

## INTRODUCTION

*TATPARYA CANDRIKA* is a top-ranking critical and comparative study of the Brahmasutras, as interpreted by the founder of Dvaita Philosophy in Vedanta viz. Sri Madhvacharya, in his three important works on the Sutras the *Sutrashya*, *Anuvyakhyana* and *Nyayavivarana* and their commentaries by Jayatirtha as well as some still earlier commentaries such as those of Trivikrama Pandita and Padmanabha Tirtha. It is not however confined to the exposition of Madhva's interpretation of the Sutras but includes within its scope a complete and systematic examination and assessment of the performance of the two great commentaries of Samkara and Ramanuja before Madhva together with their further elucidation in the *Bhamati* and *Kalpataru* glosses of the Samkara school and the *Srutaprakasa* of the Ramanuja school.

The commentaries of Vacaspati Misra and Amalananda only rarely take note of other interpretations of the Sutras such as those of Bhaskara. The *Srutaprakasa* of Sudarsana Suri on the *Sribhashya* of Ramanuja is the earliest to subject the *Sutrashyas* of Samkara, Bhaskara and Yadavaprakasa to close scrutiny and assessment. As the *Bhashyas* of Bhaskara and Yadavaprakasa ceased to have any living interest in course of time, the author of the *Tatparya Candrika*, Sri Vyasatirtha (1460-1539), following the example of Sudarsana Suri, made an even more daring bid to systematically subject the interpretations of the Samkara and Ramanuja schools, which were very much alive and holding the field, to a minute, systematic and thorough-going review in relation to the interpretations of his own school of Madhva and sought to establish his firm conviction and considered view that Madhva's interpretation alone represents correctly and faithfully the true and full

intentions of the Sutrakara, in conformity with the spirit of the Vedasastras and the accepted canons of Sastric exigesis. Says Vyasatirtha at the commencement of his work :

प्रतिसूत्रं प्रकाशयेते घटनाघटने मया ।

स्वीयान्यपक्षयोः सम्यग्निदांकुर्वन्तु सूरयः ॥

“ I shall demonstrate the consonance of the interpretations of my school of thought with the spirit and letter of the Sutras and the disconsonance of the Sutra interpretations of the other two schools. May all unbiased scholars listen to me. ”

Vyasatirtha's critical acumen and encyclopedic range of scholarship and mastery of the dialectic repertoire and his amazingly crisp and sententious way of summarising the *adhikarana-sariras* (interpretational pattern) of the other schools with marvellous precision, brevity and faithfulness, with absolute fairness and without suppressing any material evidence, are unparalleled in Sanskrit philosophical literature on the Vedanta. He enters into the question of the aptness and relevancy of the Vishayavakyas (passages on which the Sutras base their discussion) to the wording of the Sutras, the admissibility of particular objections (Purvapakasas) raised by the various commentaries and the maintainability of their Siddhanta in the light of the internal evidence of the Sutras or their own earlier interpretations of other Sutras, to what extent they are rendered superfluous by their own earlier interpretations (*gatarthata*) or are contradicted by them. The same principles of criticism are applied to the examination and defence of Madhva's own interpretation.

In short, this masterly work of the master-mind of Vyasatirtha stands unrivalled and unique as a *CRITIQUE of the Brahmasutras* and their interpretations by the leading trio of Bhashyakaras : Samkara, Ramanuja and Madhva, for all time.

To our great disappointment, this great work of Vyasatirtha terminates at the end of the second or Avirodha Adhyaya of the Sutras. It is difficult to say why he did not cover the third and the fourth Adhyayas too, in the same inimitable way. However, the omission has been made good and the gap filled by his tenth successor on the Pontificate, Sri Raghunatha Tirtha (circa 1700-55) who is, for this reason, known as Sesha-Chandrikacharya. Only a part of his voluminous work upto III.2, adhikarana 12 has been published by the Purnaprajna Vidya Pitha of Banglore-28.

With such critical apparatus at our disposal, it would be a great loss to the world of scholarship if the materials and data so carefully and conscientiously collected and set out in so orderly and systematic a manner are not utilized properly and profitably by the present and future generations of scholars and students of all schools of Vedanta, interested in the study of Indian Philosophy and Vedanta Darsana which, for all practical purposes, is the only living and pulsating system of philosophy in Hinduism today.

