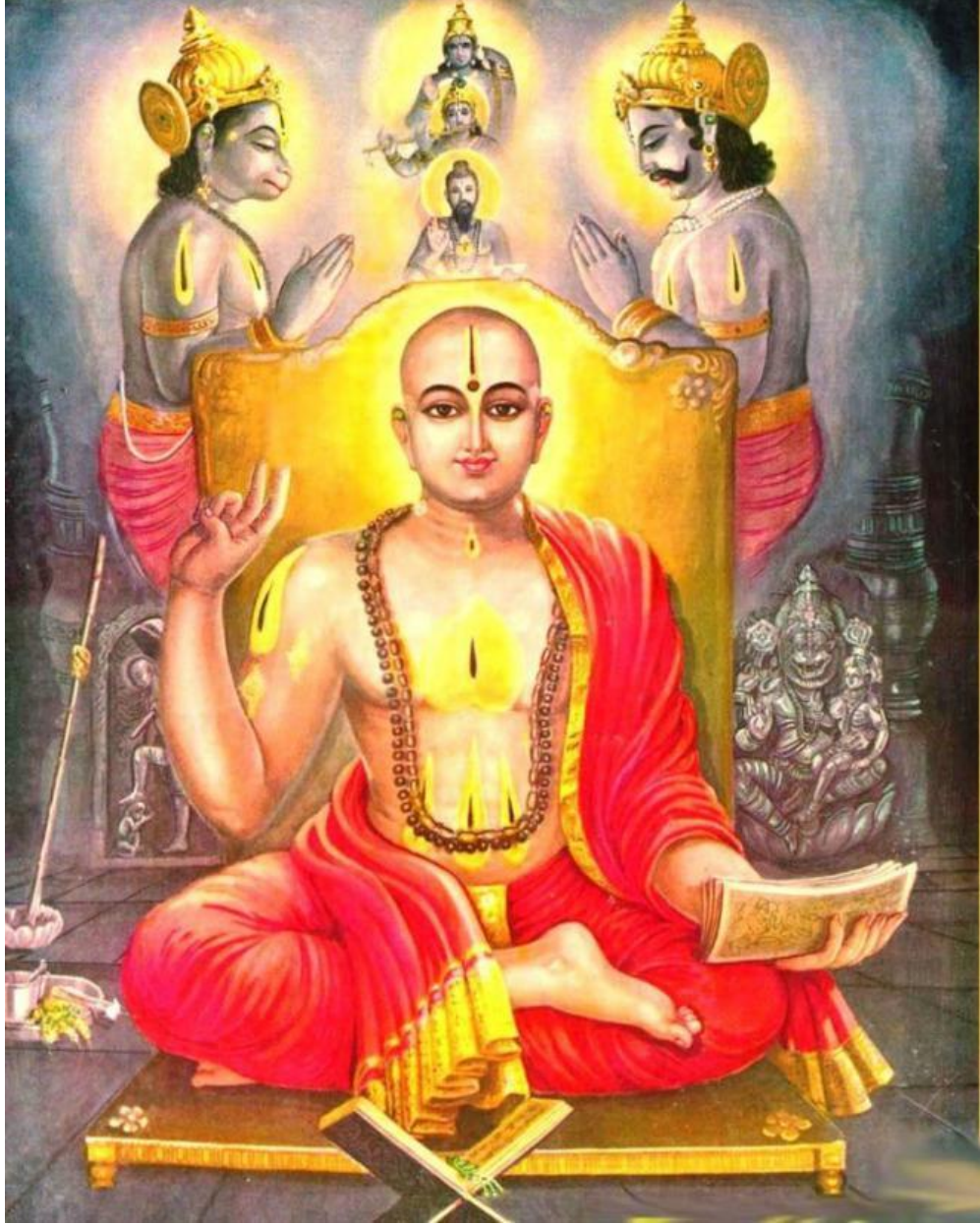


## ಶ್ರೀಮದಾನಂದತೀರ್ಥಭಗವತ್ಪಾದಾಚಾರ್ಯಃ



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## || ಶ್ರೀ ಹಯವದನ ರಂಗವಿಠಲ ಗೋಪೀನಾಥೋ ವಿಜಯತೇ ||

*Blessed by Lord and with His divine grace, we are pleased to publish this Magnanimous Work of Bhagawan Vedavyasa. It is a humble effort to make available this Great work to Sadhakas who are interested in the noble path of propagating Acharya Madhwa's Philosophy.*

*With great humility, we solicit the readers to bring to our notice any inadvertent typographical mistakes that could have crept in, despite great care. We would be pleased to incorporate such corrections in the next versions. Users can contact us, for editable version, to facilitate any value additions.*

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### ಕೃತಜ್ಞತೆಗಳು



ಜನ್ಮಾಂತರದ ಸುಕೃತದ ಫಲವಾಗಿ ಮಧ್ವಮತದಲ್ಲಿ ಜನಿಸಲು, ಪ್ರೇಮಮೂರ್ತಿಗಳಾಗಿ ನನ್ನ ಅಸ್ತಿತ್ವಕ್ಕೆ ಕಾರಣರಾದ, ಈ ಸಾಧನೆಗೆ ಅವಕಾಶಮಾಡಿದ, ನನ್ನ ಪೂಜ್ಯ ಮಾತಾ ಪಿತೃಗಳಾದ, ದಿವಂಗತರಾದ ಲಲಿತಮ್ಮ ಮತ್ತು ಕೃಷ್ಣರಾವ್ ಹೆಚ್ ಆರ್ ಅವರ ಸವಿನೆನಪಿನಲ್ಲಿ ಈ "ಜ್ಞಾನ ಯಜ್ಞ"

“ಮಾತೃದೇವೋ ಭವ-ಪಿತೃದೇವೋಭವ-ಆಚಾರ್ಯದೇವೋಭವ”

### Gratitude:

Srimad Bhagawad Gita “The Mighty Messiah - Sumadhwa Vijaya” a study by Prof. G V Nadgouda - published by Anandtirtha Pratisthana, Poornaprajna Vidhyapeetha, Bangalore.

**Author: Prof. Gururao V. Nadgouda & Smt. Indira  
Nadgouda**



Publishers are deeply indebted to  
Dr. Vithalrao G. Nadgouda & Smt. Vinaya Nadgouda



& Dr. Srikrishna G. Nadgouda & Dr. Smt. Savita Nadgouda



for their wholehearted permission to publish this epitome work of their great father

## Curriculum Vitae

**Prof. Gururao Vithalrao Nadgouda, M.A.**

Born in Jamkhandi in 1922. Educated at Jamkhandi high school and Govt. High School Bijapur. Joined S.P.College Poona, for Higher education and graduated from Wellington College, Sangli in 1942 with (Hons), in English. Postgraduate Education at the Fergusson College Poona, Secured M.A. from Bombay (Mumbai) University in 1946, with all papers in English, posted on the staff of the S.P.College, Poona in 1947. Joined the K.L.E Society, Belgaum in 1948 and worked in B.V. Bhoomreddi Engineering College, S.K. Arts and H.S. Kotambri Science Institute, Hubballi heading the English department till 1977.

Married Smt. Indira Kulkarni, of Satti in 1945. Father of two sons Dr. V.G. Nadgouda, Consultant Physician and Echo Cardiologist, and Dr. S.G. Nadgouda, Eye Surgeon, and two daughters both graduates with Hons. each having a doctor son Dr. K.B. Bagalkot, Orthodontist and the second Dr. Amit A. Kulkarni, Neurologist.

Interested in Madhwa Philosophy, he has translated a few Sanskrit classics in English.

1. The Mighty Messiah- Sumadhwa Vijaya
2. The Song Olympian - The Bhagwadgita
3. The Adobe Ambrosia - Srimad Bhagawata Saroddhara
4. The Apodictic purport of Sriman Mahabharata - Sriman Mahabharata Tatparya Nirnaya by Ananda Tirtha (Chapter I to X)
5. The Magnificence of Madhwa Bhashya Part-I
6. Isavasyopanisad
7. The Memorable Monk of Mantralaya - English Translation of Guru Guna Stavana - by Vadindra Swamiji
8. The Majesty of Lord Venkateshwara (Sri Venkatesha Mahatmyam in Aditya Purana).

### In Press:

9. The Magnificence of Madhwa Bhashya (Parts II, III and IV) in English
10. Sriman Mahabharata Tatparya Nirnaya (Chapter from X to XXXII) in English
11. Sriman Nyaya Sudha Sara (English translation)
12. Harikathamruta Sara (English Translation)
13. Bhagawata Sara (Pajaka Swamiji) rendered into English
14. Oriental Orisons (Congeries of celebrated classics)
15. The pebbles on the shore (Obiter Dicta: The Spectrum of Life).

The fruitful and pious life of Prof. G.V. Nadgouda came to an end at his ripe age of 87 years in 2009. He leaves behind two sons and two daughters who continue to tread the path paved by him and his beloved wife, both socially and religiously. May god grant him and his dear wife Smt. Indira Nadgouda who is also no more, an eternal peace.

***Jai Hind.***





## Foreword:

Darshanaratna Mimamsabhushana: Dr. K T Pandurangi

I had the pleasure of going through the English translation of Sri Sumadhwa Vijaya made by Prof. G V Nadgouda. The translation is lucid and authentic. It brings out the purport of each verse clearly in a simple language. Both the poetic appeal and the philosophical depth of the original are brought out in this translation to the extent to which these can be reflected in a translation.

Sri Sumadhwa Vijaya is an authentic biography of a great personality. It gives a good exposition of Dwaita philosophy and it is a fine poem. As a biography it gives a graphic account of the life of Sri Madhwacharya and his achievement in propagating Dwaita Philosophy. As a work of philosophy it gives a good exposition of Dwaita doctrines. As a poem it describes the beauty of Himalayas, etc. (Nature) and depicts finest aspects of sentiments.

Prof. Nadgouda has taken great care to highlight these aspects in a simple lucid language in his translation. A translator has to take as much care as the poet in choosing the expressions and phrases to represent the original.

Prof. Nadgouda has also added a detailed introduction in which he gives a brief life-sketch of the author of Sri Sumadhwa Vijaya. He also gives a brief account of Dwaita tenets. A brief summary of the sixteen cantos is also added.

We have already three English versions of Sri Sumadhwa Vijaya in English viz.

Sri C M Padma Rao's Life and Teachings of Sri Madhwa Vijaya.

The English summary published by Devaranamabhajana Sabha Srirangam.

English translation by Sri D R Vasudeo Rao of Vishakpattanam.

Prof. Nadgouda's present translation is a good addition to the above literature on Sumadhwa Vijaya.

Sd/ - (K T Pandurangi)

## PREFACE

The glories of the great make our live sublime. Their biographies sanctify our souls. Hence I have ventured to add a translation of a Sanskrit classic Sumadhwa Vijaya in English to facilitate my eager English-knowing brethren

not conversant with the Sanskrit language, to acquaint themselves with the life-glories and established teachings of Sri Madhwacharya, the founder and propagator of Vaishnava Siddhanta.

A translation has its inevitable drawbacks. It cannot be replica of the original. Trying to incorporate forms of thought and subtle arguments in a foreign tongue is a tough task. One has to maintain the grace of language and the dignity of thought without being ponderous or pedantic, ambiguous or obscure, prosaic or pedestrian.

I have tried to be neither too literal nor far-fetched but as faithful to the original text as possible. This is my humble flower of devotion to Sri Madhwacharya who I remember again and again for having opened this avenue for me to render some devoted service at his lotus-feet. If this text is useful for daily recitation and understanding the glory of the founder of the Faith that needs and deserves a world-wide recognition, at least for a few of the adherents of the Great Acharya and if I have been successful in giving even a glimpse of his majestic personality, I feel myself blessed.

I record my hearty thanks to Prof. K T Pandurangi for his kind foreward. I am indebted to the revered Vidyamanya Tirtha Swamiji of Bhandarkeri and Phalimaru Mutt for his blessings and Sri Vishweshtirtha Swamiji of Pejawar Mutt for his ready acceptance of the work for publication. I am grateful to the previous commentators Sheshacharya disciple of Chhalari Narasimhacharya Prof. Prabhanjan and Sri Vasudeva Rao for their enlightenment. I am much obliged to Pandit Sri Gururajacharya Pandurangi for his affection, help, guidance and encouragement all along. He had the patience to listen to the entire type-script, despite his busy hours. I am beholden to Prof. Mrs. S B Hangal, my erstwhile colleague, for her corrections in the book. I remember my two sons Dr Vithal and Dr Srikrishna and other family members for their assistance in the completion of the work. I thank the Yarbhal offset printers of Belgaum, for their fine get-up and neat printing in good time.

Guru-Kripa, Deshpandenagar, Hubli 580029 – G V Nadgouda

## GENERAL INTRODUCTION

### World and India: Science, Religion and Philosophy



यो वै वैकुण्ठभर्तुः सकलसुरशिरःश्रेणिसल्लालिताज्ञां

धृत्वा भूमीं च गत्वा श्रुतिनिकरपुराणादिभिर्वादिवृन्दम्।

जित्वा भाष्यं च कृत्वा प्रकरणनिकरैः स्थापयामास तत्त्वम्

मध्वाचार्यस्य तस्मै नतशिरसिभवेत् एष बद्धोऽञ्जलिर्मे॥

India is a land of hoary antiquity and the cradle of sages and saints who delved into the depths of Sat and revealed eternal spiritual truths that lie embalmed in our Sanatana Dharma. Its development has always been metaphysical. Its glorious message is a soothing balm to the present-day world with its 'Sick-hurry' and divided aims.

It is a veritable paradox that this land of pristine glory should be the silent witness of the stern ridicule of materialistic thinkers who flout this earnest human endeavour to know the creator of the cosmos. It is a tragedy of human history that the votaries of progress who vaunt of the spectacular glories of science sweep outright the need of God and religion from the spectrum of life. The marvels of Science and the glories of Technology have landed mankind in a quagmire of nihilism and agnosticism.

Custodians of human welfare like T S Eliot cry out in anguish:

'Where is the wisdom, we have lost in the knowledge...The cycle of heaven in twenty centuries brings us further from God and nearer to dust.'

Our space-age has produced a lop-sided civilization. It lacks a poised synthesis between Science and Religion and heads towards a global holocaust. It has produced 'nuclear giants' and 'spiritual dwarfs'. Spiritual poverty is the major tragedy of the modern times. The Western countries that have reached the peak of prosperity are but famished in spirit and sick with surfeit and thus wander between two worlds 'the one dead and the other powerless to be born'. We remember with gratitude the caveat of Maitrayi 'What am I to do with all this if it is not going to lead me to immortality?'. It is high time, we realise that man cannot live on bread alone, in spite of Karl Marx. Even if all the ills of the world evaporate and the earth blossoms into a paradise, the need for a devoted study of Religion and Philosophy remains paramount to save this beautiful civilisation built with the

sweat of the ages from the horror of extinction. It is only on a bed-rock of spiritual values that a firm civilization can be built. The sacrosanct treasure of the great seers unlocks the secrets of peace, harmony and bliss and points to the pivotal position of God and Religion in the orb of human life.

व्यक्तमुन्नतिमितोऽप्ययं जनस्तस्य यन्न लभतेऽखिलं फलम्।

स्तोक मानसतया ततो ब्रजेत् तस्य हन्त पुरुषस्य तुल्यताम्।

[The present generation that is content only with the elevation it obtains through the study of the priceless Madhwa-Shastra is slow-witted as it foregoes its highest fruits of knowledge, devotion and bliss and resembles the seller of the right-twisted conch who was satisfied with the affluence he acquired.]

It is indeed a queer phenomenon for the Indians to realise that in the West, religion stands divorced from philosophy. It does not permeate their lives. No doubt there are enthusiasts of Plato and Aristotle and admirers of Kant and Hegel but neither do they bear any religious tinge nor do they boil down to sects or communities. It is an arm-chair philosophy debated and discussed in books and periodicals and lauded or laughed at across the table or in the closets. India poses a different picture altogether. Here religion and philosophy stand beautifully blended in the lives of its adherents. The admirers of the great philosophers necessarily adore them with devout devotion and submit themselves to their rigorous discipline to attain the supreme objectives of life. Religion cannot segregate itself from philosophy; it forms its warp and woof.

There are doctrines and doctrines that exist on the Indian soil, willy-nilly. Even though it may appear to be chaotic and foolish to the foreigners, still they thrive on the Indian arena and pose a symphony instead of a strife. The followers of these tenets abide peacefully, each contented with his religion under the same Indian canopy. Faith sways tremendously so much so that questioning becomes a sacrilege. The pageant as such has been moving on for centuries.

But the scientific attitude, the hall-mark of modern times cries halt to this blind faith and hurls a volley of questions and demands adequate answers.

<p>As a consequence, God and Religion are summarily dismissed from life 'as the imaginary projections of a fear complex'. Real knowledge has become synonymous with scientific knowledge. The high-priests of science have left the common man in the lurch after beguiling him to believe that he is merely a product of the biological processes and a helpless victim of instinctual urges and emotions. The result is that man has arrived at a stage of spiritual bankruptcy.</p>
<p>Many substitutes for religion like communism and pragmatism were tried but they failed to function in its stead. In spite of the scientific diehards there has been a reaction against the autocracy of science. The dis-enchantment has been mainly due to the unworthiness of their ideals proposed.</p>
<h2 style="text-align: center;"><u>Pre-eminence of Madhwa Philosophy</u></h2>
<p>Man is an ideal-forming being. Ideals there have been from times immemorial, since the days of Socrates and Plato, Kant and Hegel down to Darwin and Karl Marx, H G Wells and Bernard Shaw, Alexander and Aldous Huxley in the West and similarly in the East beginning with Charvaka, Bhatta and Prabhakara, Buddha, Jina, Shaivas and Shaktas down to Badarayana who systematised the eternal Vedas and composed Vedanta-Sutras, now blazing with twenty-two diverse interpretations.</p>
<p>On the Indian arena, we are confronted with conflicting doctrines founded by great stalwarts that bewilder the believers. Every one aspires to save the human race from damnation and pave its way for salvation. Eminent Acharyas and prophets highly revered by their staunch adherents rule the religious domain. The scientific way naturally cannot blindly accept all these diverse interpretations without a spirit of enquiry. Truth must lie somewhere. Now the real problem is how many of these dominating doctrines can accept modern challenges and prove their bona-fide.</p>
<p>Restricting ourselves to Vedanta, we meet three stalwart metaphysical system-builders reigning the spiritual realm, Sankaracharya, Ramanujacharya and Madhwacharya with their respective doctrines known as Advaita, Vishista-Advaita and Dwaita. Sankaracharya is known all the world over all these years, so much so that Vedanta has come to mean specially to the West and the anglicised Indians, Advaita and Monism.</p>

Acharya Madhwa's interpretations 'have been ignored or perfunctorily noticed or else dismissed in a few worlds as a performance of little or no merit'. He has yet to receive his due regard and well deserved reward. Non-recognition or indifference of historians both eastern and western towards his philosophy 'cannot be calculated to be an indictment of his exquisite doctrine'. It cannot lose its hold, in spite of unfair criticism of ill-equipped critics. It is high time that prejudices are shed and its excellences are acclaimed.

A critic par excellence like Tikacharya and commentators like Chandrikacharya, Vadiraja and Parimalacharya and other renowned ones in their wake have provided illuminative comparative criticism to demonstrate the fallacies in the other systems of thought and their inability to solve some of the knotty problems in philosophy. They have convincingly analysed and proved the veracity of the remark of the great Madhwacharya 'भ्रान्तिमूलतया सर्वसमयानां अयुक्तिः' [the different systematised philosophies of great masters are inadequate as they suffer from some illusion (defective vision) or the other] and argue that they fail to answer the outstanding riddles of philosophy like: Who is the creator of the Universe? Is there any creator at all? What is the purpose of this creation? Are the sentient beings created? Why this sorrow and inequality at the hands of supreme God? secondly even though they are all the creations of master-minds, yet human beings as they are, their theories are far from being perfect. They are tinged with their imagination and carry their individual impress. Their philosophies suffer from contradiction and their confusing answers for these teasing questions in philosophy, confound even critical readers.

Madhwacharya calls his Siddhanta as Sat-Siddhanta based on the eternal and immaculate Shrutis and Smritis, Pancharatra and Puranas, Ramayana and Mahabharata that are in tune with the decisive principles enunciated by Lord Vedavyasa in the Brahmasutras. His doctrine is neither a concoction of his brain nor an imaginative reconstruction of any philosophy to suit his purpose. There is nothing that is added by Madhwacharya as his own. It is not minted in his mind. It is the revival of the Vedic Religion and Philosophy which was masked by wrong interpretations. Whatever and whenever he posits, he quotes solid authorities and valid reasons in support of it.

<p>Contradictory Vedic sentences are beautifully reconciled on the basis of other corroborating Vedic references. He does not weave any theories of his own. It is the justification of the Vedas and Upanishads and the scriptures at all costs, because every word in the Vedas is sacrosanct to him. So it is Lord Narayana's immaculate Siddhanta given to the world by Madhwacharya.</p>
<p>Secondly Madhwa-siddhanta is scientific and stands the carefull scrutiny of the modern minds. It has been observed and tested in the spiritual laboratory of realised sages and if we cannot attain the fruits, the fault lies with us. We have to rise to their heights with the means that have been provided by them. Madhwa-Siddhanta can accept all the above challenges and afford solutions to the satisfaction of modern scientific minds. It has an appropriate answer for all the problems that have teased philosophers all along. We must have the patience to know it, the nobility to appreciate it and the perseverance to realise it.</p>
<p>To clinch the thesis of Madhwa-Siddhanta: The Supreme Lord Narayana, the eightfold dispenser of the universe, the abode of infinite auspicious qualities, untouched by blemishes is Sarvottama. Mukhyaprana, his replica, the greatest among the sentient souls is Jivottama, dependent on the Supreme Lord. This real world provides the graded Jivas deserved facilities to reach their proper destinations. This is the Sat-Siddhanta of Lord Vedavyasa enunciated by Madhwacharya in his crowning work Anuvyakhyana and other works that provide satisfactory solutions to the eternal enigmas. Madhwa-Siddhanta faces the philosophic problems squarely and provides the doubting Thomas of the modern era appropriate answers based on valid pramanas and activates him in the right direction to work for his own redemption and enables him to lead his fellowmen towards a contented life here on earth and aspire for a land of promise full of knowledge and bliss here-after.</p>
<p>Thirdly Madhwa-Siddhanta stands as yet triumphant and unchallenged during the last seven hundred fifty years and if there are some sporadic attempts to controvert it, they have been foiled and squashed by his eminent followers. The revered Vadiraja Swamiji has rightly stated:</p>
<p>'अन्ते सिद्धस्तु सिद्धान्तः मध्वस्यागम एव हि'</p>

What the world needs today is a robust philosophy based on sound authority and right reasonings that can motivate mankind in the right way to a life of action and adjustment that can bring peace and amity in this life and lead them to a life beyond free from pain and full of joy.

That is what Madhwacharya offers to mankind. Madhwa-Siddhanta need not be discarded as the philosophy of a small sect but it well deserves to receive a fair assessment at the hands of the expert philosophers and connoisseurs of philosophy in the East and the West. It represents an important and significant epoch in the history of Indian philosophy. It can assume a dignified place as a religion of Humanity leading it from darkness to light and from disenchantment to illumination. This is the relevance of Madhwa philosophy to modern times. This is the pre-eminence of the Madhwa-philosophy. Madhwacharya is 'the unrivalled monarch of renaissance of the reign of Realism and pluralistic Theism in Indian philosophy.

### **Narayana Panditacharya (1287 -1350): Life and Works**

Narayan Panditacharya hailed from the Likucha family of great renown. He was the grandson of Subramanya Pundit, a highly revered veteran controversialist. He was the youngest son of Trivikrama Panditacharya, a distinguished Vedantin and a born poet who wrote poems at an early age. Trivikramacharya, the composer of the celebrated Vayustuti, the beloved disciple of Madhwacharya who had the good fortune to discern his divine preceptor worshipping the three incarnations of Lord Narayana, as Lord Rama, Lord Sri Krishna and Lord Vedavyasa in his three embodiments as Hanuman, Bhimasena and Acharya Madhwa respectively and who enjoyed the prerogative to write the first commentary on Acharya's Sutra-Bhashya. Narayan Panditacharya was the chip of the old block. He was gifted with poetic and philosophic talent of a high order.

Sumadhwa Vijaya, the crowning work of Narayana Panditacharya, is the highly esteemed and extolled epic, containing the authentic, artistic and poetic biography of the illustrious Acharya Madhwa, the third incarnation of Lord Vayu who propounded and propagated the Dwaita Siddhanta for the welfare of the world. It brought him in the lime-light and he is remembered today by every Madhwa from this great gift. Both the father and the son

(Trivikramacharya and Narayana Panditacharya) have obliged the Madhwa Community for their two indispensable handy works, the Vayustuti and Sumadhwa Vijaya that sing the glories of the eminent Acharya.

Besides this meritorious volume, he has composed Mani-Manjari, a work of historical significance that gives glimpses of the domination of Adwaita-Shastra and the persecution of the Dwaitins. In this context we can just note that there were bound to be reactions of the Dwaita followers subjected to undue harassment by the Mayavadins. The uncomplimentary references to the Adwaitins seem to have had enough justification. Even then, we should bear in mind in this connection the nobility of Acharya Madhwa who never brings in the names of the other Acharyas in his voluminous work even though he controverts their doctrines. Anu Madhwa Vijaya is a small volume of 32 stanzas for daily recitation and Shubhodaya is an allegorical poem in five khandas displaying his dexterity in dealing with complicated classical Sanskrit meters. Sangraha-Ramayana (as the very name indicates) is a metrical summary of Ramayana. To add to these he has written Nayachandrika and Tatwa-Manjari, commentaries on Anuvyakhyana and Vishnu Tatwa Nirnaya of Acharya Madhwa.

### Sumadhwa Vijaya as a Mahakavya

The knowledge of the Vedas had fallen on evil days and evil tongues and the Supreme Lord Narayana replete with infinite auspicious qualities like bliss and knowledge came to be slowly shadowed in the minds of the virtuous. The darkness of the hostile doctrines like Buddhism and Adwaita surrounding the eligibles led them from the traditional tracks and their minds wandered in wilderness. The distressed deities approached Lord Vishnu for the rescue of these helpless souls and he commissioned Lord Vayu to incarnate on earth to save the situation from the impending crisis by a resuscitation of Vedic Religion and Philosophy.

So descended the Great Madhwacharya, the embodiment of Mukhyaprana, in this Kali Age to stem the untrammelled, untoward tide and to give it the proper momentum and needed direction. There lay before him the sacred task to enlighten the virtuous souls by the revelation of the eternal truths

embedded in the Vedas and Upanishads and thus 'Justify the ways of God to the sentient souls'.

That is how Narayana Panditacharya introduces Madhwacharya the dauntless hero of his great epic poem Sumadhwa-Vijaya, manifesting (himself) on earth with a divine mission. Then he narrates his mysterious birth and boyhood, his thread ceremony, his stay with his preceptor and his outstanding excellences, his ordination and whirl-wind missionary tours, his visits to Narayanashrama and Vyasashrama and the transmission of esoteric knowledge in secrecy by Lord Vedavyasa, his moving discourses and orations, his glories and triumphs with the rival disputants, his installation of the idol of Sri Krishna and the establishment of the eight monasteries with eight renowned celibates heading them for worship by rotation, for the propagation of the Vaishnava-Siddhanta and his final occult disappearance at the Anantasana temple in Udupi.

It is not merely a hagiological work with a high-flown panegyric but an engaging epic with a dramatic opening, organic in structure, spread over a canvass of sixteen cantos with a superhuman-hero of exceptional qualities of both head and heart along with unmatched valour, moving like a colossus from his birth in Pajaka Kshetra to his reappearance at Vyasashrama.

Madhwacharya was born of noble parents, with God's blessings to guide the virtuous to their eternal bliss. Endowed with all the thirty-two auspicious marks of physical excellence and glowing with astounding innate brilliance, he came to be the systematic builder of a sound philosophy standing unchallenged for centuries. His super-human physical exploits like carrying the massive boulder and his intellectual bouts are quite arresting. His conquests in controversial confrontations with Vadisimha, Buddhisagara, Pundarikapuri, and Padmatirtha claim our attention. His glorious triumphs to the point of devotional surrender of the intellectual giants like Shobhanabhatta and Trivikrama-Pandita heighten his majesty.

This Sanskrit Mahakavya is amplified and embellished by diverse interesting episodes finely dovetailed in its poetic fabric. There are oracles prophesying the birth of a prophet through an ordinary mortal in a strange way and Lord Anantasana himself entering someone and entrusting Vasudeva to his preceptor, the promised prodigy. There are also miracles like Acharya's



<p>wading through the waters of Ganges with yogic powers without drenching his raiments, lulling the angry ocean into a still lake, clouds raining to fill the dried up lake at his will, his worship by the celestial river Ganges in human habit, his adoration by god Mahesha in Brahmin guise arranging alms for him through his devotee, the readiness of the be dazed Muslim King to part with half of his Kingdom, the eagerness of king Jayasimha to renounce his realm and escort the Acharya as his disciple and God Shesha along with his retinue listening to his enchanting discourses. The supreme significance of his abrupt disappearance in the midst of the dignified assembly in the heap of flowers showered by the exhilarated Gods heightens the grandeur of the epic. The supernatural and the human elements jostling on the same stalk beat in unison to the delight of the readers. The Great Gods bide as ordinary mortals during their human embodiment serving as models to tutor the human beings. The materials of the story have an unmistakable air of actuality.</p>
<p>The epic contains eternal truths espoused by the hero that blazed a new trail in Indian Philosophy in its unified structure. It speaks of supreme God, one without a second, only known through the eternal Vedas, quite distinct from other graded sentients, full of infinite auspicious attributes and free from blemishes, the eight-fold dispenser of the universe for the benefit of souls, attained through pure devotion and contemplation administering impartial justice to Jivas in this real world according to their deeds and leading them to their appointed destinations (the virtuous to the land of eternal bliss and the vicious to the damned hell) Vaishnava Siddhanta in a nut-shell, Madhwacharya's counter-blast to Monism.</p>
<p>Narayana Panditacharya communicates the epic spirit by portraying what it was like to be alive during those days. As its mouthpiece, he depicts the significance of the then pulsating life, its aching convictions and serious doubts. The epic sketches the social and the religious scenario of the 13<sup>th</sup> and 14<sup>th</sup> centuries. The metaphysically-minded intelligentsia that had ensconced the doctrines of Buddhism were dissatisfied with them and they failed not long to understand that Advaita its substitute, was also Buddhism in disguise. The rising discontent was to be quelled by a winning, convincing philosophy and the religious mansion was to be set in order. The time was</p>

ripe for the epic hero to land on the scene to put an end to this confusion and pave the way for the spiritual renaissance. This is the import of the intentional mythical and spiritual background of the epic.

Narayana Panditacharya's style is lofty with its sustained majesty of thought and diction in keeping with the lordliness of its theme and the epic moves on this exalted level, many times touching the sublime. All the nine sentiments are finely displayed with the devotional sentiment ruling the entire epic. The last two stanzas packed with ardent devotion extolling the three incarnations of Lord Vayu and praying for divine grace and the showers of flowers by the Gods standing in the sky in ecstasy to the witness of the concourse that excite the admiration of the readers are instances in point that touch the heights of the sublime. The approach of the Acharya to the hermitage of Lord Vyasa and the different conjectures of the enlightened residents-saints of his identity and the Gurudakshina in the form of transmission of divine knowledge reach the mark of the grandiose. The epic abounds in similes short and long-drawn that dazzle like purple patches on a golden design.

His style, a harmonious blend of high-seriousness and spirituality and an inexhaustible sense of beauty, displaying his superb skill as a metrical artist, a distinguishing feature of his poetry casts a pleasing spell on its readers. His poetical skill is especially found in the closing verses of all cantos. The Charm of expression, the depth of sentiment and the fervour of devotion touch the vitals of our hearts.

Thus Sumadhwa Vijaya, standing stretched in a thousand and eight verses depicting with great interest the historical and biographical incidents in a sustained dignity of thought and felicity of expression and presenting as well, an imposing portrait of Madhwacharya, the Supreme messenger of God who worked the needed miracle by exposing the fallacies in the then reigning philosophy of Adwaita and presenting in a proper form the Vaishnava Siddhanta, of a real world bristling with various activities and a benevolent God leading humanity according to its deserts to its destined goal, is a landmark in Sanskrit literature, and a great biography an a first-rate epic.

## [Sumadhwa Vijaya as a Biography](#)



conflicting material and heard other details from many honest mouths who had the good luck to see and enjoy the Acharya's exploits. Nevertheless Narayana Panditacharya's work of art bears his own stamp. It is sauced with his devotion for the Acharya, Lord Vedavyasa and Lord Narayana. He is copious in his glowing tributes to the Guru and the God. He forgoes no chance to depict their glories. He has coined as many as three hundred and seventeen synonyms to describe Madhwacharya.

It is not mere idolatry but a spontaneous expression of his overwhelming devotion. It is a poetic biography of Anandatirtha who scintillated on the philosophic firmament and brought about a reminiscence of Vedic learning by an artist vowed to truth, keeping close to the tested records.

Narayana Panditacharya has provided an imposing portrait of a Messiah who moves with a divine mission to propound and propagate the Vaishnava-Siddhanta known as Tatwa Vada which was unhappily warped by his predecessors to the dismay of its followers. As sarva-lakshana-sampanna, he was the most fascinating personality that trod the Indian soil. As Sarvajnacharya, he was the Monarch of all he surveyed. As Anumanatheertha, he was a past-master in dialectics. As Poornaprajna, he was the repository of wisdom. As an incarnation of Lord Vayu, he was strength personified. As Anandatirtha, a well of bliss, he was the composer of the bliss-yielding Shastra. He carried his crusade throughout the continent and vanquished eminent pundits of great repute like **Shobhanabhatta** and Trivikramacharya who dazed by his lustre and wisdom became his devoted disciples. Distinguished controversialists like Vadisimha and Buddhisagara unable to confront him had to disappear before the dawn. Great wrestlers like Gandavat brothers, with all their vehemence could not squeeze his neck; nay could not lift even a finger of this great mystic but instead, sweating, embraced the earth. He was adored by celestial Ganges and greatly honoured by Lord Mahesha. He could work out super human feats like traversing the Ganges without a boat, skipping over the huge rocks with perfect ease and send back his disciple Satyatirtha with a simple wave of his hand to the hermitage free from fatigue, face the ruthless soldiers single-handed, fool King Ishwaradeva by propelling him to dig in his stead and impress the Muslim monarch who became ready to part with half of his

kingdom. Such is the alchemy of the artist that the uncommon with him becomes common and quite interesting. While God Shesha with his retinue, in ecstasy rained flowers on this Trilokyacharya, Narayana Panditacharya too closes his excellent biography adoring Anandatirtha with the richest flower of praise 'हरि दयित वरिष्ठे श्रीमदानन्दतीर्थे' (the foremost among the dearest to Lord Narayana.)

### Excellences of Sumadhwa Vijaya

Sumadhwa Vijaya is a reliable biography, great epic poetry, profound philosophy and a faithful memoir of the times all rolled in one. It is an artistic and poetic portrayal of the life and accomplishments of a renowned philosopher-saint who rendered yeoman service to mankind. It is an outstanding epic-poem in Sanskrit with its inherent beauties set in a mythical setting for the fulfilment of divine purpose made acceptable by its fine fusion of the human and the super-human. It is an enviable poetic expression of Vaishnava Siddhanta in a capsulated form as propounded and propagated by Anandatirtha. It is a vivid presentation of the ethos of the age that was ripe to invoke a divine descent on earth. Narayana Panditacharya with his historic vision and religious fervour, philosophic depth and poetic beauty forged this epic into an exquisite work of art:

**‘श्रीमध्वो विजयी च मद्द्विजयो नारायणप्रोद्भवः!’**

(Really both Mukhyaprana (Madhwacharya – his incarnation) borne of the Supreme Lord Narayana and Sumadhwa-Vijaya the off-spring of Narayana Panditacharya are memorable triumphs, the one in propounding and propagating the unrivalled doctrine (Tatwa Vada) and the other in artistically documenting the eminence of Madhwacharya and his great works.)

To the Madhwas in particular Sumadhwa-Vijaya that hymns the glories of the Olympian founder and exponent is as sacred as the Mangala-Sutra (Auspicious Amulet) to women-folk and they daily recite it in entirety or in part to sanctify their lives and attain their cherished objectives. They firmly believe that even the disciples of the disciples of Acharya Madhwa can fulfil their desires:

**‘तदासदास्यमपि किं न ददाति पुंसः’**

## Narayana Panditacharya - as a poet

Narayana Panditacharya is a philosopher - poet. His poetry has philosophic profundity and natural magic. It excels as the lyric of reflection as contrasted with the lyric of passion. The poet is essentially religious by nature and possesses an inexorable love of truth. His poetic genius is a fine amalgam of religious ardour and an ardent love of beauty.

He is a great narrative poet and his excellence of narration can be seen at its best in his marvellous descriptions of the incarnations of Lord Vayu as Hanuman and Bhimasena in the very first canto. The description of Bhimasena as a bee at the lotus-feet of Krishna, a swan for the lotus-like face of Panchali and as the radiant Sun blooming the row of lotuses is outstanding. He is pictorial Artist and his powers of description are displayed in minute details as well as broad general affects. His pen-pictures of Lord Vedavyasa and Acharya Madhwa in the VII Canto, Lord Narayana and his Avataras in VIII Canto, the Idol of Sri Krishna in the IX Canto and the Badarikashrama in the VII Canto are the instances in point.

He is a poet of nature, the painter of the sky and the hills, the musician of the waves and the wind fixing sounds and colours in memorable words. It is a feast to eyes, ears and imagination. His gorgeous descriptions of the Himalayas in the VI Canto, the glories of Vaikunta with its delightful cohorts and divine enjoyments and the trees at Badarikashrama and Lord Vedavyasa are superb poetic flights.

He has his own style with its own embellishments to clothe his religious theme. All the nine sentiments are displayed but the sentiment of devotion pervades the entire epic. He is an excellent metrical artist, using the variety of metres with precaution and propriety, especially at his best in the concluding verses of each canto that delight the mind by the beauty of expression, religious earnestness and the depth of sentiments. Sound and sense chime with great delicacy to produce the desired emotional effect. The rich music of his verses has the magic of transporting the reader to the hallowed land. It is extremely pleasing in its alliterations. The glitter and fervour of his poetry has a flavour of its own.

The majesty of thought and diction is sustained throughout. He has made a copious use of the figures of speech such as Upama, Rupaka and Slesha. The poet comparing the bride capable of bearing Madhwacharya to Veda-Vidya yielding the supreme objectives of life (2-24), the chaste mother Sita to a golden necklace tested in fire (1-20), Lord Hanuman, Sri Ramachandra's message-bearer to a new water-laden cloud cheering the herbs and burning the thickets (1-15) are fine examples. We can appreciate the charming Upamas carrying Slesha in XV, (5.6.7) where upama Bharati is compared to an art, to Goddess Sri Devi and the Celestial Ganges. And in XIII (4-8) where Madhwacharya with his retinue is compared to the torrential flow of the Ganges.

The famous verses in canto VI describing Droupadi and the Vedas with the same set of words illustrate the use of Slesha and forms a fine specimen of Antya-Kulaka with the verb (Akarot) in the last verse. Twenty-seven verses (VIII, 14-41) containing exquisite descriptions of the incarnations of Sri Rama and Sri Krishna and other incarnations provide another example. The eleven verses (XIII, 25-35) forming an Adi-Kulaka deserve an attention. The verse composed with a repeated monosyllable Na, and the verse with the same word iterated (Samaye), packed with significant meanings are marvels in rhyme. In the verse (36) where Ganges in human form worshipping Madhwacharya and Lord Mahesha offering alms in person is a specimen in personification, the concluding verse of the XIV canto provides a good example of Vyatireki Alankara depicting the glory of the illustrious Acharya where supreme Lord is compared to the Moon who can only illuminate the sky. The bunch of tulasi adorning the ear of Lord Vedavyasa as if entreating him not to allow any other flower to usurp its place is a fine illustration of Utpreksha.

His religious fervour, poetic beauty, philosophic depth combined with the love of the God and great in life and his ever-awake responsibility to God and his Guru give him a pride of place among the galaxy of poets.

In fine, let me conclude this modest introduction by invoking the blessings of the dust of the feet of Acharya Madhwa adored in the three worlds to purify and ennoble our lives.

त्रैलोक्याचार्यपादोज्ज्वलजलजलसत्पांसवोऽस्मान् पुनन्तु ॥

## Sumadhwa Vijaya at a glance:

### Canto I: Verses 55

The epic opens with an auspicious introductory verse (Mangalacharana-Shloka) in the form of a prayer to the supreme Lord for the attainment of success at the commencement of a composition. Then it depicts the two previous incarnations of Lord Vayu, as Hanuman and Bhimasena. This canto is composed mainly in Upajati metre. Here, Narayana Panditacharya's skill is seen at its best.

(1) Prostration to Lord Narayana, (2) Obeisance to Lord Sri Krishna, (3) Panegyric of Acharya Madhwa, (4) Salutation of Trivikrama Panditacharya, (5) Scope and aim of the subject, (6-8) Unassuming nature of the author, (9-27) Narration of the exploits of Lord Vayu's first incarnation as Hanuman, (22-44) Description of the heroic feats of his second incarnation as Bhimasena, (45-55) Depiction of the accomplishments of his third incarnation of Acharya Madhwa.

### Canto II & III

[In canto II and III, the poet portrays (Acharya's) birth, early education and a few miracles of his boy-hood]

### Canto II: Verses 54

(1) Entreaty of the Gods to Lord Narayana, (2-3) Mandate of Lord Narayana to God Vayu to incarnate on earth, (4) Hearty acceptance of the divine commandment, (5) Deplorable state of the virtuous then, (6-8) An oracle announcing the birth of a prophet, (9) Ancestry of Madhyagehabhatta, (10) His domicile, (11) His abode, (12) Marriage, (13) Matrimonial relation, (14) Meaning of the word Bhatta, (15) His daily discourses at Rajatapeetapura, (16) Madhyagehabhatta's perturbed state of mind, (17-18) Plan to produce an omniscient offspring, (19-22) Incessant devoted service of Lord Anantasana at Udupi, (23) Pregnancy of Madhyagehabhatta's wife, (24-27) Manifestation of Acharya Madhwa, (28) Observance of birth rights, (29) Naming ceremony of the child, (30) The precious gift of a cow by the Purvalaya Brahmin, (31-34) The divine child untouched by an apparition,



(35-42) Digesting boiled gram without harm, (43) his fumbling utterances, (44) his crawling, (46-49) his saunter in the woods with the support of the tail of his ox, (50-54) the Miracle of redeeming the debt of his father and the redemption of the creditor.
<b>Canto III: verses 56</b>
(1-16) Vasudeva's juvenile sports – his disappearance and safe arrival with divine guidance, (17) Devi Durga's protection in Vimanagiri mountains, (19-20) Father teaching the alphabets to his omniscient son, (21-27) Shiva Bhatta, the Puranika embarrassed, Vasudeva extolled, (28-30) Meaning of Likucha spelled out, (31-37) Thread ceremony and initiation of Vasudeva (Mukhyaprana) the Lord of Saraswati (Bharati), (38-40) Death of the deadly devil in serpent-form, (41-52) The traditional stay in his preceptor's house (53) Cure of the chronic head-ache of his teacher's son, (54) Payment of his preceptorial fee that paved the way to the preceptor's salvation.
<b>Canto IV: Verses 54</b>
[This canto supplies further biographical details of Poornabodha, the ordained monk, like his knowledge of Adwaita texts and his command over Bhagwata Purana.]
(1-3) Determination to attain monk-hood, (6-12) Brief sketch of Achutaprekshacharya, (13-14) Futile efforts of the parents to bring back Vasudeva, (15-18) Salutation of the father to the son – a sign of mute assent, (19-25) Birth of Vasudeva's brother, (27-29) Silent consent of the mother to accept asceticism, (30-34) Admitted to the fold of recluse under the name of Poornaprajna, (35) Imitation of the ordinary mortals, (37-39) The preceptor blessed with divine knowledge under the pretext of receiving instructions, (40-42) Arrival of the celestial river Ganges to Madhwa Sarovara, (43) Defeat of the rival disputants Vasudeva and others, (44-46) Teaching of Istasiddhi and its aftermath, (47-48) Excellences of Poornaprajna's discourses, (49-54) His proficiency in the sacred scriptures and Bhagawata Purana.
<b>Canto V &amp; VI</b>
[Achyuthaprekshacharya installs Madhwacharaya on the Vedanta-peeta and names him Anandatirtha. Acharya's sojourn to the centres of learning in the

South to propagate his Siddhanta and his distinguished discourses on the Vedas and Upanishads and his journey to the North and his gift of Geeta-bhashya to Lord Narayana at Badari are dealt with in the V & VI cantos. This VI canto is composed in Swagata Meter.]

### Canto V: Verses 52

(1) Enscorced on the Vedanta Empire, (2) Poornaprajna designated as Anandatirtha, (3-7) Defeat of the rationalists with the reason hence called as Anumanatirtha, (8-16) Rout of stalwarts like Vadisimha and Buddhisagara, (17-19) Repudiation of Sankara-Bhashya, (20-22) Discourses on Brahmasutras to satisfy the gentry, (23-24) Madhyagehabhatta meeting Anandatirtha, (25-29) Earnest appeal of Achuthapreksha and the elder ascetic to compose his Sutra-Bhashya, (30) Undertaking his south victory-tour, (31-33) His miracles in Vishnumangala, (34-35) His remembrance of Goddess Durga on the banks of the Payaswini River, (36) Anandatirtha in Tiruvanantapura, (27-41) Reprobation of Kudipustura, (42) visit to Kanyakumari and Rameshwara, (43-46) Defeat of Kudipustura during his Chaturmasya at Rameshwara, (47-48) Visit to Srirangam and other sacred places, (49-52) Return to the banks of Payaswani River.

### Canto VI: Verses 57

(1-11) A different interpretation than the prevalent one of the Aitareya Shrutis in an assembly by Anandatirtha; relating the hundred meanings of Vishnusahasranama, (12-16) Baulking the Kerala Pundit and expounding the meaning of Danasukta, (17-19) Defining the word 'Apala' in a strange way, (20) Sri Poornaprajna praised as an All-knower, (21-23) Conquest of the entire Southern regions, (24-31) The deplorable condition of the Vedas and Scriptures and Acharya's resolve to write Brahmasutra Bhashya, (32) Composition of a commentary on Sri Bhagwadgita, (33-37) First journey to holy Badari, (38-42) Srimad Geeta-Bhashya presented to Lord Narayana: his approval and blessings with a significant change of a single word, (43) Dip in holy Ganges, (44) Vow of utter silence, (45-46) A call from Lord Vedavyasa to Badari North, (47) The memorable message of the great Acharya to his dear disciples, (48) Hint of his journey to Uttara Badari (49) Disappointment among his disciples, (50) Sathyatirtha's deep devotion: his

vain pursuit of his master, (51-53) Acharya's extra-ordinary majesty and his benevolence, (54-57) Strange sojourn in the lofty Himalayas.
[Canto Nos. VII and VIII transport us to a different world full of charm and bliss where abides Lord Vedavyasa, who imparts esoteric knowledge to Acharya Madhwa. It contains beautiful pen-pictures of the meritorious Guru Madhwacharya and the glorious Lord Vedavyasa. The beautiful VII canto is composed in the exquisite Sundari Meter. Devotees of Acharya Madhwa recite this canto for the attainment of their desired objects. The descriptive power of the poet reaches its climax in these two cantos.]
<b>Canto VII: Verses 59</b>
1)The Great Acharya in Badari North, (2-4) Description of the hermitage of Lord Vedavyasa, (5-9) A touching delineation of the magnificence of Acharya Madhwa, (11-13) Fine portrayal of the strange Badari-tree (14-16) Depiction of the eminent sages, (16-47) Magnificent description of Lord Vedavyasa, (48-59) Memorable meeting of Lord Vedavyasa and Acharya Madhwa.
<b>Canto VIII – Verses 54</b>
[This canto is a fine epitome of Bhagawata. It is the 'Heart' of Sumadhwa Vijaya where the Acharya is commissioned to write his Sutra-Bhashya. It is composed in the Manjubhashini meter.]
(1-5) Occult instructions by Lord Vedavyasa, (6-9) Hike to the hermitage of Lord Narayana along with Lord Vedavyasa, (10-13) Glorious eulogy of Lord Narayana, (14-41) Inimitable descriptions of incarnations like Matsya and Kurma, (42-54) Worshipful homage to Lord Narayana and Madhwacharya's willing acceptance of his injunction to compose a commentary on Brahma-sutras.
<b>Canto IX: Verses 55</b>
[The great Acharya composes his Sutra-Bhashya and Shobhanabhatta his disciple (later Padmanabhatirtha) propagates its tenets. Madhwacharya installs the idol of Krishna at Udipi. Here the rejection of inhuman practice of animal slaughter during the performance of yagnas and the restoration of the

Vedic way of having Pishta - Pashu in its stead is depicted along with other details.]

(1-2) Arrival from the hermitage of Lord Narayana to the abode of Lord Vedavyasa, (3-6) Journey to Hirebadari (Badari-North), (7) Acceptance of alms from Agni Sharma and others, (8-12) Composition of the Brahmasutra-Bhashya: its excellences, (13) An ornament to the learned assembly on the banks of Godavari river, (15-16) Magnificent expounder of the Vedas and Scriptures: lauded as omniscient by specialized experts, (17-19) Shobhanabhatta becomes his dedicated disciple, (20-26) Dissemination of Madhwa-Siddhanta by Shobhanabhatta, (28-29) Return to Udupi, (30-32) Delectation of Achuthapreksha and the elderly ascetic on the return of their beloved disciple, (33-37) The disciple's devotion to his teachers: his imparting of real knowledge that leads to their deliverance, (38) Propagation of Madhwa Shastra by his preceptors, (39-43) Installation of image of Lord Krishna at Udupi, (44) Discomfiture of Jaraghatita and other rival disputants, (45-51) Unique sacrifice of Vamadeva, (the son of Acharya's preceptor) conducted under the Acharya's superintendence, (52-55) Depiction of the glories of Madhwacharya: his holy pilgrimage to Badari and return to Udupi.

### Canto X: Verses 56

[This canto mainly portrays the herculean deeds of the Great Acharya like befooling Ishwaradeva, speaking the Persian tongue, wading through the Ganges without a ferry and securing Lord Vedavyasa's blessings in the form of Vyasamushti. It is the crown of Sumadhwa Vijaya and the poet displays his metrical skill with his command over a variety of meters like swagata, rathoddhata, vasantatilaka.]

(1-3) Revelation of the majesty of Acharya Madhwa, (4-7) The silly Ishwaradeva starting to dig the ground, (8-19) The disciples crossing the Ganges with his grace: the surprise of the intensely pleased muslim monarch becoming ready to part with half of his realm, (20-22) Defeat of the burglars with various devices: Adventure of Upendratirtha, (23) Protection of Satyatirtha, (24) Acharya receiving the magnificent grace of Lord Vedavyasa in the form of Vyasamushti, (25) Mandate of the Lord Vedavyasa to compose Mahabharata Tatparya Nirnaya, (26-33) Madhwacharya's

<p>miraculous wading through the Ganges, (34) Chaturmasya at Hastinapura (35-36) Adoration by the celestial River Ganges, (37-41) His glory at Banaras: mightier in pluck compared to his pupils, (42-43) Triumph of Acharya Madhwa; Defeat of Indrapuri, (44-48) Marvelous discoveries at Kurukshetra, (50) Worship by Vyomakesha in Hrishikesha, (51) Majesty of Madhwacharya in Ishupata, (52) Glories of the Acharya at Goa, (53) His excellence in the science of music, (54-55) Eulogy: the Acharya as an embellishment to the world, (56) Winding up the Canto with an excellent closing verse.</p>
<p><b>Canto XI: Verses 79</b></p>
<p>[This canto contains gorgeous description of the glories of Vaikunta, the land of delight and bliss, the ultimate goal of life.]</p>
<p>(1-4) Madhwa-Shastra shravana (hearing) by Shesha, Sanaka and others, (5-7) Gains of Madhwa-Shastra, (8-15) Descriptions of Vaikunta, (15-17) Mahalakshmi's devoted services, (18-20) Lord Narayana replete with infinite attributes, (21-38) Depiction of freed souls, (39-63) Diverse enjoyments of redeemed Jivas, (64-77) Delineation of the supreme Lord in the land of bliss, (78) Grandeur of Vaikunta, (79) Contemplation on the import of Madhwa-Bhashya, the sure way of salvation.</p>
<p><b>Canto XII: Verses 54</b></p>
<p>[This canto narrates the discomfort of the Adwaitins with Madhwacharya gaining ground in the dissemination of his Shastra: the stealth of his precious library and rout of Padmatirtha.]</p>
<p>(1)Poornaprajna, a riddle to the rival Mayavadins, (2-28) Plan of action of the disappointed Adwaitins to counter the speedy spread of Madhwa-Shastra, (29-36) Madhwacharya's exquisite discourses on the Vedas, (37-41) Defeat of Indrapuri, (42-45) Pilferage of his library by Padmatirtha and others, (46) Defeat of Padmatirtha and others, (47-53) Hymning the glories of Acharya Madhwa by his disciples, (54) Chaturmasya at Pragavata.</p>
<p><b>Canto XIII: Verses 69</b></p>
<p>[Trivikramacharya gets his opportunity to listen to the learned discourses of the Great Acharya. The details of the ancestors of the Likucha family are also narrated.]</p>

(1)Madhwacharya in the Sahya Mountains, (2) Entreaty and invitation of Jayasimha through his special envoy, (3-8) Journey of the Great Acharya to the capital of King Jayasimha, (9-15) Madhwacharya in Madaneshwara temple, (16-20) His onward march, (21-24) His gorgeous welcome by king Jayasimha, (25-36) Portrayal of the excellence of the physical form of the Acharya, (37-39) Madhwacharya in the midst of the dignified assembly, (40-42) Poornaprajna's profound disquisition on Bhagawata, read out by Hrishikeshatirtha, (43-66) Trivikramapandita's birth and boyhood; his precocity of intellect and splendor of imagination, (67-68) Deep study of the volumes of the Acharya by Trivikrama Pandita, (69) Trivikramacharya in the vicinity of Madhwacharya.

### Canto XIV: Verses 53

[Here we come across a graphic description of the routine of Madhwacharya.]

(1-2) Acharya's command to Shankara Panditacharya to take charge of his library, (3-5) Trivikramacharya in the dignified assembly, (6-55) Detailed description of the daily religious routine of the Acharya.

### Canto XV: Verses 141

[On the earnest entreaty of his disciple Trivikramacharya, the Guru, (Madhwacharya) dictates Anuvyakhyana, his magnum opus, one of the prime works on the Vedic Philosophy. With the mandate of the master, Trivikrama Pandita the disciple composes Tatwapradeepa, the first excellent commentary on Acharya's Sutra Bhashya. Both are praised as the ideal preceptor and ideal pupil.]

[In this canto we find succinct summary of the historic philosophic controversy that continued for a fortnight between the Great Acharya and Trivikrama Pandita and the latter's surrender out of helplessness. Narayana Panditacharya is eloquent and sharp in the rapid survey of the celebrated debate.]

(1)Madhwacharya's wonderful discourses on the Sutra-Bhashya, (2) Trivikramacharya a curious listener in the solemn assembly, (3-7) Majesty of Madhwacharya's disquisitions:

<p>[Verses from 8 to 63 (both inclusive) form a tough portion of the text, containing dialectic deliberations and scriptural tenets of prime importance, briskly reviewed.] (8) States the Dwaita thesis that Lord Narayana, the abode of infinite auspicious attributes, propagated by the sacred Vedas as the unrivalled supreme among souls, is the creator of the Universe and the dispenser of deliverance (to the eligibles) that manifests their innate bliss and provides at will, enviable enjoyments, (9-14) Contain the controversies that content the supreme as the only befitting creator and verse No, (15) posits Lord Narayana alone as the supreme God who brings the universe into existence, (16-23) Prove that this Supreme Lord teems with myriad propitious qualities, (24-42) Ramnify the earlier contentions of the opponents and uphold Lord Narayana as the unrivalled creator of the cosmos and confute the Mayavadin and the Shunyavadin, (43-45) Point out that the sacred Vedas proclaim and glorify Lord Narayana as the Supreme Lord of this wondrous creation, (45-47) Narrate the eternal bliss of salvation to the seekers of the sacred knowledge and the horrid misery in dismal hell to its despisers, (47-61) Contain objections and replies and a total negation of attributeless Brahman. No concomitance of pleasure and pain: The (Aprakrita) pure form of the liberated, (64-68) The unprecedented controversy between Great Acharya and Trivikramapanditacharya, (69-71) Rout and surrender of Trivikramacharya who becomes his devoted disciple, (72-85) Magnificence of the compositions of Acharya Madhwa, (86-89) Exceptional composition of Madhwacharya's Magnum-opus Anuvyakhyana in response to the request of Trivikramacharya, (90) Composition of Nyavivarana, (91-119) Depiction of the eminence of Vishnutirtha, (120-126) Delineation of the greatness of Padmanabhatirtha, (127-134) Relation of other monk-disciples of the Great Acharya, (135-137) Other house-holder followers of Madhwacharya, (138-139) Supreme bliss on some eligible souls conferred by the Great Acharya, (140) Chaturmasya at Ekavata, (141) Glories of the disciples of Madhwacharya.</p>
<p><b>Canto XVI: Verses 58</b></p>
<p>[This canto catalogues a few of the epoch-making events in the life of Anandatirtha in addition to those detailed in canto X like carrying the</p>

massive boulder single-handed and the defeat of the giant wrestler Gandavata.]

(1) Another disciple describing the grandeur of Madhwacharya, (2-5) Establishing the validity of the self-evident Vedas, (6) The tip of his finger emitting light for the conduct of his lesson, (7-9) Madhwacharya carrying the massive boulder on the bank of the Tungabhadra river, (10-22) Ablution of the Acharya in the ocean during the solar eclipse – a strange contingency, (23-24) Angry ocean lulls into a still lake: the spiritual might of the Acharya, (25-29) The giant-wrestler Gandavata vanquished, (30) Madhwacharya going round the Narasimha temple borne by a celibate, (31-32) Defeat of Purvavata, (33-35) Conquest of Shivagni and other renowned wrestlers, (36-37) Display of his sagacity and presence of mind in handling things at the Paranti temple, (38) The clouds at Acharya's will pouring rain enough to fill the lake – another miracle of the master, (39) Surrender of the village chieftain, (40) Composition of Krishnamruta Maharnava at the holy Vaidyanatha, (41-45) Outwitting the swollen Pundits at Juare; Karmanirnaya sees light of the day, (46-48) Relation of other glories of Madhwacharya, (49-51) Saga of the Great Acharya sung in the assembly of Gods, (52-57) God Shesha and his retinue stationed in the sky and the magnificent eulogy of Madhwacharya and his strange disappearance during his discourse on Aitareya Upanishad from Anantasana temple and his reappearance at Uttara Badari in the hermitage of Lord Vedavyasa.



## ॥ नारायणपण्डिताचार्यविरचित श्रीमध्वविजय ॥

### Canto 1 - प्रथमः सर्गः[1-55]

कान्ताय कल्याण-गुणैक-धाम्ने नव-द्युनाथ-प्रतिम-प्रभाय ।

नारायणायाखिल-कारणाय श्री-प्राण-नाथाय नमस्करोमि ॥ 1-1 ॥

1-1. My prostrations to the resplendent Lord Narayana, the prime abode of every auspicious attribute, the efficient cause of all existence, the master of (Goddess) Mahalakshmi and Mukhyaprana and similar in splendour to the early rising sun.

अनाकुलं गोकुलमुल्लास यत्-पालितं नित्यमनाविलात्म ।

तस्मै नमो नीरद-नील-भासे कृष्णाय कृष्णा-रमण-प्रियाय ॥ 1-2 ॥

(This verse admits of two meanings, as the adjectives are so chosen that they apply both to Lord Vedavyasa and Lord Krishna.)

1-2. a) My salutations to Lord Vedavyasa (Vasista-Krishna) dear to Bhīma (Pandavas, the consorts of Droupadi) who scintillated with the lustre of his dark blue-colour like that of a cloud, safeguarding the eternal Vedas in its immaculate form.

b) My respectful homage to Lord Krishna (Yadava-Krishna), highly honoured by the Pandavas who dazzled with his dark-blue colour similar to that of a cloud, guarding Gokula and the herds of cows, free from fear (of the fierce animals).

अपि त्रिलोक्या बहिरुल्लसन्ती तमो हरन्ती मुहुरान्तरं च ।

दिश्याद् दृशं नो विशदां जयन्ती मध्वस्य कीर्तिर्दिन-नाथ-दीप्तिम् ॥ 1-3 ॥

1-3. May the glory of Anandatheertha who excels the splendour of the Sun endow us with light divine. The sun can only light the three worlds and removes the outer darkness while Acharya Madhwa shines outside the universe also and dissipates the ignorance within.

तमो-नुदाऽऽनन्दमवाप लोकः तत्व-प्रदीपाकृति-गो-गणेन।

यदास्य-शीतांशु-भुवा गुरुस्तान् त्रिविक्रमर्यान् प्रणमामि वर्यान् ॥ 1-4 ॥

1-4. Obeisance to my revered father, Acharya Trivikrama the renowned pundit, whose precious volume Tatwapradeepa dispels the darkness and yields delight like the moon dispersing the gloom and pleasing the people with her pleasant light (rays).

मुकुन्द-भक्त्यै गुरु-भक्ति-जायै सतां प्रसक्त्यै च निरन्तरायै।

गरीयसीं विश्व-गुरोर्विशुद्धां वक्ष्यामि वायोरवतार-लीलाम् ॥ 1-5 ॥

1-5. I will relate the splendid spotless glories of the incarnations of Mukhyaprana, the preceptor of the world, for the welfare of the eligible souls as an intense devotion to the Guru (whose instruction) leads to the incessant love of God (Lord Mukunda).

तां मन्त्र-वर्णैरनु-वर्णनीयां शर्वेन्द्र-पूर्वैरपि वक्तु-कामे।

सङ्क्षिप्त-वाक्ये मयि मन्द-बुद्धौ सन्तो गुणाढ्याः करुणां क्रियासुः ॥ 1-6 ॥

1-6. May the meritorious be merciful to me who not so wise, ventures to describe in brief the celebrated excellences of Lord Vayu, fit to be detailed in dignified Vedic parlance by eminent divines like Mahesha, Devendra and others.

उच्चावचा येन समस्त-चेष्टाः किं तत्र चित्रं चरितं निवेद्यम्।

किन्तूत्तम-श्लोक-शिखा-मणीनां मनो-विशुद्ध्यै चरितानु-वादः ॥ 1-7 ॥

1-7. How to pick and choose among the wonderful and unique deeds of Mukhyaprana when every human activity however great or small is being propelled and regulated by him? Yet, enough to say that the recital of the glories of the illustrious who are like crest-jewels ennobles our minds. (Makes our lives sublime)

माला-कृतस्तच्चरितारव्य-रत्नैः असूक्ष्म-दृष्टेः स-कुतूहलस्य।

पूर्वापरीकारमथापरं वा क्षाम्यन्तु मे हन्त मुहुर्महान्तः ॥ 1-8 ॥

1-8. Let the enlightened excuse me who void of deep vision is yet zealous to weave a garland of pearls in the form exquisite exploits of Lord Vayu, unmindful of the transgression of sequence in the events described.

श्री-वल्लभाज्ञां स-सुरेन्द्र-याज्ञां सम्भाव्य सम्भाव्य-तमां त्रिलोक्याम्।

प्राणेश्वरः प्राणि-गण-प्रणेता गरुः सतां केसरिणो गृहेऽभूत् ॥ 1-9 ॥

1-9. Implicitly obeying the mandate of Lord Narayana (beloved of Goddess Mahalakshmi) deserving to be highly honoured by the three Worlds and respecting the earnest entreaties of the eminent Gods like Mahadeva and others, Mukhyaprana the prime-mover of infinite Jivas, the lord of the Presiding deities of various organs like Indra and others, the preceptor of the eligible souls manifested as the son of Anjanadevi, the wife of the monkey-chief Kesari.

ये-ये गुणा नाम जगत्-प्रसिद्धाः यं तेषु-तेषु स्म निदर्शयन्ति।

साक्षान्महा-भागवत-प्रबर्हं श्रीमन्तमेनं हनुमन्तमाहुः ॥ 1-10 ॥

1-10. All the renowned qualities (like knowledge and devotion) celebrated in the world indicate the lustrous son of Kesari (incarnation of Mukhyaprana) the distinguished devotee of Lord Narayana called Hanuman, as their outstanding exemplar.

कर्माणि कुर्वन् परमाद्भुतानि सभासु दैवीषु सभाजितानि।

सुग्रीव-मित्रं स जगत्-पवित्रं रमा-पतिं राम-तनुं ददर्श ॥ 1-11 ॥

1-11. Performing extra-ordinary deeds extolled in the councils of divine, the intimate companion of King Sugriva (Hanuman) saw Lord Narayana, the consort of Goddess Mahalakshmi embodied as Lord Ramachandra whose very sight sanctifies the universe.

पदारविन्द-प्रणतो हरीन्द्रः तदा महाभक्ति-भराभिनुन्नः ।

अग्राहि पद्मोदर-सुन्दराभ्यां दोभ्यां पुराणेन स पूरुषेण ॥ 1-12 ॥

1-12. Hanuman, the monkey-chief bent with (the burden of) ardent devotion bowed to the charming feet of the primeval Person Lord Ramachandra who with great love raised him up with his soft, lovely arms.

अदार्य-सालावलि-दारणेन व्यापादितेन्द्र-प्रभवेन तेन ।

प्राद्योतनि-प्रीति-कृता निकामं मधुद्विषा सन्दिदिशे स वीरः ॥ 1-13 ॥

1-13. Lord Ramachandra, the rival of the demon Madhu, who rent the row of (seven) Sal trees (with a single arrow) never unriven by others and slayed valorous Vali, the son of Indra (with one pointed missile) greatly gladdened Sugriva, the son of the Sun (by coronating him) and sent the valiant Hanuman in search of Sita-Akrati (form) realizing his precious qualities.

कर्णान्तमानीय गुण-ग्रहीत्रा रामेण मुक्तो रण-कोविदेन ।

स्फुरन्नसौ वैरि-भयङ्करोऽभूत् सत्-पक्षपाती प्रदरो यथाऽग्र्यः ॥ 1-14 ॥

1-14. [This verse admits two meanings] - Lord Ramachandra, proficient in warfare sent lustrous Hanuman, the terror of foes and the friend of the virtuous calling him close to the ear (to impart a secret message), in search of Sita:

Resplendent Hanuman resembled a radian sharp arrow released by Lord Ramachandra in full force (pulling the bow-string to his ear) dreadful to the rivals but defending the righteous.

गोभिः समानन्दित-रूपसीतः स्व-वह्नि-निर्दग्ध-पलाशि-राशिः ।

अहो हनूमन्नव-वारिदोऽसौ तीर्णाम्बुधिर्विष्णु-पदे ननाम ॥ 1-15 ॥

1-15. Hanuman with his honeyed words made the Sita (form) intensely happy (by delivering the sweet message) and singing the horde of demons with the fire in his tail and crossing the sea, bowed to the benevolent feet of Lord Ramachandra like a new water-laden cloud cheering the herbs with its

showers, burning the thickets with its lightening and moving across the ocean softened in the sky. Oh, how wonderful!

अपक्ष-पाती पुरुषस्त्रिलोक्यां अभोग-भोक्ता पतगाधि-राजम्।

विश्वम्भरम् बिभ्रदसौ जिगाय त्वरा-पराक्रान्तिषु चित्रमेतत् ॥ 1-16 ॥

1-16. It is indeed surprising in the three worlds that Hanuman, valiant in deeds, impartial in judgement (flying without wings), a born bachelor (not given to the pleasures of senses) who bore Lord Ramachandra (the bearer of Brahmanda) and Lakshmana on his arms vanquished Garuda, who flies with wings, subsists on serpents and carries only Lord Ramachandra (not Lakshmana) on his shoulders, in speed and valour.

निबद्ध सेतुं रघु-वंश-केतु-भ्रू-भङ्ग-सम्भ्रान्त-पयोधि-मध्ये।

मुष्टि-प्रहारं दश-काय सीता-सन्तर्जनाग्र्योत्तरमेषकोऽदात् ॥ 1-17 ॥

1-17. This Hanuman built a bridge on the sea that quaked with the sportive movement of the eyebrows of Lord Ramachandra, the foremost of the Raghu race and gave a big blow (on the chest of Ravana) with his firm fist, as a condign reply for cruelty threatening Goddess Sita.

जाज्वल्यमानोज्ज्वल-राघवाग्नौ चक्रे स सुग्रीव-सु-यायजूके।

आध्वर्यवं युद्ध-मखे प्रतिप्र-स्थात्रा सुमित्रा-तनयेन साकम् ॥ 1-18 ॥

1-18. Hanuman was the Adhvaryu (the officiating priest) in the blazing sacrifice of war burning bright with the fire (anger of Lord Ramachandra), Sugriva the Yajamana (patron) and Lakshmana the Pratisprastatu (Rutvik).

रामार्चने यो नयतः प्रसूनं द्वाभ्यां कराभ्यामभवत् प्रयत्नः।

एकेन दोषणा नयतो गिरीन्द्रं सञ्जीवनाद्याश्रयमस्य नाभूत् ॥ 1-19 ॥

1-19. The fatigue felt in picking and conveying flowers to Lord Ramachandra with his two hands for his worship was not experienced by the indefatigable Hanuman when he extirpated and carried the majestic Gandhamadhana mountain (fifty thousand miles distant) on one arm.

स दारितारि परमं पुमांसं समन्वयासीन्नर-देव-पुत्र्या।

वह्नि-प्रवेशाधिगतात्म-शुद्धा विराजितं काञ्चन-मालयेव ॥ 1-20 ॥

1-20. Hanuman followed the Supreme Person, Lord Ramachandra (to Ayodhya) who put to death his dread foes Ravana and his ilk and was accompanied by Goddess Sita, the daughter of the king Janaka after her miraculous chastity-test by her (willing) entry into fire yet coming out unscathed, sparkling like a purified golden necklace.

श्यामं स्मितास्यं पृथु-दीर्घ-हस्तं सरोज-नेत्रं गजराज-यात्रम्।

वपुर्जगन्मङ्गलमेष दृग्भ्यां चिरादयोध्याधिपतेः सिषेवे ॥ 1-21 ॥

1-21. Hanuman served with devout devotion this embodiment of Lord Narayana, (Lord Ramachandra) with his lustrous blue colour, fascinating (lotus-like) eyes and pleasing smile, with long arms and imposing gait like that of the elephant-king Airavata, whose very sight brings good luck in diverse ways.

राज्याभिषेकेऽवसितेऽत्र सीता प्रेष्ठाय नस्तां भजतां दिशेति।

रामस्य वाण्या मणि-मञ्जु-माला-व्याजेन दीर्घां करुणां बबन्ध ॥ 1-22 ॥

1-22. After Lord Ramachandra was coronated as king of Ayodhya, Goddess Sita under the pretext of presenting a precious pearl-necklace to Hanuman with the mandate of her consort to dower it to their dearest devotee, blessed Hanuman with ever-lasting mercy.

हृदोरु-सौहार्द-भृताऽधिमौलि न्यस्तेन हस्तेन दयार्द्र-दृष्ट्या।

सेवा-प्रसन्नोऽमृत-कल्प-वाचा दिदेश रामः सह-भोगमस्मै ॥ 1-23 ॥

1-23. Lord Ramachandra intensely pleased with the unstinted service and unflinching devotion of Hanuman, with a heart overwhelmed with deep affection, with eyes overflowing with mercy lauded him with sweet (nectar-like) words placing his blessed hand on his head and granted him (the highest boon) Sahabhoga ('a consummation devoutly to be wished').

<p>प्रेष्ठो न रामस्य बभूव तस्मात् न राम-राज्येऽसुलभं च किञ्चित्। तत्-पाद-सेवा-रतिरेष नैच्छत् तथाऽपि भोगान् ननु सा विरक्तिः ॥ 1-24 ॥</p>
<p>1-24. There was none other than Hanuman who was so dear to Rama, nor anything scarce in the realm of Ramachandra; even then Hanuman craved not for earthly pleasures but earnestly sought an ardent attachment to His blissful feet: Really Hanuman is renunciation personified.</p>
<p>नमो-नमो नाथ नमो-नमस्ते नमो-नमो राम नमो-नमस्ते। पुनः-पुनस्ते चरणारविन्दं नमामि नाथेति नमन् स रेमे ॥ 1-25 ॥</p>
<p>1-25. 'Oh Lord; accept my respectful salutations: oh master; I reverently bow to your feet time and again: what a pleasure to kneel before you?' so exclaimed Hanuman in ecstasy.</p>
<p>किं वर्णयामः परमं प्रसादं सीतापतेस्तत्र हरि-प्रबर्हे। मुञ्चन् महीं नित्य-निषेवणार्थं स्वात्मानमेवैष ददौ यदस्मै ॥ 1-26 ॥</p>
<p>1-26. Who can depict the paramount grace of Lord Ramachandra the consort of Goddess Sita that rained on Hanuman the foremost of the monkeys? While departing to Vaikunta, leaving the earth, He gave Himself (remained with him in one Rupa) (Form) to his devout disciple for his daily worship.</p>
<p>स्वानन्द-हेतौ भजतां जनानां मग्नः सदा राम-कथा-सुधायाम्। असाविदानीं च निषेवमाणो रामं पतिं किम्पुरुषे किलाऽस्ते ॥ 1-27 ॥</p>
<p>1-27. This Hanuman, even now abides in Kimpurushakhanda respectfully adoring Lord Ramachandra, the consort of Goddess Sita, deeply immersed in the sacred recital of his life-glories that enable the earnest devotees to secure their innate bliss.</p>
<p>तस्यैव वायोरवतारमेनं सन्तो द्वितीयं प्रवदन्ति भीमम्। स्पृष्टैव यं प्रीतिमाताऽनिलेन नरेन्द्र-कान्ता सुषुवेऽत्र कुन्ती ॥ 1-28 ॥</p>

1-28. Bhimsena proclaimed by the wise to be the second incarnation of the same Lord Vayu (the first being Hanuman) was born to Kunti, the consort of Panduraja with the mere affectionate touch of Lord Vayu.

इन्द्रायुधं हीन्द्र-कराभिनुन्नं चिच्छेद पक्षान् क्षितिधारिणां प्राक्।

विभेद भूमृद्-वपुरङ्ग-सङ्गात् चित्रं स पन्नो जनी-कराग्रात् ॥ 1-29 ॥

1-29. It is really surprising that in days of yore, Devendra had to use deliberately his thunderbolt to prune the wings of the mountains because the child Bhimsena accidentally falling down from the hands of his mother Kunti on the (Shatasringa) mountain could cleave it with the mere contact of his body. (More powerful than Indra's thunderbolt).

पुरे कुमारानलसान् विहारात् निरीक्ष्य सर्वानपि मन्द-लीलः।

कैशोर-लीलां हत-सिंह-सङ्घां वृत्तां वने प्राक् स्मरति स्म सूक्तः ॥ 1-30 ॥

1-30. In the bygone days Bhimasena seeing the princely lads wearied during their light games at Hastinapura, recollected with great curiosity his juvenile games when he sported with lions and slayed them too.

भुक्तं च जीर्णं परिपन्थि-दत्तं विषं विषण्णो विष-भृद्-गणोऽतः।

प्रमाण-कोटेः स हि हेळयाऽगात् नेदं जगज्जीवन-देऽत्र चित्रम् ॥ 1-31 ॥

1-31. Bhimasena consciously enough consumed and digested the poisoned fare ministered to him by his foes Duryodhana and others, destroyed the cluster of venomous serpents arranged to kill him and easily came out of the perilous eddy called Pramanakoti: of course nothing strange with him, who is the very life-breath of (all beings).

दग्ध्वापुरं योग-बलात् स निर्यन् धर्मानिव स्वान् सहजान् दधानः।

अदारि-भावेन जगत्सु पूज्यो योगीव नारायणमाससाद् ॥ 1-32 ॥

1-32. Seeing the lac-house on fire Bhimasena emerged out of the concealed den bearing his brothers on his shoulders and smothered his adversary the demon Hidambi, an accomplishment acclaimed by the deities and approached Lord Vedavyasa who manifested then to exhort him to accept



Hidambi in marriage like a mystic incinerating his physical frame with his intense spiritual strength and reaching the Supreme with the fruit of meritorious deeds, like a spy escaping the enemy's camp with some contrivance and joining his master in safety.

समर्प्य कृत्यानि कृती कृतानि व्यासाय भूम्ने सुकृतानि यावत्।

करिष्यमाणानि च तस्य पूजां सङ्कल्पयामास स शुद्ध-बुद्धिः ॥ 1-33 ॥

1-33. The wise Bhimasena of immaculate mind, in a spirit of deep devotion dedicated all the virtuous valiant deeds done so far to Lord Vedavyasa and resolved to consign all the meritorious feats to be accomplished as worship at the feet of his master.

विष्णोः-पद-श्रिद् बक-सन्निरासी क्षिप्तान्य-पक्षि-प्रकरः सु-पक्षः।

स-सोदरोऽथाऽदित राज-हंसः स राज-हंसीमिव राज-कन्याम् ॥ 1-34 ॥

1-34. Then, Bhimasena sheltered in Lord Vishnu slaughtered the demon Baka and defeated the inimical kings and strictly sticking to his own tenets secured Droupadi like the king-swan flying in the sky with its fascinating wings, winning the queen-swan, (killing the crane and putting other rival birds to flight).

