EXECUTIVE SUMMARY OF

An Analytical Survey and Critical Estimate of the Unique Contribution of Vādirāja to the Indian Philosophy, Language and Literature

(Minor Research Project)

By

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INTRODUCTION :

The Dvaita system of Vedanta and literature, expounded and contributed by Madhva and others have made history in Indian Philosophy and literature. The followers and thinkers of this system have made many outstanding contributions to the field of philosophy and literature. As far as philosophy is concerned they have elaborately discussed the views expressed by Madhva and also endeavored great exercise to meet with the objections raised by opponents and disregard the contentions of them. The works of these scholars could also be studied with advanced methods of objective approach and comparative criticism.

A systematic, comparative and critical study of all the works of Vadiraja has not been done so far. And this is the sincere and primary attempt to bring out the significance of the contribution of Vadiraja. To the fields of philosophy and literature. It is well attempted in this project work as how best Vadiraja is capable to teach the doctrines of philosophy is more convincing manner and magnify the field of literature through stock samples. The first chapter gives a brief account of Introduction, need for research and Vadiraja's date, life. The second chapter contains summarized and critical exposition of almost all works of Vadiraja with appreciation and observation. The third chapter highlights the unique contribution of Vadiraja. In the fourth, the concluding chapter, some conclusions are drawn in respect of unique contribution. Some valuable suggestions are drafted for advanced study and research in case of Vadiraja's works. As this project work happens to be a new attempt to bring out the significance of the out standing contribution of Vadiraja, it is hoped that it would be an useful addition to the field of Dvaita Vedanta and its literature.

According to the Dvaita, Brahman is Real, Absolute, Supreme, Blissful, an Embodiment of limitless meritorious attributes, Independent, Sovereign, All-pervasive, Omni-scient, Omni-potent etc. Jivas and Jadas are also real. All the three are different and distinct each other. The difference is eternally marked with gradation. Jivas are always different each other and so also Jadas. Lord Brahman is eternally liberated. So, It has no bondage of Samsara. Jada too has no bondage of

Samsara as it is not the object of the experience of happiness and unhappiness. The bondage of Samsara stands concerned to only Jivas. Moksa can be attained through the Lord's grace only. Bhakti (Pure devotion) is the only and chief means to secure the lord's grace. Bhakti is the combination of two aspects – knowledge of the greatness of the lord and pure and highest love towards the lord. These two are inter dependent.

He eracted a temple in Udupi and installed a Saligrama statue of Lord Kṛṣṇa. Madhva worshipped Lord Kṛṣṇa for many years. Madhva ordained some qualified souls like Visnutirtha, Padmanabhatirtha and others into Sanyasasrama. He nominated eight celebate monks and entrusted to them the worship of Lord Kṛṣṇa and also the propagation of the Dvaita system. He made them incharge of separated mutts. Among the heads of these mutts, Visnutirtha who was direct disciple and brother of Madhva, was foremost. His greatness is described at length in the SumadhvaVijaya.[5] Then, that mutt was named after him. It was also known as Kumbhasi mutt. In this hierarchy, started by Visnutirtha, there flourished a number of great personalities. Mention may be made about Vyasatirtha, atnagarbhatirtha, Vedangatirtha, Vedatmatirtha, Varadarajatirtha and others. And, nineteenth was Vagisatirtha. He was a great scholar saint and ardent devotee of Hari-Vayu-guru. He lived in Kumbhasi, eighteen miles away from Udupi. He was rightly engaged in observing the austerities and also teaching the noted works of the Dvaita system. He was the faithful and true follower of rich and unbroken tradition. It was this Vagisatirtha with whose blessings, Vādirāja was born and afterwards he was ordained by him as the successor to the Kumbhasi mutt. Vādirāja, then, graced the pontifical seat of the mutt initiated by Visnutirtha.

NEED FOR RESEARCH :

Vādirāja is a blessed and celebrated scholar of Dvaita system. His life was full of adventurous miracles. Being a mystic and saint scholar, he used to respond to the world of pious people suffering from mundane worries and anxious in gaining the merciful grace of the Lord. As toured far and wide on this holy land, he came

across the localities of many remote places. He blessed the people by dispelling their agonies and also imparting true knowledge. He instilled the breath of Bhakti and showed the right path of Lord's worship. He used to compose praying songs in their tongue and taught. A few works written by Vādirāja, are also found in other regional languages.

Inspite of having adorable, laudable merit and worth, Vādirāja's contribution has not been well recognized and accorded proper place with importance in the history. Like Sanskrit works, the Kannada works are also not well reckoned by other scholars in general and Dvaita scholars in particular.

The research, in the field of Vādirāja's works and his contribution, is undoubtedly, a hopeful one. But, it is not complete and fully satisfactory. The scholars and research institutions have to still come toward and accelerate the work to do the justice to the cause of Vādirāja and his outstanding contribution.

DATE AND LIFE OF VĀDIRĀJA :

Vādirāja, a mystic, a profound scholar, a well-known debator, was born in 1481 A.D. He lived for 120 years 1 month and 6 days. He entered the holy Vṛndāvanā at sonda near Sirsi in the present Uttara Kannada district of Karnataka, in 1601 A.D. The Carama Śloka and also some inscriptions belonging to the years 1582 and 1593 prove that he was born in 1481 A.d. and disappeared in 1601 A.D. As it is, there is no difference of opinion so far as the date of Vādirāja is concerned. The Vādirājaguruvaracaritamnta (V.G.C.) states that his date of birth was the twelth day of Māgha Śukla of Sarvari Samval. The life history of Vādirāja has been well narrated in the works Vrttaratna samgraha, Vādirājaguruvaracaritamnta and Vādirājagunaratanamala.

Apart from these three major works, we do get a good number of stotras and songs of Haridasa that glorify the greatness of Vādirāja with regard to his mystic life, adventures achievements in debates and so on.

CONCLUSION :

All the works of Vādirāja are the prime means of expitation of sin and inauspiciousness. Among all, Kannada stotras works are widely used for singing and recitation. But, it has become a sample of mechanism. The thorough study of these works would indeed help to realize the significance. More and more seminars and symposia of Kannada and Sanskrit works are to be held to explore gemlike essentials of Vādirāja contribution.

Vādirāja, although, has credible and wonderful contribution to the credit of his authorship, it is rather sad to know that neither the tradition nor the history has recognized the scholastic personality of Vādirāja. The circle of scholars has occasional affinity and regard. Except two or three, none of the historians referred to the name of Vādirāja. And, some who have referred to, have not done the justice to the cause. Although the information about Vādirāja was available long before, some scholars have failed to identify the rare achievements and rich contribution.

Hence, the scholars have to open their eyes, study the works of Vādirāja without the pre occupied notion and realize the significance. And at the same time they have to honour the rich tradition. They are also humbly requested to trace out the gems of history related to Vādirāja with unbiased mind and contribute; lest the future generation will be deprived of the rich treasure of this kind and the choicest blessings of this saint – philosopher. It may also be a welcoming point to suggest that the institutions and scholars having due regard and reverence to the greatness of Vādirāja should come together and plan for the cause of Vādirāja's rare achievements and rich contribution.

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