
UNIT 4 MADHVA

Structure

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4.0 OBJECTIVES

The main objective of this Unit—is to give the essence of Dualistic approach as expounded by Sri Madhva. The Dvaita School sprung more as a reaction against the system of Advaita and Visistadvaita. Madhva interpreted the *Upanishadic* statements that convey difference as the primary teaching of the scriptures. The main objection of Dvaita with regard to the Advaitic standpoint is the negligence of common experience and description of an attributeless reality. Madhva though agrees with Ramanuja, is not convinced with the theistic approach of Ramanuja. Thus, Madhva formulated a system of dualism, maintaining difference and enhancing the concept of *bhakti*.

Thus by the end of this Unit you should be able:

- to have a basic understanding of philosophy of Dvaita;
- to differentiate it from other Schools of *Vedanta*;
- to understand the basic structure of Dualism; and
- to know the importance of its contribution in the field of *bhakti*.

4.1 INTRODUCTION

Madhva was born on 1238 A.D. at Pajaka a tiny hamlet near Udupi to Madhyageha Bhatta and Vedavati. The child was named Vasudeva. Even as a child, Vasudeva exhibited special interest in spirituality. He was drawn to the path of renunciation and even as a young boy of eleven years, he chose initiation into the monastic order from Achyuta-Pragna, a reputed ascetic of the time, near Udupi. The preceptor Achyuta-Pragna renamed Vasudeva as ‘Purnaprajna’ at the time of his initiation into mendicant life. In a few months, he won the debate with expert scholars and he was given the name *Anandatirtha*. Later, he was popularly known as Madhvacharya. At an early age, he set out on a tour of South India. He visited several places of pilgrimage like Anantasayana, Kanyakumari, Ramesvara and Srirangam. He spread the teaching of Dualism and revived the religious faith in the hearts of millions of people. He faced many oppositions and over a period of

time won the hearts of many scholars. He committed himself to write a commentary on the *Prasthanas Traya*. He composed many works that were recorded by his disciple Satyatirtha. Some of his works are *Pramanalakshana*, *Tattvaviveka*, *Vishnutattvanirnaya* etc. He travelled far and wide and returned to *Badri*, where he installed the deity of *Krishna* which he found on the sea-coast of *Udupi*. He initiated social reforms in *Udupi*. He established *mutts* to propagate the study of *Dvaita* philosophy. He took into the monastic fold *Vishnutirtha* and then *Padmanabha Tirtha* who were the torch-bearers of *Madhva's* teachings. He restructured the temple practices based on the *Agama* literature. At the age of 79, he took leave of his disciples and left to *Badri*. The followers of *Madhva* consider him as an incarnation of *Vishnu*.

4.2 EPISTEMOLOGY

The tenets of *Dvaita* philosophy is that *Vishnu* is the supreme head and that is the import of the scriptures. Every word in the scripture primarily signifies *Vishnu*, according to *Madhva*, and secondarily indicates the object. *Vishnu* is the cause of bondage as well as liberation. The world of plurality is real and is eternal. The ultimate reality of five-fold difference, namely, the difference between *jiva* and *Ishvara*, *jiva* and *jiva*, *jiva* and *jagat* (matter), *jagat* and *jagat*, *Ishvara* and *jagat*, is accepted. Liberation is gained only by developing *bhakti* towards *Vishnu*. For *Madhva*, devotion is possible only when the seeker possess the knowledge of *Vishnu*, which can be gained only through the instruments of valid knowledge. Therefore, study of *Dvaita* Epistemology is a necessity for liberation.

Dvaita School has a Realistic approach in its Epistemological construction in which it postulates the existence of object as different from knowledge. According to *Dvaita*, the reality of the object remains as it is whether cognised or not and an object has to be necessarily with characteristics to be cognised. *Dvaita* dismisses the possibility of an attributeless object. The attributes of the object determines the form of the knowledge and hence *Dvaita* advocates objectivity and not subjective knowledge.

Madhva focuses on the two meanings of the word '*pramana*', one refers to knowledge as such and the other to the instruments of knowledge. He, therefore, distinguishes the two by introducing the terms, *kevalapramana* and *anupramana*. While *kevalapramana* applies to the meaning of knowledge, *anupramana* is the term used for means of knowledge.