इन्दीवर-श्री-जयि-सुन्दराभं स्मेराननेन्दुं दयितं मुकुन्दम्।

स्व-मातुलेयं कमलायताक्षं समभ्यनन्दत् सु-चिराय भीमः ॥ 1-35 ॥

1-35. Bhimasena was greatly gratified to behold Lord Krishna, the beloved son of his maternal uncle Vasudeva beaming with his radiant (moon-like) face excelling the beauty of the blue lotus, with his fascinating eyes and pleasing smile, whom he saw after a long interval in Droupadi's choice-marriage.

महा-गदं चण्ड-रणं पृथिव्यां बार्हद्रथं मङ्घु निरस्य वीरः।

राजानमत्युज्ज्वल-राज-सूयं चकार गोविन्द-सुरेन्द्रजाभ्याम् ॥ 1-36 ॥

1-36. Not long hence, Bhimasena accompanied by his brother Arjuna (son of Indra) and Lord Krishna slayed Jarasandha, Brahadratha's son a fierce

fighter on earth with his mighty mace and vanquished Kichaka and other felons having big chariots who were brave enough to split great mountains and thus, enabled king Dharmaraja to perform the celebrated Rajasuya Sacrifice.

दुःशासनेनाऽकुलितान् प्रियायाः सूक्ष्मानराळानसितांश्च केशान्।

जिघांसया वैरि-जनस्य तीक्ष्णः स कृष्ण-सर्पानिव सञ्-चिकाय ॥ 1-37 ॥

1-37. Bhimasena gathered together the dishevelled soft, black and curly hair of his wife Panchali roughly pulled by Dusshasana (brother of Duryodhana) intending to kill his rival Kouravas, like an expert collecting the pliable, winding and sable serpents agonized by a relentless rogue specialized in incantations (like Garuda Mantra etc.) wishing to use them to smother his enemies.

जाज्वल्यमानस्य वने-वनेऽलं दिघक्षतः पार्थिव-सार्थमुग्रम्।

सत्त्वानि पुंसां भयदानि नाशं वृकोदराग्नेर्गुरु-तेजसाऽऽपुः ॥ 1-38 ॥

1-38. The demons Kirmira and his ilk, dreadful to the human beings dwelling in the forest succumbed to the righteous indignation of the wolf-bellied Bhimasena in exile, scintillating in all effulgence (intending to lighten the burden of mother earth) like the bright wild-fire burning the wood with its trees, thickets and ruthless animals like lions and tigers.

भोगाधिकाभोग-वतोऽरुणाक्षान् इतस्ततः संवलतो धरेन्द्रे।

बहून् द्विजिह्वान् मणिमत्-पुरोगान् असौ कटून् क्रोध-वशान् जघान ॥ 1-39 ॥

1-39. Bhimasena massacred the numerous red-eyed, mighty, jealous demons known as Krodhavashas voicing untruth and indulging in excessive pleasures strolling in the Gandhamadhana Mountain torturing the virtuous with Maniman as their leader, like the forest-fire that burns the sinewy, merciless double-tongued serpents with jewels in their hoods, crawling in the hills to the dread of the innocents.

अथैष वेषान्तर-भस्म-लीनः क्रमेण वायु-प्रभवः सु-तेजाः ।

रुद्धाखिलाशं मुखरं प्रचण्डं भस्मी-चकाराखिल-कीचकौघम् ॥ 1-40 ॥

1-40. Like the smouldering fire burning ablaze with the blowing wind and incinerating the vociferous cluster of reeds standing stretched in all directions, Bhimasena (son of Lord Vayu) came out of his non-cognition period where he lay concealed as a cook and manifested his extraordinary might by destroying the impregnable, vile-tongued multitude of one hundred and six fierce felons known as Kichakas that had blocked the aspirations of the righteous.

स कृष्ण-वर्त्मा विजयेन युक्तो मुहुर्महा-हेति-धरोऽप्रधृष्यः ।

भीष्म-द्विजाद्यैरति-भीषणाभं विपक्ष-कक्षं क्षपयन् विरेजे ॥ 1-41 ॥

1-41. The invincible Bhimasena bearing his big mace, accompanied by Arjuna towing the path shown by Sri Krishna, dazzled by demolishing time and gain the enemy forces glowing with the terrific resplendence of mighty warriors like Bhismacharya, Dronacharya and others like the intolerable fire with its fiery flames razing the dreadful forest full of fierce animals.

तरस्विनः प्रोच्चलितानधीरान् निर्दग्ध-पक्षानतितीक्ष्ण-कोपान् ।

स धार्तराष्ट्रान् बहु-हेति-लीलो विनाश्य विश्वान् परया श्रियाऽभात् ॥ 1-42 ॥

1-42. Bhimasena, sporting with varied arms, exterminating the brave enemy camps that had stayed from the path of righteousness, burning with anger and hate and grown timid having lost the support of mighty warriors (like Bhishma and Drona), glistened with the glory of his conquest like the wild fire blazing with its rapid spreading flames, destroying the wood replete with wild animals and birds grown nervous with their nests charred and their wings burnt in their effort to cross the rising flames.

कृष्णाङ्घ्रि-पङ्केरुह-भृङ्ग-राजः कृष्णा-मुखाम्भोरुह-हंस-राजः ।

प्रजा-सरोजावलि-रश्मि-राजः स-सोदरोऽराजत वीर-राजः ॥ 1-43 ॥

1-43. The dauntless Bhimasena devoted to the blissful feet of Sri Krishna (an ideal Bhakta), the beloved consort of Panchali (an Ideal husband), the supreme benevolent ruler delighting his subjects (an Ideal king) shone along with his brothers as a luminary, like the bee attached to the flowers, like the King-Swan loving the lotus and like the Sun blooming the row of lotuses (respectively).

पौत्रे पवित्राह्वय-जामि-पौत्रे धरां निघायासुर-धीषु तापम्।

कीर्तिं त्रिलोक्यां हृदयं मुकुन्दे भेजे पदं स्वं सहजैः स भीमः ॥ 1-44 ॥

1-44. Bhimasena and his brothers gathering world-wide fame entrusted their extensive empire to their grandson and also the grandson of Subhadra the sister of Sri Krishna Parikshitraja, a sanctifying name (Pavitra) afflicting the minds of their adversaries and attained their true states (Mularupa) bearing Lord Mukunda in their hearts.

विष्णोः पदान्तं भजताऽनिलेन घोर-प्रघातैरिति नाशितास्ते।

रसोज्झिताश्चञ्चल-वृत्तयोऽलं शोभां न भेजुः सुर-वैरि-मेघाः ॥ 1-45 ॥

1-45. Hammered by Bhimasena (Lord Vayu) serving devotedly (the feet of) Lord Krishna, the horde of demons perished in the battle being rendered-lustreless and unsteady like a cluster of clouds in the middle of the sky losing their density and direction being scattered by the fierce wind.

एतत्-प्रतीपं किल कर्तुकामाः नष्टौजसः सङ्कटमेवमाप्य।

मुकुन्द-वैगुण्य-कथां स्व-योग्यां काले कलावाकलयन्त तेऽलम् ॥ 1-46 ॥

1-46. These (vindictive) demons shorn of sheen, so vexed and smothered (being born again to take revenge on him) but incompetent to confront Bhimasena with physical force, cleverly (decided to) compose a formidable rival-Shastra condign to their nature denying auspicious qualities to Lord Narayana, to tease him out of thought (to distress his mind).

यो भूरि-वैरो मणिमान् मृतः प्राग् वाग्मि बुभूषुः परितोषितेषः।

स सङ्कराख्योऽङ्घ्रि-तलेषु जज्ञे स्पृधा परेऽप्यासुरिहासुरेन्द्राः ॥ 1-47 ॥

1-47. The depraved knave with his deep ingrained ill-will against Bhimasena, slain in the past (Dwapara Age) by him in the Sougandhika flower venture, was born again as Mayavada-pravarthaka at Kaladi propitiating Maheshwara by penance and earning the boon of eloquence: likewise were other demons reborn out of sheer rivalry.

सान्नाय्यमव्यक्त-हृदाखु-भुग् वा श्वा वा पुरोडाशमसार-कामः ।

मणिस्रजं वा प्लवगोऽव्यवस्थो जग्राह वेदादिकमेष पापः ॥ 1-48 ॥

1-48. The Sinful Mayavada-Pravarthaka took to the study of scriptures like a cat with suppressed intentions stealing the sacrificial offering like a dog intent on impious stuff snatching the sacred oblation and like a fickle monkey mis-managing a necklace of pearls.

जनो नमेन्नापरथेति मत्वा शठश्चतुर्थाश्रममेष भेजे ।

पद्माकरं वा कलुषी-चिकीर्षुः सु-दुर्दमो दुष्ट-गजो विशुद्धम् ॥ 1-49 ॥

1-49. 'Otherwise (If I do not take to the fourth order) the people will not pay their homage to me,'so thinking the perfidious Mayavada-Pravarthaka accepted asceticism like an intoxicated elephant profaning the pure waters of a lotus-lake. (Embarrassing those who want to have a plunge in it).

अवैदिकं माध्यमिकं निरस्तं निरीक्ष्य तत्-पक्ष-सुपक्ष-पाती ।

तमेव पक्षं प्रति-पादुकोऽसौ न्यरूपन्मार्गमिहानुरूपम् ॥ 1-50 ॥

1-50. Discerning that the (Mahayana) Buddhist doctrine was controverted and declared as hostile to the Vedas by the Vedantins and desiring to propagate the same principles being himself its willing partisan, he (Mayavada-Pravarthaka) devised a proper plan.

असत्-पदेऽसन् सदसद्-विविक्तं मायाख्यया संवृतिमभ्यधत् ।

ब्रह्माप्यखण्डं बत शून्य-सिद्धौ प्र-च्छन्न-बौद्धोऽयमतः प्र-सिद्धः ॥ 1-51 ॥

1-51. As the wicked Mayavada-Pravarthaka under a different terminology disseminated the same principles, his doctrine came to be designated as disguised Buddhism: He termed the Asat and (Agnana) Samvriti of the

Buddhists as Sadasad Vilakshana and Maya respectively and named the Shunya as Akhanda Brahma.

यद् ब्रह्म-सूत्रोत्कर-भास्करं च प्रकाशयन्तं सकलं स्व-गोभिः ।

अचूचुरद् वेद-समूह-वाहं ततो महा-तस्करमेनमाहुः ॥ 1-52 ॥

1-52. As Mayavada-Pravarthaka filched the cluster of Brahmasutras that determine the nature of Brahman by their critical correct scrutiny of the Vedas and illumine their cardinal principles and distorted them with his own canons at will, he came to be reckoned as a renowned robber. A venture similar to one stealing the resplendent Sun with radiant rays, (and with his chariot drawn by swift horses) illuming the universe.

स्व-सूत्र-जातस्य विरुद्ध-भाषी तद्-भाष्य-कारोऽहमिति ब्रुवन् यः ।

तं तत्-क्षणाद् यो न दिधक्षति स्म स व्यास-रूपो भगवान् क्षमाब्धिः ॥ 1-53 ॥

1-53. Really Lord Narayana, in his embodiment as Lord Vedavyasa is endurance incarnate who did not intend to incinerate Mayavad-Pravarthaka parading himself as a commentator providing an adverse commentary to his bunch of Brahmasutras.

निगम-सन्मणि-दीप-गणोऽभवत् तदुरु-वाग्-गण-पङ्क-निगूढ-भाः ।

अविदुषामिति सङ्करता-करः स किल सङ्कर इत्यभि-शुश्रुवे ॥ 1-54 ॥

1-54. The illumination of the immaculate Vedas came to be shadowed by the Wizardry of words marshalled in the unscrupulous commentary of Mayavada-Pravarthaka like the glow of a group of gems concealed in the slough: as a result he was named as Mayavada-Pravarthaka, as he had corrupted the Vedic meanings that can easily beguile (even today) the un-enlightened.

विश्वं मिथ्या विभुरगुणवानात्मनां नास्ति भेदो

दैत्या इत्थं व्यदधत गिरां दिक्षु भूयः प्रसिद्धिम्।

आनन्दाद्यैर्गुरु-गुण-गणैः पूरितो वासुदेवो

मन्दं-मन्दं मनसि च सतां हन्त नूनं तिरोऽभूत् ॥ 1-55 ॥

1-55. The Asuras on earth publicized their doctrine in all directions highlighting that the world is an illusion, Brahman is without attributes and there is no difference between Jiva and Paramatma and as a consequence, alas! The Supreme Narayana replete with distinguished qualities like bliss and knowledge became slowly masked in the minds of the virtuous.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये आनन्दाङ्किते प्रथमः सर्गः

द्वितीयः सर्गः - [2-54]

विज्ञान-भानुमति काल-बलेन लीने

दुर्भाष्य-सन्तमस-सन्तति-तो जनेन्द्रे।

मार्गात् सतां स्वलति खिन्न-हृदो मुकुन्दं

देवाश्चतुर्मुख-मुखाः शरणं प्र-जग्मुः ॥ 2-1 ॥

2-1. With the setting of the spiritual sun due to the influence of the Kali age and the dire darkness of the hostile doctrines shrouding the eligibles and deviating them from the traditional tracks, the distressed deities led by Brahmaji approached Lord Vishnu for protection.

नाथः कलौ त्रि-युग-हृतिरनुद्-बुभूषुः ब्रह्माणमप्यनवतारमनादिदिक्षुः।

सर्वज्ञमन्यमनवेक्ष्य स कार्य-वीर्यं स्मेराननो भुवन-जीवनमाबभाषे ॥ 2-2 ॥

2-2. The supreme Lord known as Trihuti (descending on earth only in Krita, Treta and Dwapara ages) not desirous of incarnating in the Kali age, and with Brahmaji having no manifestation on earth and finding no other all-knowing competent deity capable of discharging the assigned deed,

commanded with a pleasant smile Lord Vayu, the very life-breath of all human beings.

वेदान्त-मार्ग-परिमार्गण-दीन-दूनाः दैवीः प्रजा विशरणाः करुणा-पदं नः ।

आनन्दयेः सु-मुख भूषित-भूमि-भागो रूपान्तरेण मम सद्-गुण-निर्णयेन ॥ 2-3 ॥

2-3. Oh auspicious one! Embellish the earth with your embodiment as Acharya Madhwa and delight the divine society of eligible souls rendered pathetic, devoid of defence, deserving our mercy, being distressed not to discern the definite import of the scriptures, with the correct interpretation of the Brahmasutras full of merits and destitute of defects.

आदेश-मौलि-मणिमुज्ज्वल-वर्णमेनं बद्धाञ्जलिर्मरुदनर्घमघत्त मूर्ध्ना ।

हारावळीमिव हृदा विभुदेन्द्र-याञ्चां विभ्रन्निजाननु-जिघृक्षुरवातितीर्षत् ॥ 2-4 ॥

2-4. Mukhyaprana, with folded hands, carrying with reverence on his head the precious crown of command of his master consisting of priceless words, bearing the plea of the Gods Mahadeva and others in mind like a necklace of pearls desired to incarnate on earth to bless his dear devotees.

कालः स एव समवर्तत नाम यावत् चिन्ताकुलं विविध-साधु-कुलं बभूव ।

वेदान्त-सन्तत-कृतान्त-रसं न विद्मः श्रेयो लभेमहि कथं नु वयं बतेति ॥ 2-5 ॥

2-5. At the same time (when the Gods entreated the Supreme Lord) the assemblage of the eligibles on earth belonging to different orders in dire distress, unable to comprehend the distilled essence of the traditional doctrine, expressed in anguish 'alas! How can we attain salvation'?

तत्-प्रीतये रजत-पीठ-पुराधिवासी देवो विवेश पुरुषं शुभ-सूचनाय ।

प्राप्ते महाय महिताय महा-जनौघे कोलाहलेन स-कुतूहलिनि प्रवृत्ते ॥ 2-6 ॥

2-6. To please the virtuous and to convey the happy news of the descent of Lord Vayu on earth, Ananteshwara entered the body of a person in the huge crowd moving in great merriment, (collected on this significant festive occasion at Udupi).



आविष्टवानकुशलं पुरुषं प्रकृत्या प्रत्याययन्निह जनान् नितरामनृत्यत्।

उत्तुङ्ग-केतु-शिखरे स कृताङ्ग-हारो रङ्गान्तरे नट इवाखिल-विस्मयात्मा ॥ 2-7 ॥

2-7. To convince his devotees, Lord Ananteshwara (deliberately) possessed a person, by nature a dunce who climbed to the top of the high flag-post and began to dance with graceful bodily gestures like an actor on the stage, to the admiration of the audience.

आभाष्य सोऽत्र जनतां शपथानुविद्धं उच्चैरिदं वचनमुद्धृत-दोर्बभाषे।

उत्पत्स्यते जगति विश्व-जनीन-वृत्तिः विश्वज्ञ एव भगवानचिरादिहेति ॥ 2-8 ॥

2-8. Addressing the public, Lord Ananteshwara (through the person he had entered into) voiced on oath in a sonorous prophetic tone: 'Presently, an illustrious, pre-eminent, omniscient person beneficent in behaviour will be born on earth (to oblige the virtuous)'

स-द्वीप-वारि-निधि-सप्तक-भूत-धात्र्या मध्येऽपि कर्म-भुवि भारत-नाम-खण्डे।

काले कलौ सु-विमलान्वय-लब्ध-जन्मा सन्मध्यगेह-कुल-मौलि-मणिर्द्विजोऽभूत् ॥ 2-9 ॥

2-9. There lived a Brahmin born in the pure Madhyageha family, embellishing it as its crest-gem in the Kali age in Bharatadesha, the land of fulfilment, in Jambudwipa in the middle of the earth consisting of seven islands and seven seas.

वेदाद्रि-सद्रजत-पीठ-पुरेश्वराभ्यां ग्रामो विभूषित-तरः शिव-रूप्य-नामा।

हेमाद्रि-राज-विभु-राजदिळा-वृताभः तस्याभवद् गुरु-गुणः खलु मूल-भूमिः ॥ 10 ॥

2-10. The village Shivalli, highly embellished by both Vedachala hill and Lord Ananteshwara, scintillating like the resplendent Ilavrita region beautified by Mahadeva and the Meru Mountain was the birth-place of this Brahmin.

रामाधिवेशित-हरि-स्वसृ-मौलि-माला-राजद्-विमान-गिरि-शोभितमध्युवास।

क्षेत्रं स पाजक-पदन्त्रि-कुलैक-केतुः कं यद् दधाति सततं खलु विश्व-पाजात् ॥ 11 ॥

2-11. This Brahmin the foremost in the three famous families Parpadane, Vadappe and Kabekude did abide in the pure place called Pajaka, having a perennial source of water with the blessing of the Supreme Lord, where Lord Parashurama installed Goddess Durga, the sister of Lord Sri Krishna, who

glistens like a wreath on the majestic Vimanagiri Hill, the summit (head) of Pajaka (Kshetra).

अर्थं कमप्यनवमं पुरुषार्थ-हेतुं पुंसां प्रदातुमुचितामुचित-स्वरूपाम्।

कन्यां सुवर्ण-लसितामिव वेद-विद्यां जग्राह विप्र-वृषभ-प्रतिपादितां सः ॥ 2-12 ॥

2-12. This Brahmin, who learnt under the guidance of an able preceptor the Veda-Vidya consisting of imperishable words propagating the Supremacy of Lord Narayana, dispensing deliverance to deserving souls, was given in marriage by another Brahmin a beautiful bride decked with golden ornaments befitting in age, conduct and family dignity, chaste enough to bear the precious issue (Madhwacharya) capable of yielding salvation, the main objective of life.

रेमेऽच्छयोपनिषदेव महा-विवेको भक्त्येव शुद्ध-करणः परम-श्रिताऽलम्।

मिथ्याभिमान-रहितः परयेव मुक्त्या स्वानन्द-सन्तति-कृता स तया द्विजेन्द्रः ॥ 13 ॥

2-13. The extremely discreet, eminent Brahmin, immensely devoted to Lord Vishnu, of pure mind and senses and devoid of arrogance sported with his innocent, chaste and devout wife, well suited to give birth to the son Anandatirtha like the judicious obtaining joy from the holy Upanishads, like the sacred soul securing intense happiness with his devotion to Lord Hari and like the philosopher deriving immense pleasure in his innate bliss in salvation.

तस्य प्रभोश्चरणयोः कुल-देवतायाः भक्तिं बबन्ध निज-धर्म-रतः स धीरः।

विज्ञात-भारत-पुराण-महा-रहस्यं यं भट्ट इत्यभिवदन्ति जना विनीतम् ॥ 2-14 ॥

2-14. The highly religious Brahmin of a stead-fast mind and subdued senses who had known the secrets of Mahabharata and the Puranas, serving with great devotion the feet of his family God Lord Anantasana, was called as 'Bhatta' by the people.

गोविन्द-सुन्दर-कथा-सुधया स नृणां आनन्दयन्न किल केवलमिन्द्रियाणि।

किन्तु प्रभो रजत-पीठ-पुरे पदाब्जं श्री-वल्लभस्य भजतामपि दैवतानाम् ॥ 2-15 ॥

2-15. Madhyagehabhatta not only pleased the ear and senses of the devotees by his sweet (nectar-like) charming narration of stories of Lord

Narayana but also gratified the Gods who served the blessed feet of Lord Ananteshwara (consort of Goddess Mahalakshmi) at Udupi.
इत्थं हरेर्गुण-कथा-सुधया- सु-तृप्तो नैर्गुण्य-वादिषु जनेष्वपि साग्रहेषु। तत्त्वे स काल-चल-धीरति-संशयालुः धीमान् धिया श्रवण-शोधितया प्रदध्यौ ॥ 2-16
2-16. Though being contented with the telling of the interesting stories of Lord Narayana, the prudent Madhyagehabhatta, with his intellect refined and sharpened by the study (listenings) of the scriptures, yet under the evil influence of the Kali age, and the Mayavadins persisting in the propagation of the attributeless Brahman with a vacillated mind regarding the real nature of supreme cogitated thus:
त्राता य एव नरकात् स हि पुत्र-नामा मुख्यावनं न सुलभं पुरुषादपूर्णात्। तस्मात् समस्त-विदपत्यमवद्य-हीनं विद्याकराकृति लभेमहि कैरुपायैः ॥ 2-17 ॥
2-17. 'By what means can we beget an omniscient offspring the very embodiment of knowledge, shorn of all short-comings since a putra (Son) worth the name can protect his parents from Punnama hell and one who is not perfect can hardly do so (provide full protection)'
पूर्वेऽपि कर्दम-पराशर-पाण्डु-मुख्याः यत्-सेवया गुण-गणाढ्यमपत्यमापुः। तं पूर्ण-षड्गुण-तनुं करुणामृताब्धिं नारायणं कुल-पतिं शरणं ब्रजेम ॥ 2-18 ॥
2-18. 'Let us fully surrender to Lord Narayana, our family God, an embodiment of pure-knowledge and bliss, abounding in mercy as was done in days of yore by Kardama Prajapati, sage Parasara and Panduraja to procure a meritorious son, rich in precious qualities.'
इत्थं विचिन्त्य स विचिन्त्यमनन्य-बन्धुः प्रेष्ठ-प्रदं रजत-पीठ-पुराधिवासम्। भक्त्या भवब्धि-भय-भङ्ग-दया शुभात्मा भेजे भुजङ्ग-शयनं द्वि-षडब्द-कालम् ॥ 19 ॥
2-19. Deeming so, relying on God as his only relative (with none other to rely on except the divine), Madhyagehabhatta of immaculate mind, with immense devotion that can extinguish the evil of existence incessantly served Lord Anantasana, the giver of cherished gifts, for a (full) period of twelve years.

पत्न्य समं भगवतः स भजन् पदाब्जं भोगान् लघूनपि पुनर्लघयाञ्चकार।

दान्तं स्वयं च हृदयं दमयाञ्चकार स्वच्छं च देहमधिकं विमलीचकार ॥ 2-20 ॥

2-20. Thus they served the salutary feet of Sri Hari (Lord Anantasana) with their scant joys of life made scantier, their subdued senses still more subdued and sanctifying still more their sacred selves (by observing rigorous religious rites).

तीव्रैः पयो-व्रत-मुखैर्विविध-व्रताग्र्यैः जाया-पती गुण-गणार्णव-पुत्र-कामौ।

सम्पूर्ण-पुरुषमतोषयतां नितान्तं देवेरिताविव पुराऽदितिकाश्यपौ तौ ॥ 2-21 ॥

2-21. The blessed couple desirous of begetting a meritorious son replete with rich qualities pleased intensely Lord Anantasana full of auspicious attributes, observing varied vows like fasting on milk as did sage Kasyapa and Aditi in ancient days propelled by Brahmaji, to obtain an (omniscient) offspring.

नाथस्य भूरि-करुणा-सुधयाऽभिषिक्तौ श्री-श्रीधर-प्रतति-शार-शरीर-यष्टी।

भूरि-व्रत-प्रभव-दिव्य-सु-कान्तिमन्तौ तौ देह-शुद्धिमति-मात्रमथालभेताम् ॥ 2-22 ॥

2-22. The satisfied Lord showered mercy on the couple and their desiccated physical frames, beaming with great glow with the growing presence of Lord Narayana and Goddess Mahalakshmi, attained great bodily purity with the severity of their penance.

कान्तादृतौ समुचितेऽथ बभार गर्भं सा भू-सुरेन्द्र-दुहिता जगतां हिताय।

अच्छाम्बरेव रजनी परिपूरिताशा भाविन्यपास्त-तमसं विधुमाद्य-पक्षात् ॥ 2-23 ॥

2-23. The contented and chaste wife conceived during her fertile period with her eminent consort devoted to Lord Vishnu, a child (Madhwacharya) bereft of blemishes for the welfare of the world, like the night begetting the moon in autumn that dispels the darkness and floods the directions with light in the clear sky (in the first half of the month).

तं पूर्व-पक्ष-सित-बिम्बमिव प्रवृद्धं यावद् द्विजेन्द्र-वनिता सुषुवेऽत्र तावत्।

अंशेन वायुरवतीर्य स रूप्य-पीठे विष्णुं प्रणम्य भवनं प्रययौ तदीयम् ॥ 2-24 ॥

2-24. While the consort of the distinguished Brahmin was about to give birth to a child full-grown like the disc of the moon during the bright half of the month, Mukhyaprana, in one form descended on earth and bowing to Lord Narayana at Udupi, hied to the house of Madhyagehabhatta.
सम्पूर्ण-लक्षण-चणं नव-राजमान-द्वारान्तरं परम-सुन्दर-मन्दिरं तत्। राजेव सत्-पुर-वरं भुवनाधि-राजो निष्कासयन् परमसौ भगवान् विवेश ॥ 2-25 ॥
2-25. The illustrious Mukhyaprana, the master of the three Worlds entered the pure embryo in the bright body of the wife of Madhyagehabhatta with its nine glowing gates bearing all the (thirty-two) excellent marks, the abode of Lord Vishnu, ousting the erstwhile abiding jiva like a victorious monarch expelling a reigning ruler and making way through the lovely city with beautiful mansions garnished with gates and charming doors (in all pomp and splendour).
सन्तुष्यतां सकल-सन्निकरैरसद्भिः खिद्येत वायुरयमाविरभूत् पृथिव्याम्। अख्यानितीव सुर-दुन्दुभि-मन्द्र-नादः प्राश्रावि कौतुक-वशैरिह मानुषैश्च ॥ 2-26 ॥
2-26. The solemn sound of the divine drums was heard by the gay people on the globe as though relating: 'Lord Vayu has incarnated on earth: Let the righteous regale and the wicked wail.'
नाथं निषेव्य भवनानति-दूरमाप्तः प्राज्ञो मह-प्रकृत-दुन्दुभि-नाद-पूर्वात्। पुत्रोद्भव-श्रवणतो महदाप्य सौख्यं ज्ञानं परोक्ष-पदमप्यमतेष्ट-हेतुम् ॥ 2-27 ॥
2-27. After serving Lord Anantasana at Udupi, just near his residence on his way back when the wise Madhyagehabhatta listened to the sonorous sound of the festive drum-beats and got the news of the birth of his son, his joy knew no bounds and he realized that even indirect knowledge of objects beyond the range of sight can be the source of satisfaction.
आविश्य वेश्म निज-नन्दनमिन्दु-वक्त्रं भूयोऽभिनन्द्य स मुकुन्द-दयां प्रवन्द्य। जातस्य तस्य गुण-जात-वहस्य जात-कर्मादि-कर्म-निवहं विदधे सु-कर्मा ॥ 2-28 ॥
2-28. Entering the house, the religious Madhyagehabhatta intensely rejoiced to see the fascinating face of his son and praised the merciful Mukunda

(Lord Narayana) and performed all the related birth-rites of his meritorious child.

ज्ञानार्थमेव यदभूदसु-देव एषः यद् वासुदेव-पद-भक्ति-रतः सदाऽसौ ।

तद् वासुदेव-पदमन्ववदन् सुरेन्द्राः तातेन यन्निगदितं सुत-नाम-कर्त्रा ॥ 2-29 ॥

2-29. The father Madhyagehabhatta performing the naming ceremony called the child, the embodiment of Lord Vayu incarnating for the enlightenment of the eligibles, as Vasudeva a befitting name applauded even by the Gods which connotes sound knowledge and deep devotion to the Supreme Lord.

पातुं पयांसि शिशवे किल गो-प्रदोस्मै पूर्वालयः स्व-सुत-सूनुतया प्रजातः ।

निर्वाण-हेतुमलभिष्ट परात्म-विद्यां दानं ध्रुवं फलति पात्र-गुणानुकूल्यात् ॥ 2-30 ॥

2-30. The gift of a cow by one named Madillaya for feeding Vasudeva (Acharya Madhwa) with milk led him to his deliverance, being born as an issue of his own son and schooled in the scriptures by the magnanimous Madhwacharya. Indeed, the worthier the recipient of a present the richer is the fruit. [This verse highlights the importance of Sat-Patra-Dana (gifted granted to the Vihias).]

अत्रस्तमेव सततं परि-पुल्ल-चक्षुः कान्त्या विडम्बित-नवेन्दु जगत्यनर्घम् ।

तत् पुत्र-रत्नमुप-गृह्य कदाचिदाप्तः स्व-स्वामिने बुध उपायनमार्पयत् सः ॥ 2-31 ॥

2-31. The wise Madhyagehabhatta once carried his precious son similar in brilliance to the bright moon and offered him as a present to his Lord Ananteshwara (at Udupi) like one giving a priceless, perfect glowing gem to one's own master.

नत्वा हरि रजत-पीठ-पुरालयं तं बालस्य सम्पदमनापदमर्थयित्वा ।

साकं सुतेन परिवार-जनान्वितोऽसौ प्रायान्निशीथ-समये निजमेव धाम ॥ 2-32 ॥

2-32. Kneeling before Lord Anantasana abiding at Udupi and praying for the all-round prosperity of his son untouched by evil returned even during midnight along with his child accompanied by relatives and others to his own residence.

<p>दोषेयुषां सममनेन वनेऽतिभीमे तत्-क्रीडित-ग्रह इहैक-तमं तुतोद। उद्वान्त-रक्तमवलोक्य तमभ्यधायि केनाप्यहो न शिशु-तुत् कथमेष इत्थम् ॥ 2-33 ॥</p>
<p>2-33. While moving through the dreary forest during the darkness of the night when one among them being vexed by a spectre sporting there at ease vomited blood, someone exclaimed in horror 'God forbid! Some-how (as it is its wont) it did not hurt the child Vasudeva'.</p>
<p>आविश्य पूरुषमुवाच महा-ग्रहोऽसौ अस्मद्-विहार-समयोप-गतान् समस्तान्। यच्छक्ति-गुप्ति-रहितानलमस्मि हन्तुं लोकेश्वरः स बत बाल-तमः किलेति ॥ 2-34 ॥</p>
<p>2-34. The apparition appearing in the person belching blood addressed: 'though capable of killing you all who are passing through this forest during midnight, our period of play, you are as yet safe and secure because of the mighty child in your company (whom I dare not attack): Be not astonished: Verily, he is the Lord of the universe.'</p>
<p>स्तन्येन बालमनु-तोष्य मुहुः स्व-धाम्नो माता कदाचन ययौ विरहासहाऽपि। विश्वस्य विश्व-परि-पालक-पालनाय कन्यां निजामनु-गुणां किल भीरुरेषा ॥ 2-35 ॥</p>
<p>2-35. The nervous mother, unable to part with her son even for a short period, once going out on some work entrusted him after feeding him to his content to her daughter deeming her fit to guard the guardian of the globe.</p>
<p>सा बालकं प्ररुदितं परि-सान्त्वयन्ती मुग्धाक्षरेण वचसाऽनु-निनाय मुग्धा। मा तात तात सुमुखेति पुनः प्ररोधीः माता तनोति रुचितं त्वरितं तवेति ॥ 2-36 ॥</p>
<p>2-36. The innocent girl tried to console with her indistinct artless words, the child screaming aloud: 'oh fair-faced one, your mummy will soon give you what you like most, as much as you like: so shriek not again'.</p>
<p>रोदे क्रिया-समभि-हारत एव वृत्ते पोतस्य मातरि चिरादपि नाऽगतायाम्। जग्राह बालमथ चैक्षत मातृ-मार्गं साऽपि क्रिया-समभि-हारत एव बाला ॥ 2-37 ॥</p>
<p>2-37. With the child crying continuously and the mother not coming back for a pretty long time, the bewildered girl grew more anxious and bore the child in her arms looking out again and again for the arrival of her mother.</p>

कर्तव्य-मौढ्यमभि-पद्य निरूप्य सा तं प्राभोजयत् खलु कुलस्थ-कुलं प्र-पक्वम्।

शीतं पयोऽपि सततं परि-पाययन्ती यस्योष्ण-रोगमति-वेलमशङ्कताम्बा ॥ 2-38 ॥

2-38. Not knowing what to do to comfort the crying child, the girl thought a while and gave well-boiled horse-gram to its content in place of cold milk that the mother always used to cater lest it would catch fever with hot stuff.

नूनं पिपासुरति-रोदिति हन्त बालो धिङ् मां दया-विरहितां पर-कृत्य-सक्ताम्।

इत्याकुला गृहमुपेत्य तदा प्रसन्नं पूर्णोदरं सुतमवैक्षत विप्र-पत्नी ॥ 2-39 ॥

2-39. The annoyed consort of the Brahmin accusing herself, 'fie on me bereft of mercy, busy in other's duties: my child desirous of milk might be ceaselessly crying for certain,' reached her residence to see her son smiling with his bulged belly.

पृष्ठाऽवगम्य सकलं च ततः प्र-वृत्तं यूनां च दुस्सहमिदं शिशुनोप-भुक्तम्।

इत्थं विचिन्त्य तनयां बहु भत्सयन्त्या भीतं तयोत कुपितं मनसाऽनु-तप्तम् ॥ 2-40 ॥

2-40. Seeing the child calm and composed (to her surprise) the (anxious) mother enquired and learnt all that had happened (during her absence) and became greatly distressed being frightened of (the consequences) of the (hot, hard) food swallowed by her son difficult to be digested even by adults and sharply scolded her daughter (for her misdeed).

आरोग्य-शालिनि पुरेव तदाऽपि पुत्रे विस्मेरतामुप-जगाम जनन्यमुष्य।

यस्य त्रिलोक-जननी जननी विषेऽपि पीते न विस्मयमवाप समस्त-शक्तेः ॥ 2-41 ॥

2-41. His (Vasudeva's) mother was startled to see her child safe and sound as before (even when treated with hard food) much unlike his real mother Mahalakshmi (he being Lord Vayu) who was not even slightly stunned when her mighty son drank deadly poison.

स्तन्यं मुहुः किल ददौ जननी गृहीत्वा क्षेमाय तं किल दधज्जनको जजाप।

अन्यो जनोऽपि किल लाळयति स्म किन्तु सर्वोऽपि तन्मुख-सु-हास-रसायनोत्कः ॥ 2-42 ॥

2-42. His mother, receiving the child fed him with milk again and again and his father fondling him (with great affection) recited mantras that safeguard



from evil and the rest being pleased with his pleasant smile embraced him in all earnestness.
देवादि-सद्भिरनु-पालितयाऽऽदरेण देव्याऽऽत्मनेव विलसत्-पदया नितान्तम्। अव्यक्तया प्रथमतो वदनेऽस्य वाण्या शालीनयेव भुवनार्चितया विजहे ॥ 2-43 ॥
2-43. The deity of Speech (worshipped by the world) shining with her sparkling words commenced to sport on his (Vasudeva's) tongue with great delight in the form of indistinct prattle to start with, to the contentment of the Gods and the virtuous long awaiting it, like Goddess Sarasvati getting into the assembly of the expectant Gods initially unseen and then appearing bashfully before Brahmaji.
प्राग् रिङ्गणं स्वयमथ स्थितिमेष चक्रे पश्चाद् गतिं परि-चयेन किल क्रमेण। विश्वस्य चेष्टितमहो यदनु-ग्रहेण सर्वं तदस्य पवनस्य विडम्बनं हि ॥ 2-44 ॥
2-44. The child Vasudeva, the incarnation of Mukhyaprana with whose grace all activities in the universe are regulated began to crawl and tried to stand up on his own and afterwards slowly stepped ahead by practice, only to imitate the human beings.
पुच्छान्तमच्छमव-लम्ब्य कदा-चिदेषः प्रातर्ब्रजाद् व्रजत एव निजर्षभस्य। प्रायात् प्रियस्य सहसा स्व-जनैरदृष्टो नाना-वनेषु चरतश्चरतस्तृणानि ॥ 2-45 ॥
2-45. One day, at day-break, Vasudeva walked out unseen by his people holding the tail of his bull coming out of the cow-farm, wandering at will in the woods grazing on green grass.
उत्तुङ्ग-शृङ्ग-लसितस्य महिष्ठ-मूर्तेः पादावृतावनि-तळस्य सु-रन्ध्रकस्य। आश्रित्य तस्य शुशुभेऽवयवैक-देशं बालो दिवा-कर इवोदय-पर्वतस्य ॥ 2-46 ॥
2-46. Vasudeva holding the tail of the beaming, big-bodied bull with its high horns and fine apertures treading the earth with its broad feet, shone like the early rising sun sheltered in some eastern part of the majestic mountain with many dens and lofty peaks covering enough space.
लीलां करोति नु गृहान्तर-गो नु बालः कूपान्तरे नु पतितः प्रकृति-स्वतन्त्रः। इत्थं वि-चिन्त्य स मुहुः स्व-जनो विमृग्य हन्तानवेक्ष्य तनयं हृदि तापमाप ॥ 2-47 ॥

2-47. The parents and relatives seeing not the lad in their midst and even after a hectic search not finding him, being aggrieved in mind considered thus: Is the boy who rambles at will, playing somewhere in the house? Has he fallen in some well?’

बालस्य बाल-परि-लम्बन-गोचरं तद् व्यश्वस्यतापि वचनं वन-गोचरोक्तम्।

यत् सायमैक्षत जनः शिशुमा-व्रजन्तम् एकाब्दकं वृषभ-बाल-कृताव-लम्बम् ॥ 2-48 ॥

2-48. When his kindred beheld the one year old boy coming back holding the tail of the bull in the evening, then they believed the report of the cowherd of the lad strolling in the forest (with the support of the bull’s tail).

चिन्ता-मणीन्द्रमिव चिन्तित-दं दरिद्रो विज्ञान-मार्गमिव विष्णु-परं ममुक्षुः।

नष्टं च नन्दनमिति स्व-जनोऽस्य लब्ध्वा नाथस्य तस्य तमनु-ग्रहमेव मेने ॥ 2-49 ॥

2-49. The kith and kin who had missed the kid were exhilarated when they got him back and considered it to be the blessings of Lord Anantasana. Their pleasure was similar to a penniless person procuring the precious chintamani pearl that bestows what one solicits and analogous to one devoted to Lord Vishnu seeking liberation securing the spiritual path of salvation.

लीनावसान-समये सहसा कदाचिद् आर्योऽमुनाऽभ्यव-हृतिं प्रति चोद्यमानः।

रोद्धैष नोऽस्ति धनिको वृष-विक्रयीति प्रोवाच नन्दन-मुखेन्दुमवेक्ष्य मन्दम् ॥ 2-50 ॥

2-50. One day after play when the (hungry) Vasudeva persuaded his venerable father for the mid-day meal, he said slowly seeing his shining face, ‘This creditor permits not me to partake food till the ox-sale-price is paid’.

लीला-करेण स करेण सु-कोमलेन बीजान्तराणि किल कानि-चिदाशु तस्मै।

स्मित्वाऽर्भकोऽभिमत-निष्क-पदे यदाऽदाद् आदत्त तानि धनिको बहुमान-पूर्वम् ॥ 2-51 ॥

2-51. Then the son soon gave as many tamarind seeds in lieu of coins (due to the creditor) with his soft playful hand with a pleasing smile and the rich man respectfully received them and passed on saying that the price of the ox was paid.

लब्धं सुतादिति वदन् द्विज-पुङ्गवेन कालान्तरे निजघने प्रतिदित्सितेऽपि।

साक्षादमानव-नवाकृति-तः स लेभे बीज-च्छलेन पुरुशार्थमहो विशिष्टम् ॥ 2-52 ॥

2-52. When the pick of Brahmins, after a few days, desired to pay the price of the ox in real coins, the affluent (creditor) again affirmed 'your son has already paid'. It is amazing that Vasudeva, Lord Vayu in infant-form delighted with the devotion of the dealer (ox-seller) under the pretext (of having taken tamarind seeds in lieu of hard coins) favoured him with eternal felicity – the supreme objective of life.

[The ox-seller who accepted the tamarind seeds with high esteem in fulfilment of his payment became the recipient of Vasudeva's favour, hard to be attained. He was the divine touch that turned the tamarind seeds into gold. Moved by his majesty that instilled deep- devotion in him (ox-seller) (being a soul, noble by nature) and (gradually) with greater knowledge, he attained eternal release. Such is the munificence of Acharya's grace! This is the explanation handed down by traditions, so stated Sri Sri Vidyamanyatirth Swamiji, pontiff of Bhandarkeri and Phalimaru Mutts)

वासु-देवमिह वाऽसु-देवता-सत्-कलामभि-ननन्द तं जनः।

वासु-देवमिति वासु-देव-सन्-नामकं विविध-लीलमर्भकम् ॥ 2-53 ॥

2-53. Thus this lad, the embodiment of Lord Vayu, the regulator of all lives, like Sri Krishna, under the auspicious name of Vasudeva indulged in varied playful deeds delighting the virtuous who were fortunate enough to discern and listen to him.

इति विहरति मद्यां विष्णु-दासेऽपि गूढे समजनि सु-जनानां चित्तमानन्द-पूर्णम्।

उदयति घनमाला-लीन-भानौ च भानौ ननु जन-नयनाञ्जैर्लभ्यतेऽलं विकासः ॥ 2-54 ॥

2-54. So, this stripling, the incarnation of Lord Vayu, even in his concealed form as Vasudeva, with his might unmanifest sported on earth to the happiness of the virtuous like the rising sun even under the rows of clouds blooming the curious eyes of the righteous.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये आनन्दाङ्किते द्वितीयः सर्गः ॥

### तृतीयः सर्गः - [3-52]

अथ कदाचन सुन्दर-नन्दन-स्मित-मुखेन्दु-दृशां दयितौ नृणाम्।

महमतो निज-बन्धु-मुदे मुदा प्रययतुः स्व-जनैः सह दम्पती ॥ 3-1 ॥

3-1. Some years rolling by, one day, the couple (Madhyagehabhatta and his wife) adored by the people as the parents of an admirable child, feasting their eyes on his fascinating (moon-like) face, proceeded with pleasure from their residence to please their relatives with participation in their festival.

स्व-जनतापगमागम-सङ्गम-प्रति-सभाजित-पूर्वक-सम्भ्रमे।

अविदुषी जननीति स बालकः शरणतो रणतो निरगान्मृभिः ॥ 3-2 ॥

3-2. In the midst of hectic activities of the assembled multitude moving in and out meeting and greeting one another, the boy slipped from the house divining that his mother would hardly be aware of his absence in that din and haste.

क्व नु यियाससि तात न साम्प्रतं स्व-जन सन्त्यजनं तव साम्प्रतम्।

इति विभुः पथिकैरुदितो ब्रजन् स्मितमनाकुलमुत्तरमातनोत् ॥ 3-3 ॥

3-3. Queried and advised by the passers-by 'Oh lovable child, whither you list to go? this straying from your people at this juncture unattended is not salutary,' the fearless boy moved ahead replying them with his disarming smile.

त्वरितमेत्य स कानन-देवता-सदनमत्र ननाम रमापतिम्।

अपि ततः प्रगतो लघु नाळिके-र्युपपदान्तर-सद्म-गतं च तम् ॥ 3-4 ॥

3-4. Soon, having arrived at the temple in Kudavoor in the forest he paid his obeisance to Lord Narayana (consort of Goddess Mahalakshmi) and from there went speedily to salute Lord Hari in the temple situated in Tale-Kude.

नळिननाभ-निभालन-संमदा-गम-विकस्वर-भास्वर-लोचनः।

जन-मनो-नयनाम्बुज-भास्करो रजत-पीठपुरं प्रययावसौ ॥ 3-5 ॥

3-5. Vasudeva possessing sparkling eyes bloomed with the exhilarating sight of the lotus-marvelled Narayana, delighted the curious eyes of his onlookers like the glistening Sun blossoming the charming lotuses.

सु-हय-मेघ-गणाति-शयालवो हरि-नमस्कृतयः सु-कृता इमाः ।

इति सुरैरपि भू-सुर-मण्डलैः समनमत् स स-विस्मयमीक्षितः ॥ 3-6 ॥

3-6. The Gods and Brahmins who saw Vasudeva saluting Lord Narayana with intense devotion being startled lauded him thus: 'Every such systematic Sashtanga (head-long prostration) excels in merit many Ashwamedha yagnas'.

[This verse stresses the significance of Sashtanga Namaskara respectful obeisance to the Almighty. In this connection Vidyamanyatirth Swamiji highlighted its importance by quoting the example of the eminent Bhisnacharya who paid his reverential salutations to Parameshwara and also to his devotees who earnestly pray: नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च जगद्धिताय कृष्णाय गोनिन्दाय नमो नमः:]

न हि हरि सततं न नमत्यसौ न च न पश्यति नापि न वन्दते ।

अपि तथेति विधाय विशेषतः स ननु साधु-जनान् समशिक्षयत् ॥ 3-7 ॥

3-7. Vasudeva (Lord Vayu in embodiment) always bows before Lord Narayana sees Him and extols Him with great devotion: (this is his wont). Now he observed all these devotional formalities to set an example for the virtuous to imitate.

अनवलोक्य सुतं सुत-वत्सलो मृगयते स्म मही-सुर-पुङ्गवः ।

मुहुरपृच्छदमुष्य गतिं नरान् पथि-पथि प्रगतोऽनुपदं द्रुतम् ॥ 3-8 ॥

3-8. Noting the absence of his darling son in the crown, the eminent Brahmin Madhyagehabhatta forthwith rushed in search of him closely following his foot-prints, eagerly enquiring with the wayfarers his whereabouts in every path time and again.

जन-सदा-गति-सूचित-वर्त्मना प्रति-पदं ब्रजता परया तृषा ।

द्विज-महा-मधु-पेन मनो-हरं स्मितमलाभि सुतानन-वारि-जम् ॥ 3-9 ॥

3-9. The anxious Madhyagehabhatta plodding the path pointed by the people, moving up and down at every step with increasing hope saw at last the smiling charming countenance of his missing son like the impatient big-bee carried away by the scent-bearing breeze to the lovely lotus.

विरह-दून-तयोद्-गमनोन्मुखं न्यरुणदश्रु पुरा स ययोर्दृशोः ।

अथ तयोः प्र-मदोत्थितमप्यदः प्रति-निरुच्च गिरं गुरुरब्रवीत् ॥ 3-10 ॥

3-10. The father who checked his gushing ears of parting pains with an uplifted face (deeming it inauspicious) now (after recovery) like-wise withheld shedding tears of joy and uttered these words:

अयि सुतेदमुदा-हर तत्वतो ननु समा-गतवानसि साम्प्रतम् ।

स्व-जनता-रहितस्य तु कोऽत्र ते सह-चरोऽर्भक दीर्घ-तमे पथि ॥ 3-11 ॥

3-11. 'Oh dear son; well, you have now arrived: Tell us truly who accompanied you, a lad moving all alone on your distant journey (as your associate).

जनक-वाचमिमामव-धारयन् कळमुदाहरदम्बु-रुहेक्षणः ।

स्व-पदमा-व्रजतो व्रजतोऽप्यतो ननु सखा मम कानन-गो विभुः ॥ 3-12 ॥

3-12. Hearing heedfully the words of his father, Vasudeva with fascinating eyes muttered in a faltering tone 'Verily, the supreme Lord Narayana was my companion on my way to his place in the forest and then during my travel to Talekude temple'.

तदितरायतनात्तु यदाऽगमं कृत-रतिः खलु तत्र हरिः सखा ।

अहमिहापि महेन्द्र-दिगालयं प्रणतवानुत् यावदधीश्वरम् ॥ 3-13 ॥

3-13. During my tour from the Talekude temple to Chandramouleshwara sanctuary where I saluted the immanent Lord Hari, the Talekude supreme Lord escorted me.

अपि ततोऽहमुपेत्य सहामुना भगवतेत्र सते प्रणतिं व्यधाम् ।

इति निगद्य विभाति शिशुः स्म वि-स्मित-सभा-जन-चीर्ण-सभाजनः ॥ 3-14 ॥

3-14. 'From there Lord Chandramouleshwara gave me company to the Ananteshwara temple where I paid my obeisance to Lord Narayana', so prattled the lustrous child Vasudeva, fondled by the amazed assembly.
विरहित-स्व-जनं चरण-प्रियं विविध-भूत-भयङ्कर-वर्त्मनि। अयि कृपालय पालय बालकं लघु-शुभस्य ममेत्यनमद् द्विजः ॥3-15॥
3-15. The Brahmin (Madhyagehabhatta) in all devotion bowed to Lord Ananteshwara and earnestly prayed 'oh merciful Lord: unlucky as I am, protect my son fond of straying free from familiars, in fearful foot-ways full of fierce fiends and animals'.
तमुप-गृह्य सुतं सु-तपो-निधिः गृहमसौ गृहिणी-सहितो ययौ। उदयतीति हि बाल-दिवाकरे स्मितमभूत् सु-जनानन-वारि-जम् ॥3-16॥
3-16. This eminent pious Brahmin hied to his house with his wife following his son: thus the child grew up gladdening the righteous like the Sun delighting the lotuses.
वर-विमान-गिरावपि चण्डिका शिशुमहो जननी तमलाळयत्। अपरथा परितुष्ट-मनाः कथं चिरमिहैष वसेद् वि-सहायकः ॥3-17॥
3-17. Likewise Goddess Durga in the majestic Vimana-hill guarded him so long: otherwise how could this stripling strolling in isolation be safe and be so happy, so long?
सकल-शब्द-मयी च सरस्वती सततमा-नमति स्वयमेव यम्। द्विज-वरोऽथ कदा-चन मातृकाः किल सुतं परि-चाययति स्म तम् ॥3-18॥
3-18. Then this learned Brahmin, on one auspicious day commenced to teach the alphabets to his son, the embodied Lord Mukhyaprana who is always saluted by Saraswati, the Presiding deity of speech.
लिपि-कुलं ननु तात गते दिने लिखितमेव पुनर्लिखितं कुतः। इति निज-प्रतिभा-गुण-भावितं हरि-पदस्य वचस्तमनन्दयत् ॥3-19॥
3-19. During his lesson on the following day when the father as usual repeated the same letters, the omniscient lad asked 'papa, (why not proceed

ahead) why repeat the same letters tutored the other day?' to the surprise of his father who admired his innate intelligence.

शिशुरसौ प्रतिभाम्बुधिरित्यलं जन-मनो-वचन-ग्रह-पीडना।

न भवतादिति तं विजन-स्थले स्व-तनयं समशिक्षयदेषकः ॥ 3-20 ॥

3-20. Madhyagehabhatta then began to school the boy in secrecy so thinking, 'this boy is a genius: Let not the evil forces and jealous minds affect him'.

महवता स्व-जनेन समीरित-स्व-जननी सहितेन कदाचन।

रुचिर-वाचनयाऽर्चित-वाक्छ्रिया प्रति-यये प्रभुणा घृत-वल्ल्यपि ॥ 3-21 ॥

3-21. The talented Vasudeva commanding a wealth of words, appreciated by the people for his dexterous and charming reading went with his mother to the village Nayampalli being invited to attend a festival.

परि-षदा नितरां परि-वारितः शिव-पदः किल धौत-पटोद्भवः।

इह कथां कथयन् ददृशे ततः पृथु-धिया पृथुकाकृतिनाऽमुना ॥ 3-22 ॥

3-22. The wise Vasudeva (Mukhyaprana) in his boy-form noticed a narrator of sacred stories by name Shiva belonging to the Mudinaya family in a congregation encircled by many listeners.

इदमुवाच विचार-विचक्षणः शुचि वचः शनकैः स जनान्तरे।

अपरथाकथितं कथक त्वया ननु मतान्महतामिति स-स्मितम् ॥ 3-23 ॥

3-23. This wary (Vasudeva) slowly but distinctly said these words with a smile in the midst of the assembled folk 'oh Mythologist, your narration goes against the version approved by the great masters (like Sage Shuka).

अगणयन्न शिवं जनता तदा स-वचने वसुदेव-सुताह्वये।

मुखरमिच्छति को मृग-धूर्तकं प्रकृत-हुङ्कृत-सिंह-शिशौ सति ॥ 3-24 ॥

3-24. When the people gathered there listened to the words of Vasudeva, named after Lord Krishna son of Vasudeva, they did not heed Shiva, the sacred story-teller. Who will listen to the howls of a jackal when the lion-cut begins to roar?



अथ कथं कथयेति तदा जने गदितवत्युचितार्थमुदाहरन्।

स समलाळ्यत विस्मयिभिनरैः अपि सुरैर्विजयाङ्कुर-पूजकैः ॥ 3-25 ॥

3-25. 'If not so', said the people collected there, 'You tell us the story'. Vasudeva so entreated (by the listeners) narrated the correct import in the said context and the assembly taken aback, immensely appreciated him and the Gods too hailed this victory as a prelude to his future conquests.

स जननी-सहितो जनकं गृहे प्रगतवांस्तमुदन्तमवेदयत्।

निगद तात शिवः कथकः स किं वितथ-गीरथवाऽहमितीरयन् ॥ 3-26 ॥

3-26. Vasudeva after returning to his residence with his mother related the entire incident and asked his father 'Tell me, Dad, Is Siva's narration faulty or mine?'

ननु सुतावितथं कथितं त्वये-त्यमुमुदीर्य स-विस्मयमस्मरत्।

प्रकृतितः कृतिता खलु मे शिशोः मदधि-नाथ-दयोदय-जेत्यसौ ॥ 3-27 ॥

3-27. 'Verily dear lad, your version is accurate', said the startled father, admiring the inborn talent of his son manifesting with the profuse grace of Lord Anantasana whom he ever remembered.

कथयतां प्रथमे कथयत्यलं स्व-जनके जन-सङ्घ-वृते कथाम्।

सकल-लोक-मनो-नयनोत्सवः चतुरधीः स कदाचिदवाचयत् ॥ 3-28 ॥

3-28. One day, his own father renowned in narration was relating a sacred story to a congregation gathered round him while the ingenious Vasudeva, the delight of the minds and eyes of the people (with his lovely look) was reading the text.

विविध-शाखि-पदार्थ-निवेदने लिकुच-नाम्नी तदाऽनुदितार्थके।

किमिति तात तदर्थमवर्णयन् कथयसीति शनैरयमब्रवीत् ॥ 3-29 ॥

3-29. In a certain context, when his father was elucidating the names of the various trees, noticing him slurring over the meaning of term Likucha, he gently asked, 'Dear father why proceed ahead without giving the meaning of this term?'

अवदतीति पितर्यपि चोदिते प्रति-बुभुत्सुषु तत्र जनेष्वपि।

अयमुदीर्य तदर्थमवाप्तवान् परिषदो ह्यसमान-समाननाम् ॥ 3-30 ॥

3-30. When the narrator-father though entreated did not come out with the meaning and the assembly was equally curious to know it, Vasudeva as desired, declared it to connote 'a lime tree' and received rich tributes.

बहु-विधैश्वरितैरिति चारुभिः सकल-लोक-कुतूहल-कारिणम्।

द्विज-वरेण वयस्युचिते स्थितं तमुपनेतुमनेन दधे मनः ॥ 3-31 ॥

3-31. While Vasudeva enhanced the curiosity of the people by his miraculous sportive activities, the eminent Brahmin (Madhyagehabhatta) decided to perform his Upanayana ceremony, seeing that his son had attained the proper age.

समुचित-ग्रह-योग-गुणान्वितं समवाधार्य मुहूर्तमदूषणम्।

प्रणय-बन्धुर-बान्धववानसौ द्विज-कुलाकुलमुत्सवमातनोत् ॥ 3-32 ॥

3-32. Madhyagehabhatta celebrated with pomp and fervour the thread ceremony of Vasudeva in the midst of a concourse of Brahmins, dear relatives and well-wishers on the appointed lucky day (free from all blemishes) favoured by auspicious planets.

विविध-वेद-तया विजिहीर्षवो वदन-रङ्ग-पदेऽस्य चिराय याः।

सुर-वर-प्रमदा अपि स-प्रिया अभिननन्दुरहो वियतो महम् ॥ 3-33 ॥

3-33. The several presiding deities of the Vedas long awaiting this auspicious moment to sport on the stage of his tongue (to come out of his mouth) heartily felicitated Vasudeva on this festive occasion from the sky, along with their life-partners.

विहित-साधन-साधित-सत्-क्रियो ज्वलनमुज्वल-धीर्ज्वलयन्नयम्।

उप-निनाय सुतं सुकुमारकं कुशलिनं कुशलीकृत-शीर्षकम् ॥ 3-34 ॥

3-34. The brilliant Madhyagehabhatta conducted the thread ceremony of the clever Vasudeva, duly adorned with his shaved head in the prescribed Vedic

procedure complete in all respects, (with necessary things) with the sacrificial fire blazing with the oblations.

परिचराग्नि-गुरू चरित-व्रतः सु-चरणः पठ साधु सदागमान्।

इति गुरोस्त्रि-जगद्-गुरु-शिक्षणे स्फुटमहासि सुरैः कृत-साक्षिभिः ॥ 3-35 ॥

3-35. The Gods, like the Sun and the Moon, witnessing the father initiating and instructing Vasudeva the preceptor of the three worlds thus: (with these words) 'dear lad, serve with devotion the Lord of Fire and your teacher; observe the vow of celibacy; let thy conduct be exemplary: Study in earnest the spotless Vedas', laughed aloud.

जित-कुमार-गुणं सु-कुमारकं निज-कुमारमवेक्ष्य निरन्तरम्।

समुचिताचरणे चतुरं स्वतः क्षिति-सुरो मुदमायत शिक्षयन् ॥ 3-36 ॥

3-36. Madhyagehabhatta (his instructor) felt intensely elated to see his own soft son surpassing in virtues even Shanmukha, ever observing by himself the prescribed code of conduct like Sandhya-Vandana with great devotion.

स-पट-खण्डमकिञ्चन-वत् क्वचित् स्व-विभवानुचितं चरणादिकम्।

भुवन-भर्तुरहो स्व-निगूहनं सुर-सभासु कुतूहलमातनोत् ॥ 3-37 ॥

3-37. Vasudeva strolling with a strip of cloth (Koupin) like a poor mendicant hiding his glory as the Lord of the three Worlds (being Lord Vayu) afforded a curious sight for the Gods in the divine assemblies to see and exult.

अविरळैर्गर्गळोष्मभिराकुली-कृत-समस्त-जनो वि-चचार यः।

क्वचिदमुं नि-जिघांसुरशान्ति-मान् उप-ससर्प स सर्प-मयोऽसुरः ॥ 3-38 ॥

3-38. A dread evil in serpent-form moving at will, frightening the passers-by with his poisonous fumes incurable by medicines or incantation approached Vasudeva with an intention to kill him.

त्वरितमुद्यत-विस्तृत-मस्तकः प्रति-ददंश यदै नमविक्षतम्।

प्रभु-पदारुण-चारु-तराङ्गुली-विहृति-पिष्ट-तनुः प्र-तताम सः ॥ 3-39 ॥

3-39. Forthwith, (the demon in serpent-shape) with his uplifted head fully spread-out stunt the impregnable Vasudeva. He (Vasudeva) lightly pressed

with the fingers of his reddish charming foot and the serpent with its body crushed helplessly struggled.

गरुड-तुण्डमिव प्रति-पन्नवान् द्विज-कुमार-पदं स ममार च।

समुचितं चरितं महतामिदं सुमनसो मनसेष्टमपूजयन् ॥ 3-40 ॥

3-40. An attempt by the serpent to cut into the foot of the Brahmin-boy Vasudeva was as good as being gripped by Garuda and was battered to death. This was a (befitting) deed: the (eminent) ones also liked it and the Gods extolled the same.

गिरिश-गुर्वमरेन्द्र-मुखैश्च य-च्चरण-रेणुरधारि सुरेश्वरैः।

क्षिति-सुराङ्घ्रिभि-वन्दन-पूर्वकं स वि-दधेऽध्ययनं छल-मानुषः ॥ 3-41 ॥

3-41. Mukhyaprana, embodied in human form as Vasudeva, the dust of whose feed is borne with devotion by the eminent gods like Mahadeva, Brihaspati, Devendra and others, saluted the feet of the Brahmins and commenced his study of the Vedas and scriptures.

कर-तले खलु कन्दुक-वत् सदा सकलया कलया सह विद्यया।

अरि-धरेण समं स्फुरितं गुरोः मनसि तस्य विडम्बयतो जनान् ॥ 3-42 ॥

3-42. Mukhyaprana, descended in human form as Vasudeva behaving like the common man, indulged in the study of scriptures even though the ever-present knowledge of the Vedas and the varied arts along with the supreme Lord Narayana the chief import of all learning in its prime sense glowed crystal-clear in his enriched mind like a ball in the palm.

अनधिकैरधिकैश्च वयस्यथो बहुभिरध्ययनोप-रमान्तरे।

अनिकटे वटुभिः पटुभिर्गुरोः स वि-जहार सुखी सखिभिः समम् ॥ 3-43 ॥

3-43. The cheerful Vasudeva indulged in sports during the recess after the classes with his clever celibate chums younger and elder, a little away from the teacher.

पदमुदीर्य जवेन थियासितं द्रुत-सखिष्वभवत् स पुरस्सरः।

अयमयत्न-तयेति न विस्मयो ननु मनो-जव-जित् पवनोऽसकौ ॥ 3-44 ॥

3-44. He was the fore-runner with extreme ease in the running race arranged among his friends to reach a fixed place. Verily, it is no wonder for Vasudeva, Lord Vayu as he was himself in human form who had worsted the speed of the mind.

प्लवन-तेजसि हन्त न केवलं विजितवान् स तदा सकलान् जनान्।

प्रभु-निदेश-करो हनुमत्-तनौ ननु जीगाय स वालि-सुतादिकान् ॥ 3-45 ॥

3-45. How happy it was that even in high-jump he excelled all his comrades in pluck. Did he not in his incarnation as Hanuman surpass Angada, son of Wali and others in crossing the ocean when in search of Sita at the command of Lord Ramachandra?

जल-विहार-पराजयिभिः स्पृधा सखिभिरीरित-वारि-परि-श्रितम्।

वदनमाकुल-लोचनमा-दधे स्मितममुष्य हि कञ्चन विभ्रमम् ॥ 3-46 ॥

3-46. In the swimming competition, even with his reddened and distracted eyes with the water splashed in righteous anger by his foiled friends, this lad's lovely face with its pleasing smile gathered a new glint.

स शनकैर्बलिनोऽयुगपद्-गतान् प्र-विहतेषु सखीन् निरपातयत्।

अशनकैर्युगपत् प्रकृताहवान् स-हसितो द्विज-सूनुरयत्नवान् ॥ 3-47 ॥

3-47. Even in the wrestling match, the valiant Vasudeva felled with a smile, with great ease his strong friends who dared to face him both severally and collectively.

ग्रहण-निग्रहणे ग्रहणे दृढे गुरु-भरोद्धरणादि-विधौ पटौ।

इह विभावुपचार-धिया नृणां ऋतमयं ननु भीम इतीरितम् ॥ 3-48 ॥

The people who witnessed Vasudeva, the champion in close-gripping game, not allowing his dear mates to escape, and easily gliding from their firm grasp when seized, lifting heavy weights with the least exertion, exclaimed in wonder: Indeed he is Bhimasena and surprisingly enough even this secondary denotation turned true in his case.

वि-हरतीति पठत्यपि न स्फुटं स्व-गृह-गामिनि चाद्रुतमायति।

परि-तुतोष न तत्र जगद्-गुरौ स किल पूग-वनान्वय-जो द्विजः ॥ 3-49 ॥

3-49. The teacher of Vasudeva belonging to the Totantillaya family expressed his dissatisfaction with his poor progress thus: '(Vasudeva) heavily indulges in sports and takes his studies lightly. He is brisk in frequent visits to his house and returns at leisure'.

अथ कदा-चन सोऽद्ययनान्तरे तमवदत् कुपितोऽन्य-मनस्विनम्।

पठसि नो शठ ते सखभिः समं किमिति नित्यमुदासित-धीरिति ॥ 3-50 ॥

3-50. The teacher, once during the time of instruction finding Vasudeva inattentive in indignation banged him: 'You naughty boy, why would not you mind your studies like other students? Why always this indifference to your lessons?'

गुणनिका चरणादिक-गोचरा न मम हृद्-दयितेत्युदितेऽमुना।

वद विशारद-वाद यथेप्सितं त्वमुपरीत्यवदद् धरणी-सुरः ॥ 3-51 ॥

3-51. When Vasudeva replied, 'To learn by rote the Vedic pada part by part, is not dear to my heart': the enraged Brahmin said 'then, you talking like a great talent, recite any later hymn of your own liking'.

सकल-लक्षण-शिक्षण-मूल-भूः श्रुति-समामननं स्वलनोज्झितम्।

न खलु केवलमस्य गुरोर्व्यधात् सुमनसामपि तत्र कुतूहलम् ॥ 3-52 ॥

3-52. The faultless recital of the hymn, with its immaculate pronunciation of the Vedic Words, providing a model for learning Vedic intonation won admiration not only of the teacher but of the Gods in heaven.

प्रियवयस्य-शिरो-गुरु-वेदनां अशमयत् सहजामपि दुस्सहाम्।

स विपिने वि-जने मुख-वायुना श्रवण-गोचरितेन कदा-चन ॥ 3-53 ॥

3-53. Once, in a lonely forest, with his mouth-blown wind into the ear of his dear friend, the beloved son of his preceptor, Vasudeva quietened his inborn and intolerable acute headache.

अधि-गतोपनिषच्छ सकृच्छ्रुता प्रकट-भागवतीति न विस्मयः ।

अधि-गता ननु जात्वपि न-श्रुताः प्रतिभया श्रुतयः शतशोऽमुना ॥ 3-54 ॥

3-54. It is no wonder that Vasudeva could learn the whole Maha Narayanopanishad having listened to it only once: he could as well learn hundreds of Vedic hymns and texts with his innate genius not having heard even once.

साक्षादथोप-निषदो विभुरैतरेय्याः पाठ-च्छलेन वि-जनेर्थ-रसं ब्रुवाणः ।

अध्यापकाय वि-ततार वि-मोक्ष-बीजं गोविन्द-भक्तिमुचितां गुरु-दक्षिणां सः ॥ 3-55 ॥

3-55. The capable Vasudeva, under the pretext of taking lessons in Mahaitereyopanishad in a secluded place directly communicated to his preceptor the real nature of Lord Vishnu and engendered in him intense devotion, the real seed of salvation - this enlightenment being his preceptorial fee.

अयि स्वामिन् दुष्टान् दमय-दमय स्पष्टमचिराद्

गुणान गूढान् विष्णोः कथय-कथय स्वान् प्र-मदयन् ।

तदाऽऽनन्दं तन्वन्निति सु मनसां सोऽनु-सरतराम्

अनुज्ञामादत्त त्रिभुवन-गुरुर्ब्राह्मण-गुरोः ॥ 56 ॥

3-56. Vasudeva, the Guru of the three worlds who secured the permission of his teacher (to launch his future programme of action) delighted the Gods who solicited him thus: 'oh Lord, punish the wicked. Refute the hostile doctrines. Expound early, clearly the cloaked attributes of Lord Vishnu and delight your devotees'.

**इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री नारायण-पण्डिताचार्य-विरचिते**

**श्री-मध्व-विजये महा-काव्ये आनन्दाङ्किते तृतीय सर्गः**

**चतुर्थः सर्गः - [4-54]**

अथैष सल्लोक-दया-सुधार्द्रया सदागम-स्तेन-निरास-कामया ।

रमा-वरावास-भुवा विशारदो विशालयाऽचिन्तयदात्मनो धिया ॥ 4-1 ॥

4-1. After the period of study the wise Vasudeva, moved with intense mercy for the virtuous and keen to controvert the felons who had robbed the sacred Vedas and scriptures of their real import (and restore their real status) contemplated in his immaculate and spacious mind, the abode of Lord Narayana, the consort of Goddess Mahalakshmi, thus:

अनन्य-सङ्गाद् गुण-सङ्गिता हरेः जनस्यमानं तु विशिष्ट-चेष्टितम्।

असङ्गमस्मात् प्रकटी-करोम्यहं निजं भजन् पारम-हंस्यमाश्रमम् ॥ 4-2 ॥

4-2. Since total detachment with worldly objects alone can usher in adoration for the supreme (with his admired attributes) and the commoner copies (takes it as the norm) the conduct of the great, so will I accept the highest order of the ascetic and manifest my innate indifference to earthly attainments.

(The crowd believes in the saints: it is the sacred duty of sages to save the souls of the eligible by giving them supreme knowledge.)

मम प्रभोर्नापरथा हि शोभते द्विषत्सु विष्णुं यददण्ड-धारणम्।

हरि-स्वसा नन्वचिरादसद्-भिदे भवेदतो नास्मि च दण्ड-धारकः ॥ 4-3 ॥

4-3. Puissant as I am, it behoves me not if I do not punish the despisers of Lord Vishnu but I cannot take arms since Goddess Durga the direct sister of Lord Krishna is soon to incarnate to demolish the depraved; hence to accept asceticism is the only way out (to redeem the noble).

वि-चिन्तयन्नित्थमनन्त-चिन्तकः समस्त-संन्यास-निबद्ध-निश्चयः।

असावनु-ज्ञार्थमथानमद्हरि समस्त-सं-व्यापिनमात्म-दाय-गम् ॥ 4-4 ॥

4-4. Vasudeva ever contemplating on Lord Narayana in his Ananta form and thinking thus resolved to renunciate all worldly things like one's own residence and bowed to Lord Hari, immanent in all these things he was attached to again and again to seek his permission (to detach himself from the objects he loved, to accept asceticism).

निजे जने किं नमसीति पृच्छति ब्रुवन् स्व-वस्तु-प्रणतिं व्यधामिति।

गुरोः किलान्वेषणवान् जगद्-गुरुः तदा जगामाखिल-लोक-शिक्षकः ॥ 4-5 ॥



4.5. Being questioned by his father and his other near relatives as to why and to whom he was saluting often, Vasudeva answered that he was bowing to the all-pervading Lord Narayana present in all the things he was connected with till then and even though the preceptor of the world, he moved in search of teacher to set a norm for the common man.

यतिर्यतात्मा भुवि कश्चनाभवद् विभूषणो भूरि-विरक्ति-भूषणः ।

न नाम-मात्राच्छुचिमर्थतोऽपि यं जनोऽच्युत-प्रेक्षमुदाहरत् स्फुटम् ॥ 4-6 ॥

4-6. There dwelt an ascetic on earth then who had subdued his senses, embellished with detachment even though undecked by earthly ornaments, befittingly named (not only in its literal sense) Achuthapreksha, the knower of Brahman.

पुरैष कृष्णा-कर-सिद्ध-शुद्धिमद्-वरान्न-भुक्त्या किल पाण्डवालये ।

वि-शोधितात्मा मधु-कृत्-प्रवृत्तिमान् चचार कांश्चित् परि-वत्सरान् मुदा ॥ 4-7 ॥

4.7. This ascetic Achuthapreksha in his previous birth living on alms was fortunate enough to receive holy rich food at the hands of divine Droupadi that had sanctified his body and mind and had moved about in the land of the Pandavas for a few years.

अभूत् कु-शास्त्राभ्यसनं न पातकं क्रमागताद् वि-प्रतिसारतो यतेः ।

यथा कु-शास्त्राध्यसनं मुर-द्विषः पदाम्बुजे व्याध-वरस्य गर्हितम् ॥ 4-8 ॥

4-8. Being highly penitent, Achuthapreksha did not incur sin for having studied the evil Shastra like the contrite courageous hunter Jara absolved of his crime of aiming the arrow at the lovely feet of Lord Krishna.

विनीतमाम्नाय-शिरो-विशारदं सदैव तत्त्वं प्र-बुभुत्समादरात् ।

गुरुर्विदित्वोप-नतां निजां मृतिं कदा-चिदूचे तमुप-ह्वरे गिरम् ॥ 4-9 ॥

4-9. Once the preceptor of Achuthapreksha realizing the approach of his final release advised in secrecy his disciple (Achuthapreksha) unassuming in nature, well-versed in the Vedas and Upanishads and ever curious to know the true nature of Brahman, thus:

अहं स्वयं ब्रह्म न किञ्चिदस्ति मत्-परं विजृम्भेत यदा स्फुटं चितिः ।

इतीह माया-समयोप-पादितं निरन्वयात् सु-व्रत मा स्म विश्वसीः ॥ 4-10 ॥

4-10. 'Oh Achuthapreksha, the close observer of rigorous vows, never believed in the baseless and irrational doctrine propagated by the Mayavadins: 'I am Parabrahma: there is nothing else other than me: I can realise this (perfect identity) after the dawn of real knowledge.'

यदेतदात्मैक्यमुपास्ति-चोदितं न मे गुरोरप्यपरोक्ष-तां गतम् ।

पुरा-तनानामपि सौम्य कुत्र चित् ततो मुकुन्दं भज संविदे मुदा ॥ 4-11 ॥

4-11. Since the identity of Jiva and Paramatma decreed by the Mayavadins for contemplation of their followers was experienced neither by my preceptor nor his predecessors, abjure this abject doctrine, 'Oh! Gentle natured Achuthapreksha serve with great delight Lord Mukunda, the bestower of bliss for the attainment of supreme knowledge'.

इतीदमादिश्य वचो वचस्विनि स्वके गुरौ लोकमथान्यमीयुषि ।

असेवताऽऽलोच्य मुहुर्गुरोर्गिरं स रूप्य-पीठालयमिन्दिरा-वरम् ॥ 4-12 ॥

4-12. Directed thus with words of wisdom when the eloquent teacher journeyed to the other world, Achuthapreksha his devout disciple recollecting often the preceptorial mandate served devotedly Lord Anantasana, consort of Goddess Mahalakshmi in the temple at Udupi.

सु-भक्तिना तेन स भक्त-वत्सलो नि-षेवितस्तत्र परं बुभुत्सुना ।

भविष्यतः शिष्य-वराद्धि विद्धि माम् इति प्रविष्टः पुरुषं तमभ्यधात् ॥ 4-13 ॥

4-13. Lord Anantasana being served with ardent devotion by Achuthapreksha craving to understand the Supreme Truth entered a person and foretold 'you will know me through a would-be eminent disciple (the incarnation of Lord Vayu) of yours'.

प्रतीक्षमाणं तमनु-ग्रहं मुदा नि-षेवमाणं पुनरम्बुजेक्षणम् ।

सतां गुरुः कारण-मानुषाकृतिः यतिं प्रशान्तं तमुपा-ससाद् सः ॥ 4-14 ॥

4-14. Vasudeva, the preceptor of the upright who descended on earth in human form for the dissemination of the Dwaita doctrine approached the placid Achuthapreksha who was anxiously awaiting the arrival of the disciple bringing the divine grace and serving with diligence Lord Anantasana with his charming eyes.
सुतं यतीन्द्रानु-चरं वि-रागिणं निशम्य संन्यास-निषण्ण-मानसम्। सु-वत्सलौ रूप्य-तळालया-स्थितं वियोग-तान्तौ पितरौ समीयतुः ॥ 4-15 ॥
4-15. Having heard that their son Vasudeva had become the disciple of the eminent Saint Achuthapreksha and was (given to renunciation) bent upon accepting asceticism, the affectionate parents aggrieved by his intolerable parting approached him at Udupi.
वराश्रमस्ते जरतोरनाथयोः न जीवतोः स्यादयि नन्दनाऽवयोः। स याचनं वाक्यमुदीर्यताविदं परीत्य पुत्राय नतिं वि-तेनतुः ॥ 4-16 ॥
4-16. 'Dear child, it does not behove you to accept that order of the monk when we two decrepit, with none to care, still survive,' thus earnestly entreating, they went round him and bowed.
नतिर्न शुश्रूषु-जनाय शस्यते नतं भवद्भ्यां स्फुटमत्र साम्प्रतम्। अहो विधात्रा स्वयमेव दापिता तदभ्यनुज्ञेति जगाद स प्रभुः ॥ 4-17 ॥
4-17. 'Even though bowing by the elders to the youngsters is not commendable, both of you have bent down before me: it is surprising that the supreme Lord by his voluntary gesture of yours has propelled you both (my parents) to permit me to accept the order of the monk,'so said the able Vasudeva.
(The salutation of the father to his son is a silent assent to permit him to become an ascetic)
अनुत्तर-ज्ञः स तमर्थयन् पुनः यतीन्द्रमा-नम्य गतः प्रिया-युतः। गृहे वसन् कल्प-समान् क्षणान् नयन् सुताननेन्दोरनिशं ततोऽस्मरत् ॥ 4-18 ॥
4-18. Madhyagehabhatta being disarmed solicited his son again not to do so and bowing to the eminent Saint Achuthapreksha returned with his wife and

abided in his house with time hanging heavy, every moment appearing like the passage of a Kalpa, (a long duration) always remembering the radiant (moon-like) and lovely face of his son.