Very few in India and abroad can dive deep into Vyasatirtha's *Tatparya Candrika* or the *Sesha Tatparya Candrika* in the original Sanskrit, without adequate equipment and erudition. To a very great extent, this serious handicap of the general student has been removed by the publication of my exhaustive study of both the Candrika of Vyasatirtha and the Sesha Tatparya Candrika of his successor, in English, entitled "*Brahmasutras and Their Principal Commentaries—A Critical Exposition*" in three large volumes, published by the Bharatiya Vidya Bhavan, Bombay-7 (total 1816 pages royal 8vo). The text of Vyasatirtha's *Tatparya Candrika* first published with the commentaries of Raghavendra Tirtha and Pandurangi Kesavacharya, from Kumbhakonam (1913) is no longer

available. The Mysore Government Oriental Library published a fragment of the *Tatparya Candrika* (1932-43) with the commentary of Raghavendra (along with the Bhashya of Madhva and Jayatirtha's *Tattvaprasika*, which is also no longer available.

Sri Harati Raghavendra Rao, Retired Tahsildar, Mysore, who has come forward to bring out a fresh edition of the text only of the immortal classic of Vyasatirtha is a devout follower of Sri Vyasa Raja. In spite of his failing health and want of resources, he has taken upon himself this onerous responsibility out of sheer love and sense of duty to the memory of Vyasatirtha. His new edition in book form is sure to be heartily welcomed by all genuine students and lovers of Vedanta in India and in the West and the Far East. *A study of the Tatparya Candrika is a must for anyone who really wants to know at first hand where the Sutras of Badarayana are intended to lead earnest seekers of truth and where lies the heart of the Sruti-Sutra Siddhanta.*

Modern Vedantic scholarship has benefited much from Thibaut's brief comparative assessment of the Brahmasutra interpretations of Samkara and Ramanuja. Many still think that Thibaut has done all that is humanly possible in this direction. But anyone who goes through even a single page of Vyasatirtha's *Tatparya Candrika* would see for himself that Thibaut has hardly gone beyond the fringes of the problem. The reader who goes through the present edition of Vyasatirtha's work will see for himself that it is Vyasatirtha who has taken the bull by the horns and given us an in-depth critical and comparative study of the Bhashyas and commentaries and glosses of all the three leading schools of Vedanta on the Brahmasutras, for the first time in the history of Vedantic thought.

Another attraction to the present edition is the publication, as an Appendix, of the *Nayamalika* or *Brahmasutra-*

*Bhashya-Adhikarana Nayamalika*, a brief metrical summary of each of the Adhikaranas of the Madhva-Bhashya on the Sutras, mainly in Sragdhara verses, composed by my great-grandfather, Cochi Rangappacharya (1820-91) who was the Asthana Vidwan and Guru of the Cochin Royal family for over half a century. The original manuscript of this work, in his own handwriting, has unfortunately become so brittle and undecipherable beyond the first Pada of Adhyaya II that it could not be transcribed and published in full. A few textual emendations have been made in the transcript at the suggestion of the late Panditaratna Bannanje Vadirajacharya of Coimbatore, who was kind enough to scrutinize the transcript.

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## PUBLISHER'S NOTE

मध्वदेशिकसिद्धान्तप्रवर्तकशिखामणिः ।

सोऽयं श्रीव्यासयोगीन्द्रो भूयादीप्सितसिद्धये ॥

—श्रीविजयीन्द्रभिक्षुः

Sri Vijayadasa in one of his *padas* says

‘ ಹಿಡಿದ ಹಟವು ಪೂರೈಸಲದು ಹರಿಯು ಸಂಕಲ್ಪ ’

By the grace of the Lord and the Guru who made Him dance to his tunes, I am able to achieve the object of publishing श्रीमत्तात्पर्यचन्द्रिका in full though it took two years time for want of able and competent printers in Samskrit.

What is TATPARYA CANDRIKA ? It is the cream and quintessence of the philosophical approach of Dwaita Philosophy to the Brahmasutras and the last word on Brahmasutra interpretation. The cream is churned from the famous works of Sri Madhva's **Bhashya** to the **Brahmasutras Anubhashya, Anuvyakhyana and Nyayavivarana** and the commentaries on them by his direct disciples Sri Trivikrama Panditacharya, Sri Padmanabha Tirtha except Sri Jayatirtha in their respective works तत्वप्रदीप, सन्न्यायरत्नावली, तत्वप्रकाशिका, न्यायसुधा, and न्यायविवरणटीका.

I am indebted to *Madhvamunipriya Dvaitavedantharasagna* Dr. B. N. Krishnamurthy Sharma, M.A., D.Litt. Coimbatore for his scholarly introduction to this volume and also for permitting me to append to the III volume the अधिकरण-नयमालिका (द्वितीयाध्याय प्रथमपादपर्यन्ता) written by his great grandfather Sri Kochi Rangappacharya (1810-91), the eminent scholar and Vidwan in the court of the ruler of Cochin.

महानन्दतीर्थस्य ये भाष्यभावं

मनोवाग्भिरावर्तयन्ते स्वशक्त्या ।

सुराद्या नरान्ता मुकुन्दप्रसादा-

दिमं मोक्षमेते भजन्ते सदेति ॥