is Satya.

आत्मा सत्यो जीवः सत्यः सत्यं भिदा, सत्यं भिदा, सत्यंभिदा

3. God is great, full of good qualities, the Jiva is inferior to and dependent upon Him.

आत्माहि परमः स्वतंत्रः अधिगुणः जीवोऽल्पशक्तिः अस्वतंत्रो  
ऽवर इति

4. There are two Purushas in this Loka Kshara and Akshara. Kshara is Jiva and



Akshara is Lakshmi, (The presiding deity over matter); superior to these two is Paramatma or God, (Gita).

द्वाविमौ पुस्पौ लोकेक्षरश्चाक्षर एवच । क्षरः सर्वाणि भूतानि  
कूटस्थो अक्षर उच्यते । उत्तमः पुस्पस्त्वन्यः परमात्मेत्युदाहृतः

5. Sri Krishna clearly preaches Arjuna, not to believe the one-ness of God and soul. 'Some people say, I am myself God, I am the enjoyer etc. Do not believe them they are men of low understanding and they have lost their souls, etc.

ईश्वरोहं अहं भोगी नष्टात्मानोऽल्पबुद्धयः

If Sri Krishna was an Adwaitin, how can he think Arjuna as different from him and preach him and ask him to worship him as superior ?

If it is said that Sri Krishna also has not yet realised Adwaitam, then his words that he knew every thing तान्यहं वेद सर्वाणि are false and his Gita also must be rejected.

5. Hiranyakasipu said that there was no God but himself. You unhappy boy, you say

यस्त्वयामंद भाग्यो त्कोमदन्यो जगदीश्वरः कासौ यदि सर्वत्र  
कस्मात् स्तंभेन दृश्यते ।

there is some other being as God than myself. If he is every where, why is He not seen in this pillar ? Thus he questioned Prahlada. What was the result ? Every body knows.



6. Poundraka Vasudeva called himself Krishna and was punished.

These and other texts clearly establish the difference between God and soul.

The Adwaitins contend that the portions in the Vedas which speak of Dwaitam are only Poorva-Pksha *i.e.* they set forth the possible arguments that may be advanced in favour of Dwaitam but in the end, these arguments are refuted and brushed aside by the texts which speak of Adwaitam.

As already stated, the texts which seem to convey Adwaita meaning really mean Dwaita only. Secondly there is nothing in the Vedas to shew that one portion states objections and the other portion, conclusions (Sidhantam). If so, we can as well say the Adwaita texts as objections and Dwaita texts as conclusions. Thirdly, as we must recognise the whole body of Vedas as true, we should reconcile the seemingly contradictory passages in the Vedas. Either the Dwaita texts should be given, the Adwaita meaning or the Adwaita texts, the Dwaita meaning. We have already stated how the Adwaita texts convey Dwaita meaning. But it is impossible to give Adwaita meaning to Dwaita texts. The Adwaitins however say that Dwaita texts are intended



for Vyavaharika desa or stage and Adwaita texts for Paramarthika desa. This differentiation as Vyavaharika and Paramarthika is nowhere stated in the Vedas except perhaps in their imagination.

Lastly Dwaita interpretation is more in accordance with sense experience, perception and inference.

It will not be out of place here to quote from Professor Carlo Formichi (Viswa Bharati Jan. 1927) a few relevant portions 'The Brahmins (he means Adwaitins) knew better how to defend their Brahman, how to disarm their enemies. In spite of logic, in spite of truth, they kept on asserting that there is no substantial difference between Brahman and Atman, that Brahman is Atman and Atman is Brahman. An excellent method of defeating foes is that of mixing with them and absorbing them, blotting out rigid lines of demarcation, bringing in confusion, shunning clearness and logic.'

We shall now consider the view point of Dwaitins on this subject. According to them the soul is not the body, mere flesh, blood and bones as Charvaka says. In the very beginning of Gita, Sri Krishna differentiates between body and soul. A person gets another



body, just as he gets youth, manhood and old age. Just as he throws off the worn-out

देहिनोस्मिन् यथा देहे कौमारं यौवनं जरा । तथा देहांतर  
प्राप्तिः धीरस्तत्र नमुत्स्यति ।

clothes and gets other and fresh ones, the dweller of the body casts off the worn-out bodies and goes on to other and fresh ones.

वासांसि जीर्णानि यथा विहाय नवानि गृण्हाति नरोऽपराणि  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ।

Nor is the soul identical with God or Brahmam, as Adwaitins say.

1. He is a distinct entity decidedly different from God 2, He is atomic, real and of limited intelligence, unlimited in time, like God but limited in all other spheres and subject to misery and infinite series of births and deaths by wandering from body to body. He is not created by God or any body else nor destroyed. He is beginningless and endless.