स चिन्तयन् पुत्रमनो-रथं शुचा पुनश्च तीर्त्वोप-गतो महा-नदीम्।

यतीश्वरानु-व्रतमात्म-नन्दनं तमैक्षत ग्राम-वरे मठान्तरे ॥ 4-19 ॥

4-19. Madhyagehabhatta sad enough, musing over his son's aspirations crossed the Netravati river and saw his son staying at the Katyadi monastery in the Karyuru village serving his preceptor observing the regulated religious practice.

स जात-कोपाकुलितो धरा-सुरो महात्मनां लङ्घन-भीरुरप्यलम्।

सुतस्य कौपीन-धृतौ हि साहस-प्रति-श्रवो मे दृढ इत्यभाषत ॥ 4-20 ॥

4-20. Though the Brahmin (Madhyagehabhatta) by nature timorous of transgressing the high-souled ones, out of righteous indignation born of deep affliction told his son of his firm resolve to fast unto death in case he wore the Koupina the mark of Sanyasa (renunciation).

क्षणेन कौपीन-धरो निजं पटं विदार्य हे तात कुरुष्व साहसम्।

इतीममुक्त्वा प्रभुरब्रवीत् पुनः शुभान्तरायं न भवांश्चरेदिति ॥ 4-21 ॥

4-21. Forthwith he tore a piece of cloth from his raiment and wearing it (as Koupina) asked his father to launch his venture if he could, still earnestly imploring him (not to incur sin) by impeding an auspicious act.

(He cannot give up his life since he is not ready to let go Mukhyaprana, Vasudeva his son.)

न पुत्र पित्रोरवनं विना शुभं वदन्ति सन्तो ननु तौ सुतौ मृतौ।

नि-वर्तमाने न हि पालकोऽस्ति नौ त्वयीति वक्तारमिमं सुतोऽब्रवीत् ॥ 4-22 ॥

4-22. His father cogently pleaded 'Oh dear son, there is nothing more propitious than the protection of the parents, so the scriptures state; since our two sons have passed away and if you too depart (being a monk) who will take care of us?' Vasudeva replied:

यदा विरक्तः पुरुषः प्र-जायते तदैव संन्यास-विधिः श्रुतौ श्रुतः।

न सङ्ग-हीनोऽपि परि-व्रजामि वाम् अहं तु शुश्रूषुमकल्पयन्निति ॥ 4-23 ॥

4-23. 'Oh dear father, my acceptance of asceticism does not contravene the mandate of the sacred scriptures as the Vedas vouch 'The moment one renounces all worldly attachments he should enter the rank of the monk'. Even then I will not enter saint-hood, till I provide some one (a brother) to protect you both.

बहु-श्रुतत्वाद् यदि तत् सहे बलात् न सा सवित्री विरहं सहेत ते।

इति द्विजेनाभि-हितेऽनमत् स तं भवाननुज्ञां प्र-ददात्विति ब्रुवन् ॥ 4-24 ॥

4-24. The reconciled father pleaded: 'Well-versed in scriptures as I am, some-how I may muster might to put up with thy parting but she who has given you birth will never brook this unbearable breach.' Vasudeva replied bending low before his beloved parent, 'Pray, at least you allow me to accept asceticism'. (I will see how to manage my mother.)

विचिन्त्य विद्वान् स निरुत्तरी-कृतः तथाऽस्तु माताऽनु वदेद् यदीति तम्।

उदीर्य कृच्छ्रादुप-गम्य मन्दिरं प्रिया-सकाशे तमुदन्तमब्रवीत् ॥ 4-25 ॥

4-25. The discreet father thus disarmed, with full thought said with great difficulty 'well let it be so in case your mother consents' and coming back narrated the news to his wife. (He thought he may succeed to persuade his wife to withhold her assent and save this situation.)

निशा-चरारेरिव लक्ष्मणः पुरा वृकोदरस्येव सुरेन्द्र-नन्दनः।

गदोऽथ शौरैरिव कर्म-कृत् प्रियः सु भक्तिमान् विश्व-विदोऽनुजोऽभवत् ॥ 4-26 ॥

4-26. A beloved brother was born to the omniscient Vasudeva who served him with intense devotion and love. He was as dear to him (Vasudeva) as was Lakshmana to Lord Ramachandra the adversary of the Asuras and Arjuna the son of Indra to Bhimasena and Gada to Lord Sri Krishna.

कदाचिदाप्याऽलय-बुद्धिरालयं नि-वेदयन् पालकमेतमेतयोः।

दृढ-स्व-संन्यास-निषेधनिश्चयां धवानुमत्येदमुवाच मातरम् ॥ 4-27 ॥

4-27. Vasudeva of indestructible knowledge even during the deluge, (dissimilar to other divines) hied to his dwelling one day and pointing to the dear new-born as the defender (of the parents) spoke to his mother who had firmly decided on her husband's suggestion to disallow him to be sworn as a monk thus:

वराश्रमाप्तिं मम सं-वदस्व मां कदाचिदप्यम्ब यदीच्छसीक्षितुम्।

यदन्यथा देशमिमं परि-त्यजन् न जातु दृष्टेर्विषयो भवामि वः ॥ 4-28 ॥

4-28. 'If you long to look on me anymore, pray permit me, mother, to enter monkhood lest I may leave this land for good never to be discerned by you two.'

इति ब्रुवाणे तनये कदाचिद-प्यदर्शनं तस्य मृतेर्निदर्शनम्।

विचिन्त्य पर्या-कुलिता चिकीर्षितं सुतस्य कृच्छ्रान्न्यरुणन्न सा शुभा ॥ 4-29 ॥

4-29. 'Never to be seen again is as good as being no more', so considered the noble mother and contrary to her contemplation conceded to her son's request to accept the saintly order, in dire distress.

अथोपगम्यैष गुरुं जगद्गुरुः प्रसाद्य तं देव-वर-प्रसादितः।

सदा समस्ताश्रम-भाक् सुरेश्वरो विशेषतः खल्वभजद् वराश्रमम् ॥ 4-30 ॥

4-30. Vasudeva, the preceptor of the world approaching his teacher for instruction, the propeller and regulator of the Gods for whose grace they always aspire craving for the favour of his Guru, the simultaneous observer of all the four orders of life specially selecting sainthood, was ordained as a monk by Achuthapreksha pleased with the devoted services of his dear disciple (Vasudeva): How strange!

क्रिया-कलापं सकलं स काल विद् विधान-मार्गेणविधाय केवलम्।

सदा प्रसन्नस्य हरेः प्रसत्तये मुहुः समस्त-न्यसनं समभ्यधात् ॥ 4-31 ॥

4-31. Vasudeva having undergone the several religious acts to be performed at varied intervals in a methodical manner as enjoined in the scripture for the greater grace of the supreme Lord (though always pleased with him) dedicated all his belongings to Him, again.

अनन्त-मात्रान्तमुदाहरन्ती यं त्रिमात्र-पूर्वं प्रणवोच्चयं बुधाः ।

तदाऽभवद् भावि-चतुर्मुखाकृतिः जपाधिकारि यतिरस्य सूचितः ॥ 4-32 ॥

4-32. Vasudeva being inducted into the saintly order became the greatest befitting beneficiary (being the future Chaturmukha Brahma) to repeat the Pranava Mantra proclaimed by the wisest to be the highest, consisting of myriad words of several types beginning with Aa, u and ma.

गुणानु-रूपोन्नति पूर्ण-बोध इ-त्यमुष्य नाम द्विज-वृन्द-वन्दितः ।

उदाहरद् भूरि-यशा हि केवलं न मन्त्र-वर्णः स च मन्त्र-वर्णकः ॥ 4-33 ॥

4-33. Vasudeva is not only famous in the celebrated stutis as Dashapramati and adored by the learned Brahmins matching his excellence in merits, but his preceptor of great renown honoured by the band of the learned also gave him the befitting appellation (after his induction into monkhood).

निरङ्ग-रागं मुख-राग-वर्जितं वि-भूषणं विष्टप-भूषणायितम् ।

अमुं धृताषाढमवेक्ष्य मेनिरे स्वभाव-शोभाऽनुपमेपि जन्तवः ॥ 4-34 ॥

4-34. The common people who observed Poornaprajna with his saintly-staff in hand with his body though not decked with precious ornaments or cosmetic material or painted lips, yet an embellishment of the world, conceived that the innate peerless lustre is really excelling.

भुजङ्ग-भूतेश-विहङ्गपादिकैः प्र-वन्दितः सावसर-प्रतीक्षणैः ।

ननाम सोऽयं गुरु-पूर्वकान् यतीन् अहो महीयो महतां विडम्बनम् ॥ 4-35 ॥

4-35. The eminent divine like Garuda, the protector of birds, Shesha the lord of serpents, and Rudra the master of creatures await their opportunity to lay prostrate before Poornaprajna (Lord Vayu). It is strange that he now paid his obeisance to his preceptor Achuthapreksha and other monks. It is surprising to see the Great ones imitating the ways of the ordinary persons (to educate the mortals).

वराश्रमाचार-विशेष-शिक्षणं वि-धित्सुरस्याऽऽचरितं नि-शामयन् ।

विशेष-शिक्षां स्वयमाप्य धीर-धीः यतीश्वरो विस्मयमायताऽन्तरम् ॥ 4-36 ॥

3-36. Achuthapreksha, the distinguished ascetic with a steadfast mind desiring to train Poornaprajna in the methodology of monk-hood was not only startled to note him observing meticulously all the religious procedures of his own but in turn learnt a few things from him.

स रूप्य-पीठालय-वासिने यदा ननाम नाथाय महा-मतिर्मुदा।

तदाऽमुनाऽग्राहि नर प्रवेशिना भुजे भुजेनऽऽशु भुजङ्ग-शायिना ॥ 4-37 ॥

4-37. When Poornaprajna happily paid his homage to Lord Anantasana, the presiding deity of Udupi lying on the serpent bed; He entered a person and raised him up with his arms in great affection.

चिरात् सु-तत्वं प्र-बुभुत्सुना त्वया निषेवणं मे यदकारि तत् फलम्।

इमं ददामीत्यभि-धाय सोऽमुना तदा प्रणीय प्र-ददेऽच्युतात्मने ॥ 4-38 ॥

4-38. 'For having served me with great devotion for a long duration with an ardent desire to divine the true nature of Brahman, you now receive this cherished gift', so saying Lord Anantasana handed over Poornaprajna to Achuthapreksha.

अनुग्रहं तं प्रति-गृह्य साग्रहं मुदाऽऽत्मनाऽऽप्तां कृत-कृत्यतां स्मरन्।

अभूदसङ्गोऽपि स तत्-सु-सङ्गवान् असङ्ग-भूषा ननु साधु-सङ्गिता ॥ 4-39 ॥

4-39. Accepting the benediction received in the form of the disciple in full faith and intense delight, deeming himself highly blessed, repeatedly recollecting Lord Hari, though himself a cloistered recluse remained close in the company of Poornaprajna. Indeed association with the righteous is an embellishment to those disassociated from earthly desires.

यियासति स्वस्तटिनीं मुहर्मुहुः नमत्यनुज्ञार्थिनि भूरि-चेतसि।

तमस्मरत् स्वामिनमेव दून-धीः गुरुर्भविष्यद्-विरहाग्नि-शङ्कया ॥ 4-40 ॥

4-40. Discerning Poornaprajna bowing to him again and again to seek his permission to depart for a plunge in the celestial river (Ganges), the preceptor Achuthapreksha with a distressed mind apprehensive of his parting from his pupil, remembered Lord Hari (for his rescue).



इतस्तृतीये दिवसे द्यु-निम्नगा त्वदर्थमास्माक-तटाकमाव्रजेत्।

अतो न याया इति तं तदाऽवदत् प्रविश्य कञ्चित् करुणा-करो हरिः ॥ 4-41 ॥

4-41. The merciful Lord Narayana entered a person and conveyed to Poornaprajna thus: 'on the very third day, the supernal Ganges will flow into our lake, for your sake. You need not undertake your journey for the intended ablution.

(This is how the supreme responds to the requests of his devotees.)

तदाज्ञयोपागत-जाह्नवी-जले जनोऽत्र सस्त्रौ सह पूर्ण-बुद्धिना।

ततः परं द्वादश-वत्सरान्तरे सदाऽऽव्रजेत् सा तदनुग्रहाङ्किनी ॥ 4-42 ॥

4-42. When the blessed Bhagirathi hied to the holy lake to obey the order of the Lord, Poornaprajna along with those who accompanied him plunged into the pious pond and then onwards, after an interval of twelve years, she flows into Madhwa-Sarovara without fail in memory of the divine grace showered on Madhwacharya.

गते दिनानां दशके समासके वराश्रमं प्राप्य स-पत्र-लम्बनम्।

जिगाय जैत्रान् बहु-तर्क-कर्कशान् स वासुदेवह्वय-पण्डितादिकान् ॥ 4-43 ॥

4-43. Forty days after initiation into the ascetic order, Poornaprajna vanquished the victorious Vasudeva and order distinguished pundits, specialized in hard logic, in disputation and obtained in writing a record of victory.

गुरोः स्व-शिष्यं चतुरं चिकीर्षतः प्रचोदनात् श्रोतुमिहोप-चक्रमे।

अथेष्ट-सिद्धिश्फल-जाति-वारिधिः निरादरेणापि महात्मनाऽमुना ॥ 4-44 ॥

4-44. Afterwards, at the will of his teacher who wished to make his student still wiser, Poornaprajna began to listen reluctantly enough to his lectures on (the volume) 'Istasiddhi', a treasure of deceitful disputations.

तदाद्य-पद्य-स्थमवद्य-मण्डलं यदाऽवदत् षोडशक-द्वयात्मकम्।

उपर्यपास्तं तदिति ब्रुवत्यसौ गुरौ तमूचे प्रणि-गद्यतामिति ॥ 4-45 ॥

4-45. When thirty-two defects were pointed out by Poornaprajna in the very opening verse and his preceptor tried to postpone their elucidation by pleading that the answers were to be found in the subsequent stanzas, the pupil entreated the teacher to tell them forthwith.

भवत्-प्र-वक्तृत्व-समर्थता न मे स-कोपमित्थं वदति व्रतीश्वरे।

अपीह माया-समये पटौ नृणां बभूव तद्-दूषण-संशयाङ्कुरः ॥ 4-46 ॥

4-46. When Achuthapreksha though highly distinguished in Maya Shastra, out of resentment expressed his disability to teach him (Poornaprajna), a doubt sprouted in the minds of the people assembled there as regards the validity of Adwaita doctrine.

बुधोऽभिधानं श्रवणं बुधेतरो ध्रुवं वि-दध्याद् वि-मुमुक्षुरात्मनः।

यतिर्विशेषादिति लोक-चोदनात् प्रवक्ति माया-समयंस्म पूर्ण-धीः ॥ 4-47 ॥

4-47. The seekers of salvation should either harangue or hear; those that are learned should lecture and the layman should listen and the erudite Madhwacharya propelled by the people discoursed on the Maya-Shastra.

अखण्डितोपन्यसनं वि-संशयं स-संप्रदायं प्र-वचोद्वोत्तरम्।

समागमन् श्रोतुममुष्य साग्रहाःजनाःश्रुताढ्याश्चतुरा बुभूषवः ॥ 4-48 ॥

4-48. Learned pundits soaked in scriptures desiring to be sharper still listened (with great devotion) to his distinguished uninterrupted disquisitions based on traditional knowledge marked with crystal-clear analysis and firm replies for all doubts.

गुरोरुपान्ते श्रवणे रतैर्द्विजैः स पञ्चषैर्भागवते कदाचन।

बहु-प्रकारे लिखितेऽपि वाचिते प्रकारमेकं प्रभुरभ्यधाद् दृढम् ॥ 4-49 ॥

4-49. Once Achuthapreksha was discoursing on Srimad Bhagawata with six or seven students by his side listening with interest. When he came across a variant reading in various written texts, Poornaprajna pointed out with certainty the reading acceptable to Lord Vedavyasa.

पर-प्रकारेष्वपि सम्भवत्सु ते विनिर्णयोऽस्मिन् कथमित्युधीरिते। मुकुन्द-बोधेन महा-हृद्ब्रवीत् प्रकारमेनं भगवत्-कृतं स्फुटम् ॥ 4-50 ॥
4-50. Thereupon, when Achuthapreksha questioned him as to how he could with such conviction fix upon a particular reading when other versions also could fit in, Poornaprajna substantiated his selected reading with valid reasons.
नि-गद्यतां गद्यमिहैव पञ्चमे जगद्-गुरोर्वेत्थ कृति-स्थितिं यदि। इति ब्रुवाणे यति-सत्तमे स्वयं तदुक्त-मार्गेण जगाद् भूरि-हृत् ॥ 4-51 ॥
4-51. Achuthapreksha trying to test Poornaprajna thus expressed: 'If you are so thoroughly conversant with Lord Vedavyasa's methodology then distinctly narrate the prose-part of the V Canto of Srimad Bhagawata.' Poornaprajna accordingly recited correctly the specified portion composed by Lord Vedavyasa.
अशेष-शिश्यैश्च तदाज्ञया तदा परीक्षणायैक्षि समस्त-पुस्तकम्। स तत्र हन्तैक-तमे स्थितं त्यजन् न तावदध्याय-निकायमभ्यधात् ॥ 4-52 ॥
4-52. When at the behest of the preceptor the rest of the pupils were carefully examining their texts, it was strange to note Poornaprajna unmistakably quoting chapter and verse sticking to one particular (authorized) version of the celebrated work.
अत्र जन्मनि न यत् पठितम् ते चैत्र भाति कथमित्यमुनोक्ते। पूर्व-जन्मसु हि वेद पुरेदं सर्वमित्यमित-बुद्धिरुवाच ॥ 4-53 ॥
4-53. The flabbergasted teacher thereupon asked his celebrated disciple, 'oh triumphant one! How did this profound knowledge flash on your mind when you have not studied these volumes in this life?' Poornaprajna humbly answered 'Oh, Revered Sire, I have assimilated all this in my previous births'.
इति बहु-विध-विश्वाश्चर्य-चित्त-प्रवृत्तेः जगति विततिमापन्नूतनाऽप्यस्य कीर्तिः। क्षपित-तत-तमस्का भास्करीव प्रभाऽलं सुजन कुमुद-वृन्दानन्द-दा चन्द्रिकेव ॥ 4-54

4-54. Poornaprajna still an adolescent, soon became a celebrity with his astonishing activities (wisdom) and his fame disseminated in the world destroying the ignorance of the eligibles and delighting the virtuous like the lustrous sun dispelling the darkness of the night and the pleasant moon-light blooming white lotuses.

**इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत**

**श्री-नारायण-पण्डिताचार्य-विरचिते श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते चतुर्थः सर्गः**

**पञ्चमः सर्गः [5-52]**

वेदान्त-विद्या-निज-राज्य-पालने सङ्कल्प्यमानो गुरुणा गरीयसी।

अदभ्र-चेता अभि-षिच्यते पुरा स वारिभिर्वारिज-पूरितैरथ ॥5-1 ॥

5-1. Afterwards, the preceptor Achuthapreksha contemplating to enthrone Poornaprajna being convinced of his competence, coronated him with holy waters in the sacred conch and entrusted him with the governance of his Supreme Vedanta empire.

आनन्द-रूपस्य परस्य पात्र-धीः आनन्द-सन्दायि-सु-शास्त्र-कृत् स यत्।

आनन्द-तीर्थेति पदं गुरुदितं बभूव तस्यात्यनुरूप-रूपकम् ॥5-2 ॥

5-2. Poornaprajna with his mind fully dedicated to Lord Vishnu, composing the bliss-yielding Shastra for the emancipation of the eligibles received (another) extremely befitting name Anandatirtha (a synonym for the Vedic word Madhwa) at the holy hands of his revered teacher.

कदा-चिदत्रोप-ययौ यतिः सखा गोविन्द-बुद्धेर्बहु-शिष्य-संवृतः।

अमुष्य शिष्या अनुमान-शिक्षिताः तदाऽजिगीषन् गुरु-बुद्धिमुद्धताः ॥5-3 ॥

5-3. Once, a Saint, a friend of Achuthapreksha came to Udupi with his presumptuous followers specialized in logic who desired to vanquish Poornaprajna in disputation.

भिदा सु-साध्येत्यनु-मानमत्र तैः प्रायुज्यताऽऽशु प्रति-पक्ष-भीषणम्।

अखण्डयद् व्यक्तमखण्ड-धीरिदम् स पक्ष-दक्षः फणिनं वि-राडिव ॥5-4 ॥

5-4. The arrogant disciples holding the view that difference could be substantiated with ease only by logic (Anumana) hurled an inference dreadful to hostiles which Poornaprajna, a master-logician and a formidable controversialist controverted like Garuda, the king of birds with his stout wings lacerating the serpents.

अथापि मिथ्या विमतं मत-त्वतो विवाद-निर्मुक्त-वदित्यवादि तैः ।

अनेन सत्यं वि-मतं मत-त्वतो यथा घटादीत्यनुमा न्यगद्यत ॥ 5-5 ॥

5-5. Unable to confute him they put forth another inference 'The world, the subject of controversy is false because it is seen like silver in nacre'. The Acharya instantly replied with a counter-argument. 'The world is real because it is seen, like the pot and cloth and other things.'

हेतोरति-व्याप्तिरवादि तैर्यदा स-कौतुकैस्तूर्णमसावविस्मयः ।

न शुक्ति-रूप्यादि मतं यदन्यथा मतं तदित्यादि वदन् जिगाय तान् ॥ 5-6 ॥

5-6. Surprised with the quick repartee of the Great Acharya, the disputants instantly replied that his reason being seen suffers from the fallacy of over-pervasion. Madhwacharya without being baffled cut their argument forthwith by asserting: 'There is no seeing in the real sense of the term but an erroneous perception of a thing that is not there' (as the eye fails to contact the silver seen in the nacre being false) and vanquished them out-right.

(Thus Tarkatirtha propounds his Abhinava-Anyatha-Kyathi-Vada or the theory of wrong perception in a new form).

तत्त्वेऽप्यतत्त्वे विमतेऽनुमां वदन् तदप्रतिष्ठां प्रति-पादुकः स्वयम् ।

वि-जित्य विश्वान् विदुषां सभास्वसौ जगाम नाम्नाऽप्यनु-मान-तीर्थताम् ॥ 5-7 ॥

5-7. Demonstrating dexterously that in cases of objects debated, (maybe) real or unreal, counter replies can be regularly and successfully given, he went on to prove once for all, that Inference by itself can never be an independent valid instrument (it can be valid only when backed by Pratyaksha and Vedas) and conquered all the opponents in the learned assembly and secured the title, Anumanatirtha for having routed the Tarkika-Vada.

समस्त-वादीन्द्र-गज-प्र-भङ्ग-दः चरन्नवन्यां प्रति-पक्ष-काङ्क्षया।

वेद-द्विषां यः प्रथमः समाययौ स वादि-सिंहोऽत्र स-बुद्धि-सागरः ॥ 5-8 ॥

5-8. The learned Bouddha by name Vadisimha, who had conquered all the prominent proud disputants (Elephants), the leader among the despisers of the Vedas, along with another eminent pundit Buddhisagara travelling over the earth in search of rival confutant, came to Udupi.

(This Vadisimha, a Vaiseshika had become a follower of Buddhisagara.)

तस्योरु-दुर्गर्व-वतो जीगीषया निशातमादत्त मुकुन्द-धीर्द्रुतम्।

स्व-शिष्य-हस्तेन मठान्तरेषु-धेः सु-पक्ष-दक्षं सुख-तीर्थ-मार्गणम् ॥ 5-9 ॥

5-9. Achuthapreksha wishing to defeat Buddhisagara swollen with super-arrogance, sent for Sukhatirtha competent to uphold his tenets, through a disciple of his staying in another monastery, to debate with the hostile opponent like a warrior picking up a sharp, fiery arrow from his quiver to rout his adversaries.

चैत्रं प्र-जिज्ञासु कुतूहलाकुलं नृणां कुलं प्र-त्वरितं नि-शामयन्।

अवन्दतोपेत्य गुरुं गरिष्ठ-धीः स रूप्य-पीठायतनोत्तम-स्थितम् ॥ 5-10 ॥

5-10. Poornaprajna, discerning the people moving in throngs in great haste, curious to see the winner in the disputation, hied to the abode of Achuthapreksha at Udupi and bowed to him in reverence.

स वादिसिंहस्य गिरं गरीयसीमखण्डयत्पण्डितमण्डलान्तरे।

तीक्ष्णेन वाक्येन मितेन वेगिना गदां शरेणेव विशारदो महुः ॥ 5-11 ॥

5-11. Madhwacharya, An expert in logistic refuted time and again the protracted and weighty argument of Vadisimha by his pithy, acute and quick counter-arguments in the assembly of the learned like a skilled warrior smashing a big mace by some speedy sharp arrow.

असावसूयन् द्वि-नव-प्रकारतो व्यचीकृपत् कङ्घ्रिदथार्थमुच्चकैः।

जगद्-वि-जेतुष्व जये स-संशयः तावज्जनोऽजायत पूर्ण-चेतसः ॥ 5-12 ॥

5-12. Afterwards, when the defeated Vadisimha boiling with ill-will picked up a topic and vehemently put forth no less than eighteen alternatives and questioned in a high pitch, even the congregation reared a doubt as to the success of Madhwacharya in the disputation.
विकल्प-कोटीरथ खण्डयन् द्रुतं रेजेऽधिकं स्मेर-मुखो बृहन्मतिः । तमस्ततीर्वा द्यु-मणिर्विशुद्धया गवा श्रितो विष्णु-पदं सदास्पदम् ॥ 5-13 ॥
5-13. Poornaprajna, devoted to the feet of Lord Vishnu, with his pleasing smile soon shearing with extreme ease all the eighteen options of Vadisimha with his faultless words full of incontrovertible reasonings shone like the sun with his sacred rays dispelling the deep darkness in the sky.
अगाधमात्मन्यति-वेलमुद्धतं तिरस्कृताशेष-सरस्वती-ततिम् । कामं महा-मानस-कुम्भ-सम्भवो लघूचकारेत्यपि बुद्धि-सागरम् ॥ 5-14 ॥
5-14. Madhwacharya belittled with ease the supercilious Buddhisagara of superb talent who had conquered the hostile contestants all around like the mighty Sage Agastya slighting the disdain of the surging sea (mightier than all the rivers put-together) by draining it in one draught.
श्व एव वादोऽस्त्विति वादिनौ खलौ अद्योत्तरं भाति यदीर्यतामिति । मध्वे ब्रुवाणेऽमत तौ जितौ जनः स निश्चिकायापि निशा-पलायनात् ॥ 5-15 ॥
5-15. When the evil contestants Vadisimha and Buddhisagara contended that their confutation be continued the next day and Madhwacharya instantly retorted that they could refute (his argument) if possible, then and there, the assembled elite could conceive of the disastrous defeat of the dejected disputants which later on was confirmed by their flight during the night.
बुद्ध्यब्धिना वादि-वरेण चाऽर्जितां जय-श्रियं भू-परिवर्तिना चिरात् । अहो मुहूर्तादयमप्रयत्न-वान् अवाप्तवानित्यति-विस्मितं जनैः ॥ 5-16 ॥
5-16. The learned in the concourse were taken aback to see Poornaprajna earning with extreme ease, in no time the renown garnered by the celebrated controversialists Buddhisagara and Vadisimha labouring hard, going round the country conquering the confutants.

व्याख्यानं कदा-चिन्मणिमद्-विनिर्मितं भाष्यं जनैस्तर्क-विशारदैर्वृतः ।

उवाच वाचं परिहास-हासवान् सम्मोद-तीर्थः सुर-मोद-दायिनीम् ॥ 5-17 ॥

5-17. Once, Anandatirtha surrounded by expert logicians, adverting on the commentary of the Brahma-Sutras composed by Maniman born on the earth as Sankara said these words with a derisive smile that gladdened the Gods:

सत्-सूत्र-भावे प्रविचारिते पृथग् भाष्याभि-सन्धौ च वि-शुद्ध-बुद्धिभिः ।

निगृह्य गूढाग्रहमुग्रमेतयोः मान्योऽन्वयोऽन्योन्यमहो न दृश्यते ॥ 5-18 ॥

5-18. 'After a searching scrutiny, with an unbiased mind devoid of obstinate persistence, it is surprising to see that there is no happy correlation between the import of the Sutras of Lord Badarayana and the intent (tenor) of the commentary composed by Sankara (Alas! It lacks the excellences of a commentary. It betrays the Original.)

इति ब्रुवाणे प्रति-पादयत्यलं भाष्येऽत्र दोषान् प्रबलान् मुहुर्मुहुः ।

तस्मिंस्तु विस्मेर-दीयोऽपि यत्नतो न स्थेयसः पर्यहरन्निमानमी ॥ 5-19 ॥

5-19. With these words, Madhwacharya pin-pointed again and again diverse grave defects to the great astonishment of the pundits present there who despite resolute attempts could not remove the strong blemishes.

नन्वस्य सूत्रस्य परोऽर्थ उच्यतां यद् भाष्य-मात्रं भवता निरस्यते ।

भवादृशैर्यः कविभिर्न दूष्यते कथञ्चनेत्युचुरिमे वचस्विनः ॥ 5-20 ॥

5-20. 'Till now you have only confuted Sankara's commentary; a distinguished scholar like you should interpret correctly the meaning of the Sutrakara which will never be controverted by others', so voiced the eloquent pundits.

अक्लिष्ट-शब्दान्वयमेष सम्भवत्-सूत्रार्थमुच्चैर्वचनं तदाऽऽददे ।

मानीकृताम्नाय-युत-स्मृति क्षणाद् एष्यत्कथा-ताण्डव-सूत्र-धारकम् ॥ 5-21 ॥

5-21. Being so entreated by the assembly, Madhwacharya commenced his learned exhortation on the Brahmasutras based on the authoritative Vedas and Smritis where words bore a close relation to their meanings and were



expressed in a clear and crisp manner, as a prelude to his forthcoming Bhashya.

बुभुत्सया मत्सर-वर्जितान् जनान् स-मत्सरान् वा वि-जिगीषयाऽऽगतान्।

श्रुत-प्रवीणाति-तार्किकान् मुहुः भङ्गाऽनया भङ्गमुपानिनाय सः ॥ 5-22 ॥

5-22. This Madhwacharya thus (in the manner described) satisfied the virtuous free from envy, well-versed in the Vedas and specialized in logic, desirous of knowing the truth, with fitting replies to all their questions and silenced the vicious full of ill-will desirous of vanquishing him by controverting them again and again.

कदा-चिदेनं प्रति-गम्य सौम्य-धीः स मध्य-गेहार्य-वर प्र-सेदिवान्।

हेतोः कुतश्चिद् वि-मनी-कृतोऽप्यहो गुणाब्धि-लुब्धः सु-जनः प्र-सीदति ॥ 5-23 ॥

5-23. It is strange that Madhyagehabhatta, the pick of the wise, pure in mind, even though embarrassed (by his son's resolve to take the life of a recluse) felt intensely happy to see his son grown in stature. Really Virtue is beauty: the noble in love with it really rejoice.

तेजोऽमृतं नन्दन-गात्र-पात्र-गं नेत्राञ्जलिभ्यामपिबत् सदाऽव्ययम्।

विद्या-सुधां चास्य वचो-महा-घटे पूर्णामसौ कर्ण-पुटेन पण्डितः ॥ 5-24 ॥

5-24. The learned Madhyagehabhatta gazed with his eyes on the eternal splendour of Poornaprajna's body as one quaffs off the nectar in a pot with his two palms and ardently listened to his disquisitions full of sound wisdom as one accepts with gratification a vessel containing ambrosia to the brim.

लीला-विवादे गुरुणा जगद्-गुरोः प्रसङ्गतस्तत्र च तादृशे सति।

सूत्रार्थ-विचेत् कुरु भाष्यमञ्जसे-त्याक्षेप-पूर्वं गुरुरभ्यधादिमम् ॥ 5-25 ॥

5-25. During their healthy discussions while Sankara-Bhashya was being refuted repeatedly, once Achuthapreksha, the teacher of Poornaprajna (the preceptor of the world) said in a mood to object, quietly 'if you have correctly caught the true import of the Brahma-Sutras, why not compose your own commentary on it'.

विधान-मात्रं तदुपाददे तदा पयो यथाऽच्छं परमः स हंसः-राट्।

तल्लीनमाक्षेपमुपैक्षताफलं वारीव सन्तो हि गुणांश्च-तोषिणः ॥ 5-26 ॥

5-26. Madhwacharya the eminent saint welcomed the mandate of the master (to write a commentary of his own on the Brahmasutras) being heedless to the persistent, latent, fruitless objections (contained in their accidental disquisitions) like the King-Swan separating pure milk from water. Indeed, it is the nature of the noble to appreciate merit. (Where-ever it may be).

वैराग्य-वैयात्य-सु-वात्त्व-पूर्वकैः युतो गुणैः पारम-हंस्य-भूषणैः।

ज्येष्ठो यतिर्यो लिकुचान्वयोद्भवः तं भूरि-भक्तिः स कदाचिदब्रवीत् ॥ 5-27 ॥

5-27. The elderly ascetic hailing from the ancient Likucha family a devout devotee of Lord Hari, embellished with qualities that adorn saint-hood like renunciation, courage and eloquence once said to Madhwacharya thus:

विरोधि वेदान्त-कृतान्त-सम्पदां भाष्यादिकं चेदिदमस्तु का क्षतिः।

अस्मभ्यमाचक्ष्वविचक्षणोचितं भावं तु सूत्रोपनिषद्- विवक्षितम् ॥ 5-28 ॥

5-28. 'What loss if these commentaries now in vogue, run contrary to the doctrine of Vedanta-Sutras. Let them exist. Oh Madhwacharya! You reveal the real import of the Brahmasutras and Upanishads that will be acceptable to the wise.'

इत्यस्य वाचा शरदेव भासिता यदाऽखिलाशाः शुभ-पूर्णया बभौ।

प्रमोद-तीर्थानन-चन्द्र-चन्द्रिका व्याख्याभिधा विष्णु-पद-प्रकाशिनी ॥ 5-29 ॥

5-29. The auspicious words of the elderly ascetic expressing the expectations of the righteous resembled the autumn lighting all the quarters with its glow. Like the gleam of the moon embellishing the sky with its white sheen, the delightful discourses of the Acharya on Brahmasutras and Upanishads that distinctly manifested the nature and glory of the supreme illumined the minds of the noble.

ज्येष्ठ्यन् कदाचित् किलकाल-पालितां दिशं प्रयातोऽच्युत-बुद्धिना सह।

समग्र-धीर्मण्डित-विष्णु-मङ्गलं विष्णुं जगन्मङ्गलमाननाम सः ॥ 5-30 ॥

5-30. Poornaprajna, on one occasion moved to the South along with his preceptor Achuthapreksha to vanquish the learned disputants and arriving at a sacred village by name Vishnumangala bowed to the auspicious Lord Vishnu, an ornament of the place.
भिक्षा-प्र-दात्राऽत्र परीक्षितुं मुहः दत्ते प्र-भुक्ते कदली-फलोच्चये। अनेन निर्यत्नमवार्य-विस्मयः तमार्यवर्यं विजनेऽवदद् गुरुः ॥5-31 ॥
5-31. The revered Achuthapreksha, with irrepressible astonishment, seeing his disciple Madhwacharya consume time and again heaps of plantains with ease offered by a householder who had hosted the alms on that day to test his might, said thus to him in a lone place.
भिक्षावसाने द्वि-शताधिकैः फलैः व्यूढैः प्रभुक्तैः परिपूरितेऽपि ते। तनूदरे नास्ति गरिष्ठता कथं सुचित्त सत्यं वदताद् भवानिति ॥ 5-32 ॥
5-32. 'Oh Poornaprajna, tell us the truth as to how your belly that has swallowed more than two hundred plump plantains after a sumptuous dinner is yet slender and not swollen in size.'
अङ्गुष्ठ-मात्रं जठर-प्रतिष्ठितं जाज्वल्यमानं मम जात-वेदसम्। नित्यं हितं विश्व-दहं च वित्त तं विश्वेश-चेता इति सोब्रवीत् तदा ॥5-33 ॥
5-33. Then Madhwacharya, ever contemplating Lord Hari in his mind, conveyed thus: 'Oh preceptor, know that there burns in my belly the fire of the size of a thumb that is always beneficial to me; it is the conflagration (wild-fire) that burns the whole world during the deluge.'
(Likewise he could digest the pot of boiled gram (II-38) as a child and could gorge a cart-load of food in his former incarnation as Bhimasena and Lord Vayu he drank the most dangerous poison unharmed.)
पर्याकुलानेक-सरस्वती-ततीन् न्यायोपपन्नान् विविधार्थ-संयुतान्। अतीत्य देशान् समयांश्च चारु-धीः असौ जगामाभि-मतेन वर्त्मना ॥5-34 ॥
5-34. Poornaprajna with his captivating intellect journeyed ahead by his chosen route crossing diverse regions with different traditions, replete with

surging rivers and remarkable things, refuting rival doctrines advanced by the assembled scholar's masters on varied topics, well grounded in logic.

स्व-हेळया पातित-पार्थिव-व्रजां धी-शुद्धि-दां केरळ-भूषणायिताम्।

पयस्विनीं प्रेक्ष्य पथि द्विजार्चितां स भाविनीमस्मरदत्र चण्डिकाम् ॥ 5-35 ॥

5-35. Madhwacharya, discerning enroute the Payaswini river that falls down the cluster of trees by the force of its flow, cleanses the minds those who plunge in it and adorning the region adored by the birds and (Brahmins), recollected the intended incarnation of Goddess Durga worshipped by the holy Brahmins, and embellishment to the place of her descent who will destroy the many ruling-demons by her indomitable daring and protect her devotees.

ततः क्रमेण प्र-चलन्नुपेयिवान् अवन्दतेन्दीवर-सुन्दर-च्छविम्।

अम्भोज-नाभं स भुजङ्ग-शायिनं श्री-वल्लभं श्रीमदनन्त-सत्पुरे ॥ 5-36 ॥

5-36. Moving ahead, as per schedule, Madhwacharya arrived at Tiruvanantapur and saluted Anant-Padmanabha, consort of Goddess Lakshmi lying on his serpent-bed glistening with the lovely splendour of the blue lotus.

वेदान्त-सूत्राणि कृतान्त वित्-तमो व्याख्यादसौ शिष्य-गणाय संसदि।

वि-लक्षणं जीव-गणाद् गुणार्णवं ब्रह्माच्युतारख्यं प्रति-पादयन् मुहुः ॥ 5-37 ॥

5-37. Madhwacharya, the distinguished interpreter of Vedanta discoursing on the sutras of Lord Vedavyasa to his disciples in the assembly of the learned, highlighted repeatedly that Brahman designated as Achutha is full of infinite auspicious attributes and is entirely different from the finite Jivas.

अप्रांशु-नूत्नोप-पदादि-वास-जः स सङ्करो वैर-परायणः पुनः।

असूययोचेऽत्र महानति-क्रमः सूत्रार्थ-वादोऽकृत-भाष्यकेष्विति ॥ 5-38 ॥

5-38. The vindictive Sankara the despiser of Mukhyaprana born again in the Kudipusturu clan inflamed with ill-will from Madhwacharya so propagating the majesty of the supreme, accused him that it was a transgression of the

<p>bonds of decorum to discourse on the Sutras off-hand without composing a commentary.</p>
<p>वदोत्तरम् भाति यदीह कुर्महे भाष्यं कृतिर्नास्य हि दण्ड-वारिता। जगद्-गुरूणामिति तां गुरोर्गिरं जनः समस्तोऽभिननन्द स-स्मिताम् ॥ 5-39 ॥</p>
<p>5-39. All the people who had assembled there greatly appreciated the words of Madhwacharya, the preceptor of the world, spoken with a pleasing smile: 'you are at liberty to answer our objections, if you can. We will shortly compose our Bhashya. Of course, there is no royal decree denying the right to compose a commentary.'</p>
<p>प्राज्ञैर्महा-पुरुष-सर्व-लक्षणैः सम्पन्न-देहोऽयमितीरिते प्रभौ। परे परस्याप्यति-पीनता-दृशः स्फिड-मात्र संशंसनमेव चक्रिरे ॥ 5-40 ॥</p>
<p>5-40 When the learned in the assembly highly lauded Madhwacharya as a prodigy possessing all the thirty-two bodily excellences, the partisans of Kudipusturu praised out of sheer envy his adipose waist. (A sign of ugliness).</p>
<p>स्फिग्-धूषणानि प्रतिपादयत्यलं सम्पूर्ण-सङ्घोऽस्यतु लक्ष्म-शास्त्रतः। तद्-दण्ड-सङ्घण्डन-संश्रवम् व्यधात् तदक्षमोऽसौ प्रकृतिर्हि साऽसताम् ॥ 5-41 ॥</p>
<p>5-41. When Poornaprajna commented aright basing his remarks on the science of the signs of physical excellence that fatty hips betokened a hedions mark, Kudipusturu out of fury, took a vow even though incompetent to carry it out that he will break his staff. (Cut his monk-staff into pieces.) Verily such is the nature of the vicious (to take barren vows).</p>
<p>स्नात्वाऽत्र तीर्थेष्वचिरेण कन्यका-तीर्थं सु-तीर्थं सुख-तीर्थं आप्लुतः। समुद्र-सेतौ च नि-मज्य विष्णवे श्री-राम-नाथाय नमश्चकार सः ॥ 5-42 ॥</p>
<p>5-42. With holy dips in various hallowed lakes in that place, Madhwacharya moving further ahead plunged in the foremost pond by name Kanyatirtha. Then enroute, arriving at the sea-bridge (Dhanushkoti) he bathed there and bowed to Lord Hari immanent in the Rameshwara Linga installed by Lord Ramachandra.</p>

(The sight of the bridge removes even the sin of Brahmahatya.)

तमा-व्रजन्तं यतिवेष-धारिणं दण्डं प्रकाश्यैष हसन्नभाषत।

खण्ड्येत दण्डो यदि चण्ड न त्वया त्वं पण्डकोऽपण्डित वन्द्य-वागिति ॥ 5-43 ॥

5-43. Then Madhwacharya accosted Kudipusturu facing him in the garb of an ascetic, showing his staff with a smile: 'Oh foolish one, you are a victim of fury! If you sever not this staff, then you turn to be a professed liar and a eunuch.'

लज्जानतः स्वार्थमथार्थयन्नसन् उपैक्ष्यतासौ द्विज-नायकैस्तदा।

आनन्दयन्तं वदनेन्दुना जगत् तं द्वेष्टि कः प्राज्ञमिहेति वादिभिः ॥ 5-44 ॥

5-44. Bent with blush, he begged the best Brahmins to back him in breaking the Acharya's monk-staff but they belittled him for his beastly behaviour berating thus: 'who can censure such a celestial who charms the cosmos with his beaming, beautiful (moon-like) countenance?'

या-याः प्रसक्ताः परिषत्सु पूरुषैः विद्याविदग्धैर्विविधैः समागमे।

स तासु-तासु प्रतिभाति-भासुरो विद्यासु विद्यादि-पतिर्जिगाय तान् ॥ 5-45 ॥

5-45. Madhwacharya with his prodigious talent glistened, vanquishing all the pundits assembled in the learned gathering specialized in various branches of scriptural learning during disputations on different topics relating to diverse Shastras.

अचाल्यमानः स-गुरुः स चापलैः असज्जनानामबलीयसामिह।

उवास मासांश्चतुरो महा-मनाः सिंहो गुहान्तोप-गतः शुनामिव ॥ 5-46 ॥

5-46. Unruffled by the rash activities of the weak-wicked, the solemn Madhwacharya dwelt in Rameshwara with his preceptor during the Chaturmasya period, like the dauntless lion dwelling in its den remaining undisturbed by the bark of the feeble dogs.

शृङ्गार-सिन्धुं स भुजङ्ग-शायिनं श्रीरङ्ग-वासं कृत-मङ्गलम् सताम्।

अमन्द-धीर्देवमवन्दताऽऽगतः कवेर-कन्या-हिम वायु सेवितम् ॥ 5-47 ॥

5-47. Poornaprajna arriving at holy Srirangam bowed with deep devotion to Lord Ranganatha, propitious to the noble, lying on the serpent-bed served with intense affection (fanned) by the cool breezes of the Kaveri river.
(one of the eight sacred places where the Supreme has manifested himself – Swayam-vyakta.)
ततो निवृत्तः परमेव पूरुषं प्रणम्य नानायतनेषु सं-चरन्। प्र-काशयन् स्वाति-शयानमानुषान् आशामुदीचीं प्र-ययावसौ क्रमात् ॥ 5-48 ॥
5-48. Returning from Srirangam Madhwacharya saluting enroute, the supreme Lord Narayana immanent in all idols in various temples journeyed in the northern direction manifesting his divine majesty.
ततस्ततो विस्मित-लोचनैरैः निरीक्ष्यमाणोऽति-सु-लक्षणाकृतिः। ग्रामोत्तमान् प्राप्य पयस्विनी-तटे विवेश देवायतनं स किञ्चन ॥ 5-49 ॥
5-49. Madhwacharya, with his lustrous body graced with all the excellences, witnesses by the people with wondrous eyes, during his visits to the prominent villages, (at last) entered a temple on the banks of the Payaswini river.
अदीत्य धर्मेण षडङ्गमागमं तदर्थ-सं-वर्णन-निर्णयान्विताः। प्रापुर्द्विजेन्द्रास्तमपूर्व-पूरुषं जिज्ञासवः सु-प्रथितं जगत्-त्रये ॥ 5-50 ॥
5-50. Many eminent Brahmins who had studied the Vedas with its auxiliary Shastra's in the prescribed manner and had the competence to interpret their import correctly assembled there, curious to see and acquaint themselves with this unique person Madhwacharya of profound intellect, famed in the three worlds.
सु-स्मितेन्दुमरविन्द-लोचनं स्वर्ण-वर्णमति-भद्र-भाषणम्। वीत-भूषमपि विश्व-भूषणं तं दिदृक्षुरलमापतजनः ॥ 5-51 ॥
5-51. Even the common crowd rushed to the place to have a sight of Madhwacharya, the embellishment of the universe even though unadorned, with a glowing yellow form having a resplendent beautiful face (like the moon), a pleasing smile, broad lovely lotus-like eyes and a sweet tongue.

विद्योरु-द्युति-धीर-तारक-तिरस्कारे पतङ्गायितो

दुर्वादीभ-कुतर्क-कुम्भ-दलने सिंह-प्रबर्हायितः ।

लोलालोकक-लोक-टक्-कुमुदिनी-संहादनेऽजायितः

संसन्मण्डल-मण्डनायित उत स्वानन्द-तीर्थो बभौ ॥ 5-52 ॥

5-52. Anandatirtha with his flashing form adorned the assembly packed with pundits, defeating the celebrated disputants proud of their wisdom like the glittering sun shadowing the twinkling stars, courageously cutting the adverse arguments of the (evil) crooked confutants like a brave lion shearing the temples of the mighty elephants and pleasing the people with eager eyes like the moon delighting the longing lotuses.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत

श्री-नारायण-पण्डिताचार्य-विरचिते श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते

पञ्चमः सर्गः

षष्ठः सर्गः - [6-57]

ऐतरेयमथ किञ्चन सूक्तं सूचयन् सदसि तत्र गरिष्ठः ।

श्रोतुमिच्छति सभा भगवद्भ्यः सूक्त-भावमिति तावदुवाच ॥ 6-1 ॥

6-1. An elderly learned in the gathering, referring to a certain Sukta in the Aitareya Shakha entreated the Acharya thus: 'This assembly longs to know its real import from a celebrated person like you.'

वर्ण-सौष्ठव-गरिष्ठमतूर्णं तुल्य-मात्रमति-मात्र-सु-लक्ष्म ।

व्यूढ हृज्जलद-घोषममुष्यो-च्चारणं वि-दधदभ्यधितार्थम् ॥ 6-2 ॥

6-2. Madhwacharya recited the Sukta with all its rare excellences like clarity of words, lack of speed and equal syllabic measure and elucidated its true meaning with a voice solemn like that of a cloud.

लक्षणान्वित-तया वचनेऽस्मिन् देवता-गुरुमसावति-शेते ।

मानमित्यपि विधाय धिया ते तत् तु सूक्तमपरार्थमवोचन् ॥ 6-3 ॥



6-3. Though these learned Brahmins realized that Madhwacharya far excelled even the preceptor of the Gods (Brihaspati) in pronouncing and interpreting the Vedas with all their exquisite marks and revered him in their own minds, yet (out of ill-will) they construed the Sukta in question in a different manner.

स्यात् तथेत्थमपि सं-भविताऽर्थः त्र्यर्थतां श्रुतिषु वित्त दशार्थम्।

भारतं ननु शतार्थमपि स्याद् वैष्णवं पद-सहस्र-तयं हि ॥ 6-4 ॥

6-4. 'Try to recognize that the Vedic hymns carry three meanings and the Mahabharata verses admit ten imports while Vishnusahasranama makes room for senses a hundred in measure; so saying Madhwacharya ratified both the versions put forth for the Sukta in question.' (Your version is also correct and mine too and even a third one is feasible.)

इत्युदीरयति विस्तृत-चित्ते भू-सुरा इह जिगीषव एनम्।

ऊचुर्थ-शतकं हरि-नाम्नां वर्णयतामिति स-हास-मुखास्ते ॥ 6-5 ॥

6-5. When Poornaprajna was thus expatiating, the erudite Brahmins with a desire to vanquish him in confutation asked him with a sly smile to enumerate the hundred meanings of a word in Vishnusahasranama as avowed.

वर्णयामि तदहं सकलं वः सौष्ठवादनु-वदन्तु भवन्तः।

तं वदन्तमिति तेऽथ वदन्तो बाढमित्यति-दृढोद्यममापुः ॥ 6-6 ॥

6-6. 'Well, I shall give out all the hundred meanings of the word in Vishnusahasranama (on this condition); let all of them recounted by me be repeated by you in all their elegance.' The Brahmins accepted this challenge with a firm resolve.

प्रत्यय-प्रकृति-सङ्गम-भङ्गीं शब्द-शास्त्र-विहितां प्रतिदर्श्य।

शुद्ध-धीः श्रुति-शिरः-शत-सिद्धान् अभ्यदात् सपदि विश्व-पदार्थान् ॥ 6-7 ॥

6-7. Madhwacharya of an immaculate mind began to narrate the varied meanings of Vishwa, the first word of Vishnusahasranama on the solid basis of the code prescribed in the science of grammar, showing the methodology

of the relation between the root of the word and the suffix, as determined in the diverse Upanishads.

यावदर्थ-शतकं न विशङ्कः सन्ततोक्ति-कृदपूपुरदेषः ।

वर्णितावधृति-दुर्बल-चित्ताः तावदाकुल-हृदो ह्यभवंस्ते ॥ 6-8 ॥

6-8. Before the Acharya could terminate the enumeration of the varied senses of the word Viswa given out in quick succession with the least shade of doubt; the Brahmins were heavily embarrassed as their weak minds proved incompetent to retain the manifold meanings (gushing out of his mouth).

साङ्ग-वेद-चतुरा इतिहासे शिक्षिताः सु-बहवोऽप्यति-धृष्टाः ।

नैतदीरितमहो जगूहुस्ते विश्व-सङ्ख्य-पयोऽन्धु-गणा वा ॥ 6-9 ॥

6-9. Those learned highly confident Brahmins, many in number though specialized in the Vedas with its auxiliaries, experts in the epics like Mahabharata, failed to chase the virile mind of Madhwacharya (the strength of his mind eluded their grasp) like flood of the deluge overflowing the numerous wells.

(A fine instance of his profuse learning.)

देवतास्वसुलभा प्रतिभा ते मानुषेषु चपलेषु कथा का ।

क्षाम्य सौम्य सकल-ज्ञ नमस्ते ते ब्रुवन्त इति तं किल नेमुः ॥ 6-10 ॥

6-10. 'Oh omniscient Madhwacharya! Such splendid talent is hard to be traced even in the Gods. Then why talk of fickle-minded human beings? Oh, gentle one! pardon us (for our presumptuousness) and accept our salutations. So saying they bowed to him in all reverence.

वेद-शास्त्र-चतुरैरिह विद्या-वित्त-लिप्सुभिरवाप्तमशेषैः ।

प्राप केरळ-सु-मण्डल-जातैः अन्यदायतनमायत-चेताः ॥ 6-11 ॥

6-11. Poornaprajna approached another temple on the bank of the Payaswini river where assembled many men of learning who hailed from the chosen Kerala region, well-versed in the Vedas and Scriptures keen on securing consideration for their scholarship.

तर्क-तन्त्र-कुशलानपि पुंसः चर्करीति बत सोऽयममानान्।

मानमानमयतीह कथं नो नैष मण्डल-भुवां समितानाम् ॥ 6-12 ॥

6-12. 'Alas! This reputed Madhwacharya has purged the pride of even pundits (highly) proficient in Logic and Mimansa. Likewise he will refute us, who have gathered here from the Kerala land and destroy our self-esteem.'

मन्त्रयन्त इति ते द्विज-वर्याः अन्य-देशज-मुखास्तमपृच्छन्।

सद्-ददादद-सु-शंसन-निन्दा-कारि-सूक्त-गतमर्थमुपेत्य ॥ 6-13 ॥

6-13. Contemplating thus, these eminent Brahmins (to save their faces) led the other group of Brahmins born in other places and urged them to question Madhwacharya the import of the Vedic Sukta (Dan Sukta) in Rigveda (X-117-1) which extols those who are charitable to the righteous and slanders those that are not.

तं स्फुटं प्र-कथयन् स पृणीया-च्छब्द-मूलमवदत् पृण-धातुम्।

तं जिगीषुमथ विप्र-मदः प्री-धातुमेष नि-गदन्तमुवाच ॥ 6-14 ॥

6-14. Madhwacharya lucidly elucidating the meaning of the 'Na Va U Deva' gift-hymn (Dan Sukta) told them that the word 'Pruniyat' is derived from the root (Pruna to pass as gift). Then a pundit awaiting an opportunity to vanquish him retorted that the root word was Preeng-Prinane (and not the one he had pointed out).

प्रादिभेदमविदन् गुणय त्वं मूढ पांसुषु लिखन् लिपि-सङ्घम्।

भत्सयन्निति जहास सु-हासो मत्सराकुल-धियो जडयन् सः ॥ 6-15 ॥

6-15. Acharya said thus to him, 'Oh! unenlightened one, you who are unaware of the divergence between Pra and Pree, study them by writing these letters on the sand repeatedly and thus frightening silenced them, and ridiculed the learned group burning with malice with his gentle smile.'

तत् प्रसङ्ग-बलतोऽखिल-विद्या-पाटवं पृथु-हृदः प्रतिबुध्य।

आनमन् स-बहु-मानममी तं यं नमन्ति किल नाकि-निकायाः ॥ 6-16 ॥

6-16. Having realized the innate genius and Omni-science of Poornaprajna when he explained the meaning of the hymn, they respectfully bowed to (Madhwacharya) who is highly revered by the host of Gods.

कन्यकादृत-सुरेन्द्र-वपुः-श्री-दान-वाचि-वर-सूक्त-हृदुक्तौ।

कुत्रचित् सदसि तावदपाला कीर्तिताऽति तरुणीत्ययमूचे ॥ 6-17 ॥

6-17. Discoursing on the famous hymn in Rig-Veda (VIII-91-7) in another assembly which narrates how Devendra, being pleased with the devotion of a maiden favoured her with a form similar in shine to that of the sun Madhwacharya revealed its real import and interpreted the word 'Apala' in the Sukta to mean a young Damsel.

श्वित्रिणी भवति तत्-पद-वाच्ये-त्याग्रहेण वदतोऽविदुषोत्र।

कश्चिदेष्यति विपश्चिदिहैनं पृच्छतेत्ययमगच्छदथोक्त्वा ॥ 6-18 ॥

6-18. Retorting to the persistence of the (so-called) learned without any valid reasonings in regard to the meaning of the word 'Apala' which to him connoted 'a leper', Madhwacharya advised to await the arrival of another erudite there and get his interpretation verified (enquire of him the meaning of the word in question) and so saying, moved ahead.

देशमेनमचिरादुप-यातः तादृशाकृतिरहो कृत-बुद्धिः।

तांस्तथाऽभ्यधित तत्पद-भावं सूरि-मौलि-मणिनाऽत्र यथोचे ॥ 6-19 ॥

6-19. Verily it is startling to know that there came on the scene the scholar as foretold bearing the very marks of physical excellence who (when asked) gave out the same meaning as was decided on by Madhwacharya, the crest-jewel among the learned.

केवलं न सकलाः श्रुति-विद्याः मान-पूर्वक-समस्त-गिरोऽस्य।

अप्यनागत-गत-प्रतिपत्तिं श्रद् दधुः पृथुल-चेतस एते ॥ 6-20 ॥

6-20. The learned Brahmins not only realised that Poornaprajna was highly proficient in all Vedic learning but in faith believed that he was omniscient and could verily peep into the past and future.

यद्-यदेव सपदि प्रकृतं स्यात् तत्-तदेष यदवेदखिलं च।

सर्वदा सदसि सर्व-बुधानां सर्वविद्-यतिरिति प्रथितोऽभूत् ॥ 6-21 ॥

6-21. Madhwacharya who could not with competence and courage expatiate on any topic that came for discussion in any assembly in all its thoroughness earned enough repute and was highly esteemed as Sarvajnacharya (the all-knowing yati) in all places.

अप्रयातमपि देशमशेषं व्यानशे सु-जन-कैरव-बन्धुः।

पूर्ण-दृक् प्र-ततया निज-कीर्त्या पूर्ण-चन्द्र इव चन्द्रिकयाऽलम् ॥ 6-22 ॥

6-22. Even though Poornaprajna, the well-wisher of the virtuous could not visit all places during his extensive journey through the country, his fame as the 'all-knower'spread far and wide like the effulgence of the moon lighting the entire land.

सुन्दरेषु सुर-मन्दिर-वृन्दे-ष्विन्दिरा-रमण-वन्दन-कृत्यम्।

आ-चरन्नसुचिरात् सु-विचारो रूप्य-पीठ-पतिमाप मुकुन्दम् ॥ 6-23 ॥

6-23. Paying obeisance to Lord Narayana (consort of Goddess Mahalakshmi) in all the lovely temples he came across during his whirlwind tour, Madhwacharya of exemplary thought returned to Udupi and bowed to Lord Ananteshwara.

(Verses from 24 to 31 (that have to be read at one stretch) form a Kulaka and yield a double meaning one pertaining the heap of Vedas and the other to Goddess Bharati, the presiding deity of the Vedas manifesting herself as Droupadi. They are strung in stanzas with a set of words so selected as to suit both contexts: Indeed it is a delectable intellectual excise.

भू-सुर-प्रवर-बुद्धि-समृद्धि-व्यक्त-युक्त-वपुषं रुचिराङ्गीम्।

सूत्र-दीप्त-मणि-मालिकयाऽलं भूषितां भुवन-भूषण-भूताम् ॥ 6-24 ॥

6-24. The Vedas manifested in the mighty illumined minds of the meritorious sages (like Vasistha and Vamadeva) with its salient adjuncts (like Shiksha, Vyakarana) decked with a rich garland of resplendent Sutra-pearls, worthy of worship in all the three worlds, like Goddess Bharati, (the presiding deity of

the Vedas) revealing herself in the sacrifice performed by Brahmajnanis like Yaja and Upayaja, in her splendorous form with charming limbs as Droupadi, the embellishment of the universe glowing with a necklace of glistening gems.

पाद-सुन्दर-पद-क्रम-भावैः भासितां प्रकट-वर्ण-गुणाढ्याम्।

भारतोत्तम-भृतामनुरूपा-च्छादनां समधिक-स्वर-शोभाम्। 6-25 ॥

6-25. The heap of Vedas glistening with the beautiful word-order and deep import of the fourth part of the Rk, enriched with the clarity of the words and the like, containing rich content as elucidated in celebrated epics like Bharata masked in meaning (un-understandable by the ineligibles) decked with classic tunes like udatta, resembled Droupadi fascinating with the graceful movements of her lovely feet and tripping gait, endowed with precious qualities like devotion to Lord Hari, wedded to the Pandavas the pick of the Bharata clan, draped in rich raiments and gifted with a sonorous throat (voice).

राजसूय-मुख-सन्मुख-वृत्तां वासुदेव-गुण-निष्ठित-भावाम्।

सर्व-धर्म-परि-शिक्षण-दक्षां वन्दितां जनतया जननीवत् ॥ 6-26 ॥

6-26. The hymns (collection) in the Vedas recited with respect in all celebrated sacrifices like Rajasuya, audaciously affirming the ascendancy of Lord Vishnu, able to educate the adherents, adored by all as their divine Mother appeared similar to Droupadi participating in all several sacrifices like Rajasuya as the partner of Dharmaraja with a firm faith in the auspicious attributes of Lord Krishna, dexterous in delivering the dharmic discipline, saluted by her subjects as their mother.

मौलि-सङ्ग्रह-वि-कर्षण-दूनां मायिना सदसि दुष्ट-जनेन।

न्याय-मार्गमप-हाय महान्तं स्वेश्वरत्वमपि साधयताऽलम् ॥ 6-27 ॥

6-27. The cluster of Vedas accepted in the assembly of the erudites as authoritative but aggrieved being abused by the Adwaitins (Mayavadins) by their forced interpretations, who unabashed asserted 'I am Brahman' appeared like Droupadi being distressed, dragged by the devilish

<p>Dushasana, claiming himself as her master, discarding the decisive dictates of Dharma.</p>
<p>सज्जनैः कतिपयैरति-दीनैः चालितैः कलि-बलाच्छुभ-मार्गात्। अप्युपेक्षित-विकर्षण-दुःखां साति-शोकमपि कैश्चन दृष्टाम् ॥ 6-28 ॥</p>
<p>6-28. The collection of Vedas misconstrued by the Mayavadins was discerned with apathy by the feeble righteous, faltered from the pious path due to the influence of the Kali age, while some sages simply saw with severe sufferance like Droupadi while being maltreated by the malicious Dushasana being gazed upon with non-chalance by the noble like Bhishma and others who were debilitated (disheartened) and had deviated from the righteous path due to the sway of cruel Kali while the virtuous like Vidura and the Karma-sakshi Gods like Surya, shed tears.</p>
<p>वासुदेव धरणीधर नाथे-त्युच्चकैरपि मुहुः प्र-वदन्तीम्। पूर्ण-सद्-गुणमजं गत-दोषं बिभ्रतीं हृदि विविक्तमशेषात् ॥ 6-29 ॥</p>
<p>6-29. The heap of Vedas propagating times without number the supremacy of Lord Narayana at the top of its voice, claiming him as Vasudeva, bearer of the cosmos, lord of the world, replete with propitious qualities and untouched by blemishes, the unborn, strange and entirely distinct from the universe bore resemblance to Droupadi screaming aloud in distraction praying Lord Krishna incessantly, contemplating him as Vasudeva, master and bearer of creation full of auspicious attributes, free from faults, unique and totally different from existence.</p>
<p>वार्यतां बुध-जनैर्ननु हाहा नैष धर्म इति चाभि-दधानाम्। कृष्ण-लाळित-तमामनवद्यां अप्यनन्य-शरणां शरणोत्कां ॥ 6-30 ॥</p>
<p>6-30. The aggregate of faultless (Apourusheya) Vedas lauded by Lord Vedavyasa, longing for defence from Madhwacharya who alone could guard them, agitated in agony against their aspersers and asked their adherents to avert their assailants: 'alas, this asseveration of identity of the Atma (Jiva) and Paramatma is inauspicious' like Droupadi devoid of defects, declaiming in distress to the dauntless like Bhishmacharya to deter the devil</p>

(Dushasana) from the despicable disrobing, yearning protection from Lord Krishna: 'Alas, this dice-play is dishonest: Bhimasena alone can defend.'

वेदिजामिव पुरा भरताग्र्यः स स्वयं श्रुति-ततिं खलु दृष्ट्वा।

पुष्ट-बुद्धिरकरोत् करुणाब्धिः दुष्ट-पक्ष-दमन-स्थिर-सन्ध्याम् ॥ 6-31 ॥

6-31. Poornaprajna plenteous in mercy who discerned the merciless Mayavadins desecrating the sacred Vedas took a solemn vow to controvert the Advaita doctrine like Bhimasena in days of yore seeing the ruthless Dushasana pulling the holy hair of Droupadi, the presiding deity of the Vedas, making a firm resolve to destroy the rival-demons.

अव्ययं सततमप्युप-भुक्त्या वित्तमग्र्यमिव दूर-यियासुः।

ज्यायसे स-गुरवे हरि-गीता-भाष्यमेष वि-रचय्य तदाऽदात् ॥ 6-32 ॥

6-32. Madhwacharya intending to proceed to Badarikashrama composed a commentary of Srimad Bhagwadgita and gave it to his affectionate preceptor Achuthapreksha the elderly ascetic (to muse on) as a (substitute) in his absence like a rich man desirous of a distant tour, handing over a huge sum to his dear ones that will never drain even when put to maximum use.

(The inexhaustibility and the richness of the contents of the commentary on the Song-Divine is highlighted. It contains a mine of meaning and is ever a target for the research scholars.)

हेतु-वादिनि विशङ्कट-बुद्धौ तीर्थमर्थयति गन्तुमनुज्ञाम्।

तां दिदेश पुरुशोत्तम-तीर्थः चिन्तयन् स पुरुशोत्तम-रक्षाम् ॥ 6-33 ॥

6-33. Achuthapreksha gave his assent to his disciple Poornaprajna who sought his consent to go on a sacred pilgrimage putting forth spacious reasons (to fulfil a divine mission), invoking divine blessings to shield him during his holy journey.

नीरजा मलय-मण्डल-वृत्त्या श्लाघितो भुवि सदाळ्यनु-यातः।

साधु-पान्थ-परि-तापमपास्यन् उत्तरां दिशमयान्मरुदंशः ॥ 6-34 ॥

6-34. Like the dust-free, scented wind blowing on the sandal trees in the Malaya mountains in the northern direction (followed by the bees) for the



benefit (happiness) of the tourists alleviating their agony of heat, Madhwacharya, the incarnation of Lord Vayu, untouched by the Rajasic quality, accompanied by his worthy disciples, highly esteemed on earth for controverting the vile confutants, travelled to the North dispelling the ignorance of the virtuous wayfarers (with the nectar of his advice).
बुद्धि-शुद्धि-कर-गो-निकराढ्यं तीर्थ-जातमुभयं च धरण्याम्। आत्म-मज्जनत एव निकामं पर्यशोधयदमन्द-मनीषः ॥ 6-35 ॥
6-35. Poornaprajna purified the two types of Tirthas on earth: (1) the wealth of words contained in the sacred scriptures (purging them of the impurities like interpolations and misinterpretations) and (2) the holy rivers and lakes by his pious dips that sanctify the minds of the devout. (Tirtha means holy waters. It also connotes the sacred scriptures. Madhwacharya consecrated both by his plunge and deep study respectively.)
वासुदेव-पद-सन्तत-सङ्गी तेजसाऽप्यलमधः-कृत-शर्वः । अत्यवर्तत नितान्तमथासौ गाङ्गमोघमघ-नाशन-कीर्तिः ॥ 6-36 ॥
6-36. Madhwacharya (incarnation of Lord Vayu) higher in cadre and greater in prowess compared to Maheshwara, eternally devoted to the sublime feet of Lord Narayana, extirpating the sins of those that just listen to his glory, crossed the river Ganges on his way far excelling her by his innate majesty. (The holy Ganges is sanctimonious because of her contact with one foot of Lord Narayana once and her being willingly borne by Mahesha on his head.)
तत्र-तत्र स जगत्-त्रय-चित्रं कर्म शर्म-दमनु-स्मृति-मात्रात्। सं-चरन् वि-दधदाप नराणां गोचरं बदरिकाश्रम-पार्श्वम् ॥ 6-37 ॥
6-37. Madhwacharya performing such extraordinary feats that excited the wonder of the three worlds in the sacred places that came across during his long journey, a recollection of which yields immense delight, at last arrived near the (lower) Badarikashrama which is visited by the devotees.

मण्डयन् भरत-खण्डमखण्डं नादिरायण-पदोऽत्र परो यः।

तं नमन् प्रचुर-धीर्हरि-गीता-भाष्यमार्पयदुपायनमस्मै ॥ 6-38 ॥

6-38. Poornaprajna paid his obeisance to the supreme Lord Narayana full of infinite auspicious attributes, the embellishment of Bharatdesa and presented him a pleasing gift – his commentary on Srimad Bhagavad-Gita.

(Bare-handed one must not visit the temple or see the preceptor. The Lord loves those who are engaged in disseminating knowledge divine.)

प्रीतयेऽस्य पुरतो वर-भाष्यं वाचयन् स जनतामप-सार्य।

वच्मि शक्तित उरु-क्रम-गीता-भाष्यमित्यकथयत् पुरु-सङ्घः ॥ 6-39 ॥

6-39. Warding off the public, Poornaprajna discoursing on his exquisite commentary on Srimad Bhagwadgita, for the pleasure of Lord Narayana said 'I will expound the text 'Shaktitah' – according to my ability'.

एतदर्थमति-सूक्ष्ममपि त्वं शक्त एव न यदात्थ समस्तम्।

तेन लेशत इतीह पदं स्याद् इत्यगद्यत जगज्जनकेन ॥ 6-40 ॥

6-40. Lord Narayana, the creator of the cosmos, only suggested a suitable substitute 'Leshatah' for the word 'Shaktitah' in the benedictory verse (towards the end) as Poornaprajna though fully informed of the subtlest meanings of the texts had put in only a part of it (in his text) to size up human understanding.

तेन तत्-प्रवचने विहितेऽलं शुश्रुवुः प्र-शयिता अपि शिष्याः।

उच्यतामिति मुहुः स-पृथिव्या-स्फालनं पदमहो हरिणोक्तम् ॥ 6-41 ॥

6-41. Madhwacharya made the needed correction and completed the exposition and while the students were sleeping Lord Narayana who arrived there, thumped the ground (which was distinctly heard by the awakened disciples) and bid the Acharya to discourse again.

(This Geetabhashya is approved by Lord Narayana. As it pleased him intensely it is regarded as highly authoritative.)

शब्द-भेदमवधार्य तमर्चा-सन्निषण्ण-वपुषः परमस्य।

तस्य भाव-विदमन्द-मनीषः प्रोत्थितः प्रवचनं व्यधितैभ्यः ॥ 6-42 ॥

6-42. Harkening to the significant words 'discourse again' (emphatically uttered) by the supreme Lord Narayana present in the image, Poornaprajna realizing His purport, got up and expounded his Geetabhashya to his devoted disciples again for his delectation.

मज्जनं व्यधित शीतळ-गङ्गा-वारि नित्यमरुणोदय-काले।

यत् स्पृशन्ति न नरा हिम-भीता अंश एष पृषतामधिपस्य ॥ 6-43 ॥

6-43. Madhwacharya the incarnation of Mukhyaprana, the Lord of winds, had every day a plunge in the snow-cold waters of the Ganges which frights the residents of Holy Badari even to touch it, in the early hours of the morning at the rise of Aruna (the charioteer of the Sun-God).

काष्ठ-मौनमदधादुपवासं शुद्ध-मप्यकृत शुद्ध-हृदि-च्छन्।

नित्यतुष्ट-हरितोष-विशेषं चिन्तयन् प्रभुमनन्त-मठान्तः ॥ 6-44 ॥

6-44. Madhwacharya, pious by nature, ardently wishing to placate still more the supreme Lord ever-pleased with him, meditated on Lord Narayana inside the Badari temple and observed the vow of utter silence on an empty stomach.

प्रैरयत्-स्व-चरणे रत-चित्तं मध्वमत्र दिन-मण्डलमेनम्।

स्वाश्रमोप-गमनाय मुकुन्दो दीप्ति-दृष्टि-विदितागतिरन्यैः ॥ 6-45 ॥

6-45. Lord Vedavyasa, another embodiment of the supreme hied to the temple of Narayana, recognized by his disciples by the intense dazzle of his resplendence and prompted Madhwacharya, being gratified by his dedicated austerities for one Mandala (forty days), to go to his hermitage at Uttara-Badari.

नक्तमेव भगवत्युप-याते प्रोदिते सति सहस्र-मरीचौ।

मौनवानलिखदुत्तम-चित्तः शिष्य-शिक्षण-परः करुणावान् ॥ 6-46 ॥

6-46. The venerable Lord Vedavyasa returned the same night to his sanctum and at sun-rise the illustrious Madhwacharya, adhering to the vow of tanciturnity wrote thus out of kindness to apprise his devout disciples of his trip to Uttara-Badari.

नेदृशं स्थळमलं शमल-घ्नं नास्य तीर्थ-सलिलस्य समं वाः ।

नास्मदुक्ति-सदृशं हित-रूपं नास्ति विष्णु-सदृशं ननु दैवम् ॥ 6-47 ॥

6-47. 'There is not place holier than Badari that can totally annihilate our sins: no water more sanctimonious compared to the holy waters of the Ganges; no deity to equal the excellence of supreme Narayana nor any advice more congenial than our salutary statements.'

याति तावदधुनैव जनोऽयं व्यास-रूपमजितं प्र-दिदृक्षुः ।

आ-व्रजेदिह न वा स हि वेद स्वस्ति वोऽस्त्विति ययावथ मध्वः ॥ 6-48 ॥

6-48. 'Eager to see Lord Narayana in his form as Lord Vedavyasa I will proceed forthwith to his abode at Uttara Badari. Only He knows whether I will return to this place or not. So farewell, God bless you all' Writing thus on a broad leaf, Madhwacharya moved on (to Badarikashrama).

नाथ नाथ बत नोऽत्र विनाथान् मा त्यजोरु-करुणो भगवंस्त्वम् ।

नोदितं स्मृतमपीति हि शिष्यैः स्वामिनोऽभि-मत-भङ्ग-भयेन ॥ 6-49 ॥

6-49. 'Oh! Benevolent master, oh! Beloved preceptor! Oh the ocean of Mercy! Oh Worshipful one! In this desolate place desert not us who are (orphans) void of resort.' Alas, though thus aggrieved, they could not voice it aloud, lest it might impede the intended journey of their master.

सद्-गुरोर्न विरहं सहमानः सत्य-तीर्थ-यतिरन्वगमत् तम् ।

यस्त्रिवारमितरा-सुत-शाखा-स्वर्थमग्र्यमशृणोत् पुरु-सङ्घात् ॥ 6-50 ॥

6-50. The saint Satyatirtha who had the good fortune to listen to the delightful discourses of Poornaprajna expounding the profound purport of the Aitareya Shakha, unable to bear his parting with his pre-eminent preceptor, out of deep devotion followed him without forethought.

दुर्ग-मार्ग-गतमप्यनु-धावन् नाऽप सोऽयमरुणीभवतीने।

लीलया स जवमा-क्रममाणं व्याश्रयान्तर-सु-दूर-शिलासु ॥6-51 ॥

6-51. Satyatirtha exerting hard to pursue Madhwacharya with all his might unmindful of the hard, tortuous untrodden path till sunset, could not gain him who fled fast striding over big unlinked boulders with extreme ease.

आ-निवृत्त-वपुषा गुरुणाऽऽरात् प्राणिना ह्यभि-नयेन सु-नुन्नः।

त्रस्त-धीरति-ययौ स मुहूर्तात् तद्-दिनोप-गत-मार्गमशेषम् ॥ 6-52 ॥

6-52. When Guru Madhwacharya looked back and saw (his disciple) Satyatirtha plodding his perilous path fraught with fear, with a signal of his palm (propelled from a distance) made him return to Anantmath traversing the whole track covered during the course of the day, in no time, with the least exertion.

आश्रमे निज-जनानिह दृष्ट्वा तं प्रसाद-महिमानममुष्य।

प्रोच्य तत्-प्लवनमप्यति-चित्रं तस्य तैः सह सदाऽस्मरदेषः ॥6-53 ॥

6-53. Delighted to discern his dear associates in the hermitage at (Badari), Satyatirtha described time and again, the majestic grace and the exciting (jumps) over the big rocks during his surprising swift journey and abided there recollecting on these (animating) reminiscences.

वानरेन्द्र इव वायु-जवोऽसौ भीमसेन इव दानव-भीमः।

उल्लास गिरि-पुङ्गव-शृङ्गे स ब्रजन् ब्रजिन-नाशन-नामा ॥ 6-54 ॥

6-54. Skipping on the sublime summits of the Himalaya mountains the meritorious Madhwacharya, the scorcher of sins of those who serve him shone like the eminent monkey-chief crossing the sea with the speed of wind and Bhimasena looking like a terror to the demons.