Kevalapramana

Kevalapramana is defined as that knowledge which does not go beyond its object and *anupramana* is that which enables for a valid cognition. *Kevalapramana* is further classified into four kinds, first of which is *Ishvara-jnana*. It is the knowledge possessed by *Ishvara* which is complete, valid and eternal. This knowledge is not different from *Ishvara's* form (*svarupa*) and *Ishvara* has the cognition of both the unmanifested and manifested forms. This is known as *svarupa-jnana*. The second kind of *pramana* is *Lakshmi-jnana*, which is also eternal but it is dependent on the Lord, whereas the knowledge of *Ishvara* is independent. In fact, according to *Madhva*, all the beings also possess *svarupa-jnana*. But the difference is that, while the *svarupa-jnana* of *Ishvara* and *Lakshmi* or not concealed by ignorance, the same is concealed by ignorance in the case of all beings. Thus, the *svarupa-jnana* of all *jiva* is the efficient cause that leads to

modification of mind known as *manovritti-jnana*. Mind is the material cause that is contacted by the *jiva*, the mind contacts the sense organs which in turn contacts the sense objects, giving rise to perceptual cognition. The third *pramana* is *Yogi-jnana*, it is the knowledge obtained through *yogic* powers as a result of meditation on the Lord. It is further classified into three, based on the power gained as a result of meditation. The final *pramana* is *ayogin-jnana* which is the knowledge of all the *jivas*. The *jivas* are those who do not come under the category of *yogis*. Their knowledge is invalid, inadequate and non-eternal.

Anupramana

Madhva maintains three *anupramanas* or instruments of knowledge namely, perception, inference and verbal testimony. The other means accepted by Advaita and other Schools are categorised under these three. For instance, Madhva states, in the case of analogy, both perception and inference are employed and since the comparative knowledge is gained by these two means there is no necessity to accept analogy as a distinct source of knowledge. The means of postulation is also plugged under inference and non-apprehension is said to be known from perception, inference and verbal testimony. Thus, Madhva, confines his means of knowledge to three.

Perception

The mechanism of perception in Dvaita School is the sense-contact with the objects. For Dvaitin, a valid perceptual cognition arises only when both the senses and its objects are devoid of defects. Presence of defects in either will result in invalid apprehension of illusion or doubt. In the perceptual cognition, Dvaita enumerates function of seven senses, they are the five sense organs of knowledge, mind and *Sakshin*. The conception of mind as a sense organ and *Sakshin* are unique to Dvaita School. While the mind functions in coordinating with the five sense organs and acts as means of recollection, the *Sakshin* is the witness consciousness or the faculty of intuitive perception. This *sakshin* is said to be identical with the sentiency possessed in the *jiva*. Since *sakshin* is the purest form of sense organ it never produces invalid knowledge. The external objects are perceived by the *sakshin* with the aid of sense organs and that for which the senses are not the instrument, *sakshin* perceives directly, like perception of the self, mind, the attributes of the mind, ignorance, time, space etc. Dvaita advocates a perceptual knowledge of the self through *sakshin*. For Dvaita, every perception is determinate and it refutes an indeterminate perception. As Realist, Madhva maintains reality of dream and doubt cognitions. Doubt is defined as ‘uncertain knowledge’ wherein the perceiver fails to cognise the unique attributes of the object cognised. Thus, in a doubtful cognition there is a single object with alternative attributes determining the object. Madhva establishes the reality of dream world on the strength of certain scriptural statements. He regards dream world as real because it satisfies the criterion of validity corresponding to the external reality.