न जायते म्रियते वाकदाचित् नायं भूत्वा भविता वा कृत्व  
श्चित् । अजोनित्यः शाश्वतोऽयं पुराणो नहन्यते हन्यमाने शरीरे

(3) Though eternal he is a servant of God and dependent on Him, always both in Samsara and Moksha. He is however free to act, subject always to the will of God, just as a carpenter is free to act but he is also under



the direction of his master who has set him to work.

4. Apart from the material organs which he has, when he dwells in the material body, he possesses Swaroopā deha or spritual organs with which he enjoys Bliss after release in Moksha.

5. The souls are countless and different in nature from each other. They are so innumerable as or even more than the numberless seconds and tiniest particles of dust that have gone and are to come yet अनागता अतीताश्च यावंतस्सहिताः क्षणाः अतीता नागताश्चैव यावंतः परमाणवः । ततोप्यनंत गणिताः जीवानां राशयः पृथक् Infinite are the souls dwelling in an atom of space. परमाणु प्रदेशेषु अनंताः प्राणिराशयः This is also the view of modern scientists (Professor Bose.)

Broadly they are divided into 2 classes— those who are fit for release and those not. Among the latter, again, there are Nitya sam-sarins, always revolving under the wheels of samsara and Tamasas going to eternal hell. This classification of souls into Satwic, Rajasic and Tamasic is not arbitrary, but based upon close observation and shastras. If all souls are equal, how does it come about that there is as much disparity and diversity in the world as there are individuals? How are we to



account for the different activities and moral impulses in various persons? God is impartial and He cannot be said to be the cause of all these differences. Heredity cannot be the sole reason for these disparities. We often come across cases where a genius is born of an idiot and a criminal born of pious parents. Other systems of philosophy attribute this solely to Karma. They stop there and go no further. But the Dwaitins ask, 'if Karma is the solution of the problem, why should there be again disparities in Karma in different persons? Why is it that one Jiva should lean to bad karma and another to good? The only answer for this must be the 'Swabhava' or inherent nature of the different souls. They are inherently unlike each other with different natural tendencies for good, evil, or mixture of both.

This may be unpleasant to many, but truth is sometimes unpleasant. Sri Madhwa-charya boldly spoke out the truth, even at the risk of losing cheap popularity.

After all, there is nothing to be afraid of at this proposition, for a good soul. Everybody can afford to be good if he pleases; unfortunately many are not so. There is nothing wrong in calling a criminal, a criminal a drunkard, a drunkard.



It is often asked that since it has been already settled that some souls should get release and some not, why should there be any effort on the part of anybody to get release, because the good souls need not do anything as they are sure to get salvation and bad souls also need not try, as they cannot get release even if they try. This is however begging the question and due to want of proper understanding.

How is one to know whether he is a good soul or not? only by his actions.

Good souls do not keep quiet and their natural tendency goes to God and makes them do virtuous deeds. The inherent bad tendency of bad souls make them hate God and do bad deeds.

In Gita, Sri Krishna says that souls are by nature satwic, Rajasic and Tamasic. He also

त्रिविधाभवति श्रद्धा देहिनां सा स्वभावजा । सात्त्विकी राज्ञी चैव तामसी चेति तां शृणु ।

divides them broadly as Devic and Asuric. According to him Asuric are those who say that the world is false, that they are themselves God etc. He further says that He puts them often in samsara and in the end sends them to hell.



द्वौभूत सर्गोलोकेस्मिन् दैव आसुर एव च दैवोविस्तरतः  
 प्रोक्तः आसुरं पार्थमे शृणु । असत्यं अप्रतिष्ठते जगदाहुरनीश्वरं ।  
 अपरस्परसंभूतं किमन्यत्कामहेतुकं । एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्प  
 बुद्धयः प्रभवंत्युग्र कर्माणो क्षयाय जगतोऽहिताः । ईश्वरोहं अहं  
 भोगी सिद्धोहं बलवानपि । तानहं द्विषतः कृणान् संसारेषु नराथ  
 मान् । क्षिपास्ययजस्रं अशुभान् आसुरीष्वे वयोनिषु । आसुरीयोनि  
 मापन्नामूढा जन्मनि जन्मनि । मामप्राप्यैव कौंतेय ततो यांत्यधर्मां  
 गतिं ।

If one asks Krishna, you are Brahmam and I am also Brahmam; Who are you to throw me in hell; what answer can Krishna give?

6. Each jiva retains his individuality even in Moksha and does not lose it. He never becomes one with God or equal to Him. The measure of happiness enjoyed by each soul is different and is in accordance with his capacity. A big vessel contains more quantity of water than a smaller one. But each is full. So is the case with the happiness of each soul.