बहु-सत्त्व-गणं स विकं स-महा-विष-मोक्ष-महाहिमवन्तमयम्।

विषमोक्ष-महा-हिमवन्तमयन् नगमैक्षत पुल्ल-दृगस्त-भयः ॥ 6-55 ॥

6-55. The fearless Madhwacharya potent like the powerful sturdy bull, with full-blown eyes moving ahead saw the Himalaya mountain, the refuge of

fearful animals like lions and tigers, virulent (venom-spitting) serpents along with the beautiful birds.

(Verses 56 and 57 are to be read together as they form an antya-yugma.)

सु-हसित-कमल-करोप-गूढं सु-जन-सुखार्थमनन्त-भोग-शय्यम्।

विकसित-सुमनो-घटागमुच्चं मरतक-रत्न-मय-स्थलाग्र्य-शोभम् ॥ 6-56 ॥

6-56. (as applied to) Madhwacharya, the composer of the bliss-yielding Shastra, gazing on the majestic snow-clad mountains, remembered the supreme resplendent Lord Narayana, closely clasped by Goddess Mahalakshmi with her lovely hands and her pleasing smile, sleeping on the soft bed of Shesha for the benefit of the virtuous, abiding in the galaxy of gay Gods, glistening with the glowing charm of emeralds.

पादोपान्त-नमन्महा-मुनि-गणं हेम-प्र-दीप्ताम्बरम्

श्रीमद्-रत्न कलापमग्र्य-कटकैर्वि-भ्राजितं हाटकैः।

दृष्ट्वातं धरणी-धरं सु-वन-मालोल्लासिनं सुन्दरं

स्वानन्दाकृतिमस्मरन्मुर-रिपुं स्वानन्द-तीर्थस्तदा ॥ 6-57 ॥

6-57. Having a multitude of eminent saints saluting his feet, dressed in yellow garments glistening like gold, embellished with sparkling multi-coloured pearl ornaments glimmering with precious golden bracelets, beautified by the garland of lustrous flowers, bearing a body constituted of innate knowledge and bliss.

56-57. (as applied to Himalayas) Madhwacharya, seeing the splendour of the sublime snow-capped Himalaya mountains containing full-bloomed lotus-lakes and countless flower couches for the delight of the righteous and myriad trees with variegated flowers majestically tall, gleaming with ridges replete with marakat gems.

With a host of eminent Sages in its groves adoring the Lord, blazing the heavens with its golden peaks, teeming with variegated lustrous diamonds, with radiant patches of ground lying in the midst and decked with the charming range of flourishing forests, remembered Lord Narayana (its sublime creator).

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्कित षष्ठ सर्गः

सप्तमः सर्गः - [7-59]

अथ हैमवते तटान्तरे बदरी-षण्ड-विशेष-मण्डितम्।

परमाश्रममाश्रयं श्रियः सकल-ज्ञः स ददर्श वि-श्रुतम् ॥ 7-1 ॥

7-1. Poornaprajna thus moving on, discerned in the northern region of the Himalayan range the highly celebrated choice hermitage, greatly embellished by the group of jujube trees, the abode of Lord Vedavyasa, the heaven of Goddess Lakshmi (the source of wealth).

हिम-वर्ष-रवि-प्रभा-सहाः पृथु-सत्र-प्रथिता द्विजाश्रयाः।

अपि विष्णु-पद-स्पृषोऽलसन् उभये यत्र विचित्र-शाखिनः ॥ 7-2 ॥

7-2. There (in the retreat of the Badari precincts) scintillated, the celebrated sages specialized in separate Vedic sections, sheltered under the feet of Lord Vishnu, reputed for their glorious sacrifices, unmindful of the snow, showers and heat, in the thick woods of rare tall, branchy trees touching the sky, the refuge of birds, proof against cold, rain and heat.

श्रवणामृत-गीर्गणैर्द्विजैः शुक-मुख्यैःशुभ-पक्षिभिर्वृतम्।

कमलेष्टतम-स्थिरान्तरैः अपि हंसैः परमैरमेचकैः ॥ 7-3 ॥

7-3. There dwelt renowned saints like Shukacharya propounding the Vaishnava Siddhanta in words sweet like nectar to the ear, learned Brahmins deeply meditating on Lord Narayana, the beloved of Goddess Lakshmi and birds with radiant white wings and pleasant swans sucking the lotus, chirping honeyed sounds.

सुमनो-निकरेण पूरितं स्व-मनोऽभीष्टदमल्प-दुर्गमम्।

अपरस्पर-मत्सर-प्रजं ननु वैकुण्ठमिवाच्युतालयम् ॥ 7-4 ॥

7-4. Madhwacharya saw at Badari the dwelling of Lord Vedavyasa, full of blossomed flowers with many hermits bereft of mutual jealousy satisfying the desires of the devout, unattainable by others bereft of knowledge and

devotion, glowing like the celestial Vaikunta inhabited by the released souls free from mutual ill-will, with their wishes fulfilled at will but inaccessible to the ineligible.

तमिहं प्र-विशन्तमाश्रमं द्यधिक-त्रिंशदुदार-लक्षणम्।

गुण-सार-विदः कुतूहलाद् अव-लोक्यर्षय इत्यचिन्तयन् ॥ 7-5 ॥

7-5. The anchorites, experts in comprehending the depth of human virtues discerning the eminent Madhwacharya endowed with all thirty-two bodily excellences entering the hermitage out of curiosity, deliberated thus:

(a) षण्णवत्यङ्गुलो यस्तु न्यग्रोध परिमण्डलः सप्तपादश्चतुर्हस्तो दात्रिशंल्लक्षणैर्युतः। महाभारत तात्पर्य निर्णय 1-122. (b) पञ्चतीर्घं पञ्चसूक्ष्मः सप्तरक्तः षडुन्नतः त्रियुथुस्त्रिषु गम्भीरो द्वात्रिंशल्लक्षणस्तिति। लक्षण ग्रन्थ cited in Vadiraja Swamiji in his commentary on महाभारत तात्पर्य निर्णय

कनकातुल-ताल-सन्निभः कमलाक्षो विमलेन्दु-सन्मुखः।

गज-राज-गतिर्महा-भुजः प्रतियान् कोऽयमपूर्व-पूरुषः ॥ 7-6 ॥

7-6. Who is this unique person approaching Lord Vedavyasa statusque (stout and tall) in stature like the golden Sal tree having long arms, charming bright eyes like that of a lotus, a glowing face like the spotless moon and a majestic gait in the manner of an elephant?

अति-शान्त-वपुर्निशा-करः स्वयमेकान्त-खरो दिवा-करः।

इति नास्य गुणार्णवाकृतेः उपमानं भुवनेषु लभ्यते ॥ 7-7 ॥

7-7. He cannot be the glistening moon because he is not icy-cold, nor can he be the dazzling sun with scorching heat: a like of him, who possesses a form full of precious qualities, is never to be found in the whole universe.

परमाश्रमिणां गत-श्रमो ननु चिह्नानि विभर्ति धीर-धीः।

अपि मानुष-भाव-विग्रहो विपुलं विस्मयमातनोति नः ॥ 7-8 ॥

7-8. Indeed, this indefatigable undaunted individual bearing the marks of the excellent ascetic order, though embodied in human form appears surprisingly strange.



चतुरश्रतुराननः स्वयं पवनो वा व्रतिरूप आव्रजन्।

श्रुति-नाथ-दिदृक्षयाऽन्यथा न खलु स्यान्निखिलाग्र्य-लक्ष्मवान् ॥ 7-9 ॥

7-9. Can he be the wise four-faced Brahma or Lord Vayu approaching in person, in the guise of a monk with a longing to meet their master Lord Vedavyasa? If not so, how can he possess all the exquisite (thirty-two) marks?

अवलोकित-लक्षणः स तैः इति सञ्चिन्त्य कुतूहलाकुलैः।

अविळम्ब-गतिन्यशांमयत् तरुमारात् सुर-पादपोत्तमम् ॥ 7-10 ॥

7-10. Madhwacharya, whose human excellences were so scrutinized by the inquisitive saints and sages hastening ahead, discerned at a distance (in the vicinity) the choice Badari tree esteemed like the celestial trees in heaven (Parijat, Kalpavriksha).

मसृण-त्वचमुन्नतं ततं बहु-शाखा-फण-सून-रत्नकम्।

भगवन्तमनन्तमन्तिके स्थितमीशस्य निषेवणाय वा ॥ 7-11 ॥

7-11. The lofty Badari tree with its soft bark, stretching its branches all around sprouted into beaming blossoms appeared like Lord Shesha with his sleek skin spreading his thousand lifted hoods, dazzling with diamonds in their crests, standing in the neighbourhood to serve his master Lord Vedavyasa.

अतिचित्र-विचित्र पत्रिणं बहु-वर्णं हरि-गो-निवारकम्।

मुनि-नन्दनमिन्दिरा-पतेः अधिकेष्टं पततामिवाधिपम् ॥ 7-12 ॥

7-12. The Badari tree very dear to Lord Vedavyasa, enriched with variegated strange leaves of varied shapes (big and small) shadowing the rays of the sun and rendering happiness to the hermits, glistened like Garuda, the king of birds with his blazing wings, the blessed carrier (most dear to) of Lord Narayana consort of Goddess Lakshmi, the delight of his father Kashyapa, impeding Indra's thunderbolt.

अमृतात्म-महा-फल-प्रदं दुरवापं हरि-भक्ति-वर्जितैः।

श्रित-साधु-पुराण-भारतं निगमं मूर्तमिवोरु-शाखिनम् ॥ 7-13 ॥

7-13. Madhwacharya saw that tall branched-out Badari tree, yielding delicious fruits inaccessible to the ineligible Avaishnavas, the seat of discourses on Bharata and Satwik Puranas that appeared like the Vedas incarnate with their varied sections, leading its devotees to salvation impossible to be attained by the undeserving, with the Satwik Puranas and epics based on it.

अथ तस्य स वेदिकान्तरे सु-विशाले विमले मनो-हरे।

अवलोकितवाननन्त-धीः दिवि देवानिव तापसोत्तमान् ॥ 7-14 ॥

7-14. Poornaprajna then observed the broad, pure and charming dais (formed by the roots of the) Badari tree where squatted the distinguished monks glistening like Gods in heaven.

अपि सप्त-तया विराजितान् गत-सङ्घान् गुणिनो गुणोज्झितान्।

अपि मन्यु-मदादि-वर्जितान् गत-भोगान् पवनाशनान् सदा ॥ 7-15 ॥

7-15. These meritorious impeccable ascetics with matted locks of hair, many many in number who had renounced the worldly enjoyments and vanquished the six human infirmities (like anger), while some having no sacred thread on their bodies, subsisted on air like the serpents.

मुनि-मण्डल-मध्य-वर्तिनं त्रि-जगन्मण्डल-मण्डनायितम्।

इह सत्यवती-सुतं हरि परि-पूर्ण-प्रमतिः समैक्षत ॥ 7-16 ॥

7-16. Poornaprajna saw distinctly Lord Narayana seated on the platform in the midst of the multitude of saints, embodied as Vedavyasa, the son of Satyavati, the adornment of the three worlds.

निज-हृत्-कमलेऽति-निर्मले सततं साधु निशामयन्नपि।

अवलोक्य पुनः पुनर्नवं तमसौ विस्मित इत्यचिन्तयत् ॥ 7-17 ॥

7-17. Poornaprajna who always clearly discerned Lord Vedavyasa in the inmost sacred sanctum of his heart looked at him again and again as appeared the new every time, being surprised contemplated thus:
अगण्य-गुणार्णवोऽमलः स हि नारायण एष केवलम्। विधिनाऽनुसृतं पराशरात् सुषुवे सत्यवती किलात्र यम् ॥ 7-18 ॥
7-18. The impeccable Lord Vedavyasa is the very incarnation of Lord Narayana, the repository of countless worthy attributes who being implored by Chaturmukha Brahma manifested (on earth) as the son of Satyavati and sage Parasara.
धवळेऽस्य मनः-पयो-निधौ सद्नुक्रोश-गिरीन्द्र-लोळिते। प्रकटी-भवति स्म सुन्दरी दयिता दैत्य-रिपोस्त्रयी-मयी ॥ 7-19 ॥
7-19. From the immaculate mind of Lord Vedavyasa, the adversary of the Asuras moved with mercy for the meritorious, manifested the three sacred shrutis like the lovely (goddess) Mahalakshmi, beloved of the Lord Narayana appearing in the milky ocean (when) churned with the Mandara mountain.
इत एव पुराण-गौर-गौ स-माहाभारत-पारिजातके। सति जातवति व्यजायत प्रवरं सूत्र-गणामृतं स्वयम् ॥ 7-20 ॥
7-20. Lord Vedavyasa brought out in succession the splendid creations like the wish-fulfilling Mahabharata, the charming eighteen Puranas and the unexcelled sacred Brahmasutras leading to salvation like Kalpa Vriksha, the moon, and the nectar emerging from the milky main.
निरवग्रहमुर्वनुग्रहं विदधत् पाण्डु-सुतादि-सज्जने। अवनाववनाय संविदां सु-चिरायैष चचार चारु-गीः ॥ 7-21 ॥
7-21. Lord Vedavyasa speaking sweetly and charmingly strolled on the earth for long, showering unimpeded super-abundant bliss on the (virtuous) like the sons of Panduraja and safeguarded the supreme knowledge and its sagacious knowers.

अधुना कलि-काल-वृत्तये सवितेव क्षणदानु-वृत्तये।

जन-दृग्-विषय-त्वमत्यजद् भगवानाश्रममावसन्निमम् ॥ 7-22 ॥

7-22. Lord Vedavyasa enriching the supreme glories of life, (abides being invisible) to give scope for the spread of the Kali influence like the sun receding from the sky to make room for the night.

तदिदं वपुरस्य दृश्यते दलितेन्दीवर-सुन्दर-द्युति।

परमाजिन-योग-पीठगं मम चेतो-नयनाभि-नन्दनम् ॥ 7-23 ॥

7-23. I am fortunate enough to directly discern the famous form of Lord Vedavyasa, being seated on a deer-skinned pedestal, having the lustre of the charming full-blown lotus that is a feast for my eyes and mind engaged in meditation.

अगणय्य-गुणैः सु-पूरितं परिपूर्णगणितात्म-सद्-गुणैः।

इदमस्त-समस्त-दूषणं सचिदानन्द-मयं हि केवलम् ॥ 7-24 ॥

7-24. His celestial form of the nature of sheer knowledge and bliss is replete with innate, infinite auspicious attributes, every quality in turn being full and boundless (so he is not a certain Rishi but an incarnation of Lord Narayana).

कमला-कमलासनानिलैः विहगाहीन्द्र-शिवेन्द्र-पूर्वकैः।

पद्-पद्म-रजोऽस्य धारितं शिरसा हन्त वहाम्यहं मुहुः ॥ 7-25 ॥

7-25. I bear on my pate with intense pleasure, again and again the dust of the feet of Lord Vedavyasa, borne with great devotion on their heads by the celestials like Goddess Mahalakshmi and Chaturmukha Brahma and Gods like Mukhyaprana, Garuda, Shesha and Devendra and others. (He is none else than Lord Narayana.)

प्रणमामि पद्-द्वयं विभोः ध्वज-वज्राङ्कुश-पद्म-चिह्न-वत्।

निज-मानस-राग-पीडनाद् अरुणी-भूतमिवारुणं स्वयम् ॥ 7-26 ॥

7-26. I bow to the feet of Lord Vedavyasa bearing the excellent marks of banner, thunderbolt, goad and lotus, though ruddy by nature appearing more

red as if smeared (coloured) by the intense love in the minds of his devotees.

ननु केवलमेव वैष्णवं श्रित-वन्तः पदमात्म-रोचिषा।

तमसोऽप्युभयस्य नाशका विजयन्ते नखरा नवं रविम् ॥ 7-27 ॥

7-27. The scintillating nails, in the feet of Lord Vedavyasa surpass in shine the early rising Sun resorting the sky and unlike him dispels not only the outer darkness but also the inner ignorance.

सु-कुमार-तळाङ्गुली-मतोः पदयोरस्य निगूढ-गुल्फयोः।

उपमानमहो न लभ्यते कवि-वर्यैरितरेतरं विना ॥ 7-28 ॥

7-28. Even the best of bards, to our surprise fail to find a suitable analogy to the excellence of his feet with its fine, soft, lovely toes and concealed ankles.

उचितां गुरुतां दधत् क्रमात् शुचि तेजस्वि सु-वृत्तमुत्तमम्।

भजतोऽत्र च भाजयत्यदो विभु-जङ्घा-युगळं स-रूपताम् ॥ 7-29 ॥

7-29. If contemplation on the two best knees of Lord Vedavyasa, pure and glowing, circular in shape, growing stouter in size from the feet upwards here on earth can bestow gradually on its earnest seekers purity of mind and heart, exemplary conduct and spiritual eminence of the Sahabhoga type, then who can even imagine the glory and grandeur in Vaikunta, the land of eternal bliss (The permanent abode of the released souls).

अचलासन-योग-पट्टिका वरकक्ष्यासकृदाप्तमिष्ट-दम्।

परितोऽपि हरि स्फुरन्त्यहो अनिशं धन्यतमेति मे मतिः ॥ 7-30 ॥

7-30. Greatly blessed is the excellent waist-band that always enjoys his vicinity being tied round the waist to maintain the yogic posture in meditation, of Lord Vedavyasa who yields the desired fruits to his earnest adherents even when approached once.

रुचिरेण वरैण-चर्मणा रुचि-राज-द्युति-चारु-रोचिषा।

परमोरु-नितम्ब-सङ्गिना परमाश्चर्य-तया विराज्यते ॥ 7-31 ॥

7-31. The contact of the charming and exquisite deer-skin with the excellent waist of Lord Vedavyasa enhanced its (deer-skin's) delightful lustre to astonishing brightness.

तनु-निम्न-सु-नाभि-शोभिते वलिभे वारिज-नाभ आदधे।

प्रतनावति-सुन्दरे मृदौ उदरेऽस्मिन् जगदण्ड-मण्डलम् ॥ 7-32 ॥

7-32. Lord Vedavyasa bears the entire cosmos in his soft, slender bewitching belly with its charming three hair-lines embellished with a delicate, tiny, deep and lovely lotus-navel.

हृदये कृत-सज्जनोदये सु-विशाले विमले मनो-हरे।

उभयं वहति त्रयी-मयं भगवान् ब्रह्म-सु-सूत्रमुत्तमम् ॥ 7-33 ॥

7-33. Vedavyasa the doyen of the Vashista dynasty bears the exquisite Brahmasutras that settle the meaning of the three Vedas in his heart and the sacred thread (containing the three strings) on the heart (body) and blesses the upright with prosperity.

असमेऽनधिके सु-साधिते निज-ताते रवि-राशि-दीधिति।

प्रददौ त्रि-जगज्जय-ध्वजं विधिरेतद्-गळ-सङ्गि भूषणम् ॥ 7-34 ॥

7-34. Chaturmukha Brahma gave Lord Vedavyasa the koustubha gem having the brilliance of a cluster of Suns to adorn his neck for having established (in the celestial assembly) Lord Narayana his dad, as the supreme, one without a second (neither equal nor superior to him) as a mark of his victory in the three Worlds.

(a) नास्ति नारायण समं न भूतं न भविष्यति एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम्। - Mahabharata (b) सत्यं सत्यं पुनः सत्यं उद्धृत्य भुजमुच्यते वेदशास्त्रात् परं नास्ति न दैवं केशवात्परम् ॥ - Mahabharata

अरि-वारिज-लक्षणोल्लसत्-सु-कुमारारुण-पाणि-पद्मयोः।

पृथु-पीवर-वृत्त-हस्तयोः उपमां नैव लभामहेऽनयोः ॥ 7-35 ॥

7-35. The stout, lovely, long, circular arms of Lord Vedavyasa shining with the marks of discus and conch find no similitude in the whole world.

भजतां वर-तर्क-मुद्रया द्यति हस्ताग्रमबोधमीशितुः ।

अधि-जानु समर्पितं परं कृत-भूयो-भय-भङ्ग-मङ्गलम् ॥ 7-36 ॥

7-36. The tip of (the fingers of) the right hand of Lord Vedavyasa betokening the best seal of knowledge destroys the ignorance of its devotees and the extremity of his left hand resting on the knee showing the sign of fearlessness, dispels the dire dread of samsara and bestows the bliss of beatitude.

सततं गळता स्वतः श्रुति-त्रितयेनेव निकाममङ्कितः ।

सु-विडम्बित-कम्बुरीक्ष्यते वर-रेखा-त्रयवान् गुरोर्गळः ॥ 7-37 ॥

7-37. The neck of the preceptor Lord Vedavyasa, decorated with three lines as if marked by the three Vedas that always gush out of his mouth, looks luminous like conch with its three folds.

सकलास्त-कलङ्क-काळिम-स्फुरदिन्दु-प्रकरोरु-विभ्रमम् ।

अधरी-कुरुते स्व-शोभया वदनं देव-शिखा-मणीरिदम् ॥ 7-38 ॥

7-38. The countenance of Lord Vedavyasa, the crest of the deities with its innate effulgence diminishes the splendour of a cluster of shining moons endowed with sixteen digits without stains.

अरुणाश्म-दलान्तरोल्लसन्- नव-मुक्तावलिमस्य लज्जयेत् ।

हसतः सित-दन्त-सन्ततिः परम-श्रीरुणोष्ठ-रोचिषः ॥ 7-39 ॥

7-39. The row of teeth, graced with the exquisite lustre of Lord Vedavyasa's gentle smile glistening in the midst of his rosy lips puts to blush the line of gems glittering in the midst of ruby-pieces.

द्विज-वृन्द-कृतं कुतूहलाद् अनु-योगान्धु-सहस्रमुत्तमम् ।

इयमेक-पदे सरस्वती श्रुति-भर्तुः परिपूरयत्यहो ॥ 7-40 ॥

7-40. Indeed, it is really remarkable that Vedavyasa, the Lord of Vedas could process his tongue (use words) to reply at one stroke the thousand pick queries hurled by the group of learned Brahmins with great curiosity (eagerness) like a river filling thousands of wells simultaneously.

सहस्रार्थानुषीनेश यौग्यपद्येन पृच्छतः। सहस्रोत्तरदानेन युगपत्यर्यतोषयत्।

जलजायत-लोचनस्य मां अवलोकोऽयमुपेत्य लाळयन्।

कुरुते परिरभ्य पूरितं भुवनानन्द-कर-स्मितान्वितः ॥ 7-41 ॥

7-41. Lord Vedavyasa, with his wide winning eyes (like the lotus) wedded to his pleasant smile yielding delight to the world, approaches me, coaxing, embracing and fructifying (making me blessed).

उप-कर्णममुष्य भासिता तुळसी मन्त्रयतीव लाळिता।

मम नाथ पदं न मत्सरात् जलजाद्यानि हरेयुरित्यलम् ॥ 7-42 ॥

7-42. The Tulasi leaf glistening in the ear of this Lord (Vedavyasa) appears as if reverently soliciting him in secrecy: 'Oh Lord! Let not my place be usurped out of envy by the lotus and other flowers' – (This is to instruct his followers to keep a Tulasi Leaf in their ear and prove its superiority to flowers).

विभवाभि-भवोद्भवादिकं भुवनानां भुवन-प्रभोभ्रुवोः।

अनयोरपि दभ्र-विभ्रमात् स-भवाम्भोज-भवात्मनां भवेत् ॥ 7-43 ॥

7-43. The slight movement of the sportive eyebrows of this Lord Vedavyasa, the master of the universe, govern the creative glory and ruin of the cosmos including the dignitaries like Brahmaji, Shankara and others.

त्रि-जगत्-तिलकाळिकान्तरे तिलकोऽयं पर-भागमाप्तवान्।

हरि-नील-गिरीन्द्र-मस्तक-स्फुट-शोणोपल-पङ्क्ति-सन्निभः ॥ 7-44 ॥

7-44. This red round mark decorating (occupying the Centre) the prime place on the brow of the supreme Lord Vedavyasa, the adornment of the universe, resembles in lustre the row of rubies scintillating on the crest of the shining sapphire mountain.

नवमम्बु-धरं विडम्बयद् वर-विद्युद्-वलयं जगद्-गुरोः।

अवलोक्य कृतार्थतामगां स-जटा-मण्डल-मण्डनं वपुः ॥ 7-45 ॥



7-45. Blessed am I who have seen this supreme auspicious, blue body of Lord Vedavyasa, the preceptor of the world adorned with matted lock that resembles the lightening in the blue water-bearing cloud.

न रमाऽपि पदाङ्गुली-लसन्-नख-धू-राजदनन्त-सद्-गुणान्।

गणयेद् गणयन्त्यनारतं परमान् कोऽस्य परो गुणान् वदेत् ॥ 7-46 ॥

7-46. Who else can recount the countless attributes of the supreme Lord when even Goddess Mahalakshmi his dear consort, though ceaselessly counting the excellent qualities in the flashing nails of the finger of his foot, cannot account for them?

(1) विष्णोर्नु कं वीर्याणि प्रवोचम् (A) य पार्थिवानि विममे रजांसि। Rk Samhita (B) विष्णोर्नु वीर्याणि कतमोऽर्हतीह। यः पार्थिवान्यपि कविर्विममे रजांसि। Bhagawata (2) न ते विष्णोः जायमानो न जातो देव महिम्न परमन्तमपाप। Rk Samhita

न कुतूहलिता कुतूहलं तनुमेनामवलोक्य सद्-गुरोः।

स-नवावरणाण्ड-दर्शिनो गृह-बुद्ध्यामम निष्कुतूहलम् ॥ 7-47 ॥

7-47. It is not startling that the strange Form of this great preceptor Lord Vedavyasa appearing always afresh, strikes a sense of surprise in me who without being stunned sees the entire cosmos, constituted of the nine coverings like water, fire, sky, abode and air.

इति चिन्तयता महा-धिया पदवीं बाह्य-गतामतीयुषा।

समनो-नयनैः पुरा गतः तत आपे वपुषाऽपि वेद-राट् ॥ 7-48 ॥

7-48. Poornaprajna contemplating thus, envisioning the form of the Lord of the Vedas from afar in his pure mind, now bodily approached him.

गुरु-भक्ति-भरानताकृतिः विरचय्याञ्जलि-बन्धमञ्जसा।

क्षणमा-मुकुळी-कृतेक्षणः स गुरुं केवलमभ्यवन्दत ॥ 7-49 ॥

7-49. This disciple of Lord Vedavyasa, bent with the burden of devout devotion for his preceptor, with folded hands and eyes half-closed in adoration could only extol him being so overwhelmed with exhilaration.

विनयाभरणेन भूषितः स्फुटमष्टाङ्ग-विशिष्ट-चेष्टितः ।

भगवत्-तम-पाद-पङ्कजे भगवान् स प्र-णनाम भाग्यवान् ॥ 7-50 ॥

7-50. Embellished with humility, the blessed Madhwacharya duly prostrated (a noble gesture) before the worshipful Lord Vedavyasa and paid his obeisance (to the lotus-feet of) his preceptor.

स निरीक्ष्य पराशरात्म-जः प्रणतं प्रेष्ठमशेष-सद्-गुणैः ।

करयोर्युगलेन वल्गुना तमुदस्थापयदाशु-पातिना ॥ 7-51 ॥

7-51. Lord Vedavyasa, son of sage Parashara delighted to see his disciple full of propitious qualities bowing down in all veneration instantly raised him up with both of his charming stretched hands (warmly welcomed him).

अमित-प्रमतिं-श्रुतीश्वरः परिरिभे परिगृह्य तं द्रुतम् ।

प्रणयामृत-पूर्ण-मानसः स्मित-वक्रः परिपुल्ल-लोचनः ॥ 7-52 ॥

7-52. Vedavyasa the Lord of the Vedas, with his mind filled with the nectar of affection, with his pleasant smile and full-blown eyes, holding close Sarvajnacharya instantly embraced him.

यमजाम्युदवास ऊर्जितो यदि जाम्बूनद-वारि संव्रजेत् ।

कनक-द्युति-मध्व-सङ्गवान् उपमीयेत स तेन नील-भाः ॥ 7-53 ॥

7-53. Lord Vedavyasa lustrous blue, deeply embracing the golden-hued Madhwacharya appeared as if the beaming flow of the blue waters of the Yamuna joined the golden river.

यदि राज-विभूषणैर्युतौ द्विज-वर्यान्वयजाविमौ हरी ।

नृप-गोत्र-भुवोः पुराऽऽत्मनोः स्फुट-तुल्यावुप-गूढयोर्मिथः ॥ 7-54 ॥

7-54. The close clasp of Lord Vedavyasa and Poornaprajna born in the clan of the eminent Brahmins, could have resembled the mutual fond hug of Lord Krishna and Bhimasena of imperial descent in case Lord Hari (Vedavyasa) and Mukhyaprana (Poornaprajna) had been robed in royal raiments and regal ornaments.

इदमाप शुकोऽपि लाळनं न समग्रं जगतां पितुः पितुः।

अलभिष्ट यदेष धन्य इ-त्यति-कौतूहलमापि तापसैः ॥7-55 ॥

7-55. The Sages were greatly startled to see the blessed Acharya secure this celebrated honour (of a loving embrace of the Sahabhoga type) which even Shukacharya could not earn from his father (Lord Vedavyasa), the creator of the cosmos.

अमुष्य शिष्या विनयेन तस्मै गुरोरभिप्राय-विदो विदग्धाः।

तदाऽनु-रूपं ददुरासनं ते चतुर्मुखायेव मुकुन्द-दासाः ॥7-56 ॥

7-56. The sagacious students understanding the motive of their master Lord Vedavyasa, offered with modesty a suitable seat, like the servants of the Supreme providing a proper place to Chaturmukha Brahma.

आस्यतामित्युदीर्योपविष्टे सत्यवत्याः सुते सत्य-वाचि।

नन्दयन् मन्द-हासावलोकैः तान् मुनीन्द्रानिहोपाविशत् सः ॥7-57 ॥

7-57. Asking him to be seated, Lord Vedavyasa son of Satyavati, the votary of truth adorned the dais and Madhwacharya delighting the distinguished saints by his pleasant look and gentle smile, occupied his place.

अवगम्य तं मुनि-गणा वरिष्ठतो विधिवद् व्यधुर्विधि-विदोऽस्य माननाम्।

अपि सङ्कथाः श्रुति-सुखाः कवीन्द्रयोः अनयोर्निशम्य परमां मुदं ययुः ॥7-58 ॥

7-58. Having well-known the excellence of Madhwacharya (as Jivottama) from their celebrated sire, the assemblage of Sages paid due deference (according to the prescribed code of conduct) and gained immense glee in listening to the delightful talk of Lord Vedavyasa and Madhwacharya, pleasing to the ears.

सज्ज्ञानायाऽऽनन्द-विज्ञान-मूर्ती प्राप्तौ पृथ्वीमाश्रमे तत्र तावत्।

जाज्वल्यते विष्णु-वायू स्म देवौ वेदवायासानन्द-तीर्थाभिधानौ ॥59 ॥

7-59. The great gods Lord Narayana and Mukhyaprana, the embodiments of supreme lore and bliss, who descended on earth as Lord Vedavyasa and

Anandatirtha to bless the virtuous with divine knowledge, greatly glazed in the glowing hermitage at Badari.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते सप्तमः सर्गः

अष्टमः सर्गः - [8-54]

(This canto is a good summary of Bhagawata. It is the core of Sumadhwa Vijaya wherein Madhwacharya receives the command to compose Brahmasutra Bhashya.)

प्रतिभा-प्रभा-प्रमुख-सद्-गुणैर्निजैः अति विस्मयं नियमिनां मनो नयन्।

पुरु-धीः कदाचिदथ वेद-नायकं वि-जने शनैरुपससाद तं वने ॥ 8-1 ॥

8-1. After meeting Lord Vedavyasa, the master of the Vedas, Poornaprajna startling the sages with his eminent virtues like genius and splendour, once slowly approached Him in seclusion in the wood-land for (tatwajnana) higher knowledge.

सु-विशेष-शेषवदशेष-वर्णित-प्रतिबोद्धुरस्य ननु शिष्यतोचिता।

गुरु-मानसस्य गुरुताऽपि सत्-पतेः इति सोपसत्तिरमरैरमान्यत ॥ 8-2 ॥

8-2. This access of the lofty-minded Poornaprajna, the deserving student, to his befitting teacher Lord Vedavyasa the master of Vedas, to receive from him the occult tenets (not given to the lower Gods like Rudra and others) was highly applauded by the Gods.

पुर एव पूरितमपूरयत् पुनः ननु कृष्ण एष परमार्थ-सङ्ख्या।

भगवन्मनः पुरमिमाऽयतं पुरा निज-धाम तां च जगृहे तदद्भुतम् ॥ 8-3 ॥

8-3. It is really astonishing that the broad mind of Poornaprajna, the abode of Lord Vedavyasa already replete with wisdom and the city of Dwaraka abounding in wealth, were commodious enough to contain still greater knowledge (Tatwajnana) and greater riches at the hands of Vasishtha-Krishna (lord Vedavyasa) and Yadava Krishna respectively.

इतिहास-सुन्दर-पुराण-सूत्र-सत्-प्रिय-पङ्कुरात्र-निज-भाव-संयुतम्।

अश्रृणोदनन्त-हृदनन्त-तोऽचिरात् परमार्थमप्यगणितागमावलेः ॥ 8-4 ॥

8-4. Sarvajnacharya heard from Lord Ananta (Vedavyasa the main import of the innumerable heap of Vedas during a short interval, along with the real purport of the epics like Mahabharata, the significant Satwik Puranas like Bhagawata and Brahmasutras and Pancharatra, dear to the gentle-natured.

It is no surprise that Sarvottama (Vedavyasa) passed on knowledge enormous to Jivottama (Madhwacharya) in no time; hence a well-deserved preceptor for an equally well-deserving pupil.)

ऋजु-पुङ्गवस्य परि-जानतः स्वयं सकलं तदप्यलमनन्त-जन्मसु।

स्व-कृतोर्वनुग्रह-बलादमुष्य तां विशिशेष शेष-शयनः पुनर्धियम् ॥ 8-5 ॥

8-5. Lord Vedavyasa further enriched the innate wisdom of Poornaprajna, ever present in him in his countless births, by his profuse grace. He (Madhwacharya) is the foremost of the Ruju class by virtue of his being the reigning Lord Vayu.

अथ बादरायण-सहाय-सम्पदा प्रययौ प्रणन्तुममितान्तरो युतः।

अपि नादिरायण-पदोदितं हरेः वपुरन्तरं लसितमाश्रमान्तरे ॥ 8-6 ॥

8-6. After listening to the Sastras, Madhwacharya, enlivened in the company of Lord Vedavyasa his master, moved on to offer his homage to Lord Narayana, another incarnation of the supreme glistening in another hermitage, in the same region (Badari).

तमपश्यदाश्रम-वरे प्रभूत-धीः ज्वलनं ज्वलन्तमिव धूम-वर्जितम्।

वर-वल्कलाकलित-मौञ्जि-मेखलं विलसज्जटा-वलयमादि-पूरुषम् ॥ 8-7 ॥

8-7. In this (exquisite) hermitage, Poornaprajna saw Lord Narayana, the supreme person clad in charming bark (garments), decked with his girdle of mounja grass and shining matted lock, flashing like fire without fumes (not depending on worldly objects).

अतिदुर्जयोन्द्रिय-जयादि-रूपिणा तपसा वसन्तमिव सन्ततम् वने।

निज-रूप-भूत-निरपेक्ष-निर्मल-प्रचुरात्म-सौख्य-रतमप्यनारतम् ॥ 8-8 ॥

8-8. (Madhwacharya saw Lord Narayana) residing in the woods, as if practicing penance to subdue the stubborn senses, with a total unconcern for earthly attainments and ever-enjoying his abounding, immaculate, eternal, innate bliss (to delude the demons and to tutor the virtues).

नयन-द्वयेन नलिन-प्रभा-मुषा परि-पुल्लता-विलसितेन विस्मयात्।

तमवेक्ष्य धर्म-जमधर्म-दुर्लभं मनसेति भूरितर-मानसोऽस्मरत् ॥ 8-9 ॥

8-9. Madhwacharya, astounded to discern Lord Narayana, with his charming full-blown eyes surpassing in lustre the beauty of the lotus, never attainable by the sinful, manifesting on earth as the son of God Yama, recollected thus:

जगतां चतुर्दश-तयं चतुर्मुख-प्रमुखैर्युतं प्रलयमा-निनाय यः।

सममुल्लसन् कमलयैव केवलं परमः स एष हि पुराण-पूरुषः ॥ 8-10 ॥

8-10. (This progeny of Yamaraja) is none other than the supreme, primeval Lord Narayana who ever shines with Goddess Lakshmi and brings about the deluge of the cosmos, bearing the fourteen worlds constituted of Brahma and other Gods.

त्रिगुणाकृति-प्रकृति-तो गुरुं ततः त्रिविधामहंकृतिममर्त्य-खान्यतः।

अपि भूत-पञ्चकमितोऽण्ड-मण्डलं भगवानसाविह जगन्ति चासृजत् ॥ 8-11 ॥

8-11. Lord Narayana, the eightfold dispenser of the universe created Mahat-Tatwa from Primordial Matter constituted of (the qualities) Satwa, Rajas and Tamas and from Mahatatwa the three-fold Ahankara-tatwa (Vaikarika, Taijasa and Tamasa) and from them, the celestial bodies, the indriyas and the five elements of earth, water, fire, air and sky and with them the cosmic egg containing the fourteen worlds.

विधि-वायु-वीन्द्र-शिव-कौशिकेशकान् अमरामरानुग-नरासुरादिकान्।

सृजति प्र-पालयति हन्ति सन्ततं स्व-गतिं प्र-यापयति चैष लीलया ॥ 8-12 ॥

8-12. Lord Narayana always creates, sustains and destroys the universe with sport, inclusive of all the Gods beginning with Brahma, Vayu, Garuda, Rudra, Indra, Gandharwas and other followers of Gods, human beings and demons and leads them to their destined ends (according to their inherent capabilities).

अगणय्य-सद्-गुण-गणो विदूषणः स्व-वशाखिलोऽप्यनुपचारतः स्वयम्।

स्मृति-कीर्तन-प्रणतिभिर्विमुक्तये स्व-जनस्य यात्ययमनेक-रूपताम् ॥ 8-13 ॥

8-13. Lord Narayana, teeming with countless virtuous qualities, untouched of blemishes, with the entire universe under his dominion, assumes varied suitable forms to enable to devotees to secure salvation through recollection, deep thought and salutation to those embodiments.

चतुराननाय चतुरः पुराऽऽगमान् प्रददावसावनिमिषेश्वरः प्रभुः।

विनिहत्य हि श्रुति-मुषं पुरातनं वपुषोद्धतं हय-मुखेन सद्विपुम् ॥ 8-14 ॥

8-14. In days of yore, this mighty Lord Narayana manifesting as the king-fish slayed the arrogant ancient horse-faced devil, the foe of the virtuous who had stolen the four Vedas and restored them to Chaturmukha-Brahma; (Matsyavatara). This lord of Gods in the form man-horse slaughtered the devil Madhu, the primordial enemy of the gentle and gave back the Vedas pilfered by him to Chaturmukha-Brahma. (Hayagriva avatara).

(Embodied in the fish-form and in the horse-form Lord Narayana killed the fiends Hayagriva and Madhu respectively, and restored the Vedas filched by them to Chaturmukha-Brahma).

अमरेन्द्र-वैरि-भुज-दण्ड-मण्डल-प्रतिकर्ष-पुष्कर-पतद्-धरोद्धृतिः।

विदधे वराहवपुषाऽमुनोर्मिमत्-सृति-सिन्धु कच्छपतयाऽऽप्त-रक्षिणा ॥ 8-15 ॥

8-15. (Kurma-Varaha) This same eminent Lord, the succour of the suppliants hearkening to the entreaty of the Gods uplifted the Mandara Mountain churned by thousands of arms of deities and demons, dipping in the mounting waves of the deep, manifesting himself in the form of a tortoise.

This very eminent Lord, the releaser of the dedicated devotees from the sea of Samsara subject to the six blemishes (waves) incarnating in the board-shape destroyed the demon Hiranyaksha, the eternal enemy of the divines and picked up Mother earth, mercilessly dragged by his (Hiranyaksha's) mighty arms and immersed in the ocean.

(Lord Narayana protected the Mandara-mountain and Mother-Earth, lifting them from the Milky-ocean and the sea with his Kurma and Varaha manifestations respectively.)

नरसिंह एष विददार दारुणं प्रतिघोदयेनखर-चक्र-तेजसा ।

स्व-रिपुं क्षणेन सरसः स्फुरत्-तनुं पृथु-सत्वमिष्ट-जन-भीति-भञ्जनः ॥8-16 ॥

8-16. (Narayana and Tapasa) Lord Narayana, to remove the dread of his dear devotees rent his relentless gigantic enemy (Hiranyakashyapu) in righteous resentment with his (discus-like) flaming nails, illuming his manifested valorous Man-Lion form and protected Prahlada.

Lord Narayana, the highest Purusha, who frees his followers from fright in his incarnation as Tapasa, lacerated the alarming whale pulling it out from the lake with his pointed luminous discus and shielding the king of the elephants (Gajendra).

अपि वामनो ललित-बाल्यवानयं प्रतिभा-बलेन कृत-दैत्य-कौतुकः ।

उपधेरधः-कृत-बलीन्द्र-शात्रवः स्व-जनाय केवलमदात् परं पदम् ॥8-17 ॥

8-17. (Vamana and Buddha) Lord Narayana, incarnating as the beautiful dwarf, a lovely lad, arousing the curiosity of the demons duped king Bali, the enemy of God Indra (with the splendour of his intellect) by treading him down to the underworld (Sutala) under the pretext of demanding three paces of earth and restored the kingdom of heaven to the God of heavens (Indra).

Lord Narayana manifesting his celestial baby-form as Buddha with a charming child-hood, inciting the inquisitiveness of the evil tempered men by the grandeur of his imagination, and leading them astray from their righteous path to dark hell and blessed the Gods and his adherents with beatitude.



<p>कथयन्त्यमुं परशुभासमानगो-हत-मर्त्य-देव-तमसं मुहुर्मुहुः। जगतां हितं हरिमिवापरं हरि गुरु-शक्ति-तापस-वरान्वयोद्-भवम् ॥ 8-18 ॥</p>
<p>8-18. (Parashurama and Vedavyasa) Lord Narayana manifesting in his Parashurama-form, in the race of Jamadagni the devout ascetic as his son, reckoned by the wise as another blazing Sun, destroyed the dreadful Kshatriyas again and again (21 times) by the brilliance of his axe.</p>
<p>Lord Narayana incarnating as the benefactor of the world as Lord Vedavyasa in the clan of the eminent sage Shakti, as his grandson, styled by the sapient as the second illustrious sun, demolished the (darkness of the ignorance of the Gods and human beings with the excellence of his auspicious excelling words.</p>
<p>(Verses 19 to 34, both inclusive, refer to the incarnations of Lord Rama and Lord Krishna.)</p>
<p>करुणाकरः सवसुदेव-मोद-दो भगवान् पुरा[ऽ]हिम-करान्वयेऽभवत्। जितवान् दिशो दशरथोऽग्र्य-सम्पदो जनको बभूव भुवि यस्य वैरिहा ॥ 8-19 ॥</p>
<p>8-19. The revered merciful Lord in days of yore (in Treta-age) manifested on the earth in the solar dynasty as Sri Ramachandra delighting the Gods including the Vasus and the eminent Sages with Dasharatha as his father who had vanquished the rulers in all the ten quarters replete with riches and defeated the formidable foes.</p>
<p>The compassionate revered Lord in the distant Dwapara Age incarnating in the lunar dynasty as Sri Krishna, enraptured Vasudeva who with his divine chariot conquered the guardians of the ten directions and destroyed his mighty enemies.</p>
<p>भुजगेश्वरोऽपि भुवनेश्वर-प्रियः समजन्यथारि-दर-जन्म भुव्यभूत्। तममुष्य कान्ति-विजितेन्दुमग्रजं रमणीयमाहुरिह राम-नामकम् ॥ 8-20 ॥</p>
<p>8-20. The Lord of Serpents, (God Shesha) dear to the Lord of the worlds (Narayana) manifested on earth as Lakshmana; then were born Bharata and Shatrugna who were Kama and Aniruddha, the presiding deities of discus</p>

and conch having Lord Ramachandra as their eldest brother who excelled in beauty the lustre of the moon.

The sovereign of snakes, (Shesha) dear to the supreme, the first to descend on earth was named as Balarama: then incarnated his younger brother the Lord of the universe, the revered Sri Krishna who struck terror in the minds of the demons and surpassed in loveliness the splendour of the moon: then were born the presiding deities of conch and discus as Kama and Aniruddha.

जनकेन सोऽथ विरहासहिष्णुना मुहुरीक्षितो वनमनीयत प्रभुः ।

चकितेन दुष्ट-जनतस्तपस्विना तत आसुरीं निशिचरीं जघान सः ॥8-21 ॥

8-21. The mighty Lord Sri Rama who was gazed on by his father (King Dasharatha) who was unable to brook his severance and who was requisitioned by sage Vishwamitra to guard his sacrifice halted from fell fiends like Mareecha, slayed the she-demon Tataka.

The potent Lord Sri Krishna seeing his devout father Vasudeva scared by the savage Satans, moved to Brihadwana (the Thick woods) where he sucked the evil sorceress Putana to death.

मुनि-सप्त-तन्तु-कृत-वैर-बन्धनं कटु-केश्यरिष्ट-पत-मुख्य-दुर्जनम् ।

क्षपयन्तमुद्यत-सुबाहुमाहवे तमथाभ्यनन्ददमरादि-सद्-गणः ॥ 8-22 ॥

8-22. The deities and the righteous greatly complimented Lord Sri Rama who slaughtered Subhahu, the spurner of the sacrifices of the sages, bent on battle, heading the heinous with their cutting hair who were the root-cause of evil.

The celestials and the assembly of the Vishnu exulted in immense glory when Lord Krishna killed in combat the chief notorious devils named Keshi and Arishta with matted hair who confronted him, ever inclined to embarrass the lineage of saints.

सवने विकस्वर-गुण-स्वर-द्विजे स्फुरते चरन् सकल-गोकुल-प्रियः ।

इत-काम तापसरसार्द्र धी-गिरः प्रतिलाळयन्नरमतैष सुन्दरीः ॥8-23 ॥

8-23. Lord Sri Rama, glorified by the sacred scriptures, roaming round safeguarding the glowing sacrifice performed by sage Vishwamitra and other meritorious saints with sonorous Vedic sounds, felicitated by the winning words of wish-fulfilled hermits, rejoiced.
Lord Sri Krishna, the darling of the residents of Gokula, wandering in the witching woods harkening to the sweet harmony of the birds, gladdening the graceful Gopis afflicted by the arrows of love shining with their sweet songs, delighted.
सहजान्वितः सकल-मित्र-संयुतो मधुरां पुरीं जनक-वल्लभां गतः । प्र-विशन्निमां स जगदेक-सुन्दरो-नर-नार्युदार-नयनोत्सवोऽभवत् ॥ 8-24 ॥
8-24. Lord Sri Rama, the exemplar of beauty, escorted by his younger brother Lakshmana along with sage Vishwamitra entering the charming city of Mithila dear to king Janaka feasted the eager eyes of its citizens.
Lord Sri Krishna, beauty incarnate, in company with his elder brother Balarama and his friend-cowherds, entering the Mathura town cherished by his father Vasudeva was an object of festivity to its curious inhabitants.
अथ खण्डितेश्वर-धनुः स लीलया क्षपितोग्रसेन-नृप-पुत्र-पौरुषः । समुपास्य विप्र-गुरुमञ्ज-भू-गुरुः स्व-जनानमोदयदमेय-तेजसा ॥ 8-25 ॥
8-25. Afterwards, Lord Sri Rama, the father of the four-faced Brahma delighted his devotees with his mighty majesty and pleased his learned preceptor Vishwamitra by effortlessly breaking the bow of Rudra and punishing the proud potentates heading a powerful army.
Then Lord Sri Krishna smashed the bow of God Shiva, smothered the swollen sovereign Kamsa, the son of King Ugrasena and gratified his wise Guru Sandeepani by his sincere service and his father Vasudeva by his lustrous valour in vanquishing the invincible Jarasandha and other felons.
कमलामयं कमल-पत्र-लोचनां भुवमागतां नृप-सुतां गृहीतवान् । निज-लीलया विजित-राज-शात्रवो मुदमापदाप्य पुरमब्धि-दुर्गमम् ॥ 8-26 ॥
8-26. Lord Sri Rama married Goddess Mahalakshmi who had descended on the earth as Sita, the daughter of King Janaka with her lovely broad (lotus-

like eyes) and on his way showing as if overcoming Lord Parashurama (in sport), the dread enemy of the depraved Kshatriyas and reached his capital Ayodhya impregnable like the sea and gained great glory (delight).

Lord Sri Krishna wedded the Goddess Mahalakshmi who manifested on the land as Rukmini, the offspring of King Bhishmaka and sportively vanquished the rival monarchs and entered the celestial city of Dwaraka defended by the deep (sea) with great delectation.

स जगाम मातृ-जन-तुष्टये किल त्वरितोऽवनं विदधदीप्सितं सताम्।

सह भार्ययाऽपि शुभया महा-जय-ध्वज-लक्ष्मणाग्र्य-सुहृदा विनाऽमुदा ॥ 8-27

8-27. Lord Sri Rama, to please his youngest mother Kaikeyi speedily retired to the forest with his charming consort (Sita) and his affectionate brother (Lakshmana), his auspicious symbol of victory.

Lord Sri Krishna, satisfying the longings of the noble to content his mother Aditi, moved with pleasure with his propitious partner (wife) Satyabhama and his triumphant carrier Garuda, his emblem of conquest.

समतीत-पर्वत-पुरोग-दुर्गमः खर-दूषणादि-सु-जन-द्विषो बहून्।

स निहत्य विश्व-भय-दं सु-दुस्सहं नरकं महा-तम उतानयत् क्रमात् ॥ 8-28 ॥

8-28. Lord Sri Rama having traversed many mountains like Chitrakuta and the intractable regions and destroyed the multitude of adversaries of the virtuous like Khara and Dushana led them to their destined dreadful, intolerable, eternal hell (which horripilates those who even hear of it).

Lord Sri Krishna mounting the hills and crossing many citadels hard to manage, annihilated the band of heinous enemies of the noble like Mura and Narakasura, full of malice for Lord Vishnu and unpardonable spite for his followers and condemned them to an insufferable, horrid Inferno (hell).

रुचिराश्रमाजिरचिताग्र्य-तेजसा प्रियया प्रियो भुवन-मान्यया समम्।

भृशमाकुली-कृत-मद-प्रमादवत्-सुर-पारिजात-हृदवाप धाम सः ॥ 8-29 ॥

8-29. Lord Sri Rama, darling of the people, putting in dire distress the host of intensely inebriated and often erring enemies of Devendra dazzled with his

<p>effulgent dear wife Sita worshipped by the world, in the veranda of his hermitage at Panchavati, lighted up by their lustre.</p>
<p>Lord Sri Krishna, picking the Parijata tree belonging to the Gods intoxicated with their prosperity oblivious of the identity of Krishna with Lord Narayana, returned to his capital Dwaraka along with his consort Satyabhama, revered in the universe who manifested her great might in the impressive, illustrious fight with Gods with extreme ease.</p>
<p>हरितामधीश-नर-देव-मण्डलं दश-कं विजित्य पर-भीषणं मुहुः । स्फुरितामिह प्रियतमां निज-श्रियं भगवानुपैक्षत हरन्तमप्रियम् ॥ 8-30 ॥</p>
<p>8-30. The revered Lord Ramachandra ignored the disliked ten-faced Ravana, dreadful to the circle of kings and the presiding deities of the ten directions, defeated many times who carried away by force Sita-form shining in the hermitage, his (Sri Rama's) real wealth (Goddess Mahalakshmi).</p>
<p>The illustrious Sri Krishna slighted the spurned Duryodhana who seized the righteous wealth of the winsome Pandavas (in the game of dice at Hastinapura) garnered by conquest of the rich rulers of the ten quarters.</p>
<p>अभिनन्दितः पवन-नन्दनादिभिः स कदाचिदिन्द्र-सुत-वर्धको गवा । निज-राज्यमात्म-दयिताय दत्तवान् हरि-सूनवे हत-विपक्षमुत्तमम् ॥ 8-31 ॥</p>
<p>8-31. Lord Sri Rama being saluted by the son of Vayu (Hanuman) and other monkey-chiefs (at the Rishyamuka mountain) once, slayed Wali the son of Indra with a shaft and bestowed on his dear devotee Sugriva the son of the Sun, the Kingdom of Kishkinda free from foes.</p>
<p>Lord Sri Krishna saluted by Bhimasena the progeny of Vayu and other Pandavas, once (during the war) imparted instructions with wise words (Bhagwadgita) to Arjuna and blessed dear Yudhistira, the son of Yamadharma with his domain rid of rivals.</p>
<p>मुद्माप्य तत्र दयितोरु-वार्त्तया मधु-हा मरुत्-सुत-मुख-प्रवृत्तया । हरि-तिग्म-चक्र-लसितोऽब्धि-मध्य-गं प्रययौ स पुण्यजन-सेवितं पुरम् ॥ 8-32 ॥</p>
<p>8-32. Lord Sri Rama, the slayer of the demon Madhu exulting in the news emitted through the mouth of Anjaneya (son of Vayu) of his success in the</p>

search of Sita, embellished with the forces of fiery monkeys, reached Lanka the capital of the demons located in the midst of the deep.

Lord Sri Krishna decked with the scorching resplendent discus, hearkening to the precious tidings (in Upaplavya) delivered by Bhimasena of the murder of the callous Kichaka and the other various exploits of the Pandavas (during their stay-incognito) to his delight, arrived at the celestial city of Dwaraka hallowed by the meritorious.

पृथु-कुम्भ-कर्ण-गज-राजमुद्धतं स-सहो[ऽ]दरं स-विबुधेन्द्र-शात्रवम्।

धरणी-भरं पृथुल-चक्रमक्षिणोत् निशितेषु-चक्र-कृत-विक्रमः प्रभुः ॥ 8-33 ॥

8-33. The mighty Lord Sri Rama displaying his valour with the cluster of his cutting arrows chopped (the impregnable elephant) the corpulent Kumbhakarna, onerous to Mother Earth and razed the invincible Indrajit leading vast legions of (ruthless) demons.

The indomitable Lord Sri Krishna, demonstrating his dauntlessness with his sharp shafts and his dazzling Sudharshana discus, smashed the rival rakshasas having huge temples and broad ears including their big brothers and their huge battalions who had been a burden on earth.

अथ भार्यया हुतवहं प्रविष्टया सहितः सहोदर-पुरस्सरैरपि।

अयमाप्य धाम चिरमिष्ट-दः सतां निज-मूल-रूप-परमैक्यमेयिवान् ॥ 8-34 ॥

8-34. After the annihilation of the Rakshasas, Lord Sri Rama reached his capital Ayodhya with his beloved Sita who convinced the concerned of her chastity in the fire-ordeal and his brother Lakshmana and other distinguished devotees like Hanuman, Sugriva and Vibhishana and ruling (his kingdom) for a long time highly revered by the virtuous, attained perfect identity with his Archetype (original Form).

With the carnage of the Kouravas Lord Sri Krishna reached Dwaraka with his dear consort Rukmini who entered the flames during her ascent to the heavens to delude the demons and his brother Balarama and other prominent personages and reigning beneficently for years to the intense delight of his subjects finally became one with his Mularupa. (Original Form).

महि-दास-पूज्य-चरणो द्विजादभूद् विदितात् स विष्णु-यशसोऽमलात्मनः ।

इह यो दधे जगति पाप-शान्तये बहुधामहेतिमति-दीप्त-गो-स्थितिम् ॥ 8-35 ॥

8-35. (Mahidasa and Kalki) Lord Narayana manifested himself as the worshipful Mahidasa through Itaradevi, the wife of famed Brahmin of a pure mind listening to the sacred stories of the supreme and composed many Vaishnava Shastras for redeeming the sins of erring humanity in a world teeming with troubles.

Lord Narayana, incarnated himself as Kalki, the offspring of the noted Brahmin Vishnuvyasa, adored by Brahma and other Gods in great ecstasy and carried the sword dazzling like lustrous diamond to demolish the evil-doers in the world.

सु-तपो-रुचेरयमपाप-कर्दमात् ननु मानवी-तनयतामुपेयिवान् ।

समयेन भूरि-निज-भक्ति-पूरितान् समजीजनत् सु-मनसः स देव-राट् ॥ 8-36 ॥

8-36. (Yagna and Kapila) Lord Narayana, indeed, manifested himself as Lord Yagna, the son of Akuti, the daughter of Swayambhu Manu and the ascetic Ruchi Prajapati, shorn of the slime of sin and in due course adorning the seat of Indra begot the Gods full of intense devotion (through his consort Goddess Mahalakshmi in her Dakshina form).

Lord Narayana, verily, descended on earth as Kapila, the son of Devahuti daughter of Manu and Kardama Prajapati, untouched by sin and fond of austerities and composed his Sankhya philosophy (which instilled intense devotion for the supreme Lord, the divines and the saints).

सु-बृहत्-पयोधर-मिथः-प्र-संहति-प्रकटी-भवत्-परम-यौवनाकृतिः ।

असुराहितां वर-विलासिनी तनुः प्रददावमुष्य सुर-राशये सुधाम् ॥ 8-37 ॥

8-37. (Dhanvantri and Mohini) Lord Narayana assumed his young enchanting form of Lord Dhanvantri displaying the splendid charm of his pleasant smile when the milky ocean was churned with the Mandara mountain by deities and demons and delivered the nectar to the group of divines discarding the inept infernals.

Lord Narayana embodied himself in his female Mohini (Narayani) form, appearing as an exquisite divine damsel of ravishing beauty with bewitching protuberant breasts, with fascinating movement of limbs (to delude the vulnerable swindlers) and distributed ambrosia among the Gods denying it to the underserving demons.

सु-जनाय दत्त-पद आत्म-शुद्धि-दः सु-कुमार-रूप्यभवदेष शाश्वतः ।

अनसूयया शुचि-मनीषया धृतः परमादरेण मुनि-पुङ्गवोढया ॥ 8-38 ॥

8-38. (Datta and Kumara) The eternal Lord Narayana, the purifier of the minds of the virtuous manifested as the tender-bodied Datta, borne with great reverence by Anasuya of the holy heart wedded to the eminent sage Atri.

The ever-abiding Lord Narayana incarnated as Kumara of enlightened knowledge contemplated by the celebrated saints, destitute of envy, and hallowed the minds of the righteous blessing them with ever-lasting bliss.

दयितः सतामृषभ एष भू-धरो वपुरुद्वहन् परम-हंस-लक्षणम् ।

व्यहरद्-वलक्ष-तम-पक्ष-शोभनं पर-तत्व-लिप्सु-सनकादि-वन्दितः ॥ 8-39 ॥

8-39. (Rishabha and Hamsa) Lord Narayana, dear to the upright embodied in the regal Rishabha form, saluted by saints like Sanaka and others seeking enlightenment (paratatwa), bedecked with sacred Siddhanta, sported accepting the highest order of asceticism.

Lord Narayana, the beloved of the virtuous the most excellent who bears the universe being entreated by the anchorites like Sanaka and others desiring to know the supreme verities appeared in the excellent Hamsa - form decked with spotless white wings (for the dissemination of knowledge).

उदपादि धर्म-तनयो ह्ययं हरिः नर-देव-सोदर उदार-विक्रमः ।

अपि कृष्ण इत्यभिहितो मुदे सतां स्वयमेव यस्य सहजो व्यजायत ॥ 8-40 ॥

8-40. (Hari, Krishna, Narayana and Nara) The lustrous Lord Narayana of eminent prowess came down to earth as Hari; the same Lord Narayana incarnated himself as Lord Krishna, his brother. This same radiant and



valorous Lord Narayana descended on earth as Lord Narayana and Shesha (the lord of serpents) embodied himself as Nara.

(Nara, Narayana, Hari and Krishna are the sons of Yamadharma, Nara is God Shesha and obsessed form of the supreme, the remaining three are the forms of the supreme himself.)

परमात्मने सततमेक-रूपिणे दश-रूपिणे-शत-सहस्र-रूपिणे।

अविकारिणे स्फुटमनन्त-रूपिणे सुख-चित्-समस्त-तनवे नमो नमः ॥8-41 ॥

8-41. Many many salutations to the supreme Lord Narayana always the same in his Mula-rupa (Arche-type) and also in his Avatara-rupas (being so propagated by the Shrutis) free from all blemishes (not subject to any transformation such as birth and death) incarnating in ten distinct forms as those of Matsya, in a hundred forms like Narayana, in thousand forms as those of Vishwa and other myriad embodiments like Ajita, every form constituted of knowledge and bliss, perfect and full.

इति चिन्तयन्नविरळान्तरो हरिं प्रणनाम स-प्रणयमादृतोऽमुना।

अजितौ परस्पर-सभाजितौ स तौ निकषा निषीदति पुरोपवेशिनौ ॥8-42 ॥

8-42. Thus contemplating Poornaprajna prostrated before Lord Narayana who greeted him with great affection and sat near Lord Narayana and Lord Vedavyasa who honoured each other.

विविधा विधाय किल तत्र सङ्कथाः वदनं मुनीन्द्र-तनयस्य सुन्दरम्।

अवलोक्य लोक-पतिरानतं महा-सुख-तीर्थमाह रहसि स्म गामिमाम् ॥8-43 ॥

8-43. Lord Narayana, master of the universe who conversed with Lord Vyasa on various topics in his hermitage discerning his charming face for his concurrence, said these words in solitude to the humble Anandatirtha bent low with great devotion.

शृणु देव-कार्यमव-धार्य धैर्यवद् यदुदीर्यमाणमिदमार्य-सम्मतम्।

भविताऽन्य-दुष्कर-तरं विधाय तत् तरुणं तवाव-तरणं महा-फलम् ॥8-44 ॥

8-44. Oh! Undaunted Madhwacharya, hearken to this divine (call) endorsed by Lord Vedavyasa and decided on by me to advise, hard to be accomplished by others, to achieve the highest aim of your new descent.

अपि-धाय सूत्र-हृदयं सतां प्रियं प्र-विधाय भाष्यमधुना निजेच्छया।

अपरैः श्रुति-स्मृति-निजार्थ-दूषकैः सुतरां तिरोभवति संविदाहता ॥ 8-45 ॥

8-45. At present when the true import of Brahmasutras dear to the virtuous lies concealed and new notorious commentaries composed at will by others who despise the genuine content of the Vedas and Smritis are rampant, real knowledge stands masked with its true tenor totally twisted.

अप-नेतुमेनमनयं कृतं खलैः प्रति-नेतुमात्म-जनतां शुभां गतिम्।

कुरु सूत्र-भाष्यमविलम्बितं व्रजेः सु-मतेन योजय कवे श्रुति-स्मृतीः ॥ 8-46 ॥

8-46. Oh learned Madhwacharya! to repair the injustice meted out by the erstwhile rogues and to lead our devotees to their divine destinations, compose a commentary on the Brahmasutras to manifest the meaning intended by Lord Vedavyasa, the correct interpreter of the Shrutis and Smritis.

अमितां मितामपि गिरं जगद्-गुरोः इति तां निशम्यविरळेतान्तरः।

वदतां वरस्तमवदत् तदा तयोः विरहाक्षमः खलु चराचरेशयोः ॥ 8-47 ॥

8-47. The large-hearted Poornaprajna, the pick of discourses, listening to the wise words of Lord Narayana, few in number but weighty in meaning was unable to bear his separation from his preceptors, the masters of the universe.

भवतोरितः सतत-सेवनामृते मम मङ्गुमस्तु भगवन्ननु-ग्रहः।

न लभेय वल्लभ-तमेदृशं सुखं जगतां त्रयेऽपि जगदेक-मङ्गळम् ॥ 8-48 ॥

8-48. Oh worshipful Narayana! Allow me to abide here and serve you both incessantly which is worth a dip in nectar; oh most dear Lord! such unique, divine bliss can never be gained anywhere in the universe.

कलि-काल-कालित-गुणे धरा-तळे सु-जनो न नूनमधुनाऽस्ति योग्य-धीः।

पर-तत्व वर्णनमयोग्यता-वते ननु हव्य-दानमिव निन्द्यते शुने ॥ 8-49 ॥

8-49. When there are hardly any righteous souls that deserve to received right learning on earth where precious qualities like knowledge and devotion are well-high demolished by the influence of the Kali-age, imparting of the divine lore is as good as serving the dogs with sacrificial oblations fit for deities. (So will I rest content in thy vicinity?)

अनाविष्कुर्वन् अन्वयात् (युक्तेः) एवमपि पात्रमपेक्ष्यते 3,4,49 ब्रह्मसूत्र - अनुव्याख्यान

इति तं ब्रुवाणमयमब्रवीद् विभुः भुवि सन्ति सौम्य पुरुषा गुणोचिताः।

वि-मलान् मणीनिव गुणोज्झितानिमान् दयया वि-शोधय विशुद्ध-गो-गणैः ॥ 8-50

8-50. Being so entreated by Madhwacharya, the mighty Lord Narayana, advised thus:

Oh auspicious one! There as yet abide on earth deserving virtuous souls gifted with qualities of knowledge and devotion but lie stranded like genuine gems with their ruptured threads: pity them and purge them of their impurities (like soiled sapphires being salved with water) with the wisdom of your words.

तव कीर्तिरार्तिमति-मात्रमानयेद् अशुभान् प्रभाकर-विभेव कौशिकान्।

कमला-करानिव शुभान् प्रबोधयेत् परमाज्ञया मम विशेषतोऽनिशम् ॥ 8-51 ॥

8-51. Let thy glory with my supreme behest ever enlighten the upright and greatly agonize the ignoble like the sun blooming the lotuses and afflicting the owls.

इति सा मही-धर-मुखाद् विनिःसृता जगतां सुखाय विशदा सरस्वती।

द्विज-राज-गो-विषयताति-पूरितं प्र-विवेश मध्व-पृथु-बुद्धि-वारिधिम् ॥ 8-52 ॥

8-52. For the bliss of the blessed, the precious words of Lord Vedavyasa the sustainer of the world enriched the magnificent mind of Madhwacharya like rivers gliding out of the caves of the mountains entering the sea surging by the contact of the moon (on the full-moon day).

(Madhwacharya heartily accepted the exhortations of Lord Vedavyasa and resolved to write a commentary on the Brahmasutras).

मतमित्यवेत्य महितं महतोः अभिधाय बाढमिति धीर-मतिः ।

अनयोर्नियोगमधिरोपितवान् स्व-शिरस्यनन्य-सुवहं प्रणमन् ॥ 8-53 ॥

Madhwacharya of a resolute mind realizing the cherished desires of revered Lord Narayana and Lord Vedavyasa respectfully saluted them and promised to execute their mandate impossible to be carried out easily by others.

आम्नायास्त्रय इव तत्व-भोधकास्ते पाप-घ्नास्त्रय इव पावकाः प्रजानाम् ।

लोका वा सकल-भृतस्त्रयोऽत्र रेजुः सानन्दा मुनि-सुत-धर्म-सूनु-मध्वाः ॥ 8-54 ॥

8-54. The blissful trio, Lord Vedavyasa, Lord Narayana and Guru Madhwa blazed in Badarikashrama like the three Vedas (Rk, Yajus and Sama) that impart true wisdom, like the three Holy Fires (Dakshinagni, Garhapatya and Avahaniya) that destroy the sins of the devotees and like the three worlds (Bhu, Bhuva, Swah) that sustain the creation.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते अष्टमः सर्गः

नवमः सर्गः-[9-55]

चोदयन्तमथ गन्तुमादरात् तत्र धर्म-जमजं प्रणम्य सः ।

सौख्य-तीर्थ-कवि-लोक-नायको वेद-नायक-पुरस्सरो ययौ ॥ 9-1 ॥

9-1. Then, Anandatirtha the pre-eminent among the wise kneeling in all devotion before Lord Narayana the birthless, the son of God Yama urging him to go back (to preach the virtuous) moved on with Lord Vedavyasa in the forefront of his abode.

आश्रमान्तरमवाप्य कृष्णतः श्राव्यमेष सकलं च शुश्रुवान् ।

चित्त-वृत्तिमनु-वृत्ति-मान् गुरोः साध्वेत्य गमनोन्मुखोऽभवत् ॥ 9-2 ॥

9-2. Reaching Vyasashrama, Anandatirtha realizing the disposition of the mind of his preceptor Vasishta-Krishna and acting in accordance with it,

listened (in all earnestness) to all his desired discourses and prepared himself to return.

मन्द-हास-मृदु-सुन्दराननम् वन्दनीयमभि-वन्द्य सत्-पतिम्।

प्राज्ञ-मौलि-मणिरभ्यनुज्ञया तस्य तावदगमन्महा-मतिः ॥ 9-3 ॥

9-3. Poornaprajna the crest-Jewel of the erudites, with his placid lovely face beaming with his pleasant smile, the supreme among the learned worthy of utmost respect, bowed to Lord Vedavyasa and left the place with his permission.

तस्य वल्लभ-तमाऽऽस वास-भूः मानसात् पृथुल-मानसस्य नो।

नात्यजत् क्षणमपि ह्यसाविदं नैष नाथ-विरही ततोऽभवत् ॥ 9-4 ॥

9-4. Poornaprajna's pure mind, the supreme, permanent (which He did not desert even for a moment) abode of Lord Vedavyasa, did not (even accidentally) suffer (mental) separation from his master (Lord Vedavyasa), (though physically he left him to go to Badari).

वीर-दृष्टि-कृत-सिंह-विभ्रमः शान्त-दृष्टि-कृत-शान्त-सम्मदः।

तत्र-तत्र पथि पथ्य-विभ्रमः पर्वतादव-ततार सर्व-धीः ॥ 9-5 ॥

9-5. Poornaprajna scaled down the Himalaya Mountains on his way back looking like a sporting lion to ferocious animals and a pleasing person to gentle ones.

वानरेन्द्र इव तीर्ण-वारिधिः वासुदेव इव रत्न-राजवान्।

भीमसेन इव सून-वर्य-हृत् निर्वृत्तिं स्व-जनमानिनाय सः ॥ 9-6 ॥

9-6. Madhwacharya delighted his disappointed disciples like Satyatirtha by his return, like Hanuman gladdening the anxious monkey-chiefs by crossing the ocean like Sri Krishna pleasing the Yadavas and Vasudeva by handing over the much coveted Shyamantaka jewel and like Bhimasena gratifying (Dharmaraja and Droupadi) by bringing the Sougandhika flowers.

अग्निशर्म-मुख-पञ्चषैर्द्विजैः अन्नमाहतमलं पृथक् समम्।

कृत्स्नमाददयमित्यविस्मयः कृत्समत्तुमलमेष हि क्षये ॥ 9-7 ॥

9-7. That Madhwacharya to the satisfaction of his devotees consumed the entire food brought as alms by the five or six Brahmins Agni Sharma and others severally to cater to all of his disciples including him is no marvel since he devours the entire universe consisting of the sentient and the non-sentient objects at the time of deluge.

(Verses 8-12 that describe the exquisite commentary of Madhwacharya on the Brahmasutras, constitute an Antya-Kulka)

व्यासदेव-हृदयाति-वल्लभं वासुदेवमगणय्य-सद्-गुणम्।

साधयत सकल-दोष-वर्जितं ज्ञान-भक्ति-दमनन्त-सौख्य-दम् ॥ 9-8 ॥

9-8. Madhwacharya composed the excellent commentary on the Brahma-Sutras, dear to the heart of Lord Vedavyasa bestowing knowledge, devotion and salvation full of bliss, propagating Lord Narayana as the treasure of countless virtues and devoid of defects;

उक्तमुक्तमभिधेयमुत्तमं वेद-वाक्यमनु-वादयन्मुहुः।

व्यञ्जयत् स्मृति-वचोभिरञ्जसा तस्य चार्थ-मति-युक्त-युक्तिमत् ॥ 9-9 ॥

9-9. Supporting his profound interpretations with profuse illustrations from the Vedas and Smritis – sentences to clearly elucidate the meanings, containing convincing reasoning (in depicting the nature of the divine);

बाल-सङ्घमपि भोदयद् भृशं दुर्निरूप-वचनं च पण्डितैः।

अप्रमेय-हृदयं प्रसादवत् सौम्य-कान्ति च विपक्ष-भीषणम् ॥ 9-10 ॥

9-10. Intelligible to a great extent even to the average (people at large) and equally tough to be comprehended by the learned, hard to decipher the deeper import of his words, delightful to the virtuous but dreadful to the hostiles;

अस्त-दूषणमवन्द्य-भाषणं लक्षितं सकल-लक्षणैः समम्।

माननीयमपि नाकि-नायकैः रूपमन्यदिव धन्यमात्मनः ॥ 9-11 ॥

9-11. Containing words ever fruitful, but never faulty (wrongly used) decked with the merits of great commentary and venerated even by the divines as his another blessed form.

एक-विंशति-कु-भाष्य-दूषकं ब्रह्म-सूत्र-गण-भाष्यमद्भुतम्।

अप्यदूष्यमतनोदनन्त-धीः भूत-भावि-भवदात्मभिः क्वचित्॥9-12॥

9-12. Poornaprajna, the refuter of the twenty-one hostile commentaries composed his exquisite gloss on the Brahma-Sutras which stands in majesty uncontroverted by the critics of all times (of the past, present and future). Equally commendable is his blessed form possessing all the aforesaid attributes.

गाङ्ग-मङ्गल-तरङ्ग-भङ्ग-द-प्रान्त-सु-श्रि-हरि-वेश्म-कृत्-समः।

यद्-गतैक-तम-वर्ण-लेखकः सत्य-तीर्थ इह भाष्यमालिखत्॥9-13॥

9-13. He who inscribes even a word from his consummate commentary will gather abundant merit on par with that of a noble soul erecting a splendid sanctuary on the shores of the Ganges shattering the soaring surges: Indeed blessed is his dear disciple Satyatirtha who transcribed the entire exposition.

तत्र देवमभिवन्द्य यातवान् स्वामिनो वचन-गौरवाद् द्रुतम्।

सानु-गो-विविध-भूरतीत्य गो-दावरी-तटमगादलेश-धीः॥9-14॥

9-14. With salutation to Lord Narayana and due deference to his words, Poornaprajna escorted by his disciples moved swiftly from Ananta-Mutt and traversing a few regions reached the bank of the Godavari River.

प्राज्ञ-वित्तमयमाप्तुमागतैः पण्डितैर्द्वि-नव-शाखिभिः श्रुतीः।

प्रस्तुता अभिददौ परीक्षकैः षट् च तत्र समयानखण्डयत्॥9-15॥

9-15. Madhwacharya critically explained all the Vedic sentences selected to test his talent by the scholars, specialized in all the eighteen sections of the Vedas, assembled on the shores of the Godavari River to secure the preferential awards. He (afterwards) refuted all the six doctrines. (Bhatta, Prabhakara, Vaisheshika, Naiyayika, Charvaka and Bouddha.)

ते पृथक्-पृथगमुं स्व-शाखया दर्शनेन च परीक्ष्य निर्जिताः।

सर्ववित् त्वमसि मुख्यतः कवे नास्ति ते सदृश इत्यथाब्रुवन्॥9-16॥

9-16. The learned Brahmins severally tested the Acharya in their respective Vedic branches and their doctrines but (to their dismay) on being defeated, they said thus: 'Oh wise one, really you are omniscient; you are one without second'.

यस्त्रयी-सकल-पक्ष-शिक्षकः तत्र संसदि वरिष्ठ-सम्मतः ।

शोभनोप-पद-भट्ट-नामकः पूर्ण-सङ्ग्रामनमन्मुहुर्मुदा ॥ 9-17 ॥

9-17. One Brahmin named Shobhanabhatta, who dared to interpret and preach the sacred Vedas and the diverse doctrines in it, recognized to be the peak in the assembly, repeatedly bowed to Poornaprajna with intense delight.

यस्तु तार्किक-शिखा-मणिः सुधीः वर्तमान-समयान् निराकरोत् ।

वेद-भारत-पुराण-निष्ठितो भाष्यमेतदशृणोत् स मध्वतः ॥ 9-18 ॥

9-18. The learned Shobhanabhatta, the outstanding logician who had refuted all the rival doctrines then prevalent, a faithful follower of the four Vedas, Mahabharata and the eighteen Puranas, listened to his (Acharya's) delectable discourses on Brahmasutra-Bhashya and became his devoted disciple.

नापरेषु रतिमा-ययौ क्वचिद् भाष्यमद्भुतमिदं स शुश्रुवान् ।

नारविन्द-मकरन्दमाप्तवान् अच्छ-पिच्छ इव वाञ्छतीतरत् ॥ 9-19 ॥

9-19. Having studied this exquisite exposition (thoroughly convinced of its precedence) Shobhanabhatta longed not for any other Shastra like the white-winged swan that sucks the sweet juice of the lotus (being fully satisfied) not craving for any other flower.

तत्र-तत्र स सभासु भासुरो नन्दि-तीर्थ-समयोक्त-युक्तिभिः ।

वादिनो विशकलय्य ता समा-क्रम्य वाचमुचितामुदाहरत् ॥ 9-20 ॥

9-20. The splendid Shobhanabhatta daringly disproved the rival disputants confronted in difference councils, (well-equipped) with the reasonings mentioned in Madhwa-Siddhanta showing no concern for the (vanquished ones) and said these apposite words: (So he is reckoned to be the first



propagator of Madhwa-Shastra and the first illustrious successor of Madhwacharya.)