Theory of Erroneous Perception

Like Advaita and Visistadvaita, the Dvaita School also explains the phenomenon of an erroneous cognition. Madhva being a radical realist, presents a completely objective stand with regard to the content of error, synthesising the theories of error as advocated by Buddhism and Nyaya Schools, with certain modifications. Thus, the Madhva theory of error is known as *Abhinava anyatha khyati*. Madhva

borrowes the component of non-existence of object of error from *Asat khyati* of Buddhism and inculcates the component of appearance of error on an existent object from *Anyatha khyati* of Nyaya School. Thus, Madhva explains the process of error in case of ‘shell-silver’. The past experience of a real silver that has created an impression in the mind is triggered on seeing a shell due to certain defects. The ‘silver’ seen on shell is non-existent which is determined by the sublating knowledge that, ‘there is no silver here, the non-existent silver appeared to exist’. Madhva, thus presents the similarity of real silver impression and the shell. Due to the confusion between the mental impressions of silver with the shell it gives rise to the illusion of silver. So, the substratum (shell) and similarity (silver impression) are the two real elements involved in error.

Inference

Madhva accepts, inference as a distinct source of knowledge. Perception is accepted for all immediate knowledge and inference is accepted for all mediate knowledge. Inferential cognition based on the locus (*paksha*), reason (*hetu*) and result (*sadhya*) is established by the knowledge of universal concomitance (*vyapti*). The post-Madhva period classified inference into three kinds, inference of cause from effect (*karyanumana*) like fire from smoke, inference of effect from cause (*karananumana*) like rain from dense clouds, the inference of one thing from another which does not maintain a cause-effect relation (*akaryakarananumana*), like the inference of taste from colour as in the case of inferring sweetness by seeing a yellow-mango.

Testimony

Madhva considers a statement free from defects is known to be a valid verbal testimony. He classifies defects into seven, they are, non-intelligibility (*abodhakatva*), result of use of meaningless word (*nirabhidheyatva*), use of non-syntactically related words (*anvayabhava*), results in erroneous knowledge (*viparita bodhakatva*), revealing an already known thing (*jnata-jnapakatva*), conveying that which is redundant (*aprayojanatva*), giving a result without proper intention (*anabhimata prayojanatva*), stating the impossibility (*ashakhya sadhana pratipadya*), and resorting to a terse method overlooking the easy available method (*laghupaye sati gurupayopadesha*). Madhva explains that a sentence-meaning is non-separate from word-meaning in total. The verbal authority accepted by Madhva are four, apart from the *Prasthanas Traya*, the *Ramayana*, the *Mahabharata*, the *Pancharatra Agama* and the various *Puranas* that are non-contradictory. Madhva gives prime importance to the statements of duality in the scriptures. He reconciles the statements of non-duality and part-whole concepts as figurative or eulogy. The Dvaita School reads the *mahavakya tattvamasi*, as ‘*atattvamasi*’ and establishes that this *mahavakya* reveals the dependent nature of the soul on God.

Check Your Progress I

Note: a) Use the space provided for your answer

 b) Check your answers with those provided at the end of the unit

1) Give an account of life and works of Madhvacharya.

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2) Examine Dvaita Epistemology with special reference to its concept of reality.

4.3 METAPHYSICAL CATEGORIES

Madhva upholds that metaphysics is determining the reality and whatever is opposed to real is unreal. The metaphysical task is to distinguish the real from the unreal. The criterion of reality accepted by Madhva is valid knowledge, relation to space and time, and practical efficiency. The application of these criteria results in a pluralistic realistic metaphysics. The metaphysical category for Dvaita is that which can be known, named and asserted.

Padartha

Dvaita recognises ten categories or *padarthas*, they are, substance (*dravya*), Quality (*guna*), Action (*karma*), Universality (*samanya*), Particularity (*visesha*), the specified (*visishita*), the whole (*amshin*), potency (*shakti*), similarity (*sadrshya*) and non-existence (*abhava*).

Dravya

Dravya is a positive category and is the independent substratum on which the eight positive entities depend. Here too, Brahman is the only independent reality (*svatantra tattva*) which is one of the substances. All the other realities are dependent on Brahman (*paratantra tattva*). *Dravya* being the substratum of other categories inheres and constitute the essence of the categories. Dvaita categorises, *dravya* into twenty of which Brahman, *Lakshmi* and *jiva* are sentient beings and others are non-sentient categories. The non-sentient substances are space, time, matter and its eight evolutes, cosmos, ignorance, sound, darkness, mental impressions and reflection. We shall briefly examine the sentient substances of Dvaita system.

