

Silver Jubilee Publication Series-10

DVAITA VEDĀNTA DARŚANA
OF
ŚRĪ MADHVĀCHĀRYA



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Preface

I am happy to associate myself with the Silver Jubilee Celebrations of Rāṣṭriya Sanskr̥ta Sansthan by way of presenting this volume on Dvaita Vedānta Darśana as one of the publications to be released on this occasion.

I had the privilege of being the member of the first executive committee of Rāṣṭriya Sanskrit Sansthāna when it was founded in 1970. I continue to have this privilege now as a member of the present General body of the sansthān.

This volume on Dvaita Vedānta Darśana gives an outline of Dvaita Vedānta in the areas of Metaphysics, Epistemology, Ethics and the Theology of Dvaita Vedānta and Vaiṣṇava religion followed by the followers of Śrī Madhvāchārya. The followers of this tradition are mostly found in Karnāṭaka, Mahārāṣṭra, Āndhra and Tamilnāḍu. A few are found in Vṛndāvana, Chitrakūta area, and Gayā in Bihār.

The Chaitanya-samapradāya is closely associated with Madhva-samapradāya. The Swāmi Nārāyaṇa Samapradāya also has some affinity.

The topics handled in this small volume are very important topics of Indian philosophy. Full justice cannot be made in a small volume of this type. However, I have tried to briefly notice the crucial aspects of these topics so as to enkindle the interests of the scholars and the general readers. I have tried to make the

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in man to behave morally well. Why man undertakes good or bad activity? In this connection two approaches are found :

1. Hedonistic. 2. Rationalistic.

There are a few more approaches like utilitarianism etc., but these ultimately boil down to one or the other of the above two. According to the first approach i.e. Hedonism, man's conduct is directed by his self-interest, his happiness. He will act in pursuit of his self-interest, his pleasure his इष्ट. This approach is known as इष्टसाधनतावाद in Indian Tradition. The second approach i.e., Rationalistic approach, holds that man's conduct is directed by a certain sense of duty. A certain sense to be reasonable to his fellow-beings and all others with whom he has to deal. This is known as कार्यतावाद in Indian Tradition.

The concepts of ideal self interest and ideal duty

Dvaita harmonises these two approaches by developing the concept of ideal self-interest and linking it with the concept of ideal duty. The ideal self interest is to serve the God, इष्ट भगवान्. That *conduct in life which enables one to serve the God is the ideal conduct. This kind of इष्टसाधनताज्ञान is the driving force behind the moral conduct of man.* Such a conduct can never be unreasonable to one's fellow-beings. This kind of conduct has to be pursued with a sense of duty. Therefore, this is also based on a sense of karyatā or duty. Thus इष्टसाधनता and कार्यता mingle here. What is hedonistic



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