चूर्ण-कृद् विविध-शङ्ख-चूर्णकः चूर्णनाय बहुधाऽप्यशक्नुवन्।

आत्यजद् विफल-धीः प्रदक्षिणा-वर्त-वारि-जमनर्धमप्यहो ॥ 9-21 ॥

9-21. 'It is really disconcerting that a betel-lime pounder who triturate the varied conches, unable to pulverize a Balmuri-conch (a conch twisted to the right) despite his repeated endeavour is inclined to cast it (the precious conch) away as of no avail.

अप्रमेय-मति-शास्त्रमीदृशं यस्त्वजत्युपनतं सु-दुर्लभम्।

तस्य तुल्य-मतिरेष दुर्जनो नाथवाऽस्य सदृशोऽस्ति नीच-धीः ॥ 9-22 ॥

9-22. He who gives up the study of Poornaprajna's Shastra, priceless like the right-twisted conch attained in the company of the righteous, unavailable to the unworthy, as futile, resembles the felon who forsakes the right-winged conch. Indeed it is hard to find a similar sinister die-hard.

कोऽपि तं गुण-विशेष-विच्च वि-क्रीय भूरि-धनमाप पूरुषः।

न ह्यनर्ध-गुण-मूल्यमाप्यते भाग्य-दैवमिह योग्यतानुगम् ॥ 9-23 ॥

9-23. Even the other person, who knowing the greater worth of right-winged conch sells it (at a higher price) and gathers plenty of money is not discreet enough as he also fails to realise the full benefit of its invaluable excellence. (Worship it with devotion and secure the highest objective of life-salvation.) Indeed, the God of Fortune (Lord Narayana) favours the aspirants in consonance with their capabilities.

व्यक्तमुन्नतिमितोऽप्ययं जनः तस्ययन्न लभतेऽखिलं फलम्।

स्तोक-मानसतया ततो ब्रजेत् तस्य हन्त पुरुषस्य तुल्यताम् ॥ 9-24 ॥

9-24. The present generation that is content only with the elevation it obtains through the study of the priceless Madhwa-Shastra is slow-witted enough as it forgoes its highest fruits of knowledge, devotion and bliss and resembles the seller of the right-twisted conch who is satisfied with the affluence he acquires.

क्रीतवान् नर-पतिर्महा-दरं सादरं पुनरुदार-चेष्टितः ।

अर्चयन् सततमाप सम्पदो या न ता वचन-चित्त-गोचराः ॥ 9-25 ॥

9-25. A meritorious monarch (engaged in the welfare of the virtuous) purchased the priceless conch and worshipping it constantly with intense devotion attained the highest prosperity inaccessible to word and thought – (like lordship over different lands and other covetable objectives).

शास्त्र-कल्पक-तरोरमुष्य कः प्राप्नुयात् सकलमप्यहो फलम् ।

यस्तमुत्तम-गुणं विडम्बयेद् इत्युदीर्य स जनानरञ्जयत् ॥ 9-26 ॥

9-26. The shrewd Shobhanabhatta assured: 'Those who gain their greatest ends by a devoted study of Madhwa Shastra which like the celestial wish-fulfilling tree confers all cherished desires, are among the fortunate few that emulate the laudable king who by intense adoration of the precious conch earned the highest boon' and exhilarated the ardent listeners, (creating in them a hunger for Madhwa-Shastra).

नेदृशैः कविभिरेव केवलं हन्त पूज्य-चरणोऽभ्यपूज्यत ।

शर्व-शक्र-गुरु-पूर्व-दैवतैः अप्यलं सु-समयोद्-गमोत्सवे ॥ 9-27 ॥

9-27. The venerable Madhwacharya was not only lauded by the learned ones like Shobhanabhatta and others but highly revered by the Gods, Shiva, Indra, Brihaspati and others on his propounding and propagating of his propitious Siddhanta.

निम्न-भूरिव सतीः प्रजा व्रजन् वारि-दुर्तुरशनैरपूरि सः ।

प्राज्य-ताप-हर-दर्शनाम्बुना तुङ्ग-देशमिव दुर्जनं तु नो ॥ 9-28 ॥

9-28. Madhwacharya on his way to Udupi, endowed the virtuous in no time with the sacred tenets (waters) of his doctrine that destroys the deep distress of Samsara but leaves the wicked untouched like the rainy season stocking the water (during its flow) in the low-lands and gliding in all haste in the up-land regions.

<p>कर्मभिः सकल-लोक-कौतुकैः मानितः पथि जनैः समागतः। सन्ननाम शिव-नाम-कीर्तनं राजतासन-पुरे विराजितम् ॥ 9-29 ॥</p>
<p>9-29. Greeted with great respect on his way by the curious people who had either seen or heard of his strange deeds, Madhwacharya arrived at Udupi and paid deep homage to Lord Anantasana known as Shiva, the glory of that land.</p>
<p>अच्युत-प्रमतिरच्युत-प्रियं तं दश-प्रमतिमागतं तदा। वन्दमानमवलोक्य यां मुदं प्राप्तवांस्तदवधिर्न विद्यते ॥ 9-30 ॥</p>
<p>9-30. The delight derived by Achuthapreksha on discerning Poornaprajna who approached and bowed to him in all deference, knew no bounds.</p>
<p>प्रीतिमार्य-यतिरुत्तमां पुरा प्रेषिताप्रतिम-भाष्य-दृग् ययौ। अप्यतोऽति-शयनीं शुचि-स्मितं तं विलोक्य सु-चिराद् दिदृक्षितम् ॥ 9-31 ॥</p>
<p>9-31. The elderly ascetic (of Likucha family) felt elated to read the unexcelled Brahmasutra-Bhashya sent in advance (by Madhwacharya for his perusal) but was gladdened to evince the Acharya whom he longed to see for long, with his pure, pleasant smile.</p>
<p>पूर्ण-दृष्टि-जल-धेर्गृहीतवान् भाष्य-संज्ञममृतं सुखावहम्। चित्रमेष यतिराड्-घनाघनो ग्राह्यंश्च मनुजान् मुमोच नो ॥ 9-32 ॥</p>
<p>9-32. The elderly ascetic picked up the pleasant nectarine Brahma-Sutra Bhashya from the ocean (repository) known as Poornaprajna and disseminated it among his disciples which strangely enough became more plenteous and magnetizing unlike the rain-bearing cloud sucking the water of the sea and showering over the people, but fully drained after the rains.</p>
<p>सानुनीतिरथ नीतिमानयं भाष्य-सद्-गुण-गणानवर्णयत्। शोभनाय गुरवे स्वभावतः कालतः कुमत-लीन-बुद्धये ॥ 9-33 ॥</p>
<p>9-33. Then, Madhwacharya of exemplary conduct, with great decorum expounded the exquisite excellences of his superior Bhashya to his revered preceptor (Achuthapreksha) who though by nature noble had his knowledge</p>

cloaked by the then ruling wicked Maya Mata, due to the evil influence of the Kali age.

उक्तिभिस्तमसकृत् सु-युक्तिभिः भोदयन् बहल-धीः प्रसङ्गतः ।

स्थेयसो भिषगिवास्य हृद्-गतं मूल-दोषमरुचेरचिन्तयत् ॥ 9-34 ॥

9-34. Poornaprajna during his discourses elucidating repeatedly his Shastra (to his preceptor) with sound reasonings and finding it even then unpalatable to him pondered over the root-cause of his lack of interest like a physician diagnosing his patient for his loss of appetite.

दक्ष-पक्ष-विहतेन ताडयन् भीषयन् समधिक-स्वर-श्रीया ।

हंस-राट् कलिमलं निराकरोद् एक-दृष्टिमिव मानसाद् गुरोः ॥ 9-35 ॥

9-35. Madhwacharya the consummate saint defied the main defect firmly fixed in the mind (of his preceptor) due to the influence of Kali by his sturdy exegesis marked with its effective resonance of tone, alarming him of the dangers (of the Advaita Siddhanta) like the chief-swan scaring the cackling crow from the Manasa Lake with the flutter of its sturdy wings and shrill voice.

निष्कलङ्कमिव चन्द्र-मण्डलं पुण्डरीकमिव पुल्लतां गतम् ।

वारि शारदमिव प्रसादवत् चित्तमच्युत-मतेर्भृषं बभौ ॥ 9-36 ॥

9-36. The mind of Achuthapreksha greatly glowed with its deficiencies dispersed by Acharya's disquisitions like the spotless disc of the moon, like the blossoming lotus and like pure water in autumn.

आ-ननन्द स हि मध्व-शास्त्रमा-कर्णयन् कु-समयाग्रही पुरा ।

मोह-पीत-लवणोदको मुहुः प्राक् पिपासुरमृतं पिबन्निव ॥ 9-37 ॥

9-37. The preceptor of the Acharya till then persistent in the prevailing Maya-Shastra, having heard and realised the superiority of Madhwa-Shastra exulted now and then like a thirsty man slaking his thirst with saline water, sipping the blissful elixir again and again.

विस्तृतान्तर-वियद्-पदौ-यती अस्यतां स-समय-प्रकाशनात्।

तौ यथा विधुरवी अहो अहो-रात्रमप्युरु-तमो नृ-मोहकम् ॥ 9-38 ॥

9-38. The elderly saint Achuthapreksha under the aegis of Poornaprajna revealed the virtues of the auspicious Bhashya and dispersed the ignorance masking the minds of men like the sun and the moon with the sky as their shield, dispelling the darkness with their effulgence during the day and night respectively. Oh the majesty of Madhwa-Bhashya!

सज्जनान् सह महादरेण नृन् पापिनां प्रकृतितोऽप्रियाकृति।

दारुणाघ-गण-दारणं स्म स ग्राहयत्यपि सुदर्शन-द्वयम् ॥ 9-39 ॥

9-39. Madhwacharya initiated with deep affection the virtuous into his soul-saving doctrine and as a recognition of his fold, stamped their shoulders with the Vaishnavite auspicious marks of discus and conch. (Tapta Mudra Dharana). This Shastra and Sudharshana always unsavoury to the vicious are potent to destroy the many dreadful sins of the righteous.

नन्वनन्य-शरणात्मनाम् सतां सिद्धि-विघ्न-मुख-दोष-भेषजम्।

ऐच्छदच्छल-दयोदयादयं रूप्य-पीठ-पुर-गः कदाचन 9-40 ॥

9-40. Once, Madhwacharya during his stay at Udipi, moved by unmixed mercy for the eligible virtuous devoted to him with no other protector to sustain them and eager for an effective remedy to remove the intractable hurdles in their path-way to God (final beatitude), resolved to install the idol of Krishna.

गोपिका-प्रणयिनः श्रियः पतेः आकृतिं दशमतिः शिलामयीम्।

शिष्यकैस्त्रि-चतुरैर्जलाशये शोधयन्निह ततो व्यगाहयत् ॥ 9-41 ॥

9-41. Poornaprajna then bathed the stone-image of Lord Krishna, the beloved of the Gopikas and the Consort of Goddess Lakshmi, in Madhwa-Sarovara after it was cleansed by his three or four disciples.

स्पर्शनाद् भगवतोऽति-पावनात् सन्निधान-पदतां गतां हरेः।

त्रिंशदुद्यत-नरैः सु-दुर्धरां लीलयाऽनयदिमामसौ मठम् ॥ 9-42 ॥

9-42. (The stone idol is a marvellous piece of art of Vishwakarma, prepared at the behest of lord Krishna who was entreated by Rukmini to provide her with one such (idol) for her daily worship.)

Madhwacharya carried to his monastery with extreme ease this Idol of Lord Krishna that had gained divine presence by his most hallowed touch and could not be lifted even by thirty of his hefty disciples.

मन्द-हास-मृदु-सुन्दराननम् नन्द-नन्दनमतीन्द्रियाकृतिम्।

सुन्दरं स इह सन्न्यधापयद् वन्द्यमाकृति-शुचि-प्रतिष्ठया ॥ 9-43 ॥

9-43. Madhwacharya, during the immaculate ceremonial installation of the Idol, brought in an abiding presence of Lord Krishna the son of Nandagopa, with his beautiful face beaming with the gentle smile, his lovely form worshipped by Brahma and other gods, invisible to corporeal eyes.

44-47. (The four following verses that form a Kulaka (a bunch of four verses on the same topic) are to be read together.)

मानिनोऽपि हि वशीचकार यो दैवत-प्रतिभयाऽऽत्मनः खलः ।

यायजूक-गुणमात्मनः स्मरन् यो जराघटित-गोत्र उच्यते ॥ 9-44 ॥

9-44. Discerning the unrighteous felon named Jaraghatita (Maradittaya) impeding the sacrifice of the son of his Veda-guru, most dear to him who (Jaraghatita) with his supra-talent and the grace of Providence had subdued even the eminent learned and claimed to himself the competence to perform sacrifices.

आत्मनः प्रियतम-क्रतोरमुं पाप-पूरुषमवेत्य घातकम्।

तं निरस्य जनमप्यथाहितं सर्व-भू-धर-समर्थ-पूर्वकम् ॥ 9-45 ॥

विश्व-विस्मय-करः स्व-तेजसा वन्द्यमान-चरणः पुनर्जनैः ।

चित्र-दिग्-विजय-कीर्त्य-कीर्तिमान् मोदयन्ननुदिनं निजाः प्रजाः ॥ 9-46 ॥

9-45/46. Poornaprajna dear to Lord Krishna routed him along with the other prominent rivals in the very presence of the ruler of the region (Balkanya by name) along with other distinguished scholars pre-eminent in logistic, exalted in renown and by his astounding (success) over his hostile

opponents scattered all over the country, being venerated and adored greatly by the people, ever delighting his devotees, and amazing the World with his splendour.
वासुदेव-दयितो महिष्ठ-धीः वासुदेवमथ साध्वयाजयत्। धर्म-सूनूमिव धार्मिकं पुरा भीम-मूर्तिरयमेव भू-सुरम् ॥ 9-47 ॥
9-47. And enabled the righteous Vasudevacharya (the son of his Veda-guru) to conduct his sacrifice in a manner he had (safeguarded) and emboldened Dharmaraja to conduct the Rajasuya-Yaga (sacrifice) in his second incarnation as Bhimasena by slaying the mighty, wicked king Jarasandha, a big hurdle in their path, who had vanquished many mighty kings with the boons of gods Rudra and others and arrogated to himself the ability to execute sacrifices.
याज्यया समुचितानु-वाक्यया स-प्रवर्ग्य-विभवैरभि-ष्टवैः। विश्व-वेत्तुरनुजोऽत्र होतृतां प्राप्यदैवत-ततीरतोषयत् ॥ 9-48 ॥
9-48. The brother of Sarvajnacharya (the would-be Vishnutirtha) gladdened greatly the galaxy of Gods adorning the place of Ritwik (Hotru-sacrificial priest-hood) with appropriate yagnas blended with Anuvakyas and Abhistavas inclusive of Pravargya.
स प्रयुज्य निशिता निशात-धीः वैश्व-देव-वर-शस्त्र-सन्ततीः। राक्षसासुर-निरास-कृत् सुरान् वीर-वर्य इव भागमापयत् ॥ 9-49 ॥
9-49. The shrewd brother of Madhwacharya recited the relevant set of famous 'Vishwedeva' holy riks, warding off the demons and devils who hamper the sacrifice and enabled the concerned Gods to happily receive their share of oblations offered, like a valiant hero with the power of his arms distributing the riches to the deserving and denying it to the depraved ones.
वायुना त्रिरपि पूर्व-पायिना सर्व-दैवत-जिता तरस्विना। योऽपरोक्ष-वपुषाऽप्यपेक्षितः कोऽत्र वर्णयति तं महाक्रतुम् ॥ 9-50 ॥
9-50. Who on earth can portray entirely the stately sacrifice (defies description) desired by the invincible Mukhyaprana, now present in person in

his third incarnation as Madhwacharya, who vanquished the other deities in might by outstripping them thrice in speed in healthy rivalry and was the first to drink the soma-rasa every time (hence securing the pride of place among the galaxy of Gods)?

ब्रह्म-वेदन-निविष्ट-चेतसां कर्म तत्र करणान्तरं भवेत्।

ज्ञापयन्निति परात्म-वेदकः कर्म धर्ममपि स ह्यचीकरत् ॥9-51 ॥

9-51. Madhwacharya, engaged in imparting divine knowledge, made his devotees absorbed in contemplation of the supreme spirit realise that like Shravana, Manana etc., the observance of the prescribed duties of the different orders of life and the sacred sacrifices for the love of the Lord (not for worldly attainments) contribute to gain the highest objective, guided the conduct of holy sacrifices.

यानि-यानि चरितानि यानि-या-नीरितानि च मनो-हरण्यहो।

तानि-तानि च वितानि-चेतसो विश्व-विस्मय-कराणि भान्ति हि ॥9-52 ॥

9-52. It is indeed startling that the entrancing deeds and the enchanting words of Poornaprajna (of broad mind) sparkle to take the world by surprise.

सरस्वतीर्वृत्ति-करीः शरीरिणां अतीत्य बह्वीः समतीत-गोत्रकः।

पुरेव कृष्ण-प्रियमापदश्रमं पृथु-प्रबोधः पुनरुत्तमाश्रमम् ॥9-53 ॥

9-53. Poornaprajna who earlier exhorted the people that the Vedic sentences that superficially seem to connote the passing pleasures of heaven really in their primary sense aim at supreme bliss, now readily crossed the Godavari and other rivers (that sustain and satisfy the human beings) and Sahya and other mountains and reached the famous Badarikashrama, the esteemed abode of Lord Narayana.

Poornaprajna who had hied to Badarikashrama before he composed his extra-ordinary Bhashya and gave up all the traditional family practices and accepted the excellent order of an ascetic, unmindful of the exhortations of others to work for subsistence, now crossed the Godavari and other rivers and the Sahya mountains and reached the famous Badarikashrama again.

(The word पुरेव in the verse admits of two interpretations.)



सहभोगमनन्य-लभ्यमस्मै हनुमद्रूप-वते ददौ पुरा हि ।

अनवेक्ष्यपरं स्वभीष्ट-कर्त्रे प्रति-दातुं हरिरैघयत् तमेव ॥ 9-54 ॥

9-54. Intensely pleased with the fulfilment of his divine mission to propagate the supremacy of Lord Narayana through his memorable volume Brahmasutra-Bhashya, Lord Vedavyasa (Narayana) who as Lord Rama had blessed Madhwacharya in his former incarnation as Hanuman for his exceptional services (like the search of Sita-Mata) with the rulership of Satya-loka (Sahabhoga) impossible to be attained by others, now unable to find any other similar favour, intensified the same munificence. (Sovereignty over Brahma-loka.)

प्रणम्य गुरुमादरादथ नियोगतो योग्यतः

स तस्य जगतां हितं विदधतो गतः सानुगः ।

महिष्ठ-हृदयो महा-महिम-सिन्धुरानन्दतो

निजैरभि-गतोऽनमद् रजत-पीठ-वासं हरिम् ॥ 9-55 ॥

9-55. With due deference (obeisance) to his (revered) preceptor Lord Vedavyasa, the benefactor of the universe, Poornaprajna the ocean of majesty, with his (Vedavyasa's) befitting behest departed with his disciples; He being greeted with great glee by his adherents on his return to Udupi, bowed to Lord Ananteshwara, its presiding deity.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते नवमः सर्गः

दशमः सर्गः - [10-56]

सपदि समस्कुरुत भृषं माधव-गुण-साधकोऽथ मध्व-रविः ।

भृगु-कुल-तिलक-स्थानं ताप-करः पाप-पान्थानाम् ॥ 10-1 ॥

10-1. Then (with obeisance of Lord Krishna at Udupi) the illustrious Madhwacharya propagating the propitious qualities of Lord Narayana (Consort of Goddess Lakshmi) causing suffering to the rival confutants treading the sinful track, instantly embellished the holy Tulu region of Lord

Parashurama (the best of the Bhrgu-born) like the blazing Sun entering the Vrishabha, the seat of Shukra promoting the virtues of the spring-season (bloom of blossoms and cooing of cuckoos) and causing woe to the wayfarers with his scorching heat.

दशमति-शिष्यः कश्चित् शुभ-जनतायै कुतूहल-नतायै।

विविध-सु-वृत्तं वाक्यं काव्यमिवोचे स-नायक-स्तवकम् ॥ 10-2 ॥

10-2. A certain disciple of Madhwacharya spoke a few sentences to the humble, virtuous multitude full of curiosity extolling the favourable feats of the eminent Acharya in a melodic manner like an epic poem (e.g. Naishadha) hymning the glories of a great hero in many meters.

भुवानाद्भुत-मध्व-चेष्टितं न वदेमापि सुरायुषा वयम्।

सकलं खलु किन्तु किञ्चिद्-प्यथ शुश्रूषु-जनाय वर्णयते ॥ 10-3 ॥

10-3. We cannot enumerate in entirety the marvellous miracles of Madhwacharya, even (if endowed) with a superhuman span of life; yet we will recount a few (according to our ability, for the satisfaction) of our desiring devotees.

क्वचिदीश्वर-देवमेष भूपं खननं पान्थ-जनं विधापयन्तम्।

स्वमपि प्रति-चोदयन्तमूचे क्रियया नोऽकुशलान् प्रबोधयेति ॥ 10-4 ॥

10-4. When the ascetic Acharya was also compelled by the (relentless) ruler of a region who pressed all the passers-by into digging service, he expressed: 'Oh king, enlighten us who are not experts, on how to dig (in digging)'.

प्रकारं प्रकटीकर्तुम् आरभ्य विरराम नो।

महीयो-मति-माहात्म्याद् वैश्येन खनन् खलः ॥ 10-5 ॥

10-5. The stupid Ishwaradeva, to school the saint speciously started to strike (dig); but Lo! (Propelled by the Acharya the incarnation of Mukhyaprana subject to his sway, he stopped not (even though the Acharya journeyed ahead). Such was the spell of his supremacy!

नानेनानानेनानेनोनूननेन ननु नुन्नाः ।

नानाना नो नूनं नानेनानूननाऽनुन्नः ॥ 10-6 ॥

10-6. There are no souls not spurred by the sublime Sukhatirtha, shorn of all slurs, sovereign among the sentients. But the sachem stimulator, the supreme Lord of Lakshmi, the singular sustainer of the Supra-humans (like Brahma and others) is the sole one, not subject to (Mukhyaprana's) sway.

यमशेष-भव-प्रभवः स्मरता मसुखाब्धिरपैति न चित्रमिदम् ।

मरुतीदृशि भान्ति हि यत्-स्तवने यम-शेष-भव-प्रभवः स्म रताः ॥ 10-7 ॥

10-7. This subjection of the surly Ishwaradeva to the sovereign Acharya is no surprise since sheer surrender by the sacred ones sets them scot-free from the sea of sorrows of Samsara (worldly life) and superior souls like Shesha, Shiva and Samavarti (Yama) scintillate singing his splendours.

सञ्चरन्नञ्चनीयः कदाचिद् विभुः विष्णु-पद्यास्तटं वैष्णवाग्रेसरः ।

प्रापदाप्तैर्निजैरेष शिष्यैर्वृतः त्यक्त-विश्व-प्लवं शात्रवातङ्कतः ॥ 10-8 ॥

10-8. The mighty, meritorious Madhwacharya, the most admired among the adherents of Lord Vishnu, accompanied by his faithful followers, once reached the bank of the Ganges where the ferrymen had forsaken their ferries for fear of foes.

इमान स्व-स्व-पूर्वाश्रयानात्म-वाक्यात् स-लीलं दयालुः स मूलाश्रयात्मा ।

निषेद्धननादृत्य चानन्य-लङ्घ्यां तदाऽऽत्याययत् तां नदीं संसृतिं वा ॥ 10-9 ॥

10-9. The merciful Madhwacharya, unmindful of the warnings of the objectors enabled his disciples to cross the river, impossible to wade through without boats with extreme ease by being their main-stay advising them to support each other in succession, as he helps his staunch devotees who believe implicitly in his philosophy and submit themselves to his illustrious lineage, to traverse the sea of samsara.

वारयत-वारयत वैरि-सुहृदोऽमून् मारयत-मारयत पार-गमनात् प्राक् ।

आपतत आलपत इत्यवददुच्चैः स त्वरक-राज-पुरुषानुचित-वाचा ॥ 10-10 ॥

10-10. Madhwacharya averted the army-men aloud and talked to them in their own tongue while they were coming down in the water crying glamorously 'Avert, avert, the allies of our adversaries: Fordo, fordo the foes before they ford through (reach the shore)'.

न जडा जले पतत साहसादहो न भयं हि वो बहुतयाऽबहोर्जनात्।

भवतां पतिं क्षिति-पतिं दिदृक्षवः प्रति-याम केन कलहं चिकीर्षथ ॥ 10-11 ॥

10-11. 'Oh Indiscreet! rush not rashly into the water. Queer indeed! While you are many in measure (number) there is no fear from us who are few and when we are coming to contact your Sultan. Why you wish to wrangle with us?'

वचसेत्यनेन स परान् न्यरुणद् भुजगान् नरेन्द्र इव मन्त्र-बलात्।

उदतारयत् परि-जनं मृति-भी-सरितश्च देव-सरितश्च समम् ॥ 10-12 ॥

10-12. The Acharya thus withheld (the soldiers) with his persuasive tone from proceeding further like a magician stilling the serpents by the power of his spell (Garuda-mantra) and simultaneously averted the eminent death-fear of his disciples (blocking them like a river) and enabled them to cross the celestial sea.

निर्विकारचरितोऽपि परीतः क्रूर-किङ्कर-सहस्र-तयेन।

स व्रजन्नुदलसज्जगदीशः सिंहराडिव सृगाल-समूहे ॥ 10-13 ॥

10-13. Madhwacharya, the monitor of the universe pushed ahead untouched by fear even when encircled by thousands of relentless soldiers, glistening like a brave lion girdled by a horde of jackals.

अप्रकम्प्य-वपुषं सुरासुरैः सिंह-संहननमेनमुन्नतम्।

प्राप्तमात्म-नगरान्तिकं नृपः प्रेक्ष्य सौध-शिखरे स्थितोऽब्रवीत् ॥ 10-14 ॥

10-14. The Turkish ruler seeing from the top-floor of his mansion the imposing (long-armed), graceful Acharya hard to be moved even by deities and demons approaching his city premises, spoke thus:

रिपु-नृप-प्रणिधि-प्रति-शङ्कया पथित-पाटन-कर्मणि दीक्षितैः।

सु-मुख मे पुरुशैः परुशैः कथं यम-भटैरिव नासि विहिंसितः ॥ 10-15 ॥

10-15. 'Oh, pleasing Saint! It is really strange that you are not slain by my savage soldiers, merciless as the messengers of death, specialized in pestering the passers-by suspecting them to be enemy-spies.'

आप्लव-देव-नदी-तरणं ते हन्त कथं च चिकीर्षसि किं त्वम्।

तं निगदन्तमिति-प्रभृतीह स्माऽह महा-पुरुशोत्तम-दासः ॥ 10-16 ॥

10-16. Oh hallowed sage! How could you get over (cross the river) without a gadget (boat)? What is your task on hand (wish to do)? Madhwacharya, the staunch devotee of the supreme Lord Vishnu being so questioned, thus replied:

योऽसौ देवो विश्व-दीपः प्रदीप्तः कुर्मः सर्वं तत्-परानु-ग्रहेण।

यामस्तावत् तूर्णमाशामुदीचीम् इत्याद्यं तद्-भाषया चित्र-वाक्यम् ॥ 10-17 ॥

10-17. (Madhwacharya surprisingly enough answered in Persian) 'we work up such super-human miracles with the exquisite grace of the resplendent God, who illumines the entire universe with his brilliance: We intend to move to the north, forthwith'.

गाम्भीर्यं धृतिमुरु-वीर्यमार्य-भावं तेजोऽग्र्यं गिरमपि देश-काल-युक्ताम्।

राजाऽस्य स्फुटमुप-लभ्य विस्मितोऽस्मै राज्यार्धं सपदि समर्पयाम्बभूव ॥ 10-18 ॥

10-18. Stunned with this marvel of Madhwacharya the King greatly realizing the solemnity, intrepidity, magnificence, erudition, dignified conduct, resplendence and apposite talk (in keeping with the time and place) readily parted with half of his kingdom.

दण्डार्ह-बुद्धि-विषयो नृप-पूरुषाणां राज्यार्ह-बुद्धि-विषयोऽभवदित्थमेषः।

नीतिं प्रकाशयितुमेव विपत्सु कार्या गन्तुं प्रभुः प्रसभतोऽपि तथा व्यधात् सः ॥ 10-19 ॥

10-19. Madhwacharya deemed by the soldiers as fit for slaughter (being suspected as an enemy-spy) was realised by the distinguished ruler (as a celebrated celestial) deserving half of his domain. The Acharya, though

potent to push ahead with force conducted himself (in a civil manner) to lay down a distinctly lesson for his disciples to copy in times of distress.

कदाचिच्चोराणां निकरमवलोक्याभि-पततां

अवस्थाप्य स्वीयान् कर-ग-पट-पिण्डार्थ-मति-कृत।

चरन्नेतेष्वेतानथ मिथ इहाघातयदहो

विभुः सम्मोह्य प्राग विजय इव संशप्तक-गणान् ॥ 10-20 ॥

10-20. Once, discerning a band of bandits intruding upon them, the mighty Madhwacharya, at will brushing aside his adherents on the safe side tripped hither and thither among the thieves with a lump of cloth in his hand to baffle them to believe that it contained their pelf, thus leading them to wrangle and slay each other in trying to snatch it, like Arjuna slaying the demons (Samsaptakas) with the Sammohana Missile.

अन्यत्र च चोरान् धन्य-प्रवरोऽसौ शूरान् शत-सङ्घान् प्राप्तान् स्व-जिघांसून्।

एकेन तु शिष्येणाऽकृष्ट-कुठारान् निस्ताडित-यूथ्यानद्रावयत द्राक् ॥ 10-21 ॥

10-21. In another place when a crowd of valiant robbers numbering a hundred rushed to slaughter them, Madhwacharya, the Supreme among the blessed, forthwith put them to rout. He urged his lone disciple Upendratirtha to snatch their own axe and to heavily belabour their leader with it. (Such is his glory!)

क्वचिच्छिला-च्छटा-भ्रमादमुं स-सङ्घमत्यजन्।

आवेक्ष्य दस्यवः पुनः कुतूहलात् तमानमन् ॥ 10-22 ॥

10-22. In one place when some burglars intended to assault the Acharya along with his followers, he let them go suffering an illusion that they were some blocks of stone and again on seeing them as human beings, (experiencing a change of heart) they laid themselves low before them with reverence. This is another miracle of the master.

सत्योच्छेदे सेच्छपातं व्याघ्राकारं दैत्य-व्याघ्रम्।

प्राळ्याद्रेः प्रान्ते प्राज्ञः पाणोर्लीला-लेशेनाऽस्यत् ॥ 10-23 ॥

10-23. The omniscient Acharya moving in the precincts of the Himalayas hurled down a fierce demon (rushing speedily) in the shape of ferocious tiger with a keen desire to slay his disciple Satyatirtha (carrying the sacred small chest containing the images of Gods and Saligrama Stones), with a light pat of his (sinewy) palm. (Such in the vigour of his might and as such he will drive out with extreme ease, the distress of devotees.)

प्राप स नारायणतः शुद्ध-शिलात्म-प्रतिमाः ।

यासु स पद्मा-सहितो दोष्यहितः सन्निहितः ॥ 10-24 ॥

10-24. The Acharya was blessed by Lord Vedavyasa (another embodiment of Lord Narayana) at North Badari with sacred stone images (the famed Vyasa-Musti) in the form of eight fistful Sand-lumps where Lord Narayana, the eternal foe of the God-despisers is ever-present with his consort Goddess Lakshmi.

पाराशर्यः पर-तत्व-प्रसिद्धौ तात्पर्यार्थं परमं भारतस्य ।

व्यक्तुं वक्तुं नियुनक्ति स्म साक्षाद् एनं धन्यं भुवने मन्यमानः ॥ 10-25 ॥

10-25. Lord Vedavyasa (son of sage Parashara) knowing Madhwacharya (the incarnation of Lord Vayu) as the most competent among the selfless few in the universe assigned the task of propagating the real nature of Para-Tatwa (Supreme divine) by expounding clearly the purport of the great epic Mahabharata.

तीर्थेषु तीर्थेषु च सौख्य-तीर्थः क्षेत्रेषु च क्षेत्र-विदां वरिष्ठः ।

गोविन्दमावन्द्य सहानुगोऽगाद् गङ्गां पुनस्तुङ्ग-तरङ्ग-मालाम् ॥ 10-26 ॥

10-26. Anandatirtha, the Supreme among the souls, knowing the hallowed regions saluted the varied images of Lord Narayana with intense devotion in all holy lakes and sacred spots (like Kurukshetra) on his way again from Badari to the celestial Ganges with her rows of high rising billows.

प्लवैरपेतामवलोक्य सिन्धुं सरोज-बन्धुं च तदाऽऽप्त-सिन्धुम् ।

तटे निषण्णानधिकं विषण्णान् निरीक्ष्य शिष्यानतरत् स एताम् ॥ 10-27 ॥

10-27. Madhwacharya seeing no ferries to take them to the other side and further discerning his disciples squatting on the shore greatly distressed (being puzzled with the future course of action) crossed the river Ganges (with his yogic strength)

न वानरेन्द्रस्य विलङ्घिताब्धेः न वा नरेन्द्रस्य विहर्तुरस्याम्।

इमेऽस्मरंस्तद्-वपुषोऽन्यथाऽस्य शक्तस्य शङ्कोत विपत् कथं तैः ॥ 10-28 ॥

10-28. At this juncture, his disciples did not bring to mind the well-high impossible feat of (heroic) Hanuman courageously crossing the roaring seas or (brave) Bhimasena traversing the Ganges during his boyish sea-sports: otherwise (if they had remembered them and realised that their Acharya is the third incarnation of Lord Vayu) how could they apprehend any danger and doubt the inherent competence of the mighty Madhwacharya to wade through the waters?

जगत्-प्रदीपायित-गो-गणाढ्ये दिवाकरे मध्व-दिवाकरे च।

अव्यक्त-रूपे श्रियमत्यजन् द्राक् सहाम्बुजैस्तन्नयनाम्बुजानि ॥ 10-29 ॥

10-29. Like the lotuses losing their lustre when the Sun, the luminous lamp of the world sets, the disciples of Madhwacharya (who enlightens the universe with his treasure of profound words) were aggrieved, with their eyes faded on his immediate disappearance.

पदं पशोर्वा विनता-तनूजः तीर्त्वा नदीं तावददीन-सत्त्वः।

अनार्द्र-वासाः स कुतूहलाद्रैः नृदेव-भूदेव-मुख्यैर्वन्दे ॥ 10-30 ॥

10-30. The King, the Brahmins and others standing on the shore, struck with surprise to see mighty Madhwacharya traverse the river with extreme ease with even his drapery not drenched (well versed in Jalastambhana art) like Garuda (the son of Vinuta) crossing leisurely with the steps of a cow, humbly bowed to him.

भीतैररातेरतिमात्रमत्र न-तारकैरप्यथ तारकैः सः।

स्व-तेजसा विस्मित-भूप-नुन्नैः प्लवेन शिष्यान् निरतारयत् ताम् ॥ 10-31 ॥



10-31. Then, Madhwacharya saw his disciples (waiting on the other shore) being rowed through the Ganges in the boat, brought by the boat-man frightened to ferry for fear of foes but now being sent by startled sovereign subject to Acharya's sway.

विशङ्कटम् स्व-स्तटिनी-तटं ते दीप-प्रदीप्तं जनताभिपूर्णम्।

सञ्चोदयद्-पण्डित-मण्डलाढ्यं नाथावलोकोत् क-हृदोऽभ्यपश्यन् ॥ 10-32 ॥

10-32. The students of Madhwacharya solicitous of seeing their master, saw the broad bank of the celestial river (Ganges) beaming with lights and crowded with people and pundits putting forth their moot-points. (Before the Acharya).

आम्नायमाम्नाय-विदां विदग्धं स-भाव-भेदं प्रवदन्तमत्र।

दैव्यां सभायामिव पद्म-योनिं प्रैक्षन्त साक्षात् सुख-तीर्थमेते ॥ 10-33 ॥

10-33. The disciples distinctly saw Anandatirtha, an authority among the knowers of Vedas seated in the assembly of scholars on the shore of the Ganges expounding the deeper import of the esoteric Vedic sentences, beaming like (Chaturmukha) Brahma in the council of the celestials (a fitting comparison and a tacit suggestion of the Acharya being the next Chaturmukha Brahma).

प्राप्तस्ततो हस्तिन-राज-धानीं मासानुवासेह स वास-योग्यान्।

मठान्तरेऽनन्त-गुणान्तरः सन् एकान्त-देशे सरितोऽसमीपे ॥ 10-34 ॥

10-34. From that place he hied to Hastinapura, once the capital of the Kurus (where he ruled as king designate for years together during his second incarnation of Bhimasena) and stayed during the Chaturmasya period suited for the observance of vows, in a monastery in some solitary place a little away from the Ganges, contemplating on the auspicious attributes of Lord Vishnu.

भित्त्वा भुवं देव-नदी जगाम शाखा-विशेषेण निषेवितुं तम्।

वाणी च यत्-प्रेष्यतया कृतार्था शिवादि-वन्द्या न तदत्र चित्रम् ॥ 10-35 ॥

10-35. It is not astounding that the divine river Ganges approached, by ramifying herself and ripping open the earth (near the monastery) for the second time, (her first appearance being in Madhwa-Sarovara at Udupi), to attend on the Acharya (observing his Chaturmasya vow) when Goddess Bharati, saluted by Lord Shiva and others regards herself as highly blessed in serving him with devotion – Thus heightening the majesty of the master.

गुरु-प्रबर्हस्य पदारविन्दं विदूरतः सा प्रणनाम मूर्ता।

औदार्य-सौन्दर्य-तनुं तनुं तां आलक्ष्य शिष्यैरति-विस्मितं तैः ॥ 10-36 ॥

10-36. The disciples were immensely startled to see the embodied (in a prakritic form) supernal Bhagirathi endowed with exquisite beauty salute from a distance the lovely feet of their celebrated preceptor.

तेनोप-यातेन कदा-चनाथ वाराणसीं पाप-निवारणेन।

अवादि वाणी बलिनः स्व-शिष्यान् विलोक्य लीलावसरेऽवलिप्तान् ॥ 10-37 ॥

10-37. Then (at the end of the Chaturmasya period) Madhwacharya capable of destroying the sins of the dedicated moved to holy Kashi where he once perceived his lusty pupils puffed up with pride during their period of play uttering these words:

नियुद्ध-सिद्धै युगपद्धि वीरम्-मन्या भवन्तोऽभि-पतन्तु मां द्राक्।

समस्त-शक्तिं न युनक्ति यः स्वां अत्रास्मदाज्ञां स निराकरोति ॥ 10-38 ॥

10-38. 'You all, who assume yourselves as valorous, be prepared to confront me forthwith in a wrestling bout and in case you contend not with all your might you will be contravening my mandate. (Lest they might complain afterwards that they did not exert themselves fully against their revered master.)

इतीरयन् पञ्च-दशैष यूनः प्राप्तान् प्र-युद्धान् युगपन्निपात्य।

उत्थीयतां यस्य समर्थता स्याद् इति ब्रुवाणः शनकैर्जहास ॥ 10-39 ॥

10-39. Saying so, Madhwacharya floored down simultaneously all the fifteen fustian youths who fell on him forthwith in full force with a gentle smile and said these words 'Let the strong one stand up!'

सौमेखं गौरवमावहन्ति तवाङ्गमङ्गाङ्गुलयश्च नोऽङ्गे।

पुरा विनश्याम इतो दयोलो स्वामिन् विमुञ्चेत्यवदंस्तदा ते ॥ 10-40 ॥

10-40. The disciples groaned 'Oh dear Master, your very limbs and fingers placed on our body weight as heavy as the Meru Mountain. We will not survive; be kind to release us'.

तेनाथ मुक्तैरति-विस्मयस्तैः अवाप्यनालोच्य हि तत्-स्वरूपम्।

यद्-भ्रू-विजृम्भेण स-शम्भु-शक्रं जगत् समस्तं नियतं निकामम् ॥ 10-41 ॥

10-41. (in response to their entreaty) being relieved of the stress of their distress (the burden of his limbs and fingers) they were heavily stunned by his enormous strength as they could hardly realise Madhwacharya's innate strength (he, being the third incarnation of Lord Vayu) whose sportive movement of the eye-brows regulates the universe comprising of Shankara, Shakra and others, at will. (What of the disciples, even if they were fifteen!)

स-दाक्ष्यमाक्षिप्त-समस्त-पक्षको यतिः प्रभुं कोऽप्यमरावती-पदः।

जिगीषया ज्ञान-सहाय-कर्मणः प्रसाध्यतां साधनतेत्युदाहरत् ॥ 10-42 ॥

10-42. A certain monk by name Indrapuri dexterous in the doctrines of all disputants, with a desire to defeat the Acharya urged him to substantiate his tenet that 'Karma supported by Jnana' (action buttressed by knowledge) alone can attain the highest objective (salvation).

संसाधितार्थे भगवत्ययुक्ति-वित् पप्रच्छ स ज्ञान-पदार्थमुग्र-धीः।

ज्ञातः स ते ज्ञान्यसि चेन्न चेन्नस प्रश्नो घटेतेति निराकृतैष तम् ॥ 10-43 ॥

10-43. When the Acharya convincingly proved his proposition, the relentless Indrapuri deplete of any reasoning to refute him, out of chagrin asked him to define the word (knowledge). Indrapuri was repudiated with this retort: 'if you claim to be a learned man then you definitely know its meaning: if you deny, then the question does not crop up.' (Since you cannot interrogate about things unknown.)

वितत-तम-तमोऽन्तं साधयन्त्या नितान्तं सदसि-सदसि रेजे व्याख्यया व्यास-शिष्यः।

सकल-समायि-हस्ताम्भोज-बन्धाभिनन्दी शरदि-शरदि चन्द्रश्चन्द्रिका-सम्पदेव ॥ 44 ॥

10-44. Madhwacharya, the disciple of Lord Vedavyasa dazzled in all dignified assemblies, greatly dispersing with his discourses the gloom of diffused ignorance, endorsing the folding hands of hostile contestants like the moon dispelling the darkness with the flood of his light and relishing the folding petals of fading lotuses.

जननं समये-समये जगतः प्रथिते समये समयेदमिते।

सनिरासमयेऽसमये स्थिति-युक् स्वभास-मयेऽसमयेष्ट-धिया ॥ 10-45 ॥

10-45. (Sri Narayana Panditacharya distils the essence of the disquisitions of Madhwacharya proclaiming the majesty of the Almighty) thus:

'Lord Narayana, of the nature of pure knowledge (devoid of all impurities), abiding eternally without any modification in the vicinity of all sentient souls (entirely distinct from them), highly spoken of primarily by all the words in the Vedas and scriptures, (so not undescrivable) with his peerless free-will (not out of illusion) creates, sustains and dissolves the universe at regular intervals.

वर्तस्वाध्यधि सर्वं दीव्येदं सोऽनिशं स्वतन्त्रो विष्णुः।

उज्जासय दुष्टानां संस्करु साधून् गुणाभिपूर्णेऽप्यगुणः ॥ 10-46 ॥

10-46. The independent Lord Narayana, full of auspicious attributes and free from the taint of Trigunas (Prakrati) habits in the hearts of all animate beings in the universe, always engaged in sport with them, hurling the vicious in abysmal deep and purifying and modelling the virtuous into splendid forms.

असमोत्तमो मतोऽसौ श्रियः-पतिर्विश्वतो विभिन्नात्मा।

परमान् प्रकाममर्थान् प्रकाशयामास सेत्यादीन् ॥ 10-47 ॥

10-47. The dissertation of the Acharya highlighted many exquisite ideas like Lord Narayana, Consort of Goddess Lakshmi who stands without an equal or superior who can be known to some extent only through the Veda and such similar scriptures, entirely strange when compared to the worldly beings,

समानया याऽनमाऽऽस मायया ततयाऽयमा।

नयासना नाऽस या न यातनाऽललना[ऽ]तया ॥ 10-48 ॥

10-48. The interpretation of Madhwacharya is authoritative as it is based on sound Pramanas (valid reasonings). It stands unexcelled and never to be controverted by the spacious Maya-Shastra, (full of fallacious interpretations) and any version inimical to it will lead its votaries to the misery of eternal damnation.

यासमानाया ततमा मायमा अनमा आस, अयमा याच नयासना नासेति न, अनया अललना यातना (भवति) इत अन्यवः

प्राज्ञो राज्ञां त्रिदिव-पदवीं कौरवं क्षेत्रमाप्तः

सस्माराथ स्व-विहृति-पतद्धस्ति-युद्धोत्सवानाम्।

सत्यात्माद्यैरिह परिवृतो भाविमारीच-दृग्भिः

विस्मरैः स्वैर्निज-नृप-तनू-हेति-दृष्ट्याऽतितुष्ट्यैः ॥ 10-49 ॥

10-49. Then, Poornaprajna visited Kurukshetra, the gate-way to heaven for the kings (who laid down their lives in this holy land, Dharmakshetra) surrounded by his disciples Satyatirtha and others who were startled to see the fake-hermit shown by the Acharya as the future Maricha, the real despiser of Lord Vishnu and delighted to recognize the mace handled by him in his incarnation as Bhimasena. He recollected his tussle with the elephants that were floored down by him in sport. (These reminiscences are a suggestion that Madhwacharya was Bhimasena. His knowledge of the past and the future speaks of his omniscience.)

विप्रात्मेशः क्षणार्थं कृत-नतिरशिति-श्रीर्हृषीकेश-देशे

स्पष्टं दृष्टोऽप्यदृष्टः सपदि विहितवान् विस्मयं देह-भाजाम्।

स्वप्ने स्व-प्रेरितान्य-स्थल-ग-निज-नरो-पाहतैर्भक्ष्य-भोज्यैः

प्राच्यैः प्राभोजयत् स्वं गुरुमखिल-गुरुं वेदयन् वेद-बन्धुम् ॥ 10-50 ॥

10-50. In a holy place called Hrisiksha, Lord Shankara lustrous white bowing to Madhwacharya in the guise of a Brahmin entreating him to accept alms, seen distinctly but disappeared instantly, dumbfounding the disciples

and urging his devotee in another Kshetra in a dream, to feast him sumptuously with diverse delicious dishes made the people present there, realise that he (Madhwacharya) was his preceptor and the preceptor of the whole world, the correct interpreter of the Vedas.

अवाप्तवान् पुनरिषु-पातमस्मरद् रमा-पतिं स परशु-राममादरात्।

स-राजकेळ्युरु-कदली-सहस्रकं तदाऽऽदत्त्यवसिति-दत्तमुत्तमम् ॥ 10-51 ॥

10-51. Again, having arrived at another sacred place called Isupata, he devoutly remembered Lord Parashurama, the consort of Goddess Lakshmi and could eat with ease a thousand excellent, plump Rajakeli Plantains offered by the king of that place during his dinner. (Mid-day-meal)

स शङ्कर-पद-द्विजोप-हतमाप्य गोवारख्य-गां

गरिष्ठ-कदली-लसद्-दश-शती-चतुष्कं चरन्।

पयः कलश-पञ्चक-त्रिक-युगाभिपूर्णं पपौ

अदृष्ट-गतिरप्यभून्नृप-नृ-मण्डलैरुद्यतैः ॥ 10-52 ॥

10-52. With his advent in Goa, Madhwacharya (Vrukodara) could consume four thousand bulky plantains offered by a Brahmin by name Shankara and empty thirty pots of milk and moved on unseen by the attendants of the King (who wanted to retain him in his kingdom) dispatched to deter him.

अयमेव गो-विषयतोऽपि सदसि जनतार्थितो जवात्।

पुष्पमुत फलमहो विदधे जन-सुप्ति-दानुपम-गान-सम्पदा ॥ 10-53 ॥

10-53. The same (omniscient) Madhwacharya, entreated by some people (who had heard of his majesty) in a place called Pasupe, speedily enough made the erstwhile barren trees sprout into flowers and fruits with the affluence of his matchless musical magical enough to induce sweet sleep, to their great surprise.

धन्योऽमह्यत नाकिनामहित-हृद्-बाणस्समोऽजस्य यो

मध्वो ध्वस्त-दुरागमोऽग्र्य-हिमगु-श्रीः काममायामि-हृत्।

विष्णुं विश्व-जय-प्रदं स हि नमन् सेव्यं सु-सौख्यं मुदा

दाक्ष्याच्छ्री-धरमामयादि-विरही योगी सुहृत् सर्वदा ॥ 10-54 ॥

10-54. Blessed indeed is Madhwacharya, devoid of desire, replete with propitious qualities, dartlike to the hearts of the foes of Gods, equal in status to Chaturmukha Brahma, refuter of rival doctrines, lustrous like the luminous moon, magnanimous in mind, bowing with delight in all sacred places during his pilgrimage, laying low before Lord Vishnu full of bliss, blessing the virtuous with all prosperity, honoured everywhere by the public as a great mystic eternally devoted to Lord Vishnu, derelict of distress and dear to the deities.

इति भुवन-विभूषणस्य भूयां-स्यविगणितानि कृतान्तराणि हन्त।

श्रवण-मनन-कीर्तनैरभीष्टं प्रति-ददतीत्यमराः प्र-कीर्तयन्ति ॥ 10-55 ॥

10.55. Lo, even the Gods opine that to listen to, to meditate on and to recite the countless miracles of Madhwacharya, an embellishment of the world, fulfil the cherished desires of the devotees.

इति विविध-गो-धारा-वारैर्विशारद-वारि-दो

हरि-पद-रतो विद्या-विद्युत्-प्रदीपित-दिङ्-मुखः।

भव-भय-महा-घर्मोत्तप्तं सधद्विप-मण्डलं

सफल-सुमनः-सान्द्रानन्दं व्यधादविपल्लवम् ॥ 10-56 ॥

10-56. The discreet disciple of Poornaprajna and devotee of Lord Narayana who lit the directions with the glow of his learning, cheered the virtuous direly distressed with the dread of existence with his precious words that highlighted the majestic glories of Madhwacharya that free the people from all woes and favour them with knowledge, devotion and immense happiness like a cloud blazing the sky with its flash of lightening and blossoming the trees with flowers and fruits with its showers.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते दशमः सर्गः

एकादशः सर्गः - [11-77]

प्रचुरान्तर-प्रवचनं फणि-राड् उप-शुश्रुवान् स-सनकादि-मुनिः ।

गगनेऽल्प-दृष्ट-वपुरत्र जनैः त्वरितं निलीन-रुचिराप पदम् ॥ 11-1 ॥

11-1. God Shesha (the serpent-Lord) followed by sages like Sanaka and others, flooding the sky and with dazzle visible to the people of the earth for a while to their surprise, listened to the discourses of the Acharya on Brahmasutras and hied to his place, unseen. (On an enquiry into his unusual phenomenon, during the second half of the month, Acharya apprised the people who had assembled there that it was not moon-light but the lustre of God Shesha.)

अति-चित्र-धाम्नि निज-धाम्नि रतं स-सहस्र-मस्तकमनन्तममुम् ।

मुनयोऽभि-वाद्य विनयाभरणाः वरमन्वयुञ्जत तदाऽर्थमिमम् ॥ 11-2 ॥

11-2. (On their return) the sages Sanaka and others, decked with humility, bowed with reverence to the lustrous thousand-hooded God-Shesha abiding in his charming abode and asked him an exquisite question concerning the merits of the excellent discourse (on Brahma-Sutra Bhashya).

भगवत्तमस्य विफल-प्रमतेः समयं मनो-हर-तमं जगति ।

महितं भवद्भिरपि लोक-पते पठतां मुहुः फलमुदेष्यति किम् ॥ 11-3 ॥

11-3. Oh ruler of the reptile-world! What good on earth does one get by the repeated study of Poornaprajna's delightful Shastra inclusive of Brahma-Sutra Bhashya and others full of great glory when it is worshipped even by the illustrious like you?

अधिकारिणां फलमलं विदुषां भवति प्रवृत्तिरति-वीर्य-वती ।

इति तत्-फलं स-फल-सङ्कथनो भगवान् प्र-पञ्चयतु भूरि-दयः ॥ 11-4 ॥

11-4. A study of the Shastra by the eligibles well-informed of its gains is immensely fruitful; hence, O Venerable one, most merciful, and one who can



effectively expatiate, elucidate exhaustively the benefits of hearing and meditating on Madhwa Siddhanta.

इति तैरुदीरितमुदार-मतिः वचनं निशम्य स जगाद् गिरम्।

शृणुताऽदरेण महनीय-तमं महनीय-पाद-समयस्य फलम् ॥ 11-5 ॥

11-5. Endowed with knowledge sublime, the Lord of Snakes in response to their earnest entreaty replied thus: 'Listen with devotion, the advantages of hearing and contemplating on his commanding Shastra of the most worshipful Acharya'.

त्रिदिवादि लभ्यमपि नास्य फलं कथितं कृषेरिवा पलाल-कुलम्।

स्व-फलं तु मुक्ति-पदमुक्ति-पदं शुक-शारदादि-परमार्थ-विदाम् ॥ 11-6 ॥

11-6. Shuka, Saraswati and others endowed with spiritual learning delineate eternal bliss as the supreme merit of a sincere study of Madhwa-Shastra while celestial pleasures and material enjoyments are subsidiary as is the husk to a cultivator, the corn being his chief capital.

परमागमार्थ-वर-शास्त्रमिदं भजताममानव-कला-रचितम्।

ब्रजतामहो परम-वैष्णवतां रतये स्व-लोकमजितो दिशति ॥ 11-7 ॥

11-7. The unconquerable Sri Hari favours with his world (Vaikunta) full of eternal bliss to his virtuous dedicated devotees, serving him with a diligent study of this exquisite doctrine, pregnant with meaning contained in the excellent Vedas, Pancharatra etc., composed by the uncommon Acharya. (Not an ordinary human being, the incarnation of Lord Vayu.)

ननु तत्र विश्व-विभवैक-पदं प्रति-भाति पूर्ण-पुरषस्य पुरी।

उप-लभ्यते यदुपमान-पदं प्रति-बिम्बमेव मणि-वप्र-गतम् ॥ 11-8 ॥

11-8. In Vaikunta, the (unique) citadel of Lord Vishnu replete with auspicious attributes, the bulwark (chief resort) of all prosperity, glistens with great glamour. Its reflection in its jewelled ramparts alone can be its fitting analogy.

सित-सौध-सन्तति-रुचा स्फुरिता परितोऽरुणाश्म-गृह-पङ्क्ति-रुचिः ।

इह मच्छरीर-वलये लसितां अनुयाति मूर्तिमसुरासु-हतः ॥ 11-9 ॥

11-9. The row of rose-coloured mansions girt by the cluster of shining storied palaces of luminous emeralds and diamonds resemble the image of the ruby-coloured Lord Vishnu (the demon-destroyer) dazzling with the lustre of the rising sun on (Shesha's) luminous body glowing bright-white.

शबळा वळीक-घटित-स्फटिक-द्युतिभिर्हरिन्मणि-मयी वळभी ।

प्रति-सद्म भाति यमुना मिळिता सित-सौर-सैन्धव-पयोभिरिव ॥ 11-10 ॥

11-10. Every house that glistened with its white emerald roof reinforced with the dazzling blue diamond at the ridge had the semblance of the Yamuna River mixing with the white water of the Ganges.

यदि नाभवष्यदिह विभ्रमता-नियमो जनस्य निलयावलिषु ।

विकटा विटङ्क-कृत-पत्रि-ततिः कृतकेत्यवैक्ष्यत कथञ्चन नो ॥ 11-11 ॥

11-11. If the people in Vaikunta did not invariably (as a rule) suffer from illusion, then they would never comprehend the charming images of the birds in the several nests of the rows of houses as artificial; (they could verily mistake them, to be real birds; such is the consummate art of the divine sculptors).

विविधस्तुलोपगत-चित्र-पटी-सु-वितान-लम्बि-मणि-दाम-गणः ।

शरणान्तरेष्वधिक-पूरणतः प्र-चकास्ति विभ्रम इवावगळन् ॥ 11-12 ॥

11-12. The bunches of gem-garlands fastened to the multi-coloured cloth pieces, suspended from the beams flooded nay even out-poured, the splendid homes with strange resplendence.

विमला-कृतिः प्रकृतिरेव महा-मणि-हेम-मय्यखिल-वस्तु-मयी ।

इह सम्भवेत् सकल-कान्ति-रसः कथितोऽधिकोक्तिभिरतः कविभिः ॥ 11-13 ॥

11-13. In this celestial city, Goddess Mahalakshmi of immaculate form, the presiding deity of Primordial Matter, herself stands transformed in different shapes and forms, priceless gems, gold and rest of the objects. Indeed, it is

no exaggeration if the divine bards overwhelmed with its extreme glory portray its magnificence in grand-eloquent terms. (It is as real as reality itself.)
तदनादि-काल-मित-मुक्ति-रतेः अगणय्य-शम्भु-मुख-सङ्घ-ततेः। नगरैर्महा-पुरमसंहति-मत् लसति प्रभोरयमहो महिमा ॥ 11-14 ॥
11-14. Even though the towns are replete with liberated Brahmas and others from times immemorial, so specious is this (strange) tract of this magnificent Metropolis (Vaikunta) that it never suffers from congestion (they are never full: no population explosion). Indeed greatly astounding is the divine majesty of Lord Narayana.
भवनं विभाति भुवनैक-पतेः भुवन-त्रयाद्भुत-गुणाति-शयि। वर-मन्दिर-प्रकर-मध्य-गतं द्विज-मण्डल-स्थ-शशिमण्डल-वत् ॥ 11-15 ॥
11-15. Amidst the cluster of such gorgeous palaces, glitters in all glory the unique mansion of the chief Lord of all the worlds, 'a miracle of rare device' excelling outright the many many wonders in the three worlds like the disc of the moon scintillating among the myriad twinkling stars.
स्वयमिन्दिरैव पति-मान-करी गृह-कर्म यत्र कुरुते सुतराम्। अपि किङ्करी-दश-शती-महिता श्रियमत्र वर्णयति वेशमनि कः ॥ 11-16 ॥
11-16. Who can depict in full, the majesty of this imposing mansion where Goddess Mahalakshmi with thousands of servants waiting on her, attends personally to her house-hold work and devotedly worships Lord Narayana? (This brings out the supremacy of Sri Hari.)
कमला-पतिः कमलयाऽमलया कमनीयया कमल-लोचनया। अमृताहि-राज-मृदु-भोग-गतः स्व-रतोऽपि तत्र रमते परमः ॥ 11-17 ॥
11-17. In this pleasure dome, Sri Hari the supreme, though pleased with his own self, sports with his chaste and charming lotus-eyed consort Mahalakshmi (for her delight), reclining on his cushion bed, the soft body of the liberated serpent sovereign.

तरुण-प्रभा-कर-सहस्र-रुचं कनकाम्बरं मणि-मयाभरणम्।

हसिताननेन्दुमरविन्द-दृशं तमरीन्द्र-धारिणमनु-स्मरत ॥ 11-18 ॥

11-18. (Oh Sanaka and other sages) remember ever, the lotus-eyed Lord Narayana, holding the discus in his hand, commanding the lustre of a thousand suns, robed in golden (yellow) garments, decked with ornaments in-laid with variegated diamonds, with his moon-like radiant face charming with its pleasant smile.

गणयेद् रमाऽस्य न गुणानखिलान् चतुराननश्चतुरवागपि नो।

न वयं सहस्र-वदना अपि तान् अपरोदितानति-वदेम पुनः ॥ 11-19 ॥

11-19. The serpent-Lord continues: 'Even Goddess Mahalakshmi cannot reckon the attributes of Lord Narayana in their entirety, neither Chaturmukha-Brahma eloquent in speech, nor myself gifted with a thousand mouths (hoods) but nevertheless can narrate more emphatically the same qualities delineated by Sages (like Shuka and others).

विधयो विहङ्ग-पतयोऽगणिता रमणीयुताश्च फणिपेन्द्र-मुखाः।

पर-योग-भूरि-सुख-भोग-मिता अवलोक्य तं दधति मोद-रसम् ॥ 11-20 ॥

11-20. Countless Brahmas, Garudas (Guardian of Birds), Sheshas (Sovereigns of snakes), Indras (God of Gods) and others along with their queens discern Lord Narayana (with deep devotion) and experience the joy born of divine contemplation and taste the essence of bliss eternal.

स-चतुर्भुजा वनज-पत्र-दृशो वर-वेषिणोऽत्र स-पिशङ्ग-पटाः।

अरुण-प्रभाश्च तरुणाभ्र-रुचो विचरन्ति नाथ-रुचयः पुरुषाः ॥ 11-21 ॥

11-21. Such of the released souls who have secured salvation of Sarupya type sport in the vast ground of in this celestial city (Vaikunta), endowed with four arms, lotus (lovely) eyes, dark-blue hue like that of a new-born cloud, decked with fascinating ornaments and donned in rich (yellow) raiments glistening with the glory of the rising Sun. (They attain some similarity, albeit, never identity with Lord Narayana.)

भगवत्-समीपमुप-यातवतां प्रमदो न केवलमलब्ध-तुलः ।

अपि तस्य लोकमति-लोक-गुणं भजतां सु-दुर्लभमभूरि-शुभैः ॥ 11-22 ॥

11-22. The felicity of those enfranchised souls who attain the proximity of the Lord (Samipya type of Mukti) alone, is not unique (unparalleled); the beatitude in Vaikunta transcending the bliss attainable in Satya-Loka, inaccessible to the less meritorious, is entire (full) but varies in extent with the fitness of the liberated souls who attain Sarupya, Samipya, Salokya and Sayujya (types of liberation).

न भवन्ति यत्र मृति-जन्म-जराः त्रिविधं भयं किमुत दुःख-गणः ।

अपरं च किञ्चिदशुभं न भवेत् न गुणादि तत्-प्रभव-मूलमपि ॥ 11-23 ॥

11-23. When birth, death and old age or the triple terrors (Adhyatmika, Adhibhoutika, Adhidhaivika) find no place in this world of Vishnu, then of what avail are the chain of other sorrows? (They also matter not.) Neither any other blemishes (inauspicious qualities) like jealousy, nor the qualities of Sattva, Rajas, Tamas - the root cause of remorse dare soil its sanctity. (It is a supreme Loka (world) full of joy and shorn of sorrows.)

अनु-भूयते सुखमनन्त-सखैः सकलैरलं-मति-पदं सततम् ।

अपि तारतम्य-सहितैः स्व-गुरु-प्रवणैः परस्परमुरु-प्रणयैः ॥ 11-24 ॥

11-24. All the released souls who regard Lord Narayana as their unrelated relative, (who bestows favours) take gradation for granted (do not question) and abide in the world of Vishnu in fraternal cordiality (not jealous of each other), with full devotion and respect (bear no malice) for their superiors, ever enjoying divine bliss to satiety.

अति-सुन्दराः सुरभयः पुरुषाः हरि-चन्दनेन नव-चन्द्र-रुचा ।

चल-चारु-चामर-धरानु-चरा विहरन्ति नित्य-तरुणा इह ते ॥ 11-25 ॥

11-25. These freed souls ever young, handsome, smelling sweet being smeared with red sandal paste, sport at will in Vaikunta fanned by attendants with charming chouries.

स-विलास-लास्य-परितुष्ट-दृशो मृदु-गीत-वाद्य-मुदित-श्रवणाः ।

अनु-रञ्जयन्ति नव-कञ्ज-दृशो रमणा अमी स्व-रमणीस्तरुणीः ॥ 11-26 ॥

11-26. (In Vaikunta), the ever-green (young) husbands with their eyes feasting on the fascinating dances full of sportive (bodily) gestures and their ears bewitched with the dulcet songs and magical harmony of the musical instruments, sympathetically entertain their lotus-eyed consorts.

परिणायकानुप-वनाभि-मुखान् अनु निस्सरन्ति हरिणी-नयनाः ।

विमलाद् विमान-वल्याच्छनकैः शशि-मण्डलादिव रुचो रुचिराः ॥ 11-27 ॥

11-27. The lovely ladies having charming deer-like eyes come out of their clean cluster of celestial aeroplanes (vimanas) like the rays of the moon moving out of its disc and slowly accompany their husbands on their way to the supernal park.

अरुणाश्म-वर्ण-तनवस्तनवः शुभ-हार-सन्निभ-रुचोऽप्यपराः ।

हरिनील-नील-रुचयोऽत्र पराः प्रकटीभवन्ति विविधाभरणाः ॥ 11-28 ॥

11-28. These winning women of slender frames that appear there, embellished with varied ornaments are of captivating complexions, some red like rubies, others white like the diamond necklace, while still others bear the semblance of the blue-sapphires.

सुचिर-द्युतीर्दधति सूक्ष्म-तरं स्वयमम्बरं च खलु बिभ्रति याः ।

शुक-निःस्वना ध्रुवमिमा अपराः सु-पयो-धरा जल-धरावलयः ॥ 11-29 ॥

11-29. These lovely ladies of lasting lustre (aged sixteen) donned in fine, dainty costumes, with beautiful breasts and sweet-throated like parrots, verily seem like another row of rain-bearing clouds, (yet at variance with their fleeting flare, dissonant din and strange apparel. (A young lady sixteen years of age is named Jaldharavali – Bhavprakashika.)

समतीत-विद्रुम-भुवां सु-दृशां पद-पल्लवाग्र्य-नख-रक्त-रुचीः ।

पर-भागतः स्फटिक-कुट्टिम-भूः प्रकटीकरोति न पुरा प्रकटाः ॥ 11-30 ॥

11-30. The red gleam of the glistening nails of the tender feet of the damsels with bewitching glances, (that pass unnoticed) while tripping the ruby pavement, is thrown in bold relief (become manifest) while crossing the white-hued (variegated) crystal floor.
हरिणी-दृशां नि-वसनानि बृहत्-सु-नितम्ब-बिम्ब-रुचिरोरु-रुचा। शबळ-द्युतीनि मदनस्य जग-जय-वैजयन्त्य इति निश्चिनुमः ॥ 11-31 ॥
11-31. We take for granted that the pleasant glow of the lovely hip-region of the deer-eyed bevy of beauties mingled with the multi-colours of their (rich) clothings looked like unfurled victory-banners of the God of Love vanquishing the world of lovers. (Disarming the admirers.)
कर-पल्लवैस्तरळितैर्ललितैः असकृत् क्णत्-कनक-कङ्कणैः। नव-रोम-राजि-वलि-वल्गु-मृदु-प्र-तनूदरैरति-मनाक् तरळैः ॥ 11-32 ॥
(Verse 32-35 to be read together, as they form an antya-Kulaka)
11-32. These women, that have soft, active (moving) charming (sprout-like) hands adorned with golden bangles twinkling time and again and slender, tender bellies looking pretty with their three fine folds and budding lines of hair that moved lightly (with their pretty movements).
कुच-कुम्भ-पूर्ण-तर-कान्ति-सुधा-रस-शेष-बिन्दु-विसर-च्छविभिः। वर-हार-राजिभिरुतानु-पदं परि-लोठिताभिरशनैरुरसि ॥ 11-33 ॥
11-33. That possess precious pearl-necklaces freely undulating on their bosoms at every step, that seemed like shining nectarine drops dripping from their over-full lustrous protuberant breasts.
अपि लीलया कुवलयोल्लसितैः अपरैः करैः सहचरी-निहितैः। वदनैः शुचि-स्मित-कटाक्ष-रसैः चल-कुण्डलोल्लसित-गण्ड-युगैः ॥ 11-34 ॥
11-34. With their right hands glistening lily-blue picked for jest and the left hands stretched over the shoulders of their companions with their charming cheeks decked with pendant ear-rings and their faces adorned with gentle smiles and enchanting side-glances.

प्रगतासु तासु रणितै रशनामणि-नूपुरैरिव पुरा गदिताः ।

अनु-वीक्षितुं तनु-विलासमिमं तरुणा भवन्त्यथ निवृत्त-मुखाः ॥ 11-35 ॥

11-35. Alighted from their celestial chariots and jaunted ahead while their sprightly (young) consorts turn back their faces as if beckoned by the sportive movements of the bodies of their wives that bear jingling girdles and jewelled anklets.

अनु-पालिताः स्वदयितैर्दयिताः कथमप्युपेत्य कुच-भार-नताः ।

शनकैः पुनस्तदवलम्ब-बलात् किल ता विशन्ति परमोप-वनम् ॥ 11-36 ॥

11-36. These beloveds bent by their heavy breasts and (hence) moving with a slow gait somehow approach their awaiting sweet-hearts who have moved ahead and with their help (hand-in-hand) slowly enter the angelic bowers.

हसित-प्रसून-निकरोरु-भर-प्रणमत्-सुवर्ण-मणि-सर्वतरून् ।

उपगूह्यन्नमृत-सिन्धु-सखः पवनो न कस्य सुखमेधयति ॥ 11-37 ॥

11-37. Who will not feel more happy with the wind, the ally of the two nectar-oceans (Ara and Nya in Brahma Loka), embracing the golden and jewelled trees bent with the burden of rows of fully-bloomed flowers?

उपचारनन्दनविन्दं द्युवनं नियमेन नन्दयति यन्न जनम् ।

परमेव नन्दनमुपेन्द्रवनं सकलं सदा यदभिनन्दयति ॥ 11-38 ॥

11-38. The garden in Indra-Loka though reckoned as Nandana-Vana is not so in its primary sense (really) as it does not delight one and all as a rule while the grove of Upendra (Narayana) in Vaikunta which invariably exhilarates all its inmates (visitors) at all times, is the veritable supernal park (Nandana-Vana) and hence surpasses it in splendour and excellence.

वर-पारिभद्रक-सु-कल्पतरु-ब्रज-पारिजात-हरि-चन्दन-वत् ।

सहितं समादि-पद-ताननगैः परिभूषयन्ति तदहो ऋतवः ॥ 11-39 ॥

11-39. It is the wonderful pleasure-haunt (strange-land) enjoying all the seasons at all times, embellished with the excellent five kinds of heavenly trees named Paribhadra (Mandara), Kalpa-vriksha, Parijata,



Harichandana and Santana Vriksha adorned with seasonal flowers and fruits.
स्मित-माधवी-कुसुम-रम्य-तरौ नव-चम्पकादि-कुसुमोल्लसितौ । मधु-माधवौ मधुप-गीर्मधुरौ मधुजित्-प्रियान् प्रमदमानयतः ॥ 11-40 ॥
11-40. In this retreat the Vasanta season comprising of the months of Chaitra and Vaisakha, with its great charm of the full-blown flowers of the Madhavi trees, decked by the fresh champaka and other fragrant flowers and buzzing with the sweet hum of the bees, gladdens the dear devotees of Sri Hari.
नव-मल्लिका-स्रजमभीष्ट-तमः शुचि-सम्भवां प्रणयिनी-शिरसि । कलयन् स्वयं न कुशलेति किल प्रतिघट्टयत्युर-कुचावुरसा ॥ 11-41 ॥
11-41. In this merry mood, the devoted husband jocosely jesting 'you cannot do justice to it', decently decks the head (the plait of hair) himself with a wreath of fresh Jasmine flowers available (born) in the month of Jyesta and Ashada. (Under this pretext, he closely clasps to his chest the bulging breasts of his dear darling.)
मधुर-स्वरास्तत-पत्र-तति-प्रकटान्त-पङ्क्ति-धृत-नेत्र-रुचः । शिखिनोऽनु-यान्ति हि सहस्र-दृशं जलदर्तु-लक्ष्म-निज-नृत्तमहे ॥ 11-42 ॥
11.42. The peacocks, gifted with a sonorous voice in the flush of their dancing festivity, heralding the advent of Shravana and Bhadrapada with the lines of circular dots seen in the tips of the cluster of the spread-out feathers, resemble the thousand eyed Indra.
शरदोल्लसत्-कुवलयेक्षणया विकचारविन्द-रुचिराननया । प्रियया च शोभन-शुक-स्वनया रमते जनो मुखर-हंसकया ॥ 11-43 ॥
11-43. The released souls elated with the luxury of autumn, revel with their beloveds that have enchanting (blue water-lily like) eyes, fascinating (full-blown lotus-like) faces, parrot-like melodious throats and (decorated with) jingling anklets.

अभिनन्दयन् हिमऋतुं सु-सखा स्फटिकाचल-च्छल-हिमाधिकृतम्।

फलिनी-कुलं कुसुमयन् शिशिरो हसतीव पुल्ल-नव-कुन्द-रुचा ॥ 11-44 ॥

11-44. The coming of the cold (Shishir) season; that pleases its ally the winter-season with the snow spread-out on all sides appearing like a hill clad in white-crystal, blossoms the flowers in the thickets and looks as if laughing with the brightness of the fresh-bloomed Kunda flowers.

हिम-शीत-वर्ष-परिताप-पुरस्सर-दोष-मूलमिह नर्तुगणः।

प्रियमेव साधयति नित्यमहो स विमुक्तिमानिति विमुक्तिमताम् ॥ 11-45 ॥

11-45. It is verily surprising that all the (six) seasons, here (in Vishnu-loka) inclusive of winter, cold, rainy season and summer that have attained salvation being freed from their respective faults like snow, rain and heat, render satisfaction to the emancipated souls.

अमृत-स्रगुत्तम-फल-प्रसवान् अमृताय तत्र जनताऽर्पयति।

उप-भोक्तुमप्यविधि-बन्ध-वशा प्रकृतिं प्र-याति सकलोऽपि सदा ॥ 11-46 ॥

11-46. The enfranchised souls in Vaikunta, though not liable to any commandments (laid down in Shrutis and Smritis), voluntarily offer with intense devotion nectar, garlands, delicious fruits and flowers to the eternal and independent Lord Narayana and then enjoy them (as they used to do in mundane living); Oh, How hard it is to hide one's nature. (People ever follow their own nature.)

प्रमदाति-रेकमुप-यातवता प्रमदा-गणेन चरतोपवने।

उप-गीयते स्म मधुरं मधु-जिच्छरितं स-कान्त-ततिना सततम् ॥ 11-47 ॥

11-47. In this Vaikunta, the bevy of beauties sport with their beloveds in this (luxuriant) garden in great delight and in an exultant mood (out of excessive joy) sing in sonorous tunes the great glories of Lord Sri-Hari.

ललना ललन्त्यभिवरं प्रवरा लळिता लुनन्ति कुसुमानि पराः।

इतराः स्रजो वि-रचयन्ति पतीन् अनु-रञ्जयन्ति न हि काश्चन नो ॥ 11-48 ॥

(In Vishnu-loka) some lovely ladies dance before their consorts, while a few other tender-bodied pick the flowers while still other (sweet-hearts) weave garlands, thus all of them invariably entertain their lords.

वन-लीलया विविधया मुदिताः तरुणा घनस्तन-नतास्तरुणीः।

सु-लतालयेषु परिरभ्य रतिं वदनारविन्द-मधुपा दधति ॥ 11-49 ॥

11-49. The Adams (young men) delighted with diverse diversions, engage in amorous amusements in the beautiful bowers embracing their (wives) bend with their protuberant breasts, sucking the sweetness (honey) from their lotus-like lips.

रसिकाः सुधाप्सु सरसीषु ततो रुत-नूपुरानुकृत-सारसिकाः।

विहरन्ति साकमवगाह्य धवैः जल-मङ्गुकोत्सव-हसद्-वदनाः ॥ 11-50 ॥

11-50. The park pastimes (games) being over, the impassioned women copying the cranes with the jingle of their anklets, enter the lake containing nectarine-water with their weds and with smiling faces indulge in festive erotic frisks like 'Jalmanduka' – splashing water with their hands.

विविधा विधाय विहृतीः सलिले विकटेषु विद्रुम-तटेषु गताः।

सुरभिं सुवर्णमथ वर्णकमादधते सखी-कर-गतं महिळाः ॥ 11-51 ॥

11-51. Satiated with their varied water-gambols, the lovely ladies stand on the broad coral shores (full of trees bearing reddish precious gems) and take the fragrant unguents from the palms of their friends (to paste on their bodies).

जघनांशुकैरवयवाभरणैः कुच-कुङ्कुमैश्च कच-माल्य-वरैः।

नयनाञ्जनैरपि मिथोऽब्ज-दृशां घटितैरलङ्कितिरलं क्रियते ॥ 11-52 ॥

11-52. The mutual co-ordination, between the loins of the beautiful lotus-eyed women and their costumes, their various limbs and their varied embellishments, their breasts and their saffron, their plaits and their wreath, their eyes and the collyrium, is enticing enough to enhance their excellence (charm).

तनुमध्यमा निज-गृहाणि गताः सममात्मनामसु-समैरसमैः ।

अमृतं पिबन्त्यसुलभं भविभिः चषकैर्महा-रजत-रत्न-मयैः ॥ 11-53 ॥

11-53. Returning to their residences, the darlings with slender waists quaff with their dear-ones, precious as their very life-breath yet superior to them, ambrosia from golden goblets studded with gems, not available to the mortals (Samsarins).

मृदु-कम्र-शय्य-मनुरागवतां मणि-मञ्चमञ्चित-दृशोऽवसरे ।

अपि चोदिता अधि-रुहन्ति शनैः विनयो हि भूषयति सर्व-रसम् ॥ 11-54 ॥

11-54. The damsels with decorated eyes leisurely mount the cushioned and charming beds spread on the diamond cots of their loving lords at the proper moment, prompted by their partners. Verily, modesty is an embellishment to all sentiments (like Srinagara-love).