According to Visistadwaitins all souls enjoy an equal measure of happiness with God and thus become equal to God Himself. They rely upon the following text—'He attains absolute equality with Him, According to Dwaitins,

निरंजनः परमं साम्यं मुपैति ।

the text means only much similarity, and not absolute equality. We say that a woman's face



is like moon. Does it mean thereby that the woman's face and moon are equal in all respects? It can only mean that they are similar in beauty to some extent. A dog is equal to man in the sense that both are animate beings. But they cannot be said to be equal in all respects. A soul is equal or rather, similar to God in the sense that both are unlimited in time, that both have no beginning or end. A released soul is equal to or similar to God in the sense that both are free from pain and both enjoy happiness. It does not however follow that they must be equal to each other in all respects and enjoy equal measure of happiness.

It may be asked that if there are gradations in happiness even in Moksha, can there not be jealousy among the released souls? The answer is emphatic, 'No.' In the presence of God, there can be no jealousy and besides each soul enjoys happiness to its fullest capacity. A vessel can contain water only up to its capacity. If more water is put in, it over flows.

In Moksha, souls of a lower grade take pleasure in doing service to those of a Higher grade, just as a dutiful son or wife takes pleasure in doing service to father or husband as the case may be.

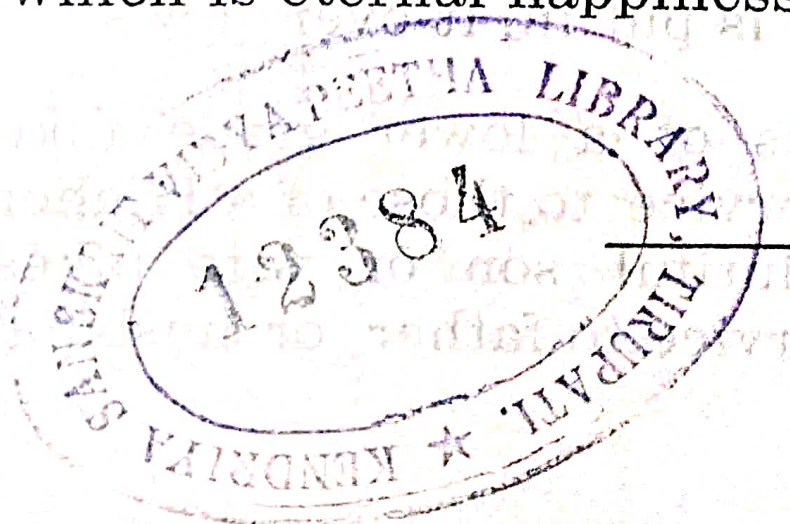


## CONCLUSION.

The philosophy of Sri Madhwacharya has been summed up in the following sloka:— “ In Sri Madhwacharya’s philosophy, Hari (Vishnu) is supreme, the world is real, difference is true, souls are countless, and dependent on God and are infinitely graded as superior and inferior. Salvation is enjoyment of one’s own bliss latent in him. Pure Bhakti or devotion is the means to this end. Perception, Inference and Agama are the 3 sources of knowledge for this doctrine. Hari can be known in the entire Vedas and by Vedas alone.

श्रीमन्मध्वमते हरि पश्चिः सत्यं जगत्त्वतो भेदो जीवगण  
हरेरनुचराः नीचोच्चभावंगताः । मुक्तिर्नैजसुखानुभूति रमलाभक्ति  
श्च तत्साधनं यद्वादिद्वितयं प्रमाणमखिलात्मनैकवेद्योहरिः

In conclusion we shall pray to Sri Madhwacharya, the Acharya of Acharyas to give us the light of knowledge, lead us on in the right path and take us in the end to our final goal, which is eternal happiness.



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## ERRATA.

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Page	Line	For	Read.
Preface	8	Excellant	Excellent.
1	2	Permanant	Permanent.
1	17	Do	do
1	22	Kindered	Kindred.
11	25	falshood	falsehood.
12	12	onlp	only.
"	21	insert 3. rope.	after world.
13	1	mountian	mountain.
"	3	reseblance	resemblance.
"	19	White	While.
"	22	Siver	Silver.
14	4	falsit	falsity.
30	2	thas	that
32	12	existant	existent.
7	7	शास्त्रामे	शास्त्रमि
8	12	सेव	सर्वे
12	17	स्वप्नमया	स्वप्नमाया
24	22	नियमन्	नियमन
25	24	संडरं	संडार
		लभ्यः	लभ्यः
26	5	शादमुष्यात्	शादमुष्पात्
26	12	आब्राह्म	आब्रह्म
28	14	नद्य	नद्य
35	4	नेहं	नेह
40	18	ब्रह्मार्धानो	ब्रह्माधीनो
41	7	द्यस्मि	द्यस्मि



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