Brahman is also referred to as *Ishvara*, *Vishnu*, *Narayana* etc in Dvaita system. God is said to be the supreme reality, endowed with personality, possesses infinite attributes, is the creator and controller of the universe, and is the object of worship. Dvaita denies an attributeless supreme being and hence accepts *Saguna Brahman*. The material cause of the world is other than Brahman, which is *maya*, considered to be real according to Dvaita.

Lakshmi is the second order of substance, who is dependent on Brahman but independent of everything else. She is said to be the consort of Brahman and hence eternally related to Brahman.

Jivas are sentient beings who have existence, consciousness and bliss as essential attributes that are distinguishable through the unique faculty of particularity or *visesha*. They are eternal, without a beginning or end. *Jiva* is said to be of atomic size, it is the knower, doer and reaper. Dvaita defines *jiva* as the substance which is endowed with the powers of agency and enjoyership, with a form but different from the physical body and is expressed through the word ‘I’ by the *sakshin*. The *jiva* is similar to Brahman in terms of possessing consciousness and bliss apart from existence, but is entirely dependent on Brahman for its existence, knowledge and action. Madhva states that *jiva* is the reflection of Brahman without any medium of reflection (*nirupadhi pratibimba*). Dvaitin establishes the reality of plurality of *jivas* and their eternal nature. The *jivas* are classified based on their nature into three known as *svarupa-traividya*. The *sattva guna* predominant *jivas* intrinsically engage in the good and are fit for release from bondage. They are classified as *mukti-yogya* like the celestials, sages and human with high degree of goodness. Some *jivas* possess predominantly the *rajas guna*, in whom there is a mixture of good and bad. They are not fit for release and are ever subject to pleasure and pain. They are known as *nitya-samsarin* or those who are entangled in the chain of births and deaths eternally. The third group of *jivas* are *tamas* predominant and they are known as *tamoyogya* who are condemned to suffering in hell since they eternally engage in evil activities. Dvaita thus accepts plurality and gradation of *jivas*.

Jagat

The universe is a reality for Dvaita since it fulfils the condition of reality. The physical world is known perceptually which is a valid means of knowledge. Dvaita School gives a special position to perception and is of the view that even scriptural statements are to be interpreted on the strength of perceptual cognition. Brahman is regarded to be the efficient cause of the world and *prakriti* or *maya* is the material cause which is completely different from Brahman. Brahman controls the matter and every change in matter is induced by Brahman, and hence Brahman is said to be both transcendental and immanent. The world of plurality is in unmanifest condition in matter and the transformation takes place by assuming distinct specialities. Thus, *prakriti* evolves from subtle to gross universe.

Cause of bondage

Ignorance of the nature of self is cause of bondage according to Dvaita. The *jiva* is ignorant about its relation to God and it is known as *svabhava-ajnana-vada*, the theory that bondage is because of the ignorance of the true nature of self as being totally dependent on Brahman, the independent reality. Ignorance has two powers, one it conceals the nature of *jiva* as dependent on God (*jiva-acchadika*) and two it conceals the nature of God as the only independent reality (*paramatma-acchadika*). Freedom is only for those *jivas* who realise this difference and puts forth effort to win the grace of God to reach His abode after the fall of the body.

4.4 MEANS TO LIBERATION

The objective of metaphysical enquiry is the attainment of freedom through the divine grace. The Dvaita Philosophy prescribes a series of means or *sadhanas* to attain the Highest end. The School considers the following as important means, one leading to another, they are, detachment (*vairagya*), devotion to God (*bhakti*), study of scriptures (*shravana*), reflection (*manana*), meditation (*nididhyasana*)