अभिकान्तमुन्नमित-कान्त-कुचा किल बध्नी स-कुसुमां कबरीम् ।

सुमुखी सु-लक्ष्य-भुज-मूल-वलिः परि-रभ्यते प्रणयिनाऽति-रसात् ॥ 11-55 ॥

11-55. A lovely lady facing her dear devoted is embraced by him in earnest endearment lured by her elevated, enticing breasts while tying her braid decked with flowers with the folds in her armpit distinctly discerned.

पृथु-वृत्त-तुङ्ग-कठिनोरसिज-द्वय-वारितायत-निजान्तरयोः ।

भुजयोर्युगेन रमणो रमणीं परिरभ्य कोऽत्र रमयेन्न सुखी ॥ 11-56 ॥

11-56. Which gay husband in Vaikunta will not give happiness to his beloved by hugging her closely with his two arms and broad chest impeded by her pair of broad, round, solid and elevated breasts?

स्मित-पुल्लमुल्लसित-झिल्लि-लसन्-मणि-कुण्डलं मृदु-कटाक्ष-पटु ।

निभृतो निरीक्ष्य सु-चिरं सु-तनोः प्रति-चुम्बति प्रिय-तमो वदनम् ॥ 11-57 ॥

11-57. The devoted lover discerning with a steady gaze, for a pretty long time his darling's delightful face blooming with a pleasant smile, her beaming cheeks glistening with the diamond ear-rings, and her enchanting eyes with their tender and smart side-glances, closely kiss her.

नतमुन्नमय्य मुख-चन्द्रमसं परिरम्भ-सम्भृत-मुदा सु-दृशः ।

उप-रम्यते न तरुणेन चिरं मधुराधरामृत-रसं पिबता ॥ 11-58 ॥

11-58. The young lover, greatly gratified (full of joy) with un-interrupted embrace of his beloved with bewitching eyes, lifting her face lowered down with shame, drinks the nectarine essence of her sweet lower-lip (kisses her again and again).

सुरतोत्सवोत्सुकतया त्वरयन् करपल्लवं निवसनग्रहणे ।

कररुद्धमायतदृशः सहसा त्वरयत्यथ द्विगुणमिष्टतमः ॥ 11-59 ॥

11-59. Thus, the husband enamoured with intense pious passion, hastening to disrobe his broad-eyed beloved with his winning (sprout-like) hands when hampered by her, doubles his zeal. (Force)

रभसावपातित-पृथूरसिजः परि-रभ्य तत्-क्षण-वियात-तरः ।

मणितादि-सौरत-वितान-पटू रमयत्यमून् युवति-सङ्घ उत ॥ 11-60 ॥

11-60. The bevy of beauties, great adepts in the art of love indulging in varied and long-drawn erotic sports, meek by nature but instantly grown audacious, come down with their broad breasts and intensely embrace and entertain their life-partners.

अति-लौकिकान् रमयतो रमणान् रमयन्त्यलौकिक-गुणा ललनाः ।

अनु-रूप-रूपमति-लोक-सुखं तदलौकिकं निधुवनं लसति ॥ 11-61 ॥

11-61. The ladies in Vaikunta, dowered with exceptional qualities not to be evinced in other worlds, gladden the equally strange lovers who greatly gratify them. Their sexual enjoyment born of mutual acquiescence, surpasses the merriments elsewhere (in other worlds) being exquisite (an embellishment) in its excellence. (Bereft of blemishes)

न रतिः श्रमादि-खचिता नियमाद् विरह-व्यथाऽपि न वधू-वरयोः ।

प्रतिकामिनी-प्रणयतः कलहो न समस्ति दोष-रहिते हि पदे ॥ 11-62 ॥

11-62. In this divine world (Vaikunta unconcerned with Prakrati, hence faultless) divorced from mundane defects, sexual sports naturally enough are disassociated with sweat and free from fatigue; neither do the pair suffer

the pangs of separation nor are they contentious (pick quarrels with their lords) or jealous of their co-wives.

सुख-संविदात्मक-तया वपुषां सुरभित्वमेव बहिरन्तरपि।

हरि-धाम्नि दम्पति-गणस्य ततो ननु मान्यतेऽपि मुनिभिः सुरतम् ॥ 11-63 ॥

11-63. In this divine world of Lord Narayana (Vaikunta) the forms (physical frames) of the (married) couples being of the nature of knowledge and bliss (aprakrita, free from imperfections) pure and glistening like gold, are redolent (with aroma) from within and without; hence such sexual recreations are lauded even by the great divines (like Brahma and others).

शृणुताप्यलोक-विषयं विषयं सकलस्य मुक्त-निकरस्य दृशाम्।

वपुरिन्दिरापतिरमन्द-रसं ननु सुन्दरं प्रकटयत्यनिशम् ॥ 11-64 ॥

11-64. Lord Narayana, ever full, always distinctly manifests his exquisite form (of the nature of knowledge and bliss) full of beauty and charm replete with precious attributes like valour, to the denizens (released souls) of his world (Vaikunta), unnoticed by others elsewhere (in other worlds). Wherefore, list this, with deference.

मणि-राजि-राजित-महा-मकुटं शिति-कान्त-कुन्तळ-सहस्र-तयम्।

अळिकार्द-चन्द्र-विलसत्-तिलकं श्रवणेल्लसन्मकर-कुण्डल-युक् ॥ 11-65 ॥

11-65. This divine illustrious Form, wears a priceless crown dazzling with rows of diamonds, glistening with sable, curly locks, bearing a scintillating mark (half-moon-like) on his charming fore-head, with shark-like ear-rings glittering in the ears.

परि-पूर्णा-चन्द्र-परि-हासि-मुखं जलजायताक्षमरुणोष्ठ-पुटम्।

हसिताव-लोक-ललितैरतुलैः अभि-नन्दयत् प्र-णतमात्म-जनम् ॥ 11-66 ॥

11-66. And with lustrous face as if mocking the full moon, with broad enchanting (lotus-like) eyes and ruby-coloured lips and peerless sportive look graced with a gentle smile, delighting his humble bowing devotees.

नव-कम्बु-कण्ठमहिमांशुमहो-महिमोपलेन्द्र-वर-हार-धरम्।

रमणीय-रत्न-गण-विद्ध-लसद्-वलयाङ्गुलीयक-वराङ्गद-वत् ॥ 11-67 ॥

11-67. With his neck glowing like the new conch (marked with three lines) wearing the Koustubha gem similar in dazzle to the Sun, the (priceless) pearl necklace, the bracelet, armllet studded with variegated jewels and a (sparkling) ring.

रवि-चक्र-रुक्-प्रकर-चक्र-करं विधु-बिम्ब-कम्बु मधुराम्बुरुहम्।

ज्वलन-ज्वलद्-गदमुदार-धनुः पृथु-वृत्त-हस्तमति-ताम्र-तळम् ॥ 11-68 ॥

11-68. Reveals his exquisite Form having (four) long and stout arms with charming ruddy palms carrying the Sudarshana discus resplendent with the lustre of a cluster of Suns, the Conch (Panchajanya) glistening white like the disc of the Moon, the lovely Lotus and the Koumodaki mace flaring like fire and the mighty (Sharanga) bow respectively.

वर-पीवरांसमधि-राजदुरो-मणि-मण्टपाग्र्य-विलसत्-कमलम्।

स-जगद्-द्वि-सप्तक-तनूदरकं शुभ-नाभि-कञ्ज-गत-काळि-नुतम् ॥ 11-69 ॥

11-69. With superior sturdy shoulders, an excelling luminous chest, the jewelled niche for his radiant consort (Goddess Mahalakshmi) a slender belly holding the fourteen worlds and an auspicious lotus-navel where resides the bee, the Chaturmukha Brahma extolling the Lord.

अतिकान्त-काञ्चि-पद-काञ्चि-मिलत्-तपनीय-भङ्ग-रुचि-पिङ्ग-पटम्।

वर-हस्ति-हस्त-सदृशोरु-युगं क्रम-वृत्त-चारु-तर-जङ्घमुत् ॥ 11-70 ॥

11-70. Having an exceedingly charming waist robed in rich ornate, radiant golden raiment, with a shining girdle, with a pair of thighs like the trunk of the mighty elephant and with knees tapering round and charming.

वर-नूपुरं परम-रुक्-प्रपदं नव-विद्रुम-द्युति-नखावलि-मत्।

अरि-वारिज-ध्वज-कळङ्क-लसत्-पद-पांसु-पावित-जगत्-त्रितयम् ॥ 11-71 ॥

11-71. Adorned with amiable anklets, with extremely effulgent (fore-part of the) feet, with the rows of finger-nails glistening with the glow of new reddish

gems, sanctifying the three worlds with the sacred dust of his shining feet, marked with discus, conch and ensign.

निखिलागमावगमितैरमितैः सुख-संविदादिभिरनन्त-गुणैः ।

प्रपदादि-कान्त-सकलावयवा-कृतिभिः- सदैक्यवददोष-लवम् ॥ 11-72 ॥

11-72. With his infinite exquisite qualities like knowledge and bliss (each quality severally also infinite) known through the heap of sacred scriptures, constituting his (Narayana's) body from head to foot, with its unique distinction of identity in the diverse limbs and the different avataras (incarnations like Rama and Krishna), fully free from faults.

अधिकारिणां गुण-विशेष-वशाद् द्वि-पदाद्यनन्त-चरणान्त-तया ।

अतिभासितं घन-गुणाप-घनैः इतरैश्च तत्तदुचितै रुचितैः ॥ 11-73 ॥

11-73. Visible in different lustrous forms constituted of the nature of knowledge and bliss varying from two feet to feet myriad and the rest of the charming limbs (like eyes and hands) varying in proportion to it, to the eligible released souls (ranging from the human beings to Chaturmukha Brahma) depending on their capabilities, devotion and service.

नव-भानु-भाः कनक-कान्ति परं वर-हार-हारि-हरिनील-हरित् ।

शबळ-प्रभादि-विविध-द्युतिमत् सुख-बोध-सौरभ सु-रूप-गुणम् ॥ 11-74 ॥

11-74. Reveals different forms with different hues, each resplendent and of the nature of knowledge and bliss and fragrance, one lustrous like the rising Sun, and another glittering like gold, the third charming like the bright pearl necklace, still another glistening like the blue sapphires and other radiant forms of mixed and variegated colours. (Only those who avail themselves of his grace can see His form.)

आश्चर्यरत्नेष्वधिकं जगत्रये-ऽप्याश्चर्यमाश्चर्यमहो मुहुर्मुहुः ।

सौन्दर्य-सारैक-रसं रमा-पतेः रूपं तदानन्दयतीह मोक्षिणः ॥ 11-75 ॥

11-75. How unique is the splendorous and exceedingly beautiful (containing the quint-essence of beauty) Form of Lord Narayana, the Wonder of Wonders (hard to be obtained by those who do not have his grace) in the



three worlds, (the greatest wonder) the more surprising when started at again and again as it appears always anew and exhilarates the enfranchised souls in Vaikunta.

(The Supreme always manifests his splendid form, everywhere in Vaikunta, out of favour to the freed souls and their attention is always focused on the divine form in all their activities. The emancipated ones are the 'gnostic' beings, with super-abundant God-consciousness and whatever they do is God-oriented. It should always and clearly be borne in mind that their sports and pastimes are not an aberration from their divine path but they are of the form of divine fulfilment. The amusements and merriments are by the way with the grace of God. (They bear hardly any shadow of semblance, with our adulterated earthly enjoyments marked with divine dissent). If the Sadhakas who envision and contemplate on the names and Forms of the Supreme Lord secure salvation then is it strange if the Siddhas who see God face to face bask under his bounty of bliss in Vaikunta?)

इज्यते यज्ञशीलैः स यज्ञः प्राज्ञ-मध्ये परः प्रोच्यतेऽन्यैः।

गीयते गेय-कीर्तिः सु-गीतैः विध्यबद्धैः सदाऽऽनन्द-सान्द्रैः ॥ 11-76 ॥

1-76. Some of the liberated souls by nature prone towards sacrifice worship the Almighty known as Yagna with religious rituals (sacrifices); others inclined to propagate, propound the Supremacy of Lord Narayana among the learned freed souls; still others disposed towards musical adoration, hymn the Olympian (the worthy recipient) with psalms of glory; albeit, none of them subject to injunction) and inhibitions (like mortals), but out of sheer ecstasy!

वैकुण्ठे ते श्री-विशेषा जनानामत्याश्चर्यं चित्त-वाचामभूमिः।

वैकुण्ठेते श्री-वि-शेषाज-नाना-मुक्त-श्लाघ्ये युक्तमेतादृशत्वम् ॥ 11-77 ॥

11-77. Such prosperous glories of the denizens of Vaikunta, indeed, evoke great wonder, hard for the mind or word to comprehend and describe. (Beggars description)

Yet this land of the blessed, the abode of Lord Narayana adored by Goddess Lakshmi, Chaturmukha Brahma, Garuda and Shesha and many freed souls, richly deserves such surpassing excellence.

यं-यं सुखी कामयतेऽर्थमत्र सङ्कल्प-मात्रात् सकलोऽपि स स्यात्।

इत्येव वेदा अपि वेदयन्ति मुक्तिं ततः को विभवातिरेकः ॥ 11-78 ॥

11-78. In this land of bliss (Vaikunta), really wishes are horses. Whatever the liberated souls list in consonance with their capabilities, they find its fruition forthwith without any effort (exertion). The Vedas too propagate thus. Can there be any loftier objective (Supreme glory) than salvation?

महानन्द-तीर्थस्य ये भाष्य-भावं मनो-वाग्भिरा-वर्तयन्ते स्व-शक्त्या।

सुराद्या नारान्ता मुकुन्द-प्रसादाद् इमं मोक्षमेते भजन्ते सदेति ॥ 11-79 ॥

11-79. The eligible souls ranging from the human to the divine (Brahma) who repeatedly recite, contemplate and exhort, according to their own inherent ability, on the import of the Bhashyas (healthy interpretation of Brahma-Sutras) by Anandatirtha (the composer of the bliss-yielding Shastra) gain eternal salvation with the grace of Lord Mukunda (the saviour of souls).

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते एकादशः सर्गः

द्वादशः सर्गः -[12-54]

अत्रानन्त-स्वान्त-वेदान्ति-सिंहे मुख्या-व्याख्या-निस्वने जृम्भमाणे।

सद्योमाद्यद्-वादि-दन्तीन्द्र-भीमे भेजे क्षोभो मायि-गोमायु-यूथैः ॥ 12-1 ॥

12-1. When Poornaprajna, the celebrated Vedantic lion, meditating (what a dedicated mind) on Lord Narayana flourished in great glory at Udupi, discoursed with his resonant voice, dreadful to the overweening hostile disputants resembling mighty elephants in rut, the host of Mayavadi jackals quaked with fright.

सम्भूयामी चोळ-ज-द्वीपि-पुर्योः पार्श्वे पापा मन्त्रयामासुरुग्राः।

सासूया भू-भूषणे वायु-देवे मूढा यद्वद् धार्तराष्ट्रान्तिके प्राक् ॥ 12-2 ॥

12-2. These sinful and relentless Mayavadins joined Padmatirtha, born in Chola land and Pundarikapuri jealous of Madhwacharya (the incarnation of Lord Vayu) adorning the earth and conferred together (to decide the future course of action) like the silly allies of Duryodhana, in days of yore, approaching him for consultation.

2. यां गुप्तपटलोक्तायां बैरवीचक्रसङ्गतौ। साङ्कर्यं परविद्यायां महावाग्मी असतां गुरुः॥  
भावप्रकाशिका. Acharya's resonant voice chanting the Vedic hymns being in consonance with the canons prescribed in the six auspicious subsidiaries.

सन्मात्सर्यं बहुमूचेऽशुभानां वाचाऽलोलं कोपि गां धारकस्य।

मध्ये तेषां नीच-नीत्या समानो वाचालोऽलं कोऽपि गान्धारकस्य ॥ 12-3 ॥

12-3. One highly loquacious among the mustered Mayavadins, heinous and crooked in conduct like Shakuni in Mahabharata spoke these words to incense Padmatirtha, the main-stay of the sinful and to generate in him lasting jealousy for the virtuous.

एकं तत्त्वं वष्टि माया-मयीयं वाक्यैः प्राच्यैरप्यवाच्यं विधत्ते।

पूर्वाऽपूर्वाहन्त दौर्घट्य-भूषा चित्रं-चित्रं दर्शनाचार्य-नीतिः ॥ 12-4 ॥

12-4. The doctrine of Adwaita (composed by Sankaracharya) an ancient and strange one, propagating the theory that the world is illusion and Brahman the only Reality, one without a second, indescribable even by the infinite heap of Vedas, is indeed a strange miracle, having knottiness (inaccessibility to any valid rationale) as its chief embellishment.

मर्त्यामर्त्यामर्त्य-विद्विट्-पुरोगं विश्वं दृष्यं विप्र-चण्डाल-पूर्वम्।

भेदापेतं भेदि मानैः समानैः साधीयः कः साधयेत् तामलब्ध्वा ॥ 12-5 ॥

12-5. Who can confirm with conviction without taking recourse to the doctrine of Sankaracharya, that this visible world consisting of Gods, demons and human beings, inclusive of Brahmins and the out-castes, ascertained by valid reasonings like Pratyaksha and vehemently confirmed by equally strong Pramanas (like Satyam Bhida), is difference-less (and unreal)?

सत्यं सत्यं व्यावहार्यं विधत्ते सर्वं मोहे सर्व-निर्वाहिणी सा।

ज्ञाने जाते दग्ध-वस्त्र-प्रतीतं पक्वे तस्मिंस्तप्त-लोहात्त-वार्वत् ॥ 12-6 ॥

12-6. The guidance given by S's doctrine in positing the real world (as Truth empirical) visible in our state of ignorance (foolishly believed to be real) and then as a piece of burnt cloth at the dawn of knowledge (Parokshajnana) and thereafter vanishing like water poured on red hot iron with mature knowledge (with the realization of the ultimate Truth), has the competence to sustain itself in all its stages.

ज्ञानि-श्रेष्ठ-श्रेष्ठ-विज्ञानि-वर्गे नैर्गुण्य-स्थे साम्प्रतं नाथ-भूताः।

आक्रन्दं मे हन्त शृण्वन्तु सोऽयं हा-हा माया-वाद उत्सादमेति ॥ 12-7 ॥

12-7. At a time when the mighty learned Mayavadins including Jnanishreshta have attained identity with Brahman (are no more) you all, who are in the vanguard (our chieftains) listen to my out-cry. Alas! 'This remarkable Mayavada is on its last legs (facing ruin).'

भ्रष्टा भाट्टा न प्रभा-कृत्-प्रभाऽभूत् त्रस्ता माहायानिकाद्याश्च यत्र।

दुर्गं माया-वाद-सत्रं दिग्धक्षुः नोपेक्ष्या नस्तत्त्व-वादाग्नि-जिह्वा ॥ 12-8 ॥

12-8. We should never ignore the flames of the blazing fire of Madhwacharya's formidable Tatwa-Vada which is out to burn the dense forest of Mayavada where the Bhatta Mimasakas got themselves lost, the lustre of Prabhakara Mimamsaka faded and the Bouddhas were frightened. (Mayavada that excelled all these doctrines is now being put out of court.)

यं-यं प्रापद् भूरि-चित्तः प्रदेशं तस्मात् तस्मादागतेरन्तरायः।

प्रत्यज्ञायी व्यक्तमार्येण सोऽपि प्राप्नोत् पार्श्वं ही वयं भाग्य-हीनाः ॥ 12-9 ॥

12-9. Alas! How unfortunate we are to see the Honourable Padmatirtha in our camp failing to carry out in action his open sacred oath, to hamper the progress of Poornaprajna's journey and to deter him in all the places he entered, in all possible ways.

<p>प्रश्नः पृष्टः खण्ड्यते तेन नूनं युक्तां युक्तिं वक्ति चासावखण्ड्याम्। वादि-व्रातं लज्जयेन्नो विशेषाद् आक्षेप्तेति श्रूयते किं नु कुर्मः ॥ 12-10 ॥</p>
<p>12-10. What is the future course of action (for us to pursue) when we learn that the eminent Madhwacharya, who (instantly) refutes the varied queries and puts the hostile disputants to shame, Mayavadins in particular and provides spacious and irrefutable arguments?</p>
<p>प्राच्यं शास्त्रं यत् स-पादं तु लक्षं वाक्येनैकेनाऽक्षिपद्धर्ष-तीर्थः। इत्थं पान्थैर्वर्णितं शृण्वतः प्राग् युष्मान् प्रापद् दूयमानं मनो मे ॥ 12-11 ॥</p>
<p>12-11. When I hearken to the profuse praise of the tourists and passers-by that Poornaprajna refuted the age-old Adwaita doctrine substantiated in a lac and quarter granthas (32 alphabets make a grantha) with a sole sentence, I feel afflicted. Hence I am coming to you with a sore mind.</p>
<p>वेद-व्यासो न्वेष वेदो नु मूर्तो दिव्या मूर्तिर्यस्य सा सु-स्मितस्य। तद्-द्रष्टृणां चेति वाणी-कृपाणी नूनं माया-पक्ष-मूलं छिनत्ति ॥ 12-12 ॥</p>
<p>12-12. Look at the exalted eulogy of the on-lookers, seeing the divine (endowed with all auspicious attributes) form of the Acharya with its sweet smile; 'is he Lord Vedavyasa incarnate or Veda in human shape: It is certainly a sword to cut at the very root of the Adwaita tree.' (will help to hasten its downfall).</p>
<p>अक्लिष्टं तत्-सूत्र-भाष्यं बलीयो-मानोपेतं का क्षतिर्नस्तथा चेत्। आस्माकाः केऽप्येवमुत्तवाविलज्जाः लज्जा-सिन्धौ दुस्सहेऽमज्जयन्नः ॥ 12-13 ॥</p>
<p>12-13. Our own adherent's unblushing (irresponsible) statements Like 'Madhwacharya's Sutra-Bhashya is straight forward and based on sound reasons: (It may be so. How can it affect us)', plunge us in a sea of intolerable shame.</p>
<p>तस्य व्याप्तैः शिष्य-जालैस्तु गौणैः संसत्-सिन्धौ शङ्ख-चक्रादि-भृद्भिः। मा गृह्येरन् विश्व-सत्त्वान्तराणि क्षेमाप्त्यै नस्तत्र नीतिं विधत्त ॥ 12-14 ॥</p>

12-14. (So), map out a strategy for our welfare whereby the disciples of Madhwacharya diffused in all directions, endued with rich qualities (like humility and honeyed-words), bearing on their bodies (Vaishnava) prints (marks of conch and discus), will fail to captivate the minds of the people (fish) collecting in throngs (sea). (People gathered in the assemblies were fascinated by the disciples of the Acharya like the fish lured by the nets in the ocean.)

गौणैस्तर्कैर्गौण-वाक्याभि-गुप्तैः गौणीं बुद्धिं वर्दयन्ते नृणां ते।

हंसानां नो वाग्-विघाता-प्रवीणाः सिन्धुं भूयो-वारि-वर्षैरिवाब्दाः ॥ 12-15 ॥

12-15. The disciples of Madhwacharya, adepts in hushing the eloquence of our Sannyasins, out to propagate the attributeless Brahman are enlightening the people (with discourses) on the infinite auspicious attributes of Brahman with sound reasonings supported by Vedic sentences like the clouds silencing the cry of the swans and pouring abundant water in the ocean.

बाहुल्येन ह्येतदुक्त्वा खलु द्राग् एते विश्वं प्राप्नुवन्ति प्रकामम्।

अस्मिन्नस्मद्-दर्शनापाय-काले यद्वल्लोकापाय-काले लयापः ॥ 12-16 ॥

12-16. It behoves us not to be prolix in praise (which will heighten Madhwacharya's stature), at a time when our doctrine is on the decline and the disciples of Madhwacharya are covering all regions unimpeded (at will) like the water of the deluge spreading speedily all over the earth during the dissolution of the world.

आ-कर्ण्येत्थं तस्य वाणीमथान्यो मानी तेषां मानिनां चित्त-वेत्ता।

स्वानां चेतो नन्दयन् मन्द-चेताः दृष्टामुच्चैर्वाचमाचष्ट कष्टः ॥ 12-17 ॥

12-17. Heeding such talks full of chagrin, another dolt then, by nature proud who well discerned the minds of the overweening Padmatirtha and others, spoke with vehemence these bold words to placate his people.

तेजः-शङ्का-मात्रतो यद् विलीनं धिग् भीरूणां मानसं मान-हीनम्।

एकान्तेन प्राप्त-तेजो-विलीनम् स्थेयो यस्माद् भाति हैयङ्गवीनम् ॥ 12-18 ॥

12-18. Fie upon the faint-hearted, void of self-esteem, who feels frightened, listening to the excellence of the rival Madhwa-disputants: Better the hard butter which melts not, for certain without the fire in its close vicinity! (It highlights the timidity of the Mayavadins who are enervated before actual confrontation with the disciples of Madhwacharya.)

येषां विद्या शङ्करी शङ्करी नो देवादीनां बाध्यतां साधयन्ती।

शौक्रीवालं लज्जयेद् देव-पूज्यं तेषामेषां सन्निधौ को विषादः ॥ 12-19 ॥

12-19. Why dejection, when abide the learned like Padmatirtha with us who possess the Adwaita lore propagated by Sankaracharya that yields delight to us, which like the sorcery of Shukacharya, substantiating sublation even with reference to Gods and others, which makes even Brishaspathyacharya to blush?

यद्यद्वैतं कर्कशैर्गौण-तर्कैः रुद्धं साध्यं नैव भात्यस्तु तावत्।

षड्कर्म-ज्ञैर्दिव्य-मन्त्रौषधाढ्यैः एतैर्गुप्तान् नो विजेता हि कश्चित् ॥ 12-20 ॥

12-20. Even though it is hard to establish the Adwaita doctrine when countered by the irrevocable logic, propounding Brahman with infinite auspicious attributes, it matters little when there are stalwarts like Padmatirtha, specialized in the six Karmas like Vashikaran and rich in potent spells and medicaments to shield us. So no one can defeat us.

(The six karmas are Chalana, Vashikarana, Sthambhana, Vidweshana, Ucchatana and Marana.)

यद्यप्येवं न ह्युपेक्ष्यो विपक्षः किन्तु प्राप्तो नाधुनाऽऽक्रन्द-कालः।

अप्यद्वन्द्व-स्वात्म-बोध-प्रतीतैः आचार्यैर्यच्छङ्क्यते शङ्कराद्यैः ॥ 12-21 ॥

12-21. Even then the rival doctrine need not be neglected since it has embarrassed even our mighty Acharyas like Sankaracharya (who doubted their strength to rebut it) famed for their firm faith in (Adwaita Siddhanta), propagating the identity of Jiva and Brahman. Even now things are not beyond repair. (The time is not out of joint.)

पारम्पर्येणाऽगतं तत्त्व-शास्त्रं हन्तोत्सन्नं नूतनेनेत्युदीर्य।

तेषां दोषा वर्णनीया विदग्धैः सन्तोऽसन्तोवाऽपि मध्यस्थ-लोके ॥ 12-22 ॥

12-22. We should lament before the people thus: 'our age-old (Adwaita) doctrine, our tradition is being demolished by the upstart (Madhwacharya)' and the shrewd and artful amongst us should indulge in active anti-propaganda and indicate the existing or imaginary defects of Madhwacharya and his retinue, to (brain-wash) the indifferent minds.

स्वाभिप्रायो ब्रह्मवत् स्याद्वाच्यो माया-शक्त्या सर्व-निर्वाह-सिद्धिः ।

इत्थं नीत्या शास्त्र-नीत्येव बाध्यः सर्वो लोकः स्वात्मनो यः परः स्यात् ॥ 12-23

12-23. We shall endeavour to substantiate our Adwaita Sastra in a way conducive to us: 'our Brahman defies description (is indescribable): our Maya (missile) is competent to manage all matters (feats)'. Like-wise we should play the game with our secret in-tact (undivulged) and defeat the adverse defenders and achieve our aims with the aid of Maya-deceit. (Our trump-card).

ग्रामे-ग्रामे वार्यतां माननैषां पूर्व-पूर्व साम-पूर्वैरुपायैः ।

सं-प्राप्तानां मान-भङ्गाय कार्यं ग्रन्थाकर्षाद्युद्यतैरस्मदीयैः ॥ 12-24 ॥

12-24. Let us repel the respect to be received by them (the propagators of Madhwa-Siddhanta) before they reach the various villages by prescribed methods like Sama and Bheda and when they enter (the villages) let our people be prepared to defame them and wrest their precious possessions too. (Same, Dana, Bheda and Danda are the four methods devised to achieve goal.)

इत्याद्येते कार्यमालोच्य काले चक्रुर्वक्राश्चक्रि-भक्त-प्रतीपम्।

योग्यामङ्गुं तेऽन्यथा स्युः कथं वा दुःखोग्रांभस्यन्ध-तामिस्र-सिन्धौ ॥ 12-25 ॥

12-25. Considering thus, the crooked Mayavadins indulged in hostile activities to oppose the Great Acharya, the devotee of the discus-bearer, Lord Vishnu; otherwise (without deep-rooted hatred for Madhwacharya) how



do they deserved to be plunged in hell, dreadful like the ocean (containing the water) of relentless grief?
व्रत्याकारं वासुदेव-द्विषं ते प्राज्ञं-मन्यं पुण्डरीकाभिधानम्। वाद-व्याजाक्षेप-कामाः कु-मन्त्रात् चक्रुर्यत्तं रूप्य-पीठालयेऽमी ॥ 12-26 ॥
12-26. The few Mayavadins who collected at Udupi put up the pedant Pundarikapuri, a Vishnu-detester in the garb of hermit, as a disputant desirous of refuting the Acharya in controversy.
यद्वत् सिंहं ग्राम-सिंहोऽशुचीच्छो हंसं काको यद्वदेवैक-दृष्टिः। यद्वन्मायी भूरिमायस्तरक्षुं तद्वद् विद्वद्-वर्यमाहास्त मूढः ॥ 12-27 ॥
12-27. The foolish Pundarikapuri challenged Poornaprajna, the celebrated among the wise for a controversy like a dog desirous of filth defying a lion, a single-eyed crow challenging a swan and a cunning jackal daring a tiger.
अप्यल्पोऽसौ न ह्युपेक्षाम्बभूवे लोलात्मेवादक्ष-पक्षः पतङ्गः। मध्वेनाहो दुस्तरेण स्व-भावात् तेजो-राजी-राजितेनाग्निनेव ॥ 12-28 ॥
12-28. The Acharya, by nature invincible did not ignore (defeated) the fickle-minded, little with Pundarikapuri, sheltered under a less sound doctrine like a blazing fire singeing even a tiny, wavering moth with weak wings.
मानैर्मान्यैर्भासमानोऽसमानैः आक्षिप्यैनं स्वं मतं साधयित्वा। प्रीत्यै विष्णोरुत्तम-प्रीति-तीर्थो वेद-व्याख्यां वेद-वेदी चकार ॥ 12-29 ॥
12-29. The eminent Anandatirtha, the authoritative interpreter of the Vedas glistening with unique and venerable Pramanas (like Vedas and reasonings) pulled up (Pundarikapuri) the disputant and established his doctrine and engaged again in his learned discourses on the Vedas for the love of Lord Vishnu.
आम्नायं ये पेटुराम्नाय-पूर्वं प्राप्ता विप्रास्तत्र कौतूहलेन। पर्यासीनास्तावदाचार्य-वर्यं प्रेक्ष्यं प्रेक्षांचक्रिरेऽनेक-सङ्घाः ॥ 12-30 ॥
12-30. There (at Udupi) assembled in large numbers, then (at the time of Acharya's sermon) in great curiosity Brahmins who had studied the Vedas in

the traditional (faultless) style, sitting round about him being delighted to see the handsome Acharya, the excellent expositor of the shrutis.

उक्ताङ्गेभ्यः कादिकान् व्यञ्जयन्तं तत्-तन्मात्रा-व्यञ्जनादौ प्रवीणम्।

तिस्रोऽवस्थास्तद्-गुणैर्भावयन्तं देवा दृष्ट्वा ह्यस्मरन् देव-देवम् ॥ 12-31 ॥

12-31. The Gods, seeing Poornaprajna discoursing methodically (in a manner prescribed by the Shastras) manifesting the words like ka, Kha pronouncing them properly through the respective organs, dexterously disclosing the Hraswa and Dheerga (short and long) sounds and bringing about the states of Pasyanti, Madhyama and Vaikari with due contemplation on the concerned deities, intensely remembered the God of Gods (Lord Narayana) as (the Acharya closely resembled Him) the creator of the Gods Brahma and others from the several parts of his body, skilled in producing the five famous elements like the earth and fire with their relevant characteristics like sound and touch and ordaining the three states of origination, sustenance and dissolution by means of Satwa, Rajas and Tamas.

आदौ ह्रस्वत्वेन वत्सानुसृत्यां मात्रा-पादौ वर्तयन् दृश्यमानः।

कुर्वन्नन्याश्चाग्र्य-रूपा विवृत्तीः गोविन्दश्रीरास गोविन्दभक्तः ॥ 12-32 ॥

12-32. The glamour of Acharya Madhwa, the staunch devotee of Lord Narayana seen by the Gods while pronouncing the two parts of Maatra, the short Vatsanuvritti to start with and then the other famous Vrittis (complex formations) like Vatsanusarini Pakavati and Pipilika, glistened resembling the glory of Lord Krishna when he accompanied the herd of calves tripping with his tiny feet on the earth seen with delight by his mother, making the Gopis oblivious of their duties by his delightful sports (pranks).

मङ्गल्याङ्ग-व्यक्त-भाव त्रि-लोकीं रङ्गारूढा विस्मयं प्रापयन्ती।

कृष्णोवान्या मान्य-विन्यास-पादा रेजे माध्वी सुस्वरा वेद-वाणी ॥ 12-33 ॥

12-33. Acharya's resonant voice chanting the Vedic hymns in consonance with the canons prescribed in the six auspicious subsidiaries, stunning the three worlds with the excellence of swaras like Ekamatraka having Rk Pada

with proper pauses and charming accents like udatta, beamed like another Droupadi with the singular grace of her limbs and a melodious voice, moving to the marriage (Svayamvara) hall with her lovely feet and stately steps.

गाम्भीर्याद्यैर्युक्तमौदार्य-कार्यैः नाना-नाद-श्लाघ्यमुच्चारणं तत्।

शीक्षा-शिक्षा-लक्षणानां हि लक्ष्यं मान्यं मन्ये धन्य-बुद्धेरतुल्यम् ॥ 12-34 ॥

12-34. I consider Poornaprajna's Vedic utterances unique (archetypes as it were) endowed with solemnity born of his eminence, commendable on account of its diverse pitches (Mandra and Uchha) low and high, serving as exemplary Vedic utterances, in tune with Shiksha-Shastra.

काल्पीः क्लृप्तीर्व्यञ्जयन् छान्दसीश्च व्यक्तं शाब्दं शास्त्रमुद्भाव्य भूयः।

स व्याचख्यावुक्त-नैरुक्त-मार्गो ज्यायान् ज्योतिर्वेदिनां वेदमित्थम् ॥ 12-35 ॥

12-35. Madhwacharya, an expert in the science of Astrology expounded the Vedas in consonance with the cannons laid down in Kalpa, manifesting the rules of prosody, revealing the efficacy of grammar in clarifying the meanings of different words, exhibiting the importance of Nirukta that brings out the etymological interpretation of words.

(Thus Acharya's pronunciations and interpretations of the Vedas were in harmony with the canons of the Vedic Auxiliaries, Shadangas are

शिक्षा, कल्प, व्याकरण, निरुक्त, छान्दस, ज्योतिष)

श्रौते व्याख्योच्चारणे चारुणी ते मादृग्-देही वर्णयेदस्य को नु।

वागीशानैर्वाग्विहङ्गेन्द्र-जीवैः भूर्याश्चर्यैर्वर्णिते ये प्रणम्य ॥ 12-36 ॥

12-36. How can a human being like me aptly describe the exquisite exposition and expression of Vedic Scriptures extolled with great surprise and reverence by the Presiding deities of speech, Saraswati, Garuda and Brihaspati respectively?

छन्दस्सार्थं सार्थमत्रामुनेत्थं प्रोक्तं श्रुत्वा ब्राह्मणा ब्रह्मणेव।

सर्वे सौम्या जिष्णु-जिज्ञासयाऽमी प्राप्य प्रोचुश्चित्र-कायाभिधानम् ॥ 12-37 ॥

12-37. The mustered Brahmins intensely delighted to listen to the masterly Vedic interpretation of Madhwacharya, who appeared like the four-faced

Brahma incarnate addressing the divine assembly, approached the rival confutants Pundarikapuri, curious to know the outcome of the intellectual fray.

प्राज्य-प्रज्ञः प्राज्यया प्रज्ञयासौ हन्तावोचन्मन्त्र-वर्णाभिधेयम्।

तत्-प्रत्यर्थी प्रार्थ्यते वक्तुमेतत् प्राज्ञास्माभिः श्रोतुकामैर्भवांश्च ॥ 12-38 ॥

12-38. 'This Poornaprajna gifted with profound learning elucidated the meaning of the Vedas in an intelligible manner; oh, How Wonderful! We now request you, his hostile disputant, to deliver your discourses.' (On the Vedas in a like manner)

इत्युक्तस्तैरेष विस्तारि-बुद्धेः प्राप्तुं साम्यं सम्प्रवृत्तो दुरात्मा।

हास्योऽत्राभूद् वासुदेव-प्रभार्थी यद्वत् पूर्वं पौण्ड्रको वासुदेवः ॥ 12-39 ॥

12-39. Thus entreated by the Brahmans (in the assembly), Pundarikapuri with the profane ambition to attain the same status as that of Poornaprajna, exposed himself to great ridicule like Vasudeva (grandson of Paundraka) courting his collapse, in days of yore, with his wicked wish to gain similarity with Lord Krishna.

आङ्गदेशादुत्तरं रादि-शब्धं श्रुत्वा नारेत्युक्तवन्तं पदं तम्।

व्याख्या-लौल्यादैतरेयादि-सूक्ते पृथ्वी-देवा निन्दनीयम् निनिन्दुः ॥ 12-40 ॥

12-40. The Brahmins, who heard the words 'Agnina Rayin contained in the half Rk, in the first Sukta in Rigveda erroneously uttered 'Agni Nara', censured (the grammarian) Pundarikapuri who deserved reproof. (For his asinine blunder and sheer incompetence in such a prestigious controversy with such a profound Vedic Scholar as the Great Acharya.)

शार्दूलारख्यां प्राप्य सम्भावितः प्राग् लोके धूर्तो मायि-गोमायुरेषः।

वादि-द्वीपि-ध्वंसिनं मध्व-सिंहं प्राप्तो हीत्थं शब्द-शेषो बभूव ॥ 12-41 ॥

12-41. This wise-acre Pundarikapuri, the Mayavadi Jackal erstwhile venerated as Pundit Shardula (tiger) having approached the Vedantic Lion - Madhwacharya, capable of controverting the contestant tigers (learned) became crest-fallen and hushed into silence (with the superior eloquence of

Acharya) and became Pundarika only in name, forfeiting his title of honour.  
(As narrated by Tikacharya in his commentary on Tatwodyota.)

कृष्णाभीष्टा शास्त्र-विस्पष्ट-संज्ञा या स्वीया श्रीः पालिता सद्-द्विजेन।

पद्मारख्यासत्-सैन्धवेनाऽहतां तां शुश्रावाग्र्यानन्द-तीर्थाख्य-पार्थः ॥ 12-42 ॥

12-42. The eminent Acharya heard of his sacred volumes, dear to Lord Vedavyasa bearing the valued designation of Shastra (science), esteemed by him as his wealth, well-guarded by (his disciple) the virtuous Shankaracharya of the Likucha family, being pilfered by the malicious Padmatirtha (with the silly notion that they would pull down the Acharya if they deprived him of his books, his main-stay) like valiant Arjuna being informed of the abduction of Droupadi, dear to Lord Krishna, famed in Mahabharata, protected by the sage Dhroumya, prized by him as his asset, by the felon Jayadratha.

तूर्णं तीर्णादभ्र-मार्गोऽथ सार्यः सम्प्राप्तोऽसौ गो-गणैर्भीषयित्वा।

संयम्यान्तर्यन्तु-कामेन हास्यं सम्प्राप्त-श्रीर्निर्जितं तं जहास ॥ 12-43 ॥

12-43. Madhwacharya quickly traversed the long distance along with the senior-ascetic and frightened Padmatirtha (at Pragavat village) by his wealth of words and gained a glorious victory: Padmatirtha became a butt of ridicule when on a moot-point he (surprisingly enough) recognized the Antaryami (Principle) in contravention to his professed doctrine. (This resembles Arjuna expeditiously moving with his mighty senior Bhimasena threatening Jayadratha (tormented by pangs of love) with his sharp arrows and defeating him (to his dismay and derision).

दुष्टात्माऽसौ भद्रमेकाकिनं यः क्षेप्तुं हेतुः सौख्यदाख्यं बभूव।

हर्यशोऽयं तं न चक्षाम भूयः तोके सन्ने सूकरं केसरीव ॥ 12-44 ॥

12-44. Madhwacharya, the incarnation of Lord Vayu departed (with a determination) to punish mercilessly the vicious Padmatirtha who (was unfair enough) to intrude on the lone and virtuous Shankaracharya and seize abruptly his sacred volumes like a lion unable to excuse the pig that killed its young one; (like Arjuna, the incarnation of Indra, resolving to slay Jayadratha

who was responsible for the murder of the single-handed young Abhimanyu).

तस्य त्रासात् पृष्ठतस्तिष्ठतोऽभूत् क्षेमापेक्षी यो जनः प्राग् जितोऽपि।

मध्येऽन्येषां गो-ततीस्तत्-प्रयुक्ताः सोऽद्यज्जिष्णुः पञ्च-षैर्गोविशेषैः ॥ 12-45 ॥

12-45. Pundarikapuri, anxious to safeguard the reputation of Padmatirtha formerly foiled who stood stealthily behind to shield him being scared by the Acharya, was again vanquished by Poornaprajna, who retorted to his reasonings advocated in the midst of his disciples and pin-pointed his blemishes with five or six select sayings like Ashwatthama and others already defeated, secretly standing in the rear to support Jayadratha who was alarmed by Arjuna, being routed by him who answered their attack with few (five or six) arrows.

विष्णोर्भूयः शोभयद्भिः पदान्तं पारम्पर्येणैर्यमाणैरवार्यैः।

गो-व्रातैस्तं दारयित्वा न्यगृह्णात् कञ्जाख्यानं सिन्धुपं मध्व-पार्थः ॥ 12-46 ॥

12-46. Madhwacharya quoting sentences in succession that determine the Swarupa (Form) of Sri Hari supported by irrefragable logic, silenced Padmatirtha like Arjuna subduing Jayadratha with a spate of shafts illumining the sky.

(At this critical juncture, the virtuous who had assembled there, exhorted the Mayavadins thus:)

आस्तामास्तामेष वो विश्व-मोषो रे-रे माया-वादि-चोरा द्रवेत।

द्रष्टा-द्रष्टा निग्रहीता ध्रुवं वः प्राप्तः कालो द्राग् गुहान्तं प्रवेष्टुम् ॥ 12-47 ॥

12-47. 'Oh Mayavadi Bandits! Cry halt to your burglary of the world (welcome the reality of the universe). Lo! The people who see you proceed to capture you; take to your heels; the time is ripe for you to repair to your den'.

तेजो विद्वच्चक्र-चन्द्रस्य लीनं विध्वस्ताऽलं वादि-नक्षत्र-लक्ष्मीः।

विश्व-व्याप्तं यत् तु तदीप्ति-मूलं युष्मत्-प्रेष्ठं तन्निरस्तं तमश्च ॥ 12-48 ॥

12-48. The shine (mite) of the sapient moon stands screened; the effulgence of the rival-stars is extinguished; even the ignorance (darkness), the root of the radiance of your moon (wise) and the stars (hostile disputants) dear to you and encompassing the world is destroyed. (So, rendered helpless hesitate not to run to your haven of rest.)

पूर्वाशामा-पूर्य-विश्व-प्रकाशी गो-सन्दोहैः सप्त-विद्याख्य-वाहः।

युष्माभिः किं नैक्षि देदीप्यतेऽसौ देवः साक्षात् सर्व-वित्-सर्व-दीपः ॥ 12-49 ॥

12-49. Have you not discerned the prodigy, Poornaprajna (Lord Vayu incarnate), steeped in seven lores (four Vedas, Pancharatra, Ramayana and Mahabharata) endowed with auspicious attributes like Krida (Sport), fulfilling the longings of the divines, scintillating on the intellectual horizon to dispel the darkness (ignorance), like the bright Sun with seven horses harnessed to his chariot, glowing in the eastern direction, dazzling the world with his flood of light.

सर्वाधारं ब्रह्म-संज्ञं विहायो रम्याकारं शारदेन्दीवराभम्।

सन्निर्णीतं गुण्यलं शब्द-भेदैः मध्वादित्यं संश्रितं कोऽपिधत्ते ॥ 12-50 ॥

12-50. Who can cloak (defeat in disputation) the radiant Madhwacharya, seeking his refuge in the lotus feet of Lord Vishnu, the resort of all, endowed with a comely shape, lustrous blue in hue like the autumnal lotus positively portrayed by Vedic depictions as full of propitious qualities? It is as vain an attempt as trying to veil the Sun in the sky, the home of Shabda-Guna, the haven of all, with its massive expanse and azure tint.

विधावत-विधावत त्वरितमत्रि-वादासुरा

अदभ्र-धिषणाभिधो नर-हरिर्हि जाज्वल्यते।

स युक्ति-नखरैः खरैर्मुखर-मूर्ख-दुःखाङ्कुरैः

विदारयति दारुण-प्रवचन-प्रणादोऽप्रियान् ॥ 12-51 ॥

12-51. Oh Ye, Mayavadi fiends, who reject outright Vedas which speak of the Jiva, Ishwara and the world (that are a fiat accompli) as Atatwa-vedaka (faked) beware! Poornaprajna the man-lion, blazing in all brightness will tear

asunder (completely rout) his adversaries with the sharp logic of his cutting discourses emerging (flowing) through his leonine tongue like Lord Narasimha lacerating his dogged enemy with his incisive nails; hence, flee away, flee away, hurry up!

धत्ते रूपाण्यनन्तान्यपि भुवन-पतेर्यो हृदाऽप्येक-पक्षो

दक्षःसञ्चोऽखिलेभ्योऽप्यमृतमिह ददौ केवलं यो न मात्रे।

पक्षि-श्रेष्ठोऽपरः सन्नमित-मति-पदोऽसम्पदे स्यादयं वो

मा दर्पं मायि-सर्पा भजत-भजत तास्ता गुहा द्राग् द्वि-जिह्वाः ॥ 12-52 ॥

12-52. Ye, diabolical (double-tongued) Mayavadi snakes! Attention! (be on guard) Another superior Garuda by name Poonaprajna who holds in his (devoted) heart the myriad forms of Narayana, the lord of the Universe, highly competent, staunch adherent of his supreme doctrine, disseminating his learning profound to all the virtuous, is out to demolish your glory, (The Acharya is greater than Garuda because he (Garuda) bears Lord Narayana in one form alone on his two shoulders with his two wings and gives nectar only to his mother Vinuta). Away with your vaunt: forthwith sneak in some hill-holes!

वेद-व्राता-सुदर्शनः परिलसत्-तर्कारव्य-शङ्ख-ध्वनिः

विभ्राजिष्णु-पुराण-संहति-गदः श्लोकौघ-शार्ङ्गान्वितः।

सत्-सूत्रेष्वितिहास-नन्दक-चणो मध्वारव्य-नारायणः

प्राप्तो वो नि-जिघृक्षया द्रवत हे मायावि-देव-द्विषः ॥ 12-53 ॥

12-53. Ye, devotees of the doctrine of Mayavada, detesters of the divine (Narayana), abscond instantly, since Lord Narayana, famed as Madhwa (in panoply) with his Sudharshana discus in the form of Brahma-Tarka (that decides the validity of things), his lustrous Kaumadaki mace in the form of the cluster of Puranas (like Bhagawata), his Sharanga bow in the form of versified Pancharatra, his arrows in the form of excellent Brahma-Sutras and the Nandaka sword in the form of (Ramayana and Mahabharata) has arrived on the scene wishing to crush you; Run away immediately (it is befitting that



Sri Madhwa being the first principle reflection of the Supreme Lord is called Narayana. Tatwodyota includes the eulogy composed by the disciples of Madhwa when the frustrated Mayavadis, routed by the Acharya, on their request, retreated from the scene of controversy in spite and jealousy).

पलायंश्च पलायध्वं त्वरया मायिदानवाः। सर्वज्ञहरिरायाति तर्कागम दरारिभृत्। - Bhavaprakashika quotes these verses from the last Verses of Tatwodyota.

इति-नि-गदति माया-वादि-विद्वेष-वेषे

शुभ-जन-निकरे स्वारामतोऽस्मात् प्रयातः।

न्यवसदमर-धिष्ये प्राग्र-वाटाभि-धाने

गुरु-मतिरभि-नन्दन् देवमानन्द-मूर्तिम् ॥ 12-54 ॥

12-54. The meritorious multitude, the abhorers of the Mayavadis incarnate, celebrated the triumphant glory of their master in this manner (with hymns of praise). Madhwacharya moved from the Kavu Village and stayed for Chaturmasya at a temple named Kodipadi, reverently bowing to the blissful Lord Janardana.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते द्वादशः सर्गः

त्रयोदशः सर्गः -[13-69]

पृथु-दर्शनमुत्थिं कृतार्थं पृथिवी-भृत्-प्रणतिं गृहीतवन्तम्।

निज-शिष्य-मुदेऽथ सह्यमाप्तं पुरुषः कश्चिदुपाययौ कदाचित् ॥ 13-1 ॥

13-1. Pleased with the greetings of the ruler Jayasimha on his accomplishment in the recovery of his stolen books, Poornaprajna moved to the Sahya mountains for the delight of his disciples after the completion of the Chaturmasya period where the king's attendant approached him.

भगवानिह नः स्व-किङ्कराणां अचिरेणाऽब्रजतादनुग्रहाय।

इति कार्य-चिकीर्षयाऽऽर्थयत् त्वां नृप इत्यभ्यधितैष तं प्रणम्य ॥ 13-2 ॥

13-2. Bowing down before the august Acharya, the retainer spoke thus: 'our ruler requests your revered self to repair to his realm early to bless your followers and to enable him to execute his task (of returning your stolen collections lying with a mediator).

अथ माघवतीमपास्य काष्ठां व्रजता प्रैधित-तेजसा प्रतीचीम्।

परिशोधयता स्व-पाद-सङ्गात् पृथिवीं प्राज्ञ-दिवाकरेण रेजे ॥ 13-3 ॥

13-3. Poornaprajna luminous with his majestic lustre, on his journey from the eastern direction (connected with Indra) to the west, hallowed mother earth by the touch of his holy feet like the dazzling sun grown pure bright-white (moving from the east to the west) purifying the land with the radiance of his beams.

अशुभानप-हाय-मायी-जुष्टान् अधमाद्रीनिव गोत्र-निम्नगौघैः।

सु-जनैस्तरसाऽभि गम्यमानः परम-स्नेहतया क्रम-प्रसन्नैः ॥ 13-4 ॥

(Verses from 4 to 8 form an Antya-Kulaka)

13-4. Madhwacharya journeyed from place to place shunning the vicious Mayavadins and others influenced by them, accompanied by the virtuous gratified in course of time with ardent devotion and sincere service like the ceaseless flow of the Ganges, eschewing the tiny hills and joined by the mighty rivers rushing through the huge mountains growing gradually serene (pellucid).

सुमनः-फल-शोभिनोऽत्र पुंसो नमयन् गोभिरनोकहानिवोच्चान्।

अपि भङ्गमुपानयन्ननम्रान् दृढ-भावादपरानवार्य-वीर्यः ॥ 13-5 ॥

13-5. Like the unimpeded gush of the holy Ganges bending the plain tall trees glistening with flowers and fruits and extirpating the deep-rooted stubborn ones, the invincible Great Acharya marched ahead blessing the noble-minded, enriched with qualities like knowledge and devotion who surrendered to him and vanquishing the depraved and the resistant die-hards.

गमनोत्सव-विस्मितैर्निषेव्यो विविधैर्जानपदैर्जनैरजस्रम्।

परिसृत्वर-कीर्तरार्ति-मुक्त्यै पुरुषैर्दूर-भुवश्च गम्यमानः ॥ 13-6 ॥

13-6. The renowned Madhwacharya was revered by devotees from distant lands seeking their release from the sorrows of Samsara and also affectionately attended by the multitudes from the diverse regions, amazed by the pomp of his peregrinations like the course of the famed Ganges adored by the pious and hailed by the masses on its banks arrived from remote places for its grandeur and purity.

अमरैरमरानुगैर्मुनीन्द्रैः अपरेक्षाविषयैश्च सेव्यमानः।

हरि-पाद-सरोज-सङ्ग-सारो भुवने पावन-पावनो निकामम् ॥ 13-7 ॥

13-7. Madhwacharya, the holy of holies, was adored as a celebrity and always served with ardent devotion even by celestials invisible to others including the Gandharwas and the eminent sages because of his intimate devotion to the feet of Lord Narayana, like the Ganges un-interruptedly streaming forth, deified being sacrosanct, with its origin in the foot of Lord Narayana and idolized by the saints and the plebeians.

अयमप्रति-वारणः प्रयाणे परमानन्द-सु-तीर्थ-सूरि-राजः।

विबभावति-वेलमुच्च-रूपः सुर-सिन्धूरिव सन्तत-प्रवाहः ॥ 13-8 ॥

13-8. Madhwacharya the pre-eminent among the wise, the composer of the bliss-yielding Shastra, with his majestic form toured triumphantly overcoming all opponents like the torrential flow of the Ganges famed for its sanctity and glory (to afford salvation to those who have a dip) rolling in all magnificence unruffled by impediments.

समयेन गतोऽमहीयासऽसौ विषयं स्तम्भ-पदोप-सर्जनारख्यम्।

मदनाधिपतेः सु-धाम धाम प्रविवेशाखिल-लोक-वन्दनीयम् ॥ 13-9 ॥

13-9. A little while after, Madhwacharya reached a place called Kabenadu and entered the Madaneshwara temple worthy of adoration by one and all, containing the lustrous image of the Lord.

क्षणदामिह तावदूषिवांसं विहिताहर्मुख-योग्य-योगमेनम्।

गमनोद्यम-लक्ष्मणैरजानन् गमनायोद्यतमाशु शिष्य-सङ्घाः ॥ 13-10 ॥

13-10. After the night-halt, when the disciples saw their master closing his morning routine in the early hours of dawn, they could comprehend by his activities his intention to proceed ahead on his journey.

पुरतो विसृताः समाधि-शुद्धौ यतयस्तत्र पटीः कषाय-वेषाः।

सहस्रोदहरन् स्व-योग्य-मुद्रा-युत-दण्डादिक-धारणोद्यमेन ॥ 13-11 ॥

13-11. The ascetic-disciples of the Acharya instantly got ready for the journey collecting their slender kit that included their sacred volumes, their staff and water-bowl marked with saintly symbols and their saffron clothes tied in front to curtain themselves for deep (undisturbed) meditation.

अव-धार्य विशेषकारि-शङ्ख-प्रकटाङ्कान् सु-धिया गतार्द्र-भावान्।

लसिता तुलसी-स्रगस्य कण्ठे हरि-निर्माल्यतयोचिता न्यधायि ॥ 13-12 ॥

13-12. An intelligent disciple of the Acharya, closely observing the holy marks of tilak, discus and conch borne on his body gone dry (lest his action may erase the signs), placed round his neck (in all devotion) the pious remains of the charming Tulasi (basil) garland offered to the Lord, a privilege and pleasure for a devotee.

यत-धीगुरु-चक्रि-मूर्ति-पूर्णं यत्-निश्वास-वचा विशोध्य पाणी।

गुण-कुण्डल-मण्डितं विमानं गुण-बन्धं कवचावृतं बभार ॥ 13-13 ॥

13-13. A hermit-disciple of the Acharya carried on his head with cleansed hands and controlled breath the sacred casket (in silence) containing the discus-marked Shaligramas (pure-stones) wrapped in cloth, decked with soft strings and tied over with a twisted rope.

स-कमण्डलु-मण्डलावलम्बं स्वयमेवालघु-पुस्तकादि-भारम्।

युव-शिष्य-गुणो-दधे न-यत्नात् न हि दाक्ष्यस्य समो गुणोऽपरोऽस्ति ॥ 13-14 ॥

13-14. The energetic disciples of the Acharya themselves bore easily the heavy load of the water-bowls, and the heap of bulky books: Indeed competence is a crowning virtue.

अति-सम्भ्रमतः परि-भ्रमन्तं भर-दामानवलोकितं चिराय।

अनुयोग-परं मुहुः प्रमत्तं जहसुर्नूतन-शिष्यमत्र केचित् ॥ 13-15 ॥

13-15. When the retinue of the Acharya was ready to move, certain of his disciples laughed in jest when they saw a novice-student in search of a misplaced rope to be tied to a bundle of collections to be borne, feverishly fluttering in fright hither and thither, repeatedly enquiring in anguish about it.

अथ तत्-क्षण-घटितोरु-घण्टा-घन-नाद-व्यपदेशतः परेण।

अमित-प्रमतिः प्रचोदितोऽसौ इति निर्यत्सु निजेषु निर्जगाम ॥ 13-16 ॥

13-16. To Poornaprajna, the solid gong of the massive bell struck at the moment (by a devotee in the temple) when his retinue was ready to repair, was an auspicious augury signifying the assent of Lord Madaneshwara. So he heartily hied ahead.

धृतमातप-वारणं वरेण्यं व्रति-राजं तमुपर्युपर्युदारम्।

उदयन्मिहिरोपरिष्ठ-पूर्ण-द्विज-राज-श्रियमाययावभूताम् ॥ 13-17 ॥

13-17. Madhwacharya, the exalted arch-saint with the exquisite white umbrella held high over his head by his disciple, seemed splendid as if the early rising sun waxing with the lustre of the full moon above him in the vault of heaven, an impossible possibility, something never to be seen.

भुवन-त्रय-धारिणं मुकुन्दं दधदन्तः स दधे गुरुः स्वयं च।

अपि केनचिदित्यदो न चित्रं ननु स प्राण-पतिर्बभार तं च ॥ 13-18 ॥

13-18. It is no marvel that a disciple even carried the weighty Acharya (on his shoulders with great adoration) who holds Lord Narayana the sustainer of the three worlds in the sanctum of his heart when one realizes that it is the Acharya himself (the incarnation of Mukhyaprana, being the Antaryamin in his disciple) that bears the all-inclusive ponderous burden.

यतयो गृहिणोऽथ वर्णि-मुख्याः श्रुतिगास्त्यक्त-निषिद्ध-काम्य-भावाः ।

इह मूर्ति-धरा इव स्व-धर्माः शत सङ्ख्याः शत-सङ्ख्यमन्वगच्छन् ॥ 13-19 ॥

13-19. During his travel, eminent celibates, householders and ascetics in hundreds with their fondness for the Vedic studies, derelict of all forbidden fruit-yielding desires (activities) who accompanied the Acharya looked like the embodiments of the approved religious orders set in motion.

परिवार-जना-न मार्ग-दुःखं प्रययुः पूरुष-रत्नमीक्ष्यमाणः ।

इति नाद्भुतमस्य हि प्रयान्ति स्मृति-मात्राद् भविनो भवापवर्गम् ॥ 13-20 ॥

13-20. It is no wonder that (the retinue of this distinguished personage who) gazed on his glowing face, felt no fatigue in their long tours, when mere recollection of the divine Acharya can release the worldly beings from the bonds mundane life and secure salvation, the ultimate end of life. Indeed Darshan (seeing) is more fruitful than smaran (remembrance).

मदनेश्वर-वल्लभ-प्रदेशे प्रभुमायान्तमथाभ्यपद्यत द्राक् ।

जयसिंह इमं नृ-सिंह वर्यः शुभ-धीः स्तम्भ-विशिष्ट-सिंह-नामा ॥ 13-21 ॥

13-21. Having heard of the arrival of the mighty Acharya in the precincts of the Madaneshwara temple, Jayasimha alias Kalesimha, the renowned ruler, hastily set out to welcome him (in all glory).

अवतीर्य पुरैव वाहनात् स्वाद् अपि मार्गादपसार्य सैनिकान् सः ।

सह कैश्चन भू-सुरैरवाप्तः त्रिजगत्-पूज्य-पदान्तिके ननाम ॥ 13-22 ॥

13-22. Coming down from his carriage a little earlier than the arrival of the Acharya adored in the three worlds, keeping his army at a distance, King Jayasimha attended by a few Brahmins bowed down near his feet (in all reverence).

पृथिवी-पतिनाऽनु-गम्यमानो विनायाद् भक्ति-रसार्द्र-मानसेन ।

अचिरेण स विष्णु-मङ्गलस्य प्रययावायतनोत्तमस्य पार्श्वम् ॥ 13-23 ॥

13-23. Madhwacharya stepped into (came near) the magnificent Vishnumangala temple followed by king Jayasimha in utmost humility and intense devotion (mind moist with devotion).
नरदेव-दिदृक्षया समेता उभय-ग्राम-जना-जनाः परे च। उपयान्तमनन्त-मानसं तं मुहुरैक्षन्त कुतूहलाब्धि-मग्नाः ॥ 13-24 ॥
13-24. The people of the two villages named Vat and Samuvaya along with those (from other villages) who had assembled there with desire to see king Jayasimha gazed on the approaching Acharya and being overwhelmed by curiosity (plunged into ocean of curiosity) gazed at him again and again.
पुरतो मधुर-स्वनैर्वदद्भिः स्वकृताः कर्ण-सुखा मुकुन्द-गाथाः। धृत पङ्कज-बीज-चक्र-चिह्नैः कृत-नृत्यैश्चतुरैर्निषेव्यमाणम् ॥ 13-25 ॥
(Verses 25 to 35 form an Adya Kulaka extolling the Great Acharya from head to foot)
13-25. Those people saw: The great Acharya being served by deft people bearing conch and discus marks on their arms and a lotus garland round their necks dancing in the fore singing self-composed sweet devotional songs (praising Lord Vishnu), pleasing to the ears.
कलिताञ्जलिना स्फुटानु-यातं जन-सम्बाध-सहेन भूमि-भर्त्रा। करुणाविषयं चिकीर्षुणा स्वं व्रजता किङ्करतामकैतवेन ॥ 13-26 ॥
13-26. The Acharya accompanied by king Jayasimha without any reserve, (like a common man) with folded hands moving with the multitude bearing its jerks and jolts being pleased to accept unmasked his servitude, with an ardent longing to earn his grace. (To be an object of his mercy)
इदमित्थमितीक्षणैर्नराणां अपरिच्छेद्य-महिष्ठ-धाम-रूपम्। अधिकं धरणीमलं-चिकीर्षु स्फटमध्यन्तमिव द्यु-नाथमन्यम् ॥ 13-27 ॥
13-27. Madhwacharya with his splendid lustrous form, whose identity could not be definitely ascertained dazzled like another sun mounting the sky greatly embellishing the earth.

अशनैः शनकैरिवाऽव्रजन्तं युव-सिंह-प्रवर-प्रगल्भ-यानम्।

अति-पाटल-पाद-पल्लवाभ्यां अवनीं पावनतामलं नयन्तम् ॥ 13-28 ॥

13-28. The Great Acharya, moving with his dignified gait like that of a brave young lion, though walking briskly seemed to the people as if proceeding slowly, (so his followers did not feel the fatigue of the journey), sanctified the whole earth with (the holy impress of) his lovely blessed feet.

नख-निर्जित-पद्म-राग-रागं वर-कूर्म-प्रपदं निगूढ-गुल्फम्।

सुर-वर्य-कराग्र-सेव्य-जङ्घं द्विरदोदार-करोपमोरु-युग्मम् ॥ 13-29 ॥

13-29. Madhwacharya's (body built in exact proportion) nails of the feet excelled the redness of the ruby, his fore-foot resembled the shape of the foremost tortoise, his ankles spherical and lovely, his knees worthy of being worshipped by the Great Gods and his two solid thighs similar to the stout trunk of an elephant.

शुभ-शुद्ध-नितम्ब-बिम्ब-राजन्-नव-कौशेय-विशेष-बाह्य-वस्त्रम्।

तनु-कुक्षि-गळाळिकेषु रेखा-त्रितयेन प्रकटेन शोभमानम् ॥ 13-30 ॥

13-30. The great Acharya was robed in pure, radiant silken raiment round his holy and handsome waist, with three folds on his tenuous belly, the neck and the fore-head brightening his body.

मृदु-सूक्ष्म-घनारुणाविकाच्छ-प्रकट-प्रावरेणेन भासमानम्।

अति-नूतन-तिग्म-भानु-भासं निकरेणेव सुवर्ण-सानुमन्तम् ॥ 13-31 ॥

13-31. The (golden-hued) Acharya cloaked with the thick crimson shawl made of soft, thin, pure wool appeared like the Meru Mountain with its golden peaks glittering with the glamour of the group of rays of the early rising sun.

पृथुवक्षसमुन्नतांसभित्ति गुरुवृत्तायतहृद्यबाहुदण्डम्।

परमारुणपाणिपल्लवान्तः स्फुरितोर्ध्वजलाञ्चनादिमन्तम् ॥ 13-32 ॥



13-32. Madhwacharya endowed with a broad chest, elevated and well-built shoulders, stout, long, round charming arms and his lustrous palm shining with upward-moving lines full of flag and conch marks.

परि-पूर्ण-शशाङ्क-बिम्ब-शङ्का-विषयं प्राक् सहसाऽवलोकनेन।

अकळङ्क-तया परं विविक्तं वदनं बिभ्रतमच्छ-विभ्रमाब्धिम् ॥ 13-33 ॥

13-33. Acharya's countenance, flooded with (the ocean of) pure lustre could at first sight be as well mistaken to be the orb of the full-moon, and only later seen, shorn of its black spot - thus excelling the excellence of the moon. (Demarcating it as something extraordinary).

अतिसुन्दर-मन्द-हास-राजन् नव-कुन्दाभ-रदं शुभारुणोष्ठम्।

कमलायत-लोचनावलोकैः अपि लोकान् सकलान् प्र-हर्षयन्तम् ॥ 13-34 ॥

13-34. Madhwacharya's teethe glistening with his bewitching, pleasant smile appeared like the fresh, charming-jasmine buds and his red beautiful lips and the delightful look of his wide fascinating (lotus-like) eyes, pleased the people at large.

अति-भासुर-कर्ण-भासित-श्री-तुलसी-गुच्छमतुच्छ-कान्ति-गण्डम्।

भुवन-त्रय-भूत्यभूति-दाने चतुरे-भ्रू-वर-विभ्रमं सु-मौलिम् ॥ 13-35 ॥

13-35. Acharya's exquisite ears glowed with a bunch of fresh Tulasi leaves, his cheeks shone full bright and his elegant eyebrows with their playful movement (capable of creating, sustaining and destroying the three worlds) bestowed weal on the virtuous and woe on the wicked in all the three-worlds.

सकलावयवान् स्फुटं मिमानाः प्रतिमा-लक्षण-लक्षणाय लक्ष्यम्।

चतुरा विदधुर्यदीय-गात्रं स सु-लक्ष्येत्यधुना निगद्यते नो ॥ 13-36 ॥

13-36. Scholars well-versed in interpreting the auspicious marks of men, who had measured the different parts of the body of the great Acharya (unanimously) recommended his body (being surprised with its symmetry) as a model to the artists engaged in preparing excellent images; much more so, because he is endowed with the thirty-two physical excellences in all his incarnations (not only in his embodiment as Madhwacharya).

अति-लोल-दृशां समीक्षितुं स्वं जन-सम्बाध-भयेन दूर-भाजम्।

समदर्शयदूर्ध्वमोरसोऽसौ दययैवोरु-जनौघ-मध्यगोपि ॥ 13-37 ॥

13-37. The merciful Acharya in the midst of the thick throng, out of consideration for those who yearned to see him but had segregated from the crowd (stood at a distance) apprehensive of its push and thrusts, stood on an elevated place that enabled them to discern his bust (upper part of his body) at least.

स-विकास-दृशां कृताञ्जलीनां जनातानां परमादरान्नतानाम्।

वलयेन वृतः प्रियं मुरारेः प्रविवेशाऽयतनं प्रबर्ह-बोधः ॥ 13-38 ॥

13-38. Madhwacharya encircled by people adoring him with intense devotion, with folded hands and full-blown eyes entered another temple by name Vishnumangala dear to Lord Narayana.

विविध-प्रभु-मध्य-सन्निषण्णो नर-देवेन समं स गूढदेवः।

विबभावुदुराडिवोडु-मध्ये सह मह्यास्तनयेन पूर्ण-बिम्बः ॥ 13-39 ॥

13-39. Seated in the midst of rulers of various regions along with king Jayasimha, the great Acharya (lord Vayu concealed in human form) glowed like the full-orbed moon shining in the midst of the twinkling stars along with the planet Mangala (the son of earth).

अवदत् स कथां रथाङ्ग-पाणेः भगवान् भागवते भवाप-हन्त्रीम्।

अनुकूल-गुण-स्वरादि-भाजा निज-शिष्य-प्रवरेण वाच्यमाने ॥ 13-40 ॥

13-40. The worshipful Acharya, while the Bhagawata Purana was being read well by his eminent disciple Hrishikeshatirtha endowed with all covetable gifts like dignified voice and sonority, expatiated on the saga of Lord Krishna that puts an end to mundane existence.

कथनं तदुदार-धैर्य-सारं मधुरं पुष्कल-भाववत् प्रसन्नम्।

विदुषोऽविदुषोऽपि शृण्वतोऽलं व्यधिताऽनन्द-रसाम्बुधौ निमग्नान् ॥ 13-41 ॥

13-41. Madhwacharya's exquisite exposition of the Bhagawata Purana marked with self-confidence, entirely meaningful and melodious (packed

with felicity of expressions and lucidity of ideas) overwhelmed the listeners both learned and ignorant with intense joy. (Plunged them in the ocean of delight.)

गमनासन-सङ्कथादि-लीलाः स्मृति-मात्रेण भवापवर्ग-दात्रीः ।

कथमप्यमराः प्रपञ्चयेयुः ननु मध्वस्य न मादृशोऽल्प-बोधाः ॥ 13-42 ॥

13-42. How can a little-wit like me dare describe the divine deeds of the Great Acharya Madhwa (the incarnation of Lord Vayu) the firm devotee of God, the incoming Brahma (the regulator of our very life-breath) which even Gods (with the grace of Bharatidevi, Mahadeva and others) can relate only to some extent? A mere recollection of his lila (playful exploits) including his stately bearing, dignified yogic postures and delightful talks can set free the eligible souls from the fetters of worldly existence and secure salvation.

सु-तपः-कवितादि-सद्-गुणानां लिकुचानां कुल-जोऽङ्गिरोन्वयानाम् ।

अववद् गुह-नामको विपश्चित् कवि-वर्योऽखिल-वादि-वन्दनीयः ॥ 13-43 ॥

13-43. There lived a learned one Subramanya by name, an outstanding poet and an unrivalled (respected by all) disputant, born in the Likucha family belonging to the Angirasa gotra, famed for its excellences like austere penance and poetic talent.

दयिताऽस्य सती गुणानुरूपा विधि-वीर्येण मुहुर्मृत-प्रजाऽपि ।

अभजद् भुवन-प्रभू हरीशौ सुत-काम वसुदेव-सूनु-भक्ता ॥ 13-44 ॥

13-44. Subramanya was (fortunate in) having a devoted wife befitting his virtues, a votary of Lord Krishna who unfortunately enough (by the decree of destiny) having repeatedly lost her issues, began to serve Hari and Hara, the Lords of the three worlds, with an intense desire to beget a son (gifted with a long life).

परमेश्वरयोः प्रसाद-योगात् सुत-रत्नं तदसूद सूरि-पत्नी ।

परिषत्-पद-पट्टनेषु नार्घो विविदे यस्य समः परीक्षकाग्र्यैः ॥ 13-45 ॥

13-45. In due course, the consort of the learned Subramanya with the divine grace of Lord Narayana and Mahadeva, gave birth to a gifted a child whose

competence (talent) could not be adjudged by the council of the wise like a priceless gem not fittingly evaluated by the gem-experts in the town (which conceals its excellence even from them).

वदनेन्दुमवेक्ष्य नन्दनस्य स्व-कुलोत्तारण-दक्ष-लक्षणस्य ।

कृत-कृत्य-तया क्रियाः प्रकुर्वन् कविराख्यदुचितां त्रि-विक्रमाख्याम् ॥ 13-46 ॥

13-46. The erudite Subramanya enraptured to see the beaming moon-like face of his son, capable of redeeming his clan, considered himself blessed and performed the religious rites related to child-birth and gave him an appropriate name Trivikrama (expert in the Vedas, Vedanta and poetry).

कळ-भाषण एव सूरि-पोतः कविरासीदनवद्य-पद्य-वादी ।

अव-भाति ननु प्रभा-प्रभावी भगवान् बलतरोऽपि तिग्म-भानुः ॥ 13-47 ॥

13-47. The precious child of the wise Subramanya was a gifted poet and even when he lisped he gave out flawless verses describing the glory of the early rising Sun, shining with his innate lustre.

सकलाङ्ग-युतावभात-शाखः समये प्राप्त उदार-पक्षि-सेव्यः ।

स ससर्ज पदध्व-गोपकृत्यै लिकुचः काव्य-फलं रसाभि-रामम् ॥ 13-48 ॥

13-48. Well-versed in all branches of Vedas including its auxiliaries (and so specialized in Mayavada) as to command the respect of the then expert exponents of the diverse doctrines, Trivikramapanditacharya (a worthy offspring of the Likucha family) composed a delightful poem called Ushaharana full of poetic sentiments for the benefit of the virtuous like the Likucha tree refreshing the wayfarers with its pleasant shade and covetable fruits.

प्रति-पादितमात्मना यथार्थं पृथु-माया-समयस्य दुर्घटित्वम् ।

स्व-गुरौ परि-हर्तुमक्षमेऽपि श्रतवांस्तं स वयस्य-बोधितोऽलम् ॥ 13-49 ॥

13-49. Though his preceptor was incompetent to reconcile the inherent incongruities indicated by the shrewd Trivikrama in the difficult and specious Maya-Shastra, he (Trivikrama) reluctantly studied the Mayavada being persistently advised by his comrades.

भगवत्युदिते स-गो-विलासे वटु-भावं त्यजति त्रि-विक्रमाख्ये।

अपि भानु-पुरस्सराः समस्ताः प्र-ययुः कीट-मणि-प्रभवत्वमाशु ॥ 13-50 ॥

13-50. Trivikrama coming of age, gaining proficiency in scriptures, soon subdued the then living learned like Bhanu (Prabhakar-Puri) with the wizardry of his words (elegance of speech) like the dwarf Vamana growing into the gigantic Trivikrama (spanning the three worlds) dimming the dazzle of the luminous Gods like the Sun and others and make them seem like fire-flies before his splendourous form.

अतिदक्ष-मतिं सपाद-लक्षे समये मायि-जनस्य-युक्ति-शूरम्।

महितं हि मही-तले महिम्ना जनको नन्दनमब्रवीदुपांशु ॥ 13-51 ॥

13-51. Subramanya in secrecy advised his son, a dexterous dialectician fully accomplished (gifted with skilled talent) in the expansive Maya-Shastra containing a lakh and a quarter granthas (32 alphabets constitute a grantha), famed on the earth for eminence thus:

शृणु वाचमिमां विचारितार्थं न कलौ निर्गुण-भावना सुखाय।

इति गौण-विमुक्तये गुणाढ्यं भज देवं वसुदेव-सूनुमेव ॥ 13-52 ॥

13-52. Harken to my wise words born of careful consideration and meditate on Lord Krishna rich in auspicious attributes to secure salvation (full of knowledge and bliss, in Kali-yuga in particular). Contemplation on Brahman as bereft of attributes is not beneficial.

इति तात-वचो निशम्य किञ्चित् तरळात्मापि विचार्य शास्त्र-सारम्।

परमेव स पारमारुरुक्षुः विगुणोपास्तिमुपाश्रणोत् परेभ्यः ॥ 13-53 ॥

13-53. Trivikrama slightly shaken in mind with the sound words of his father and eager to wade through the sea of life after a searching scrutiny of the quintessence of Vedanta listened to the (Adwaita) exponent's reflections on the attributeless Brahman.

निज-धर्म-रतो गृहि-प्रबर्हः कलि-कालाकुलितान्तरोऽपि हन्त।

नितरां निशितात्मना निसर्गात् स्फुटमालोचयदित्यसौ कदाचित् ॥ 13-54 ॥

13-54. It is gratifying that Trivikrama, a faithful follower of his religious order, a leading house-holder with his mind distracted by the strength of the Kali-Age, yet by nature intellectually acute, once clearly considered thus:

रचितं ननु सूत्रमत्र मानं विदुषा सत्यवती-सुतेन साक्षात्।

अपरस्पर-सङ्गतानि भाष्या-ण्यपि सर्वाणि न मानतां व्रजेयुः ॥ 13-55 ॥

13-55. In deciding the true nature of things, the Brahmasutras composed by Lord Vedavyasa (son of Satyavati) are verily the authentic text while the twenty-one varied commentaries on it, disagreeing with each other can never gain validity.

यदि तेषु निराग्रहान्तराः स्मः सु-घटं नोप-लभामहे हि किञ्चित्।

न तथाऽपि परम्परोपयातं न पठामः प्रणयेन शाङ्करीम् ॥ 13-56 ॥

13-56. When considered with an unprejudiced mind, not even one amongst them elicits the correct meaning of the Brahmasutras; even when illogical and unpromising we study Sankara-Bhashya with reverence, only because it is handed down to us in succession.

घटनोपनिषत्सु नाल्प-बुद्धे शुफटेत्यभ्युपगम्य चिन्तयामः।

न विमुक्तिमपैति कोऽपि मुक्त्वा समयोक्तामीह यमामिमामुपास्तिम् ॥ 13-57 ॥

13-57. Even with a consensus that an enquiry into the Upanishads for the slow-witted is not easy enough, let us muse over that mode of meditation on Brahman, prescribed in scriptures like Bharata, Pancharatra and Brahmasutras, without which no one secures salvation.

विततः सुख-सच्चिदद्वयात्मा समुपास्यो विहितो हि तत्व-विद्भिः।

स च नावयवी निरूप्यते चेद् द्युति-मात्रं च न हीत्यदो रहस्यम् ॥ 13-58 ॥

13-58. When the enlightened who have realised the truth advise to mediate on the all-pervasive Brahman, full of knowledge and bliss, without an equal or superior as propagated in authoritative texts like Vedas and if in variance with it, it is advocated (as the Mayavadins do) that He is formless (without hands and feet and without the attributes of knowledge and bliss), then his



तव वेद-नदीर्विगाह्य भूयः समयाम्भोधिषु कुर्वतो विहारम्।

नव-काव्य-रस-प्रियस्य वाद-द्विरदेन्द्र प्रति-वारणो न जज्ञे ॥ 13-63 ॥

13-63. 'O expert controversialist, a rival disputant is yet to be born on this earth to excel you who are soaked in (the river of) Vedic learning, have ransacked (sporting in the sea) the sacred lore and are a darling of the Muses. You are like an intoxicated elephant plunging in the river and splashing the water in the sea.'

उप-याहि यशः शशाङ्क-गौरं निज-यूथस्य भयं निराकुरु त्वम्।

अधुना विधिनोप-पादितं तं प्रति-वादि-प्रति-वारणं निवार्य ॥ 13-64 ॥

13-64. 'Hence, avail of this splendid opportunity ordained by Fate and attain celebrity as white as the moon by out-witting the hostile confutants (Madhwacharya, the antagonist elephant) and dispel the ear that has fraught us'; so requested his fellow Mayavadins.

इति मायि-जनेन तत्र-तत्र स्व-जनत्वेन स तावदर्थ्यमानः।

अनुकूल-वचा महिष्ठ-मानो मनसा संशयमाप संशय-च्छित् ॥ 13-65 ॥

13-65. Thus being entreated earnestly by his own brother-Mayavadins in diverse places to vanquish the mighty Acharya, Trivikramacharya, with his commanding self-esteem, (equipped with strong reasoning capable of clipping the doubts of others) well-nigh complied with their plea, yet entertaining strange misgivings in over-riding the opponent.

शित-मध्व-वचः-सृणि-प्रयोक्तृन् पुरुषानेष विषादयन् कवीभः।

विविधोत्तर-धूळि-पातनेन प्रतिघेनाधिमन्धयाञ्चकार ॥ 13-66 ॥

13-66. Trivikramapanditacharya, distressing the disciples of Madhwacharya, who marshalled the acute reasoning of their master, blinded them by his bewildering counter-replies like an inebriated elephant enraged by the piercing goad, bespattering dust enough to cloud the vision of its adversaries.



क्षणदासु विचक्षणः स वीक्ष्य प्रचुर-प्रज्ञ-मनोज्ञ-शास्त्र-सारम्।

अपराविधितः प्रसाद-गर्भं विदधे विस्मयमान्तरं महान्तम् ॥ 13-67 ॥

13-67. When the discreet Trivikramapanditacharya, during the midnight hours, covertly (without being known by others) looked over the essence of the Acharya's Shastra he was greatly stunned and delighted by the profound thoughts couched in superb expressions in his works (now in the custody of his librarian-brother Shankaracharya).

विधितवान् व्यवहृत्य सु-दर्शनं बहल-बोधमवेक्ष्य स निश्चयात्।

अपि न तस्य मतं सहसाऽऽदे ननु विमृश्य कृती कुरुतेऽखिलम् ॥ 13-68 ॥

13-68. Often seeing him and discussing and deliberating over debatable topics, Trivikramacharya was thoroughly convinced that Poornaprajna's doctrine was profound and flawless; yet he did not venture to embrace it forth-with. The judicious always act after a close investigation.

तं विष्णुमङ्गल-गतं बहल-प्रबोधं प्राप्याभ्यवन्दत ताऽयुग-विक्रमार्यः।

आनन्द-दं स चतुरानन-हास-लक्ष्म्या तत्त्वं प्रवेत्तुममरेन्द्र इवाब्ज-योनिम् ॥ 13-69

13-69. Trivikrama-Panditacharya approached Poornaprajna, then camping at Vishnumangala temple and humbly bowed down to him, yielding delight by the lustre of the pleasant smile of his beautiful face. He appeared like Indra (King of Gods) coming near the lotus-born (Brahma) radiating pleasure by the brilliance of the charming smile of his four beaming faces, to understand the nature of the ultimate truth.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते त्रयोदशः सर्गः

चतुर्दशः सर्गः [14-55]

[This canto is a fine exposition of the Acharya's 'Sadachar Smriti'. It provides a charming chart on the then prevalent Guru-Kula system.]

परिवृढ-घन-सङ्घे राज-सिंहोर्ज-शक्त्या

त्यजति-मलिन-भावं नीरस-त्वान्निकामम्।

स्फुटमुदयति तेजस्व्युज्ज्वले मध्व-भानौ

सु-जन-जलज-कान्त्यै विश्वमासीन्मनो-ज्ञम् ॥ 14-1 ॥

14-1. While the flourishing Acharya scintillated among the luminous and deeply delighted the righteous, everything appeared enchanting and the chieftains of the two villages forsook their partiality towards Padmatirtha and hostility towards Madhwacharya as they were alarmed to see their powerful king Jayasimha devoted to him (Madhwacharya) like the radiant sun blossoming the lotuses and the cluster of clouds parched with the dawn of Kartika season.

कृतमपकृतमार्यैः क्षम्यतां क्षान्ति-भूषैः

इति मृदु वदतां च प्रार्थनाभिः-प्रभूणाम्।

अप-हृतमपरेषां मन्त्रतो ग्रन्थ-जातं

दश-हृदय-नियोगादग्रहीच्छङ्करार्यः ॥ 14-2 ॥

14-2. King Jayasimha and other chiefs earnestly requested the Acharya thus : 'Oh honoured one, decked with bounty of forgiveness, condone the mischief of the indiscreet'. At the behest of Poornaprajna, Shankara Panditacharya took charge of his precious library pilfered by Padmatirtha and other jealous opponents by crooked means.

परि-वृतमव-नम्रैर्ग्रामणी-ग्राम्य-पूर्वैः

अव-नतमरु-चेतः-पाद-पार्श्वे नृसिंहम्।

सहज-विजयतोऽयुग्-विक्रमार्यः प्रसन्नः

कवि-कुल-तिलकोऽसावाशिषाऽतोषयत्तम् ॥ 14-3 ॥

14-3. Trivikramacharya the star-poet pleased with the success of his brother Shankara Panditacharya, blessed king Jayasimha to his great delight who had seated himself near the lustrous feet of the divine Acharya encircled by

<p>the prominent folk of the village including its chiefs and leading Brahmins. (This verse speaks of his silent disapproval of the meanness of the theft of Acharya's rare collections.)</p>
<p>उप-चरति नितान्तं हन्त पौरन्दरी धूः द्यु-सदसि भजतो यं दुर्लभा दभ्र-भाग्यैः । दिशतु स परमाग्र्यानन्द-तीर्थाङ्घ्रि-रेणुः धरणि-धर सुखं ते सन्ततं स्वान्तरेति ॥ 14-4 ॥</p>
<p>14-4. Oh, pure-minded king Jayasimha, may the holy dust of the feet of the saintly Acharya, un-attainable by the less meritorious, potent to raise the virtuous that serve him to the rank of Indra and win great glory in the assembly of Gods, grant you eternal felicity.</p>
<p>(This verse puts forth in a telling manner the greatness of the inherent strength of the dust of the feet of the Acharya adored by him in other contexts also.)</p>
<p>स्वस्सुन्दरीभुजलतापरिभ्रंणीधूः पौरन्दरी भवति यं भजतां भुजिष्या। आनन्दतीर्थभगवत्पदपद्मरेणुः स्वानन्ददो भवतु ते जयसिंह भूपः। (B) त्रैलोक्याचार्यपादोज्वलजलजलसत्पांसवोस्मान् पुनन्तु ॥ - वायुस्तुति ॥ (C) पदपद्मजोदस्य ध्रुं मे दीयतामिति - सुमद्व विजय (D) यद्पादपद्मरजसा शिरसा धृतेन सद्यः प्रयान्ति परिशुद्धिमशेषलोकाः। - तत्वप्रदीप ॥</p>
<p>अनति-परिचितस्याप्यस्य सोऽयं कवीन्द्रो गुण-रसमति-गूढं ज्ञातवानित्यचित्रम्। मधु मधु-कर-राजो निष्पतन् पौष्पमातुं ननु परिचय-हीनः काननेऽपि प्रभुः स्यात् ॥ 5 ॥</p>
<p>14-5. No wonder that Trivikramapanditacharya, the eminent among the wise, though not so familiar till then with Madhwacharya, could well comprehend the essence of the inmost secret of his divine qualities, like the king-bee frisking in an unknown forest gifted with inherent competence to pick flowers and suck honey.</p>

अखिल-खल-कुलानां वर्दयन् द्वेष-दोषं

विदधदपि नराणां कौतुकं मध्यमानाम्।

स्व-गति-समुचितानां भूति-दायी शुभानां

बहल-हृदिह निन्ये शर्वरीः काश्चिदेवम् ॥ 14-6 ॥

14-6. The magnanimous Acharya spent a few nights in the Vishnumangala temple giving ample scope to the vicious (Tamoyogya) to enhance their fund of spite, arousing the curiosity of the mundane (Nitya-Samsarins) by his surprising successes and blessing the eligible virtuous (Muktiyogyas) with wealth of wisdom and depth of devotion.

उदयति विनताया नन्दने श्लाघ्य-काले

स कृत-सकल-कृत्यः कृत्य-वेदि-प्रवेकः।

अरुण-यवनिकान्तब्रह्म नारायणाख्यं

गुरु-गुणमभि-दध्यौ योग्य-योगासनस्थः ॥ 14-7 ॥

14-7. Madhwacharya, supreme among the rigorous observers of religious rites, took his holy bath at the auspicious time of day-break (when Aruna, the son of Vinata rises in the sky) and performed other relevant duties at the appointed time, comfortably seated in yogic posture behind the red curtain contemplating on Brahman, known as Lord Narayana, full of infinite perfections.

अति-धवलित-दन्ता दन्त-काष्ठैः प्रशस्तैः

अपि युगपदनेके ससुरत्र व्रतीन्द्राः।

गुरुभिरभि-हितेष्वान्चार-भेदेषु निष्ठां

स्फुटमव-गमयन्तः सौष्ठवात् कर्मणां च ॥ 14-8 ॥

14-8. Many famous ascetic disciples of the Acharya, with bright teeth being brushed by the approved holy-sticks collectively took a dip in the pond, unmistakably demonstrating their faith in the strict observance of the prescribed religious discipline, as advised by their preceptors.

(They were ideal students of an ideal teacher, serving to others as models to copy. It brings to light the importance of strict adherence to good conduct.)

चरम-समय-सुप्ताः पूर्वमुत्थाय शिष्याः

गुरु-जन-परि-चर्यां चक्रिरे दुष्करां च।

स-बहु-मति तदाद्यप्याऽर्ध-रात्रात् प्रसन्नाः

सु-गतिरपरथैषां स्यात् कथङ्कारमिष्टा ॥ 14-9 ॥

14-9. The ideal students slept after their teacher relaxed and got up before he woke up and so devoutly served him from dawn to mid-night and with such reverence and delight, impossible for the less meritorious; otherwise (bereft of such excellent preceptorial service) how could they attain their cherished wisdom and gain salvation?

श्रवण-मनन-हेतोः प्राक् चिरायास्त-निद्रः

सपदि विवशयन्त्या निद्रया ग्रस्त-चेताः ।

स्वयमपि नयति द्रागङ्ग-वस्त्रादि पूज्ये

झटिति विगत-निद्रः कोपि शिष्योऽन्वशेत ॥ 14-10 ॥

14-10. A certain disciple who had kept late hours in the night engaged in listening and thinking being unable to get up in the morning at the appointed time to attend to his enjoined duties under the influence of sleep, abruptly awoke only to repent seeing his revered teacher hastily gathering his kit. (Clothes and other necessary articles)

विहितमविहितं प्रागेव कस्माद् वि-निद्रैः

इति गुरु-परिवादाशङ्कया नम्र-गात्राः ।

चिरमनवतरन्तः श्रावका मुक्त-मार्गाः

गुरुषु-जल-सकाश-स्थेषु तूष्णीमतिष्ठन् ॥ 14-11 ॥

14.11. Some pupils apprehensive of being chided by the preceptor for not getting up early in the morning to attend to their assigned duties, stood aside

silent with their heads bent low without getting into the water, in the vicinity of their teacher standing by the side of the lake.

विपुल-हृदय-पार्श्वे दीप-दीप्ति-प्रदीप्रे

दर-वर-परिपूर्णैर्वाभिरर्घ्यादि दत्त्वा।

यतिरति-यत-चेताश्चक्रिणोऽर्चा-निकायात्

कुसुम-समितिमग्र्यामादरादुज्जहार ॥ 14-12 ॥

14-12. An ascetic who had sternly subdued his mind offered oblation to God with water filled in the excellent conch, in the vicinity of Poornaprajna glistening in the light of the lamp and removed with great devotion the heap of fragrant flowers from the cluster of Shalagramas and images of the discus-wielder, Lord Vishnu.

अमृतमपि निरीक्ष्याऽस्त्रावि निर्माल्य-सूने

घृतमिदमिति सद्यो भ्रान्तिमन्तोऽपि शिष्याः।

श्रद्दधुरधिक-वाक्यैर्विभ्रमास्तच्च पश्चाद्

अनुदिनममृतान्नैस्तस्य सेवस्य शक्त्या ॥ 14-13 ॥

14-13. Even though the disciples evinced every day ambrosia oozing from the flowers offered to the Shalagramas and images (at the time of Nirmalya- visarjana - removal of flowers) owing to the majesty of Madhwacharya (devoutly served everyday by the Gods) they mistook it to be ghee, till their superiors (more elderly) freed them from delusion and made them realise (believe) on authoritative statements that it was nectar.

(This verse brings out the greatness of the Acharya and the glory of his worship.)

अगमदुचित-मन्त्रैस्तूद्यानां त्रयाणां

कृतिभिरनु-मतात्मा तत्र पञ्चाङ्ग-विद्धिः।

उदयमहिम-रोचिश्चक्र-वतीं त्रि-शक्तिः

दधदति-बृहदन्तः षड्-गुणं स्वात्म-तेजः ॥ 14-14 ॥

(The verses 14 to 18 describe beautifully the Sun-rise, a special feature of epic poetry)

14-14. Then the Sun, the king of the empyrean, the bed of hot rays, endowed with the three innate powers to glisten, heat and cheer bearing the Immanent Lord Vishnu replete with the six sovereign excellences in the center of his Orb, gradually rose passing through his three famous forms known as Arunodaya (dawn), Ushodaya (day-break) and Suryodaya (Sun-rise), worshipped by the wise, (well-versed in the Panchangas (mantra-nyasa etc.) meditating on the Gayatri and other mantras, like the mighty ruler armed with the triple powers of energy, majesty and counsel ruling in all prosperity his domain, exercising his six supreme regal powers (like interest in the well-being of his friends, land and state-coffer) admired by his diplomatic ministers skilled in the five administrative heads.

तिमिर-निकर-कुम्भि-व्रातमत्यन्त-तीव्रं

स्थिर-तरमखिलानां प्राणिनां रुद्ध-मार्गम्।

भुवन-भवन-पूर्णं भानुमानञ्जनाभं

हरिखिव नखरैः प्राग् रश्मि-जालैर्निरास ॥ 14-15 ॥

14-15. The Sun, before emerging out of his orb, with his cluster of rays destroyed the pitch-darkness thickly-set, glowing like collyrium diffused all the world over, impeding the thoroughfare of all living beings like the lion with its cutting nails rending herd of dusky hued elephants that threaten and hamper the smooth passage of the sentient beings.

मधुर-पतग-रावाः शान्त-नैशाम्बु-बाष्पाः

सपदि विफुल-रागाः स्वाभिसारात् प्रसन्नाः।

अरुण-तरणिरत्यच्छाम्बरा दिक्-पुरन्द्रीः

स्मित-सरसिज-वक्राः स्वैः करैरा-लिलिङ्गे ॥ 14-16 ॥

14-16. The rising Sun caressed the quarters with his myriad rays in the clear sky, sweetened with the melodious (twitter) of many birds at the fading of the wide-spread dew drops dripping in the masked night, forth-with turned red

beaming with the blooming lotuses delighted with his stealthy march like an impassioned lover embracing his fiancé, (clasping her with his arms) with her smiling lovely, honeyed speech in **dulect** tone with molten pangs of love, pleased with his concealed approach.

प्रणति-रभस-धूळी-बद्ध-शोभा-विशेषा

दधुरुपकृति-मत्तां साधु-जालान्तरात्ताः ।

समयमुपनतं सं-वेदयन्तो वयस्या

इव-दश-शत-केतोः केतवः श्रावकाणाम् ॥ 14-17 ॥

14-17. The rays of the thousand-splendored Sun, decorated with the dust raised by the impetuous prostrations of the pupils, peeping through the charming windows in all directions, obliged the disciples like loving friends by reminding them to get ready for their morning lessons.

निहितमुचितमुच्चं योग-पीठं प्रवक्तुः

परिषदि परितोऽमी स-त्वराः सत्त्व-भाजः ।

द्रुतमवसित-कृत्यैर्धन्य-संन्यासि-वर्गैः

श्रवण-परम-कृत्यायोप-तस्थुः समेताः ॥ 14-18 ॥

14-18. The virtuous students (who in great haste rounded up their morning duties in good time) along with the band of holy hermits squatted round the preceptorial elevated dais (yoga-dais) placed in the lecture-hall to listen (Shravana, being the prime task) to the learned discourse of the Acharya.

बभुरमल-गुणानां शोभनाच्छादनानां

मुर-रिपु-निलयानां हन्त वैदान्तिकीनाम् ।

सपदि सु-विवृतानामन्तरार्था धियां वा

विविध-कवळिकानां सञ्चयाः पत्रिकाणाम् ॥ 14-19 ॥

14-19. The diverse collections dealing with scriptures, holding together the bunches of leaves wrapped in de-lux linen and tied with twisted chaste cords, the abiding abode of Lord Krishna, shortly to be uncovered (at the



<p>commencement of the discourse) blazed like trails of thoughts in the minds of the virtuous.</p>
<p>(The leaves of the sacred volumes glistened like the reflections of the righteous who endowed with knowledge and devotion with their darkness dispelled with scriptural enlightenment regard Lord Vishnu as their prime refuge and with-hold supreme secrets from the un-merited.)</p>
<p>अनति-विरळ-भावा अप्यनन्योन्य-सङ्गाः  ऋजु-तर-तत-नाना-पङ्क्ति-साम्याप्त-शोभाः ।  द्विरद-तुरग-देश्या दूरतो वर्जितान्ताः  कुशल-लिखित-रूपा रेजिरे तेषु वर्णाः ॥ 14-20 ॥</p>
<p>14-20. The alphabets written by dexterous writers that were neither too close nor remote but straight and long, glowed with numerous lines even and spread out, with well-set margins on all sides, assuming many times the shapes of elephants and horses.</p>
<p>सपदि दृष्टशुरेके वाचनीयादि-भागं  परिचय-पटुताभ्यां तावदेके चिरेण ।  हरि-गुरु-नमनं द्राग् यत्नतोऽमी विधाय  प्र-ययुरपर-साम्यं सिद्धये स्याद्धि यत्नः ॥ 14-21 ॥</p>
<p>14-21. Some students could spot-out (could see) the earlier part of the volume under study because of close association and smartness while others could catch them (be similar) after a little while with some toil, with (immediate) obeisance to Lord Narayana and Acharya Madhwa: Indeed, hard labour brings sound success.</p>
<p>यत-वचसि-जनेऽस्मिन्ना-नते सन्निरस्यन्  सिचय-यवनिकां तां सान्ध्य-जीमूत-रक्ताम् ।  रविरिव रवि-पूज्याङ्घ्रिः समाजान्तरिक्षे  व्यलसदति-शयालुः सन् सहस्र-प्रकाशः ॥ 14-22 ॥</p>

14-22. After paying their referential greetings, the audience sat in silence and when the curtain, red like the evening cloud was withdrawn, Poornaprajna shone in the assembly like the Sun in the empyrean; nay surpassing him in excellence and fit to be adored by him.

त्रिभुवन-वर-तेजो-व्यक्त-वेदार्थ-शुक्ल-

त्रितय-रसतया ये वर्णिता वर्ण-वर्याः ।

पृथु-मतिरथ तेषामैक्यमापाद्य सम्यक्

प्रवचन परिशुद्ध्यै स्म प्रणौति प्रवीणः ॥ 14-23 ॥

14-23. Later, Poornaprajna past-maser in disquisition, pronounced the sacred omkara coalescing the three mystic-letters (A, U, Ma) that distil the essence of the three vyahritis (Bhu, Bhuva, Svaha) which condense the meanings of the three Vedas (Rik, Yajus, Sama) that manifest the excellent (tejas) lustre (fire, wind and sun) of the three worlds (earth, sky and heaven) powerful enough to make the discourses perfect.

स्वरमचरम-काले मन्द्रमेवात्यजद्भिः

स्फुटमुपनिषदन्ते वाचकैर्वाच्यमाने ।

प्रवचनमति-चित्रं प्राण-भाजां श्रुतीनां

अमृतममृत-भावस्यैष हेतुं चकार ॥ 14-24 ॥

14-24. With the learners reading distinctly the Upanishad-Bhashya in a steady low tone to start with, the Great Acharya used to deliver his exquisite charming discourse, nectar-like to the ears of the listeners, capable of yielding salvation. (To the deserving souls)

धनमिव स-धनायेभ्योऽर्क-सूनुः प्रसन्नः

शर-शतमिव पार्थः संयुगार्थिभ्य उग्रः ।

अरति-विरहितः सोऽनारतं नाऽदिशन्नो

प्रति-वचनमदीनं चोदकेभ्योऽखिलेभ्यः ॥ 14-25 ॥

14-25. The indefatigable Acharya being pleased with those that were really inquisitive to know the truth blessed them with prompt replies without default like Karna, the son of the Sun, freely distributing wealth to the indigent and also unfailingly rebutted the volley of questions hurled by the hostiles out to win him with speedy and cutting repartees like the formidable Arjuna raining (hundreds of) arrows on the war-mongers.

अथ दश-शत-शोचिष्याप्रयाति प्रतीच्यां

प्रवचनमवसाय स्नातुमायात् तटाकम्।

पृथु-मतिरिह तालच्छ्रेष्ठ-संसर्ग-लोलैः

समगमि सपदि स्वर्निम्नगाद्यैश्च तीर्थैः ॥ 14-26 ॥

14-26. Then, with the Sun in splendor (thousand-rayed) slightly moving to the west, Pournaprajna hied close to the lake for a plunge after his morning discourse, while the celestial river (Ganges) and the presiding deities of the holy Tirthas hastily assembled there, anxious to come into contact with this celebrity. (To sanctify themselves by his sacred touch)

घन-रस-निकरोऽसावन्तरत्यन्त-शुद्धो

मुनि-गण इव भूयः स्नेहवान् प्राग् दधानः।

प्रति-कृतिमखिल-ज्ञस्याऽपरोक्ष्येण तावत्

स्फुटमलभत रूपं मज्जने सज्जनेष्टम् ॥ 14-27 ॥

14-27. The pure and crystal-clear water of the holy pond, viscid enough bore the reflection of the Great Acharya before his dip and then it gained clearly and directly during the plunge his actual form, esteemed by the virtuous, just as the band of sages, chaste in mind and full of devotion, see the reflection of the form of Lord Narayana and later with mature meditation behold him face to face (in great ecstasy).

अपरिमित-मनीषस्योल्लसच्छङ्क-बाहोः

रथ-चरणि-शिलानां तन्वतोऽत्राभिषेकम्।

प्रति-तनव उदारास्तास्वलं सन्निधातुः

तनव इव विरेजुः पाञ्चजन्य-प्रियस्य ॥ 14-28 ॥

14-28. On the shore of the lake, while Poornaprajna gave a holy ablution to the discus-marked sacred stones (Shalagramas) with the bright conch in his right hand, his charming reflections in these glistening stones glittered (to the deserving) like so many glowing forms of Lord Narayana, consort of Lakshmi.

अभि-दधति मुनीन्द्रा द्वादशाब्दोपवास-

प्रतिम-फलमलं यत्-सेवनं भक्ति-युक्तम्।

अधिकममर-नद्याद्याप्लावाद् धन्यमान्याद्

अपिबदलव-बोधो विष्णु-पादोदकं तत् ॥ 14-29 ॥

14-29. Poornaprajna devoutly sipped the holy water (Tirtha) declared by the renowned saints to be equally fruitful to the rigid observance of a vowed fast for a period of twelve-years but excelling the sacred dips in the celestial river (Ganges) and other pure ponds held in veneration by the wise.

ष्वासफलदा गोदा वत्सरस्य तु जाहन्वी। द्वादश शब्दोपवासस्य विष्णुपादोदसेवनम्। यानि कान् च तीर्थानि ब्रह्माण्डान्तर्गताति

च। विष्णुपादोदकं स्यैते कलां नार्हन्ति षोडशीम् ॥ Quoted in Bhavapraksashika from

Krishnamruta Maharnava

तरणभिरिव गौरैरूर्ध्व-पुण्ड्रैर्द्वि-षड्भिः

सदर-परम-चक्रोर्दीण-तेजा हरीष्टः

मुर-रिपु-विमुखानां दुस्सहो देह-भाजां

लय-समय इवान्यो मान्यधीरा-बभासे ॥ 14-30 ॥

14-30. Poornaprajna the favorite of the Lord Narayana, unendurable by his foes, with his body smeared by twelve thick white marks pointed upwards and with the conch and the discus prints adding to its lustre, blazed like the

<p>twelve suns (that rise at the time of dissolution), betokening the advent of another deluge.</p>
<p>समधिक-धीषणस्य प्रेक्षमाणो जनौघः      प्रकृति-मधुरमास्य-व्याज-पूर्णेन्दु-बिम्बम्।      अमुचदपसरेति श्रावकोक्तेः पुराऽस्मिन्      प्र-चलति पदवीं तां प्राञ्जलिस्तूर्णमारात् ॥ 14-31 ॥</p>
<p>14-31. The thick crowd gazing intensely on the face of Poornaprajna endowed with natural beauty charming as the moon, hastily receded without request from the disciples with folded hands, to make way for the Acharya to move un-hampered (to the monastery after his bath).</p>
<p>(The Acharya was held by the public in such high esteem)</p>
<p>गुरु-चरण-सरोज-द्वन्द्व-निर्णेजनाम्भो      दधति जन-निकाये सर्वमुर्वी-गतं च।      अवनिरनभिनन्दिन्यप्यदश्चक्षमेऽसौ      कथमपि कथमेव स्यात् क्षमाख्याऽन्यथाऽस्याः ॥ 14-32 ॥</p>
<p>14-32. Mother Earth though displeased with the multitude, consecrating itself by sprinkling the entire holy water that washed the lotus-feet of the divine preceptor shed on her bosom, (sparing nothing for her) to hallow herself, somehow sustained. Otherwise how can she deserve the appellation 'Kshama' (toleration)? (It highlights the exceptional excellence of the Padodaka of the great Acharya and the deep devotion of the pious.)</p>
<p>अविदित-रस-भेदं शीतलं लघ्वगन्धं      विमलममल-पाणिः पाणिजैरप्रविष्टम्।      वदन-पवन-भीत्या पार्श्वतो बिभ्रदग्र्यं      कमथ करक-पूर्णं संयमीहाऽनिनाय ॥ 14-33 ॥</p>
<p>14-33. A recluse who had subdued his senses, with cleansed hands brought to the place of worship a water-jar filled with holy water, that was cool, light</p>

and untasted, free from foul smell and untouched by nails, carrying it on one-side lest his breath would defile its purity.

(It puts forth the manner in which the holy water is to be provided for worship.)

अगन्धमव्यक्तरसं शीतलञ्च तृषापहम्। अच्छं लघु च पथ्यञ्चतोयं गुणवदुच्यते ॥

विहसित-बिस-भङ्ग-श्री-प्रकर्षं सितिम्ना

जल-जममृत-पूरैः पूरयामास रम्यम्।

समय-गुण-विशेषालोचकैर्लाळनीयः

सु-सुरभि-सुमनोभिः स स्फुटम् गौर-पक्षः ॥ 14-34 ॥

14-34. Madhwacharya, the founder of the Vaishnava doctrine, greatly revered by the Gods, competent to deliberate on the excellences of the various tenets, filled the lovely conch lustrous-white like the broken-stalk of the lotus with fragrant flowers and sacred water. (For the holy ablution of Shalgramas and images.)

विमल-मलयजाम्भो-बिन्दुभिश्चर्चितार्चो

नव-ललित-तुळस्या-पुष्प-राज्याऽऽर्चिचत् सः ।

स्थलज-जलज-वल्ली-वृक्ष-वीरुत्-समस्त-

प्रसव-विजय-लक्ष्म्या मूर्तयेवेन्दिरेशम् ॥ 14-35 ॥

14-35. The great Acharya anointed the sacred stone-images with (bits) of sandal-wood paste and worshipped Lord Narayana (present in them) with fresh and soft holy basil-leaves that seemed like Goddess Tulasi incarnate and with heaps of flowers (clipped from) the creepers spread on roofs and on earth, in water and on the trees, that appeared like deities of flowers.

स दददधिक-बोधः षोडशात्रोपचारान्

व्यरहयदगुणान् द्वात्रिंशदागः-पुरोगान्।

अगणित-गुणमुच्चैस्तोषयन् शार्ङ्गपाणिं

षडपि परम-भक्त्याऽनूपचारान् दिदेश ॥ 14-36 ॥

14-36. Madhwacharya in his exemplary worship offered the sixteen customary respectful adorations meticulously avoiding all blemishes including the thirty-two transgressions and the six supplementary homages with the extreme devotion and intensely pleased Lord Narayana full of infinite auspicious attributes holding the Sharanga bow in hand.

(a) अर्घ्य, पाद्य, आचमनीय, मधुपर्क, पुनराचमनीय, स्नान, वस्त्र, भूषण, यज्ञोपवीत, आसन, गन्ध, पुष्प, धूप, दीप, नैवोद्य, नमस्काराः – एते षोडश उपचाराः। (b) मुखवासश्च ताम्बूलं दर्पणं छत्रचामरे। पादुके चेति विज्ञेया उपचाराः परे बुधै इतिषट् अनूपचाराः। (c) for the 32 blemishes refer Bhavaprakashika)

तमरुण-मणि-वर्णं दिव्य-देहारख्य-गेहे

स्नपितमति-पृथु-श्रद्धा-नदी-चित्त-वार्भिः ।

ननु स यजति नित्यं हृत्-सरोजासन-स्थं

न तु सकृदिति पुष्पैरष्टभिर्भाव-पुष्पैः ॥ 14-37 ॥

14-37. Indeed, it is not that he engaged in this diurnal ritual during the worship with diverse flowers only once but he incessantly adored the ruby-tinted Sri Hari (of whom we are but a reflection) residing in the lotus of his heart, in the temple of his divine body, giving the sanctimonious bath with the water of his mind picked from the river of absolute faith with the eight exquisite flowers of feeling.

(The eight Bhava-pushpas are non-violence, sense-control, kindness to all beings, tolerance, knowledge, penance, meditation and truth.)

अहिंसा, सत्यं, आस्तेयं, ब्रह्मचर्यं, अपरिग्रहः, शौचं, तुष्टिः, सर्वसमर्पणं – इति अष्ट भावपुष्पाणि। अहिंसा प्रथमं पुष्पं पुष्पमिन्द्रियनिग्रहः। सर्वभूतदयापुष्पं क्षमापुष्पं विशिष्यते। ज्ञानपुष्पं तपः पुष्पं ध्यानपुष्पं तु सप्तमम्। सत्यं चैवाष्टमं पुष्पमेभिस्तुष्यति केशवः ॥ भावप्रकाशिका

कृत-परम-सपर्यः सान्द्र-सच्चन्द्रनाम्भः

परिमलित-भुजोरो-मण्डलांसो मनीषी।

स्थित-रुचिर-मुखेन्दुः स्निग्ध-कौशेय-वासाः

स मुनि-सुर-नराणां चक्षुषामुत्सवोऽभूत् ॥ 14-38 ॥

14-38. Thus adoring the supreme Lord, the Great Acharya, robed in soft silk rendered fragrant with the aroma of sandal paste applied to his shoulder,

chest and arms, with his beaming moon-like face charmed with sweet smile, was a veritable feast to the eyes of the Gods, sages and the human beings.

परमथ परमान्नं प्राप्तमेवाप्रयासं

प्रभुरिह बुभुजेऽसौ वेद-वाद-प्रवीणः ।

अजित-परम-भक्तः सन्ततं मन्यमानः

सकल-जगदधीशः प्रीयतां शौरिरित्थम् ॥ 14-39 ॥

14-39. Then Madhwacharya, the expert exponent of the Vedas and the supreme devotee of the Invincible, in ever remembrance of Him, praying in earnestness, 'Let Sri Krishna, the master, the regulator of the universe be pleased' heartily accepted the sumptuous alms obtained without effort (with ease) as the grace of the divine.

कवले कवले कुर्वन् गोविन्दस्यानुकीर्तनम् जीवन्मुक्तोऽन्यथा कुर्वन् केवलोदरपूरकः ।

सहचर-परिक्लृप्ते सूक्ष्मवस्त्रास्तृतेऽसौ

अवि-तनु-रुह-रूपौशीर-वर्ये निषण्णः ।

अरमयदिह नाना-हृद्य-विद्या-विलासैः

कवि-जन-परिवारं मण्डयन् मण्डपाग्र्यम् ॥ 14-40 ॥

14-40. Anandatirtha, occupying the elevated cushioned woolen seat covered by the nice cloth kept ready by his disciples, decked the splendid lecture-hall, delighting the learned devotees assembled round him, with his enlightening discourses on scriptural topics sauced with streaks of humour.

अवसरमधिगम्य भ्रू-विजृम्भादभीष्टे

मुख-सतत-ग-लक्ष्मी-भूत-पाणि-प्रवाळः ।

स्मित-नयन-विकासैस्तस्यविज्ञात-भावः

श्रवसि किमपि कार्यं मन्त्रयामास मङ्गु ॥ 14-41 ॥

14-41. With the movement of the eyebrow of the Acharya, his dear disciples took the opportunity to approach him, guessing his intention with his gentle smile and blown eyes and whispered low in his ear (concerning some



<p>imminent work) with his handsome palm across his mouth lest his breath would before his master and soon sought his considered counsel.</p>
<p>प्रणति-परम-कृत्याः सन्मतेर्ये जनौघाः  विबभुरनति-दूरे संहतास्तानतीत्य।  अहमहमिकयाऽऽशु प्राप्य पार्श्वं प्रणेमुः  बहव इह गृह-स्थाः पूर्व-सेवां विधातुम् ॥ 14-42 ॥</p>
<p>14-42. Many householders in their anxiety to assert their primacy in serving the saintly Acharya (in this contest to serve him first) briskly attained his vicinity to offer their humble homage, overtaking the people who had already collected in large numbers round him having paid their respectful greetings (to their master) – a prime task for the devotee.</p>
<p>विविध-जन-पद-स्थाः प्राक् श्रुतेभ्यो गुणेभ्यः  शत-गुण-गुणमेनं विस्मिता वीक्षमाणाः।  मुकुळित-कर-पद्मा आस्यतामित्यवाप्ताः  प्रचुरतर-हृदा सम्भवायाञ्चक्रिरेऽन्ये ॥ 14-43 ॥</p>
<p>14-43. The Acharya honoured the group of people, gathered from various places having heard of his eminence, standing there with folded hands startled to see him equipped with qualities thousand-fold more than they had heard of, with a noble gesture to be seated.</p>
<p>अलमलमनु-वादेनानु-वाच्येत पश्चात्  ननु गुरुव इदानीमुद्यता हि प्रवक्तुम्।  न मननमधुना द्रागाव्रजेत्याह्वयत् तान्  श्रुत-परिचय-सक्तान् श्रावकान् श्रावकाग्र्यः ॥ 14-44 ॥</p>
<p>14-44. A distinguished disciple of Great Acharya summoned his fellow-students engaged in recollecting the lessons already covered: 'Enough of repeating the portions already heard. You can as well attend to it later. Be</p>

not engaged in reflection as the preceptor is getting ready to deliver his dissertation: so hurry up. (Come soon)' (An arresting Guru-Kula schedule).

अधिक-धिषणमेनं व्याख्यया शोभमानं

हरिमिव कवि-वर्यं सत्यवत्यास्तनूजम्।

सततमनिमिषं सन्दृश्य सानन्द-चित्ताः

समयमपि गतं संविद्रते न स्म लोकाः ॥ 14-45 ॥

14-45. The concourse stared with a steady look of intense delight on Madhwacharya dazzling during his discourse as if he was Lord Vedavyasa, the son of Satyavati being quite oblivious of the passage of time.

उदयमित इवास्तं यंश्च भानुर्बभासे

स्फुटमकलुष-रूपो दर्शनीयोऽनुरागी।

शुचि हरिपदमापत्सम्पदोराश्रितानां

न हि भवति विशेषः स्व-प्रकाशोन्नतानाम् ॥ 14-46 ॥

14-46. The Sun as he set beamed clean and chaste in form, pleasant to the sight, rufescent in colour as when he rose in the morning; like-wise the illustrious ones gleam with their innate glow and shelter themselves at the feet of Lord Narayana unaffected by weal or woe in life. (Unlike the intoxicated ones who undergo modification with success or failure.)

मरतक-मणि-वर्णे भूत-धात्री-पुरन्ध्याः

लसति जलधि-वासस्यर्ध-लीनः क्षणार्धम्।

अरुण-तरणि-बिम्ब-च्छद्मना पद्मरागः

कपिश-कर-कलापोल्लास्यभूत् प्रेक्षणीयः ॥ 14-47 ॥

14-47. Mother Earth sparkling like a ruby for a little while, with the myriad crimson rays of the Sun with his disc half-sunk in the sea robed in sapphire, was a sight to see. (Mother earth is compared to a maiden, the sun to the ruby and the ocean to her vestments.)

अवनि-वन-वनध्रुग्वायु-खाहम्महत्सु

प्रकृति-गुण-समेताव्याकृताकाश एकम्।

ततमतनु-मनाः सोऽचिन्तयत् सत्-समाधौ

असुर-सुर-नरेभ्यःसद्-गुणं नाथमन्यम् ॥ 14-48 ॥

14-48. The lofty-minded Acharya during his propitious period of profound concentration meditated on the supreme sovereign endowed with faultless auspicious attributes like knowledge and bliss, pervading the earth, water, fire, air, sky, ahankara tatwa, mahat-tatwa and the unmanifest sky along with the constituents of nature, (Satwa, Rajas and Tamas) entirely different from the demons, gods and human beings.

व्यदधत परिदृष्ट-ज्योतिषः साधु सान्ध्यं

नियममवनि-देवा ज्योतिषोऽप्यावलोकात्।

विहितमनु-सरन्तो धर्म-शास्त्र-प्रवीणाः

सवितरि सवितारं चिन्तयन्तस्त्रिलोक्याः ॥ 14-49 ॥

14-49. The Brahmins accompanying the Acharya, proficient in religious scriptures, rigorously observing the prescribed code of conduct, properly attended to their evening rites contemplating on the Creator of the three worlds seated in the sun's disc during the period prior to the dusk when the rays of the sun could be seen till the stars were visible in the sky.

पूर्वा सन्ध्यां सनक्षत्रां उत्तरां स दिवाकरम्। पूर्वा सन्ध्यां जपस्तिष्ठेत् सावित्री आर्कदर्शनात्। उत्तरां तु समासीत सम्यक् ऋक्षविभावेनात् - भावप्रकाशिका ॥

विविदुरति-तरां ये देवताः षोडशोक्ता

हर-हरिहय-पूर्वान्त्याः कला-भेदतोऽस्य।

सु-हुतमति-सृजन्तोऽभ्याहितास्तेऽग्नि-होत्रं

व्यधुरुचितमपूर्वं येन गायत्र-लोकाः ॥ 14-50 ॥

14-50. Those Brahmins who maintained the sacred fire, and knew adequately the sixteen Gods (related to the holy fire) along with Rudra and

Indra at the beginning and end, so catalogued because of the internal digital differences (secondary divisions), performed this unique ritual of worship worthy of them, offering oblations into the sacrificial fire (with words 'not mine') meritorious enough to secure the abode of Vishnu (Vaikunta) who saves those who sing his glories.

विधुरयमकळङ्कः स्याद् यदि स्यादवश्यं

ननु-निज-सहजायाःसुन्दरास्येन्दु-कल्पः ।

इति सुर-ललनाभिर्लाळितः खेचरीभिः

समधिक-मधुरिम्णा पूर्णचन्द्रस्तदोदैत् ॥ 14-51 ॥

14-51. Then rose the full moon, so extolled by the celestial damsels tripping in the sky, (for her exceeding loveliness): 'If perchance the moon were to be without her dark stain she (moon) would resemble Mahalakshmi in her matchless excellence.'

इन-विरहमसह्यं प्राप्य पद्मैः स-चक्रैः

चिरमिह परितप्तं पूर्व-तप्तैः सु-तुष्टम् ।

मृदु-कुमुद-चकोरैः पाद-सङ्गेन राज्ञः

कमपि सकल-हृद्यं कल्पयेन्नैव दैवम् ॥ 14-52 ॥

14-52. The Charvaka birds and the lotus-flowers that suffered unbearable separation from the Sun during the night were greatly distressed by the touch of the moon while the chakora bird and the tender blue lotus-flower that could not brook the heat of the Sun were intensely delighted with the kiss of the moon: Indeed fortune does not shower things pleasant on all.

दलितेन्द्र-नील-मणि-नील-विभ्रमं

नव-कुन्द-कुद्मळ-सित-द्विजावलि ।

स्मितया नगोत्तम-शिरस्सु-जातया

वन-मालया सुरभिताशयाऽन्वितम् ॥ 14-53 ॥

14-53. Lord Vishnu glistened blue like the glimmer of the split-blue emerald, with the line of teeth glowing white like the new buds of the Jasmine, decked with a perfumed wreath woven with flowers blooming at the tips of the best of the trees like Parijata spreading their sweet smell in all directions. (Like the blue-tinted heaven studded with stars twinkling white.)

मृदुगामि-विमान-सम्पदो

रमयत् सु-स्मित-गोप-सुन्दरीः ।

परिताप-विहीनमुज्ज्वलम्

सु-ततं सूक्ष्म-तराम्बरं वरम् ॥ 14-54 ॥

14-54. The all-pervasive Lord Krishna robed in dainty raiment, supreme and splendid, free from all anguish, sported with the charming Gopis tripping in tardy gait, shorn of shyness beaming with a sweet smile.

गोभिस्तमांस्यपनयन् गति-दं प्रजानाम्

अर्थान्तरं स भगवान् प्रकटीचकार ।

आनन्द-चिद्-गुण-गणं परिपूर्ण-संवित्

चन्द्रस्तु शब्द-गुणमित्ययमेव भेदः ॥ 14-55 ॥

14-55. The praise-worthy Pournaprjna divulged in his descant the supreme substance designated Lord Krishna full of faultless virtues like knowledge and bliss along with those detailed in the above two verses (53 & 54) and destroyed the ignorance of the listeners and granted the great ends of life to the virtuous while the Goddess of the moon shining with the myriad stars removing the darkness of the night unveiled by her delightful beams only one element known as the sky, the greatest among the five elements, garlanded with the mighty-trees growing on lofty mountains like Meru with the sporting supernal damsels sojourning in the vast expanse, subtle and all-pervasive, free from agony (being jada) accommodating (affording necessary passage) but only one attribute namely 'Sound'. Thus the Acharya excelled the moon in excellence with this distinctive difference.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्कितेचतुर्दशः सर्गः

पञ्चदशः सर्गः -[15-141]

भूयो-बोधस्ततो भूयो व्याचख्यौ भाष्यमद्भुतम्।

ग्रामे ग्रामीण-सामान्ये वसंस्तत्रामरालये ॥ 15-1 ॥

15-1. Poornaprajna then tarried in a temple common to the people of the village Kudel by name and conducted his exceptional discourses on Brahma-Sutrashya.

पर-पक्ष-रथारूढं खर-तर्क-महायुधम्।

त्रिविक्रमार्यं सोऽपश्यत् प्रति-वीरमिवाग्रतः ॥ 15-2 ॥

15-2. Madhwacharya saw Trivikramacharya face to face as formidable adversary in a field of a war, mounting the chariot of hostile philosophy armed with powerful missiles of pungent logic.

तदा तदाननांभोजाद् वृत्तोपन्यास-भारती।

सेना सेनाग्रहा दिव्या शिभिरादिव निर्ययौ ॥ 15-3 ॥

15-3. (Trivikramacharya was carefully listening to) the disquisitions bent upon firmly establishing the supremacy of Lord Narayana, the creator of the universe that darted from the Acharya's charming mouth like the troops of an army marching out of their tents to bag a decisive victory for their emperor.

नात्यत्तरा नाति-रया न-स्वलन्ति निरन्तरा।

अननावयवेत्येव दवीयोभिः प्र-तर्किता ॥ 15-4 ॥

15-4. His superb exposition of the scriptures was neither tardy nor rapid nor stumbling but a ceaseless flow and its impact was so irresistible that the audience at a distance was oblivious of its corporate nature (components parts like letter and sound) like the march of a legion in measured treads to give credence to remote onlookers as if it was one solid block in motion (undivided into infantry, cavalry etc.)

सूत्र-स्यन्दन-वृन्दाढ्या दुर्वार-श्रुति-वारणा ।

सूपपत्ति-महापत्तिर्विचित्र-स्मृति-सप्तिका ॥ 15-5 ॥

15-5. His virile and eloquent commentary, emblazoned with quadruple missiles the weighty Brahmasutras, the impregnable Vedas, the plethora of powerful Shrutis and the wizardry of his logic, had the semblance of the Chaduranga Sena (army consisting of four divisions) containing the chain of chariots, hordes of elephants, the cavalry and the infantry respectively.

वर्धितोर्मि-हरि-प्रेष्ठा सु-पयो-धर-सु-स्वरा ।

सवितान-प्रकाशार्था सागरी श्रिरिवापरा ॥ 15-6 ॥

15.6. His unique lectures in the solemn tone of a rumbling cloud expatiating exhaustively on the topic on hand, free from the six blemishes (modifications like increase and decrease), gushing out of his mouth extolling Sri Hari appeared as if another Mahalakshmi, the dear consort of Lord Vishnu, bereft of the six infirmities with imposing breasts and sonorous voice, commanding extensive wealth, emerged from the ocean.

पद्मेश-पद्-पद्म-श्रित् कृत्याङ्गं पद्म-जन्मनः ।

लाळिता शिरसेशेन गङ्गेवाशेष-पावनी ॥ 15-7 ॥

15-7. His moving oration, glorifying the sovereignty of Lord Narayana, enabling the eligible (Ruju gana) souls to occupy and discharge the duties of Chaturmukha Brahma, highly revered by Mahadeva and potent enough to purify the devoted listeners, resembled the Holy Ganges in her devotion to the blissful feet of Sri Hari, in her availability to the Lotus-born Brahma in laving the feet of his father, her being borne with great respect on his crest by Shankara and sanctifying the whole world with her holy impress.

(This verse drives home the paramountcy of Madhwa Siddhanta (doctrine), dear to Lord Vedavyasa that propounds and propagates the supremacy of Sri Hari and purifies its dear devotees and paves their way to bliss eternal.)

नारायणोऽनन्त-गुणो ब्रह्माख्यो वेद वेदितः ।

विश्व-कर्तेति विश्व-ज्ञः श्रुत्या युक्त्याऽप्यसीषधत् ॥ 15-8 ॥

15-8. Poornaprajna established once for all on the firm foundation of the Apourusheya Vedas and irrefutable logic that the omniscient Lord Narayana, full to the brim with the treasure of infinite propitious qualities, the author of the eightfold dispensation of the universe, designated as Brahman, is the prime import of Vedas.

(This couplet capsulates the essence of Madhwa-Siddhanta).

नारायणं निखिलपूर्णगुणैकदेहं निर्दोषमाप्यतममप्यखिलैः सुवाक्यैः। आस्योद्भवादि मशेषविशेषतोऽपि वन्द्यं सदा प्रियतमं मम सन्नमामि। 9. पयोऽब्बादि च नोपमा। (अनुव्याख्यान 2,2,3)

प्रधानमपराधीनं कारणं परिणामि यत्।

पयोवदिति चेत् साध्य-वैकल्यं स्यान्निदर्शने ॥ 15-9 ॥

15-9. If it be put forth that Prakrati, (Primordial matter), since it undergoes modification, is the independent cause of the cosmos like milk which turns into curds, then this argument suffers from the fallacy of Sadhya-Vaikalya (absence of the major term in the cited example where milk is not an independent factor).

(These two lines refute the atheistic Sankhya view which upholds the inanimate primordial matter as the independent creative principle to bring the universe into existence, by convincing that an independent animate principle Lord Narayana and not inanimate Prakriti is the creator of the universe and his omnipresence is responsible for even transforming insentient milk into curds.)

विवादाध्यासिता सृष्टिश्चेतनेच्छानु-सारिणी।

सृष्टित्वात् पट-सृष्टिर्वेत्यनुमा पक्ष-साधिका ॥ 15-10 ॥

15-10. In this moot-point, the inference that the creation of the universe takes place according to the will of the sentient, as it is a creation like the creation of cloth, supports the Dwaitin who posits (sentient) Sri Hari as the independent creator of the world.

(Being inanimate, Prakriti cannot evolve of its own. It is to be propelled by the omnipotent Ishwara. This principle is the corner-stone of Vedantic Theism.)

चेतनेच्छासारेण यदा दृष्टः पटोभद्वः एतादृशत्वमन्यश्च वस्तुत्वात्केन वार्यते। - अनुव्याख्यान (2,2.1)



11. A) सन्निधानात् चेतनस्य वर्तने यद्यचेतनम् तथाप्यवृद्धिपूर्वत्वादुक्तदोषः समो भवेत् ॥ (अनुव्याख्यान-2, 2, 7) B)

तदङ्गत्वोक्तित्थैव स्यात्सर्वस्यापलापकः ॥ (अनुव्याख्यान 2, 2, 8) C) अङ्गित्वं यदि तस्यैव स्वातन्त्र्यं चेन्न चाखिलम्

तत्प्रेरणेऽप्यशक्तत्वां स्वतन्त्रोऽन्यो ह्यपेक्षितः ॥ अनुव्याख्यान 2, 2, 10)

यच्चेतनाचेतनयोरङ्गाङ्गि-त्वादि मन्वते।

सृष्टावीशानपेक्षायां तन्न शोभन-तां व्रजेत् ॥ 15-11 ॥

15-11. Even the Sankhya view, which admits of the complementarity of the sentient and the insentient but gives primacy of place to the insentient, the sentient playing the second fiddle, is not acceptable to the judicious since it also abnegates an independent All-Powerful Ishwara as the creator of the Universe whose presence is necessary for bringing into contact Prakrati with Purusha.

(As milk becomes curds with the help of a sentient, Pradhana also brings the universe into being with the assistance of a sentient. This is the essence of this doctrine. It flatly denies the existence of an All Powerful, Independent Ishwara besides the sentient, thus contravening the Vedic affirmation that even milk turns into curds because of the omnipresence of the Supreme Being – Uttama Purusha that activates the Purusha (Sentient) and Pradhana (non-sentient) alike.)

सर्व-विन्निर्मितं सर्वं कदाचित्कत्व-हेतुतः।

न यदेवं नो तदेवं यथाऽत्मेतीश्वरानुमा ॥ 15-12 ॥

15-12. The Kevala-vyatireki Anumana (logical discontinuance) brings round the blatant agnostic and makes him to accept the existence of a Sovereign Ishwara thus: The things that exist at present but were not in existence before are created by someone (obviously by God). That which is not created by God always exists (being eternal like Atman).

(This inference highlights the existence of an Independent Supreme Creator, one Uttama Purusha besides Purusha (sentient) and Prakrati (non-sentient). It is a fitting reply to the frank atheist who treats only Pratyaksha (reality) as the sole Pramana. It pulls down his line of reasoning;

‘Pratyaksha fails to function since Ishwara, being super-sensuous is not visible to the eyes, Anumana (Logic) does not operate as there is no

example of another powerful Ishwara and Agama (Veda) the only stronghold of the vedantin to prove the existence of the Almighty (transcendental things) is out of our fold: So the all-powerful creator is out of court.')

बलाय सर्वानुमानां वेदाः स्युर्यैरपालिताः ।

कामदेताः प्र-वर्तन्ते कामिन्य इव भर्तृभिः ॥ 15-13 ॥

15-13. If Anumana comes into existence with the support of some Agama, it is reckoned as valid reasoning: if not so, then it can cut both ways like unchaste wives uncontrolled by their husbands.

(They fail to prove the existence of transcendental things like God which are beyond the range of perception.)

कारणं परिणामि स्याद् ब्रह्म नो चेतनत्वतः ।

न यदित्थं नो तदित्थं यथा क्षीर-पुरस्सरम् ॥ 15-14 ॥

15-14. Brahman being sentient will not undergo any modification: substances insentient like milk undergo transformation.

(This verse repudiates the doctrine of Brahma-Parinama view (the transformation of Brahman into the world) propounded by Bhaskaracharya. So profound was its influence that even Ramanujacharya, in his conflict of loyalties succumbed to it.)

न विश्व-कृत् पशु-पतिः श्रूयमाणागुणत्वतः ।

चैत्रवत् किं पुनर्विघ्न-ब्रह्माद्या बाल-शङ्किताः ॥ 15-15 ॥

15-15. Pashupati (Mahadeva) cannot be the creator of the universe since he suffers from deficiencies as enunciated in the Vedas like Chaitra (an ordinary human being); then what of those who rank low in gradation like the Sun, Ganapati and Skanda that are preferred to the authorship of the universe?

(This verse squashes off the theories that ensconce lower Gods like Skanda, Surya and Ganapati as originators of the world on the authority of the Vedas.)

ननु सौख्यादिमान् नेशो दुःखादि-रहितत्वतः ।

यो नैवं स्यात् स नैवं स्याद् यथा संसृतिमानिति ॥ 15-16 ॥ insert

anuvyakhyana edit.....

15-16. So the Vaisheshika propounds: Ishwara is not a well of bliss as he is devoid of distress: pleasure and pain walk hand in hand as in the case of embodied Jiva.

(The Acharya so paraphrases the narrow Vaisheshika doctrine that admits only eight sovereign attributes of got but denies him bliss infinite, the most outstanding of his qualities, believing in the invariable concomitance of pleasure and pain. It conflicts with the Dwaitin's well-grounded faith in God's infinite perfections.)

एवं चेद् विमतो ज्ञानी न भ्रान्ति-रहितत्वतः ।

यो नैवं स्यात् स नैवं स्याद् भवीवेत्यनुमीयते ॥ 15-17 ॥

15-17. Anumanatirtha (the master-logician) disarms the opponent by posing a counter-argument that will divest Ishwara of another of his precious attributes, admitted by the adversary:

'Ishwara, the subject of controversy does not even possess knowledge being free from illusion, the logic being, he who has knowledge has delusion too, like the man of the world' (Inference by itself can play fair and foul and can never be trusted as valid proof).

सर्वज्ञस्याज्ञतां वेदः श्रद्धेयो विरुणद्धि चेत् ।

तस्यैवामन्दमानन्दम् वदन्नाश्राव्यसौ कथम् ॥ 15-18 ॥

15-18. If it is maintained by the disputant that the trustworthy Vedas disapprove ignorance to the omniscient Ishwara then the Acharya comes out with the disparaging question as to how similar commanding Vedic utterances extolling his (Ishwara's) abounding bliss have not reached his sensitive ears.

(The opponent is beat on his own ground: if he accepts the first, he has to silently bag the second too, as they emerge from the same source).

दुःखं परि-जिहीर्षन् यः सुखं नोरी-चिकीर्षति।

स हन्ताऽपतितं दुःखमीशस्य व्यस्मरज्जळः ॥ 15-19 ॥

15-19. The Great Acharya further adverts: 'If the witless Vaisheshika denies bliss to the infinitely blissful in straining to relieve him of distress, he forgets that his own avowal leads him to accept sorrow for Ishwara, the logic being he who has not happiness must have grief'.

(A worldly being must have either of the two, pain or pleasure, lest he will cease to be sentient. If Ishwara, a sentient being is bereft of bliss then he courts misery. Is it not then graceful to accept unalloyed bliss for Ishwara?)

यो दुःख-समवायोऽयं चैत्रे तेन ह्यभेदवान्।

समवायः कश्चिदीशे तदनेक-त्वमन्यथा ॥ 15-20 ॥

15-20. He further pin-points the weakness and inefficacy of the Vaisheshika Philosophy because of his acceptance of the Samavaya (Intimate relation) relation thus:

The Samavaya relation of knowledge and desire existing in Ishwara being non-different from the famed relation of sorrow present in Chaitra (worldly being), He will never be free from grief. If it be argued that Samavaya relations are different, then the Vaisheshikas will have to accept the many ness of Samavaya which goes against their doctrine and face the fallacy called Apasiddhanta (imperfect logical proof) since the Tarkikas designate the relation between Guna and Guni (substance and attributes) as Samavaya relation (relation of Inseparables) which according to them is only one and none different from each other.

औपाधिकोऽस्य भेदश्चेत् सत्योऽसत्यः स्विदुच्यताम्।

तद् द्वयं चोक्त-दोषं हि मायि-वन्मा वदेत् परम् ॥ 15-21 ॥

15-21. Acharya further warns: 'If you still contend that Samavaya though only one, may be different due to difference in Upadhis i.e. the Samavaya of Chaitra will differ from the Samavaya of Maitra, then the Samavaya of Ishwara will also be different'.

Further, answer my question is Samavaya true or false? In case it is true, there will be many Samavayas and if it is a false, Ishwara will have the Samavaya of grief. You cannot argue like the Mayavadins that it is neither real nor unreal but different from both (Sadasad-Vilakshana which leads to self-contradiction).

ब्रूयरौपाधिकं भेदं ज्ञानादीनां यदात्मनः।

नीत्याऽनया तन्निरासात् स्यात् तस्यानन्त-धर्मता ॥ 15-22 ॥

15-22. The same reasoning which repudiates the difference in Samavaya due to the Upadhis also negates your affirmation of difference in Paramatman's various attributes of knowledge and the like due to Upadhis and eventually the principle that the supreme, being an abode of infinite innate perfections, comes to be established.

गुणादि-भेदे सम्बन्ध मपेक्ष्याप्यनवस्थितेः।

विशेष-मात्रेणाऽनन्त्यं गुणानां शोभते विभोः ॥ 15-23 ॥

15-23. In case the Vaisheshikas accept the principle of difference between diverse qualities of a substance, then one difference will lead to another difference and so on and face the fallacy of Infinite Regress (unlike the Dwaitin who succeeds in upholding the infinite qualities of the Almighty and asserting the non-difference between the subject and its attributes – (though not ontologically different - Swagatabheda Varjita) by the principle of Vishesha (a representative of difference which can apprehend and describe the attributes from their substances) and thus lead to the glorification of the supreme as the possessor of infinite auspicious qualities.)

मन्यन्ते शून्यमेवान्ये तत्वमागम-वैरिणः।

मता माध्यमिकास्तेऽपि व्यक्ताश्चन्ना इति द्वये ॥ 15-24 ॥

15-24. Madhyamikas, a major sect among the Buddhists different from the Vaisheshikas who detest the Vedas regard Shunya (Void) as the Ultimate Truth. They fall into two divisions, open Shunyavadins (Madhyamikas themselves) and disguised Madhyamikas, the Maya-Vadins.

शून्यं ब्रह्माह्वयेनाऽहुः स्वांश्च वेदान्तिनोऽभ्यधुः ।

अ-तत्त्वावेदकं वेदं वदन्तश्चरमे खलाः ॥ 15-25 ॥

15-25. The last termed as concealed Shunyavadins, (Mayavadins), wicked as they are, pose themselves as Vedantins and deny validity to the Veda in the same breath, branding it as Atatwa-vedaka (not informing the true Nature of Brahman) and designate the Shunya (the Void of the Buddhists) as Brahman.

पर-तत्व-विवर्तत्वाद्परस्याखिलस्य च ।

अ-विशेषत्वतश्चास्य नान्तरन्तरमेतयोः ॥ 15-26 ॥

15-26. Since the Maya-vadin advocates that the lower principle (the universe constituted of the elements like the sky) is only an appearance (false), an imposition on the higher principle Brahman (the only reality) and his Brahman has no distinguishing features of his own compared to Shunya there is no dissimilarity whatsoever between Brahma and Shunya and hence no difference also between Shunya Vada and Mayavada.

अखण्ड-खण्डन-न्यायानखण्डमपि खण्डयन् ।

अखण्डयदखण्ड-ज्ञो द्वयांश्चाखण्डल-द्विषः ॥ 15-27 ॥

15-27. Poornaprajna with valid reasonings and authoritative sanctions squashed Shunyavadins and the Mayavadins the despisers of Gods, who had refuted his doctrine by a chain of willful and perverse reasonings including their unworthy concept of Brahman bereft of its distinguishing features.

विमतं कारणं न स्यादसत्वान्न यदीदृशम् ।

नेदृशं तद् यथा कुम्भ-कर्तेत्यत्रानुमीयते ॥ 15-28 ॥

15-28. The Shunyavad stands confuted with the Vyatireki Anumana (logical discontinuance) thus: 'Shunya the subject of discord, cannot be the creator of the universe because it is Asat (unreal) since that which is responsible for creation must be real (exist) like the Potter'.

अहो तापस नो शून्यं कारणं कुम्भ-कर्तृवत्।

यत्-संवृत्युत्थितं विश्वं तत् कारणमितीर्यते ॥ 15-29 ॥

एवं चेत् कारणं मा स्म ब्रवीः शून्यं कथञ्चन।

आयुष्मंस्तदधि-ष्ठानं व्युत्पित्सस्व गुरोर्गृहे ॥ 15-30 ॥

15-29/30. Likewise the Shunyavadin puts up his defense:

'Oh Sage! Not Shunya but the ignorance of Shunya, which is the (cause) of the appearance of the Universe, is its creator in a manner as Shukti (nacre) is the cause of silver'.

Again the Dwaitin retorts: 'oh long lived one! If it be so, then do not contend that void is the cause of the universe and understand the difference between the substratum (place of appearance) and the cause, at the feet of your preceptor.

(Shunya becomes the substratum (Adhistana), place of appearance in case it is asserted that there is an appearance of the world because of the ignorance of the Shunya; hence it cannot be the cause. It displays the ignorance of the opponent who cannot discern the difference between the substratum and the cause.)

विवादस्य पदं न स्यादधि-ष्ठानमसत्त्वतः।

वैधर्म्येणैष दृष्टान्तः शुक्त्यादि-वदितीर्यते ॥ 15-31 ॥

15-31. Further to put him out of court, the Dwaitin exposes the Shunyavadin by citing an example of dis-similarity thus: 'Shunya, the topic under debate cannot even be the substratum as it is Asat (unreal); since the abode for the super imposition must by real like nacre'.

अतत्त्वावेदकं मानमिति स्व-व्याहृतं यतः।

तद्-वादी तेन वेदस्य सोऽभि-प्रैत्यप्रमाणताम् ॥ 32 ॥

15-32. To the Mayavadin who refuses to be clubbed with the Buddhists because of some hair-splitting difference like his seeming acceptance of the validity of the Vedas, there is this rejoinder of the Great Acharya:

If to vindicate Atatwa-vedaka as authoritative is self-contradictory (like the son of a barren woman), the Mayavadin will-nigh denies the validity of the Vedas along with his comrade Buddhists since he slights a large part of the Vedas as not imparting the true knowledge of Brahman (Atatwa-vedaka).

यं तत्त्वावेदकं वेद वेदांशं वेद-दूषकः ।

तत्त्वस्यावर्णनीयत्वात् स तत्त्वावेदकः कथम् ॥ 15-33 ॥

15-33. Since the Mayavadin advocates that his Brahmin is indescribable, how can even that portion of the Vedas called Upanishads which alone can impart the correct knowledge of Brahman according to him, reveal the truth? (be Tatwa-Vedaka) (This discloses his hidden disbelief in the validity of Vedas like the Shunyavadin.)

लक्षणाभिः प्र-वर्तन्ते वाक्यानि तिसृभिर्यदि ।

विषय-त्वं लक्षणानां तस्यैवानिष्टमागतम् ॥ 15-34 ॥

15-34. Even though the Mayavadin defends that the Vedic sentences can as well describe Brahman by the three types of implication (Lakshana-vritti) the Dwaitin disarms him with a counterargument that his attributeless Brahman (being indescribable - Avachya) cannot be propagated by any word as it gathers a quality (becomes Savishesha) being the subject of a Lakshana, to vitiate his doctrine (Nirvishesha Brahman).

(In case he accepts topicality of any type (Visayatwa) in respect of Brahman he courts Apasiddhanta and goes contrary to the accepted doctrines of his predecessors.)

किञ्चाखण्डेऽत्र वाक्यानि किञ्चिद् वि-दधते न हि ।

तान्यभ्यधुरभावं चेज्जाड्यादेस्तन्न शोभते ॥ 15-35 ॥

15-35. In case he further pleads that such Vedic sentences like 'Satyam Jnanam Anantam Brahma' do not voice any attributes in the Monistic (Akhandam) Brahman but only speak of the absence of such qualities as insentience and the like, it is not graceful to him.



अभाव-भावस्यभावाद् भाव-रूपस्य तस्य तु।

भावाभाव-विशेषाणामभावादविशेषिणः ॥ 15-36 ॥

15-36. His Brahman who is accredited to be a positive entity can never be of the nature (Swarupa) of Abhava-Rupa dharmas like Asatyatwa, Abhava (absence of untruth) and others; neither can his Brahman possess them (Asatyatwa-Abhava etc.) as his characteristic properties since He is totally devoid of attributes (Nirvishesha – Nirdharmaka) either positive or negative.

यो वेद-वेदितार्थानां नित्य-संत्याग-संश्रवी।

वेद-बाह्यो विपश्चिद्विरेष निश्चीयतां ततः ॥ 15-37 ॥

15-37. Let the wise decide to declare the Mayavadin as inimical to the Vedas (Avidika) since he has unflinchingly sworn to relinquish once for all, the eternal verities propounded by the Vedas (like Brahma's infinite perfections, his being devoid of defects, reality of the world etc.) as unreal.

ज्यायसो दूषणेनैव धूर्तम्मन्योऽपि दूषितः।

पक्षयोरविशेषत्वादनयोः सद्-विपक्षयोः ॥ 15-38 ॥

15-38. The Mayavadin who thinks himself to be shrewd enough stands confuted along with his mighty ally, the Shunyavadin (who is already controverted) as there is no significant difference between the two doctrines, adverse to the virtuous.

असत्त्वादित्यसौ हेतुरसिद्धो ब्रह्म-वादिनः।

मेति भाण्यविशेषत्वादेतयोर्ब्रह्म-शून्ययोः ॥ 15-39 ॥

15-39. The Mayavadin claiming to be a Brahma-Vadin asserts that the Dwaitin's ground of inference (hetu) 'of being unreal', cannot be the cause of the universe applicable to the Shunyavadin, does not pari-passu apply to him since he accepts the reality of Brahman unlike his brother Shunyavadin. Even then he stands not vindicated, there being no differentiating quality between his Brahman and (Shunyavadin's) Shunya.

सोऽङ्गीकरोति चेत् सत्त्वं ब्रह्मणः स्याद् विशेषिता।

न चेत् प्राप्तं पारिशेष्यादसत्त्वं न निरस्यतु ॥ 15-40 ॥

15-40. In case the Mayavadin welcomes the reality of Brahman to demarcate himself from the Shunyavadin; he invites the fallacy of Apasiddhanta (erroneous conclusion) as his attributeless Brahman (Nirdharmaka) will possess the quality 'Satwa' (reality). If he chooses to be faithful to his tenet (of attributelessness), then he cannot ward of unreality to Brahman which embraces him by the process of elimination.

विगीतं न विचार्यं स्यात् न भाव्यं न फल-प्रदम्।

शून्यं ब्रह्माद्यमद्वैतं विधि-धी-गोचरो न यत् ॥ 15-41 ॥

ख-पुष्पवदखण्डत्वाद् व्यतिरिक्तं निदर्शनम्।

प्रमाणादिवदित्येवमूहनीयं यथेप्सितम् ॥ 15-42 ॥

15-41/42. Moreover the Tatwas upheld by the rival contestants (Mayavadin's Brahman, Shunyavadin's Shunya, Sphotavadin's Sphota, etc.) being not existing realities possessing characteristic properties of their own, being totally inconceivable like the imaginary sky-flower do not deserve to be enquired into, meditated upon nor do they yield the cherished objectives to the aspirants, whereas the Brahman of the Dwaitins, is an existent reality replete with infinite auspicious qualities worthy of investigation and contemplation showering the desired fruits on its devotees. Similarly all real objects (Prathamavidhi-Buddhi Gochara) sensed as positive entities can only be conceived and thought upon as Pramana and Prameya.

आम्नायनाममानत्वे धर्माधेरप्रमाणता।

धर्माद्यभावे नो मानं प्रत्यक्षैक-प्रमाणिनः ॥ 15-43 ॥

15-43. If the validity of the Vedas is not consented to, then there will be no mode of proof to know the supersensuous objects like Dharma. The open sceptic Charvaka, who recognizes perception as the only instrument of knowledge, will not have any other means except Vedas to prove the non-existence of Dharma.

न पौरुषेयं वचनं प्रामाण्येन विनिश्चितम्।

पौरुषेयत्वतो यद्वद् वाक्यमुन्मत्त-भाषितम् ॥ 15-44 ॥

15-44. The statements of a human being cannot be believed to be binding in case of objects beyond the cognizance of senses like Dharma since mortals lack perfection and their statements may prove to be invalid like the ravings of the insane.

(It does not suffice if Pourusheya (man-made) Shastras alone are accepted in total rejection of (Apourusheya) eternal Vedas to prove the existence of super-sensuous objects like Dharma and God.)

विमतः पुरुषोऽज्ञः स्यात् स्याच्चासौ विप्रलम्भकः।

पुंस्त्वाच्चैत्रवदित्यस्ता सर्वज्ञे केवलानुमा ॥ 15-45 ॥

15-45. When the learned one in question is likely to be ignorant and/or deceitful, any attempt to prove his omniscience on the strength of reasoning alone will be rejected as in the case of Chaitra.

(It is not possible to take for granted the wisdom or honesty of any individual on the basis of reasoning alone without the corroboration of the Vedas since every argument can have an equally strong counter-argument.)

दुःखाकरोति यद् दैवं दुःशास्त्रेषूग्र आयग्रहः।

दुःखाकरोऽति-घोरः स्याल्लोकोऽतस्तद्वतां ध्रुवः ॥ 15-46 ॥

15-46. Inveterate obstinacy of faith in doctrines inimical to the recognized Vedas will not only lead its adherents to an erroneous conception of God-head but as a natural corollary pave their path to horrid hell.

(The safest and the surest way to understand the Almighty is to trust the Vedas without demur.)

अस्माकेऽपेक्षिते पक्षे मोक्षं दद्यादघोक्षजः।

यत्र स्वानन्दिनः सन्तः सेवन्ते विषयान् बहून् ॥ 15-47 ॥

15-47. On the ardent followers of the Dwaita-philosophy firmly rooted in Vedas and scriptures, Lord Vishnu bestows salvation, the highest objective

where the virtuous enjoy their innate bliss and also experience supra-mundane enjoyments of life.

स्व-व्याहत्यादिनोपेक्ष्या मुक्तिर्या निर्विशेषिता।

कदेत्याद्यनुयोगेऽस्या विशेषः स्यान्ननूत्तरे ॥ 15-48 ॥

15-48. Mayavadin's conception of the final beatitude being of the nature of attributeless Brahman (Brahma-Bhava) deserves to be ignored by the discreet since any reply to question relating to (Moksha) endows his final release with an attribute to vitiate his doctrine and further disgraces him by making him face fallacies like self-contradiction or anukti, a point of defeat of being hushed into silence.

अपि बुद्ध्यादि-रहितः पुरुषार्थी न सर्वथा।

निखिलानु-भवाभावात् पुत्तळीका-पुरोगवत् ॥ 15-49 ॥

15-49. The liberated soul bereft of mind and other organs will also be devoid of experience internal and external and will never attain the cherished goal of salvation like wooden dolls and such other objects.

ज्ञान-प्रयत्न-वाञ्छावानीशो न ह्यशुभं भजेत्।

स्व-सामर्थ्येन तेनैव तं च कुर्यात् स तादृशम् ॥ 15-50 ॥

15-50. Ishwara endowed with knowledge, desire and effort is immune from anything inauspicious like misery and can with his omnipotence endue the loyal-liberated with qualities only propitious and ward of their undesirable evil.

(If so, how can the released soul be devoid of auspicious qualities endowed by God and court evil like ignorance?)

दुःख-व्याप्तं सुखं बद्धे दृष्ट्वामुक्ते निरस्यता।

स्वरूपं च निरस्येत शून्य-वादी तदा भवेत् ॥ 15-51 ॥

15-51. If the disputant does not welcome unalloyed bliss to the saved souls in heaven, putting them on par with those in earthly existence where joy jostles with grief, then the same logic will force him to forbid even Form to the liberated beings and thus enlink him with his brother Shunyavadin.

(To the disputant, Swarupa (form) exists along with joy and grief in terrestrial existence. Hence he deprives freed souls of form also, being apprehensive that he will have to admit pleasure and pain along with form.)

ननु-वि-प्रतिपन्नः स्याद्दूर्मिमान् देह-वत्वतः ।

चैत्रो यथेत्युपाधिः स्यात् तत्र चाशुद्ध-देहिता ॥ 15-52 ॥

15-52. The Vaisheshika argues that if the liberated person is to have intelligence he must possess a body and if he is to be embodied he will have to contain the six infirmities like birth.

The Dwaitin points out that the disputant blissfully forgets that the embodied soul in salvation will assume a god-like form of the nature of knowledge and bliss free from infirmities and not possess an impure one like that of Chaitra as in earthly existence.

अनैकान्तिक-ता हेतोर्देह-वत्त्वादधीशितुः ।

सोऽदेहश्चेदनिच्छादिर्भवेच्छश-विषाणवत् ॥ 15-53 ॥

15-53. His logic 'He who has body suffers from foibles' is not valid because it suffers from the fallacy of inconclusiveness since Ishwara has a body and is untouched by blemishes and further if God is disembodied, he will go without knowledge and desires and be Asat (unreal) like the horn of hare.

(Just as the supreme possesses a body rid of defects, the released soul likewise will have an unearthly purified body.)

ज्ञात्रादि-रूपमस्य स्याद् वैलक्षण्याय चेत् ततः ।

तदेव देह-शब्दोक्तं न ह्यसौ प्राकृताकृतिः ॥ 15-54 ॥

15-54. If the opponent, to distinguish Ishwara from the horn of a hare assigns to Ishwara the form of a knower or desirer, it is tantamount to admit the Dwaitin's stand, that Ishwara is embodied and that his body is supernal of the form of knowledge and bliss (and not an earthly one full of dross like that of Chaitra).

एवं स्वरूप-देहत्वं मुक्तस्याप्युररीकृतम् ।

नानिष्ट-भोगस्तेन स्यात् प्राकृत-क्षेत्र-सम्भवः ॥ 15-55 ॥

15-55. So one has to accept a natural form, a body constituted of knowledge and bliss like Ishwara, to those who have attained salvation and hence free from agony that is ingrained in the muddy vesture of decay (mortal body).

(Hence the liberated enjoy unalloyed, abundant pleasure.)

विमतो नावयववान् विनाशित्व-प्रसङ्गतः ।

पटवच्चेदवयवा निरस्यन्तेऽत्र कीदृशाः ॥ 15-56 ॥

15-56. If it is so inferred that the released soul, the moot topic, has no limbs because they are subject to decay like a piece of cloth, the Dwaitin questions the disputant as to what kind of limbs he refutes.

सिद्ध-साधनता हेतोस्ते भिन्नाश्चेदचिन्मयाः ।

आत्मनो भेद-रहिता एष्टव्या एव वादिभिः ॥ 15-57 ॥

15-57. In case the limbs declined by him are of a gross form different from the natural body of the freed soul, then the inference suffers from the fallacy of proving what is already accepted (Siddha Sadhana), palatable to the Dwaitin. Otherwise he too, has to welcome spiritual limbs, the constituents of a natural body of pure intelligence.