and direct realisation (*sakshatkara*). Among these, meditation is considered as the primary means to direct realisation and the others serve as secondary means. Madhva, while commenting on *Vedantasutra*, gives prime importance in gaining the grace of *guru*. The specific features of Madhva's means to liberation are philosophic inquiry or *vichara*, practice of *karmayoga*, *bhaktiyoga* and *jnanayoga*, validating the importance of *bhakti* and *upasana*, the direct realisation of God as the ultimate means and the ethical value attached on realisation of the Ultimate. Madhva emphasises the need for performance of *karma* without expectation of result. This is eulogised in the *Gita* as *nishkama karma*. It leads to *bhaktiyoga*, wherein it synthesises religion, philosophy and emotional aspects, according to Madhva. Madhva considers expression of *bhakti* as a necessary element to manifest the natural and intrinsic relationship of the reflected consciousness of the *jiva* to God, which is dormant due to bondage. Madhva does not consider *bhakti* as merely an outpouring of emotions and sentiments, but it presupposes knowledge and a high degree of moral perfection. Here, detachment from worldly objects is emphasised, since for Madhva, without detachment one cannot develop devotion for the High. Madhva also considers, purity of life or *achara*, as one of the key constitutive element of *bhakti*. There are two approaches to *bhakti*, one positive and the other negative. According to Madhva, *bhakti* is negative if the approach to Lord is soaked with love describing the union as a conjugal relation. For Madhva, *bhakti* is not erotic, but a positive factor where there is a combination of the emotion and the intellect. Based on the intensity and commitment, Madhva speaks of three kinds of devotees, *uttama*, *madhyama* and *adhama*. This gradation is a necessary feature of Madhva's doctrine of *bhakti*. *Bhakti* itself is divided into three stages, first is the stage prior to the mediate knowledge of God, second is the mediate knowledge and third is after direct realisation where grace of God is gained.

4.5 LIBERATION

The direct perception of God or *aparokshadarshana* alone is the proximate cause of freedom from bondage, according to Dualism. According to Madhva, divine grace plays a pivotal role in attainment of the Highest. As a realist, Madhva holds that survival of the individual *jiva* at the abode of Narayana is to be agreed because if the individuality is lost, there is no one to enjoy the state of liberation. Liberation is self-expression, self-manifestation and self-realisation for Dvaita School. In realisation, the plurality of the world is not dissolved but the false sense of separateness and its independence is removed. The liberated soul sees everything through the eyes of God. The various *jivas* that attain liberation by reaching the abode of Narayana, do not experience a uniform bliss state, Madhva maintains gradation in liberating joy also.

Check Your Progress II

Note: a) Use the space provided for your answer

 b) Check your answers with those provided at the end of the unit

1) Examine the metaphysical categories of Dvaita School of Vedanta.

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2) Evaluate the means to liberation according to Dvaita.

4.6 LET US SUM UP

Madhva can be considered as a contemporary philosopher of his times who synthesised and transcended the earlier interpretations of Vedanta, namely the Advaita and Visistadvaita Schools of Thought. His sole aim was to establish the independent nature of the Lord and dependent individuals. This, according to Madhva, paves way for developing a bond with the Highest Being, namely, Narayana. He toned the flavour of *bhakti* to such an extent that it is considered as the central theme of Dvaita system. We have briefly seen the Realistic approach in the Dvaita Epistemology and a synthetic approach specifically in the theory of error. A complicated classification of metaphysical categories has been developed by Madhva based on the verbal testimony accepted in this School. We dealt with Madhva’s cause of bondage and his prescription of means to be released from bondage. The liberation state described by Madhva maintains difference and duality which is a significant factor that distinguishes it from other schools of *Vedanta*. His emphasis of winning the grace of God by means of following a strict ethical life, is seen as an immediate solution in today’s globalised materialistic world.

4.7 KEY WORDS

- Saguna Brahman*

:

The Highest Truth with attributes
- Nishkama karma*

:

an action performed without expectation of results
- Achara*

:

daily practices of action as prescribed in the scriptures
- Uttama*

:

superior
- Madhyama*

:

mediocre
- Adhama*

:

inferior

4.8 FURTHER READINGS AND REFERENCES

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4.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) Madhva was born on 1238 A.D. at Pajaka a tiny hamlet near Udupi to Madhyageha Bhatta and Vedavati. The child was named Vasudeva. Even as a child, Vasudeva exhibited special interest in spirituality. He was drawn to the path of renunciation and even as a young boy of eleven years, he chose initiation into the monastic order from Achyuta-Pragna, a reputed ascetic of the time, near Udupi. The preceptor Achyuta-Pragna renamed Vasudeva as 'Purnaprajna' at the time of his initiation into mendicant life. In a few months, he won the debate with expert scholars and he was given the *Anandatirtha*. Later, he was popularly known as Madhvacharya. At an early age, he set out on a tour of South India. He visited several places of pilgrimage like Anantasayana, Kanyakumari, Ramesvara and Srirangam. He spread the teaching of Dualism and revived the religious faith in the hearts of millions of people. He faced many oppositions and over a period of time won the hearts of many scholars. He committed himself to write a commentary on the *Prasthan Traya*. He composed many works that were recorded by his disciple Satyatirtha. Some of his works are *Pramanalakshana*, *Tattvaviveka*, *Vishnutattvanirnaya* etc. He travelled far and wide and returned to Badri, where he installed the deity of *Krishna* which he found on the sea-coast of Udupi. He initiated social reforms in Udupi. He established *mutts* to propogate the study of Dvaita philosophy. He took into the monastic fold Vishnutirtha and then Padmanabha Tirtha who were the torch-bearers of Madhva's teachings. He restructured the temple practices based on the *Agama* literature. At the age of 79, he took leave of his disciples and left to Badri. The followers of Madhva consider him as an incarnation of Vishnu.
- 2) The tenets of Dvaita philosophy is that Vishnu is the supreme head and that is the import of the scriptures. Every word in the scriptures primarily signifies Vishnu, according to Madhva, and secondarily indicates the object. Vishnu is the cause of bondage as well as the liberator. The world of plurality is real and is eternal. The ultimate reality of five-fold difference, namely, the difference between *jiva* and *Ishvara*, *jiva* and *jiva*, *jiva* and *jagat*, *jagat* and *jagat*, *Ishvara* and *jagat*, is accepted. Liberation is gained only by developing *bhakti* towards Vishnu. For Madhva, devotion is possible only when the seeker possess the knowledge of Vishnu, which can be gained only through instruments of valid knowledge. Therefore, study of Dvaita Epistemology is a necessity for liberation. Madhva focuses on the two meanings of the word '*pramana*', one refers to knowledge as such and the other to instruments of knowledge. He, therefore, distinguishes the two by introducing the terms, *kevalapramana* and *anupramana*. *Kevalapramana* is defined as that knowledge which does not go beyond its object and *anupramana* is that which enables for a valid cognition. *Kevalapramana* is further classified into four kinds, first of which is *Ishvara-jnana*, *Lakshmi-jnana*, *Yogi-jnana* and *ayogin-jnana*. Madhva maintains three *anupramanas* or instruments of knowledge namely, perception, inference and verbal testimony. For Dvaitin, a valid perceptual cognition arises only when both the senses and its objects are devoid of defects. Dvaita enumerates function of seven senses, which include five sense organs of knowledge, mind and *Sakshin*. The conception of mind as a sense organ and *Sakshin* are unique to Dvaita School.

Madhva being a radical realist, presents a completely objective stand with regard to the content of error, synthesising the theories of error as advocated by Buddhism and Nyaya Schools, with certain modifications. Thus, the Madhva theory of error is known as *Abhinava anyatha khyati*. Madhva accepts, inference as a distinct source of knowledge. Verbal testimony is the third means which is accepted if free from seven defects.

Check Your Progress II

- 1) Madhva upholds that metaphysics is determining the reality and whatever is opposed to real is unreal. The metaphysical task is to distinguish the real from the unreal. The criterion of reality accepted by Madhva is valid knowledge, relation to space and time, and practical efficiency. The application of these criteria results in a pluralistic realistic metaphysics. The metaphysical category for Dvaita is that which can be known, named and asserted. Dvaita recognises ten categories or *padarthas*, they are, substance (*dravya*), Quality (*guna*), Action (*karma*), Universality (*samanya*), Particularity (*visesha*), the specified (*visishita*), the whole (*amshin*), potency (*shakti*), similarity (*sadrshya*) and non-existence (*abhava*). *Dravya* is a positive category and is the independent substratum on which the eight positive entities depend. Here too, Brahman is the only independent reality (*svatantra tattva*) which is one of the substances. All the other realities are dependent on Brahman (*paratantra tattva*). The material cause of world is other than Brahman that is *maya* which is also real according to Dvaita. *Lakshmi* is the second order of substance, who is dependent on Brahman but independent of everything else. *Jivas* are sentient beings who have existence, consciousness and bliss as essential attributes that are distinguishable through the unique faculty of *visesha*. They are eternal, without a beginning or end. Madhva states that *jiva* is the reflection of Brahman without any medium of reflection (*nirupadhi pratibimba*). Dvaitin establishes the reality of plurality of *jivas* and their eternal nature. The *jivas* are classified based on their nature into three known as *svarupa-traividya*. The *sattva guna* predominant *jivas* intrinsically engage in the good and are fit for release from bondage. They are classified as *mukti-yogya* like the celestials, sages and human with high degree of goodness. Some *jivas* possess predominantly the *rajas guna*, in whom there is a mixture of good and bad. They are not fit for release and are ever subject to pleasure and pain. They are known as *nitya-samsarin* or those who are entangled in the chain of births and deaths eternally. The third group of *jivas* are *tamas* predominant and they are known as *tamoyogya* who are condemned to suffering in hell since they eternally engage in evil activities. Dvaita thus accepts plurality and gradation of *jivas*. The universe is a reality for Dvaita since it fulfils the condition of reality. The physical world is known perceptually which is a valid means of knowledge. Dvaita School gives a special position to perception and is of the view that even scriptural statements are to be interpreted on the strength of perceptual cognition. Brahman is regarded to be the efficient cause of the world and *prakriti* or *maya* is the material cause which is completely different from Brahman. Brahman controls the matter and every change in matter is induced by Brahman, and hence Brahman is said to be both transcendental and immanent. The world of plurality is in unmanifest condition in matter and the transformation takes place by assuming distinct specialities. Thus, *prakriti* evolves from subtle to gross universe.

- 2) The objective of metaphysical enquiry is the attainment of freedom through the divine grace. The Dvaita Philosophy prescribes a series of means or *sadhanas* to attain the Highest end. The School considers the following as important means, one leading to another, they are, detachment (*vairagya*), devotion to God (*bhakti*), study of scriptures (*shravana*), reflection (*manana*), meditation (*nididhyasana*) and direct realisation (*sakshatkara*). Among these, meditation is considered as the primary means to direct realisation and the others serve as secondary means. Madhva, while commenting on *Vedantasutra*, gives prime importance in gaining the grace of *guru*. The specific features of Madhva's means to liberation are philosophic inquiry or *vichara*, practice of *karmayoga*, *bhaktiyoga* and *jnanayoga*, validating the importance of *bhakti* and *upasana*, the direct realisation of God as the ultimate means and the ethical value attached on realisation of the Ultimate. Madhva emphasises the need for performance of *karma* without expectation of result. This is eulogised in the *Gita* as *nishkama karma*. It leads to *bhaktiyoga*, wherein it synthesises religion, philosophy and emotional aspects, according to Madhva. Madhva considers expression of *bhakti* as a necessary element to manifest the natural and intrinsic relationship of the reflected consciousness of the *jiva* to God, which is dormant due to bondage. Madhva does not consider *bhakti* as merely an outpouring of emotions and sentiments, but it presupposes knowledge and a high degree of moral perfection. Here, detachment from worldly objects is emphasised, since for Madhva, without detachment one cannot develop devotion for the High. Madhva also considers, purity of life or *achara*, as one of the key constitutive elements of *bhakti*. There are two approaches to *bhakti*, one positive and the other negative. According to Madhva, *bhakti* is negative if the approach to Lord is soaked with love describing the union as a conjugal relation. For Madhva, *bhakti* is not erotic, but a positive factor where there is a combination of the emotion and the intellect. Based on the intensity and commitment, Madhva speaks of three kinds of devotees, *uttama*, *madhyama* and *adhama*. This gradation is a necessary feature of Madhva's doctrine of *bhakti*. *Bhakti* itself is divided into three stages, first is the stage prior to the mediate knowledge of God, second is the mediate knowledge and third is after direct realisation where grace of God is gained.