परमाण्वादि-देशेषु व्याप्त्यै व्यामादिकेष्वपि ।

यथाऽऽत्मनः प्रदेशाः स्युस्तेषां नोऽवयवास्तथा ॥ 15-58 ॥

15-58. Let the Vaisheshika realise that the Dwaitin vests with undifferentiated supernal limbs to the souls liberated just as (the Vaisheshika) accedes undifferentiated parts (limbs) in places like Vyam (one full stretch with both arms) and atoms, dryads and triads to prove pervasion to Jivatman or Paramatman.

मुक्तो रूपादि-वित् सत्वाज्जडान्यत्वे सतीशवत् ।

दृष्टान्तोऽसाध्य-विकलस्तस्य सर्वज्ञताग्रहात् ॥ 15-59 ॥

15-59. The Dwaitin advances his argument: The emancipated person, being of the nature of the sentient (spiritual essence) different from the insentient, is gifted with knowledge (of Form and the like, driving home the natural corollary of the acceptance of sense organs too, to the freed soul) and the

illustration (Ishwara) does not succumb to the fallacy of Sadhya-Vaikalya (the absence of the thing to be proved) as Ishwara is recognized to be omniscient by all disputants.

ईश्वरो न सुखी तेन रूपाद्यनुभवन्नपि।

दुःख-प्रसङ्गादिति मा वादि तद्-व्याप्ति-दूषणात् ॥ 15-60 ॥

11-60. He further alerts the disputant not to avow that Ishwara though endowed with the knowledge of Form and the like, is not endowed with happiness because he will have to taste unhappiness also, since the pervasion of pleasure and pain has already been denied.

दृष्टान्तो यस्य नेष्टोऽयं तस्य स्याद् व्यतिरेकवान्।

शिलावदित्यतः शुद्ध-चिद्-देहेन्द्रिय-भोग्यसौ ॥ 15-61 ॥

15-61. To those contestants (like Bhattas) reluctant to receive this example (Ishwara), the Dwaitin extends the example of logical discontinuance (Vyatireki Anumana):

'The beings void of knowledge of Form and the like are as stones different from the sentient and thereby he (Dwaitin) asserts that the released souls possess a pure natural body and sense organs too, to enjoy delight's divine.'

स्वानन्द-विषये मोक्षे वेदोक्ते युक्ति-साधिते।

द्वेषोऽयं वादिनां कस्मात् तद्-विरुद्धेऽथवाऽऽग्रहः ॥ 15-62 ॥

15-62. Why do the contestants spurn that salvation, teeming with innate bliss, sanctioned by scriptures and confirmed by logic and willfully insist on an unpleasant type of liberation antithetic to the one (upheld by the Dwaitin)?

ततः स्वतः प्रमाणेन देवो वेदेन वेदितः।

विष्णुर्मोक्षस्य दातेति विश्वं भवति शोभनम् ॥ 15-63 ॥

15-63. Once we all realise that Lord Vishnu, full of auspicious attributes, so propagated by the self-evident Vedas is the dispenser of salvation, 'all will be well with the world'.

इत्यादीन् दर्शयन्त्यर्थान् व्याख्योपन्यास-संयुता।

त्रि-विक्रमार्येण तदा विश्वाभिज्ञस्य शुश्रुवे ॥ 15-64 ॥

15-64. Trivikramacharya listened attentively to the learned discourses of the Acharya vigorously advocating such solid statements.

अथ प्रायुङ्क्ते विविधान् बोध-चाप-गुणेरितान्।

विपक्ष-युक्तान् वीर्येण तीक्ष्णांस्तर्क-शरानसौ ॥ 15-65 ॥

15-65. Then took place (an unprecedented controversy) where Trivikramacharya (the proponent of Advaita) an intellectual giant, marshalled with immense dexterity sharp shafts of hard logic released from his bow-string of knowledge, to pull down Madhwacharya.

चिच्छेदातुच्छ-धिषणस्तांस्तदा तर्क-सायकैः।

प्रयुक्तमात्रान् प्र-हसन् लीलयाऽति-शयालुभिः ॥ 15-66 ॥

15-66. Anumanatirtha blessed with greater intellectual trenchancy pared off the acute arrows of reasoning with a pleasing smile, no sooner they were discharged (then and there) by the adversary (Trivikramacharya) with chasing counter-replies, with wonderful ease.

अधार्याणीतर-जनैरनिवर्त्यानि पूरुषैः।

विजिगीषुर्द्विज-श्रेष्ठो वेदास्त्राणि प्रयुक्तवान् ॥ 15-67 ॥

15-67. When logic failed him, Trivikramacharya the elite of the Brahmins, hoping to vanquish the great Acharya, in a desperate attempt hurled the baffling Vedic missiles in the form of intractable Vedic sentences hard to confront and onerous to be borne by the ineligibles.

वाक्यैरति-बलीयोभिः प्रत्यस्त्रैरिव वैदिकैः।

अर्थान्तरं प्रकटयन् तान्यसौ सन्न्यवर्तयत् ॥ 15-68 ॥

15-68. Sarvajnacharya reacted squarely and rendered Trivikramacharya's missiles sterile directing them to a different aim (by interpreting the Vedic sentences in a different way and substantiating them) by his counter-



missiles (in the form of) distinct copious Vedic sentences more virile, to defeat the disputant on his own ground.
सप्ताष्टानि दिनान्येवं वादं कृत्वा सहामुना। निरुत्तरं तं निश्चोद्यं चक्रे चक्रायुध-प्रियः ॥ 15-69 ॥
15-69. After an engaging intellectual skirmish that prolonged for a fortnight, Madhwacharya dearest to Lord Narayana totally disarmed the stalwart Trivikramacharya so much so, that he could neither dare reply nor shoot further questions.
प्रणम्याऽचष्ट शिष्टोऽसौ क्षम्यतां नाथ चापलम्। पद-पद्म-रजो-दास्यं ध्रुवं मे दीयतामिति ॥ 15-70 ॥
15-70. The (discomfited) Trivikramacharya, being an enlightened soul lay prostrate before Poornaprajna in total surrender and humbly prayed 'Lord, forgive the agility of my tongue that lanced clap-trap and grant eternal servitude of the dust of thy blessed feet'.
व्याख्यां भाष्यस्य भूयो-धीः श्रवणं सूरि-नन्दनः। सन्तः प्रीतिमसन्तोऽन्यां सममारेभिरे ततः ॥ 15-71 ॥
15-71. Then Poornaprajna (the Ideal Guru) commenced his learned discourses on Brahmasutra Bhashya and the erudite disciple (the Ideal Pupil) heeded; the virtuous delighted and the vicious despised coincidentally.
(The good people were happy to have Trivikramacharya in their fold while the wicked were unhappy to lose him.)
गुर्वाज्ञा-गौरवाट्टीकां कुर्वन् भाष्यस्य दुष्कराम्। षडर्ध-विक्रमार्योऽसौ महाचार्यमभाषत ॥ 15-72 ॥
15-72. With due deference to the behest of his preceptor, Trivikramacharya undertook the trying task of writing Tatwapraddipa, a learned commentary on Brahmasutra Bhashya and spoke to the Great Acharya thus:

कवीन्द्रैर्न समाप्यन्ते सङ्गृह्यापि यतोऽनिशम्।

न्याय-रत्नानि भाष्याब्धेरस्य गाम्भीर्यमद्भुतम् ॥ 15-73 ॥

15-73. Even the wisest Pundits ceaselessly gleaning the gem-like amazing (reasonings) embedded in the sea of your Bhashya, have not succeeded to drain it completely; so astonishing is its depth and solemnity!

दशोपनिषदो देवीः देवा इव समीप्सिताः।

युक्ताः प्रसादयन्त्यर्था एषु भाष्यालयेष्वलम् ॥ 15-74 ॥

15-74. Unlike other Upanishad Bhashyas where words are divorced from their meanings (to our dire distress) in the mansion of the Upanishad-Bhashya of Madhwacharya, the imposing words, (the Gods) and the lofty meanings, (the Goddess) move in close unison and jostle with jubilation bringing out precisely the beauty of their weighty thoughts like the ladies being pleased by their lords in their lovely lodgings.

गीता-तात्पर्य-भाष्याभ्यामाभ्यां विश्वं प्रकाश्यते।

गो-गणैरप्रतीकारैरर्केन्दुभ्यामिवाधिकम् ॥ 15-75 ॥

15-75. The irrevocable matter contained in Geeta-Bhashya and Geeta-Tatparya, glosses of the Acharya on Bhagavad-Gita, highlight the congeries of Dwaita tenets like the rays of the sun and the moon illumining the world.

इतिहास-पुराणाब्धेर्भवच्चित्ताद्री-लोळितात्।

जातां भारत-तात्पर्य-सुधां कः सन्न सेवते ॥ 15-76 ॥

15-76. Is there any righteous person who will not honor and enjoy the ambrosia - Tatparya Nirnaya volume of the Acharya (that distills the essence of the epics and the puranas) arisen from the churning of the ocean, of the huge heap of epics and puranas with his mind the Mandara Mountain?

पुराण-स्थान-पान्थानामभाषा-त्रय-वेदिनाम्।

भवता सु-सखा चक्रे श्री-भागवत-निर्णयः ॥ 15-77 ॥

15-77. There is no better companion than Bhagawata Tatparya Nirnaya volume of the Acharya which unlocks the secrets of Puranas for those who plod the Purana path (field) without competence in the three types of languages. (Guhya, Darshana and Samadhi)

कस्तन्न-सारं सम्प्राप्य न स्यात् पर्याप्त-वाञ्छितः ।

अमरैराश्रित-च्छायं कल्प-द्रुममिवोत्तमम् ॥ 15-78 ॥

15-78. Having assimilated Acharya's Tantrasara, (digest of excellent rituals) acceptable even to the Gods, who will not have his wishes wholly fulfilled, which is like Kalpataru (wish-yielding tree) whose shade shelters even the celestials.

लोकानामवलोकाय मार्गस्यास्य व्यधाद् भवान् ।

करुणाकर नेत्राभे वाद-सन्मान-लक्षणे ॥ 15-79 ॥

15-79. Oh Great Acharya, endowed with mercy transcendental! You wrote Pramana Lakshana and Katha Lakshana which serve as models for people (eyes for people to see) that catalogue the characteristics of valid reasonings and master-debates.

एकाकी किल यश्चक्रे पदं मौलिषु वि-द्विषाम् ।

तत्व-निर्णय-पार्थोऽयं केन नाम न पूज्यते ॥ 15-80 ॥

15-80. By whom is not Vishnu Tatwa-Nirnaya (Acharya's elaborate prose masterpiece representing the methodology of Dwaita dialectic) worshipped, as it alone can discomfit the rival confutants like the non-pareil archer Arjuna. (Who could rout the enemies single-handed in the Uttaragograhana fight?)

वादादयः प्रकरण-स्फुलिङ्गास्तनवोऽप्यलम् ।

विपक्ष-कक्षं क्षिण्वन्ति मारुतेन त्वयेरिताः ॥ 15-81 ॥

15-81. The unrivalled monographs (including Tatwodyota and others) composed by you, the incarnation of Lord Vayu, though slender in size can in strength outwit the hostile doctrines, like the tiny sparks of fire ablaze with the blow of wind razing an arid forest.

अनन्तोऽर्थः प्रकटितस्त्वयाऽणौ भाष्य-सङ्ग्रहे।

अहो आत्म-परिज्ञप्त्यै कृष्णेनेवाऽननान्तरे ॥ 15-82 ॥

15-82. Your concise compendium, Brahmasutra-Anubhashya that manifests myriad meanings is indeed a literary miracle to highlight a moiety of your might like the universe displayed in the small mouth of Lord Krishna.

(Anubhashya was composed at the instance of Achuthapreksha for recitation, especially on the Dwadashi (twelfth) day)

भगवंश्चित्र-कवितां लौकिकीं दर्शयन् किल।

गोप्यं भारत-सङ्क्षेपमकृता विश्व-विस्मयम् ॥ 15-83 ॥

15-83. Oh Glorious Acharya, your Yamaka-Bharata which synoptically surveys the mysterious Mahabharata with its epic dimension in a few stanzas pin-points your astonishing poetic talent and stands unrivalled in the whole range of Sanskrit literature.

नाना-सुभाषित-स्तोत्र-गाथादि-कृति-सत्कृतीः।

त्वयि रत्नाकरे रत्न-श्रेणिर्वा गणयन्ति के ॥ 15-84 ॥

15-84. Who can reckon your distinguished works of art including your renowned pithy maxims, hymns of praise and religious verses like the cluster of emeralds at the bottom of the sea?

एषु दम्भ्र-मतीन् दम्भ्रान् हसत्युच्चैः सतां सभा।

चिन्तामणींश्चिन्तयन्ती मितानप्यमितार्थदान् ॥ 15-85 ॥

15-85. The council of the wise admire and adore your writings that are pregnant with varied meanings that can be compared to the philosopher's stone (the fabulous gem chintamani) capable of yielding all desired objects (purusharthas) and laugh at the dull-witted who try to ignore them for their tenuity in bulk.

अपरोऽपीष्यतेऽस्माभिर्ग्रन्थेष्वेतेषु सत्स्वपि।

सत्स्वपीन्द्रादिषु पुरा तारकारिरिवामरैः ॥ 15-86 ॥

15-86. Trivikramacharya implored: 'With all this wealth of wisdom at our command, we yet yearn for another volume, like the divines entreating the Almighty for another powerful god (Skanda) for the destruction of the demon Taraka with mighty gods like Indra in their phalanx.

ग्रन्थेभ्य एभ्योऽगाधेभ्यो युक्तयो नो दुरुद्धराः।

मनो-मान्द्यात् ततो ग्रन्थं व्यक्त-तर्क-ततिं कुरु ॥ 15-87 ॥

15-87. Dull-witted as we are, it is hard to pick and choose the appropriate reasonings from your extensive tough and profound works. It will be extremely kind of you if you compose another work of art to muster and manifest your master-reasonings in a limpid manner.

इत्यर्थितो व्यधान्मध्वः सोऽनु-व्याख्यां सतां सुधाम्।

दुर्वादि-गर्वाद्वि-पविं मायि-ध्वान्त-रवि-द्युतिम् ॥ 15-88 ॥

15-88. So solicited, Acharya Madhwa composed his Magnum-opus Anuvyakhyana, blissful like ambrosia to the virtuous and frightful as the thunder-bolt to the mountain of super-arrogance of the vile confutants and lustrous like the Sun to wipe out the ignorance spread by the Mayavadins.

युगपद् रचयन्नेनां कदाचित् स निरन्तरम्।

चतुरश्रतुरः शिष्यान् लीलयाऽलेखयत् खलु ॥ 15-89 ॥

15-89. Once Sarvajnacharya composed at one stretch the whole of Anuvyakhyana and got its four chapters transcribed simultaneously by four discreet disciples without pause and with extreme ease. (A marvelous feat, indeed in inspirational and intellectual gymnastics.)

(Perhaps a suggestion of the Acharya being Chaturmukha Brahma citing the Vedas with his four mouths all at once.)

युक्ताया युक्ति-मालायाः प्रोक्तायास्तत्र चाऽत्मना।

व्यक्तं चक्रे विवरणं कवीन्द्रैरेष दुष्करम् ॥ 15-90 ॥

15-90. To elucidate the right reasonings (narrated) in the Yuktimala - portion of Anuvyakhyana, Poornaprajna wrote another book called Nyayavivarana,

one more literary achievement impossible to be accomplished even by accredited scholars.

मध्येन्दोर्नित्य-सम्बन्दात् निस्तमस्ताप-चेतसोः ।

वैकुण्ठं यातयोः पित्रोः गेहेऽस्यावरजोऽवसत् ॥ 15-91 ॥

15-91. Freed from ignorance and distress and endowed with accumulated merit because of their intimate association with their beloved son Madhwacharya pleasing as the moon, the blessed parents of Madhwacharya attained the world of bliss Vaikunta, leaving behind their younger son Vishnutirtha in their residence at Pajaka-Kshetra.

विधि-भ्रू-विभ्रम-भ्रश्यद्-धन-गो-धान्य-सम्पदा ।

निर्वेदिना वेद-विदा तेनाऽपे वेद-वादि-राट् ॥ 15-92 ॥

15-92. Vishnutirtha well-versed in Vedas, with the loss of his assets, money, grain and cows with the freak of fortune (sportive movement of the eye-brows of Fate) attained vairagya (freedom from worldly attachments) and hied to his brother Madhwacharya, the unsurpassed interpreter of the Vedas.

पारि-ब्राज्यं प्रार्थयन्तं पादानम्रमिमं मुहुः ।

समयापेक्षयोर्वीक्षो गमयामास धाम तम् ॥ 15-93 ॥

15-93. Vishnutirtha beseeching the Great Acharya with repeated prostrations for initiation, to join the ascetic fold was sent back home being persuaded by Poornaprajna to await the auspicious day (the completion of Chaturmasya), (with an assurance to fulfil his wishes).

न जघास न सुष्वाप न जहास स धीर-धीः ।

समयार्थिं स्मरन् ज्येष्ठं रामं रामानुजो यथा ॥ 15-94 ॥

15-94. Accordingly Vishnutirtha, with an established mind and a stead-fast resolve, plunged in the fondest recollections of Madhwacharya, neither ate nor slept nor laughed but anxiously awaited the dawn of the propitious moment (when he would be raised to the order of the monk) like the Chataka

bird awaiting for the shower and like Bharata expecting the arrival of his brother Lord Ramachandra after his exile.
राज्ये कथञ्चित् संस्थाप्य राजानं विरहार्दितम्। अवतार-भुवं प्रायाद् भगवान् शरदत्यये ॥ 15-95 ॥
15-95. With the turn of the Autumn season (after the Chaturmasya) Madhwacharya at last arrived (as promised) to the land of his birth (Pajaka-Kshetra) having succeeded in persuading king Jayasimha intending to escort the Acharya to avoid intolerable separation from him, to stay on in his kingdom (observing his Dharma of protecting his subjects).
विशुद्ध-द्वि-कुलं श्रौतं शुचिं कृत-पितृ-क्रियम्। विरक्तं विषयान् भुक्त्वा व्यधान्मध्वोऽनुजं यतिम् ॥ 15-96 ॥
15-96. Madhwacharya inducted, his meritorious brother-disciple, born of parents of a noble lineage soaked in Vedic lore, sacred to the core, leading an impassioned life after life's little enjoyments and commanding all other requisite excellences, into the ascetic order after the completion of the preliminary religious rites (like Pitru-Shraddha and Jiva-Shraddha).
रहस्यति-रहस्यं तद् ब्रह्म ब्रह्म-समो ददौ। अमुष्मै पञ्च-तपसो न विदुर्यत् तपस्विनः ॥ 15-97 ॥
15-97. Madhwacharya, the incarnation of Lord Vayu equal in cadre to Chaturmukha Brahma, in seclusion imparted to his esteemed disciple Vishnutirtha supreme esoteric secrets of Parabrahma-tatwa unknown even by anchorites engaged in rigorous austerities among the Panchagnis (the five Fires).
प्रेमामृत-प्रसन्नास्य-स्मिताङ्गापाङ्ग-पूर्वकम्। श्री-विष्णु-तीर्थ-नामास्मै प्रीति-तीर्थः प्र-दत्तवान् ॥ 15-98 ॥
15-98. Prititirtha, with a pleased countenance (full of the nectar of love) decked with a pleasant smile and a gracious side-glance named the monk (his brother) as Vishnutirtha.

श्रवणेनानुवादेन मननेनावृताऽकरोत्।

कालं वेदान्त-शास्त्रस्य वेदान्त-गुरु-सोदरः ॥ 15-99 ॥

15-99. Vishnutirtha an ardent follower of his brother Madhwacharya, the master-expositor of the scriptures, made gainful use of the time in listening to the lectures of his preceptor (Acharya Madhwa) and in repeating, cogitating and contemplating over them.

स दान्ति-भक्ति-माधुर्य-परिचर्यादि-मेदुरैः।

महा-विटपिनं चक्रे गुरोः स्वस्थं कृपाङ्कुरम् ॥ 15-100 ॥

15-100. The sprout of grace sown in Vishnutirtha by Anandatirtha blossomed into a full-fledged tree, nourished by his (Vishnutirtha's) rich manure of sense-restraints, sincere devotion to Lord Narayana and Acharya Madhwa, winning talk and sweet decorum allied with loyal service to the preceptor.

अनन्त-मति-कारुण्य-कल्प-द्रुम-वतो जनैः।

आवर्ण्यो महिमा तस्य लौल्यात् संवर्ण्यते मनाक् ॥ 15-101 ॥

15-101. It is hard to depict the glory of Vishnutirtha, (one among the fortunate few) sheltered under the Kalpavriksha (wish-yielding tree) of Acharya's divine mercy. Yet out of ardent desire, a few of his miracles are here delineated.

चतुरोऽसौ प्र-वचने मनु-सं-सिद्धिमान् मनः।

सङ्घा मां पूरणी मा गान्मध्व-दासमिति व्यधात् ॥ 15-102 ॥

15-102. Expert in discourses, fully accomplished in sacred Mantras (Pranava and others) Vishnutirtha firmly resolved to be second to none but to top the list of the devoted disciples of Acharya Madhwa.

दिशं प्रयातं शशिन-श्रन्तं पर्यशोधयत्।

तीर्थ-कं विष्णु-तीर्थं च विष्णु-तीर्थश्च तीर्थ-कम् ॥ 15-103 ॥

15-103. During his holy journey towards the north, the dips in holy waters purified Vishnutirtha and such is the glory of the great that their ablution in turn, sanctifies the sacred waters.



अकामानामनेकेशां सिद्धि-भूमिं तपस्विनाम्।

तिरोहितात्मा प्रापासौ हरिश्चन्द्र-महीधरम् ॥ 15-104 ॥

15-104. Vishnutirtha moved to the Harishchandra Mountain in an invisible form, the land of perfection where reside the inspired sages, shorn of worldly desires.

द्वन्द्व-दुःखानले वीरो मात्सर्येण वि-मत्सरः।

तत्याज मत्वा तस्यासावशनादीन्धनायितम् ॥ 15-105 ॥

105. The brave Vishnutirtha bereft of jealousy but envious of the vicious fire of grief born of life's duals (pain and pleasure), gave up food and edibles lest it would add fuel to the fire.

भक्तैरनु-गिरं नीतं प्रार्थितो यति-शेखरः।

पञ्चगव्यं पपौ किञ्चित् पञ्चमे-पञ्चमे दिने ॥ 15-106 ॥

106. Solicited by his devotees, Vishnutirtha the eminent anchorite drank a dribble of panchagavya (a purifying portion) brought by them near the mountain, once in five days.

स त्यजन् साहसी तच्च तपस्तेपेऽति तापसम्।

बिल्व-पर्णैः क्षितौ पन्यैस्तृप्तिमान् सलिलैरपि ॥ 15-107 ॥

15-107. Vishnutirtha who had conquered his senses, gradually relinquished the Panchagavya also and remained content with Bilva leaves dropped on the ground and later with mere water such being the rigour of his austerities difficult to be practiced even by celebrated sages.

यथेष्टमध्यास्त शिलां यमी सु-नियमी स ताम्।

नाऽध्यासते यामेकाहं दैव-भग्नास्तपस्विनः ॥ 15-108 ॥

15-108. Vishnutirtha who had mastered his senses and strictly observed his saintly routine, squatted comfortably on a particular (icy-cold) stone and practiced penance for long, where unfortunate hermits divorced of Lord's Grace would hardly suffer to sit even for a day.

पवनांशानुजो जित्वा पवनं रेचकादिभिः ।

विषयेभ्यो हृषीकाश्वान् मनो-यन्त्रा समाहरत् ॥ 15-109 ॥

15-109. Sri Vishnutirtha, the younger brother of the Acharya, the incarnation of Lord Vayu, achieved the conquest of breath by Pranayama (a process of inhalation, exhalation and suspension of breath) and subdued his senses with drawing the sense-horses from the mundane tinsels with his competent mind-charioteer.

स्मरन् मुरारेराकारं दध्यावध्यात्म-कोविदः ।

समाधिमाधि-शमनं योगि-लभ्यं स लब्धवान् ॥ 15-110 ॥

5-110. Sri Vishnutirtha steeped in sacred lore contemplated on the form of Lord Narayana as directed by his revered preceptor and attained Samadhi. (Perfect absorption of thought into the supreme spirit) by the yogic process that 'Plucks from the memory the rooted sorrow'.

मौकुन्दे सुन्दरे रूपे स्वानन्दादि-गुणार्णवे ।

स्वाश्चर्य-रत्ने मग्नात्मा नान्यत् किञ्चिद् विवेद सः ॥ 15-111 ॥

5-111. Contemplating on the exquisite form of Mukunda (dispenser of Moksha), the wonder of wonders, the treasure of infinite auspicious qualities like Ananda, fully free from faults. Sri Vishnutirtha attained Asamprajnata Samadhi. (Completely lost himself in meditation so much so that he became unaware of the outer phenomena.)

काम-त्रास-विहीनस्य तस्य सु-ज्ञान-चक्षुषः ।

विना कैवल्य-साम्राज्यं नाघो योग-मणेरभूत् ॥ 15-112 ॥

15-112. (The gem of) chaste and deep meditation of Sri Vishnutirtha unsoiled by desires of future fruition and endowed with intellectual vision (resulting in Asamprajnata Samadhi) was worth its (value) in nothing less than the kingdom of eternal bliss (Moksha).

मध्वानुजे मध्व-नाथो यं प्रसादं व्यधात् तदा ।

स चित्ताविषय-त्वाद् वा गोप्य-त्वाद् वा न वर्ण्यते ॥ 15-113 ॥

15-113. The munificence of grace granted by Lord Narayana, the master of Madhwacharya, to his (Madhwacharya's) beloved brother Vishnutirtha, being of a mysterious nature, unintelligible even to the elites, beggars description (cannot be fully delineated).

अहो महा-बोध-सेवा-महिमाऽस्मिन् युगे यतः।

धन्योऽसौ सिद्धिमापेमां सोऽमरैरित्यलाळ्यत ॥ 15-114 ॥

15-114. 'Indeed such is the glory of the service to Anandatirtha whom even Kali can never dare touch (being Akhanashma) and so blessed is Vishnutirtha who could attain such unique accomplishment even in this Kali-age,' – so vindicated the gods, the majesty of the dedicated service of Vishnutirtha to the venerable Poornaprajna.

तीव्र-व्रतोऽतीन्द्रिय-विद् विद्याब्धिस्तर्क-पण्डितः।

अनिरुद्ध-पदाधारः प्रेष्ठः शिष्यस्तामा-ययौ ॥ 15-115 ॥

15-115. Saturated with learning divine, a master in dialectic, gifted with supersensuous knowledge, the dearest of his disciples called Aniruddha Tirtha, who had observed rigorous religious vows approached Sri Vishnutirtha, (absorbed in deep meditation on the Harishchandra Mountain).

तेन सम्प्रार्थितं यातं रूप्य-पीठमिमं पुनः।

कृत्स्न-ज्ञं कृपया स्वेषु सम्प्राप्तं मेनिरे प्रजाः ॥ 15-116 ॥

15-116. Indeed such was the semblance Sri Vishnutirtha bore to his brother Madhwacharya, that on his arrival at Udupi, at the earnest entreaty of his dear disciple Aniruddha-Tirtha, his followers felt as if Anandatirtha had returned out of mercy to bless them.

कवीन्द्र-तिलको विद्वच्छेखरस्तापसाग्रणीः।

मध्व-केळी-शुकोऽस्याभूच्छिष्यो व्यास-पदाश्रयः ॥ 15-117 ॥

15-117. Badarayana Tirtha known as Vyasatirtha who had taken refuge at the feet of Lord Vedavyasa, a celebrated poet, a distinguished scholar and a renowned saint, dear as sporting parrot even to Anandatirtha, was another of Vishnutirtha's disciples.

असौ दास्यं ध्रुवं यातं महान्तं महतामपि।

व्यधादनुग्रहं कुर्वन् सामर्थ्यैः कौतुकं नृणाम् ॥ 15-118 ॥

15-118. Sri Vishnutirtha who struck wonder in the hearts of the people with his superhuman feats fully favoured his favorite follower and with a firm resolve made him (Vyasatirtha) the pick of the chosen wise.

आ-रुरोह दुरारोहं स परैः प्रीति-कृद्धरेः।

महान्तं महिमानं च महीध्रं च गुह-प्रियम् ॥ 15-119 ॥

15-119. Sri Vishnutirtha, busy in activities delightful to Lord Narayana, attained transcendent glory hard for others to gain and scaled even the lofty mountain (Kumaradri) dear to Kumarswamy impossible for others to ascend.

आकृष्टोऽस्य गुणैर्वाप्तैः यो गोदाया उपाययौ।

स पद्मनाभ-तीर्थारव्यः शिष्योऽन्योऽभूत् सु-चेतसः ॥ 15-120 ॥

15-120. Lured by the excellences of the great Acharya that captivated the land, the learned Padmanabhatirtha of an immaculate mind who hailed from the Godavari tract, also joined Anandatirtha as his staunch follower.

श्रुत्या मत्या सदा भक्त्या विरक्त्या नित्य-सेवया।

यस्मै प्रसन्नः प्राज्येक्षः सद्यो विद्यां ददौ शुभाम् ॥ 15-121 ॥

15-121. Satisfied with the dispassionate nature, judicious listening, deep thinking, unfaltering devotion and unstinted service of Padmanabhatirtha, Anandatirtha imparted to him forthwith the knowledge of the supreme spirit.

वेदान्ताब्धिं न यो जातु जहौ विद्वत्-तिमिङ्गिलः।

युक्ति-प्रवाह-सम्रम्भात् पर-शास्त्र-नदी-चरः ॥ 15-122 ॥

15-122. Like the whale always moving majestically in the sea, migrating to the river at times to swallow the small fish, (timis) Padmanabhatirtha (the whale) of prodigious learning never forsook (was greatly devoted to) the unbounded Shastra (ocean of Vedanta) but out of resentment ransacked the limited scriptural content (the river only to defy and defeat the chain of inferences of the disputants).

<p>व्याख्या-प्रणाद-मात्रेण वीरं मन्यान् स्व-मण्डले। मायावी-ग्राम-सिंहान् यो वादि-सिंहो निराकरोत्। 15-123 ॥</p>
<p>15-123. Like the roar of the valiant lion frightening the craven dogs, the distinguished controversialist Padmanabhatirtha (lion) outwitted the Mayavadins (dogs) who deemed themselves to be impregnable among their lot, by the thunder (resonant voice) of his spirited discourses.</p>
<p>मत्त-दुर्वादि-मातङ्ग-तर्क-मस्तक-धारणे। पञ्चास्यो योऽभवद् व्यक्तं चतुरास्योऽपि केवलम् ॥ 15-124 ॥</p>
<p>15-124. Like the roar of the brave lion cleaving the temples of the inebriated elephants, the vehement eloquence of Padmanabhatirtha (indeed a veritable lion) dexterously knocked down the confusing logic of the hostile disputants. (Elephants)</p>
<p>सन्न्याय-रत्नावळिरप्युदपादि यतः परा। टीकाऽपराऽनु-व्याख्याया अनर्घा बोध-सागरात् ॥ 125 ॥</p>
<p>15-125. The store-house of Padmanabharitha's sacred learning gave birth to his volume Sanyaya Ratnavali, a surpassing commentary on Anuvyakhyana, the magnum-opus of the Great Acharya, really a propitious and precious gem.</p>
<p>वेद-प्रवचनाचार्य-शिष्योऽसाविति पूजितः। सभ्यः सभायां यो वेदं व्याचख्यौ वेद-सारवित् ॥ 15-126 ॥</p>
<p>15-126. Padmanabhatirtha, well grounded in the essence of the Vedas, a grace to the assembly of the wise revered by the elite as the esteemed disciple of Guru-Madhwacharya and the well-known expounder of the Vedic scriptures, delivered weighty sermons to huge congregations.</p>
<p>अनयोः प्रथमे शिष्याश्चरमे चाभवन्निह। अनन्त-बोधस्यानेके यतीन्द्रा बहु-देशजाः ॥ 15-127 ॥</p>
<p>15-127. Besides these two outstanding devoted adherents Vishnutirtha and Padmanabhatirtha, Poornaprajna had already many celebrated monk-</p>

disciples and admitted many more that had arrived from different directions, later into his fold.

वशीकृत-हृषीकाश्च जननाद्युप-मर्दिनः ।

नरसिंह-पदाधार अभ्यस्तोपेन्द्र-नामकाः ॥ 15-128 ॥

15-128. Amongst those, prominent were the followers called Hrishikeshatirtha who had subdued his senses, Janardhanatirtha who had conquered birth and death, Narasimhatirtha who took shelter in the feet of Lord Narasimha and Upendratirtha who engrossed himself in repeating the Lord's name in Upendra form.

अदीर्घान्याभिधाना ये श्रीमद्राम-पदाश्रयाः ।

अप्रत्यक्ष-गुणोद्रिक्ता भक्ति-वैराग्य-सागराः ॥ 15-129 ॥

15-129. Mention be made of others followers also, called Vamanatirtha as though his name (reminded the dwarf-God Vamana), Ramtirtha who had taken refuge in the feet of Lord Ramachandra and Adhokshajatirtha who was gifted with supreme knowledge imperceptible to the senses – one and all full of dispassion and intense devotion to Lord Narayana.

(In these two verses, we find the list of first peetadhipatis of all the eight monasteries at Udupi (except Vishnutirtha whose greatness is already dealt with).

पादैः पुनन्तः पृथिवीं दर्शयन्तो हरेः पदम् ।

धूत-दुस्समय-ध्वान्ता भास्करा इव गां गताः ॥ 15-130 ॥

15-130. These illustrious adherents of the Acharya appeared like so many luminous Suns, come down to consecrate the earth with their holy feet, (sacred journey throughout the land) to manifest the nature of the supreme and to destroy the darkness of hostile doctrines by their learned discourses, like the Sun illuminating the sky with his radiant rays and destroying the darkness.

मोक्ष-शास्त्रमृताम्भोधि-सेवया नित्य-निर्वृताः ।

चक्रि-चारु-तरार्चासु चक्रिणश्चरणार्चकाः ॥ 15-131 ॥

15-131. These renowned followers led a life full of bliss plunged in the study and contemplation of Madhwa-Shastra, the ocean of nectar that confers salvation on its sincere votaries and in worshipping the lotus-feet of Lord Vishnu in his different enchanting images.

मध्व प्रशिष्या बहवः शिष्या एषां मुहुस्तथा।

अलञ्चक्रुरलं पृथ्वीं सर्वे सद्-गुण-भूषणाः ॥ 15-132 ॥

15-132. These eminent disciples of the Acharya along with their several students bedecked with sovereign qualities (like penance, dispassion, knowledge and devotion to Lord Vishnu) greatly enriched the whole world.

सदा सकल-सच्छास्त्र-व्याख्या-सौख्यामृताब्धि-गाः।

सर्वे दुर्वादि-दुर्वाद-काण्ड-खण्डन-मण्डनाः ॥ 15-133 ॥

15-133. All these votaries, all the while in their salutary sermons on the bliss-yielding Shastra derived deep delight comparable to a few sips from the sea of ambrosia and graced themselves by controverting the fallacious reasonings of the rival confutants.

भूरि-भक्ति-भराः केचिदेष्वल्प-श्रुत-सम्पदः।

अप्यल्प-बोधा अपरे बहु-श्रुत-महा-गुणाः ॥ 15-134 ॥

15-134. Coming down to the other followers of the Great Acharya, there were some, though less-versed in scriptural lore but imbued with deep devotion and others though deficient in intellect filling this gap with frequent hearings of avowed scriptures but one and all, all said and done, steeped in faith and earnest devout.

बहवो गृहिणोऽप्यस्मात् समग्रानुग्रहं ययुः।

दीप्रा यत्राग्नया इव त्रयो लिकुच-शेखराः ॥ 15-135 ॥

15-135. Besides these ascetics, among the many householders who had the good fortune to curry his blissful favour, were three distinguished devotees of the Likucha family glittering like the three fires, the illustrious Trivikramacharya, his brother Shankaracharya and another Shankaracharya of the same clan.

(It highlights the fact that not monks alone but befitting house-holders too are entitled to Supreme knowledge.)

माध्वं नियोगं ये प्रायो नात्यजन् विदुषां वराः ।

शिष्य-क्षेत्रेषु सद्विद्या-बीजावापैक-दीक्षिताः ॥ 15-136 ॥

115-136. These three celebrated (house-holder) scholars of the Likucha family were dedicated primarily to the dissemination of enlightened knowledge among their followers like a zealous farmer sowing unadulterated seeds in the fields and successfully carried out their master's mandate 'propagate the paramountcy of Lord Vishnu in your sacred journey'.

ग्रामण्यो ब्राह्मणाग्रण्यः प्रापुः पूर्णेक्ष-शिष्यताम् ।

येषां सद्-गुप्ति-मात्रेण भवेत् किल परं पदम् ॥ 15-137 ॥

15-137. Not only house-holders but even heads of the villages belonging to all varnas (castes) King Jayasimha heading the list, who by mere faithful observance of their prescribed duties of protecting the virtuous and punishing the vicious could attain happiness eternal, became the staunch followers of the Acharya.

शुश्रूषा-पक्ष-पाताद्यैः केभ्यश्चित् केवलं ददौ ।

राम-प्रियो-राम इव स्वां गतिं योगि-दुर्लभाम् ॥ 15-138 ॥

15-138. Madhwacharya, most dear to Lord Ramachandra, always in tune with him, conferred supreme bliss (divine destination) hard to be gained even by contemplative saints shorn of Lord's Grace, on some eligible souls being pleased with their unflinching faith in the Vaishnava doctrine, sincere devotion, unflagging service to Lord Vishnu and their revered preceptor.

शिष्य-प्रशिष्यातिशया ईदृशा यद्-दयोदयात् ।

को नेच्छेत् सुलभं भक्त्या तत्-पाद-सुर-पादपम् ॥ 15-139 ॥

15-139. Realizing so far the efficacy and the might of his devout disciples and their faithful followers, born of the blessings and divine mercy of the Great Acharya, who on earth will not yearn for refuge in his immaculate feet



easily attainable with pure devotion which like the (kalpa-vriksha) wish-fulfilling tree in heaven, can confer cherished fruits?
इत्थं सद्भिः सद्भिरर्च्यो धरायां चक्रे वासं शेष शय्ये शयाने। ग्रामे वातैः पाविते काण्व-तीर्थैः भक्त-प्रीत्या सन्मठेऽनून-भोधः ॥ 15-140 ॥
15-140. Poornaprajna adored thus by the virtuous abiding on earth, moved by the ardent love of his devotees halted at the well-known monastery in the village known as Tantrya, (during the Chaturmasya period) when Lord Narayana rests on his soft bed (Shesha), hallowed by the breezes blowing from the holy Kanvatirtha.
आनन्द-तीर्थ-भगवद्ददनेन्दु-बिम्बं विद्या-सुधा-वितत-कान्ति सु-कान्ति-कान्तम्। यैः प्रैक्ष्यतात्र भव-ताप-शमाय भक्तैः तद्-दास-दास्यमपि किं न ददाति पुंसः ॥ 15-141 ॥
15-141. (What need more be said of the inestimable greatness of the celebrated Acharya when) even sincere service to those blessed souls who beheld his countenance, charmingly luminous like the orb of the moon and bedecked with the glory of extensive knowledge, could extinguish the woes of worldly existence and slake the thirst for salvation (deliver the desired objects)? Nay even devoted attendance on their disciples can destroy their distress and yield their cherished desires.
<b>इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते पञ्चदशः सर्गः</b>
<b>षोडशः सर्गः [16-58]</b>
साधुभ्यो मधु-मथनाङ्घ्रि-भक्ति-भाग्यः श्रौतेभ्यो वितत-मतेर्महानु-भावम्। वेदान्तं स्वयमिव बन्ध-मोक्ष-मूलं व्याचष्ट स्फुटमथ कोऽपि कोविदोऽत्र ॥ 16-1 ॥
16-1. A learned one among the disciples of Madhwacharya on his own, narrated the sacred soul-saving eminent glories of (his master) Poornaprajna in such a lucid manner, as if he was giving an exposition of

Vedanta affording release from the bondage of Samsara to the virtuous Vedic students devoted to Lord Narayana, the slayer of the demon Madhu.

गोमत्यास्तट-निकटेऽच्छ-कीर्ति-चन्द्रं

विश्व-ज्ञं क्षिति-पतिरन्त्य-वर्ण-जन्मा ।

विद्वेष्टा श्रुति-गुण-साधकं श्रुतीनां

वाचालो वचनमुवाच वाग्मि-वर्यम् ॥ 16-2 ॥

16-2. A garrulous king born in Sudra family who detested the Vedas hurled a challenge at the superbly eloquent Acharya shining like the moon with the splendor of his fame, halting at a region near the bank of the Gomati River.

उन्मत्त-प्रलपितवन्न तद्धि मानं

यद् वाक्यं व्यभिचरति क्वचित् फलेऽत्र ।

दृष्टन्तो भवति तदप्रमाणतायां

सर्वेषां श्रुति-वचसां च सर्वथेति ॥ 16-3 ॥

16-3. 'If one sentence in the (inexhaustible) Vedas fails to be fruitful, it not only becomes unauthoritative like the gibbering of a maniac but stands as a glaring example to nullify the validity of Vedas in general.'

वेदोक्तं फलमलमाप्यतेऽधिकाराद्

इत्यक्तोऽतनु-मनसाऽभ्यधत्त धूर्तः ।

योग्यत्वे सति न हि दृश्यतेऽधिकारी

नातः स्यात् स खर-विषाणवत् सदेति ॥ 16-4 ॥

16-4. When Poornaprajna asserted that only the privileged few can enjoy the fruits mentioned in the Vedas, the crafty king put forth a spacious argument: 'Since no one, who can secure the cherished Vedic results, is to be seen, is not the so called eligible person a myth like an ass's comb?'

आक्षेपं तमसहमान उच्च-मानः

सद्योऽसौ निज-कर-पल्लव-द्वयेन।

आदाय व्यतनुत बीजमोषधीनां

सूक्तेनाङ्कुर-दल-पुष्प-बीज-सृष्टिम् ॥ 16-5 ॥

16-5. The highly self-reliant Poornaprajna not ready to brook with the king's defiance picked up green grams with his two lusty (sprout-like) hands and chanted the Rigveda Sukta and with its (mantric) spell could generate the sprout, leaf, fruit and grain in order, under his very nose.

व्याख्याता निशि स कदाचन प्र-दीपे

सं-शान्ते पुनरपि वाचयाम्बभूव।

शिष्यान् स्वान् पुरु-करुणाम्बुधिर्निजाङ्घ्रिः

अङ्गुष्ठ-स्फुट-नखरान्त-रोचिषैव ॥ 16-6 ॥

16-6. Once, during his nocturnal discourse when the light went out, Acharya, the Ocean of compassion, continued his lesson uninterrupted with the radiance of the tip of the thumb-nail of his foot, to the surprise of his curious students.

तीर्थार्थं पृथु-तर-वप्र-पाति-वारां

धाराणां रय-सहन-क्षमां महेक्षः।

आनीतां दश-शत-पुम्भिरत्यशक्त्या

प्रेक्ष्योचे विफुल-शिलां क्वचित् स मुक्ताम् ॥ 16-7 ॥

16-7. During his journey once, the All-knowing Acharya, seeing a huge rock on the bank of a river carried by a thousand people to stop the rushing water gushing from a lofty region but dropped down on the way their strength being broken, made an enquiry.

लोकानामुप-कृतये कुतः शिलेयं

निन्ये नो इति जनता जगाद् तत्र।

नेतारो यति-वर मानवा न हीमां

भीमश्चेदिह यतते नयेन्न वेति ॥ 16-8 ॥

16-8. When the Acharya asked why the boulder was not borne to its destination for the welfare of the public, the people explained: Oh, Foremost Sage! No human being can lift (this huge stone) and carry it; nay, even if Bheemasena attempts to do it, he may or may not succeed!

निन्ये तां गिरिमिव वानरी-कृतात्मा

लीलावत्-कर-कमलेन सोऽमलेन।

तत्रापि न्यधित तयाऽस्य सूच्यतेऽलं

तत् तुङ्गां ननु निकषाऽधुनाऽपि कर्म ॥ 16-9 ॥

16-9. Madhwacharya carried with extreme ease the massive rock with his saintly, lustrous hands and put it in its proper place near the Tungabhadra river like the Gandhamadhana Mountain that he lifted in his former incarnation as Hanuman which even to-day speaks of his heroic venture.

सङ्घातैरधिक-घनैरलङ्कृताध्वा

शिष्याणां यत-मनसामुतेतरेषाम्।

यत्रामा वसति तिथाविनेन चन्द्रः

तत्रासौ सकल-मतिः ससार सिन्धुम् ॥ 16-10 ॥

16-10. Poornaprajna approached the sea on the Amavasya day. (When the moon was with the sun) joined enroute by a vast multitude of hermits and householder disciples, engaged in diverse discussions on scriptural topics.

आर्द्राङ्गाः सपदि निमज्जनात् सरस्यां

कण्वस्य द्विज-वृषभस्य वल्लभायाम्।

तत्राऽयन् खर-किरणोपराग-हेतोः

ग्रामीणा अपि सकलाः स-बाल-वृद्धाः ॥ 16-11 ॥

16-11. During the same hour, the inmates of the village Ekavata including their young and old, rushed to the sea for a plunge during the Solar eclipse, with their bodies wet after a dip in the holy pond, dear to the great sage-Kanva.

सर्वज्ञं स-परिजनं समीक्षमाणाः पुल्लाक्षाः स्मित-वदनाः शुभा ननन्दुः।

दौर्मुख्यं दधत उतापरे निनिन्दुः नाऽश्चर्यं द्वयमपि तत् स्वभाव-तन्त्रम् ॥ 16-12 ॥

16-12. The sight of the Omniscient Acharya with his large retinue provided a feast to the wide open eyes of the virtuous with a pleasant smile playing on their faces while to the vicious, another opportunity to villify the master with their distorted faces, surprisingly enough both faithful to their inherent nature.

मा मैत्रं भुवन-गुरुं विनिन्दतेत्थं निर्भत्स्याभ्यपतदिवोत्तरङ्ग-हस्तः।

सङ्क्षोभी घन-घन-घोष-घोर-वेषः सम्रम्भी खल-दमनाय सिन्धुराजः ॥ 16-13 ॥

16-13. It seemed as if the Lord of the Sea being intensely agitated, assuming a fierce form with his roaring waves, heightened speed and resounding roar and roused resentment was reproaching the miscreants thus: 'Defame not the Acharya: Beware if you slander the preceptor of the three worlds!'

सम्मोदात् तरळ-तरो द्रुताभिगामी गम्भीर-स्वन-नुतिमान् सु-फेन-हासः।

वीच्यङ्गैरधिक-तरैरिहाधिवेलं मध्वाय प्रणतिमिव व्यधात् समुद्रः ॥ 16-14 ॥

16-14. The surging sea as if highly contented, bent low and briskly moved to welcome Madhwacharya, approaching the shore, with limbs in the form of its mounting waves with a panegyric sung in a solemn tone by its tossing billows and pleasing smile pictured by its chaste mass of foam.

गो-लीलास्वतिशयिनावगाध-भावात् नोल्लङ्घ्यौ विविध-गुण-प्रकाश-रत्नौ।

मध्वाब्धी परम-मतेः प्रियं जनानां लावण्यं न तु जलधेरयं विशेषः ॥ 16-15 ॥

16-15. The Ocean and the Acharya though exemplars in solemnity of temper, in depth and dignity, in irresistibility of vigor and unexcelled in their sport with water and words respectively, yet the main (sea) the mine of variegated jewels and the Acharya the Ocean of supreme virtues had this difference that the charm of the Acharya's face fascinated the folk while the salinity of the sea repelled them.

अम्भोधेस्त्वरित-तरोर्मी-पाणि-मृष्टे स्वच्छेऽसौ विकट-तटासने निषण्णः।

व्याचख्यावति-चिरमैतरेय-शाखा-सूक्तानि प्रभुरति-सुन्दर-प्रकारम् ॥ 16-16 ॥

16-16. The able Acharya discoursed for a long time, in an excellent style on the Aitareya Suktas resting on the seat provided by the spacious shore of the sea, swept clean by its hands in the form of its fleeting billows.

गाम्भीर्यात् स्वनमधरीकरोति सिन्धोः श्राव्यत्वं वहति तथाऽप्यहो स्वनोऽस्य।

पूर्णेन्दु-प्रभ-वदनः क एष धन्यो मत्वेत्थं जन-जलधिस्तमाशु पर्यैत् ॥ 16-17 ॥

16-17. The solemnity of the voice of Acharya Madhwa excelled the dignified roar of the sea, yet surprisingly enough was sonorous to hear. A multitude thronged around him in no time curious to know the identity of this blessed person beaming with a moon-like face.

वेदानां समुचित-भाव-वाद-दक्षं

ये वेद-द्विषमीममूचिरे महर्ष्याः।

धिग्-धिक् तानिति जनता जगाद तत्र

स्वाश्र्वर्यात् किल कलिताञ्जलिर्नमन्ती ॥ 16-18 ॥

16-18. The gentry gathered on the shore of the sea startled by his strange discourses, bent low with folded hands and greatly incensed against his critics, cried out 'woe to those intensely jealous who brand Poornaprajna, expert in expounding the import of the Vedas, as its slanderer'.

सन्नामं विफुल-हृदे विधाय भक्त्या

बिभ्राणाश्चरण-रजः सुरेन्द्र-सेव्यम्।

तत्-स्नानादधिक-शुचौ नदाधि-राजे

सस्रुस्ते द्विज-निकराः प्रशस्त-काले ॥ 16-19 ॥

16-19. The host of Brahmins paid their homage marked with deep devotion and bore the dust of the feet of the Great Acharya, worthy to be served by the Gods and took their plunge in the ocean sanctified the more by his (Acharya's) dip.

कल्लोलै करि-निकरैरिवानिवार्यैः

उल्लोलैर्जन-निकरान् निपातयद्भिः।

आ-क्रान्ताः प्रबल-तरैश्च लोठ्यमाना

हास्यत्वं प्र-ययुरुदन्वतीह नैके ॥ 16-20 ॥

16-20. The people bathing the sea that were swept off their feet and rolled on the ground, distressed by the severe lashes of its untrammelled, vigorous, undulating waves facing them like a herd of elephants, became butts of ridicule.

मज्जन्तं पृथु-लहरि-निगूढ-मूर्तिं

सम्पूर्ण-प्रमतिमसज्जनो जहास।

यो लोक-त्रय-विजयी गुरुः प्रसिद्धः

सोऽयं ही पतति लघूर्मि-लीलयेति ॥ 16-21 ॥

16-21. 'Alas, the renowned Guru, the vanquisher of the three worlds is knocked down tossed by tiny waves,'so twitted the base people seeing the body of Poornaprajna ducked in the mounting waves.

नीचानामवच-वचांस्यजीगणन्नो

दभ्राणां क्षुभित-कराण्यदभ्र-बोधः ।

क्रोष्टूनां श्व-कल-कल-प्रदं विरावं

पञ्चास्यो न हि गणयेदुदार-वीर्यः ॥ 16-22 ॥

16-22. Poornaprajna slighted the light tongues of the felons that can hurt the innocent, like a dignified brave lion undaunted by the howls of a jackal that can only frighten and make a dog bark.

जन्म-स्थित्यवसिति-दायिनं कटाक्षं

लोकानामघटयदम्बुधौ बृहद्-धीः ।

आक्रान्तोऽधिक-गुरुणा स तेन तावत्

मुञ्चन् सज्-चलनमभूत् तटाक-देश्यः ॥ 16-23 ॥

16-23. The (potential) side-glance of Madhwacharya, (the incarnation of the would-be creator) that creates, sustains and destroys the inmates of the universe, subdued the angry ocean into a still lake.

इत्याद्यैरपि चरितैरनन्य-साध्यैः

न स्थेषां बहु-मतिमाप दुर्जनोऽस्मिन् ।

वि-द्वेषं व्यधित पुनर्निरस्त-भाग्ये

तस्मिन् दुर्मनसि तदेव शोभनं स्यात् ॥ 16-24 ॥

16-24. In spite of the herculean achievements, unattainable by others, the vicious people could not develop any solid esteem for the Acharya but spurned him, unfortunate as they were, in keeping with their tamasic nature.

सं-प्राप्तं सह सह-जेन गण्ड-वाटं

स्वोजस्सं-प्रकटन आदिशद् वि-शङ्कम् ।

शुश्रूषामयमुचितो विधातुमीषत्

लोकानामिति वचसा परीक्षकाणाम् ॥ 16-25 ॥



16-25. On the report of the people (intending to test his might) that Gandavat who had arrived with his brother was the right person to serve him, Madhwacharya unhesitatingly advised him to display his sturdiness.

श्रीकान्तेश्वर-सदनेऽनयत् किलैको

यस्त्रिंशन्नर-वर-नीत-केतु-यष्टिम्।

आहत्या गुरु-गदयैव नाळिकेराद्

यो लेभे तरळ-तरात् फलानि कामम् ॥ 16-26 ॥

16-26. A heavy banner-post was wafted all alone by this Gandavat in Srikanteshwar temple and a coconut tree was briskly rocked with the knock of a light mace to shake down its fruits to his heart's content.

एतादृग्-बल-विभवः स तस्य कण्ठं

तज्ज्येष्ठोऽप्यभित उभौ समं गृहीत्वा।

निष्पेष्टुम् परममवापतुः प्रयत्नं

सङ्घर्षात् क्रम-परिवर्धमान-तैक्ष्ण्यम् ॥ 16-27 ॥

16-27. The physical giants (Mini-Samsons) Gandavat and his brother put their hands simultaneously round the neck (of Madhwacharya) and the more strenuously they strived to stifle, (to their dismay) the sterner and stiffer it grew.

आस्विन्नावलस-तरौ गुरोर्नियोगात्

छत्राग्र्यानिल-महितौ च तावुभाभ्याम्।

मुक्त्वाऽयः कठिन-तर-त्वचं शिरोधिं

पर्याय-स्फुट-वचनां नि-पेततुः कौ ॥ 16-28 ॥

16-28. Gandavat and his brother that were wearied and were heavily sweating even though served by two stout disciples fanning them, (and under instructions of the Acharya) in getting a firm grip of his stiff and metallic neck that still voiced distinct words in an orderly way, slowly sank and dropped on the ground.

आश्वस्तौ शुचि-हृदिमावनून-मानौ

उद्धर्तुं समगददङ्गुलिं धरा-स्थाम्।

सङ्गृह्य प्रसभ-रसादपि प्रयत्तौ

सामर्थ्यं ययतुरिमौ न कम्पनेऽस्याः ॥ 16-29 ॥

16-29. Finding them recovered with rest, yet bloated with boast, the holy Acharya (put them to shame) by directing them, at least, to lift his finger placed on the ground which they could not even move with their collected might.

निर्यत्नं वटुमधि-रुह्य मन्द-हासी

स प्रायादिह परितो नृसिंह-गेहम्।

ऐश्वर्यैरिति लघिमादिकैरुपेतो

मध्वोऽभूत् त्रिभुवन-चित्र-रत्न-राजः ॥ 16-30 ॥

16-30. Madhwacharya, endowed with the power of Laghima and the like went round the temple of Lord Narasimha with a gentle smile, lightly borne by a celibate on his back and came to be reckoned as a 'Wonderful ruby', a prodigy of prodigies in the three worlds.

पञ्चाशन्नर-प-नरोपनीत-मात्रां

यो वार्क्षीं गृहमधि-रोहिणीं निनाय।

स व्याख्या-स्वर-दमनाय पूर्व-वाटो

निर्देशाद् व्यधित गुरोर्गळ-प्रपेषम् ॥ 16-31 ॥

16-31. The able bodied Purvavat who carried home singlehanded the heavy wooden ladder borne strenuously by fifty men of the king, being directed by Madhwacharya to restrain the tone of his sermons, tried hard to squeeze his (the Acharya's) neck.

स्विन्नेऽस्मिन्नपि यतमान आग्रहोग्रे  
 प्राच्यात् तत्-प्रवचन निस्वनोऽति-रेजे।  
 उद्धर्तुं विफल-हृदङ्गुलीं च नालं  
 सोऽभूदित्यजनि कुतूहलं जनानाम् ॥ 16-32 ॥

16-32. The people were startled to see the ruthless and head strong Purvavat only perspiring heavily, however hard he tried to choke his voice albeit without success and the Acharya's discourses became more spirited and resonant and the miserable Purvavat failed to lift even a finger of his (Acharya's) sturdy hand (placed on the ground).

पर्यैक्षि प्रभुरितरैः शिवाग्नि-पूर्वैः  
 नोपैक्षि प्रबल-तरैस्तथा प्रयत्नैः।  
 नावैक्षि क्वचिदपि शक्त्यपूर्तिरस्मिन्  
 उत्-प्रैक्षि स्वयमपि भीम इत्यवश्यम् ॥ 16-33 ॥

16-33. When the crucial tests of the renowned wrestlers Sivagni and his like were parried by the puissant Madhwacharya and their severe efforts proved inefficacious and when they failed to trace any defect in his (Acharya's) steel frame, they divined that he must be none other than the invincible Bheemasena in (another) form.

लेखिन्यां मुहुरपि-नह्य कृष्यमाणं  
 नाप्येकं तनु-रुहमस्य तूदपाटि।  
 नासाग्रे मृदुनि कृतैश्च मुष्टि-घातैः  
 नास्येन्दोरति-बलिभिः प्रसन्नताऽऽसि ॥ 16-34 ॥

16-34. The strong and sturdy among them could neither pluck a hair from his body even when they tried to pull vigorously with tongs time and again nor perturb the composure of his moon-like face even with fierce fist-blows on the soft tip of his nose.

पञ्चास्यः श्वभिरिव ही विहीन-सारैः

अम्भोधिर्नग-सरितां जलैरिवाल्पैः ।

खद्योतैरिव तरणिविडम्बयन् नृन्

प्रत्यर्थि-स्व-सम-नरैर्व्यवाहरत् सः ॥ 16-35 ॥

16-35. Madhwacharya (Mukhyaprana in human embodiment) imitated the human beings and treated the devotees (Satwik), the opponents (Tamasic) and the indifferent (Rajasic) people according to their deserts in like manner as an ocean deals with the rivers (gliding down the mountains), as the lion handles the weak dogs and the Sun meets the moths respectively.

पारन्ती-सुर-सदनं विशाल-संवित्

सं-प्राप्तः खलु सु-चिरान्निवेद्य-हीनम् ।

ग्राम्याग्र्य-क्षिति-पतिभिर्दिनार्ध-मात्रात्

तद्-भूतीर्व्यधित स-भूत-बल्यनल्पाः ॥ 16-36 ॥

16-36. Poornaprajna reached the Paranti temple (known as Kevudadel) and knowing that it did not avail of the religious rights including the offerings of eatables for a pretty long-time, restored the regular rules of worship and festivities including oblations to all created beings, in consultation with the chieftain of the village and the king of that region within a brief interval of twelve hours.

भीमत्वे सह सरजैः प्रतिष्ठितः प्राक्

पञ्चात्मा मुर-रिपुरञ्चितो यदत्र ।

पाञ्चाल्या बलि-सलिलं समं ददत्या

सोऽस्मार्षीत् तमिममथ प्रपूज्य-पूज्यः ॥ 16-37 ॥

16-37. The worshipful Acharya (incarnation of Lord Vayu), adored even by Mahesha and others, called to memory the installation of Pancharupi Murari (Narayana in an aggregate of five forms) in that place in his former incarnation as Bheemasena in company with his brothers (Dharmaraja and

others) and his ritual of worship along with (his consort) Droupadi including offering of water to all created beings.

आयास्यन् किल सरिदन्तराख्य-देशं

ग्रीष्मे निर्जलमिह शुश्रुवांस्तटाकम्।

तत्-काले परमभि-वर्षयन् घनौघं

तत्-पूत्यै व्यधित कुतूहलं जनानाम् ॥ 16-38 ॥

16-38. Arriving at a region called Idetude in summer and listening to the report that the village tank had gone dry, the celebrated Acharya instantly created a cluster of clouds to pour rain enough to fill the pond, to the sheer amazement the people present.

दुर्मन्त्रैः खल-पटलैः प्र-चोद्यमानो

ग्रामेशो वृषळ-पतिः प्र-हर्तुमेनम्।

सं-प्राप्तस्तत उत यान्तमीक्षमाणः

प्रोद्यन्तं रविमिव विस्मितो ननाम ॥ 16-39 ॥

16-39. The Shudra Chieftain, the Lord of the village incited by the evil designs of a vile caucus to slay the Mahatma, bamboozled by his brilliance vying with the splendor of the Sun, lay prostrate before him.

क्षेत्राग्र्यं त्रिभुवन-वैद्य-नाथ-नाथं

प्रस्थाय प्रचुर-तरान्तरः प्रभावी।

श्री-कृष्णामृत-परमार्णवाभिधानां

चक्रे सद्बचन-ततिं स्व-भक्त-भूत्यैः ॥ 16-40 ॥

16-40. The mighty Madhwacharya departed to Kokkad, a fine village famous for the temple of Dhanvantri adored by the Physicians of the three worlds and composed his remarkable treatise Sri Krishnamruta-Maharnava, a treasure of words of wisdom culled from various Puranas, (for the welfare of his devotee Edepadittaya).

स ग्रामं परमपि यात उच्च-भूतिं

विद्वांसः क कुहर-कूप-दर्दुराभाः ।

इत्यूचे मदमतिमानिनोऽखिलज्ञम्-

मन्यस्य क्षपयितुमेव तज्जनस्य ॥ 16-41 ॥

16-41. The Acharya then moved on to another village Ujjire by name and enquired the whereabouts of the vain-glorious wise, who like frogs in a deep well labored under the delusion of omniscience, to pull down their huffed up hates.

सर्व-ज्ञोऽप्ययमधिकं न यज्ञ-भङ्गीं

सं-वित्ते यतिरिति बद्ध-निश्चयोऽसौ ।

आ-भान्तं परिषदि मत्सरादपृच्छत्

कर्मार्थ-श्रुति-गहनार्थ-खण्ड-भावम् ॥ 16-42 ॥

16-42. The village pundits firmly convinced that Madhwacharya though omniscient, being a Sanyasi may not be fully cognizant of the methodology of sacrifices, enquired of him, shining in the assembly, the import of the esoteric section of the Veda (brahmanas) concerned with the Karma-Shrutis.

छन्दोभ्यश्च्युत-रस-सङ्ग्रह-प्रवीणान्

षष्ठेऽहि प्रति-विहितान् प्रजातिपेन ।

नाराशंस्यचरम-चारु-मन्त्र-भेदान्

ऊचेऽसौ तमभि-दधद् वि-संशयांशः ॥ 16-43 ॥

16-43. Without the least shred of uncertainty (beyond doubt) Poornaprajna explained the portion of the Veda in question and apprised them of the significance of the distinctive sacred hymns including the fascinating Nara Samsi Vedic Mantra, recited by the Brahman, a Ritwik on the 6<sup>th</sup> day of the ritual.

<p>पाण्डित्यं परममवेत्य तस्य तादृक् सङ्घर्षात् क्षुभित-मना विपक्ष-सङ्घः। नार्थः स्यादयमिति वर्णयन्नथ त्वं तं ब्रूहीत्युरुमतिनेरितोऽद्रवद् द्राक् ॥ 16-44 ॥</p>
<p>16-44. Discerning the unmatched erudition of Poornaprajna the clique of rival disputants whose minds were agitated by heated contests complained: 'This is not the correct interpretation'. The Acharya unruffled said, 'Well, then, you give out the exact explanation'. This counter-challenge put the hostile camp to hasty flight.</p>
<p>सोऽपृच्छत् तमथ महाह्वयोपसर्गा यत्रोक्ता मनु-चरणोपसृज्य-रूपाः। तस्यार्थं वचन-चयस्य तं ब्रुवाणः स्थैर्यार्थं सपदि स लेख्यां-बभूव ॥ 16-45 ॥</p>
<p>16-45. The run-aways emboldened again, to disarm Poornaprajna, asked him to expatiate on that portion of the Brahmana which elaborates the Mahanamni Rk with its five limbs read in conjunction with relevant Padas. Acharya with ease brilliantly expounded the meaning of the portion of the Mahanamni Riks and other Padas that are to be read together.</p>
<p>सम्पूर्णं शशिनमिवोदितं कृशः श्वा चुक्षोभाशुभ-निकरो निरीक्ष्य मध्वम्। प्रत्यर्थी स्वयमिति दूरवोऽभिधावन् किं तेन क्षतममृताकरस्य तस्य ॥ 16-46 ॥</p>
<p>16-46. Beholding Anandatirtha, their adversary in disputation lustrous like the full moon, the fell folk quaked with fear and scuttled away like feeble dogs scampering in the weariness howling from afar mistaking the moon as their foe. What (harm) could be done by them to the Acharya who bestows bliss or to the moon the very source of nectar?</p>

निस्वानां कतिपय-भुक्ति-युक्त-भक्तं

भक्तानां व्यधित चतुर्गुणं दयालुः ।

भूङ्क्ते स्म त्रि-दश-नरोप-भोग्यमन्नं

सं-प्रीत्यै स धन-वतां बृहत्-प्रबोधः ॥ 16-47 ॥

16-47. The gracious Madhwacharya redoubled the food offered by the indigent which could suffice only for a few of his followers. To gratify the affluent, Pituman (Lord Vayu), Madhwacharya consumed the fare that could cater for thirty mouths.

वृष्ट्यादेः स नि-यमनादि चक्र एतत्

चित्रं किं भुवन-नियामके समीरे ।

आप्येवं भुवन-गुरोः कृतानुवादः

कृत्येषु प्रवर इतीह वर्णयामः ॥ 16-48 ॥

16-48. It is no surprise that Madhwacharya, the incarnation of Mukhyaprana who regulates the universe, performed some super-human miracles like pouring rains at will. Yet these are described with a pious feeling that the narration of the extraordinary deeds of the preceptor of the world is one's supreme duty in life.

इत्यूचे धरणि-सुरेण केवलं नो

माध्वीयं विविध-कथा कथासु मान्याः ।

साक्षादप्यमर-वरैरुदीर्यमाणा

गन्धर्वैर्द्यु-सदसि तन्मुदे जगोऽसौ ॥ 16-49 ॥

16-49. The diverse life-glories of the most revered and majestic Madhwacharya, were recounted not only by the Brahmin disciples but were openly narrated by the supreme Gods and were sung by the Gandharwas in divine councils for their delight.



तां पद्य-प्रणि-गदितां तु मूर्छयित्वा

तानानामुचित-तयाऽऽत्त-पञ्चमाद्याः ।

गान्धारं द्यु-विषयमुज्ज्वलं सृजन्तो

ग्रामं ते प्र-जगुरकाकि-कम्र-कण्ठाः ॥ 16-50 ॥

16-50. The Gandharwas gifted with melodic voice free from Kaki Blemish, producing the glorious Gandhara-sound-groups and in tune with Panchama and Sapta-swaras, chanted in succession the God-spun poetized biography, in a perfect metrical style fit to be heard in celestial assemblies.

आनम्रैः सु-मुकुट-मौलिभिः कराग्रैः

आताम्रैः प्रति-कलितैः स्मितैर्मुखाब्जैः ।

आश्रावि स्थिरतर-भक्तिभिः सुरेन्द्रैः

तद्-गीता दश-धिषणार्य-वर्य-चर्या ॥ 16-51 ॥

16-51. The prominent Gods, with precious crowned heads and folded ruby-tipped hands, with blooming lotus-like faces and pleasing smiles listened to the sweet songs on the saga of the Greatest Acharya, with modesty and stead-fast devotion.

गीर्वाणैर्विजय-महोत्सवस्य पूजां

कुर्वाणैरविरळ-संविदस्तदानीम् ।

वि-स्मरैर्मुनि-निकरोप-देव-युक्तैः

सु-स्मरैरथ तमवेक्षितुं प्र-जग्मे ॥ 16-52 ॥

16-52. These deities with their pleasant smiles, adoring the victory-festivities of Poornaprajna moved on in amazement accompanied by sages and Gandharwas to behold Madhwacharya.

आदर्श गुण-गण-दर्शने मुरारेः

सच्छास्त्रं रचितमनेन वर्णयन्तः।

प्रद्योतैरुडु-पदवीं प्र-काशयन्तः

प्रैक्षन्त प्रचुर-मनो-विलासमेते ॥ 16-53 ॥

16-53. These Gods blazing the empyrean (course of stars) with their effulgence, beholding the graceful personality of Purnaprajna, extolled the soundness of his Shastra which reflects like a mirror the congeries of the auspicious attributes of Lord Narayana.

नाकीन्द्रास्तमवनि-भागमा-वसन्तं

सु-श्लोकैरपि भुवनानि भूषयन्तम्।

नेमुः खादुप-निषदं तदैतरेयीं

व्याख्यान्तं विविध-विशिष्ट-शिष्य-मध्ये ॥ 16-54 ॥

16-54. The renowned Gods humbly bowed to the revered Acharya who adorns the world with his immaculate fame now inhabiting that portion of the earth, seated in the midst of different distinguished disciples, expounding the secrets of the Aitareya Upanishad.

श्रीमन्तं शशि-वदनं कुशेशयाक्षं

गम्भीर-स्वरमति-दिव्य-लक्षणाढ्यम्।

पश्यन्तः स्व-गुरुमतार्चिचन् कृतार्था

वाण्या तं हरि-रति-पूर्ण-काममेते ॥ 16-55 ॥

16-55. These Gods, seeing their own dignified, lotus-eyed preceptor, with his moon-like face and solemn voice, enriched with thirty-two divine marks of excellence, contented enough with his stead-fast devotion to Lord Narayana, regarded themselves as highly blessed and worshipped him with hymns profuse.

अहरो दुरागम-तमः स्व-गो-गणैः

अकरोर्मुकुन्द-गुण-वृन्द-दर्शनम्।

अजयश्चतुर्दश जगन्ति सद्-गुणैः

शरणं गुरो करुणयाऽपि नो भवेः ॥ 16-56 ॥

16-56. Your cogent interpretation (putting together of words) has dispelled the darkness of the corrupt Shastras. You have presented well-nigh, the whole gamut of the Lord's auspicious attributes. You surpass the fourteen worlds in superiority of merit (like Vishnu-Bhakti). Oh Venerable Guru, out of sheer compassion be our savior (Chief Resort). (A beautiful description of the exploits of our Acharya.)

नमस्ते प्राणेश प्रणत-विभवायावनिमगा

नमः स्वामिन् राम-प्रियतम हनूमन् गुरु-गुण।

नमस्तुभ्यं भीम प्रबल-तम कृष्णोष्ट भगवन्

नमः श्रीमन मध्व प्रदिश सुदृशं नो जय-जय ॥ 16-57 ॥

16-57. O Lord of the Senses, accept our humble and hearty salutations. (in your three embodiments) you have descended on the earth to bestow the wealth of the highest glories of life on the righteous ones who salute you in total surrender. Obeisance to you, Master Hanuman, the bosom of exquisite virtues, most dear to Sri Ramachandra. Salutations to you, illustrious Bheemasena, the most potent and Supreme, the very life-breath of Sri Krishna. Respectful adorations to you, Acharya Madhwa, the mine of lore infinite. Enlighten us with wisdom.

Let victory crown you! Let success smile on you!

इति नि-गदितवन्तस्तत्र वृन्दारकेन्द्रा

गुरु-विजय-महं तं लालयन्तो महान्तम्।

ववृषुरखिल-दृश्यं पुष्प-वारं सु-गन्धं

हरि-दयित-वरिष्ठे श्रीमदानन्द-तीर्थे ॥ 16-58 ॥

16-58. Praying thus, the gods Indra and others gathered in the sky and rained on him heaps of flowers to the witness of all, to celebrate the triumphs of the blessed Anandatirtha, the pre-eminent among the votaries of Lord Narayana.

इति श्रीमत्कवि-कुल-तिलक-त्रिविक्रम-पण्डिताचार्य-सुत श्री-नारायण-पण्डिताचार्य-विरचिते

श्री-मध्व-विजये महा-काव्ये-आनन्दाङ्किते षोडशः सर्गः

## Appendix 1

(Verses in Bhavaprakashika to substantiate the authenticity of the biographical details of Madhwacharya are included for the benefit of the readers.)

सुरनाथगुरुः सुरभीकृतदिङ्गमुखया नवचन्दनमिश्रितया ।

अतिकोमलया तुलसीप्रसवच्छटयैक्ष्यत पुम्भिरसौ लसितः ॥ 1 ॥

The people saw Madhwacharya, the preceptor and master of Gods, glistening with the garland of delicate and charming flowers and basil bits scented with sandal paste that spread the fragrance in all directions.

प्राणाधीशः प्राण उक्थ्यो ज्येष्ठः श्रेष्ठोऽखिलेश्वरः ।

पाप्मनाऽविद्ध इत्यादिनानोपनिषदीरितः ॥ 2 ॥

He is spoken of in the Upanishads as the Lord of Life, Prana, Uktha, Jyestha, Shrestha and the ruler of the entire cosmos, untouched by sin.

स देवश्रेष्ठ इत्यादिभारताद्यैश्च वर्णितः ।

प्राण इत्येव लोकैश्च स महामहिमा ह्यतः ॥ 3 ॥

He is described in Mahabharata as the greatest among the Gods (except Narayana and Sri Lakshmi) along with other glorifying epithets. So great is his majesty and so is he lauded in the world.

सर्वज्ञानबलादीनामनुसन्धानसुक्ष्मः ।

प्राणावतारेष्वभितस्तस्मान्नात्राप्यपूर्णता ॥ 4 ॥

He is competent to manifest his omniscience and prowess in all his three incarnations; so even in his embodiment as Madhwa he has the same sufficiency (suffers not from incompleteness).

सामर्थ्याशांशमेवात्र प्रादुश्चक्रे जगद्गुरुः ।

तत्राप्यमर्त्यदृश्यांशो देवैरेवान्वभूयत ॥ 5 ॥

The preceptor of the world has manifested on this earth only a fraction of the moiety of his might and some of these wonders, being beyond the human bounds, can be experienced by Gods alone.

चर्या दृष्टा नरैः काश्चिद्विस्मृता देवमायया ।

अविस्मृताश्च पुरुषैर्नास्माभिः सकलाः श्रुताः ॥ 6 ॥

The angelic deeds of Madhwacharya seen by some are forgotten by them owing to God's Will. Even those remembered by them are not heard in entirety by the common folk.

श्रुताश्च काश्चिन्नैवोक्ता देवगुह्यत्वनिश्चयात् ।

अन्यास्तथैव न प्रोक्ता ग्रन्थबाहुल्यभीतितः ॥ 7 ॥

Whatever past pre-eminent performances are listened to are not wholly disclosed, some of them being decidedly mysterious and some others being left out for fear of increase in bulk (of the book).

उक्ताश्च विस्मृता नैव तस्मादेवात्र कारणात् ।

प्रायेण नैकमात्रोक्ताः कथिता इह सर्वशः ॥ 8 ॥

For that reason alone, those celebrated deeds that are not forgotten are related and primarily all those that are narrated not by one, but by many.

मया दृष्टा ध्रुवमिति प्रोक्ताः प्रायेण पूरुषैः ।

द्वयोर्वक्रोर्विरोधेऽत्र स्वीकृता प्रबलस्य गीः ॥

तुल्यं तु सूक्ष्मं दृष्ट्वादौ (तुल्ये तत्सूक्ष्मदृष्ट्यादौ)

देवे(दैवे) नैव परीक्ष्यते ॥ 9 ॥

The exploits recounted are mostly those that are positively posited by people thus: 'We have really seen it with our own eyes'. Where there are contradictory statements, the more forceful among the two has been accepted. When they are equally weighty, (then) discretion is allowed to decide the matter.

काव्यश्रिये वा गुरुकीर्तये वा प्रोक्तं स्वयैवापि मनीषयेति।

तस्मान्न शङ्केत महाजनेऽस्मिन्पुंसा कुशाग्रीयधियाऽप्यश्यम् ॥ 10 ॥

Hence the general public should not mistrust in the material presented, thinking it as self-fabricated to boost up the greatness of one's preceptor or to vaunt one's talent or to heighten the poetic beauty; more so the shrewed ones (should not disbelieve.).

मन्दप्रबोधजनतोपकृतिं विधित्सुर्मध्वप्रसङ्गपरमोत्सवलम्पटोऽसौ।

कृत्वापि मध्वविजयं व्यधितास्य किञ्चिद्भावप्रकाशनमिदं हरये नमोऽस्तु ॥ 11 ॥

Anything associated with Madhwacharya is a thing of jubilation to me. With a view to serve (keeping in mind the welfare of) the general public, Sumadhwa Vijaya is composed to reveal the import of those festivities to some extent. Salutations to Lord Hari.

त्रिविक्रम विपश्चितो गुणनिधेः सुशिष्याः सुताः

सतामभिमतास्त्रयो यस्तृतीयोऽत्र नारायणः।

स मध्वविजयं व्यधाद् गुरुगिरा सदानन्ददः

प्रसीदतु ततः सदादशमतिः स नारायणः ॥ 12 ॥

Narayana, (deserving the reverence of the righteous) the third among the disciplined sons of Trivikrama Pandita, the store of virtues, composed this Madhwa Vijaya (conquest of Madhwa), with the mandate of his preceptor-father. Let Poornaprajna along with the ever bliss-yielding Lord Narayana be pleased.